

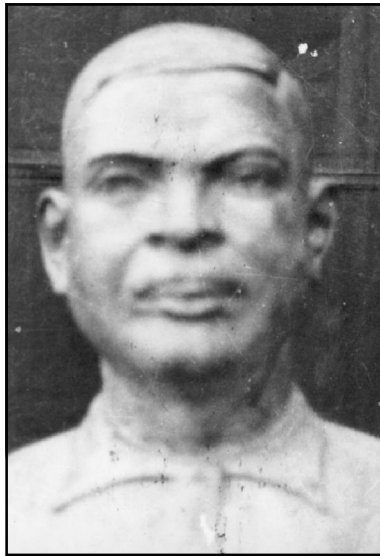
Saheed Laxman Naik : A Tribute

Dr. Jyotirmati Samantaray

The role of tribals in Orissa's freedom movement was remarkable. In 1942, all the tribal leaders men and women of Koraput whole-heartedly joined the freedom movement. Malkangiri was the main stage of action for Laxman Naik - a veteran freedom fighter. Malkangiri was situated in the southern most end of Koraput. The tribal people living there chiefly belonged to the Koyaa, Bonda, Gadaba, Paraja and Bhumia communities. Apart from them non-tribal people belonging to the Paik, Mali, Gonda, Dom-Hadi and Pana communities also lived there.

Laxman Naik was born in Tentuliguma of Koraput district on 22nd November, 1899. Laxman's father Padlam Naik was a popular leader pleased with his courage, fearlessness, intelligence and competence, the Raja of Jeypore appointed him a Mustadar.

Laxman was initiated into study at the age of twelve. Padlam taught Laxman the letter writings, reading books. Laxman Naik spent his time with his friends, chief among his playmates were Gobinda Pujari, Bhalu Domb and Ban Singh Bhumia. He was a lover of nature right from his childhood.



The tall broad and solidly built person Laxman had a great fascination for songs. Another character of Laxman was his disbelief in the practice of casteism. Laxman married at the age of nineteen to Manguli Bhumia. He was blessed with a son Raghunath and daughter Kaushalya.

Right from youth Laxman protested against oppression and injustice inflicted by the British Rule. He turned his ire against Officers, Rajas and the Government. He wanted the tribals to get rid of superstitions deeply rooted in their customs. He was influenced by the 1879 uprising in Rumpa of Andhra Pradesh. His companionship with Chandra Kutia taught him the technique of guerilla warfare. During that period, constructive works played an important role in Gandhian strategy of India's National Movement. Training camps were organised on behalf of the Congress. Back from the training camp Laxman Naik lived a new life.

Commenting on his personality the famous Oriya novelist Gopinath Mohanty once wrote, "He was peace-loving, non-violent, simple and innocent in his thought, belief and action."

Due to Laxman Naik's personality Congress movement in Malkangiri gained ground. About two hundred people in Matili alone were enrolled as subscribing members of Congress between 1941 and 1942.

After August Revolution in 1942, the Government and the freedom fighters focussed their attention on Koraput. Laxman Naik courageously despatched the programmes fixed for 21st August. On that day, people in large number not only from the neighbouring villages but also from all directions moved towards Matili. The people marched towards the Matili police station holding a Congress tricolour under the leadership of Laxman Naik.

Sub-Inspector Jagannath Dora was then the officer-in-charge of the Matili police station. Due to prior information counter measures had already been taken to tackle the situation. By noon Laxman Naik and his followers were once again on their way to blockade the police station. The demonstrators led by Laxman Naik finally reached the police station with slogans. Meanwhile the police caught sight of Laxman Naik, the leader of the demonstrators. Some of them dragged him on the verandah and brutally beat him up. The police force was inclined to think that the cruel treatment to Laxman Naik would make his followers to run backward. The angry mob forced their way into police station. This incident injured the pride of the policemen. They suddenly opened fire upon the unarmed people.

Meanwhile another incident took place. The forest guard G. Ramayya was put on duty to drive away the demonstrators from the

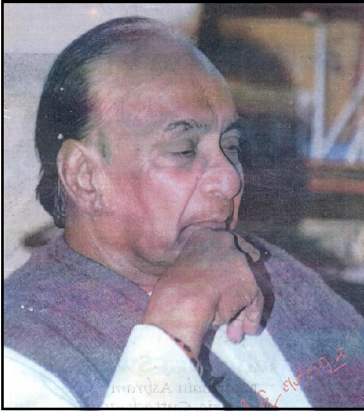
compound. He got inside the crowd and started beating indiscriminately. A different colour was put on the incident. Ramayya was hit by a stray bullet from police. Ramayya's death was a blessing for the policeman. They wanted Laxman Naik, the kingpin, sentenced to death under the provisions of the law.

The police charged Laxman and fifty three others with murder, looting, arson and other acts of violence.

The Government maintained its charge that Laxman Naik and Balaram Pujari instigated the people to attack the Government establishments. Laxman Naik and other co-accused submitted that the charge framed by the police are baseless. But V. Ramanathan, the additional sessions judge, Koraput held the deposition made by Naik untrue.

After, the judgement had been pronounced, Laxman Naik was sent to Berhampur jail for execution of death sentence. Laxman Naik, a valiant freedom fighter of Orissa was in the condemned cell since the 16th November 1942. He was hanged on 29th March 1943. A venerated revolutionary, Laxman Naik was not only a hero, but a great brave freedom fighter and leader of masses.

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Development Administration in Orissa: Mainstreaming Biju Patnaik's Contribution and Achievement

Dr. Shridhar Charan Sahoo

Biju Patnaik was a towering and multi-dimensional personality no less than a colossus in every sense of the term. For a person who neither worked with him nor saw him from close quarters, it is virtually a herculean task to grasp his total personality. The author who belongs to this category having only a little bit of bookish knowledge can only salute this great and proud son of Utkal Janani (Mother Utkal) whose contributions were not only multi-dimensional but even transcended the periphery of Orissa and India extending to the international domain. A pilot-cum dare-devil nationalist, he was closely associated with stalwarts like Jai Prakash Narayan, Dr Ram Manohar Lohia and others. He extended his all-out support to them during the Quit India movement (1942) carrying in his aircraft those nationalist leaders to their destination. He also distributed handbills of Netaji Subhas Chandra Bose and that is why he was court-martialled and was sentenced to three years imprisonment.

Apart from contributing his mite in India's struggle for freedom, he as an 'international activist' for freedom was closely associated with the Indonesian freedom struggle unconcerned of all the life-risk that it entailed. His expanded love for democracy and freedom also found expression in his association with the 'Nepalese democratic movement since 1953'.

Every inch an ardent patriot and a fearless nationalist, he served mother India and safeguarded its national interest both in Kashmir (1947) and during the Chinese aggression (1962) or when called upon to do so.

In the post-independent period, he emerged as a high-profile and successful industrialist rolling in riches and affluence. However, destiny ordained it otherwise. He was not cut out to be only an industrialist getting engrossed in business and industry in the private domain of life. His other-regarding self virtually propelled him to enter into the public domain which in course of time catapulted him to blazing lights of prominence and popular acclaim.

This legendary leader and idol of the masses had almost a hectic and uninterrupted political career serving his state and the country in turns working in different capacities. He was a distinguished and talented member of Orissa Legislative Assembly, an outstanding leader of opposition, a remarkable Chief Minister of Orissa in 1960s and 1990s and an efficient Parliamentarian and effective Central Minister. "His contribution to India's democracy was the role he played tenaciously and repeatedly in Orissa and at the national level for forming opposition unity through times of factional politics.

In the midst of his hectic political life and career, he had neither the opportunity nor possibly

the required leisure to evolve a systematic thought pattern of his own. But then, he showed the traits of a real thinker with some innovative ideas and a vision of his own particularly in the realm of nation-building and development.

The present article entitled 'Development Administration in Orissa: Mainstreaming Biju Patnaik's contribution and achievement' is an humble attempt to systematize his achievement, ideals and vision in the said field. It is being preceded by a conceptual framework felt necessary by us to evaluate Biju and his contribution in the right manner and spirit.

Simplicity is a sign of greatness and lucidity of expression is an art. Biju Babu appears to be a connoisseur and past master in this art. His ideals and vision though couched in the simplest of expressions are nonetheless very significant words being backed by a huge fund of experience. His dreams, ideas and vision if adhered to and followed in right earnest will greatly help in creating a more vibrant, a more prosperous and a more developed Orissa of Biju's dream and vision.

(A) Concept of Development

Development is one of the major concerns of our times. Whether one is a politician or a political scientist, an administrator or administration theorist, a planner or an economist, a sociologist or social scientist, almost everybody talks of development. But the concept of development as such or its goals and strategies have grown and evolved over the years. In its initial stage development was primarily concerned with economic growth and was often measured in terms of changes in Gross National Product (GNP). A country was said to be developing if its GNP was increasing.¹

But now this concept of development has acquired a broader and more comprehensive connotation. It has come to mean broad human development which includes not only physical but

also socio-economic and civil - political development. Social Development embraces provision of social services like education, health and recreation and provision of justice for the socially deprived groups such as scheduled castes, backward classes and women. Civil Development implies provision of civil liberties and political rights. This is evident from the emerging human rights perspective on development.²

Moving from the economic growth and GNP dimension of development through human development, the concept has further grown embracing two new conceptions of development, namely Sustainable Development and 'Ethno-Development'. The concept of sustainable development gained currency in the 1980s following the emphasis put on it by the world commission on Environment and Development (known as Brundtland commission framed by the United Nations in 1983). Broadly speaking sustainable development refers to "such development as is not damaging to ecology and destructive of environment." The concept of 'Ethno-development' which has emerged out of a pragmatic study of development issues and problems states that development of a country can not be divorced from the socio-cultural realities and ethos of its society. The mode and model of development of the western world, for example, may not suit the under developed or developing states in its entirety to be willingly adopted or thrust upon them by any outside pressure or agency. Hence, Ethno-development emphasizes on an indigenous mode of development which is compatible with the socio-cultural ethos of a society.

While the U.N. initiative for sustainable development has created an awareness for reformulation and restructuring economic development policy in terms of protecting the environment and ecology for the present and future generation, other developments since 1990 of the

last century have raised a critical debate over development policy. There has been a switch over to the policy of liberalization, privatization and globalization. The policy seeks to reduce the role of the state in the development process to the minimum.³

What is marked now is that under this policy, state is retreating more and more from the socialistic and welfaristic ideology leaving social service sectors like health and education etc to private sector. India, as we know has adopted this new policy of globalization, liberalization and privatization since 1991.

Keeping in view this new turn in India's policy of development, it has been rightly said: "These kinds of changes call for debureaucratization of our development administration. What we need to-day is a machinery of development administration which is flexible, responsive and above all committed to the cause of improving the lot of socially deprived economically under-privileged and politically-oppressed sections by our society".

(B) Emergence of development Administration

After the Second World War (1939-45), quite a sizable number of countries of Asia, Africa and Latin America freed themselves from colonial rule and emerged as independent sovereign states. 'During centuries of colonial rule those countries had no choice of their own to think about their problems of development and determine the order of priorities in which they would employ their resources both human and material.'⁴

Most unfortunately, the natural resources of those countries were exploited by the colonial rulers to their own profit and advantage. As it were, they showed little concern about their development or well-being and consequently those countries under colonial rule became helpless victims of poverty, hunger, ignorance,

inequality and backwardness. Now the main task before the government and leaders of those newly independent states was how to get out of this cycle of poverty and backwardness and accelerate and speed up their economic, social and political development. As it were, by the beginning of sixties (1960s), development became the dominant issue in the third world or developing countries.⁵

To meet the needs of development of those newly independent developing countries there emerged a new species of administration, a special mode of administration called development administration.⁶

The concept of development administration developed with this background. It is mostly used in the contextual specificity of those newly independent developing countries who have been trying for their rapid progress and development. Some scholars consider it wrong to presume that development administration is solely concerned with the administration of developing countries. Developed western societies, in their view, also face the problems of continuing socio-economic and political development. More over, confining the concept of development administration to developing countries will reduce its utility and discourage us to have a comparative analysis of developed and developing countries.

(C) Development Administration : A Theoretical perspective

The term 'Development Administration is of recent origin. It was first coined by Goswami in 1955 and was popularized later on by eminent scholars like Fred W. Riggs, Edward W. Weidner, Joseph La Palombara and Albert Waterson etc. Weidner was the first who introduced the concept of development administration.

Defining the concept of development administration is quite a difficult task since its meaning has undergone changes following new

development and experience in developing countries. Weidner who is said to be 'the first' to have introduced the concept of development administration defined it as "the process of guiding an organization towards the achievement of progressive political, economic and social objectives that are authoritatively determined in one manner or the other."⁷

Merla Fair Soul, who is another eminent scholar has explained the concept of development administration taking, a functional approach. It embraces according to him the array of new functions assumed by developing countries embarking on the path of modernization and industrialization. Development Administration involves the establishment of machinery for planning economic growth and mobilizing and allocating resources to expand national income".⁸

Thus, modernization, industrialization and institution building for planned economic growth and development constitute some vital dimensions of Development Administration.

This agenda of development administration embracing modernization, industrialization and other development goals could be successfully realized only by a bureaucracy which is efficient, dedicated and committed. Hence, Development administration rightly emphasizes upon "the building and improvement of a public administration system as part of the total effort of national development".⁹

The building and improvement of the public administration system has two dimensions it embraces a structural improvement or the improvement of the structure of administration where needed and also enhancing the capacity and commitment of those who run the structure of administration. Hence, Development administration requires not only expansion, improvement or even basic reorganization of the administrative system but also enhancement of the

capabilities of administrators to orient them to the task of national development. This type of administrative system is currently termed as development administration.¹⁰

Apart from improvement of the administrative system and enhancement of the capabilities of administrators for the pursuit of development, development administration today has to address itself to issues of justice, equality and human rights. It has been aptly said by Bryant that with the awakening issues of human rights and basic human needs and a changing international order, development administration can and must address equity and redistributive issues with a focus on implementation problems that these issues raise.¹¹

So development administration has to ensure human right and provide the basic human needs of people such as food, shelter and clothes.

Conventional Public Administration differs from Development Administration with regard to its objective and scope. The objective and scope of development administration has a broader horizon than that of conventional public administration concerned primarily with maintenance of law and order and collection of revenue etc. As it were, development administration is a goal oriented administration which is geared to the objectives of nation building and socio-economic progress". But this nation building and developmental role can be successfully played only by an administration or by a type of bureaucracy which is capable and efficient. This necessitates the development of administration and enhancing the capabilities of administrators for the realization of development goals. So, two things constitute the essence of development administration. First of all, it involves strengthening and improving administrative capabilities as a means of achieving development goals and secondly, development administration has to act as an instrument in the implementation

of development programmes, projects and policies.

The scholars of administration refer to it as 'development of administration' and 'administration of development' respectively.

In fine 'development administration is the process of carrying out development programmes and projects in the direction of nation-building and socio-economic progress through a developed administrative organization.

In view of the difficulty to find a suitable and all inclusive definition some of its important elements are referred below to find out its linkage or applicability to the dynamics of development administration in Orissa with special reference to the Biju Regime of Chief Ministership.

Development administration is a goal oriented administration with its pre-dominant focus on nation building and socio-economic development.

In operational terms, it refers to planned and organized efforts to carry out development plans and projects in the direction of state-building and socio economic progress.¹²

But this has to got to be done as quickly as possible and also within a definite time-frame. This time-frame or temporal dimension is of "great significance" in development administration "since development programmes are prepared for a certain time frame say five years and must be completed within that. Thus, Development Administration is result and target oriented. Development Administration, moreover seeks to build up a set of development administrators. They are not to be primarily pre-occupied with maintenance of law and order and collection of revenues like the bureaucracy of our colonial days with hardly any concern for people's development and welfare. They are supposed to be development-oriented administrations geared to

the task of development and people's welfare with a sense of dedication and commitment. So, in development administration, the organizational role expectation is commitment to development and a concern for completing time- bound programmes.

This necessitates strengthening and improving administrative capabilities of the bureaucracy and of course internalizing in them a development centric-mindset for achieving development goals. It has been very aptly remarked that a band of officials "brought up and trained in the colonial administrative structure, wedded to weberian characteristics of hierarchy, status and rigidity in the adherence of rules and concerned mainly with enforcement of law and order and collection of revenues were quite unfit to perform the duties expected in the changed situation of an administration geared to the task of development."¹³

Development Administration is progressive and change oriented. It is expected to work towards achieving progressive political, economic and social objectives. The distinctive feature of development administration is said to be "its central concern with socio-economic change" and it is this which distinguishes it from regulatory or traditional administration which is basically concerned with maintenance of status quo.'

Development Administration would involve greater participation of the people in the development process. The people are not passive beneficiaries, they are active participants in the development programmes. A development oriented administration makes use of the strategies of decentralization, delegation and consultation and 'makes the administration grass-root oriented' over and above, development administration expects the bureaucracy to think, ponder and develop creative and original ideas to facilitate and expedite the development process. It calls for 'positive, persuasive and innovative stances

from the bureaucracy' whose advice would stimulate and facilitate the implementation of defined plans and programmes of development.

Development Administration is essentially 'a people centered administration its motto being service of the people and positively oriented towards satisfying the needs of the people. The crucial test facing the post colonial administrative systems is to cater to the needs of the poorest of the poor. It has to be responsive, accountable and committed to people's welfare. 'They need to possess and demonstrate their willingness, dedication and even perseverance to achieve the progressive goals of development.'

Last but not the least development administration has 'a close nexus with politics' 'The what and how of development' says Prof. Mohit Bhattachary 'are political questions' determined and guided by the political leadership and to be worked out by the administration under its direction. As rightly said : 'Development administration without politics is like the drama of hamlet without the prince of Denmark'.

To Sum up:

- a) Development administration seeks to achieve progressive political, economic and social objectives.
- b) The objectives are authoritatively determined by the government and political leadership.
- c) Industrialization, Modernization and institution - building for planned economic growth and development are vital dimensions of development administration.
- d) Building and improvement of the public administration system as a part of the total effort of nation development. It embraces;
- i) Improving and re-organizing the structure of administration.

- ii) Enhancing the capability of administrators who are to implement the development agenda.
 - e) Development Administration has to address itself to issues of human rights and guarantee basic human needs of people.
 - f) It has to act as an instrument in the implementation of development programmes, projects and policies.
 - g) Development Administration is goal-oriented and involves planned and organized efforts to carry out development programmes and projects in the direction of state building and socio-economic progress.
 - h) Development Administration is result and target -oriented. It seeks to carry out development programmes as quickly as possible and within a definite time frame.
 - i) Building up a set of development administrations who are not to be wedded to or unduly circumscribed by weberian characteristics in the adherence of rules but to perform their duties as a team of administrators geared to the task of development.
 - j) Its central concern is progressive socio-economic change unlike the regulatory or traditional administration basically concerned with the maintenance of status quo.
 - k) It involves greater participation of the people in the development process. It is 'people-centered' responsive, and accountable to the people.
 - l) Development Administration calls for a creative and innovative bureaucracy which by its ideas facilitate development and carries it forward to greater heights of achievement.
- (D) The Dynamics of Development Administration in Orissa Under Biju's Chief Ministership.**

In the light of the afore-said parameters of Development Administration, our article entitled

"Development Administration in Orissa: Mainstreaming Biju Patnaik's contribution and achievement" seeks to study the contributions of Biju Patnaik in the domain of development administration in Orissa. Over and above, we would like to examine the relevance of his ideas on development administration to extend the frontiers of Orissa's development to greater heights of excellence.

Biju Patnaik, as such needs no introduction either in Orissa or outside as the frontiers of his activities and dynamism transcended the peripheral limitations of our state, our nation and even extended to the international domain. However, a brief profile is submitted' below regarding his Chief Ministership, his mission, his dreams and priorities as is relevant for our study.

Biju Pantanik became Chief Minister of Orissa on June 23, 1961 with a massive mandate of 82 in a house of 140 members and it was for the first time in independent Orissa that Congress Party secured an absolute majority. By then he had built up a national reputation as a firebrand and dare-devil nationalist displaying remarkable courage during the Quit India Movement or in his Indonesian expedition or in saving Kashmir. Over and above, he had already established his credentials as an imaginative industrialist with a splendid vision of an industrialized Orissa establishing some major industries like Orissa Textile Mills, the Kalinga Refrigerator works, Kalinga Airlines and Kalinga Tubes etc. All this endeared him to Nehru and his good and favorable equation with him proved to be a great blessing for Orissa's progress and development.

It may be recalled that industrialization of Orissa or an industrialized Orissa was the central theme of his election manifesto in the midterm election of 1961 which brought him to power.

Biju had a brief tenure of Chief Ministership as a Congress Chief Minister from 23.06.1961

to 02.10.1963. This brief spell is considered as the golden age in Orissa's progress and development particularly in the field of industrialization.

It was after a lapse of twenty seven years, Biju made an unprecedented comeback and became the Chief Minister of Orissa again for the second time on 5th March 1990. Unlike the first spell of Congress Chief Ministership, he headed now a Janata Dal Government. This tenure as Chief Minister came to an end on 15th March 1995 and became the first non-Congress govt. to have stayed in power for almost the full term.

After assuming power in his second spell as Chief Minister he fixed up three priorities of his Government namely-

- a) Ensuring a clean and non-corrupt government in the state.
- b) Establishment of a second steel plant, deepening of the Paradeep Port, the extension of railways network etc. and
- c) The functioning of the government in such a manner as to be identified with the poor.

In the light of this goal-orientation during his two spells of Chief Ministership, we have to study the contribution of Biju Patnaik in the domain of development administration.

Biju was neither a political scientist nor a theorist of administration. He has certainly not contributed any systematic theory or philosophy of administration that could satisfy our political scientists or administration theorists. However, he as the Chief Minister of Orissa in 1960s and 1990s and as a Central Minister had acquired practical experience of the working of bureaucracy and administration both at the state and central level. His speeches delivered on various occasions and at different times throw enough light on the working of his mind on Bureaucracy administration and development. It

has been very aptly said that Biju Patnaik as an administrator deserves a lengthy discussion so far as his own philosophy of administration is concerned.

The ideas and actions of a political leader whether on administration bureaucracy, development or development administration do not develop in a vacuum. It is shaped and moulded by a multiplicity of factors like one's philosophy of life, one's commitment and of course the contextual specificity of one's own state. Biju was a proud Oriya and loved Orissa with every fibre of his being. He wanted his beloved Orissa to grow, prosper and develop into a number one state in India. He was quite often vocal about the rich natural and human resources of his state and felt anguished that in spite of all this Orissa remained poor and backward. This paradox of prosperity in natural resources and poverty of its people rankled in his mind off and on throughout his life. So how to develop Orissa and bring about its all-round and rapid development became the prime agenda of his life and mission.

As it were, Biju was a man in a hurry. He dreamt of rapid development of Orissa and eradication of its poverty as quickly as possible. As regards, bringing about rapid development of Orissa and eradication of its poverty, Biju had a mind of his own as to how his administration should work, what should be its motto and what should be the focus of its loyalty. His ideas and answers concerning all this and in some other dimensions appear quite similar to the concepts and ideas of development administration.

E) Biju's first spell of Chief Ministership (1961-63): A Glorious Era of Industrialisation and Development

Development Administration embraces an array of new functions assumed by the developing countries embarking on the path of industrialization and development.

In Orissa, Biju Babu embarked on this path of industrialization and development almost with a reckless abandon. In fact, his first spell of Chief Ministership in the 1960s marked a vibrant era of industrialization and development. Biju, as it were, had a vision - the vision of an industrialized Orissa. That Orissa in spite of its rich natural resources would remain backward and poor was unbearable to his inner urge which dreamt of a powerful and prosperous Orissa. His exposure and impression of the developed world made him convinced that it is industrialization and modernization alone that could lift Orissa out of its grinding poverty and backwardness.

On June 23, 1961 Biju Babu became the Chief Minister of Orissa. At the helm of affairs Biju now encouraged small and medium entrepreneurs to set up their units and contribute to the industrialization era of the state. He invited large industrial houses and magnates to put up some of their units in the state. He accelerated completion of major projects like the Rourkela Steel Plant and Hirakud Dam Project which lagged behind completion schedule or slowed down in respect of isolated minor works.¹⁵

It may be said here that Biju Patnaik as an administrator belonged to the school of development administrators who emphasized on a time frame - a definite time schedule of completing projects. He hardly possessed the patience to bear with bureaucratic delay or red-tapism. As it were, he was a leader in a hurry for the sake of Orissa's rapid progress and development either in the sphere of industrialization or in relation to any other sphere of development.¹⁶

Apart from accelerating the completion of major projects like the Rourkela Steel Plant and Hirakud Dam Project, another memorable achievement in the field of Orissa's industrialization was the establishment of the Mig Engine Factory at Sunabeda in the tribal district of Koraput. The

establishment of this factory at Sunabeda was virtually the outcome of a battle royal which Biju fought with Nehru. He even went to the extent of sounding a note of warning to Nehru that if the Mig factory was not established in Orissa, he was going to resign from his Chief Ministership. It clicked. Sunabeda had the Mig Engine factory.

As an imaginative industrialist, Biju started with his own initiative and with the state's resources two power projects since it was of absolute necessity for the industrialization of the state. Thus Balimela multi-purpose project in Koraput district and Talcher Thermal Power project in the present Angul district were launched during his first spell of Chief Ministership.

The most outstanding supplement to his achievement as a development administrator was the construction of the Paradeep Port. Attributing the growth of Calcutta to the port system he cherished the idea that Paradeep Port could be the greatest factor for priming the pump of economic development.¹⁷

The way, he took up the construction work of Paradeep Port quickly smacked of his dashing and go-ahead disposition as an administrator. He had no patience for hundred and one clearances' from the Central Government nor could he wait for sanction of funds by the Central Government. He was not the man to bend or succumb to the 'stiff opposition from the Orissa Bureaucracy' or to be thwarted by the 'do delay for delay's sake attitude'.¹⁸

As is known, he lost no time to earmark funds from the state's budget for the construction of the port and 'spent 19 crores from state's contingency fund to complete the first phase of the port's construction'.¹⁹

Justice H.R. Khanna who headed the Khanna Commission instituted against him in 1967 rightly said "my own view of the matter is that Paradeep Port was to some extent a creation of Sri Patnaik."²⁰

This Paradeep Port which was the brainchild of Biju became 'the pride of Orissa and the gateway to its prosperity.

The Daitari Paradeep Expressway which is the indispensable ancillary project of the port project was also constructed simultaneously and in the same swift manner as the port work was undertaken.

A more detailed discussion is called for to appreciate what Biju did to actualize the Paradeep Port and the Daitari Paradeep Expressway.

Development and nation-building was almost an over-riding passion for Biju Patnaik. He was second to none in his dedication and determination to achieve it. No hindrance and no obstacle could deter his dogged determination. He knew how to cut through the Gordian knots and reach his cherished goal with of course the vision of a statesman who looks far ahead into the future. This trait of his character and vision was amply evident when he transcended all difficulties and obstacles and got the afore-said Paradeep port and the Daitari Paradeep Expressway established in Orissa.

Sri Barendra Krushna Dhal, a very popular and prominent journalist has brilliantly highlighted the afore-said traits of Biju's character in an article published in Dharitri on 29.01.2008 under the title "Paradeep Bandara Akami Hoijiba !". That brilliant article shows the extent and degree of Biju's determination to realize his dream of a developed Orissa. We take the privilege of translating Mr. Dhal's article acknowledging our debt of gratitude.

