

ODISHA REVIEW

VOL. LXIX NO. 9

APRIL - 2013

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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.**

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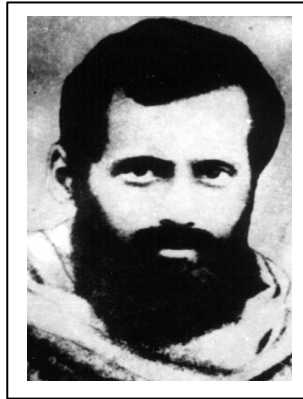
CONTENTS

Shree Jagannath and Lord Buddha	<i>Dr. C. B. Patel</i>	...	1
Good Governance		...	3
Odisha from 1936 to 2013		...	12
Role of Krushna Chandra Gajapati Narayan Dev in Creation of Odisha Province	<i>Rabindra Kumar Behuria</i>	...	21
Contribution of Khallikote for the Political, Educational and Cultural Resurgence of Odisha	<i>Dr. Dasarathi Bhuiyan</i>	...	24
Saheed Raghu and Dibakar : the Pioneers of Odisha Gadajat Movement	<i>Braja Paikaray</i>	...	34
Geographical Indications in Odisha : A Leading Destination of Traditional Handlooms	<i>Dr. K.D. Raju Seema Chaudhary</i>	...	38
Madhusudan Das and the Articulation of Odia Identity	<i>Kailash Chandra Dash</i>	...	45
The New Capital at Bhubaneswar	<i>Dr. Atul Chandra Pradhan</i>	...	55
O'Donnel Committee and New Province of Odisha	<i>Dr. Janmejaya Choudhury</i>	...	60
Majestic Maharaja Krishna Chandra Gajapati : A Gem of Humanity	<i>Dr. Narayan Panda</i>	...	63
Glory to Mother Utkal : Our State Song Vande Utkal Janani	<i>Gurukalyan Mohapatra</i>	...	68
Barrister Madhusudan Das	<i>Madhusudan Patnaik</i>	...	71
Educational Achievement in Tribal Area through PPP: A Case Study of Odisha	<i>Janmejay Sahu</i>	...	73
Mushrooming Private Schools : Bane or Boon	<i>Dr. Manoranjan Pradhan</i>	...	81
Some Ports and Trading Activities of Northern Odisha (17th to 19th Century A.D.)	<i>Dr. Saroj Kumar Panda</i>	...	86
The Oldest Letter Box in India	<i>Anil Dhir</i>	...	90
The Story of Kotia Village Clusters	<i>Dillip Dashsharma</i>	...	94

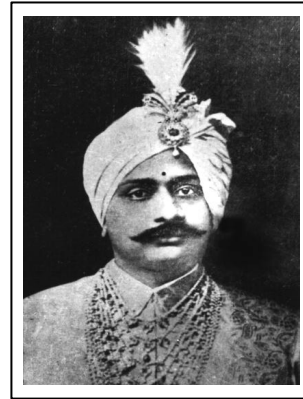
MAKERS OF MODERN ORISSA



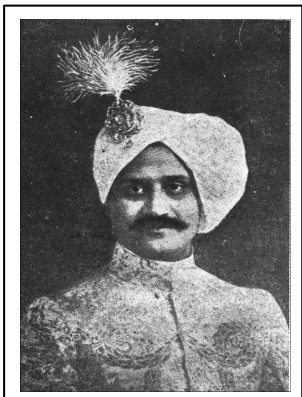
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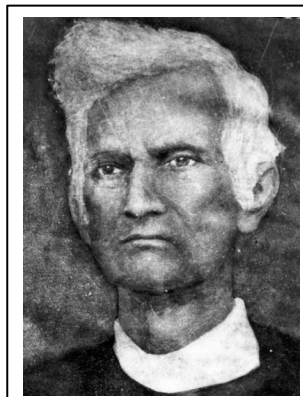
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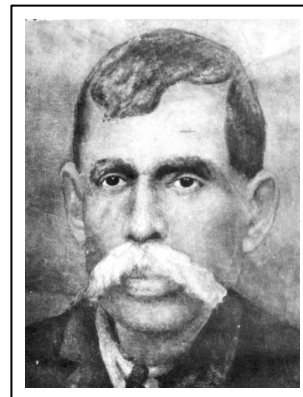
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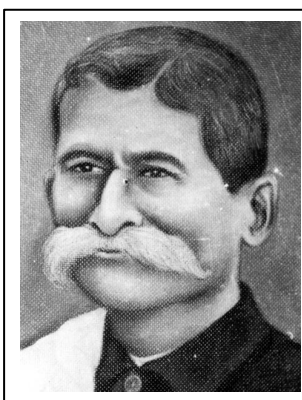
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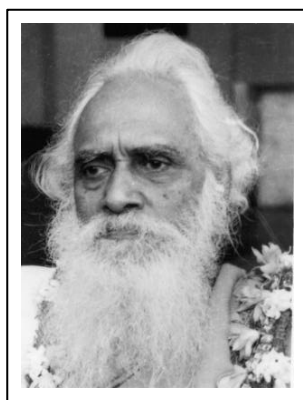
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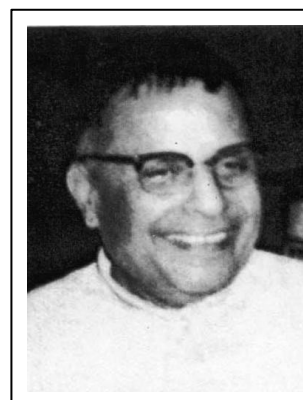
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Swabhavakabi Gangadhar Meher

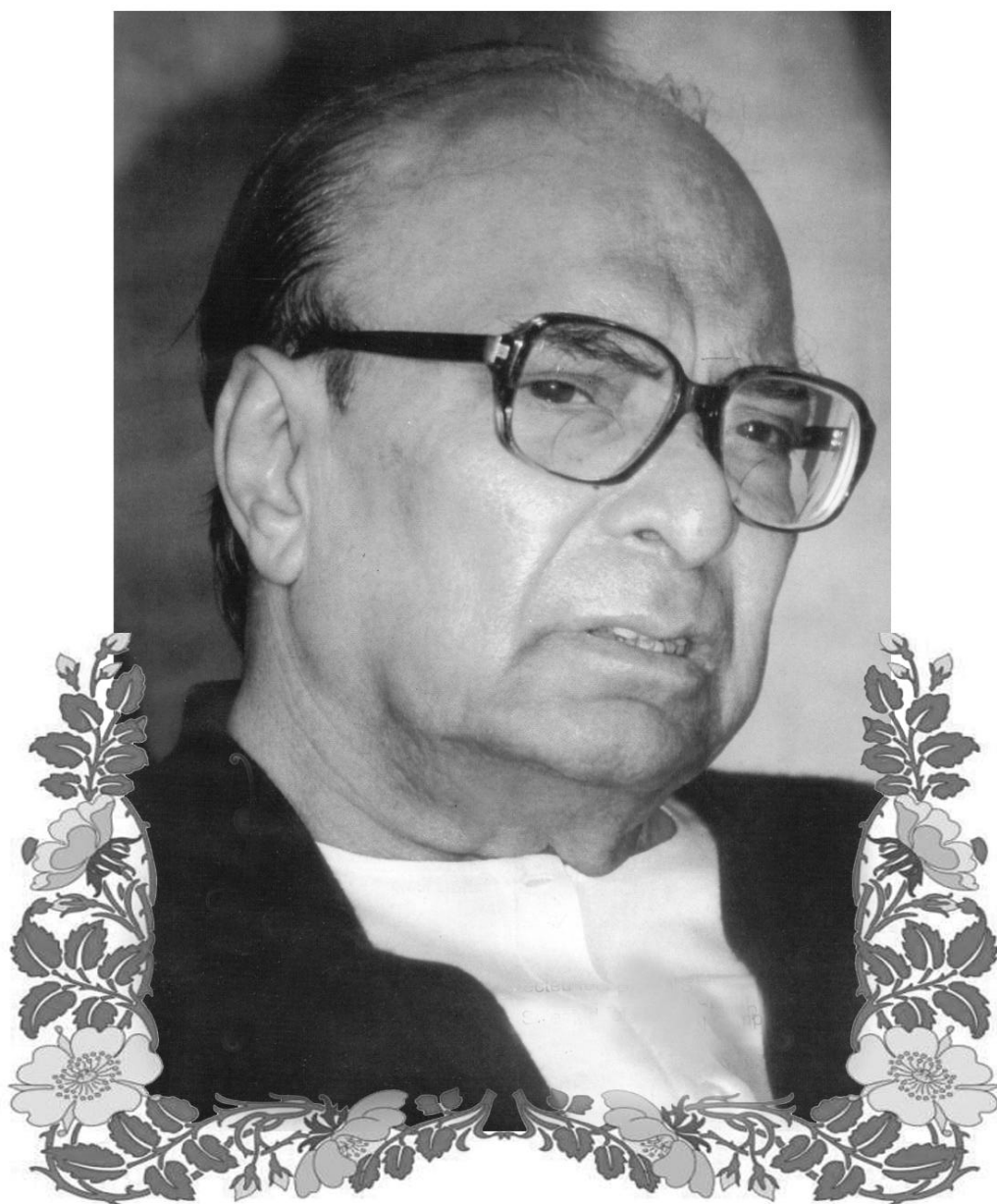


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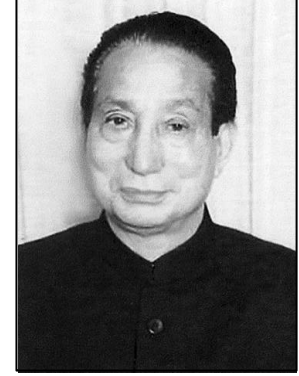


Dr. Harekrushna Mahtab

Our Sincere Obeisance....



Legendary leader and visionary Biju Patnaik



Message of
Shri S. C. Jamir
His Excellency the Governor of Odisha
On the Occasion of Odisha Day - 2013

I extend my warm greetings and good wishes to the people of Odisha on this historic occasion of Odisha Day. On this auspicious day of 1st April 1936 Odisha was formed as a separate province on linguistic basis.

While observing this auspicious day of formation of Odisha State, we must remember the outstanding contributions of stalwarts who devoted their entire life for carving out a Separate State for Odia speaking people. In this regard we fervently remember great sons of Odisha like Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parala Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Sriram Chandra Bhanja Deo, Vyasa Kabi Fakir Mohan Senapati, Swabhaba Kabi Gangadhar Meher, Pandit Godavarish Mishra, Kabibara Radhanath Ray, Pandit Nilakantha Das, Raja Rama Chandra Mardaraj and many others for their noble contribution. On this august occasion we the people of Odisha, pay our humble tribute to those pious souls who have given us a separate identity.

Odisha is a land of many splendours with a rich cultural heritage and a glorious history. It has distinguished itself as an integral part of the Indian national mainstream during the struggle for Independence. The exquisite beauty of this land keeps the tourists from India and abroad spell-bound. Odisha's maritime relation with South-East Asia in the past has been inscribed in golden letters in history.

Its ancient monuments and sculptures form a glorious chapter of India's heritage. This rich and diversified culture and heritage always make us feel proud and simultaneously inspire us to move ahead with time.

There has been unprecedented development in Odisha during the years between 1936 and 2013. It has undergone a radical change in every sphere. Odisha has been able to achieve

tremendous progress in the fields of agriculture, industries, education, health, IT, women empowerment and social security.

With the passing of time the State Government has introduced a number of welfare schemes for the benefit of the common citizens. Recently a special budget for Agriculture has been presented with a view to bringing all-round development in agriculture and allied sectors and also to improve the wellbeing of the farmers.

State Government has accorded utmost importance to development of the backward and rural areas of the State. In order to ensure this, programmes like Biju KBK Yojana, Biju Kandhamal 'O' Gajapati Yojana, Gopabandhu Grameen Yojana, Cement Concrete Road Scheme, Biju Gram Jyoti Yojana, Biju Setu Yojana etc. are being successfully implemented.

Special emphasis has been laid on the socio-economic development of women. In this regard an innovative programme called Mission Shakti is being implemented in full swing. Financial assistance is being provided to the pregnant women through 'Mamata' scheme.

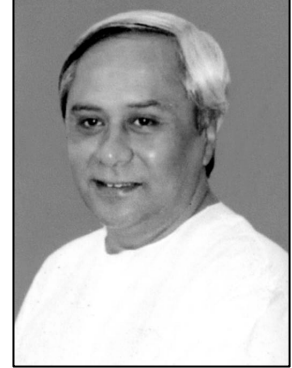
Priority is accorded to the development of ST & SC communities through ITDA, TDCC, OSFDC & OTELP. The Government of Odisha has adopted a holistic and integrated approach for the welfare of ST boys and girls. Opening of new educational institutions such as Sevashramas, Ashrama Schools, High Schools has enabled them to have residential education.

Government has also taken various measures to ensure food security to the poor and vulnerable sections of the society by making provisions of rice at Re.1/- per kg. and taking care of old and distressed persons through Madhubabu Pension Yojana.

To provide various services in time-bound manner, Government of Odisha has introduced Odisha Right to Public Services Act, 2012 from January 2013.

Odisha has vast natural resources as well as sincere, hard working and intelligent human resources. State Government has relentlessly endeavoured to transform our State into a prosperous one. I have no doubt that the State Government and the people of Odisha will continue to work with dedication and renewed vigour so that the process of development is further accelerated.

Vande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
on the occasion of Odisha Day - 2013

Today is Odisha Day. It is the most significant day in the history of modern Odisha. On this occasion, I convey my best wishes and congratulations to all of you.

On this auspicious occasion, I pay my deepest tributes to the great Odias like Utkal Gaurav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parala Maharaja Krushna Chandra Gajapati Narayan Dev and Khallikote Rajasaheb Ramachandra Mardaraj Dev who endeavoured their entire life for formation of the separate province of Odisha. I also pay my reverence and homage to those luminaries who enriched Odia language, literature and culture as well as enhanced the glory of Odia language.

The history of Odisha is illustrious. Rulers from the monarch Kharavela to Emperor Kapilendra Dev have been immortalised for their bravery and benevolent administration. The great poets and writers like Fakir Mohan Senapati, Kabi Samrat Upendra Bhanja, Gangadhar Meher and Gopinath Mohanty have glorified the Odia language by dint of their talents. Our dance, music, folk song, folk dance and tribal art have enriched Indian culture. Our weavers and artisans have been fostering the process of our culture through their creations.

The years from 1936 to 2013 - Odisha has gained a lot of experiences during these 77 years. Odisha has achieved success in several spheres. In some sectors, Odisha is placed in better position than many other States. Today Odisha has become self-dependant in the field of food production. Infrastructure has improved. Literacy rate has gone up. Drop-out rate has come down. In eastern India, Odisha is all set to be a hub in the sphere of Higher Education. The Odias by virtue of their dexterity have enhanced the fame of the State in our country and abroad. The Odia literature continues to uphold its dignity. Odisha's reputation in the field of sports has been augmented.

Today our State economy has improved. From our own fund, we have implemented a number of schemes for the development and welfare of the common people. We have made a special budget for agriculture. Poverty has reduced. There is brisk economic activity in the State and new opportunities have been created for employment. Capital investment has been augmented in the industrial sector. Odisha's importance in the fields of Tourism and IT has gone up.

Odisha has also attained manifold progress in the field of social security. The Infant Mortality Rate and Maternal Mortality Rate have decreased. There has been improvement at nutrition level. We have also achieved success in the field of immunization. Today we have ensured Food Security for the poor people. The message of development has reached the villages. Today Bijli, Sadak and Pani are not merely a dream in the villages. Today the outcome of development has reached one and all. The talents of our artists, artisans and weavers have enhanced the glory of the State. The development and welfare programmes of the Government have infused confidence in the minds of our tribals, Dalits, poor, women, children, youths, old persons, farmers and workers.

Today the Odia race, who built immortal monuments like Konark, Mukteswar and Rajarani Temples and created the immortal Poetry like Shree Geet Govind, has regained its self-confidence. This century belongs to Odisha. This is the awakening century for the Odia race. Today this great race, who conquered from Ganges to Godavari, is all set to play its role in the development history of our country. On this auspicious day, I call upon my dear brothers and sisters of the State who love Odisha and feel proud of Odisha to come forward for successfully shouldering their responsibilities in this new era of national awakening and enhancing the glory of the State by their deeds.

Vande Utkal Janani



Message of
Shri Arun Kumar Sahoo
Hon'ble Minister, Energy,
Information & Public Relations
on the occasion of Odisha Day - 2013

Dear Brothers and Sisters,

On the auspicious occasion of celebration of Odisha Day, I convey my heartiest greetings and good wishes to you all.

Odisha Day is a sacred and significant day for all of us. It is a day of remembrance, resolution and introspection. On this day, the dreams of formation of a Separate State on linguistic basis came into reality. We got our distinct geographical boundary. Our self-esteem and identity was established. Those great leaders who have dedicated their entire life in making Odisha a Separate State are Utkal Gaurav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Shriram Chandra Bhanjadeo, Raja Harihar Mardaraj, Vyasakabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher, Kabibara Radhanath Ray, Karmaveer Gourisankar, Pandit Nilakantha Das, Pandit Godabarish Mishra, Acharya Harihar Das and many others. I convey my sincere tributes to those adorable luminaries whose struggle, devotion and attainments made Odisha a separate State. I express my reverence to those who have widened various spheres of Odishan identity in modern times.

The history of Odisha is glorious. In the age of Mahabharat, the evidence of geographical identity of Kalinga has been ascertained. The maritime tradition of Odisha is prosperous. The Odia Sadhabas had spread the Odia culture to enrich Odisha through their trading activities in different countries like Java, Borneo and Bali islands. The history of Odisha is full of bravery, love and fellow feeling. In this soil, Chandasoka was transformed to Dharmasoka and the course of history was changed. The heroism of Odia Paikas is our pride. There is a separate identity of Odia language, literature, culture, heritage, tradition, paintings, sculpture and life-style. The Jagannath Cult of Odisha has been flourished out of the essence of Jainism, Buddhism, Saivism and Vaishnavism. Odisha has spread the message of peace, co-existence and progress all through the ages.

The State has achieved noticeable progress in various spheres after the formation of separate Odisha. We have to cross a long way. Efforts are being made to make Odisha the best State in India by successfully utilizing Odisha's resources, potentiality and possibilities.

Agriculture is our main livelihood. So, the Government is attaching importance for the development of Agriculture as well as farmers. A special budget has been prepared with formulation of a new Agriculture Policy. Priority has been accorded to irrigation system with subsidy for agro-industrialists.

Odisha has achieved tangible success in the fields of economic growth and reduction of poverty. During the period of the Eleventh Five Year Plan an average actual annual growth rate of 8.23 % has been achieved at 2004-05 price basis. The per capita income in the State has been perceptibly increased while the poverty rate has been decreased. Apart from this, there has been improvement in other Human Development Index. The backward class of the society has been brought under the mainstream of development.

Odisha is endowed with vast natural resources. By properly utilizing these, rapid industrialization has been made possible. There is a proposal of investment of over Rs. 8 lakh cr. in industries. Besides, priority is given for generation of massive employment by setting up of small scale industries.

Effective steps are being taken for the development of agriculture and industries along with the improvement of infrastructure like irrigation, communication and ports etc.

In the field of women empowerment, Mission Shakti has brought unprecedented awareness among the mothers of the State. A sum of Rs. 10 thousand each has been provided to one lakh SHGs. Apart from the implementation of the schemes like Mamata, Janani Suraksha, Shaktimayee and establishment of Woman and Child Desk in each Police Station, 50 % of seats have been reserved for women in Panchayati Raj Institutions and Urban Local Bodies.

Youth power is the power of the Nation. It has been targeted to augment the employment potentiality for 10 lakh youths in the next 5 years.

Energy is the indicator of progress. Odisha is going to be power surplus State in the energy sector. Massive programmes have been implemented in order to improve the power infrastructure and provide qualitative and uninterrupted power supply. Green Energy Development Corporation has been constituted for development of non-conventional energy in the State.

Steps have been taken for welfare of all categories of people including poor, women, tribal, Dalit, labourer and differently abled persons. To ensure Food Security, rice at Re.1/- a kilo is being supplied.

Biju KBK Yojana, Biju Kandhamal O Gajapati Yojana, Gopabandhu Grameen Yojana, Biju Gram Jyoti Yojana, Biju Saharanchal Vidyutikaran Yojana, Madhubabu Pension Yojana, Biju Swasthya Shibir, Bhima Bhoi Samarthyaa Shibir, Jananidhi Yojana, Live-stock development Yojana, Kalyani, Rashtriya Swasthya Bima Yojana, Emergency Medical Ambulance Service, special package for weavers, 'Mo Kudia' Yojana, assistance for winter cloth, Rural Cement Concrete Road Programme, special package for construction workers etc. have brought improvement in the living standard of all the sections of people.

The future of Odisha is very bright, as significant socio-economic growth is indicating a good sign. Let us join hands and resolve to make Odisha a prosperous and glorious State.

Vande Utkal Janani.

Editor's Note



On the auspicious occasion of Odisha Divas, we take the opportunity to greet our new Governor His Excellency Shri S.C. Jamir.

The State is passing through a historic window of opportunity under a demographic transition. The Government of Odisha is formulating a Youth Policy to respond effectively to the needs of the young people and place them at the centre of State's growth and development. The emphasis is on for developing a comprehensive policy for the youths of the State, drawing upon earlier policy and fundamental rights enshrined in the Constitution. There is a constructive participation over this issue with other stakeholders of the society through discussions in various forums. The ultimate end is to engage young people and channelize their potentiality, energy and enthusiasm to become responsible citizens of our State.

As we focus and debate on formulating a new policy we are shocked to know that law makers of Maharashtra assault a police officer summoned for enquiry under breach of privilege motion. The country is shocked when a Swiss tourist is gangraped in Madhya Pradesh. It continues further when a 24 year old U.K. women jumps out of a hotel room in Agra to escape molestation bid. All these prove that there is a rise in crime all across the country. Amidst this, the Lok Sabha has passed the Anti-rape Bill while maintaining the age of consensual sex at 18 and making the first offence of stalking bailable. I personally feel that we have been empowered with umpteen numbers of laws, but now it is the time to implement it freely and fairly.

We are reminded of Utkal Gauraba Madhusudan Das, Utkalmani Gopabandhu Das, Maharaja Krushna Chandra Gajapati, Pandit Nilakantha Das, Vyasa Kabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher and many others under whose leadership the separate Odisha province was formed on linguistic basis on 1st of April 1936.

The transcendental call of Shri Madhusudan Das our founding father, for a vibrant and prosperous Odisha and the vision of Legendary Leader Biju Patnaik still reverberates in the Odia psyche. It is now a reality that Odisha is witnessing unprecedented socio-economic changes based on the ideals of our founding fathers, under the dynamic leadership of our popular Chief Minister Shri Naveen Patnaik. A congenial development climate has been created through institutional machinery and appropriate strategy. Progressive efforts made by the State Government have resulted in achieving all-round development of the State.

. The Odisha Divas, celebrated every year, since 1st of April 1936, serves as a reminder and inspiration to every Odia, for the contribution made by our predecessors towards bringing Odia people and the State to a respectable position in the map of independent India. Our tributes to the legends and freedom fighters for whom we are now aspiring to be the new path bearer of the country under the inimitable leader of our State Shri Naveen Patnaik.

Vande Utkal Janani.



Editor, Odisha Review



Shree Jagannath and Lord Buddha

“Keshava Dhruta Buddha Sarira, Jaya Jagadisa Hare”

Dr. C. B. Patel

The composite culture of Jagannath is very ancient and vast. The early history of this cult is difficult to know owing to lack of facts and recorded history. The Indradyumna episode suggests its origin in a blue hill or (Nilakandara). Narasimha was the primordial deity of this cult. Later on we worship Lord Jagannatha not as a solitary deity but in the form of a Triad. Credit goes to Chodagangadeva of Ganga dynasty who popularized this cult. The Patalesvara temple inscription describes for the first time the name of Jagannatha, Balabhadra and Subhadra. The epigraphs dated 1237 A.D. of the time of Anangabhimadeva mention the names of three deities as Halin (Balabhadra) Chakrin (Purushottama) and Subhadri (Subhadra), the great Triad consisting of Lord Jagannatha, the principal deity with His two companion deities, Lord Balabhadra and Subhadra. The popular Jagannath culture is a mysterious conception. Many distinguished scholars from different parts of the country have attempted to solve the mystery of origin and evolution of Lord Jagannath. It is agreed by many scholars that the Jagannatha cult is in fact mystery and unfathomable.

Shree Jagannath is not an idol, though it is accepted by many as an idol or Vighraha. But He is actually accepted as a symbol. For this, He appears in ceremonies in various forms and symbols. He does not belong to any faith but He is the symbol of all religions. For this, the Jains, the Buddhists, Vaishnavas, Saivas, Saktas and other cultists have accepted Him as their own deity. In the past many religious revolutions and

evolutions wanted to bring this cult under their fold; but all the faiths ultimately got assimilated in this cult and now Lord Jagannath is being recognized as the universal God. Buddhism has occupied a special status in this cult. There is lot of controversy among the historians regarding the birth place of Gautam Buddha. In the opinion of some scholars He was born in Nepal, some other think that He was born at Piprawa in Uttarpradesh of India. But scholars like P.C.Tripathi, A.K.Tripathi, Dr. C. B. Patel and many others have argued that the real birth place of Buddha was at Kapileswar in Odisha. This fact is corroborated from the discovery of a stone inscription from Kapileswar in Odisha. The epigraph describes that king Devanam Priyadarsi Asoka after 20 years of his anointment came to Kalinga and worshipped at this spot, because Buddha Sakyamani was born here. He also caused a stone pillar to be set-up and made the village of Lummuni tax free. This inscription is now in Asutosh Museum of Kolkata. In addition to this there are also many other archaeological evidences which suggest that Buddha was born here. Lord Buddha entered into his mother's womb in the form of a white elephant. To memorise this king Asoka sculptured an elephant, which is now dazzling at Dhauli hill. All the Buddhist literature has mentioned the name of Tapasu and Bhallika, the two merchant brothers from Kalinga to have become his first disciples. In this way many strong evidences are available regarding the birth of Gautam Buddha in Odisha. Lord Buddha is also depicted as ninth incarnation



(Avatara) of Jagannatha cult. Undoubtedly the existence and extinct of Buddhism is intimately associated with Odisha.

The above researches have strongly reflected the Buddhist connection with Jagannatha cult. This is proved by the fact that the mention of Lord Jagannath is found for the first time in the Buddhist literature of Indrabhuti, the king of Sambalaka, the famous preacher of Vajrayana Buddhism. It is described in his Gyanasiddhi:-

*“Pranipatya Jagannatham Sarvajina Vararchitam.
Sarva Buddha Mayam Siddhi Vyapinam Gaganopamam.”*

It is evident from these lines that Indrabhuti tried his best to bring unity and integrity among the Jagannatha culture and Buddhism. Lord Jagannath is mentioned as Buddha for the first time in this scripture. The goal of Buddhism is to achieve Nirvana or Salvation. For achieving this one should follow the three jewels (Tri Ratna) of Buddha i.e. Buddha, Dharma and Sangha.

Similarly in Jagannatha cult, to get Salvation from this illusory world, one should take refuge at the feet of Lord Jagannath, Balabhadra and Subhadra. The Triad of Jagannatha is recognized as Buddhist's Triad of Buddha, Dharma and Sangha. The Jagannatha cult also symbolizes non-violence and harmony like Buddhism.

The famous historian W. Hunter in his book 'The Indian Empire' compared the Car Festival of Lord Jagannath with the tooth-relic ceremony of Lord Buddha. The famous Chinese traveller Hieun-Tsang also stated that in order to commemorate the day of enlightenment of Gautam Buddha, the Buddhists take his remains in chariot to celebrate the Car Festival. This view is also accepted by great historian R.L.Mitra. According to him the Car Festival of Lord Jagannatha and other ceremonies have been derived from the Buddhist cult after the Nirvana of Lord Buddha at Kusinagara. A person named Therakhema brought his tooth-relic to Kalinga, which is evident from the Buddhist literature. It

was worshipped by the then emperor of Kalinga at Dantapuri i.e. present Puri. Installing the relic in the chariot the annual Car Festival was being organised. It is believed by many scholars that the Navakalevara or the new embodiment of Lord Jagannatha is also connected with Buddhism. At this time the Danta or Brahma Dhatu i.e. the original Buddhist relic were shifted into the new wooden deity.

It is believed by many that Brahma Dhatu of Jagannatha is in fact the tooth relic of Lord Buddha. There is a resemblance of one incomplete Jagannatha with Buddha at Bodhagaya. For this, many scholars have accepted Lord Jagannatha as the symbol of Lord Buddha. The incarnation (Avatara) of Jagannatha in the form of Lord Buddha has also given the strong evidence to the above contention. Many Puranas, Kavya and Poems have depicted Lord Jagannath and Lord Buddha as one and indivisible. Not only the Odia literature but also the other frontier literature describe Jagannath in the similar way.

In the past Puri was known as Dantapuri as Therakhema brought the tooth relic of Lord Buddha. It was a big port and the traders from South-East Asia brought large amount of wealth through commercial transaction. From 6th century A.D. to 8th century A.D. there was a great revolution of Tantric Buddhism in Orissa. Part of the Vajrayanic Buddhism is linked with the Jagannatha cult. It is seen that most of the Vajrayanic Tantra of Buddhism like Rudra Yamala Tantra, Brahma Yamala mantra and Kalika Purana were prevalent from 10th century A.D. in the worship of Lord Jagannath. During the time of Navakalevara ceremony of Lord Jagannatha, the soul i.e. the tooth relic is transferred to new wooden image amidst esoteric practices. At last Lord Buddha was assimilated in the form of ninth incarnation of Lord Jagannatha and lost his separate existence.

Dr. C.B. Patel, Superintendent of Museum, Odisha, Bhubaneswar.



ODISHA : Ushering an Era of Sustainable Development

Odisha is a land of fascinating beauty with a glorious past and a rich cultural heritage. Odisha's sea-faring merchants sailed to the islands of Java, Sumatra, Borneo and Bali as early as the 4th and 5th centuries B.C. Not only did they bring home wealth and prosperity, they also carried the glorious Indian civilization with them and helped its spread abroad. Odisha has been a repository of world's finest cultural and traditional heritages. With a Geographical area of 1,55,707 sq. k.m., it has a population of 4,19,47,358 (according to 2011 Census).

Earlier known as Odra, Kalinga, Utkal and Koshala, Odisha carries deep-rooted tradition and culture. The Odias have been depicted in Sanskrit Literature as 'Kalingaha Sahasikaha' because of their excellence in martial arts. Odisha took the present form on April 1st, 1936 as the 1st State in India to be formed on linguistic basis. The old name of 'Orissa' has been changed to 'Odisha' and the language 'Oriya' to 'Odia' as a result of consistent efforts made by the Government of Odisha.

Odisha is endowed with vast natural and mineral resources. The Bay of Bengal swirls along its eastern and south-eastern boundary. Morphologically divided into five natural regions Odisha has coastal plains, river valleys and flood plains, rolling uplands, plateaus, hills and mountains. Extensive forests, medicinal herbs and wildlife, cascading waterfalls, bubbling hot-springs, fascinating golden beaches, marine life-forms, rugged mountainous terrains and over hanging hills of wild beauty and verdant river valleys inexplicably distinguish Odisha's beauty. The biggest inland brackish water lake and lagoon in Asia, the Chilika, the exotic abode of migratory birds the 'Nalabana', the second biggest mangrove forest in India and famous Crocodile Sanctuary the 'Bhitarakanika', the exclusive Olive Ridley sea turtles' nesting place the 'Gahir Matha', the largest Earthen Dam of the World the 'Hirakud' have all earned international acclaims. Monuments of a distinct character and innumerable finely sculpted magnificent temples in Odisha are a galore of beauty, spectacular fiesta and spectra of tourism potentials.

The 'Shrimandir' of Puri is the epitome of a unique centre for cultural synthesis over the ages. Marked by many cults, creeds, religions, philosophies, yet integrated harmony still prevails in the rich synthesis of the Jagannath Cult. The Car Festival or the Rath Yatra at Puri, the grandest festival on earth as widely acclaimed, is the sojourn of the Holy Trinity. Centuries of myth and legends blend into harmonious whole in the worship of the Lord of the Universe Sri Jagannath. Fifty-six delicacies are offered everyday to Lord Jagannath at Srimandir, Puri. Various occasion based 'Beshas' of the Trinity,



occasion based 'Pithas' or Cakes, Sweet and Sour delicacies, colorful fairs and festivals round the year bear testimony to the rich grandeur and a highly developed culture of the land.

