



National Reconstruction

Dr. Atul Chandra Pradhan

Ideas, dreams and visions melt away when put to the test of reality. In the nineteenth and twentieth centuries, our social reformers, saints, visionaries and revolutionaries set before the nation certain ideals and goals, the realization of which has today become an arduous task. The task of building an ideal social order calls for sustained efforts, integrity and sacrifice. If we indulge in indolence, selfish rivalries, nihilism and cynicism, we shall doom ourselves and posterity to disintegration and destruction.

Today humanity seems to be at the crossroads. On the one hand, there is hope of unprecedented progress and prosperity for mankind. Science and technology has opened the vista of material development. The twentieth century science has given us aeroplanes, television, electronics, computer science and biotechnology. In the twenty-first century science may give still more inventions and help man to tap alternative sources of energy. Internationalism has become the order of the day. Efforts are being made through UNO, UNESCO and other allied agencies to promote international peace, security and co-operation. On the other hand, there is fear of total annihilation. The fear of thermonuclear war still looms large in everyone's mind. Technological progress has brought about environmental degradation and pollution. Population explosion has been taken place in the developing countries

of Asia and Africa. Poverty, malnutrition and diseases (like cancer and Aids) threaten us. India has attained certain levels of scientific and technological advancement, and is trying very hard to keep pace with the West. But paucity of resources, and alarming growth of population and defence expenditure have posed formidable barriers to the technological and material progress. Even if science and technology advances in India, chances of their applications being available to common man appear remote. To live in the modern world as a respectable member of world community we have to toil hard to attain self-sufficiency, prosperity and strength. We have to play a positive role in the promotion of international peace, security and co-operation. We have to carry on efforts to maintain good relations with our neighbours. As Professor S. Radhakrishnan, our former President says :

"As in a democratic state, in a democratic world should settle our differences by negotiation, discussion and reach decisions which reconcile conflicting interests by a process of mutual give and take. Out of the turmoil and trouble of our time there may emerge a new social order, based on moral principles and spiritual values which will draw together men of alien races and varied traditions. We may develop a sustained way of living as members of the world community. With a common conscience, a common understanding,



we will establish peace and prosperity in the world. Wars between nations will then become as obsolete as duels between individuals".

"War," said Jawaharlal Nehru, "does not solve any major issue and therefore all problems, however difficult and intricate, should be approached peacefully," Mahatma Gandhi experimented with the technique of conflict resolution through non-violence in the national sphere; in the present day world the technique has to be applied to the inter-state relations.

The colonial rules tried to drive home to us on ulterior as well as pragmatic considerations that in the pluralistic society of India talk of unity was absurd. But from hoary past the notion of geographical unity has prevailed; attempts were made at cultural as well as political levels to forge harmony and unity. Buddhism, Jainism and Brahmanical religions have been all-India religions. Religious leaders like Shankar, Chaitanya and Nanak did not recognize any political boundary while carrying on their religious activities. In the pre-muslim period, rulers like Ashoka, Kharavela and Harsha sought to promote religious harmony and coexistence. During the Mughal period, Akbar entertained the experts of different religions including Christianity with a liberal and open mind, and endowment to Brahmans, "Yogis" and temples by Mughal rulers including Aurangzeb have been recorded. About the early Indian rulers' policy towards different religious sects, Professor Romila Thapar holds the following view :

"Interestingly, however, state patronage was bestowed in substantial amounts to a range of what may otherwise have even been conflicting religious sects and institutions. The Mauryan emperor, Ashoka encourages respect for both the "brahmana" and the "shramana", although elsewhere the relation between the two is compared to that between the mongoose and the snake

"Cultural pluralism and its protection were accepted as the duty of the king. His protection of "dharma" was not religion in the modern sense for it enveloped the entire range of social obligations of which religious ritual was a part. This, however, is not what is meant by a secular society. Secularism is not expressed merely by the state protecting and ensuring the coexistence of religions. But, where there is evidence of this from the past, it increases the potential for locating those historical activities which would be conducive to the encouragement of the secular today."

Within the framework of a single geographical entity, cultural diversity and syncretism have been the twin trends of our history. While political unity has been temporary, cultural syncretism has prevailed althrough. In 1992, two noted Bengali historians (Rajat Kanta Ray and B.N. Mukherji) propounded a view in the daily *Telegraph* that attempts should be made to form a confederation of India, Pakistan and Bangladesh, while ensuring the autonomy and free growth of regional and cultural diversities. Ray holds that the formation of the confederation with free travel, freely convertible currency and common trade zone on the model of United States of Europe will solve the problems of Muslim minorities in India, and Hindu minorities in Pakistan and Bangladesh and bring about the Union of Kashmir as an autonomous State.

He says :

"In the past India was a civilization, not a nation. It is still possible to restore the unity of Indian civilization while giving up the strenuous and self-bleeding exercise of national integration. In this respect, the Indian sub-continent is in a condition not so dissimilar to Europe, which, too, is rooted in a common civilization, though politically divided into many states. If a United States of Europe is



being envisaged, why not a Confederation of Indo-Ganges?"

As things stand today, we are a secular and democratic nation. Secularism and democracy ensure the unity of nation. The imperative need for unity of the nation is being threatened by the forces of communalism, casteism, ethnic problems, regionalism, secessionism, and terrorism.

According to economic and reductionist approach, with the growth of education, industrialization and economic development and organisation of class-based association the hold of communalism on the minds of people would be weakened. But experience shows that economic development has accelerated the growth of communal forces instead of weakening them. Prof. Bipan Chandra holds that, "a powerful political ideological campaign should be organized against communalism" for "bringing home to the people the falsity of communal assumptions, of communal logic and of communal answers." He holds that "those who handle ideas, i.e., teachers, journalists and others who work in the media, political parties, professional associations, trade unions, Kisan Sabhas and other voluntary groups" should combat communalism at "the ideological-cultural plane." Prof. K.N. Panikkar recommends a two-pronged secular offensive against communalism - the advance of hard core communalists must be checked and the consciousness of communally mobilized people should be retrieved.

The so-called 'secular' political parties and their leaders have adopted two strategies against communalism. First, they emphasise the unity and equality of all religions on the basis of "their moral precepts and humanist underpinnings." In this approach it is not possible to separate religion from politics, education and other secular spheres.

Secondly, while adopting "a secular rational ideology of political culture and statecraft" they "leave the question of reconciliation of religions and belief patterns to voluntary social action and accommodation."

To combat communalism, secularism has to operate in three spheres :

1. Harmony among religious communities is to be established in politics.
2. Harmony among religious communities is to be established in social life.
3. Enlightened humanism should triumph over religion-dominated ethos.

The state should play a very active and prompt role in curbing communal violence. The state agencies should be impartial in tackling communal disturbances. It is alleged that the hooligans or goondas who cause communal riots in cities enjoy political patronage which militates against the true spirit of secularism.

While allowing every individual or community to follow his or their own vision of truth and ultimate reality, we have to learn to live in fraternity through strong secular institutions like colleges, universities, banks, hospitals, professional associations and newspapers. The survival of our civil society depends on the coexistence of secular and religious institutions. And Andre Beteille observes :

"If civil society is pluralistic and tolerant in its very nature, then it would be absurd for it to wish to expel religious institutions from its fold or to denigrate its beliefs as a form of false consciousness. Our constitution is based, I believe, wisely on the separation between religion and politics and on their mutual toleration. Civil society must find ways of creating and nurturing secular institutions, but that objective is likely to



be hindered rather than helped by the adoption of a militantly secular ideology."

It is impossible to combat communalism by political means. Politicians secular or communal (Hindu or Muslim) are found to be patently hypocritical in the handling of communal problems. We can effectively combat communalism, as Mahatma Gandhi tried to do, by a change of attitude, cultivation of tolerance or openness to criticism and a new orientation of society and culture. How can Hindus and Muslims live in harmony? The Hindus should give up their notions of ritualistic purity or impurity and treatment of Muslims and "unclean aliens." They should try to keep up the powerful syncretic trend of their culture. The Muslims should give up their overemphasis on religious identity, minoritism and exclusiveness, accept a secular uniform civil code, accept the pre-Islamic culture of India as their own like the Muslims of Persia and Indonesia and completely identify themselves with the national mainstream.

In modern class-based society with occupational mobility and non-observance of caste rituals and rigidities, casteist ideology appears irrelevant. More and more voluntary associations, based on professional interests and public causes, should be formed to combat casteism in public life.

Tribals should be protected from exploitation by the dominant populations from outside. They should maintain their identity and build up their own leadership for developmental works. Meaningful communication should be established with the tribals, and gradually they should be brought into the mainstream of national life.

Regional economic imbalances should be wiped out by removing disparities in allocation of funds for developmental works.

Under no circumstances the state should yield to the forces of violence, but the socio-economic roots of violence should be found out and eradicated. The hooligans are a part of the society. Hooliganism or violence of any sort has a sociological background.

Against the background of collapse of communism in Russia and the introduction of New Economic Policy by P.V. Narasimha Rao the debate on public-versus-private sector has assumed a new dimension. On the one hand, there is talk of virtues of privatization and globalisation and glorification of market forces. On the other hand, apprehension of dangers of privatisation and globalization is expressed. In today's global as well as Indian economic pattern, dichotomy between the public sector and private sector is neither possible nor desirable. Though market forces provide incentive for individual initiative to operate within the framework of demand and supply, they are not capable of meeting all the needs of modern society. State intervention in the economic life of nation has become a necessity. Public sector has been operating with the capitalist system, because private capital is unable to provide resources for certain massive developed industries (particularly those of strategic and military importance). Private monopolies require help from the state. The state has to regulate the economic life of the nation for maintaining economic stability. Of course, in the capitalist system public enterprise plays the role of "filling the interstices of private business." On the other hand, socialist economics has failed to function entirely through the state agencies. Success of any industry, public or private, depends on the management of human relations and motivation. As John Kenneth Galbraith writes :

"In these years in both systems in has become profoundly evident that there is no



salvation in fixed rules - fully committed ideological faith. Each system has had to make concessions to the deeper reality of economic life and human motivation. The reality is that neither capitalism nor socialism in its avowed form works in an effective or even a socially tolerable fashion."

In an ideal society, public sector and private sector should coexist, supplement and compete with each other in producing quality goods and providing adequate benefits to the employees who should be hard working, honest and efficient. As Pitrim A Sorokin observes :

"When economic functions can be faithfully and competently discharged by both private persons or groups and the state government, both systems can harmoniously coexist, each specializing in the particular fields, in which, under the given conditions, it meets the economic needs of society more successfully. But when the proponents of each system of economy are impelled mainly by their selfish interests and hence fail to meet successfully the requirements of society, each group attempts to achieve a monopoly, becomes intolerant in its claims and counterclaims and resorts to coercion and even civil war, to the great detriment of society as a whole. Such are the main lines of reconstruction of economic and occupational institutions dictated by the goal of peace and a creative social order."

In Indian situation, mixed economy should continue. There is, however, need for restructuring public sector and redefining government's relation with public and private sectors. Public sector enterprises should be autonomous and free from government interference. Some mechanism should be evolved to monitor the overall performance and make the management accountable for its performance in public sector. Public sector enterprises should be economically viable and able to generate resources for further investment.

Corruption, wastage, inefficiency and overemployment should be done away with. Private sector, while discharging its professional obligation towards the shareholders, should properly perform its social responsibility towards the employees, creditors, consumers, community and the state. They should ensure good salary and conditions of work to the employees, and should not evade the payment of tax. If Mahatma Gandhi's trusteeship theory is followed in true spirit, the private sector will work in public interest. According to this theory, any asset, physical, intellectual or otherwise is held by its owner as a trustee for the benefit of the whole society. He can only draw from his assets what is barely necessary for his own living. He has no right to use more than what he actually needs.

In the modern democratic and welfare society the concept of company has undergone change. W.T. Gosset, former Vice-President and general counsel for the Ford Motor Company, say :

"The modern large corporation is in some respects a public institution and is one of the key economic units in our society; it holds power in trust for the whole community; its action and often its statements have a determining effect upon the interests of customers, shareholders, suppliers and employees. But the measure of its effectiveness in public affairs is the degree to which its policy reflects the values, objectives, aspirations and reservations of society as a whole."

The state's relation with the private sector is of crucial importance in boosting its performance as well as determining its social responsibility. The traditional laissez faire theory of state's non-intervention in the sphere of economic activity is outdated. The state may not or should not interfere with market forces. But the state can and should help the private sector



through credit facilities and favourable interest rates. India should follow the example of Japan, Korea and Taiwan with regard to the State's policy towards the private sector. In these countries through purposive state intervention it has been possible to foster the growth of private sector as well as bring it within the larger programme of macro-economic development and stability. The state can priorities thrust areas for development, identify promising entrepreneurs and help them to acquire technical know-how and establish efficient productive units.

The state should at the same time protect the general public from fraudulence and malpractices in the private sector. The state should look into the enforcement of factory laws, meant for protecting the workers' rights. Trade union laws should be modified to maintain a proper balance between the workers' interests and efficiency in management. Disputes between the management and employees should be settled through arbitration.

Indian industries, public and private, should raise the quality of their goods so as to create a favourable demand in the international market. While slackening restrictions on imports, if we cannot raise exports, we will invite balance of payments crisis. Import of luxury goods should be restricted.

Import of foreign capital and technology is a challenge to our efforts to develop independent technology. If technological upgradation is an imperative need, we have to absorb imported technology through "a strong, far-sighted and sustained programme."

Technological upgradation will reduce the employment potential in industries and government. We have to create employment opportunities through rural development. Employment opportunities in the rural areas will

check overcrowding in cities. Rural electrification and development of transport and communication, and increase in mobility have brought the villages closer to urban centres and the emergence of mini-urban centres has narrowed the gap between the urban centres and villages.

Rural development calls for consolidation of holdings, improvement of irrigation facilities, diversification of agriculture (horticulture, poultry, pisci-culture, and dairy farming), improvement of roads and housing, sanitation and social forestry, development of small scale and cottage industries, and expansion of education and medical facilities. More and more biogas (Gobar gas) plants should be established to solve the fuel problem in the villages.

As majority of our people live in the villages, Mahatma Gandhi laid special stress on the rural uplift and tried to check the urban orientation of youth. Mere macro-level planning and allocation of funds is not enough to foster the village uplift. Local efforts and participation of the people in the development process are essential. That is why Gandhi laid stress on Panchayat Raj which was meant to empower people at the lowest level of hierarchy as well as involve them in the development process.

Population explosion and deterioration of environment in urban as well as rural areas have become common phenomena. In checking these unhealthy trends people should co-operate with the government.

Irrespective of religious distinctions, people should accept population control as a national imperative.

In the process of social change, a conflict between tradition and modernization has become visible. Advocates of modernization construe any attempt to establish link with tradition and cultural



heritage as revivalistic and detrimental to progress. But neither we can nor we should break away completely from tradition. Society is a continuous process. The experience and wisdom of our ancestors is a part of our social culture. We should seek to appreciate and assimilate the spirit and norms of tradition. In certain areas our traditional values have to be given abiding importance; they have deeper meaning and significance than the modern norms. While denying freedom to women, our traditional culture had deified woman as *Shakti* (energy) and respected woman as mother, sister and daughter, and emphasized the maintenance of cordial relations between brothers and sisters for harmony in family life. Modern consumerist culture has reduced woman to a sex commodity. The traditional culture laid stress on restraint, which is of great importance in modern society, ridden with conflict and tension. While modernizing and secularizing social life we have to establish a "creative and critical link with our cultural heritage and tradition." Tradition has to be valued and applied not for hindering but for helping the process of humanisation and modernization. In our own time we have seen how Mahatma Gandhi used tradition as an instrument of social reconstruction.

Our male folk should change their attitude towards women. Discrimination against women must stop. They must be treated as equal with men in social life. But the women should be conscious of their natural role and responsibilities in family and society. They should create a happy atmosphere at home. They should properly discharge their "special and sole prerogative" of "bringing up the infants of the race." A child's earliest socialization begins with his or her mother. Women can, therefore, inculcate human values in the children better than men. Man and woman are complementary to each other. The feminists

should, therefore, give up anti-male, anti-child, anti-family and anti-feminine attitude. Values of restraint should be cultivated in social life to counteract male chauvinism and give a dignified treatment to women. Women should also assert themselves for maintaining their dignity as individuals and playing their rightful role in social life.

Cutting across all social and communal differences, women should start autonomous movements to emancipate themselves from oppression and to raise themselves socially. Women should not be deprived of their basic human rights on any plea, religious or social. They should seek to safeguard their marital status through a uniform civil code irrespective of religious differences. Secular political parties should extend their support in this matter to women's movements and protect individual women such as Sheinaz Sheikh and Shah Bano against social persecution.

Educational system should be made responsive to social needs. Values of community life should be inculcated in the students at school. Schools must be organically connected with all worthy aspects of community life. Teachers, inspired by the aims of education, must devise ways and means for their implementation. Education must permeate the students with the spirit of service and equip them with "the instruments of self-direction." False values of book-learning and competitive success should be done away with. In the field of higher education, quality must be given precedence over quantity. Education should be vocationalised to create opportunities for self-employment. Such vocations, which are especially useful in the context of rural society should be taught to the students. Industries must come forward to establish technical and vocational institutions to



relieve the financial burden of the government. Just as students should interact with community, the community around the school should take interest in the development of the school in a meaningful and purposeful way.

In India people generally expect everything from government. But if the people fail the government, and do not participate in the process of development, no government can deliver the goods. At the government level, only macro-planning is possible. The implementation of the plans requires an alert and active community. social work and activism are necessary. Among the Indian states, Kerala has undergone a miraculous transformation, achieved full literary and good health care facilities through social activism and pressure exerted on the government by the public.

The country needs an army of genuine social workers. Those who feel for the society must work

for it instead of remaining passive onlookers. Social service and work automatically entail hard work suffering and sacrifice. There are three types of men in society (1) majority of the people are harmless but not alive to social commitments, (2) a few are dangerously egoistic and parasitical, (3) still fewer are genuinely selfless and socially committed who can suffer and make sacrifices. Genuinely selfless and socially committed persons like Mahatma Gandhi can exercise their moral influence on society and lead the society in the right direction. Moral values like selflessness, love of truth and non-violence, self-restraint, dignity of labour, and spirit of fellow feeling, service and sacrifice are of paramount importance for the society. If the society is morally regenerated, all other improvements will follow automatically.

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ORISSA CHAPTER OF PRCI INAUGURATED

Orissa Chapter of Public Relations Council of India was inaugurated at Bhubaneswar by Sri Debasis Nayak, Minister Information & Public Relations, Sports & Youth Services. Speaking on the occasion, Sri Nayak told that image building of the State Government has already taken place and a lot of money from national and Inter-National Corporate Bodies has started coming to the State. PRCI which has started functioning in Orissa to help building a better corporate image of the Government would be of immense help in this respect, Sri Nayak added.

Dr. Tapti Basu, Head of the Department of Journalism and Mass Communication, Kolkata University graced the occasion as guest. Among others Chair-person Eastern Zone PRCI Sri B.K. Sahu, Vice-Chairman Sri P.K. Maitra, Convenor Sri R.N. Mohapatra and Senior Journalist Sri Dillip Kumar Bisoi were also present.



On the Eve of Centenary Celebration

The Swadeshi Movement : Culmination of Cultural Nationalism

Dr. D.D. Pattanaik

While having a critical discourse on freedom struggle it is urgently required to cast glance over a monumental lapse, i.e., on the great Swadeshi Movement. This was the first great people's movement to reckon with, being spearheaded by the great nationalists of the day. Its simple reason is owing to the ideological concern of the present day politics. Whatever the excuse put forward by this school or the other it is obviously a national blunder, and thus evokes introspection at academic plane.

Every movement owes to some ideological context or other, but in case of the Swadeshi Movement of 1905-07 it is more so. It constitutes a great stride in the annals of modern history so much so that it was the cumulative effect of an indigenous Indian nationalist thought-structure or what may be called, the genuine Indian variant of nationalism. It underscored the expression of veritable soul of Indian nationhood in right perspective. But it was dubbed as sectarian or communal approach to the Indian society.¹ First in the jargon came forward the comment from none but Jawaharlal Nehru who was then (1907) studying in Cambridge. Reacting to the concept of nationalism of Aurobindo and others of the Congress Nationalists, Nehru was worried as to what would happen to one-third population (implying the Muslims) who had remained in this country from centuries.² This kind of apprehension

was in fact the beginning of the internalization of appeasement policy. Those were nothing but populist reactions marginalizing the vitality of the nation cropping out of the entire panorama of history. Thus it was also the beginning of polarization of political ideology which was earlier confined within the Extremists and Moderates on their approaches to the alien rule.

The upsurge of 1905 was not accentuated in a single day. But it was the fallout of a thought-process cropping up since the year 1875 when the *Arya Samaj* made its headway. Hindu identity of Indian nationalism was carried aloft by a number of religio-reformatory organizations like *Hindu Mela* of Nabagopal Mitra and Raj Narain Bose (1867-1880), *Prarthana Sabha* of Atmaram Pandurang in 1867, one '*Patit Pawan Samaj*' in 1880,³ '*Arya Mahila Samaj*;' of Pandit Rambai,⁴ one '*Gayan Samaj*' at Poone in 1874⁵ Society for Protection of Hindu Religion by Chapekar brothers in 1890's, *Mitra Mela* (later *Abhinav Bharat*) of Savarkar brothers at Nasik in 1899, and the like. Publication of Bankim Chandra's novel '*Ananda Math*' in 1883, Vivekananda's Chicago sojourn in 1893, Annie Besant's arrival in Indian same year, Ganapati Festival by Tilak in 1894 and *Shivaji Mahotsav* in 1896, and Aurobindo's celebration of *Kali Puja* in 1904 had basically buttressed the Hindu



cultural dimension of Hindu identity and Hindu pride translated in the form of Hindu nationalism or what may be called Cultural Nationalism in Indian perspective. Religious fervour was given vent to patriotism true to Hindu tradition so much so that 90% of the Hindu sermons depict the cultural geography of India while giving 10% scope to metaphysics. *Bharat* was adorned as '*Mata*' - exact incarnation of Jagadamba as expressed by Vivekananda and earlier which had been assiduously sketched by Bankim Chandra.

Extremism in the Congress hierarchy surfaced to provide expression of resilience Hindu nationalism. Of course Tilak did not like the expression 'extremism' appended to them.⁶ Lal Chand, without mincing word, declared that the Congress would specifically take the cause of the Hindus.⁷ Bal Gangadhar Tilak expressed in full voice his Hindu sentiment in the Congress platform which was steadily drifting towards westernization. He glorified Hinduism at the expense of western culture. Aurobindo Ghose challenged the right of a foreign imperialism to force an "inferior civilization" of India.⁸ The nationalists (the title the 'extremists' liked to have) spoke of a Hindu nation and the protection of Hindu interests on political level.⁹ K.P. Karunakaran holds that Hindu nationalism became the creed of the extremists.¹⁰ They drew sustenance from India's age-old glorious heritage and appealed to the Indians by invoking religious patriotism.¹¹

In the contrary, the Moderates were the veritable apologists of western culture and education, and they interpreted and reacted in western perception. For seven decades they were fed on the distilled intellectual diets of Burke, Bentham, Hume, Mill, Spencer, Darwin and the like, and their mind-set did not budget out of it. Rather they ridiculed Indian tradition, belief and

practices. When they talked of reforms without loving the society it looked as if an alien force was invading. Debased imported copy book maxims were their creed, and they liked to perceive Indian nationalism and construct in that paradigm. It is evident from Keshav Chandra Sen's remark that to the liberal reformers (the moderates) the spirit of Christianity had already pervaded the whole atmosphere of Indian society and they used to breath, think, feel and move in a Christian atmosphere.¹² Hence, the Nationalists threw candid challenge to it, which was amply demonstrated in the great Swadeshi movement.

Bal Gangadhar Tilak had been consistently emphasizing on '*Swaraj*' as the birth right of people right since 1896. He availed the support of likeminded heavy weights like Bipin Chandra Pal, Lala Lajpat Rai and Aurobindo Ghose in his rank. In the Kashi Congress Session they could pursue to get inserted their cherished goal of *Swaraj* in spite of disenchantment of the Moderates; and next year in Calcutta even under the presidentship of Dadabhai Naroojee the resolutions of *Swaraj*. Swadeshi, Boycott and National Education received official stamp. Finally the concept of *Swaraj* was tinged with *Swadharma* and *Swabhasa*. This kind of indigenous world view inextricably interwoven with the land and society became the inbuilt intellectual bedrock by the turn of the century. Thus by the year 1905 the wheel of history turned to the side of the Nationalists.

The year 1905 is a watershed in Indian history. The entire scenario of the Swadeshi movement is ascribed to the Partition of Bengal. It was a mischievous design to divide Bengal in order to contain the revolutionary forces. It was so divided as if to shape the future territory of Pakistan-Muslim majority East Bengal being carved out ! Even the Secretary of State for India



was reluctant on the move. But Lord Curzon could obtain the consent clandestinely on 19th July 1905. The notification was published a month later inviting widespread anger and fury. A huge gathering met at the Town Hall of Calcutta on 7th August in order to protest the "cruel wrong". It may be assumed as the unofficial inauguration of the Anti-Partition Movement. Soon it turned into the fateful Swadeshi Movement and spread over the whole country.

Tilak exhorted to the people to uphold the dignity of the nation rolling down the long vista of history. He expected that by the grace of providence they would consolidate themselves as a mighty Hindu nation, and it would be the objective of every Hindu. In his words, "I go further and say that it is our '*Dharma*', you cannot separate Home Rule from us, as you cannot separate the quality of heat from fire".¹³

By synthesizing religion and political agenda, or for that matter religion and nationalism, the nationalists in effect, created Hindu nationalism and awake the masses.¹⁴ Aurobindo, the hero of the Swadeshi movement, attempted to rationalize this dimension in his work "*Dayananda-Bankim-Tilak*". He infused mysticism to nationalism. It upheld the Hindu ideals and idioms, and there was no escape from it since it was the reality in view of the chequered cultural history of India. It seemed natural to retrieve the lost glory and vitality. It is not a matter of racial arrogance, but rediscovery of the soul of the nation.

