

## The State Emblem of India



सत्यमेव जयते

The State Emblem of India is an adaptation from the Sarnath Lion Capital of Emperor Ashoka, who ruled from 272 BC to 232 BC. It is preserved in the Sarnath Museum, near Varanasi, Uttar Pradesh. The Lion Capital has four lions standing back to back mounted on a circular abacus. The frieze of the abacus is adorned with sculptures in high relief of an elephant, a galloping horse, a bull and a lion separated by intervening Dharma Chakra (Wheels of Law). The abacus rests on a bell-shaped lotus.

The profile of the Lion Capital showing three lions mounted on the abacus with a Dharma Chakra in the centre, a bull on the right and a galloping horse on the left, and outlines of Dharma Chakras on the extreme right and left has been adopted as the State emblem of India. The bell-shaped lotus has been omitted.

The motto “Satyameva Jayate” (truth alone triumphs) – written in Devanagari script below the profile of the Lion Capital is part of the State Emblem of India. The motto is taken from an ancient scripture the Mundaka Upanishad.

For the accurate reproduction of the State Emblem, two standard designs have been approved. First design is in a simplified form and is intended for reproduction in small sizes such as for use in stationery, seals and die-printing. For

reproduction in bigger sizes, only second design, which is more detailed should be used.

All reproductions of the State Emblem should strictly conform to the designs. In order to obtain photographic designs of the State Emblem interested individuals can get in touch with the Manager, Photo Litho Wing, Government of India Press, New Delhi. Samples of standard dies of the State Emblem can be obtained from the Office of the Chief Controller of Printing and Stationery, New Delhi.

The State Emblem has also been adopted by the governments of Assam, Bihar, Gujarat, Maharashtra, Nagaland, Rajasthan and West Bengal. It has been incorporated in the Emblems adopted by the governments of Andhra Pradesh, Haryana, Kerala, Madhya Pradesh, Karnataka, Orissa, Punjab and Tamil Nadu. The governments and administrations of all Union Territories other than Chandigarh and Himachal Pradesh use the State Emblem. The Union Territory of Chandigarh has incorporated the State Emblem in the emblem adopted by it.

### Official Seals

The State Emblem is the official seal of India. As such, use of the State Emblem for official seal is restricted to the President, the Vice President, Union Ministers, Ministers and others



Officers of the Central Government including diplomatic missions abroad, Governors, Lieutenant Governors, Chief Commissioners and Administrators of Union Territories and Ministers and departments and offices of the State governments and of Union Territory governments and administrations who have adopted the State Emblem. Offices of Central Government permitted to use distinct emblems of their own may, however, use the same in their seals.

The State Emblem, on demi-official stationery used by Ministers, when printed or embossed should appear on the top left hand corner in blue colour. The lettering like "Home Minister" or "Ministry of Home Affairs" should appear on the top right hand corner. The demi-official stationery used by officers should be embossed or printed in red colour except when an officer is specifically authorised to use such stationery in some other colour. Names of officers, however, should not be printed on such stationery.

The Members of Parliament may have the State Emblem embossed or printed on their stationery. The colour to be used for the purpose in the case of the Members of the Lok Sabha is green and red for the Members of the Rajya Sabha. Such stationery when supplied by the Chief Controller of Printing and Stationery, does not contain the names or addresses of the Members. But the Members may, at their discretion get such stationery, with their names and addresses printed at private presses approved for this purpose by the Government of India in the Ministry of Urban Development.

Where the stationery used by the Members of Parliament, contains the State Emblem it should not bear words like "Advocate, Supreme Court/High Court" and "Editor.....Journal", below their names in the letter-heads.

The Members of Legislative Assemblies of Union Territories and the Members of Metropolitan Council of Delhi may have the State Emblem embossed or printed on their stationery. The stationery containing the State Emblem, however, should not bear words like "Advocate, Supreme Court/High Court" and "Editor.....Journal", below their names in the letter-heads.

### **Design and Display**

The designs of the brass seals and rubber stamps consist of the State Emblem enclosed in oval frame of adequate thickness. The name of the Ministry or Office should appear between the inner and outer rims of the frame. The abbreviated forms of names of Ministries/Offices may be inscribed where it is not possible to accommodate the names in full.

Offices/Officers already permitted to use round shaped brass seals may, however, continue to use them. Round shaped rubber stamps may be used by Indian Missions/Posts abroad and Ministry of External Affairs for special purposes such as on Passports, diplomatic identity cards, visas or entry permits. The round shaped embossing machine consisting of State Emblem is also being used by passport authorities in India and abroad and Ministries of the Government of India on communications addressed to Indian Missions/Posts abroad.

There is also a provision for the display of the State Emblem on vehicles. Cars of Rashtrapati Bhavan, Raj Bhavans or Raj Niwases when the President, Vice-President, Governor of the State, or the Lt. Governor of the Union Territory or their spouses are traveling by such vehicles within the State or the concerned Union Territory. In the event of visiting heads or spouses of Foreign States, Vice-Presidents of Foreign States or dignitaries of equivalent status, visiting



Heads of Foreign Governments or dignitaries of equivalent status like Crown Prince and Princess of Foreign States, cars of Rastrapati Bhavan can display the State Emblem.

The Emblem may be displayed only on very important public buildings like the Rashtrapati Bhavan, Raj Bhavans, Raj Niwases, Supreme Court, High Courts, Central Secretariat, Parliament House, State/Union Territory Secretariats and Legislatures.

The State Emblem may be displayed on the premises of India's Diplomatic Missions abroad and residences of Heads of the Missions. It may be displayed on the buildings occupied by India's Consulates abroad at the entrance doors thereof and on the residences of Heads of Consular posts subject to the laws, regulations and usages of the receiving State.

#### **Other Uses**

The State Emblem may be used on publications issued and films produced by the Government, coins, currency notes, promissory notes and postal stamps with such modifications as may be considered necessary by the Mint or the Press; Medals and Sanads instituted by the Government; Invitation cards for State functions; New Year and Greeting Cards sent by officers of Indian Missions abroad for legitimate representational purpose; Representational Glassware Crockery and Cutlery used at the Rashtrapati Bhavan, Raj Bhavans, Raj Niwases and Indian Missions/Posts abroad; and Badges, collars, buttons of uniforms of Police and Excise Constabulary which carried before adoption of

this Emblem, the old Coat-of-Arms or Crown; Uniforms of various categories of Class IV staff of Rashtrapati Bhavan and uniforms of Class IV staff of the Indian Missions/Posts abroad.

The use of the State Emblem on the uniforms and badges of the Armed Forces shall be governed by the instructions laid down by the Ministry of Defence in this behalf.

Besides, it may be printed in school textbooks, books on history, art or culture or in any periodical as part of the text of a Chapter and Section for the purpose of explaining or illustrating the origin, significance or adoption of the State Emblem. It shall not be used on the front page, title or cover of any publication except a Government publication.

The State Emblem shall not be used for any trade or profession or in the title of any patent, or in any trade mark or design except in such cases and under such conditions as may be prescribed by the Central Governments under Section 3 of The Emblems and Names (Prevention of Improper Use) Act, 1950. Unauthorised use of the Emblem for such purposes is an offence under the Act.

Private persons, bodies of persons and sports associations are not permitted to use the State Emblem on their letter-heads, seats, crests, badges, house flags or for any other purpose except with the permission of the Government.

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# A Facet of National Integration

A PIB Feature

*Usha Bande*

A decade or so ago to counter the threat of the divisive forces, a catchy slogan on buses and public places read “from Kashmir to Kanya Kumari India is one”. Incidentally, around the same time, V.S. Naipaul’s *India: A Million Mutinies Now (1991)* was released, visualising a strong and unified India despite its “million mutinies” threatening its very existence. The mutinies, he said, are a process of integration and restoration and are not to be wished away. “These were a part of a new beginning, of a new way for millions, part of India’s growth, part of its restoration”. It is true that “a central will, a central intellect and a national idea” has always prevailed underneath Indian culture lending cultural wholeness to the country.

A mother from the Kangra region of Himachal Pradesh is tenderly bathing her infant and singing sonorously of a bird which says: “I have taken my bath, diving in the Ganga, I have said my prayers, eaten my rice and am ready, while the lazy ones are still asleep”. The organisation of the words in the local language is rhythmic and the child is tickled.

One remembers then a mother in far off Maharashtra, feeding her child and singing of crows and sparrows and mynahs, inviting each to come, eat the offered grain, drink water and

fly away. The words are again rhythmic, the musical notes tickle the child and he/she laughs. These activities are not mere futile exercises, we know. They establish a bond between the child and the mother and help in developing the child’s Intelligence Quotient (IQ).

These two situations make one aware of the similarities between the folklores of the two States – Himachal Pradesh and Maharashtra. It indeed makes one realise that culturally, India has always had a continuous and dynamic dialogic relationship.

Considering the geographical situation of Himachal Pradesh and Maharashtra (the distance from one nearest point to the other could well be over 1500 kms), and the near on-existence of an effective communication system in centuries past, it is surprising that the folklore should have identical strands to an extent. The translation process – not only linguistic translation but also thematic – may have taken place effectively at a certain stage. These transactions have contributed greatly to inter-cultural relations between the ethnic groups living far away from each other. This is, in fact, the “contact zone”. The place where cultures come together and establish a relationship which binds the members of a national community as a coherent group. The cohabitation of the purity of codes and languages along with the ethnic



identity and the constituent difference make India a mosaic of culture, an immense contact zone.

*Rali* from Himachal Pradesh and *Bahuli* from Maharashtra are usually termed as play or games because they are young girls' festivals (between the age groups of 7 and 15 years roughly) are celebrated with the gusto of games. The religious sanctity of yore associated with both has now taken the shape of social convention and group entertainment though the basic religious and ritualistic structure remains intact. Both *Rali* and *Bahuli* are forms of goddess Parvati, the consort of Lord Shiv and by worshipping Shiv-Parvati the girls are supposed to get the blessings of the divine couple for a happy married life.

Both these festivals have many things in common apart from the Parvati puja for getting a worthy husband and the religious sanctity. The making of clay idols, decorating the areas, stringing flowers in garland, are artistic activities which not only satisfy the innate human urge for beauty but also train the girls culturally. It is a play school for them. While making clay idols the girls get in touch with the earth and though not consciously realising its impact they get a cosmic awareness which psychologists say denotes a unifying sense of oneness with the elements. Decoration of floor with *Rangoli* patterns in Maharashtra and the *Likhnu* in Himachal Pradesh have a symbolic significance. These patterns contain *swastikas*, dots, lines and circles. The dots, for example, denote oneness of all, while the *swastikas* stand for the movement of the sun from east to west.

The songs sung on the occasions also have aesthetic significance. In fact, the entire play of *Bahuli* and *Rali* is lyrical with songs sung in unison with each activity- plastering the floor with cow dung, drawing floor or wall designs, offering flowers and so on.

Some folk narratives from Maharashtra and Himachal Pradesh also make interesting reading. These are two identical stories about old couples. Both in the Marathi and the story from Himachal the couples are poor. One day the wives discover that they have wheat flour enough to make only five chapatis. The chapatis are made but the question crops up who would eat three and who two? In the Marathi story the woman says she will eat three because she has to do household chores. But the man resents it and puts forward his case. Ultimately, they decide to go for a walk. The condition is that the one who speaks first would be the loser. For miles together both keep quiet. But while they cross a field with bright red chillies hanging on green plants the woman cannot contain her curiosity. She asks her husband " what is this red fruit dangling on the green plant?" She loses the bet. In the Himachali story also they go out for a walk. The woman loses the bet but in that case she is benefited because she can eat three. The stories are not only hilarious, they are a pointer towards significant social aspects as well. In the Marathi story the female has been given a voice to put forward her claim. In the Himachali story, both are shown as caring for each other, ready to sacrifice his/her share for the other.

There are two allegories – the stories of the crow and the sparrow- which, though not identical, speak of the transmission of culture across the regions. The Marathi story of *Cau Chieu* (the crow and the sparrow) is popular all over Maharashtra and almost every child is told this story. In the story the crow has evil designs and plays wicked to the sparrow. But when the horrified sparrow, seeing through his evil designs resolves to punish the crow, he has already disappeared. The sparrow realises too late.

In the story from Himachal Pradesh, the wicked crow gets the right punishment for his evil intentions.



It is not difficult to understand the allegorical allusion- the crow stands for wickedness and selfish motives, the sparrow denotes weakness and credulity. Recently women writers have explored rich feminist inclination in the stories. Particularly, the Marathi story has been thrashed by writers like Shashi Deshpande, Gauri Deshpande, Sanya and others. In one of her short stories Gauri Deshpande raises a tirade against the society for distortion of facts. The Chieu (Sparrow) has a beautiful house of her own. But in reality do women have a house of their own? And, if at all they have, the male, Cau (crow), encroaches on their domain, spoils it and leaves everything in a mess. The sparrow(female) can ward off the male temporarily by delaying tactics but the help must come from the society (Himachali story).

The two folk games for girls and the stories recounted here are the most structured and socially-oriented form of folklore to portray the social dynamics of the areas. These folklores may or may not have been literally translated as we understand translation today. But they do rise out of the natural contours of the land and reject the

unnatural geographical boundaries. Folklore is oral literature but how it has been transmitted and translated across the region is a multi-dimensional question. As Redfield, a scholar of culture and society, points out in his book *Peasant Society And Culture*, traditions, culture and folklore seep slowly into the communities and get translated according to local dialogic process, "In a civilisation there is a great tradition of the reflective few and there is a little tradition of the largely unreflective many. The great tradition is cultivated in schools or temples, the little tradition works itself out and keeps itself going, in the lives of the unlettered in their village communities".

It is not necessary to have a written text for translation. Written texts, hallowed by time and tradition are not the only kind of text in a culture like India's. Oral traditions of any kind produce texts of their own cultural performance of every kind – plays, rituals, games-which are texts by themselves. In the context of the Indian heritage where the interplay between the national vs. regional, local cultures is a vital factor, the transmission of folk text is an interacting continuum.

# The Republic Day of India: A Great National Festival

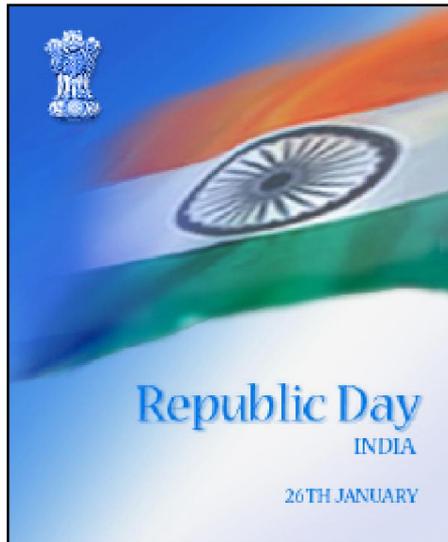
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## Introduction

The word 'Republic' is used to denote that a country in which the supreme power is held by the people or their elected representatives (politicians) or by an elected or nominated President not by a permanent head like the King or queen of Britain. India is one of the important republican countries of the World. In India, the Republic Day is celebrated every year on 26<sup>th</sup> January in New Delhi with great pomp and pageant. The Republic Day is enthusiastically observed by citizens as one of the important national festivals of India. This national festival is also celebrated all over the country and all the administrative units like the capital cities, district headquarters, sub-divisions, panchayats and educational institutions with a lot of enthusiasm. The date 26<sup>th</sup> January, 1950 is one of the memorable days in Indian history as it was on this day the constitution of India came into force and India became a truly sovereign state. On that day, the people of India finally realized the dream of Mahatma Gandhi and the numerous

freedom fighters those who fought for and sacrificed their lives for the independence of our motherland.

