CHAPTER - 1

INTRODUCTION
Development is a holistic process. It is hard to find a universally acceptable definition of it. As a concept, it is contested both theoretically and politically, and is inherently both complex and ambiguous. The study of human development is important in a number of subjects, including biology, anthropology, sociology, education, history, and psychology. By better understanding how and why people change and grow, we can then apply this knowledge to helping people live up to their full potential. Development does not just involve the biological and physical aspects of growth, but also the cognitive and social aspects associated with development that continues throughout life. Development has been defined differently by various scholars depending on the context the term is used. It has been defined to refer ‘to transforming of the people’s ways of living/doing things for the better’ (Advanced Oxford Learners Dictionary, 2006).

Development involves changing people’s attitudes positively. It is also defined as a specified state of growth/advancement. In this context, development means positive transformation/change of the people’s ways of living, attitudes, behaviours among others as a result of their accessing relevant, adequate and timely information services courtesy of the prevailing digital age (http://www.scrnb.com/riddhima85/d/51537644-Development). A basic perspective equates development with economic growth. The United Nations Development Programme (UNDP) uses a more detailed definition as it aims each individual to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of
living and to be able to participate in the life of the community. The preamble of the “International Development Strategy for the United Nations Development Decade” spelt out the aims of development. The report suggests that, ultimate purpose of development is to provide increasing opportunities to all people for a better life, it is essential to bring about a more equitable distribution of income and wealth for promoting both social justice and efficiency of production, to raise substantially the level of employment, to achieve a greater degree of income, security and to expand and improve facilities for education, health, nutrition, housing and social welfare to safeguard the environment.

Achievement of human development is linked to a third perspective of development which views it as freeing people from obstacles that affect their ability to develop their own lives and communities. Development, therefore, is empowerment, it is about local people taking control of their own lives, expressing their own demands and finding their own solution to their problems (www.volunteeringoptions.org/volunteering-development).

Development implies an overall positive change in the physical quality of life. This positive change for the better encompasses economic as well as social aspects. Therefore, development not only call for economic growth but also the equitable distribution of the gains made from economic growth. In other words, development implies growth with justice. It means an improvement in the quality of life through better health, education, housing and overall material and social welfare.

The basic elements of development are -
1. Removal of inequality and poverty

2. Increase in material welfare of the people

3. Increase in social well-being (education, house, health etc.)

4. An equitable distribution of the gains of development among different groups of people in a region or country

5. An enhancement in technology and capacity to produce a wider range of goods and services in the economy leading to a better quality of life

6. Building institutional structures which permit participation in decision-making at all levels, equalization of opportunities for development and removal of disparities

Social development not being different from the basic concept of development implies that, the basic needs of the human being are met through the implementation and realization of human rights. Basic needs include access to education, health services, food, housing, employment, and the fair distribution of income. Social development promotes democracy to bring about the participation of the public in determining policy, as well as, creating environment for good governance. Social development works to empower the poor to expand the use of available resources in order to meet their own needs, and change their own lives. Special attention is paid to ensure equitable treatment of women, children, people of indigenous cultures, people with disabilities, and all members of populations considered most vulnerable to the conditions of poverty.
The concept of “Social Development” was initially used almost synonymously with social evolution. The major stages in the evolution of human society, identified in a macro-sociological perspective, presented a profile of social development. However in more recent discussion, the notion of social development has been detached from the evolutionary hypothesis and has focused on the questions of the satisfaction of human needs and improvement in the quality of life. The concept of social development is more comprehensive than economic development. It subsumes the latter, but aims at the attainment of certain social objectives and ideas. Neither these components nor the concept of social development have been rigorously defined. The dimensions of the concept are the subject of debate and some tentative formulations of the indicators of social development, as well as the quality of life, are beginning to emerge.