Aurobindo observed in the editorial of much esteemed paper "*Bande Mataram*" that Hindus' outward life, like that of other nations, is subjected to growth and limit and a term, he has none. The elixir of national life has been discovered by the Indian alone. This immortality, this great secret of life, she has treasured up for thousands of years, until the world has been fit to receive it. The time

has now come for her to import it into other nations, who are on the verge of decadence.¹⁵

'*Bande Mataram*' edited by Aurobindo Ghose and Bipin Chandra Pal wrote, "Swaraj as a sort of European ideal..... will not awaken India. Swaraj as the fulfillment of the ancient life of India under modern conditions, the return of the '*Satyayuga*' (era of the truth) of national greatness, the resumption of her great role of teacher and guide, self-liberation of the people for the final fulfillment of the Vedantic ideal in politics, this is the true Swaraj for India". It continued, "The groundwork of what may well be called the composite culture of India is undoubtedly Hindu. Though the present Indian nationality is composed of many races, and the present culture of more than one world civilization, yet it must be admitted that the Hindu forms its base and centre.....The dominant role of Hindu culture, its sense of the spiritual and universal, will, therefore, be the peculiar feature of this composite Indian nationality.....And the type of spirituality that it seeks to develop is essentially Hindu." Similarly Lala Lajpat Rai wrote, "The spiritual note of the present Nationalist Movement in India is entirely derived from.....Vedantic thought".

Historian B.B.Mazumdar sketched that the "militant nationalism" (as it was branded) was predominantly a Hindu movement.¹⁶ Swadeshi was deeply rooted in all classes of Hindu community.¹⁷ Another historian is given to understand that extremism in Indian politics was a response to the challenge of haphazard and superficial westernization of Indian life. Spiritually it countered the threat to traditional Hindu religion, ethics and social values posed by Christianity and "utilitarianism."¹⁸

Aurobindo unequivocally stated: "Politics and religion are interdependent. To talk of religion and politics as two unconnected departments of



human affairs provokes laughter in India. Here everything that claims popular attention must have the sanction of religion. Neither does religion concern any other subject so intimately as politics".¹⁹ In his famous Uttarpara speech Aurobindo evolved that 'Sanatana Dharma' is Indian nationalism. It is immortal; and Indian nationalist movement was guided by God Himself. He addressed: "We meet here tonight to worship the spirit of our Race to pay homage to the Genius of the great Hindu nation, in the sacred Temple of our Fatherland". This father.... is not a mere word, a mere abstraction, a mere idea.... His (Shivaji's) ideal of an organised Hindu commonwealth, based upon the law of righteousness as evolved in the religious and ethical life of the scriptures is distinctly a great national movement with us as long as the protection of the permanent elements of our race consciousness will lie in future advancement of our nation" "The Hindu shall help the realisation of present national ideals, not by ceasing to be Hindu.... but by developing the higher features of his culture and civilisation."²⁰

The Nationalists showed how to arouse the tradition-bound mass with the music of religion and culture. T.R.Sareen²¹ and William Holland²² also corroborate this world view. The Nationalists began to construct an Indian philosophy of politics from the Indian philosophy of life. Bipin Chandra Pal probed that the central fact in Indian history is the peculiar Hindu spirit consciousness of the self.²³

In the contrary, the Moderates discerned the Indian nation as creation of the British rule in India. Their perception on nationalism revolved round constitutional fabric and political, economic, educational and social advancement. But to the Nationalists, mystically Indian nation is exact incarnation of Goddess Durga- the nation being a living organised entity with past, present and future encompassing the entire wave-length

of Indian way of life. Their emphasis was on religion, culture and ethos of the society.

It is imperative to mention few publications of the day which accentuated the march of the Swadeshi movement. Hindu epics, traditions and legends were reflected in the writings, and that too were aimed at inspiring the cause of nationalism. Notables among them include drama like '*Sharda*' and novels like '*Pan Lokshot kon Ghetto*' and '*Ushaka*'. Valentine Chirol did cast aspersion that in the play "*Kichak Badha*", Draupadi was to mean India, Kichaka to Lord Curzon, Pandavas to the Extremists and Bhishma to the Moderates. Week long "*Dhanujatra*" was organised each year at Bargarh, a town in western Orissa, where Kansa used to display his despotism and was killed. It sent the feeler that a demon however despotic and powerful might be, is destined to be eliminated. A play '*Nil Darpan*' was written by Dinabandhu Mitra which became a 'cause celebre',²⁴ where the plight of the indigo growers was vibrantly depicted. Michael Madhusudan Dutt's masterpieces were famous during those days, which included dramas like '*Sharmistha Padmavati*' and '*Krishna Kumari*', the epic '*Tilottoma*', '*Meghanad Badha*' the unfinished musical poem '*Brajanayana*' and epistolary poem '*Birangana*'.²⁵ Rabindranath Tagore's '*Shivaji Utsav*' published in 1904 and 'Swadeshi' songs were familiar. Journals like '*Hitabadi*', '*Sanjibanee*', '*Sandhya*' and '*Nayak*', '*Deshar Katha*', '*Rashtramat*' beside many others were the pioneers of the movement.²⁶ 'Amrit Bazar Patrika' was on this side. The '*Sanjivane*' on April 1906 published that the Brahmins in Sirajganj resolved not to perform any religious ceremonies whenever Swadeshi was not observed and the paper eulogized it.

'*Yugantar*' brought out by a group associated with Barindra Kumar Ghose asked the



people to avenge the murder of the motherland by blood - the blood that would propitiate the goddess Kali.²⁷ Once it wrote : "Many a female demon must be killed in course of time in order to extirpate the race of 'asuras' (demons) from the breast of the mother-earth".²⁸ "*Bhavani Om Chandikaya*" once wrote." The nation is a mighty 'Shakti' composed of the 'Shaktis' of all the millions of units that make up the nation, just as '*Bhavani Mahisa Mardini*' sprang into being from the 'Shakti' of all the millions of gods assembled, in one mass of force and wedded into unity *India* cannot perish, our race cannot become extinct, because among all the divisions of mankind it is to India the highest and the most splendid destiny is reserved, the most essential to the future of the human race".²⁹ '*Sandhya*' preached the cult of "*Kali mair boma*" (Bomb of Mother Kali).

Inspired by all these feedings compounded with the action-oriented philosophy interpreted by Tilak the revolutionaries climbed up the gallows holding Bhagavat Gita and shouting the battle cry of *Bande Mataram*. Valentine Chirol sent report to the British press that the Arya Samaj was very much behind the Indian unrest those days. The revolutionaries drew their inspiration from the idealization of the nation with religious fervour and crystallized together it surfaced in the form of Hindu nationalism.

Valentine Chirol wrote the work "*The Indian Unrest*" in order to dub the contemporary Hindu nationalist movement. Nonetheless his observations abundantly unfold the contemporary situation. He did not find the involvement of the Muslim community in the movement.³⁰ He used the expression "Hindu unrest" to explain the Swadeshi movement. He quoted a newspaper from Poone, '*Kal*', which read : "We have our own country, our religion, our heroes..." He again quoted Calcutta based '*Dharma*', which reads.

"Politics is part of our religion, but it has to be cultivated in Aryan way." He witnessed that "*Rakhi* (wristlets of coloured threads) were being exchanged on the Partition Day, i.e., 16th October 1905 as a symbol of brotherhood. He found '*Kali*' and '*Durga*' being involved for the cause of the movement. He testified 50000 Swadeshi activists holding '*tulsi*' plant in hand after holy bath in river Ganges and taking swadeshi vow before the Kalighat temple. The Swadeshi vow spelt out to save their sacred race. Chirol reported that the Swadeshi activists used to take vow "in the presence of Mahadevi"³¹ shouting "*Hara Hara Mahadev*". He felt the upbringing of ancient Hindu tradition in the movement. Worship of the Mother-cult in the form of Kali was crystally evident in the movement.³² The concept of '*Dharma Rajya*' and '*Dharma Juddha*' was deeply embedded in the mind of the Swadeshi activists.³³ He found in the literature of the unrest frequent expression of the strongest juxtaposition of names of Hindu deities.³⁴ He studied that Hindu nationalism and political disaffection was glorified under the name of nationalism.³⁵

It was also the feeling of another author that Hindu character of nationalism was the marked feature in these developments.³⁶ Tara Chand observes that the "fighters" used to have deep faith in the Ganges and '*Rakhi*' bands round the arms to bind all in one brotherhood, which had been cultivated since the great revolt of 1857.³⁷ Bipin Chandra Pal rightly summarized. "This new National Movement is essentially a Spiritual Movement. The philosophy of the Absolute, the philosophy of Brahman.... It looks upon mass as the spirit of God incorporated, and views racial and civil institutions and vehicle for the progressive revelation and realization of God in and through man."³⁸



On the other hand Dunlop Smith opines that the Hindu nationalists tried to use Hindu symbols and idioms to exhort the masses as a matter of technique. In his letter to Lady Minto he wrote." It (the Indian nationalist movement) was not religious in character..... But the leaders found their women or the masses with them on purely secular lines."³⁹ But these contentions are hardly apt. The leaders of the movement were not political strategists to win over the sentiment of the people by the use of religion. But they had pinned faith on the Hindu character of Indian nationalism to the core of their heart. Their thinking was not manufactured to gain a shorter end. But it was to explore the age old genius of India - Hindu identity of Indian nationhood peeping beneath the driving force of historical mishap. Indian nationalism and Hinduness were inextricably interwoven which was quixotic to be insulated. Unlike the western breed Indian nationalism is culture-based. Vincent Smith probes that even though there were large number of political states they were supplanted by the fundamental underlying unity of Hindu religious symbols, shrines, scriptures, heritage and what not.⁴⁰ The way of life which sprouted in this land was made known as Hinduism - a geo-cultural connotation rather than of creedal signification.⁴¹ As a result of this kind of nationalism India survived over the repeated alien pillages for millennia. To the contrary, the western nations were politics (state) based, which waxed and waned with the vicissitude of political upheavals. The Moderates were easy prey to this think-tank.

Myron Weiner presents the problem with slight distinction. To him, in India religion cannot be left out of politics, partly because religion and culture have been so intermingled that "the use of culture as a weapon against the British invaders could not be kept separate from the use of religion, and partly because of the Hindu-Muslim

conflict in politics, which gave the Hindus an acute consciousness of their identity. Further more, the struggle for separate electorate established by the British, was no small a factor in bringing into politics as a religious group."⁴² However, by that time the Muslims did not react to the expression of Hindu sentiment in the movement. Rather they had quietly internalized it. It is evident that when Tilak reached Calcutta to attend the Congress session in 1906 the large gathering stretched from the Howrha station across the Howrha Bridge to welcome him also consisted of Muslims.

Lord Meston presents a thought-provoking account thus." It follows that the battalions which face the British administration calling themselves the army of Indian extremists claims as a subjective nationality, the sentiment and tradition of the Hindus."⁴³ It had been justified by Lajpat Rai with precision that the political consciousness created by the Extremists in a decade could not have been created by the Moderates in a half century.⁴⁴ Keeping this ground reality in mind, K.R. Malkani observes, all the great fathers of Indian renaissance invoked the innate Hindu spirit and roused the people to action by touching the same chord of the Hindu heart.⁴⁵

Lest, the nationalist battle was lost in Surat session of Indian National Congress in term of numerical strength against the Moderates. But the nationalists unleashed countless impression in the heart of the masses. Their platform of action was the mass, not mere legislature or press involving the elite few. Every movement is beset with certain slogan. The basic thrust of the Swadeshi movement was the cult of *Bande Mataram* and whatever it entails. It was not a matter of temporary hypothesis; but the 'summum bonum' of Indian nationalism to its very core or what may be called the fundamentals of Indian nationalism. Marginalisation of the Hindu nationalists and



equalization of Hindu with Islam in order to negotiate Indian nationalism greatly affected the fortune of India. It needs serious re-appraisal.

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GOVERNOR INAUGURATES TRAINING PROGRAMME FOR YATRI PANDAS

His Excellency the Governor of Orissa Shri Rameshwar Thakur yesterday inaugurated a comprehensive training programme for hereditary Yatri Pandas at Collector's Conference Hall at Puri. The programme aims at training of 400 Yatri Pandas in a phased manner.

Inaugurating the programme, the Governor said that in the past the Yatri Pandas were instrumental in propagating Orissa's culture, literature and art. Yatri Pandas took all the care of their respective Yatris, even at times helping them financially, if the need so demanded. However times have changed Shri Thakur said, therefore we must act accordingly. If one Yatri or tourist to Lord Jagannath temple or Puri faces any problems or is humiliated, the entire Oriya society will have to repent. Such a situation should not occur, he warned and added that all of us must ensure the safety of Yatris.

It may be mentioned here that a total of 400 Yatri Pandas will be covered under the training programme in a phased manner in 9 batches. An expert team comprising experts from various fields and 28 in number will look after the training programme.

Gajapati Shri Dibyasingha Deb presided over the meeting. Chief Administrator of Shree Mandir Suresh Chandra Mohapatra, Deputy Chief Administrator and Puri Collector, Shri A.K. Das, member of Shree Mandir Administration Rabindra Pratihari and Ipsit Pratihari also spoke.

The Governor released three books on the occasion titled *Prasikshyan Pustika*, *Oriya Sahityare Shree Jagannath* and *Shri Jagannath Geetika*.



Oriya Speaking Feudatory States

Dr. Hemanta Kumar Mohapatra

The origin of the Feudatory States of Orissa is obscure. Over the years historians have developed different hypotheses. But none of them has been able to prove its validity. The first hypothesis in this direction tried to graft 'Rajput origin' to the founders of such States. It was assumed that having come on pilgrims to Sri Jagannath, Puri, a few ambitious Rajput pilgrims stopped on their way back and carved out principalities for themselves. But this hypothesis lacks universal application. However this is applicable to the Feudatory States of Patnagarh and Sambalpur. The Kingdom of Patnagarh was founded by a member of the Chauhan clan of Delhi, named Ramaidev. The Kingdom of Sambalpur was founded by a Chauhan King named Balaramdev. The second hypothesis stands on the aboriginal origin of the Feudatory Chiefs. But if a careful analysis of the customs and traditions of the princely Courts is made, little tribal attributes can be observed there on. Such a hypothesis is not supported by sufficient historical evidences and naturally failed to get the unanimous agreement of the historians. The third hypothesis brought the origin of the princes back to the Fifteenth Century A.D. when the Gajapati Kings were ruling over Orissa. According to this tradition, Kapilendradev, the first Gajapati king of Orissa ruling from 1435 to 1468 AD had as many as eighteen sons who contested with Purushottamadev, who happened to be the

youngest of them. At last when defeated in that fratricidal war, they submitted to the victorious brother, who in his magnanimity forgave them all and gave each of them a piece of territory to rule independently. It is believed that these eighteen brothers ultimately became the founders of the eighteen small princely States of the future Orissa. But this hypothesis is still doubtful as it is based on legendary half-truth and lacks historicity.

These States constituted one of the dense forest areas in the country, forest revenues being for some of them the largest item of their income. An irregular mass of forest-covered hills broken by river valleys with here and there a wide rice-growing plain and covered for the most part with dense forest, they were probably in the wildest and least accessible areas. Nonetheless these States particularly the Northern ones were situated in a mineral rich belt.

Politically these States were insignificant as long as strong central rule was in vogue at Katak. With the downfall of the 'Suryavamshi Gajpatis', the central authority of Bidanasi Katak, the capital of the then Orissa declined. The Feudatory Chiefs started violating their allegiance to the central rule of Orissa. They kept themselves busy in wars and tried to enhance their sphere of influence. By this act they further weakened the military power of Orissa and ultimately due to their apathy the Afghans conquered Orissa in 1516 A.D.



During the Afghans and Mughals particularly till Akbar (1556-1605) the Feudatory Chiefs of Orissa were not disturbed. Their territories came to be known as the "Garjat", whereas the territories under the direct control of the Mughals were called '*Mughalbandi*'. During the rule of Jahangir and Shahjahan the Feudatory Chiefs of Orissa were enjoying a great deal of independence. After paying their tributes (tributary dues) to the Mughal rulers they were free to rule their States according to their sweet will. No *Subahdar* of Orissa felt it necessary to interfere in the internal affairs of these States. But such an apathy led to insubordination in the part of the Chiefs and when Aurangzeb became the Mughal *Badshah* of Delhi the Feudatory States were in a state of anarchy and confusion.

Aurangzeb appointed Khan-i-Dauran as the *Subahdar* of Orissa. In 1660 when he came to Orissa, the *Zamindars* or the *Rajas* were in a refractory mood and were trying to spread their sphere of influence. Raja Mukundadev of Khurda ceased to pay tribute and was hostile to the Mughal authority.

The *Zamindars* of Ranpur, Saranga, Dompara, Khallikote joined him. Raja Krishna Chandra Bhanja Deo of Hariharpur (Mayurbhanj) had occupied a large tract of land from Medinapur to Bhadrak. Laxminarayan Bhanja, the Raja of Keonjhar, had occupied the fort of Panchira.

Khan-i-Dauran, the new *Subahdar* sent for Krishna Chandra Bhanja of Mayurbhanj to come to Jaleswar and pay him homage. At Jaleswar, when both of them met, the Raja of Mayurbhanj got excited and attacked the *Subahdar* with sword. He was captured and by the order of Khan-i-Dauran was put to death. After his death Jaya Chandra Bhanja, the brother of Krishna Chandra was recognized as the Raja of Mayurbhanj.

Khan-i-Dauran also put down the revolt by *Zamindar* Uddanta of Narasinghpur, *Zamindar* Hari Chandan Krishna Bhanja of Nilgiri. As mentioned earlier the *Zamindar* of Ranpur with others joined the rebellious Raja Mukundadev of Khurda. Khan-i-Dauran captured the seven forts around Khurda. Mukundadev fled. His brother, Bhramarbar Ray was made the Raja of Khurda. Khan-i-Dauran plundered Keonjhar, defeated the Raja Laxminarayan Bhanja and recovered the fort of Panchira. The *Zamindar* of Ranapur was also subjugated by him. The *Zamindars* of Dompara, Hijli, Malipara, Patia, Sarangagarh, Kanika, Kujanga and Khallikote were also subjugated by him. Khan-i-Dauran informed Aurangzeb that he had punished all the usurpers, oppressors and lawless men of the province and made them obedient.

After the death of Aurangzeb in 1707 the Mughal empire started to disintegrate. The Mughal *Subahdars* became independent and asserted their power in the far-away provinces. In 1713 Murshid Quli Khan made himself the *Nazim* of Bengal, Bihar and Orissa. Orissa was kept under a *Naib Nazim* or Assistant *Subahdar*. Sujauddin was appointed the first *Naib Nazim* of Orissa. Thus the *Nazims* of Bengal ruled Orissa from 1713 to 1751. In 1715 Aliverdi Khan, the *Nazim* of Bengal ceded all territorial possessions south of the river Sonamukhi (Suvarnarekha) to the Marathas in lieu of peace for Bengal and agreed to pay a heavy sum of Rupees 12 lakhs annually as *Chauth* for Bengal, Bihar and Orissa. Januji Bhonsle signed this treaty on behalf of his father Raghuji Bhonsle of Nagpur. Thus Orissa came under the administration of the Marathas in 1751 and they continued to rule this province till 1803.

During this period the Marathas also maintained their supremacy over twenty four Feudatory Chiefs of Orissa who purchased their



restricted freedom by paying the Marathas the annual tribute. The Maratha authorities rarely interfered in the internal administration of the states. There were no established principles on the basis of which the amount of tributes, the State had to pay was to be calculated. The Chiefs were seldom regular in paying their annual tributes. This at times led to military operation by the Marathas for compelling either a refractory chieftain or a reluctant chief to pay tributes in time. However the role which the Marathas played was more or less of an umpire to ensure maintenance of law and order and timely payment of tributes. The Marathas occupied Sambalpur by the end of the 18th Century (1799 AD). It was kept under the Bhonsle of Nagpur.

Soon after the British occupation of Cuttack on 14 October, 1803 Harcourt and Melville opened negotiation with the Chiefs of *Garjats*, as a result of which treaty engagements were exchanged with as many as eleven States.¹ By those engagements the Chiefs acknowledged loyalty to the East India Company and agreed to pay to the company's government fixed annual tributes in specified instalments. The Company on the other hand agreed to accept the fixed tribute in perpetuity and also assured that no further demand, however small, would be made on them.²

With Raghuji Bhonsle the Britishers signed the Treaty of Deogaon on 17 December, 1803. This treaty was ratified by Raghuji in 1804. According to this ratified treaty Raghuji Bhonsle agreed to confirm certain treaties which had been concluded in course of the war with his feudatories by the British Government. Raghuji was compelled to surrender Baud, Sonapur, Patna, and Sambalpur to the British. By the end of 1805 fifteen Tributary Mahals were brought under the control of British authorities. In 1812 the annual tribute of Mayurbhanj was fixed and

Tribikram Bhanj was recognized as its ruler. Thus the number of Orissa Tributary Mahals named Baud and Athmallick were transferred from the jurisdiction of the Agent on the South-West Frontier to the Commissioner of Cuttack. Thus, the number of the Orissa Tributary Mahals was raised from 16 to 18.³ Thus the three districts of Puri in the coastal tract and 18 tributary Mahals in the hill region to the west constituted the British Orissa in the 19th Century. The total area extending 23907 square miles were occupied by the Tributary Mahals. It did not include all the Oriya speaking territories under its jurisdiction.

Confiscation of Banki (1840) and Angul (1848)

The inhabitants of Banki complained before the superintendent against the tyrannical activities of its ruler Jagannath Srichandan. The ruler was found guilty in the murder case of his priest Raghuanath Paramguru. In 1840 A.J.M. Mills became the Superintendent of the Orissa Tributary Mahals. He recommended that the Raja should be banished from Banki and kept as a State Prisoner for life. His Mahal should be confiscated and placed under the direct management of the government.⁵ The government confirmed the sentence passed on the Raja and authorized the confiscation of Banki. Banki became a permanent government estate like Khurda and was managed by the Collector of Cuttack.⁶

In 1846-47 the British authorities felt that the Raja of Angul was assisting the 'Khonds' who revolted under Chakra Bisoyi. Such an attempt on the part of the Raja hampered the movement for the suppression of the Meriah sacrifice in the hill tracts inhabited by the Kondhs. Lt. Col. Campbell was sent to penalize the Raja and the Raja was captured in January 1848.⁷ The Raja was sent to Hazaribagh as a State prisoner and Angul was confiscated to be managed directly by the British government.



Sambalpur came under the British suzerainty in 1817, when the Bhonsla of Nagpur was defeated in the Third Maratha War. Jayant Singh, a former Chauhan ruler, was reinstalled on the throne. After him his son Maharaja Sai was recognized as his successor. In 1827 he died without a male issue. So the Britishers allowed her widow Mohan Kumari to succeed him. But it was against the local customs and traditions. So there was growth of discontentment. She herself also became very unpopular, for which she was deposed in 1833.⁸ The case of Surendra Sai was not considered and Narayan Singh became the king of Sambalpur. Narayan Singh died in 1849. As he had no male issue to succeed the Doctrine of Lapse was applied and Sambalpur was annexed.

After the confiscation of Banki and Angul the number of Tributary Mahals of Orissa was reduced to 16. Pallahara was added to the list and thus the number was increased to 17. In October, 1894 Lord Elgin, the Governor General, signed the new *Sanads* from Simla and the Chiefs of 17 Tributary Mahals of Orissa were formally recognized as the "Feudatory Chiefs". The number of States attached to the Orissa Division increased in the first decade of the 20th Century by the transfer of several Oriya speaking States from Central Province and the Chhotanagpur Division. In October, 1905 the five Oriya speaking States of Patna, Kalahandi, Sonapur, Bamra and Rairakhol were transferred to the Orissa Division from Central Province and at the same time, the two States of Gangpur and Bonai from the Chhotanagpur Division. Thus, the number of States incorporated in the Orissa Division increased from 17 to 24. The States were known as the Feudatory States of Orissa. Though under the British authorities, these States did not form a part of British India, the status, power and position of the ruling chiefs *vis-a-vis* the British authorities had been clearly defined and proclaimed. On 1922

the post of a Political Agent was created with head quarters at Sambalpur to supervise the administration of the 24 Feudatory States. In that year Sareikella and Kharswan were brought under his jurisdiction. Thus the number of Feudatory States of Orissa increased from twenty four to twenty six.

British Administrative Relation with the Tributary Mahals :

By the end of 1805 fifteen tributary mahals were brought under the control of the British authorities. They were exempted from the operation of the British laws by the Regulation 12 of 1805. The Regulation also exempted the territory of Mayurbhanj from the operation of the British laws and regulations like other tributary Mahals. In 1812 the annual tribute of Mayurbhanj was fixed and Tribik Bhanj was recognised as its ruler. Thus, besides the coastal districts of Cuttack, Puri and Balasore, sixteen tributary Mahals emerged as a separate entity under the formal control and supervision of the British authorities at Cuttack. The Judge-Cum-Magistrate of Cuttack remained in formal charge of those Tributary Mahals by the Regulation 14 of 1805.⁹

In 1814 the office of the Superintendent of the Tributary Mahals was established by the order of the then Governor General Lord Moria. The primary objective of this office was to enforce proper supervision and management of the Mahals. Edward Impey became the First Superintendent of the Tributary Mahals of Orissa. With the creation of this office, the Garjats were brought under closer supervision than before. But the Government of India desired to follow a policy of non-interference in the internal management of the Mahals subject only to nominal control of the Superintendent.

After the revolt of 1817, a new office of the Commissioner in Cuttack was established by



the regulation 5 of 1818 for better administration of Orissa. The Commissioner was entrusted with the duties of the Superintendent of Tributary Mahals which was so far exercised by the Judge-Cum-Magistrate of Cuttack.¹⁰ Thus the Commissioner of Cuttack became the ex-officio Superintendent of the Tributary Mahals.

In 1862 adoption *Sanads* were granted to the Chiefs by Lord Canning, the Governor General of India. In 1874 the hereditary title of '*Raja*' was conferred on them. In 1882 the Calcutta High Court ruled that the Tributary Mahals of Orissa did not form a part of British India. This decision was accepted as final by the Secretary of State, and a Special Court, called the Tributary Mahals of Orissa Act XI of 1893, was passed "to indemnify certain persons and to validate acts done by them in the Mahals, and to admit certain sentences passed there being carried into effect in British India".¹¹ In 1894 these seventeen Chiefs of Tributary Mahals of Orissa were formally recognized as the 'Feudatory Chiefs'.