The date 26<sup>th</sup> January of every year has been recognized as the Republic Day of India.



The Republic Day is a national holiday of India to mark the adoption of the constitution of India and the transition of India from the British dominion to a republic on 26<sup>th</sup> January, 1950. This festival is always a solemn reminder of the sacrifice of the martyrs who dedicated their lives for the freedom movement and the succeeding wars. On the Republic Day, the independence pledge of nationalists is renewed. The Republic Day is without

speeches. It is the only ceremony in which rhetoric is in the background and visuals are given priority. This national festival at Delhi and the state capitals revolves around the parade in which all the Defence, N.C.C., school children and cultural groups participate followed by a display of tableaux and folk dances. Before going to the subject, here we have to discuss briefly on the



salient features of the constitution of India for which the Republic Day is celebrated throughout the country.

### **Salient Features of the Constitution of India:**

After a grand struggle, India achieved her long-cherished freedom on 15<sup>th</sup> August, 1947. The Independence Day, August 15<sup>th</sup> is celebrated to commemorate the birth of the world's biggest democracy as a great national festival. Our freedom fighters made India free from British Dominion. Thereafter, we could become the ruler of our country. India was governed by a constitution, which was framed by the Britishers previously. It was the Lahore session of the Indian National Congress at midnight of 31<sup>st</sup> December, 1929, the congress President Jawaharlal Neheru announced the congress policy that 'Complete Independence' was the goal of India. It was to be "Complete freedom from British domination and imperialism". In that historic session, Mahatma Gandhi also moved his famous resolution on "Purna Swaraj". The resolution on Purna Swaraj was passed by the congress on the last day of the year 1929. The tricolour National flag, signifying independence, was unfurled by the Congress President Jawaharlal Neheru as the thunderous shouts of "Inquilab Zindabad" or long live the resolution greeted the occasion from countless throats. The 26 January, 1930 was initially observed by nationalists as the day of Purna Swaraj or Complete Independence. The nationalists also took the independence pledge on that memorable day. The pledge declared "freedom as the inalienable right of the Indian people" and criticized the foreign Government for ruling India. Arising out of Gandhi's serious thought, a pledge had been taken that every year on January 26, the Republican Day would be celebrated and that the people would unceasingly strive for the establishment of a Sovereign, Democratic Republic of India.

Although, India achieved its independence on August 15, 1947, it did not have a permanent constitution. A Constituent Assembly had been entrusted with the task of framing a new constitution for free India. On August 29, 1947, the Drafting Committee was appointed to draft a permanent Constitution with Dr. B.R. Ambedkar as the Chairman. A Draft constitution was prepared by the Committee and submitted to the Assembly on November 4, 1947. The Assembly met, in session open to public, for 166 days, spread over a period of 2 years, 11 months and 18 days before adopting the Constitution. After many deliberations and some modifications, the 308 members of the Assembly signed two handwritten copies of the document (one each in Hindi and English) on January 24, 1950. Two days later, the Constitution of India became the law of all the Indian lands. The constitution of India came into effect only on 26<sup>th</sup> January, 1950. Following the date January 26, 1950, Rajendra Prasad was elected as the President of India. This was, in fact, a deliberate act signing the Constitution on 26<sup>th</sup> January, to mark and respect the freedom fighters who wanted 26<sup>th</sup> January as India's initial Independence Day. Hence India finally declared herself as a Republic State on 26<sup>th</sup> January, 1950. It is because of this the August 15<sup>th</sup> is celebrated as the Independence Day while January 26 of every year is observed as the Republic Day of India respectively.

The Constitution of India is the longest and the elaborate document of the world. A galaxy of top ranking leaders of India, who were assembled in the Constituent Assembly, prepared the draft after ransacking all the known constitutions of the world. The Indian Constitution originally contained 395 Articles arranged in twenty-two parts and ten schedules. Since then additions have been made by numerous amendments and some provisions have been



repealed. The preamble defines India as Sovereign Democratic Republic State. The preamble is an integral part of the constitution, which states the aims and objectives of the Constitution. The preamble to the constitution reads: "we, the people of India, having solemnly resolved to constitute India into a sovereign socialist secular democratic republic and to secure to all its citizens." The four essentials of democracy are justice, liberty, equality and fraternity, which are the principal objectives of the Indian Constitution. Justice: social, economic and political; liberty of thought, expression, belief, faith and worship; equality of status and of opportunity and to promote among them all. Fraternity assures the dignity of the individual and the unit of the nation. Dominion Status of India established under the Independence Act of 1947 has been terminated and India is now a full-fledged State with all the characteristics of sovereignty. The word "Democratic" signifies that the real power emanates from the people. The Constitution introduces universal adult franchise and confers on the adult population of the country the right to elect their representatives for the Union Parliament and State Legislatures at the time of periodical elections to be held every five years. In this way democracy with all its relevant representative institutions has been introduced in India for the first time during the course of its long history. In fact, the Constitution of India is an elaborate document drawn from many sources. The fundamental rights of people and directive principles of the state policy have been elaborately documented in it.

Observing the Constitution of free India, an American constitutional authority Granville Austin has described the Indian Constitution drafted by Dr. B.R. Ambedkar as "first and foremost a social document". The majority of India's Constitutional provisions are either directly arrived at furthering the aim of social revolution

or attempt to foster this revolution by establishing conditions necessary for its achievements. Similarly, at the time of the emergence of Indian Republic, Sir Anthony Eden, the Prime Minister of Britain (April, 1955 to January, 1957), said "of all the experiments in government, which have been attempted since the beginning of time, I believe that the Indian venture into parliamentary government is the most exciting. A vast subcontinent is attempting to apply to its tens and thousands of millions a system of free democracy. It is a brave thing to try to do so. The Indian venture is not a pale imitation of our practice at home, but a magnified and multiplied reproduction on a scale we have never dreamt of. If it succeeds, its influence on Asia is incalculable for good. Whatever the outcome we must honour those who attempt it." The Constitution of India is remarkable for certain unique features of its own. According to B.L.Mitter some of the distinctive features of the Constitution of India are "the disappearance of the Princely order, sovereignty of People, full adult suffrage, joint electorate, the abolition of the Privy Council's jurisdiction and substitution of the Supreme Court in its place, the abolitions of titles and untouchability, civil equality irrespective of religion, enumeration of fundamental rights, directive principles of the state policy, the creation of the President and Cabinet system of government and the establishment of a secular state". Practically, the Indian constitution has been unique in the world, remarkable in upholding the fundamental rights of the citizens of our country. Considering the importance of the Indian Constitution, the effective date of the Constitution is generally celebrated as the Republic Day of India.

### **Celebration of the Republic Day at the National Capital:**

The capital, New Delhi, is the seat of national celebrations on all occasions. The



Republic Day of India commenced from 26<sup>th</sup> January, 1950 signifies the adoption of the Constitution of India. It is regarded in the present days as one of the three national holidays in India. Since 26<sup>th</sup> January, 1950 every year on the 26 January, the Republic Day is celebrated all over India with great patriotic fervour. It is a great national festival of our country. To mark the importance of the occasion, every year a grand parade is held in the capital New Dehli, from the Raisinia hill near the Rastrapati Bhavan (President's palace), along the Rajpath, past India Gate and on the Historic Red Fort. The capital city, New Delhi, witnesses one of the most majestic parades on the Republic Day. The different regiments of the Army, the Navy and the Air-force participate in the parade with their finery and official decorations even the horses of the cavalry are attractively caparisoned to suit the occasion. The crème of N.C.C. Cadets selected from all over the country consider it an honour to participate in this event. School children from various schools of the capital actively take part in the parade. Police, ex-servicemen, Scouts also participate in the parade with patriotic fervour. They spend many days preparing for the event and no expense is spared to see that every detail is taken the essential props and their uniforms. The seating arrangements are made in the lawns near the Red

Fort. The V.I.Ps take their seats on the said day before the commencement of the function. The Prime Minister lays a wreath on the Jawan-Jyoti. The celebration starts with the Presidential to the nation. The beginning of the occasion is always a solemn reminder of the role and sacrifice of the martyrs who died for the cause of country in the freedom movement and also in the succeeding wars for the defence of sovereignty of their motherland. The Prime Minister expresses his high sense of respect to the martyrs. At about 8 A.M. the President comes in his coach drawn by horses. Mounted body guards with uniforms escort the President's coach. The Prime Minister receives the President at the saluting base. As the President climbs the saluting base a twenty one gun salute is given to him or her. The President of India unfurls the national flag with the song of the national anthem. The helicopters shower flower petals from the air. The President takes salute at an impressive parade. Then, the President comes forward to award the medals of bravery to the people from the armed forces for their exceptional courage in the fields and also the civilians, who have distinguished themselves by their different acts of valour in different situations. The President delivers his or her patriotic speech to audience about the importance of the Republic Day.

The parade is followed by a pageant of spectacular displays from the different states of the country. These moving exhibits depict scenes of activities of people in those states and the music and the songs of that particular state. Each display brings out the diversity and richness of the culture of India and the whole show lends a festive air to the occasion. A colorful cultural programme follows the military programme. The Parade is also an occasion for the display of India's military strength and a number of arms, ammunitions, tanks and fighter aircrafts, some of them indigenously developed, are paraded. The latest war weapons



move slowly by the saluting base. The band plays martial tunes. As armed forces pass the saluting base, they turn their eyes towards the President. The commanding officer salutes and marches on. Hundreds of schools children pass on with colourful dresses, carrying flags. The folk dancers from the different states also pass on.

In short, at capital Delhi the most spectacular celebration includes the march past of the three armed forces, massive parade, folk dances by tribal folks from the different states in picturesque customs marking the cultural unity of India. Further, the streak of jet planes of Indian Air force, leaving a trail of coloured smoke, marks the end of the festival.

#### **Celebration of the Republic Day in Orissa:**

The Republic Day is enthusiastically celebrated in all the states of India including Orissa with patriotic fervour. Orissa is one of the important coastal-states of India. Some of the freedom fighters as well as martyrs of Orissa had sacrificed their lives for the cause of our country. They are Veer Surendra Sai, Birsha Munda, Buxi Jagabandhu Vidyadhar Mahapatra, Netaji Subash Bose, Laxmana Naik, Jayee Rajguru, Baji Rout, and others. The freedom fighters of our state waged a relentless struggle against the British government and actively supported the programmes of the Indian National Congress under the leadership of Mahatma Gandhi, the father of our nation. In Orissa, the celebration of the Republic Day is organized by the state government at Bhubaneswar. At the capital city, Bhubaneswar, the Republic Day is celebrated with patriotic fervour. N.C.C., Police, ex-servicemen, Scouts, school children actively take part in the parade on the occasion of Republic Day on 26<sup>th</sup> January every year. The Governor of Orissa takes the salute from the Police, N.C.C. and students. On that day, he unfurls the national flag in memory

of the martyrs those who dedicated their lives for the cause of our motherland. The people of Orissa enjoy the colorful march past. The Governor delivers his eloquent speech on the importance of Republic Day. Besides unfurling the national flag and taking salutes, the Governor of Orissa also gives away awards of merit to the teachers, policemen and to the employees of the state Government. The students selected to get the state awards in different branches are also given the prizes on that day.

The Republic Day is also celebrated at other administrative units' like districts headquarters, sub-divisional headquarters, *panchayats*, etc. Really, some of the freedom fighters of Orissa lost their lives during the struggle against the Britishers. The Republic Day is commemorated in memory of the martyrs those who dedicated their lives for the achievement of independence of India from the British Dominion. On the Republic Day, we pay our respectful homage to those valiant fighters for their supreme sacrifice and immense love for our motherland. People of other states of India also celebrate the Republic Day like Orissa with great enthusiasm.

#### **Observation of the Republic Day at Educational Institutions:**

January 26 is also observed in all the schools, colleges, universities and other technical institutes of the whole country as the Republic Day of India. On that day, the head of the institution unfurls the national flag and takes the salutes of the students. He addresses the students about the objectives of the Republic Day and also reminds the selfless sacrifice of the martyrs and freedom fighters of our country. In the different educational institutions, the head of the institution gives away prizes to the students for different competition held earlier. Thereafter various cultural programmes are arranged to make the day more appealing for the spectators.

**As a Social Celebration:**

The Republic Day of India has acquired the status of the social celebration in which people participate whole-heartedly as spectators. The celebrational mosaic is studded with different activities. Though the parade is the main ceremony, various activities spill over from early morning when *prabhat pheris* (morning rounds) are held followed by homage to Gandhi. The parade is succeeded by sports events in the afternoon. At home functions at the Raj Bhavan, at the District Magistrates, and SDM's are followed by illumination of public buildings of the State Capitals and Administrative headquarters.

The patriotic fervour of the people in this day brings the whole country together even in her essential diversity. Every part of the country is represented on the occasion, which makes the Republic Day the most popular of all the national festivals of India. At the level of the people, the Republic Day is observed at homes, housing colonies, schools, colleges, universities and institutions of various kinds.

The Republic Day celebrations have rightly become world famous as one of the greatest shows on earth drawing thousands of eager sight-seers from all over the country and many parts of the world. No other country can draw on such a wealth of tribal traditions and cultures, so many regional forms of dances and dresses. And no other country in the world can parade so many ethnically different people in splendid uniforms as India's Armed forces. But they are all united in their proven loyalty to the Government elected by the people and in their proud traditions.

The celebrations of Republic Day are universal and participatory; children take part in a big way. Variations in culture are displayed through colourful attires and folk dances. The

tradition predominates along with a touch of modernity reflected in the display of might (latest defence gadgetry and acquisitions), technology and capabilities of growth in various sectors. The Parade symbolizes the might; the tableaux are predominated by cultural motifs.