In search of better understanding and improved well being for people, there have been various theories generated in social sciences. As one of these attempts, the importance of social development has been emphasized especially since the 1990s by learning from the past developmental experiences. The United Nations Development Programme (UNDP) promoted the concept of human development by redefining development as centering on people, rather than simple material growth and as a process of enlarging people’s choice (www.tzonline.org/pdfs/social development pdf)

Social development is about improving the well-being of every individual in society, so that, they can reach their full potential. The success of society is linked to the well-being of each and every citizen. Social development is a process which
results in the transformation of social structures in a manner which improves the capacity of the society to fulfill its aspirations. It encompasses a commitment to individual well-being and volunteerism, and the opportunity for citizens to determine their own needs and to influence decisions which affect them. Social development incorporates public concerns in developing social policy and economic initiatives, which requires the removal of barriers, so that, all citizens can journey towards their dreams with confidence and dignity. It is about refusing to accept that people, who live in poverty, will always be poor. It is about helping people, so that, they can move forward on their path to self-sufficiency. At the heart of social development it is the pre-eminence of human resource for which the thrust is on human resource development and it embraces every measure for the promotion of human welfare. Social development also connotes an improvement in the levels of living and the creation of a just and non-exploitative social order.

Social Development offers a comprehensive macro-perspective that focuses on communities and societies, emphasizes planned intervention, promotes a dynamic change-oriented approach which is inclusive and universalistic, above all it seeks to harmonize social intervention with economic development efforts. The social development approach, uniquely integrates economic and social objectives. It not only recognizes the critical importance of economic development in raising the standard of living, but actively seeks to harness economic development for social goals. It is for this reason that social development will be defined as a process of promoting people’s welfare in conjunction with a dynamic process of economic development (Midgley 1995).
The most distinctive feature of social development is its attempt to harmonize social policies with measures designed to promote economic development. While other institutionalized approaches for promoting social welfare such as philanthropy, social work, and social administration have tangential links with economic development, none dynamically or purposefully harmonize economic and social objectives within a wider, developmental process. Social development transcends the residual and institutional approaches which have dominated social welfare thinking in the past. While the residualist approach recommends that limited public resources be targeted on the neediest sections of the population, the institutional approach urges the extensive involvement of the state in all aspects of social welfare. Although, these two approaches differ in the way they formulate policy proposals for allocating resources for social welfare, both create social interventions that are subsidiary to the economy and both are passively dependent on the economy for funding (Midgley 1995).

With this background, the present study analyzed the contribution of Sri Nabakrushna Choudhury towards the social development process of Orissa, not only when he was at the helm of power as the Chief Minister and/or as the Revenue Minister of the State, but also when he was out of power. Nabakrushna Choudhury was a man of multi-dimensional personality. He was a renowned freedom fighter and crusader for social reforms. As the leader of the masses, he was popularly known among the then Odias as Naba Baboo.

He had actively participated in the Civil Disobedience Movement of 1930 and was arrested in 1932 for having violated the famous ‘Salt Law’ at Enchudi, a place in
the then Balasore district. He was shifted to Hazaribagh Central Jail from Cuttack, along with a few others including his elder brother, Gopabandhu Choudhury and his wife Malati Choudhury. In the Jails, both Nabakrushna Choudhury and Malati Choudhury taught the fellow prisoners and propagated Gandhi's thought and views and were released from jail on 8th November 1930 (www.wikipeetia.org/Historic-sites-in-orissa). Comprehending his socialistic zeal, he joined the freedom struggle and actively involved for the cause of freedom movement in India. He believes in achieving freedom through non-violent methods, like Gandhi. He was jailed for his participation in India's freedom struggle many a times. In order to know him better or understanding him, we must understand his ideologies upon which his philosophy is based on (Mohanty 1994).

Nabakrushna Choudhury got himself engaged in several constructive programmes for the welfare of the community. Like Gandhi, he organized the people for taking up some constructive programmes, the most important of which was attaining self-sufficiency in clothes through spinning and weaving. Unfortunately, spinning and weaving has been discarded in Orissa after independence. In 1922, Nabakrushna Choudhury went to Sabaramati in Gujurat to learn all about Khadi, the principal philosophy of spinning and weaving and within ten months, Nabakrushna Choudhury tried to organize Gandhian constructive programmes in Orissa despite opposition from his own family and others in his society (en.wikipedia.org/wiki/Nabakrushna_choudhuri).

