

# ODISHA REVIEW

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JANUARY - 2021

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# National Song

**Vande Mataram !**

**Sujalam, suphalam, malayaja shitalam,**

**Shasyashyamalam, Mataram !**

**Shubhrajyotsna pulakitayaminim,**

**Phullakusumita drumadala shobhinim,**

**Suhasinim sumadhura bhashinim,**

**Sukhadam varadam, Mataram !**

---

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterjee, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

# National Anthem

**Jana-gana-mana-adhinayaka, jaya he,**

**Bharata-bhagya-vidhata.**

**Punjab-Sindhu-Gujarat-Maratha,**

**Dravida-Utkala-Banga,**

**Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.**

**Tava shubha name jage, Tava shubha asisa mage,**

**Gahe tava jaya gatha,**

**Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.**

**Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!**

---

The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.



# THE CONSTITUTION OF INDIA

## PREAMBLE

**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:

**JUSTICE**, social, economic and political;

**LIBERTY** of thought, expression, belief, faith and worship;

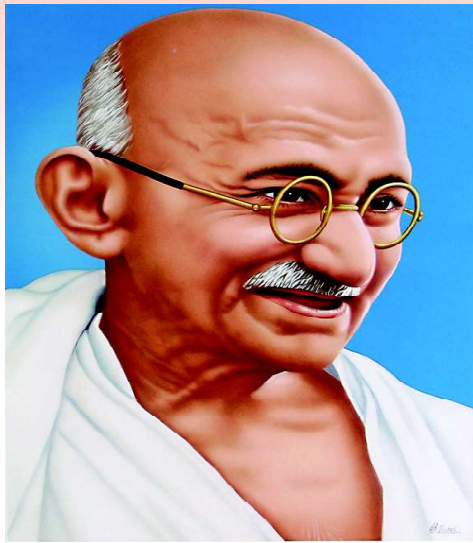
**EQUALITY** of status and of opportunity;

and to promote among them all

**FRATERNITY** assuring the dignity of the individual and the unity and integrity of the Nation;

**IN OUR CONSTITUENT ASSEMBLY** this twenty - sixth day of November, 1949, do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

# *Our Sincere Obeisance*



Mahatma Gandhi



Netajee Subhas Chandra Bose



Veer Surendra Sai



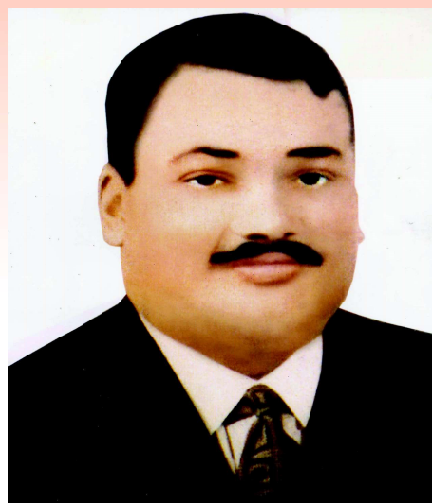
Buxi Jagabandhu



# *Our Sincere Obeisance*



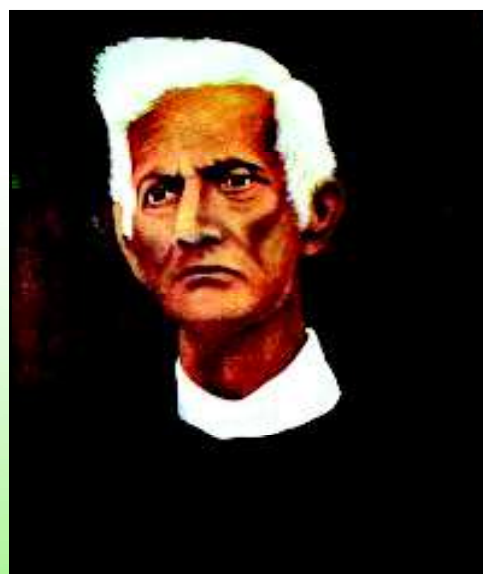
Chakhi Khuntia



Ramchandra Mardaraj Deo



Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

## **"Martin Luther King and Shri Naveen Patnaik"**

1. Apart from Mahatma Gandhi, Martin Luther King has been a source of constant inspiration for Shri Naveen Patnaik.
2. During the Award Ceremony on being conferred the “Ideal Chief Minister” Award by the MIT School of Governance in Pune, Shri Naveen Patnaik invoked Martin Luther King with his words – “You cannot lead people unless you love them.”
3. Shri Naveen Patnaik added, “This to me is the other guiding political philosophy (apart from that of Mahatma Gandhi).
4. Shri Patnaik said, “If you love your people, you do not see the post you hold as a post, but as a means to serve the people. You do not see power as power but as a means to transform the lives of people. All the negative associates of politics – power, wealth and position dissolve into nothingness if you love the people. If you work for the love of the people even in the worst of natural disaster, you aim for zero casualty and you end up setting global benchmarks.
5. He further added, “If you love your people, you do not want anyone without a roof on their heads. And you end up leading the country in Rural Housing.” If you love your people, you will walk the extra mile to include the most vulnerable sections in your growth story and end up with the most pathbreaking initiative of setting up of Tribal Development Councils. 6. This truly represents the heart that Shri Naveen Patnaik has on the twin philosophies of Martin Luther King and Mahatma Gandhi.



## Significant Achievements of the Present Government

1. International recognition by United Nations for Zero Casualty, relief, rescue and rehabilitation work in the aftermath of Phailin Cyclone.
2. If Odisha could get international recognition for its handling of Cyclone Fani, it was because of timely evacuation.
3. Odisha could hold the Asian Athletics Championships in a record 90 days preparation while the neighbouring state Jharkhand which was supposed to host it, backed out at the last moment.
4. In 2001, Odisha started Mission Shakti as a project. Today it has transformed into a movement with 70 lakh women and 6 lakh SHGs, transforming the socio-economic landscape of Odisha.
5. It rolled out KALIA Yojana in 15 days- a nationally acclaimed programme for the farmer's livelihood, sustenance and empowerment.
6. It rolled out Biju Swasthya Kalyan Yojana, the universal health coverage programme in 30 days.
7. Widespread Development of Srimandir/Lingaraj Mandir/ Ekamra Kshetra/ Puri town
8. SCB Cuttack upgradation
9. 5-T and Mo Sarkar (Health/ Law & Order/ Other Depts inclusion and impact)
10. Agriculture & Farmers' Empowerment - Doubling of Farmer's Income, Production Increase, Krishi Karman, BKKY Yojana, 1% interest loan for farmers



11. Irrigation – Achievement towards additional 10 lakh hectares, increase in production and 3rd highest contributor to PDS system
12. Fisheries & Animal Resources Development - Quantum increase in Milk, Chicken, Fish and Egg production (no further need for support from other states)
13. Ports - New Water Ports, Deep Sea Port – Dharma, Highest Loading Port – Paradip
14. Electronics & Information Technology – IT Exports growth 3000%, IT Hub, Electronics cluster
15. Energy – Electrification across Odisha, Biju Vidyutikaran Yojana
16. Finance – Most fiscally disciplined state, low borrowings compared to other
17. Food Supplies & Consumer Welfare – State Food Security Programme (25 lakhs added)
18. Health & Family Welfare – Biju Swasthya Kalyan Yojana, Lower IMR than national average, Highest decrease in MMR, Nidaan, Netra, Niramaya
19. Higher Education – 8 Medical Colleges, 1% interest loan for technical education, new Universities, Autonomous Colleges, new libraries & hostels, infrastructural development, NAAC accreditations
20. Home – Maoist menace curbed, Law and Order in control, People-friendly Police, Peaceful state
21. Housing & Urban Development – Bhubaneswar Smart City, No.1 in India and among top 20 across World
22. Industries- Make in Odisha conclaves, Highest Investment attraction in 2017 as per ASSOCHAM, Investment rise in Manufacturing and Services, 6 lakh crores worth projects approved in two Make in Odisha conclave editions.
23. Labour & Employees’ State Insurance – Board for Unorganised Workers and massive benefits
24. Odia Language, Literature & Culture – Odia University, Odia Classical Language, Orissa to Odisha, Odia language legal provisions
25. Panchayati Raj & Drinking Water – Biju Pucca Ghar (Rural Housing) - 20 Lakhs
26. Revenue & Disaster Management – Best Disaster Management Model after successes of Phailin, Hudhud & now Titli, felicitated by UNDP
27. Rural Development – Highest Rural Roads constructed – Awarded by Centre- 41,000 kms. in 10 years, Biju Setu Yojana (500 bridges)