**As a People's Day:**

The Republic Day of India can be considered as a people's day. The constitution of India whose promulgation is celebrated and it is a highly symbolic of the aspirations which "we the people of India" cherish. It ushered in a social revolution silently by changing the status of the individual from a subject of a colonial empire to a citizen of a free country. The Constitution laid down the method of governance and established the relationship of the citizen to the state. It endeavours to secure justice, liberty, equality and fraternity and assures the dignity of the individual by conferring fundamental rights upon the citizen. The Constitution abolished all distinctions of status, rank, creed, colour and sex. It outlawed untochability, an abominable social practice that had created discrimination and tensions in society. Really, the Constitution is the supreme law in our country. Hence the Republic Day is sacrosanct as its significance is deep rooted. India at present owes its programmes to the Constitution. She can build her future on the basis of the tenets enshrined therein. It is a day of the citizen of the country when he is supreme. Symbolically, he can fly the national flag on his vehicle and at the top of his house. It is a great privilege. The Republic Day is a holiday when everyone has a right to celebrate it. No wonder the mood is festive and recreational. Picnics are common in society on that day.

**Conclusion**

It is known from the above discussion that the celebration of the Republic Day is basically homage to the martyrs. There is a great pomp



and show in the Republic Day celebration of India. On 26<sup>th</sup> January of every year, the national flag is unfurled on the government buildings all over the country. The day is considered as a great importance as on this day our own Constitution came into force and our country became a secular democratic republic. The Republic Day of India bears a great message for us. Untiring efforts of the martyrs and freedom fighters of our country are solemnly commemorated in this occasion. On the Republic Day, we also pay our respect to those great persons who conceptualized the basic ideals enshrined in the Indian constitution, which came into force on 26<sup>th</sup> January, 1950. The Republic Day gives a scope to the countrymen to assess how much has been achieved and how much is still to be achieved. It also inspires the youth to work for the fulfillment of ideas for a progressive India. In every year, we observe three national festivals such as Independence Day on 15<sup>th</sup> August, Gandhi Jayanti on 2<sup>nd</sup> October and Republic Day on 26<sup>th</sup> January. Among these national festivals, the Republic Day is celebrated by us with more enthusiastic zeal than other two. The celebration of 26<sup>th</sup> January commemorates the day of 'Purna swaraj' (complete independence), which was declared at the historic Lahore Session of Indian National Congress on 31<sup>st</sup> December, 1929. On the basis of the resolution passed by the Lahore Session, the nationalists of our country had initially observed the date 26<sup>th</sup> January, 1930 as the Independence Day of India. Really, India achieved her independence from the British Dominion on 15<sup>th</sup> August, 1947. Thereafter, accordingly a complete Draft prepared by the Drafting Committee of the Constituent Assembly under the chairmanship of Dr. B.R. Ambedkar, the date 26<sup>th</sup> January, 1950 has been recognized as the

remembrance day of the Indian Constitution. On that day, the Constitution of India came into force. So the date 26<sup>th</sup> January of every year is universally accepted as the Republic Day of India. This Day is enthusiastically celebrated throughout the country as a great national festival of India. Thus, the Republic Day is a memorable day for us to remember the day of 'Purna Swaraj' and the effective date of the Constitution of India for ever.

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# Merger of Princely States of Orissa with Indian Dominion and Importance of 1st January

*Dr. Janmejay Choudhury*

The lapse of British Paramount over the Indian states created an immediate problem of vast magnitude. There were 26 Feudatory states of Orissa whose merger with British Orissa was an outstanding demand of the political leaders of the province. The administration of the feudatory chiefs of Orissa had evoked much reaction from the people at different times. There were some small risings during the first two decades of the 20<sup>th</sup> century in those states which were aimed at the removal of maladministration of the kings. In most cases the rulers suppressed those risings with strong hands.

The Orissa State's People's Conference was convened at Cuttack under the guidance of Balunkeswar Acharya, Radhanath Rath, Madhusudan Patanaik and Govinda Chandra Misra<sup>1</sup>. The second session of Orissa state People's Conference was held at Cuttack on 23<sup>rd</sup> June 1937 under the Presidency of the Congress leader, Dr. B. Pattabhi Sitaramaya. He emphasized the need of awakening the people of the Feudatory states of Orissa and appealed them to come in line with their fellow countrymen in British India for the national cause<sup>2</sup>. Several resolutions were adopted in the conference with the hope of achieving the outstanding demands of the people. The first resolution of the conference, which exposed the maladministration

of the state. It was urged upon the rulers of Orissan States for conferring upon their subjects immediately the rights of occupancy on their holdings and some fundamental rights of citizenship<sup>3</sup>. The attention of the rulers was drawn to the widespread distress among their subjects caused by the illegal and forcible exactions like Rasad, Magan, Bethi and Beggari, etc. The conference strongly urged upon them for total absolution of such evil practices. In order to investigate and report on such illegal practices in the states, the conference appointed a Committee consisting of Satish Chandra Das<sup>4</sup>. Thus the Orissa State People's Conference in June 1937 paved the ground for the formation of political associations in the states and tried to focus the attention of all concerned in removing their grievances.

With the encouragement from the Congress party and due to the favourable circumstances after the installation of the popular ministry in the province, Praja Mandals or People's Associations were formed in a number of Feudatory states of Orissa. The leaders of Praja Mandals presented their charter of demands to the ruling chiefs and claimed the abolition of numerous feudal exactions such as, forced labour, Forced contributors, free supply of ration to officers on tour etc<sup>5</sup>.



The first open revolt against the autocratic system of the feudatory chiefs began in Nilagiri, in early 1938. The people were united under the leadership of Kailash Chandra Mahanty and Banamali Das, and they demanded the recognition of their civil rights and removal of unjust laws<sup>6</sup>. By September 1938, the Praja Mandal agitation took serious turn in the states of Talcher and Dhenkanal. The Praja Mandal leaders of Talcher then submitted a long list of demands to their rulers<sup>7</sup>. Such an unprecedented exodus of people drew the attention of many political leaders and philanthropists in the country including Gandhi. In January 1939, A.V.Thakkar Bapa, Prof. N.G.Ranga, Rev. C.F.Andrews etc. visited the camps and saw the heroic sufferings of the people. Miss Agatha Harrison, the Secretary of the Indian conciliation Group in London and C.F.Andrews, the noted philanthropist, who had seen the miserable condition of the refugees in the camps, brought the matter to the notice of the British authorities in New Delhi and also gave some publicity outside India. By the force of circumstances, the ruler finally agreed to give some important concessions and on 21<sup>st</sup> March 1939 an agreement was signed between the Assistant Political Agent and the representative of the people which was popularly known as Hennessey-Mahtab Pact. But even after the agreement was signed, the ruler tried to play mischief and he did not make an open declaration to that effects.<sup>8</sup>

In early January 1939 the most violent incident occurred in the state of Ranpur, a small state on the borders of Khurda and Nayagarh. Its Praja Mandal was declared unlawful and some of the leaders were imprisoned. The British authorities adopted strong repressive measures against the people of Ranpur. Such widespread movements and violent occurrences in the Feudatory states of Orissa also roused the

Congress leaders in the province to greater responsibilities. On 29<sup>th</sup> October 1938. "All Orissa Garjat Day' was observed in many places in which the policy of the rulers was criticized and the acceptance of the people's charters was demanded<sup>9</sup>. Thus, the Congress Ministry rendered valuable help to the people of the Garjats in their awakening against the oppressive rulers and encouraged their peaceful movements by all possible means.

It has been mentioned earlier that a Committee was set up by the Orissa states People's Conference in 1937 to enquire into the condition of the states it was reconstituted in 1938 with H.K.Mahtab, the member of the Congress working committee, as the Chairman Balabanta Rai Mehta and Lal Mohan Patanaik as members. The reconstituted Committee began its works in June 1938 and collected evidences from large number of people. In the final stage, a legal expert was deputed by the all India State's People's Conference to help the Committee and the report was completed in July 1939. In first week of August 1939, Lord Linlithgow, the Viceroy, visited Orissa. A copy of the Orissa State's Enquiry Committee's Report was handed over to him and the problem drew his immediate attention. Before any concrete step could be taken by the authorities for the solution of the problem on a permanent basis, the world war broke out and the Congress Ministry was out of office. Thus the problems could not be tackled and the administration of the Feudatory states could not be streamlined to serve the interests of the people. During the Second World War, the British authorities and the feudatory chiefs strengthened their group over the states. The prominent leaders, who were suspected to create troubles, were arrested by the defence of Indian Rules<sup>10</sup>.

Thus, the feudatory chiefs ruthlessly suppressed the popular movements in their states



by the help of military forces. It was no longer possible to carry on agitation in any form openly and most of the prominent leaders of the Garjats either absconded and carried on some underground activities or were put behind the prison bars during the years from 1943 to 1945. The situation did not improve till the end of the Second World War<sup>11</sup>. With resolution of popular administration in the province in April 1946, H.K. Mahtab, the new Congress premier, made serious attempts to solve the problem of the Feudatory states once for all. Mahtab met the members of the Cabinet Mission on 6<sup>th</sup> April 1946 and placed a memorandum before them in which he pleaded strongly for amalgamation of the Garjats with Province<sup>12</sup>. The Cabinet Mission was busy to this specific problem of Orissa. However, in the statement issued by the Cabinet Mission on 16<sup>th</sup> May 1946, it was contemplated that a satisfactory solution to the problem of the Indian states would be achieved by mutual negotiations. Mahtab wrote letters to all the rulers of the Orissa states on 10<sup>th</sup> May 1946 and again on 29 June 1946 in order to convince them about the benefits of mutual co-operation. Mahtab was convinced that the amalgamation of states with province on terms agreed upon by the parties concerned would best serve the interests of both the province and the states<sup>13</sup>. But then, the rulers did not show any interest to join with province. Rather they took a very hostile attitude to the whole problem. In July 1946, the rulers met in a Conference held at Alipore and decided to form a federal union of the Chhatishgarh and Orissa states. The British Resident of the Eastern States Agency who was present in the Conference encouraged such a move and in general, all the rulers were in favour of a federation of the Chhatishgarh and Orissa states.

However, Mahtab did not give up the hope of some understanding with the ruling chiefs.

On 16<sup>th</sup> October 1946, he met some of them at Sambalpur in the presence of the political Agent and tried to convince them about the necessity of one administration for both the states and the province. The discussion lasted for about six hours, but it yielded no satisfactory results. Mahtab even approached the Nawab of Bengal, the Chancellor of the Chamber of Princes to solve the problem of the feudatory chiefs. It was felt that some arrangement for administrative, financial and economic collaboration between the two parties should be arrived at by mutual understanding and agreement. It failed to produce the desired results. In fact, the rulers of the Garjat were bent upon maintaining their separate identities and did not like to amalgamate with the province.

In the meantime, some Congress leaders of Orissa had started serious anti-state propaganda with the help of the Praja Mandal who now demanded for the introduction of democratic rule and also in some cases for complete amalgamation with Orissa. In the first session of the Orissa and Central Province Regional Council of All India State's People Conference held at Cuttack on 1<sup>st</sup> March 1947, several resolutions were passed which urged upon the Rulers of the Eastern State Agency to abandon their scheme and devise ways and means for establishing mutual contact with the provinces around<sup>14</sup>. After prolonged deliberation, 39 States of Orissa and Chhatisgarh formed the Eastern States Union which started functioning from 1<sup>st</sup> August 1947. It had an elaborate constitution and a secretariat. The constituent state made financial contributions to maintain the administrative machinery of the union<sup>15</sup>. A month later, the Governor of Orissa wrote to Jawaharlal Nehru about the constitution of the states<sup>16</sup>.

With the dawn of independence the situation so rapidly changed that the fond hopes



of the Feudatory chiefs to maintain their status quo were shattered to pieces. The state Ministry under Sardar Patel was compelled by the force of circumstances to take necessary steps to arrest the process of 'balkanization' of India. The process of integration of the Indian state began in Orissa with the assumption of the administration of Nilagiri state by the Dominion Government<sup>17</sup>. After the take over of the administration of Nilagiri, the states Ministry took the initiative to resolve the problem of the Orissa states. In order to explore the possibilities of associating the states with the provincial administration for common interest, it was finally settled to meet the rulers in a conference in Orissa as soon as possible. Accordingly, Sardar Patel, V.P. Menon and other officials of the States Ministry arrived at Cuttack on 13<sup>th</sup> December 1947. The historic conference began in the Raj Bhawan at Cuttack in the morning of 14<sup>th</sup> December 1947<sup>18</sup>. Ten other ruling chiefs ultimately agreed after a good deal of pressure and persuasion, to accept the plan of merger and the documents were signed by the morning of 15<sup>th</sup> December 1947<sup>19</sup>. On 23<sup>rd</sup> December 1947, in exercise of the powers conferred by the Extra Provincial Jurisdiction Act, 1947, the Government of India delegated to the Orissa Government the power to administer the Feudatory states 'in the same manner as the districts in that province.' It became effective from 1<sup>st</sup> January 1948. Mayurbhanj signed the Instrument of Merger on 17<sup>th</sup> October 1948 and the state was taken over by the Government of India on 9<sup>th</sup> November, and then came under the control of the Government of Orissa from 1<sup>st</sup> January 1949. Ultimately 24 princely states were integrated with the Orissa Province.

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# Social, Economic and Political Philosophy of Netaji Subhas Chandra Bose



*Dr. R.C. Roy*

Subhas Chandra Bose, as an outstanding leader of the Indian National Movement became a legendary figure to be almost worshipped as a great hero and a charismatic leader. A study of his biography unfolds before us his unflagging zeal, as an empiricist, in gaining a theoretical foundation for a plan of action, in his own personal life and in Indian freedom movement and in this respect he was influenced by his own parents, Beni Madhab Das, Headmaster, Ravenshaw Collegiate School, teachings of Ramakrishna, Vivekananda and Aurobindo Ghosh, C.R. Das, Lenin, Mustapha Kemal Pasha, De Valera, Joseph Mezzini, Count Cavour, Garibaldi, and the impact of freedom movements in other countries such as American War of Independence, Italian struggle for liberation and unification, liberation struggle in Czechoslovakia and Irish struggle for freedom. In this background his social, economic and political concepts were empirically formulated for an objective observance and ramification with the sole objective of emancipation of Mother India from the British rule of exploitation and oppression and reconstruction of Free India.

The credential of Subhas Chandra Bose as a socio-political thinker will be well traced on a careful study of his activities, letters, writings and speeches at different phases of the freedom

struggle, indicating a process of evolution of his social, economic and political concepts connected with the development of his own mind responding to the shifting environment in India and the World outside. The sum of his ideas and convictions constitutes his philosophy, though he was more of an actionist.

## **1. Social Concept:**

### **(a) Views on religion, communalism etc.**

It was under the influence of his parents that Subhas Chandra Bose developed a profoundly religious and spiritual frame of mind, and love for Hindu scriptures from his early life to the last days of his glorious career in the battlefields of South East Asia in 1945. His religious and spiritual propensity was further elevated and broadened in contact with the teachings of Ramkrishna Paramahansa and Vivekananda. He always had a small copy of Bhagavat Gita in the breast pocket of his field uniform. He would plunge into deep meditation at dead hours of night even in the battlefields of South East Asia. While in Singapore he used to drive to Ramakrishna Mission late at night, change into a priestly silk dhoti, shut himself up in the prayer room with rosary in hand and spent a couple of hours in meditation. He would display his deep devotion



to God in the hours of sorrows and sufferings, weal and woe of his life.