From the very beginning the British Government in India felt that direct extension of sovereignty was not always a desideratum and hence the Chiefs of sixteen Orissa Tributary Mahals were allowed to run internal administration in their own ways. But they had to acknowledge supreme authority of the British as the subordinate of the allies. With the creation of the office of the Superintendent of the Tributary Mahals for their proper supervision and management the *Garjats* were brought under closer supervision than before. The first Superintendent Edward Impey tried to bring certain improvement in the internal administration of the Tributary Mahals and suggested to the Central Government to introduce Bengal Regulations in those areas. This was not approved by the Government of India, which desired to follow a policy of non-interference in the internal management of the Mahals subject only to nominal control of the Superintendent.

This policy of non-interference on the part of British Government continued for a long time. But the *Rajas* of tributary Mahals were constantly on check by the Superintendent of the Mahals. In 1817-18 when some Chiefs of the Mahals failed to pay their tributes to the British Government the Commissioner in Cuttack, Robert Kerr ordered the sale of six Mahals at the Collector's office for recovery of arrears. They were purchased by the government and subsequently restored to the *Rajas* on payment of arrears. Some of the tributary Chiefs were in the habit of purchasing estates in *Mughalbandi*. Robert Kerr strictly prohibited such practice and advised the Chiefs to get rid of such estates if purchased earlier.¹²

William Blunt, the Commissioner of Cuttack (1820-1829) wanted that the operation of criminal laws should be extended to the Mahals. But such a proposal was not accepted by the Governor General-in-Council. However the suggestion of Blunt to empower the Joint-Magistrate-cum-Deputy Collector of Khurda and Balasore to collect the tributes of the nearby Mahals on his behalf, was accepted by the Government of India.¹³

However the policy of non-intervention in the internal management of Mahals by their Chiefs continued. But when in a boundary dispute two such Mahals (Ranpur and Nayagarh) were involved the Commissioner of Cuttack, George Stockwell had to interfere. In 1829 the Raja Ranpur made an attack on the possession of the Raja of Nayagarh. The Government took stern action and imposed a fine of Rs. 10,000/- on the *Raja* of Ranpur. When the *Raja* of Ranpur was threatened to pay the fine otherwise his Mahal would be attached, he paid the fine out of which Rs. 5,000/- was given to the *Raja* of Nayagarh as compensation.¹⁴ During the Bamanghati dispute (started in December, 1827 in the



Tributary Mahal of Mayurbhaj in which a *Sarbarahkar* named Madhab Das revolted against the *Raja* of Mayurbhanj) the Commissioner of Cuttack (Stockwell) authorized the *Raja* of Mayurbhanj to put down the revolt of Madhab Das. When the *Raja* failed to do so, a regiment of the Army under Capt. Wilkinson was sent and Madhav Das surrendered. Against the will of Stockwell the government showed lenient attitude towards Madhav Das for which Stockwell resigned and subsequently was relieved on 12 June, 1832.

With the assumption of office of the Superintendent of Tributary Mahals by A.J.M. Mills in 1840, the Britishers started interfering in the internal administration of the Mahals. When the *Rayats* of Nilgiri rebelled against the maladministration of the *Rani*, (the mother of the minor *Raja*), Mills assumed temporary charge of the Mahal which was later placed under the management of Collector of Balasore.

The situations in which the Tributary Mahal of Banki in 1840 and Angul in 1848 were confiscated have already been discussed. In 1842 'Engagements' were exempted by the chief officers of the tributary *Rajahs* for preventing the practice of *Sati* in their territories. To suppress the 'Meriah sacrifice' necessary instructions were given to the Chiefs of the Tributary Mahals, where the system was in practice. British forces entered the territories of Daspalla and Baud to liberate Meriah victims. To put down the Khond Uprising under Chakra Bisoyee of Ghumsar the British Government had taken stringent measures. When the *Raja* of Angul was found in proximity with the rebel Chakra Bisoyee his Mahal was confiscated in 1848.

During the Great Revolt of 1857 the Tributary Mahals of Orissa remained remarkably calm. The *Raja* of Mayurbhanj and Keonjhar rendered some good services to the British during

the period, and subsequently they were conferred with the titles of '*Maharajas*' by the government.

The paramountcy of the British Crown over the Indian States began to assert with greater certainty after the Revolt of 1857-58. The policy thus adopted towards the Tributary Mahals may be termed as "the policy of subordinate union".¹⁶ The *Sanads* of Lord Elgin (issued in 1894) which converted the Tributary Chiefs into 'Feudatory Chiefs' imposed certain responsibilities of them. Such responsibilities and restrictions were as follows.

1. The Feudatory Chiefs were required to pay the annual tribute as before.
2. They were instructed to "administer justice fairly and impartially" to all alike.
3. They were empowered to try all criminal cases except in which the Europeans were involved and in case of serious offences like murder, homicide, dacoits, robbery and torture cases were to be referred to the Superintendent of the Tributary Mahals.
4. All orders passed by the Feudatory Chiefs were subjected to revision by the Superintendent of the Tributary Mahals.
5. The Chiefs were required to deliver up any offender from Britisher or other territory who might take refuge in their States. Similarly they could represent to competent authorities if offenders from their States took shelter in British or other territories.

The *Sanads* of 1894 expected that the rulers should recognize and maintain the right of the people and not oppress them. They were required to consult the people and not oppress them. They were required to consult the Superintendent of Tributary Mahals in all important matters of administration and comply with his wishes.



In the second half of the 19th century the British authorities interfered in the internal administration of the Tributary Mahals in several grounds. They were: 1. dispute between two *Rajas*; 2. disturbance between the *Raja* and his subordinate feudatories; 3. disturbance due to disputed succession; and 4. maladministration.

The British authorities resolved the tension between the *Rajas* of Ranpur and Nayagarh by punishing the former for his provocative acts. In 1863 a dispute arose in Athmallik when a feudatory named Bala Biswal refused to pay extra rent for his lands. The British authorities took military action on behalf of the *Raja* and Biswal was humbled. The Bamanghati problem in Mayurbhanj was still alive. The British authorities felt that the *Raja* of Mayurbhanj could not be able to bring peace to that area. So he was not allowed to enter Bamanghati. Bamanghati was placed under the administration of the Deputy Commissioner of Singhbhum, who was able to restore peace there. In 1867 the *Raja* of Mayurbhanj petitioned for restoration of his ancestral rights on Bamanghati which was rejected by the government. Bamanghati was actually restored to the new king of Mayurbhanj, Maharaja Krushna Chandra Bhanj Deo on 1st April, 1870.

When disturbances over disputed succession started in Keonjhar in 1863 the Superintendent of Tributary Mahals Mr. T.E. Ravenshaw made an enquiry, rejected the claim of the dowager *Rani* and placed Dhananjay on the *Gaddi* of Keonjhar. The displaced *Rani* fought a legal battle, tried to incite the tribals in her favour, but ultimately she had to accept Dhananjay as the legitimate ruler. But Dhananjay Bhanja could not check the insurgency of the tribals. Rather other sections of people rose against him. The Britishers came to his rescue, suppressed the rebellion and the leader of the rebellion Ratna

Nayak was hanged. But the British officers continued to stay in Keonjhar till 1878 to re-organise the administration of Dhananjay Bhanja.

Another case of disputed succession was settled in Athagarh in 1893 by the interference of the Superintendent of the Tributary Mahals, Mr. H.G. Cooke when Raghunath Samant was given the *Gaddi* as the rightful heir. The other claimant Srinath Samant appealed to the Lt. Governor. But the stand taken by Cooke was upheld.

Misrule of the Feudatory Chiefs and the Reaction:

The people of the States were exploited in various ways. There was no regular and well defined administrative organisation to redress their grievances. The whims of the rulers was the only basis of administration and the immoral officials were vying with each other to implement the irrational will of their master. They were mere sycophants and utilising the state machinery for their personal benefits. In the social front the common people were not honourably treated. They were subjected to various social disabilities and exploitations. They had no fundamental right of citizenship and no right of occupancy on their holdings. They were subjected to illegal and forcible exactions like *Rasad*, *Magan*, *Bethi*, *Beggari* etc. Economically they were backward as the governments of the States were completely apathetic towards their problems and well being. During the period of natural calamities, they were not in a position to survive and were dying like insects and flies uncared for and unlamented. The society had a feudal structure in which the rulers, the sub-feudal chiefs, the officials and certain confident patronised by them were enjoying all the available privileges. The common people had no fundamental right as such. Even their life was not secured as very harsh punishment was meted out to the innocent people, who were accused of showing any kind of displeasure towards the



misrule of the rulers. Even for petty reasons and whims of the rulers, some of whom were the Orissan edition of neurotic Nero, innocent people were humiliated, molested, tortured and killed.

The rulers were practising polygamy in a perverse way. Their harem was over crowded with queens and concubines. In 1867 it was estimated that in total their number was in between 700 and 800 in the Princely States of Orissa. It might have been an overestimation. But if the wives and concubines of the *Zamindars* (who had also the title of *Raja*) were also included, the calculation was correct. In fact the *Raja* of Dhenkanal Ramachandra Singh Mahendra Bahadur had fifty such women in his *Antapur*. The *Raja* of Banki, Jagannath Harichandan had twenty five such ladies. The big *Zamindars* of Kanika, Kujanga, Badakhemundi and Parikud had the record of maintaining a good number of wives and concubines inside their residences.

Some of the rulers of these States were accused of strange sexual behaviour. They were enjoying their life with wine and women. Due to excessive sexual activities a few of them had lost their capacity of individual sex. So they enjoyed mass sexual activities of their officials with beautiful young women captured from the households of the State territories. Such activities were mostly done inside the palace complex. The police which was supposed to protect innocent citizens was seen standing as mute observer to the whole episode or themselves seen in action. A beautiful young daughter or wife considered as a curse as it was difficult to protect her from the lustful eyes of the cunning officials and spys of the rulers.

Vivid pictures of such sexual life of the State Princes has been given in the "Reports on the districts of Midnapur and Cuttack" by Henry Rickett "Princely India's" (a Journal) and "Pathology of Princes" by Kanheilal Chaubey. Ghanshyam Mohanty, a contemporary Oriya Poet

of Athamallik had given the first hand information of such activities in his anthology of Oriya poems "*Dasahara Bheti*". In another Oriya book entitled "*Bhulibu Nahin*" a contemporary native of Dhenkanal, Braja Kishore Dhalla described the plight of the State subjects of his State under the '*Dhenkanali Sasan*'. The States Enquiry Committee headed by Harekrushna Mahtab was also able to expose the undesirable activities of these Princes, in their Report published in 1939.

The British administration in Orissa was not silent to these instances of misrule in the Princely States of Orissa. Against the misrule of the *Raja* of Daspalla constant complaint was lodged before the Superintendent, who ultimately appointed a *Dewan* to advise the king properly to maintain law and order in the State of Daspalla. The *Rajas* of Narasinghpur, Talcher, Athamallik and Dhenkanal were also warned for their misrule. Such warnings to *Garjat* rulers clearly revealed the strength of the paramount power *vis-a-vis* the rulers of the Princely States.

British Relationship with the Feudatory Chiefs in 20th Century :

In 1908 several chiefs of the Feudatory States of Orissa submitted a memorandum to the Viceroy of India, Lord Minto. In response to these memorandum revised *Sanads* redefining the British relationship with the Feudatory Chiefs, were issued to them. In these *Sanads* they were directed to administer justice 'fairly and impartially' to all alike. They were also directed to recognise and maintain the rights of the people and also, on no account, oppress them or torture. They were also advised to consult the Commissioner of the Orissa Division in all important matters of administration and comply his wishes. The settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium and for catching elephants, the concession



of mining, forest and other rights, disputes arising out of such concessions, and disputes in which other states were concerned were to be regarded as specially important matters and in respect to them the feudatory chiefs were advised to confirm to the advice of the Commissioner of the Orissa Division or any such officer authorised by the Lt. Governor of Bengal.¹⁸

In 1922, the functions vested in the Commissioner of Orissa was transferred to the Political Agent and he was redesignated as the Political Agent and Commissioner of Orissa Feudatory States. An Assistant Political Agent was appointed to help him in the better management and administration of the States.

In 1933, the administrative set-up of the Feudatory States was further overhauled. The Princely States were brought under the direct control of the Government of India. The Eastern States Agency was created. It was comprising of 26 Feudatory States of Orissa and 14 States from the Central Provinces. Its headquarters was first situated at Ranchi and then shifted to Calcutta. The head of the Agency was a Resident, who worked under the control of the Political Department of the Government of India. Such an arrangement continued till the end of the British rule in the country.

Growth of Oriya Nationalism and the Feudatory States :

Towards the last quarter of the 19th century, the enlightened Oriyas felt the necessity of the amalgamation of Oriya speaking tracts into one administrative unit and then the formation of a separate Orissa province. The first proposal for the unification of the scattered Oriya speaking tracts under single administration came from *Raja Baikunthanath De* in 1875. But the memorandum submitted in this regard was rejected by the Lt. Governor of Bengal. In 1895 the Chief

Commissioner of the Central Provinces decided to abolish Oriya language from official use in the district of Sambalpur. The *Sambalpur Hitaisini*, a weekly newspaper published from Bamara opposed this move. The *Utkal Sabha* also sent a memorandum to Lord Elgin against this. In spite of all such protests, Oriya was abolished from the Courts of Sambalpur. However in the same year (1895) the Commissioner of Orissa, Mr. H.G. Cooke supported the movement for amalgamation of the Oriya speaking tracts. According to Cooke, the areas which could be united with the Orissa Division were : (i) Sambalpur district of the Chatishgarh Division of the Central Provinces, (ii) Tributary States of Patna, Sonapur, Rairakhol, Bamra and Kalahandi, and (iii) the whole or part of the Ganjam district with the States of Khimidi and Ghumsur.¹⁹ But his suggestion was ignored.

The movement for a separate Orissa Province with amalgamation of all Oriya speaking tracts got a concrete shape with the formation of *Utkal Sammilani* (Utkal Union Conference) in 1903. The inaugural session of this Conference was to be presided over by Sir Basudev Sudhal Dev, the *Raja* of Bamra. But his sudden death on the eve of the meeting forced the reception committee to request Sri Ram Chandra Bhanja Deo, the *Maharaja* of Mayurbhanj to preside over the meeting. The President considered the Union of the scattered Oriya speaking people as the primary objective of the Conference. From 1903 to 1920 the *Utkal Sammilani* held 16 annual sessions. Madhusudan Das was the guiding spirit behind the successful progress of this organisation.

In 1905 a resolution of the Government of India (No 2491, dated 19th July 1905) transferred Sambalpur district to the Orissa Division. But the transfer of Ganjam and Vizagpatanam Agency to Orissa was abandoned.



The Oriya speaking States of Patna, Kalahandi, Sonepur, Bamra and Rairakhhol were transferred to the Orissa Division from the Central Provinces. The two States of Gangapur and Bonai were also taken out of Chotnagpur Division and added to Orissa. In 1916 Sareikella and Kharswan were attached to the Orissa Division.

Thus the grievances of the Oriyas for a separate Orissa Province was not redressed. During the partition of Bengal separate province of Orissa did not come out. In 1912 when the partition of Bengal was annulled and separate province of Bihar and Orissa was created the hopes of the Oriyas was again belied. A few other Oriya speaking tracts like Medinapur, Singhbhum, Phuljhar and Ganjam remained outside the orbit of Orissa administration. The boundary of Orissa remained unchanged till 1936 when a separate Orissa Province was formed which included the district of Ganjam. But then since the Oriyas remained under two types of administration, i.e. under the administration of British Orissa and under the administration of 26 Feudatory States.

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Status of Women Education in Sambalpur

During Pre-Independence Period

Antaryami Behera

The importance of women education in the society is as essential as a moon in a dark night. Women were respected in our society during the Vedic period.

Coming to the '*Smritis*', we find that the women were considered incompetent during the post-Vedic period to perform sacrifices and to read the *Vedas* as they could not be initiated. *Manusmriti* declares that initiation of women was instituted in their marriages.¹ In ancient time the female education was entirely domestic and vocational, they being prepared for the duties of the household. The evil of child-marriage, which also crept in made the education of girls virtually impossible.²

Towards the end of the ancient period, the Hindu system of education evolved one type of schools, the *Tol* or *Pathasala* which was the Hindu School of higher learning.³ It imparted instructions through Sanskrit and provided a curriculum, which covered all sectors of traditional system prevailing in this country.

During the British rule, the progress of women education was very slow. It was only in 1813, that the Charter Act entrusted them with the responsibility of educating the people of India. It set a fund of Rupees One Lakh for this purpose. The female education made a beginning in Orissa under the initiative of the missionaries as early as

1822.⁴ In matters of education no interest was shown by the Company for a long time. But their early attempt did not mention anything about the education of women. It was the Despatch of 1854, which for the first time laid stress on the education of girls.⁵

Primary Education

Sambalpur had its own educational backwardness. There had been a steady advancement in the education of girls in Sambalpur. In 1900-01 only 471 girls were attending schools. The number rose subsequently to 1332 in 1906-07 out of which 899 were attending boys schools and 433 were in girl's schools.⁶ There were only six upper primary girls schools situated in Sambalpur town, Rampella, Attabira, Bargarh, Barpali and Padampur. These schools were formally controlled by the District Council of Schools but subsequently transferred to the control of Government in 1903.⁷

The co-education was very popular in Orissa mainly due to the provision for education in most of the Primary Schools for boys. During the period, 1902-07, there were more girls in primary boy's schools than in primary girl's schools. Hornell, the Director of Public Instruction was of opinion that it should be encouraged by every possible means as it was impossible to establish a girls school in every village.⁸ But in



Sambalpur the co-education was not such popular due to the conservativeness of the parents, early marriage and unavailability of female teachers.⁹ Due to the above social evil the number of girl's students decreased in the period 1912-17.¹⁰ The following table indicates some facts.

	Number of girls schools		Number of girls at schools	
	1912	1917	1912	1917
Cuttack	103	135	8732	17121
Balasore	149	157	6496	9432
Puri	50	127	3251	6135
Angul	19	22	2465	1996
Sambalpur	8	8	2991	2304

The Female Education Committee of 1914 suggested to government some recourses to be adopted for the expansion of primary education of girls. Firstly the Female Education Committee did not wish to discourage co-education but considered that if funds permitted separate girls schools should be established.¹¹ All the recommendations of the Female Education Committee were accepted by the Government and were acted upon in due course. In Sambalpur district during the next two decades there was a steady progress in all classes of schools. Three of the schools situated at Sambalpur, Bargarh and Rampella become Middle Vernacular which were managed by the Government. Besides that these were 15 lower primary girls schools and 5 upper primary girls schools.¹²

Secondary Education

Secondary education plays a significant role in the educational system of Orissa, as it is the link between primary and higher education. Secondary education enables the individual to become a full member of the complicated society and it is the stage, which develops the ability, interests and characters of the individual.

The Government was almost completely indifferent towards the opening of secondary schools for the girls in Orissa. The Female Education Committee of 1914 did not lay any stress on this vital issue. As a result, the secondary education for the girls of Orissa was in its infancy in 1936.¹³

According to Nilamani Senapati, who was the Deputy Commissioner and President of Zilla School, Sambalpur in 1930-31, a proposal came for admission of girls in the high school classes. He was in favour and all the non official members were against the proposal, as they apprehended that if girls were admitted then boys would be withdrawn. He ordered for admission of girls and waited to see the results. But no girls came forward for admission. No body was withdrawn and virtually the door to high school education for girls remained closed for a decade later. There were two government high schools for girls in 1936, one at Cuttack and another one at Berhampur.¹⁵ There was no high school for girls in the district of Sambalpur till 1936. But a high school was opened for girls in 1944 at the heart of Sambalpur Town.¹⁶

Further the number of high schools for girls increased in the province from 2 in 1936 to 6 in 1947,¹⁷ including one in Sambalpur.

Special School (Adult Education Among Women)

A special type of education was imparted in Orissa as well as in Sambalpur, which was known as "Zanana Education System". The Zanana Education System was an important aspect of the educational development in Orissa in the 19th century.

It aimed at making the women of aristocratic families literates. The "Zanana" service was a kind of tuition undertaken by these



missionary women for those families who were observing strict "Purdah" or Hindu customs.

There were 4 Zanana Centres for the education of "Purdahnasin" women at district headquarters of Cuttack, Puri, Balasore and Sambalpur conducted by Peripatic Mistress under the supervision of District Inspector of Schools till 1945.¹⁹ The Zanana Centre of Sambalpur was closed in the middle of the year 1945,²⁰ because during 1945 only 5 illiterate women were taking its benefits. But subsequently, under the supervision of Pravabati Devi, the great freedom fighter of Sambalpur, who established a "Sikhya Sibir" for women at Bargaon (situated at a distance of 15 kms from Sambalpur town on the left bank of the river Mahanadi) in 1945.²¹ Later on it changed its name to "Matrumangal Kendra." The Matrumangal Kendra played a vital role for the education of women illiterates and widows of Sambalpur district till independence.

The progress of female education was hindered by a number of factors, mostly the socio-economic and cultural backwardness of the people of Sambalpur. A mazor percentage of the population was conservative. They did not like that the girls should go to schools and come in contact with boys, teachers or any other residents. Similarly the system of early marriage presented an almost unsurmountable barriers to education beyond the primary stage.

The outstanding contribution of Pravabati Devi and local bodies had infused a new spirit among educated women and widen their outlook to a great extant due to the spread of women education in Sambalpur. But the women education rapidly progressed in Sambalpur after independence.

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Sri Aurobindo : The Prophet of Nationalism

Dr. Jyotirmati Samantaray

Sri Aurobindo was a scholar, poet, revolutionary thinker, seer, philosopher, yogi and creator of an age. He is above all a 'Rishi', one who sees beyond, 'Kranti darsi', one who has realised his identity with the divine and wields His creative bow, *Sri* in his name means Glory, Glory of the Divine. *Sri* came to be used at a particular stage of his life when his consciousness underwent a revolutionary change.

The full name of Aurobindo was Aurobindo Ghose. After November 24, 1926 - the day of his *Siddhi*, realisation of Krishna Consciousness in the physical - he came to be known as Sri Aurobindo.

Sri Aurobindo's father was Dr. Krishna Dhan Ghose and mother Swarnalata. Sri Aurobindo was born at 4.50 a.m. on August 15, 1872 in Kolkata. He was the third of the sons of his parents.

When Sri Aurobindo was five years of age he was sent to Loretto Convent School at Darjeeling. In 1879, he was taken to England. Aurobindo was admitted to St. Pauls' School in September 1884 where he remained till 1889. He distinguished himself in classics and literature. In his final year at St. Paul, he took the ICS Examination. He had qualified himself for the Indian Civil Service, passed all the subsequent

examinations; but could not appear for the horse riding test.

Sri Aurobindo joined service in the Survey Settlement Department of the State Government in Baroda on Feb 8, 1893. Sri Aurobindo had acquainted himself about the political condition of his motherland and had committed himself to work for the liberation of the country. He married in April, 1901 to Mrinalini, who was fourteen years old.

Sri Aurobindo was the prophet of nationalism. He resigned from the post of Vice-Principal of Baroda College and came down to Kolkata into the open arena of politics in 1906. The same year renowned patriot Bipin Chandra Pal invited him to help him in launching a newspaper titled *Bande Mataram*. Sri Aurobindo extended his help. This newspaper soon became to herald the Indian revolution.

Sri Aurobindo took over as the Principal of Calcutta National College in August, 1906. But, the pressure of work on him of the *Bande Mataram* was heavy; so he resigned.

In frequently organised public meetings and through the pages of the *Bande Mataram*, Sri Aurobindo spelled out a concrete scheme to make the British rule impossible. Promotion of Swedeshi industries and national education and a



complete boycott of and non-cooperation with all government institutions and formation of a militant voluntary force constituted his scheme. There were three aspects of Sri Aurobindo's political ideas and activities. Firstly there was the action with which he started, a secret revolutionary propaganda and organisation of which the central objective was the preparation of an armed insurrection. Secondly, there was a public propaganda intended to convert the whole nation to the ideal of independence. Thirdly, there was the organisation of the people to carry on a public and united opposition through passive resistance.

Sri Aurobindo's journalism not only gave the call of freedom in its treatment of topics and style, it also ushered in a new spirit of freedom.

The powerful prose of *Bande Mataram* won wonder and admiration even from those who were hostile to it.

In 1907 the Government prosecuted the persons involved in *Bande Mataram* and also Sri Aurobindo as the editor for propagating against British rule. It created a country wide sensation. Rabindranath Tagore then wrote his famous poem on Sri Aurobindo, 'Rabindranath, O Aurobindo Bows to Thee!' The prosecution could not prove that Sri Aurobindo was the editor and he was acquitted. After the *Bande Mataram* Case, Sri Aurobindo became the recognised leader of nationalism in Bengal.

The Surat Congress made it clear that the Indian politics was entering into a new phase. Sri Aurobindo had decided to take up editing work of Bengali daily *Nava Sakti*. He was sent to Alipur Jail on charges of creating public discontentment. When he came out of the jail he found the whole political scenario of the country altered as most of the nationalist leaders were in the jail. He was determined to continue the struggle for national

liberation. He started two weeklies '*Karmayogi*' (English) and *Dharma* (Bengali).

After release from the jail he dissociated himself from all political action. His retirement from political activity was complete, just as was his personal retirement into solitude in 1910.

Dr. Pattabhi Sitaramayya in his book '(The History of the Indian National Congress)' has said, "Aurobindo's genius shot up like a meteor. He was on the high skies only for a time. He flooded the land from Cape to Mount with the effulgence of his light." Subhas Chandra Bose '(An Indian Pilgrim)' has said, "On the Congress platform he had stood up as a champion of left-wing thought and a fearless advocate of independence at a time when most of the leaders, with their tongues in their cheeks, would talk only of colonial self-government. He had undergone incarnation with perfect equanimity.... When I came to Calcutta in 1913, Aurobindo was already a legendary figure. Rarely have I seen people speak of a leader with such rapturous enthusiasm and many were the anecdotes of this great man, some of them probably true, which travelled from mouth to mouth."

Sri Aurobindo in 'Savitri' wrote -

'As yet thought only some high spirits' dream
or a vexed illusion in man's toiling mind,
A new creation from the old shall rise,
A knowledge inarticulate find speech,
Beauty suppressed burst into paradise bloom,
Pleasure and pain dive into absolute bliss.

A tongueless oracle shall speak at last,
The superconscient conscious grow on earth,
The eternal's wonders join the dance of time.