The priceless palm leaf manuscripts heritage of textual and illustrative idiom form treasure house of wisdom and knowledge. The immortal poet Jayadeva's creation, the 'Geeta Govinda' has also been depicted in this unique form. Odisha possesses an ancient legacy of traditional and folk arts and crafts. Intricately designed silver filigree works of Cuttack, Horn works of Paralakhemundi, Terracotta Sculptures, Lacquer Works of Nawarangpur, the traditional patta paintings of Raghurajpur and Tie-Dye Textiles of western Odisha, the awe-inspiring silk handwoven and handloom sarees of Berhampur (Ganjam), the Bandha designs of Nuapatana and Maniabandha, the Bell Metal Works of Kantilo and Balakati, all exhibit skill and creativity of Odia artisans.

The rich folklore, Bratakatha, the Odissi Classical and Traditional compositions, Chhanda, Champu, Chautisha, Kabyas; traditional dances and dramas like the Pala, Daskathia, Geetinatya, Jatra, Ghodanacha, Chhaunacha have earned international fame. The Odissi dance which has been acclaimed as a leading and perfect classical dance form of India, the enchanting beauty of the Black Pagoda, the Konark Sun Temple which is the World's Heritage Monument, the Lord Lingaraj Temple at Bhubaneswar, ancient Buddhist and Jain Monuments at Khandagiri, the Buddhist Triangle of Lalitgiri, Ratnagiri and Udayagiri draw the attention of the tourists and pilgrims across the globe. Folk arts like Jhota, Chita, Muruja in different religious occasions like Manabasa Gurubara, which symbolizes mother Lakshmi Puja are the unique and rich cultural traits of the land. The Historic Dhanuyatra at Bargarh in western Odisha, the Baliyatra observed in the banks of the River Mahanadi at Cuttack from Kartika Purnima have always enthralled tourists from inland and abroad and have left them spell bound.

Odisha is also a prominently visible area in the tribal map of India and has a little more than 10% of the total tribal population of the country. Over 22% of the total population of the State are tribals, who belong to 62 different tribal communities and they add richness to the cultural diversity of the State. Tribal ornaments made of stone, shells, wood and metal, their musical instruments and wall paintings show their creativity as well as aesthetic sense. Abundant mineral deposits of Gold, Diamonds and other gems and decorative stones make Odisha a great industrial hub. Odisha possesses rare minerals like Nickel, Vanadium etc.

Odisha is now witnessing unprecedented socio-economic changes under the vibrant and dynamic leadership of Chief Minister Shri Naveen Patnaik. A congenial developmental climate has been created through effective institutional machinery and appropriate strategy. Progressive efforts made by the State Government have resulted in achieving all-round development of the State.

School and Mass Education

- State Government has introduced the free bi-cycle scheme to facilitate Secondary School Education in the State, and to make it furthermore attractive and encouraging to the girl students for pursuing Higher Education, free bi-cycles have been distributed to 2, 20,331 number of girl students covering all girl students reading in Govt. aided & Block grant High Schools and 41,644 SC & ST Boy students reading in Class-10th in 118 tribal sub-plan Blocks.



- Free school uniforms have been distributed to all Govt. School-going Girls and SC/ST and BPL Boys reading in class 1 to 8th.
- Prioritizing elementary level School Education in the State, 17,543 numbers of Siksha Sahayaks are appointed at the elementary level.
- State Government has operationalised Mother-tongue based Education in 544 Schools of 8 Tribal districts in 10 Tribal languages i.e. Saura, Kui, Kuvi, Munda, Koya, Bonda, Santhali, Juang, Kisan and Oram.
- 5,474 sets of Braille Books have been provided to the visually impaired children in the State.

ST & SC Development

- State Government has galvanized concerted efforts for economic empowerment of ST/SC through Integrated Tribal Development Agencies, Micro Projects, TDCC, OSFDC & OTELP.
- For Skill Upgradation, placement-linked development training programmes have been imparted to more than 9000 youth, both men and women.
- Construction work of 100 bedded 5000 number of ST girls' hostels is going on in full swing so as to ensure and enable residential education for 5 lakh ST girls.
- Two mobile health units per block for each of the 118 number of TSP Blocks have been established.
- WADI model of Agro-Horti-Forestry Plantation has been initiated in 6190 acres involving 6190 number of ST & SC beneficiaries.
- For enhancement of livelihood of ST & SC families through pisciculture operation, a total of 15, 924 ha. water area in 83 small reservoirs in 17 districts are developed, benefiting 7315 families out of which 4015 families belong to ST and 2563 families to SC communities. This project is operational from 2012-13 to 2014-15 at a cost of Rs.95.67 Lakhs covering 83 number of Primary Fisherman Co-operative Societies (PFCS) /SHGs where in ST & SC families constitute 90% of the total targeted beneficiaries.

Agriculture

- Odisha awarded at national level for highest Agricultural Production.
- State Government gearing up increase in production and productivity of different crops through attractive schemes like National Food Security Mission (NFSM), Rashtriya Krishi Vikas Yojana (RKVY), Modified National Agricultural Insurance Scheme(MNAIS), Integrated Cereal Development Programme i.e. Rice (ICDP-Rice), ICDP Coarse Cereal (Ragi), Sustainable Development of Sugarcane-based Cropping System (SUBACS), Agriculture Mechanization under Work Plan, ISOPOM, SRI, Technology Mission on Cotton, Jute Technology Mission, e-Pest Surveillance, National Horticulture Mission, National Project on Management of Soil Health and Fertility.



- Capacity Building Schemes and Extension Reforms are being emphasized and Post Harvest Management of Agri-produce and Establishment of Commercial Agri-enterprises are being implemented to galvanize Agricultural Development in the State.
- State Government emphasizing on creating Captive Irrigation potentialities and farm mechanization.
- 41671 hectare irrigation potentialities have been created in 2011-12 by establishment of 22209 number of Private Lift Irrigation Projects.
- 5272 number of Tractors, 11216 number of Power Tillers, 695 number of Paddy Reapers, 75 number of Combine Harvesters and 47 number of Transplanters have been provided to the farmers at subsidized rates.
- Govt. is laying special emphasis on Line Sowing /Transplanting and SRI.

Handicraft

- Craft clusters developed on SHG mode with need-based-interventions like skill upgradation training, supply of improved tools and equipments, design development, margin money for bank linkage, marketing support, and a determined target is set to cover 600 artisans in 40 SHGs with a budget provision of Rs. 60 Lakhs.
- A Design Cell is established at Handicrafts Complex, Bhubaneswar, with support of NID, Ahmedabad to ensure regular product development and designing in handicraft sector.

Handloom

- With an objective to create sustainable rural job opportunities for the weavers and artisans across Odisha and to upgrade skill and product quality along with creation of market linkage to multiple market segments and enable access to working capital, the State Government has signed an MoU with FABINDIA for a project costing Rs.4.50 Crores.
- Design Reference Collection of Odisha Handloom Project is being implemented in the State for development of traditional handloom products and to popularize fabrics, International Designers like Bibhu Mohapatra, Rta Kapur Chishti and Mr. Sabyasachi Mukherjee are working in the project.

Rural Development

- 'Biju Setu Yojana' has been launched by the State Government to construct 400 bridges during 2011-12, 2012-13 & 2013-14. Out of 400 BSY bridges 172 numbers of bridges are under construction.
- So far, 8384 number of unconnected habitations have been provided with all-weather connectivity under PMGSY, by constructing 6415 number of roads with length of 23999.15 kms.
- Under RIDF 420 bridges & 159 roads (1774 kms.) have been sanctioned with NABARD loan assistance of Rs.1240 crores, out of which 277 bridges & 137 roads (1502 kms.)have



been completed by 30.09.2012. During 2012-13, there is a provision of Rs.195 crores for completing 33 bridges and 8 roads.

- 45 bridges have been completed on PMGSY roads.
- Out of 1, 41,928 rural habitations (76,130 FC+65,798 PC) have been provided with safe drinking water through 3,23,920 spot sources (Tube wells & Sanitary wells) and 7883 PWS projects.
- 284 GPs of the State have been honoured with Nirmal Gram Puraskar (NGP).
- As many as 69,785 School toilets, 24,324 Anganwadi Centre (AWC) toilets and 38,80,649 Individual Household Latrines have been constructed.

Health & Family Welfare

- Infant Mortality Rate reduced considerably by 34 points, from 95 in 2000 to 61 in 2010 (SRS Data). This is the highest decline in the country in last 10 years.
- Maternal Mortality Ratio in the State decreased by 100 points from 2003 to 2009 (SRS), from 358 to 258.
- Odisha is the 1st State in the country to provide Social Security Schemes to people living with HIV / AIDS and 14,566 number of people have been benefited from “**Madhubabu Pension Yojana**”. 74 families have been provided low cost houses through “**Mo Kudia Yojana**” and PLHAs have been enrolled in “**Antyodaya Anna Yojana**”.
- For care support and treatment of people suffering from HIV/ AIDS, 9 Anti Retroviral Therapy Centres, 15 link ART Centres, 5 Community Care Centres and 9 Drop in Centres have been set up in the State.
- 26.14 lakhs beneficiaries benefited through “**Janani Suraksha Yojana**”.
- 343 Janani Express functional for transportation of mother and child at the time of delivery.
- 56 Blood Banks and 20 Blood Storage Units operational through out the State.
- “**Janani Sishu Suraksha Karyakrama**” (JSSK) rolled out in the State and 382 Institutions designated as delivery points under (JSSK). Under JSSK free referral transport, free blood, free drugs, free service, free diet and free diagnostic services are being provided to pregnant and neonates up to the age of 30 days.
- Village Health and Nutrition Day (Mamata Diwas) held once in a month in every AWC for antenatal care, post natal care of pregnant women, family planning counseling and weighing of 0-3 years children.
- 452 New Born Care Corners (NBCC) established in the Labour Rooms and the Operation Theatres (OT) to save Newborns from birth asphyxia.
- 19 Special Newborn Care Units (SNCU) and 25 Newborn Special Units (NBSU) established in the DHH to take proper and timely care of the sick Newborns.



- 8 Nutritional Rehabilitation Centres established in the DHH level to take care of the malnourished children.
- Up-gradation of 9 DH Hospitals into ISO standards for quality improvement of Health Care Services.
- State Government to operationalize 280 Emergency Medical Ambulance Services to provide free transport services for all type of medical emergency.
- Intensive School Health Programme implemented in 1,806 tribal residential schools of State to provide curative health care on spot and referral of complicated cases to higher health institutions.
- Extensive School Health Programme implemented in 57,972 schools of State.
- “**Mo Mashari**” Scheme launched and one lakh family size LLINs provided on pilot basis to protect one lakh pregnant mothers in 5 tribal districts of Keonjhar, Kandhamal, Rayagada, Nowrangpur and Malkangiri.

Women and Child Development

- State has shown a remarkable achievement in reduction of under nutrition among children below 3 years between NFHS 2 and 3 from 50% to 40%. Moreover the Nutrition Baseline Survey (NBLs) and Concurrent Monitoring taken up by the Department shows further reduction in under-nutrition during recent years.
- To reduce MMR and IMR in the State and to improve health & nutritional status of pregnant & lactating women State Govt. funded conditional cash transfer scheme Mamata launched, which also aims to partially provide wage loss compensation, ensure safe delivery and improve mother & child care practises especially exclusive breast-feeding and complementary feeding of infants.
- Mission Shakti covers nearly 50 lakh women in 4.5 lakh groups thereby ensuring economic empowerment of women through formation of Women SHGs. Credit linkage with financial Institutions is the hallmark of this programme.

Tourism

- State Tourism Department have taken up development of eight rural tourist places to attract the tourists and visitors from India and abroad. The tourist places are Raghurajpur (Artist Village), Pipili, Konark Natya Mandap, Khiching, Hirapur (64 Yogini shrine), Deulajhari (Hot Spring), Barapali and Padmanavapur (Textile Villages).

Energy

- Ensuring electricity to all habitations having population of less than 100 and for the BPL households excluded from RGGVY, State Govt. has launched a Flagship Scheme ‘Biju Gram Jyoti’. During 11th Five Year Plan 9732 number of habitations connected with electricity and the electrification work in 2692 habitations are in progress.



- State Govt. has launched a new initiative known as “Development Programme for Electrical System Improvement” (DESI) as a crucial supplement of Rural Electrification Schemes like BGJ & RGGVY aiming at dovetailing funding support for replacement/additional transformers in place of burnt / overloaded transformers & associated conductors & other system improvements.
- State Govt. has launched a flagship programme Biju Saharanchala Vidyutikarana Yojana (BSVY) for providing electricity to people living in unelectrified areas of Urban Local Bodies and unelectrified habitations with a minimum population of 100 along with BPL households.

Commerce

- Commercial operation of Dhamra Port in Bhadrak District started and this green field port has been developed through Dhamra Port Company Ltd. on a boost basis.
- Development of an all-weather multi-user Commercial Port at the Subarnarekha Mouth in Balasore District is in full swing.

Industries

- The concept of ‘Team Odisha’ has been created by the State Government as proactive measure to attract investments. This concept encompasses the broad institutional framework of the Government which is engaged in industrial facilitation and investment promotion in all key areas of economic growth. Large number of investment proposals are pouring into the State for setting up of mineral based industries i.e. Steel, Power, Cement, Alumina and Aluminum.
- On the strength of Good Governance and industry-friendly atmosphere, Odisha is heading to become the premiere manufacturing location for companies. This has enabled Odisha to sign MoUs with 94 reputed investors across sectors like Steel, Aluminum, Cement, Power, Petroleum and Petrochemicals, Auto Components etc. Such industrialization is creating opportunities for broad-basing the ancillary and downstream industries in the State.
- Two new departments MSME and Employment, Technical Education and Training created.
- Micro, Small & Medium Enterprises (MSME) is the 2nd largest employment generating sector after Agriculture. State Government is prioritizing the development and promotion of this sector. Efforts are on to make this important sector of the economy vibrant through various approaches i.e. cluster development, development of ancillary and downstream parks etc. Prime Ministers Employment Generation Programme is being implemented in the State to create self-employment opportunity for our youth.
- Skill development and Technical Education is prioritized and the major thrust areas under this segment include capacity expansion of Degrees (UG/PG/Post Doctoral), Diploma and Skill training level education in Government sector through establishment of 5 new Engineering Colleges in Koraput, Kandhamal, Mayurbhanj and Bhadrak districts and Paradeep as constituent colleges under Biju Patnaik University of Technology, Rourkela.



- Around 5000 seats in Engineering programmes have been increased this year under World Bank Assisted Technical Education Quality Improvement Programme-II, by up-gradation of two Engineering Colleges, CET, Bhubaneswar and VSSUT, Burla. 22 numbers of the new polytechnics are in the process of establishment in 22 unrepresented districts with financial assistance from MHRD, Government of India.
- 2 new Govt. ITIs are going to be set up at Chandragiri and Guma.
- Efforts are on to establish 5 ITIs & 10 Skill Development Centres (SDCs) in the LWE affected districts i.e. Rayagada, Sambalpur, Malkangiri, Gajapati and Deogarh.
- 30% of seats in all the Govt. ITIs are reserved for women candidates in all trades for improving women participation in vocational training, and thereby strengthening the efforts of women empowerment.
- 9 new Girls' Hostels sanctioned by ST & SC Development Department for ITI to accommodate women trainees in ITIs.
- Till October 2011, 2,657 number of units under MSME have been set up with an investment of Rs.17,833.27 lakhs providing employment to 14,307 number of persons.

Panchayati Raj

- Rural infrastructures for basic amenities like Bijli, Sadak and Pani provided to Rural Households of 11 districts under Gopabandhu Grameen Yojana by annual financial assistance of Rs.15 crores per district. Rest 19 districts are included under Backward Region Grant Fund (BRGF) Scheme.
- To supplement the centrally sponsored IAY Scheme, an innovative State Plan Scheme called 'Mo Kudia' launched for providing *pucca* dwelling houses to needy beneficiaries of the State. During the year 2011-12, 9339 houses have been completed with an expenditure of Rs.3729.83 lakh.
- Palli Sabha & Gram Sabha have been introduced and empowered to implement & supervise various developmental projects.
- State Govt. is spearheading the construction of cement concrete road in every village at every nook and corner of the State with special focus on SC/ST/PVTG habitation.

Higher Education

- To spread Vocational Education in a disciplined and well regulated manner, a separate Directorate known as the Directorate of Vocational Education has been created under the Department of Higher Education with three Regional Offices at Bhubaneswar, Berhampur and Sambalpur.
- National Law University of Odisha at Cuttack city boasts of a rich legal heritage and a new development in the field of Legal Education.

**RTI**

- State has bagged the best website award of e-Gov 2.0 as the most user-friendly interface in India. Prior to this, the I.T application has also been awarded in the International e-India 2010 Conclave held at Hyderabad.
- RTI portal of Government of Odisha has won the National Award on e-Governance 2011-12 in the Best Government Portal category.
- As a part of multi-pronged strategy, this RTI Campaign has been launched through print, electronic, visual and oral medium at State, District, Block and Panchayat levels.

Revenue

- Modern Record Rooms in 33 number of Tehsils have been made operational. Construction work of Modern Record Rooms in 125 more number of Tehsils is going to be completed within next four months.
- State Government has prioritized on distribution of Land Pass Books to all individual land holding families of the State. This Programme is being implemented all over the State. Initially the Programme was launched on a mission mode on pilot basis in 30 District Headquarters Tehsils as well as Bhubaneswar, Rourkela and Berhampur Tehsils.
- With a view to improve the economic status of the weaker section of the society and to boost agricultural production, Government land upto one standard acre is being allotted free of *Salami* to landless persons of the State.
- The “Mo Jami Mo Diha” campaign is going on to protect the land rights of the poor and weaker sections of the society.
- State Government has already started the settlement of Gramakantha Paramboke, Abadi, Khasmahal and Nazul lands with persons lawfully occupying such land for homestead purpose for a period of three years on permanent basis with heritable and transferable rights, and “Pattas” have been issued to 3.15 lakh families.



Odisha from 1936 to 2013

- 1936 - (1st April) Orissa became a separate province
- 1937 - First Orissan Ministry formed
- 1938 - (25th March) Gandhi came to Orissa
- Gandhi attended Gandhi Sevasangh Annual Session at Berboi, Delang in Puri district.
- Baji Rout died in police firing
- 1939 - (5th August) Subash Chandra Bose visited Cuttack
- Jaiprakash Narayan visited Cuttack
- (4th November) Congress Ministry in Orissa resigned
- Major General Bezelgate attacked and killed at Ranpur of the then Puri district
- Netaji visited Orissa
- Endowment Commission started functioning
- Rabindranath Tagore visited Puri
- 1940 - Orissa Theatre founded by Kali Charan Patnaik at Cuttack
- Madala Panji edited by Prof. Artaballav Mohanty
- 1941 - Raghu Dibakar hanged in connection with Bezelgate murder
- 1942 - Lunia killing, nine people died in police firing
- 29 people died at Eram in police firing
- 1943 - Oriya songs transmitted for the first time from Calcutta Radio Station
- Eminent Communist leader Bhagabati Charan Panigrahi died
- Utkal University started functioning at Cuttack



- 1944 - K.C.Narayan Gajapati, the Prime Minister of Orissa resigned on 30th June.
- 1945 - 50 British Air Force aeroplanes bombed over village Mayagaon near Rengoon on 12th February on a Azad Hind Fauz Camp, killing Oriya soldiers, mostly hailing from Ganjam area.
- From July new colleges at Balasore, Sambalpur and Puri were started. Rajendra College, Bolangir was started by R.N. Singhdeo, the Maharaja of Bolangir with Intermediate Arts Classes.
- 1946 - (29th January) Gandhi came to Orissa
- Foundation stone of Hirakud Dam laid by Sir Hawthorne Lewis, Governor of Orissa.
- Central Rice Research Institute established at Cuttack
- 1947 - Biju Patnaik made a daring flight to Indonesia to bring Indonesian Leaders
- Princely States merged with Orissa
- 1948 - Foundation stone for New Capital of Orissa laid at Bhubaneswar
- All India Radio, Cuttack founded
- High Court at Cuttack founded
- 1949 - Capital of Orissa shifted from Cuttack to Bhubaneswar
- Bolangir district formed
- 1950 - Orissa Territorial map with 13 districts published
- 1951 - Jawaharlal Nehru, the Prime Minister of India reached Jharsuguda on 13th December on visit to Orissa.
- 1952 - Biju Patnaik donated an amount of 1,000 pound to UNESCO to institute the Kalinga Prize.
- Both Oriya and English language introduced in Orissa Government transactions
- 1953 - Rourkela Steel Plant founded
- 1954 - Agriculture College established at Bhubaneswar
- Official Language Act passed in Orissa Assembly to introduce Oriya in official work.
- 1955 - Bhoodan lands distributed among the landless people of Orissa
- 1956 - Burla Engineering College established
- Prajamandal leader Sarangadhar Das died



- 1957
 - Construction of Rourkela Steel Plant began
 - Hirakud Dam inaugurated by Jawaharlal Nehru
 - Orissa Sahitya Academy established
 - Similipal Forest declared as National Park
 - President of India Dr. Rajendra Prasad laid the foundation stone of Museum building at Bhubaneswar.
- 1958
 - Mihir Sen of Cuttack crossed the English Channel
 - Dandakaranya Development Project constituted
- 1959
 - Orissa State Government established Lalitkala Academy
 - Veer Surendra Sai Medical College at Burla started
- 1960
 - Orissa State Archives established at Bhubaneswar
 - Nandankanan Zoological Park established
 - Blind school established at Bhubaneswar
 - First volume of Gyanamandal under the editorialship of Shri Binod Kanungo published.
- 1961
 - Orissa State Legislative Assembly building inaugurated
 - Rourkela Engineering College started
- 1962
 - Jawaharlal Nehru laid the foundation stone of Paradeep Port
 - Sainik School at Bhubaneswar established
 - Construction of Express Highway connecting from Daitari to Paradeep began
 - Orissa University of Agriculture and Technology established
- 1963
 - Russian Cosmonauts Valentina Terescova visited Orissa
 - Utkal University building inaugurated
- 1964
 - Jawaharlal Nehru laid foundation stone of Thermal Power Station at Talcher
- 1965
 - Village Chaukidari System abolished.
- 1966
 - Biswanath Das became President of Bharat Loksevak Mandal after the death of Lal Bahadur Sastry, the Prime Minister of India.
- 1967
 - Berhampur & Sambalpur University established
 - Pandit Nilakantha Das died



- 1968 - Sambalpur University was inaugurated by the President of India on 5th January. Freedom Fighter and Literateur Radhanath Rath was honoured with the Padmabhusan title.
- 1969 - V.V.Giri became President of India on 24th August.
- 1970 - A regional party named Utkal Congress was formed by Biju Patnaik.
- 1971 - Sri Jagannath Sanskrit University established at Puri
- Acharya Harihar Das passed away
- Lance Naik Albert Ekka posthumously awarded highest Gallantry Award Param Veer Chakra for his heroic deeds in Bangladesh War.
- 1972 - Severe cyclonic storm hit Orissa Coast
- 1973 - Cuttack-Paradeep Railway line opened for Traffic
- Foundation stone laid for Naval Training Centre at Chilika
- 1974 - Maharaja Krushna Chandra Gajapati Narayan Dev passed away
- 1975 - Dr. J. V. Bolton felicitated by Orissa Sahitya Academy for his thesis on 'Vyas Kabi Fakir Mohan Senapati'.
- Salt Water Crocodile Research Centre established at Dangamal of Bhitarkanika
- 1976 - The State Government made an Act called "The Bonded Labour (Abolition) Act-1976" to free bonded labourers.
- 1977 - Foundation stone laid for Fishery Research Centre at Kausalyaganga
- 1978 - Terrible Tornado hit Bandhagoda village of Keonjhar district
- Foundation stone laid for Upper Indravati Project
- 1979 - Sarala Puraskar founded by IMFA Public Charitable Trust
- 1980 - Prince Charles of England visited Orissa
- Biju Patnaik conferred as 'Bhoomi Putra' title by Indonesian Government
- 1981 - NALCO established at Angul
- 1982 - Annual Conference of the Indian Road Congress was held at Bhubaneswar on 23rd December.
- 1983 - Dr. H.K.Mahatab received the Kendriya Sahitya Academy Award for his essay collection "Gaan Mazjlis".
- 1984 - Foundation stone laid by Prime Minister Indira Gandhi for Ordnance Factory at Saintala in Balangir district.



- OREDA set up at Bhubaneswar
- Ex-Chief Minister of Orissa Shri Nabakrushna Choudhury died
- Ex-Chief Minister of Orissa Shri Biswanath Das died
- Foundation stone laid for Talcher-Sambalpur Railway line
- Ex-Prime Minister Indira Gandhi addressed her last public meeting at Bhubaneswar.
- Orissa Science Academy established
- 1985 - Eminent Sarvodaya leader & Bhoodan leader Rama Devi passed away
- First State level Lok Adalat held at Cuttack
- 1986 - Noted Editor of 'Gyanamandal' Vinod Kanungo received Padmashree Award
- Foundation stone laid for Pathani Samant Planetarium at Bhubaneswar
- 1987 - Ex-Chief Minister of Orissa Dr. Harekrushna Mahatab passed away
- Jawaharlal Nehru Indoor Stadium at Cuttack inaugurated
- 1987 - Harekrushna Mahatab State Library at Bhubaneswar inaugurated
- Sachidananda Routray received Gyanapitha Award
- 1988 - His Holiness Dalailama visited Orissa
- Cuttack Door Darshan Kendra started newscast in Oriya
- 1989 - Bhubaneswar Stock Exchange started functioning
- Foundation stone laid for IB-Thermal Electrical Project
- Millennium Ceremony of Cuttack City inaugurated
- Rabi Ray elected as Speaker of Lok Sabha
- First test of Ballistic Missile Agni test-fired from Chandipur
- 1990 - Justice Ranganath Mishra sworn in as Chief Justice of Supreme Court of India
- 1991 - Eminent litterateur Kalindi Charan Panigrahi passed away
- Mahila Vikas Samabaya Nigam constituted by Government of Orissa
- 1992 - Freedom Fighter Rajkrishna Bose passed away
- 1993 - Eminent Singer Balkrishna Das passed away
- Thirteen districts of Orissa re-organised and number increased to thirty
- 1994 - Similipal Reserve Forest declared Biosphere by Government of India



- Justice G.T. Navavati sworn in as Chief Justice of Orissa High Court
- 1995 - Indonesia awarded their highest National title “BINTANG JASUTTAM” to Biju Patnaik.
- 1996 - Navakalevara Festival of Lord Jagannath was celebrated at Puri.
- 1997 - Ex-Chief Minister Biju Patnaik passed away
- Eminent Archaeologist Dr. Satya Narayan Rajguru died
- Eminent Oddissi Dancer Sanjukta Panigrahi died
- 1998 - Radhanath Rath, Editor of ‘Samaj’ passed away
- Social worker Malati Choudhury passed away
- Kalinga Stadium at Bhubaneswar inaugurated
- Talcher-Sambalpur Railway opened for Traffic
- 3rd SAARC Jamboree held at Khurda
- 1999 - Ballistic Missile Agni-II test-fired from Chandipur
- Fakir Mohan University at Balasore and Uttar Orissa University at Baripada started functioning.
- Severe super cyclone devastated the Orissa Coast in the month of October
- Kujanga Gandhi Narayan Birabar Samanta died
- M. M. Rajendran sworn in as Governor of Orissa
- 2000 - Naveen Patnaik sworn in as the Chief Minister of Orissa on 5th March
- Utkal University of Culture inaugurated
- Freedom Fighter Chintamani Panigrahi passed away
- Foundation stone laid for Oil Refinery at Paradeep
- Government of Orissa introduced Professional Tax
- Second World Oriya Conference held at Rourkela
- Severe drought in Orissa
- 2001 - Severe flood in Orissa
- 2002 - Severe drought in Orissa
- 2003 - Justice Sujit Burman Roy became the Chief Justice of Orissa High Court
- Severe flood in Orissa.
- Renowned poet Binod Nayak passed away on 15.11.2003



- 2004
- Padmashree award to Indian hockey defender Dilip Tirkey, Nrutya Guru Maguni Charan Das & Dramatist Manoranjan Das.
 - Dr. Prafulla Mohanty nominated for Kendra Sahitya Academy Award.
 - Doyen of Odissi Dance Kelucharan Mahapatra passed away on 7.4.2004.
 - Rupa Mishra an Oriya lady became the I.A.S. topper on 7.5.2004.
 - Naveen Patnaik sworn in as the Chief Minister of Orissa for the second term on 16.5.2004.
 - Pioneer of Modern Oriya literature Padmashree Sachi Routray passed away on 21.8.2004.
 - Poet Guru Prasad Mohanty passed away on 26.8.2004.
 - Eminent poet Purnananda Dani passed away.
 - Short-story writer, novelist and essayist Kishori Charan Das passed away.
 - Dr. Subas Pani joined as Chief Secretary of Orissa on 1.9.2004.
 - Ex-Chief Minister of Orissa Sri Nilamani Routray passed away on 4.10.2004.
 - Shri Rameshwar Thakur sworn in as the new Governor of Orissa on 17.11.2004.
- 2005
- BJD, MLA & Dy. Chief Whip Shri Sankarsan Naik passed away in a road accident.
 - Mining Cess Policy introduced.
 - Renowned litterateur, essayist and critic of Oriya literature Chintamani Behera passed away on 7.3.2005.
 - Retired Judge and well cultured personality Justice Naba Kumar Das passed away on 11.3.2005.
 - Financial Accountability bill passed by Orissa Legislative Assembly.
 - Introduction of VAT.
 - Right to Information Act implemented in the State alongwith constitution of State Information Commission on 20.10.2005
 - Edu-Sat project inaugurated.
 - Hon'ble President of India's two day visit to Orissa (26th & 27th December).
- 2006
- Government of Orissa enters into an MOU with Creative Ports Pvt. Ltd. for setting up a port at Kirtania in Balasore district
 - Vedanta Foundation signs agreement to set up Vedanta University in Puri district.



- Foundation stone of Sports Academy laid by Chief Minister
- Portrait of legendary leader Biju Patnaik unveiled in the Central Hall of Parliament.
- President Dr. A.P.J. Abdul Kalam lays foundation stone of International Institute of Information Technology at Gothapatna near Bhubaneswar.
- Gopabandhu Gramin Yojana inaugurated.
- Biju KBK Yojana initiated
- Former Chief Minister Smt. Nandini Satpathy passed away.
- Three-tier Panchayt Elections held.
- Mittal-Arcelor signs MOU to set up a steel plant in Orissa.
- 2007 - The Orissa Tableau exhibited at the Republic Day - 2007 at New Delhi adjudged as the best in the whole country.
- Ashok Ganguly became Hon'ble Chief Justice of Orissa High Court.
- Prabodh Trikey selected as the Captain of Indian Hockey Team.
- Murlidhar Chandrakant Bhandare sworn in as Governor of Orissa.
- Commemoration of 150th year anniversary of 1st war of Indian Independence at Sardar Ballabh Bhai Patel Hall, Old Assembly.
- 2008 - Police Commissionerate in twin city of Bhubaneswar and Cuttack commenced.
- Kalpana Das brought glory to the State by climbing Everest mountain.
- Saheed Pramod Satapathy posthumously conferred with country's prestigious gallantry award 'Ashok Chakra'
- New Agriculture Policy - 2008 introduced in the State.
- 2009 - Shri Naveen Patnaik took over charge as Chief Minister of Orissa for the 3rd consecutive term.
- Ms. Padmini Rout (Chess Player) selected for Ekalavya Award.
- Eminent Historian Dr. M.N. Das passed away.
- Janaki Ballav Pattnaik received 'Atibadi Jagannath' award.
- Ignace Tirkey conferred with prestigious Arjun award.
- 'Prince Dance Group' from Ganjam adjudged best in India's Got Talent.
- 2010 - 15th National Youth Festival organised at Kalinga Stadium, Bhubaneswar.