At the time of the proclamation of the Provisional Government of Azad Hind, he took the oath, "In the name of God, I take this sacred oath that to liberate India and the thirty-eight crores of my countrymen. I, Subhas Chandra Bose, will continue the sacred war of freedom till the last breath of my life." Again, on the day of taking over direct command of the I.N.A. on 26 August 1943, he said "I pray that God may give me the necessary strength to fulfil my duty to Indians, under all circumstances, however difficult or trying they may be." Again in his address to Indian National Army at Singapore, he said, "May God now bless our Army and grant us victory in the coming fight."

Subhas Chandra Bose accepted Upanishadic concept of '*Tyaga*' and imbibed the ideal of renunciation for self-realisation and became determined to work ceaselessly for the benefit of the country and its toiling masses.

Subhas Chandra Bose, being a Secularist, had an attitude of impartiality towards all religions. According to him, the Government of Free India must have an absolutely neutral and impartial attitude towards all religions and leave it to the choice of every individual to profess or follow a particular religion of his faith; Religion is a private affair, it cannot be made an affair of the State.

It was the shrewd and subtle diplomacy of the British that the communal problems in dependent India assumed such a dangerous proportion. According to Subhas Chandra Bose, a nation-wide freedom struggle would result in psychological metamorphosis on political front. Bose was of the firm opinion that economic issues cut across communal divisions and barriers. The problems of poverty and unemployment, of

illiteracy and disease, of taxation and indebtedness affected the Hindus and Muslims and other sections of the people as a whole. That the remedy lies in the solution of the political problem on the establishment of a national, popular and democratic government in which people will have direct right to participate and indirect right to criticise. Scientific propaganda was prescribed by him on the above lines to combat communalism. Shah Nawaz Khan said that, for Subhas there were no religious or provincial differences. Hindu, Muslim and Sikh soldiers in the Indian National Army were made to realise that they were sons of the same motherland. That most of ardent supporters and admirers of Netaji were found to be Muslims. Another close associate of Netaji, S.A. Ayar said that, communal harmony of a high order prevailed among the ranks.

In his unfinished autobiography, 'An Indian Pilgrim', we find, Subhas to quote "I was lucky, however, that the environment in which I grew up was on the whole conducive to the broadening of my mind. "The atmosphere was on the whole liberalising. His paternal house in Oriya bazar, Cuttack was in a predominantly Muslim locality and their neighbours were mostly Muslims amongst whom his father Janakinath Bose was like a Patriarch. Janaki Babu had Muslim servants and cooks. The Bose family took part in Muslim festivals like Moharrum, Bose writes in his autobiography, "In fact I cannot remember even to have looked upon Muslims as different from ourselves in any way except that they go to pray in Mosque."

In his public speech Subhas advocated emphatically the abolition of caste system in India and introduced observance of Anti-touchability Week from April 6th to 13th. He supported intercaste marriage in India. As a true disciple of Swami Vivekananda, Bose understood that the



progress of India would be possible with uplift of the down-trodden and the so-called untouchables who constitute the very essence of our society.

All Indians living in South East Asia were united in the Indian National Army irrespective of caste, race, sex and creed under the stirring leadership of Subhas Chandra Bose in a spirit of Unity, Faith and Sacrifice with the sole objective of emancipation of Mother India.

### **(b) Emancipation of Women :**

Subhas Chandra Bose imbibed the ideals of his political mentor, Deshabandhu Chitta Ranjan and spiritual mentor, Swami Vivekananda in regard to female education and female emancipation and used to cite the examples of noble and scholarly women of ancient India like Maitreyee, Gargee, Khana and Lilabatee. Bose wanted that women should be given a very elevated position in the family and society, and believed in female emancipation in the true sense of the term and in liberating women from all shackles and artificial disabilities - social, economic and political. According to him, in the Free India, there must not be any discrimination on ground of caste, race, sex, creed or wealth.

The glorified role played by women in our national struggle, especially during the Civil Disobedience Movement, with undaunted bravery and exemplary spirit of sacrifice, shaped his attitude towards women. The love and affection and help he received from few women, especially his own mother Prabhavati Devi, C.R. Das's ideal consort Basanti Devi and Sarat Chandra Bose's wife Bibhabati Devi had enormous influence in shaping his views about women.

Subhas Chandra Bose rightly diagnosed that illiteracy and economic dependence were the root cause of serfdom of women. Bose spoke

firmly in favour of removing all obstacles in the way of women's emancipation. He spoke in favour of all-round education for women for which he formulated a recipe which included literacy, physical and vocational education or training on light Cottage Industries. He was a supporter of widow remarriage and abolition of *Purdah* system.

When Subhas Bose in his fiery speeches was advocating for all round emancipation of women, movement for women's advancement began to gather momentum, the first women organisation in India, Women's Indian Association being established in Madras in 1917. The National Council of Women in India formed in 1925 began to co-ordinate the work of Provincial Women's Council and other societies with the objectives of women's advancement and welfare and to connect India with international movement.

Subhas Chandra Bose in the later years commended the glorified role played by Indian women in the freedom movement notably in the Congress movement and Civil disobedience struggle led by Mahatma Gandhi in which they had been equal to men in addressing public meetings, conducting election campaign, taking out processions in the face of lathi charges by the brutal British Police and undergoing privation of prison life, torture and humiliation. Netaji's firm belief was that no country could really be free if her women did not enter the arena in the fight for freedom in various capacities like serving in hospitals as nurses, looking after wounded soldiers and such other auxiliary roles and they can also take up arms against enemies. So he created the Rani Jhansi Regiment and that too as it did not satisfy his faith in complete equality of women with men; he, in the Provisional Government of Azad Hind appointed one woman



Cabinet Minister, giving her a position after him in the order of preference.

### (c) Education :

According to Subhas Chandra Bose, education was necessary for character building and all round development of human life. Education brings forth the internal discipline in the form of control or regulation of mind and thoughts, which in its turn produces external discipline of control of action or deeds.

His spiritual mentor Vivekananda was of the view that education is the manifestation of perfection already in mind. All knowledge, secular or spiritual comes from the human soul. Thus education helps to awaken the mind which is the store house of all knowledge. Education would boost of character, morale, verility and freedom of man. Likewise, Bose in his reconstruction plan, dreamed of an independent India where citizens would be raised to the full status of man in the true sense of the term so that they would breath a free air of social, economic and political justice and liberty. The problem of illiteracy was a fundamental problem to him.

The idea profounded by John Stuart Mill that the democracy based on universal suffrage must be preceded by universal education was well understood by Bose and therefore, he advocated elementary education for all. As a socialist and humanist he wanted mass primary education for all and as an individualist he was in favour of higher education for deserving meritorious and intelligent students. The massive educational reconstruction effected within a very short time in the U.S.S.R. provided a model for Bose to support State controlled educational system for solving our educational problems.

Bose realised that education is a great force in bringing about a sense of national unity and solidarity and for that he was in favour of a

common educational policy with a common script which should be 'Roman Script', the common *lingua franca* being *Hindusthani*.

In regard to the system of primary education, Bose was deeply influenced by the *kindergarten* system in Germany and Scandinavia, the Nursery School of England and the *Ecoles Meternelles* of France. He was in favour of visual or sensory method of education. Vivekananda's concepts of man - making and character - building elements in education influenced Bose so much so that, he wanted men of character to free India from the foreign domination. Bose firmly believed that no educational plan would be successful without a comprehensive system of teachers' training.

### 2. Economic Concept :

In his presidential address at the 51<sup>st</sup> Sessions of the Indian National Congress held at Haripura in February 1938, Subhas Chandra Bose spelt out his ideas about economic planning and industrialisation of Free India, "The very first thing which our future National Government will have to do, would be to set up a Commission for drawing up a comprehensive plan of reconstruction." Bose wanted that on the advise of the National Planning Commission, State would adopt a comprehensive scheme for gradually socializing our entire agricultural and industrial system in the spheres of both production and distribution. He also spoke about abolition of landlordism and liquidation of agricultural indebtedness. Subhas Chandra Bose constituted a Planning Committee under the Chairmanship of Jawaharlal Nehru for rapid industrialisation of India on modern lines in consideration of the latter's close relationship with Mahatma Gandhi, who was not in favour of Industrialisation Programme.

According to Subhas, liberty broadly signified political, economic and social freedom.



For him economic freedom was the essence of social and political freedom.

Subhas Chandra Bose bravely fought for India's independence but this independence was also an economic necessity for him. He said, "The problem of giving bread to our starving millions - the problem of clothing and educating them - the problem of improving the health and physique of the nation - all these problems cannot be solved so long as India remains in bondage. To think of economic improvement and industrial development before India is free; politically is to put the cart before the horse." According to him the appalling poverty, high incident of unemployment and low standard of living were due to the foreign domination. In view of all this he desired economic reconstruction and industrialisation on modern scientific and technological methods.

Subhas Chandra Bose said, "The moment India is free, the most important problem will be the organising of our national defence in order to safeguard our freedom in the future. For that we shall have to build up modern war industries; so that, we may produce the arms that we shall need for self-defence. This will mean a very big programme of industrialisation." He felt the necessity of modernising the backward agriculture which in turn would aggravate the problem of disguised unemployment and to remedy this development of industry would be indispensable to absorb the surplus labour from agriculture. He was much impressed by the exemplary success attained by the U.S.S.R. in effecting economic development through rapid industrialisation within a very short period of time, and became a staunch protagonist for similar forced march like Soviet Union and not a gradual one as in Great Britain.

Subhas Chandra Bose classified industries into three categories, namely Large-

Scale or Heavy Industries, Medium-Scale and Cottage Industries. According to him, heavy industries are important for rapid economic development. In the category of Large-Scale Industries, mother industries produce the means of production or make other industries run successfully and these are metals, heavy chemicals, machinery and tools, and communication industries like railways, telegraph, telephone and radio. He was very much in favour of large-scale industries but at the same time he never lost sight of cottage and small industries in an underdeveloped country like India.

### 3. Political Concept

The political philosophy of Subhas Chandra Bose requires an enunciation and analysis from the angles of his spiritualistic, nationalistic, secularistic, democratic and socialistic characteristics.

#### (i) Spiritualistic Characteristics :

A spiritual approach of life was originally initiated under the influence of his deeply religious parents. Subsequently, his searching mind, right in his school days could explore out the meaning, significance and objectives of human life when he came in contact with the teachings, writings and philosophy of Ramkrishna Paramahansa, Swami Vivekananda and Sri Aurobindo Ghose. Ramkrishna Paramahansa's emphasis on character building in general and spiritual approach to life. Renunciation of lust and gold and complete self-abnegation are, according to Ramkrishna, indispensable for a spiritual life. Under such influence Subhas Chandra Bose became more idealistic and spiritualistic to state, "I had a new ideal before me now which had influenced my soul to effect my own salvation and to serve humanity by abandoning all worldly desires and breaking away from all undue restraints." Meditation, sex control and *Brahmacharya*



became matters of primary concern to him. He began to think of his future in terms of spiritual welfare and uplift of humanity. This became the idealistic dimension of his religious and spiritual bent of mind. Subhas in his college days came in contact with Aurobindo's philosophy through his writings, "We must be dynamos of the divine electricity so that when each of us stand up, thousand around may be full of light, full of bliss and *Ananda*". Impressed him very deeply, Aurobindo Ghosh has written in his *Bhavani Mandir*, "For what is a nation ? What is our mother country ? It is not a piece of art nor a figure of speech, nor a fiction of mind, it is a mighty *Sakti* composed of all the *Saktis* of all the millions of units, that make up of the nation just as *Bhavani Mahisha Mardini* sprang into being from the *Sakti* of all millions of gods assembled in our mass of force and welded into unity. The *Sakti* we call in India *Bhavani Bharati* is the living unity of the *Saktis* of 300 million people." Subhas imbibed this philosophy of Aurobindo Ghosh and thought of Indian Nation as the Divine Mother, a spiritual entity, a fragment of the universal spirit.

Thus spiritualism became one of the principal characteristics of his political philosophy.

#### (ii) Nationalistic Characteristics :

Subhas Chandra Bose's father was a government pleader and Public Prosecutor and became a member of the Bengal Legislative Council and earned the title of *Rai Bahadur*, but he resigned from the said post and renounced the title of *Rai Bahadur* as a protest against the repressive policies of the British Government. Moreover, he was a regular visitor to the annual sessions of the Indian National Congress and a staunch supporter of *Swadeshi*. Thus Subhas inherited the spirit of nationalism from his father. In his early life, as a student of the Protestant

European School run by the Baptist Mission, Subhas exhibited his spirit of nationalism when discriminatory treatment was made against Indian students. His expulsion from the Presidency College for being involved in Oaten Affair in protesting against the sense of racial superiority of the British is a glaring example of his spirit of nationalism. He expressed his feeling of satisfaction, "I had rather a feeling of supreme satisfaction of joy that I had done the right thing, that I had stood up for our honour and self-respect and had sacrificed for a noble cause."

Subhas's nationalistic zeal was further heightened under the influence of Swami Vivekananda. Vivekananda's call "Say brothers at the top of your voice the naked Indian, the illiterate Indian, the *Brahman* Indian, the *Pariah* Indian is my brother" had the echo in the heart of Subhas.

Aurobindo's spirit of renunciation and his sacrifice of lucrative I.C.S. career to devote to politics impressed Subhas all the more. Aurobindo's synthesis of spiritualism and nationality had immense impact on Subhas. He resigned from the Civil Service on account of his nationalistic zeal. He writes, "It is not possible to serve one's country in the best and fullest manner if one is chained to the civil service. In short, national and spiritual aspirations are not compatible with obedience to Civil Service conditions." In his letter from Cambridge, addressed to Deshabandhu C.R. Das, he had firmly expressed his decision to resign from the Civil Service and join the freedom movement. On his return from Cambridge he plunged headlong into the national movement.

In order to supplement the freedom movement from outside India he even approached Nazi and Fascist powers to enlist their support. The *Axis* power and Japan in particular became



eager to see India free. Thus, he organised the Azad Hind Fauz comprising 30,000 soldiers and officers and mobilised them on the north-eastern front to give a valiant fight to the British army. There are instances galore to testify his nationalistic fervour.

### (iii) Secularistic Characteristics :

Secularism is not irreligion or atheism but tolerance of each-other's faith, mutual accommodation and peaceful co-existence. It involves spiritual consciousness and establishment of contact with the divine. Subhas's philosophy of nationalism acquired a spiritual tenor under the influence of his parents, Ramakrishna Paramahansa, Vivekananda and Aurobindo. When he thought of Indian nation, he thought in terms of Divine Mother, the Indian nation as God's Beloved Land. He was secular in approach to spiritualism or religion.