'No one can write about my life because, it has not been on the surface for men to see.' This was Sri Aurobindo's warning to a disciple aspiring to write his biography. Manoj Das in his monograph '*Sri Aurobindo Makers of Indian*



Literature' said, 'But since write we must, to do so in full awareness of what he thought about it himself is perhaps the next best course we can follow.'

Chittaranjan Das, in his defence of Sri Aurobindo during the Alipur Trial described him as the poet of patriotism, the prophet of nationalism with love of humanity.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the new bus stand at Bhadrak in the presence of Shri Bijayashree Routray, Minister, Health and Family Welfare, Shri Manmohan Samal, Minister, Revenue, Food Supplies & Consumer Welfare, Shri Jayanarayan Mishra, Minister, Commerce & Transport and other dignitaries on 25.7.2005.



Parbati Giri - The Outstanding Women Freedom Fighter

Saroj Kumar Panda

The women freedom fighters of Orissa played a significant role in the Indian Freedom Struggle. They have occupied a permanent place in the pages of Indian history. Among the notable women freedom fighters of Orissa Rama Devi, Malati Choudhury, Annapurna Maharana, Jambobati Devi, Prabhabati Devi and Parbati Giri were equally important. Some were born in aristocratic family and some in poor families of unknown and uncharted villages. But time and circumstances forced them to break the lofty ideals of the society and joined in the national stream of freedom movement.

Among the prominent women freedom fighters of Orissa, Parbati Giri the Mother Teresa of western Orissa was born at Samlaipadar village near Bijepur of present Bargarh district and undivided Sambalpur district in the year 1926. By the time Parbati Giri took birth, the message of the freedom movement of India had already reached the villages of Orissa. The voice of freedom movement was heard in the countless villages of Orissa. Samlaipadar village had great name and fame during that time was a centre of political activities. The freedom fighters like Laxminarayan Mishra, Durga Prasad Guru, Bhagirathi Pattanayak and his wife Jambobati Pattanaik, Fakira Behera went to Samlaipadar

to meet Ramchandra Giri, the uncle of Parbati Giri.

They had gone to Samlaipadar and discussed about the plans and programmes of Congress. Parbati Giri at that time was reading in the school. But she was interested to attend the meeting of freedom fighters and was inspired by their ideas. Her educational qualification was upto class three. In the minor age she moved from village to village and collected primary members of Congress. A Congress meeting was organized at Samlaipadar in the year 1937. In this meeting many freedom fighters requested the father of minor girl Parbati Giri to spare her for doing organizational work of Congress. Just after one year in 1938 a great assembly of Congress workers was held at Samlaipadar. Distinguished leaders like Malati Choudhury and Pranakrushna Padhiari gave their valuable speeches. Then the next day they pressurized the father of Parbati Giri to allow his daughter to join in the organizational work of Congress. After giving a difficult test Parbati Giri was allowed to go to the Bari Ashram of Rama Devi.

During the age of conservatism and dogmatism a girl of minor age left home and went to the Bari Ashram. It is undoubtedly a wonderful achievement. Her love and dedication to the



society forced her father to give permission. There was no good communication system at that time. So it was a daring feat by a girl who had gone from a small and insignificant village like Samlaipadar to Bari Ashram of Jajpur. Parbati Giri left home on 14th January 1938. At that time Prabhavati Devi, another girl (child widow) of Bargarh also agreed to go with Parbati Giri. The family members of Prabhavati also tried to convince both the girls to return home. But their efforts turned in vain. In spite of all such obstacles they proceeded to Bari Ashram. On the way, they halted at Arigaon in the home of Reba Roy. In the next day they reached the Bari Ashram. Both of them met Rama Devi, Gopabandhu Choudhury and others.

The Ashram of those days were established on high moral value system, which cannot be compared with modern Ashram. Those Ashrams were called "*Sangrami Sibira*" and "*Ahimsa tirtha*". Gopabandhu Choudhury was also a remarkable man. He resigned from the post of Deputy Collector by the call of Mahatma Gandhi and dedicated himself for the freedom struggle. So young Parbati Giri was directly inspired by the ideas of Gopabandhu Choudhury and Rama Devi and equally influenced by Mahatma Gandhi. During her life in the Ashram, Parbati Giri had done commendable work and extended her love and affection to all. She learned many things in Bari Ashram, which helped her in later stage. In the year 1940, direct *Satyagraha* started. All the Ashrams came to be known as *Sangrami Sibira* and the borders were the freedom fighters. Parbati Giri returned back to her village and did Congress work in Bargarh, Sambalpur, Padampur, Panimara, Ghens etc. At that time Parbati Giri did not stay in her home. She moved from village to village, and organized meetings against the alien rule. She gave training of weaving

and thread making in villages like Samlaipadar, Barpali, Panimora, Sarandapali and Dalaipara of Sambalpur town. When Parbati Giri came to Sambalpur she stayed with Kamala Devi, the mother of Sraddhakar Supakar. She actively participated in the *Khadi Andolon* of Mahatma Gandhi.

The Quit India Movement was started in the year 1942. The thunderous sound of this movement was reflected in countless villages of Orissa. The prominent villages where pioneers of freedom movement were born are Samlaipadar, Panimara, Ghens etc. The following persons such as Ramachandra Giri, Ujjal Giri, Dwitiya Giri, Kuber Giri, Mangal Giri and Dwadesi Rana were taken as prisoners and sent to Bargarh jail.

Once young Parbati Giri accompanied with a group of boys and gave anti-British slogans. But due to her minor age, the police personnels were unable to arrest her. Next day Parbati Giri with three boys arrived in the office of SDO at Bargarh during the time of Quit India Movement. Parbati Giri the young girl got up to the chair of S.D.O. and acted as a judge. Another boy played the role of an advocate and other became peon. At that time SDO entered into the office and young Parbati Giri ordered the peon to bring the culprit tied with a rope. The police personnels surrounded the young girl in the Court and tried to get her down from the chair. Due to her anti-government activities, she was imprisoned for two years. Her internal aim was to resist the imperialist and colonial rule of the Britishers.

Another remarkable event in the life of Parbati Giri occurred at Bargarh Court. She had gone to the Bargarh Bar where the lawyers had sat. The pre-matured girl ordered the lawyers to vacate the Court. Her aim was to non-cooperate the British officials in legal matters. Some lawyers



left the court and those who did not vacate were given two bangles (*chudi*) each as presentation. From that incident the valour and courage of Parbati Giri was clearly known. She has done so many reformatory work in her lifetime and has been inspired by the high ideals of Gandhi. She was a glaring star of Orissa.

Parbati Giri came from an unknown village of western Orissa. But by dint of her achievements, she has occupied a unique place not only in the history of Orissa but also in the history of India. She was not only a freedom fighter but also an ideal social reformer. Her service to the destitute and orphans has boldly established her name. She was not only an outstanding personality but also an institution by herself.

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ACTIVITIES OF SCIENCE & TECHNOLOGY DEPARTMENT

1. Establishment of a State-wide Communication Network under Gramsat Pilot Project linking the State headquarters with all the 30 district headquarters, 314 block headquarters and 1087 Gram Panchayat headquarters in 8 KBK Districts. Conducting more than 300 Interactive Training Programmes by the User Departments and NGOs. Commencement of broadcasting of evening transmission from 6.00 P.M. to 7.15 P.M. on developmental programmes since 27.7.2004 in all days except Sundays.
2. Preparation of a Directory of Oriya Scientists released by Hon'ble Chief Minister, Orissa on 19.7.2005.
3. Preparation of Advantage Orissa Document on Biotechnology through the Biotech Consortium India Ltd. (BCIL), New Delhi.
4. Organisation of an Investors' Meet on Biotechnology on 4.7.2005 in association with the Biotech Consortium India Ltd. (BCIL), New Delhi and I.I.T., Kharagpur.
5. Establishment of a Medicinal Plant Research Centre at Jeypore of Koraput district by the M.S. Swaminathan Research Foundation in collaboration with the State Government.
6. Establishment of a Renewable Energy Awareness Park at Bhubaneswar at Kharavela Park.
7. Establishment of 'Regional Hardening Facility' at the Regional Plant Resource Centre, Bhubaneswar with the assistance of Government of India.



Rama Devi : The New Light Among the Women Freedom Fighters of Modern Orissa

Pareswar Sahoo

Rama Devi was a resplendent socio-political leader among the women freedom fighters of modern Orissa, who became a legend in her lifetime. She responded to the clarion call given by Gandhiji to struggle for justice and not to become submissive before injustice. She was the symbol of women's pride, met the challenges posed by the social rigidity and political instability. For the growth and development of nationalism in the annals of the women rightists, her works had been magnificent. For achieving all these, she never hesitated to retort to the remarks passed by the British officials. Before her emergence in the freedom movement, the political awakening in the 19th century was confined to the higher strata of the society and did not percolate down to the level of the common man. The National Society¹ at Baleswar, Orissa Association² (*Utkal Sabha*) at Cuttack, and the *Utkal Hitaisini Samaj*³ at Paralakhemundi were some of the early socio-political organisations formed by the elites to discuss and disseminate political ideas among the Oriyas. Raja Baikunthanath De, Madhusudan Das and Shyamasundar Rajguru provided leadership to these elite associations which had tremendous impact on Rama Devi and changed the course of her life and made her the symbol of "Universal Motherhood"⁴ among the Oriyas.

Rama Devi was born at Satyabhamapur in Cuttack district on 3rd December 1899. Her

father was Gopal Ballabh Das, the then Deputy-Magistrate and mother was Basanti Manjari. Her forefathers belonged to Madhipur near Khurdha who migrated to Satyabhamapur in the 17th century. She was highly influenced by the three great ideals like, the Gandhian political ideology, kindness towards the destitutes and the high standard of leadership of Utkal Gaurab Madhusudan Das. The year 1921 was the turning point in the life of Rama Devi, when she joined her husband Gopabandhu Choudhury in the Khadi Movement⁵ and became the staunch follower of Mahatma Gandhi. Practically she came in contact of Mahatma Gandhi, when he visited Orissa to attend the Women's Sammilani at the market complex of Binodbihari in Cuttack. In 1928 on the bank of the river Alaka, an ashram known as *Alakashrama*⁶ was set up to look after the disease affected people under the leadership of Rama Devi. Besides, she organised a brigade of young girls by cutting across the class rigidity and distributed medicines among the poor masses. In 1930, at the Lahore Session, the Congress resolved to launch mass civil disobedience and to energise the people to fight for complete independence of India. 26th January of 1931 was decided to be celebrated as the 1st Independence Day all over India. For the first time the word "*Purna Swaraj*"⁷ was taken up as a new slogan of our freedom struggle and it



reverberated in different parts of Orissa. Mass public meetings were organized to observe the pledge of Independence under the leadership of Rama Devi, Gopabandhu Chaudhury and Acharya Harihar Das. To commemorate 26th January as the 1st Independence Day of India, at Bhubaneswar in Orissa the national flag was even hoisted on the top of the Lingaraj Temple. As a result Rama Devi and some Congress men like Acharya Harihar Das, Lingaraj Mishra, Krupasindhu Hota and Bholanath Saha were arrested by the police. Rama Devi, Lingaraj Mishra and Gopabandhu Chaudhuri took over the charge of the movement and played a very dominant role in propagating the Congress views and the news of the mass movement in Orissa.⁸

Towards the end of February, Gandhiji decided to launch the Civil Disobedience Movement by breaking the Salt Law at Dandi, which provided utmost enthusiasm to the Congress leaders of Orissa. Since time immemorial the long sea coast of Orissa was able to produce fine salt but the British authorities had stopped its production much to the disappointment of the local people. No doubt it had caused misery to many poor people and the British salt tax was considered "the most iniquitous of all from the poor man's stand point. Hence Gandhi had decided to break it, and for the people of Orissa it was a heaven-sent opportunity to re-establish their traditional right to manufacture salt in the long coastal tract. Hence like Dandi on the west coast, Inchudi on the Balasore coast and Kujanga in Cuttack was selected by the Utkal Provincial Congress Committee for breaking the salt law. A batch of 21 volunteers proceeded from *Swaraj Asram* of Cuttack on foot to Inchudi with Acharya Harihar, Gopabandhu Chaudhuri, Rama Devi, Malati Devi and many others.¹⁰ There was a great enthusiasm among the people whose zeal to defy the government was intensified

by the arrest of Gopababu; Atal Bihari Acharya and Rama Devi at Cuttack. Undaunted by the arrest, several successive batches of *Satyagrahis* spread the movement to different parts of Orissa like Balasore, Basta, Bhadrak, Kujanga, Astaranga and the Chilka area. Led by Rama Devi, Malati Devi, Annapurna Devi, Laxmibai of Ganjam and others, Orissa was as if pulsated with a new life during this historic phase of national movement.

Despite depression and gruelling torture by the police under the leadership of Rama Devi, a batch of young girls belonging to the student community plunged into the Civil Disobedience Movement and boycotted the British goods and picketed in front of the offices, wine and opium shops. The educational institutions at Jajpur, Kendrapara, Patamundai, Mayurbhanj and Dharmasala, where most of the students gave up their studies, took part in the freedom movement.¹¹

Rama Devi rose in stature and popularity. Her capacity as an organiser, speaker, indefatigable campaigner and inspirer of ordinary men and women was extraordinary. A veteran of the period of salt *satyagraha* she soon emerged as a social worker and vehemently opposed untouchability¹² and raised the slogan to treat the *Harijans* as own sons and daughters. She selected the Ashram at Bari in Cuttack district as her place of work. She urged upon the people to take care of the Harijans as human beings. She herself lived in their huts and colonies, washed their clothes and swept their floors and streets. She taught their children and looked after them.

Rama Devi worked hard to root out communalism, which often sparked off tensions among the Hindus and Muslims. She tried to re-unite them. Following the footsteps and ideals of Utkalamani Gopabandhu Das Rama Devi too



visited the flood-affected people of Cuttack, Balasore, Ganjam, Puri, and went round the the famine affected areas like Rayagada.

Vinobaji, known as the Pitamaha Visma (of the epic *Mahabharata*), was the pioneer of 'Bhoodan movement' which cast a spell on Rama Devi. It added a new dimension to her social activities. Accompanied by Gopabandhu Choudhuri and Vinobaji, Rama Devi took up a foot - March, *Padajatra* at Khandasahi in Cuttack district. It took 4 months 22 days to be completed which is known as the historic *Bhoodan Yatra*.¹³ In Orissa, Rama Devi organised a number of meetings and in her speeches she told the landlords that the *Harijans* and the landless poor were to be treated as their sons.¹⁴ Immediately gifts of lands came flowing in. She went on foot from village to village and collected lands for the poor, some times she got a whole village and once or twice a whole district which were distributed among the landless.

Rama Devi was very fond of children and she spent time with them also. She delivered speeches and inspired them in educational institutions. She gave utmost emphasis to education, emancipation and empowerment of women. She emphasised on the ideals of *Janani Janma Bhumischa Swargadapi Gariyasi*.¹⁵ It is the key to our nation's socio-economic progress. A women's college is name as Rama Devi Women's College which has been established at Bhubaneswar and dedicated to her sweet memory. She was a good writer also. '*Jeevan Pathe*' the autobiography of Rama Devi happens to be a masterpiece of all times.

Rama Devi is remembered among the Oriyas as a mother, Maa, for her multifarious socio-political activities and variously accepted as a lady of lamp, for her transparent character, selfless sacrifice and soft corner towards the

helpless destitutes and suffering millions. Her involvement in freedom movement, Bhoodan Movement and work against untouchability has rightly made her the new light among the women freedom fighters of modern Orissa.

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Report on W.H. Lewis and August Revolution in Orissa

Dr. Janmejaya Choudhury

With the fall of Rangoon on 8th March 1942, large number of Oriyas who were working in Burma poured down to Orissa as evacuees¹ those spread alarm in the province. Then the war situation became extremely complicated. Four days only after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcomed" W.H. Lewis, the Governor of the province reported, "the general feeling in the government side is that care must be taken to see that Congress does not get away with it, and that in any changes that are made the land holder's interest is protected." The Ministry was anti-Congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and its solution had no effect on local leaders.²

The failure of the Cripps' Mission gave a new turn to the Indian political situation. In that critical juncture the danger of Japanese invasion loomed large in the horizon of Orissa.³ Some British Ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April, 1942. That incident led to drastic security measures in the province. People were asked to remove all kinds of vehicles, boats, cycles and

cars from the coastal region to at least twenty miles inland. Strict restrictions were also imposed on the use of light in the coastal villages for evading the Japanese air-raid. With the rigorous enforcement of these orders, the people became miserable and a situation of Panic prevailed in the coastal district of Orissa. The government records etc. were removed to far off Sambalpur for safety and security. In order to boost the morale of the people, Pandit Nilakantha Das, the Provincial organizer of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities. The Congress leaders were not silent spectators of the scene. They formed 'voluntary defence organisations' throughout the Province in order to counteract false propoganda and instill fearlessness in the minds of the people. At that time Gandhiji sent Mira Ben to work in Orissa. Her activities were reported to the Governor General. "Her general Plan", Lewis observed, "no doubt is to develop Congress propoganda on the lines that if trouble comes here the government will withdraw and desert the people; but even if the districts are over run by invaders Congress will stay with the people and look after them."⁴ Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province.



In the meanwhile, the Congress working Committee, in their meeting at Wardha, adopted a long resolution, popularly known as the 'Quit India Resolution' which initiated a new phase of the freedom struggle in the country. The final decision to launch a new movement was to be taken in the meeting of the All India Congress Committee Scheduled to meet at Bombay on 7th August 1942. Such a move alarmed the British Authorities. They made elaborate plans to nip it in the bud. The provincial governments were immediately consulted on this matter. The Governor of Orissa, in his secret report to the Viceroy, outlined his plan to suppress the possible Congress rebellion. He believed that the Congress might give Orissa a prominent place in their campaign. The situation of Orissa in a potential war zone, absence of communal problems and the existence of a coalition Ministry were some of the reasons for his conjecture. In his report, W.H. Lewis made another important observation regarding the working of coalition ministry. He said : "An immediate question of relevant interest is how far the anti Congress Ministry now in power has in fact succeeded with the general public in establishing a real anti-Congress front. On this aspect the situation is certainly not reassuring. So far as I can judge, the credit to the present Ministry has been progressively declining and stands now at low ebb."⁵

The historic resolution on 'Quit India' was adopted by the All India Congress Committee in the night of 8th August 1942. In Orissa, as in other parts of the country, early in the morning of 9th August 1942 all important Congress leaders were taken to custody. The government swiftly moved its machinery of repression against the Congress leaders and their organisations throughout the country from the early morning of 9th August 1942. Most of the Congress leaders were no

doubt, unprepared for such a sweeping action by the government. It was expected that Lord Linlithgaw, the Governor-General, would grant an interview to Gandhi and some efforts might still be made by the government to bring about an approachment with the Congress. By the gazette notification on that day, the government of Orissa declared all Congress bodies, their offices and other allied organizations, thirty-eight in all, as unlawful and the police took possession of those notified places as quickly as possible.⁶ As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in the Province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. In the first week of September 1942, the government communique reviewed the Political situation in Orissa and stated that the situation in the district of Ganjam, Puri and Sambalpur was almost normal. Mob violence occurred especially in the districts of Cuttack, Balasore and Koraput.⁷ Large number of Oriya revolutionist were arrested after participating in the August Revolution. Even after the arrest of the most of the prominent Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the Revolution by secret organisations. Most notable of them in India were Jaya Prakash Narayan, Arun Asaf Ali and Ram Manohar Lohia. An underground organisation also functioned in Orissa under the leadership of Surendra Nath Dwivedy, a member of All India Congress Committee. He



secretly remained in the Cuttack town and established links with many Congress workers in the Province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and fifteen others were involved in what was popularly known as the "Orissa conspiracy case" and were tried in the Court of J.E. Maher, Special Judge of Cuttack in early 1943. Fourteen of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It was said : "Violate the laws of the government, carry on meetings and processions in town and mufasils. Close the bazars, like revolutionaries rise in excitement, burn the police stations, law courts, Post Offices and other offices of the Government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."⁸ Such bulletins, no doubt, aroused public sentiments and excited mob violence in many parts of the province, but the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the month, the government stated in a press conference that under the defence of India Rules, besides the large number of Congress workers, 15 members of the Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested.⁹ Several institutions of local self-government both in Cuttack and Balasore districts had been superseded by the government in order

to maintain vital services for the people.¹⁰ The government also promulgated stringent press regulations to control the nationalist newspapers published in Orissa. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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Indumati, The Living Legend of Ranpur Rebellion

Braja Paikaray

Many glorious chapters of Orissan history has not seen the light of the day. The unparalleled patriotism and uncommon nationalism of the family of Saheed Dibakar Parida, (the legendary leader of Ranapur rebellion) can only be compared with the patriotism and nationalism of Chapekar brothers of Maharastra. Younger brothers Ratnakar, Chakradhar and sister Indumati had followed the foot prints of their illustrious brother patriot Dibakar who led the historic Ranapur Rebellion and sacrificed his life for the cause of Orissa Gadajat movement and Indian freedom struggle.

Though Bisoi Samanta Harihar Parida, the freedom loving father of revolutionary Dibakar was serving as the Sarbarakar (Revenue officer) of Ranapur king, he was never-the-less a bold, dynamic, self respecting and dignified person. It became evident in one occasion when Daroga (Police) Dinabandhu Mohanty was involved in illegal transportation of paddy and rice from Ranapur princely State to Khurda Khasmahal area during dead of the night. The bullock cart carrying paddy and rice had been seized by Bisoi Samanta Harihar's own men. The matter was reported to Raj Darbar and a case was instituted by Bisoi Samant Harihar against Daroga Dinabandhu in the royal Court of the king. But subsequently the case was compromised between Daroga Dinabandhu and Bisoi Samant Harihar through the Dewan of Ranapur State. This incident

had left a deep impression on the life and personality of Bisoi Samanta Harihar Parida's children who were bold and patriotic in nature.

The loving father had met an untimely death before eight years of historic Ranapur Rebellion and Dibakar as the eldest son of the family had to shoulder the family burden. Though Dibakar had become the lawful owner and had succeeded a large estate after the sad demise of his illustrious father, he joined in the "Narendra Printing Press" of the king for social prestige and dignity.

In the pre-independence era the princely State Ranapur was ruled by Sri Krushna Chandra Narendra Bajradhar Mohapatra, an uneducated paralytic patient who was infamous for his mal-administration.

The evil system of Bethi (wage free work) Bheti, (presentation given to the king unwillingly), Najarana, (Presentation given by the subjects whenever the king visits any village) and human sacrifice before Maninag Durga (the presiding deity of Ranapur King) was prevalent in Ranapur Gadjat and the king had become the symbol of injustice and tyranny.

The revolutionary spirit of Patriot Dibakar impelled him not to remain silent but to raise his voice of sanity against the oppression and tyranny of the king and his henchmen on the poor subjects



of Ranapur and as a result of which he had to take the tough decision to resign from his job which he had served for long seven years. Leaving a settled job was only possible on the part of Dibakar whose love for common man was incomparable and worth mentioning.

After tendering resignation, patriot Dibakar started organizing the common mass through his revolutionary writings and fiery speeches as a result of which the agitation took gigantic form. In order to crush the Praja rebellion, the king and his henchmen offered bribe to patriot Dibakar but failed to lure him to their trap. Because patriot Dibakar was an exceptional personality who was ready for self sacrifice and had vowed to wipe out the injustice, tyranny of the ruler of Ranapur princely state.

Warrant of arrests was issued by the royal court against revolutionary Dibakar, his younger brothers Ratnakar and Chakradhar with a view to suppress the Praja Rebellion of Ranapur who were extending all support to their illustrious brother Dibakar to strengthen the revolution. In order to avoid the arrest Ratnakar went underground and stayed at Kolkata incognito, Chakradhar went to Burma crossing all hurdles and joined the Azad Hind Foj of Netaji Subhas Chandra Bose as an Oriya recruiting officer and subsequently was imprisoned at the then Rangoon Central Jail by the British Army as a war prisoner.

Hence, there was no male member in the ancestral home of patriot Dibakar except his mother Smt. Tara Devi and younger sister Indumati.

Revolutionary Dibakar was the king pin of Ranapur Rebellion who was responsible for the smooth management of Ranapur agitation and at the same time had kept close contacts with the then prominent Congress leaders like Nabakrushna Choudhury, Malati Choudhury, Harekrushna Mahatab, Sarangadhar Das,

Bhagirathi Mohapatra, Gangadhar Paikaray, Rama Devi and Sarala Devi. He was going to Swaraj Ashram of Cuttack frequently for discussing the day-to-day development of Praja movement. In order to strengthen the Praja agitation and to arouse the hidden patriotism in the hearts of the common mass, patriot Dibakar had written two revolutionary songs namely "Jagi Utha" and "Agei Chal". As a member of editorial board of "Krushak", the then mouth piece of Gadajat movement and for the secret discussion with prominent Congress leaders of the State, Patriot Dibakar was duty bound to come to Cuttack many a times. On the other hand a number of Congress leaders, workers and freedom fighters from different parts of the State of Orissa were pouring into the ancestral home of patriot Dibakar. The mother and younger sister of Dibakar were looking after them without any hesitation who were much impressed by the patriotism and self sacrificing nature of these freedom fighters.

The inefficient ruler, the tyrant Dewan and the selfish Amalas were keen to arrest and imprison patriot Dibakar, as he was leading the Praja Movement of Ranapur princely state. In order to avoid the arrest, patriot Dibakar was compelled to hide himself in the nearby deep jungle of Gada-Banikilo at the day time. At the dead of the night Dibakar was entering into his home silently and was leaving for the deep forest at the time of dawn. It had become the common practice of patriot Dibakar to stay inside the forest at the day time and to leave the same at night.

It was the last part of the year 1938. Being informed from reliable sources that Dibakar was staying in his house, about 50 numbers of sepoys of Ranapur king had encircled the ancestral residence of patriot Dibakar in order to arrest him and knocked to open the door of the house.