- Eminent Singer Dr. Raghunath Panigrahi, Hockey Player Ignace Tirkey, Guru Mayadhar Raut selected for Padmashree Award. Renowned Heart Surgeon Dr. Ramakanta Panda conferred with Padma Bhusan Award.
 - K. Ravi Kumar won the Gold Medal in the Weightlifting Event at the Commonwealth Games.
 - Noted devotional Singer Bhikari Bal, popularly known as "Bhajan Samrat" passed away.
 - Bill passed in Lok Sabha changing the name Orissa to Odisha and Oriya to Odia.
 - Orissa Rowers Pratima Puhana and Pramila Prava Minz made the State proud by bagging the Bronze Medal in ASIAD GAMES.
 - Chief Minister confers Biju Patnaik Award on eminent Scientists Dr. Kulamani Parida and Dr. Rajanikant Chowdhury.
- 2011
- On March 24, 2011 Rajya Sabha passed the Bill to change the name of our state from Orissa to 'Odisha' and amendment in the Constitution to rename Oriya language as Odia.
 - On November 1, 2011 the Govt. of India came out with the Gazettee Notification on the passing of the Orissa (Alteration of name) Bill, 2010 and the Constitution (113th Amendment) Bill by the Parliament. The Gazettee Notification mentioned that the change of names came into effect from the 1st of November 2011.
 - Orissa is 'Odisha' now and its language Oriya is 'Odia'. Odisha Chief Minister Shri Naveen Patnaik has expressed his gratitude to H.E. the President Smt. Pratiba Devi Singh Patil for giving her consent to the Orissa (Alteration of name) Bill, 2010.
- 2012
- Mamata Scheme, meant for pregnant and nursing mothers in rural area extended to all urban areas in Odisha.
 - Pro-independence and women right activist Annapurna Maharana passed away.
 - Eminent Odia writer Pratibha Ray named for prestigious JNANAPITH Award.
 - Noted architect and sculptor from Odisha Sri Raghunath Mohapatra awarded PADMAVIBHUSHAN awards.
 - Prof. Jogesh Chandra Pati, Kailash Chandra Meher, A.K. Bir and Dr. Tara P. Dash conferred with PADMASHREE awards.



Role of Krushna Chandra Gajapati Narayan Dev in Creation of Odisha Province

Rabindra Kumar Behuria

Krushna Chandra Gajapati Narayan Dev, the former Maharaja of Paralakhemudi, a zamindari estate of Ganjam in Madras Presidency was born on 26th April 1892. Sri gour Chandra Gajapati was his father and Smt. Radhamani Devi was his mother. He belonged to the ancient Ganga Dynasty of Orissa. His father died when he was 12 years old. After the death of his father, Paralakhemundi Estate was managed by the court of wards till he attained majority. After completing his primary education he went to Madras for his higher studies. He then joined Nemington Residential College of Madras and acquired sound ideas on rural and agricultural improvement of Orissa. In 1913, Krushna Chandra took over the responsibility of his estate. In the same year he married to princess of Kharasuan state. He immediately wanted the amalgamation of the Odia-speaking tract-particularly the transfer of Ganjam from Madras Presidency. He identified himself with the Odia Movement in Orissa and extended his financial help for the movement. His



magnanimous contribution towards the establishment of Sakhigopal School of Pandit Gopabandhu was accredited by the nationalist leaders of the time. He also helped establishing the Utkal Sahitya Samaj to foster new ideas of Nationalism through literature.

In 1914, the Maharaja, a youngman of 22 years of age hosted the 10th annual session of the Utkal Union Conference in his home town Paralakhemudi with much enthusiasm and high hopes to accelerate the Odia movement in Ganjam. This session was attended by a galaxy of the intellectuals and eminent leaders of Orissa like Madhusudan Das, Fakir Mohan Senapati, Gopabandhu Das, Biswanath Kar, Godabarish Mishra, Sashibhusan Ray and Jagabandhu Sinha, etc. For his meritorious services to the British Government during the

First World War, the British Government awarded him the title of Raja Saheb.

The voice of Krushna Chandra encouraged the Utkal Union Conference to



put forth the genuine demand before Philip-Duff Committee in 1924 to transfer Ganjam to Orissa. He argued before the Committee that if it was not possible to transfer Ganjam from Madras then his estate Paralakhemudi should be transferred immediately. Accordingly, the committee recommended the transfer of Ganjam to Orissa.

Maharaja Krushna Chandra was appointed as a member of the Royal Agricultural Commission in 1927. Lord Linlithgow, the Chairman of the Commission had high estimation of the young Maharaja and was guided by his suggestions. He contributed the amount earned by him as the salary for the establishment of the Nutrition Research Centre at Coonoor. He also instituted some endowments for researchers on agriculture.

In the year 1919, Maharaja of Parala, Krushna Chandra Gajapati Dev (1892-1974) met Montague Chelmsford Committee to put forth the demand the facility to Oriya residents in Madras to cast special voting rights. As a result the Odia residents of Madras were capable enough in electing ten Odia members to represent in Madras Assembly. But the Government of Madras vehemently opposed the demand to bring Odia under one province.

In the month of February 1928, Simon Commission visited India. Madhusudan Das met Commission at Patna and put forth the demand to bring all Odia tracts under one province. In the same year the Maharaja of Parala, Krushna Chandra Gajapati Dev made similar demands before Commission at Madras and gave a call to Odias of Odia speaking tracts to fully cooperate with the Commission. As per the advice of Parala Maharaja, Sashibhusan Rath and Braja Sundar Das presented similar memorandum before the

Commission. The Commission after due scrutiny of the memoranda opined that the demand of the Odias to annex Odia speaking areas under one special province is justified. It also suggested that all the zamindary and princely states be annexed under proposed Orissa Province.

In the year 1930, Bihar-Orissa Government nominated Parala Maharaja Krushna Chandra Gajapati Dev to represent on behalf of Odias in the first Round Table Conference. Maharaja Krushna Chandra Gajapati presented firmly the justified and genuine demands of Odias and read thought - provoking statements. As a result in the Round Table Conference held in 1931 the proposal to make Orissa a Separate Province was approved. The Government in order to determine the boundaries of Orissa had constituted O'Donnel Committee. The committee opined about the annexation of the areas of Cuttack, Sambalpur, Angul, Khariar, Ganjam and Visakhapatanam and favoured for formation of Orissa Province. But from the white paper published from India office the zamindaris of Jeypore and Paralakhemundi were excluded from the proposal of a separate and special province. But owing to relentless and sincere efforts of Krushna Chandra Gajapati Dev, the Home Minister of Britain Samuel Hoare realised the justification of Odia movement, constituted Joint Parliamentary Committee to reconsider the proposal for the proposed formation of Orissa province. The Joint Parliamentary Committee, in their report in November 1934, added to the new province of Orissa as defined in the white paper, i.e. (i) that portion of the Jeypore estate which the Orissa Boundary Committee of 1932 recommended for transfer to Orissa, (ii) Parala and Jalantar Maliahs; (iii) A small portion of the Parala Estate including Parala town. The



total area of the new Province of Orissa was now raised from 21,545 to 32,695 sq. miles. Joint Parliamentary Committee gave the final shape to the new province which emerged as one of the 11 units of British India by the Act of 1935. The Order-in-Council regarding the formation of the province of Orissa was released both in England and in India on 21 January 1936. His Majesty issued the Order on 3rd March 1936 which was entitled as "The Government of India (Constitution of Orissa) Order, 1936." The new Province of Orissa came into existence on 1st April 1936 with Sir John Austin Hubback as its first Governor. The districts which were merged are Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput to make Orissa the first state formed on linguistic basis.

In the 1937 election, the Maharaja was elected to the Legislative Assembly as the candidate of the Orissa Nationalist Party. On 1 April, 1937 he formed the first Ministry with Mandhata Gorachand Pattnaik and Latiful Rahaman. The Ministry worked up to 13th July, 1937 after which the Congress Party formed the Ministry with Biswanath Das as the Prime Minister of Orissa. Again after the resignation of the Congress Ministry on the outbreak of the Second World War, the Maharaja formed a coalition government with Pandit Godabarish Mishra and Maulabi Saurav Khan on 3rd November 1941. This government extended cooperation to the British government during the War period. The government established Utkal University a long standing demand of the Odias in 1943. The

Maharaja donated the entire salary drawn as the Chief Minister to the Utkal University Fund. Due to some political differences with his colleague, the Maharaja submitted the resignation of his Ministry in June 1944. The Maharaja died on 25 May, 1974. Last but not the least, the effort of Maharaja Krushna Chandra Gajapati Narayan Dev to make Orissa a separate province is unparalleled and remain as a golden chapter in the history of modern Odisha.

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Contribution of Khallikote for the Political, Educational and Cultural Resurgence of Odisha

Dr. Dasarathi Bhuiyan

Odisha has a rich cultural mosaic just as it has been endowed with vast natural resources. But it has also been a state neglected over the years resulting in its backwardness and under development. In this chapter more emphasis has been given to highlight the contribution of Khallikote Raj family and the Political, Educational and Cultural Resurgence in the District of Ganjam. In order to highlight the multi-dimensional personality of Khallikote Raj Family, it is necessary to outline his multi-dimensional master plans for socio-economic development of Odisha in general and Ganjam district in particular.

Contribution for Formation of Odisha:

The leaders of all political parties of India had agreed for the formation of separate provinces on the basis of language. This accelerated the movement for the unification. In 1882, an organisation by the name of 'Utkal Sabha', was established under the initiative of Gauri Sankar Roy and it took a major part in developing the political awareness among the Odias. The two most important landmarks in the solution of the Odia problem were the organisation of the Utkal Union Conference in 1903, the premier national institution of the entire Odia race and the famous Risley Circular of the Government of India in 1903 which indicated that the Government of India were favourably disposed to unite all the Odias under

one administration. The Utkal Union Conference was the first outcome of the general renaissance of Odias.

Madhusudan Das was the founder of Utkal Union Conference and it was only through his uninterrupted struggle for unification of all the Odia-speaking areas under one administration, that language and culture as the foundation for organisation of Provinces or States came to be recognised as a desirable administrative principle in the Risley Circular of 1903, during the tenure of Lord Curzon as the Viceroy of India. Harihara Mardaraj, king of Khallikote was one of the founders of Utkal Sammilani or Utkal Union Conference. He brought the current of Odia nationalism to its people. Before the formation of Utkal Sammilani, Ganjam Jatiya Sammilani was the only forum, where leaders of all sections and all walks of life gathered together. The sole aim of the Conference was the amalgamation of the Odia-speaking areas laying scattered in the Provinces of Madras, Bengal and Madhya Pradesh. He also aimed at the development of social and cultural activities among the Odia-speaking people of the Provinces. He strongly advocated that the unification of the Province of Odisha was inevitable. Hence, he appealed the Odia-speaking people to cultivate strength and courage and to make sacrifice for achieving this



goal. He was of the opinion that Odia nation had a glorious past and rich heritage. Hence, the unification of Odisha was essential. For promoting general interest of Odisha and of humanity at large, he urged the Odia-speaking people to contribute their might for an era of freedom, peace and prosperity.

The coming of the Utkal Union Movement provided encouragement to the efforts for all round development of the Odias. During the close of the nineteenth century, the movement for the creation of a separate Province for the Odias was well laid under the able stewardship of the second prince of Parlakhemundi, Padmanabha Deo, Syamasundar Rajguru and Raja Harihar Mardaraj of Khallikote. The Utkal Union Conference championed the cause of Odisha and successfully created great enthusiasm among the Odias in every walk of life. Harihara and Ramchandra Mardraj financed it for successful sessions on various occasions. He became an attractive figure in this congregation of the leading personalities of Odisha and he attracted the attention of Madhusudan Das, who eulogised him as the main patroniser of the volunteer organisation. The seeds of commitment for the cause of unified Odisha were sown in the mind and heart of Harihara Mardaraj since then. The amalgamation movement of the Odias took a real shape after the publication of the Montague Chelmsford Report which favoured the creation of provinces on linguistic basis. Harihara Mardaraj's suggestion for the formation of a separate Province for the Odias on linguistic basis provided greater fillip to the Odia movement.⁶ Harihara mardaraj Deo being a worthy son of the soil realised the importance of the call for the formation of a separate Province for the Odia-speaking people.

Ramchandra Mardaraj Deo realised the amalgamation of Odia-speaking tracts. In 1924, Phillip and Duff Committee visited Khallikote from

17.02.1924 to 21.02.1924 to enquire and to ascertain the popular opinion regarding amalgamation with Odisha. The Committee was accorded a grand reception by Ramchandra Mardaraj. Phillip expressed that the people of Ramchandra Mardaraj largely wanted amalgamation." The Committee recommended the Odia-speaking areas of Madras including Ganjam agency and Vizagpatam agency, for amalgamation.

Education:

Realizing the importance of education for development Harihara Mardaraj started an era of cultural and political renaissance in Odisha through the spread of education. His idea was to provide education on to all the sections of society. He was a great educationist. He had an inclination for spread of true education. He realized that without spread of education, it would not be possible on the part of the people to realize their freedom and prosperity. The foremost old college of South Odisha, was the Khallikote College of Brahmapur and that was the memorable contribution of Khallikote Raj family. His contribution in this regard is extraordinary and unforgettable. That institution was initially recognized as a District School. In 1856 it was upgraded to a college. Soon after its upgradation F.A. class was started and it was forenamed as the Intermediate College. It was under the control of Madras government. Afterwards the Madras government withdrew all the financial grants. Then it was managed by 15 hundred grants by the then collector of Ganjam. Due to this financial constraints it was decided to close the institution in 1893. It was a great anguish for some of the nationalist leaders of South Odisha. They were disconcerted about their children's education. With this midlist of dilemma in mind they decided to meet the King of Khallikote on 27 January 1893 at Brahmapur residence near old Busstand. They requested Harihara Mardaraj to revive the



Khallikote College at any cost. Harihara Mardaraj agreed to donate two hundred per month and the college came into its previous track and again managed very smoothly. A meeting was held under the presidentship of Collector A.W.B. Higgin on 16th September 1893. In this meeting Harihara Mardaraj placed a condition that who will contribute to the college for its smooth management the name of the college will be christened after his name. Nobody was agreed to contribute for this noble cause. On 15th January 1894 Harihara Mardaraj contributed more than five thousand rupees that were collected as revenue tax from five revenue villages. Despite his enormous contribution the college faced financial difficulties in running the institution. At last Harihara Mardaraj donated one Lakh after accomplishing the trust deed on 13th June 1896. A bylaw was prepared by Harihara Mardaraj for the management committee. It was finalized that his posterity would be the President in all purposes. Due to his long standing settlement Khallikote College came to be a leading college of Odisha. Now it is going to be a deemed University. The Khallikote Autonomous College, Berhampur, Odisha now is one of the oldest educational institutions of India. It was started as a school in 1856 in Berhampur and became an Intermediate College in 1878. Its earlier name was Native College. The present name Khallikote College was conferred on it in 1893 in token of the good gesture shown by Raja of Khallikote who donated 16.5 Acres of land. Degree classes in Arts and Science began in 1944 and Commerce and Mathematics were introduced from 1963 and in other subjects in subsequent years under affiliation to Utkal University. The affiliation was transferred to Berhampur University established in 1967. The management of the College, until then under a private trust named K.C. Trust Managing Committee, was taken over by the Government of Odisha in 1971. Autonomy was conferred on

it in 1990. This famous college has been accredited by NAAC, Bangalore with B+ grade in the year 2003. In May 2006 the College has been accorded the status of 'CPE' College with Potential of Excellence by the UOC. The College at present has 18 Departments. It runs 06 self-financing courses along with the traditional courses. As on today this prestigious College is catering to the needs of around 5000 students.

The alumni of the College include Former President of India, His Excellency late V. V. Giri, Former Governor & Chief Minister of Odisha, Late Shri Biswanath Das, Justice Late Shri B. Jagannath Das of Supreme Court of India, Padmashree Dr. Kota Harinarayana Senior Scientist, Programme Director and Chief Designer of Light Combat Aircraft, host of Top Academicians, Scientists, Bureaucrats, Social workers and Business leaders. Harihara Mardaraj had contributed not only for this institution but he also contributed a lump sum of rupees for the transportation of Ravenshaw Girls High school students. For any kind of meetings, seminars and conferences at Brahmapur Harihar Mardaraj in 1897 constructed a "Diamond Jubilee Town Hal" in the memory of Queen Victoria's Diamond Jubilee year.

Rama Chandra Mardaraj Science College is situated in Khallikote, Odisha. It is named after the social reformer, Raja Bahadur Ramachandra Mardaraj Deo of Khallikote. Besides being an ardent lover of art and architecture, he turned Khallikote into a city of magnificent temples. Many schools, colleges and institutions in the district bear the imprints of his royal personality. Rama Chandra Mardaraj Science College, Khallikote is a premier Educational Institution of South Odisha established in the year 1964 as a private college under the Khallikote College Trust Managing Committee, Berhampur. The Trust was managing



three Colleges i.e. Khallikote Autonomous College, Berhampur, Rama Chandra Mardaraj Science College, Khallikote and Science College, Hinjilicut under the Presidentship of Late Purna Chandra Mardaraj, Raja Saheba of Khallikote and subsequently by Smt. V. Sugyan Kumari Deo, the Rani Saheba of Khallikote.

Khallikote is situated near Chilika Lake and surrounded by green mountain peaks. The first inspection commission for the establishment of a college visited Khallikote on 5th April 1964 and recommended for opening of college. Initially the college started in the Dewan Bungalow from 1st July, 1964 and later it was shifted to the present building at Nirmaljar in 1968. The College was named after the benevolent Rajabhadur Rama Chandra Mardaraj Deo. The twelve acres and sixty sent of land was donated by Late Raja Mata Chandrapriya Devi. In the beginning the College was affiliated to Utkal University in Pre-University Science. After the establishment of Berhampur University in the year 1966 the College was re-affiliated to it. Later on this College has become a full-fledged degree College in Arts/Science/Commerce stream with Honours facilities in all the Arts, Science and Commerce subjects. In the event of the establishment of Council of Higher Secondary Education in the year 1983 the Higher Secondary wing was affiliated to the CHSE, Odisha. The Vocational stream in +2 has been introduced in the College since 2002 by the Government and it is called as Government Junior Vocational College to provide teaching facilities in two trades such as Tourism Travel and Technique and Medical Laboratory Technician. The College was accredited in the year 2005. The Peer team of the National Assessment and Accreditation Council visited the College in December 2005 and It was awarded B grade by the NAAC.

Besides these institutions Harihara Mardaraj also established a number of schools, the College of Fine Arts and colleges in Khallikote and beyond his kingdom. He was a multifaceted personality, a freedom fighter, a writer, an editor, a journalist, an active political worker, a diplomat, an intellect; all coalesced into one, his life is an extraordinary saga of adventure and sacrifice, valour and prowess.

Flood Control :

When a great cyclone lashed the coast of his estate in 1943, he spent money from his estate exchequer to resettle the people. This commendable but stupendous work brought Lord Wavell, the Viceroy from Delhi to make an on the spot study. He stayed at Rambha Palace and was greatly impressed with the work. After his return to Delhi, he sanctioned more money to save people from the impending famine as the aftereffect of the cyclone. A notable feature during the reign of Raja Ramchandra was the growth of the Khallikote Co-operative Bank which had started functioning in January 1917.

Drought Help :

During the rule of Narayan Mardaraj, in 1866, during Lawrence's period of office, the Province of Odisha was affected by a famine of appalling calamity. "It was estimated that about 17 thousand people perished of starvation or deceased directly or indirectly connected with bad food, privation or starvation. By the effort of Raja of Khallikote, Sri Narayan Mardaraj, a canal was constructed from Chilika base to Rushikulya river. During the famine, Raja Narayan Mardaraj distributed stores of rice to the drought affected people which was reserved for contingencies. By hearing this news Napier, the Governor of Madras wrote a letter to Raja Narayan Mardaraj:



Chatrapur

July, 21st 1866

Sir, My Friend,

On my arrival in this district I was much gratified to learn from Mr Horbes that you had taken a most liberal part in relieving the wants of the people in your estate. This conduct was most worthy of a person of your high position and descent and inspires the Government with a particular esteem for your character. It is a matter of regret to me that your subsequent illness and the misfortunes which have occurred in your family have rendered it necessary for Government to suspend the measures of relief which you had undertaken. I trust this period has now passed and that you will feel yourself justified in cooperating with Government in providing means for the support of the people. Should this be the case it will give one great pleasure to assist you in any way which you may point out to the Collector of the District? If the stores of rice in your possession are exhausted by the number of persons whom you have fed, Government would supply with rice at the cost price at Madras and take upon themselves the charge of transport or Government would be prepared to exhaust directly a certain share of the expenditure which you make on the distribution of food. It was very desirable that relief should be afforded at Khallikote or in its immediate vicinity, in order that the people may not crowd to other places where it is difficult to supply the wants of so great a number.

I hope before leaving the country to visit Khallikote and thank you personally for your charitable exertions. I remain Sir.

Your sincere friend and well-wisher

Napier, Governor of Madras

Contribution towards Literature and Culture:

In this direction a very significant step was taken at Rambha in Ganjam District. The mentor of this great step was a great soul who had both the means and the will to serve the cause of the Odia-Speaking people. He was the Raja of Khallikote Harihar Mardraj. In South Odisha he was taking keen interest in the torture and harassment meted out to the innocent Odias particularly in the southern districts during the last decade of the 19th century. Interest taken by such a royal personage naturally got adequate publicity and coverage in the press. This attracted the attention of a great lover of the Odias Nilamani Vidyaratna. He soon came over to Khallikote and joined hands with Harihar Mardraj.

Till the coming of Nilamani Vidyaratna Raja Mardraj's attention was primarily directed towards the Odias of the southern districts and their special problems connected with the Telugu domination. Nilamani Vidyaratna impressed upon the Raja the necessity of bringing all the Odia-speaking people together and to fight out the battle under one banner. Such a battle he pleaded would have a great force and would bring about a sense of unity among all the Odias inspiring them to bring back their lost glory. Vidyaratna's sincerity in arguments impressed Raja Mardraj and they decided first to establish a press to ventilate their patriotic feelings. Raja Harihar Mardraj purchased a press and named it as "Khallikote Estate Press". Later on its name was changed to Mardraj Press, Rambha.

In 1902 all the like-minded people from various parts of Odia-speaking areas were called to have an exchange of views. Such great souls like Fakir Mohan Senapati, Madhusudan Das, Radhanath Roy, Maharaja of Mayurbhanja, Parsuram Patra, Gadadhar Vidya Bhusan, Sadasiva Bidyabhusan, Balaram Maharaja,



Narasingha Das came and discussed the problems of the Odia-speaking people, particularly the language problem of the Odias of Ganjam and Jeypore districts. This gathering was held in an open platform covered with decorated canopy in front of the Rambha palace. Detailed discussion was held regarding the difficulties faced by Odia in various parts. Madhubabu suggested a larger meeting should be organized at Berhampur and be called Ganjam Sammilani where representatives from all Odia-speaking tracts should be called. This gathering at Rambha was really the initiation of a struggle for the amalgamation of the Odia-speaking tracts scattered under three different administrative units of Bengal, Central Province and Madras. Though the necessity of this amalgamation was felt and ventilated through press and media on several earlier occasions, Rambha gathering may be said to be the first serious attempt to launch a political movement. Madhusudan Das considered this meeting to be the real beginning of the struggle of Odias for their individual identity and separate existence. Whenever he came to Rambha in later times he used to salute that canopied platform in front of Rambha place calling it the holy alter of the national struggle of Odias. No wonder that his noble camping that was launched under the initiative of Raja Harihar Mardraj and inspired by the untiring zeal of such a devoted soul like Utkal Gourav Madhusudan Das was destined to succeed from its very inception.

This Rambha gathering was followed up with the publication of the weekly paper Prajabandhu to ventilate the grievances and the genuine demands of the Odia-speaking people. This was published under the editorship of Nilamani Vidyaratna from June 1902 every Wednesday. The tone of this paper was different from all others preceding it. Earlier the tone was that of complain and imploration. But

Prajabandhu's statements were in the tone of demanding justice and rights of a group of people trampled under the unjust system of an unsympathetic government.

During this early phase of the organized agitations Raja Harihar Mardraj and Pandit Nilamani Vidyaratna were the chief architects. Born on July 10, 1871 Harihar Mardraj lost his father quite early in life. He got his education in Parlakhemundi and Madras and succeeded to the throne in 1893. After taking over as the king of Khallikote he devoted his time and energy to many welfare activities for the improvement of the people of his kingdom. Apart from improving the agricultural condition of the peasants he also established Sanskrit Tols and English schools. Khallikote College, Berhampur and the Diamond Jubilee Town Hall were two of his most magnificent achievements. Enduring all weathers the grand old Khallikote College is still continuing as the premier institution for higher learning in South Odisha. But perhaps Raja Harihar Mardraj's greatest contribution to the cause of Odia nation was his unswerving devotion to retain and promote the glory of Odisha. He was the pioneer in planting the seed of the Rambha gathering and to nurture it to grow into the great tree of Ganjam Sammilani. Unfortunately he died quite early in 1909; but even during this short span of life of less than forty years he had elevated himself to the rank of those illustrious sons of Odisha whose name will ever remain written in golden letters in the annals of Odishan history.

Pandit Nilamani Vidyaratna was the other person who sustained the early agitation in South Odisha. He was born in a village of Banki on 14th December, 1867 and his initial education in the middle vernacular school at Charchika. He could not proceed further in formal education on account of poverty, but he continued to study privately and acquired proficiency in Sanskrit and



English. His sincerity and devotion made him learned in the true sense of the term though he had no opportunity to pursue academic education. Being impressed by his real erudition Radhanath Ray, the then Inspector of Schools appointed him as a teacher in Gopinathpur Primary School of Badamba Estate. Maharani of Badamba was a great lover of learning. Nilamani's poems were very much appreciated by her and she adored him with the title of Vidyaratna. He also worked as teacher of other schools and became the editor of Sambalpur Hitaishini.

'Prajabandhu' became the focal point of the Odia for quite sometime. Harihar Mardraj inspired and patronized the great Odia writers establishing Utkal Sahitya Samaj. In 'Prajabandhu' and through Utkal Sahitya Samaj he published the works of eminent writers in his press. Promoting the cause of the Odia-speaking people Prajabandhu played a pivotal role in organizing the great Ganjam Sammilani at Berhampur which may be said to be the culmination of the language agitation in South Odisha. This meeting at Berhampur created so much enthusiasm among the people of South Odisha that it may be said to be real beginning of the participation of the Southern Districts in the struggle of Odias for a separate identity and existence.

In April 1903 the famous Ganjam Sammilani was held at Berhmapur. It was attended by large number of delegates and leaders from all the three scattered Odia-speaking areas under three administrative units of Bengal, Central Provinces and Madras. Greatest attraction of this meeting was the inspired captivating speech of Utkal Gourav Madhusudan Das. In his speech Madhu Babu said that this Ganjam Sammilani is really Utkal Sammilani as it is attended by Odias from all three isolated parts. This should be called Utkal Sammilani and its next meeting be convened at Cuttack. The suggestion of Utkal Gourav was

appreciated by everyone present. Thus the 1903 Ganjam Sammilani gave birth to Utkal Sammilani, the first conference of which was held at Cuttack on December 30 and 31, 1903. In Ganjam Sammilani the language agitation took the shape of a really serious movement with all formal and ritualistic characteristics of a political movement. It was agreed upon that all attending the Utkal Sammilani Conference should wear rose coloured turbans.

Ganjam Sammilani was presided over by Shyamsunder Rajguru, the first graduate of Ganjam hailing from Parlakhemundi. From the beginning he was deeply interested in fostering the cause of Odia-speaking people. In Parlakhemundi he tried to keep the Odia language and culture alive through establishing such organizations like Utkal Hitaishini Samaj and "Bhasa Vivardhini Samaj". He also wrote a book in English entitled "The Feasts and Fasts of Odisha" through which he tried to acquaint the ancient Odisha. He joined the language agitation of South Odisha as the editor of the Ganjam News.

No letter choice could have been made for the Presidentship of Ganjam Sammilani. With this resounding Ganjam Sammilani the language agitation of south Odisha came to a fit culmination merging itself with the larger issue of amalgamation of all the Odia-speaking areas and the formation of a separate province.

He also provided inspiring leadership in the cultural sphere of Odisha, He ungrudgingly extended financial help to the deserving authors. Harihara Mardaraj published hundreds of Odia books, belonging to both ancient and modern age, from his own palace press known as "Khallikote Estate Press" and thus many poets and authors owe gratitude to him. He maintained an excellent library in his palace which was utilised by the scholars for their research pursuits. The library



contained, "many rare publications including the Palm-leaf manuscripts. For encouraging the new writers he published a monthly literary journal "Utkal Madhup".

Games and Sports:

Ramachandra Mardaraj was a keen sportsman and good rider. He was a good Billiards player. He was well known in hunting circle. Passionately fond of dogs he had won several cups and prizes for his various breeds of dogs. The hunt club at Ootcamand had resolved upon naming a particular hill there as "Khallikote Hill" in honour of Raja Bahadur was a rare honour to the Indians, perhaps next to the Maharaja of Mysore in whose name another hill was named. He was also made a steward of the Ooty Hunt Club. He was elected as the Vice-President of the Mysore Kennel Club. He encouraged the players and sportsmen of his estates by organising many tournaments. He proved his ability, interest and intelligence in other fields like games and sports. He patronised Cricket, Football and Tennis. He had special hobby in the Horse race for which he maintained horses of reputed pedigree. He was associated with many prestigious academic bodies and Research Societies devoted to the progress of science and technology.

Defence Development and Security of India:

During the Second World War, Ramachandra Mardaraj was nominated as the member of the National Defence Council. As the Member of the Council, he took extensive tour all over India visiting all the training and manufacturing centres. He also visited Quetta and Khyber Pass, the military strategic positions in the North West Frontier Province. During this time he suggested that the army of the caste, creed or language should be mixed up. He was against the naming of Indian army as per their caste. He

advocated that the army should be named after India's cities and provinces. He had the view that unless and until the Indian army was completely Indianised it would be necessary to maintain a certain proportion of British troops in India from whom the Indian soldiers had a lot to learn. For the purpose of adding the civil power in cases of serious disturbances, he thought that British troops can be used with greater advantages. He gave the suggestion to abolish the Auxiliary Force and reorganisation of Indian Territorial Army. He also wrote a series of letters to the authority for the establishment of military cantonment at Cuttack in the Odisha Province. He donated two thousand rupees for the benefit of Royal Indian Navy and it was he who gave valuable suggestions for its improvements. For his sincere role during the War, he was highly praised by the authorities including the then Viceroy of India.

Hospitality:

Harihara Mardaraj and son Ramachandra Mardaraj were great Odia leaders who proved themselves a true friend, guide and servant of people. Ramachandra was a great philanthropist who dedicated his life for the uplift of the backward people of poor Odisha. A typical feature of his personality can be marked from the fact that he played host to a large number of dignitaries. Notable among them were Mahatma Gandhi, Prime Minister Jawaharlal Nehru, Home Minister G.B.Panth, President of the National Congress Party Sri U.N. Dhar, Lal Bahadur Shastri, Vice President of India Dr. Sarvepalli Radhakrishnan. Lalbahadur Shastri had visited Khallikote Palace in 1955 and Dr Sarvepalli Radhakrishnan had visited in 1958. Gopabandhu Das visited Khallikote in order to inaugurate a Middle English School on 15.01.1917. Mahatma Gandhi stayed at his palace during his visit to Odisha from 29.12.1927 to 01.01.1928.



Developmental works:

Harihara Mardaraj repaired all the temples in his estate and ensured that all formalities were observed in the daily activity of the temples. Many poor people were fed Prasad freely from the temples. He established two Sanskrit Tolls one in Khallikote and other in Kabisuryanagar. He established one Hospital. He encouraged people to prepare Ayurvedic medicines. He had also appointed geologists to explore the hidden geological resources in his estate. He had a consortium of highly learned people in his royal court. In 1896, he purchased a bungalow from J.B. Minchan on shores of Chilka Lake surrounded by extremely enchanting and exquisite natural scenery known as Rambha Palace. He developed Barakuda Island inside Chilika Lake from J.B.Minchan and developed it to be a beautiful tourist place. In the days to come many guests including the viceroy of British India, Governor of Madras had stayed at his Rambha Palace. During their stay at Rambha Palace Harihara Mardaraj motivated them for developmental works in Odisha.

After Ramchandra Mardaraj assumed the office of the Kingship, he undertook an extensive tour to both Khallikote and Athagada in order to acquaint with the people, their problems, difficulties and miseries. This tour was an eye-opener for him, and during the next four decades, we found the meteoric rise of Ram Chandra Mardaraj in popularity among his people which took him to an enviable position not only in Ganjam but also in the entire State. During his lifetime, he was the President of the Ganjam District Board till 1937, Member of the Governor's Council, Madras, was deputed to London as representative of South Indian Zamindars to the Round Table Conference in 1932, Member of the National Defence Council of India in 1939 at the out-break of Second World

War, Member of the Constituent Assembly of India in 1945, Member of Legislative Assembly from 1952 till his death.