In the words of Mr. Dhal "Paradeep Port was the brainchild of Biju Patnaik---- the Govt. of Orissa under Biju completely met the expenses of the port in the beginning. It was virtually a bold and reckless adventure of Biju. When ever any zeal or inclination entered into his mind, it more or less stuck to and preoccupied him until he got

it realized. In those days, there was virtually no road communication to Paradeep. Nor was there electricity. But Biju was determined to make Paradeep a major Port. He started its work in right earnest and also the work of express way to connect Paradeep Port with the mine areas of Keonjhar and Sukinda. These two projects were sent to the Planning Commission for approval which how ever rejected them as unrealistic and made no provisions of money in the budget. But Biju was unperturbed and unrelenting. He had an inward and impelling faith that once the construction of the port and express way was completed, he could influence Jawaharlal Nehru and convert them into Central projects. That he did and could. Nehru, as it were, agreed to inaugurate the Paradeep port on January 3, 1962. Before Nehru came, a guest house along with two tin sheds were constructed. The guest house was named Nehru Niwas. Some roads were constructed on war footing and electricity was also supplied to different areas. Prime Minister Nehru accompanied by Biju went from Anantapur by boat and stayed in Nehru Niwas at Paradeep. On the inauguration stone it was stated: "willed by the people, I commend you to this yet another national venture".

An amount of 16 crores was spent for the Paradeep Port and Rs. 7 crores was incurred for expressway. It was then a very expensive project for Orissa with only 55 crores and 20 lakhs as Orissa's total revenue in 1961-62. In view of this inhibiting expenditure Paradeep Port project was considered to be "a white elephant" for Orissa and was vehemently opposed by a sizable chunk of Orissan leadership of the time.

B.G. Verghese who was editor of the Times of India wrote, how ever, a brilliant editorial on Paradeep port which in no uncertain terms acknowledges Biju as a remarkable and far-sighted statesman unlike a mere politician who is near-sighted and unable to look ahead into the

future. As B.G. Verghese has been quoted "the project has evoked controversy and criticism. But 5 or 10 years from today, there is little doubt that Paradeep will stand as one of the finest achievements of the third plan. Paradeep is not just an individual project. It is also a symbol. xxx Paradeep is a symbol of the effect system to which the country has become prisoner and of the outmoded framework of development. The restrictive influence of the system costs the country dearly in money and time and Paradeep is irregular and has become a scandal because it has broken out the system and worse succeeded xxx Paradeep is a splendid achievement and ornament in the third plan ----- it is not the project but the system and the narrow suffocating atmosphere it breeds that stands condemned" (19th June 1965). Those far-sighted words of Verghese have been proved true. As it were, Paradeep is today a major port of the country and stands out as a brilliant monument of Orissa's development map epitomizing Biju's Vision as a development icon.

The extent of Biju's all-out effort to actualize his dream of Paradeep Port and express way comes out in bolder relief from what Mr. S.K. Banarjee, the then Secretary of Steel and Mines said to Mr. Barendra Dhal in 1975 as highlighted in his article. As he is reported to have said "it is unfortunate for Orissa that a leader like Biju has not been brought to power and administration again. It was possibly September 1962. I do not exactly remember the day. In the early hours of morning, the calling bell in my house rang. My daughter opened the door and came running almost perturbed. As she said : Daddy ! Daddy! a very tall man telling himself Biju Patnaik is standing on our door. I was virtually surprised. I thought "why should Biju Patnaik after all come to my house? I was then on my cup of morning tea. I hurried upto the door. I just could not belief my eyes when I saw Biju Patnaik standing in front my door. I said to him: "Sir I could have met you had you summoned me". Biju looked at me and

said : "are you Banarjee? I nodded my head in agreement. I was then Deputy Secretary of Shipping and Transport. By then my wife almost with a sense of anxiousness had reached the door on hearing Biju Patnaik's name. Then Biju babu said: I think, you are Mrs. Banerjee. My wife nodded her head. Then all of a sudden Biju babu said : " should I stand here or you will invite me to your drawing room. Immediately I invited him to my drawing room. After sitting in the drawing room Biju babu humorously said : "Mrs. Banarjee, for your husband I have not taken my morning tea". By then, I was almost in a state of surprise and confusion. I could not make out as to why should such a big gun like Biju Patnaik, the Chief Minister of Orissa and also a very close confidant of Prime Minister Nehru come to the house of a Deputy Secretary like me. After a while my wife came with tea and while sipping tea, he said in chest Bengali : " Mrs. Banarjee, Ami jani Bangali Mahilara Khubai Budhimati. Apnar Swami ke Akthu Buddhi Dichhena kena? (Mrs. Banarjee, I know Bengali women are very intelligent. Why don't you give out some intelligence to your husband ? Then he looked at me and said: "Banarjee, you have opposed my proposal on expressway. You have suggested for a railway line . I am interested the Paradeep Port and expressway must be completed by 1964. Can the railway line be completed within two years? I could then only know why Biju Babu had come to my house. I then said : Sir, I have sent the file to the Minister." Biju Babu then said: " I have told Rajbahadur to send back the file to you. You please today get back the file and O.K my proposal. On the same day, said Banarjee, I went to the then Shipping and Transport Minister, Mr. Rajbahadur ; got back the file and sent it back supporting Biju Babu's proposal. As Sri Banarjee said further "Biju Babu's love and concern for Orissa was unparalleled and exemplary. He knew, moreover, how to get things done for Orissa.

Biju Patnaik also established Rural Engineering Works Organisation to offer engineering expertise and service in the execution of small but numerous rural road and building projects. Minor irrigation projects constructed by this organization added to the irrigation potential in a small but momentous way.²¹

Industrialisation was the quintessence of Biju's concept of development. But that did not prevent him from according due importance to agricultural development. As has been said : "..... attention was given to the improvement of obsolete techniques and the change of uneconomic cropping pattern. Power tillers, tractors, sprayers were provided. The change in cropping pattern included double cropping programme and spread of cash crops and for this decision was taken to step up lift irrigation through the co-operative societies of cultivators.²²

During his Congress Chief Ministership Biju opened the eyes of Orissa²³ in various ways like rapid expansion of engineering, medical and agricultural education. He persuaded and prevailed upon the central government to set up Regional Engineering College at Rourkela and with munificent grant from the Central Government, he funded the University of Agriculture and Technology at Bhubaneswar.²⁴

Burla Engineering College and the Regional College of Education at Bhubaneswar were also established during his first spell of Chief Ministership.

Patnaik's regime also witnessed mushroom growth of general colleges which helped democratization of higher education. Through his encouragement thirty four private colleges were established²⁵ making it possible for the poor and middle class students to have the benefit of higher education at their door step. The establishment of those colleges by the positive encouragement of his government led to greater politicization.²⁶

Popularization of science through general education was also accorded top priority and in this respect Biju played the role of a promoter of science. Like Nehru, he had immense faith in and commitment to science. Biju believed in the modernization of society on a scientific foundation and he was for inculcating a scientific temper.²⁷

He spent also a lot of money for research and development and formed an institution in the name of Kalinga institution of technology and design whose main objective was research and invention.²⁸ He also used lots of money to incorporate the Kalinga International Award for popularization of science and technology. This award is being managed by UNESCO and given every year to internationally eminent scientists. He also formed Kalinga Foundation Trust through which he helped thousands of brilliant boys and girls of Orissa to take up higher studies in this country and abroad. All these were meant to help the Oriyas to gain confidence in themselves and also to earn name in the national and international scene.²⁹

Biju Babu was a student friendly Chief Minister. Scholarships and stipends to meritorious and poverty stricken students multiplied during Biju's Chief Ministership. More particularly his government was quite liberal in extending scholarship to students prosecuting technical education. It was a matter of policy of his government and in fact, the governor's address to the first session of the Orissa Legislative Assembly on 21.08.61 said : My govt proposes to tackle the problem by seeing to it that no promising student who aspires to receive technical education in the future is deprived of the necessary educational facilities because of his poverty. Scholarship for such deserving students will be freely provided.³⁰

Biju's regime displayed its special concern for the academic improvement of Adivasi students. The construction of Adivasi hostels

multiplied with the liberal provision of funds. In reply to a question of Sakila Soren dated 6th October 1961 Biju Babu said: "The Government have estimated an amount of Rs.1 lakh and 4 thousands for construction of Hostel.³¹

Scholarships to Adivasi students for the study of Science and Engineering was also specially encouraged with Rs.27 per month and Rs.75 per month for the science and engineering students respectively.³²

Thus Biju patnaik's first spell of chief minister made rapid strides in the realm of industrialisation, development and modernization.

(F) Biju Patnaik and Institution building

Development Administration involves the establishment of machinery and institutions for planning economic growth and development. It seeks to augment national income by mobilizing and allocating available resources.

Biju who was a symbol of dynamism made use of his innovative acumen for the progress and development of Orissa. He established a number of new institutions or structures of administration. As it were, he formed a number of corporations like Industrial Development Corporation (IDC) Orissa Forest Corporation, Orissa Mining Corporation and Orissa Construction Corporation etc during his first spell of Chief Ministership in 1960s. Whereas the Industrial Development Corporation was formed to facilitate the industrialization of the state, the other Corporations were designed to augment the revenue of the state.³³

Rural development is an important segment of our development process. It is specially important for Orissa where the predominant section of people live in villages. Biju who is known for his dynamism and innovative stances evolved and implemented an innovative scheme of rural development called panchayat industries.

Under this scheme seven Sugar Mills, twenty tile making units, ten carpentry units, ten small foundries, a paper mill and factories based on agricultural products were established in a single year. He had an idea to industrialise each block in due course, to utilize the available resources and to generate employment for the rural people. To increase zeal and enthusiasm for industrialization at the block level, prize money amounting to rupees twenty five thousand to one lakh was floated. Co-operative Bank and other financing institutions were directed to finance the Panchayat Industries. Besides three revenue divisions of the state declared an award of one crore each to the Panchayat Samiti for its achievement in the field of industrial development.³⁴

This novel scheme of panchayat industries aroused 'great enthusiasm' in the country. Jaya Prakas Narayan was full of praise and remarked that it gave concrete shape to the ideas of Panchayati Raj of Mahatma.³⁵

Over and above, it was greatly appreciated by the planning commission and was recommended as a model of rural development to other states. Some lecturers of Economics selected this scheme for their Ph.D. degree and many journalists also published articles.³⁶

Biju was of course ahead of his times. In 1960s he could think of eradicating rural poverty through small scale and cottage industries by his Panchayat Industries scheme. On the other hand, it was in the second part of 1970s that government of India created District Industries centers for the promotion of small scale rural industries. It has been said with reasonable pride that 'what Biju thinks to-day, India thinks decades after'.³⁷

The then ambassador of U.S.A. Chester Bowles was also fascinated by this scheme of panchayat industries. In his book entitled 'MAKING OF A GREAT SOCIETY' - he

significantly said: 'Orissa would have been an equal of Japan in the development domain had it implemented the panchayat industries scheme sincerely'.³⁸

Another machinery for planning economic development was the creation of the Planning Board at the state level. It was his brain child' and 'became a trend setter for other states as well for their planned development'. 'He is said to have done an original work in setting up this Planning Board at state level on 15 June, 1962. Its utility was subsequently realized by other states and now it has been accepted by most others'.³⁹

(G) Biju Babu and Development of Administration

Development administration seeks to improve the public administration system, enhance the capabilities of administrators to implement the development goals and the task of nation-building.

In Orissa, Biju Babu tried to do his best in this direction. As it were, he not only tried to reorganise the administrative structure where needed but at the same time tried to build up a set of development administrators who would be people-oriented and committed to the development goals of the state. To streamline the bureaucracy and administration, he worked with tenacity and determination the like of which was possibly not done by any other Chief Minister to the extent of inviting their wrath and displeasure.

He advised the bureaucracy to be development-oriented and people centered repeating time and again their role in the development process and their accountability to the people in a democratic system. He even went to the extent to encouraging assault on corrupt officials who worked not for the people for whom they were paid but for their own interest and at the cost of the poor taxpayers money spent on them.

In the past a number of efforts were made to decentralize administrative structure in the district level in Orissa so that the administration could reach the doorsteps of the people and serve them well. During the Chief Ministership of Nandini Devi, the Rajkishore Das Commission was formed to reorganize the districts. But this could not be carried out due to opposition of vested interests and lack of strong political will.

Biju Babu realized the need of breaking up big large districts in which neither law and order could be effectively maintained nor could development programmes be properly supervised. During his second term as Chief Minister, he with a stroke of pen broke up the 13 districts and reorganized them into 30 districts. Many political leaders and so called intellectuals were opposed to this step but did not have the guts to oppose the strong political will of Biju to carry through the reorganization process in the interest of his people. Supporting this step in the right direction it is said : "Is it possible for a Collector and S.P. sitting Cuttack to maintain law and order in Jagatsinghpur, Paradeep, Kendrapara, Athagarh and Banki? Is it possible for them to monitor and supervise the development programmes? Undivided Koraput District for example is little less in area than the state of Kerala. Is it possible for the Collector and S.P. to manage this problematic Adivasi dominated District? Small districts could certainly tackle their law and order problem well and also supervise the development programmes more effectively."⁴⁰

To streamline the administration Biju advised, warned and cautioned the bureaucracy on various occasions so that it works in the interest of people by providing them a clean and efficient administration. In fact, after being sworn in as Chief Minister on March 5, 1990 Biju Babu underscored the paramount need to streamline the administration. He wanted the bureaucracy to come up with decisions, instead of writing notes

on files⁴¹ You should have the mind of an entrepreneur and promoter' was the advice of Biju to Secretaries of different departments who called on him".⁴²

He advised them to give their best to the people in return for the money and comfort that the state gives "you should not enjoy on people's money but should rise to people's expectations who were watching your performance"⁴³ said Biju to them.

He told them to be independent, bold and upright and help in the development of the state by giving proper advice to the political executive. He also tried to cleanse the state Administration of corrupt elements. As regards this he took a very tough stand when he said "I will be the harshest administrator in Orissa as far as curbing corruption is concerned".

Biju Babu's views on the police and administration deserve a look as it is a vital organ of justice delivery system in the state. If any thing Biju calls a spade a spade and does not hesitate to even reflect upon the conduct of his own breed of politicians vis-à-vis the police administration. Serving the public interest is the paramount concern of development administration. The police personnel are expected to act accordingly instead of becoming stooges of politicians and ministers. Hence, he called upon the police personnel to become the true sentinels of public interest rather than remain as stooges of politicians and ministers.⁴⁴

The behaviour of the police towards the public also engaged his sincere attention. They can not afford to behave like oppressive kings and emperors of the past in a democratic order. 'It is high time.' said Biju, that they should mend their ways." "you are no more a machinery to safeguard the hegemony of the Britishers but public servants of your country which calls for a social security organ of government rather than oppressive machinery."⁴⁵

It will not be out of place to record the views of Biju Patnaik on the relationship of the Bureaucracy with the government. As per his vision, during the second term he was not in favour of public servants becoming conformists or taking to the path of placating the government. He asked the top bureaucrats to shun sycophancy and be bold and upright. He regretted that the public servants rank and file try to placate the government. In his view, 'It is basically wrong since as public servants, the ideal that should be kept in mind is that you are working for a cause. That is the cause of the people. Not of unscrupulous politicians and power-mongers.

Biju Babu's inaugural address on 15 June 1962 in the State Planning Board also shows that he was not in favour of his civil servants becoming conformists and spineless yesmen. On the contrary "he gave them every right to differ on occasions when they honestly felt in favour of giving a dissenting note".

"I do not expect my officers to be loyal to me nor to my government, but they should be loyal to the destinies of the state. In the new set up, in the new adventure which we are going to embark upon, I would expect my official to be thinkers and administrators in turn. I would expect them to collectively and willingly push the state towards the goal of prosperity. I would expect them to be leaders of men and not leaders of longest notes on files. They should be serious men".

Biju Babu even though not a theorist of administration or a researcher in the domain of administration, had the penetrating perception of a researcher. In a way, he like a researcher was raising the question of values, motivation and aptitudes of the bureaucracy entrusted with development tasks and responsibilities. Possibly, he saw to it that the attitudes of the bureaucracy were dominated by the procedural rigidities of the law and order state and had not changed to meet the demands of new development

responsibilities. What he wanted is that the bureaucratic ethos should change suitably to meet the demands of development responsibilities and the massive task of nation-building.

(H) Biju Babu's Stress On A Result and Target - Oriented Administration

Development administration is a result and target oriented administration. It seeks to carry out development programmes as quickly as possible and within a definite time frame. Biju Babu stressed upon this dimension of development administration both during his first spell of Chief Ministership in 1960s and in his second spell in the 1990s. In course of an address in 1960s, he asked his officers to take risks in Orissa's interest and expedite the process of development. He had no faith in a system of administration where files move from one department to another causing unnecessary delays in the decision making process. Technically this method may be right so far as rigid adherence to rules is concerned but what made him more concerned was that it held up progress and development. In this connection he said. "What I would add is that he (the officer) may be right but the government cannot and I repeat can not appreciate his attitude. There is no prestige for any officer or any minister unless collectively we have pushed the nation to some place of pride.⁴⁶

Unveiling a statue of Mahatma Gandhi installed by the Puri municipality at Gandhi Ghat in the sea-beach on April 26, 1990, Biju Babu came down heavily on the officers belonging to I.A.S. and I.P.S cadres. He criticized them for only endorsing files submitted by subordinate officers with the remarks as proposed without recording their opinions independently and fearlessly. But more significantly he took them to task for wasting their time and energy in meetings only and delaying government decisions. I want officers to be independent and quick in taking decisions and implementing them.⁴⁷ he said. On

may 26, 1990 he again outlined the thrust of his administration that it should stress upon achieving results in co-operation with people.

This focus on a result-oriented development administration and his almost fanatic commitment to speedy execution of development projects at times unconcerned of rigid adherence to rules was Biju's style of development. What irritated Biju was that the bureaucracy moves like a passenger train and that priority and speed seem to be an anathema, pungency to it.⁴⁸ It may be recalled that Biju during his first spell as Chief Minister wanted to build up the Paradeep Port with a jet's speed. But the more he longed to hurtle his dream project.... The more it was throttled and thwarted by do-delay for delay's sake attitude of the bureaucracy.⁴⁹ Even then he was the last man to tolerate it and inspite of stiff opposition of Orissa bureaucracy, he went on in his work and devised the ways to construct the Paradeep port quickly.

Regarding Biju's concept of development it has been said: Biju ideal of development, Biju idea of development and Biju notion of development is well manifested in the execution of the Paradeep port project. He was not sentimental or sober in regard to development of industrial projects. It is rumoured that he gave strict and whimsical instructions to all and sundry that people associated with the port construction work must not be stopped, obstructed or hindered.⁵⁰

The opposition castigated Biju for the highhanded and whimsical manner in which the twin projects Pradeep Project and Daitari Paradeep Express way were executed. It was alleged that the speeding trucks and the cruel contractors crushed many pedestrians and poor workers in the name of speedy execution of the project.

Biju response in the light of this criticism is significant "without semblance of regret or sense

of remedy, Biju spoke clear-throated on the floor of that august house (Orissa Legislative Assembly) that one should not regret the loss of a few lives when a major development project was executed for the welfare of the masses of the state".⁵¹

(I) Biju's Vision: A Participative and People - Centred Administration

Development Administration involves greater participation of the people in the development process. It is people centred, responsive and accountable. Biju babu emphasized categorically on this participative orientation of development administration. He minced no words to say that government machinery alone can not boost the present economic condition of the state unless the people developed a sense of collective responsibility and actively took part in the issues concerning development.⁵²

As regards participation of the people in development process, what deserves further mention is that Orissa under Biju became the first state to streamline the Panchayati Raj and local-self Govt. institutions to make democracy participatory and not the aristocracy of a few nit-picking intellectuals.⁵³

During the colonial days bureaucracy behaved almost like overlords and showed little concern for people's welfare and development. They developed a power centric and egoistic mindset and kept aloof from the ordinary people maintaing a great distance from them. That this mindset should continue in certain sections of bureaucracy in the era of democracy and development administration was quite unbearable to Biju babu. He wanted to see a people - centred administration a responsive and accountable bureaucracy dedicated to serve the masses. He called upon District collectors to get out of their cages', deal directly with the people and solve their problems. In no uncertain terms, he reminded

them that they are mere 'sevaks of people and should always bear this spirit in their minds'. Even he as chief executive of the state described himself as the chief butler and the people of Orissa as the masters who are supreme in a democratic setup. Accordingly, he cautioned them to be responsible and responsive and not behave as overlords or masters. The interest of the poor was to be the focal point of all their activity. He advised them to move out of their offices and go to villages to find out the problems of the poor. In his view, evolving schemes in the air-conditioned offices, bungalows and circuit houses would not solve poverty. The collectors must ensure that benefits of development really reach the people for whom various schemes have been evolved.⁵⁴

Those ideas are quite akin to the ideals of development administration which emphasizes upon a people centred, responsive and accountable administration. As it were, in his second spell of Chief Ministership Biju Babu showed remarkable concern for the poor and deprived lot who had either not made any demands earlier or their voice recorded in the corridors of power.⁵⁵ Showing his concern he further said. I would refuse to recognize the constitution of a country if I am poor. My idea of a constitution is that it should be the constitution of the poor masses. This concern for the poor and downtrodden led him to take the wage hike decision in march 1990 which was almost a personal decision of Biju Patnaik. By a stroke of pen, he immediately increased the wages for unskilled workers from the existing Rs.11/- to Rs.25/- per day with immediate effect. He took this decision, he said, by the suggestion of a poor old lady in a remote village in Bolangir district during the last Assembly Election.⁵⁶

Biju took also bold and outstanding steps to ensure participation of women in the Panchayati Raj institutions. "Before any other state had come up with a policy on women, it is Biju who showed

the path towards empowerment of women by reserving one third seats for them in Panchayati Raj institutions. It was certainly a bold, stimulating and decisive step which Biju took. It requires no further evidence that thirty thousand women in local bodies have come to assert their powers.⁵⁷

During his second spell of Chief Ministership women development became an over-riding consideration. A women bank and a commission for women were established.⁵⁸ The setting up of the Mahila Bikash Samabaya Nigam was another important step of Biju regime for the development of women. The objective of the Nigam was to promote entrepreneurship among the women, organize women in viable groups and support group activities and co-ordinate development programmes for women.⁵⁹

(J) Biju's vision: A Creative and Innovative Bureaucracy

Development administration calls for a creative and innovative bureaucracy which by its innovative ideas facilitate the process of development. Exactly and in the same vein Biju Babu exhorted his bureaucracy to do a great deal of original thinking in the realm of development. Addressing them he said. "You will find that you have to break away in a very large measure from all that you are used to do. This is not going to be easy. We are working under some positive inhibitions which we have to remove from ourselves and which have no value in modern standard. The only value which the modern world understands is achievement and visibly so."⁶⁰

During the second spell of Chief Ministership in 1990s Biju equally harped on the need of a creative and innovative bureaucracy. Bureaucracy, in his view, should imbibe creative ingenuity' and their collective intelligence should be channelised for the development of state.⁶¹

What Biju possibly wanted is that the bureaucracy should think and ponder on the

question of development and tender its matured advice to political executive to push the state towards the goal of prosperity". Writing only longest notes on files will not do. It hardly helps. What helps is their commitment, dedication, interest and motivation and becoming true advisors in the development drama.

(K) Biju's Concern for Human Rights

Before the 1960s, government organizations were emphasizing on attaining economy and efficiency. But with the expansion in the functions of government to cope with the complex problems and urgent demands of national development many development experts recognized that economic and efficient management is not enough and administration must be geared to the pursuit of new development goals. It has been said that development administration has to address it self to issues of human rights and equity and redistributive issues.

Biju was quite alive to the issues of human rights, justice and equity and took some steps in that direction. He had clear-cut and well considered views on terrorism, crimes against women and weaker sections of society which of course deserve consideration by lovers of democracy and freedom who put high premium on human life, human dignity and human freedom. This would be evident from his address at the conference on Human Rights on September 14, 1992 at Delhi and from his address on Administration of criminal justice on Nov. 13, 1992. His views on Human Rights may be summarized as below.

- (a) He castigated foreign organizations and their Indian followers who prioritize human rights of terrorists and secessionists but blissfully ignore the human rights of innocent people, men and women who become victims of terrorist bullets.
- (b) As per his view, the onus of responsibility to uphold and defend human rights lies with the

government. He seems to favour a pro-active and effective government machinery rather than constituting commissions and committees to protect the rights of Scheduled Castes, Scheduled Tribes or that of the rights of women and minorities.

- (c) He had a sense of deep concern about the violation of human rights particularly by the police personnel. Incidents of custodial crimes or physical torture through third degree methods engaged his serious and special attention. Custodial crime is a very grave and serious offence and must be curbed regardless of the status of the offender. Apart from merely awarding punishment, he emphasized upon the need of building up the right mindset in the police force. He was against politicizing the police force for narrow political ends which emboldened them to violate human rights.

- (d) He was no ivory-tower advocate of human rights but a down to earth realist. He rightly felt that human rights would be a marginal experience for the poor, weak and down-trodden unless there is an effective system of punishment of crimes.

- (e) He was an ardent and passionate advocate of equal rights for men and women. In fact, crimes against women and other disadvantaged sections of society deeply concerned him.

- (f) He focused on a strong administrative will to check violation of human rights of women and other disadvantaged sections of society.

- (g) He dreamt of a social order in which the individual whatever his religion or caste, or sex or income status could live with dignity. He was, however, not unaware of the realities of the Indian situation as regards the position of a Harijan, a woman or a poor man. He was for a combined awareness drive across parties and groups, an awareness which will not condone any crime against a Harijan, a woman, a poor man or a person who calls his God by a different name.

So Bijubabu addressed himself to issues of human rights of particularly the weaker and poor people. The question of justice and equity rankled in his mind.

(L) Federalism and Development in India - The Biju Prescriptions

As a development administrator, Biju's two speeches one at the 18th meeting of the eastern Zonal Council held on 25th September 1991 at Bhubaneswar and the other at the meeting of the National Development Council on December 23, 1991 are extremely significant. They have their bearing on federalism and development in India. It breathes out in bolder relief his out look and vision on the management of our federal polity and bring him out as a far sighted thinker and statesman.

The rise of extremist activity in some parts of Orissa and Bihar engaged his mind and attention. He made a serious probe into this and felt convinced that it would be wrong to equate it with terrorist activity elsewhere. He linked it with the broader issue of development. He possessed the maturity of a statesman to point out that extremism in eastern states is caused by poverty, inequality and deprivation and should not be merely treated or tackled as a law and order problem. In his view this extremism could be more successfully faced when our political system, our federal polity and system of governance tries to establish an egalitarian, exploitation-free and equitable social order which guarantees the barest minimum to one and all. The Central Government can contain extremism by implementing a special programme of economic development to eradicate poverty and deprivation from those states. So development of under developed states needed special and specific attention by the central authorities.

The break up of the Soviet Union in 1990s was before him and in order to avoid such a

situation in case of India's federal polity, he put up or he was for a new technique of political management. He emphasized on equitable regional development and development of under-developed states. He rightly realized that disparity in the matter of development may be a cause of discontent and tension among different states and 'may weaken our integral nationhood'.

He was for financial autonomy of states and decentralization of economic authority. It is not good to make the states excessively financially dependent on the centre making them 'charity boys' while they are performing functions of rural development and implementation of five year plans.

Another important suggestion that Biju made was that a state should have the freedom to arrange funds from abroad to bring about rapid development. 'The state government' he said, should be allowed to 'mobilise within the parameters of national, policy external resources. Talking about him and his own state Orissa he said': "I am trying to do so in areas of mineral development and energy production.

Biju Babu and controversies: an appraisal

Biju Babu conceptualized a holistic development agenda. In that holistic development agenda, growth, industrialization, ports and projects were ok and fine. But what still concerned him most was development with a human face - the vital need of prioritizing the interest of the poor and the down-trodden, a sizable chunk of which were denied the benefits of development.