Subhas was brought up in a liberal and secular environment of his family which helped him to acquire a broad, non-sectarian and Catholic outlook towards people of all religions. The synthesis of various religious creeds as achieved and propounded by Ramakrishna and Vivekananda developed in Subhas faith and commitment to secularism epitomised to his concept of a broad, integral and composite nationalism. Subhas's secularism originated from his firm faith in a philosophy of synthesis of Indian culture and civilization. In his Azad Hind Government and army he had achieved miraculous success in bringing about a wonderful sense of unity among the Muslims, Hindus and Sikhs.

### (iv) Socialistic Characteristics

In his Free India, Subhas Chandra Bose had the aim of creating an egalitarian society in which all members would enjoy almost equal

economic benefits and social status, and there would not be any distinction between man and man on account of accident of birth, parentage, caste and creed. In his presidential address at the Maharashtra Provincial Conference held at Poone on May 3, 1928, he said, "If you want to make India really great we must build up a political democracy on the pedestal of a democratic society. Privileges based on birth, caste or creed should go, and equal opportunities should be thrown to all irrespective of caste, creed or religion."

In his Presidential Address at the Students Conference held at Lahore in October, 1929, he expounded his concept of freedom which he wanted for India. "This freedom implies not only emancipation from political bondage but also equal distribution of wealth, abolition of caste barriers and social inequalities and destruction of communalism and religious intolerance." He wanted that the privileges of landlords, capitalists and higher classes in society shall be reduced or minimised. He said, "Free India will not be a land of capitalists, landlords and castes. Free India will be a social and political democracy .... a reign of perfect equality, social, economic and political" shall prevail in Free India.

As a true Socialist, he wanted emancipation of the underdogs i.e. peasants and workers. While stating the objectives of *Samyabadi Sangha* visualised by him, he said "The party stand for the interest groups of the masses, that is of peasants, workers etc. and not for the vested interests that is the landlords, capitalists and moneylending classes."

In the early Twenties, he became the founder President of the All Bengal Youth League of which the programme announced, "Complete Independence of India, community of interests with labours and peasants, amelioration of



economic condition of the masses, reduction of working hours, a minimum scale of wages, medical leave with full pay, old age pension, compensation for infirmity or serious accidents etc."

It was under his leadership that the labour strike in the Tata Iron and Steel Works at Jamshedpur ended in an honourable settlement in 1928. He became the President of the All India Trade Union Congress in 1931. Espousing the cause of labour, he said, "Labour to-day wants the right to work. It is the duty of the State to provide employment to the citizens and where the State fails to perform this duty, it should accept the responsibility of maintaining them. In other words the worker citizens cannot be at the mercy of the employer, to be thrown out on the street at his sweet will and made to starve."

#### (v) Democratic Characteristics

Subhas Chandra Bose developed an ethical approach to life based on sacrifice, renunciation, self-abnegation and self sacrifice which is in a way the core of a democratic way of life. This ethical and spiritual ideals contributed to his formulation of a political philosophy in consistence with Indian culture and civilisation. "The big joint family taught him love, generosity, kindness, patience, tolerance, co-operation and sympathy, the very ingredients of democracy."

That Subhas valued freedom of thought and action also in larger social context is evident from his letter dated 18.7.1915 written to his friend Hemanta Kumar Sarkar, "No body has really the right to interfere in anybody elses individual philosophy of life or speak against it but .... the basis of that philosophy has got to be sincere and true as Spencer's Theory is - 'He is free to think and act so long as he does not infringe on the equal freedom of any other individual.'"

On the changing concept of freedom he said "The concept of human freedom has changed.

In ancient times, by freedom people of India meant spiritual freedom - renunciation, freedom from lust, greed etc. But this freedom also included freedom from political and social bondage." Subhas's emphasis on individual is dignity, and identity did never allow him to accept the totalitarian doctrine that "State is the Master, the Individual the Servant." Although in need of "a political system - a state of an authoritatian character" in place of a "So called democratic system" he meant a State, "It will work as an organ or as the servant of the masses ... the servant of the people."

"The political foundation of democratic philosophy is the supremacy of the people as the source of authority." Due to the influence of Swami Vivekananda, Subhas had developed immense faith in the power of the people, which is evident from his letter dated 23.3.1920 written from Cambridge to his friend Charu Chandra Ganguly. "Swami Vivekananda used to say that India's progress shall be achieved only by the peasant, the washerman, the cobbler and the sweeper. These words are very true. The Western World has demonstrated what the power of the people can accomplish."

Democratic theory emphasises on the common man as the agent of change, evolution and progress, and recognises the potency and potenciality of the common man to participate in the political process. Subhas, believing in Vivekananda's view that the Brahmana, the Ksatriya and the Vaisya had their day and now, it was the turn of the Sudras, the poor and down-trodden classes to come up and be an agent of evolution and progress. He said, "The Sudras or the Untouchable Castes of India constitute the labour force, so long these people have only suffered. Their strength and their sacrifice will bring about India's progress."



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## Parsuram Harichandan – The Nationalist Dramatist of Orissa

*Braja Paikaray*

Banapur, the historic and heroic soil of Orissa can boast of for its great sons like eminent poet and statesman Pandit Godavarish Mishra, well known critic, short story writer and immortal poet of "Utha Kankal" Godavarish Mohapatra, the patriotic writer Paik Kabi Krushna Chandra Tripathy and the famous nationalist dramatist Parsuram Harichandan.

Dramatist Parsuram Harichandan was born in the year 1908 A.D. as the able descendant of Maharatha Dinabandhu Samantaray Mohapatra, the military chief of Bhatapada Gada fort as well as martyr Krutibas Patsani, the Dalabehera of of Aranga and the pioneer of famous Banapur Rebellion of 1836.

In his school days young Parsuram started his literary career as the editor of School Magazine "Jagaran". He accepted Pandit Godavarish Mishra as his "Guru" and path finder in the arena of Oriya literature. Though he indulged himself in politics and social service, his pen was always active till he breathed his last.

Due to his continuous literary endeavour Parsuram Harichandan could be able to pen four

historical and nationalist drama books as well as hundreds of articles to his credit. His drama books namely "Chhirnangi" (in 1954). "Digbijayi Kapilendra" (in 1961), "Biplabi Kritibas" (in 1970) and "Abhisapta Durga" (in 1978), were published, staged and highly appreciated by the writers, poets, critics, spectators and intellectuals of Orissa.

The theme of his dramas were mainly based on deep patriotism and nationalism as because Parsuram Harichandan was a nationalist by nature and a patriot in action. He was a bitter critic of persons having little respect for Oriya culture and civilization. He criticized the so called university degree-holders and the so called educated young men and women of Orissa who were ignorant about their own history, tradition and culture.

In his drama "Chhirnangi" he has pointed out that how the young university degree holders were not interested regarding their own history and culture. Though the University degree holders know nothing about the life and sacrifice of great Oriya King Arjun Singh of Singhbhum they could easily remember the names of Britishers like Charles, Henery and Edward.



In his drama “Biplabi Krutibas” he has depicted the glorious military tradition of Khurda Paiks, there deep love for motherland, there unique patriotism and excellent valour. Further dramatist Harichandan has flashed light upon the heroic light upon the heroic personality of martyr Krutibas Patasani, his military expedition against the British rulers and his supreme sacrifice for the cause of the motherland.

In his drama “Abhisapta Durga” dramatist Harichandan depicts the military invasion of Gajapati King of Orissa against a feudal chief with the help of Pitamber Maharatha Samantaray Mohapatra, the military chief of Bhatapada Gada fort. The unscrupulous killing of child prince by the Dal Behera of Bhatapada Gada fort, the curse of queen mother and her suicide creates a deep anguish in the hearts and minds of the readers and spectators of the drama. The dramatist has become successful in depicting the tragic end of a royal family.

In his drama “Digbijayi Kapilendra” dramatist Harichandan has depicted the unique heroism of Gajapati Kapilendra Dev, his love and high respect for great Oriya Poet Adikabi Sarala Das who was his contemporary.

In 15<sup>th</sup> century Orissa during the rule of Gajapati Kapilendra Dev of Sun dynasty Adikabi Sarala Das had penned “Oriya Mahabharata”. Prior to it the Pundits and Brahmins were writing “Kabyas” and “Purans” in Sanskrit language. The common mass had no access to Sanskrit. When Sarala Das, a non-Brahmin wrote Mahabharata in Oriya (the language of the common people) it

became an open challenge to their mental ability and literary monopoly. Being jealous of Sarala Das’s literary talent, the Pundits and Brahmins scornfully branded him as “Sudramuni Sarala Das”. Dramatist Harichandan has pointed out in this drama how the Brahmins and Pundits were opposing the entry of the common people into the arena of knowledge and education. The writing of Oriya Mohabharata by Adikabi Sarala Das was a literary challenge against the Brahmin hegemony and monopoly of education.

Though Parsuram Harichandan hails from an aristocratic family, he has always advocated for the cause of the poor, downtrodden and common mass in all his writings. He has used the appropriate word, befitting language and powerful dialogues in the mouth of different characters which makes his drama more lively and lucid. The reader merges himself with the characters of the drama while going through its pages.

Parsuram Harichandan for his literary talent has carved out for himself a special place in the dominion of Oriya literature and language. He would be remembered by the people of Orissa forever and continue to be a source of inspiration for the coming generation for his immortal writings though he has left this mortal world for his heavenly abode on 26<sup>th</sup> May 1977.

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# Lending Practices for Micro Finance Through SHGs in Orissa : Critical Analysis for Value Addition

*Alok Ranjan Behera*

## ABSTRACT

In Orissa, the organization of self-help groups, especially for microfinance and micro enterprise development programmes constitute a widely accepted development strategy for poverty reduction. This strategy is equally shared by government, commercial banks and civil society. SHGs have shown a limited effectiveness in terms of their impact on rural poverty and their long-term sustainability. Due to the lack of proper understanding of their potential, the implementers have followed a minimalist approach that has restricted the scope of functioning of SHGs to promoting enterprises. The universal fascination with SHGs has also resulted in obscuring the potential roles of alternative institutions like co-operatives, private sectors, etc. in poverty removal. The possessiveness of some of the implementers has resulted in the development of SHGs as stand alone organizations without having any meaningful interaction with other schemes or community based organizations. As a result of this, the SHG members have not been able to access substantial development funds, which could otherwise have been available to them. This article advocates that for SHGs to have a marked and sustained impact on poverty, it is necessary for them to adopt a more encompassing approach with various community-based organizations & programmes by laying far greater focus on processes, capacity building, convergence with various on-going programmes etc.

## 1. Introduction

The biggest challenge to any civilized society is the economic deprivation of its bucolic part. The most potent tool against human deprivation is building human capital among the deprived, through sustainable development initiative which is taken by the deprived themselves. "Self realization and self initiative are the two most powerful weapons to wash poverty out from the world map" this dynamic quotation by world's greatest economist Chanakya has been translated to one word that is SHG. Micro finance through SHG has become a ladder for the poor to bring them up not only economically but also socially,

mentally and attitudinally. Poverty has been degrading human lives for centuries. Reduction of poverty will one of the greatest achievements of any economy. As a matter of fact, India's performance in this regard in the recent years has been among the best in the world. The prowess of India in the field of information technology, biotech, pharmacy and various other manufacturing segments etc is being recognized all over the world. According to the National Sample Survey Organization (NSSO), this high growth has led to a decline in the incidence of poverty- from 26% in 2000-2001 to 22.15% in 2004-2005, i.e. the poorer sections of the population reduced from 320 millions to 260



millions. In spite of these improvements, most of the health indicators and poverty related education still show disturbing rural-urban gaps and a wide variation across the states.

Alleviation of poverty, the core of the developmental efforts, has remained very complex and critical concern among developing countries. Poverty is deeper rooted covering several interlocked aspects such as assetlessness, under-employment, uncertain and relatively unproductive employment, low remuneration, lack of bargaining power, economic vulnerability, illiteracy and proneness to disease, social disadvantage and political powerlessness. Also, poverty has its various manifestations like malnutrition, overcrowding, squalor, slum housing conditions and infant mortality, drought, flood and cyclone and resource-poor areas. Experience has shown that many of the poverty alleviation programmes through organized credit channels have not achieved the required success. It has been found that in respect of financing poverty alleviation programmes and creation of employment in rural areas, there are a number of factors which prevent small borrowers and poor people from securing adequate credit from formal credit agencies on account of lack of awareness among beneficiary in respect of development through credit and proper use of credit. The situation reveals that the rural poor require small but regular urgent loans whereas their options are restricted to programmes designed and approved by the Government, which do not clear to their needs. Hence, to bridge the gap between the demand and supply of funds in the lower runs of rural economy, the micro finance schemes of NABARD have made a smooth foray into the role played by micro finance in eradicating poverty and empowering women to manage the enterprises.

For a country like India where 22% of the population is poor, banking services is important not only for poverty alleviation but also for optimizing their contribution to the growth of the national economy. This realization has led to certain important banking related policy initiatives in the last three decades. There were nationalization of major commercial banks; setting up of RRBs; launching of large credit supported programmes aimed at creating self-employment opportunities for the poor and persuading banks to participate in such programmes etc. Although these measures have greatly increased the outreach of the banks among the poorer sections of the society, it was increasingly felt that even these initiatives perhaps succeeded in reaching only the upper crust of the poor and bypassed the lower rungs of the society. Experience has shown that many of the poverty alleviation programmes through organized credit channels have not had the required success. To make it success, the organized credit channel implemented through SHG to alleviate the poverty.

## 2. The Origin of SHGs in Orissa

The problem of timely repayment of loans and their best possible utilization has long plagued the planners in regard to the self-employment programmes in India. The paradigm of group based micro-finance which gained considerable currency during the concluding years of the last century was conceived to be an appropriate tool to handle this problem. It was now being argued that when finance was provided to a close-knit group, the internal group dynamics would ensure optimal utilization and better repayment of the fund. This concept married with the neo-liberal approach of the trimming down the state of some so called unnecessary responsibilities sought to open a different vista in poverty alleviation programmes. Consequently the idea of SHGs

came in to being. Certain developments within the country involving erstwhile failure of the individual micro financing under the Integrated Rural Development Programme (IRDP) coupled with moderately successful experience with the Development of Child in Rural Area (DWCRA), groups of nineties rendered it the status of 'magic potion' or panacea to all poverty related problems. Eventually minister of rural development, Government of India embarked upon a scheme called Swarnojayanti Gram Swarajgar Yojana (SGSRY), on 1/4/99 with an accent on group based micro-finance. The basic assent of the scheme thus was to organize the rural poor into SHGs through a process of social mobilization, enhance their capacity in the socio-economic domain and encourage them to take up some economic activities so that these poor families scale the all decisive poverty line within three years of inception.