Roads and bridges:

Realising the needs in matters of road and bridge communication, Ramchandra Mardaraj took keen interest. He constructed roads to the rural areas. He was popularly known as the road and bridge minister. It is an example of his foresight in promoting all round development of this neglected tract of Odisha.

Keeping in view the poor road and bridge condition his endeavour for the construction of roads and bridges in Ganjam district was noteworthy. Due to his personal efforts bridges over rivers Rushikulya, Bahuda, Badanadi, Bansadhara and the Mahendratanya were constructed. The Andhra members paid high tribute to him for his meritorious work as a President of District Board. For his excellent work on the socio-economic development the Government of India gave him the title of Raja in July 1927.

Developmental work as the District Board President:

Ramachandra Mardaraj Dev wanted to improve the economic condition of the people of the Province with the help of planning and for this purpose; he started a Planning Board for Odisha. He was nominated as the President of District Board of Ganjam by the Madras Government in 1922 and continued in this position until 1937. He managed to hold this office unopposed in every successive term of three years. Ganjam district was benefited a lot by the endeavour of his presidentship. A number of bridges were constructed throughout Ganjam district during his tenure. The major bridges over Rushikulya, Bahuda, Badanadi, Bansadhara and the Mahendratanya were built because of his endless



efforts. That's why the people of Ganjam popularly called him as the "Bridge President". Not only the bridges but also a huge number of Road networks and new Dak Bungalows were constructed during his tenure as the Ganjam District President.

In order to improve the agriculture production, he made available a number of irrigation projects in the district. Notable among them were the "Niraspalli Project" at Athagada, "Narendra Sankha" of Biridi, "Purnachandra Sagara" and "Mohan Sagar" at Khallikote. Because of his selfless service to the mankind he was honoured with the hereditary title of "Raja" in July 1927.

As a District Board President for a long time, he could be successful in getting a grant of thirty lakhs in the 30s for the development of his people. His developmental activities made Ganjam district most famous in the entire Madras Presidency.

Khallikote's Representation in Madras Legislative Council and Odisha Legislative Assembly:

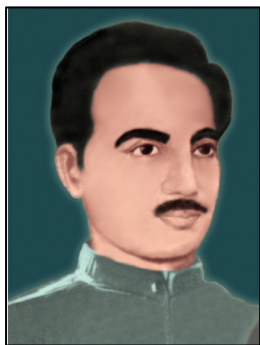
As an active member of the Madras Legislative Council, Ramachandra Mardaraj gained good name and fame. He became a member of Madras Legislative Council in 1923 and continued for twelve years i.e., until 1936 when the Odisha Province was formed. During this period, he served in many important committees including the Finance Committee and the Retrenchment Committee. He was taking an active role in all the discussions of the Council. From his deliberations, one can easily mark the ability of Ramachandra Mardaraj as a veteran politician. Always he believed in reality instead of imagination. As a member of the Council, he was always fighting for the development of Odias. The ability, efficiency and sincerity of Ramchandra Mardaraj were pointedly marked by Madras

Presidency for which he was nominated as member to attend the Third Round Table Conference in 1932.

The contributions of Ramchandra Mardaraj as a legislator in the Odisha Legislative Assembly and Indian Central Assembly will remain unforgettable for all times to come. He was elected to the Odisha Legislative Assembly just after the formation of Odisha Province. He continued this until 1945. Honest to the backbone, he always acted for the interest of the nation. As a legislator, he moved the motion on the floor regarding the Odisha University Bill. He was in favour of the early establishment of the University on a sound, modern and permanent basis. He had a very liberal view and was a strong supporter of the principle of democracy. He was anxious to make democracy a success. His speeches in the Assembly were always sensible and well balanced. During this period he was a member of the Odisha Estimate Committee and was unanimously elected by the Assembly as a member of the Eastern Railway Consultative Committee.

Ramchandra Mardaraj contested the 1957 General Election on Congress ticket from Kodala Constituency and defeated a Praja Socialist Party leader by a big margin. He became a minister in the Cabinet holding the portfolios of River Valley Development, Capital Construction, Vigilance, Administrative Tribunal and Rourkela Affairs. On the whole, he served more than twenty years as a member of Odisha Legislative Assembly and contributed a lot for the development of Odisha. Thus the life of Raja Bahadur Ramchandra Mardaraj was full of eventful activities.

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Saheed Raghu and Dibakar : The Pioneers of Odisha Gadajat Movement

Braja Paikaray



When we go through the annals of history of freedom movement of India, the Ranapur Rebellion of 1938-39 comes to our mind like a flash of lightning. Two spirited youngmen Dibakar Parida and Raghunath Mohanty played a significant role in the rebellion. They were inspired by leaders like Rasbehari Bose, Bhagat Singh, Bagha Jatin, Chandra Sekhar Azad and Veer Savarkar, who did not hesitate to take extreme steps in order to drive out the British from the Indian soil. The fiery words of these leaders awakened the consciousness of the masses. As a result the spirit of revolt spread even to the remotest parts of the country. People of the feudatory states like Dhenkanal, Talcher and Ranapur responded to the call of the leaders and joined the movement.

The Gadajats of Feudatory States were called Andhary Mulaks (Dark region) as the people in these areas were ignorant about their rights and privileges. Political Agents and Residents were appointed by the political departments of Govt. of India to help the Rajahs to run administration in their respective states. Before going to the details of the Prajamandal Movement it would be appropriate to discuss the deplorable conditions of the poor subjects of Ranapur State which prompted them to agitate against their ruler.

The common subjects were not allowed to fix double doors to their houses, could not wear head dresses and were not permitted to walk on the main royal road. They also could not move in palanquins on ceremonial occasions without the permission of the ruler. As the ruler himself was uneducated and could hardly write his name or read newspapers, reading such materials were considered as taboo.

“Bethi” (Wagefree work), “Magan (forcible collection of cash and kind), Bheti (presentation given by the subjects to the king on ceremonial occasions) and “Najarana” (collection of cash and kind at the time of royal visit to a village) were imposed upon the people by the ruler. Bethis were also of three types namely Palace Bethi, Paridhi Bethi (Bethi for hunting purpose and Sadak Bethi (Bethi for construction of roads). Different kinds of Jagirs were also granted to a favoured few. Those were called “Rakta Patta Jagirs” “Hul Huli Jagirs” and “Kanda Bobali Jagirs”.

The Rakta Patta Jagir holders were the professional killers with royal sanction. They were commonly known as “Tantia Katas” and “Magham-asias”. Those Tantia Katas were advancing for human sacrifice from the full moon day of the month of Pausa after taking Pusa Manda



(a special cake prepared by the royal house) and were engaged in human killing till the end of Magha. The innocent victims were killed in a most brutal manner and their blood was offered to Maninag Durga, the family deity of the ruler. The poor subjects were always panic-stricken in the month of Magha. These killers could be compared with the most dreaded and notorious Thugs of the north and central India.

Hulhuli Jagir holders were doing their job at the time of ceremonial occasions of the royal family. The Kanda Bobali Jagir holders had to cry and wail at the death of a person of royal family.

People were exploited not only by the rulers but also by the Amalas (employees) of the State. Amalas, Darogas (Police officials) and the Dewan (Minister) continued to extract money, vegetables and other materials from the subjects. The people of nearby Moghulbandi areas of Khordha and Banapur were enjoying the administration of local self government under Biswanath Dash's Congress Ministry. But the subjects of Ranapur Princely State were deprived of such rule.

All these exploitations led to growing resentment among the subjects. Praja Mandals of the state people's conference were formed to ventilate the grievances of the people to the ruler. Secret meetings were held; people came in a procession to convey their problems to the Raja and ruling chief of Ranapur.

The Ruling Chief Krishna Chandra Singh Deo Narendra Bajradhar Mohapatra, a paralytic patient knew nothing about the administration of the State and was advised by Dewan Jagannath Mohanty a semi-educated Person. The ruler was always surrounded by a few flatterers who made

him believe that the people were living happily under his benevolent rule, when the charter of demand was placed before the Raja it was rejected outright and an attempt was made to suppress the people's movement. The call of valiant young leaders Dibakar Parida and his friend Raghunath Mohanty spread like wild fire in different parts of Ranapur and aroused the oppressed masses including the tribals and peasants who joined their hands against the tormentors.

Dibakar, a blooming young man with patriotic feeling and poetic genius, the inheritor of Bisoi Samanta (title conferred on his forefather by the Raja and with whom the revenue power of certain villages was vested) and the eldest son of Bisoi Samanta Harihar Parida and Smt. Tara Devi of Gadabanikilo, Ranapur, Nayagada and his close friend Raghunath Mohanty the eldest son of Natabar Mohanty and Smt. Labanya Devi of Bada Bhuin) Ranapur, Nayagada led the Ranapur agitation to overthrow the ignorant king. The cunning Dewan invited the young leaders to the palace and tempted them to accept high position in the state machinery and offered them money on the condition that they would stop the agitation. But money and temptation of power failed to lure him. They came out of the palace to convey the agitators about the mischievous tactics of Dewan. When tactics failed the administration became aggressive and ruthless. The "Praja Mandal" was declared unlawful and its office was burnt in the dead of the night by the *goondas* of the Raja. Indiscriminate arrests were made and the agitators having the slightest connection with Praja Mandal were whipped, flogged and were thrown to the prison. But the administration failed to suppress the agitation and the ruler of Ranapur sought the help of Major R.L. Bazelgettee, the then British Political Agent for the princely states of Odisha.



It was the fateful day of 5th January 1939 when a huge crowd gathered before the palace from all over the State. Major Bazalgette left Nayagada for Ranapur with armed forces. While passing through village Lodhachua he faced obstruction as the workers of Praja Mandal had blocked the road by cutting the big roadside trees. The political agent ordered some villagers of Lodhachua to clear up the road. But when they did not respond to his orders they were mercilessly beaten and assaulted.

Major Bazalgette arrived at Ranapur palace and witnessed a huge crowd in front of the palace which was to be addressed by the young leaders Dibakar and Raghunath. A rumour soon started and spread among the people that Major Bazalgette had murdered some persons of Lodhachua village. Bullock carts came loaded with some badly injured persons for their treatment in Tangi Hospital. It stirred the sentiments of the people and Major Bazalgette tried to justify that he had not killed anybody. At that moment young leaders Dibakar and Raghunath were busy in discussion with Dewan Chandi Misra to release the workers of Praja Mandal and to accept the charter of demands. Suddenly from the crowd a person named Arjun Rout moved towards the Political Agent and tried to catch hold of him physically, he was shot dead. This incident infuriated the mob who pounced upon him and Major Bazalgette was beaten to death. This murder took place on the verandah of one Bimba Padhiari where Bazalgette tried to save himself from the onslaughts of the mob behind two wheels of a bullock cart. The death of Major Bazalgette was an expression of people's reaction to injustice and oppression.

Soon Dibakar Parida and Raghunath Mohanty realised the grave situation arising out of the murder of Major Bazalgette and directed

the Raja to release the political prisoners. Under the orders of Raja the jailor released all the political prisoners. The leaders advised the panic-stricken people to leave Ranapur as soon as possible. The people fled for life to nearby Khasmahal area of Khordha leaving their home and hearth. The news of murder of Major Bazalgette soon spread like a flash of lightning and it was followed by a reign of terror. The state of Ranapur was filled with armed police and Ranapurghada resembled a military cantonment.

The murder was condemned by the congress, the leaders of the All India State's people's conference and others. Jawaharlal Nehru pointed out that 'It was not enough merely to condemn the murder, one must seek to understand it. In Ranapur the crowd was fired upon and at least one person was killed before it lost control of itself. Life was held cheap in the states, particularly when it is the life of a poor India. The popular movement could not be suppressed by guns and bayonets.

The ghastly murder of Major Bazalgette caused an uproar in the British Parliament. In Britain the conservative party was in power. The labour party was in the opposition. A member of the opposition wanted to know about the weapon with which Major Bazalgette was murdered. The treasury bench replied that Major Bazalgette was killed with bamboo sticks. The opposition members wanted that the bamboo sticks should be exhibited inside the Parliament and accordingly about 500 bamboo sticks were sent to the British Parliament from Ranapur jungles. Taking part in the discussion a member of the Parliament remarked that "The suppressed feeling of an oppressed nation found expression in the murder of Major Bazalgette."

The incident brought about a series of changes in the princely State. The administration



was over-hauled. The ruler was divested of his power and authority and the political department took over the reins of administration.

The British government became aggressive and revengeful. The investigation to the murder of Bazalgette was taken up by a traitor police officer namely Manabodha Panda who was assisted by one Gangadhar Dwivedi. People of Ranapur area were forced to become false witnesses and to depose false evidence against the patriots Dibakar Parida and Raghunath Mohanty. Persons unwilling to become false witnesses were physically tortured and manhandled. A charge-sheet was prepared and submitted to the court accusing the two young leaders as main culprits of Major Bazalgette's murder. Warrants of arrest were issued and their movable and immovable properties were confiscated. The two young leaders and 24 others were arrested and were charged under section 302, 149, 325 and 355 of Indian Penal Code. A special preliminary enquiry court was established with B. Siva Raman I.C.S., the then Joint Magistrate of Brahmapur as the inquiry magistrate. This historical trial was conducted in a newly established court room inside Ranapur Jail Premises.

A defence committee was formed in support of the patriots to fight the case. Adv. Dinabandhu Sahoo (later the Advocate General of Orissa High Court), Adv. Gadadhar Jena and Adv. Abdul Hafiz were conducting the case on behalf of the revolutionaries. The court was presided over by an English Judge namely G.G. Shearer. The eminent journalist N.R.Swamy was driven out from Ranapur when he tried to collect the information relating to the case. The Advocates fighting on behalf of the rebels were not allowed to stay at Ranapur and therefore they were compelled to stay at Pichakuli Dak Bunglow and travel to Ranapur by an old model car.

Finally the verdict was pronounced Patriot Dibakar and Raghunath were sentenced to death and the judicial farce in the name of trial ended. Narasingh Sahoo, Bhagaban Sahoo, Bhagabat Behera, Muralidhar Panda, Madan Mohan Dash, Hata Naik, Banka Swain, Dayanidhi Parida, Krush Chandra Rout and Autaryami Kalas wer sentenced to life imprisonment. Chinta Naik and Nath Bhoi were awarded two years imprisonment each.

The young leaders were taken out from Ranapur Jail with their hands and legs tied in a dark closed military van. Thousands of people stood motionless on both sides of the road from Ranapur town to Kalupadaghat Railway Station. Their eyes were filled with tears, they bade farewell to their esteemed and beloved young leaders.

The young patriots were taken by train to Bhagalpur of Bihar. They were lodged in the death cell of Bhagalpur Jail.

It was the dawn of 4th April 1941 when the young patriots stood on the gallows of Bhagalpur jail. The country lost her two illustrious sons. The young patriots attained martyrdom for waging a relentless struggle against the injustice oppression and tyranny of Gadjat rulers who were supported by the British Government. The jail authorities did not hand over the dead bodies of the patriots to their followers or to their kith and kin. Patriots Dibakar Parida and Raghunath Mohanty were the true pioneers of Gadajat Movement in Odisha State. Their acts of struggle and sacrifice inspire us to fight injustice and tyranny.

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Geographical Indications in Odisha : A Leading Destination of Traditional Handlooms

Dr. K.D. Raju

Seema Chaudhary

Introduction

Geographical Indications is one of intellectual property which is protected around the world under the Agreement on Trade – Related Aspects of Intellectual Property (TRIPs) under the World Trade Organization (WTO) since 1st January 1995². India passed its legislation in 1999 in the name of Geographical Indication Goods (Registration and Protection) Act, 1999³. Present paper analyzed the GI registrations in India and the contribution of Odisha in GI protection, especially the Textiles Sector.

As per the data available till January, 2013 in India, 178 goods have been registered under the GI Act 1999 out of which 106 belong to the handicraft category followed by agriculture (43), manufactured (15) and foodstuff (4). Amongst the (106) which constitutes 63% of the total GI filings. Out of the total handicraft GIs, the number of textile GI are (53) which constitutes around 31% of total handicraft GIs. GIs that are included in both handicraft and textile (e.g. embroidery) are 14 in number.

Odisha has come up as an emerging State in filing geographical indication applications in the GI Registry in Chennai. It has filed sixteen applications till now. Fourteen have been

registered and rest is soon to be granted. Odisha holds 4th position in India in registered GIs (14) after Karnataka (31), Andhra Pradesh (20), Kerala (20), and Tamil Nadu (18). Out of 14 goods, 9 are textile items and 7 textile items are registered by the Department of Textiles, Government of Odisha and Boyanika.

So far Odisha registered 9 items of textile products. They are:

1. Kotpad Handloom Fabric (registered earlier, Application No.10)
2. Orissa Ikat (registered earlier, Application No.22)
3. Khandua Saree & Fabrics (registered earlier by co-operatives, Application No.136)
4. Gopalpur Tussar Fabrics Application (registered earlier, Application No.167)

Newly registered ones

1. Dhalapathar Parida & Fabrics (Application No.207)
2. Sambalpuri Bandha Saree & Fabrics (Application No.208)
3. Bomkai Saree & Fabrics (Application No.217)
4. Habaspuri Saree & Fabrics (Application No.219)

5. Berhampur Patta (Phoda Kumbha) Saree & Joda (Application No.220)

Registered GI logos are :



Geographical Indications have been registered and filed in different categories. Indian regime recognizes four categories of goods as per sec 2(f) of Geographical Indication Act 1999. They are agricultural, handicraft, manufactured and food stuffs. Handicraft Geographical Indications are 110 in number and agricultural category holds second rank with 43 geographical indications. Next in row are manufactured geographical indications which are 14 in number followed by food stuffs which are 5 in number. The total 381 filed applications include applications filed from within India and also foreign

countries. Majority of the applications are from India which are 247 in number and rest belong to foreign countries⁴. Among the 247 Indian applications, majority of them have been filed in handicraft (156) class of goods followed by agricultural (65) class of goods. Manufactured category has 19 applications and food stuff has the least number which is around 9. Twenty states have contributed towards the registered Geographical Indications till date. Highest contribution has come from Karnataka. It has registered 31 Geographical Indications against 36 geographical indication application filed. Only 5 applications lie pending with the Indian GI registry. Next in row are Andhra Pradesh and Kerala. Both have equal number of registered Geographical Indications which are twenty in number. But the number of filed applications is different from these states. Andhra Pradesh (27) has six more number of GI applications filed as compared to Kerala (21). Next significant player in the field of registered Geographical Indication is Tamil Nadu with 18 Geographical Indications against 25 applications filed so far. Apart from the above mentioned four states, all other states have less than 10 GIs registered against their name. In case of number of applications filed one more state comes into picture significantly and it is Uttar Pradesh with 26 applications. Odisha is upcoming state to file applications which are 16 in number for now followed by Gujarat with 15 GI applications. Rest other States have less than 15 GI applications filed against their names.

Table1: Details of the registered and filed GI applications from all over India

S.No.	States	Registered GI	(%)	Filed Applications	(%)
1	Karnataka	31	18.02	36	14.57
2	Andhra Pradesh	20	11.62	27	15.69
3	Kerala	20	11.62	21	12.20
4	Tamil Nadu	18	10.46	25	14.53



5	Odisha	9	5.23	16	9.30
6	Rajasthan	9	5.23	10	5.81
7	West Bengal	9	5.23	9	5.23
8	Gujarat	8	4.65	15	8.72
9	Maharashtra	7	4.06	14	8.13
10	Jammu & Kashmir	6	3.48	7	4.06
11	Uttar Pradesh	5	2.90	26	15.11
12	Bihar	4	2.32	5	2.02
13	Chhattisgarh	4	2.32	4	1.61
14	Madhya Pradesh	4	2.32	6	3.48
15	Himachal Pradesh	3	1.74	5	2.90
16	Assam	2	1.16	2	1.16
17	Pondicherry	2	1.16	2	1.16
18	Goa	1	0.58	1	0.40
19	Nagaland	1	0.58	3	1.74
20	Punjab & Haryana	1	0.58	3	1.74
21	Manipur	-	-	3	1.74
22	Arunachal Pradesh	-	-	1	0.40
23	Mizoram	-	-	1	0.40
24	Sikkim	-	-	1	0.40

Source: <http://ipindia.nic.in/girindia/>

Foreign Applications Filed in India

Out of the 134 foreign GI applications filed in India only eight have been registered so far. Majority of them belong to manufactured category and only one application is in food stuff. The countries that have registered these geographical indications against their names are France, Italy, Peru, Portugal, United Kingdom and United States of America. France and Portugal has the highest number of registered GIs among these countries. Italy owns the only food stuff GI. The eight foreign GI applications have also been filed in agricultural category but they are the least in

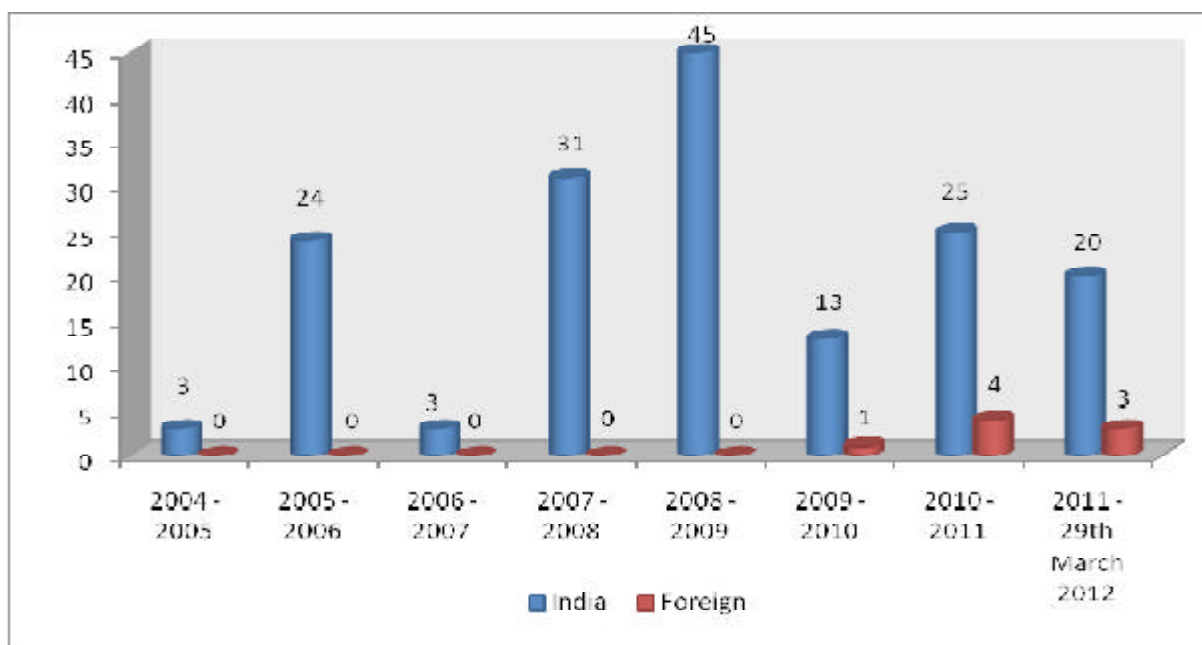
number. Highest foreign filings are in manufactured (105) category followed by food stuff (21) category. The foreign filings have been contributed by 19 foreign countries. They include the above six mentioned countries and other countries are Austria, Cyprus, Czech Republic, Finland, Germany, Greece, Hungary, Ireland, Mexico, Poland, Slovenia, Spain and Sweden⁵. Highest number of GI applications have been filed by France (35), followed by Spain (28) and Italy (24). Germany and Greece has filed eleven and thirteen GI applications respectively. Others have filed less than five GI applications.

**Table2: Details of the registered geographical indications from foreign countries.**

S.No.	Geographical Indication	Application No.	Country	Category
1	Peruvian Pisco	43	Peru	Manufactured
2	Champagne	140	France	Manufactured
3	Napa Valley	146	U.S.A	Manufactured
4	Scotch Whisky	151	United Kingdom	Manufactured
5	Prosciutto di Parma	164	Italy	Food Stuff
6	Porto	226	Portugal	Manufactured
7	Douro	227	Portugal	Manufactured
8	Cognac	230	France	Manufactured

Source : <http://ipindia.nic.in/girindia/>

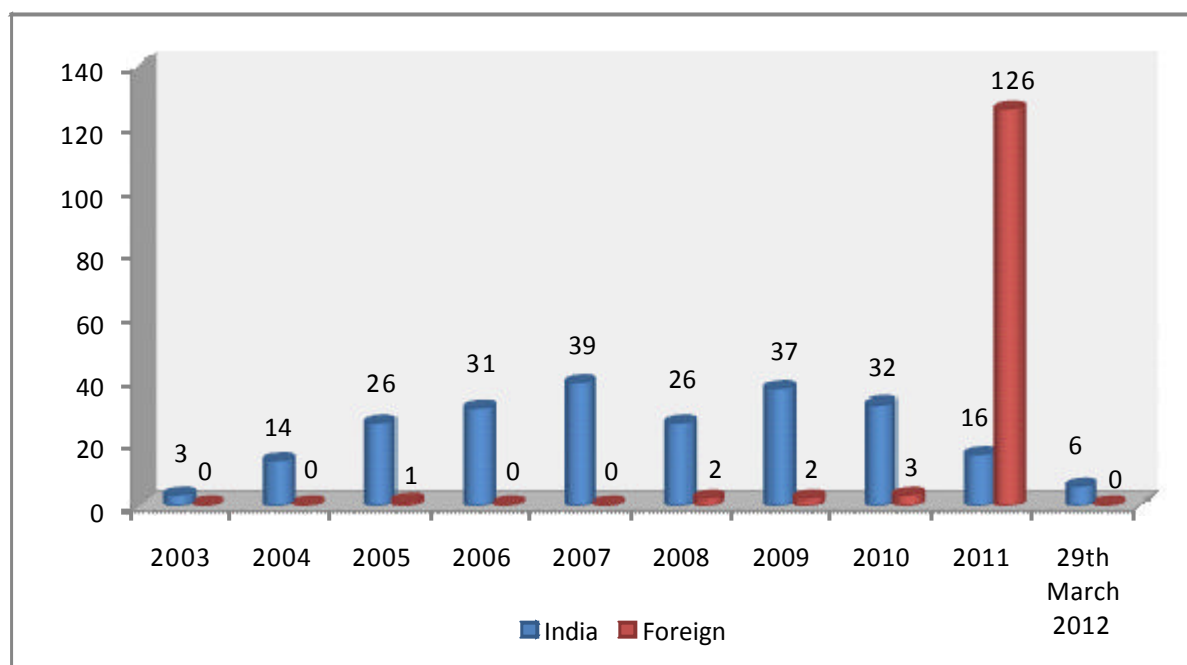
Year – wise analysis of the registered geographical indications from India and foreign countries is being analyzed here.

Fig1: Analysis of registered geographical indications from India and foreign countries annually.

Source: <http://ipindia.nic.in/girindia/>



Fig2: Analysis of geographical indication application filed from India and foreign countries annually.



Source: <http://ipindia.nic.in/girindia/>

Geographical Indications from Odisha

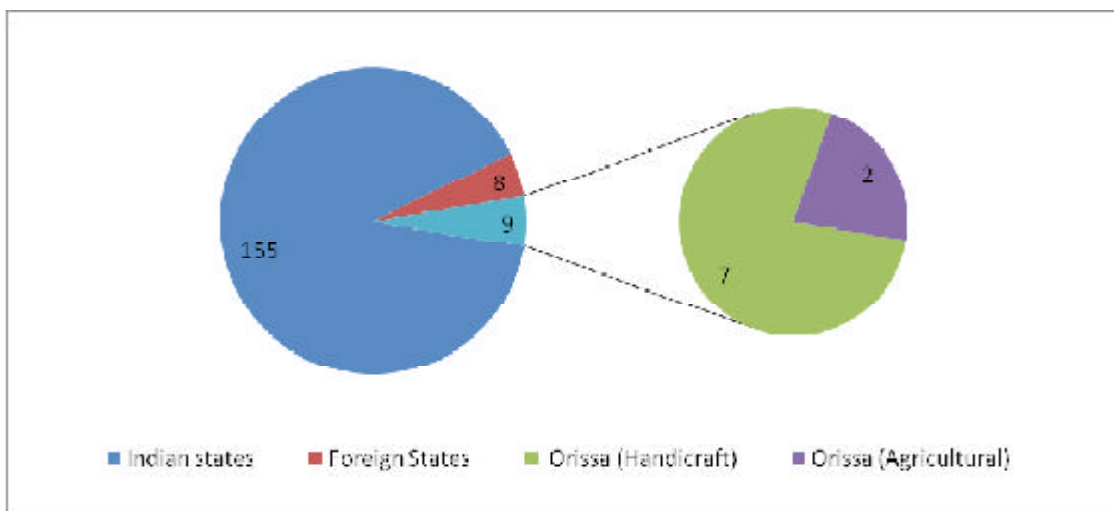
Twenty Indian states have registered geographical indications; among them is Odisha (Odisha). Odisha has registered nine geographical indications so far. It is around 5.23% of the total registered geographical indications. Odisha lies at fifth position in number of total registered geographical indications. Odisha has come up as an emerging state in filing geographical indication applications. It has filed sixteen applications till now. Nine have been registered and rest is soon to be granted. Odisha holds sixth position in case of number of filed geographical indication applications. Five textiles applications had been published in the January 2012 Journal of the

Geographical Indications registry and due for issuance of certificates in the month of June 2012.

Among the nine geographical indications registered major fraction is contributed by handicraft goods (77.77%) and rest is contributed by agricultural goods. The handicraft goods registered are also mainly from textiles (57.14%) which slightly more than 50% of the total handicraft goods. The filed geographical indication applications are mainly in the handicraft sector. Second largest sector are agricultural applications. One application has been filed in food sector and manufactured sector is untouched. The filed handicraft GI applications are dominated by textiles (76.92%).



Fig3: Distribution of GI among the Indian states, foreign nations and Odisha.



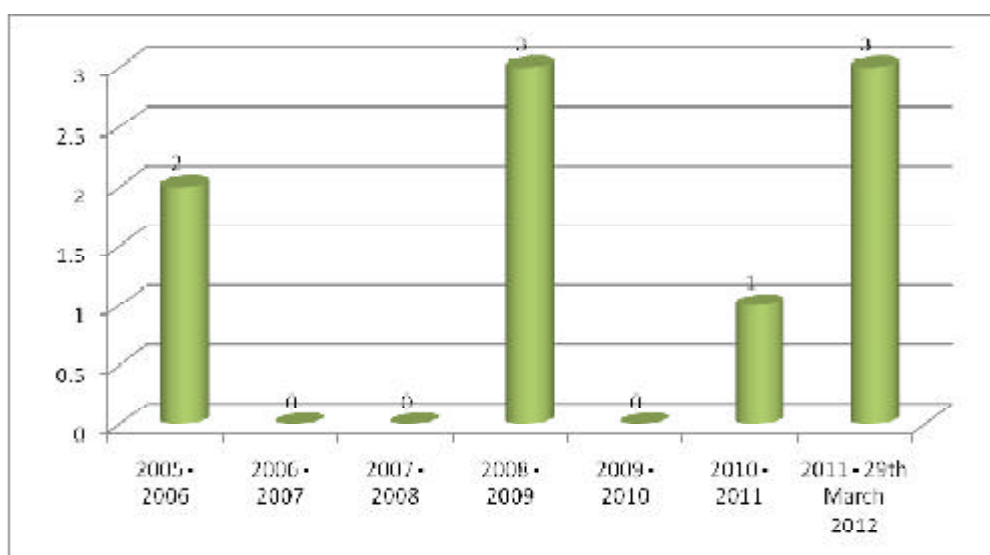
Source: <http://ipindia.nic.in/girindia/>

Table3: Details of registered and pending GI applications

Status	Agricultural	Handicraft	Manufactured	Food Stuff
Registered	2	7	-	-
Pending	-	6	-	1

Source: <http://ipindia.nic.in/girindia/>

Fig4: Analysis of registered geographical indications from Odisha annually



Source: <http://ipindia.nic.in/girindia/>



The geographical indications from Odisha were first registered in year 2005 – 2006 and then increased in the number of registered geographical indications. Department of Textiles, Govt. of Odisha has played a crucial role in newly filed applications. Five new applications had been filed in 2010.