The concern for the interest of the poor and the downtrodden and their development made him analytical and critical of the Bureaucracy and the system of governance as a whole. It propelled him to pounce upon the corrupt officials and officers with almost an aggressive posture. His objective analytical and critical sensibility even did not spare his own breed of politicians and their

responsibility vis-à-vis the emerging issue of Naxalite violence which directly or indirectly was linked up with poverty, injustice and deprivation making one ponder over the whole spectrum of post-independent development scenario and the extent of its reach to the poor and the down-trodden.

In this connection, his anti-corruption drive with a call to assault corrupt officials and politicians and his views on Naxalites deserves a little elaboration more particularly because they created a spate of controversies. Over and above, Biju's controversial warning to the Centre for its neglect of Orissa and its development also needs mention if one is to remove the cobweb of misunderstanding.

Our parameter in regard to those controversies is to understand Biju; not merely to judge him with the eye of an all-out critic. Let us listen to the spirit and sincerity behind Biju's words and see what really moved him to say those words.

(A) Biju's Anti-Corruption Drive as Chief Minister

Biju with his long innings in politics and administration realized that corruption was one of the vital causes which hindered the benefits of development to reach to a major chunk of the poor and down trodden for whom they were meant. To ensure a clean and non-corrupt government, Biju took a very tough stand that he would be the harshest administrator in Orissa as far as curbing corruption is concerned. As a part of his anti corruption drive, Biju removed some corrupt officers at the top, organized searches of houses of many Engineers, I.A.S. and I.P.S. officers including the premises of the previous Chief Minister and many of his heavy weights. In his zeal to undertake anti-corruption drive, Biju government's decision to raid the Eastern Media premises of Sambad 'appeared to be vindictive

and certainly tampered with the freedom of the Press'.⁶²

On November 29, 1990 Biju came down heavily on the State's bureaucracy dubbing it as corrupt and frankly expressed his feeling of helplessness to run the government. He urged the people to assault the corrupt officials to make them realized their mistakes and rectify themselves⁶³ and also asked them to give the same treatment to corrupt Ministers and M.L.As including him if found corrupt.⁶⁴

This obviously extraordinary and startling statement was vehemently criticized and even the Division Bench of the High Court observed that the Chief Minister Biju had transgressed his limits.⁶⁵ However, it appears to be the helpless outburst of a man who even as Chief Minister could not think it possible to root out corruption which like an octopus had spread its tentacles into the whole system of administration and politics. Moreover, Biju who was no hypocrite in politics to shed crocodile tears for the poor and the down-trodden and who wanted to really do something for them found a corrupt, unconcerned and anti-people bureaucracy virtually a stumbling bloc not co-operating with him as much as it should. It is significant that a man of his doggedness frankly admitted that the administration under him was less responsive than what it was 30 years ago when he was Chief Minister first.⁶⁶ He found to his unhappiness and anger that it had now been divorced from the people.

(B) Biju Patnaik and the Naxalite issue

The massive naxalite attack launched recently on the town of Nayagarh-90 Kms from Bhubaneswar has sent shockwaves through out Orissa and the country at large. It happened to be the most serious case of naxalite violence in Orissa in which thirteen police officers and two others were killed. The Naxals also 'made off with

roughly a thousand weapons stolen from the city's armoury, including sophisticated light arms. The Naxalite threat needs to be taken with all the seriousness that it deserves and government of Orissa is doing its best in that regard with all sincerity.

It has been suggested in different quarters that there is 'need of greater co-ordination between security forces and intelligence wings of Naxal affected areas as well as between states and centre. The other suggestion being mooted is that 'along with policing other arms of state machinery need to act and reach out to tribal areas where Naxalites or Maoist insurgents are based. That means schools, roads, healthcare, easy credit, market access and other social welfare majors needed to mainstream India's tribals and poor'.⁶⁷

What is being talked of today was more or less indicated by Biju Patnaik in 1990s emphasizing particularly on the need of prioritizing development and welfare work for the poor and down-trodden in Naxal affected areas or what Biju calls giving social justice which has been denied to them.

Biju was misunderstood when he expressed a sense of admiration of Naxalites who as per his assessment at the time felt that they were working for the poor and the down-trodden in far off and remote areas deserving a little recognition. But then Biju was neither an advocate of violence nor condoned violence or killing of people though he tried to probe into the root cause of this Naxalite violence.

Biju was a statesman with a definite perspective standing head and shoulders above an ordinary politician. He was hardly prepared to judge the Naxalite question and their violence from only a law and order angle-from the angle of a security concern to be responded to as and when violence occurred and forget it thereafter without studying the problem in all its ramifications

and thinking of it in terms of a long-term strategy. Possibly he felt that only by strong arms of the police and bureaucracy, the Naxalite menace could not be successfully tackled. Hence, he made a deeper probe into the cause of Naxalite violence becoming himself self-critical and raising and answering the question himself as per his own assessment.

His few words on the issue are as simple as simplicity could be but nonetheless pregnant with considerable significance. It eloquently speaks of Biju, the man, the real Biju in his heart of hearts and of course, Biju, the statesman. What he really indicates is the need of a more responsive administration, a people-friendly governance with a good welfare package for the tribal poor and down-trodden people. Possibly, he felt that, that could strike at the support base of Naxalites and win and integrate the poor and the tribals into the national mainstream.

In this connection his sincerity for the uplift of the poor and down-trodden in his second spell as Chief Minister was simply amazing. It really touches and straightway enters the heart when one reads between his lines "He asks why the Naxalites have taken to violence"? And he answers "only because we are not able to give them social justice. In the areas where they are active either God or Naxalites will come to uplift the People".

On 4th January, 1991 he said, "I want to handle them (Naxalites) by being a revolutionary myself. Why the hell not? What is so wrong in a Chief Minister being a revolutionary? What is so right as a Chief Minister being corrupt and a hypocrite shedding crocodile tears for the down-trodden? Have we not seen enough of the type in this country of ours, whether of Left, Right or Centre?"⁶⁸

This was Biju Patnaik, the Chief Minister of Orissa, the development-centric Chief Minister

of the sixties who possibly now was conceptualizing the idea of development with a human touch - a development that has got to be addressed in right earnest to the poor and down trodden 'who had not made demands earlier or their voice recorded in the corridors of power'.

When Biju Patnaik asked the people to beat up anti-people and corrupt officials and politicians and even admired the Naxalites, he was only faithfully voicing the just feeling of the people who have been denied the benefits of the independence and democracy they obtain in this motherland of theirs.⁶⁹

(C) Centre's neglect of Orissa and Biju's warning

A few months after his second year as Chief Minister in 1991, Biju was deeply concerned with the Centre's neglect of the state's plea in certain areas. That included permission for an integrated steel plant, development of Railway projects and Paradeep port. This enraged Biju to throw a missile-a warning that Orissa should 'secede from India if it was not granted financial autonomy'. It created a spate of misunderstanding in certain circles raising their finger at Biju's nationalist credentials. However, it was more a pronouncement of anger against the step-motherly attitude of the centre towards the state and more the articulate outpourings of a state autonomy activist than any real intention to secede from India. What he was trying to apprise the centre was that in the Indian federal system the states should be given appropriate authority to develop their state rather than being made a victim of the excessive power and authority of the centre which in his opinion has given rise to strong fissiparous tendencies.

It was believed by Biju that "unless the states become strong, India can never be a strong nation. That is why when he fought for Orissa's development, it was not by reason of any narrow

consideration but to make India stronger as a whole. He realized that true federalism will result in strengthening India's unity in diversity and will hasten the pace of progress of our nation as a whole".⁷⁰

Biju was after all Biju. He was unique and different. He said what he felt and what spontaneously came from his heart. He was bold and fearless and talked without ifs and buts. Nothing deterred him. Consequences hardly bothered him. It led to misunderstanding and controversies. But, then he talked sense, talked truth and truth in its most naked form. May be, we were not prepared to see it. He said, people will remember me and my words when I die and leave them. It is indeed true and true in a large and substantial measure.

Biju Babu - Generator of constructive ideas and vision

Biju Babu was not an economist in the professional sense of the term but he was more than an economist having made definite forays into the realm of industrialization, planning and development that would surprise even experts in the field. He had more or less the mind of a supersonic jet that could quickly grasp over a problem and bring forth ideas and vision which were pragmatic and far-sighted.

Some of those ideas which are thought-provoking have definite relevance in the realm of development. As a legislator and parliamentarian he showed all the traits of a thinker with an analytical and critical mind. His speeches concerning industrialization, planning, development, public and private sector and on cottage industries etc. vibrate with vibrant ideas. His views on the relationship between Legislature, Executive and Judiciary and their role, views on our parliamentary democracy, federalism and electoral process brings out the depth of his analytical mind. Those were pragmatic ideas with

a functional perspective intended to better up things either in the realm of development or in the working of our parliamentary democracy. All this and many more demand a special treatment on a different occasion beyond the purview of this article and its constraints.

Conclusion

Biju Babu is a Chief Minister with a development - centric mindset. His vision was an industrialized Orissa and an Orissa which is developed and prosperous. He wanted that his development agenda and goals be achieved quickly and within a definite time frame. His vision of administration was a creative and innovative bureaucracy who would be not experts in writing the longest notes on files but a bureaucracy with original and innovative ideas of development which would help facilitate the development process of the state and take it to greater heights of excellence. As it were, his over-riding motto was development of his state and to realize that, he was not prepared to be bound down by an inflexible and rigid adherence to rules which slows down or causes unnecessary delay. He had a go-ahead, and getting-the-work-done mentality for the causes of his state's development and progress. He tried to cleanse and streamline the administration and energise and activate the bureaucracy by persuasion, warning and even threat some times getting himself desperate. But behind all this was his concern for the development of his beloved state and providing its people a people - friendly administration which is responsible, responsive and accountable. His vision of Bureaucracy and administration; his ideas on our federal polity and development of the states even though neither profound or original, are pragmatic and of course do have a relevance of its own for the development of not only his state but for the development of the country as a whole. If any thing, those words are sincere and came out of a man who was actively concerned

with governance and development both at the state and central level for a good number of years.

During his 27 months of Chief Ministership in the 1960s, Biju was primarily concerned with the industrialization and over-all development of the state. The construction of the Paradeep Port and the Express Highway, the setting up of the Sunabeda Mig Factory, the Talcher Thermal Power Station and the Balimela Multi-purpose Project, etc., bear the unmistakable imprint of his personality as a development-centric Chief Minister. It was a most fruitful 'period of engineering and construction' and even his harshest of critics would admit that he proved to be a dynamic Chief Minister whose short spell of only 27 months heralded a new era of industrialization and over-all development of the state. It may not be far from truth to state that no other Chief Minister of Orissa after him nor he even himself in his second spell as Chief Minister in the 1990s could repeat such dynamism in the arena of industrialization and over-all development of the state. The feverish pitch of industrial activity and the launching of giant industrial projects which marked his first spell as Chief Minister may be regarded as the golden period in the history of Orissa's industrialization and Biju Patnaik may rightly be regarded as a the pioneer of industrial renaissance in Orissa.

Biju's second spell as Chief Minister in the 1990s cannot hold a candle before the dazzling light of the achievements made during his first spell of the 1960s in respect of industrialisation and development; nevertheless he will be fondly remembered for his steps in the field of women development, reorganization of districts, for his sincere efforts to streamline and rejuvenate the Panchayati Raj and local-self Government institutions and more particularly for the pro-poor orientation which he sought to give to his second spell as Chief Minister.

In his second stint as Chief Minister, Biju Patnaik of course 'was not able to materialize the

steel plant in Orissa'; but it is also a fact that he laid the infrastructure for the steel plant at Duburi'.

Biju had the vision of an industrialized Orissa- a prosperous and powerful Orissa. What he had always in mind was to lift his beloved Orissa from backwardness and poverty. He made untiring efforts for this whether in power as Orissa's Chief Minister or outside when out of power. He did a lot for Orissa during his two spells as Chief Minister. He was always prepared to fight with the central authorities where the interest of the state was concerned. It is doubtful whether a personality of Biju's stature will ever emerge in Orissa politics to steer the ship of the state. Let his vision of Orissa inspire all of us to put in our best to build up a prosperous and powerful Orissa.

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Biju's Industrial Venture in Sixties

Dr. Tusar Kanta Pattnaik

"Produce more power from water and coal, take it to village, set up suitable industries at every stage, the village, the group of villages and the region and organize technical schools not in isolation but as integral parts of the industrial fabrics on the one hand and the educational stream on the other. A higher rate of productivity per capita in industry as well as agriculture is our aim. For, it is only through higher productivity and larger production that our people can reach their goal."

Biju Patnaik

Orissa with its past glory and vast resources of minerals, forests, agriculture, power potential and man power offers an ideal base for industrialisation. It has got extensive resources of high grade iron ore, manganese, chromite, limestone, bauxite etc. Its forest resources rank fourth in the country, which constitute 42% of the total geographical area of our state and offers rich materials for its industries. But unfortunately due to long periods of neglect, most of these industrial raw materials hardly saw any use prior to independence. Before independence owing to the exploitative economic policies of the colonial government, the industrial activities in the state was merely extractive by nature. The extracted rich minerals were getting transported to the industrial and port cities of Kolkata, Mumbai and Chennai for the final shipment to Britain. Until independence, Orissa made a little progress industrially except for a paper mill, sugar factory, a glass factory, a textile mill and two collieries.

The Industrial scene was dominated mostly by non-factory cottage type production. Large and medium scale industries were hardly half dozen in number. However, large scale industrialisation in Orissa started during the five-year plan, after the development of infrastructure like communication, power, irrigation, transport and education.

Arrival of Biju Patnaik (1961-63)

When Biju Patnaik took over reins of state administration during sixties every thing was propitious for him. Anything can be accomplished because of the golden as well as deadly combination of the trio-the dynamic leadership of Biju Babu at political level, B. Sivaraman, one of the most brilliant administrators of the country as the Chief Secretary and the world famous engineer, Dr. A.N. Khosla as Governor. The state administrative machinery was made fully equipped for the purpose. Above all Biju Babu was then in

complete confidence of the Prime Minister Pandit Nehru.

After becoming Chief Minister in 1961 he made it clear in no uncertain term that his government had to embark upon an adventure in the path of industrial development of Orissa. As he categorically said "in every phase of development we have started late, very late indeed, compared to major states like West Bengal, Tamilnadu, Punjab, Maharastra etc. We have started a couple of decades later. So our maladies in trying to complete with the states are multiple'. Yet he realised that industrial development is conceived in Orissa mainly for three reasons (a) Industrial development provide some scope to divert some surplus population from agriculture to nonfarm occupation. That means that industrial development will give rise to a number of other economic activitiers, which increase employment opportunity. (b) Agricultural development badly needs the help of industries. Agriculture infrastructure cannot develop without industry. (c) Industrial development provides scope for improvement of technology. Technology plays an important role in accelerating the process of development and increasing income level of the state. Agriculture cannot also increase its productivity without improvement in technology.

Being an optimist, he championed the idea of building an industrially strong Orissa. Through his myriad epoch making endeavour in the field of industrial development in Orissa, he has carved a niche for himself in the psyche of Orissan people. During his short tenure as Chief Minister during the sixties the third plan outlay was increased from Rs.260 crores to Rs.320 crores. Above all gignatic complex of the Paradeep Port, 91 kms long Express highway and Daitary Iron-ore

project were completed during the record time of three years. Some of the monumental feats accomplished by Biju for which he is fondly remembered by posterity are -

(a) Establishment of Paradeep Port :

In taking Orissa state to prosperity, one of the major bottlenecks was lack of a sea outlet for the produce of its hinterland rich in natural resources. Infact Orissa with her 250 miles long coastline and with a proud maritime past had been for a long time trying to establish a modern port in addition to the already existing smaller ports at Chandabali and Gopalpur. The choice of the site Paradeep was dictated by its centricity to hinterland and stability of the coast over years, its proximity to the Tomka-Daitari mines and ease of fitting into the inland navigation system of the state. Paradeep-complex comprises large scale mining of iron ore at Tomka-Daitari, building a ninty mile long express way from mines to the Paradeep port, constructing a deep sea harbour at Paradeep and the installation of a mechanised ore-handling plant to shipload 2500 tonns an hour. On the basis of exporting 2 million tons of ore per annum, ignoring other cargo traffic at the port, the Paradeep-complex will be economically sound. The project was under consideration for over a decade when Hirakud Dam Project was started in 1946-1947. Finally the State Government worked out a massive plan with Paradeep as a major deep-sea port in the Eastern Zone with 90 mile long distance of Express Highway passing over the entire flooded delta area and connecting the 100 miles to iron ore deposits at Daitari-Sukinda. Nevertheless, the decision was taken with the blessings of the then Prime Minister Nehru, who said "willed by the people, I commend you to this yet another National Adventure." The support of Finance

Minister of India, Shri Morarji Desai was also worth mentioned. The said plan was expanded and the work was taken up in right earnest.

Mr. Biju Patnaik fixed a tight time schedule for completing this huge task within three years. Messers Rendel, Palmer and Tritten of London were appointed as consulting engineers of the project. Biju wanted nothing to stand on the way of its construction and even his own government had to bear the brunt of the initial investment of several crores of rupees for the first ever port at Paradeep. Mr. Patnaik vehemently castigated those who caste aspersions on the efficiency of his government to deliver the goods in accomplishing the stupendous job, which according to him is the lever of Orissa's future prosperity. As he said "I know, in my own administration, there are a number of officers who yet do not believe that the Port of Paradeep is going to be. They ask-where from the money will come ? Where are the Engineers ? Where are the Mining Specialists ? Where is the equipment and above all, what is it all about ? It is not that these things are unknown to me I remember very well, the look of utter disbelief when I first mooted this project before my most senior officials, sometime back. I am sure, when they got out of my door they must have said amongst themselves, 'Good God : we have got a mad man as our Chief Minister. But, as time goes on, as you persevere and pursue, we made across all the problems and reach our targets, as we are going to reach all now. You will be glad to know that the entire project of Paradeep has been formally sanctioned by the central cabinet. The Planning Commission has cleared it wholesale. The Japanese government are also sending out a team to tie up financially, economically and technically with the whole project and allied projects of the

industries and factories. Only the other day, we have signed a protocol and an agreement with the Japanese government and the Ministry of International Trade of Government of India outlying the entire development of the Paradeep project, the mines and various other development of Orissa's natural resources. It has taken us and some of our senior officials who have faith in me to work very hard to get at this result. It has not been easy. The greatest inconvenience for me to reach this result was the great lack of faith in the top men of our nation in the capacity of Orissa's administration, to deliver the goods. Dr. A.N. Khosla, the then Governor of Orissa had described the project as the life blood of Orissa. The Governor also commended the vision, initiative and dynamism of Biju Patnaik. In his showering ecomium on Mr. Patnaik he said "Biju Patnaik revived the Paradeep Port Project and the express highway to feed the Paradeep Port. With his characteristic drive and tenacity of purpose he secured approval of the central government for including the Paradeep Port and Express Highway projects in the Third Five Year Plan. These will be completed before the end of the plan and stand as a monument to his unshakeable faith in the destiny of Orissa and his great imaginations, drive and determination" Khanna commission was also highly impressed by the dynamism of Mr. Patnaik, and was categorical in remarking that "The idea of Paradeep Port had been holding field for a number of years and had been approved by a number of foreign expert missions. The things however, did not go beyond the domain of a paper scheme. But it was Mr. Patnaik who resuscitate the idea and translate it into a reality." Truly, the Paradeep Port which was the brainchild of Biju Patnaik became "the pride of Orissa and the gateway to its prosperity." Pradeep was a splendid

achievement and an ornament in the Third Five Year Plan, which gave a fillip to the commercial exploitation of Orissa's vast wealth of mineral deposits with a life time dream of setting up a modern port fructified, Biju spent rest of his time establishing many other institutions, systems and factories, which were conspicuous by their absence in Orissa. The feverish pitch of industrial activity was pronouncedly seen during the brief tenure of Biju's government in the early sixties. Some of notable among those are, A MIG factory at Sunabeda, thermal power plants at Talcher, Express Highway connecting mines with port, Balimela Hydroelectric Project and few other industrial establishments.

(b) Express Highway :

The Daitari Paradeep Expressway, which is the indispensable ancillary project of the port project was also constructed simultaneously and in the same swift manner as the port work was undertaken. Apart from making transport to Paradeep cheaper, it made it possible to go into the interior areas hitherto inaccessible. It was because of this highway that Orissa Government was able to tackle the devastating cyclone in Rajnagar area. It helped also the growth of small and medium factories all around that area alongside the road.

(c) MIG Engine Factory :

Another memorable achievement of Biju Pattnaik in the field of Orissa's industrialization is the establishment of the MIG engine factory of Sunabeda in the tribal district of Koraput. The establishment of this factory at Sunabeda was virtually the outcome of a battle-royal which Biju fought with Nehru that if the Mig Factory was not established in Orissa he was going to resign his Chief Ministership. It was no small thing to

stand up and fight Nehru to extract a central project. But Biju could do it with his imposing and convincing personality. Koraput got a Mig Factory at Sunabeda, which provided job opportunities to many Oriyas and also urbanized an underdeveloped area in Koraput district apart from helping the nation in defence preparedness.

(d) Formation of Industrial Development Corporation :

It was in the year 1962 that the Industrial Development Corporation was formed under personal initiative of Mr. Biju Patnaik to promote industrial climate in the State of Orissa. The state though renowned for its natural resources was yet to be explored in the Industrial field. Even infrastructure was not developed and the economy of the state was based only on agriculture. In order to keep the economy up, there was a need of revolutionary switch from agriculture to industry and the corporation took the stupendous challenge. Incorporated with an authorized capital of Rs.50.00 crore, the corporation was forging ahead considerably towards industrialization for the state.

The corporation no doubt represents the spirit of modern Orissa and is shaping industrial complex of the state through its different units.

Biju's sincere effort for the establishment of Industrial Development Corporation no doubt aimed to curb unnecessary red-tep and formalities. The corporation had taken up installation of a cement plant at Hirakud, a Rerolling Mill, a Cable plant, a low-carbon Ferrochrome plant, a chorme vanadium plant, a calcium carbide plant and large scale tile factories. The corporation was also promoting industries in the private sector by giving financial assistance by way of equity capital investment. IDCOL works both as promoter and

direct instrument for industrial development in Orissa.

(e) Establishment of Planning Board

Biju Patnaik was a hard-boiled economist and practical planner. He soon realized that for accelerating economic growth, it became necessary to concentrate effort on the implementation of the Five Year Plans which envisages a progressive rise in agricultural and industrial production, in irrigation and power output, in transport facilities, in provision of better health services and educational facilities particularly in the fields of science and technology, post-graduate work and research. Accordingly, after ruminating a lot, he had decided to setup a Planning Board to deal adequately with the problems of planning in various sectors of the economy and the implementation of these plans in keeping with the policies and programmes set by Planning Commission. Through Planning Board, State's natural resources were harnessed by administration within a record time, which was only a nucleus of deliberation, power and supervision. The Board was set up on 15th June 1962. Its utility was subsequently realized by other states, and now, most others have almost accepted it. Infact, Biju said to have done an original work in setting up Planning Board at state level.

The Board prepares a 15-year development plan, including a programme of necessary studies and surveys for the collection of economic, social and technical data essential for such planning. Visualizing the pivotal role of Planning Board, which is of inevitable necessity, Biju said "This Planning Board will primarily apply itself to the hard core of our industrial development to harness our natural resources, to convert our manpower into technologist, scientists,

mathematicians and precise mathematical terms for the next 15 years. The targets, the capacities of our people, the achievements that the system would generate would be early laid down in the major fields of our activities and when we present the next year's budget to our Assembly it will give a clear indication of the shape of our budget in succeeding 15 years. The next year's budget of the State of Orissa will be the first budget of its 15 years plan. It would also define the manner in which our budget is likely to expand in successive years, the priority to be established, the various major projects that would be taken up and concluded within this period and how to generate an economy for this state which would lay the finances of this state on such foundations of which the nation ought to be proud."

(f) Rural Industrialisation through Panchayati Raj :

The ideal of raising the nation through village uplift was realised passionately by Biju Patnaik through the institution of the Panchayati Raj, whereby village communities were being encouraged to discover and develop their latent potential in the creative, constructive and administrative fields to re-orient their motivations and attitudes. To give Panchayati Raj a dynamic start, Chief Minister Biju Patnaik had formulated on overall scheme of rural industrialisation in Orissa in 1962. It was organized as Industrial Co-operative Societies with the state government, Panchayat samities, gram panchayats and rural artisans as the partners. The State government initially started 48 such Panchayat Industries and took over 25 training-cum-production centers which were being maintained at that time under block programme and converted them into panchayat industries. These

Industries include tile units, light engineering units, carpentry units, small crystal sugar units etc.

In order to give the scheme a dynamic and self-generating character, a prize competition scheme had been devised under which prizes were awarded for best performance under specified short-term and long-term objectives, 17 first prizes of Rs.50,000/- each and 17 second prizes of Rs.25,000/- each to the best two gram panchayats in every district for the establishments of panchayat industries. The panchayat industries mainly unsaturated on processing agricultural produce and provided better skills and equipments to artisans. Besides, three revenue divisions of the state declared an award of one crore to the best panchayat samiti for its achievement in the field of industrial development.

No doubt these industries had been devised to create a spirit of healthy competition which will engender in each panchayat and panchayat samiti self-confidence and self-reliance and stimulate in them the urge to put in their best collective and co-operative effort in building up sound economy and all round prosperity for the panchayat and panchayat samiti. Thus, it was an innovative scheme of rural development and got due attention at the central level. It was rightly said "If Balwant Rai Meheta is the Father of Panchayat Raj, Biju Patnaik is the Father of Panchayat Industry in India".

Along with the Panchayat Samiti Prize Scheme which was announced by Biju Patnaik, a new scheme of awarding prize to mahila samiti and yubak sanghas was introduced in 1963 by Biju Patnaik. With these awards a secured foundation was laid for continued development in village level for upliftment of the rural communities in the social, economical, agricultural and industrial spheres and for integrated prosperity of the State.

The scheme continued till the end of 1966 when 116 panchayat industries could be established. But the Swatantra-Jana Congress Government unfortunately abandoned the scheme on some flimsy ground since the panchayat industry units passed through the period of economic depression and mismanagement. Many units were closed and the Swatantra-Jana Congress Government did not take any interest to revive the sick units.

Thus Biju Babu has been fondly remembered by the posterity for his prodigious achievement in the field of industrialisation, which ultimately paved the way for vibrant and prosperous Orissa.

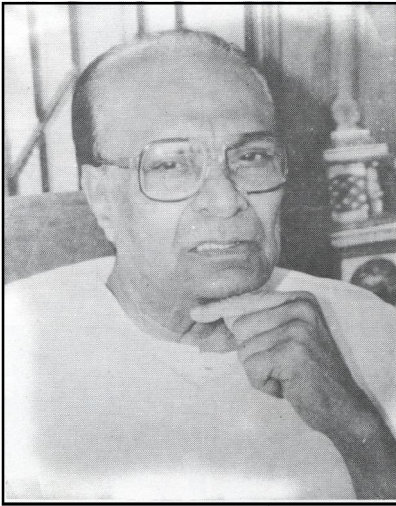
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Biju Patnaik, the son of the Soil

Balabhadra Ghadai

Man and women come and go and most of them became only distant memories. A few, however, leave behind an impression powerful enough to continue to remain almost a living presence long after they have gone. A front ranking freedom fighter, daring pilot, dedicated industrialist, towering politician and the architect of modern Orissa. Bijayananda Pattanaik, affectionately called "Biju Babu" has earned the epithet of "Emperor of Kalinga" by his countrymen.