Indumati, the brave younger sister of Dibakar, who was a girl of only 13 years at that time, opened the door of the house from inside and witnessed the king's sepoys having red turbans on their heads. The king's sepoys asked the little girl Indumati with a threatening voice, "where is your brother Dibakar, tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was not a common girl to be bent down so easily by the threatening of king's sepoys. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoys' "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoys dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoys were much convinced and believed that perhaps Dibakar was absent in the house or else how could a little girl venture to talk like this before a number of red turbaned sepoys? Believing the version of little Indumati as true, the sepoys left for Rajranapur. But in fact Dibakar was staying inside the house at that time and after departure of the sepoys he immediately left his residence and entered in the deep forest of Gadabanikilo in order to evade the police arrest. On that fateful day Dibakar could be able to save himself from the clutches of king's police due to the courage and presence of mind of his younger sister Indumati. This event made Indumati very much prominent among the then freedom fighters and Praja Mandal leaders of Ranapur princely state. It was the auspicious day of 5th January, 1939. A large number of people had assembled in front of the Ranapur palace to put forth their grievances to the king under the leadership of patriot Dibakar and his friend Raghunath. Receiving secret news from the king, the British political agent Major R.L. Bazelgettee proceeded towards Ranapur alongwith police force to crush down the rebellion of the subjects but due to the changing events he was beaten to death by the angry mob. The British

Govt. arrested patriot Dibakar and Raghunath, imprisoned them and at last hanged them accusing for the murder of Maj. Bazelgettee. The death punishment of Raghu-Dibakar would remain as a black spot of British Judiciary for ever.

In the year 1943 at the age of 18 Indumati, the brave sister of Saheed Dibakar got married to Dambarudhar Paikaray of Gadamanatir, Khurda. Indumati, who was born at Gadabanikilo on 16th July, 1925 as the worthy sister of great patriot Saheed Dibakar has now turned eighty, crossing long turbulent years of life. But these years have not been able to bow down for inborn fighting spirit and courage. One can guess her undying spirit and a deep sense of reverence and belongingness for her elder brother Saheed Dibakar while recounting the bygone era of self sacrifice, the Indian Freedom Struggle and Ranapur Praja Rebellion. Indumati is uncommon like her illustrious elder brothers Saheed Dibakar, the mastermind of Ranapur Rebellion, Freedom fighter, Late Ratnakar, the arch follower of his patriot brother Dibakar and freedom fighter Late Chakradhar, the Oriya recruiting officer of Azad Hind Fouj. She has become a living legend and a source of inspiration in her own life time for her uncommon bravery whose name would certainly find a place in the annals of Orissan history.

Recognizing her contribution towards Ranapur Praja Rebellion and Indian freedom movement and as the worthy sister of Saheed Dibakar, she has been honoured by different organisations like "Chinta 'O' Chetana", "Freedom fighter Suryamani Nayak Smruti Parisad", "Freedom Fighter Binayak Mohapatra Jayanti Committee", "Utkal Sammilani Sata-Barshik-Ustsav." "Rajadhani Dainik Hat Byabasayi Sangha" and "Saheed Raghu-Dibakar Yubak Sangha, Badabhuin, Ranapur.

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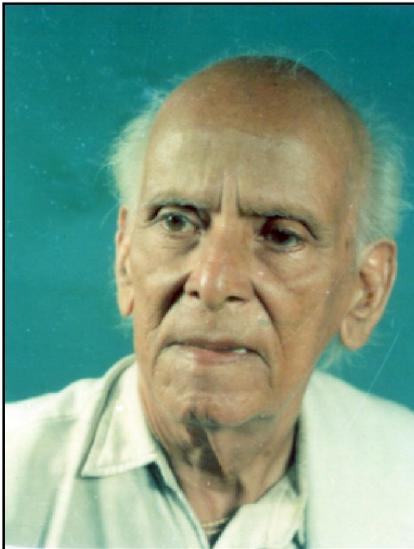
A Freedom Fighter Remembers

Presented by : Sarat Mohapatra

Born on 5.7.1921, Gokulananda Praharaj received his education in Barendrakrishna Vidyapitha, Banki and Ravenshaw College, Cuttack. He belongs to the matriculation batch of 1939. He has completed his B.A. (Hons.) in Oriya and acquired Diploma-in-Education. He took part in India's Independence movement and joined the Quit India Movement. In the famous Ravenshaw College fire incident in 1942 he was the first to set fire the Union Jack.

Sarat Mohapatra met him at his Golaganda residence near Banki on 17.9.2003 and presents an account of his experience.

After having passed matriculation, I got a scholarship and admitted myself in Ravenshaw College, Cuttack. There I remained in the East Hostel. Shri Jameswar Nanda, Chintamani Das, Debendra Ch. Mishra, (Ex-Vice-Chancellor, Sambalpur University), Sarbeswar Das (Renowned Professor of English, who stood first in the matriculation examination in 1939), Krushna Mohan Mishra, Bimal Kishore Mishra were my classmates. During my graduation, in



August, 1942 there was an upheaval in the Ravenshaw College and the students surged ahead in support of Gandhiji's clarion call for "Quit India Movement" when it was decided to set fire to the British Flag I was amongst the few who were in the forefront to set fire to the union Jack. I remember the name of one Shri Baidyanath Rout, Sri Chittaranjan Das, Sri Pradipta Kishore Das, who were very active. Fortunately no police case has been filed against me, my appearance did not betray the police to be a culprit. After completing B.A. (Hons.) in Oriya I wanted to become a teacher and hence acquired a Diploma in Education.

After leaving Ravenshaw College I went to my village. There I saw the plight of the common people and their distress. Though Banki became an Unit under the administrative control of Cuttack district, previously was under a Garajat Chief. The various kinds of oppressions perpetrated by the rulers were quite inhuman and beyond the tolerance of the people. I raised my voice and became a leader of the people. There I joined the Socialist Party,



came in contact with the veteran leaders like Sarangadhar Das (the Champion of Garajat people and regarded as Garajat Gandhiji), Nishamani Khuntia etc.

From my experience, I came to the conclusion that educating people would be the only way to emancipate them from their woes, I set up a School in 1947 (M.E. and High School) at Baideswar and became the Headmaster. But as luck would have it, I contested the elections and became the first M.L.A. of Banki defeating Bhagirathi Ram who happened to be a classmate of mine in School. I had voiced my opinions in the Assembly and I have always fought for the cause of the common mass. I am a very simple man and never dreamt of luxury in my life.

I remember I have had never spent anything for any election expenses except hiring an old jeep for Rs.500/-, which was not trouble free. My total expenses were around Rs.600/- if I remember correctly. The small and marginal

peasants alongwith the labourers collected funds for me, in Paisa and Anna.

Dr. Jogesh Rout, an eminent son of this soil became my opponent in politics. We are best friends till today. Never did we do any mud-sligging against each other. He has defeated me thrice and I in equal times.

I am an unassuming man. I own no house in Bhubaneswar or in any town. I like the villagers and the village life. I want to spend the rest of my life with them. Do you see this perennial river - Mahanadi, the lush green around it, the pictursque sky, the blue horizon, the rippling mountains, the exotic nature in its bounty ! I want to live long, who knows, next time I may not get my birth as a human being amid this lovely atmosphere.

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Hon'ble Chief Minister Shri Naveen Patnaik laying the foundation stone of BKB MPWD Road at Barikpur on 25.7.2005. Shri Bijayashree Routray, Minister, Health & Family Welfare, Shri Ananga Udaya Singh Deo, Minister, Works, Housing and Shri Arjun Charan Sethi, M.P. are also present.



The Praja Mandal Movement in Balangir - Patana Ex-State

Pabitra Mohan Barik

In Mughals' period Orissa was divided into two parts, Mughal Bandhi and Garjat. Mughal Bandhi area which comprised the coastal districts and Garjat area which consisted of the princely rulers. The division was based on the geographical and ecological grounds. In 1803 A.D. Orissa was occupied by Britishers. The territories of coastal Orissa known as Mughal Bandhi was directly ruled by the Britishers. The system of administration was much more better than Garjat area. In this area people also enjoyed some political right but in princely State there was no systematic administration. The Princely State administration was autocratic, oppressive and undemocratic by nature. In Garjat State people were exploited by the Raja, the native States remained backward and undeveloped in various fields. The people of the princely states were disappointed with rulers for their misrule and inhuman activities. Anti feeling was spreading against the oppressive rulers of princely states. During that period Orissa State People's Conference was held on 19th and 20th June 1937 at Cuttack. The conference started under the presidentship of Dr. Pattavi Sittaramaya, president of the All-India State People's Conference. Sarangadhar Das was general secretary and chairman of Reception Committee was Balunkeswara Das of Hindol. In Orissa after "Prajamandal" a democratic organisation was established in the feudatory states. Prajamandal

movement started in number of native states. The popular movement voiced against evils of Bethi, Begari, Rasad, Magan, etc. which was imposed illegally on the people of the feudatory states. The Prajamandal movement demanded responsible Government and abolition of unlawful systems which continued in the native states. During this period in Orissa there was 26 princely states. Among them Balangir-Patna was prominent one. Due to her political importance and economical development this state was regarded as "A" Grade native state. People's agitation was not so more practically in Bolangir-Patna ex-state. The last ruling chief of ex-Patna state was Maharaja R.N. Singh Deo, a man of political wisdom, and charming personality. During his rule, Prajamandal Movement started in Patana native state. The behaviour, character, personality and political activities of the R.N. Singh Deo was more attractive. So the people of the state were not dissatisfied. The impact of the popular Govt. led to mass upsurge in almost all the princely states of Orissa. R.N. Singh Deo, ruling chief of Patana associated himself with an organisation named "Prajamandal" in his state. Its members were his royal supporters. The motive was to check the revolutionary activities of rebels. The agitators formed "Krushak Party" the real organisation which recognised by all India State People's Conference. The Krushak Party was formed in



1946, Kapileswar Prasad Nanda became its president, Judhistir Mishra - Vice-President, Balavadra Panigrahi Secretary and Chintamani Rath, Dibakar Bahidar were its prominent members. Krushak Mandal party of Patana raised voice against the high rate of duty. The royal authorities of the Patana imposed customs duties on various articles including vegetables exported from and imported into the state. In the customs house at mahakhund the people were tortured. Tulsiram Giri, Rama Chandra Puri and other congress workers rushed the spot to enquire into the matter. Krushak Mandal Party demanded the removal of custom duties and to give chance for appointment for native educated persons in royal administration. In 1938 A.D a Prajamandal movement was started against R.N.Singh Deo. The workers of the movement presented seventeen demands before Maharaja of Balangir-Patna State. People demanded removal of custom duties and illegal taxes like Bethi, Begari, Rasad and Majan. People also demanded right to sell their properties, appointment of local educated people in royal service and reduction of taxes etc.

Magistrate of Patana state alongwith armed police went to the border of the state to prevent smuggling and to arrest certain persons. District Magistrate of Patana on 15th December 1946 requested the Deputy Commissioner of Sambalpur seeking police cooperation to overcome the difficult situation. Krushak Mandal Party inspired the people not to cooperate the State administration. Political activities of Krushak Mandal Party in the State was gaining popularity. On 19th Feb 1947 more than 700 people armed with bricks and stones attempted to raid the Agalpur Police Station. The rebels wanted to hoist the congress flag over it. The next plan of the agitators was to defy the authorities, to pay no

customs duties. Krushak mandal party also organised a big meeting at Balangir on 23rd February 1947. All leaders criticised the state administration. Twenty two villages of Agalpur under the leadership of Sunadhar Bhoi and people of twenty villages of Loisinga P.S under the leadership of Tripurari Kuar passed a resolution not to pay any rent to state administration. The authorities of Patana requested the Deputy Commissioner of Sambalpur to depute immediately one hundred personnel of all ranks from the eastern States. One platoon police forces fully equipped with all necessary arms, reached Patana on 24th February 1947. Sardar Amar Singh, Additional District Magistrate of Patana was kept in charge of the disturbed areas. He went to Renagli which had taken the lead in the agitation. Then he called two meetings of the agitator and persuaded them to suspend their agitational activities. The commandant of Joint Armed Police Force also personally visited the disturbed area of Agalpur to pacify the people. The rural upliftment officer, the Panchayat officer and others were deputed to the disturbed village of Langsa, Rangali, Budla etc. to explain the villagers the necessity and desirability of remaining peaceful and law abiding. Maharaja R.N.Singh Deo also himself announced that two non official minister from among the political parties namely Krushak Dal and Prajamandal would be included in the State ministry. After long struggle finally India became free from colonial power. Balangir-Patana and other princely states except Sadheikala and Kharasuan merged with Orissa Provinces.

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The Prajamandala Movement in Orissa: Ranpur in Retrospect

Dr. Binodini Das

The national upsurge in India initiated with the mantra of 'Indians for India' resulted in creating consciousness and awareness in the masses living in both urban and remote regions of the land during the first half of twentieth century. With the chief objective of educating the non-elite masses regarding misrule, rampant corruption, tyranny and exploitation prevailing in India due to British Raj and their principal Indian ally, the feudatory states, the Indian National Congress raised a freedom struggle following the Gandhian principle of truth and nonviolence. Interestingly enough, the clarion call of the freedom struggle to liberate the people from the thralldom of British yoke, and to ascertain basic rights of the natural citizen remained a far cry from the innocent people of the feudatory states. The prevailing situation in these regions undermined the living status of the subject people to such a state that afloat in the mainstream of national struggle could hardly be thought up.

The paradox is that when the national struggle gained momentum in Orissa, the rulers of 26 Garjat states (feudatory states) solemnly professed their allegiance to the British government on condition of retaining autonomy by paying a lump sum amount as annual tribute and obeying other instruction as per the understanding. The result was that medieval authoritarianism, nepotism and tyranny manifested

itself in different forms and spirit exhibiting the cruelty as the ruler's chief weapon who treated the subject people as the fellows to be beaten at will, oppressed at will, and exploited at will.

No one could deter the progress of change. It impinged into the system unnoticed and uninformed. Change made itself visible when the existing system reached the climax and slowly lost all the energy to rise further. This happened in almost all the Garjat states where authoritarianism, despotism and nepotism reached a climax paving the way for change to appear. It was the spirit of 'socio-cultural awakening' starting from the middle part of the 19th century and getting thoroughly brushed with Gandhian ideology in the early part of the 20th century gave an astounding shock to the autocrats that subaltern consciousness germinated in their domains; the people would have to rise from their slumber with an assertive voice in order to enjoy privileges and rights like others. Ranpur, one of the feudatory states of Orissa lying in the borders of Khurda and Nayagarh outweighed other states while carrying out resistance movement against the state administration.

To speak of about socio-political behaviour prevailing in Ranpur on the eve of Prajamandala Movement, one would have to visualise it through the eyes of Bijayananda Singh¹



finding subject people living in a downtrodden condition always humiliated, oppressed and exploited in countless ways. People were deliberately kept uneducated and ignorant of what was happening in the British occupied territories. The people did not have any freedom. Even on the occasion of fitting a single-door in a house, something should be paid to the king as a tribute; using palanquins in the marriage ceremony, rupees fifteen (15) or rupee one (1) was to be paid by the family members of the bridegroom and bride respectively.² Wearing a turban and holding mashals (torches) on the same occasion were also charged with.³ Even if celebrations like ear-piercing, sradha, funeral rites, etc. would have to be observed by the people after paying certain amounts to the king.⁴ Reluctance on the part of a person who was asked to do Bethi* or rendering free services to the king was considered as a serious offence for which the concerned person was to be physically assaulted and humiliated.⁵ Royal hunting required an exaction of all expenditure to be borne out by the subject people.⁶ Worst of all, another heinous, atrocious, dreadful and hateful practice was the grant of a piece of land, known as Raktapata Jagir, to the family members from which a man was selected for blood-offering for worship of the presiding deity, Maninaga of Ranpur, which continued for one month. There were also two other jagirs, known as - Kandabobali Jagir*, and Hulahuli Jagir* that arrested all happiness of the people.⁷ The fiscal exactions made from Ranpur people were of 28 types featuring in the form of fines, dues, levies, taxes, additional taxes, etc. The echo of the freedom struggle was heard in Ranpur.

The disgruntled obsessions were likely to vanish with the rise of self-confidence, self-reliance, and self-effort among the subject people who aspired to be conferred upon with certain

rights and privileges of a citizen. There were some small rising during the first two decades of the 20th century in some Garjat states that aimed at the removal of maladministration of the Rajas and other economic grievances of the people.⁸ But they were repressed with strong hands. To ignore the impact of Non-cooperation Movement of 1921-22 upon the feudatory states would be a distortion of historical facts because it is learnt that the feeble voice of protest was first heard in Keonjhar state in the form of observing complete 'hartal' on 17 May 1921.⁹ Though it was nipped in the bud, yet it had left some imprints. P.K. Misra's evaluation that "the call of Gandhiji to join the cause of freedom struggle was a far cry inaudible to Garjat people"¹⁰ needs further scrutiny. The Civil Disobedience Movement and Salt Satyagraha evoked a reaction in the minds of the people of Garjat states. A further attempt was taken to organise the people of the Garjat states. The Orissa States' Peoples Conference was convened at Cuttack under the guidance of Balunkeswar Acharya, Radhanath Rath, Madhusudan Patnaik, and Govinda Chandra Misra.¹¹ It was presided by Bhubananda Das. But no spectacular achievements had been achieved. It was Sarangadhar Das, who gave a new lease of life to this organization and brought it into action during 1936-37 A.D. The second Orissa States' Peoples Conference was held at Cuttack on 23rd June 1937 under the presidency of Dr. B. Pattabhi Sitaramaya. It virtually provided an impetus among the states people and an insistent demand was made on the rulers of the Orissa States for conferring upon their subjects immediately the rights of occupancy on their holdings and some fundamental rights of citizenship.¹² Abolition for the illegal and forcible exaction like Rasad*, Magan*, Bethi*, Beggari*, Salami, additional taxes, etc. was also insisted



upon the king.¹³ In order to investigate and report upon such illegal practices in the states, the conference appointed a committee consisting of Satish Chandra Bose, Balawant Rai Mehta and Braja Sundar Das. Sarangdhar Das, the main organizer of the conference was to act as its convener.¹⁴

The members of this Committee scattered over to different feudatory states on 19 June 1938 in order to investigate over the matter. This move inspired the people of the states and created a ray of hope in them ensuring and mobilizing them to form political associations. So, in Ranpur, a Prajamandala or People's Association was organized under presidentship of Banamali Das. So the then people working in this association as vice-president, secretary, and organizing secretary were Krupasindhu Misra, Raghunath Mohanty, and Dibakar Parida. Observing the success of Prajamandala Movements held first in Nilagiri in 1938 followed by Talcher and Dhenkanal in the same year, Ranpur state people and its leaders got resolute to follow the same course. The voice of resistance got precipitated with the active support of Congress ministry in Orissa and Congress workers' devotion of time and energy to rouse the States people.

The story of Ranpur State's Prajamandala Movement is a story of mixed reaction. It made Raghu-Dibakar national heroes for their attaining martyrdom, it also sympathized with Bazelgettee for his unceremonious death. The people of the Ranpur State were overburdened with 28 types of taxes. The matter got more worsened when the paralytic king Krushna Chandra Bajradhar Narendra Mahapatra entrusted the administration to a Dewan of heinous character known as Jagannath Mohanty. The smoke of resentment got precipitated and Raghu-Dibakar ignited the fire; a petition claiming redresses against mal-

administration was presented to the king by the latter.¹⁵ The residence of Udaya Nath Mohanty of Khurda became the chief training ground of Ranpur's Prajamandala Movement. Expediency to Prajamandala movement in Ranpur was infused through well-judged advice and active cooperation of Congress leaders like H.K. Mahatab, Nabakrushna Choudhury, Malati Choudhury, Rama Devi, Biswanath Das, Prana Nath Patnaik, Gangadhar Paikray, etc.¹⁶ The movement divulged the weaknesses of autocracy and endangered the integrity of royal authority. The result was the rampant arrest of the people associated with the Prajamandala movement. This incident evoked a strong reaction among the co-workers of the Prajamandala Association.¹⁷ A decision was taken to organize a huge rally encompassing the royal palace in demand of the release of all prisoners kept in royal prison on the day of 5th January 1939, i.e., the day of full moon night of the month of Pausha from which date the worship of God Mininaga would be continued for one month with blood-offerings.

The king was so frightened in expectation of forcible break-up of the royal prison releasing the prisoners that he easily succumbed to Jagannath Mohanty's persuasion in inviting the Political Agent Major R.L. Bazelgettee, who was, by that time, on a visit to Nayagarh, the neighbouring territory. Bazelgettee set out immediately for Ranpur with his body guard Noor Mohammed and a few police officers. The journey from Nayagarh to Ranpur was obstructed with wood-logs, cut from huge trees by the supporters and workers of the movement, lying covering the road at Lodhachua. It was cleared by the police who also accused and tortured Buddhanath Bhola and his associates.¹⁸ A rumour spread like wildfire accusing Bazelgettee claiming two innocent lives who were gunned down by him. It provoked the



recalcitrant crowd gathered nearby palace.¹⁹ Some other reasons were there also that made the gathered people to be recalcitrant. There was an apprehension of imposing and inflicting severe punishments on the prisoners after the arrival of Bazelgettee, secondly, the news of inflicting severe punishments on the participants of the Prajamandala Movement.

The infuriated mob turned a deaf ear to Bazelgettee's explanation telling it as a false rumour and impatiently pushed him heckling and humiliating behind the crowd while hot arguments were going on between them. Abandoned and deserted by his security forces, who made a flight for self-defence, Bazelgettee, out of fear and irritation, lost his temper and bulleted two shots²⁰ over the crowd. The result was that one Arjun Rout of Mayurjhalia village was shot dead on the spot.²¹ The people's anger knew no bounds. Bazelgettee was driven with kicks and shots up to Bhandari Sahi Chhak (square) where he rushed speedily to get inside a house for saving his life.²² But alas! The lady of that house closed the door. Poor Bazelgettee, finding no other way to save his life, inserted his head inside the spokes of a wheel of a cart kept on the varendah of that house.²³ Bazelgettee was beaten to death by the infuriated mob.²⁴

Raghunath Mohanty and Dibakar Parida, the colonels of Prajamandala Movement of Ranpur were busy in discussing with the king regarding the problems inside the palace while this violent incident was likely to happen. They dashed to the very ground running recklessly knowing that Bazelgettee's life was at stake and warned the people not to commit any sort of violence to Bazelgettee, otherwise the situation would be worsened.²⁵ Meanwhile, the king released all the prisoners on the advice of Chandaneswar Misra.²⁶ Nilamani Routray in his

autobiography while making a reminiscence of Ranpur Prajamandala Movement describes that in apprehension of violence, Banamali Ram requested Harekrushna Mahtab to come in person to Ranpur for giving timely help and advice. So when both of them were on the way to Ranpur, at Khurdha police station they got the shocking news of Bazelgettee's death. They reached Ranpur by 9 O'clock at night²⁷ and saw the dead body that was kept under the custody of the police. Expecting a worsened state of affair that was likely to befall on Ranpur within no time, Mahatab made aware the people to leave the place immediately causing a hindrance to the incoming of police by damaging the roads and breaking the bridges.²⁸ So the people of Ranpur left their home and hearth and led the life of fugitives at Ranpur.²⁹ Mahatab left that place in the same night.

The Ranpur State became a military parade ground after the arrival of a large number of police force. History owes a lot and pays its tribute to Harekrushna Mahatab for his benign presence at Ranpur caring least for his life knowing the gravity of the situation and saving the lives of the people of Ranpur State from the police atrocities. Reaching Cuttack, Mahatab met the then Prime Minister of Orissa Sri Biswanath Das and told him about the Bazelgettee's murder. Bazelgettee's dead body was brought to Cuttack and was buried in the graveyard of Gorakabar.

The brutal murder of Bazelgettee was strongly resented by top leaders of the Congress. Subhas Chandra Bose, Jawaharlal Nehru, Biswanath Das, etc. Gandhiji expressed their shock at the incident but desired a thorough inquiry on the matter.³⁰ The Congress Working Committee passed the following resolution:

"The working committee record their deep regret at the killing of Major Bazelgettee by



a crowd at Ranpur in Orissa and are of opinion that such acts of violence do great injury to the cause of freedom in the State. The committee has welcomed the awakening among the people of the State and look forward to their deliverance. The committee, therefore, earnestly trust that the people of all States as well as those in other parts of India will strictly adhere to peaceful methods in the struggle for freedom."³¹

The government adopted a strong repressive measure. Ranpur State was seized. Referring to Biswanath Das's saying, N. Routray mentions that the former vehemently reacted against Sir John Hobback's, the then Lieutenant Governor of Orissa, loathsome expression accusing Mahatab as the chief conspirator of the hazardous happenings.³² A tug of war was going on between the two resulting in a boycott of talk by John Hobback with Biswanath Das for eight to ten days.³³ Apart from the investigation carried out by the State's police, at the centre the British authorities entrusted to the Central Intelligence Department to carry out investigation over the matter. John Hobback prevailed over the officers of intelligence departments of the State and of the Centre creating bias in them to confirm Mahatab as the real architect of the said conspiracy. It was brought to the notice of Gandhiji, who convinced the then Viceroy of India through a British lady known as Mrs. Agatha Harrison regarding incident. After this, the officials of Central Intelligence Department impartially carried out their investigation producing a report mentioning the presence of Mahatab on the very day of the ghastly murder of Bazelgettee at Ranpur as being just coincidental and Mahatab was in no way related to it. Thus, Mahatab got acquitted.

The investigating authority construed a fissiparous design how to accuse Raghunath

Mohanty and Dibakar Parida by hook or by crook. Dibakar Parida, born on 30 November 1911 in the village of Gadabanikilo of Ranpur State, inherited a bold spirit of protesting against corruption and tyranny from his father Harihara Parida, who holding a mere office in the in the State administration dared to file a suit in the judicial court against dewan Dinabandhu Mohanty, who was directly involved in rice-smuggling.³⁴

The untimely death of his father forced him to give up studies from Class XI. Then he joined as an assistant manager of Narendra Press owned by the King. But the exploitations, exactions and some evil practices like Bethi, Malahala, Kandabobali Jagir, and Hulahuli Jagir forced upon the subject people touched to his very heart for which he left the job and wrote a lot of poetry of patriotic order. He got a good friend in Raghunath Mohanty and both of them got determined to work for the oppressed and downtrodden people of their State. Raghunath Mohanty was born on 18 July 1910 in the village of Badabhuin of Ranpur State. His father Natabar Mohanty was an ideal teacher of a primary school who infused the spirit of nationalism and patriotism in Raghu and Debakar. Raghu raised his voice against injustice, corruption, exploitation, etc. He got recognition as a militant poet. One of the seven books published from Arunodaya Press known as 'Sabara Bala' was highly acclaimed. As he became a victim of king's wrath, he left Ranpur and worked in the Samaj Press of Cuttack. Being persuaded by Dibakar he returned back to Ranpur State.