The Reserve Bank of India in its master circular on SGSY acknowledge the scheme as a 'holistic scheme covering all aspects of self employment' where assistance to BPL families can be extended to initiate micro-enterprises in rural areas. Appropriate noise generated on the eve of Mohammad Yonus winning the nobel-prize in 2006 gave it further shot in the arm. The District Rural Development Cells (DRDC), thus with the active participation of the panchayats leapt into the business of organizing groups of women and men from BPL category, nurtured and trained them in group dynamics as well some economic activities as per their inherent natural tendency or the demand of the market, evaluated their performance and linked them up with the nationalized and other banks so that they get the adequate fund as soft loan to persue their economic activities. The bank loan consisting of 'term loan' and 'working capital' was again backed up by a provision of back-ended subsidy

from the government where normally 1.25lakhs is the highest limit a group can get. Thus the bank loan was considered an imperative to start the sojourn of the SHGs.

Self-Help Groups based micro finance programme in Orissa has started since the early 90's with the initiative of NGOs and refinance facility provided by NABARD. However, its growth was marginal in the early stages. The growth of SHG in Orissa about 9 thousand cumulatively at the end of 2001, while it was 275 thousand cumulatively at the end of 2007-08. The growth trend of SHG is given in following.

### **3. Micro-Finance Programmes:**

Micro-Finance programme intends to arrest the most burning issues i.e. poverty and unemployment, which are main hurdles in the process of development. Micro-Finance can be defined as provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi-urban or urban areas for enabling them to raise their income levels and improve living standards.

#### **3.1. Objectives of Micro-Finance Programme:**

1. To make the participating agencies well acquainted with the needs of different target groups e.g. women, tribal, micro entrepreneurs and unemployed youth.
2. To initiate and implement micro-enterprises development programmes and supports the programme by way of an effective micro-finance delivery mechanism.
3. To strengthen capabilities of micro-finance organizations in the areas of planning, managing and coordinating micro-enterprises i.e. identification of feasible business projects, encouraging the entrepreneurs to execute these



projects and supporting them with managerial, financial and marketing assistance.

### Cumulative progress of SHGs-bank linkage programme in Orissa:

Year	No. of SHGs (Figures in '000)	Bank Finance (Rs. million)
Upto 2001	9	80
2001-02	21	206
2002-03	42	510
2003-04	78	1,274
2004-05	123	2,517
2005-06	180	4,754
2006-07	234	6,844
2007-08	275	8,913

Source: NABARD. Org.

The growth of SHG in Orissa about 9 thousand cumulatively at the end of 2001, while it was 275 thousand cumulatively at the end of 2007-08. With the launching of SGSY programme in 1999 and formation of Mission Shakti in 2001, the SHG-bank linkage shows a significant growth. Orissa has linked 275 thousand SHGs with bank credit of Rs.8,913 million by the end of March 2008. But in 2001 the bank linkage was Rs.80 million. All the eight Regional Rural Banks, 17 Districts Central Co-operative Banks and 35 Commercial Banks in the state took part in SHG bank linkage programme.

#### 4. A few cases of unsuccessful groups:

Mere increase in number of SHGs does not fulfill the objectives of their creation. In this part, we present the case study of a few selected inactive or failed groups and the reasons for their failure.

**Case 1 :** Vellampadam SHG, started in 1994, was one of the best groups in the beginning. This

co-operation and unity among the members of this group was a model worth emulating. After bank linkage, members started getting loans ranging from Rs.1000 to Rs.5000. Loans were taken mainly for productive purposes. However, in course of time, a few of them defaulted payment of installments. When other members and group leaders started pestering them, they even kept away from the group meetings. It is found, in general, that when a member makes default in repayment and other members feel that the default was willful they also withhold repayment. The other members lost confidence in the group and withdrew their membership. At present, the group is inactive, meetings are not held and records are not maintained. The President and the Secretary are unable to maintain the earlier tempo of activities. It is felt that the members are yet to conceptualize the goal behind the SHG strategy and become aware of the returns other than material benefits that they would be able to get in course of time.

**Case 2:** The case of Pookotumanna SHG is unique in many ways. The group leader is failed to convince the members about the significance of group dynamics and mutual dependence. Some members failed to pay interest on the thrift loan availed as they said that it was given out of their own savings. They even induced others not to repay. Now no meetings are held and only a few members go to the Secretary's house and hand over their thrift contribution. Through proper counseling, it is possible to revise the group and make it active.

To conclude, the above cases reveal that it is the absence of the important determinants of group success like strong and stable leadership, group solidarity, clarity about the goals of SHGs among the members, and co-operation and mutual understanding that lead to ineffective functioning and consequently to failure of the groups.

From various empirical studies conducted earlier, it is found that in Orissa the SHGs–bank linkage programmes having the following problems:

1. In Orissa a majority of SHGs were formed during mid 1990's. Though at the formation stage the number of membership in the SHG is usually higher but gradually it declines. Less than 10 members are reported in about 30% of SHGs and 11-15 members are found in 55% of SHGs.
2. The training programme conducted by sponsoring NGOs and commercial banks and other banks is not so encouraging. The members do not get sufficient benefits out of these training programmes. Therefore, in about 55% of SHGs only very traditional activities have been reported.
3. Majority of members in the SHGs carry out different activities independently and it is observed that they are less successful.
4. It is also found that, majority of SHGs are incompetent in maintaining records due to the low level of literacy among the members.
5. Bank loan received by the members are not utilized purposefully. It is noticed that few members utilize the loan to pay off old debt. On this ground SHG objectives are no way greater than the bank finance under different poverty alleviation schemes.

## **5. Issues taken care of for long term sustainability of SHGs**

### **5.1. Establishing proper SHG process:**

Some of the basic and immutable principles of SHG formation are their voluntary nature, members coming from similar socio-economic background and their formation for a specific purpose. Once a group is formed, it should meet regularly, members should attend

group meetings and they should participate in the decision-making process. To ensure involvement of every member, strategies like rotation of leadership, training of members, decisions taken only in group meetings, maintenance of records by group members themselves etc are required to be adopted. Quality of SHGs can be improved with systematic provision of various inputs during their formation stage. Group meetings of the SHGs studied dealt with savings and credit issues only without discussing other matters like awareness generation, literacy, health, sanitation, and issues affecting the lives of poor rural women.

**5.2. Financial viability of SHGs:** Financial viability does not only consist of generation of surplus of income over expenditure, but also requires putting in place a very good system of audit of group accounts, fast rotation of group funds, mixing "Warm" money with "cold" money ("Warm" money is defined as the savings and other funds generated directly by the members whereas "cold" money is grant or loan funds obtained from the promoting organization or financial institutions), control over loan defaults, access to external funds and ensuring credit availability to majority of members etc.

**5.3. Involvement in community based activities :** SHGs mature faster with awareness generation of members and lively meetings where various non-financial issues affecting women are also discussed. In fact restricting the SHG members to savings and credit activities for a long time appears to be under utilization of the potential of SHGs. Groups have proved to be very effective in tackling community level issues like alcoholism, getting work done through government system, enforcing implementation of basic large, sanitation, water supply management, etc. However, initiating them into such activities requires considerable efforts by highly trained field workers.

**5.4. Convergence with other schemes:** Since the Project and NGO based interventions are for a fixed duration, for the SHGs to survive beyond the project cycle, it is necessary that they get linked with existing schemes of the Government for being able to keep on accessing other sources of funds and support in future.

**5.5. Saturation of SHGs:** A large number of SHGs in the same village will help to promote project philosophy, create a sense of solidarity among members, create a larger forum for taking up community level issues and ultimately safeguard the project from disturbing influences of weaker SHG based programmes. This will also reduce the implementation cost of such programmes.

#### **5.6. Capacity Building of SHG Members**

A critical contribution in SHGs is the training of their members for building entrepreneurial capacity. The component of training was not built into the earlier IRDP programme. But now it has been inculcated as one of the basic and essential components. All the members should be provided an opportunity to better their practical, serviceable and entrepreneurial skills through one or two days orientation programme. In this basic orientation training, the beneficiaries were familiarized with the goals, responsibilities and aspects of book keeping. Proper care should be taken as regards to nature of training, duration of training, effectiveness and quality of training, utilization of fund for training etc.

**5.7. Marketing Support :** Traditionally the self-employment programmes concentrated on the input supply than outputs marketing and it is very common to find production patterns overlooking the market strategies. Thus market surveys are essential to identify viable activities to be taken up by the SHGs. So, preparation of project profiles of key activities must be based on scientific understanding of the potential markets. Authority

should provide easy marketing facilities for the better return on the group activities. In present globalised economy, it is very difficult for the Self-Help Groups to penetrate into the market with the existing price structure. Poor marketing strategies followed by Self Help Groups are a major cause of failure of the group activities and also there is lack of potential markets in rural Orissa. So it is the duty of the Self-Help Group Promoting Institutions (SHPI) to provide or to create potential markets for the rural poor to sell their products which will lead to economic development through generating more employment opportunity.

**5.8. Monitoring the Key Activities :** The process of monitoring of the key activities is very much essential for the success of the groups. To make an effective group it is very important to monitor different activities properly. It is the role of the government to monitor the group activities to make a developed economy through developing group activities. As result the failure percentage will reduce and the activities of the group will increase effectively. Very particularly, it is the Self-Help Group Promoting Institutions (SHPI) like Non-Governmental Organisations (NGOs) and other governmental organizations who should watch regularly the activities of the groups. It is also the duty of the SHPI to reform the group activities by providing different training facilities and with the application of new technology in their activities.

#### **Conclusion :**

The rationale for working with SHGs varies from institution to institution and also from project to project. For some SHGs, it is viewed as a way to reduce transaction costs and enhance outreach while others interested in poverty reduction and an entry point for the broader goal of empowerment and transformation of power

relations within society. There is no “one way of doing things” and the implementers will have to keep an experimenting with various models. This study shows that the Self Help Group concept not only provides financial services to the rural poor but also acts as a launching pad for livelihood intervention. Therefore, proper capacity building and linkage of SHGs to mainstream organizations has really necessary to succeed in poverty alleviation and social upliftment. The success of micro enterprises depends on identification of enterprises with local talents and native capabilities of poor rural, extending training to develop in them self confidence, self-esteem, self-reliance and motivation promotion of small savings through micro finance, supply of raw materials, facilities of marketing, technology up gradation and evaluation and assessment. Apart from this weekly meetings, discussions, participation in planning and implementation process of developmental activities and social and cultural activities conducted under SHGs and community based organizations enhance the confidence and capacity of the rural poor. Moreover, thrift and credit operations under micro finance and micro enterprises enhances the economic status of the

rural poor in family and society which helps eradicate poverty at the root itself.

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## Religious Harmony and Swami Vivekananda

*Souribandhu Kar*

Swami Vivekananda addressed the Parliament of Religion at Chicago on 11th September 1893 in the Hall of Columbus. He stood there on the platform of the Parliament as the living embodiment of universality and harmony, the two key needs of the modern age. What he taught in subsequent years was only a commentary on his addresses at the Parliament. Swamiji stood there as the coordinator of the different sects and religions, urging everyone to give up the frog-in-the-well mentality and become universal. What would this universal religion be like? Swamiji explained in the Parliament.

.... if there is even to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of *krsna* and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest groveling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for

prosecution or intolerance in its policy, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be created in aiding humanity to realize its own true divine nature.

This was the religion Vivekananda represented at the Parliament. It was in fact the Religion beyond all religions.

The importance of the Parliament of Religions can never be overestimated. The Parliament in 1893 had delegates from all corners of the world who represented a wide spectrum of religious faiths around the globe. The sheer magnitude of its size and the immensity of the public response and media coverage, it received make the parliament a unique event in the religious history of the world.

In a letter to his brother disciples, Swamiji wrote : Everything must be sacrificed, if necessary, for that one sentiment universality.

Vivekananda religion taught him to search through multiplicity and duality for the ultimate unity which is the unchanging base of an ever changing world. To reach the Universal Religion, recognition of the necessity of variation is as important as that of underlying unity. If one religion is true, all others must be true. He proclaimed at Parliament of Religion, "We believe not only in



universal toleration, but we accept all religions as true."

Religion had generated both intense love and diabolical hatred, but accepting all religions meant worshipping god with each of them. "I shall go to the Mosque of the Mohammedan; I shall ... kneel before the crucifix ... I shall take refuge in Buddha ... I shall sit down in meditation, with the Hindu." In the present situation in the world, the significance of such a religious approach cannot be overestimated. When the unitary outlook that science today hints at and that Swami taught and made available to everyone becomes pervasive among mankind, most of the problems that plague our human species will simply disappear. Human life will take on a new meaning : traditional human assumptions and attitudes will become transformed. "Then alone a man loves, Swamiji said in a New York lecture.

..... when he finds that the object of his love is not a clad of earth, but it is the veritable God himself; that man will love his greatest enemy who knows that very enemy is God Himself ... Such a man becomes a world mover for whom his little self is dead and God stands in its place ... If all mankind today realize only a bit of that great truth, the aspect of the whole world will be changed, and, in place of fighting and quarrelling, there would be a reign of peace."

This outlook - the spiritual outlook is absolutely essential to the present age. There will be no place in a world of untold power and knowledge for anything but the broadest acceptance of all human cultures of all individuals, of all the varied ways in which human being search for truth. The future world will brook no barriers between persons, genders, creeds, races, cultures, and nations; for in the truth in the vast ocean of life there are no barriers, and truth alone will be able to survive in a world where no knowledge will be withheld from any person.

"Vedanta says this separation does not exist, said Swami Vivekananda.

..... It is not real. It is merely apparent, on the surface. In the heart of things there is unity still. If you go below the surface, you find that unity between man and man, between races and races, high and low, rich and poor, gods and men, and men and animals. If you go deep enough, all will be seen as only variations of the one.'

We have seen a growing indifference to all spiritual values and the complete irrelevance of religious thought in the political life of all advanced nations, and also the menacing growth of religious fundamentalism in the different parts of the world, threatening freedom of expression and alternative view points. We have also seen the phenomenal growth of popular religions promising false hopes and legitimizing superstitions; and politicians, in connivance with theologians and priests, using religion to muzzle all voices of dissent.

The quality of life of man will depend upon the relationship between different religions as well as on the extent of space that each religion can create to ensure and encourage freedom to question.

Vivekananda cautioned against the hope for exclusive survival of .... one religion and destruction of others. But can pluralism solve the problems of religious hostilities and resist the tendency of destroying one by another ?

Some believe in pluralism from the conviction that it provides a wider range of alternatives, a greater freedom of choice and consequently by greater opportunities of self expression and self realization. Some believe in it as a convenient and respectable strategy for the maintenance of social harmony and communal peace, particularly in a multi-religious society like



India. Whether one learns to accept the validity of religions out of faith and conviction, as Gandhi did, or whether one learns to treat another person's religion with tolerance out of an understanding of the historical bonds between the community and that religion, as Nehru did - the present and the future of human society has hardly any other option.

The unique contribution of Swami Vivekananda lies in the formulation of unity when he said that ... 'Each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.'

The importance of the Chicago address was there to rouse this unique sense of all-inclusive unity, in which nothing is to be left out or shunned as not belonging to the one. We have to plump

deep in all writings of the Swami in order to have a clear idea of this unity, for which he lived and died and of which the seed was laid in his historic Chicago address.