Born to Laxminarayan Patnaik and Ashalata Devi at Anand Nivas, Tulsipur, Cuttack on 5th March 1916 Biju Babu, having the imagination and vision of Viswakabi Rabindra Nath Tagore pledged to revive the glory of the days of emperor Kharavela. He recalled the days when Kalinga was the greatest empire of India extending from Ganga to Godavari. Its army had thrown them across the border of India. It was the largest maritime power ever known in the world whose merchant sons had to brave the rivers and seas to establish commercial trade link with Java, Sumitra, Bali, Borneo and many other South East-



Asian countries and made the Kalinga Empire affluent. The epoch also witnessed a galaxy of architectural marvels at Puri, Konark and Bhubaneswar.

Biju Babu was a patriot par excellence. It was her loving mother Ashalata Devi who moulded the emotional life and character of young Biju and had left her imprint on this personality. Her advice was, "Beginning from the dust every object of this world is working for the benefit of human beings, you will also work for the human society". At a later stage he was profoundly influenced by Gandhiji's call to free India from the British rule and came forward to associate himself with the underground movement led by Jayaprakash Narayan and Ram

Manohar Lohia in 1942. He was arrested on 13.01.1943 and was put behind the bar for two years. Soon after his release from Jail in 1945, Biju Babu appeared as a vibrant leader in the political firmament of Orissa.

In the year 1946 Biju Babu was elected uncontested to the Orissa Legislative Assembly

from North Cuttack constituency. In 1952 and 1957 he won from Bhanjanagar and Jagannath Prasad and Soroda respectively. On 13 February 1961 Biju Babu assumed the presidentship of the State Congress. The overall responsibility of the Congress Party in fighting the mid-term election in 1961 was that of Biju Patnaik. The Congress Party captured 82 seats out of 140 securing 45% of the total votes polled and he won from Choudwar Constituency. The poll verdict was astounding and as a reward for securing absolute majority for the Congress first time in the Legislature, Biju Babu took over as the Chief Minister on 23rd June, 1961. On 7th May 1971 he was nominated to the Rajya Sabha.

Biju Babu was elected to the Orissa Legislative Assembly in 1971 in a by-election from Rajnagar. In 1974 he won from Rajnagar again and became the Leader of Opposition. In 1977 he won from the Kendrapara Lok Sabha Constituency and became the Union Minister for Steel & Mines from 1977 to 1979 and Union Minister for Steel and Mines and Coal from July 1979 to January 1980. He was the member of the Lok Sabha from 1980-85. In 1985 he resigned his Lok Sabha seat to contest from the Bhubaneswar Assembly Constituency and became the Leader of the Opposition in Orissa Legislative Assembly. In 1990 Assembly Polls he steered his party Janata Dal into victory and became the Chief Minister of Orissa for the second time. It is worth mentioning that his party could secure 123 seats out of 147 and reduced the main opposition party strength to 10 as against the required number of 15. Biju babu contested the 11th Lok Sabha election (1996) from Aska and Cuttack Constituencies and won both the seats. Later on he resigned from Cuttack Parliamentary seat.

Biju babu's first spell of Chief Ministership lasted for only 15 months but during this short period he made a mark in the history of Orissa by giving his people a powerful and efficient administration. He sought to inject a rare dynamism into the administration. He succeeded in setting up the Paradeep Port, the MIG factory at Sunabeda, a Thermal Plant at Talcher, the Express Highway connecting the iron ore deposits of Sukuinda with Paradeep, Balimela Hydel Project, Engineering College of Rourkela, Saninik School and Regional College of Education at Bhubaneswar and Orissa University of Agriculture and Technology at Bhubaneswar.

The name of Kalinga was so dear to the heart of Biju Babu that he set up Kalinga tubes, Kalinga Airways, Kalinga Iron work, Kalinga Refractories and the Kalinga, a daily Oriya Newspaper. In 1951 he established the international Kalinga prize for popularisation of Science and Technology among the people and entrusted the responsibility to the UNESCO.

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

During the second term of Chief Ministership from 5.3.1990 to 15.3.1995 Panchayati Raj movement gained momentum under his dynamic leadership. He took a revolutionary step to reserve 33 percent of seats

for women in the three tiers of the Panchayati Raj system and subsequently Orissa Zilla Parishad Act of 1991 and the Gram Panchayat Samiti.

Amendment Act of 1992 were passed by the Orissa Legislative Assembly, which provided 33% of reservation for women including SC and ST women. Further provision was made so that one third of the Aila Parishad would have inclusively women chairpersons. In the case of Panchayat Samities and the Gram Panchayats one of the two office-bearers, i.e. Chairperson or Vice-Chair person in case of Samiti and Sarpanch or Naib-Sarpanch in case of Gram Panchayat must be a woman. As a mark of his profound love for Panchayati Raj institution the people of Orissa observe his Birth Day (March 5) as Panchayati Raj Divas.

Many of his dreams remained unfulfilled. He was rightly honoured by the Indonesian Government with the highest citizens award of that country Bhumiputra. The "Son of the Soil" breathed his last on 17th April 1997 at the age of eighty-one. The whole country was stunned and messages condoling his death and eulogizing his contributions started pouring in from far and near. Manoj Das the eminent writer and thinker wrote on his sad demise, "Perhaps Biju Patnaik was having a developed inner-self which was known to a very few of his fellow beings. He seems to have achieved many things in one life which might be impossible to achieve in a number of lives."

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GOVERNMENT SIGNS MOU FOR ESTABLISHMENT OF 3 STEEL PLANTS

Orissa Government have signed three Memoranda of Understanding with M/s Pradhan Steel & Power Pvt. Ltd., M/s Atha Mines Pvt. Ltd. and M/s Tecton Ispat Pvt. Ltd. for establishment of integrated steel plants (without iron ore linkage) in the State. The above steel plants are to be established at Dhurusia, Cuttack; Tarkabeda, Dhenkanal and Tarkabeda, Dhenkanal district respectively within 3 years. With signing of these MoUs, the total proposed steel capacity in the state comes to 75.66 MTPA and investment comes to Rs. 1,98,150 Crore.

The iron ore required for the plant by the companies shall be arranged / procured by themselves without any assistance of Government of Orissa / Orissa Mining Corporation Ltd. There will not be any obligation on the part of Government of Orissa or Orissa Mining Corporation Ltd. to make arrangement for iron ore linkage for proposed steel project.

The Risk Taker

Baijayant Panda

Nothing ventured, nothing gained. These ageless words of wisdom have stood between many bright people and their dreams, but not Bijayananda Patnaik. Biju babu was nothing but the very epitome of fearless ventures into the unknown, be it an adventure, an industrial enterprise, or politics at the highest level.

Even as an adolescent, Biju babu was drawn to adventure and perseverance. Testimony to this is his legendary bicycle trip as a teenager from Cuttack to Peshawar. The die was cast and his became a life of adventure. His exploits as a war pilot, freedom fighter and rescuer of Sukamo are too well known to bear repetition.

Ironically, what is not often given the importance it deserves is his pioneering success as a major industrialist of free India. Biju babu was not only modern Orissa's first industrialist - Madhu babu having lived in a previous century when Orissa was not yet a separate political identity - but also at the very top of the mid-twentieth century pantheon of India's industrial Tsars. I am often shocked at how little many of our younger Oriya citizens know about this phase of his life. In fact, I take joy in pointing out that Biju babu's industrial empire, the Kalinga Group,

ranked right up there with the Birlas and Tatas, not to mention the Dalmias, Mafatlals, Wadias, Nandas, and the like.

The Kalinga Group spanned business ventures across many sectors, aviation, steel, refrigeration and many others. The list just goes on and on and on. He could have chosen to operate anywhere in India, or the world for that matter - indeed, he had palatial homes in Kolkata and Delhi and was equally at home in the top echelons of business in Europe and other parts of the world - but he chose to install all his industrial ventures in his beloved Orissa. It was not just the thousands of jobs he created in the process that motivated him to do so; at the very heart of his dreams and ambitions was a core mission to bring about a renaissance of the State's ancient glory.

What is astounding is not just that his industrial empire straddled such heights of twentieth century India's industrial firmament, but that his vision went much further into the future. For example, he was one of the earliest advocates of research to bring about commercial feasibility of coal gasification, a technology which is only now being taken seriously and being given priority by the Centre. Biju babu saw far ahead of

anybody else that, given Orissa's large reserves of coal which are hampered by high ash and sulphur content - something which creates obstructions in both energy efficiency as well as environmental safety-coal gasification technology would be as much as of a boon to Orissa as the discovery of oil was for many Middle Eastern nations.

His stupendous success as an industrialist was not an end for Biju babu, but rather a means, a vehicle for higher objectives. One such was the Kalinga International Award given by UNESCO and funded by Biju babu's industrial enterprises. Besides the many eminent international personalities who have received this award, we

must not forget the thousands of brilliant Oriya boys and girls who were given scholarships and other assistance to pursue higher studies in India and abroad. At the core of this was Biju babu's desire to instill confidence in modern Oriyas to come out from two millennia of diffidence.

The word "intrepid" was invented for such a man. While everyone laments the passing of Biju babu the legend, we should never forget Biju babu, the entrepreneur.

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JANANI EXPRESS : 24 HOURS TRANSPORTATION FACILITY FOR INSTITUTIONAL DELIVERY

National Rural Health Mission (NRHM), Health & Family Welfare Department, Orissa with a view to promoting institutional deliveries and making available round the clock free of cost transportation facility, has initiated a new move under the name of Janani Express. Presently, the scheme is to be implemented in 124 Blocks having a Delivery Load of more than 50 deliveries per month. Eligible beneficiaries of the programme are pregnant women and sick infants who are in badly need of Transport Services. The Janani Express aims at providing benefit of transportation to all of the expectant mothers for their institutional deliveries. It would benefit these women also to deal with any emergency circumstances during the pre and post-delivery period. Besides, the eligible beneficiaries of the IMR Mission like sick infants would also be benefited by the transportation facility for their casual medical treatment under the scheme. The vehicles to be used for transportation of these people would be available at the government hospitals, community health centres, primary health centres or any other suitable place in the respective areas.

The vehicles would be well equipped with all necessary facilities for carrying the expectant mothers to the health institutions. Drivers of these vehicles to be operated on contract basis would have mobile phones so that they would be able to furnish the information about the health status of the patients to the hospital in view of ensuring better health facilities to them. On the front and back of the vehicles, 'Janani Express' would be mentioned with clarity. Besides, the telephone numbers to contact the vehicle would also be written inside and outside the vans. The area where there is no mobile phone facility, the fixed landline telephone number of the hospital would be mentioned on the vehicles. This initiative would certainly help reducing both Infant and Maternal deaths in Orissa.

New Panchayati Raj System in Orissa

Dr. Dasarathi Bhuyan

Political-Administrative Dynamics of Officials and non-officials :

The entire success of the Panchayati Raj System depends a great deal on the interaction between the two functionaries namely, officials and non-officials. In this study, an effort has been made to study the background and responsiveness of officials and non-officials at Panchayat Samiti level. This study attempts to determine their interaction, which would present some clues to the harmonious and fruitful or hostile and dysfunction relations between the two groups.¹

Officials and non-officials bring with them certain values, norms and attitudes which were formed largely long before they started working together. Such values, norms and attitudes constitute the background of a person. In the formation of these values, norms and attitude, social economic factors play a very important role.² Social psychologists argue that attitudes reflect predispositions to behave in a particular manner. Attitudes are integrally related to most aspects of social life, carrying expectations about our own behaviour and behaviours of others. Since, attitudes are evaluative predispositions, they condition the way people act towards others, the programmes they actually undertake, and the manner in which they carry out. "Thus attitudes

are conceptualized as precursors of behaviour, as determinants of how a person actually behaves in his daily affairs."³

The official set of functionaries is headed by Block Development Officer who is the rank of OAS officer. There are other officials belonging to group B categories who are all deputed from the governmental services, for each Panchayat Samiti. The official members of the Panchayat Samiti are BDO and other block level officers in charge of education, revenue, agriculture, veterinary, cooperative, health etc. The government also deputes group C and group D staffs. The non-official members are the Samiti members directly elected by the people. The Sarapanch of the Gram Panchayats, Chairman and Vice-Chairman of the Panchayat Samiti, the Chairman of the local NAC and Municipality, the MLA and MP, whose constituencies include the block. The term of office of the elected members is five years commencing from the date of first meeting of the Panchayat Samiti. Official members of the Samiti do not have the right to vote at the Samiti meeting. Only non-official members enjoy such right and the official members only can participate in the discussion. The seats are also reserved in proportion to the population of SCs and STs. Similarly, one-third seats of non-official members are reserved for women. In one

Panchayat Samiti, if chairperson is not a woman the office of the Vice-Chairperson is reserved for women.⁴

During the community development period preceding the Panchayat Raj, active involvement of the rural people in the development work was desired but the initiative for the plans, policies and schemes for the local areas came from the officials. Therefore, the people's role was secondary. However, the introduction of the Panchayati Raj brought about a noticeable change in the style, pattern and authority in the structure of district development administration. Panchayati Raj has resulted in the transfer of important powers and functions from the officials to the elected representatives of the people. The officials who used to behave as rulers earlier are now to carry out the wishes of the people and they have to work alongwith, often under the direct control of peoples' representatives.⁵

In the past officials largely due to the colonial background were more paternalistic, arrogant, impatient, and authoritarian in their dealings with the public. Their interaction with the people was excessively influenced by the consideration of enforcing rules and regulations rather than appreciating and removing the difficulties of the people. This behaviour cut them off from the masses. On the other hand, after independence, people are made responsible for performing the duties of administration, resulting in de-bureaucratization and creation of parallel hierarchies of authority. Hence, there is clear erosion in the prerogatives, powers and privileges of the officials.⁶

The pattern of relationship between officials and non-officials has been an important issue for discussion, debate, and investigation. A lot of academic and professional attention has been given to it since the sixties. Social scientists agree

that the very success of the programme is contingent on the type of relationship between, officials and non-officials. The basic postulate of democratic decentralization is that these should be mutual sense of regard and understanding between the administrative machinery and respective local bodies. The initiative is to come from the people's representatives and expert advice from the officials.⁷ The actual operation of the programme in various states has presented a picture, which is contrary to the expectations and is far from satisfactory. Various reasons have been assigned for this undesirable state of affairs. While most of the social scientists view it as malfunctioning of the system, a few consider it as a natural process in the transitory stage. They are of the opinion that with Panchayati Raj, rural society for the first time has been exposed to modern democratic political process. The interaction between the traditional social order and modern political and administrative system is bound to release new forces and create strains and tensions in the initial stage.⁸

Those who look at as the malfunctioning of the system try to find out reasons for the stresses, strains, tensions and conflicts in the organization and structure of Panchayati Raj institutions and outside it. The scholars have assigned different reasons in this regard. Chaturvedi (1964), for instance, finds cause in the factional policies and officials involvement in it, and lack of clarity in the demarcation of spheres of action between officials and non-officials. While Gaikwad (1969) ascribes socio-psychological factors as the basis of conflict, Roy and Kothari (1969) also find psychological factors responsible for the distrust of one another. An additional factor is the desire of non-officials to have a share in the implementation of it. Singh and Ashraf (1971) point out that the leaders use resources of local institutions to preserve their own

power position and to further their personal ends. For the fulfillment of these ends, they exercise unfair pressure on officials. This according to them, is the main reason, they think, is the very diversity of political and bureaucratic cultures that make it difficult for officials and non-officials, to work together harmoniously.⁹

In the block level, the elected and the appointed groups otherwise known as non-official groups, have different roles to play. Theoretically, the elected group is responsible for policy formulations and appointed groups for implementation. The need for such an arrangement is felt for two reasons. First, the representatives of the people should be able to determine the priorities, and the appointed persons, being technically qualified and experienced should implement the decisions taken by the elected members, it is felt that there is a need for blending the nonprofessional's view with that of the technical expert. Otherwise, it is feared that technical man is so taken up with the technical aspects that he would ignore the human problems involved.¹⁰

Under the Panchayat Samiti programmes, officials have not only to work for the people but they have to work with them. Person's representatives under this scheme share equal responsibility of rural development along with officials. It is essential that approach and outlook of both officials and non-officials towards one another be properly oriented to get maximum and quick results. If both are willing to understand and appreciate each other's difficulties, there is bound to be a healthy relationship prone to greater accomplishments.

The relationship between officials and non-officials at Block level can be interpreted with particular reference to these aspects - awareness, participation and relation.¹¹ Both officials and non-officials mainly have faith in the new Panchayati

Raj System after the 73rd Amendment Act of the constitution. The 73rd Constitution Amendment Act of 1992-93 provides the Panchayats with more powers, authority and responsibility along with the Constitutional status. They would have control over twenty nine items like land improvement, minor irrigation, animal husbandry, fisheries, education, women and child development etc. The state legislature has the capacity to delegate powers to the Panchayats. The Eleventh Schedule provides a scheme of distribution of powers between the state legislature and the Panchayats.¹²

Though a good number of officials and non-officials have no awareness of the central reports on Panchayati Raj system as well as the earlier Orissa Act and 73rd Constitutional Amendment Act of 1992, both officials and non-officials, to a considerable extent, have some working experience under the pre-existing Panchayati Raj institutions in Orissa.¹³ Language is also not a problem in respect of officials and non-officials. Almost all officials know Oriya and English. Even among non-officials, all know Oriya invariably, which is the state language. Therefore, there is no communication problem between the officials and non-officials.¹⁴ Non-officials by profession belong to different categories such as agriculturalists, businessmen, industrialists, advocates, social workers etc. This in turn helped them to know the problems and needs of the rural mass as a whole.¹⁵

In respect of collective participation of the officials and the non-officials at the Block level, one can notice satisfactory performance in the Panchayat Samiti programmes and schemes. The attendance, participation and interest shown by the non-officials particularly the elected members, are far better than that of the other categories of non-officials. The participation and interest shown

by the ruling party members are far greater than those of the members belonging to opposition parties. This is mainly because the strength of the members of the opposition parties is very limited and joint action by the opposition parties is lacking. Therefore the members of the opposition parties cannot bring pressure on the ruling party members.¹⁶

The relation between officials and non-officials were studied both at the vertical and horizontal levels. It demonstrated a significant degree of cooperation, harmony and mutual interactions between them. However, there is some confusion and difficulty on those occasions when the directions of the Panchayat samiti and the state government are conflicting. On such occasions, officials showed some slackness at the implementation stage. Since the officials (group A and Group B) are all deputed to the Panchayat Samiti by the state government, they were justified in a soft pleading, the process of implementation especially when there was an apparent contradiction with the directions of the state government.¹⁷ There is no proper manpower planning in all the departments / sections. Even no sanctioned official posts of Panchayat Samiti are filled up. All those resulted in heavy workload to some of the officials' staff.¹⁸

Elections to the three tiers of Panchayati Raj institutions held in 1997, 2002 and 2007 in conformity with 73rd Amendment Act. At present 1,00,862 elected representatives of 30 Zilla Parishads, 314 Panchayat Samitis and 6,234 Gram Panchayats are getting the opportunity in the governance of Panchayati Raj institutions.¹⁹ Participation is an active process by which beneficiaries acquire knowledge, understand role, responsibilities and functions of the concerned institutions including their own, influence the direction and execution of a development project

so as to ensure their well - being in terms of income, personal growth, self-reliance or other values which the projects underline as the objectives. It is, therefore, essential that not only the likely beneficiaries but also all the rural house holds of the village must participate to secure all the programmes of the Panchayat Samiti.²⁰ The process of empowerment is both individual and collective. Since it is through involvement in groups that the people most often begin to become aware and develop the ability to organize themselves for taking decision in bringing about change.²¹

Suggestions :

In order to achieve greater levels of awareness, participation and harmonious relations between officials and non-officials, the following measures may be adopted.²²

1. Organization of training programmes for the beginners both officials and non-officials conduct seminars, orientation courses, lecturers etc. publishing pamphlets, booklets, articles and maintaining a small library. These will enhance the awareness and knowledge of the officials as well as non-officials.
2. For the officials, there should be regular supervision, review and surprise checking by the higher officials, accompanied by the chairperson vice-chairperson of the respective standing committee. This would lead to greater efficiency in the working of the system.
3. There should be proper manpower planning in every department / section, taking account into consideration the nature and gravity of the work.
4. Only such of those officials who are necessary during the deliberations of the Panchayat Samiti meetings should be requested to attend instead of calling the officials from all the departments/sections.

5. Any communication to the Panchayat Samiti officials, from outside, may be passed on through the sub-collector and not directly from the respective heads of departments.

6. Necessary provisions have to be made to give harmonious and other facilities to the elected members of Panchayat Samiti just as the MLAs and MPs get for their work.

7. The office of the vice-chairman may be provided with certain specified powers and functions instead of working of making him a dummy as it is now. This would enable a proper distribution of workload, especially reducing that of to chairperson.

8. The role assigned to the MPs, MLAs with regard to Panchayati Raj may be reexamined to make the system more democratic.

9. There may be a separate civil service for Panchayati Raj administration, known as district local services with its own cadre and recruitment rules on parity with state services.

10. Planning and details of working in regarded to schemes and programmes should originate from the Panchayat Samiti and Zilla Parishad itself, based on the local conditions.

11. Some of the essential regulatory functions such as acquiring land for undertaking developments working and covering of loans may be transformed to Panchayat Samiti.

12. The state government should go for advance allotment of funds so that the Panchayat Samiti is not put into hardship while implementing the developmental activities.

13. There may be a fixed percentage of shares in the income of the state, assigned to all Blocks and power of collection of money in respect of certain items may rest with the Panchayat Samitis. The Panchayat Samitis may be provided with

certain powers in respect of diversion of funds, taking into account the needs of a specific situation.²³

14. The government should also change its former attitude towards the Panchayati Raj institutions. It should give up its attitude of hostility or indifferences. The officials concerned including the district collector should be directed to help the local bodies in every possible way. Excessive government control and interference of the government in the day to day administration of local bodies are also sometime responsible for failure of local bodies.²⁴

15. The Panchayati Raj institutions need better personal as well as a better office organization and methods, certain qualifications should be laid down for recruitment to the staff of the Panchayati Raj institutions. Special provisions should be made for the training of personnel of the Panchayati Raj institutions.

16. There can not be any dramatic movement in the system just by including non-officials women member in Gram Panchayat institutions. At the same time, it is also essential to shed certain stereotyped prevailing notions about role and importance of women in socio-economic development. Women should be encouraged to play a more active part. The male representatives (non-officials) have to establish a rapport with the female representatives and give due respect and attention to their views. Of course, there is some awareness among women due to reservation for them in Panchayati Raj institutions. However, there is need for appropriate training and education relating to different aspects of functioning of Panchayats to make women members conscious enough of their effective role and representation in the Panchayat Samiti. This kind of training can be organized at the district or block level immediately - following the election.²⁵

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Khurda Paik Rebellion - The First Independence War of India

Braja Paikaraya

The year 1817 was a landmark in the history of Orissa. It was remarkable for the outbreak of a rebellion in which mostly Paiks (the warrior community of Orissa) of Khurda had ventured to root out the English rule by armed rebellion. Though this resistance movement of Oriyas have been recorded by the British historians as "Paik Rebellion" in fact it was the first Independence war of India which originated in Khurda soil and spread to other parts of Orissa in 1817 prior to the outbreak of historical sepoy mutiny of 1857.

Regarding the distinct nature and character of Paiks, the British Commissioner of enquiry into the causes of "Paik Rebellion" Mr. Walter Ewer records his views in his report of 1818 as follows :

"Now there is no need of assistance of Paiks at Khurda. It is dangerous to keep them in British armed forces. Thus they should be treated and dealt as common Ryots and land revenue and other taxes should be collected from them. They must be deprived of their former Jagir lands (Rent free lands given to the Paiks for their military service to the state.) Within a short period of time the name of Paik has already been forgotten. But still now where the Paiks are living they have retained their previous aggressive nature. In order to break their poisonous teeth the British Police must be highly alert to keep the Paiks under their control for a pretty long period, unless the Paik community is ruined completely the British rule cannot run smoothly."

The British historian Mr. George Toynbee writes regarding the furious situation prevailed due to the outbreak of Paik Rebellion at Khurda which shook the very root of the British administration. He states as follows.

"The rising was a veritable storm that burst with such relentless fury as to threaten the expulsion of the British, if not from the whole of Orissa, at least from the territory of Khurda."

Historical backdrop of Paik Rebellion

Before occupying Orissa, the Britishers had already occupied the whole of Bengal in the north and the Oriya district of Ganjam in the South. So it became easy for the Englishmen to attack Orissa from three sides. The British armed force advanced from Madras on 8th September 1803 and arrived at Puri on 16th September enroute Manikpatna. With the help of Fate Mohemmed of Malud (recruited by Marathas as the watchman) Colonel Harcourt reached at Narasinghpatna after two days crossing the Chilika lake. The Britishers did not face any resistance while occupying Narasinghpatna and Puri. After occupying Jagannath temple of Puri Colonel Harcourt proceeded to Cuttack crushing the feeble resistance of Marathas near Atharnala and Jagannath Sadak. The Maratha soldiers fled away to Khurda jungle being defeated by the British force. Colonel Harcourt arrived at Cuttack enroute Barangagada crossing the river Kathajodi.

Under the able command of Captain Morgan a detachment of British troop arrived at Jampada of Balesore sea shore by ship and occupied the Maratha fort. Another detachment of British troop reached at Balesore enroute Medinapur under the command of Colonel Forgusson and joined the previous troop stationed at Balesore. This joint troops proceeded from Balesore to Cuttack and joined the soldiers of colonel Harcourt and occupied the Barabati fort defeating the Marathas. In this way Orissa was occupied by the Britishers in the year 1803. Colonel Harcourt and Mr. W.L. Melville being the English administrators executed documents of agreement with the native zamindars and Gadjat kings not to interfere in their affairs on the condition that they would pay the taxes to the Britishers in time. Using the policy of divide and rule the Britishers became the ruler of the whole country except the territory of Khurda.

In 1804 AD the English soldiers seized the fort of Khurda for three weeks and razed it to the ground by canon firing. They proclaimed Raja Mukund Dev-II as rebel and dethroned and made him a prisoner of war. Raja Mukunda Dev-II submitted an appeal to the British authority stating that as per the instruction of Jayee Rajguru he had fought with them and he was in no way responsible for the battle. Considering the appeal the Britishers pardoned him and offered him the responsibility of managing the temple of Jagannath. He was also ordered to remain at Puri. Jayee Rajguru being the kingpin of Khurda Rebellion of 1804 was sentenced to death and was hanged in a banyan tree at Baghitota of Medinpur. The gruesome murder of Jayee Rajguru by the British authority caused much discontent among the Paiks of Khurda.

Socio-Economic Causes of Paik Rebellion

After Khurda came under the British rule in 1805 A.D. a number of short-term revenue settlements were effected between 1805 and

1817. The imposition of tax on the rent free Jagir lands of the Paiks, the depreciation of cowry currency, the arbitrary assessment of land revenue caused a great hardship to the ryots of Khurda. In this connection William Trower, the Collector of Cuttack wrote in his report as follows :

"Besides regular land revenue, the ryots were over burdened with many unauthorised abwabs and impositions. The demands were nearly arbitrary and certainly oppressive."

Similarly Walter Ewer, the Commissioner of enquiry into the causes of Paik Rebellion confessed in this report that "The taxation on the ryots in 1815-16 was as high as twice the Jama of 1804-1805. It is now well known and generally admitted that previous to insurrection, Khurda was becoming strikingly depopulated. At least 5,000 to 6,000 families of ryots had deserted. The miserable remnants after dispossessing themselves of their little all, their clothes, furnitures, cooking utensils and sometimes even their wives and children existed of course in a state of desperate misery and irritation."