Nabakrushna Choudhury was a man who was deeply influenced by Marxists and Gandhian philosophy and also influenced by the world renowned poet.
Rabindranath Tagore Like Gandhiji, Nabakrushna Choudhury also pleaded for simple living and restricting materialism in society so that its maladies such as corruption, violence, etc could be tackled successfully. He also stressed that simple living would work against the acquisitive nature of the human being, which ultimately resulted in degeneration of moral and ethical values in society. He always gave utmost importance to labour for earning anything in life. He advocated the abolition of the age old system of Zamindary (Mohanty 1994).

Nabakrushna Choudhury’s ideology is rooted in the eternal human values handed down to us over centuries such as truth, love, righteousness, dedication and tolerance. They transcend space and time. His ideology also is reflected in his views and approaches in a number of contemporary issues like unsociability, communal violence, rural poverty and the status of women in society (Maharana 2010). As he was very much aware of that caste system, keeps a large section of people in abject poverty and ignorance as they were socially ostracized. He evolved a system of education to help them in more than one ways. It was called ‘Maulika Sikhya’ or ‘Basic Education’. It always maintained that education, particularly at the primary and secondary level should aim at the integrated and harmonious development of the personality of the people (Nayak 2001 139).

Nabakrushna Choudhury’s major programmes of development was both equality-oriented and solidarity oriented. In the first category, he intended to alter the property relations in favour of the less privileged, through land reforms. He was in favour of the abolition of intermediaries like Zamindars, Inamders, Sarbarakars or Raiyatwari Pattadars, so as to, bring the cultivators into direct relationship with
the state and to replace land revenue by Agricultural Income Tax. Nabakrushna Choudhury planned for decentralization of political and economic powers, coupled with central planning and direction. One of the measures was the introduction of the village panchayat system and another was that of the local government, in a larger territorial sphere called “Anchal Sabha”. The Orissa Grama Panchayat Act, 1948 and the Orissa Anchal Sasan Act, 1955 were two significant legislations in this direction. He encouraged cooperative farming as a suitable solution to evils of small size of land holdings.

Sri Nabakrushna Choudhury tried to bring in several remarkable reforms in agricultural sector and among them the worth mentioning is abolition of zamindary system. This made marked changes in farmers’ social status and they became relieved from the exploitation of the zamindars and got chance of ownership right on their land.

Nabakrushna Choudhury’s experience as the Revenue Minister stood him in good stead. His concern for the welfare of the people made Anchal Shasana a reality, which was the precursor to the Community Development Programme launched in Orissa, on the Gandhi Jayanti Day of 1952, which constituted the most comprehensive framework of rural development. It was the first ever nation wide rural construction scheme to bring about all-round improvement of the rural society. The basic aims of the community development were to increase agricultural output, to tackle the problems of unemployment in rural areas, to improve rural communications, to foster primary education, public health and recreation in the villages and to promote handicrafts and small-scale industries in rural areas. As a
Revenue Minister, he had constituted a committee of 15 members on land reforms, as early as 15th November, 1946 with the agenda of recommending legislative administrative measures, for an equitable and uniform rent structure, elimination of intermediary interest, prevention of fragmentation, improvement of agricultural production and raising the standard of living of the cultivators. The basic recommendations of the committee, such as, repeal of all existing tenancy laws, providing for definite right of raiyats, fixing maximum and minimum assessment on raiyats, ban on sub-letting of land except by widows, minors, idiots, lunatics and disabled, protection of tenants from eviction by raiyats and along with protection of raiyat’s right over tenanted land, restriction of transfer of land in case a person holds less than a minimum area of land, restriction on transfer of land by backward tribes, prevention of fragmentation of land and importance on the consolidation of land holdings, updating of revenue records of rights by Anchal Sarvadhikari etc were accepted formally in November 1948, which sound quite radical even today.