28. School & Mass Education – Adarsh Vidyalaya, Scholarships, infrastructural development
  29. Skill Development & Technical Education – No.1 State in India for Skill Development with 9 lakh trained youth, awarded as No.1 by Centre
  30. Social Security & Empowerment of Persons with Disabilities- MadhuBabu Pension
  31. Sports & Youth Services – Hockey World Cup, Hockey India League, Asian Athletics Championship
  32. ST & SC Development, Minorities & Backward Classes Welfare – 5 Lakh Tribal Students in Hostels, Dedicated Tribal Development Councils, Biju KBK, Biju Kandhamal, Biju Gajapati programmes, Forest Rights Act- Land Patta distribution No.1 in India, Scholarships
  33. Women & Child Development & Mission Shakti – Mission Shakti, MAMATA Yojana, 50% reservation for women in Panchayati Raj Institutions (PRIs)
  34. Works – Gurupriya Setu connecting the cut-off areas of Malkangiri district which was pending since last 35 years.
-

## Women Empowerment and Shri Naveen Patnaik

1. Mamata Padhiami, a Koya tribal girl from Malkangiri district while in a Video conferencing with Chief Minister Shri Naveen Patnaik expressed with courage and conviction her views on Biju Swasthya Kalyan Yojana.
2. This led to the increase in the ceiling of medical coverage for women from 5 lakhs to 7 lakhs, which has now increased to 10 lakhs.
3. This impacts half of Odisha's population and is looked at with awe by the rest of the country.
4. Jayanti Ekka, a tribal lady from Balisankara in Sundargarh is a grassroot entrepreneur with a childhood disability, became the Star of the 'Make in Odisha' conclave. She spoke with determination and confidence with which she inspired Odisha. From Malkangiri to Sundargarh, all witnessed the new Odisha where there are lakhs of Mamata Padhiamis and Jayanti Ekkas.
5. Hon'ble Chief Minister on the Floor of the State Assembly, spoke about these bold, aspirational voices of the new Odisha and stressed on the fact that these voices must be heard across Panchayats, Legislative Assemblies and the Parliament.
6. In this context, he initiated and later successfully passed the resolution through the State Assembly, asking for providing 33 percent reservation for Women in Legislative Assemblies and the Parliament.
7. Empowerment of women is close to the heart of Shri Naveen Patnaik.
8. His Government has worked hard towards empowerment of women in Odisha.
9. Historic initiatives like MAMATA Yojana, Mission Shakti, Girl's education, Mission Shakti loans at zero percent, Hostels for 5 lakh tribal girls, provision for 10 lakhs health coverage for women under Biju Swasthya Kalyan Yojana, land rights for women are some of the many initiatives undertaken by Shri Naveen Patnaik, transforming the lives of millions of women of Odisha.

10. In 2001, Odisha started Mission Shakti as a project. Today it has transformed into a movement with 70 lakh women and 6 lakh SHGs, transforming the socio-economic landscape of Odisha.
11. Shri Naveen Patnaik sent delegations to 22 national and regional political parties, seeking their support for passage of the Women's Reservation Bill.
12. Shri Patnaik also provided 33% reservation for Women in the Lok Sabha elections.
13. Make in Odisha edition, the industrial conclave of Odisha; has also given a specific focus on women entrepreneurs

Shri Naveen Patnaik stated :

- a. From the day I assumed office in 2000, my Government has always been conscious of the great role women can play.
- b. Whether it is IMR, MMR, life expectancy or female literacy, we had an uphill task.
- c. In 2001, we started Mission Shakti as a project. Today it has transformed into a movement – 70 lakh women, 6 lakh groups, Rs.5000 Crore savings, Rs.2000 Crore annual bank exposure.
- d. As far as political empowerment of women is concerned, Late Biju Patnaik was a pioneer who made 33 percent reservation for women in local bodies. My Government has increased it to 50 percent and its heartening to know that its more than 50 percent.
- e. Whenever my Government has made an initiative – whether MAMATA or Biju Swasthya Kalyan Yojana or Land Rights, the State always runs the extra mile for women.

# Transformation of Odisha – 2020

## 1. Poverty Alleviation

- a. Once Odisha the bane of poverty, pulls out more than One Crore people from poverty.
- b. Planning Commission and Niti Aayog hail Odisha, state that it reduced poverty by 25% in 10 years, a landmark for any state in India.

## 2. Agriculture & Farmers' Empowerment

- a. From an era of farmer distress, under Shri Naveen Patnaik, the farmers income doubled in 10 years.
- b. Kalia Yojana – game changer. Empowers 50 lakh farmers and brings cheer to small, marginal farmers, landless farmers, share croppers, landless labourers.
- c. Dedicated Agriculture Budget brings targeted agricultural development.
- d. Food production increases by four times heralding the green revolution of Odisha.
- e. Third largest state in country in providing PDS rice to the Public Distribution System of India, Odisha feeds India.
- f. Winning Krishi Karman Puraskar four times, Odisha creates history.

## 3. Co-operation

- a. Producer Cooperatives increase production of fruits and vegetables.
- b. Milk Producer Cooperatives bring in the White Revolution in Odisha.

## 4. Commerce & Transport

- a. Paradip Port becomes the largest cargo handling port of India
- b. Apart from Paradip Port, two major ports at Dhamra and Gopalpur come up becoming the Blue Economy leader.



**5. Electronics & Information Technology**

- a. Software exports increased by 3000%.
- b. Odisha becomes hub for Start-ups and Incubation.
- c. From 1000 Professionals, today more than 30,000 IT Professionals.
- d. After Infocity-1, Infocity-2 comes up. Innovation becomes the Mantra.

**6. Energy**

- a. From energy deficient and load-shedding era, Odisha becomes power surplus.
- b. Biju Gram Jyoti Yojana lights up each house and Odisha dazzles.
- c. India takes power from Odisha for its national grid.
- d. Energy surplus Odisha becomes energy provider to the nation.

**7. Finance**

- a. Odisha becomes among the top three states in India to have the best fiscal management of budget and finances.
- b. From a bankrupt and over-draft Government, Odisha becomes a revenue surplus state.
- c. Financially, Odisha grows and provides more than 20,000 crores towards clean energy cess and Rs.20,000 crore every years towards Railways.

**8. Food Supplies & Consumer Welfare**

- a. Food Security – From the era of starvation deaths, Odisha transforms with food security to 80% of the population.
- b. Food Security strengthens disposable income and augments family socio-economic well-being.

**9. Forest & Environment**

- a. While across India, forest cover depletes; in Odisha the forest cover increased by 274 square kilometres in just two years.
- b. Odisha preserves its ecology and environment by promoting eco-tourism, becomes role model for India.

**10. General Administration & Public Grievance**

- a. 5-T and Mo Sarkar revolutionises governance.
- b. 5-T transforms Odisha as it brings in massive change in Sri Mandir Puri, Puri Town, Lingaraj Temple, Samalaeswari, Tara Tarini, Ekamra Kshetra, SCB Medical.

- c. Mo Sarkar empowers people, governance truly becomes “My Government” for 4.5 crore people of Odisha.

#### **11. Health & Family Welfare**

- a. Biju Swasthya Kalyan Yojana – From no health coverage to 100% health coverage. Health coverage for all, revolutionizes Odisha in health care with upto 10 lakh health coverage. Becomes model for the Nation.
- b. Infrastructural development of Hospitals takes place in rapid pace.
- c. After 3 Government Medical Colleges till 2000 from 1947, 8 Medical Colleges come up rapidly across Odisha with four commissioned already at Koraput, Baripada, Balasore and Bolangir.
- d. Mamata Yojana – Maternity programme- Maternal Mortality Rate and Infant Mortality rates fall from alarming rates to even better than the national average due to Mamata Yojana. More than 40 lakh mothers benefit and it becomes role model for nation which leads to the National Maternity Scheme.

#### **12. Higher Education**

- a. From three Universities, Odisha zooms to have 19 Universities, apart from many Autonomous Colleges, Degree Colleges, and Junior Colleges.