At that time chiefly the Bengalis were the sub-ordinate employees of British Govt. in Orissa. The Englishmen were running their administration depending on them. Taking the advantage and opportunity of their Govt. Post the Bengalis were oppressing the common people of Orissa in the name of tax collection.

Before the British rule the land revenue were collected from the people of Orissa in the form of cowry currency. But during the English rule the land revenue was collected in the form of rupee instead of cowry. The exchange value of 5120 cowry was fixed as one rupee. But in fact the village money lenders were receiving 7680 Cowries in exchange of one rupee. Besides this the Sarbarakars and revenue collectors were also demanding bribes from the ryots. Due to the new law of revenue taxation of British Government the

economic condition of ryots and Paiks became miserable. Many ryots lost their lands due to their inability of paying higher rate of tax. Though the then Governor General Lord Wellesly had proclaimed for permanent land settlement in Orissa division like Bengal, contrary to his declaration the land settlements were made frequently in Orissa increasing the tax in each settlement. Further Major Fletcher cancelled all the Paik Jagirs and imposed tax on rentfree service lands without proper study of the past tradition. During the rule of the Raja the common people were getting justice against the oppression of Amalas. But during the British rule the non-Oriya Amalas paid a deaf ear to the complaints and problems of Oriya ryots.

Further in Khurda, the extensive sale of Oriya zamindaries to outsiders brought about the ruin of the ryots. These outsiders were Bengalis of Calcutta and the native officials of British administration. The Estates below the Jumma of Rs.5,000/- were to be sold at Cuttack Collectorate and of higher amount in Calcutta at the office of the Secretary to the Board of revenue. This provision was introduced to fetch money for the British Government. The Oriya zamindars had no agents at Calcutta and therefore the Bengali got the scope and opportunity of purchasing the defaulting estates of Orissa at Bengal and the British officials were purchasing the same sold at Cuttack Collector's office. Thus overnight the Bengalis and British Officials became zamindars of Khurda area and the Oriya landed aristocracy was eliminated and ruined.

Further the Oriya Amalas were excluded from the Courts, police and salt departments in Khurda and in their place mostly the Bengalis and Muslims were recruited who resorted to large scale corruption. Regarding the corrupt practice of Amalas William Ewer has stated in his report that "Almost all Amalas thrived on the business of loot, plunder and speculation."

Salt Monopoly of British Government

After occupying Orissa the British Government introduced the law of salt monopoly by which the common subjects were debarred to procure salt from sea as well as Chilika lake. The common mass were compelled to purchase the salt imported from England against their own will which created discontent against the British rule.

Wrongs done to Buxi Jagabandhu

Buxi Jagabandhu Bidyadhar Mohapatra Bhramarbar Ray was the owner of prosperous Rodunga killa and was the commander-in-chief of the armed forces of the Raja of Khurda. He was considered next to the Raja of Khurda in rank, honour and position.

The Bengali employee Krushna Chandra Singh of Cuttack Collector Charles Grome was residing at Cuttack purchasing the estate of Pragana Rahanga with a calculated move he desired to be the owner of Rodung Killa of Buxi Jagabandhu. His brother Gourhari Singh and relative Chandra Prasad Singh assisted him in the conspiracy. Buxi Jagabandhu used to deposit the revenue of Rodunga killa at the treasury of Cuttack Collector. But Krushna Chandra Singh persuaded him to pay the taxes at Puri instead of Cuttack which was nearer in distance and convenient for Buxi Jagabandhu. The revenue of Rodung Killa was received in Government Collection register as the revenue of "Rahanga ogher" showing thereby "Rodunga" as a part of "Rahanga". Buxi unknowingly fell into the trap set up by Krushna Chandra Singh. In 1809 A.D. British Government advertised for the sale of pragana "Rahanga ogher". Purchasing the estate on lease basis Krushna Chandra Singh sent his men for possession of Rodung killa by using force. But due to the strong resistance of Buxi Jagabandhu, Krushna Chandra Singh failed in his mission of possessing the estate. In 1813 A.D. Krushna Chandra Singh again took lease of Rodunga killa. Buxi submitted a petition before

the Settlement Commissioner Mr. Richardson stating therein his ancestral claim over the "Rodunga Killa" for which he had made payment of revenue in the past. But all the claim of Buxi became futile and he was denied justice by the British authority.

Being deprived of his estate Buxi Jagabandhu became a pauper and managed for two long years with the voluntary contributions by the people of Khurda. He then prepared a plan for rebellion to take revenge against the injustice of British Govt. He was aware of the discontent of Paiks of Khurda for the injustice done to them. So when he gave a clarion call for rebellion, the Paiks, Daleis, Dulbeheras and Paik Sardars; they all responded to the call of rebellion under the leadership of Buxi Jagabandhu.

Outbreak of Paik Rebellion

In the last week of March 1817 A.D. a body of 400 Kandhas being armed with deadly weapons marched from Ghumsur to Banapur area. They were loyal to Raja Srikar Bhanja, the king of Ghumsur who had been illegally imprisoned by the British Government. Judging it as the golden opportunity for rebellion Buxi Jagabandhu proceeded towards Banapur with his Paik troops. The Paiks, Paik Sardars, Daleis and Dulbeheras from all parts of Khurda joined the rebellion. The rebels attacked the Government buildings and police stations. They killed the British officials and looted the British properties and Government treasury. Betcher, the salt agent of the southern division narrowly escaped from the hands of the rebels. His boat on Chilika lake was captured and plundered. From Banapur the rebels marched to Khurda. At Khurda they burnt down the Government buildings and looted the Government treasury. they British government officials of Khurda fled for life in Panic. The rebels killed traitor Charan Pattanaik at his village Rathipur.

From Khurda this rebellion spread to Panchagada and Bolagada. Jagabandhu

attempted to excite disturbances in Princely states but the rulers of Gadjat did not respond to the rebels.

On receipt of intelligence report regarding the rebellion, E. Impey the Magistrate at Cuttack in order to quell the rebellion sent one detachment under Lieutenant Prideaure to Khurda and another under Lieutenant Faris to Pipli to protect the Pragana Limbai. Thereafter he himself and Lieutenant Travis left for Khurda on 1st April 1817 and reached at Gangapada, the next day. He was panic-stricken to see the situation growing dangerous.

Impey was advised by Lieutenant Travis to retreat. Impey returned to Cuttack and reported the situation to the Government as follows. "This instant I returned after a most fatiguing march of a day and night from Khurda. I can only write for the information of His Lordship in council that my retreat was forced and that the whole of the Khurda territory is in a complete state of insurrection."

Meanwhile Lieutenant Faris at Gangapada was shot dead by the rebel Paiks. Lieutenant Prideaure by that time had reached Khurda. But seeing the Paiks numbering 5,000 under the command of Jagabandhu were advancing to charge him he managed to retreat to Cuttack enroute Pipli.

On 7th April 1817 the rebels occupied Pipli, Raja Balabhadra Chhotray of Gadapadmapur joined the rebels with 300 Paiks. They committed various acts of arson and looting in that area : Meanwhile Captain Wellington was sent to Puri to protect the town and to watch the movement of Raja Mukunda Dev-II Captain Le Fevere left for Khurda on 9th April 1817 and it was occupied without any resistance. It was on the same day the Paiks numbering between five to ten thousand including the Kandhas of Ghumsur area entered Puri under the leadership of Buxi

Jagabandhu through Loknath Ghat. The rebels and some of the local inhabitants burnt the Government and Private buildings. The British officials stationed at Puri fled to Cuttack in fear. The Sevayats of Lord Jagannath temple openly proclaimed the fall of British rule in Orissa.

Buxi Jagabandhu approached Raja Mukunda Dev-II for installing him on the throne of Khurda and to take the leadership of the rebellion. But the Raja did not agree. Rather he sent his messenger Purushottam Behari to the British authority with a secret letter asking for military aid.

Meanwhile the British authorities took measures to control the rebellion. Martial law was proclaimed at Khurda, Pipili, Limbai, Puri and Kothadesh. Major General Gabriel Martindell was appointed as the military commissioner and as the commander of British force in Cuttack.

Captain Le Fevere proceeded to Puri on 16th April 1817. By the time he reached at Puri Buxi Jagabandhu fled to Banapur with his followers. Arriving at Puri Captain Le Fevere arrested Raja Mukunda Dev-II. Puri was reoccupied.

On 28th April 1817 Major Hamilton sent the Raja and his son to Cuttack. They were imprisoned in the fort of Barabati. In spite of these efforts by the British authorities the rebellion spread to Gop, Tiran, Kujanga, Pattamundai and Asureswar. The rebel Paiks looted and plundered the properties of British supporter zamindars and Amalas under the leadership of Buxi Jagabandhu. Under the leadership of Karunakar Sardar the Paiks attacked the police station in Gop and had driven the police out of it. Captain Faithful succeeded in suppressing the rebels. Madhusudan Sendha, the Raja of Kujanga was helping the Paiks secretly. Madhusudan Mangaraj, Bamadev Pattajoshi, Narayan Paramguru were the rebel leaders at Kujanga on 13th September 1817,

Captain Kennet proceeded to Kujanga with British troops numbering 2,000 and with the assistance of Balukeswar Das and Krupasindhu Chhamu Karan, Captain Kennet could be able to suppress the rebellion.

Trial and Punishment of the Rebels

After the suppression of rebellion the British Government adopted measures for the prevention of any such rebel in future. For the trial of rebels and war prisoners the British authorities appointed a commission with Gabriel Martindell and Walter Ewer as members and they were directed to submit a report regarding the causes of rebellion and to suggest measures for the prevention of any future outbreak of rebellion in Khurda.

Raja Makunda Dev-II died inside prison on 30th November 1817. Raja Madhusudan Sendha of Kujanga was released after his surrender as because he helped the British Government in capturing some of the rebel leaders. Amnesty was proclaimed for all offences of the rebels connected with the rebellion. But Buxi Jagabandhu, Krushna Chandra Bidyadhar, Gopal Chhotray, Pitabas Mangaraj, Padmanabha Chhotray, Pindaki Bahubalendra and some other rebel leaders who were already in prison were not included in the amnesty. In order to capture the above mentioned rebel leaders dead or alive cash reward was proclaimed. One hundred and twenty three rebel Paik leaders were sentenced to transportation for life. Bamadev Pattajoshi and Narayan Paramguru the rebel leaders of Kujanga were sentenced to fourteen years of imprisonment. Parsuram Routray, the killer of traitor Charan Pattanaik was sentenced to death and was executed in April 1818.

Yet Buxi Jagabandhu and his close associates Nityananda Mangaraj, Dasarathi Paikaray, Lokanath Baliarsingh, Upendra Jagadev, Rama Chandra Samantasinghar, Adikanda Bidyadhar, Sambhunath Patsahani,

Dama Subudhi and Mir Hyder Ali remained untraced. In course of time and few rebel leaders surrendered to Commissioner Rebert Ker and some of them were captured. But Buxi Jagabandhu, the chief architect and mastermind of Paik rebellion remained undefacted.

Surrender of Buxi Jagabandhu

Buxi Jagabandhu fled from Khurda and remained concealed in the dense jungle of Ghumsur. From Ghumsur he went to his father-in-laws house, the zamindar of Shergada and remained there for sometime. Then he made his escape to the forest of Boudh and Dasapalla.

In order to arrest Buxi Jagabandhu Major Roughsedge made contact with Chandra Sekhar Dev, the king of Boudh. Being informed regarding the attempt for his capture Buxi left the jungle of Boudha and concealed himself in the dense forest of Ghumsur once again. During this difficult period the people of Khurda were providing money for his subsistence which is the proof of his popularity among the common mass.

Getting the secret news regarding the shelter of Buxi in a Kandha village of Ghumsur Brigadier General Thomas made a surprise attack to nab him. But Buxi managed to escape to Nayagada. Thus all efforts of British Government failed to arrest Buxi Jagabandhu.

A proclamation was issued by British Government that if within a given time Buxi surrenders his life would be spared and he would be given an allowance from the Government. But Buxi did not respond to the British proclamation.

So, the Britishers took an extra-ordinary step to facilitate his surrender. The British Governemnt detained his two wives, natural born son, adopted son, servants and Gumastas of Buxi Jagabandhu in the fort of Barabati on 29th October 1819. But when Buxi did not come out from concealment, the British Government under compulsion of the circumstances released the

family members of Buxi in 1820 A.D. As a last attempt commissioner T. Pakenham issued a strong worded Parwana to the Raja of Nayagada to persuade Buxi Jagabandhu to surrender and to accept the agreement with British Governemnt.

As per the terms of agreement Buxi would not leave Cuttack without the sanction of the British Commissioner and he would be allowed to remain at Cuttack with his family members with a life long pension of Rs. 150/- per month.

When Buxi felt that the terms of agreement with the British would in no way hamper his prestige and dignity he came out of his eight years concealment i.e. from 1817 to 1825 A.D. Buxi surrendered on 25th May 1825 and stayed at Cuttack with his family. He left the mortal world on 24th January 1829 and as per the terms of agreement his pension was stopped from that date.

The rebellion of 1817 in Khurda is called as the Paik rebellion on the ground that the Paiks of Khurda all along took a leading part in the rebellion. But the entire civil population of Khurda had the moral support behind the Paiks. The ultimate aim of the rebellion was to expel the Englishmen from Khurda Kingdom and for restoration of the Gajapati king of Orissa to the throne of Khurda. In the words of William Trower, the then Collector of Cuttack "The rebellion was a crusade, the object of which was to expel the English from all interference with the land of Purushottam Chhuter."

Thus the Paik Rebellion was basically a freedom movement. It is improper on the part of Indian historians not to record this great revolt as the first Independence war of India which commenced in Orissa in 1817 A.D. before the historical sepoy mutiny of 1857.

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The Paik Rebellion of Khurda of 1817

Pabitra Mohan Barik

The memorable year 1817 AD is a landmark not only in history of Orissa but also in Indian history. In this year Paiks of Khurda and people of some area of Orissa raised their strong voice against mighty Britishers, which is known as Paik rebellion. The rebellion 1817, according to some scholars is the first war of independence. Another group of intelligentsia regarded it as the resistance movement. A great controversy till now is continuing among the eminent historians and scholars for the nature of the revolution. The revolt of 1817 in history is the first direct challenge to Britishers by the people of Orissa. That heroic incident had happened forty years before the historic mutiny of 1857. Foreign historians as well as some native scholars do not give more importance to the nature of the rebellion. They also have not given proper place to that great rebellion of 1817. According to them it was only a revolt of some local Paiks. The Paik rebellion of 1817 was originally a revolt of Paiks under the leadership of Bakshi Jagabandhu Bidyadhar Mohapatra Bhramarabar Ray. The great Paik rebellion 1817 was a tremendous event which influenced the political situation of Orissa and created some nationalist leaders who fought vigorously against Britishers in later period. There is no need of doubt, it is national movement where several factors are responsible to say 1817

rebellion of Khurda is the first war of independence. Though the rebellion had its origin in the grievance of Bakshi Jagabandhu in particular and the Paiks in general. The Paiks of Khurda were worst sufferers by Britishers. So the Paiks had played a vital role for the outbreak of that revolt. But the revolt was widely supported by the feudal chiefs, zamindars and common people of Khurda. So, many kings, feudal chiefs, and zamindars had provided their hearty support to that movement. The common people had joined in that famous rebellion due to injustice, corruption of British Government. There was no cordial relation and good faith between the public and British authority. In the course of rebellion the general people had provided food, shelter and other helps to the rebellious Paiks. Without support of the common people that rebellion could not touch the top of the success. The rebellion of 1817 of Khurda is a mass movement. All supporting forts of Khurda had come forward to support the rebels in that critical period. Paiks as well as common people of remote places like Kanika, Kujanga and Pattamundai also had took part in that revolt. The revolt had started from Banapur and Khurda but later it spread to other areas like Puri, Pipili, Cuttack and remote villages. Bakshi Jagabandhu also got support from the Rajas of Kanika, Kujang, Nayagarh and

Ghumusur. Bakshi and his followers were affected by the land settlement after the British conquest. The important cause for rebellion in Khurda in 1817 was the land revenue policy of Britishers. The Paiks enjoyed rent free land tenures for their military service on a hereditary basis. Those service lands were taken away in the settlement by Major Fletcher as their service were not needed. The land revenue policy of the British affected the zamindars as well as ryots. Raise of the salt price is another main cause for that great event. The common people that time were unable to buy the salt with heavy price. The depreciation and abolition of Cowrie currency were the causes of the popular discontent before the rebellion of 1817. The tribals of Banapur and Ghumsur had accepted Bakshi Jagabandhu as their leader and they bravely marched towards Khurda to fight against colonial power with high ambition. It proves all sections of society were harassed by the British power. When the Kandha of Banapur started their revolutionary activities and they became successful, the English historian Toynbee pointed out that their success at Banpur had set the whole country in arms against us and seeing the hopelessness of resistance, the whole of the Government officers stationed at Khurda sought safety measures". The rebellion of 1817 of Khurda is a national movement due to various sections of society actively participated protesting the mighty Britishers. In that period many Muslim fighters also had supported to Bakshi Jagabandhu. Among them the prominent one was Dumuduma Dalabehera Mirhaidar Alli who was living in Jadupur. So it should say the rebellion of 1817 is the mass movement. Trower Saheb the Collector of Cuttack has described that many zamindars and tributary chiefs had joined the rebellion. So the success of the rebellion came out. The people particularly from Khurda area extended their support to the rebellion for the dissatisfaction with

the British administration. The rebellion of 1817 was a preplanning and well organised event. The zamindars of Karipur, Mrichpur, Golra, Balarampur, Budnakera and Rupasa joined hand with Paiks. The British historian Toynbee had given his opinion about the great rebellion of Khurda of 1817. "It was not long however before we had to encounter a storm, which burst with such sudden fury as to threaten our expulsion if not form the whole of Orissa at least from territory of Orissa." According to him another British officer named W.Ker, the Rebellion of 1817 of Khurda as a freedom movement in following words "Jagabandhu has given a lead in organizing a movement, no matter in how haphazard manner for ousting the newly established English from Orissa, he expected that other people who (were) also hit hard by the mal-administration under the English and the Orissa chiefs who had been deprived of all their freedom would follow up the lead to make a common cause with him for the purpose of liberating their motherland from foreign yoke." The rebellion of 1817 became a source of inspiration of nationalist leaders. The impact of the rebellion of 1817 was far reaching. The heroic performance of Paiks during the time of great rebellion created national awareness among the common people. The great sons of Khurda Godavarish Mishra, Godavarish Mohapatra, Pranatha Pattanaik, Sachi Routaray, Gangadhar Paikaray and Gokul Mohan Rai Chudamani and Purna Chandra Mohanty were greatly inspired and became fearless freedom fighters. The rebellion of 1817 is the landmark in the history of Indian freedom struggle and source of inspiration for the future generation.

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"Grameen Vikash Andolan" : A Nation Wide Campaign for Rural Prosperity

Prabhu Kalyan Mohapatra

Grameen Vikash Andolan, a nationwide campaign, launched through CAPART (Council for the Advancement of People's Action and Rural Technology) by Ministry of Rural Development on Water Conservation, Sanitation and other Development Programmes within its fold to ensure people's participation to derive maximum benefit from various developmental projects at DRDA/ Panchayat level.

One of the important objectives of the campaign is to inform and orient the PRI members, SHGs, village youth, government servants and traditional water experts of the Panchayat level about the developmental programmes of Rural Development Ministry which are available at their end and expedite their implementation by making the rural people aware of it.

The soul of India rests in its villages where more than 70% of the population resides. The march of India for assuming its rightful place in the comity of nations is not complete without significant improvement in the quality of life of rural populace. Hence the Ministry of Rural Development (MoRD) and its constituent wings like Department of Rural Development, Department of Drinking Water Supply and Department of Land Resources are committed to improve the life of rural people qualitatively as

well as quantitatively through a series of well structured and demand driven rural development programmes in the country. But lack of information and awareness seems to be the major impediments for disadvantaged rural communities to reap the benefits of the programmes like Swarnajayanti Grameen Swarojgar Yojana (SGSY), Sampurna Grameen Rozgar Yojana (SGRY), National Rural Employment Guarantee Programme (NREGP), National Food for Works Programme (NFFWP), National Social Assistance Programme (NSAP), Swajaladhara, Total Sanitation Campaign (TSC), Drought Prone Area Programmes (DPAP), Integrated Watershed Development Programme (IWDP), Desert Development Programme (DDP), Hariyali, etc.

Hence a countywide campaign through NGOs has been launched by CAPART (Council for the Advancement of People's Action and Rural Technology) to spread awareness in rural India regarding various programmes of Rural Development Ministry. The campaign will be implemented through grass-root NGOs in the areas of operation. CAPART will be funding, monitoring and implementing the campaign with active co-operation from the Ministry of Rural Development, NGOs and other stake-holders.

Why Water Conservation and Sanitation Awareness:

Water is a prime natural resource, a basic human need and a precious national asset for any country. Although water constitutes about 70% of the earth's surface, nearly 97% of the World's Water is saline, 2% in the form of ice and only less than 1% of water is available for human consumption. But availability of fresh water has continued to be same for last 2000 years whereas the World Population has risen over 33 times during this span resulting in substantial decrease in per capita availability. World Bank and United Nations estimates predict that by 2025 the demand for fresh water will rise by over 65% more than the present availability. In view of the rapid decrease in per head fresh water availability, continuance of current unsustainable consumption practice will lead to 2/3 of World Population to live in water stressed condition by 2025. Unequal, unsustainable consumption pattern along with pollution of the resources compound the problem of water scarcity in India.

India's ever-increasing population puts a severe strain on all the natural resources including water. The rainfall of this second largest populated country of the World is not always sufficient and a major portion of it runs off unused to the sea/ocean. The total Natural Renewable Water Resources (NRWR) in India is 1897 cubic km. and per capita NRWR is 1822 cubic meter (source: www.water.org) from which it is evident that both surface and underground water resource is scarce.

In rural India people use water from sources like rivers, springs, wells the water quality of which is quite poor. So, increased cases of water related diseases are found with them. As

water is deeply linked with sanitation, improper sanitation facilities and practices get rural water resources contaminated easily causing various health hazards. Hence, it is imperative to generate awareness about the importance of proper sanitation in rural India in addition to water conservation.

In this backdrop, there is an urgent need for action on creation of public awareness about water conservation and management, sanitation and other beneficiary programmes of Rural Development Ministry throughout the country. It's not alone the government effort but the participation of common people, civil society organizations can yield desired results in this respect. Hence Grameen Vikash Andolan, a countrywide campaign to propagate awareness about water conservation, sanitation and other development programmes of Rural Development Ministry has been launched.

CAPART's regional committee (East Zone), Bhubaneswar has adopted 43 districts/ Blocks of three states for development of Grameen Vikash Andolan through voluntary organizations. Amongst these lies seven districts and blocks of Orissa namely Phulbani (Phiringia), Nuapada (Boden), Bolangir (Loisinga), Koraput (Dashmantpur), Kalahandi (Karlamura), Nawarangpur (Papadahandi) and Malkangiri (Mathili) are included.

Salient Features of the Campaign:

(i) Training : All the elected members of the panchayats, selected youths, members of SHGs and grass-root government functionaries of the selected Blocks will be imparted orientation training. Efforts will be made to ensure that at least 50% of the participants are women. Vikash Sarathi Groups will be constituted for each panchayat to carry the campaign forward.

(ii) **Vikash Sarathi Groups-The Campaigner:** Vikash Sarathi Groups will be engaged in various advocacy and awareness generation activities like morning procession, flag hoisting, exhibition, campaign through audio-visuals, folk songs, dance, puppet shows, skits and drama, experience sharing, dissemination of traditional and modern techniques of water conservation, management and quality, making people aware of the programmes of Rural Development Ministry.

(iii) **Water Agency-Pressure Group for Development Activities:** The trained youth from every panchayat will serve as resource persons and watch agency. They will ensure social participation in development work of the PRIs and act as pressure group in their respective panchayat to facilitate, expedite and oversee proper implementation of various development programmes.

(iv) **Bicycle Rally:** The Vikash Sarathi Group in collaboration with NGOs will organize bicycle rally in the panchayats to give a boost to the work done by village community. They will also generate an enabling environment on the issue of water conservation as well as other programmes/schemes of the Ministry of Rural Development.

(v) **Vikash Pathasala:** The watch agency will organize a 'Vikash Pathasala' in every village of the panchayat. Vikash Pathasala is a forum for discussion and finding ways for effective implementation of development programmes in the village through PRIs and DRDAs.

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Hon'ble Chief Minister Shri Naveen Patnaik receiving a cheque of Rs 50 lakh from CMD, UCO Bank for Chief Minister's Relief Fund at Secretariat on 8.2.2008.

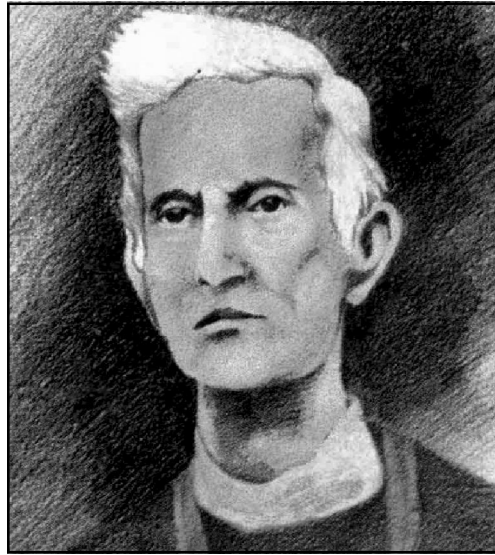
Life and Times of Fakirmohan Senapati

Jitendra Narayan Patnaik

A versatile genius who wrote novels, short stories, poems, essays and school textbooks as well as translated a number of Sanskrit classics into Oriya, Fakir Mohan Senapati (1843-1918) is an integral part of the cultural history of Orissa. His relentless struggle to assert a distinct Oriya identity in the face of the growing dominance of Bengali and western cultures and his immense contribution towards the shaping of modern Orissa in the nineteenth and early twentieth centuries have turned him into a legendary hero of the Oriya race.

Fakir Mohan Senapati was born on 13 January 1843 in Mallikaspur of Balasore town. Forty years before he was born, the British colonized Orissa. About two decades before his birth, the Christian missionaries had already begun their proselytizing activities in Orissa. Thomas Macaulay's famous 'Minutes on Education,' seeking to form "a class of persons, Indian in blood and colour, but English in taste, in opinion, in morals and in intellect," was endorsed by the British in 1835. The English Charity School,

established in Cuttack in 1823, was taken over by the East India Company in 1841. Thirteen years before Fakir Mohan was born, the Brahma Samaj was established and by the time of his birth, many eminent Bengalis such as Michel Madhusudan and Debendra Nath Tagore had joined this reformist Hindu organization. These were a few significant events that preceded Fakir Mohan's birth and he grew up in an environment shaped by these socio-political realities.