Given below are the registered geographical indications from Odisha:

1. Application No. 10: Kotapad Handloom Fabric (Handicraft).
2. Application No. 22: Orissa Ikat (Handicraft).
3. Application No. 87: Konark Stone Carving (Handicraft).
4. Application No. 88: Orissa Pattachitra (Handicraft).
5. Application No. 86 &108: Pipli Applique Work (Handicraft).
6. Application No. 136: Khandua Saree and Fabrics (Handicraft).
7. Application No. 167: Gopalpur Tussar Fabrics (Handicraft).
8. Application No. 228: Ganjam Kewda Rooh (Agricultural).
9. Application No. 229: Ganjam Kewda Flower (Agricultural).

Details of the Filled application which are soon to be processed:

1. Application No. 175: Ganjam Goat Ghee (Food stuff).

2. Application No. 207: Dhalapathar Parda & Fabrics (Handicraft).
3. Application No. 208: Sambalpuri Bandha Saree and Fabrics (Handicraft).
4. Application No. 217: Bomkai Saree & Fabrics (Handicraft).
5. Application No. 219: Habaspuri Saree & Fabrics (Handicraft).
6. Application No. 220: Berhampur Patta Saree & Joda (Handicraft).

Conclusion

India is in evolving era of the new upcoming intellectual property i.e. geographical indications. Total registered geographical indications are gradually increasing year by year. Odisha is one of the states coming up as a potential player in this area. For Odisha, number of other GI applications can be filed in the fields of agriculture and handicrafts.

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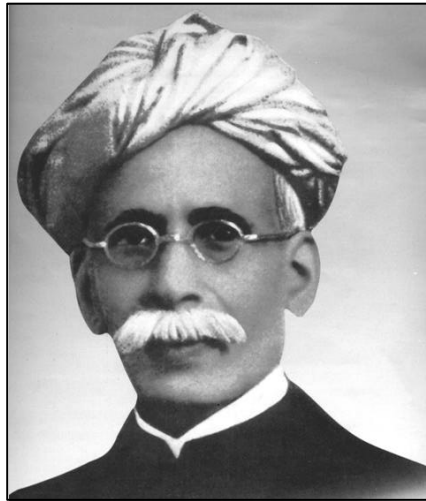


Madhusudan Das and the Articulation of Odia Identity

Kailash Chandra Dash

I

The last phase of the 19th century and the first phase of the 20th century witnessed a great awakening in Odisha. It was the phase of New Odisha- in-making. The Odias during this phase got an identity consciousness. This identity needed to be asserted. Many persons and institutions were responsible for this resurgent trend in Odisha. Among them Madhusudan Das was very significant. His career in Odisha at least from the 1880s till his death was entirely dedicated to the making of modern Odisha. He took a very prominent role in the amalgamation of different Odia speaking tracts lying scattered in different neighbouring provinces into a great political entity. At the same time he attempted socio-economic and cultural progress of the Odias which would stabilise his political Odisha. He articulated manifold problems of Odisha and asserted the identity of the Odias in that crucial phase. In order to establish the identity of the Odias he closely connected himself with many elites and associations which demanded the



reconstruction of Odisha. The activities of Madhusudan were found to be expressed through the powerful national bodies like *Utkal Sabha* and *Utkala Sammilani*. In many respects he was the prophet of Odia nationalism.

II

Madhusudan Das while studying in Calcutta took a very prominent role in educating many Odia labourers there in the 1870s which was his primary attempt to establish the Odias in Calcutta. (Das 1971/1988:43-44) In Calcutta his intense love for Odia language was intact as it is evident from his demand to write the answers of Sanskrit questions in Odia (his mother language) to the authorities of Calcutta University in 1869-70. (*Ibid*:44) In Calcutta Madhusudan was converted into a Christian. But it did not deter his plan for the re-invention of Odisha in the 1880s after his return from Calcutta to Cuttack and his practice as a lawyer. The Puri Jagannath temple affairs of this phase provided him an opportunity to enter into the movement for a regenerated Odisha. (Mohanty 1982:44-45)



In 1878 Raja Divyasingha Deb was convicted of murder and was sentenced to transportation for life. The British Government found an opportunity to intervene in the temple management. But the dowager mother of Divyasingha Deb immediately called in the Royal Court and priests of the temple and announced the ascent to the throne of her five year old grandson Jagannath Jenamani and proclaimed him as Raja Mukunda Deb of Puri. The queen began to manage the affairs of the temple on behalf of the minor Raja. The management was naturally not to the liking of the Government. It was decided that the control and the endowments of the temple were to be vested in a committee of management. Accordingly the Puri Temple Act of 1880 was announced. The legislation was objected by the priests of the temple and the queen submitted her petition to the Government. Her representation went unheeded. On the other hand the local Government instituted a suit in the Court seeking authority to appoint a Receiver for the temple. The Court decided in favour of the Government and the queen was denied the management of the temple. The announcement of the Court's decision was looked upon as a humiliation to the age-old Odishan tradition. The queen wanted to appeal to the Calcutta High Court but she lacked resources. She made a personal request to Madhusudan Das to fight her case. (Mohanty 1972:39) Madhusudan shouldered the responsibility though everybody thought it was a lost case. As a lawyer he would have been very happy to find better cases; but he concentrated his attention on this issue because he accepted Jagannath as a marker of Odia identity. He considered the decision as an attempt to disrupt Odia national sentiment and he therefore directed his attention to it. He went through the royal records and prepared the case meticulously. He tried to focus attention through articles in the press

against the unjust interference of the Government in the matter. He published two interesting letters in the name of *Lunatic* in *Utkala Dipika* critically presenting his arguments against the suit for the management of the Jagannath temple. (*Utkala Dipika*, March 26 and April 9 of 1887, Dash 1978:367-368) After prolonged deliberations at Calcutta High Court the lower court's order to appoint a Government Receiver was set aside. Raja Mukunda Deb was reinstated to his authority. This was a victory of Madhusudan Das. *Utkal Dipika* in an interesting focus had thanked Madhusudan for this noble contribution. He had by this great national activity justified the adage *Bipatte Madhusudanam* (Lord Madhusudan helps in the time of distress). His perseverance and skilful handling of the case promoted him to be the greatest Odia nationalist. (*Ibid*; April 30, 1887) By preserving the prestige of Thakur Raja of Puri Madhusudan earned the enormous confidence of the people. Madhusudan accepted Jagannath as the central part of Odia culture. In order to make this conviction firm in the minds of the Odias he recited a poem in the public meeting in the Town Hall of Cuttack in 1928. A part of the poem runs like this -

“Kotie Odia gotie kanthare daka trahi Jagannatha
Andhara ghunchiba nischaya dekhibe Jatira unnati patha
Sudarsana Chakra garaji uthiba Baliara bahutale
Matanka Srianga purbabata heba satru palaibe dare”.

(*Utkala Dipika*, November 17, 1928; Dash 1978:374)

III

Madhusudan Das started to articulate his feelings of Odia identity in the great Odia nationalist forums- *Utkala Sabha* and *Utkala Sammilani*. These two were the most significant forums to present diverse problems of the Odias from the last phase of the 19th century to the first four decades of the 20th century A.D. He was an important part of the *Utkala Sabha* in the 1880s and 1890s. His voice was very powerful in the



Utkala Sabha in the first decade of the 20th century. (Dash 2001:11-19) As a member and president of the Association Madhusudan took interest on the pressing problems of the union of the different Odia-speaking tracts under the Bengal Government and in this connection his discussion with the missionary Howell was very remarkable. In the letter of 26th/28th January 1904 to Howell Madhusudan as a member of the Association demanded the unification of Odia-speaking tracts under Bengal and not with the Central Provinces or Bihar. (*Ibid.*) Gokulananda Choudhury, an ardent Odia nationalist, had then developed an opinion to the effect that it was to the advantage of Odisha to be under Central Province administration. (*Ibid.*) He was also supported by some Odias, but they changed their views and accepted the stand of Madhusudan. Madhusudan's potent arguments on behalf of the Orissa Association reflected the intense activities of it to highlight Odia problems. He had his own opinion about the people of Odisha. By people of Odisha he did not mean a few pleaders or a few aspirants for titles and honours or a few candidates for employment in the higher grades of Government service. He meant it as Odia nation which included all who were permanent residents of Odisha, whatever their race, nationality or religion. This indicates the nature of Odia identity he was articulating then. Throughout the movement for the reservation of Odia language in Sambalpur during the phase of *Utkala Sabha* ascendancy Madhusudan was the moving spirit. (Mishra 1979:70) His efforts were crowned with success when the Government of the Central provinces restored Odia as the Court language of Sambalpur with effect from 1 January 1902. (*Ibid.*) *Utkala Sabha* was a very limited body. It had no wider link. Madhusudan must have felt that a wider body representing many sections-rural and urban-in Odisha would help in the proper

solution of the Odia problems. This led to the birth of *Utkala Sammilani* (Utkala Union Conference).

The *Utkala Sammilani* which had its first session in the month of December 1903 came into existence after one year effort in which Madhusudan had a significant role. As presented by Professor G.N. Dash in his recent focus on Madhusudan before the formation of Utkal Sammilani in an institutional form he had prepared a stage for the origin of Odia identity consciousness in different ways not through the national Organisation called Indian National Congress, but by some indirect ways from the beginning of 1903 which were very significant for the formation of Utkala Sammilani. (Dash, Gaganendra Nath 2010:785-788) Lastly on 25th October 1903 Madhusudan called a meeting at Kanika palace. About twentyfive to thirty people of Cuttack were present on that occasion. As proposed by the Raja of Kanika the Raja of Keonjhar became the president of the meeting. (*Utkala Dipika*, 31st October, 1903; Dash 2002:22-30) Madhusudan presented the purpose of the meeting in the beginning. He said that recently there was a meeting for the formation of Odia *Jatiya Samiti* (Odia national organisation) at Berhampur and that some people of Cuttack and Sambalpur including himself had participated in it. He proposed in the meeting at Kanika palace that in 1903 there would be a session at Cuttack in which both people from Ganjam and other places in Odisha would participate. In the meeting he also proposed that every year people of different places of Odisha should make sessions at different places where they would discuss their common problems. Gaurishankar Ray, the Editor of *Utkala Dipika*, had also accepted the proposal of Madhusudan for holding conferences at different places in Odisha to discuss issues affecting the national life and progress. It was



decided on that day that on 30th and 31st December of that year (1903) the proposed session would be held at Cuttack. It was accepted as a national organisation by the Odias. This organisation would discuss problems on the progress of the society, education and industry. It would not take up issues on politics and religion. At the end of the meeting an executive committee was formed for the session. The President of that committee was the Raja of Kanika. Madhusudan became its Secretary. Jayram Das, Samson Rout, Gopal Chandra Praharaj and Abhiram Bhanja became the Joint Secretaries of the committee. (*Ibid.*) The executive committee had eight sessions from 15th November 1903 to 24th December 1903 for a spectacular success of the first session of the Conference. In the beginning it was decided by the committee that the august session would be presided by Sir Sudhal Deb, the Maharaja of Bamanda. But as he died shortly the Maharaja of Mayurbhanj was invited to be the president of the session. The site of the session was Idga Padia of Cuttack which the Jamindar of the area Nagendranath Ray Choudhury left without rent for three months. The committee decided that the delegates would put on red turbans as symbol of their nationalism. All the arrangements were made by the committee which was actually guided by Madhusudan Das. Madhusudan came to know that by the order of the Government some officers would not participate in the session. Immediately he sent a telegram to the Bengal Government about this problem. The Bengal Government sent a reply that the Government officers would not be forbidden to take part in the conference if it promised not to discuss problems of political agitation. For the successful working of the session student volunteers were employed and this was due to Madhusudan who wanted the youngmen of Odisha to be active for the service of the motherland.

In the first day of the session after the resolutions were passed Madhusudan stood up to deliver a very interesting speech which formed a part of the nationalist discourse. (*Ibid.*) He stated that “in the fixed ocean there is one image of the moon, but when it flows with waves, many images appear. As I see my brothers my heart is filled with the waves of love and I am very glad to see them. Hindus believe that the eight metals when united become such a metallic substance which does many useful works. Hence this brotherly love would animate the newly created *Utkala Sammilani* to such an extent that it would undertake many useful and auspicious works. According to History people from different places came to England and settled there. This union helped in the making of the English race. The English people had great contribution to the progress in Europe. We must consider this in the context of our motherland. Now looking at the suffering of mother Utkala who amongst us would not be serious? Hence we all being united would share her suffering and serve her. While in this deep service my brothers must remember a statement of the prophet Muhammad - for the spread of brotherly love one should give up impure element from the heart and allow pure and pious blood into it. My brothers who want to dedicate their lives for the service of the mother Utkala must at first give up self conceit and selfishness. The race or nation is eternal, you and myself have temporary existence. The only way to progress is to give up selfishness. It will be admitted by all that the water of the river and lake coming from different directions will enter into the ocean where it will take one shape and one colour. It will be called the water of the ocean and will take the name of the great ocean (*Mahasagara*)”. (*Ibid.*) This speech of Madhusudan in the first session of the *Utkala Sammilani* animated the Odias to go ahead with the mission.



Madhusudan was the Secretary of the reception committee for the second session of the *Utkala Sammilani*. In order to activate the youngmen of Odisha in the direction of the making of New Odisha he formed a body called *Young Utkala Association* which rendered great service to the *Sammilani* of the second year. It became a part of the *Sammilani* from that session. (Mohanty 1982:55) Madhusudan's efforts in the organisation of the *Utkala Sammilani* led to a great awakening in Odisha. The *Sammilani* became the most important nationalist forum which united the Rajas of different Garjat states in Odisha with the rural landlords and elites. Odias got a forum to represent the long standing problem— the amalgamation of different Odia speaking tracts. Existence of all Odias within one boundary would help in articulating their identity. The Conference had also another notable object, the economic and industrial regeneration of Odisha and for that Madhusudan was more serious.

Madhusudan himself presided over the 9th session of the Conference which was held at the field near Ramachandi Sahi at Puri on the 29th and 30th December of 1913. (*Utkala Dipika*, January 3, 1914) As Madhusudan entered into the meeting hall all the delegates stood up with the slogans— *Jai Utkala Janani*. There he presented his discourse which animated the delegates present. In his address he said- "If we accept the Conference as a stage of the progress of Utkala we must understand the meaning of the Conference. Like the union of the lifeless objects and animals, human beings have their union. The carpenter unites two pieces of woods. The animals are united due to fear for the enemy. Vapour and wind in union produce water. But vapour goes upward and water goes downward. The individual life of the Conference must perish for the formation of national life. The Conference

belongs to the Utkaliyas. Like German and English Utkala is a race. Those who want to glorify by the glory of the past of Utkala and want her prosperity they should have self-examination. Self-examination is very difficult. National objectives cannot be accomplished within one day, one month and one year. It demands time. Life is meant for service to others and the development of the nation. It is of two kinds— individual life and national life. The first is related to the body and worldly events and the second is related to the soul. If someone taunts me for being an Odia, thousands of Odias associated with me will be shocked and wounded. It is called the national life. Like an individual a race has defects. At one time Japanese like the Chinese used to keep pigtailed and the English identified them as Chinese. This wounded the national sentiment of the Japanese and for that they stopped the practice. A small dog does not fear a powerful tiger at the first sight. He advances towards the tiger. He has no power to kill a tiger. If he tries he has to accept death. Then why does he advance towards the tiger? He will die, but his group will not be humiliated. Hence in Utkala everybody should look to the prosperity of the national life.

Many people say that India will not have progress without industrial advancement, but such people at first should be industrialist. Individual education and national education are quite different. The national products are more valuable than the handmade products. The Germans have good ears and so they are expert in music. The French have good eyes and so they produce luxurious objects which are very valuable in the world market. Different parts of the body need improvement for the advancement of the nation. The artistic works of Bhubaneswar constitute the glorious heritage of Utkala. The successors of these artists and sculptors of Utkala will get a continuity of the old tradition by continuing the



stone work. But now they are living by cutting stones or by making minor stone objects for household purpose. They need to jump into their glorious past. Of course for that they need time and patience.

This Conference does not belong to one section. We must take up that work by which all Utkaliyas would be benefitted. Whosoever is born in Utkala, Odia, Bengali or Muslim, high or low should try for the development of the nation. Man's life is for the service of others. This can be learnt from the nourishment of the child by a mother. She wants that like herself the children should dedicate their lives for the cause of others. The unity demonstrated by the predecessors is now present in Jagannatha. Think about the problems of the national life for ten minutes, it will begin national life. The motherland Utkala is fragmented. For the sake of the race self-sacrifice is necessary. The youngmen of Satyabadi school are ready to sacrifice their lives for the cause of the motherland Utkala. You have all been united at the opening gate of Utkala-Jagannatha Puri with great enthusiasm. Hence this Conference is the indicator of future prosperity."

By presenting this address Madhusudan made the *Utkala Sammilani* the great nationalist platform of the Odias. His speech served to fan the flame of nationalism through out the natural Odisha. At an extra-ordinary meeting of the Utkala Union Committee held in the month of September 1917 at Madhusudan's place it was decided that the *Utkala Sammilani* should have a paper of its own to represent its views and its aims and objects. (*Ibid.* September 22, 1917) The Conference had not been able to possess an organ of its own. Madhusudan had long wished for it, but for various reasons he was not able to do anything in the way to give a start. The name of the paper which was to focus the activities of the

Utkala Sammilani was "The Oriya". Madhusudan became its editor. It continued till 1919 as the mouthpiece of *Utkala Sammilani*. For many years Madhusudan by his active participation in the *Utkala Sammilani* and by asserting the Odia issues in the paper "The Oriya" really articulated Odia identity.

IV

Economic aspect was a significant part of the articulation of Odia identity in the first phase of the 20th century A.D. Madhusudan was well aware of this side. In his quest for a New Odisha he wanted great economic progress of the Odias. Although Odias were treated as impoverished in the last part of the 19th century, Odisha's economic potentiality was well known for her unrivalled filigree industry. There were Silversmiths in Cuttack who were prized in the Cuttack Exhibition for sixty years from A.D. 1840 to 1900. (*Utkala Dipika*, 24th November 1900) But this trade suffered a lot in the last decade of the 19th century which was noticed by Madhusudan. He wanted to give an impetus to this old industry of the Odias by holding a shop (Orissa Art Wares) at his place at Cuttack by training the *karigars* and encouraging them all the more by holding an exhibition of their finer products and awarding them medals. The Orissa Art Wares of Madhusudan began from about A.D. 1898. (*Ibid.*) Madhusudan wanted this industry to be on the progressive stage for asserting Odia's economic potency and it would be a marker of Odia identity. As early as A.D. 1900 Orissa Art Wares got to be modernized by the effort of Madhusudan. (*Ibid.*) When Lord Curzon came to Puri in 1900 in the month of December Madhusudan presented to him a *raupyadhara* (silver casket) which would contain the greeting note of the Odias. (*Ibid.* December 22, 1900) This silver casket was made in the Art Wares of



Madhusudan and was very elegant and was indicative of his inventive genius. The bottom of the casket was a silver filigree plate. Upon it on both the sides were placed two elephants made of ivory and in the middle in a golden leaf was painted the image of Jagannath temple. In the back of the elephants there was a long silver box and it had its own system to open and close down. On one side of the handle (*dhankuni*) of the box the image of Lakshmi and on the other side the image of Saraswati were painted on gold leaf. The silver plate of the two sides of the box contain the painted image of *Kaliyadalana Srikrishna* in gold leaf. This presentation to Lord Curzon in the last year of the 19th century by the considerable care and supervision of Madhusudan indicates that he was more careful to present the economic potentiality of the Odias who were considered by the outsiders to be in a period of quiescence. He wanted to communicate to the Viceroy Lord Curzon that the Odias were vital, energetic and full of creativity and that they could not fall into a sudden stupor.

Madhusudan established the Orissa Art Wares to regenerate the spirit of manufacturing indigenous goods of high quality for export. (Jena 1999:156-158) A separate school of Art Wares was attached to the factory with hundred trainees who produced beautiful articles. (Dash 1971;127) He also provided training to hundred fifty weavers from his factory for production of handloom fabrics with modern shuttles. (*Ibid*:225) His Art Wares was highly admired by the British officers like Charles Elliot, Webster, Maddox, U.S. Club, W. Lawrence and E.B. Harris. (Jena 1999:157) The fixation of golden star in the silver filigree object in the Art Wares of Madhusudan was a great artistic work and was very elegant. The automatic Ottordan with Golab pass Pandan combined patent. The plate was meant for pan, the roses were receptacles of otter and the

peacock threw out the rose water automatically where button was pressed. The roses and peacocks had gold stars. The plate and roses could be removed and the plate could be used for other purposes. (*Utkala Dipika*, 24th November 1900)

Another important aspect of his economic activity was the Utkala Tannery. Its fame was not only confined to Odisha, but to different parts of India, England and Japan as early as 1923. (*Utkala Dipika*, 29th September 1923) Its popularity was due to the continuous efforts of Madhusudan. He wanted this Tannery as a marker of Odia's economic identity. It was established by him near Cuttack Railway Station over an area of about fifty acres of land and a great experiment was made by him to make the best leather goods by utilising native objects like the use of lizard skin. In order to make it a profitable business concern, Madhusudan was ready in 1923 to give it for its management to a company. (*Ibid*) It was of course registered as a limited company in 1913. (*Ibid*) It started from about 1903 and he spent huge amount of money for it. By his own effort he made the factory to stand on a firm footing and wanted its progress for Odia's economic prosperity. In 1923 the Utkala Tannery had a capital of Rs 80000. (*Ibid*) It was expected to produce leather goods in huge quantities and to evoke the wonder and admiration of the west.

Madhusudan took up the economic and industrial regeneration of Utkala as a part of his programme. Economic and industrial regeneration depend on the good wishes, earnest efforts, industrial and scientific education of the people and mutual co-operation which were communicated to the Odias by Madhusudan through the *Utkala Sammilani*. The Cuttack Industrial Exhibition which had started from 1898 and which was inaugurated in 1903 by K.G. Gupta



(the Commissioner of Odisha) in the sixth year was a great indication of Madhusudan's efforts for economic and industrial progress of Odisha. In the address Gupta praised Madhusudan by stating that there was no lack of skill and the "hand hath not lost its cunning" in Odisha was clear from the success which Madhusudan Das had been able to achieve with local artisans. (*Ibid*: 10th January, 1903)

Thus Madhusudan for constructing Odia identity and later on for articulating it sought to revive Odishan traditional crafts to a considerable extent. No doubt it mobilised the Odias in the programme of economic and industrial regeneration for a stable Odisha.

V

Madhusudan had excellent ideas for mobilising the Odias for the assertion of their identity. His speeches on different occasions starting from the *Utkala Sabha to Utkala Sammilani*, his speeches on other public platforms in the first two decades of the 20th century possessed an extra-ordinary appeal for the enthusiastic Odias. He spoke words which could never be spoken and kindled a fire which could never be extinguished and aroused a people from long slumber. In his speeches he imagined the glorious past of Odisha and presented it before the Odias. He was in the forefront of the followers of imagined Odia identity. Following the Andersonian view about nationalism we may state here that the imagined communities of the Odias were guided by Madhusudan Das for asserting the cultural domain of their identity. (Anderson 1983) He reconstructed the identity of the Odias where he felt it disrupted. He inspired the youngmen of Odisha by associating them with the activities of the *Utkala Sammilani*. An important evidence of his articulation of nationalistic attitude for the youngmen can be

collected from *Utkala Dipika*. (*Utkala Dipika*, 10th November 1917). In 1917 a unique Dasahara festival was celebrated by the School students at Cuttack. While the image was on the way to immersion the students prepared a photo sketch (*Chitra Patta*) of fragmented Utkala which was the idea of Madhusudan Das in which mother Utkala was in one direction and her banished daughter in another direction. In the gap there was sea. It means the sea of political administration (Colonial power) had kept the daughter separated from her mother. Both mother and daughter were looking to one another, but the daughter was banished. She had no way to return to her mother land. The young group kept the photo sketch before Durga image and shouted with the slogan "Jay Utkal Jay" which was widespread.

Inspired by Madhusudan the Odia nationalists in their quest for a complete Odisha viewed the terrible image of Durga (*Chhinamasta*) in the deformed and scattered image of *Utkala Mata*. They believed that in near future the fragmented body of their mother Utkala would take a full shape in the form of the Cheerful Bhubaneswari image worshipped on the occasion of Durgapuja. (*Asha*, 2nd October 1916)

Madhusudan articulated the feelings of Odia identity through-out his life. But the most important phase of this articulation was till 1919. Although he had his voice after that year, the intensity began to lessen. It is a point of enquiry how the leadership of Madhusudan, the Uncrowned king of Odisha in 1914, shifted to other groups. It invites an interpretation of the issues of Odia identity (regional identity) and the wider context of Indian identity (*Mahabharatiya Jatiyata bada*).

Till the 13th session of the *Utkala Sammilani* Madhusudan's activities relating to the



assertion of Odia identity expanded. In March 1918 Madhusudan called three great meetings at Balikuda, Jagatsinghpur and Biridi. (*Asha*, March 25, 1918) Every meeting was attended by thousands of people. His purpose was to intimate the rural people with the aims and objectives of *Utkala Sammilani* as a remarkable step to establish Odia identity on a firm basis. His arrival in these meetings was responded with slogans from the people "Jay Utkala Jay". In the beginning day of the 13th session of *Utkala Sammilani* Madhusudan at the request of the president delivered the initial address of welcome. He accepted the meeting place of *Utkala Sammilani* as a *mandap* of mother worship. The meetings organised by *Utkala Sammilani* were designed for the worship of mother Utkala. He uttered- '*Janani janmabhumi scha Svargadapi gariyasi*' in the address and explained the idea-first we have to think of *Janani* (Mother), second *Janmabhumi* (Motherland) and third *Svarga*. (Heaven). Everyman's life is like a wave (*Srota*). In the beginning of this *srota* there comes *Janani*, in the middle *Janmabhumi* (Motherland) and lastly *Svarga*. The life of man begins with mother, work field is *Janmabhumi* (Motherland) and hence the reward of work-the work in the motherland is superior to heaven. He insisted in that address to worship and pray for *Utkalamata*. (*Ibid*; April 8, 1918)

It was after the 14th session of the *Utkala Sammilani* there was a desire of some Odias to convert the *Utkala Sammilani* into a wider platform for the discussion of Gandhian strategy for the national movement. The *Sammilani* was originated for the great and noble purpose of the unification of the Odia-speaking tracts. Madhusudan and his associates wanted to reconstruct Odisha both geographically and culturally. They represented a generation of Odianess which did not want issues of politics in

their nationalist platform *Utkala Sammilani*. But the *Utkala Sammilani* of Madhusudan and others in 1920 was a young entity of 16 years and the time was in favour of a multinational movement called the Great Indian National Movement. Hence many Odias like Gopabandhu Das and his associates eagerly wanted to make it a platform to discuss the burning political issues of the time. The discourse of Great Indian Nationalism (*Mahabharatiya Jatiyatabada*) started to dominate over the small question of Odisha state formation on linguistic basis. The demand for the union of Odia-speaking areas was accepted by the senior groups represented by Madhusudan. The Junior groups represented by Gopabandhu fully accepted the transformation of *Utkala Sammilani* into a platform for the spread of Indian Nationalism against colonialism. The Odia Newspapers like *Asha* represented the Odianism of Madhusudan and did not appreciate to root out the primary motive of the *Sammilani* for the sake of the application of the Non-Cooperation programme for Indian Nationalism. (*Asha*, December 27 1920 : Dash 1984: 111-114) Gopabandhu himself in his *Satyabadi* explained his discourse of national identity against the regional identity of the Odias and even persistently demanded the progress of the Odias through the wave of Indian Nationalism. (Dash 1921/1328 Sala:31-34) From the Chakradharpur session of the *Sammilani* Madhusudan disassociated himself with its activities, but continued his primary purpose-the unification of the Odia-speaking areas by many other ways.

The supervision by Madhusudan in *Utkala Sammilani*, his efforts to widen the constructive programmes of the *Sammilani* for the reconstruction of Odisha were the most significant aspects of the study of modern Odisha History. Madhusudan was best evaluated in his time not only by the Odias, but also by the Bengalis in



Bangabani. While writing on Sir Ashutosh Mukhopadhyay Rajendralal Vidyabhushan stated that Madhusudan(Purushashreshtha) was the home tutor of Ashutosh and that he used to correct the exercises which were kept by Ashutosh carefully in his library till his death. Ashutosh used to have a look at them on many occasions before he died. The Bengali version of this focus has been presented below for an estimate of Madhusudan in his time;

Madhusudan Ashutosher ye eksarsaij-guli sanshodhan kariyaditen, seyi khataguli adyavadhi Ashutosher sajatna-rakshita almiray vidyaman/ Ashutosh majhe majhe taha dekhiten.

(*Bangabani*, 3rd Year, No.5, Sala-1339, p.599-603)

The Odia writings of Madhusudan reflect his conscious attempt to project Odisha with spectacular pride at a crucial phase of the history of India-in-Making and they also articulate his innermost desire to see Odisha in full form of progress.(Dash, Debendra Kumar 2010) Thus for his multi-dimensional activities and programmes Madhusudan Das has remained an unmistakable symbol of Odia identity till to-day.

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The New Capital at Bhubaneswar

Dr. Atul Chandra Pradhan

The establishment of a new capital at Bhubaneswar, the temple town situated in 25° 15' latitude and 85° 50' longitude in the present district of Khurda after Independence is an important landmark in the history of modern Odisha for two reasons : first the opening of a new urban centre with administrative, educational and cultural institutions and industrial complexes has added a new dimension to the socio-economic and cultural life of Odisha; secondly the establishment of the new capital in the site of an old capital with extant remains of the past has resulted in the establishment of emotional link between the past and the present. Bhubaneswar, which was the provincial headquarters of emperor Ashoka and the capital of the emperor Kharavela contains the inscriptions of Ashoka, the inscriptions, caves and sculptures of Kharavela, the temples of Sailodbhava, Bhauma, Somavamsi and Ganga periods along with massive buildings and institutions of modern period.

The question of a new capital for Odisha was linked with the Odias' movement for a separate province. Though Cuttack, the headquarters of Odisha Division was the centre of all cultural and political activities, it was found to be insufficient and congested for a provincial capital because of its location between the Mahanadi and Kathjodi rivers. In 1933, the Odisha Administrative Committee recommended

the retention of the provincial capital of Cuttack. After the creation of the separate province, for various reasons, the question of an alternative capital site was raised. Cuttack-Puri rivalry reappeared. While some wanted the capital to be located at Puri, others opposed it on the ground that it was a religious town and therefore misfit to be the seat of a secular government. The people and politicians from Southern Odisha demanded the shifting of capital towards South. In 1936, a team of experts, appointed by the Central Public Works Department, which was headed by an engineer, named F T Jones suggested Rangailunda, a place near Berhampur town to be the site for the capital. In May 1937 the Government of Odisha appointed a Committee with I.R. Dain as the chairman to prepare a feasibility report on the construction of capital. The Committee limited its feasibility report to four sites - Cuttack, Barang, Chaudwar and Puri. On 24 September 1937, after much acrimonious discussion, the Legislative Assembly adopted the motion of Girija Bhusan Das for building the capital at Cuttack - Chaudwar, a suburb of the Cuttack Town, situated on the northern bank of the Mahanadi river. This decision could not be implemented for want of funds and lack of political will. In fact the Government of Odisha could not mobilise resources for building a bridge on the Mahanadi.



The post-war reconstruction committee proposed Bhubaneswar as the ideal site for capital because of its history, availability of space and geographical propinquity to Cuttack. The Public Works Department also reported in favour of Bhubaneswar on 14 April 1945 : "... expansion of Cuttack does not (appear) very promising and it appears that going to Bhubaneswar for further expansion may be the best solution." Ultimately the choice had to be made between the greater Cuttack and Bhubaneswar, and Harekrushna Mahtab who became Prime Minister as the head of the Congress Ministry after the Second World War was able to win the Legislative Assembly's approval in favour of Bhubaneswar.