#### **13. Home**

- a. Odisha is the beacon of peace and tranquility.
- b. While India burns on caste, creed and community and various issues, Odisha is peaceful due to the remarkable leadership of Shri Naveen Patnaik.

#### **14. Housing & Urban Development**

- a. Shelter Security – By constructing 20 lakh houses, Odisha becomes the best performing state with rural housing.
- b. Today Odisha is marching to ensure that not a single thatched house would remain, all will turn pucca.
- c. Bhubaneswar becomes the No.1 Smart City of India, revolutionizes urban development Smart City Projects.
- d. JAGA Yojana becomes a landmark in providing land rights to the urban poor. It is hailed internationally for being a milestone project. Urban poor are provided dignity.

#### **15. Industries**

- a. Shri Naveen Patnaik bring the dream of Shri Biju Patnaik to reality.

- b. Odisha becomes the industrial hub of India.
- c. 25% capacity of iron ore manufacturing of India in Odisha.
- d. 50% capacity of aluminium manufacturing of India in Odisha.
- e. 50% stainless steel manufacturing capacity of India in Odisha.
- f. Make in Odisha conclaves in 2016 and 2018 garners 2 lakh crore and 4 lakh crore worth investment, a majority of them get grounded leading to employment for the youth.
- g. With large greenfield projects and PCPIR region, Odisha is hailed as the industrial gateway of the East to South Asia and South East Asia.

#### **16. Odia Language, Literature & Culture**

- a. Under the leadership of Shri Naveen Patnaik, Odia gets Classical status as a language.
- b. Dedicated Odia Language and Culture Department is formed.
- c. Odia language Chairs for research and development formed.
- d. Paika Rebellion demanded as the first struggle for freedom by Hon'ble Chief Minister of Odisha Shri Naveen Patnaik.

#### **17. Panchayati Raj & Drinking Water**

- a. From almost negligible water supply to the towns and rural areas, Odisha starts the ambitious project of providing Drinking Water to all.
- b. Massive projects through Rural Water Supply and Urban Water Supply increases coverage of drinking water to people.
- c. Under leadership of Shri Naveen Patnaik, 50% reservation for Women in Panchayati Raj Institutions is achieved.

#### **18. Revenue & Disaster Management**

- a. Super-cyclone stays a bad nightmare as Odisha becomes a Champion in Disaster Management.
- b. United Nations hails Odisha as a Role Model for Disaster Management and recognises Odisha for its efforts.
- c. Battling many successive cyclones from Phailin, Hudhud, Fani and Titli; Odisha successfully saves lives with a "Zero Casualty" motto.

## **19. Rural Development**

- a. From a state where rural roads were hardly seen, Odisha built 41,000 kms of rural roads in just 10 years and was awarded by the Centre for being the best performing state.
- b. From constructing 500 bridges under Biju Setu Yojana to connecting Towns and Villages with Mukhya Mantri Gram Sadak Yojana, Odisha rural regions are blossoming.

## **20. School & Mass Education**

- a. Odisha Adarsh Vidyalaya revolutionizes education. Shri Naveen Patnaik brings the best education to the students of Odisha which was only the domain of those who could afford expensive education.
- b. Education quality and standards improves with mass recruitment of teachers and resolving all teacher related issues.

## **21. Science & Technology**

- a. Innovation Fund started to promote innovation.
- b. Start-up policy leads to promoting Start-up culture in Odisha.
- c. Odisha is looked as a hub of scientific development and technical know-how.

## **22. Skill Development & Technical Education**

- a. 9 lakh youth are skilled in Odisha under leadership of Odisha.
- b. Odisha is awarded as the state with the highest placement-linked skill development programme.
- c. Kalinga Sikhya Sathi Yojana revolutionizes technical education with interest subvention for the students. Technical education becomes accessible and affordable.

## **23. Social Security & Empowerment of Persons with Disabilities**

- a. Social Security becomes the core value of governance- from Madhu Babu Pension to Biju Krushak Kalyan Yojana, social security is given highest priority.

## **24. Sports & Youth Services**

- a. With a 90 day challenge, Odisha hosts the Asian Athletics Championship.
- b. Bhubaneswar becomes the global sporting hub.

- c. Hockey World Cup 2018 and World Cup Hockey places Odisha in the global Hockey map and brings the World to Odisha.
- d. Mini-stadiums in each Block with cash awards for meritorious sportspersons provides the right motivation for the generation to take up sports strongly.

## **25. ST & SC Development, Minorities & Backward Classes Welfare**

- a. 5 lakh Tribal students housed in Tribal Hostels.
- b. 9 Special Development Councils formed in Tribal dominated districts to provide dedicated development.
- c. Biju KBK Yojana for improvement of the lives of people in the tribal dominated and backward regions.
- d. Welfare and protection for all is the keyword for governance.

## **26. Tourism**

- a. Konark Eco-tourism shows the way to the world on embracing nature and tourism.
- b. Tourism from a negligible portion grows to provide 14% of the total revenue of the state.
- c. International travellers see significant rise and the World comes to see Odishaaaaah.

## **27. Water Resources**

- a. With an irrigation potential generation of 10 lakh hectares, Odisha shows how irrigation development is done.
- b. Allocating about 11,000 crores, Odisha shows its priority for irrigation.
- c. Odisha fights for its right on the River Mahanadi and Polavaram project to protect the interests of people of Odisha.

## **28. Women & Child Development & Mission Shakti**

- a. Mission Shakti revolutionizes Women Empowerment – 70 lakh Women across 6 lakh SHG groups transforms Odisha. It becomes a role model for India.
- b. Odisha has the highest number of women who own assets, shows the increasing economic strength of the state's women.

## **29. Works**

- a. Gurupriya Setu – This bridge which could not be completed in 36 years, was completed in 5 years under Shri Naveen Patnaik's leadership.
- b. It turned the cut-off region known as "Bicchinnanchal" into Swabhimaan-anchal.
- c. Braving Maoist attacks and threats, this Bridge is the testimony of strong political resolve which leads to rapid development.

# "MO SARKAR"

Hon'ble Chief Minister Shri Naveen Patnaik's speeches in this regard to Government officers and the State :

**People are the soul of democracy. Each institution in this democracy is for the people, created by their money, to empower and serve the people. Every institution exists for serving the people, they own the institutions. Every person visiting any institution will be treated with dignity and his issues have to be treated in a Professional and ethical manner. People are the masters and those who work are paid by the people.**

Mo Sarkar is an important transformative initiative of the 5-T programme. The hallmark of good governance is citizen satisfaction. Thousands of people visit various Government offices every day.

Do we know how they are treated in the Government Offices? Do we have a system by which we can take feedback from the complainant as to how professionally their complaints are being dealt with?

As of now, we don't. If a citizen is dissatisfied with the response of the first level, he goes higher up and up to the next higher office, from the Panchayat to Block to District. Mo Sarkar is the transformation in this. Under Mo Sarkar, the citizen will not chase the Government. The Government will follow up with the complainant as to how he was treated in the Government Offices and how his complaint was dealt with.

Under Mo Sarkar, the phone number of every petitioner visiting the Government office will be recorded and available to everyone in the system- starting from the Chief Minister to the responsible Officers. Starting from 2nd October, 2019 on Gandhi Jayanti, Hon'ble Chief Minister and Officers of various Departments of the Government personally made ten calls everyday. Based on the feedback there will be immediate action appreciating those who are doing good work and initiating action against those who are not.

All officers and Government Offices exist for the citizens. We run our administration on Tax Payers money. We draw our salary from the citizens. It is our utmost duty to treat citizens with dignity, whenever they visit Government offices, deal with their complaints in a professional, ethical and humane manner. This is the transformation we seek to achieve through Mo Sarkar. When Odisha Police can control Left wing Extremism – from half the State to half the district. When the world appreciates Odisha for professional functioning during Hockey World Cup. When a million strong crowd is handled every year in Rath Yatra. I am sure Odisha Government will set new standards through Mo Sarkar- Keeping the citizen as our focus.



## **Awards for the Present Government in Odisha**

### **1. Electronics & IT**

The E & IT Department has received the prestigious CSI-Nihilent Award under the Category of Progressive State in the field of IT in the year 2015-16 & 2016-17.

### **2. Energy**

OPGC won the Environmental Upgrade of the year 2017 in Asian Power Awards.

NESCO has been awarded in the IPPAI Power Awards Ceremony in 18th Regulators & Policy makers Retreat 2017 (RPR) for Innovation in Energy Efficiency – Implementation of Ujala Scheme and LED village.