The Orissan Empire, which once upon a time constituted the vast land from the Ganga in the north to the Canveri in the south, was already disintegrated when the British occupied the state in 1803 and was reduced to the three districts of Cuttack, Puri and Balasore. The Oriya-speaking tracts were scattered over the Bengal Presidency, Madras Presidency and the Central Presidency. The Oriya race was reeling under the oppressive rule of the Moghuls and Marathas by the time the British took over Orissa from the Marathas in 1803. As L.S.S.O'Malley observed at that time in the Bengal

Gazetteers, "In justice to the Oriyas it should be remembered that for ages they have been a conquered nation, and that within the last few centuries they suffered first in the hands of the Moghuls and then of Maratha conquerors. From the end of the 17th century they were continually harried and oppressed, and miserable as their lot had been under the Moghuls, it was worse under the Marathas." But contrary to the expectations of the Oriyas, things turned even worse after the British occupation of Orissa. Many bureaucrats and ordinary citizens of Bengal turned rich overnight as they bought huge estates in Orissa in throwaway prices, taking advantage of the sunset law. Frequent changes in tenancy and land revenue laws led to socio-economic misery of the people that had caused the famous Paik rebellion against the British in 1817-1818. The worst consequence of the oppressive rule of the British was the great famine of 1866, known as Na'anika Durvikhya, so named because it happened in the ninth regnal year of the then Gajapati king of Puri. Thousands of people died of starvation. Fakir Mohan has given a vivid account of this famine in his *Atma Jivan Charita* (autobiography): "As many as three million people died in the space of one year. Nearly six million people became homeless....Husbands and wives, fathers and sons all were separated. They would go from house to house begging for alms. But who had a handful of rice to spare?" (English Trans: Jatindra K. Nayak & Prodeepta Das, *Story of My Life*. Bhubaneswar: Sateertha Publications, 1997, pp.25-26). The famine led to the migration of hundreds of poverty-stricken Oriyas to cities like Calcutta and Rangoon. Many Hindus converted themselves into Christianity because, as Fakir Mohan observes in his autobiography, they were not accepted by the Hindu society as they had been eating in the mercy camps organized by the British. Fakir Mohan was twenty-three at the time of this great famine.

The establishment of Calcutta University in 1857 opened up opportunities for the Bengalis to obtain the benefits of English education. These educated Bengalis were appointed as high placed government officials in Orissa and neighbouring provinces. They dominated all aspects of Orissa's life as doctors, professors, engineers, lawyers, bureaucrats and traders. The Oriya race had to face the agonizing experience of identity crisis. The conspiracy of the Bengalis to oust Oriya language and introduce Bengali as official language in Orissa can best be revealed by the report of a lecture by the famous Bengali scholar Rajendralal Mitra published in *Utkal Deepika* of 13 March 1869: "Whoever is a well-wisher of Utkal will try to substitute the language of Utkal with Bengali language, because as long as the language of Utkal is not abolished, the development of the state is impossible." There were strong protests from people of all walks of life in Orissa against the views expressed in the book *Udiya Swatantra Bhasa Noi* (Oriya is not a separate language) written by Kantilal Bhattacharya, a teacher of Puri Zila School. The two vociferous defenders of Oriya language at that time of identity crisis were Gouri Shankar Ray, Editor of *Utkal Deepika*, and Fakir Mohan Senapati of Balasore. Fakir Mohan's organized defence of the distinct status of Oriya language antagonized him to the Bengalis. As he recalls in his autobiography, "As a result of my public lectures, writing in the periodicals and my open criticism of these developments I became an arch enemy of the Bengali establishment. I aroused in them so much hatred that they would not mention me by name; instead they would refer to me as bastard ringleader" (*Story of my Life*, p.38). As a result of the tireless efforts of Fakir Mohan, the British government, on the recommendation of the Commissioner T.E. Ravenshaw, had to rescind its decision to withdraw Oriya language from the schools. With

the introduction of Oriya medium in the schools, there arose an urgent need for Oriya textbooks. Earlier, the missionaries had got a few Bengali textbooks translated into Oriya. Fakir Mohan himself wrote a few school textbooks in Oriya including a book on arithmetic, another on Oriya grammar and two volumes on Indian history that were published by the Balasore Utkal Press in 1869-1870.

Though Fakir Mohan's ancestors belonged to Cuttack district, his forefathers had shifted to Balasore where Fakir Mohan was born and brought up. He lost his father Laxman Charan and mother Tulsī Dei in his early childhood. His paternal grandmother, Kuchila Dei whom he called Thakurma, brought him up. Fakir Mohan, whose name was originally Braja Mohan, was an ailing child, and his grandmother took an oath that if he got cured of his illness on the blessings of a muslim pir for whose offerings the child would go begging as a Fakir (a muslim mendicant), she would name him as Fakir Mohan. He joined the village primary school, which was called Chatsali, at the age of nine and then moved on to a free Parsi school at Balasore, which had three Muslim teachers and an Oriya Pundit who taught how to write letters to the relatives and petitions for submission to the courts. As Fakir Mohan remembers those days in his autobiography, "No printed books other than the Bible were available in Oriya those days. The Mission Press at Cuttack was the only printing press in Orissa. The missionaries ran a school at Balasore, but only the Bible was taught there. No Hindu student went there for fear of 'losing caste' by reading printed books" (Story of My Life, p.10).

Fakir Mohan grew up in the face of dire poverty, and circumstances forced him to give up his studies to work as an apprentice in the sail-stitching business of his uncle. Those days,

Balasore was an important centre of shipping trade. As Fakir Mohan recounts, "About five to six hundred ships were at sea, seventy-five percent of these carrying salt, and the rest carrying cargo, to places such as Rangoon, Madras, Colombo and islands in the sea." (Story of My Life, p.11). Fakir Mohan was engaged to supervise the work of hundreds of tailors who were employed to stitch the sails, and in his spare time, he himself had to stitch some of them. When the shipyard was closed down, Fakir Mohan's uncle got him engaged in a salt-manufacturing unit. During that time Balasore thrived on the manufacture and marketing of salt. In the office of the salt unit where Fakir Mohan worked, Bengali, Parsi and Oriya languages were used. But this unit too was wound up soon.

In 1862, Fakir Mohan joined a school in a neighbouring village named Barabati where he topped the class at the end of the year and was promoted to the next higher class. But he had to leave the school after about five months because he could not afford to pay the paltry amount of four *annas* as school fees. Thus that was the end of his schooling. He mentions in his autobiography about the Oriya Pundit of the school who was "in the habit of explaining extremely simple statements in Oriya in terms of very difficult Sanskrit equivalents" (Story of My Life, p.14). Soon after leaving the school, he was appointed as a teacher in that same school in 1863 on a monthly salary of two and a half rupees which was raised to four rupees after two months. That year, Radhanath Ray who later turned out to be a pioneering modern poet of Orissa, passed the entrance examination, which he took at Calcutta. Since he was the first boy from Balasore to have passed the entrance examination, "the day the news reached the Balasore *cutcherry* it created a sensation. For the clerks it became a topic of conversation" (Story of My Life, p.16). In 1864,

Rev. A. Miller, the secretary of the Balasore Mission School, appointed Fakir Mohan as the headmaster on a monthly salary of ten rupees. Miller had to appoint Hindu teachers because Christian teachers were not available, though he believed that Hindus, the idol-worshippers, were incarnations of devil, liars and wicked. In meetings in public places, he would speak of Lord Jagannath as a mere piece of wood and declare that by worshipping him, one would go to hell. Whoever protested was lashed out with a whip. During the eight years of his tenure as headmaster of Barabati School, Fakir Mohan had many encounters with British missionaries and bureaucrats, but the most memorable one was with John Beams about whom he writes in his autobiography, "All my worldly prosperity I owe only to John Beams. I shall remember his holy name to my dying day. He used to tell everyone that I was a patriot and I would contribute a lot to the country" (Story of My Life, p.23). Beams was a learned man who knew eleven languages and was liked by both the Englishmen and the natives. At that time he was engaged in writing a book entitled Comparative Grammar of Indian Languages and Fakir Mohan assisted him in the compilation of this book. During his tenure as headmaster of Balasore Mission School, Fakir Mohan worked for the spread of women's education and for the preservation and development of Oriya language and literature. During this time he came in contact with two other illustrious sons of Orissa: Radhanath Ray, a native of Balasore and Madhusudan Das, who was then a teacher in Balasore Zila School.

Fakir Mohan married Leelavati Devi in 1856 when he was only thirteen. She died when he was twenty-nine. About Leelavati, Fakir Mohan says, "She was cruel, conceited and was always opposed to me... The bitterness of my domestic life gave me more pain than my childhood

illness." (Story of My Life, p.41). In summer 1871, he again married Krushna Kumari Dei about whom he says, "It seemed as if God had sent me Krushna Kumari to relieve me of all my miseries and bring me happiness and prosperity. She was endowed with truthfulness, loyalty to her husband, and all virtues. She felt it her uppermost duty to take loving care of me and respect every wish of mine. She was only eleven at the time of our marriage. When she died in 1894 leaving behind a son and a daughter, my life became empty" (Story of My Life, p.41).

During his tenure as headmaster in the Balasore Mission School, Fakir Mohan and five other friends including the poet Radhanath Ray founded an association for the development of Oriya literature and in 1868, with Fakir Mohan's initiative, a printing press named P.M. Senapati & Co Utkal Press was set up at Balasore. Earlier in 1837, the Mission Press at Cuttack had been set up and in 1866, the Cuttack Printing Company had been established. Initially, Fakir Mohan bought an almost defunct machine from the missionaries of Midnapur and later replaced it with a Super Royal Albino printing machine brought from Calcutta. The press ran smoothly and the executive of the company decided to bring out a fortnightly. "It would be called Bodhadaini eban Balasore Sambad Bahika," Fakir Mohan writes in his autobiography, "the former part would be literary and the latter would carry news" (Story of My Life, p.34). Earlier in 1866, the Cuttack Printing Company brought out Utkal Deepika, a literary magazine. The magazine from Fakir Mohan's press could not continue for long because contributors were hard to find and Fakir Mohan could hardly afford enough time to look after his job, the press and the magazine. The establishment of a printing press was however an exciting event in and around Balasore. As Fakir Mohan remembers in his autobiography, "People

from afar kept coming for two or three months to see the printing as if it was as exciting as the Car Festival. Zamindars came in palanquins from remote villages to see our press" (Story of my Life, p.33). The press also won appreciation from the Commissioner Ravenshaw Sahib and the Collector Bignold Sahib.

In 1871, Fakir Mohan joined as Dewan of the princely state of Nilgiri on the recommendation of John Beams, the Collector of Balasore and thus embarked on a long career of about twenty-five years as an administrator in different places. On Fakir Mohan's performance in the post of Dewan, John Beams commented, "The Mission School was conducted by one of the best specimens of an Oriah I have ever seen, Baboo Fakeer Mohan Senapaty. He has, however, left it for the better post of dewan to the Rajah of Neelghery, in which capacity I am glad to see he is carrying out improvements introducing those principles of honesty and justice which he has imbibed from the teachings of Mr. Smith" (General Administrative Report, Orissa Division, 1872). During his service in Nilgiri, Fakir Mohan introduced a number of welfare measures such as construction of a road, setting up of a market and a Sanskrit school. But in 1875, following a mass rising against the king and because of the king's displeasure for disagreeing with him on the question of succession to the throne, Fakir Mohan resigned. After a brief spell as auditor in the Collectorate at Cuttack, he joined as dewan of Dompara state in 1876. The state was plagued by a mass rebellion against the king on the issue of tax on the lands and the king had almost left the state and lived in Cuttack and Calcutta. Fakir Mohan was able to bring about a compromise between the king and the people. After an eventful tenure of about one year, he was appointed as assistant manager of the Dhenkanal state in 1876. The king of Dompara was reluctant to relieve him,

but the commissioner did not relent. On the eve of his leaving Dompara, the king presented five thousand rupees to enable him to construct a house in Cuttack. The king also presented him with a special inkpot about which he wrote many years later, "The special inkpot is still with me and will remain with me till the last day. I am using the very inkpot now. All my poems and novels have been written with the ink from this inkpot" (Story of My Life, p.62).

In 1877, Fakir Mohan joined as assistant manager of Dhenkanal state. As he confesses in his autobiography, "While in Dompara I was successful in everything, in Dhenkanal just the reverse happened" (Story of My Life, p.63). With transfer of Beams Sahib from Orissa, those who were jealous of his intimacy with him hounded him. The manager of the Dhenkanal state fabricated false charges against him and many anonymous letters were sent to the commissioner accusing him of bribery. Fakir Mohan resigned his job at Dhenkanal in 1883. He was taken ill while at Dhenkanal and he recovered slowly by the time he joined as dewan of Daspalla state in 1884. By that time he had completed translating the seven cantos of the Ramayan and had started translating the Mahabharata, which was completed in 1902. Fakir Mohan left Daspalla in 1886 and worked in the Pallahada state for about a year before he joined as manager of the Keonjhar state where he had the terrible experience of being held captive by the rebel Bhuiyan tribes. Fakir Mohan left Keonjhar in 1892 and joined for the second time as dewan of Dompara in 1894. During this second spell of service at Dompara, his wife Krushna Kumari passed away. He was forced to give up his job at Dompara in 1896 following grave charges of financial irregularity against him.

The most creative and eventful phase of Fakir Mohan's life began after he settled down at Cuttack in 1896. He wrote most of his last poems

during 1896-1905, published a translation of the Upanishads and Rebati, the first story in Oriya language. He wrote two of his four novels-*Cha Mana Atha Guntha* and *Lachama*-during this period. In 1898, Fakir Mohan attended the Madras convention of the Indian National Congress as well as the monotheist convention of the Brahma Samaj as a delegate from Balasore. During his stay at Cuttack, he had developed an intimate relationship with two of his contemporary literary luminaries: Radhanath Ray and Madhusudan Rao. In 1905, Fakir Mohan returned to his native house at Mallikaspur of Balasore and lived there for the rest of his life. Though he spent a substantial part of his life in various places for earning his livelihood, he always felt nostalgic about his native place. After he returned to Mallikaspur, he set up a beautiful garden and called it Shantikanan. Fakir Mohan spent the last years of his life in utter loneliness with no close relative to look after him while he suffered from acute physical pain and ailments of various sorts. During this last phase of his life, he wrote most of his short stories, the last two of his four novels, *Mamu* and *Prayaschita*, and a long poem entitled *Boudhavatara*. He completed writing his autobiography, *Atma Jivan Charita*, in 1918 and it was published posthumously in 1927. This is not only the first Oriya autobiography, but also a faithful document of the social and cultural ethos of his time. In 1916, Suratarangini Saraswat Samiti of Bamanda honoured Fakir Mohan with the title *Saraswati*. During the last days of his life, Nandakishore Bal, the renowned poet, who was posted as headmaster of Balasore Zila School,

stayed in his house for a few days and such eminent Oriyas as Utkal Gourav Madhusudan Das, Pandit Nilakantha Das and Pandit Godavarish Mishra met him at his residence.

In 1917, Fakir Mohan presided over the annual conference of Utkal Sammilani, which was set up to fight for the unification of all Oriya speaking tracts into a separate province of Orissa. In that same year he presided over the annual conference of Utkal Sahitya Samaj at Cuttack, and spent three days in the company of teachers and students in the Satyavadi Vana Vidyalaya founded by Utkalmani Gopabandhu Das. Earlier, towards the end of 1915, as Fakir Mohan recalls, "Gopabandhu Das, who was a member of the Bihar-Orissa Council, spent two days with me on his way home from Calcutta. When he was about to take leave, I noticed that he stood still, looking at me, tears rolling down his cheeks. He collected himself moments later and said, 'After two days here, I can see that you are very weak, helpless and lonely'" (Story of My Life, p.122). Fakir Mohan breathed his last on 14 June 1918 after a prolonged illness. There was no close relative beside him at the time of his death. It is said that the pallbearers performed the funeral rites. Even the place of his cremation was not known until one of his contemporaries identified it in 1983.

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Mangrove : The Coastal Heritage of Orissa

*Rakesh Kumar Satapathy,
Santoshi Das & Shreerup Goswami*

Introduction

The mangroves are the coastal tropical forest, grow in the inter tidal deltaic areas, having higher salt concentration. The term "Mangrove" is derived from two words i.e. "mangue" {Portuguese}, which means a mangrove tree and "grove" {English}, which means community of trees. Mac Nae (1968) referred the term "mangal" for mangrove forest community. It is estimated by researchers that 60-75% of all tropical shores are covered by mangroves.

Generally these plants form aerophores or air breathing roots. Thus they are called as pneumatophores, blind root suckers and plank roots etc. These plants have viviparous, crypto-viviparous or pseudo-viviparous germination mechanism, which helps them to get a favourable chance of germination in the inter-tidal saline soil. The osmotic pressure of mangrove plants is high due to higher salt concentration in soil and water. It has thick, succulent, evergreen, leathery, texture with wax coating foliages. Due to special salt tolerance mechanism like salt intrusion, salt exclusion and salt accumulation, the mangrove plants best adapt in saline habitat. These are very hardy plants and adapted over millennia to grow in inter-tidal zones. But they are self propagating and will grow, regenerate and spread easily, if the soil and location are favourable to their growth.

The mangroves are the plants which can survive in strong wind velocity, tidal extremes, high salinity, high temperature and muddy soil. These are successfully adapted in colonizing saline inter tidal zone at the interface between the land and sea along the deltas, shallow lagoons, mud flats, bays etc. in tropical and sub-tropical sheltered coastlines.

Indian Mangroves

The Indian mangroves are categorized into six different types on the basis of their habitat.

The Deltaic /Estuarine Mangrove :-

Generally these mangroves exist in the east coast of India. These are abundant in the deltaic region of the river Ganga, Mahanadi, Krishna, Godavari etc. Maximum areas of mangroves come under this category.

The Island Mangroves :- These are considered the second dominant and best mangrove zone of the country. It is scatteredly distributed in the Andaman and Nicobar Islands.

Coastal Mangroves :- This category exists in the coastal areas of Karnataka, Goa, Maharashtra and Gujrat states.

Mangroves of marshy back water :- The mangroves of Kerala coastal areas come under this category.

Mangrove on the Gulf :- These mangroves are distributed in the Gulf of Cambay and Kutch.

The Mangroves of coral reef :- The mangroves scattered in the Lakshdeep and Minicoy Islands of Arabian sea comes under this category.

Mangroves of Orissa

The mangroves of the Orissa coastal area are distributed in the following three zones

1. Mangroves of Mahanadi Delta.
2. Mangroves of the Brahmani and Baitarani Delta i.e the Bhitarkanika Mangrove zone.
3. Mangroves of the Balasore coast.

Among these three mangrove zones, the Bhitarkanika zone is most important due to its largest stretch and unique biodiversity. It is also considered as the third largest mangrove zone of the country followed by Sundarban and Andaman & Nicobar island.

The mangroves of Orissa coast are situated within the latitude 19° N and 22° N and longitude

85° E and 87° E. The Government of India publication, Indian mangrove status report (1987) has mentioned that 120 km² mangrove area is present in the Mahanadi delta and 30 km² in other coastal zone of Orissa state. According to Jagtap et al. (1993), there are 36 number of mangrove species present in Orissa coast.

Due to the vast stretch, this mangrove forest provides a natural breeding place for crocodiles and several threatened species like sea turtle, king crab, dolphin etc. Besides, the varieties of mangroves genera like Rhizophora, Bruguiera, Ceriops, Avicennia, Sonneratia, Heritiera, Kandelia, Xylocarpus, Lumnitzera, Delichandrone, Excoecaria, Phoenix, Tamarix, Brownlowia, Clerodendrum, Scirpus, Tylophora and Intsia etc. increase the aesthetic value of the area. Thus, the Bhitarkanika forest has been declared as a wildlife sanctuary, with several endangered species of flora and fauna and for having wide spectrum of genetic diversity (Table 1).

Table 1 : Animal diversity in mangrove forest, Bhitarkanika

Animal	Common name	Scientific name
<i>Mammals (aquatic)</i>	Gangetic dolphin	Platinista gangetica
	Little torpoise	Neophocaena phocaenoides
	Plumbus dolphin	Sotalia Plumbia
<i>Mammals (terrestrial)</i>	Jungle cat	Fellis chaus
	Jackel	Canis aureus
	Fox	Vulpes bengalensis
	Small Indian civet	Vivericula indica
	Common grey mongoose	Herpestes edwardsir
	Small Indian mongoose	Herpestes auropunctatus
	Wild boar	Susscrofa linn.
	Spotted dear	Cervus axis
	Field rat	Mus booduga
	<i>Reptiles</i>	Garden lizard
Monitor lizard		Varanus flavescens
Python		Python molurus

	Rat snake	Ptyas mucosus
	Water snake	Enhydris enhydris
	Common krait	Bungarus caeruleus
	Banded krait	Bungarus fasciatus
	Cobra	Naja naja
	King cobra	Ophiophagus Hannah
	Rusells viper	Vipera russeli
	Estuarine crocodile	Crocodylus porosus
	Olive Ridley Turtle	Lepidochelys olivacea
	Green Sea Turtle	Chelonea mydas
	Leatherback Sea Turtle	Dermochelys imbricata
	Hawksbill Sea Turtle	Eretmochelys coriacea
<i>Amphibians</i>	Indian bull frog	Rana tigrina
	Common toad	Bufo melanostictus
<i>Aves</i>	Indian cuckoo	Cuculus micropterus
	Crow pheasant	Centropus sinensis
	Barn owl	Tyto alba
	Spotted owl	Athene brama
	Wood pecker	Micropternus brachyurus
	Water hen	Amauormis phoenicurus
	Jungle myna	Acridotheres Fuscus
	Crow	Corves macrorhynchus
	House sparrow	Passer domesticus
	Grey Heron	Ardea cinerea
	Little Erget	Ergetta garzetta
	Cattle Erget	Bubulcus ibis
	Darter	Anhinga melanogaster
	Little cormorant	Phalacrocorax nigers

Causes of Destruction

In the last few decades the survival of mangroves are being subjected to different threats, throughout the countries. These are mainly

- Cutting down mangroves for commercial use in leather and bakery industries.
- Destroyed for the purpose of aquaculture projects as these are very easy to set up in such areas.
- Interestingly some fishing communities prefer to cook on mangrove wood due to a special flavour.
- Exploitation for fuel wood, timber harvest, grazing by domestic animals, non wood forest products.
- Excavation and renovation of mangrove forest area to agricultural fields, fish farm, port, harbour development, human habitation and industrialization.
- The other main cause of destruction is the use of mangrove forest for discharge of sewage effluent, garbage, which pollutes the environment.

Importance

- The mangrove plants play a vital role, by protecting the coastline zone from frequent cyclones, tidal thrust, tsunami etc. It also checks the soil erosion from the coastal deltaic lands.
- From the economic point of view, the mangrove provides a wide variety of goods and services such as fuel wood, timbers, fodder, edible fruits and vegetables, thatch leaves, non wood forest products and traditional medicine etc.
- The mangrove forest also serves as a habitat for large group of endemic and endangered species.
- The mangrove forest acts as a sink for different pollutants and help in pollution control.
- It is also very much potential for their renewable natural resources.
- Some Mangrove forests are considered as biosphere reserve and National park, which ultimately attracts tourists and increases aesthetic value.
- As the mangrove forest release a vast amount of litters and it converts to organic nutrients through mineralization process, it helps to grow the plankton and fish food organism. Hence it acts as a natural habitat for estuarine fish, shrimp, prawn and crabs etc.

Conservation through Proper Management Strategy

The Ministry of Environment and Forest of India has taken several measures for conservation and management of this unique forest land and its rich biodiversity. These measures include:

- Protection of migratory and local species prone to poaching for different purposes.
- Protection of salt water crocodiles and sea turtles.
- Building of data base.
- Pollution control.
- Promotion of Eco-tourism.
- Research and developmental activities.
- Community participation.
- Institutional strengthening.
- Creation of awareness about the value and functions of mangroves and wetland.

Therefore, conservation of this coastal heritage of Orissa is the responsibility of local people, administrators, different institutions and NGOs for sustaining biodiversity of the area as it has immense aesthetic and economic importance.

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Where There is a Will There is a Way

Gopinath Mohanty

'Where there is a will there is a way' can be aptly attributed to the period of incumbency in the post of Director, Employment. The post appears to be lucrative one having much workload, but it proved to be without any workload at all. On transfer from the post of Additional Secretary, Urban Development Department where I worked for four months only I was posted as Director Employment. I joined in the post on 19.1.2001. On my joining I found the office to be functioning in a rented building in Unit-IV, Bhubaneswar. The roof was profusely leaking during rains. On the date of joining I found about fifty files to be lying on my table for disposal. I thought perhaps there was heavy workload in the office. I opened the files. Went into the notes and found to my surprise that the files were submitted about one month back. All those files were relating to sanction of earned leave, annual increment, i.e. personal entitlements. I cleared all the files within about 2-3 hours.

In the afternoon there was no workload on the table. A file was submitted seeking my order to postpone an interview to be held next day relating to selection of women's candidates for attending the Services Selection Board (SSB). Coaching programme. I called for the Deputy Director and Assistant Directors and learnt that Directorate of Employment usually conducts such training course every year for women to make them eligible to face the SSB. They wanted to postpone it, as I was quite new to the job. I did

not agree and decided to hold it as per the schedule. Other members were requested to be present next day.

The interview was conducted, about 20 numbers of women candidates were selected and they were sent to Kalinga Academy, a training Institute set up by an ex-army personnel at Kalinga Nagar, Bhubaneswar to impart training for 32 days. I had also visited the training camp twice and was satisfied with the mode of training and performance of the Institute.

Employment organization in Orissa works under the direct supervision of the Labour and Employment Department, Government of Orissa. Eighty offices are functioning at different levels. To be specific there are 30 District Employment Exchanges, 5 Special Employment Exchanges, one State Employment Exchange, 4. University Employment Information & Guidance Bureaus (UEIGBs), 33 Employment Sub-Offices (ESOs) and 7 Rural Employment Bureaus (REBs).

The Director of Employment is the head of Employment Organization in the State. It is basically a regulatory body that ensures effectiveness of work, implementation of policy and procedures and takes appropriate steps to bring about necessary improvement in overall employment scenario. Unemployed youths register their names in state/district/sub-divisional employment exchanges. Government organisations going for recruitment are required

to notify the vacancies for sponsoring the names from the respective Employment Exchanges, hold tests and gives appointment. It also serves as the Information Bureau to unemployed youths.

The Directorate was created in the year 1945 in order to regulate the recruitment in a transparent manner. But the organization has become almost obsolete for two major reasons. The first one was that there was sharp decline in recruitment in Government services. The second one was the direction of the Hon'ble Supreme Court that the recruitment authority has to notify the vacancies for sponsoring list of names as per the guidelines from appropriate Employment Exchanges as well as they are to give wide publicity through dailies and invite applications for the posts they are going to fill up. This was done in order to plug loopholes, that is to stop unholy alliance of recruiting office and Employment Exchanges in order to give appointment to their kith and kin or candidates ready to offer pecuniary benefits. As a result recruiting bodies started recruitment by advertising through press and thus Employment Exchanges were reduced to registering bodies only.

When a public office loses its utility, society forgets it. The employment exchanges have become redundant organizations practically having no workload on their table. Since quite good number of employees are working there, the Director looks to their personal claims and entitlements under such a recession period. As a result regular Directors made irregular visits to district and sub-divisional Exchanges. Even daily offices were functioning in a casual manner. Both officers and assistants were attending their offices mostly at their convenience.

I made visit to District Employment Exchanges like Koraput, Rayagada, Phulabani, Berhampur, Puri, Cuttack, Balasore, Bhadrak, Dhenkanal, Angul, Sambalpur etc. and even visited Employment sub-offices. This not only created a sense of awareness among the

employees, but also took their valuable suggestions to turn the organization into a viable one. These visits made the Employment Officers and staffs at field level very much active, alert and responsive to the need of the unemployed youth. During my visits I put stress on improvement in Service Delivery System and behaviour of staffs towards the unemployed youths and their parents. My emphasis was to build rapport with the elected representatives, which was not done earlier. This narrowed down the gap between bureaucracy and the unemployed youth and did not give any scope for illegal sponsoring of names in clandestine manner.