The drawing of this sense of unity is the only panacea for all the ills of the world, which is today torn by division, discord and diffusion, and the concluding words of Swami Vivekananda Chicago addresses will then alone be a reality; "Harmony and Peace and not Dissensions."

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## Handicrafts : The Visible Cultural Symbol of Ganjam District

*Dr. Prafulla Chandra Mohanty*

Orissa is famous for her handicrafts which exhibit the skill and creativity of her artisans. Handicrafts are the visible symbol of cultural behaviour. Craft involves a technology as well as art. Any articulated product in the sphere of creativity could be termed as an artistic handicraft. The person who imagines and creates these hand made goods of different origins forms is called as craftsman who is otherwise known as Silpi, Kalakar, Bindhani, Moharana, Karigar etc. The craft culture of India shows the firm base in the country's age old artistic traditions. This is very true of Orissa as well as of Ganjam District.

The glorious archaeological monuments with their beautiful architecture and exquisite sculptures are a living testimony to the rich artistic traditions of the Ganjam District. The artistic traditions are also reflected in paintings, textiles, metal images, jewellery and other items of finery and aesthetic sensibilities.

The handicrafts of the region is known and admired world over for their primitive quality dexterity, precision, novelty in designing and concepts. The handicraft of the area is sustained in villages and they are of human need based. The produces are a basket, a bell metal bown, horn stics, a saree, claytoy, painted wood art or a wooden chest, etc.

There are almost more than one hundred crafts available in the district but about a dozen cater to the world importance. These are mostly paintings and painted items, applique, dhokra figurines, bell metal and brasswares, brass fish, carved items in stone, wood, horn; terracottas, toys, lacquer items, basket, filigree and other hand woven crafts. Along with these handicrafts other items of coir, jute, grass, carpets, cane and wooden furnitures are also receiving the growing importance in the area. It is a matter of great regret that a number of crafts are languishing due to want of patronage, shortage and availability of raw-materials, market and of Government support.

Handicraft Cooperative Societies were functioning in the State with 0.15 lakh members. Handicraft goods worth Rs.657.08 lakh were produced in the state during the year 2007-08, while the goods worth of Rs.723.84 lakh were sold. The State has 9011 cottage industry units functioning with an investment of Rs.38.30 crore, generating employment to 15,368 persons.

### **Patta Paintings**

Painted on primed and processed cloth, patta paintings traditionally depicted a large pantheon of Gods and Goddesses. As a religious art form, it evolved in various temples of Ganjam and other districts also. The Patta paintings which are used in the temples are archaic with iconic

features. Traditionally the Chitrakars, Moharanas and Mohapatra Painters used to paint Pattas in their village workshops. The specific handicrafts are available in Chikiti, Digapahandi, Dharakote and Parlakhemundi area. The painters of the art are now producing the traditional art of Radha Krishna, Ramayan, Bhagavata Gita's themes alongwith other varieties of unconventional modern arts. *Ganjapa* or the Painted circular playing cards are one of the socially used traditional forms of these painting craft materials. It looks very creative and colourful. Ganjapas available in the district are mostly of three types. A large variety of these cards carry paintings of Dasavatar, mythological subjects related to Ramayan and other variety is of Mughal Ganjapa with king and ministers, some other type is Ashtamalla Ganjapa i.e. the painted figures of eight wrestlers. Out of these Ramayan Ganjapa seems to be very popular.

Now-a-days, a lot of innovations are made in the Patta paintings. The traditional canvas, Pati, is replaced with tassar silk cloth and paper. The traditional pigments, hingula (vermillion), harital (yellow), Ramaraja (Ultramarine blue), Dipakala (the lamp black) and Sankhadhala (white colour prepared from the conch shells) have been replaced with chemically prepared colours.

Like Ganjapa, the palm leaf painting is another form of traditional cousin craft of Patta painting. It may be a simple engraving or illustration in pureline the palm leaf and the other form is engraving the art with colour filling. There are also innovations made by the painters to depict a story to bring a visual form, they use more than one folio of the palm leaf. These are vertically stitched together with the help of threads to create a needed rectangular or square format. These could be folded, opened or be hung on the wall. The craftsmen also use palm leaf in writing scripts, Slokas alongwith their pictorial illustrations.

### Wall Painting :-

The walls were embellished with conventional religious themes based on Krishnaleela and Ramayan. The largest concentration was given in the Maths especially of Ganjam and Puri. The Biranchi Narayan Math in Buguda, Jagannath Temple at Dharakote, Bad Radhakanta Math in Parlakhemundi, Ushakothi Gharas seen in different villages of Ganjam and in different temples and Maths of Ganjam district mostly bear the wall paintings which are worthy for preservation. Jhoties and Chitas find a special place in the houses of Ganjam mostly at Laxmi Puja and other festivals.

### Stone Carving :-

Stone carving is an age old craft mainly of Ganjam. The descendants of the artisans who once scaled the dizzy heights of excellence in temple building have kept the sculptural tradition alive through their hereditary craft of stone carving.

This craftsmanship could be traced in the long and cherished temple building activities that continued over a period of more than two thousand years. The Orissan Sttapatis (Stone architects) and Silpis (artisans, masons and carvers) have shown remarkable depth and dexterity in handling hard granite stone and bringing them into a shape of fine sensible and artistic living like poems. The jewellery like intricate and exquisite carvings on the temples make the Ganjam or Orissan sculpture unique.

The muguni (granite stone), Kunda (sand stone), Khadi Pathar (soap stone), Baulamalia (a type of coloured soft stone) are the best varieties of stone available in Jagannath Prasad and other parts of Ganjam and Orissa which give a thrill to this handicraft. Due to the longevity of the stone carving, people usually purchase these sculptures for outdoor or display. The customers also need these stone arts to keep as city symbols and in public buildings, star hotels and to beautify the



corridors, corners of drawing rooms as a fashion need in interior decoration. Village Mathura of Ganjam has a number of world famous temples; and stone artisans. The Nayikas, dancing girls, musicians, horses, elephants, Gajasimhas, Vidala and other modern decoratives are in the demand and also in the sculptural habits of the craftsmen. The products also include the replicas of temples, the images of Gods and Goddesses, the Konark wheel and horse and decorative figurines like Alasa Kanya (the indolent damsel), Salabhanjaka (lady leaning against Sal branch), Sura Sundari (heavenly beauty), Lekhika (lady writing a letter) etc., which are popular items of household decoration.

### Wood Carving

From time immemorial the artistic expression of the craftsman has been possible through a vast media at his disposition : Stone, metal, bark, fibre and a plethora of such other natural endowments. Obviously, wood has been, for its abundant availability in forests, a powerful medium of satisfying the creative impulse of the craftsman.

The Sun temple at Buguda is one of the famous representations of this wood art. The art in carving is no way less than the sun temple of Konark which is of stone. Several traditional villages, temples, Mandaps carry these arts. The wooden beams, pillars, the ceilings are having very beautiful carves of plants, leaves, fruits, flowers, animals, birds, peacocks, swans (Hamsas) etc. The other wood arts like Padma Mandals, lotus, panasa (jack fruit), members hanging down with perching parrots, birds, bracket figures, Alasakanyas (indolent damsels), Viralas (mythical lions) and mithuna (erotic couples) are generally seen in temples. The Palinki (Palanquin), Vimana (portable Pavillions) doors, palank (cots), sinduka (chests) and furniture made of wood with intricate carvings and inlay work still exist in royal palaces and temples of Orissa. The chariots of Lord

Jagannath, Balbhadra, Subhadra and the godly images are the best known examples of this craft generally made by these rarely available craftsmen in different interior parts of the districts in the title of Maharanas, Badheis, Biswakarmas, etc.

### Toys

Toys as playthings have caught the human imagination since times of yore. Toys range from day figurines to painted wood, to lacquer, to papier mache and cowdung. Toys are mostly produced by women in their leisure hours generally after harvesting. These may be termed as women craft. The design, architect, painting, colour and the used material price the toy. The village Mathura, Dharakote, Digapahandi, Chikiti and some parts of Berhampur, Parlakhemundi produce a greater variety of cowdung toys which is very light, cheap, colourful and hygienic for child play. Lacquary toys are tiny, queer and colourful with contrasting colours. The traditional handicraft and market of toys are now pressurised by different plastic, rubber and ceramic toys produced by machines.

### Horn Works

Horn works is really a craft which is produced from the buffalo horns. The horns are collected, heated and shaped to required forms and sizes. Parlakhemundi is excelled in horn craft. The craftsmen are poor and still striving hard to keep the craft alive. Simple items of birds, fishes, cranes, prawns, lizards and other modern arts of attractive designs are made out of these horns by the craftsmen. The walking sticks, the tiger, the parrot mounted on them, buttons, writing pens and penstands, combs of different varieties are the accepted popularity for the craft.

### Brass and Bell Metal Works

Brass and Bell metal work is considered traditional and auspicious. In the temple rituals brass and bell utensils are a must. Even at houses, the brass and bell made kitchen utensils like



Pitehers, Lotas (water containers), pots, cooking and serving vessels, lamp stands, plates, etc. are required. These metal crafts are very well available in the areas of Dharakote, Jagmohan, Kantilo. Due to the advent of iron and steel, plastic utensils into the day to day uses, the brass and bell metal market is greatly affected and so the craftsmen are diverting their life style which gave a blow to this handicraft. Anyhow the temple rituals, worshipping utensils are now in the star hotels brass and bell metals are still keeping its existence.

### **Brass Fish**

Flexible brass fish produced in Bellaguntha in the Ganjam District has attracted customers all over the world. The scales of the fish are cut from the sheet metal and stitched at the rib with the copper metal wire which allows flexibility to the form. The head and the tail are separately fabricated and are later joined to produce the complete shape. Thanks for the craftsmanship world famous art, design, and the architect in manufacturing moveable metal fish out of brass.

### **Dhokra**

Dhokra or the metal craft produced in the last wax process retains the archaic and primitive quality. These are widely admired and collected for their ethnic beauty and artistic ingenuity, produced by nomadic tribes called Situlias and Thataras. These are sold in weekly village hats. The deer, horse, elephant, figurines are cast in bronze with decorative texturing. The man (measuring bowls), lamps, lamp stands with peacock etc., the figures of Gods and Goddesses with a decorated arch are quite common goods of this craft. Some of the tribal folks like Kandhas of Ganjam and Phulbani are using this craft. Now-a-days, the Dhokra craft has become popular and number of workshops have sprang up in urban areas, with hired artisans to cater to the demand.

### **Pottery and Terracotta**

Pots, the common cooking utensils in rural homes, water jars, grain containers, lamps, lampstands etc. are a few objects, which are in great demand in the villages. The votive horses, elephants, deepalees (lamps) which are used for offerings to the village Goddess (Grama Devatis) are now in demand in the sophisticated drawing rooms of the urban elite. The pottery workers of Chikrada, Chhelia, Chikiti and Digapahandi, Dharakote areas are manufacturing these varieties. But due to the advent of steel and plastic utensils, the craft has been affected a lot. Only due to the cheap price and due to the availability of soft and coloured clay in the area, the pottery craft is still surviving in the rural Orissa. The Puja festivals give a great push to the iconic art images of Gods and Goddess like Durga, Ganesh, Laxmi, Kali etc. Potters of Orissa still make earthen pots to be used in various religious and social functions. They are made in various shapes and sizes and are adorned with fish and flower motifs and geometrical designs.

### **Golden Grass and Cane Works**

Baskets, handfans, caps and table mats are woven from golden grass by the female folk. Floor mats are also woven out of golden grass which is a local product. Today the demand for these goods has increased and this testifies to their beauty, utility and lasting quality. Cane is used for weaving baskets, chairs and several items of furniture.

### **Sarees and Other Fabrics**

Perhaps the most popular items in Orissan handicrafts is the handloom sari. The saris come in a variety of designs and colours to suit every taste and pocket. Generally, in Ganjam, the village Bomakai, Mantridi, Pittala, Aska, the weavers called Tantie and Deras are weaving a very beautiful and amazing textiles of export quality. Berhampur is also famous for silken textiles called



Patta generally woven by pattaras, weavers, Deras and Devangulus. Berhampur patta sarees are worn by orthodox and modern women alike. The handloom textile products produced in the district are popular in the country and abroad from time immemorial.

In Ganjam District Manual, it is mentioned that the craftsmen were known as the manufacturers. The village weavers, village potters, blacksmiths, carpenters are the unique craftsmen of the district, they device the present ornamental, descent, beautiful, heart-amazing different handicrafts of the present day.

### **Tribal Art and Crafts**

Tribal art enters into many different aspects of life. The Kandhas (Ghumusar) show a great skill in carving doors with traditional figurines and tobacco pipes with many geometric designs. The Saura icons drawn on walls have received international acclaim. The dome-shaped traditional architecture of the tribal (Godaba) houses has a great appeal to the eyes of visitors in tribal-dominated Ganjam.

### **Other Handicrafts**

Bamboo basket making, grass art, Beta Craft (stick), paper images and basket making are also the original craft of the district mostly living in the areas of Nuapada, Parlakhemundi, Berhampur and some of the tribal regions. Cuttack though gets name for filigree works like Pipili for applique craft, Ganjam craftsmen are very much skilled to start both of these crafts also. Sankha bangle out of lac making is a specific handicraft heritage of the district, the craftsmen are Sankharies. Marriage Mukutas or kiritas are prepared by mostly the Malies of the district in a very descent and in artistic way. Likewise not less than a thousand art craft is available in the area but the matter is, it is not marketable as before. The craftsmen of the district are now frustrated with their craft and so the new borns make a

different way of living without taking the interest in parental craft profession. The Government and Non-Government agencies should come forward to help these crafts at least for living.

Apart from these the district has many other items of handicrafts such as papier mache, sola pith work, lacquer work, zari work, glass beads, cloth garlands, camphor garlands, jute, carpets, rushmats and above all the sea shell zinc sand works of the coastal Ganjam (Gopalpur) strike the art and craft lovers very much.

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## A Step Forward . . .

(A Success Story of Convergence under OTELP, Gajapati.)

Badamasing is a small hill-top village under Koinpur Panchayat of Rayagada Block of the Gajapati district. 35 tribal families reside there. The village is situated at a height of 1900 ft above the sea level. There was time when the villagers were living far away from the fruits of development. However, today the villagers can mobilize the resources to their village with their own efforts and with a little encouragement. Mentioned below is the success story of this Badamasing Villagers who have set an example before others for their successful efforts at resource mobilization and convergence of various programmes.

The Village Badamasing was adopted as an operational village under the OTELP since 2005. As per the norms of the OTELP the villagers were provided with various trainings, exposures to enhance their inherent skills. These trainings basically covered the following aspects:

- Conceptual clarity on the use and management of CBOs
- Proper management of Community Property Resources
- Natural Resources Management
- Promotion of Micro-Finance Activities
- Participatory Forest Management

- Govt. Schemes and policies

As per the provisions, the villagers directly supported various activities like construction of check dams, plantations, gully control, stone walls, vegetable cultivation etc. from the OTELP funds for enhancing their livelihood. Besides these, they also mobilized resources from various Govt. and Non-Govt. agencies through



convergence. They also contributed the matching grant from their own funds depending upon their abilities.