### **3. FARD**

OLRDS Facebook also got International Icon Award and Gold medal by the Institute of Economic Studies at Kuala Lumpur, Malaysia.

### **4. Finance**

The electronic receipt and disbursement module of IFMS has received “Skoch Award – Gold for Smart Governance Award-2017”.

The Pension Reforms in Government of Odisha has received Skoch Award of Merit for electronic receipt and disbursement and Pension Reforms under Smart Governance Award-2017.

The State has received “Best State Award” for maintenance of subscriber records under National Pension System (NPS) from PFRDA, New Delhi.

iFMS has also received CSI-Nihilent Award of Recognition in the Sustenance Category for the year 2016.

### **5. Food Supplies & Consumer Welfare**

The digital initiatives undertaken by the department for Paddy Procurement and usage of PoS device in foodgrain distributions has been recognized and awarded with “41 GEMS of Digital India” by Ministry of Electronics & Information Technology, Government of India.

The Paddy Procurement Automation System (P-PAS) & Farmer Registration had received National e-Governance award for Outstanding Performance in Citizen-Centric Services for the Year 2015-16. This initiative also gets mention in Niti Aayog's publication "State Forward - Best Practices from States".

Mobile Governance in Paddy Procurement in Odisha had been adjudged among the best e-Governance projects with the e-India Award 2014-15.

## **6. Urban Development**

H & UDD secured 2nd position & 3rd position in the country for effective implementation of AMRUT reforms for the year 2016-17 & 2015-16 respectively.

Pierre L'enfant International Planning excellence award-2017 for Bhubaneswar. Bhubaneswar has become the first Indian city to win this award instituted by the American Planning Association (APA) for its good and advanced town planning and engaging its residents in the planning process.

Odisha Govt. received the prestigious V. Ramachandran Award for "Excellence in Urban Decentralisation".

Bhubaneswar earned 1st position in Government of India's Smart Cities Challenge across 100 cities in January 2016.

Award of Merit 2016 by the Canadian Institute of Planners for Bhubaneswar Smart city Plan.

Bhubaneswar earned 2nd runners-up position in Barcelona World Smart City Expo held in Spain in November 2016.

Bhubaneswar ranked among the top 20 global smart cities in the world in Global Smart City Performance Index, 2017.

SKOCH Order of Merit Award -2017 for Digital Door Numbering initiative of Berhampur Municipal Corporation.

Prestigious HUDCO Awards 2017-18 for improving the living environment of the urban areas through its 2 innovative initiatives viz. Land rights to slum dwellers and Direct Benefit Transfer for Beneficiary Led Construction under PMAY.

## **7. Health**

Odisha has made a quantum leap with 56 point decline by reducing IMR from 96 (SRS 2000) to 40 in 2015-16 (NFHS-4). Odisha's IMR is better than national average.

DHH Koraput received National Quality Assurance Standard certification from Ministry of Health & Family Welfare, GoI (2nd in the country) for maintaining quality standards as per prescribed for public health facilities.

DHH, Sambalpur has received 1st prize under Kayakalpa for maintaining quality cleanliness and sanitation practice and felicitated by Ministry of Health & Family Welfare, GoI at the national level.

### **8. Panchayati Raj & Drinking Water**

Odisha was awarded first prize by Ministry of Rural Development for significant achievement in completion of houses under PMAY (G) during the year 2016-17.

DAY-NRLM (Deen Dayal Antyodaya Yojana- National Rural Livelihoods Mission) received best performing state from MoRD for promoting livelihoods of the poor living in difficult areas in the state during financial year 2016-17.

Odisha govt. bagged Prime Minister's Award for the best state in the country in Skill Development of rural youth for second year in row in 2017-18.

Received best performed state under RSETI for the FY 2014-15 & 2015-16.

### **9. Rural Development**

Odisha govt. received second prize in completion of highest length of roads under PMGSY during 2016-17 & 1st prize in 17-18 from Ministry of Rural Development, GoI.

Second Prize in connecting highest no. of unconnected habitations under PMGSY during 2016-17 & 17-18 from Ministry of Rural Development, GoI.

Second Prize in execution of highest length of roads using Green Technology under PMGSY during 2016-17 & 17-18 from Ministry of Rural Development, GoI.

### **10. Science & Technology**

ORSAC/Science & technology department have received World Geo-spatial excellence Award, 2017.

ORSAC/Science & technology department have received ESRI Spatial Achievement GIS 2017.

OREDA/Science & Technology Department have bagged the First Prize from GoI in the state category for remarkable achievement during 2014-2017 in Solar Pump for Drinking Water under off-grid programme.

OREDA/Science & Technology Department has been awarded 3rd Prize by MNRE, GoI in the country in distribution of Solar Lantern category during 2014-2017.

### **11. Agriculture**

Millet Mission Odisha won Silver Prize as "Skoch Transformational Innovation Award" in Dec' 2017.

Odisha has won the Krishi Karman Award four times in the last 8 years.

Agriculture and FE Department received Award of Appreciation under best e-Governance project category for “Digital Governance - Seed Certification, Distribution by Direct Benefit Transfer (DBT) for the farmers”.

## **12. Industries**

Odisha industrial Infrastructure Development Corporation (IDCO) has received the Golden Peacock Innovative Product/Service Award-2018 at UAE, Dubai for Automated Post Allotment Application (APAA).

Odisha has also bagged the Geospatial Excellence Award-2018 for successful IT application for tracking mineral production and dispatch on real-time basis through integrated mines and mineral management system (i3MS).

## **13. Higher Education**

Students Academic Management System (SAMS) won the Skoch Smart Governance Award 2015-16.

Department has also received the Indian Express Tech Sabha award 2015 for Best e-Governance Initiative in bringing fair and transparent e-admission process for the students.

SAMS also conferred with the Skoch Order-of-Merit Award for best e-governance project in the year 2014-15.

## **14. Revenue & Disaster Management**

The United Nations (UN) has appreciated Odisha government’s handling of cyclone Phailin. “The Odisha government managed to reduce human deaths during Phailin by evacuating around one million people from the seaside areas. The authorities also made people aware of the areas which were vulnerable and saved many lives,” said Margareta Wahlstrom, UN Special Representative of the Secretary General for Disaster Risk Reduction.

Odisha has become the first state in Southeast Asia to be felicitated for disaster management by the United Nations.

And the success story continues ....

*Message of*  
**Prof. Ganeshi Lal**  
**Hon'ble Governor of Odisha**  
**on the occasion of Republic Day-2021**



Dear Sisters and Brothers,

My heartiest greetings to you all on the Republic Day 2021. This is a historic day that reminds us of our sacrifice and struggle, and the movement of freedom led by the Father of our Nation Mahatma Gandhi. The patriotism and supreme sacrifice of many illustrious daughters and sons of our country as well as our State Odisha that gave us our freedom will forever inspire generations. Let us recall their invaluable sacrifices and pay our respectful homage to them. Let us also offer our tributes to the founding fathers and framers of the Indian Constitution with whose dedicated efforts the Constitution of the Republic of India was framed.

Our Constitution which was enforced on 26th January 1950 provides a framework for democratic governance of the world's largest democracy, embodies and reflects our strong democratic values, philosophy and objectives. Justice, Liberty, Equality and Fraternity are the guiding principles of our Constitution. On this momentous occasion, let us solemnly resolve to uphold the sovereignty of our Nation, the dignity of our Constitution and its ideals and values.

The year that passed by will be recorded in the history of human civilization as one of the most difficult, uncertain and trying times for humanity, impacting human lives in an unprecedented manner. The scars of the unprecedented COVID-19 pandemic is now perceptible in the way we now live. Social distancing, hand hygiene, mask wearing are now the regular norms. However, the new year has begun with new hopes and optimism with the vaccine now available for mass vaccination as a promising antidote against the virus. Marking a successful beginning, Vaccination drive in the State has achieved 85 per cent coverage of beneficiaries on the first day itself and the drive is continuing in full swing in the entire State.