On my personal work I availed leave to visit Pondichery. I made a point to visit the Directorate of Employment in Chennai and Pondicherry, interacted with their officers. I learnt that the State Government in Chennai had organized a Career Exhibition in Chennai for 3 days which was quite new to Orissa.

Directorate of Employment being one of the oldest organization was functioning in a rented building since its inception, might be due to lethargy on the part of head of the organization. When most of the Directorates could be accommodated in Heads of Department Building, I found no reason for its exclusion. I came to know that a three storeyed building was under construction over last eight years inside the premises of Directorate of Labour Commissioner, Unit-III. On my visit to the site I found two floors viz. ground floor and 1st floor had already been completed, the construction work for 3rd floor had not been taken up. Discussed with Chief Engineer R & B. He required additional Rs.50.00 lakhs for completion of building including construction of 3rd floor. They had incurred excess expenditure of Rs.20.00 lakhs, which was part of requirement of Rs.50.00 lakhs.

I made a request to give a finishing touch to the almost completed building up to the 2nd floor. He agreed, but demanded release of

Rs.20.00 lakhs to clear the liability. I met the then Finance Secretary Sri A.K. Tripathy, IAS who had held the post of Secretary, Labour & Employment twice. He was aware of the problem and agreed to earmark Rs.20.00 lakh in the 2nd Supplementary Budget. Thus Finance Department agreed as a result a building, which was under construction over last 8 years, could be completed within 2/3 months. The new building was inaugurated on 1st May 2001 by Hon'ble Chief Minister of Orissa.

Having experience of Vocational Education attached to selected High Schools I knew that it was in bad shape. When traditional government jobs like peons, clerks, assistants, teachers, lecturers etc. are not available, it dawned upon me that youths might be in wilderness how to engage them to earn their livelihood. I thought it proper to publish career literature to create awareness among youths so that they update their knowledge and get a chance to choose their own career. I came across some articles in Oriya dailies on career literature. To implement my ideas I for the first time constituted a Vocational Guidance Cell at the State Level. 5 officers namely Sri S.P. Rout, Sri H.S. Lenka, Sri H.K. Mishra, Miss P. Mohanty, Sri S.V.N. Rao having knowledge and expertise to prepare drafts were brought from the field and they started their work with effect from 12.02.2001. These officers worked for about 4 months and prepared 36-career literatures on different New and Emerging Careers. Each of the Career Brochure contained status of the career, minimum eligibility criteria, the institutions where they can study and its employment prospects etc. Initially all these brochures were drafted in English. It was decided to bring out a separate set in Oriya subsequently.

The next problem was to mobilize resources to print those brochures. This was discussed with Sri Krishna Chandra and Sri R.K. Sharm, two officers posted at the Vocational Rehabilitation centre of GOI having their office at Bhubaneswar.

They were happy to share their surplus papers. The Directorate could pay printing charges. Thus 26 thousand brochures in English for 26 careers could be printed and distributed among all subordinate offices. It was very popular among youths. They made xerox copies and own those brochures.

Besides the cell drafted about 36 more career brochures, but could not be printed as I was transferred in June 2001. Officers of the Directorate General of Employment and Training, Government of India, New Delhi during their visit to Orissa could see these career brochures and appreciated the work and printed those brochures at their level and circulated among all State Directorates. They made it a point to express their gratitude to Orissa Government for their initiative on the body of the career brochures printed by them.

A two-day career Exhibition was organized on the 1st May 2001. The occasion was integrated with the Directorate Building inauguration programme. Career exhibition could be held in the new building. Recruiting Wing of Indian Army, Navy and Air Force also participated in the exhibition. Students of B.K. College of Art, Bhubaneswar were motivated to draw paintings to illustrate the career themes. They were supplied with light refreshments only. Sri Naveen Patnaik, Hon'ble Chief Minister was pleased to inaugurate both the new building and career exhibition. A large number of unemployed youths, college and school students, educationists, parents and guardians, common people visited this exhibition and appreciated the effort of State Government. The common perception that the Employment Exchange exists only for Registration of names and sponsoring of names to employers had undergone a change due to this innovative effort.

The total expenditure incurred for this great event was only Rs.21,000/- including the cost of the meeting. Sri Bimbardhar Kuanr, Hon'ble

Minister, L & E was pleased to sanction this amount out of the Labour Welfare Fund, as the Directorate had no fund to support this meeting and exhibition.

Part-time Employment might be a new concept in Indian Context, but it is prevalent in western countries. This led me to believe that this could be replicated in our State so that especially students could 'Earn While They Learn'. Instructions were issued to all District Employment Officers (DEOs) to contact the perspective employers in the respective districts to explore the possibility of part-time employment to registered unemployed youths / students in the factories, Business Houses, petty shops. They were impressed upon improving relation and building rapport with the employers at all levels by organizing 'Employers Meet' so that the local unemployed youth can get suitable opportunity to work. It caught the imagination at all levels, but got stuck up once I left the scene.

Vocational Guidance Unit is not a new concept, but it was in moribund state in all the districts. These units were strengthened and system was streamlined to provide various kinds of career related information to the interested and needy youths. New vocational guidance cells were also opened in Kudiary High School, Khurda and F.M. College, Balasore. V.G. Cells of Utkal University and Agriculture University were strengthened and the career bulletins from these units were published after motivating the Vice-Chancellors and Registrars.

Recruitment Camps for Defence Services like recruitment to Boarder Security Force, Para Military Forces, Assam Rifle etc. were organised in the state with assistance from DE, Orissa. On getting requests from Army Headquarters DE, Orissa gives advertisement to Oriya dailies and the matter ended there. When such a file came to me, I considered advertisement in paper as not adequate strategy to bring this opportunity to all unemployed youths, specially residing in hill and

inaccessible areas of the State. I issued instruction to all Collectors with a request to bring this to the notice of all Grama Panchayats of the State Government through respective BDOs. I asked all the DEOs to see that letters from Collectors were sent to all BDOs in the district and then to all GPs. Personal initiative through telephone could take information to almost all GPs. The result was extraordinary.

In previous years Boarder Security Forces organised two camps, one at Katak and the other at Baleswar / Baripada / Sambalpur / Berhampur. Maximum turn out number was 15,000. But this time more than 20,000 youths turned up for Katak Recuritment Rally and about 11,000 youths for Baripada recruitment rally. It was heartening to note that Orissa quota which remained vacant due to non-availability of candidates having requisite qualification in previous years could be filled up this time. This innovative idea paid dividends.

I demitted the office on 2.7.2001. These 165 days work could sensitise a moribund organization through awareness camps, career exhibitions, employers meet. Emphasis was given on dissemination of career related information up to village level. Career brochure and part-time employments were innovations. DEOs were instructed to participate in exhibitions and fairs organised by District Administration. More important was the funds constraint, but with a strong will way could be found out and a moribund organisation could be converted to people's friendly organization. This effort of mine led Government to constitute Employment Mission later in the Directorate which has started taking some of the activities, but not all as on today.

Shri Gopinath Mohanty has recently retired as the Commissioner-cum-Secretary to Government in the Information & Public Relations Department, Bhubaneswar.

Poet Jayadev Belongs to Orissa

Tarakanta Mohanty

Sri Jayadev is famous amongst the poets of India for his book entitled Geeta Govinda that contains devotional songs reflecting the glories of Lord Krishna. Moreover this book since its inception, has been attracting classical singers as well as dancers all over the country for its splendours, styles and pictureque description in Sanskrit. The lyrics of the book have attracted numerous devotees of India especially the Vaishnavites to such an extent that they get the verses by heart to chant while offering prayer to Almighty.

Although poet Jayadev and his Geeta Govinda became renowned all over the country, his birth place remains controversial even up to the later part of the twentieth century. Poet Jayadev was wrongly depicted as a court poet of Laxman Sen, the king of Bengal of twelfth century by Ceylonese poet George Keyt in the forward of his book 'Song of Love' published by Hindi Books, New Delhi.

Secondly, a Bengali poet named Banamali Das of nineteenth century in his book 'Jayadeva's creation' had written that the poet Jayadev belonged to Kenduli village of Birbhumi (West Bengal). But these facts were contradicted and reputed by Oriya scholars, indologists and orientalis. They are of the opinion that poet Jayadev was born in the village Kenduli or Kenduvillva in the bank of river Prachi, a few miles away from Puri, the renowned Vaishnava seat of

India and famous for Lord Jagannath temple basing on the following facts.

1. Pandit Keshava Mishra, A Maithili scholar in his book 'Alankar Sekhar' has opined that Jayadev was greatest of the poets and scholars who had adorned Utkal Bhupati Sabha.
2. Maithili poet Chandradutta in his book 'Bhakti Mala', written in Sanskrit has opined his views that Jayadev was an 'Utkal Brahmin' and he was dwelling near Puri.
3. Navojee of Gwalior who had authored the book 'Bhaktimala' in Hindi had mentioned about Jayadev in 1585 as a poet of the then Utkal.
4. Poet Mahipati of Maharashtra in his book titled 'Bhakti Vijaya' had given hints that poet Jayadev belonged to Kenduvilla (Kendubillwa) near Puri.
5. In 'Kuladipak', a book written in Assamese language, it has been admitted that Jayadev was of Utkal.
6. Pandit Mallagi Suryanarayan Shastri, a scholar of Andhra Pradesh in his book titled 'Sanskrit Poets Biography' has mentioned that the author of Geeta Govinda of eleventh century belonged to Kendubillwa near Jagannath Kshetra Utkal.
7. Haridas Hirachand of Maharashtra in 1365 admitted in the foreward of a book edited by him

in Marathi language that Jayadev was born near Srikshetra in the village of Kendubillwa.

8. Dr Parsuram Chaturvedi, a critic of Hindu literature in his book 'Uttar Bharat Ki Santh Parampara' written in Hindi had mentioned that poet Jayadev belonged to Utkal.

9. It has been proved that there is no such village named Kenduli in the revenue map of Birbhum (West Bengal)

10. The temple named after Jayadev in West Bengal claimed by some Bengali scholars was proved, sub-sequently, to be built by the queen of Burdhaman in 1683, where as there are enough evidences to show that Jayadev belonged to twelfth century. The inscription of Lord Jagannath temple which is about 500 years prior to the construction of the so called Jayadev temple by the queen of Burdhamana, clearly mentioned that Lord Jagannath listens to Geeta Govinda of Poet Jayadev before he retires to sleep.

11. Geeta Govinda Seva in Sri Mandir i.e. temple of Lord Jagannath is so well known and common that its author seems to belong to its nearby river. Moreover 'Geeta Govinda Khurdha (a special cloth with verses of Geeta Gonda woven on its body) a shawl used by Lord Jagannath during night is produced by weavers of Nuapatna and Maniabandha (District Cuttack).

12. According to Madala almanac, poet Narasingha Dev had introduced singing of Geeta Govinda in the temple of Lord Jagannath.

13. An attempt was made during the reign of king Purusottama Dev to change the Geeta Govinda Seva in Lord Jagannath temple. But it

could not get recognition. So Gajapati Prataparudra Dev had recorded in the inscription lying at Jaya Vijaya Gate of Jagannath that "The Geeta Govinda of Bada Thakura should be sung and danced at the time of offering to the Lord."

14. Jayadev was from Orissa say Bengali scholars (The Daily Statesman, 12th November 2003). The extract from the newspaper Statesman dated 12th November 2003 Bhubaneswar edition points out the following facts.

'In a major turning point in the controversy over the birth place of the 12th century Sanskrit poet Jayadev, known all over the world as the writer of "Geeta Govinda" Kolkata scholars asserted at a national seminar of Utkal University of Culture, Bhubaneswar that the poet was born in Orissa and not in West Bengal.

Mr. Ashok Kumar Chakraborty, Superintendent of Gurusaday Museum, Kolkata, revealed that way back in 1979, he had submitted a report to the famous Jayadev Scholar, Dr. Kapila Vatsayan proving that Kenduvillwa village in Birbhum in West Bengal could not be the birth place of the poet. He was followed by historian Professor S. Sengupta of Kolkata who corroborated him and said that it is Kenduli village on the banks of river Prachi in Puri which is the birth place of the poet. Both the scholars cited a number of social-cultural, artitechtural and philosophical evidences to prove their points.

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Shatavari, Jastimadhu and Aswagandha the Ayurvedic Therapy

Dr. Dinabandhu Moharana

SHATAVARI

Shatavari is a perennial much branched climbing herb found all over India, especially in tropical and sub-tropical parts and in Himalayan region upto 1400 m. elevation. It is also cultivated. The fleshy root of shatavari has been used as one of the most powerful nutritive and spermatogenic herb in Ayurvedic system of medicine.

Botanical Name : *Asparagus racemosus*

Family : (Liliaceae (Rasona-kula))

Vernacular Names :

Oriya :	Shatabari
Hindi :	Satavar
Bengali :	Shatamooli
Marathi :	Shatavari
Gujarati :	Shatawari
Telugu :	Challan gadda
Tamil :	Sadawari
Kannada :	Majjigegade

Plant Description : Shatavari (*Asparagus racemosus*) is an armed climbing undershrub with woody terete stems and recurved and rarely straight spines. Young stems very delicate, brittle and smooth; leaves reduced to minute chaffy scales

and spines; cladodes triquetrous, curved in tufts or 2-6. Flowers are white, fragrant in fascicles or racemes on the naked nodes of the main shoots or in the axils of the thorns. Fruits subglobose pulpy berries, purplish black when ripe. Seeds 3-6, globose, or angled having brittle and hard testa. The tuberous succulent roots are 30 cms to a metre or more in length, fascicled at the stem base, smooth tapering at both ends.

Parts used : Fleshy roots

Chemical Constituents : Root contains saponin, water soluble constituents 52.1/2%, moisture 1%, glucose 7% and ash from dried root 4%.

Medicinal Value (properties and uses) : The roots of *Asparagus racemosus* (Shatavari) are fleshy, whitish-brown in colour, slightly sweet in taste, emollient, cooling, nervine tonic and possesses rejuvenating, carminative and aphrodisiac properties. Different scientific studies have proved its efficacy in a number of physical and mental ailments.

The root *Asparagus racemosus* (Shatavari) also has proved its effectiveness as a natural sex-stimulant and spermatogenic medicine in both male and female sexual and gynecological disorders. The root is important for increasing the seminal qualities due to its ability to increase sperm count as well as improves its motility. This herb also

enhances libido due to its general tonic effects. *Asparagus racemosus* additionally possesses anti-anxiety and anti-stress properties which are of vital in the infertile male.

Shatavari (*Asparagus racemosus*) root and their different extracts have shown alterative, demulcent, aphrodisiac, antiseptic and anti-cancer activity. It also acts as a nutritive tonic. Shatavari also contains a saponin glycoside that exhibits antioxytocic activity. It is a good source of folic acid, that is vital for foetal neuronal growth and blood formation.

Therapeutic Uses :

The roots of *asparagus racemosus* (Shatavari) has been used for ages in Ayurvedic medicine and other traditional medicines as follows :

- In the treatment of general debility, male infertility (due to low sperm count), loss of libido, epilepsy (fits), mental debility and in many male diseases.
- In case of female oriented ailments such as menopausal syndrome, anaemia, lower quantity of breast milk secretion, and for both mental and physical ailments, the roots of *Asparagus racemosus* has been proved its medicinal efficacy.

Above all, the root of *Asparagus racemosus* (Shatavari) is a well-known nutritive, aphrodisiac, astringent medicine for all age groups having no side effects or any contra-indication.

Doses : The root powder : 10-15 gms, per day

The root decoction 10-15 ml. per day.

JASTIMADHU

Jastimadhu, botanically named as "*Glycyrrhiza glabra*" is a genus of perennial herbs and undershrubs distributed in the sub-tropical

and warm temperate regions of the world. The root of the said herb has been used in India since time immemorial. The root of the said herb is also known as Jastimadhu in Sanskrit / Ayurveda, Mulethi in Hindi and liquorice in English. Root (Liquorice) possesses a wide range of medicinal properties and also amazingly sweet in taste, which is its unique feature.

Chemical Constituents : The principal constituent of liquorice root is - glycyrrhizin. Root contains 3.6% glycyrrhizin, a yellow amorphous powder-asparagine, a glycoside isoliquirtin 2.2%, glucose 3.8%, starch, gum, mucilage, amorphous, sulphuric acid and metallic acids, calcium and magnesium salts.

Medicinal Value (Properties and Uses) :

Liquorice is one of the most popular medicinal herbs in India and also in abroad. The root of *Glycyrrhiza glabra* (liquorice) contains a substance called glycyrrhizin which is 50 times sweeter than sugar. Sugar, as we know it today, is a relatively new development 400 years ago, the only sweet tastes came from fruit and honey. The extreme sweetness of liquorice (Jastimadhu) made it a real oddity and people loved it. Due to its peculiar sweetness, liquorice was used in many medicines to mask the unpleasant taste of the other ingredients. This is a still common practice in India today and many parts of the world.

Liquorice is also very popular in China. The Chinese consider it to be demulcent, emollient, expectorant and useful in cough and chest afflictions. In the chest department it is used to treat coughs, laryngitis, sore throat, bronchitis and chronic bronchitis. Liquorice also possesses anti-inflammatory properties. In fact liquorice anti-inflammatory abilities are so strong that they are used to heal all manner of irritated tissue be they inside or outside the body. The action is very much like that of a steroid such as cortisone. The good

news with this steroid-like actions that it does not come packing the immuno-suppressing side effects of chemically synthesized steroids. People who are attempting to get the steroid may often used liquorice to help in their bodies off the drugs. Ayurvedic literature describes liquorice as a Rasayana (Rejuvenating) herbs.

Effects on Reproductive System :

Male reproductive system consists of eight sex related organs, viz testes, epididymides, deferent ducts, seminal vesicles, ejaculatory ducts, prostate gland, penis and urethra. These organs help in maintaining a good sexual life and also associates in fertilization process with the sex partner. Various herbs put a remarkable effect on this system. Liquorice root (Jastimadhu) is considered as one of the best herbal medicines in this regard.

Liquorice root improves sperm count as well as semen viscosity like curculigo orchidies. Additionally minimizes the inflammation and irritation of the urethra which can be consequence of coitus. Liquorice root also heals promptly any minor injuries which may have occurred during forceful intercourse. Liquorice root also possesses a cooling and demulcent effect on the genitourinary system which helps in the after orgasm phase.

Herbal Anti-Oxidant : The antioxidant properties present in the liquorice root checks cholesterol build-up in arteries that contributes to arteriosclerosis by delaying oxidation and by making density lipoprotein more resistant to oxidation process.

Effects on Digestive System : For relieving pain and discomfort caused by acrid matter in the stomach, it is wonderful. It seems to remove the irritating effects of acids in a better way than alkalies, it is used as a mild laxative.

Liquorice also has mild anti-inflammatory and mineralo / corticoid properties. Deglycyrrhizinated liquorice has reduced minor corticoid activity. It is used in the treatment of peptic ulcer. Liquorice root also has demulcent and anti-inflammatory action. These compounds help to heal the amaebic ulcer in our study.

Toxicity and Contra-indication : The U.S. Food and Drug administration has rated liquorice (Jastimadhu) "Generally recognized as safe" So, one can use as much soothing liquorice tea as desired.

INDIAN GINSENG : ASHWAGANDHA :

Withania somnifera, also called Ashwagandha, is an erect, evergreen, tomentose shrub, 30-150 cm high, found in dry parts of India, in waste places and on bunds. As the roots have various medicinal properties Ashwagandha is also cultivated in north-western states viz., Rajasthan, Gujarat, Madhya Pradesh, Maharastra and in Uttar Pradesh.

Ashwagandha roots are stout, fleshy and whitish brown; the leaves are simple ovate, glabrous, those in the floral region smaller and opposite; the flowers are inconspicuous, greenish or loid-yellow, in axillary, umbrallate cymes; berries are small, globose, orange-red when mature, enclosed in the persistent calyx; the seeds are yellow and reniform.

Parts used : Roots and leaves

Properties and uses : Ashwagandha has been used for over 2,500 years before the birth of Buddhism, Yoga and Christianity in India, as a healing herb in a number of forms to treat a huge variety of physical maladies. Today after thousand of years of continuous use Ashwagandha is still regarded as one of the most valuable medicinal herbs.

Often referred to as "Indian Ginseng" Ashwagandha is prescribed in case of debility where it is reported to promote strength, vigour and vitality and acts as nature's best adaptogen (an adaptogen fortifies the immune system, protects against mental and physical fatigue, fights stress, tension and normalizes all body functions.) The roots and leaves of the plant are used traditionally in the form of powder, decoction, oil and poultice etc. These have been used in folk medicine against general debility, hypertension, inflammations, asthma, cancer, tuberculosis, tumors, rheumatism, psoriasis, senility, smallpox, sores, syphilis, scabies, ringworm, typhoid, uterosis and wounds.

After long use in India, Ashwagandha has been introduced to the West and has enjoyed a very enthusiastic reception among the scientific community. Its use has been mentioned as an immuno-modulator, alterative, astringent, nervine sedative, aphrodisiac, adaptogen, amaebicide and health restorative tonic etc. Ashwagandha prevents or cures everything from minor cough to deadly cancer, it no doubt has impressive adaptogenic properties. With a programme of good nutrition, it can boost both immunity and endurance.

Chemical Constituents : The diverse pharmacological activities of this plant are due to its alkaloids and withanolides. Ashwagandha has been accurately termed as "adaptogen" an agent that causes adaptive reactions. Ashwagandha root contains 13 types of alkaloids including cusehygrine, anahgrine, tropin, anaferin, withasomine, visamine, withanone and withaferin. The total alkaloids possess relaxant on smooth muscles of blood vessels by musculo-tropic action. It has also tonic, astringent, aphrodisiac and nervine sedative properties. Besides these alkaloids, root of Ashwagandha also contains an

essential oil. Withanol C₂₅ H₃₅ O₅, glycoside, starch, glucose and amino-acids.

Pharmacological Studies :

Sex-stimulant activity :

1. Regular consumption of withania somnifera root powder enhances the sexual power especially in elderly males. This is due to sex-stimulant and rejuvenating action of withania somnifera.¹
2. Ashwagandha is especially recommended for infertility in males due to its beneficial effects on semen characteristics.² Sperm mortality increased by withania somnifera.
3. Is useful for premature ejaculation since it influences spermatorrhea. Withania somnifera additionally possesses a sedative effect and thereby helps to avoid over excitement.
4. Infuses fresh energy and vigour in the system worn out due to disease or ageing. Reduces levels of mental fatigue, so that a harmonious sexual relationship of possible.
5. Is an aphrodisiac with special beneficial effects for loss of energy, as in premature ejaculation which may be concomitantly present.

Immuno-modulatory activity :

1. Ashwagandha (withania somnifera) provides the active ingredient withanolide and withaferin which affect the T&B Lymphocytes, as assessed by local xenogeneic ageing phenomenon and improve endurance levels in experimental subjects.
2. Possesses an immuno-modulatory effect, which is vital for those cases having sperm antibodies.

Antioxidant activity :

1. The effect of Ashwagandha root was evaluated for lipid peroxidation in stress. The herb

was found to have a very good anti-oxidant activity, which may in part explain the anti-stress, congestion facilitating, anti-inflammatory and anti-ageing effects of this herb.

Antiageing effect :

Withania somnifera (Ashwagandha) promotes growth especially during active growth period, probably by enhancing biosynthesis of tissue components with or without the release of growth hormones. It also causes stimulation of appetite leading to enhanced food intake. It may be reducing metabolic rate by its depressive action leading to diminished calorie utilization or by lowering body temperature by $1.5C^0$ which indicates a lower metabolic rate. It shows an increase in haemoglobin count, causes the development of black pigment in the hair and decreases calcium in nail. It causes reduction in serum cholesterol and erythrocyte sedimentation. It lowers blood pressure and strengthens heart. It is an immuno suppressive agent and thus helps inflammation of joints and prevents the connective tissue damage (rheumatic and arthritic pains). It contains amino acid arginine and steroidal principles, due to which it has an aphrodisiac effect.

N.B : For the above purposes only Ashwagandha "nagori" should be used and not the root obtained from wild plant.

Herbal Anabolic Agent

It is said to impart the power of a horse to human body by its rasayana (rejuvenating) effect. For gaining weight boil 20 gm Ashwagandha root powder in one litre of milk, till a thick slurry is formed, add Mishri and drink it in the morning. For additional benefit and if digestion is good, and one teaspoonful of ghee to the milk is extremely beneficial.

Anti-cancer activity

(a) The second largest cause of mortality all over the world is carcinom e.g. cancer. The combination of surgery, radio-therapy though helps in the treatment of cancer, is not without side effects. Ancient classical medical literature of Ayurveda describes in detail "Gumma Roga" a synonym of cancer and suggest remedies. The foremost among them is "Shwagandha" i.e *withania somnifera* root, which is an anti-tumour, immunomodulant and adaptogenic drug. Extensive in vitro and in vivo studies have proven the efficacy of Ashwagandha and its effects as an adjuvant to Radiotherapy.

(b) A chemical extracted from the roots of this plant used intensively in traditional Ayurvedic medicine has shown anti-cancer properties, raising hope of better cure rates for cancers. The root extract of the plant, *withania somnifera*, known as "Ashwagandha" in India kills tumour cells on its own and in combination with modern cancer therapy, researchers announced at a scientific meeting here. When the plant extract is combined with conventional radiotherapy, there is a powerful synergistic effect that gives better result than radio-therapy alone. Scientists from Kasturaba Medical College, Manipal said at the annual meeting of the Indian Society of Nuclear Medicine.

(c) Daily intake of Ashwagandha root powder (3-6 gm) helps in cancer by arresting the growth of fast dividing cells, provides protection to cells against cancers, lessens the deleterious effects of various chemicals and rays during chemotherapy and radiation therapy. The administration of Ashwagandha root powder to cancer patients prevented the decrease in the body weight of the patients.

Clinical Studies :

1. The glucosides of withania somnifera exhibited significant antistress activity in albino rats. (Bhattacharya et al 1987)
2. The sitoinsides exhibited significant immunomodulatory and central nervous stimulant effects inclusive of anti-stress activity, augmented learning and memory in animals (Ghosh et al 1989).
3. The antianxiety efficacy of this drug in patients with anxiety neurosis reported by Singh and Malaviya (1978).
4. A double blind study in malnourished 4558 children was conducted with proven weight gain and improvement in I.Q. (Sesadri and Sudarshan).
5. Ashwagandha Rasayana (Withania somnifera powder processed seven times in decoction of the same plant) was administered for eight weeks at a dose of 3 gm. twice a day with water effective in keratitis and prevents fall of hair growth (O.P. Gupta et al 1995).

Toxicity and Contraindication :

No known toxicity or side effects; used in India for over 2, 500 years. It has been used as a

key ingredient in many Ayurvedic medicines such as "Ashwagandharista" (nervin tonic, recommended for nervous weakness, anxiety neurosis, epilepsy, sleeplessness and for general debility), "Ashwagandhadi Churna", "Ashwagandhavaleha" etc.

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Hon'ble Chief Minister Shri Naveen Patnaik going round the Photo Exhibition along with Shri Biswabhusan Harichandan, Minister, Rural Development, Industries and Law and Shri Debasis Nayak, Minister, Information & Public Relations, Sports and Youth Services at the Celebration of 150th anniversary of 1st war of Independence and 190th Year of Khurda Paika Mutiny at Bhubaneswar on 8.2.2008.

Review of the Government Institutions Leads to Good Governance

Hemanta Kumar Nayak

The quality of governance in any society is closely tied to the ability of the State apparatus to appreciate the expectations and aspirations of the citizens and provide the necessary institutional means to legitimately fulfill those aspirations. The ability of the State to provide good governance depends on its organizational structure, policies and procedures underlying its activities, quality of its own employees, size and composition of Government expenditure, application of modern technology and the nature of system adopted to receive feedback, review of the Government institutions in regard to their ability to fulfill the needs of the citizens and adopt to the new challenges and opportunities thus become central to good governance.