Initially H.K. Mahtab thought of retaining capital at Cuttack by modernizing the town. For that purpose he consulted the town planners of the Tata Company. The planners held that the topography of Cuttack town practically made its modernization difficult and expensive. Expansion towards Chaudwar was impossible without construction of bridge on the Mahanadi. Mahtab chose Bhubaneswar as the capital site on the following grounds—all highway bridges from Cuttack to Bhubaneswar were likely to be completed before the construction of the bridge on the Mahanadi linking Cuttack and Chaudwar; in Bhubaneswar there were a number of buildings which had been constructed by the American troops during the Second World War as they were using its aerodrome; acquisition of land at Bhubaneswar was easy as there were barren lands as well as forests; Bhubaneswar had a good climate, construction of houses at Bhubaneswar was easy because of hard rocky ground and availability of stone slabs; above all Bhubaneswar was a place of historical importance.

On 30 September 1946 the Odisha Legislative Assembly passed a unanimous resolution for the construction of Capital at

Bhubaneswar. In 1948 the Government of Odisha hired Otto Koenigsberger, a German Jew who had fled from Nazi Germany to work as the town planner for the capital construction. On 13 April 1949, the foundation stone of the new capital was laid by Pandit Jawaharlal Nehru, the Prime Minister of India. On 10 October, 1949 the Odisha Legislative Assembly met at Bhubaneswar for the first time.

There were some hindrances to the construction of Capital at Bhubaneswar, such as want of funds, the reluctance of Cuttack-based employees to move to offices at Bhubaneswar, and opposition from some prominent Congressmen to the shifting of Capital from Cuttack to Bhubaneswar. While the Government of Odisha requested the Government of India to provide Rs.2 crores for the capital construction, Liaquat Ali Khan, the Finance Minister in interim Government gave a grant of Rs.1.32 crores. Harekrushna Mahtab's departure from Odisha for joining the central cabinet and Chief Minister Nabakrushna Chaudhury's stay at Cuttack for sometime in 1951 delayed the construction work at Bhubaneswar. By the end of 1951 nine offices - the PWD, the Secretariat, the Directorate of Health, the Inspector General of Prisons, the Registrar of Cooperative Societies, the Public Relations, the Agriculture, the Forestry and the Tribal and Rural Welfare had moved from Cuttack into temporary buildings at Bhubaneswar. During Mahtab's absence from Odisha, the opposition of political leaders like Radhanath Rath and Bishwanath Das posed hindrances to capital construction at Bhubaneswar.

While designing the capital complex, initially the following institutional structures were proposed to be raised - Gandhi Memorial, the Legislative Assembly, Governor's House the Secretariat, the State Public Library, the Museum and Accountant General's Office.



Completion of construction of bridges on Kathjodi (January 1951) and Kuakhai (August 1951) solved the problem of transport between Cuttack and Bhubaneswar. During Harekrushna Mahtab's second Chief Ministership from 1956 to 1960 the construction of the above mentioned institutional buildings was expedited. In 1960 the Secretariat building was completed. Gandhi memorial could not be constructed. The difference of opinion between Koenigsberger and Julius Vaz, the Government architect (who designed Rabindra Mandap) and want of qualified architects in Odisha created obstruction for the construction of buildings. Koenigsberger left for great Britain in 1951.

According to the Puri District Gazetteer, published in 1977, the following were the notable buildings in the New Capital.

Raj Bhavan, Secretariat, the Legislative Assembly, State Museum, multi-storied Heads of Department, Rabindra Mandap, Suchana Bhavan, Utkal Sangeet Mahavidyalay, Orissa State Archives, Central Market Building, Utkal University, University of Agriculture and Technology, Office of the Accountant General, Office of the Post Master General, and the State Library and the following were the important centres of learning and research in the New Capital - Utkal University (Vani Vihar), University of Agriculture and Technology, Regional College of Education (now Regional Institute of Education), Sainik School, Regional Research Laboratory (now Institute of Minerals and Materials Technology), Institute of Physics, Institute of Industrial Management, State Institute of Education, Eastern Regional Language Institute, Regional Research Institute (Ayurveda), Tribal Research Bureau, State Forensic Laboratory, Administrative Training School, Tribal and Oriental Training Centre, Accounts Training School, Cooperative Training College, Homoeopathy

College and various kinds of schools and colleges like BJB College and Ramadevi College.

Since the publication of the above Gazetteer quite a number of new institutes with buildings have sprung up. These include East Coast Railways, Reserve Bank of India (Regional Office), State Bank of India (Regional Office), Central Excise, Customs and Service Tax (Regional Office), Ayakar Bhavan (Regional Office), Office of the Police Commissioner and DGP (Camp), IDCOL and IPICOL. There has been a mushroom growth of Engineering, Management and Computer Application Training Centres. Two Private Engineering Colleges (KIIT and SOA) have gained the status of deemed universities. Xavier Institute of Management was established in Bhubaneswar in 1987. The city has nearly twenty institutions teaching M.B.A. Course. The other important institutions, based on Science and Engineering are National Institute of Science Education and Research (NISER), Indian Institute of Technology (at Argul), Institute of Life Sciences, Institute of Mathematics and Application, and International Information Technology Centre. Bhubaneswar has a chain of elite schools of international standard like Sai International School, KIIT International School, Xaviers International School, Delhi Public School and DAV Schools which are attracting students from the whole State and outside. With six universities about a dozen of general colleges and about eighty technical institutions out of a total of 110 in the State, Bhubaneswar has become an education hub. With Infocity- I and Infocity-II, Bhubaneswar has become a preferred destination of IT engineers. The All India Institute of Medical Sciences (the construction of which building is nearing completion) has started functioning at Sijua near the Capital. Three private Medical Colleges - KIIMS, SUM and High Tech have been established. There are big private hospitals like Kalinga, Apollo, Nilachal, Aditya Care, SUM, Ayus and Vivekananda along with the Government



Hospitals and dispensaries and small nursing homes. As reported in the press the following private hospitals would be operational in near future - Narayan Hrudayalaya, AMRI, Care Group, Asian Heart Institute, Global Hospital and Desun (Times of India, 3 February 2013). Mention may be made of other institutions with impressive buildings - Fortune Tower, NALCO Bhavan, Doordarshan, Pathani Samanta Planetarium, Science Centre & Natural History Museum. Bhubaneswar possesses star hotels like Hotel Kalinga Ashoka, New Marrion, May Fair, Crown, Swosti Premium etc.

The other attractive features of the Capital at Bhubaneswar are four parks - Forest Park, Indira Park, Ekamra Park which contains an artificial lake and Mahatma Gandhi Park, the Kalinga Stadium and a Studio (Kalinga) for the shooting of films.

Along with old shrines like Lingaraj, Mukteshwar, Rajarani, Brahmeshwar, Kedaragouri and others many modern temples and religious institutions have come up. The most important of modern temples are Rama Mandir, Radhakrushna temple (established by Kalpataru Seba Sangha of Kendrapada), known as Baya Math, ISKCON, Shiridi Sai temple of Tankapani Road. There are many unauthorized temples on the way side. Besides the Hindu temples, Churches, mosques and Gurudwara have been established by Christians, Muslims and Sikhs respectively. Bhubaneswar has a modern Buddha Vihar and a Jain temple. Ramakrushna Math, situated in old Bhubaneswar is an important religious institution, associated with the famous Ramakrushna Mission. There is a massive religious institution, called Satsanga Vihar, built by the followers of Anukul Thakur. In the vicinity of Bhubaneswar, near Ashokan inscription at Dhauri an imposing peace Pagoda (Shanti Stupa) has been built by the Japanese Buddhists.

The original masterplan for Bhubaneswar has been revised on the basis of the Ford Foundation Report in 1960's, 1970's and 1980's. Lack of political will and popular collaboration has posed hindrances to the implementation of masterplan and the building of a modern city. The digging of a lake which was proposed in the masterplan has not yet been implemented.

Originally the New Capital was planned to be an administrative town, supposed to have a population of forty thousands. But in course of time it has grown into the political and cultural nerve centre of Odisha. About 70 to 80 daily newspapers (Odia and English) such as Sambad, Samaj, Dharitri, Pragativadi, Samaya, Dinalipi, Times of India, Telegraph and Indian Express are being published from Bhubaneswar. The establishment of industrial estates (at Rasulgarh and Mancheswar) and service industries has increased the commercial importance of the city.

Bhubaneswar, the administrative headquarters of the State is fast becoming its culture capital with dance, and music festivals, seminars, workshops and exhibitions being organised throughout the year. On 23 December 2012 the city witnessed one of the biggest confluences of Odishi dancers, called 7th International Odissi Festival which began with an enchanting performance by the veteran danseuse Sonal Mansingh. On 15 December 2012 Toshali Craft Fair was started in the Janata Maidan of the city, which was attended by more than 300 artisans of the State. The stone sculptures carved out in imitation of the ancient and medieval sculptures by artisans among whom Raghunath Mahapatra has been awarded Padmabibhusan have attracted tourists from outside. On the whole, the capital's ancient heritage, along with its present cultural activities has made it the major tourist destination of the State. The sand sculptures of Puri (a part of the golden triangle of Bhubaneswar-Puri-Konark raised by artisans like



Sudarsan Patnaik) have also been an attraction for the tourists. Well-connected with the out-side world by rail, road and air Bhubaneswar is every year visited by lakhs of Indians and thousands of foreign tourists.

Initially the population of Bhubaneswar was growing at a slow rate. In order to encourage private housing the Government of Odisha started leasing the plots for ninety nine years. Koenigsberger did not feel the necessity of vertical planning and recommended a horizontal plan. During the last three decades the population of Bhubaneswar has increased at a faster rate. According to the Census of 2011 its population is 8.38 lakhs. To enlarge its areas and enhance its population up to 10 lakhs so as to make it a metropolitan city according to the norms of Government of India. Bhubaneswar Municipal Corporation has planned to bring 21 Gram Panchayats and two villages within its jurisdiction. Bhubaneswar Development Authority has decided to develop a modern integrated township on 1200 acres of land near Jatni. Cuttack, Bhubaneswar, Khurda and Jatni are merging into a single urban conglomerate. With the completion of four-laning of the highway between Bhubaneswar and Puri, the latter town will become part of the same urban complex. Like Englishmen aspiring to have a cottage in London many Odias aspire to have a house in Bhubaneswar. Every year on an average 5000 housing units are being added. As a result of expansion of housing, Bhubaneswar has expanded towards Khurda, Pipili and Cuttack and high rise apartments have come up. The slum population of Bhubaneswar now nearly three lakhs, has increased because of migration of people from rural areas in search of job and livelihood. Slums have developed in open spaces as well as on the wayside. Lack of sanitation and growth of slum population have made the urban scene in Bhubaneswar " Chaotic and ugly". Bhubaneswar offers a poor contrast to

Chandigarh which was planned simultaneously. In the words of Biju Patnaik, the former Chief Minister, " Bhubaneswar is a poor man's town. Keeping the poverty of Odisha in mind, it was not to be a grandiose town like Chandigarh. Its potential was limited by the poverty of the people and the imagination of planners." About three decades before, a Punjabi Professor told me that the difference between Bhubaneswar and Chandigarh is the difference between Odisha and Punjab. Bhubaneswar has miles to go to develop the infrastructure required for a metropolitan city a status it has acquired over the years, which the planners did not visualise. Considering the growth potentials of the cities of India Cushman and Wakefield, a leading global real estate services firm and Global Initiative for Restructuring Environment and Management (GIREM), a body on urbanisation have identified Bhubaneswar as one of the top 10 emerging cities in India. The Urban Development Department of the Government of Odisha is also planning to develop world-class urban infrastructure facilities like rapid transport system, round the clock water supply and integrated sewerage in Bhubaneswar.

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O'Donnel Committee and New Province of Odisha

Dr. Janmejaya Choudhury

The Simon Commission arrived in 1928. John Simon was made the Chairman of the Commission. Therefore, it was called Simon Commission. It consisted of seven members. All of them were Englishmen. Wherever it went, it faced hostile demonstrations. Everywhere there were shouts of "Simon, go back". But in the meantime, two legislatures from Orissa viz. Rajendra Narayan Bhanja Deo and Laxmidhar Mahanty, were included in that team and they helped the Simon Commission to understand the boundary problem of Orissa. The Simon Commission was convinced that it was "an urgent case for consideration and treatment."¹ Then a sub-committee was appointed with Major Attlee as the chairman to investigate the matter in details. The report of the Attlee sub-committee gave much encouragement to the people of Orissa to pursue the matter at the highest level. Such an opportunity came when Raja of Parlakhemundi, was included among the Indian delegates to the first Round Table Conference. His forceful advocacy of the cause, no doubt, created a sense of awareness in the minds of British statesmen for solving the long-standing grievances of the people of Orissa.

On 13 September 1931, the Government announced the formation of the Orissa Boundary Committee in order to "examine and report on the administrative, financial and other

consequences of setting up a separate administration of the Oriya-speaking people, and to make recommendations regarding its boundaries in the event of separation."² The Orissa Boundary Committee consisted of three members, Sir Samuel O'Donnel, H.M. Mehta and T.R. Phukun. The associate members were Krishna Chandra Gajapati Narayan Deo, Sachidananda Sinha and C.V.S. Narayan Raju. The Committee was headed by Sir Samuel O'Donnel.³ This committee, after considering all aspects of the problems recommended that the new province of Orissa should include "the Orissa division, Angul, the Khariar Zamindari of the Raipur district and the greater part of the Ganjam district and the Vizagpatanam Agency tracts". It would have an area of 33,000 sq. miles and a population of about 8,277,000 persons.⁴

After the conclusion of the third Round Table Conference, Sir Samuel Hoare, the Secretary of State for India, declared on 24 Dec 1932 that a separate province of Orissa would be formed in the constitutional set-up for India. The White Paper, published in March 1933, mentioned Orissa as a Governor's province along with ten other provinces of British India. As stated before, the Boundary Committee had recommended an area of 33,000 sq. miles for the new province. But the White Paper reduced



it to 21,545 sq miles by the exclusion of the Vizagpatanam Agency, Jalantar Malias and also of Parlakhemundi which was recommended by the majority of the committee members for inclusion in Orissa. Hence, the White Paper proposals for the new province were totally unacceptable and most disappointing to ten millions of Oriyas.⁵ The White Paper proposals regarding the boundary of the new province of Orissa evoked so much criticism that the Secretary of state had to reopen the question once again. He decided to entrust the problem to five members of the Joint Parliamentary Committee and thus the proceeding would become “practically though not technically than a sub-committee of Joint Select Committee.”⁶

The Government of India immediately informed the Secretary that the suggested new announcement would be a ‘grave mistake’. It would at once revive Telugu agitation and so also “far from accepting new announcement as final settlement, Orissa might make it excuse to renew pressure for inclusion of Parlakhemundi. The financial implications involved in the creation of a separate province were again pointed out to the home authorities.⁷ In the meanwhile, the Government of India constituted a Committee known as the Orissa Administrative Committee under the chairmanship of John Austin Hubback. In October 1933, the Committee toured Orissa and examined a number of witness. Its report, published on 20 December 1933, made important recommendations regarding administrative problems of Orissa. “The conference reiterates the minimum demand made by the Orissa delegation in London before the Orissa Sub-Committee of the Joint Parliamentary Committee and is emphatic in its assertion that the nation as a whole refuses to accept the province and resolves to consistently oppose by all legitimate, peaceful

and constitutional means the working of the province if any of the following areas (1) Jeypur, (2) The northern and eastern parts of the Parlakhemundi estate, (3) Parlakhemundi Maliahs, (4) Western portions of Mandasa and Jalantar estates and (5) the entire zamindari of Budharsingh, be excluded from it.”⁸ In this crucial state, Krushna Chandra Gajapati Narayan Deo, the Raja of Parlakhemundi, took the bold step in deciding to divide his estate. He proposed to bring a portion of it including the town of Parlakhemundi to the new province of Orissa. The Raja of Parlakhemundi, in his memorial to the Governor of Madras, conveyed his decision regarding the partition of his estate. Raja once again proceeded to London and placed before the Secretary his view on the partition of his estate. Before taking any final decision on the matter, the Secretary once again wanted to ascertain the views of the Viceroy on the southern boundary of Orissa.⁹

In spite of such categorical objectives by the Government of India the insistent demands of the people of Orissa ably represented by the Raja of Parlakhemundi before the Secretary of State were finally crowned with success. The Joint Parliamentary Committee, in their report in November 1934, added to the new province of Orissa as defined in the White Paper, the following areas: (a) that portion of the Jeypore Estate which the Orissa Boundary Committee of 1922 recommended for transfer to Orissa (b) Parlakhemundi and Jalantar Maliahs; (C) A small portion of the Parlakhemundi estate including Parlakhemundi town. The total area of the new province of Orissa was now raised from 21,545, to 32,695 sq miles.

Thus, Joint Parliamentary Committee gave the final shape to the new province which emerged of the eleven units of British India by the Act of 1935. The Order in Council regarding the



formation of the Province of Orissa was released both in England and in India on 21 January 1936. His Majesty issued the Order on 3 March 1936 which was entitled as “The Government of India (Constitution of Orissa) Order, 1936.”¹⁰ The new province of Orissa was inaugurated on 1st April 1936 with Sir John Austin Hubback as its first Governor.

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Majestic Maharaja Krushna Chandra Gajapati : A Gem of Humanity

Dr. Narayan Panda

Amidst the unique destiny makers of Odisha, the Gajapati of Paralakhemundi Sri Krushna Chandra Narayan Dev is an unblemished personality in the annals of history. The chieftain in the crusade for carving out unified Utkal Pradesh by way of engineering the amalgamation of the truncated and disintegrated parts of the state, the artisan par-excellence of nascent Utkal, the patronizer beyond comparison of Utkaliya language, literature and culture, befitting Prime Minister of the unified Utkal, upholder of princely paramountcy, uncompromisingly patriotic, the Maharaja is lavishly lionised and the trajectory blazed by his exemplary trend and tradition will make him eternally immortal.

Krushna Chandra Gajapati was born on April 29, 1892 when Paralakhemundi was convulsed in British conspiracy to eliminate the Gajapati dynasty from the princely state. The contemporary ruler Gaurachandra Gajapati and queen Bishnupriya Devi was fortunate to get the blessed child in their arms during this critical juncture. He was brought up by the Gajapati with an humble beginning. By the time his high school education was completed, his father breathed his last when Krushna Chandra was thirteen. Paralakhemundi meandered through a fresh crisis. Since prince Krushna Chandra was under-aged, the state was brought under the court of wards

stewardship and they sent the prince to Neungton College at Madras for higher education. He attained educational excellence under the guidance of educationist Marison. On his return to Paralakhemundi on successful completion of education, Krushna Chandra was anointed in 1913, with traditional pomp and pageantry accompanied by the enthusiastic congregation of crowd. In 1924, he was married to the princess of Kharsuan state and embarked on ushering in innovation in administration.

From the very beginning of his reign, Krushna Chandra was pre-occupied with imbroglio of unification of the balkanized Utkal. To subserve their narrow selfish interests, the Britishers disintegrated and amalgamated Odisha with the neighbouring Bengal, Bihar and Madras on the plea of administrative convenience, Paralakhemundi was under the Madras principality. The Odias were oppressed and humiliated; they were deprived of employment in government jobs inspite of qualifications and competency.

The people of Ganjam were hand-twisted to accept Telugu their lingua franca. Telugu teachers were appointed in Odia speaking Gunupur, Kashinagar, Tekli and Manjusa to teach Telugu in Odia schools in place of Odia. Such plight of people in dismembered parts of Odisha



hurt the Maharaja. He explored ways and means as to how to achieve the practically unseemingly impossible goal of unification of all the Odia principalities, parts and segments amputated and added to other states.

There was an upsurge in the dormant feelings for unification especially amidst the elites. In the context, the congregation in 1901 at Rambha in Ganjam at the behest of Harihar Mardaraja, the Rajasaheb of Khallikote blew the trumpet of the unification of Utkal. The laudable organization Utkal Sammilani under the gutsy guidance and leadership of Utkal Gaurav Madhusudan Das took inception in 1903. Krushna Chandra Gajapati was its prime mover. Exploiting the opportunity of Madras Governor Pentlend's visit to Berhampur, Krushna Chandra put up fervent advocacy for the amalgamation of the whole of the southern Odisha with the mainland Utkal during his sojourn for a short while at Paralakhemundi.

At the time of the First World War in 1914, Krushna Chandra came up voluntarily to tender coalescence with the Britishers with a liberal donation of one lakh to the war fund with the covert motive of exercising a moral impact on them to accelerate unification of Odisha.

The most significant development during the War was the organisation of Utkal Sammilani on 26 Dec. 1914 at Paralakhemundi. It was a mammoth gathering of almost all the prominent personalities of Odisha like Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Sashibhusan Rath and the kings of Manjusa, Parala, Tekli, Madhupur, Jayapur. Maharaja Krushna Chandra mooted the proposal of consolidation of all the Odia-speaking regions for carving out a full-fledged Utkal Pradesh about which Madhusudan Das was apprehensive; but right from the convocation, Krushna Chandra got the inspiration

and cherished the seemingly distant dream of unification of Odisha.

In 1917-18 Montague-Chelmsford Reforms Commission recommended for the formation of states on the basis of language. Krushna Chandra Gajapati rose to the occasion by way of arranging a meeting of Berhampur Odia Samaja in 1920 wherein the procrastinated policy of the government in forming a united Utkal Pradesh inclusive of all the Odia-speaking region was vehemently reiterated through the strong support of the king of Kanika.

Gradually the political scenario in the context of unification of Odisha was getting complicated due to heterogeneous elements raising heads like monsters that painted the horizon with pessimistic colours. Meanwhile, Madhusudan Das was sworn in a minister in Bihar-Odisha Government in 1922 which brightened the prospect of bolstering up the question of unification. Maharaja Krushna Chandra played the unique role of calling the attention of the central government to the burning problem through repeated reminders and petitions. In the long run, the Britishers appointed C. L. Phillip and A. C. Duff, a two-member Commission to come on a fact-finding mission in 1924. The Phillip-Duff Commission collected opinions from different sections of people and zamindars of the disintegrated parts. At the instigation of Krushna Chandra, the politicians, leaders, students and youth met the Commission and pressed their supplications in support of unification.

The Commission in its report put up the studied temperament of the people of the southern parts to come under the yoke of Bihar-Odisha.

In 1928, the whole of India absolutely denounced the Simon Commission as there were no Indian members in it. At the behest of Krushna



Chandra Gajapati prominent Odisha leaders extended wholehearted co-operation to the Commission and for that matter the Odisha Congress heavy-weights incurred ire and scathing criticism at the Calcutta National Congress Convention which couldn't perturb Krushna Chandra. He did the contrary to the Congress dictates solely for the sake of integration of Odisha by way of earning the good-will of the British Government.

The year 1930, was replete with ordeals, odds and obstacles in the life of Krushna Chandra. He was elected to the Madras Assembly from Paralakhemundi Constituency with a landslide victory. He was determined to materialize his cherished dream of unification as far as practicable to the unease of Telugu Tamil members.

Maharaja Krushna Chandra was invited to attend the Round Table Conference at London commencing on 19 Jan. 1930. There he was shocked to learn that the agenda for the conference didn't contain any proposal on the unification of Odisha. Steadfast in determination, Maharaja Krushna Chandra drafted a manifesto incorporating therein all aspects and facets of Odia culture, language, history, legacy and tradition of Odisha. It evoked wild enthusiastic response from the members of the conference. It was a glaring testimony to the Maharaja's undaunted daring and uprightness that yielded unexpected results.

On the conclusion of the Round Table conference on 31 Jan 1931, the Secretary of State for India Sir Samuel Hoare published a white paper on behalf of the British Government that stated the acceptance of the demand for constitution of the united Odisha Province by the British administration. The news created unbounded joy and jubilation throughout the length and breadth of Odisha. Suddenly the exhilaration of the Maharaja vanished into nothingness to

discover the dismaying fact that Paralakhemundi and Jaypur weren't included in the projected unified Odisha but he wasn't disappointed. He was optimistic of attaining the goal in the long run. On September 18, 1931, a committee under O' Donnell was constituted for the demarcation of boundary of Odisha which had Krushna Chandra Gajapati as a member and the later came up to co-operate with the committee. Unfortunately its report published on 18 April 1932 didn't include Singhbhum, Paralakhemundi, Jayapur and Ichhapur of Odisha.

On 12 April, 1933 a Joint Selection Committee consisting of 16 members under Lord Linlithgow was constituted to finalise the unification of Odisha. Krushna Chandra put up a representation for inclusion of the excluded parts of Odisha which was accepted and corroborated by the chairman on the basis of the Joint Selection Committee Report, the 1935 Act was introduced and passed in the British Parliament and on 1st April 1936, Odisha emerged a separate state in the map of India. The Odisha Assembly had sixty constituencies. In 1937, Krushna Chandra Gajapati was sworn in as the Chief Minister of Odisha. After a short sojourn, the ministry collapsed and on 3rd Nov. 1941 Krushna Chandra became the 3rd Chief Minister of Odisha. He was the harbinger of reforms, renovation and renaissance in the annals of Odisha. Due his efforts the Utkal University came into existence on 27th November 1943 as a pioneering prerogative for educational empowerment of Odishan people. Furthermore, his initiative culminated in the setting up of Orissa High Court on 26 July 1948. The SCB Medical College Cuttack of today is the reincarnation of the Medical College established by Krushna Chandra Gajapati. Higher education in Odisha was bolstered up due to Gajapati's relentless endeavour in the direction. In 1986 he elevated the Parala Junior College to a Degree



College and the Maharaja Library therein has attained the highest watermark as a dependable institution for research. For the uplift and upkeep of ante-diluvian foundation of culture and language Sanskrit, he founded Sanskrit Mahavidyalaya at Parala. Christ College established in 1944 improved its status, affluence and efficiency owing to the Maharaja's liberal patronage. Truly speaking, he brought about an unprecedented revolution in the field of education not only in Odisha but outside the State. In recognition of his unparalleled contribution to the uplift of education, he was conferred on LLD both by the Utkal University and Berhampur University.

It goes without saying, the personality of Maharaja was for all intents and purposes incomparably par excellence during the somber hours of vicissitudes. Krushna Chandra, rendered fatherless by the destiny, he was undeterred by the adversities and early seemingly unsurmountable obstacles; he trudged along the slippery path of struggle with fortified strong-will, determination, indomitable ventures, profound self-confidence. The exuberance of royalty didn't induce him to live a life of comfort and luxury in gay abandonment of princely audacity. Rather he was an indulgement worshipper and custodian of the philosophy, idiosyncrasies and traditional historic precedents of the glorious dynasty. Although he shouldered the arduous responsibility of masterminding the administration of Paralakhemundi, he dedicated himself heart and soul to the service of people.

The service sensitive, Maharaja attached exceptional importance to the uplift of agriculture for he realized that their lies the economic prosperity of destitute and backward Adivasis. He heralded green revolution in the drought prone Parala by way of excavating canals. His endeavour with top priority was the spread of

education and getting the youth employed in different walks of life. He doled out free boarding scholarships and cost free higher education to poor deserving scholars. Myriad lawyers, engineers, scientists et al were set up in life thanks to his largesse.

Realising that communication was sine quanon for trade, commerce, connectivity, he constructed 57 mile long railway track from Nuapada to Gunupur at a cost of 18 lakh rupees which stupefied the contemporary India. He played a major role in the supply of electricity and providing wire connection to people.

The Maharaja brisiking with progressive ideas wasn't lacking in providing health service for people and animals. He was instrumental in setting up Medical Colleges and veterinary centres. He was the champion of girl's education. He converted his palatial mansion into girl's school.

On the whole, the Maharaja was a rare specimen of humanity, above narrow selfish interest, audacity and arrogance, he was a philanthropist par excellence. His charismatic personality triumphed over all and sundry, friend and foe and cast a magic spell on whoever came across him. He was the stainless, sanctimonious and crystal-clear manifestation of feudal royalty and idiosyncrasies. Because of his mundane inception, not only Paralakhemundi but also mother Utkal felt elevated and glorified.

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Glory to Mother Utkal :

Our State Song Vande Utkal Janani

Gurukalyan Mohapatra

Kantakabi Laksmikanta Mohapatra's 'Vande Utkal Janani' is going to be State's song very soon. It would have been declared much earlier, but some formalities were met. Our Culture Department decided to adopt only three stanzas out of six stanzas i.e. first, fourth and the last stanza. The task of shortening the song was given to Utkal University of Culture. But more experts and writers should have been included in its selection committee to select best stanzas. Finally it was decided on 17 December 2013 at Bhubaneswar by the Culture Department that selected stanzas (without music) alongwith the selected musical part shall be sent to Home Department for approval and subsequently, the Information & Public Relations Department shall declare about the State song. It could be sung and it could also be played with the prescribed music.

The Culture Department has followed the musical tone of Late Balakrushna Dash, a famous singer and music director. In fifties, he directed this song in All India Radio.

Kantakabi Laksmikanta Mohapatra translated his own song into English. The English version of three adopted stanzas are -

1. I adore thee, O' Mother Utkal
How loving are thy smile and voice !
O' Mother, Mother, Mother !

2. Thy bejewelled with splendid shrines,
Richly dressed art thou in varied arts
Thy limbs studded with sacred sites
O' Mother, Mother, Mother !
3. Greeted by thy great, the crowning birds,
Thy untarnished glory proclaimed all around,
Blessed art thou, the holy, the unfailing Abode,
I adore thee, O' Mother, Mother, Mother !

This reminds us about our National Anthem and Song. Gurudev Rabindra Nath Tagore who won Nobel Prize hundred years ago, his song 'Janagana-mana-adhinayak-jayahe' was first adopted by our Constituent Assembly as the National Anthem of India on 24th January in 1950 and Vande Mataram of late poet Bankim Chandra Chatterjee was also selected as the National Song of India having equal honour. But Tagore's National Anthem of India was first sung on 27th December, 1911 at Calcutta (now called Kolkata) session of the INC (Indian National Congress). The INC then was not at all a political party of today, but consisted of several political parties and outfits who had been fighting against the Britishers to emancipate India.

On the other hand, movement for a separate province on language basis gathered momentum in Orissa (now called Odisha). The Utkal Sammilani (Utkal Union Conference) was spearheading this movement under the leadership



of Utkal Gaurav Madhusudan Das and Utkalamani Gopabandhu Das. Lakshmikanta Mohapatra's father Choudhury Bhagabat Prasad Samantaray Mohapatra was a close associate of Madhusudan and worked hard for Utkal Sammilani. He was a lawyer by profession and elected thrice to the then Bihar-Orissa Assembly from Bhadrak constituency before Independence and was first Oriya to be elected as the Vice-President (now called Deputy Speaker) twice. All these factors influenced Lakshmikanta Mohapatra to eulogise Mother Utkal. He wrote not only Vande Utkal Janani but Koti Koti Kanthe Aji and Udai Nishana Bajai Bhery etc. many fiery and touching songs. Orissa's well known singer and freedom fighter Banchhanidhi Mohanty used to sing poet Lakshmikanta's patriotic songs throughout Orissa to inspire the people to participate in the movement.

Subsequently, Lakshmikanta became Kantakabi and all his songs touched the hearts of million of Odias. His songs were of two types, i.e. devotional and patriotic. Kantakabi's all devotional songs have been compiled in Jivana Sangeeta (songs of the soul) and all his patriotic songs were collected in Dunduvi (a warfare musical instrument). Both the books are out of print now but one finds the songs in the second part of Kanta Sahitya Mala (complete works of Kantakabi)

However, Kantakabi's prayer to Mother Utkal on Odisha is unique in its form and content having impressive stanzas. Its all six stanzas depict the glory of Mother Odisha which capture everyone's attention. It also attracts those who do not understand its meaning. When asked to both his sons Nityananda and Gour Chandra about this powerful and charming song they said that Kantakabi did compose the song in a quite different situation, being inspired by the divine

blessings. The Mother Odisha's natural beauty, charming surroundings and its historical as well as geographical uniqueness really haunted poet Lakshmikanta's imagination. Nobody, even his family members did not try, but our State spontaneously has selected this song with alacrity to be its State's song which really excels all other patriotic songs of Odisha. Of course, three out of six stanzas have been adopted to be our state song. Its shorter version, of course, have not been appreciated by all, but for state's interest, almost all have agreed for these three stanzas.

Let us look back to history. Officially, this powerful patriotic song was sung at Utkal Sammilani's special session at Balasore in 1912, a few months after Kavi Guru Rabindra Nath Tagore's famous national anthem Jana Gana Mana Adhinayak Jayahe was sung first officially. But Vande Mataram of Bankim Chandra Chatterjee (from his novel Ananda Matha) was first sung officially much earlier i.e. in 1886 session of Indian National Congress. Kanta Kabi's Vande Utkal Janani was used as a powerful weapon by Utkal Sammilani to emancipate Orissa. In a meeting at Bhadrak High School in the year 1933, Lakshmikanta was felicitated for his literary achievements. His friend Laksmi Narayan Sahoo, a well known writer and social worker presiding over that meeting conferred on Lakshmikanta, the title 'Kantakabi'. Another young freedom fighter who was also present in the meeting was no other than Harekrushna Mahtab. He admitted that Lakshmikanta's powerful patriotic songs had inspired him a lot during the freedom struggle.