The State Government has been working relentlessly and has played a crucial role in handling this major challenge on a war footing to save the lives of the people of Odisha. The commendable proactive initiatives by the State during this pandemic in containing its spread, providing free testing to treatment facilities with life saving devices and effective handling of the migrant workers issue have been appreciated at the National level and by International organisations like WHO. During the difficult times of the pandemic, the State government also did a remarkable job in testing highest number of cases with lowest mortality rate and in boosting the morale of the Covid Warriors, frontliners who worked round the clock and strengthened the spirit of solidarity by unifying the entire state of Odisha under one umbrella and bolstering our determination to win the battle against Covid-19. The State Government created livelihood opportunities amid the pandemic to provide gainful livelihood options to the migrants and other workers and to keep the economy going.

The State is focusing on innovative programmes with people at the helm of all policy initiatives and people's interest is the focal point around which all such programmes evolve. Participation of people in the process of development, bridging the gap between common people and the administration through timely delivery of public services at their doorsteps, getting their feedback through 'Mo Sarkar' and orient governance accordingly to bring in transformation and thereby ensuring qualitative transformation of lives and livelihoods of people has been the strategy for new Odisha.

The innovative initiatives of the State meant for transforming lives of mothers and children, youth, sporting talents, farmers, construction workers and labourers, tribals as well as the old, differently-abled and the distressed are now nationally and globally benchmarked and are being emulated by others. Empowering women has always been the top priority. Diversified livelihood options under Mission Shakti with 80 lakh women members in its fold have immensely benefited the women Self Help Groups and made them self reliant. Giving utmost priority to the health care services and health infrastructure development in Odisha, the State Government is spearheading the transformation of SCB Medical College and Hospital with World Class Health Care facilities and coming up with a good number of medical colleges throughout the State.

With proactive efforts by the State Government to reboot economy, Odisha has bounced back on key indicators. In spite of COVID-19 situation, economic growth and collection of revenue in the State has increased remarkably. In spite of difficult times, Odisha is leading in the investment sector due to its robust industrial policy. There is more focus now on speedy clearance, implementation of pro-industry benefit policies. The State has attracted 1.25 Lakh Crore investments during this pandemic and has been one of the leading investment hubs of the country.

'Skilled in Odisha' is now a global brand with the focus on skill development to make the youth of Odisha market ready as per industry requirements. Employment opportunities have been generated for more than 5 Lakh Handloom and Textile weavers through an e-commerce platform, more than 7 Lakh 54 thousand Kendu Leaf pluckers and 18 thousands 223 Kendu Leaf workers have been benefited through bonus and other financial benefits. Our State has bagged the best State award at the National Level for JAGA mission and for universal access to piped water supply for all urban households.

Multi-pronged citizen-centric strategies and pro-people development initiatives based on 5 'T' and 'Mo Sarkar' have all along been appreciated by the people of Odisha and have gained their faith. I am hopeful that public feedback through 'Mo Sarkar' will enable the State to further envision a more visible, progressive and prosperous Odisha and with our commitment towards a pro-people, transparent and responsive governance, we will strive hard to achieve new heights in all spheres in the forthcoming days. Together we have faced the challenge of COVID-19 and together we will overcome it, and alongwith the vaccination programme we continue to follow the normative prescriptions of social distancing, hand hygiene and use of masks.

On this Republic Day, let us rededicate ourselves to work committedly for the development of our State and it's people.

*Jai Hind.*



*Message of*  
**Shri Naveen Patnaik,**  
Hon'ble Chief Minister of Odisha  
on the occasion of **Republic Day-2021**



Dear Brothers and Sisters,

On the auspicious occasion of Republic Day, I extend my good wishes to all of you. On this august occasion, I also pay my deep homage to the great freedom fighters like the Father of Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Bose, Moulana Azad, Dr. Ambedkar, Veer Surendra Sai, Buxi Jagabandhu, Utkalmani Gopabandhu Das, Utkal Gourav Madhusudan Das, Gopabandhu Choudhury, Nabakrushna Choudhury, Saheed Laxman Naik, Ramadevi, Malati Choudhury, Parbati Giri, Dr. Harekrushna Mahtab and Biju Patnaik.

I pay my sincere tribute to the martyrs who have laid down their lives for the unity and security of the country. Likewise I also pay my homage to the COVID warriors who have become martyrs while discharging their duties.

India is a country where there is acceptance of multi language, multi religion, caste, colour, diverse opinion and faith. The geography of different regions also differs from each other. This diversity is our vital strength. This has also enriched our culture, our society. This has been reflected gloriously in our Constitution and it has created equal opportunity of development for all.

We ought to work together for consensus on various important national issues apart from safeguarding our diversity. This will make our democracy more vibrant and strengthen our country as well.

Odisha, today, has strengthened its position in the development index of the country. Today, Odisha has experienced visible progress in important spheres of economy like Agriculture, Industries and Infrastructure. Irrigation potential has increased in the State. Agricultural production has also been enhanced. The income of the farmers has increased. The State has also succeeded in new investments. The development of infrastructure has created opportunity in making the economy vibrant.

Odisha occupies a distinctive place in the entire country in implementing various welfare schemes. Starting from Food Security Programme to Social Security net, all our welfare schemes have brought a smile in the face of the general public. Our scheme meant for the welfare of the Schedule Tribe has successfully brought them to the mainstream of the development. Various welfare measures undertaken in the Bichhinnanchal of Malkangiri have ushered in a new era of development.

You all are aware of the fact that the entire world is fighting against Corona virus for the last 10 months. Odisha is also successfully combating the dreadful disease. On this occasion, I reverently recall the service and sacrifice of our COVID warriors. Though the vaccine has reached, I earnestly request all of you for strictly adhering to the COVID guidelines.

You all know that “ Mo Sarkar “ programme was launched on 2<sup>nd</sup> October 2019. This aims at receiving feedback from the grassroot level regarding the Government services. All the Departments of the State have come to the fold of this programme. The feedback received from the people has created opportunity for rendering best services. Likewise, the 5 'T' programme is a historic measure of our Government. The main objective of the programme is to bring transformation in various important spheres.

Keeping the all-round development of tourism sector in view, works are going on for transformation of famous heritage sites like Sri Mandir, Lingaraj temple and Konark under 5 'T' programme. The development work of Maa Samaleiswari Peetha is going to be undertaken soon. Apart from this, steps are being taken for construction of a world-class Hockey Stadium in Rourkela.

The SCB Medical College is another famous institute in health sector in the country. Works are going on to convert it in to a world-class institute. Our focus is to place the SCB Medical College among the world's best 10 health institutes.

Various schemes and programmes of our Government have become fruitful in including every category of the people in the process of development. People's trust and confidence on Government's work has deepened. We are firmly striding ahead for building a prosperous, empowered Odisha upholding its self-esteem. Hardwork, strong determination and cooperation all together can make us reach our destination. In our efforts towards building a new Odisha, I seek the blessings of one and all.

*Jai Hind.*

*Message of*  
**Shri Raghunandan Das,**  
Hon'ble Minister, Water Resources,  
Information & Public Relations  
on the occasion of **Republic Day-2021**



On the auspicious occasion of 72<sup>nd</sup> Republic Day, I extend my heartiest congratulations and warm greetings to all brothers and sisters of Odisha.

Republic Day is a day of pride and glory for all of us. Seventy one years ago, on this day, we gave unto ourselves our Constitution. Indian Constitution is the largest Constitution in the world, for which we have been accorded the status of greatest Democratic Republic. The pledge that we had taken to build our country as a Sovereign, Democratic Republic has been realised. The long cherished dream and aspirations of our founding forefathers and framers of the Constitution in giving us democratic ideals and values, fundamental rights, secular ideology and social justice has become fruitful.

We are always proud of our Motherland. The path of “Ahimsa” or non-violence adopted by the Father of the Nation Mahatma Gandhi to achieve freedom from British Rule is a landmark in history. The selfless service and sacrifice made by Pandit Jawaharlal Nehru, Sardar Ballav Bhai Patel, Dr. Rajendra Prasad, Netajee Subhas Chandra Bose and many great patriots for freedom of the country will be remembered forever in the history of our nation.

Our State Odisha also played an important role in the Freedom struggle of India. The contribution made by Eminent Leaders and Freedom Fighters from our State like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Chakhi Khuntia, Saheed Laxman Naik, Saheed Birsa Munda, Raghu Dibakar, Rendo Majhi, Ukal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maa Rama Devi, Pandit Nilakantha Das, Pandit Godabarish Mishra, Acharya Harihar Das, Dr. Harekrushna Mahtab, Radhanath Rath, Legendary Biju Pattnaik and many others to the freedom struggle was most significant. On this occasion, I pay my respectful homage to those freedom fighters who had sacrificed their entire life for the sake of the country as well as the nation.