The Ministry under the Chief Ministership of Sri Nabakrushna Choudhury brought in various agrarian reforms, the most important one being the Zamindary abolition. The farmer became free from exploitation of the Zamindars and got ownership right on his land. Nabakrushna Choudhury was a Chief Minister with difference. He was one of the greatest Chief Ministers of the State. He was a crusader against corruption. He was a man with great honesty and integrity and was a great protagonist of transparency in public life. Mere formulation of rules and regulations with the appointment of officers did not mean much to him. He used to see the field work for himself (Nayak 2001 200). Nabakrushna Choudhury as the Chief
Minister of the State played quite significant role for establishment of Rourkela Steel Plant (RSP) and Hirakud Dam. During his regime an Agricultural College and a Veterinary College were established in Orissa. His most important contribution to Orissa was, 'Administrative Dictionary' and this was officially permitted for day to day administrative activities (orissa.gov.in). Establishment of “Grain Golas” and dairy farms on co-operative basis were other examples of his solidarity oriented programmes of social development in Orissa. The Government of Orissa introduced the Grain Gola (Food Grain Stores) scheme in 1955-56. It was Nabakrushna Choudhury’s (Chief Minister’s) interest to establish Grain Golas on the basis of Gram Panchayat Act of 1950-51. According to him, every Gram Panchayat in Orissa must have their own Grain Golas, so that it will help the common people at the time of scarcity. These grain golas were established in those areas for giving, loan at reasonable interest, loan of paddy and ragi to the people (Farmers) and also to the people belonging to the backward sections of the society. Due to these Grain Golas, the farmers were able to get fair price for their product. Throughout his entire life Nabakrushna Choudhury had struggled against corruption and suffering of downtrodden (Mohanty 1994:48)

Losing faith in the modern system of education, Nabakrushna Choudhury developed a new system of education and training, known as “Maulika Sikshya” (Basic Education). He believed that it would help the development of the full potential of students through full development of their bodies, mind and spirits (Maharana 2010)
The Basic Education Act of 1951, was the first step towards the introduction of free compulsory primary education in the state. The Act defined Basic Education as follows: Basic Education means such a system of all-aided education to be imparted through a productive craft in the local environment, in which, pupils live with a view to making it self-supporting and inculcating a true sense of dignity of labour, as shall be recognized by the state government from time to time (Government of Orissa 1951).

According to Nabakrushna Choudhury, with this practice-oriented educational system, human resources would be productive and developed and students would realize the dignity of labour. Nabakrushna Choudhury became the founder of Basic Education System in the state of Orissa. Basic Education meant a lot for him, as he considered it very essential for making students good citizens and it was also vital for the welfare of the people of the state (Ravi 2010).

His thinking on and interest in, Basic Education got a chance to be put into action in the field. He worked hard in this respect to make Basic Education pragmatic as well as viable.

As the Minister of Revenue and Civil Supplies of Orissa in 1947, and as the Chief Minister of state in 1952, he got the chance to implement some of his ideas officially. Even when he was out of power, he continued to carry out some of these programmes in his private capacity. Power and fame did not mean much for him, as his motto of life concentrated around the word 'service'. His principles of life were of simple living and high thinking. He believed on three ‘Ps’ and three ‘Ss’ as his
advice was to renounce power, pleasure and profit (three Ps) and to adhere to service, sacrifice and self-discipline (three Ss). According to Nabakrushna Choudhury, the lust for power, pleasure and profit always breed corruption in the mind of a person. Like Gandhiji, he always thought about the village and was interested in the welfare of villagers. He felt, that was the path which could lead India to development.

Nabakrushna Choudhury was so much people friendly and sensitive to their cause that he could socialize with poorest of the poor villagers, in their hut without any inhibition. Sacrifice and self-discipline meant a lot for his life and philosophy (Mohanty 1994).