While preparing a charge-sheet against them, Manabodha Panda, the Inspector, and Gangadhar Dwivedi, the Sub-Inspector of the department of police, finding no person willing to stand on the witness box to speak against Raghu-



Dibakar, resorted to diplomacy by offering lucrative bribes for them who would give witness against them.³⁶ The trial was judged by the Berhampur's joint-Magistrate, V. Sivaraman, ICM near Ranpur Tahasil. With the effort of Prana Nath Pattnaik and Gangadhar Paikray, a Defense-Committee was organized being subscribed by the States people. The lawyers appointed by the Defence Committee to plead for Raghu-Dibakar were Dinabandhu Sahu, Gangadhara Jena and Abdul Hafiq Muhammed, while Lokanath Acharya pleaded on behalf of the government. But V. Sivaraman awarded capital punishment to both of them. A drastic appeal was made against this decision in the court of Sessions Judge, G.G. Siyar at Gaya who retained the same order. Raghu-Dibakar were arrested and sent to Bhagalpur Jail. On the way from Ranpur Jail to Kalupada railway station they were bid farewell amidst tears and love. The two great souls were hanged on the early morn of 4 O'clock of 4th April, 1941. Their dead bodies were not given back to their family members. The other participants like Hata Pattanaik, Bhagabat Behera, Krushna Chandra Rout, Ananta Kalash, Banka Swain, Bhagaban Sahoo, Maj Naik, Narasingha Sahoo, Madan Mohan Dash, Muralidhar Panda, and Dayanidhi were deported for life.

The violence committed to Bazelgettee was incidental. But the mass uprising at Ranpur indicates recognition of self-potency of an individual who dared enough with an assertive voice to claim certain rights. This was a novel experiment proving people's love for their motherland and the newly generated current flowed like a small rivulet with a courage, boldness, self-sacrifice, self-confidence, national and patriotic feeling only to join in the mainstream of national struggle, sweeping away all hurdles like exploitation, exaction, tyranny and oppression.

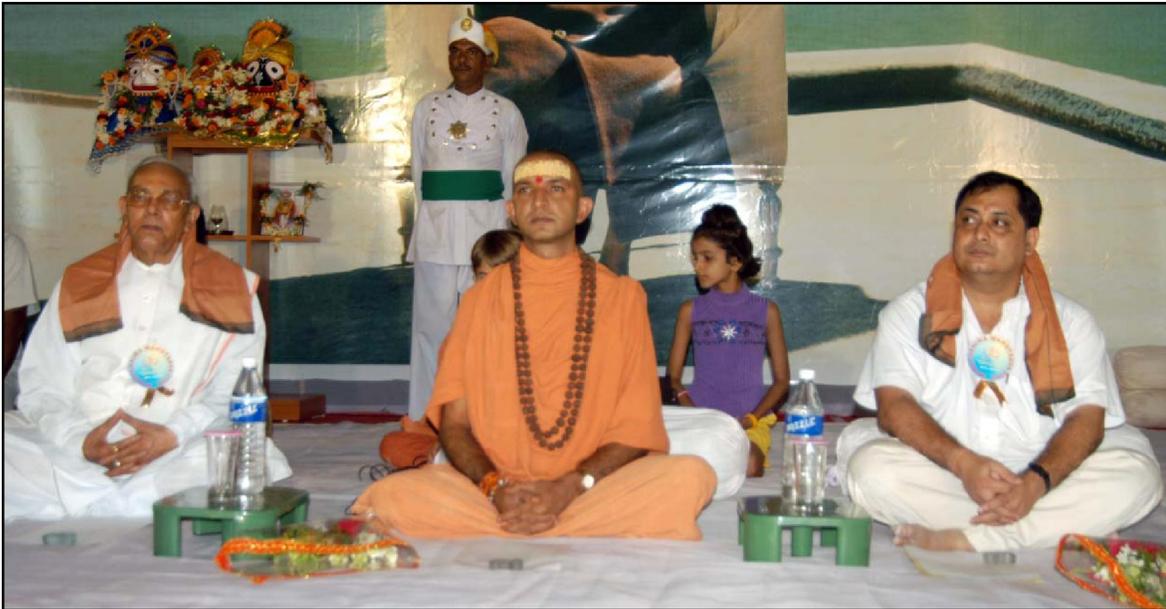
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1. Dr. Brajamohan Mohanty (ed.), Oddissare Swadhinata Sangram, Utkal Pathak Samsad, Orissa Book Store, Benod Behari, Cuttack, 1998, p.225.
2. Ibid., pp.225-226.
3. Ibid.
4. Ibid.
Bethi - Free labour for construction of roads, royal palaces, etc.
5. Ibid.
6. Ibid.
Kandabobali Jagir - A piece of land granted to a person who would have to cry literally and continuously during the death of a member of royal house.
Hulahuli Jagir - Hulahuli is a kind of melodious sound made through moving tongue on upper lips. The sound is made on all auspicious occasions starting from birth, naming ceremony, marriage and all other worships, exclusively by women. So the land granted for performing hulahuli was known as Hulahuli Jagir. The closest English meaning is yodelling.
7. Ibid., p.227.
8. Kishori Mohan Patra and Bandita Devi, An Advanced History of Orissa, Kalyani Publishers, Ludhiana, Calcutta, Cuttack, 1997 (2nd edn.), p.332.
9. The Samaja, 21 May 1921.
10. P.K. Misra, History of Orissa, Saha Publishers and Distributors, Sambalpur, p.350.
11. K.M. Patra and Bandita Devi, op.cit., p.333.
12. Indian Annual Register, Vol.I, 1937, p.357; cf. K.M. Patra and Bandita Devi, op.cit., p.334.
Rasad - Free supply of articles for food to the Raja or his relatives and officers in Moffussil camps.
Magan - Free contributions, both cash and kind, on the occasion of royal marriages, and such other functions.



- Begari - Free carriage of luggages of Raja or his officials from camp to camp.
13. K.M. Patra and Bandita Devi, op.cit., p.334; Dr. Brajamohan Mohanty (ed.), op.cit., p.226.
 14. Cf. K.M. Patra and B. Devi, op.cit., p.334; Indian Annual Register, Vol.I, 1937, p.358.
 15. B.M. Mohanty, op.cit., p.228.
 16. Ibid.
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 18. B. Mohanty, op.cit., p.229.
 19. N. Routray, op.cit., p.113.
 20. K.M. Patra and B. Devi, op.cit., p.337.
 21. B.M. Mohanty, op.cit., p.229.
 22. Ibid.
 23. Ibid.
 24. Ibid., N. Routray, op.cit., p.113.
 25. B.M. Mohanty, op.cit., p.230.
 26. Ibid.
 27. N. Routray, op.cit., p.113.
 28. B.M. Mohanty, op.cit., p.231.
 29. Ibid.
 30. K.M. Patra and B. Devi, op.cit., p.338.
 31. Cf. Ibid., Indian Annual Register, Vol.I, 1939, pp.308-309.
 32. N. Routray, op.cit., p.114.
 33. Ibid.
 34. B.M. Mohanty, op.cit., p.227.
 35. Ibid., pp.227-228.
 36. Ibid., p.230.

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His Excellency the Governor, Shri Rameshwar Thakur at the Valedictory Function of Guru Poornima Mahotsav, 2005 at Satyananda Yoga Vidyalaya, Bhubaneswar on 21.7.2005. Shri Debasis Nayak, Minister, Information & Public Relations, Sports & Youth Services and Swami Niranananda Saraswati are also seen.



Independence Day

Er. Niranjan Rath

Integrity, unity and sovereignty the life line of our nation,
Should take oath every faithful and sincere countryman.
Nationality with skill and wit move our contrymen,
Is also the great patriotic responsibility of the citizen.
Dedication of life should be committed for the welfare of the country,
One has to announce and pronounce its glorious victory.
Effective planning is drawn for the progress of the nation,
Invention and projection are basic ingredients of a successful person.
Policies of the country irrespective of caste and creed,
Must be obeyed lawful righteous life to lead.
External affairs are encouraged with good relation,
People are to adopt impartial way of action.
Natural calamities are subsided by precautionary measure,
Resources of the nature are utilized with right procedure.
Dependence on other countries is not the option,
The country harmonizes with the beneficial ideas of globalization.
Environmental and hygienic problems are taken care,
Dangerous situations for future generation are not to occur.
Non-violence is the main principle to solve the dispute,
For the safety of the human society in the world throughout.
Ceasing of internal and external war,
Establishes peace and happiness here and there.
Efficient energy management is carried out in every sphere,
Keeping in view the conservation of energy for generations in future.
Development of science, agriculture, industry and culture are made,
Programmes for eradication of poverty and illiteracy are to go ahead.
Arrangement of defence is made strong to defend external attack,
In adversity and emergency country remains alert round the clock.
Yielding of crop has become sufficient for the people to live,
Under the hoisted tri-colour flag we all perceive the dignity and pride.

Er. Niranjan Rath lives at S-2/617, 618, Niladri Vihar, P.O. Shailashree Vihar, Bhubaneswar.



Nanga Fakir

Swastik Sourava Mohapatra,

Nanga Fakir where are you

He killed you like a Jew,

Nathuram Ram nam

The Bell tolls Gandhi Dham.

He marred your mortals

What is the fate of immortals ?

Are they alive in any beehive ?

Nathu should have been redefined.

As millions of countrymen live

Truth and Non-violence,

Swadesi are values rare

Put into care they roar and live more.

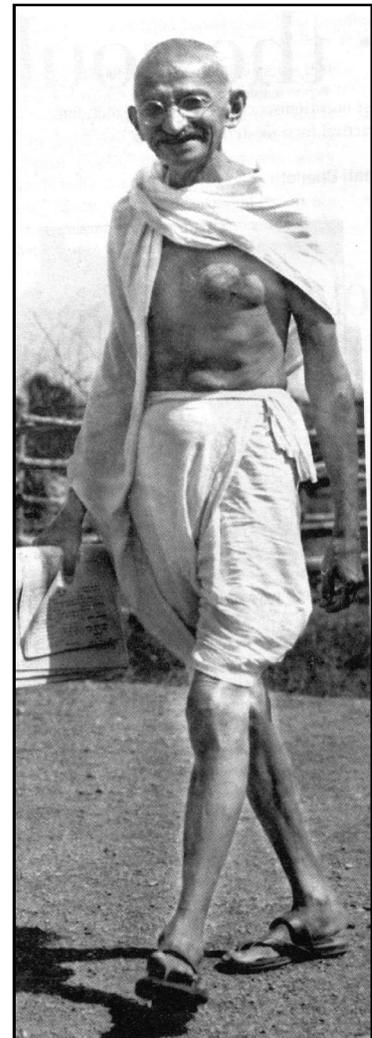
Chaos, confusion, Violence,

Outcome of its depature drive,

Can be infused if tried thrice

Nanga Fakir salute, salute, salute,

You are an immortal sprout.



Sri S.S. Mohapatra is now studying in Class-X of BJEM School, Bhubaneswar.



The Estate of Kaptipada : From Its Origin to Merger with Orissa

Pradeep Kumar Gan

Kaptipada in the district of Mayurbhanj was a separate Estate till its merger with Mayurbhanj in 1890. From 1890 Kaptipada was continuing as a Sarbarakar under the rulers of Mayurbhanj. The ancient history of Kaptipada is wrapped in obscurity. It is believed that during the reign of the Gajapati ruler Kapileswar Dev about the middle of 15th century A.D., the Naga chief Phanimukta founded this State. From the ruler Phanimukta to Sarat Chandra Jaya Bhujanga, the history of Kaptipada is uncertain. It is also believed that Sarat Chandra Jaya Bhujanga, the son of Niladwaja Kumar Parikshita Bhujanga founded the village Kaptipada on the bank of Sone river, where he built a fort. The name of Kaptipada indicates that, Estate was named after the installed goddess Kapotamundi. During the reign of Sarat Chandra Jaya Bhujanga, the headquarters of the Estate of Kaptipada was shifted from Kainsarigarh to Kaptipada on Sravana Purnima.

After Sarat Chandra Jaya Bhujanga, twentyseven kings ruled over the territory of

Kaptipada about whom no reliable sources are available to us. The 28th king of this Estate was Nrusimha Chandra Mandhata. Chandra Sekhar

Mandhata and Rama Chandra Mandhata were two sons of Nrusimha Chandra Mandhata who latter came to power respectively.

During the reign of Abhinava Bhujanga Pitambara Mandhata, the son of Rama Chandra Mandhata, there was a Paik Rebellion against the royal family. After a severe fight between the army of Kaptipada and the rebels, the rebels occupied the fort of Kaptipada. Pitambara Mandhata, his Rani Subhadra Devi and his son Birabara Mandhata took shelter inside the temples of Virata Pata till

the rebellion was suppressed. It is said that, during this period of rebellion, a barber lady led the army of Kaptipada against the rebels and defeated them.

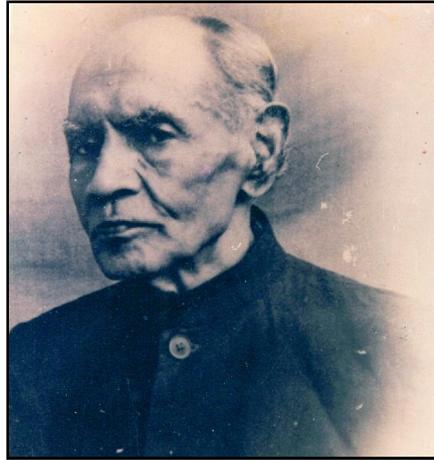
Abhinava Bhujanga Pitambara Mandhata was succeeded by his son Parikhita Bhujanga Birabara Mandhata. In the 37th Anka year of the



Maharaja Sri Sriram Chandra Bhanja Deo



Gajapati king Rama Chandra Deva III, Parikhita Bhujanga Birabara Mandhata issued a grant in favour of his junior Pradhan. After a short rule he turned mad. His queen Sita Devi managed the administration on behalf of the minor son Divyasimha Mandhata. There was a second Paik Rebellion during her reign and Rani Sita Devi herself led the troops of Kaptipada with great courage. The battle took place near the tank of Suneikund between the rebels and Sita Devi's army. After a crushing defeat, the rebels were retreated. Again another rebellion broke out during the reign of Jaya Bhujanga Divyasimha Mandhata in 1880 and the fort of Kaptipada was burnt to ashes. Divyasimha Mandhata fled away from the burning fort with his family, but he succeeded in suppressing the rebellion after which he reconstructed the fort. Jaya Bhujanga Divyasimha Mandhata was a simple and honest ruler. During his reign he faced difficulties in realizing land revenue from his people.



Padmashree Paramananda Acharya
the great historian

During that time, the State of Mayurbhanj was under the administration of the Court of Wards owing to minority of Sri Rama Chandra Bhanja Deo. At that time P. Wylly was appointed as the Working Manager of Mayurbhanj. Sri Rama Chandra Bhanja Deo took interest in the affairs of Kaptipada and wrote a letter to P. Wylly, requesting him to undertake the land settlement of Kaptipada. After receiving the letter from Sri Rama Chandra Bhanja Deo, Mr. P. Wylly came to Kaptipada and advised Jaya Bhujanga Divyasimha Mandhata to submit a report to the government for appointment of a Manager for

good administration of Kaptipada. After getting consent from Divyasimha Mandhata, P. Wylly started the settlement operation of the territory of Kaptipada, as a result of which Kaptipada comprising an area of about 200 square miles merged with the State of Mayurbhanj.

Immediately the people revolted once again protesting against the merger of Kaptipada with the State of Mayurbhanj. Suddenly, the rebellion broke out and the Raja was not prepared to suppress it. When the royal family members were in deep sleep in the dead hours of the night, the rebels looted the royal treasury. The Raja fled away from the palace with his queen Allhad Kumari and minor son Virata Bhujanga Goura Chandra Mandhata. In this accident Raja Divyasimha Mandhata and his minor son Goura Chandra Mandhata were wounded seriously. Next morning the police troops came from Baripada to restore the law and order at Kaptipada. The culprits were severely punished and the rebellion fully suppressed. Then Jaya Bhujanga Divyasimha Mandhata ruled the Estate of Kaptipada till his death in 1903.

Jaya Bhujanga Divyasimha Mandhata was succeeded by his son Virata Bhujanga Goura Chandra Mandhata. He married Labanya Manjari, the daughter of Sri Shyam Chandra Bhanja Deo, the Raja of Nilgiri. After Virata Bhujanga Goura Chandra Mandhata, his son Abhinava Bhujanga Rajata Chandra Mandhata succeeded as the Sarbarakar of Kaptipada.

After India got Independence, Sardar Patel played a vital role for unification of Indian



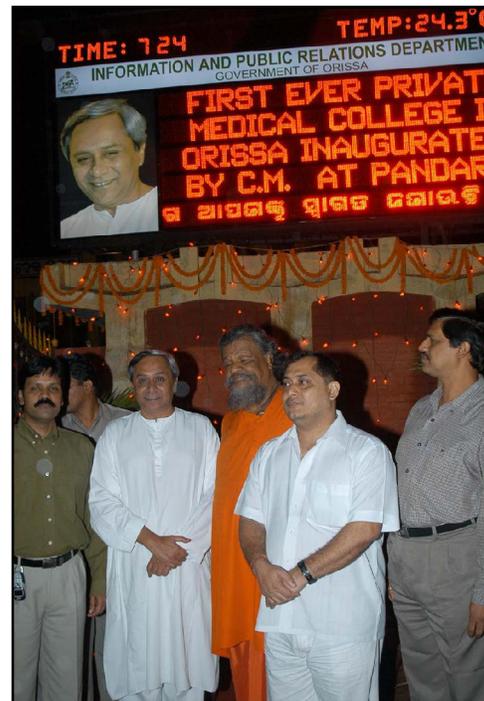
Feudal States. In this context he summoned a meeting of the rulers of Orissa Feudatory States on 14th December 1947. The State of Mayurbhanj came to negotiations with Sardar Patel and joined with other States to merger with Orissa. But the merger took place officially on the 1st January 1949, when Mayurbhanj was declared as a district of Orissa. Lastly, the Estate of Kaptipada was abolished in 1952 under the Orissa Estate Abolition Act during the time of Abhinava Bhujanga Rajata Chandra Mandhata's son Parikhita Bhujanga Pramod Chandra Mandhata.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the Digital Display Board at Jayadev Bhawan, Bhubaneswar on 30.07.2005. Shri Debasis Nayak, Minister, Information & Public Relations, Sports and Youth Services, Dr. Prasanna Kumar Patasani, M.P. and Shri Baishnab Prasad Mohanty, Director, Information & Public Relations are also present.

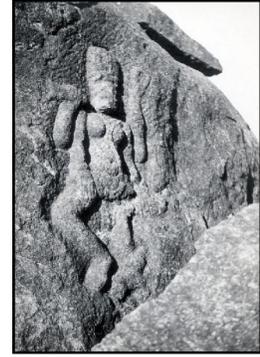




Ekapada Bhairava, Ghudar

Rock-cut Carvings of The Upper Mahanadi Valley

S.S. Panda



Varahi, Ghudar

To the north-west of Ghudar village, situated at a distance of five kms from Titilagarh town of Balangir district, there is a rocky projection of about eight feet in length on which *Saptamatrkas* alongwith Bhairava and Ganesa are carved in a long panel. In the place of Virabhadra, which is generally placed in the extreme left side of the *Saptamatrka* panel, at Ghudar, Bhairava with *Urdhvalinga* is carved in the *Saptamatrka* panel. This figure is seen to be holding a *Trisula* (trident) in his right upper hand and a *Danda* (staff) in his lower hand. Near his left foot, *vahana* (vehicle) Nandi Bull is seen to be standing. All the *Matrkas* are seen to be in a sort of dancing posture and above all these carved niches having nine figures, in both sides flying Vidyadhara couple occurs. Just in the back-side of this rock, another four-handed figure of Bhairava dancing in *Chatura* mode is carved. He has a furious looking appearance with sunken eyes and has *Urdhvalinga*. He is seen to be holding a knife and a trident in his upper right and left hands respectively, while a snake in his lower right hand

is not clear. Another snake is raising its hood just above the right shoulder of the deity. To the north-west of this rock, there is a rocky mountain called "Bhainrogudi" or "Temple of Bhairava". This mountain is having the most spectacular carvings on the body of the rock, depicting Ekapada

Bhairava with *Urdhvalinga* (erected phallus) as the central deity. It is a carving of the deity of the height of about two feet and a half in the most hoary state. He wears *Makara Kundala* in his ears and *Karanda Mukuta* on his head while one long garland of skulls



Vishnu & Laksmi Narayan, Narsinghnath

(*Naramundamala*) is hanging from the neck upto the knee-level and another small one on the chest. A snake is seen to be entwined near the ankle portion of His foot. It is a four-handed figure, the upper right hand raised upward holding a knife. The upper left hand is bent towards his mouth, the Lord is seen to be biting his own finger and a long *Khatvanga* is placed on the ground being put in this folded hand. Here, Ekapada Bhairava has sunken eyes, sunken belly and an uncanny look. He is seen holding a *Kapala* (skull cup)



just below his chest, near the sunken belly. There are two series of carved panels to the right side of the deity. The scene of Andhakasura-vadha is depicted in this panel. In the *Puranas* (Varaha and Kurma) it is mentioned that after Prahallada, Andhakasura became the king of the *Asuras* and by his auster penances he obtained several boons from Brahma and became invincible. Being harassed by him, the *Devatas* prayed Lord Siva in Kailasa to come to their help. When Siva was listening to his complaints, Andhakasura arrived there and challenged the Lord and even dared to try to snatch away *Devi Parvati*. This act of the *Asura* infuriated Lord Siva as a result of which he took the three great *Nagas*; Vasuki, Taksaka and Dhananjaya to be his belt and bracelets and got himself ready to fight with Andhakasura. Clad with peculiar garments, the Lord started his expedition along with his *Ganas* to fight with the *Asura*. Visnu and other gods also went with him to offer help. But in the struggle that ensued Visnu and other *Devas* had to run away. At last Siva aimed his arrow and shot at the *Asura* and wounded him; blood began to flow in profusion from the wound and each drop of it, after touching the earth assumed the shape of another Andhakasura. Thus there arose thousands of Andhakasuras to fight against Siva. Immediately Siva thrust his *Trisula* through the body of the real Andhakasura and began to dance. Visnu destroyed with his *Cakrayudha* the secondary *Asuras* produced from the blood drops of Andhakasura. To check the blood from falling down on the earth, Siva created out of the flame



Brahma, Visnu & Ganesa, Narsinghnath

that was issuing from his mouth a *Sakti* called Yogesvari. Indra and other *Devas* also sent their *Saktis* to serve the same purpose. They are Brahmani, Mahesvari, Kaumari and Vaisnavi. They are the female counter-parts of the gods, Brahma, Mahesvara, Kumara, Visnu, Varaha, Indra and Yama and are armed with the same weapons. They wear the same ornaments and ride the same *Vahanas* and carry the same banners as the corresponding male gods do. Such is the account of the origin of the *Saptamatrkas* or the seven mother-goddesses.

The seven *Matrkas* licked all drops of blood and checked those from falling on the ground as a result of which the multiplication of secondary Andhakasura could not take place. In the struggle that ensued Andhakasura finally lost his power known as

Asura Maya and was defeated by Siva. Nevertheless by the grace of Lord Siva, the *Asura* met a good end.

The *Kurma Purana* continues further with the story of the *Matrkas*. Siva commanded Bhairava and the *Matrkas* to retire to the *Patalaloka*, the abode of the *Tamasika* and destructive Visnu Narasimha. They accordingly did so; but very soon Bhairava, being only an *Amsa* or part of Siva, became merged in Siva, and the *Matrkas* were left alone without any means of sustenance. They began to destroy everything in the universe for the purpose of feeding themselves. Bhairava then prayed to Narasimha to abstract from the *Matrkas* their destructive powers.¹



In the carved upper panel, right to the Ekapada Bhairava figure of Ghudar, a four-handed standing figure of Siva and near him a figure in fighting pose but running away is depicted which is the figure of Andhakasura. Another four-handed female figure is depicted fighting in an *Alidha* pose and to her left a devotee is in kneeled down seated position. In the upper left hand she holds a small curved dagger (*Kartri*) and in the lower lefthand a *Kapala* (skull-cup). It is the figure of goddess Yogesvari or Kali. Near her is depicted a four-handed figure of *Devi* seated in *Padmasana*, whose lower hands are seen to be folded in obeisance near her naval-portion. In the upper-panel, right to Lord Siva, there are seated female figures all in *Padmasana*, first one is holding a *Gada* (club) in her lower right hand and *Padma* in her upper right hand. It is the figure of Vaisnavi. Similarly to her right there is the seated figure of a four-handed goddess, holding a *Dambaru* in the upper right hand and a *Khatvanga* in the lower left hand and keeping the lower right hand in *Varada-mudra*. It seems to be the figure of Mahesvari.

To the left of the main rock, there are carved figures of Varahi, dancing Camunda and Ganesa. These is the carved figure of a four-handed goddess seated in *Ardhaparyankasana* and holding a fish and noose (*Pasa*) in her upper right and left hands respectively, while putting the lower left palm on the thigh and the lower right hand in *Varada-mudra*. The face is badly eroded and now it looks like the face of a cat but it is Varahi. This rock faces south-west. In another rock nearby which faces north-west, there is the carved figure of a four-handed goddess with sunken eyes and both her lower hands touching the mouth, eating something. It can be taken as that of Camunda. Both these figures have *Vahana* near their feet. A four-handed figure of Ganesa seated in *Ardhaparyankasana* is carved nearby. There is another hillock facing this *Bhairava*

Pahad, where a three-headed and four-handed goddess figure seated in *Yogasana* facing south-east and holding a rosary (*Aksamala*) is carved on a rock. It is the figure of Brahmani. Some more figures are carved to the right of Ekapada Bhairava in the said panel, described above. Those are so badly eroded that nothing can be made out of them. However it can be concluded that Ekapada Bhairava in association with the *Saptamatrkas*, Ganesa, Yogesvari and Devi are depicted in the rockcut carvings. To this scholar it seems more probable that in the remote past, Ghudar was a great centre of tantricism, where Ekapada Bhairava was worshipped by the *Saivacaryas* of the Kapalika sect. Above the main Bhairava rock there is another rock where two *Yantra* symbols are carved to the extreme north of the hillock. In a plain surface of the rock a square design and lastly in the centre a round petalled design are carved.