Justice, freedom, equality and fraternity are the essence of our Constitution. Those 4 ideologies are explicitly defined in the Preamble of the Constitution of India. Our Constitution

accords top priority on safeguarding the individual dignity along with national unity and integrity and universal brotherhood. We should pledge to uphold and preserve the dignity and glory of our Constitution. Our Indian democracy has been widely acclaimed for its greatness.

Keeping pace with the development of our country, the development of our State has been expedited. The State Government under the dynamic leadership of our popular Chief Minister Shri Naveen Patnaik lays emphasis on rapid growth and has also succeeded in successful management of natural calamities. With the pandemic Corona virus affecting the entire world, our country along with our State is also affected by the unprecedented COVID-19 in the recent times. During this time, it was a great challenge for all of us to go ahead on the path of development upholding the democratic ideologies and values. The scrupulous perception and timely intervention of our popular Chief Minister Shri Naveen Patnaik has enabled us to overcome this adverse situation. The COVID death rate in our State is very low and the recovery rate has increased in comparison to that of the national average. The efforts of the COVID Warriors along with active cooperation of the common people during this difficult time is highly commendable and noteworthy.

The State Government is relentlessly endeavouring to achieve cent per cent success in various pro-people schemes and programmes implemented through 5-T Charters and Mo-Sarkar programme. With the application of latest technology, the Information, Education and Communication strategy has been strengthened and dissemination of information has gained momentum.

Citizens are the vigilant guardian of democracy. Despite difficult times of COVID-19 pandemic, our State Government has worked hard in different sectors like Agriculture & Farmers' empowerment, employment as well as livelihood generating activities and development of micro and medium industries. Along with emphasis on Education, Health services and Women Empowerment, the State Government is also prioritising irrigation sector for development of agriculture. The State government is determinedly taking effective steps to provide irrigation facilities to maximum agricultural lands.

I urge on all of you to join hands in rebuilding the State as well as the country by successfully combating the Corona pandemic in the coming days. On this auspicious occasion, I request all of you to take a pledge to cooperate sincerely in upholding the sovereignty and dignity of the Nation.

***Jai Hind.  
Bande Utkal Janani.***

## *Editor's Note*



Our Nation and we the people of India will celebrate the 72<sup>nd</sup> Republic Day on 26<sup>th</sup> of January 2021. Though as a country we had achieved independence from the British Rule on 15<sup>th</sup> of August 1947, on this auspicious day on 26<sup>th</sup> January, the Constitution of India came into effect. India was ruled by Britishers for over 200 years. We gained Independence from the Rule of British Raj after a prolonged Freedom Struggle. The Constitution of India which was adopted by the Constituent Assembly on 26<sup>th</sup> November 1949 came into effect on 26<sup>th</sup> January 1950. This completed India's transition towards becoming an Independent Republic with the democratic governance setup.

On the auspicious occasion of Republic Day, I extend my good wishes to every Indian. On this august occasion, I also pay my sincere obeisance to the great freedom fighters like Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Bose, Moulana Azad, Dr. Ambedkar, Veer Surendra Sai, Buxi Jagabandhu, Utkalmani Pandit Gopabandhu Das, Utkal Gourav Madhusudan Das, Gopabandhu Choudhury, Nabakrushna Choudhury, Saheed Laxman Naik, Ramadevi, Malati Choudhury, Parbati Giri, Dr. Harekrushna Mahtab and Biju Patnaik.

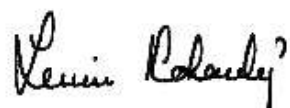
I pay my tribute to the martyrs who have laid down their lives for the unity and security of the country. Likewise I also pay my homage to the COVID warriors who have become martyrs while discharging their duties.

Under the dynamic leadership of our popular Chief Minister Shri Naveen Patnaik, Odisha has undergone a rapid transformation. There has been a poverty reduction of around 25% and now our State has emerged into a surplus rice producing State from a tragic food scarcity situation. The State's Gross Domestic Product has almost doubled from Rs.2.13 trillion to Rs.4.16 trillion with a compound annual growth rate of 10.3% which is higher than the

national average. Odisha has now emerged as the most favoured investment destination attracting a record 18% of the total investment in the country. Under the leadership of our Chief Minister we have received national and international appreciation for our disaster response mechanism. To place a recent example, even before the Central Government could act, our Chief Minister declared COVID-19 a disaster under National Disaster Management Act. Odisha is far ahead than other States in the country in its response to the fast spreading SARS CoV-2 virus.

Whether by establishing new medical colleges, constructing 45 lakh pucca houses for the poor, establishing Mission Shakti Self Help Groups, providing Re.1/- rice per kg. to BPL families, implementing Kalia scheme for landless farmers and share croppers and initiating uncompromising fight against corruption and zero tolerance policy against crime, our Chief Minister has shown the path of transformational and inclusive politics that defy majoritarianism and polarization. The emphasis in Odisha is always on consensual governance. It is felt that every single citizen has a stake in the governance. The State Government accords top priority on citizen centric governance with emphasis on 5 Ts – Team Work, Technology, Transparency, Timeliness and Transformation. In Odisha, it is proven that good governance is good politics, good economics and good sociology at one go.

It is time we join hands, work as a team and make the dreams of the framers of our Constitution a reality. Led by Hon'ble Chief Minister Shri Naveen Patnaik Odisha shows the way.....



**Editor, Odisha Review**



## Pandit Gopabandhu Das - A Messiah

*Jayanta Kumar Das*

Hailed from a non-descript village named Suando in the district of Puri, Pandit Gopabandhu came to the socio-political firmament for his unwavering and selfless sacrifice for the cause of the poor, needy and distressed Persons.

A leader of uncommon calibre and sagacity, his life epitomises a saga of struggle for the cause of his motherland and its people. Day in and day out he relentlessly worked for the distressed people with great zeal and spirit. All through he led a life of austerity and left all his properties for the cause of the poor and distressed before leaving this mundane world. Love and compassion was in his blood. Wherever there was any natural calamity and whenever there was call for self-sacrifice, Pandit Gopabandhu was there to come to the rescue of the distressed persons. Mahatma Gandhi rightly wrote about him "Gopabandhu Das was pure gold. His heart was bleeding for the sake of the country."

Gopabandhu was known for his self-less sacrifice and service for the cause of the people



who were affected by flood, famine and Cholera epidemic. While he was pursuing his studies at Ravenshaw College, Cuttack, a severe flood washed away the coastal districts. Without any

second thought, he immediately rushed to the flood affected area even after receiving the news of his son's illness. As a person of rare trait, the death news of his son did not deter him from serving the marooned persons. He went to Calcutta to study law but to his misfortune the day when his law result came out he simultaneously got the news of his wife's demise. After completion of B.L., he entered into legal practice for a brief period and became junior to Madhusudan Das and Gokulananda Choudhury

apart from being served as a State Pleader in Mayurbhanj State for a few years. But that did not solve his purpose of life. He extended financial help to many poor and deserving students. He set up an orphanage at Mayurbhanj and raised funds for the improvement of the Leper Asylum and himself contributed for this noble purpose.

Gopabandhu adhered to the principle of plain living and high thinking. He wanted to start a school on the lines of old Gurukula. Following the ideals of Deccan Education Society, he set up an open-air school at Satyabadi for the spread of education in Odisha. He thought that if schools are set up in rural areas then education could be easily accessible to the poor and needy students at a lesser cost. According to him, education was the main instrument for social transformation. Against the backdrop of Bakul grove near Sakhigopal Temple, open-air school was started with only nineteen students on the 12th of August, 1909. It was decided that the tuition fees payable by the students would be the minimum and they were advised to live a simple and austere life in the hostel adjacent to the school. They were taught to earn their livelihood through agriculture and cottage industry. The Students imbibed secularism and shunned casteism and superstitions which were eating into the vitals of the then society. This ideal institution preached the gospel of nationalism, moral values and patriotism and inculcated the spirit of discipline, self-sacrifice, confidence and organizing ability among the students. Mahatma Gandhi was greatly impressed on visiting the school and spending some time with the students and teachers. He wrote in 'Young India' on 13th April 1921 in following words:

“Pandit Gopabandhu Das, an ex-MLC, an ex-pleader and many other things besides, is a selfless leader. No wonder If I believe that with such earnest men, swaraj is possible for attainment during the year. Pandit Gopabandhu has an open-air school at Sakhigopal 12 miles on the side of Puri. It is a grove school. It is worthy of a visit. I passed a most delightful day in the midst of the boys and their teachers. It is a serious experiment in open-air teaching.”