One of the long felt needs of the village was lack of safe drinking water and lack of sanitation facilities. The women of the villages had to walk a distance of 3 Kms to fetch water for

their domestic use as a result of which they faced diseases like diarrhoea, scabies, skin diseases, round worm, stomach ache etc. The villagers during one of their village meetings decided to fulfil these needs. They acknowledged their problem to the partner NGO (SWWS). They were suggested to mobilize the Govt. Schemes like SWAJAL DHARA, SGRY, RSVY, and Total Sanitation. The villagers were also provided with the detailed guidelines on mobilizing these resources.



The NGO SWWS suggested that the villagers ask the district administration to provide them these facilities, which they did. They also expressed that they were ready to contribute the matching grant for getting the above-mentioned facilities.

The villagers were successful in their endeavour as they were able to obtain safe drinking water from the SGRY scheme of Govt. The DRDA, Gajapati has sanctioned Rs.2,90,000/- towards construction of a Gravity Flow in their village. The villagers now get pure drinking water at their door-step.

After mobilizing the RSVY Scheme, the villagers were also successful in getting the sanitation facilities under the RURAL

SANITATION Scheme supported by CAPART. The villagers constructed 35 sanitary latrines costing Rs.5650/- each. The latrines were constructed using the FERRO CEMENT TECHNOLOGY & BRICK PANNEL TECHNOLOGY.

As a result of these two schemes, the long felt needs of the villagers were fulfilled. The villagers were also provided with trainings on managing these infrastructures. Besides these two schemes, the villagers have also mobilized some more resources to their village. The details of resources mobilised by the villagers during the year 2006-07 are mentioned below:

- o 35 families mobilized sanitary latrines from CAPART worth Rs.197750/-
- o Gravity Flow worth Rs.250000/- mobilized from DRDA, Gajapati
- o 3 students from the village are getting scholarship under JBY Scheme.
- o 3 unemployed youth from the village were provided skill enhancement training under RURAL YOUNG PROFESSIONALS supported by CAPART. (Two persons trained on Tailoring and one person on Data Entry Operator)
- o C. C. Road worth Rs.200000/- mobilized from Block funds.
- o 30 Soil Health Cards obtained from Agriculture Deptt.
- o The Mahendragiri Women SHG mobilized the license for purchasing and selling paddy seeds.
- o Under the Grain Bank scheme Mobilized 40 qtl. Rice and Rs.6000/- for management of the Grain Bank.

These Convergence programmes have revealed them how to lead a healthy life and building a sustainable livelihood. The strong will power and the unity among the villagers have made this transformation possible for them. Now the village has become a role model for the nearby villages.

(Source: OTELP, Gajapati.)



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# ORISSA REVIEW

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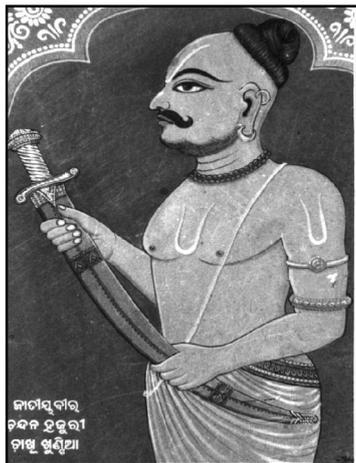
# WE REMEMBER THEM



Veer Surendra Sai



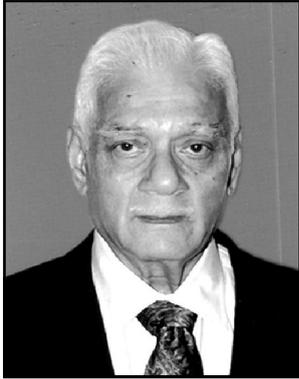
Buxi Jagabandhu



Chakhi Khuntia



Netaji Subhas Chandra Bose



*Message of*  
**SHRI M.C. BHANDARE,**  
HIS EXCELLENCY THE GOVERNOR OF  
ORISSA ON THE OCCASION OF  
REPUBLIC DAY-2010

Dear Sisters and brothers,

As the Nation is celebrating the Republic Day-2010, I take the opportunity to convey my warm wishes and felicitations to all of you.

The Indian democracy is regarded as the largest and most effective democracy in the world. The Constitution of India has been the guiding principle in strengthening our democracy. The essence of our constitution lies in the fundamental rights enjoyed by all the citizens of India irrespective of their caste, creed and religion. Our democracy and our constitution have been the leading light in inspiring smaller countries that got independence after India on the path of democracy. On this auspicious occasion, I pay my tributes to the framers of our constitution.

I also pay my respectful homage to Mahatma Gandhi, the father of our Nation under whose leadership the National Movement gathered momentum and ultimately achieved independence. We also respectfully remember the innumerable patriots who made supreme sacrifice for the freedom of our country. The contribution of Orissa to the freedom movement is also highly significant. The freedom fighters of our State exhibited indomitable courage in the National Movement for freedom. We also pay our homage to those great leaders.

The Government of Orissa has taken all the essential steps to improve the living standards of the people of our state. The Government has focused on some key sectors like Agriculture, Industry, Education and Infrastructure to take Orissa on the path of prosperity. The State Government has successfully implemented many development schemes for the benefit of the common man.

There has been a remarkable improvement in the fiscal condition of the State due to sincere efforts of the State Government in resource mobilization and rationalization of expenditure. The growth rate of the state at present is higher than that of the national average.

In order to achieve faster growth of the State, the State Government is laying emphasis on Agriculture and allied activities. The State Government has decided to provide irrigation facilities to Five Lakh Sixty Thousand hectares of land in next five years. Besides, five lakh farm ponds will be created to facilitate irrigation for small and marginal farmers in rain fed areas. The farmers of the State has been given the right to distribute water to their own land under the system of Pani Panchayat. To

encourage the Pani Panchayats for better water management, the Government has decided to provide office buildings to those Pani Panchayats that are working efficiently. A new scheme “Jeebika” under the Watershed Mission has been taken up in six Tribal districts. To further the progress of agriculture sector, the Government has recently set up an Agriculture Commission.

The State Government has initiated a pragmatic industrial policy to boost the economic growth of Orissa. Apart from large scale industries, the State Government is now focusing on micro, small and medium Industries which are massive employment generators. The Government has revived Orissa State Financial Corporation to provide assistance to these industries. The process for setting up industrial parks containing small industries at several places has already been started. This initiative will provide an opportunity to our young boys and girls to set up their own industries. The Employment Mission is playing a key role in providing training to unemployed youth to facilitate their employment in upcoming industries.

The conscious efforts of the State Government to make Orissa an education hub has paid rich dividends. Many reputed national educational institutions like NISER, IIT, Triple IT, Central University, Institute of Mathematics, National Law University have now come up in the state. Many other private institutions of repute are also now providing education in different streams like engineering, management, medicine and IT. To provide technical education for facilitating skilled jobs in industries, the Government has decided to set up ITIs in every block of the State. To encourage our tribal girls for education, the Government has established one thousand hostels for one lakh ST girls. There is an ambitious plan to set up five thousand more such hostels for five lakh tribal girls in next five years.

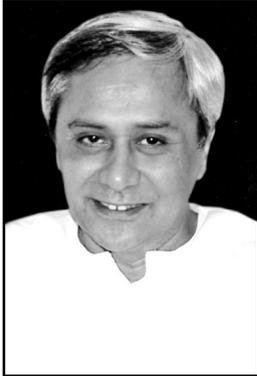
Infrastructure is a key sector which is essential to provide impetus to our development process. Apart from industrial and urban infrastructure, the Government has also given adequate importance to rural infrastructure. The State Government has decided to construct ten thousand kilometers of rural roads in next three years at the cost of Rupees three thousand crore. Besides, six thousand kilometers of rural road will be made concrete during this year. The State Government in last year has started a new scheme Biju Kandhamal-Gajapati Yojana to provide basic facilities like Bijli, Sadak and Pani to these two districts. The State Government is funding this scheme from its own resources.

My Government is committed to the welfare of Scheduled Tribes, Scheduled Castes and other weaker sections of society. State Government is now implementing many welfare schemes like “Mo Kudia” and “Madhu Babu Pension Yojana” and “Rice at rupees two a Kg.” from its own resources. These schemes have been of immense benefit to the poorer sections of the society.

The Government of Orissa has sincerely implemented the Right to Information Act, 2005 in the State. Evaluating the process of implementation, the World Bank has rightly termed it as “truly impressive”. The robust IT intervention in the implementation front of RTI in Orissa has been considered as the most significant initiative in the whole South Asia.

Friends, we have miles to go. We have to work with sincerity and commitment to transform Orissa in to an advanced State in India. On this significant occasion, let us resolve ourselves to march ahead to fulfill our cherished goal.

***Jai Hind***



*Message of*

HON'BLE CHIEF MINISTER  
**SHRI NAVEEN PATNAIK**

ON THE OCCASION OF  
REPUBLIC DAY - 2010

My dear brothers and sisters,

I extend my greetings and good wishes to all of you on the occasion of celebration of Republic Day.

Republic Day is a significant occasion for all of us. On this day, our Constitution was given effect to. Emphasis has been laid on democratic way of governance in our Constitution.

Indian Constitution also lays emphasis on meting out justice to all citizens while ensuring uniform development of all region. Special attention has also been paid in the Constitution to ensure welfare and development of the Tribals, the Harijans and the weaker sections of the society. On this occasion, I pay my tributes to the framers of Indian Constitution.

On this auspicious occasion, I also pay my tributes to innumerable freedom fighters who took active part in the freedom struggle of our country. Mahatma Gandhi, the father of Nation, Netaji Subhas Chandra Bose, Pandit Jawaharlal Nehru, Saheed Jayee Rajguru, Veer Surendra Sai, Utkalmani Pandit Gopabandhu Das, Gopabandhu Choudhury, Maa Rama Devi, Dr. Harekrushna Mahatab, Biju Patnaik

and Saheed Laxman Naik are some of the leaders who will continue to inspire us for their patriotism and sacrifice.

After Independence, success in different spheres has given India a significant position in the world. With your active co-operation, efforts continue to transform Orissa into a prosperous state. It is our objective to take Orissa on the path of progress through development of agriculture, expansion of industries, rural development, infrastructural development like roads, railways and ports along with the Human Resources Development and generating employment opportunities. Besides, the development of Tribals, Harijans, women and weaker sections of the society constitute our principal agenda.

Agriculture is the principal source of livelihood of our people. Development of agriculture can strengthen our economy. Therefore, I have always paid special attention to the development of farm and farmers. The sole aim of our agricultural developmental programme is to increase agricultural productions and ensure payment of remunerative price to the farmers. Development of agriculture will strengthen the base of our economy. Programmes have been undertaken for development of pisciculture and animal resources in addition to agriculture. This will create more employment opportunities.

Irrigation is the mainstay of agricultural development. We have therefore drawn up programmes to bring more and more land under irrigation. Our objective is to provide irrigation facility to another 5, 60, 000 hectares lands, during the coming five years. We have also decided to dig five lakh farm-ponds for the welfare of small farmers who depend upon the rains. Industrial development coupled with agricultural development will fortify our economy. Expansion of industries will result in augmentation of revenue and creation of employment opportunities. Therefore,

we lay emphasis on expansion of micro, small and medium industries along side mega industries. This has created opportunity to involve our youngmen and women in the industrial development progress.

Keeping in view the development of industries and IT, we are attaching importance to create technical manpower. Special steps have been taken through Employment Mission to enhance employability by creating ITIs in each Block of the State.

Self employment opportunity is being provided to our children through Employment Mission. Many prestigious technical and professional educational institutions have been set-up in our state. This will give a separate identity to Orissa in the field of higher education.

Mission Shakti programme has brought about a silent revolution in each and every village, city and slum. This programme is gaining momentum day by day with involvement of more than 46 lakhs of women.

I lay importance on uniform development of all the areas of my state. The allocation of funds to Western Orissa Development Council has been enhanced to undertake more and more developmental works.

The State Government has started programme like Biju Kandhamal - Gajapati Yojana in the line of Biju-KBK Yojana to ensure development of backward regions like Kandhamal and Gajapati. There are more than 50,000 villages in the State. Therefore the real development of Orissa will be through the development of villages. We are paying special attention to make provision of good roads, power and potable water in villages. 10,000 km rural road will be constructed during the next three years. We are spending Rs.3,000 crore for this purpose. It has been decided to develop 6,000 km concrete roads in villages during this year.

It is our objective to see that results of developmental activities reach one and all. Therefore we lay special emphasis on the welfare and development of the poor, Tribals and Harijans. We are going to build 5,000 Girls' Hostels during the next 5 years, for expansion of education among the tribal girls. This will enhance residential education of 5 lakh tribal girls. Likewise we have decided to build 16,000 houses for the people of the primitive tribes residing in our state.

Naxalite violence in Orissa and other parts of the country has been the cause of concern. We should remember that violence is opposed to our civilisation and culture. Violence doesn't solve problems. Rather it makes issues complicated. A person losing confidence in himself resorts to violence. I, therefore, again appeal to the Naxalites to eschew violence in the larger interest of the country and the society and come back to the mainstream.

Development is extremely important for Orissa. Only through speedy development, we can bring about improvement in the life style of our people and create a resplendent identity for Orissa. In order to enhance the glory of Orissa and build a bright future for its people, let us resolve to work together.

***Jai Hind***



*Message of*  
**SHRI PRAFULLA SAMAL,**  
HON'BLE MINISTER, PANCHAYATI RAJ,  
INFORMATION & PUBLIC RELATIONS  
ON THE OCCASION OF  
REPUBLIC DAY - 2010

Dear Sisters and Brothers,

I extend my warm greetings and best wishes to the brothers and sisters of Orissa on the auspicious occasion of 61st Republic Day of our Country.

On this historic occasion we gave unto ourselves the Constitution which proclaimed India as a Sovereign Democratic Republic. Under this Constitution we have resolved to make India a Democratic, Secular and Socialist Republic so as to provide equality to all citizens. In this context, we remember the founder fathers of the Constitution and the freedom fighters who made significant contribution for the freedom of the nation.

On this momentous occasion, we pay our heart-felt tributes to the freedom fighters of Orissa, who made relentless efforts to free our motherland from the British rule.

After attaining Independence and adopting Constitution, the nation has achieved spectacular progress in each and every sphere. Our state has made rapid strides, particularly under the dynamic leadership of our beloved Chief Minister to eradicate poverty, illiteracy and unemployment and also regional imbalances. Our efforts continue to make Orissa industrially and socio-economically a developed state in the whole of the country.

On this auspicious day, let us redeem ourselves to uphold the values shrined in our Constitution and transform Orissa into a prosperous State.

*Jai Hind*