Just below this rock, there is another rock, on the plain surface of which a square design, inside it a round petalled design and in the centre two foot-prints are carved. Such foot-prints are found at Ghudar, Ranipur Jharial, Lankesvari (Sonepur) temple, Samlei temple at Sambalpur, Menda, Durgeikhol and Nrusinghanath. It is apparent that at Ghudar the esoteric rites were practiced under the guidance of a *Siddhacharya* of the tantrik school of Saivism by giving prime importance to Bhairava, an *Ugra* aspect of Lord Siva.

In between the square *Yantra* symbol bearing foot-prints and the panels of Ekapada Bhairava, a figure of four-handed Bhairava is carved to be seated in *Ukutikasana* with *Yogapatta* around his thighs and the *Vahana* dog running nearby.

Scholar like L.K. Panda has rightly observed that the representation of a circle enshrining foot-prints of the *Siddhacharya* was



very common to the tantric school.² Mr. Panda thinks that the circular temples of sixtyfour *Yoginis* were undoubtedly the centre of tantric Saivism associated with the cult of Bhairava. The existence of single-cell temples of the *Triratha* style are found at Ghudar Kumda, Sirekela, Udaypur and Sihini as well as in places like Ranipur Jharial and its nearby tract, Badpada and Gandharla, to the southwest of Sindhekela on the bank of river Under. These temples seem to be older than the Somesvara Siva temple of Ranipur Jharial which is of *Triratha* style. These small temples can be placed in the 7th-8th century A.D. and can be taken as the earliest of the *Triratha* style of temples. The worship of Ekapada Bhairava in association with the *Matrkas* was most probably given much patronage by the Bhanjas of Khinjili-mandala, who were great devotees of Bhairava.

The worship of Bhairava and Yogesvari surrounded by the sixty-four *Yoginis* at Ranipur Jharial seem to bear much influence of the open-air worship, practiced in the Bhairon Pahad or 'Hill of Bhairava' at Ghudar.

Ekapada Bhairava is a tantric deity. Tantric literature connects Him with the *Vedic Aja Ekapada*, with fire, with sacrifice, with the central pillar of the world and lastly with the *Yoginis*. He is stated as the Supreme Lord with his penis erectus (*Urdhvalinga*). Historically, it can be confirmed that the worship of Ekapada Bhairava was wide-spread in Orissa under the Bhaumakaras and the Somavamsis, during the 9th 10th Century A.D.³

"Images with *Urdhvalinga* have been found as early as the Kushana period. Such images are generally found in Assam, Bengal and Orissa. This feature of *Urdhvaretas* is defined as the indication of the state of perpetual celibacy'.⁴ The story of *Kamadahana* (destruction of Kama) is very popular in Hindu mythology and it describes how Siva destroyed

Kama who attempted to distract the Lord while He was in deep austerities.⁵ Thus Siva is also known in Indian mythology for his supreme control over physical desires.

Another loose rock-cut figure of a seated image of four-handed Ganesa which is of the height of around four feet is at present found in a paddy field in between the villages, Ranipur and Jharial to the east of the rocky elevation called "*Raksas Sila*". Here Ganesa is seen to be seated on a pedestal having the mouldings of *Kumbha* designs. His *Vahana* mouse is carved on the left side of the pedestal. In the upper left hand is a *Laddupatra*, his proboscis extended to the left side eating *Laddu* from it. In his upper and lower right hands the Lord is seen holding *Ankusa* and *Pasa* respectively.

To the south-west of the Chausathi Yogini temple of Ranipur Jharial, *Saptamatrkas* are carved on a rock, along-with Virabhadra in the first position and Ganesa in the last (ninth) position. This panel is preceded by three carved figures of four-handed Ganesa, four-handed Durga and Uma Mahesvara in *Sukhasana*. Ganesa is seen to be in a dancing posture. Tusk is seen in the right corner of his mouth and the proboscis is turned left-ward eating *Modaka* placed on his left palm. Mahisamardini Durga is seen standing in an *Alidha* posture, the right leg bent at knee and the left leg straight but slanting at an angle to the back. This pose is some-what peculiar because generally in this pose the left leg is bent at knee. Both her upper hands are raised and the goddess is seen holding a *Khadga* and a *Parasu* in her upper right and left hands respectively. Her lower left palm is on her left thigh and in her lower right hand she is holding a long *Trisula* (Trident) which is pierced on the chest of the demon Mahisasura below. Here the *Devi* is seen wearing a *Karanda Mukuta* on her head and *Makara Kundala* in her ears.



This panel of *Saptamatrka* is followed by the carved figure of a male seated in *Yogasana* with both his hands folded in obeisance. As he is seen wearing a *Karanda Mukuta* on his head, it seems to be the figure of a royal personage (king) who patronized the art of this rock-cut carving on the surface of the rock, in a total space of twenty feet in length and four feet in height.

There is another panel of *Saptamatrkas* carved on a huge boulder amidst paddy field to the north-east of the Chausathi Yogini temple. On the other side of the rock, there is a huge carved figure of Camunda. Near this rock there is another rock in which a figure of Brahmi is carved. Such carving of Brahmi in a separate rock on rock are found in a place called Ghudar near Titilagarh also.

On another rock of four feet height, just adjacent to this rock, the front portion is carved like a roaring lion, on the head portion of which a pair of pigeons are carved inside a circle. Such peculiar lion-faced sculpture is found at Mohangiri in Kalahandi district also, amidst temple ruins.

The most important figure of Ranipur Jharial is that of Varaha incarnation of Lord Visnu carved on a huge rocky elevation of ten feet in height and twenty-five feet in length, situated on the southeastern embankment of the Samiabandh tank. A profile figure of four-handed Varaha of the height of around four feet and breadth of two feet and a half is carved on this huge boulder. The Lord is seen wearing *Aksamala* or beads of *Rudraksa* as *Hara*, *Keyura*, *Kankana* and *Katibandha*. In his lower left and right hands, he is seen holding *Sankha* and *Gada* respectively, while in his upper right hand there is *Cakra*. The upper left hand of this figure is powerful and vigorous. Varaha is seen touching the left portion of his chest with folded palm and holding on his elbow the seated figure of Bhudevi like a child. His left leg is slightly raised and placed on the chest of Adisesa, whose figure is human above

and snake below waist. Here the *Naga* Adisesa is seen to be having a five-hooded snake canopy on his head and is having both his hands folded in obeisance to the Lord in *Anjali* pose. He is worshipfully looking at the great deliverer of the earth with uplifted head. This serpent, Adisesa is accompanied by his wife, a Nagini, up-waist in human form under a five-hooded snake-canopy and below waist in snake form seen to be entwined with the snake form of her male counter part. Her right hand is firmly placed on the ground with the support of which this Nagini is sitting. Her left arm is raised up. It is a unique figure of Bhu-Varaha,⁶ carved on the body of a rocky elevation. No such figure is found else-where in the entire upper Mahanadi valley of Orissa.

There is a village named Menda in the Sonepur district, situated on the left bank of the river Suktel at a distance of thirty-five kms from Balangir town. Menda has been called ""Meranda" in the Vakratentuli copper-plate grant⁷ of the Somavamsi king Mahabhavagupta Janmejaya I (Reigning Period : 850-885 A.D.). In the out-skirt of the village, near the embankment of a paddy field, the profiled figure of a two-handed goddess standing in *Alidha* pose with both her arms raised up is carved on the body of a rocky elevation. She has a big chignon behind her head. One wild beast, most probably her *Vahana* is seen to be running below her figure. If one can closely observe, he can discover an inscription having eight characters in the box-headed Brahmi scripts just below this *Devi* figure. But as this inscription is completely eroded now, it can not be deciphered. However, on the basis of this inscription, the date of this rock-cut carving can be fixed to the sixth-seventh century A.D.

The temple of Narsinghnath is situated on the northern flank of the Gandhamardan hill at the source of a small streamlet called the *Papaharini Nala*, which is a feeder of the river Ang, a major tributary of the great river



Mahanadi. The account of this site was given for the first time by Joseph D. Baglar⁸ in an article published by him in 1882. He visited this place as early as 1874-76. Later on, D.R. Bhandarkar⁹ visited this temple in around 1904-05. The water of the streamlet is regarded as sacred and at five places it accumulates itself into five pools called *Kundas*. Higher up on the hill near the first *Kunda*, figures are hewn on the huge boulder. These rock-cut figures include three male figures seated in *Yogasana*, each holding a staff (*danda*) in both hands and putting their chin on the top portion of the staff. They have *Jatabhara* on their heads. Near these seated figures, there is a round eight-petalled lotus rosette motif. In the extreme left there is a male figure in profile holding a long staff (*danda*) and standing in *Dvibhanga* with the left leg slightly bent, crossing the right leg. Just in front of this figure, a small attendant figure seen with both of his hands folded in obeisance is carved. All the four figures seem to be those of *Saivacaryas*, associated with the Pasupata sect of Saivism and the disciples of Lakulisa, the great teacher. To the extreme right, there is a four-handed figure of Ganesa, seen to be seated in *Maharajalila*. He is holding a *Modakapatra* in his upper left hand and eating *Laddu* from it by extending his proboscis to the left side. There is a *Kuthara* in his lower left hand, the blade of which is on the pedestal. His lower right hand is in *Varada* and object in the upper right hand is not distinct. The mouse is near his left thigh.

All these figures are carved under *Chhatra* designs and above these figures, a half moon design is carved. Above this rock, there is another rock, on the body of which, a big rock-cut bull (Nandi) with one bell hanging from its neck and Lord Siva sitting on its back is carved. A male is standing nearby with both his hands folded in obeisance.

In another boulder of the height of around twenty-five feet, which is also near the first

Kunda, a three-headed Brahma sitting in *Padmasana* on his *vahana* Hamsa is hewn on the rock. He is four-handed, holding a *Kamandalu* and a book in his left lower and upper hands respectively, while the lower right hand is in *Varada* mudra. There are two standing attendants in his both sides. Next to Brahma, there is a standing figure of Visnu. He is seen holding a *Sankha* and *Cakra* in his upper left and right hands respectively. In the lower right hand, the Lord is seen holding a *Gada*, while keeping the lower left hand in *Varada*. Two standing attendants are near his legs in both sides. Near the right leg, there is a devotee seated in kneeled down posture with both his hands folded in obeisance. Here also near the head of Lord Visnu, a four-handed seated figure of Ganesa has been carved out. This *Kunda* is known as the *Panca Pandav Ghat*. A *Yonipatta* having an eight-angled design and a pair of foot-prints carved on it, is found near this ghat.

Near the temple, to its south, there is a *Ghat* called the *Ganapati Ghat*, because Ganesa figure is carved on a huge boulder on the left bank of the stream. Figures of four-handed Visnu in *Samabhanga* standing posture and that of Lakshmi Narayana are also carved on boulders near this *Ghat*.

Near the northern door of the *Jagamohana* of the temple is carved a big male figure standing by crossing his right leg with the left leg placed firmly on the ground and holding a big staff (*danda*). The *danda* is placed firmly on the ground to the left side and the chin of the figure touching the upper portion of his right palm, which is placed on the top portion of the staff. It is a huge figure hewn on the boulder. To the left side of this figure bull and below it a cow milking its calf is carved. In the lower portion, two standing figures of four-handed Visnu are carved on the boulder. Although the huge male figure with the big staff in his hands has been generally taken as



Sahadeva, the fifth Pandava brother, it is none-else than Gopala Krsna. To the extreme right, next to the bull and the cow with the calf, a colossal figure of dancing Ganesa has been carved on this huge boulder.

Such figures of gods and goddesses carved on huge boulders are found at Ranipur Jharial, Bodhikomna-Dunguripali, Sonapur (Lankesvari), Ghudar, Suani and Menda, all places situated in western Orissa.

On one monolithic rock of a rocky mountain called Tandel Dangar, situated to the west of Dunguripali village near Budhikomna in Nuapada district, the figure of a female deity is carved, standing in the *Alidha* position, copulating with a male which is lying flat below with *Urdhvalinga*. It is called goddess Jharni by the local tribal populace. But it seems to be the rock-cut figure of goddess Daksina Kalika, who is generally depicted as having intercourse with Lord Siva, her consort. The iconography of this goddess corresponds to description found in the *Karpuradi-stotra*, giving the *Mantroddhara* of the deity. In her aspect of Daksina Kalika, she represents the beneficent Grantor of *Nirvana*: "I worship Kali the Destructress of *Kala* and Shining One, who is the *Bija Krim*, who is *Kama*, who is beyond *Kala* and who is Daksina Kalika."

Another important archaeological site of Redhakhol subdivision is the *Suani Pahad*, a hill situated at a distance of 22 kms from Redhakhol town of Sambalpur district and rising to a height of 487 meters in the north of the nearest village Bansajal. The seat of goddess Suani is above 30 meters from the ground level and can be reached by ascending the *Suani Pahad*. A rock-cut image of the height of around thirty inches and breadth of eighteen inches has been carved on a monolithic rock of the size of fortytwo inches in height and thirteight inches in breadth of approximately. The top portion of this rock is semi-curved. Goddess Suani is four-handed, holding *Padma* in her up-

raised right hand. Her lower right hand is in *Katyavalambita* posture. The right leg of *Devi* is slightly bent. *Usnisa* with curly hairs formed like knots is on her head. She has long ears. A waist-girdle (*Katisutra*) is around her waist. She is wearing three *Haras*. To her proper left, the profiled figure of a kneeled down devotee with hands folded in obeisance is carved on the rock. To her right side, there is a standing devotee figure of the height of eight inches. The iconography of this goddess dates it to around 8th century A.D. Goddess Suani is named so, and mentioned as *Sahuani*, the daughter of a trader named Hari Sahu, who got married to Yudhisthir, the eldest of the *Pandavas* in the *Dvapara* Age. This story seems to have been fabricated by the celebrated poet *Adikavi* Sarala Das, who composed *Oriya Mahabharata* in the 14th century. All these rock-cut figures are believed to be influenced by the Rastrakuta rock-cut art of Vidarbha.

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Provisions and Salient Features of the Right to Information Act, 2005

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The much awaited Right to Information Bill, 2004 which has been passed by Lok Sabha on 11th May, 2005 and in Rajya Sabha on 12th May, 2005 has in the meanwhile received the assent of the Hon'ble President of India on 15th June, 2005. It was notified in the Govt. of India Gazette of 21st June, 2005 by the Ministry of Law and Justice (Legislative Department). By this, the freedom of Information Act-2002 is repealed.

The provisions of the Act seek to provide for setting out the practical regime of right to information for citizens to secure access to information under the control of public authorities, in order to promote transparency and accountability in the working of every public authority, the Constitution of a Central Information Commission and State Information Commissions and for matters connected therewith or incidental thereto

"Whereas the Constitution of India has established democratic Republic;

And whereas democracy requires an informed citizenry and transparency of information which are vital to its functioning and also to contain corruption and to hold Governments and their instrumentalities accountable to the governed;

And whereas revelation of information in actual practice is likely to conflict with other public interests including efficient operations of the Governments, optimum use of limited fiscal resources and the preservation of confidentiality of sensitive information;

And whereas it is necessary to harmonise these conflicting interests while preserving the paramountcy of the democratic ideals;

Now, therefore, it is expedient to provide for furnishing certain information to citizens who desire to have it.

Be it enacted by Parliament in the Fifty-sixth Year of the Republic of India as follows:-

1. (i) This Act may be called the Right to Information Act, 2005
- (ii) It extends to the whole of India except the State of Jammu and Kashmir.
- (iii) The provisions of sub-section (i) of section 4, sub-section (i) and (ii) of section 5, Sections 12, 13, 15, 16, 24, 27 and 28 shall come into force at once, and the remaining provisions of this Act shall come into force on the one hundred and twentieth day of its enactment.



2. In this Act, unless the context otherwise requires-
- (a) "Appropriate Government" means in relation to a public authority which is established, constituted, owned, controlled or substantially financed by funds provided directly or indirectly-
 - (i) by the Central Government or the Union territory administration, the Central Government;
 - (ii) by the State Government, the State Government;
 - (b) "Central Information Commission" means the Central Information Commission constituted under sub-section (i) of section 12;
 - (c) "Central Public Information Officer" means the Central Public Information Officer designated under sub-section (i) and includes a Central Assistant Public Information Officer designated as such under sub-section(2) of section 5;
 - (d) "Chief Information Commissioner" and "Information Commissioner" mean the Chief Information Commissioner and Information Commissioner appointed under sub-section (3) of section 12;
 - (e) "competent authority" means-
 - (i) the Speaker in the case of the House of the People or the Legislative Assembly of a State or a Union Territory having such Assembly and the Chairman in the case of the Council of States or Legislative Council of a State;
 - (ii) the Chief Justice of India in the case of the Supreme Court;
 - (iii) the Chief Justice of the High Court in the case of a High Court;
 - (iv) the President or the Governor, as the case may be, in the case of other authorities established or constituted by or under the Constitution;
 - (v) the administrator appointed under article 239 of the Constitution;
 - (f) "information" means any material in any form, including records, documents, memos, e-mails, opinions, advices, press releases, circulars, orders a logbooks, contracts, reports, papers, samples, models, data material held in any electronic form and information relating to any private body which can be accessed by a public authority under any other law for the time being in force;
 - (g) "Prescribed" means prescribed by rules made under this Act by the appropriate Government or the competent authority, as the case may be;
 - (h) "Public authority" means any authority or body or institution of self-government established or constituted.
 - (a) by or under the Constitution;
 - (b) by any other law made by Parliament;
 - (c) by any other law made by State Legislature;
 - (d) by notification issued or order made by the appropriate Government, and includes any-



- (i) Body owned, controlled or substantially financed;
- (ii) non-Government organization substantially financed, directly or indirectly by funds provided by the appropriate Government;
- (i) "record" includes-
 - (a) any document, manuscript and file;
 - (b) any microfilm, microfiche and facsimile copy of a document;
 - (c) any reproduction of image or images embodied in such micro film (whether enlarged or not); and
 - (d) any other material produced by a computer or any other device;
- (j) "Right to Information" means the right to information accessible under this Act which is held by or under the control of any public authority and includes the right to -
 - (i) inspection of work, documents, records;
 - (ii) taking notes, extracts or certified copies of documents or records;
 - (iii) taking certified samples of material;
 - (iv) obtaining information in the form of diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts where such information is stored in a computer or in any other device;
- (k) "State Information Commission" means the State Information Commission constituted under sub-section (I) of Section 15;
- (l) "State Chief Information Commissioner" and "State Information Commissioner" mean the State Chief Information Commissioner and the State Information Commissioner appointed under sub-section (3) of Section 15;
- (m) "State Public Information Officer" means the State Public Information Officer designated under sub-section (I) and includes a State Assistant Public Information Officer designated as such under sub-section (2) of Section 5;
- (n) "Third party" means a person other than the citizen making a request for information and includes a public authority.

THE CENTRAL INFORMATION COMMISSION

- (1) The Central Government shall, by notification in the Official Gazette, constitute a body to be known as the Central Information Commission to exercise the powers conferred on, and to perform the functions assigned to, it under this Act.
- (2) The Central Information Commission shall consist of-
 - (a) the Chief Information Commissioner; and



- (b) such number of Central Information Commissioners, not exceeding ten, as may be deemed necessary.
- (3) The Chief Information Commissioner and Information Commissioners shall be appointed by the President on the recommendation of a committee consisting of -
- (i) the Prime Minister, who shall be the Chairperson of the Committee;
 - (ii) the Leader of Opposition in the Lok Sabha; and
 - (iii) a Union Cabinet Minister to be nominated by the Prime Minister.

Explanation : - For the purposes of removal of doubts, it is hereby declared that where the Leader of Opposition in the House of the people has not been recognised as such, the Leader of the single largest group in opposition of the Government in the House of the people shall be deemed to be the Leader of Opposition.

- (4) The general superintendence, direction and management of the affairs of the Central Information Commission shall vest in the Chief Information Commissioner who shall be assisted by the Information Commissioners and may exercise all such powers and do all such acts and things which may be exercised or done by the Central Information Commission autonomously without being subjected to directions by any other authority under this Act.
- (5) The Chief Information Commissioner and Information Commissioners shall be persons of eminence in public life with wide knowledge and experience in law, science and technology, social service, management, journalism, mass media or administration and governance.
- (6) The Chief Information Commissioner or an Information Commissioner shall not be a Member of Parliament or Member of the Legislature of any State or Union territory, as the case may be, or hold any other office of profit or connected with any political party or carrying on any business or pursuing any profession.
- (7) The headquarters of the Central Information Commission shall be at Delhi and the Central Information Commission may, with the previous approval of the Central Government, establish offices at other places in India.

3. (1) The Chief Information Commissioner shall hold office for a term of five years from the date on which he enters upon his office and shall not be eligible for reappointment:

Provided that no Chief Information Commissioner shall hold offices such after he has attained the age of sixty-five years.

The salaries and allowances payable to and other terms and conditions of service of -

- (a) the Chief Information Commissioner shall be the same as that of the Chief Election Commissioner;
- (b) an Information Commissioner shall be the same as that of an Election Commissioner;

Subject to the provisions of sub-section (3), the Chief Information Commissioner or any Information Commissioner shall be removed from his office only by order of the President on the



ground of proved misbehaviour or incapacity after the Supreme Court, on a reference made to it by the President, has, on inquiry, reported that the Chief Information Commissioner or any Information Commissioner, as the case may be, ought on such ground be removed.

The President may suspend from office, and if deem necessary prohibit also from attending the office during inquiry, the Chief Information Commissioner or Information Commissioner in respect of whom a reference has been made to the Supreme Court under sub-section (I) until the President has passed orders on receipt of the report of the Supreme Court on such reference.

Notwithstanding anything contained in sub-section (I), the President may by order remove from office the Chief Information Commissioner or any Information Commissioner if the Chief Information Commissioner or a Information Commissioner, as the case may be -

- (a) is adjudged an insolvent; or
- (b) has been convicted of an offence which, in the opinion of the President, involves moral turpitude; or
- (c) engages during his term of office in any paid employment outside the duties of his office; or
- (d) is, in the opinion of the President, unfit to continue in office by reason of infirmity of mind or body; or
- (e) has acquired such financial or other interest as is likely to affect prejudicially his functions as the Chief Information Commissioner or a Information Commissioner.

If the Chief Information Commissioner or a Information Commissioner in any way, concerned or interested in any contract or agreement made by or on behalf of the Government of India or participates in any way in the profit thereof or in any benefit or emolument arising therefrom otherwise than as a member and in common with the other members of an incorporated company, he shall, for the purposes of sub-section (I), be deemed to be guilty of misbehaviour.

THE STATE INFORMATION COMMISSION

Every State Government shall, by notification in the Official Gazette, constitute a body to be known as the (name of the State) Information Commission to exercise the powers conferred on, and to perform the functions assigned to, it under this Act.

The State Information Commission shall consist of -

- (a) the State Chief Information Commissioner, and
- (b) such number of State Information Commissioners, not exceeding ten, as may be deemed necessary.

The State Chief Information Commissioner and the State Information Commissioners shall be appointed by the Governor on the recommendation of a committee consisting of -

- (i) the Chief Minister, who shall be the Chairperson on the committee;



- (ii) the leader of opposition in the Legislative Assembly; and
- (iii) a Cabinet Minister to be nominated by the Chief Minister.

Explanation - For the purposes of removal of doubts, it is hereby declared that where the Leader of Opposition in the Legislative Assembly has not been recognised as such, the Leader of the single largest group in opposition of the Government in the Legislative Assembly shall be deemed to be the Leader of Opposition.

The State Chief Information Commissioner shall hold office for a term of five years from the date on which he enters upon his office and shall not be eligible for reappointment :

Provided that no State Chief Information Commissioner shall hold office as such after he has attained the age of sixty-five years.

Every State Information Commissioner shall hold office for a term of five years from the date on which he enters upon his office or till he attains the age of sixty-five years, whichever is earlier, and shall not be eligible for reappointment as such State Information Commissioner;

Provided that every State Information Commissioner shall on vacating his office under this sub-section, be eligible for appointment as the State Chief Information Commissioner in the manner specified in sub-section (3) of Section 15;

Provided further that where the State Information Commissioner is appointed as the State Chief Information Commissioner, his term of office shall not be more than five years in aggregate as the State Information Commissioner and the State Chief Information Commissioner.

The State Chief Information Commissioner or a State Information Commissioner, shall before he enters upon his office make and subscribe before the Governor or some other person appointed by him in that behalf, an oath or affirmation according to the form set out for the purpose in the first schedule.

The State Chief Information Commissioner or a State Information Commissioner may, at any time, by writing under his hand addressed to the Governor, resign from his office;

Provided that the State Chief Information Commissioner or a State Information Commissioner may be removed in the manner specified under Section 17.

The salaries and allowances payable to and other terms and conditions of service of :

- (a) the State Chief Information Commissioner shall be the same as that of an Election Commissioner;
- (b) the State Information Commissioner shall be the same as that of the Chief Secretary to the State Government;

Provided that if the State Chief Information Commissioner or a State Information Commissioner, at the time of his appointment is, in receipt of a pension, other than a disability or wound pension, in respect of any previous service under the Government of India or under the Government of a State, his salary in respect of the service as the State Chief Information Commissioner or a State Information



Commissioner shall be reduced by the amount of that pension including any portion of pension which was commuted and pension equivalent of other forms of retirement benefits excluding pension equivalent of retirement gratuity;

Provided further that where the State Chief Information Commissioner or a State Information Commissioner, if, at the time of his appointment is, in receipt of retirement benefits in respect of any previous service rendered in a Corporation established by or under any Central Act or State Act or a Government company owned or controlled by the Central Government or the State Government, his salary in respect of the service as the State Chief Information Commissioner or the State Information Commissioner shall be reduced by the amount of pension equivalent to the retirement benefits :

Provided also that the salaries, allowances and other condition of service of the State Chief Information Commissioner and the State Information Commissioners shall not be varied to their disadvantage after their appointment.

The State Government shall provide the State Chief Information Commissioner and the State Information Commissioners with such officers and employees as may be necessary for the efficient performance of their functions under this Act, and the salaries and allowances payable to and the terms and conditions of service of the officers and other employees appointed for the purpose of this Act shall be such as may be prescribed.