Gopabandhu was a Member of Bihar and Orissa Legislative Council. As a member, he raised different burning issues before the Government. In the Legislative Council, he made brilliant speeches with detailed and objective analysis on various aspects of education right from the primary to degree level. His persistent efforts ultimately yielded result. Post graduation in English and B.L. classes were opened in Ravenshaw College. It was due to his sincere efforts a Sanskrit College was established at Puri and an Engineering College at Cuttack. He once lamented “when I remember the poor famine-stricken people in their skins and bones, I feel ashamed to have any further cooperation with this Government.”

On the clarion call of Non-Cooperation movement by Gandhiji, he resigned from the post and plunged into the movement with his dedicated co-workers. He spread the message of non-cooperation throughout the length and breadth of Odisha. On advice of Mahatma Gandhi, he raised contributions for ‘Tilak Swaraj Fund’. In 1919 he became the President of Utkal Sammilani and presided over Chakradharpur Session in 1920. The session wholeheartedly endorsed the views of Indian National Congress regarding formation of State on Linguistic basis. Gopabandhu moved a resolution proposing that the objectives and aspirations of the Indian National Congress be accepted as the objectives and aspiration of the Sammilani. The resolution was passed and Utkal Sammilani for all purposes lost its identity and got merged with Utkal Provincial Congress. Later he became the President of Utkal Provincial Congress.

Pandit Gopabandhu Das in his “A Prisoner’s Autobiography” wrote :

“Utkal is one of the sacred places of India but its name was missing from the Indian almanac.

There was no separate place for Utkal in the Indian National Congress. By the grace of Lord Jagannath, the length and breadth of Utkal was deluged with the flood waters of non-cooperation. Like Bhagirath bringing the Ganges to the earth, Gandhi brought the congress to Utkal.”

To alleviate the economic condition of rural folks, he insisted on spinning and weaving. With his effort, Charkha Centres were set up in different places. He encouraged Swadeshi as propounded by Gandhiji and propagated Khadi as the symbol of freedom.

When Odia language was of cross-roads, the contribution of Gopabandhu for enrichment of Odia Language was immense. His series of collections (poems) created national fervour among the people of Odisha. He was the Editor of 'The Satyabadi' and 'The Samaja'. He realized that step-motherly attitude was meted out to Odisha by the British Government and hardly any attention was paid to the sufferings of the people during natural calamities. He felt the need of a newspaper of his own for three reasons namely, had there been a newspaper, the sordid picture of flood, famine, Cholera and inaction and apathy of the Government could have reached different parts of the country. Secondly, the inhuman and dastardly act of the British Government at Jallianawala Bagh had taken the entire nation by surprise but to utter dismay there was no platform to ventilate the reactions of people against such heinous crime. Lastly, callousness of the local authorities to address the local problems prompted Gopabandhu to bring out a newspaper which ultimately paved the way for the birth of 'The Samaja' on 4th of October, 1919. It was published every week on Saturday from the

Satyabadi Press. He was a fearless journalist and he was against any sort of concocted news. He was rightly called the pioneer of journalism in Odisha.

Odisha was always prone to natural calamities. In 1925 a massive flood had inundated many villages in Puri District. The agony of the affected people beggars description. To lessen the sufferings of the people, relief operations was started by Gopabandhu Das with the help of Acharya Harihara and a dedicated team of volunteers. Gopabandhu could not control his tears on seeing the plight of the people and started elaborate relief measures there. The floods of similar magnitude occurred in other districts in the following year. With his dedication, immediate relief was provided to the marooned people. His motto of life was 'service to mankind is service to God'. He was convinced that without dedication and resoluteness nothing was possible and realized that India must rely on this own strength.

In his 'Autobiography of a Prisoner' Gopabandhu in anguish and desperation penned the following lines which are translated into English:

Let my body mingle with the earth of this country.  
 Let the people walk on my back,  
 Let the pits on the road to Swarajya  
 Be filled up with my flesh and bones  
 Let charakha be plied in each household.  
 Let all quarrels be settled in the village.  
 If there is Charakha in the household and  
 Panchayat, in village,  
 If there is unanimity of opinion among the villagers.  
 The misfortunes of Utkal will be a thing of the past.  
 Let Nationalism and Universalism  
 Be the guiding principles of the people of Utkal

These heart-touching lines speaks volumes of his patriotism, love and dream for the cause of the State and its people. His untiring and relentless effort stirred the hearts of the fellow countrymen. Gandhiji had great liking for Utkalmani. On receipt of the news of his demise, he was saddened and paid glowing tribute with the caption 'A Noble Soul Gone'. He wrote 'The country is poorer for the death of Pandit Gopabandhu Das. His one ambition in life was to see dismembered Utkal united and happy. Though he is not in our midst in the flesh, he is in our midst in the spirit. Let that noble spirit guide the workers of Odisha, let his death result in a larger dedication to service, greater effort, greater self-effacement and greater unity among the scattered workers who are too few for the national requirements'.

Lala Lajpat Rai in his tribute to the great soul wrote in 'The People'-

'The Late Pandit Gopabandhu Das of Odisha was literally a prince among men..... He gave his all to his people.... his body, his purse, his talents, his energy and his soul. With the exception of Mahatma Gandhi himself I have not come across another Indian Leader who was so simply clad as Gopabandhu used to be ever since the fateful 1920..... He was pre-eminently one who lived as he professed- honest, truthful, frank, guileless, simple and unostentatious..... He was the uncrowned king of Odisha.....'

Netaji Subhas Chandra Bose on hearing the news of passing away of Gopabandhu Das said:

'Pandit Gopabandhu may be regarded as the father of the National Movement in Odisha..... Pandit Gopabandhu was thoroughly national in outlook. Plain living and high thinking was the motto of his life..... The result of Pandit Gopabandhu's courage and sacrifice was to instil into the hearts of young Odias a spirit of sacrifice and fearlessness..... He loved to work and serve as a recluse and shunned name and fame.

Pandit Gopabandhu died at the age of 51 years on 17th of June, 1928 on Netra Utsava Day i.e. the day before the famous Car Festival of Puri. Though he is not amidst us but his contribution and sacrifice for the cause of the people of his motherland will remain in the hearts of the fellow countrymen for years to come. His magnetic personality, his unbounded love for the country had drawn thousands of people to participate in national movement. He was Bhagiratha of Odisha, Jewel of Utkal. With his death, India has lost a true and sincere patriot and our country is poorer by the death of her illustrious son. He was the real 'Mani' of Odisha, who had lived and breathed for others.

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# The Indian Republic Experience

*Girija Shankar Das*

A 'Republic' is a state in which supreme power is held by the people and their elected representatives. It has elected head of the state rather than a monarch. In a 'REPUBLIC', the people give power to leaders they elect to represent them and serve their interests. Though India became an Independent nation putting an end to the British rule, on August 15, 1947 it declared itself as a Sovereign, Democratic and Republic state with the adoption of the Constitution of India only on January 26 being celebrated across India as 'Republic Day'. At the time of adoption, the Constitution of India was the largest written Constitution in the world and it still continues to hold that title. The Constitution laid down the entire structure for the Republic. This Magnum opus remains the backbone of the Indian Republic.

The preamble to the Indian Constitution promises to secure to its citizens:

Justice -Social, Economic and Political.

Liberty – Of Thought, Expression, Belief, Faith and Worship.

Equality – Of Status and Opportunity, and to Promote among them all.

Fraternity – Assuring the dignity of the individual and the unity and integrity of the Nation.

Interestingly, the Universal Declaration of Human Rights, (UDHR), a milestone in the history of Human Rights was adopted by the United Nation General Assembly on December, 1948. The Indian Constitution was greatly influenced by this document and the drafts imbibed in to our Constitution most of the Human Right Values enshrined in the UDHR declaration. The Indian Constitution guarantees to its people most basic Human Rights and Freedoms mentioned in the UDHR, under part III Rights (Fundamental Rights) enforceable in a court of law. Probably, on other Republic in this world would have emphasized so much on Human Rights.