With changing socio-economic conditions of the society and the advance in science and technology, the aspirations of citizens and the means to fulfill them undergo significant changes. To meet the new demand imposed on the State machinery arising out of technological and social changes, it is crucial that the State as an organizational organism adapts itself to the new situation. Rigid policies and public institutions in the face of changing socio-economic conditions tend to generate a variety of strains in the system manifested in discontent with governance system, deceleration in economic activity, violation of human rights, threats to the environment and increasing social inequity.

Governance reform offers the institutional solution to enable the Government organizations

to adjust and adapt to the changes in the modern society and to remain fully equipped to realise the aspirations of the citizens. It provides the essential mechanism that keeps the Government machinery citizen-centric, modern, smart and efficient by facilitating continuous examination of the relevance and appropriateness of what functions are undertaken in Government, why they are done and how they are done. It also provides the facility for constant enrichment of the capacity of the employees to deliver public services better and perform their duties more efficiently by ensuring proper training and orientation. It also presents an opportunity to modernize Government processes.

Reforms and growth are closely intertwined. The goal of accelerating economic growth in terms of expansion of aggregate output, employment and income of the economy can be achieved only with high rate of capital formation in the economy as it enables strengthening of the important infrastructure like bridges, highways, railways, ports, airports, telecommunication networks, power, irrigation and so on. Public investment is important for improvement in the quality of human resources by expansion of education and health care facilities. It is needed to create income earning opportunities in backward areas. Public investment plays a critical role in removing of inter-regional, inter-personal and inter-sectoral inequalities in income and wealth. While private investment predominantly focuses on directly productive activities in order to be commercially

sustainable, public investment needs to concentrate on activities which have high social benefits that require allocation of heavy resources. Besides, public investment also helps in avoiding deflationary pressures in the economy by maintaining high rates of capital formation even during periods of deceleration of private investment. Public investment is undertaken by institutions that are owned, controlled or supported by Government. The level and rate of growth of public investment, and ultimately economic growth, therefore, critically depend on the efficiency and effectiveness of the Government institutions.

Besides stimulating private investment for promoting economic growth, Government Institutions also formulate and implement programmes of welfare to promote distributive justice and equity. The vulnerable sections of society, whose interests tend to be bypassed, or even prejudiced by the actions of the private sector, require governmental support, particularly for health care, education, nutrition, supply of essential goods at affordable prices, job and income-support. Backward and disaster prone regions which do not get the benefit of general economic expansion cannot have their needs fulfilled without the delivery of public services by the Government institutions. Even in advanced regions essential statutory services have to be supplied by Government institutions. Thus, for the overall growth and development of the society, the quality of performance of Government institutions assumes great significance.

The performance of the Government institutions depends on their capacity to produce the desired outcomes. The capacity may be measured in terms of the quality of their employees, the application of modern technology, adequate budget for essential operations, the capability of their processes, policies and procedures, and so on. It is therefore important to have a mechanism that ensures constant review

and improvement of the capacity of the Government institutions to achieve their mandated goals. The mechanism should enable quick identification of defects and constraints that cause failure in achieving the desired outcomes in the Government institutions. The causes of the defect must be analysed properly, and a remedial programme should be formulated and implemented. A robust monitoring and evaluation system should be put in place so that bottlenecks in the implementation can be removed. A stable system must be established for proper diagnosis of defects, design of improvement plans, and implementation of the plan and monitoring of the implementation of the improvement plan.

Government of Orissa has started transforming Government institutions into smart, modern, citizen-centric, efficient and transparent organisations. This programme has fourfold approach to modernization.

- Application of modern technology.
- Training and development of employees.
- Changes in Government policy framework.
- Re-engineering of Government processes.

The ultimate objective of the programme is to improve the capacity of Government institutions to play their role effectively, particularly the delivery of public services to the poor and vulnerable sections of society. It provides external support in terms of quality human resources to diagnose their problems and design a reform action plan. It provides support for change management in Government offices so that the employees adopt the change plan without difficulty. It enables study of existing rules and procedures of Government that have outlived their utility, formulation of new policies, guidelines and manuals, and establishment of modern method of work.

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The Offering

Indrajeet Mohanty

It was a turbulent time. A time of confusion and understanding; a time of hate and love; a time of rigidity and compromise and a time of war and peace. Above all, it was a time of pain-the birth pangs of Indian Independence. It was the year 1945. The Great War had come to an end and the whole of India was swept by the deluge of Gandhism - a period of acute patriotism against an alien rule-a government which had employed my grand father (aja) and was paying him.

The ideas and preaching of Gandhi had touched the heart and pleased the mind of my grandfather. He was an educated and enlightened man. This awakening, however, did not mean that he supported Gandhi openly. He had to take care of a family of ten or twelve members and being the sole bread winner, ousted from any ancestral legacy by a typical step mother, Aja had neither the courage nor the resource to quit his job and join the new revolution. Patriotism was dormant in him, like it was in many an educated man in those days.

In 1942 Aja had been posted at Puri as the medical officer, to eradicate malaria. He had constructed a small house on the V.I.P road. The bath rooms were fitted with taps with running water-a very modern concept in those days. This house also had electric connection. Being westernized in his outlook and bearing, Aja possessed an Austin England Automobile and the luxuries like a radio, a gramophone, a horse-cart etc. By Indian standards he was quite affluent. His children were all good students. He was

leading a satisfied existence. My grandmother (aie) being a very competent house-wife was taking care of the entire household. She was also an excellent cook. What else would a man ask for ?

This very Euphoria and self satisfaction, prevented my Grandfather from actively supporting the cause of Gandhi. The youth was highly motivated by Gandhi and they were coming single and in groups to help bring freedom to India. Schools and colleges were being boycotted and the young were renouncing their jobs. The main objective was "Swadesi". My aja espoused a secret fear that his sons would join this movement and neglect their studies, becoming jobless vagabonds. Thus in public life, he kept as far away from Gandhi as he could. For his dedication and devoted service, the British government had honoured him with the Rai Bahadur" title. Aja was very proud of this.

My Aie was not one of those complacent non-entities which womanhood reflected in those days. She had studied upto class eight, wrote in Oriya, Bengali and English, read novels of Bankim Chandra, Sarat Chandra etc, saw movies of K.L. Saigal, Suraya, Noorjahan and was determined to educate her daughters. However, like all good, Hindu women she never went against her husband. She did nothing without Aja's permission nor did she go against his decisions. In her heart she admired Gandhi's courage. This old man could challenge the mighty British government with just prayers and an ordinary stick. He has a magnetic

appeal and was a real "Mahatma" as he knew all the religious scriptures and mingled with the untouchables and the Muslims. Aie was really sorry that her husband never discussed this "Great soul" at home. She did not agree with Gandhi on one point- to robe the idols of Lord Jagannath in "Khadi". She however, had no time to speculate on Independence and Gandhi.

One fine winter afternoon, when the seasonal flowers were in full bloom and marigolds lined the drive upto the porch, Aie was basking in the tepid sun on the verandah. Her eldest daughter Bibi was on the gramophone listening to a Shamsad Begums record, while other three Mama, Kunmuni and Manu were playing a game of Ludo. The youngest son Babu was crawling all around. The older son Bhola and Tuku had gone to school. Then came Rama Devi and Masi to my grandfather's. Rama Devi was a great women activist as the most revered workers of Gandhi. She was called "Ma" by every one and was a selfless worker. Mashi was a Bengali lady who had left the luxuries of a zamindari family to serve the Mahatma and Rama Devi and thus her country. Aie touched the feet of the elderly ladies. They blessed her and were offered places, on the warm verandah, to sit, where Aie spread a mattress. After the exchanges of the usual formalities of enquiring about each other's health and about the children etc, Aie got up to make some tea. Rama Devi caught hold of her and said- No Mani, I will not hurry. I have come to collect donations for the Kasturba Gandhi Trust, which will be utilized for freedom struggle. Please give some money".

Aie was greatly embarrassed. It was the month's end and she had no surplus to offer. This, she said to Rama Devi and promised that when her husband got his salary, she would personally go and give her the money. Then Rama Devi, whom Aie called "Bhauja" showing surprise, asked her- "Do you really have nothing on you to donate will your Bhauja go away from here empty handed ?"

Aie bowed down her head in silence, Rama Devi looked at her with all compassion and lowered her gaze towards her neck. Pointing at the necklace Aie was wearing she said- "Why don't you give me that? It would help..." Ashamed N.P. and distressed at not having enough money to donate and refusing the revered Rama Devi, Aie took out her necklace and gave it to Rama Devi. The ladies took it carefully and folded it in an handkerchief all the time smiling at Aie. She cut a receipt and went away, profusely thanking Aie.

Alas, all hell broke loose when Aja came back. He scolded Aie for giving away a necklace weighing around 50 gms worth nearly Rupees Two Hundred. He rebuked her for being irresponsible, when she had four daughters to get married off. She was branded a "foolish" and "mad" woman. Aie sulked throughout the day and refused to enter the kitchen. That night, the children had to go to bed with only bread and milk. My grandparents did not touch any food as they were suffering from depressive psychosis syndrome. Aie kept on cursing, the noble Rama Devi, under his breath. It definitely must have been a traumatic and sleepless night for both.

As dawn broke, bathing the surroundings in pale, golden-red and covering everything with mist, Aie went out into the garden, as a matter of habit, to pluck flowers for the daily pooja. Everything was so fresh and inspiring, but Aie was hopelessly depressed to be enervated by the natural beauty. Mechanically she went from one shrub to another. Plucking flowers, she came near the gate. There, she got a shock of her life. A vision which was emerging from the mist, slowly coming towards the gate. On reaching the gate, it started banging the gate, as it was locked. Aie went towards the gate to unlock it, but the vision shook its head. As Aie came to the gate, she realized that the vision was no one else but Masi (Mangala Sengupta) who was giving her something across the gate. Aie caught hold of the

thing in one hand as she was holding the flower basket in the other. Masi smiled at Aie and vanished into the golden mist.

A dazed Aie looked at what Masi had given her. There was something tied in a Khadi handkerchief and an envelope with a letter. She opened the handkerchief and was surprised to see her necklace in it. Her heart soared up to heaven. What a luck. She was saved. Her happiness knew no bounds. Then she opened the letter. In neat handwriting, on handmade paper was written :

Dearest Mani,

I had come yesterday to buy your soul and not to take your gold. I had no intention to take your necklace. Gold is a taboo with us as it binds women, as a chain does to prisoners. It takes away her freedom and individuality. Once Buddha was preaching in the outskirts of Pataliputra, as he never entered a city. A Bhiku went through the streets of Pataliputram asking people to give what they thought to be most precious to Buddha. The king left his throne, the ministers and merchants offered their jewels, but the Bhiku refused. The Bhiku said that enlightened one had no need for all such things, which he himself had given up. As the Bhiku was leaving the outskirts of the city disappointed he saw of poor women working in the fields beckoning him. The woman was barely covering her shame with a tattered rag. She asked the Bhiku to wait, as she went behind a tree. From there she threw the rag at the Bhiku and said "go give this to the Tathagatha." The Bhiku fell on his knees and said "O Great mother, you are an arhat, you are free, you have got Nirvana., bless me."

Now, I am sure, when the time comes, you will come out of your shell and give yourself for the cause of the motherland.

Bakhrabad, Cuttack
28.12.1945

Yours loving,

Bhauja
(Rama Devi)

Aie's pulse stopped. The world falling into taciturnity, the ground swept away beneath her feet and the basket of flowers fell to the ground scattering the flowers of on all sides. Aie stared at the letter for a long time. She then folded the sheet and put it inside her blouse. Awakening from a trance, Aie looked around her. The whole world was so beautiful. Birds sang, flowers boasted off their petals, the trees were boisterous with the gentle breeze. God was in his heaven and everything was right with His world. She felt new, young and free. She realised her intrinsic beauty.

She went inside, ignoring the inquisitive eyes of her husband. She unlocked the almirah, took out her sandle wood jewel box and brought out of it her gold girdle, eight bangles and tied them up in a piece of cloth together with the necklace. The gold must have been around 300 gms. This was hers and no one else's. Not even her husband had any rights over this gold. she need not take his permission. Then she changed over to a white handloom saree and ordered Aja to take out the car. Aja never liked her wearing white but she didn't care. Aja took out the car, without questioning her. She asked him to drive to Cuttack.

On reaching Cuttack Aie asked Aja to take her to Bakhrabad. She got out in front of the palatial house of the Chowdurys'. She went straight into Rama Devi's bedroom. Prostrating herself before Gopabandhu and wife Rama Devi she offered her jewellery. Both embraced her and blessing her, Rama Devi said, "So... you have come ask our son-in-law to relinquish his Rai Bahadur title." Aie felt euphoric and for the first time in years, since being a mother, she felt she had done something useful. Rama Devi had given her the Gospel.

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Diseases of Sun Flower and their Management

N. Ranasingh, S. K. Behera and S. R. Dalai

Sunflower is a important oil yielding crop. Its plant protection measures should be taken at an early best to minimize the loss caused by insect, pest and diseases. Among the insect, pest and diseases, diseases alone cause 10% yield loss in the field itself. So the important diseases and plant protection measures are described below.

The important diseases of sunflower are

1. Alternaria Blight, 2. Head rot, 3. Charcoal Rot, 4. Sclerotial wilt, 5. Downy mildew, 6. Powder mildew, 7. Mosaic and 8. Rust.

1. ALTERNARIA BLIGHT: Causal organism is Alternaria solani

It appears on leaves, petioles, stem, sepals and petals. Dark brown to black circular to oval shapes spots ranging from 0.2 to 0.5mm in diameter develop in leaves. This spots are often surrounded by a chlorotic zone with grey white necrotic center. Under high atmospheric humidity spots are enlarge in size and coalesce and causing blighting of leaves and sometimes rotting of flower heads. The disease also affects the quality of seeds by reducing the germination percentage.

2. HEAD ROT: Causal organism is Aspergillus sp.

It appears under surface of the heads due to water soaking. The symptoms appear as brown in colour and discolouration extends to the stalk to a distance of about 10 to 15 cm. The discoloured under surface of the head becomes very soft and pulpy. The fungus enters into the head through the holes made by the insect attack

and attacks the inner parts of the head of the developing seeds. In severe cases, the head will transformed into a black powdery mass.

3. CHARCOAL ROT: Causal organism is Macrophomina Phaseolina

It is a seed borne disease which occurs usually after flowering. The most important symptoms are sudden wilting of plants with huge number of microsclerotia fallen on the rotten portion of the affected plant.

Control Measure for Alternaria Blight, Head Rot and Charcoal Rot of Sunflower

1. Collection and destruction of plant devices.
2. Seed treatment with carboxin @ 3gm/ kg.
3. Drenching the base of the affected plant with carbandizim @ 2gm/ litre of water or during land preparation broadcasting of enriched FYM trichoderma @ 2.5kg. Trichoderma per 250 kgs of FYM/ha should be applied in the line.

4. SCLEROTIAL WILT/COLLAR ROT: causal organism is Sclerotium rolfsi

Initial symptoms of the disease appear 40 days after showing. Infected plants can be spotted from a distance by seen sickly appearance. Later the entire plants withers and dies. White cottony mycelium and mustard seed sized sclerotial bodies are formed on the affected stems near soil level.

Control Measure:

4. Collection and destruction of plant devices.
5. Seed treatment with carboxin @ 3gm/ kg.

6. Drenching the base of the affected plant with carbendazim @ 2gm/ litre of water or during land preparation broadcasting of enriched FYM trichoderma @ 2.5kg. Trichoderma per 250 kgs of FYM/ha should be applied in the line.

5. DOWNY MILDEW: It is caused by a fungus that is *Plasmopara halstedii*.

The symptoms are chlorosis of Midribs causing ultimately abnormally thick, downward curled leaves that so prominent yellow and green apophyllous mottling. A hypophyllous downy growth of the fungus developed. Flower heads of the affected plants remains sterile. Local foliar lesion symptoms are characterized by small angular greenish yellow spots on leaves .In the affected plants flower heads are erect.

Control measure: Seeds treated with ridomil MZ @2gm per kg. of seed and floriar spray @2.5ml/ ltr twice at 30 and 45 days after planting give good result.

6. POWDER MILDEW: It produces under dry conditions towards the end of winter season. It produces white powdery growth on leaves, white to grey mildew appear on the upper surface of the old leaves. As the plant matures black pin head sized cleistothecia are visible in white midrib areas. The affected leaves lose lusture, curl become chlorotic and die.

Control Measure: Spraying wettable sulfur @ 3gm per ltr or calixin @ 1ml per ltr.

7. Mosaic diseases: It spreads through white flies (*Bemisia tabaci*).

The virus survive in amaranthus. The virus is transmitted through sap, seed and white flies. There is cupping and malformation of leaves.

Control Measure: Rouging of infected plants and sprey with insecticide rogour or metasystex @2ml per litre of water at 10 days interval gives better result.

8. Rust: The disease is caused by *Puccinia helianthi*

It is found mostly in winter months and causes a considerable yield reduction in early stage of crop growth.

Symptom: Small redish brown spots covered with rusty colour dust, appear on the lower leaves first. But can spread to all leaves and even living parts of the head. The leaves may turn yellow but rarely fall on the plants. The first pycnial and aecial infections usually occur on volunteer seedlings, growing among the debris of the previous crop. The incolum from the affected crop is spread by wind.

Control Measure:

1. Sowing of resistant varieties,
2. Field sanitation and crop protection and destruction of voluntary seedlings
3. Spray the crop with mancozeb @ 3gm per ltr. 2 times. 10 days after sowing after 35 days of planting.

1. Subject Matter Specialist (Plant protection),
2. Subject Matter Specialist (Agril. Engg.),
3. Computer Operator



(A)

(B)

Fig. A and B shows the plants affected by sclerotial wilt caused by fungus *sclerotium rolfsii*

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Unique Boat in the Bay of Bengal Coast of Orissa.

Dr. Ganeswar Nayak.

The Orissa coast of east India is known to have been an important area of maritime activity throughout historical times. The use of its coastal and estuarine waters have facilitated the transportation of grain from hinterland and salt from the coastal area via ports established at river mouths and within coastal lagoons for many hundred years. Active maritime commerce supporting many varied forms of fishing still flourishes to day.

The particular environment in which it operates has influenced the design and structure of the boat. Its development has been conditioned by the geography of local waters, climate and the purpose for which the boat was needed. Apart from this, the availability of material for their construction, tradition of craftsmanship which develops among the boat builders and the nature of the culture of the people building them are some other requirements.

One of the earliest facts ascertained while investigating the design of Indian coast craft is the co-relation of particular design with definite regions on the coastline. Some clearly marked physical features characterize it. The amount of overlapping is comparatively insignificant. From all we can see is the prevalent design of fishing crafts. These are the same now in each region as

they were hundred years ago. Each of these regions has its own boat type and its own characters.

The coastline of Southern Orissa has wide sandy beaches and surf beaten, which is typical of the coast of South India. The continental shelf of the Southern Coast is narrow and extended up to 40 km. Further, mouths of rivers are silted and inaccessible to the boats from the sea.

On the other hand the coast of north Orissa is characterized by creeks and rivers as well as extended tidal areas. The continental shelf in North Orissa is wide, forming a part of the shallow continental shelf of Bay of Bengal. Thus the Southern coast is narrow, having sandy beaches and open surf beaten coast. The Northern coastline is much shallow with a broad shelf, gradual slope and greater tidal range. Therefore, boats, which can withstand the surf of the sea, are found along the coast of South Orissa while the extended tidal shelf allows the use of displacement craft in estuarine and coastal waters.

The difference in ethnic and cultural background of fishermen also influences the structure of boats. The Masulas and Catamaran were the predominant watercrafts used by the fishermen of South India who constitute a majority in South Orissa. Therefore, the Masulas and rafts

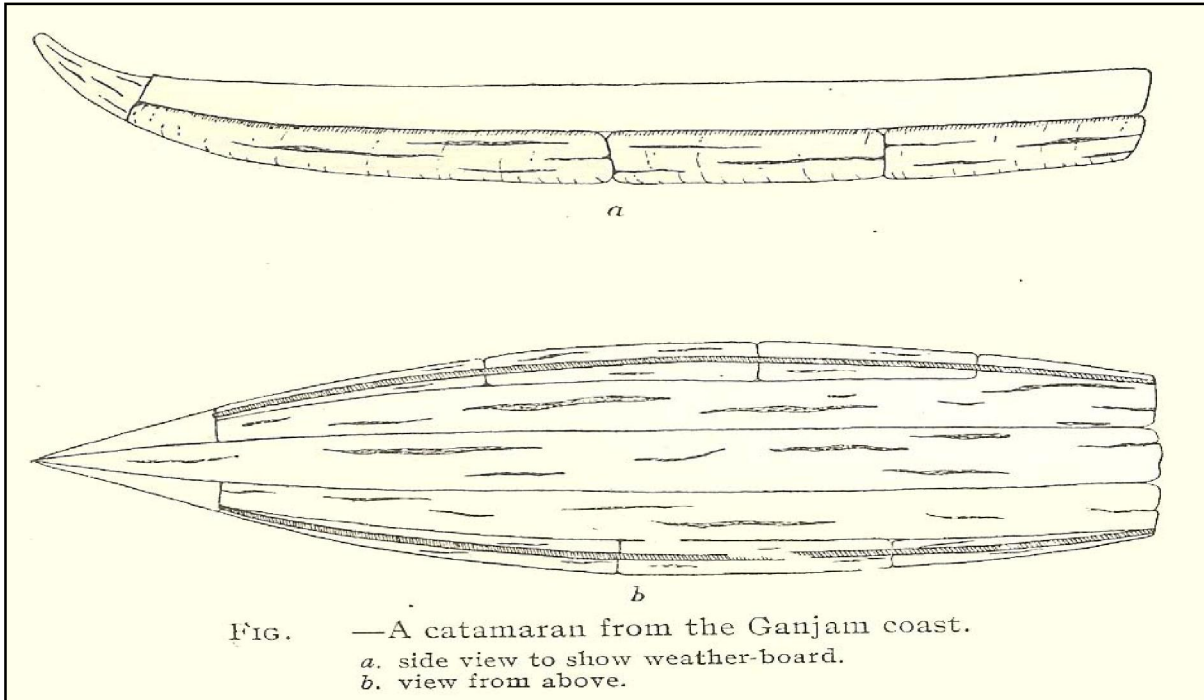


FIG. —A catamaran from the Ganjam coast.
 a. side view to show weather-board.
 b. view from above.

Source: J. Hornell, *The Origin and Ethnological Significance of Indian Boat Design*, *Memoirs of Asiatic Society of Bengal*, 7 (3), Calcutta, 1920, p-173.

are found in the Southern coastline where as the Oriyas and Bengalis of North Orissa use displacement crafts.

However, innovation in watercraft is possible when these factors coalesce. Apart from being an answer to the nature of the coast and the continental shelf in which a boat operates, any innovation in the structure of a boat is interplay between cultural tradition and economic imperatives. For instance, innovation in the traditional craft by installation of false keel or a rudder may be induced by the new economic environment of marine fishing, but the changes were not a sharp break from the traditional boat structure and its form. To give example of an extreme point the fiber made motorized watercraft which operates off Puri coast is a replica of 'teppa', the catamaran. So innovation in the

structure or 'form' of the boats, to gain wide acceptance among the fishermen of a society at a particular point of time, must have the sanction of relevant cultural practices and belief. To put it inversely, the new boat form or structure must be in consonance with long established cultural tradition of that time.

The question arises why did such an extraordinary form exist? And more importantly, what were the factors, which led to such a remarkable continuity over last eight hundred years?. An explanation to them may be sought in a regional boat building tradition, which requires in depth study of the evolution of boat building tradition of Orissa.

Ethnographic studies reveal diversity of boat types in the coast of Orissa. The structure and form of boats indicates difference in

geographical, economic and cultural pattern existing in the Northern and Southern coasts of Orissa.

Cattamaran

The log rafts, known as Catamaran, ply on the shores of Southern Orissa from Konark to further south, on the coast of Ganjam.

The surf beaten sandy coast line that runs with few interruptions from Tanjore to Orissa, hardly knew any sail other than the brown triangle of these sea going specialized rafts. Their Tamil name- Kathu Maran or "tied logs" - has become an English word. This bespeaks the uniqueness of their design. Two distinct types of catamaran exists. The finer and more elaborate model was found on the Coromandel Coast from Cape Calimere to the delta of Krishna. The other form was more primitive and less efficient, was found along the coast further north.

The Telugu fishermen north of Krishna and Godavari delta employ a primitive and simple form of Catamarans. On the shore of Ganjam, it consists of five logs brought to a narrow point at the fore end. Two accessory stem pieces being added to give a sharp beak point as in the best Tamil type. After the craft is abruptly truncated, the logs being cut off at the same level. Instead of being lashed together with rope, the logs are pegged together permanently. It is the comparatively smaller size of the crafts, which permitted the crew to carry it up the beach without separation of logs. The three median logs usually are the only full-length pieces used. The side ones being made of pieces of old logs pegged on to give the required curve to the side, upon each of the side logs a deep weather board set on edge is fixed, to give some light protection to the crew and their gear. The fore end of each board butts against the aft end of the stem piece of its own

side. It gave a clear run fore and aft. Further South, on the coast of Vizagapatnam, the size was larger and the workmanship and the quality of the timber distinctly superior.

In the peculiar craft of this region, called 'teppu' in Telgu, we find a stage intermediate between the Coromandel or Tamil catamaran and the pegged-together Catamaran raft of Ganjam. Here the hull consists of two halves lashed together fore and aft when in use. Each half consists of a long log bearing a washboard surn on the outer edge, and with a pointed beak piece pegged upon the fore end. On coming ashore the rope lashings are cast off, where upon the two halves fall apart for ease in carrying up the beach.

In the largest size Catamaran a medium log is used to give greater beam. This is held in position by means of the fore and aft lashings when in use. In such case, the Cattamaran becomes divided into three main pieces when unleashed.

The medium log had also a pointed bow piece, but this was loose and not pegged on as was the case with those of the lateral sections. A small loose rudder is used when sailing, let down after between the ends of the main logs. Two men form the usual crew of one of these crafts.

One generally navigates these well-known floats by two men, but sometimes by only one with great skill and dexterity. Their main function was to pass through the surf on the beach all along the coast which country boat can not succeed. They are propelled through the water to a ship on the coast when boats of best construction and form would swamp. In the monsoon for balance a small outrigger is placed at the end of two poles, along with a bamboo mast and mat or cotton clothsail. When the tack and sheet of the said are let go, it falls fore and aft alongside. As it is light, it can be easily managed.

More than one Catamaran is joined to provide a bigger platform so that more materials could be transported and the ship could undertake longer journey. This type is called "Chapa" in the southern Orissa the specimen of which are found in the Chandan or Sandal festival in the month of Baisakha. But in northern Orissa such ships are known as Pui Pulia which are capable of carrying considerable load. But the floored outboard of Chapa was found unsuitable in open sea either for the voyage or for fishing operations. But the genesis of the outrigger owes more to the Chapa type of ships by shrinking the outboard-rowing gallery.

Orissa is one of the world's richest areas for sheer variety of traditional type of boat. These include the carvel built such as Chhoat and Salti and non-reverse clinker Danga. The Catamaran is viewed as a sophisticated solution to the need for a deep boat for specific operation in particular waters. Seeing it in the context of enormous range of boats were found on this stretch of India's east coast, one wonders how the clinched view of the conservatism of boatbuilder's ever arose.

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