Subject to the provisions of sub-section (3), the State Chief Information Commissioner or a State Information Commissioner shall be removed from his office only by order of the Governor on the ground of proved misbehaviour or incapacity after the Supreme Court, on a reference made to it by the Governor, has on inquiry, reported that the State Chief Information Commissioner or a State Information Commissioner, as the case may be, ought on such ground be removed.

Notwithstanding any thing contained in sub-section (I), the Governor may order to remove from office the State Chief Information Commissioner or a State Information Commissioner if a State Chief Information Commissioner or a State Information Commissioner, as the case may be :

- (a) is adjudged an insolvent; or
- (b) has been convicted of an offence which, in the opinion of the Governor, involved moral turpitude; or
- (c) engages during his term of office in any paid employment outside the duties of his office; or
- (d) is, in the opinion of the Governor, unfit to continue in office by reason of infirmity of mind or body; or
- (e) has acquired such financial or other interests as is likely to affect prejudicially his functions as the State Chief Information Commissioner or a State Information Commissioner.

If the State Chief Information Commissioner or a State Information Commissioner in any way, concerned or interested in any contract or agreement made by or on behalf of the Government of the State or participates in any way in the profit thereof or in any benefit or emoluments arising therefrom



otherwise than as a member and in common with the other members of an incorporated company, he shall, for the purposes of sub-section (I), be deemed to be guilty of misbehaviour.

POWERS AND FUNCTIONS OF THE INFORMATION COMMISSIONS, APPEAL AND PENALTIES

Subject to the provisions of this Act, it shall be the duty of the Central Information Commission or State Information Commission, as the case may be, to receive and inquire into a complaint from any person -

- (a) who has been unable to submit a request to a Central Public Information Officer or State Public Information Officer, as the case may be either by reason that no such officer has been appointed under this Act, or because the Central Assistant Public Information Officer or State Assistant Public Information Officer, as the case may be, has refused to accept his or her application for information or appeal under this Act for forwarding the same to the Central Public Information Officer or State Public Information Officer or senior officer specified in sub-section (I) of section 19 or the Central Information Commission or the State Information Commission, as the case may be;
- (b) who has been refused access to any information requested under this Act;
- (c) who has not been given a response to a request for information or access to information within the time limit specified under this Act;
- (d) who has been required to pay an amount of fee which he or she considers unreasonable;
- (e) who believes that he or she has been given incomplete, misleading or false information under this Act; and
- (f) in respect of any other matter relating to requesting or obtaining access to records under this Act.

Any person who, does not receive a decision within the time specified in sub-section(I) or clause(a) of sub-section(3) of section 7, or is aggrieved by a decision of the Central Public Information Officer or State Public Information Officer, as the case may be, may within thirty days from the expiry of such period or from the receipt of such a decision prefer an appeal to such officer who is senior in rank to the Central Public Information Officer or State Public Information Officer as the case may be, in each public authority;

Where the Central Information Commission or the State Information Commission, as the case may be, at the time of deciding any complaint or appeal is of the opinion that the Central Public Information Officer or the State Public Information Officer, as the case may be, has, without any reasonable cause, refused to receive an application for information or has not furnished information within the time specified under sub-section (I) of section 7 or malafidely denied the request for information or knowingly given incorrect, incomplete or misleading information or destroyed information which was the subject of the request or obstructed in any manner in furnishing the information, it shall impose a penalty of two hundred fifty rupees each day till application is received or information is furnished, so however, the total amount of such penalty shall not exceed twenty-five thousand rupees :



Provided that the Central Public Information Officer or the State Public Information Officer, as the case may be, shall be given a reasonable opportunity of being heard before any penalty is imposed on him :

Provided further that the burden of providing that he acted reasonably and diligently shall be on the Central Public Information Officer or the State Public Information Officer, as the case may be.

Where the Central Information Commission or the State Information Commission, as the case may be, at the time of deciding any complaint or appeal is of the opinion that the Central Public Information Officer, or the State Public Information Officer as the case may be, has, without any reasonable cause and persistently, failed to receive an application for information or has not furnished information within the time specified under sub-section (I) of section 7 or malafidely denied the request for information or knowingly given incorrect incomplete or misleading information or destroyed information which was the subject of the request or obstructed in any manner in furnishing the information, it shall recommend for disciplinary action against the Central Public Information Officer or the State Public Information Officer, as the case may be, under the service rules applicable to him.

SALIENT FEATURES OF THE RIGHT TO INFORMATION ACT, 2005

The short title of the legislation has been changed from 'The Freedom of Information Act' to 'Right to Information Act'.

Provides a very definite day for its commencement, i.e. 120 days from enactment.

It defines "appropriate Government" as meaning, in relation to a "Public Authority" established, constituted or owned or substantially financed by funds provided directly or indirectly or controlled.

- (i) by the Central Government, the Central Government;
- (ii) by the State Government, the State Government.

It shall apply to "Public Authorities" which means any authority or body or institution of self-government established or constituted by or under the Constitution; by any law made by the appropriate Government or, any other body owned controlled or substantially financed directly or indirectly by the appropriate Government, and includes non-government organizations, substantially financed by the government.

The ambit covers the two Houses of Parliament, State Legislatures, the Supreme Court / High Court / Subordinate Courts including their administrative offices, Constitutional Authorities like Election Commission, Comptroller and Auditor General, Union Public Service Commission etc. Only domestic and foreign private bodies working within the country have been excluded from the purview of the Act.

All citizens shall have the right to information, subject to the provisions of the Act.

It casts an obligation on Public Authorities to grant access to information and to publish certain categories of information within 120 days of the enactment. The responsibility about suo-moto disclosure/publication by public authorities has been considerably enlarged.

The Act lays down the machinery for the grant of access to information. The Public Authorities are required to designate Public Information Officers and Assistant Public Information Officers within



100 days of the enactment and whose responsibility is to deal with requests for information and also to assist persons seeking information.

Provision has been made for transfer of a request by a public authority to another public authority wherein the subject matter/information is held by the latter.

A time limit of 30 days has been prescribed for compliance with requests for information under the Act, which, can be extended to 40 days where third-party interests are involved.

Fee to be reasonable. Also, no fee to be charged from persons who are below poverty line. Further, information to be provided free of charge where the response time limit is not adhered to.

Certain categories of information have been exempted from disclosure under Sections 8 and 9 of the Act. The categories, by way of illustration, include, information likely to affect security of the State, strategic, scientific or economic interests of the State, detection and investigation of offences, public order, conduct of international relations and Cabinet papers. Trade or commercial secrets, information the disclosure of which would cause breach of privilege of Parliament or State Legislature and personnel information which has no relationship with public activity and could cause unwarranted invasion of the privacy of any person, are also exempted from disclosure. However, exemptions provided are not absolute and withholding of information must be balanced against disclosure in the public interest information to be released even if harm is shown to the public authority if the public benefit in knowing the information outweighs the harm that may be caused by disclosure.

Subject to 3 exceptions, the Act also contains a provision for reveal of information, which is otherwise, exempted from disclosure under section 8 on completion of 20 years after the completion of the event.

The Act also incorporates the principle of severability.

Envisages creation of an independent non-judicial machinery, viz. Central Information Commission and State Information Commissions comprising a Chief Information Commissioner and Information Commissioners to decide 2nd stage appeals.

Legal framework of exercise of powers by the Commission defined in the Act.

The Act also provides a two-tier Appellate Forum. First appeal to departmental officer senior to the Public Information Officer. The second appeal is to be made to Commission.

On a request for information being refused, the applicant can prefer an appeal to the prescribed authority within 30 days of the decision; the time limit for disposal of appeal being also 30 days extendable to 45 days.

Intelligence and security agencies specified in Schedule II to the Act have been exempted from being covered within the ambit of the Act. However, the exemption is not absolute, agencies shall have the obligation to provide information in matters relating to corruption and human rights violations.

The jurisdiction of subordinate courts has been barred expressly by section 23 of the Act.

The provisions of the proposed Act have been made over riding in character, so that the scheme is not subverted through the operation of other minor Acts.



Monitoring and reporting Act makes a provision to produce statistics to assess its implementation so that improvements could be effected.

Central Information Commission and State Information Commissions to monitor the implementation of the Act and prepare an Annual Report to be laid before Parliament / State legislature.

Central Government to prepare programmes for development of 'Information' regime.

FOI Act, 2002 to be repealed.

At a recent meeting of all the Secretaries of Govt. of Orissa, Chief Secretary, Dr. Subas Pani instructed all Departments to make provisions to implement the Right to Information Bill, 2005. The RTI Bill was passed by Parliament on May 12, 2005 and it would come into force on the 120th day of its enactment. Every State Government has to appoint a State Information Commission under the Right to Information Act comprising a Chief State Information Commissioner and other Information Commissioners. The State Government will further designate Public Information Officers and Assistant Public Information Officers within 100 days of the enactment that means it will be implemented by 12th October, 2005. Apart from the Chief Secretary, the Secretary of the Information & Public Relations Department has also written to all Secretaries to get the infrastructure ready within the stipulated timeframe.

Freedom of Press and Right to Information have already been regarded as essential pre-requisites of the democracy. The mother of all liberties, there also fundamental rights, Right to Information can neither be absolute nor unlimited or unfetter. Uncontrolled Right to Information in the field of criminal investigation can lead to disorder and anarchy as reported in some section of the Press. Recently, Times of India, New Delhi edition had published an article of KTS Tulsi, Senior Advocate, Supreme Court on the 17th edition of Times of India in the heading should CBI and CVC be kept out of Right to Information Act ?

Yes, uncontrolled use in criminal investigation would create problems.

In the meanwhile the process constitute State Information Commission has begun, under the Chairmanship of Chief Minister Shri Naveen Patnaik. A committee has been formed, which includes, Shri Naveen Patnaik, Chief Minister as Chairperson and Shri Janaki Ballav Patnaik, Leader of the Opposition, State Legislative Assembly and the Cabinet Minister nominated member Cabinet Minister by Chief Minister, Dr. Damodar Rout, Minister Panchayati Raj and Culture.

Tarakanta Mohanty is presently working as the Deputy Director and Deputy Secretary in the Information & Public Relations Department, Government of Orissa, Bhubaneswar.



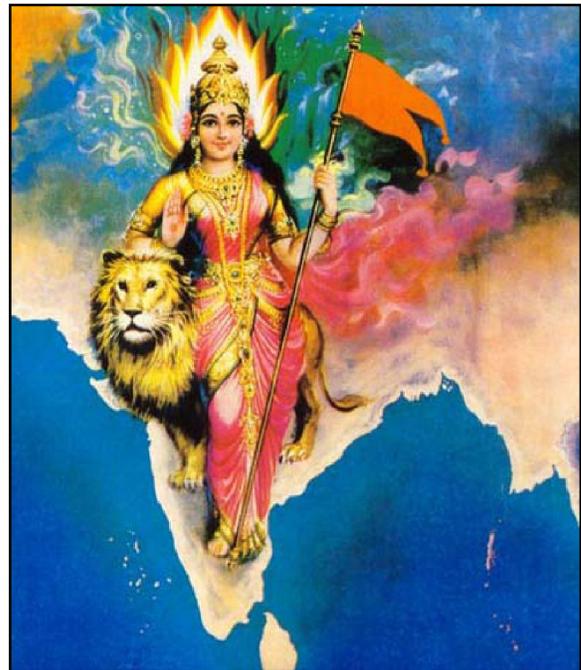
I AM AN INDIAN

Abhilash Mohanty

We Indians have a tendency to under rate ourselves. We love to interact with foreigners by telling them how wretched we are. A patriotic Indian should not behave in the manner that will under rate our country and country men. If we think we are inferior we will always be treated as inferior. The culture of being proud of needs to be codified strengthened and transmitted within and across the Indian borders. There are established Facts Sheet to make every Indian proud of. One should know and read.

BOLD HISTORICAL FACTS ABOUT INDIA

1. India invented the number system. Arya Bhatta invented “zero”.
2. India never invaded any country in her long years of history.
3. The world’s first University was established in Taksashila in 700 BC.
4. Students from all over the world purused their study in more than 60 subjects at Taksashila.
5. The University of Nalanda built in 4th century BC was one of the greatest achievements of ancient India in the field of education.
6. Ayurveda is the earliest school of medicine known to human community, which developed in India.
7. India was once the richest empire on earth. Western media potrarys moder images of India as poverty-stricken and under-developed. The journey is from rich to poverty.
8. Sanskrit is the most suitable language for computer software. Its origin is in India.
9. The decimal system was developed in India in 100 BC.
10. Chess (Chaturanga) was invented in India.





11. Susruta is the father of Surgery. 2600 years ago he and his team conducted surgery like cataract, fractures and urinary stone.
12. Algebra, Trigonometric and Calculators were visible in 11th century. The pioneer being an Indian, Sridhara Acharya.
13. The largest number Greek and Romans used were 106 where as Indians use numbers as many as 1053.
14. Until 1896 India was the only source of diamonds in the world.
15. The earliest reservoir and the dam for irrigation was built in Saurashtra around 2000 B.C.
16. The Indians have the credit to establish Mahenjodaro and Harappan culture when many cultures in the world were nomadic and forest dwellers over 4500 years ago.
17. The art of navigation was born in river Sindhu 4500 years ago. The word Navigation is derived from the Sanskrit word Navagathi.

QUOTES ABOUT INDIA

“If there is one place on the face of earth where all dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.”

- ROMAIN ROLAND
(French Scholar)

“We owe a lot to the Indian, who taught us how to count, without which no worthwhile scientific discovery could have been made”.

- ALBERT EINSTEIN

“India is the cradle of human race the birth place of human speech, the mother of history, the grand mother of legend and the great grand mother of tradition”.

- MARK TWAIN

“India conquered and dominated China culturally for 20 century without ever having to send a single soldier across his border.”

- HU-SHIIH
(Former Chinese Ambassador, USA)

The facts quoted about the great India is just the tip of the iceberg. The list could endless volumes. Let every one get the glimpses of our great India. In India that we see today establishes the fact that we have failed to exploit our potency. We can once again revive our ever shining, inspiring flames setting a new horizon and a path for the rest of the world to follow. Let us think original and work concrete towards the upliftment of India. Young Indian have a right to make a beginning right now and say in pride that, “I am an Indian.”

(A collection from different sources)

Shri Abhilash Mohanty is now studying in Class-XI, DAV Public School, Unit-VIII, Bhubaneswar

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EDITORIAL



India achieved independence on August 15, 1947. Giving voice to the sentiments of the nation, the country's first prime minister, Pandit Jawaharlal Nehru said, "Long years ago we made a tryst with destiny, and now the time comes when we will redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends and when the soul of a nation, long suppressed, finds utterance We end today a period of ill fortune, and India discovers herself again."

The progress and triumph of the Indian Freedom Movement was one of the most significant historical processes of the twentieth century. Its repercussions extended far beyond its immediate political consequences. Within the country, it initiated the reordering of political, social and economic power. In the international context, it sounded the death knell of British Imperialism, and changed the political face of the globe.

Orissa played a significant role in the history of Indian freedom struggle. Women in large number also participated in the movement launched by Mahatma Gandhi. The voice of the struggle was also heard in the remotest areas of the country. The meaning of Independence has been redefined after 58 years. Socio-economic development of the people now holds the key to evoke the feeling of freedom. The role of the Government over different points of time has made efforts to ameliorate the living condition of the common man. Orissa Review in this special issue of Independence Day has tried to capture varied impressions recorded by our esteemed authors. We hope readers may find these write-ups useful.

Narankar Sekhar Panda



MESSAGE OF
SHRI RAMESHWAR THAKUR
HIS EXCELLENCY
THE GOVERNOR OF ORISSA
ON THE OCCASION OF
THE 59TH INDEPENDENCE DAY - 2005

Dear Sisters and Brothers,

On the auspicious occasion of celebration of Independence Day, I extend my warm greetings and felicitations to all of you.

2. The 15th August is a red-letter day in the annals of our history. On this day in 1947, after a protracted struggle against the British Raj, India freed herself from the shackles of alien rule and attained independence. We pay our respectful homage to Mahatma Gandhi, the Father of the Nation under whose leadership the National Movement gathered momentum and ultimately achieved Independence. We also respectfully remember the supreme sacrifice made by innumerable patriots in this struggle for freedom. We are also grateful to our brave Jawans and Officers in uniform who have laid down their lives in combating external aggression and cross border terrorism.

3. Orissa's contribution towards freedom struggle is no less important. The patriots of Orissa exhibited their indomitable courage and unflinching patriotism and joined the National Movement and made significant contributions. We also pay our homage to those great leaders.

4. After independence, thanks to the vision of Pandit Jawaharlal Nehru, the first Prime Minister of India our nation has made rapid strides in various spheres of development and has occupied a pride of place in the comity of nations of the world.

5. After Independence, Orissa is marching ahead registering significant progress in all spheres of activity. My Government is working hard to make Orissa a progressive and prosperous State in the whole of India. Developmental activities are going on in full swing to reduce poverty, increase per capita income and improve the standard of living of our people.

6. Orissa is endowed with vast mineral resources. My Government is making sustained efforts to transform these resources to wealth with value addition. As many as 37 companies have evinced interest to set up mineral based industries in steel and aluminium sector. Recently, the South Korean Steel major, POSCO has entered into an MoU with the State Govt. to set up a 12 million tonne mega steel plant at Paradeep with an investment of Rs.51,000 crore. This is the largest ever foreign direct investment in India.

7. All these plants will generate a lot of revenue to the state exchequer and create employment opportunities for our youth. There will be a lot of economic activities in the downstream and ancillary industries to create opportunities for direct employment also.

8. My Government has taken steps to generate employment for our youth through Employment Mission which is being set up under the Chairmanship of Chief Minister and modalities have been chalked out to take up manifold Self Employment Programmes. Govt. is also undertaking study in matching the local resources with the local needs paving thereby the path for creating more self-employment.

9. Government is laying emphasis on development of agriculture and horticulture. Production of vegetables, fruits and flowers can dramatically increase the income of farmers. National Horticulture Mission Scheme will be implemented in 20 districts of our State in the first phase.

10. Maintenance and operation of irrigation system is being handed over to Pani Panchayats. Already 12,902 Pani Panchayats have been handed over with a command area of 10 lakh hectares. Govt. has also put in place a novel scheme under Biju Krushak Vikash Yojana to provide instant irrigation projects by constructing small irrigation systems on streams and rivulets.

11. All round development of the people belonging to Scheduled Caste and Scheduled Tribe is topmost on the agenda of the Government. Task forces have been constituted at the district and sub-divisional level to look into the land and forest related issues as well as implementation of developmental programmes in scheduled areas.

12. Govt. has given topmost priority to empowerment of women through a scheme called "Mission Shakti". As many as 1,39,059 nos. of women Self-Help Group have been created in our State. These Self-Help Groups have been engaged in income generating activities. Mission Shakti has made a marked success and shown an encouraging trend for which the Government is keen to expand it still further.

13. The State Government has signed an MoU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Biotechnology and Bioinformatics as a part of this Mission. A Biotechnology Park will be set up at Bhubaneswar and a Marine Biotechnology Park will be set up at Konark. The Mission's objective also includes preparing a master plan for Bhubaneswar, Vision 2030 and a Coastal Zone Management Plan. MoU has been signed in this regard recently to prepare a perspective plan for comprehensive development plans for the twin cities of Cuttack and Bhubaneswar.

14. The Information Technology Sector has tremendous potential to generate foreign exchange earnings, high quality employment and also contribute to productivity in our economy. IT penetration in different sectors is gradually leading to changes in the patterns of working in various spheres of life. The Government has started an exemplary venture in forming State Portal Group to manage the official website of the Government. Appropriate IT Policy has also been framed to launch E-governance campaigns for better service delivery mechanism. This will enable increased availability of Internet bandwidth and facilitate Internet expansion in the State. The State Government has come forward to attract foreign direct investment in E-Commerce and decided to streamline all its fiscal interventions.

15. Government has set up Infant Mortality Reduction Mission to address the problems of infant mortality. Government is keen to reduce it substantially and bring it down to the national level through innovative schemes like Nava Jyoti.

16. My Government is implementing the Right to Information Act-2005 in letter and spirit from 12th October, 2005. The Act provides for setting up a practical regime of Right to Information for citizens to secure access to information, in order to promote transparency and accountability in the working of every public authority. I am glad that under the Chairmanship of Chief Minister a three Member committee has been constituted on whose recommendation the State Chief Information Commissioner and other commissioners will be appointed. On the whole, Government is endeavouring sincerely to expedite the process of development through development of agriculture, horticulture, industry, Information Technology, Biotechnology, Tourism and rural areas.

17. Orissa is on the threshold of a massive development. We have abundant natural resources and human resources to make Orissa a progressive, vibrant State. Our Prime Minister is very sympathetic and concerned about the all round development of Orissa. With the initiative of the State Government, positive response of the Central Government and active involvement of people, development of the State and welfare of the people can be substantially accelerated. We must show a sense of urgency in carrying out our assigned duties faithfully.

18. On the auspicious occasion of celebration of Independence Day, let us take a pledge to work together to build a prosperous and progressive Orissa.

Jai Hind.



MESSAGE OF
SHRI NAVEEN PATNAIK
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF
INDEPENDENCE DAY - 2005

Dear Sisters and Brothers,

On the auspicious occasion of celebration of Independence Day, I extend my hearty greetings and felicitations to all of you.

Independence Day is a significant and sacred day for all of us. On this day our country freed herself from the shackles of British rule. Innumerable freedom fighters have become martyrs in the freedom struggle. I offer my sincere tribute to Mahatma Gandhi, the Father of the Nation and the martyrs on this occasion of Independence Day. I also pay tribute to those fighters of our state, who have made supreme sacrifice and shown patriotism.

After Independence, our country has made perceptible progress in various fields. Today, India has occupied a pride of place in the whole world. Our State Orissa is also forging ahead on the path of progress. Orissa is rich with vast natural resources. We have been consistently endeavouring to transform Orissa into a prosperous state by harnessing these mineral resources. 36 MOUs have been signed with different companies for setting up of Steel and Aluminium industries. An MOU has also been signed with POSCO, the South Korean Steel major. POSCO has agreed to set up a 12 million tonne mega steel plant at Paradeep. There will be an investment of Rs.51,000 crore in this project. This is the largest ever foreign direct investment in our country. All these plants will create employment opportunities for our youths and increase state revenue. Besides, we are also putting much emphasis on development of Railways and Ports. Steps are being taken for opening new Ports at Paradeep, Gopalpur and Dhamara.

My Government is laying much emphasis on the development of Information Technology, Bio-Technology and Tourism. There is ample scope for employment in these sectors resulting thereby the rapid progress of our State.

We accord priority to produce good technicians for the emerging industries in our state. It is therefore, decided to transform 10 numbers of ITIs of the state into Centres of Excellence. Steps have been taken to make ITIs in Cuttack and Rourkela as Centres of Excellence during this year. An Employment Mission is being set up by my Government to facilitate self-employment opportunities for our youths.

We are emphasizing on the development of Agriculture, Horticulture, Pisciculture and Animal Husbandry. A massive horticulture programme has been undertaken in twenty districts of our state through National Horticulture Mission. Our farmers will amply be benefited through production of fruits, flowers and vegetables. Schemes like Panipanchayat and Biju Krushak Vikash Yojana have become popular among the farmers. I declare that the Land Pass Book for the benefit of farmers will be provided within one year. Efforts are on to provide pucca road, safe potable water and electricity to villages.

My Government is committed to the all round development of STs, SCs, & Minorities of the State. Intensive drives are being undertaken to provide better health services, education and communication facilities in tribal areas. Special programmes are being launched for improving socio-economic condition of the Scheduled Tribes, Scheduled Castes, Minorities & Backward Classes of our State.

'Mission Shakti' launched for development of women has assumed the form of a mass movement. Women are immensely being benefited by this programme.

The State Government is keen on improving health services and the standard of primary education. You will be happy to know that the Infant Mortality Rate has been reduced in your state as compared to earlier statistics. Steps are being taken to still reduce it further.

My Government is committed to transform Orissa into a developed and prosperous state in registering growth in different sectors.

On this auspicious occasion of Independence Day, let us resolve ourselves to make Orissa an advanced state in India.

Jai Hind



MESSAGE OF
SHRI DEBASIS NAYAK
HON'BLE MINISTER
INFORMATION & PUBLIC RELATIONS
ON THE OCCASION OF
THE 59TH INDEPENDENCE DAY - 2005

On this auspicious occasion of 59th Independence Day, I offer my sincere tribute and deep gratitude to innumerable freedom fighters and martyrs who had laid down their lives for the sake of motherland.

Indian Freedom Struggle is a rare event in the World history. Freedom struggles and revolutions have been fought with bloodshed in the different parts of the world. French Revolution, Freedom Struggle in America, Russian Revolution and many freedom struggles of other countries share the similar consequences. But the way Indian Freedom Struggle started under the leadership of Mahatma Gandhi to put an end to 200 years long British Rule in India was quite exceptional. Gandhiji had chosen the path of non-violence, Satyagraha and Non-co-operation Movement to wipe out British Rule from India. He has given a new direction to the concept of non-violence, Satyagraha and Non-co-operation as means to attain Independence.

Heroes who made supreme sacrifice in the Indian freedom struggle facing ruthless oppression and severe torture are ever respected and revered by this nation. Gandhiji had said that the true meaning of Independence can only be felt when the plight of the poor will come to an end. While remembering the sacrifice, perseverance and struggle of freedom fighters, we perceive paradoxically the erosion of values and moral degradation in to-day's society. We should always cherish in our hearts the love for our country, the feeling of nationality, the attitude for fraternity and integrity. We should pursue the path shown by greatmen to run our nation in the right track. Let us set this trend for the future generation.

The Government is consistently endeavouring to make Orissa into a progressive and prosperous State. Efforts made to improve the socio-economic condition of the people in the State have created examples for others. With firm commitment and strong determination the State Govt. is according priority to rural development, strengthening Panchayat Raj system, empowerment of women, fiscal reforms, mobilisation of resources through investment, applying Information Technology for development, speedy industrialisation, quality health services and pragmatic futuristic programmes. A Sports Academy is going to be set up soon for development of the sports in the State. In ensuring greater transparency and accountability in governance the Right to Information Act, 2005 is going to be implemented in the State from 12, October this year. The process has already begun in this respect.

On this auspicious occasion, let us resolve ourselves to transform Orissa into a progressive, prosperous and advanced State.

Jai Hind