Lal Mohan Patnaik, a former Speaker of the Orissa Legislative Assembly wrote on the personality of Nabakrushna Choudhury that “Nabakrushna Choudhury, MLA, brother of Gopabandhu Choudhury, was an ardent congress leader and a socialist thinker” (Patnaik 2002). Like him, Nilamani Routray, one of the cabinet colleague of Nabakrushna Choudhury and the former Chief Minister of Orissa, commenting on his role, observed that, he played an extraordinary role as a democrat as well as a socialist in Orissa politics (Routray 2001). He was a liberal democrat, who had great faith in parliamentary democracy and he always took the stand beyond party considerations. He was a man of action and was a leader with great sagacity and magnanimity.

OBJECTIVES OF THE STUDY

With this background, the primary objectives of the researcher are

1. To assess Nabakrushna Choudhury’s sense of priority with a definite thrust and direction towards the social development of Orissa.
2. To assess the basis of his priority in providing the necessary rural infrastructure so that agricultural growth can be accelerated

3. To obtain ideas on his contributions towards the growth of a democratically decentralized and responsive government

4. To assess his contributions towards social sector development to improve the quality of life and to promote productive sectors of the economy

5. To assess his contributions towards the practice oriented educational system

HYPOTHESES OF THE STUDY

The hypothesis guides the researcher through a bewildering jungle of facts to see and select only those that are relevant to the problem. It provides proposition, condition, or principle which is assumed in order to draw out its logical consequences and by this method to test its accord with facts which are known or may be determined.

Through this research work, attempts have been made to answer the following specific questions

1. The enactment of Orissa Gram Panchayat Act, 1948 and the Orissa Anchal Sasan Act, 1955 helped in the realization of grass-root democracy in the real sense

2. The common man’s expectation of a higher standard of living in newly independent India could be realized and whether there was collision between rising expectations and actual realization
Since rural development is a pre-requisite for overall development, whether the thrust of administration was directed towards the realization of such goals, when Sri Nabakrushna Choudhury was in decision making capacity, both as the Revenue and Civil Supplies Minister and as the Chief Minister of the state.

The land reforms and abolition of Zamindary system helped the underprivileged cultivators and accelerated the agricultural growth.

His aims of securing the total development of the material and human resources of rural areas and the development of local leadership and self governing institutions could be realized to a great extent.

**METHODOLOGY**

The present study is designed to be historical in nature. Since no systematic work has been done as yet on Sri Nabakrushna Choudhury, the researcher has depended upon the primary sources i.e., the speeches delivered by Nabakrushna Choudhury on the floor of the State Legislative Assembly and information gathered in a way of informal discussion with some of his contemporaries and relatives in Orissa. A number of books written on Nabakrushna Choudhury and Government Records and Reports have also been referred to as secondary sources.

A comparative method has also been followed in making an analysis of his socio-economic ideas in comparisons with some of his contemporaries.

**REVIEW OF LITERATURE**

Nabakrushna Choudhury’s contribution towards the social development of Orissa has not been studied earlier and also there was lack of published materials.
on this issue Scholars like Chittranjan Das and Anadi Nayak have authored two separate biographies like “Sri Nabakrushna Choudhury—Eka Jibani” (one Odia Biography) and “Lokasaktira Sandhane Nabakrushna Choudhury” (Nabakrushna Choudhury in Search of the Power of the Masses), (in Odia) which provide an overall idea about his life and family as well as about his personality

A book written in Odia by Balaram Mohanty, “Biplabi Jananayak Sni Nabakrushna Choudhury” (Nabakrushna Choudhury as a Revolutionary Leader of the Masses) provides references about his revolutionary role as well as his political and social role and also references are made about Nabakrushna Choudhury as the leader of common masses

Like this, another biography named “Anirvana Nabakrushna Choudhurynka Jiban O Samaya” (Beyond Salvation Life and Teachings of Nabakrushna Choudhury) written by Padmacharan Nayak provides an idea about his personal and political life, as a freedom fighter, as a crusader of corruption and as the harbinger of development in Orissa

Another Odia book, named “Nabakrushna Choudhury,” written by Padmacharan Nayak also gives an idea about his personal as well as his political career and also about his ideology

Like this, a book in Odia written by S N Dwivedi “Mo Jivan Sangram” (The Struggle of My Life), also provides valuable informations relating to Nabakrushna Choudhury and his struggle in life

“Kasturi Mruga Sama” (Odia), an autobiography by his nephew Manmohan Choudhury also provides references about Nabakrushna Choudhury and his family
“Sadhanare Pathe” (On the Path of Struggle), the autobiography in Odia written by Dr Hare Krushna Mahatab provides references about Nabakrushna Choudhury’s political life as well as about his contemporaries and their valuable steps towards the development of the state of Orissa.