It is also learnt from history that when Vande Utkal Janani was first sung at Utkal Sammilani's special session at Balasore in 1912, the song had its spell-bound effect on its audience and surprised the dignitaries on the dias including Utkal Gourab Madhusudan Das. Utkalmani



Gopabandhu Das was presiding over that special session. Gopabandhu was overwhelmed. When he came to know that Laksmikanta has written this song, he embraced him and tears came out of his eyes. So also Madhu Babu spoke high of Laksmikanta for his writing.

In the past, Marathas, Mughals and then Britishers have conquered Orissa and it lost its independence. Orissa's geographical boundaries changed from time to time accordingly. But one may find in this song that in Vande Utkal Janani, Odisha's natural beauty, God's bounty and boundaries remained unchanged. Besides, Odisha's high tradition of arts and crafts in the temples, culture or literature and the peaceful social living, all these exist in this beautiful song which always inspires everybody to march ahead for the sake of the motherland.

When Biju Patnaik was the Chief Minister for the second time in nineties, as the Leader of the House, he requested the then Speaker of Orissa Legislative Assembly, Shri Yudhisthira Das Vande Utkal Janani to be played at the end of the assembly session. At the assembly session's beginning the musical tone of our National Anthem is played as per the tradition. Likewise, the assembly session ends with the song of Vande Utkal Janani.

The Department of Culture has prescribed three stanzas to be sung with Late Balakrushna Das's musical tone without music as well as the music only. Also the music would be played by the Police Band Party. The Department shall ban all other forms of this State Song after it is declared as the State Song. It is unfortunate that some private T.V. channels do not mention the name of the poet nor display his photograph when this song is played.

Kantakabi Laksmikanta Mohapatra was born at Cuttack City on 9 December 1888. He passed away on 24 February 1953, sixty years ago. To perpetuate his memory, a statue of the poet was unveiled by our Hon'ble Chief Minister Shri Naveen Patnaik in front of the PMG building at Bhubaneswar. Among others, our M.P. Dr. Prasanna Kumar Patsani, Mayor Shri Ananta Jena, local M.L.A Shri Bijaya Mohanty, Principal Secretary of Culture Department Shri Ashok Kumar Tripathy, Director of Culture Shri Susil Das, Secretary of Odisha Sahitya Akademi Shri Bijoy Kumar Nayak, the sculptor of the statue Shri G.K.Padhi and some family members of Kantakabi were present.

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Barrister Madhusudan Das

Madhusudan Patnaik

One day some students of Ravenshaw Collegiate School approached him for donation to celebrate the Prize-giving ceremony of the School. He emptied the entire box that contained rupees five hundred only. When it was objected by the family, his reply was, 'It is my money, I gave'. He loved the children so much that on the Christmas Day, he was feasting the English Medium School children. On one occasion it so happened that he had no money to do so. But on the very day he received an M.O. of rupees five hundred which he utilised in the right way for the students on the X'mas Day. Mr. Gopal Chandra Praharaj, the author of Oriya Bhasakosa Dictionary) was junior to him. Once his father borrowed some money over a hand note only. When the father repaid it through his son, he simply signed on the hand note and returned the loan. Such are a few instances of the merciful gifts throughout his life. He earned a lot and spent all ungrudgingly for others as result of which he had to face acute financial difficulties towards the last part of his life.

This man was the great Madhu Barrister, Kulabruddha, the son of the century and Utkal Gourav Madhusudan.

Born on 28 April 1848 from his father Mr. Raghunath Das in the village of Satyabhamapur, Cuttack, he was converted to

Christianity that caused him boycotted in the village which he had to quit to erect a small house at the end of the village. This house was known as Madhukothi or Balipokharikothi, later on used as the State Office of the Kasturba National Memorial Trust, in a part of which was running the Anganbadi, Balbadi.

In 1864 he passed Matriculation Exam, from Cuttack and thereafter he was inclined to teachership at Baleswar for three years. The year 1866 was the year of acute famine in Orissa, called the "Naanka Durvikhya" when more than one lakh people died of hunger. In 1866 he passed F.A. This year he converted himself to Christianity and changed his name as Madhusudan Das from his earlier name of Gobinda Ballav Choudhury.

He stayed at Calcutta and achieved his degree of M.A. and L.L.B. from Calcutta University. In no time he became a famous advocate. In 1870 he married Soudamini who died only three years after. In 1881 he became a part-time lecturer in Law Department of Ravenshaw College and thereafter started law practice. He was much aggrieved at the attitude of the British Government to make the Odias economically weak and uneducated. In this context he inculcated the ideas of political consciousness in the mind of the people. In 1885



he inculcated the ideas of political consciousness in the mind of the people. In 1885 Mr. Das became the Secretary of “Utkal Sabha”. In the same year Richard Temple, the Lieutenant-Governor of Bengal came to Cuttack. Mr. Das appealed him with a memorandum to annex Sambalpur and Ganjam districts in Orissa. In the same memorandum he demanded to set up Railways, Artisan education and various industries in Odisha. In 1888 A.C. Belly the Lt.-Governor of Bengal was given another memorandum for the unification of all Odia-speaking regions, spread of woman education, smooth management of the temple of Lord Jagannath and adequate aid to the acute famine- stricken people of Odisha.

In 1896 Mr. Das was elected a member of a legislative council of Bengal for two years to Bengal, Bihar - Odisha State. In 1897 he went to England to raise his demands before the British government. In 1902 the first Ganjam Samilani was convened under the active support and co-operation of Rajendra Narayan Bhanja Deo, the king of Kanika, Rama Chandra Bhanja Deo, the king of Mayurbhanja, Rama Chandra Mardaraj, the king of Khallikote and Krushana Chandra Gajapati, the Maharaja of Parala to discuss about the issues relating to the Odia-speaking people. In 1903 the kings of Khallikote and Kanika highly praised Mr. Das for this Utkal Sammilani or the Utkal Union Conference which was formed under his leadership. In every meeting the Barrister raised the affairs of Odisha.

In 1907 he was elected a member of legislative assembly again. In 1908 he went to England again and raised the demands of uniting all the Odia-speaking areas together before Lord Curzon who supported him wholeheartedly. In 1911 being separated from Bengal, Bihar-Odisha became one State that discomfited and aggrieved Mr. Das. In 1914 he became the editor

of the English newspaper “The Odiya”. In 1919 Mr. Das demanded a separate State before the Montague-Chelmsford Reformation Act, and thereafter before O' Donnel Committee. On 8 March 1923 Mahatma Gandhi came to Odisha and became the guest of Mr. Das at his home. In 1925 he observed the “Headless Day” of Utkal. In 1930 he took much strain to fix up the State boundary line between Bihar and Odisha. Next year he acted as a member of administrative council of Odisha. He took all efforts from Odisha to England to make a Separate State, but it a matter of great grief and shock that he passed away on 4 February 1934 before Odisha came into being a Separate State on 1st April 1936.

It is Mr. Das, the great Barrister who set up the Odisha Art Ware to encourage the artisans of filigree workers of gold and silver where more than three hundred workers of gold and silver could create pure and soild ornaments and thereby earned their livelihood.

The Shoe Industry known as the Utkal Tannery reached its highest fame for the quality. He strongly supported and materialised the abolition of caste-division. He took much strain for the spread of woman education in Odisha. His intelligence, bullet-like speech and inspiring paper publications mobilized the people to heighten the glory of Odisha at that time.

Let's pause a little to think over all his glorious achievements for Odisha. He is truly the son of the century and Utkal Gourav.

Madhusudan Patnaik, Kaibalya, Dutta Tota, Puri.



Educational Achievement in Tribal Area through PPP: A Case Study of Odisha

Janmejaya Sahu

Introduction

Education is most effective tool for human beings to understand the society in the right perspective and live accordingly. Further, Right to Education has arguably empowered the people and enabled their children to pursue compulsory basic elementary education as part of their fundamental right. Lack of education renders people ignorant about the society and its many dimension thus making it difficult for them to set priorities and make appropriate life choices. Tribes or indigenous people live in and around the forests or hilly tracts where development process reaches very late. The inaccessibility to the tribal habitations makes it very difficult for the administration to provide basic education to the tribal children as teachers either refuse to go there or adopt dubious means to avoid duties however they used to take salary. However, in view of this institutional discrepancy and denial of basic entitlement several NGOs, private agencies and sensitized groups decided to lend a helping hand to the local Primary Schools in the tribal areas of Keonjhar and Sundargarh districts that have substantial tribal population.

This paper argues how the collaboration of the government schools with the private organizations will result in maximum enrolment of tribal children in the schools and it will create a

hope among the tribals about the future of tribal children. Therefore, this paper tries to present a detailed and analytical account of the PPP collaboration towards the educational achievement of the tribes in Odisha.

A Conceptual Understanding: PPP in Education

The Public-Private Partnerships(PPP) is the new face of development where the state and private actors, who have had a long history of conflict now work in collaboration, and cooperate with each other to further common goals of a market driven, growth-oriented agenda. State actors “enter into partnerships with organisations in civil society, the market, and with transnational organisations, to affect the governance of globalisation. The fanning out of the state, the spanning out of the state, the privatisation of state and para-state institutions, and the subcontracting of state functions, is what governance is about” (Chandhoke 2003). However, the approach to PPPs must remain firmly grounded in principles which ensure that PPPs are formulated and executed in public interest with a view to achieving additional capacity and delivery of public services at reasonable cost. These partnerships must ensure the supplementing of scarce public resources for investment in infrastructure sectors, while improving efficiencies and reducing costs...



Public private partnerships must aim at bringing private resources into public projects, not public resources into private projects (GoI 2007: 256). According to Shaol, partnerships are “policies that enrich the few at the expense of the majority and for which no democratic mandate can be secured” (Shaol in Hodge and Greve 2005: 550).

According to Kingdon (2007), the system of government grant-in-aid to privately managed schools at the secondary and higher levels accounts for a very substantial proportion of the education budget. Public-Private Partnership in school education is projected as a strategy to distribute the ownership of institutions, rather than tasks within institutions, between private entrepreneurs and NGOS on the one hand, and the government or state on the other. While the rationale for PPP is inefficiency of the government, the means offered to overcome it actually promise no relief or improvement. PPP is not an idea, but rather an ideology which promotes privatisation as a means of reducing the government’s responsibility to increase the number of schools. (Kumar Krishna, 2008). Further, it shows that community participation in improving education is negligible and that members of the SEMCs have limited awareness of the SSA (Rao, V.S, 2009). According to Aggarwal (2000), the elementary education system shows the signs of a dual system where public schools are meant for the poor, who are unable to pay for quality education, characterised widely by teacher absenteeism and private schools cater to the requirements for quality education involving high user costs.

Further, it was uncritically assumed that education could cure all kinds of social problems and particularly that it could bring about more equality among men. As the sociology of education developed, this was progressively reversed and

a new philosophy, a pessimistic one, emerged more and more convincingly. It may be summarised in the statement that schooling is unable to reduce to any considerable extent the inequalities among individuals which result from social background (Raymond Boudon, 1974). Moreover, the tribal people are empowered when they acknowledge that they have or can create choices in life, are aware of the implications of those choices, make an informed decision freely, take action based on that decision and accept responsibility for the consequences of those actions. Empowering tribal people means creating and supporting the enabling conditions under which tribal people can act on their own behalf than at the directions of others. Education is the basis to empower the tribal people who are out of the school in various tribal communities. However, lack of facilities to include the tribal children in the school education in tribal area of the country is a main concern to the process of tribal empowerment through education.

Methodology and Limitations

The methodology for this study is descriptive in nature. It is based on a qualitative research that includes observation method, document analysis; and in-depth personal interviews. The data are collected from both the sources i.e. primary as well as the secondary sources to generate a comprehensive idea to the problem of this study. Limited availability of time and cost are the major limitations of this study and very specific to a small area of study.

Education Scenario of Odisha

The Right of Children to Free and Compulsory Education Act, 2009 is a Central Govt. Act which came into force from 1st April 2010. According to RTE Act, it is mandatory on the part of government to ensure 8 years of elementary education to all children in the age



group of 6-14 years. The RTE calls for a paradigm shift in the educational provisioning and processes which till now worked like service providers. The Act interpretes it as the responsibility of duty bearers and stakeholders to remain accountable for provisioning the schools for all children and completion of 8 years of elementary level schooling by all children across the State. This means addressing the core issues such as, poor infrastructure, inadequate teaching and learning materials, poor water and toilet facilities, etc. to ensure continuation of elementary education by the children.

Moreover, according to census 2001, Odisha has a population of 3,67,06,920. The population in the age group of 0 to 6 is 51,80,551. The number of literates is 2,05,53,786. The literacy rate of persons of seven years age and above is 63.61%. The age of seven and above is taken for this purpose because children below seven years of age are not expected to learn alphabets. Male literacy is 75.95% and female literacy is 50.97%. According to the data available by Ministry of School and Mass Education, Govt. of Odisha, 66 lakh children of 6 to 14 years age group are in-school, out of which 12 lakh are SCs and 17 lakh are STs. 1.87 lakh children of 6 to 14 years age group are out-of-school from which 0.3 lakh are from SC and 0.9 lakh are from ST community. Out of them 56,995 Children were admitted to regular existing and New Schools under Enrolment Drive in districts. Though the Government of Odisha has been making significant progress in school education in terms of enrolment of children in schools, concern on the poor quality of education and high drop out of ST and SC students, girls and children belonging to other marginalized group still remains to be addressed. There are substantial social, regional and gender disparities in literacy. However, there are an estimated 2.7 lakhs children who are out of school

(not enrolled or dropped out from schools) and, even as efforts are being made to bring them to school, the need for additional resources has been growing rapidly. The system faces shortage of resources, schools, classrooms and teachers. There are also concerns relating to teachers training, the quality of the curriculum, assessment of learning achievements and the efficacy of school management. Given the scarcity of quality schools, many children drop out before completing five years of primary education; many of those who stay on learn little.

Educational Initiatives for Tribal Children in Odisha

The Scheduled Tribes communities have very low levels of literacy. The ST female literacy has increased from a very low level of 4.76 percent in 1981 to 23.23 percent in 2001, which is significantly lower than SC and general female literacy. Though the ST male literacy has increased from 23.27 percent in 1981 to 51.48 percent in 2001, there is still a big gap between that and the general male literacy. (Economic Survey, 2011-12)

The system of Multi Lingual Education (MLE) covers 8 districts with 10 tribal languages including 02 primitive languages (Juanga & Bonda). It is planned to add 10 more tribal languages during 2010-11 covering another five districts. Textbooks are distributed to 19,786 enrolled children. Multi Language Education is now operationalised in 544 schools. Ministry of Human Resources Development has initiated a study through National Council of Educational Research and Training and Multi Language Education, Orissa for its innovativeness.

Srujan, a community based child centered retention drive was taken up in 180 Blocks covering 2064 CRCs of 30 districts. Around 16 lakh children have been covered



through this Programme. Its aim is to create linkage between community and school and strengthen their bond. More than one lakh stories have been collected by the children from the community through story telling festivals. Efforts have been made to create innovation like **Rupantar** as a teacher training module is used in tribal areas to train both tribal and non tribal teachers on tribal pedagogy (in 141 blocks). Also, to strengthen the community relation with the schools in tribal area initiatives have been taken that has achieved to make Village Education Committee (VECs) in place in all Primary and Upper Primary schools; to encourage the Village Education Committees to participate in Civil Works, Micro Planning and School Mapping and developing School Environment and Supply of uniforms and also formation of School Management Committee (SMC) at elementary level is in progress.

Brief Account of PPP in Odisha Education

As per the School Support System of Government of Odisha, it aims to convert backward rural and urban Government and Government aided schools into quality schools (Sundar Vidyalayas) in 2-3 years of time so that they are to par with the best run schools in terms of infrastructure and performance. The key objectives of this scheme are (i) to mobilize community support and other resources to address issues of provisioning access to quality education, (ii) to make an appeal to the 'partners in progress' to support schools to contribute in kind towards infrastructure, school provisions and facilities for children and teachers, (iii) to seek the help of local community to improve the academic performance of the schools. Also, it provides abundant scope to the 'Partners in Progress' to contribute in kind in the interest of education in the state which includes Corporate houses, Elected representatives, Academicians/academic

institutions, Individual donors, Voluntary/socially-committed organizations, Industrial Establishments, Public Sector Undertakings, Banks and Financial Institutions, Associations of Trade and Industry, Media Groups and other interested groups/organizations/individuals who can contribute time and attention for improvement of enrolment, retention and achievement in the school, homemakers etc.

However, as per the scheme, the partner can choose to take up any one or any number of activities such as (i) Provision of water and toilet facilities to the schools separately for boys and girls; (ii) Construction and renovation of existing buildings; (iii) Provision for developing school garden, fencing or compound wall; (iv) Provision of equipment and furniture; (v) Provision of utensils for mid-day meals; (vi) Providing computers for the students; (vii) Building or strengthening of laboratory and library; (viii) Developing of play ground/provision of play materials; (ix) Sponsoring literary and scientific activities in the schools; (x) Providing aid and appliances for children with special need; (xi) Helping raise kitchen garden with specific focus on papaya and drumsticks and (xii) Improvement in hostel infrastructure.

Case Studies in Keonjhar and Sundargarh districts

A rigorous field visit was made to understand the functioning of the schools in the tribal area and the role of the private organisations for school education for tribal children in three various levels of the schools in two gram panchayats such as Kadalkala and Patmunda of Keonjhar and Sundargarh districts in Odisha respectively. The area for this study was chosen purposefully as this area covers maximum iron ore and most of the private mining companies are working in that area. The selected area of this



study covers Schools of Uppar Kadakala Village, Kriakudar and Kadalia villages of two gram Panchayats those are situated in and around 5 kilometres distance of each other in the mountain and vast forest area. People living in that area have been facing various problems in term of road transport, telecommunication, availability of electricity and adequate facilities for drinking water and at the same time, this area has a vast stock of natural resources such as iron ore, manganese ore and other minerals which has been adding huge tax to the state government treasures. However, most of the schools running in that area have been facing various problems such as inadequate number of teachers, government facilities as well as most of the government teachers are not interested to come to these schools due to lack of communication facilities and as it is in the hilly forest area.

Case-1: Uppar Kadakala UGUP School of Kadakala Gram Panchayat, Bansapal Block of Keonjhar District

Uppar Kadakala UDUP School is situated in the village Uppar Kadakala of the Kadakala Gram Panchayat of Bansapal Block in Keonjhar district. Uppar Kadakala is a village with two hamlets such as Uppar Kadakala Mundasahi and Uppar Kadakala Naiksahi where most of its population are tribals. This village location is on the top of the hilly area of Bansapal Gram Panchayat. This village is at a very separate location from the Kadakala Panchayat in which peripheral area are mining areas controlled by various mining owners or companies. This school covers from 1st standard to 8th standard with about 300 students that require minimum eight government teachers. However, there are only two government teachers available to run the school. Out of two government teachers, one is tribal government teacher as the category of the

students is both tribal and non-tribal students. As the number of students is increasing and there are students upto 8th standard, it is a problem to run the school smoothly.

Keeping the above problem as well as the Odisha Government's scope for Public Private Partnership in School education as per School Support System, private organization have given their supporting hands to this school's improvement namely Odisha Sponge Iron Ltd(OSL) and Mesco Orissa Sponge Iron Ltd have been helping financially i.e the salary of 3 contract teachers @ Rs.2500.00 per month through the government proper channel whereas Mesco has been helping financially i.e. the salary of 2 contract teachers. By personal interview with Mr. Prakash Ghana one of the five contract teachers of the school, it is understood that now the functioning of school is good and regular classes are being taken to cover all the classes for both tribal and non-tribal children of that village. He also said that out of five contract teachers, there are two more tribal teachers engaged to handle the tribal children. He said, there are seven teacher including two government teachers where three teachers from the tribal community are engaged to understand the problems of the tribal children and lead them in the process of schooling education. He shared that their initiatives are being taken to include more tribal children in the school as most of the tribal children not coming are still to school engaged with various activities such as collecting wood from the jungle, helping their parents in agricultural works.

Case-2:Kriakudar Primary Project School, Patmunda Gram Panchayat of Koira Block of Sundargarh District

Kriakudar is a village with a tribal hamlet of the Patmunda Gram Panchayat of Koira Block



of the Sundargarh district. It is located in the hilly jungle area. The population of that village including the tribal hamlet covers around 350. This village is having a school called government Kriakudar Project School that includes upto 5th standard for both tribal and non-tribal students with having around 74 students including 74 male and 50 female students of all five classes. However, only one lady government teacher was in the school to run whole 5 class students which is supposed to have five teachers to function the school effectively. The language problem is another concern to teach the tribal children. However, most of the tribal children do not come to the school as there is lack of awareness among the tribal children and the tribal community.

To bring the school in an order, a good initiative is taken with the help of the local private organizations. Through the School Support System of Odisha Government, Nilanchal, one of the local mining companies has extended its hand to support this school and the community. This company has been providing the salary @ Rs.2000.00 to one lady contract teacher through the government process. During field visit and personal interview with the lone lady contract teacher of the School Smt. Jyotsnarani Barik, she informed that there were only 50 students for all five classes before her joining in the school. However, the enrolment is increased after her joining from 50 to 74 as a result that she is very young and from the community itself who visits each house of the village and hamlet to convince the people about the education and its importance to the children as well as the community. She also told that even though the strength of the students i.e. 74 for 5 classes is very low, it is difficult to teach all of them and care them as most of them are from the tribal community who need special attention for their education. Interestingly she said that she has been engaging all the students to

create interests of the tribal students in school education and to come regularly to the school. However, he opined that it is need of the hour for government to engage more teachers in the school for its smooth functioning.

Case-3:Kadalia Uppar Primary School, Patmunda Gram Panchayat of Koira Block of Sundargarh District

Kadalia is a village with a tribal hamlet having the population around 400. The location of the villages in the hilly area of Patmunda Gram Panchayat of Koira Block of Sundargarh district in Odisha. The tribal hamlet of this village is situated in the down side of the village and the mountains surround it. This village has an Upper Primary School, called Kadalia Upper Primary School. This School has capacity up to 7th standard. Both the tribal and non-tribal students come to the School to have education from both the tribal hamlet and Kadalia villages including the 6th and 7th standard students from its peripheral areas such as Kriakudar. Around 160 students are studying in all classes in this School. As per the capacity of this School, it should have 8 teachers to run all 7 classes. However, only two government teachers were managing the school to handle all the students of 7 classes that was not adequate to run the school. Seeing this concern, government functionaries tried to solve it by engaging the private organization, such as Neelanchal Mining Company who is active in the work in this peripheral area of this village. This Company has been providing financial help to this school by engaging one contract teacher from this village @ Rs.2000.00 per month through proper government process.

Mr. Bipin Munda, a tribal youth of the village who is engaged as contract teacher in Kadalia Upper Primary School said during a personal interview that now, there are three



teachers working in this school including two government school and one contract teacher. All the classes have been functioning eventhough there is lack of teachers' availability. He further, expressed that a few tribal children are coming to the school regularly as most of the tribal children are being engaged with various works. He said that as he is a tribal boy from the community, more tribal children are coming to school and at the same time, he also uses tribal local language to make understand the tribal students. At the end, he told that as this village in very hilly area and no adequate teachers, it is very difficult to manage students all the 7 classes and hoped that government should solve this problem by providing more teachers to the school with adequate facilities to empower the tribal students.

Major Findings

The literature has shown that there is a need of the public private partnership in education to improve the educational facilities and strengthen the educational institutions with community participation towards betterment of the children's education. Further, School Support System of the Ministry of School and Mass Education, Government of Odisha has engaged private organisations in the improvement of school education. However, lack of the developmental activities and facilities in the tribal areas of Odisha particularly in the mining tribal belt of Keonjhar and Sundargarh districts has again initiated the necessity of PPP in education.

From the field study in three schools of the Keonjhar and Sundargarh district in Odisha, it is revealed that most of the tribal children are deprived of school education in the area of the study due to inadequate government teacher's availability in those schools. This also shows that eventhough this tribal area is full of natural resources, they are yet to be connected in the

mainstream of the development process. This study establishes the fact that available private organisation in the tribal area and their association with educational institutions has resulted in increasing the tribal children's enrolment and their regular attendance in the Schools. This study demonstrates that due to PPP in education, most of the community people are engaged in the school to educate the tribal children who are from the same communities. Moreover, this study again explains that most of the contract teachers have been taking initiative to aware the tribal community for sending their children to the schools. During field visit, it is observed that the tribal people in the community are happy with PPP in education sphere which is enhancing their children's education. Therefore, all these findings of the study are the basis that directs towards the real empowerment of the tribals through education.

Specific Suggestions

From this study conducted in both tribal areas of Keonjhar and Sundargarh districts of Odisha, the following suggestions are made for betterment of education in tribal areas viz; i) necessary arrangement should be made at government level to provide basic facilities in the schools, ii) the government should appoint more teachers to meet the lack of government teachers in those schools, iii) the government should encourage more participation of private organisations in terms of strengthening government school's infrastructure as well its quality education, iv) Initiative to increase salary of the contract teachers sponsored/supported by the private organisation is need of hour that will be beneficial for their livelihood, v) innovative approaches should be initiated to include more tribal children in school education, and vi) adequate tribal teachers should be appointed to teach the tribal



people in tribal language as well as government should initiate steps to prepare texts in tribal language which will be easily accessible by the tribal children.

Conclusion

Educating the tribal children and empowering them is a challenge which can be achieved by collective effort of all the stakeholders of the society such as village community, private organisations, teachers, government functionaries, elected representatives and the people in general. This study reveals that it is essential to involve the community and private, corporate organisations in the educational achievement in the tribal areas where most of the educational institutions are facing various challenges. Moreover, it is observed that the local community are supportive to send their children to the schools. However, inadequate facilities and lack of initiatives towards making tribal community are grave concerns. This study again says that due to PPP, both the teachers from the community and the children from the community are getting benefited which is a good signal for decentralisation process of education. Also, it is a sign of empowering the community as well as the children of the community. Therefore, government should prepare innovative approaches to involve the entire stakeholders at various levels for streamlining the educational system, so as to achieve higher literacy level among the tribal children in the long run.

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Mushrooming Private Schools : Bane or Boon

Dr. Manoranjan Pradhan

Backdrop

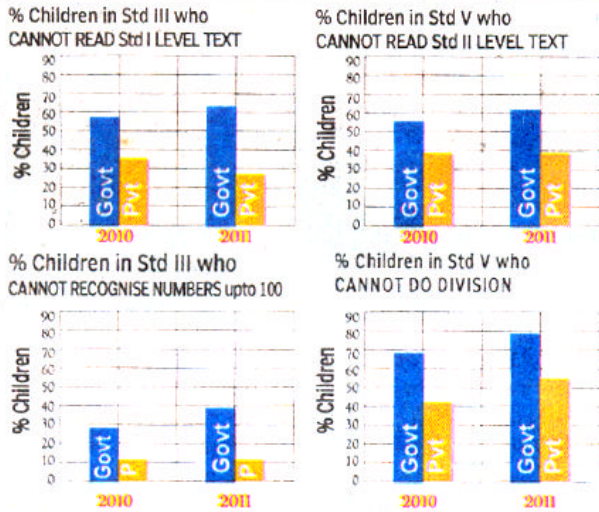
The number of private educational institutes at all levels i.e. Elementary, Secondary or Higher levels has been increasing by leaps and bounds. It might be owing to the reform of globalisation, liberalisation and privatisation. Besides, modernisation, westernisation, industrialisation and urbanisation may also directly or indirectly boost up the rampant growth of private schools. Now the richest persons including industrialists, businessmen, politicians, bureaucrats and others are very much interested to invest their money in educational sector (one of the most vital tertiary sectors) not only to set up technical educational institutes offering engineering, medical, management, information technology, polytechnic or other vocational courses, but also to establish schools, colleges or universities offering general courses like humanities, science and commerce. Above all, education in India has become commercialized to great extent. Indeed, it has become a lucrative business ventures. The huge multi storeyed buildings, posters, pamphlets, hoarding, attractive signboards, advertisements in various T.V channels, Newspapers, Journals, Magazines of different educational institutes clearly indicate that education has become commodified to sell or purchase in competitive markets. Particularly freedom of foreign investment to open schools has made education

completely commercialized. On this backdrop, the paper intends to discuss the factors responsible for mushrooming growth of private schools from town to village, its pros and cons. Despite, attempt has made to suggest some remedies to make government schools attractive, qualitative and trustworthy for people.

Factors responsible for increasing Private Schools

Whatever may be the cause, now every Indian from a poor cultivator, rickshaw puller or destitute hawker to professor or people from elite groups' dreams and endeavours to enrol his/her ward (s) in a private school. Perhaps people feel private schools provide quality education than their counterpart government schools. People who enrolled their children in private schools (may be in regional language or English medium schools) say there is the scope of holistic development of their children in these institutes. But the parents or guardians are in a fix in the present juncture. Because, on the one hand, getting quality education which is a fundamental right of every citizen has become unaffordable to people belonging to rank and files and middle class. On the other hand, even after the government's free education, free enrolment unto elementary stage with free reading and writing materials, dress, bicycle, stipends, incentives, scholarship, residential facilities, etc. people do not prefer to send their

'PROGRESS' REPORT



wards to government schools as the teaching practices, attitude and dedication of teachers and other factors of schools fail to satisfy them.

Report says private schools have increased from only 10 per cent to over 28 per cent during the year 1999-2007. The education report released in January 2012 says enrolling in private schools is no more confined to urban centres alone, increasing number of children in rural areas are also being admitted to private institutions. Though the report did not specify any reason for this, it says enrolment between 6 to 14 age groups in private schools raised from 18.7 per cent in 2006 to 25.6 per cent in all states except Bihar.

The Annual Status of Education Report (ASER) for rural areas 2011 prepared by Pratham, says in states like Uttarakhand, Rajasthan, Uttar Pradesh, Maharashtra, Andhra Pradesh, Kerala, Manipur and Meghalaya, there has been an increase of over 10 per cent in private school enrolments in the past five years. The report released by the then Human Resource Development Minister Kapil Sibal reveals that between 30 to 50 per cent of children in rural areas of Haryana, Uttar Pradesh, Punjab, Jammu

& Kashmir, Uttarakhand, Maharashtra, Andhra Pradesh, Meghalaya and Nagaland are enrolled in private schools.

In our state Odisha, the number of private schools and percentage of enrolment in these schools is no less than other states. In Odisha, people belonging to rich even middle class family prefer to send their children to private schools like Saraswati Shishu Mandirs, Sri Aurobindo Integral Education Schools, Chinmaya Mission Schools, Public Schools like D.A.V. Schools, Delhi Public Schools, Xavier Schools, etc instead of government schools. Now people are in dilemma whether they send their children for free education or good education.

Now a question crops up why do people irrespective of their habitation (rural / urban), financial background (rich/poor), educational status (illiterate/learned), professional base (daily / high paid officers), etc prefer to private schools instead of government schools? Why does the question of free or good education rise? Following factors might accountable for rapid growth of private schools in every nook and corner of our country.

Infrastructural Facilities

Infrastructure of an educational institutes encompasses both human resources (teachers, non-teaching staff, administrators, curriculum framers, book writers, students, etc) and material resources (building, classroom, library, laboratory, art and science gallery, assembly hall, teaching aids, furniture, garden, playground, computer lab, materials for sports and games, etc). Are the infrastructural facilities of private schools better than government schools? The answer will be yes. No doubt on the grace of the constructive programmes like DPEP/SSA, all most all government schools of our state have buildings, well decorated classrooms and other facilities. But it cannot be compared with private schools. The



newspapers, TV channels and other news agencies are constantly reporting how are the inhabitants of different localities appealing before Govt. to fulfil different basic ingredients of schools? Sometimes schools are locked by the villagers or parents. Sometimes the broken school buildings snatched away the lives of school boys and girls. Till now we are unable to create conducive educational environment in government schools adorned with well equipped and useful techno based library, laboratory, classrooms which are sine qua non for providing quality education to the future citizens. The pupil teacher ratio (PTR) in Govt. Schools is yet a challenge. It is identified in India and also in Odisha that some schools are managed by single teachers. But such type of precarious condition may not be found in private schools. The managing committees are sincere and serious enough to fulfil the needs of the schools for betterment of their students. They are also very conscious to create healthy and competitive academic atmosphere in schools. Perhaps the well decorated multi storeyed buildings, well equipped classrooms, libraries, laboratories, adequate teaching staff (may not be trained or skilled), above all the better infrastructural facilities attract the parents and guardians to enrol their children in private schools. Their type of attitude supplies fuel to the investors investing money in educational sectors.

Quality Education

Getting quality education is everybody's fundamental right. Nobody should be deprived of that facility according to constitutional provision of India. But question is whether our children in government schools are getting it? The following reports may clarify the query.

Some recent surveys have shown that linguistic (vocabulary / reading) and arithmetical (basic numerical skills) abilities of children has been declining over the years (ASER 2010). The

children of class I-VIII, in general, are three class behind in terms of mastery of academic skills and competencies. Such degradation is much found in government schools of our country in comparison to private schools.

The critical analysis of the annual surveys of ASER reveals that half or more of our children have been going up from standard V without acquiring the ability to read simple texts fluently and without an ability to understand mathematics or to do basic mathematic operations beyond numbers up to 100. A study on foundation knowledge in Mathematics, Science and English of students of tribal prone districts of Koraput, Malkangiri and Nawarangpur at class VIII entry point shows that maximum students in government schools do not possess basic knowledge in cited subjects. This status of the students leads rampant growth of dropout and detention at secondary stage in these districts. But comparatively the students of private schools are better than them. (Pradhan, 2011). This report apprehends DPEP/SSA fails to provide quality education to the students.

The precarious quality status of elementary education of Odisha visualised when a student of class VIII failed to put his signature in court before the Magistrate. It is also an open secret that in most of government schools, the maximum students of class VIII cannot read their text books even in their mother tongue. A comparative picture on progress report of both private and government schools is presented graphically. (Orissa Post on 24 Jan, 2012).

The people of Odisha are witnessed how do the private schools especially Saraswati Shishu Mandirs are performing in high school examinations conducted by Board of Secondary Education, Odisha. The pass percentage of these schools is hundred per cent and maximum students of these schools are occupying positions



in best 10th and best 100 students of the state. On the other hand, the government schools are doing dubious distinction doing nil results. Perhaps this factor motivates people to send their children to private schools. Thus the demand of private schools is increasing.

Role of Teachers

Teachers are the destiny makers of a nation and students. So the Indian Education Commission (1964-66) rightly remarked “the destiny of India is being shaped in her classroom”. Ironically the teachers in the government schools are better paid than their counterparts in private schools, but are failed to give their best. It is fact that the teachers in government schools are comparatively high qualified, trained, skilled, and competent and experienced than the private school teachers. Still the later schools are performing better than the previous. Of course a single factor is not responsible for that, but the teachers in Govt. Schools cannot be compared with their counterparts in devotion, dedication and accountability to the students, schools and their profession. The belongingness, cooperation and active assistance what the guardians or parents get from teachers of private schools for educational betterment of their children, such type of expectation can never be dreamed from government schools. That does not mean government schools teachers are irresponsible and non-cooperative. But sometimes their work loads compel them to do so. Actually, the government school teachers are not merely appointed for academic development of schools. They have to perform different assignments of government. But students of private managed schools get all sorts of help, cooperation and teacher taught rapport from their teachers as they are fully engaged for academia. Perhaps for that reason, the craze to enrol in private schools has been doubling for last few years.

Role of SMC

Community participation is an important factor for quantitative expansion and qualitative improvement of education at all levels and types. According to RTE Act 2009, each and every school up to elementary level has formed its own School Managing Committee dissolving village education committee; the Act has given a lot of responsibility to SMC. But it is seen the members of SMC in maximum government schools are not perfectly doing their duties. In most cases, instead of quality improvement of school education and better management of schools, they are involving in notorious activities. Sometimes, the SMC members are intentionally harassing the teachers. But in private schools, the members of SMC are active, responsible, dedicated and devoted. They not only devote their valuable time, but also give their physical labour for better prosperity of the schools. It means they work religiously having philanthropic attitudes. Even they directly keep contact with parents, guardians, intellectuals, and educators, rich persons of their locality for educational feedback, necessary suggestion and giving financial assistance to their schools. Mainly their relation with schools staff inspire them to work round the clock for the schools. Besides the following factors may also be responsible for rapid growth of private schools in India also in our state Odisha.

- Craze of parents to enrol in private schools particularly in English medium schools or schools like Saraswati Shishu Mandir.
- Attractive propaganda and advertisement of private schools.
- Safety and security of children in private schools.
- Better service to pupils and parents.
- Better monitoring and supervisory system.
- Conducive school environment.



- Perfect evaluation system.
- Effective community involvement systems.
- Adequate Parent Teacher Ratio.

Bane and Boons

Now question arises whether the rampant growth of private schools is blessing or curse to society? It can frankly be stated privatisation of education breeds mushrooming growth of private schools. It will be boon to society if the people are financially strong or if the education in private schools is affordable or if people believe in the words of Deng Xiao Ping, the reformer of modern China, “we should not bother whether the cat is white or black; we should only bother if it catches mice”. But rapid increase of private schools is suicidal attempt to the country like India and state like Odisha. Because in our country, in practice, around 50 per cent people are unable to satisfy their bare needs to live like civilized beings. The list of BPL and child labour is increasing year by year. As maximum people are belonged to poor and middle class families, they cannot send their children to private schools who are selling education like commodity at high or unaffordable rates. On the one hand, the government schools fail to provide quality education; on the other hand education in private schools is unaffordable. So the society is going to be divided into two parts-children with getting free education and children with getting good education. Now even the intellectuals say government schools are the schools of rank and files while private schools are the schools of elite or rich. It is true that officers of education department even the government school teachers do not like to enrol their children in their departmental schools but try to motivate the people to send their children to their schools. In a seminar an education officer was beautifully presenting the steps of government to provide quality education in the schools. He tried his level best to prove how his schools are better than

private schools. During question answer session a delegate asked him why your children are in private schools? The arrogant officer quickly replied it is his own business, nobody can abstain my fundamental right. This type of hypocrisy is going on. So increasing private schools is not a good sign for our state if it is not affordable for all.

Suggestions

In the welfare state like India every child should get quality education at free of cost. The rapid growth of private schools with profitable intention should be strictly restricted. So that the administrators, planners, bureaucrats, politicians, intellectuals should seriously introspect and take constructive steps to improve quality of education in government schools which are the only source of learning of around 80 per cent children belong to middle and lower middle class families. Special attention should be given to appoint adequate skilled, dedicated, trained and competent teachers on regular basis through OTET/CTET in every school. Necessary infrastructural facilities with regular headmasters having dynamic leadership qualities should be immediately appointed. Besides prior emphasis may be given to pupil teacher ratio, monitoring and supervisory system, active participation of community members, SMC, strict implementation of continuous and comprehensive evaluation system, teacher taught relationship, better pay scale, safety and security of teachers, their transfer and promotional policy, etc. Similarly, there should be administrative control on private schools, their fee structure, admission criteria etc.

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Some Ports and Trading Activities of Northern Odisha

(17th to 19th Century A.D.)

Dr. Saroj Kumar Panda

Odisha has a long and glorious tradition of maritime history because of its close association with sea, stretching to length of more than 500 kms. on its eastern front. Balasore alone has a coast line of 58 miles.¹ The 17th Century witnessed the establishment of English trade in Odisha. Although the factories at Masulipatam (1611) and Surat (1612) preceded those constructed at Hariharpur (May 1633) and at Balasore (June 1633), those little factories in Odisha served as the springboard from which the English leaped into Bengal. Even before, the Muslim Governors in Bengal were naturally more interested in northern parts to serve the interest of their own administration. Balasore, Pipli and Harishpur came to much more prominence than before. Being situated on the mouth of rivers, these ports were connected with inland trading centres. Balasore on the river Budhabalanga, Pipli on the Subarnarekha and Harishpur on the Patua were also the outlets for the interior tracts, particularly during rainy season. Commodities were collected from these centres for export to the distance place through these ports.² The ports such as Balasore, Pipli and Hariharpur which carried on trade with different parts of the world were also centres of coastal trade. There was the movement of ships between Northern Odisha

and other ports in the Bay of Bengal. In the second half of 17th Century the trade flourished along the coast of the Bay of Bengal, especially between Balasore and Hoogly and between Balasore and Dacca.³

Some ports of Northern Odisha and their trading activities are presented as follows :

Pipli :

The Portuguese established their first trade centre at Pipli on the bank of river Subarnarekha in 1514. Their monopoly in trade continued at Pipli for more than hundred years. Subsequently the Dutch, French and English entered Pipli for maritime trade. The English set up their first trade centre at Pipli which continued upto 1634.⁴ Hamilton describes Pipli as the great centre of European trade in the 17th century, from where the Dutch shipped 2000 tones of salt annually.

Balasore :

This port was situated 16 miles away from the coast. The Portuguese founded their trade settlement at Balasore around 1625. The maritime trade of Odisha was carried out mainly through this port.⁵ Consequently, the Danes established their factory in 1636 followed by the Dutch and French during 1673-1694. The importance of Balasore as a



great trading centre is evidenced by the existing of five European factories on it. According to Hunter, “in the era of armed industrialism the English trade at Balasore was practically confined to the limited area held by their factory.” Balasore was frequented by the traders belonging to the islands of Laccadive and Maldive who brought cowries, cocoanuts, coral and dried fish and took rice and earthen pots, for which Balasore was famous.⁶ Merchants exported rice, iron, stoneware and cloth from Balasore to Calcutta and imported tobacco and other things to Balasore from Calcutta. Balasore stone dishes and cups were greatly prized in the market of Calcutta where duties on these articles were levied.⁷

From early British records of Balasore factory, it is known that Raja Tribikram Bhanja's (Raja of Mayurbhanja - 1660-1668) territory was famous for very good tassar fabrics, which the East India Company greatly valued. The most important exports of Balasore consisted in the beautiful and costly 'sains' (sannoes), 'casses' (wrappers or robes), 'dimities', 'mulmuls', 'silk romals', 'cotton-romals', 'gurrahs', lungies and silk bed-sheets.⁸ Goods were sold at sixty percent cheaper at Cuttack market than at Balasore. It is also known from early English record that the ships which touched Balasore port carried merchandise consisting mostly of Saltpetre, taffetas, raw silk,⁹ cotton yarn, turmeric and coarse sail cloth.

From the ports of Balasore and Pipli as many as twenty six foreign sailing ships were recorded in the season, 1643-44. Trading operation in Balasore became increasingly difficult owing to bad climate and vexatious interference of the Mughal officers. The company's trade at Balasore greatly dwindled

between 1670-1673, when goods imported at Balasore remained unsold. The situation was aggravated by near-famine state of affairs. In 1675, Walter Clavell, the chief of Balasore factory was very much concerned at the “deadness of sails”. Hence, the chief and the Council at Balasore asked the Company not to send any more broad-cloth (which probably used to come from Surat) for next two or three years. The Company's ware-house at Balasore and other parts of Odisha were stocked with unsold cloth from Europe in the year 1674 due to their hostility with the Dutch and the harassment caused by the Mughal Officials. Balasore clothes and broad cloth from Europe did not fetch enough purchases in Bengal due to ‘the parsimonious nature’ of the Mughal Officials.¹⁰ The fear of the Dutch capturing English ships in the high seas, brought the transport of goods between Hoogli and Balasore almost to standstill. Still this port was the most prosperous one for trade in the 17th century.

Fifty six vessels visited Balasore port in 1851 and 167 vessels in 1853, but 40 ships were lost in a cyclone in 1851. Fakir Mohan Senapati in his autobiography has mentioned Balasore as ‘Bandara Balasore’ and the tributary of river Budhabalanga as ‘Olanda Nala’ because the Olandaz (Dutch) ships were anchored in the tributary.¹¹ There was ship-repairing yards and dock yards on the banks of the Olanda Nala, but now no traces are left of their existence. Balasore began to decline as a port due to formation of sandbars across the mouth of the river.¹²

Dhamra and Chandbali :

Dhamra port was located on the estuaries of the river Baitarani and Brahmani. Being a natural port, it afforded complete protection to ships throughout the year.



Because of its safe location, the British were attracted and set up their trade centre here. They exported rice and salt to Bengal from the Dhamra Port.

Chandbali Port, located on the banks of river Baitarani was also known as 'Revenshaw Port'. The credit of the foundation of Chandbali Port goes to Captain Mat Nail, who first discovered its adaptability for the passenger traffic. The port was established in 1872 and continued as a flourishing port till 1885. Almost 60% of the total trade and commerce between Odisha and Calcutta was carried out through Chandbali. Vessels also plied from Chandbali Port to Madras, Burma and Ceylon. Cotton and consumer goods were sent to Calcutta from Dhamra and Chandbali Port. Forest product, oilseeds and rice were brought to Odisha. Dhamra and Chandbali served as minor ports of Odisha till 1903 because marked buoys and beacons were provided in the mid channel of the rivers for navigation.¹³

Churamani and Laichanpur :

These two ports were on the banks of the river Gammai and Kamsabamsa. Of these two ports, the greater volume of trade was carried out through the Churamani port.¹⁴ According to local traditions, Churamani and Laichandapur were formerly the principal ports of Odisha. The sailors knew that in case of storms and cyclones, their roads offered the best protection to ships in distress. Hence these ports were considered the most safe and convenient along the Odisha Coast. In the late 19th Century the rivers became unsuitable even during high tide; Crafts exceeding 45 tones could not move in these ports. The port Laichanpur was closed in 1888 due to non-availability of Government aid.

False Point :

It was an important port of Cuttack district situated at the mouth of river Mahanadi nearly 70 miles from the town of Cuttack. After decline of Chandbali Port due to devastating cyclone and shallow depth, False Point served as an important port of Odisha in the later part of 19th Century (1860). Earlier in 1828 a light house was built at Palmyras Point to direct ships to the coast. But ships running northward frequently mistook False Point for Point Palmyras. Later the whole coast area was surveyed and False Point was found to be suitable for setting up a port. Its anchorage was safe and completely landlocked. Large vessels were anchored at some distance from its mouth in an exposed roadstead. It was sheltered from sea winds and vessels could enter in all seasons at any hour of tide. This port brought a great change in maritime trade and had trade contacts with Madras, Bombay, Ceylon, Burma, Maldives, Mauritius and England. The services of False Point were highly appreciated during the Odisha famine of 1866, when it was the only means of transportation. False Point was the best harbour on the whole of the Indian Coast between Calcutta and Bombay.¹⁵

Trade after 1866 :

With the inauguration of steamer service in the year 1869, between Calcutta and Cuttack, the inter provincial trade improved in Northern Odisha. In the year 1870 goods from Cuttack were exported to Calcutta and Madras regularly. The imported goods were mainly foreign cloths, betelnuts, spices and copper. The exported goods from Odisha were timber, hide, horn, rice and mustard. The rice of Odisha was very much appreciated in Southern India, Ceylon and the islands of the Indian Ocean.¹⁶



The maritime trade of Odisha constantly increased from 1869 to 1877. During this period False Point became an important centre of trade for the British Indian Steam Company. French ships from Mauritius were visiting Odishan Port to import rice and oil seeds to their country.¹⁷ During 1875-76, the passenger traffic in Chandbali port was steadily increasing. Fast steamers brought pilgrimage on their way to Puri. During the period 1879 to 1900, the trade in other parts of Odisha declined because the importance of Chandabali Port increased which served as a port both for Balasore and Cuttack districts (for whole of Northern Odisha). In 1879, the annual average value of exports at the False Point stood Rs.27,78,264/- at Chandbali Port Rs.53,39,365/- and at Puri Port Rs.1,93,960/- only. But in 1900 it was on the decline to Rs.10,62,247/- at False Point, Rs.18,04,266/- at Chandbali Port and Rs.1,68,636/- at Puri Port. There was also a corresponding increase in the value of import trade. It rose in value from Rs.40,78,216/- at Chandbali Port, Rs.13,54,057/- at False Point and Rs.42,500/- at the port of Puri in the year 1879-80. But in 1900 it reached Rs.44,50,520/- at Chandbali Port, Rs.40,319/- at False Point and Rs.10/- at Puri Port. There was marked decline of import trade in both the ports of False Point and Puri Port. But there was little increase in both import and export in Chandbali Port from 1870 to 1900.¹⁸ Only after the famine, the Government adopted some measures for improvement of ports. But upto that time the minor ports had already lost their existence. The only ports those existed were Balasore, Chandbali and False Point.

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The Oldest Letter Box in India

Anil Dhir

When was the last time you posted a letter or send a postcard? In today's world it is all electronic and instant, but one can't forget the excitement of sending and receiving mail, be it a birthday card or a letter from an overseas friend. The plop of the letter falling inside the letter box, or the times you had to stuff it down because the box was already filled to the brim, these are all things of the past.

I have discovered an early British era letter box in a small village on Odisha. It was a chance discovery, I had gone for relief distribution in the flood affected areas Jajpur which had been engulfed by floods earlier this year - we had a boat load of food supplies to unload. We saw a small white building on high ground, with a few people waiting in the verandah. We docked their and gave away a few of the bundles we were carrying. It was then that I noticed that it was a post office, in one corner of the verandah there was the familiar sign of India Post in red and white. It was typical British ingenuity that the Post Office was built on high ground, I was told that it had never been flooded all these years.

The wall mounted Letter Box was painted in the traditional post office red, but what drew my attention was the Royal emblem, the years of painting over had muted the florid and calligraphic



details that it must have originally had. The dust and grime of ages, the peeling paint, all told of its antiquity. I was transfixed, never before had I seen such an old postal relic of the past. Mailboxes are usually durable and persistent. They can stand for centuries through ravages of nature like heavy



rain, strong winds and violent storms. This one was one living example of old faithful.

The small verandah was crowded with distressed and hungry people hence I kept my excitement low. However on the short time I was there, I gathered the information that the Post Office had a very interesting history behind it. I told myself that I would come back some other day.

And come back I did! I did quite a bit of ground work on the Post Office and scoured the old archives. There was rich history attached to this small post office tucked in this little corner of rural Odisha.

The Post Office at Kaipada is midway between Kendrapara and Jajpur. The post office was of British era, the building had had been constructed way back in 1901. It dominates the village of Kaipada even today as it has been for over a hundred and ten years. It still retains its classical and traditional elegance. During its early time, the village of Kaipada could boast of only one institution- its Post Office. One just had to stroll past the little village Post office to feel the glamour of the place and meet a host of interesting characters.

The Post Office is tucked some twenty metres away from the main road, in a thicket of tall trees. It stands on a two acre compound - the land has been Postal property since yore. There is a small orchard of fruit bearing trees and a big pond in the front where the fresh water attracts young boys and girls to bath while the thick and old trees adds to the aura of romanticism of bygone days. The scene could have been straight out of the last century. The present building is a two roomed affair, with the verandah out in the front where the letter box has been affixed in one

corner. The ruins of the Postmaster's residence are just behind the present building.

In bygone days the post-office was the centre of all village activities. The Sunday morning that I was there, it became the social centre for an animated two hours or more. The entire postal workers and the nearby villagers gave me so many snippets of its history, I was overwhelmed.

I could not trace out the exact date when the letter box was affixed to the wall, but it is must be between 1901 and 1905. This might not be the oldest letter box in India, but I am certain it is the oldest one that is still in use. The mail is cleared twice a day, as has been done since the early days of the last century. These wall mounted letter boxes first appeared in 1857 in England. The earliest known use in India is in 1885, I guess this must have been one of the early examples. All mailboxes shipped out of England bore the royal badge. Whenever there was a change of regime, so was the badge. No wonder, mailboxes bearing royal badge of different regimes on the sides can be found even today in the streets of England. The front of the letter box usually has the royal cipher, "V.R", "E.R" or "G.R" denoting Queen Victoria, King Edward or King George. In present day Britain, the Letter Boxes are all inscribed with the Royal Badge of the present Queen Elizabeth the Second.

The Kaipada Letter Box must have started off as a Victorian one, and seen the transition to the Edwardian and then the Georgian ciphers. Even though these ciphers were not in predominant use on the letter boxes in India, but the early ones that were manufactured and shipped to the colonies all bore the inscriptions which was in cast iron, and hence whenever they were painted the Reginal Insignia was also highlighted. I would have loved to scrape of the



peeling paint to see the original inscription, but I am sure the encrusted ravages of time has erased any remnant of its original words.

I had sent the photographs and details of the letter box to the Letter Box Society of Britain. A British philatelist friend and postal historian who did a lot of ground work tells me that these type of boxes were made by the London firm of W.T. Allen and Co. , who manufactured and shipped letter boxes for Colonial Post Office the world over between 1881 and 1963. Many of these boxes are still found in villages of England.

The letter box stood in one corner, a silent sentinel who has seen the world go by. The road from Kendrapara to Jajpur has rich history attached to it. In short, so much has changed in the century of the Letter Box's existence, but that morning, while I was photographing it from various angles and hearing the tales of the villagers, it seemed I was back in time. Nothing had changed- nothing. The letter box was still emptied twice daily; letters were still posted in it. The mail run was the same that has been for years. The Letter Box was a time capsule, and I was there to open it. It was rather strange that so many people, both officials and others had seen it all these years. I was told that many times newsmen had descended on the spot and photographed the place for its historic importance in the Freedom struggle, but the letter box, in one corner, had escaped notice.

In 1934, Gandhiji began his celebrated Padayatra with the mission of Harijan upliftment and abolition of untouchability. In was on the 31st May 1934, while on his way from Kendrapara to Bari that the Mahatma stopped at Kaipada. He had rested under a big Banyan tree near the Post Office. Narayan Chandra Panda, the octogenarian retired post master told me of the

eventful day. He was young lad, just ten years old, and had seen the Mahatma. The villagers had all gathered under the tree and Gandhiji had curiously enquired about the Post Office building which stood by the side of the Road. One of the villagers had run to get the Post Master's chair, but the Mahatma had refused to sit on it and had sat down under the tree, spending a good one hour. Two other villagers in the nineties, Dadichi Sahoo and Gouranga Dhall, both told me of the day they had walked with Gandhiji till Bari.

The seeds of the freedom movement were sowed in the minds of all the people of the area after Gandhiji visit. He had advised Congressmen all over the country to take up rural reconstruction. At the end of his Padayatra in Orissa, at Bhadrak, he advised Congress workers to go back to villages. Many took up the cause. The Quit India Movement in 1942 was the expression of India's last push towards its "tryst with destiny." Jajpur and Kendrapara were the hotbed of all revolutionary activities. The Imperial Government of Odisha had declared all Congress bodies unlawful and arrested many of the leaders. There was a huge public uprising and people took possession of government offices and burnt them down.

The Sub Post Office of Kaipada, with its old Letter Box, too played a very significant part in the revolt. The then Postmaster, Gobind Chandra Das got wind of the coming action and on the 20th August he packed up all the postal stamps, cash, seals and other important fiscal items and along with a runner took off for Kendrapara where he deposited the items at the main Post office there. He left the Post Office to his assistant, Narayan Chandra Panda, and warned him of the impending threat.

Popular history says that on the 22nd August 1942, the Post Office of Kaipada was



burnt down, it was the only symbol of the British Raj in the vicinity, and the freedom fighters vent their ire on this vestige of oppression. A crowd of 200 surrounded the Post Office and set it on fire, but as it was a pucca building, only the papers and furniture was destroyed. The armed Police soon arrived but was prevented to enter the village. They later on came in six boats and managed to arrest ten persons. The handcuffed prisoners were being taken to Jajpur, when a mob of a thousand persons attacked the police. The police opened fire killing four and injuring a dozen. The four who fell down by the pond in Kalamatia were Sanada Swain and Hadibandhu Panda of Krushnanagar village, Sauti Mallick of Srirampur and Mayadhar Bhuyan of Hatasahi. Some of the people told me that even an airplane had dropped tear gas shells on the crowd, but I still have to ascertain the veracity of this fact. There is a small martyr's memorial for the dead in the nearby village, where a lip service homage is paid to them on every anniversary.

However, Narayan Chandra Panda, who had been charge of the Post office on the fateful day, told me a very different story. I spent a good hour with the old postmaster, the sad and rheumy eyed man recollected what all has happened. According to him, the Post Office was not actually set on fire completely, only a few papers were taken to the Verandah, (where incidentally the old Letter Box has been all these years) and burnt. Even the furniture was spared, and I think the tables, almirah and chairs are still being used.

Panda told me that he has appealed to the crowd that burning the post office would be of no use and the government would not build another one. It would be the village's loss. He even told the crowd that the postmaster had taken away all the stamps, cash and seals. He

remembers taking down the portrait of King George VI from above the Postmaster's Chair (he showed me the nail from where the portrait had been hung, it was still in place!). He had given the crowd many of the postal forms and stationery. All these were taken to the verandah and a bonfire was made where the King Emperor's portrait was burnt. He says that earlier in the morning he had taken whatever little was left of the records and put in the secret underground safe of the Post Office. Surprisingly, the present Post master did not know anything of the safe - a steel almirah had to be moved for me to see it. The safe has no longer been in use since decades, it was a small underground cavity with a heavy steel cover. The lid was jammed and it took a good bit of pulling before we could open it.

I was hard pressed to find any other postal ephemera at the place though I did find an old disused letter box in the ruins of the postmaster's residence. I am sure after my visit the locals will now be proud of the letter box. It is about time that India Post took stock of the fact and does what ever it can for this important heritage of Indian history. My British friend warned me that if news of the Letter Box travelled, it should be properly protected; these period letter boxes command a very good price in the antique market.

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The Story of Kotia Village Clusters

Dillip Dashsharma

The story of Kotia Gram Panchayat has always been a part of the history of Odisha. Prior to 1st April 1936 the villages of Kotia Panchayat were a part of Jeypore Estate. To create a separate province on linguistic basis the Government of India issued an order namely (CONSTITUTION OF ORISSA) ORDER, 1936, which was published in The Gazette of India, on 19th March 1936, vide no. F. 20/35 G(B). It was clearly mentioned in the FIRST SCHEDULE, Part-I, Sl. No. 2(iv) that the areas of new Province of Odisha, shall comprise of “the following areas in the Vizagapatam district, that is to say, the Jeypure (Impartible) Estate and so much of the Pottangi Taluk as is not included in that estate.” In the year 1942, in the joint survey of Odisha, Bihar and Madhya Pradesh seven villages of Kotia Gram Panchayat namely Turia, Barabandha, Talakanti, Gumelpadara, Mathalamba, Suliamari, and Katraguda under Patangi Block were recorded as the revenue villages and revenue was collected accordingly by the Government of Odisha. In Kotia Gram Panchayat there are total 28 revenue villages. At the time of survey 21 villages were mistakenly not surveyed. At the time of creation of Andhra Pradesh in the year 1955 the above 21 number of villages were also not surveyed by Andhra Pradesh Govt. Both the States did not carry out survey at that time resulting in perineal

dispute over the 21 villages. But as per the above notification of the Government of India, it is clear that these villages belong to Odisha. Like other villages of Odisha the Government of Odisha is carrying out all types of developmental work and rendering all welfare services.

In the so called disputed areas the Government of Odisha have constructed Primary Health Centre in 1968-69, Revenue Inspector Office in 1963-64, Police Outpost in 1968, Grama Panchayat Office, village agricultural centre, office of agricultural overseer, branch post office, boarding school, 380 bedded hostel, weekly market structures, parks and medicinal garden, Grama Panchayat stockyard, livestock aid centre, water supply scheme, Anganwadi centre and quarters for different government officials. Government of Odisha have implemented different developmental schemes like MGNREGA scheme, distribution of BPL cards to 831 families, job cards to 1811 families etc. which were seen at the time of visit to the area by leaders of Utkal Sammilani and representatives of state government like Pattangi Block Chairman Mrs. Bimala Pangi, ABDO Pattangi Block Braja Mohan Puhana, Kotia Sarapancha Smt. Kanchana Tadingi and others such as revenue supervisor, revenue inspector, APIO, CDPO, panchayat health worker, animal health worker and Anganabadi



worker etc. It was also felt that despite the above facilities the Government and the people at large are facing the problem emanating from the boundary and man made situations. For example the post of Tahasildar is vacant since long, the Kotia Police Out Post had been sifted to Pattangi since 2004 due to the Maoist problem. Out of total 36 nos of revenue villages and hamlets our state provides electricity only to seven villages, in the local Odia medium school for 443 students there are only 4 teachers, it was found that many educated girls are waiting for the siksha sahayak post but find no employment, there exists problems in transportation and connectivity to the block headquarters. Apart from these minor problems some technical problems are also apparent. Andhra Pradesh Government is giving an assistance of Rs. 80,000.00 for construction of Indira Awas in the villages in the same villages our state is giving only Rs. 45,000.00. These types of disparity in assistance generates a sense of alienation.

For such type of commissions or omissions Andhra Pradesh Government taking advantages and motivating people of that area. In 1955 at the time of separation of Andhra Pradesh from the Madras Presidency, they were not interested for these villages. In the year 1962-63 when Andhra Pradesh Government knew that the hilly area inside the Kotia Panchayat is full of mineral resources like gold, platinum, manganese, bauxite, graphite and limestone etc. for this reason only the Government of Andhra Pradesh wanted to exercise the rights over the Kotia Gram Punja and hence the dispute. About the dispute in 1964 the then Pattangi BDO Mr. B.N. Mahapatra and Tahasildar Mr. S.S. Nishanta informed to the Government of Odisha resulting the Government of Odisha depute police to the area. To counter the Government of Odisha move Andhra Pradesh Government deputed their police force to the area.

To protest the illegal movement of AP Govt. Odisha filed a case vide No. 10/1968 on dated 01/12/1968 in the Hon'ble Supreme Court. In this case Government of Odisha demanded the right, title and possession over the 21 villages of Kotia Gram Panchayat and restrained the Andhra Pradesh Government to interfere in the possession of these villages. In the year 1988 Hon'ble Supreme Court imposed a temporary stay till the disposal of the case. Later Hon'ble Supreme Court appointed the District Judge, Koraput as Commissioner to record evidence on the disputed territory on behalf of the Hon'ble Supreme Court. In the year 2000 the Commissioner cum District Judge, Koraput Shri Mukunda Mishra submitted the evidence of both the parties before Hon'ble Supreme Court. However, on 30/03/2006 the Supreme Court passed an order that, according to the Article 131 of The Constitution of India the disputes belongs to the State boundaries are not within the jurisdiction of Supreme Court. Therefore Supreme Court could not decide this case and at the same time said that the dispute can only be resolved by the Parliament. On the same date Hon'ble Supreme Court passed a permanent injunction on the disputed area. Even after such an order the Andhra Pradesh Government is recently carrying out constructions of a 15 KM road from Naredabalsa village to Kotia village via Dhulipadara village. They have already completed 8 kilometers road out of the 15 kilometers from Naredabalsa village to Uparasembi village. Andhra Pradesh Government had installed a sign board on the road side in Telugu language. Utkal Sammilani members removed the board at the time of visit. A P Government constructing an anganawadi centre in Uparasembi village. In addition a Primary school in the Ganjeipadara village is being constructed. Andhra Pradesh Government supply electricity to nearly 15 villages and hamlets. In the Kotia



Grama Panchayat AP govt. have nominated three persons as the sarapanch and made three grama panchayat namely Talanga Dei Padara, Phagunaseneri and Phatusineri as a part of Salur Mandal in Vijayanagaram district.

During the visit on dt. 09.03.2013 the Utkal Sammilani Team discussed with the local people, leaders, press, government officials and also with retired officials and concluded i) emphasize on greater connectivity and prepare a road map for construction of 79 kilometers of road, from (a) Kanduli-Kotia- Phatusineri - 39 kilometers, (b) Naredibalsa – Dhulipadara – Kotia – Kurudipadara - 20 kilometers and (c) Taupadara – Deomali – Suliamari - 20 kilometers and two bridges near Madakara and between Suliamari and Katragada. ii) To integrate the villages economically and culturally two numbers of daily Bus service should be started in

the route namely Kotia – Pattangi – Koraput in morning and evening. iii) Our state should provide electricity to all the revenue villages and hamletes. iv) post of teachers in the govt. schools should be filled up immediately and if possible the local educated girls and boys should be given chance as Sikhya Sahayak. v) the local MP and MLA should provide funds for developmental work from their LAD fund. vi) In the Border districts of our state Odia Collector, Odia SP and should be posted. vii) our Cultural department should organise a function namly ‘KOTTIA MAHOSCHHABA’ in Kotia every year.

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