Similarly Surendra Mohanty’s “Patha O Pruthibi” and Nilamanî Routray’s “Smruti O Anubhuti” (Memory and Experience) (both in Odia) provide references and ideas about the political life and career of Sri Nabakrushna Choudhury.

“Orissa in Turmoil” a book written by Sunit Ghosh, provides valuable informations about Orissa, its geography, demography and also about political history of Orissa and also it provides some of the valuable information about Nabakrushna Choudhury and his political career.

“Government and Politics in Orissa” a book edited by B B Jena and J K Baral, provides academic references of Orissa and background information regarding formation of Orissa as a separate province, freedom movements, political dynamics and party politics of Orissa. Many authors contributed their valuable efforts through their writings, which make the book a complete reference book on Political system in Orissa.

“History of Orissa Since Kalinga War” a book written by Purna Chandra Das, provides valuable historical information about Orissa and its political development. Efforts were made by the writer to throw light on chronological sequence and developments of history in Orissa.

“The Development of the Welfare State in Orissa” (1977), a book written by S N Rath, proves to be informative and valuable to gather idea on Orissa and its historical developmental policies of the government. A sincere attempt is made in
this book to provide a clear picture on policies of government in Orissa after independence

“Odia Nationalism Quest for United Orissa, 1866-1956” (2005), a book written by Nevedita Mohanty, also provides references about Orissa and its historical movement and also gives valuable data relating to Nabakrushna Choudhury and his contributions towards the state of Orissa.

Like this, another book named “History of Freedom Movement in Orissa 1930-1947” (1969), written by Dr Harekrushna Mahtab, also provides valuable information relating to Orissa and its freedom movement.

“Diary of Political Movement in Orissa 1st April 1936 to 15th August 1947”, a book written by S C De, provides references about Orissa and its political movement from 1936 to 1947.

Another book named, “Indian National Congress 100 years of History” written by C Achuta Menon also provides valuable historical informations.

UNO’s Commission for Social Development has published two reports known as “Report on a United Approach to Development Analysis and Planning in 1972 and 1973”. Both the reports enumerate social development objectives and devise programmes to meet these objectives.

“Understanding Indian Society” analyses various criteria of development and a book by James Midgley (1995) “Social Development: The Development perspective in Social Welfare”, throw light on the concept of ‘Social Development’, its approaches, its historical evolution, different social thought which have influenced social development as well as it focuses upon the goal of social development.


“The Orissa Development Report” prepared by the Planning Commission with assistance of the “Nabakrushna Choudhury Centre for Development Studies”, Bhubaneswar, Orissa makes an assessment of the material, capital and human resources of Orissa and suggests how specific goals can be achieved or realized by overcoming the critical challenges that confront in the process of development.


The “Human Development Report, 2004”, also throws light from administrative point of view, on the policies, programmes and strategies for human development.

Like this, another unpublished M Phil dissertation on “Nabakrushna Choudhury: A Case Study of his Personality and Politics”, by Raghunath Munduli (2007), provides valuable informations about Nabakrushna Choudhury, his biography, his personality and about his political career.

Besides these books which constitute the secondary sources of research, the researcher has gone through the ‘Orissa Legislative Assembly Proceedings’, which constitute the primary sources and has interacted with some contemporaries, followers and relatives of Sri Nabakrushna Choudhury.

However, no work has been done on the social development in Orissa and the contribution of Sri Nabakrushna Choudhury towards it. It is the first attempt of the researcher at this end.
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