A remarkable feature of the Indian Republic is that though being a Federal in form, it acquires a unitary character during the time of emergency. When emergency is declared in India, the normal distribution of powers between the Centre and the State undergoes massive changes. The union Parliament will be empowered to legislate on any subject mentioned in the state list. This is a unique feature of the Indian Constitution and hence, some jurists refer to our Constitution as "Quasi Federal". Also in the matter of centre – state relations, our Constitution has a detailed framework while other constitutions have only skeletal provisions.

From the inception itself, Indian Republic has adopted adult suffrage without any qualification either of sex, property taxation or the like. Every man and woman above 18 years of age has been given the right to cast the vote in elections. For conducting, free, impartial and fair elections, the Constitution has set up an autonomous Election Commission to supervise and conduct elections. This experiment has been totally successful and made India the world's largest democracy.

India is a country with lot of diversities and mutual distrust and suspicion exists among various groups. To promote a sense of security among the minorities, Constitution has made special provisions for them. India is also a country of many religions. The Constitution has adopted a secular nature from the inception itself but the word secular was added to the preamble only in 1976 by the 42<sup>nd</sup> amendment.

Mere enumeration of rights will not serve any purpose. In order to safeguard the Constitution, it has set up an independent judiciary. According to noted constitutional scholar, MP Jain the Supreme Court of India has wider powers than the Highest Court in any other federation. The jurisdiction of the Supreme Court is very broad. It is the general Court of appeal the High Courts, the ultimate arbiter in all Constitutional matters and also enjoys an advisory jurisdiction. It can hear appeal from any Court or tribunal in the country and can issue writs for enforcing the fundamental rights. Similarly, the High Courts are also Constitutional Courts and are empowered to issue writs for any other purpose.

American historian and a leading authority on the Indian Constitution, Granville Austin in his prologue to his book, "Working a Democratic Constitution", says 'The Indian Constitution is a live document in a society rapidly changing and almost frenetically political. The touchstone for public, and in many private affairs the

Constitution is employed daily, if not hourly, by citizens in pursuit of their personal interests or in their desire to serve the public good. The working of the Constitution so fully expresses the essentialness of the seamless web and so completely reveals the society that adopted it that it's classic work. Austin also says, "The Constitution and its seamless web have met India's needs. The inadequacies in fulfilling its promises should be assigned to those working it and to conditions and circumstances that have defied greater economic and social reform during the short fifty years since Indians began governing themselves. The country has achieved greatly against greater odds".

India as a Republic has stood the test of time. We have had wars, insurgencies, communal riots, inter-state disputes and many other issues. However, we have overcome all of these and have only matured as a democracy. The Constitution and its framework which laid down the blueprint for the effective functioning of a Republic must be given credit for that.

As another Republic Day approaches, I am reminded of the special message of Dr. Rajendra Prasad. The first President of India to his country men, on the birth of the Indian Republic said, "We must rededicate ourselves on this day to the peaceful but sure realization of the dream that had inspired the Father of our Nation and the other captains and soldiers of our freedom struggle, the dream of establishing a classless, co-operative, free and happy society in 'his country'. We must remember that this is mere a day of dedication that of rejoicing dedication to the glorious task of making the peasants and workers the toilers and the thinkers fully free, happy and cultured.

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## Netaji Subhas and Odisha

*Dr. Shridhar Charan Sahoo*



Netaji Subhas Chandra Bose was a great patriot and revolutionary, whose life was almost a total dedication to the cause of India's Freedom. He resigned from the Indian Civil Service in 1921 and joined the non-violent, non-cooperation movement of congress under Gandhiji's leadership. He worked under the over all Gandhian leadership for almost about two decades even though he was critical of him and his action on certain issues and occasions keeping in mind the onward march of India's struggle for freedom and his desire to radicalize the congress organization on the path of struggle. Ultimately, he came to believe that India's freedom could not possibly be achieved only through the Gandhian strategy of non-violence. As per his own thinking and conviction, he thought of the need of an armed struggle against British Raj to achieve India's freedom.

During the second world war, when Great Britain got entangled in a life and death struggle against fascist powers like Germany, Italy and Japan, he tried to take advantage of Britain's difficulty and actualize his idea of armed struggle through the help of those powers.

As it were, he fled from the country in 1941 first to Germany and then to South-east Asia in his quest for India's freedom.

He organized an army of liberation called Azad Hind Fauj or Indian National Army out of the Indian prisoners of war in Japanese hands and the Indians in Burma, Malay and Singapore. It was meant to free India from British bondage by force of arms. It was a well organized army and worked under the provisional government of India which he formed in Singapore on 21<sup>st</sup> October, 1943.

The Azad Hind Fauj with Netaji as the Supreme commander fought a heroic battle with the British power in India. A contingent of I.N.A. under Saha Nawaz Khan even unfurled the Tricolour in Imphal after overpowering the British. He of course lost the battle and his I.N.A. was not successful in winning the freedom of the country through armed struggle. However, as has been said, his I.N.A. certainly hastened the dissolution of the British Empire in India". We are aware of the famous trial of the I.N.A. generals at the end of the war which led to a nation wide stir unnerving the British. "It goes without saying that the role of Netaji Subhas Chandra Bose and I.N.A. outside India and its influence on Indian mind hastened the process of the Transfer of Power".

It is matter of glory and pride to us that Netaji Subhas who was "a hero of India's

Freedom struggle in the true soldierly sense of the term Hero during the closing chapters of that struggle and that too in distant war fronts far outside the frontiers of India” belonged to Odisha. As we know, he was born and brought up in Odisha and spent the first sixteen years of his life on the soil of Odisha. In a way, the seed of transformation from Subhas to Netaji, Subhas was sown in the soil of Odisha. He never forgot his birth place and his love for Odisha and Odias continued till the end.

This article entitled “Netaji and Odisha” seeks to bring out the evolution of his personality in Odisha, his love for Odisha and connection with Odia luminaries throughout his political career in his quest for India’s freedom.

### **Subhas's Childhood and Formative Years**

Subhas Chandra Bose was the son of Janakinath Bose who had migrated to Odisha in the eighties of the 19<sup>th</sup> Century and had settled down at Cuttack as a Lawyer. He was born on Saturday, the 23<sup>rd</sup> January, 1897 at Cuttack.

In Cuttack, he spent 16 years of his childhood and formative years from 1897 to 1913 till he passed his Matriculation Examination from Ravenshaw Collegiate School, Cuttack.

In his early life he had deep longing for Odisha, in his Unfinished Autobiography “An Indian pilgrim” he writes: “Though a comparatively small town with a population in the neighborhood of 20000, Cuttack had an importance of its own owing to a variety of factors. It had an unbroken tradition since the days of early Hindu Kings of Kalinga. It was the de facto capital of Odisha which could boast of such a famous place of pilgrimage as Puri (Or Jagannath) and such glorious art relics as those of Konark and Bhubaneswar”.

Subhas Bose’s father Janakinath Bose was a nationalist at heart and humanitarian to the core with immense love of his country and people. Janakinath did not hesitate to resign the post of Government pleader or even renounce the title of Raibahadur in protest against the repressive policies of the British Raj.

In spite of his professional life as a Lawyer, he was closely connected with all the philanthropic institutions and activities in Odisha. He was, as it were, connected with the first nationalist educational institution of Odisha established by Gopabandhu Das called “Satyavadi Vidyalaya” and tried his utmost for the up-liftment of that institution. This foreshadowed the love and regard of Subhas towards Gopabandhu and his correspondence with him from Mandalay jail.

A man of very broad outlook and vision, Janakinath felt completely at home in his new domicile Cuttack. He never thought in terms of narrow parochialism or provincialism. Subhas and his family members took active part in Muslim festivals like Moharrum and enjoyed their Akhra. Subhas’s early play mates were not only Odias but Muslims too. This broad mindedness of his father went a long way in enthroneing the ideal of a broad and integral nationalism in Subhas which was neither limited by region, religion or community. It foreshadowed the miracle of national unity in Bose’s Indian National Army which Gandhi praised in clear-cut words.

Subhas’s early schooling started in the protestant European School. Subhas joined the Ravenshaw Collegiate School in 1909 and spent four years there till he completed his Matriculation in 1913.

The headmaster of the Ravenshaw Collegiate School Mr. Beni Madhav Das greatly shaped and moulded the mind of Subhas. He



raised in Subhas the feeling that in human life moral values should count more than anything else. However, what is more important, he instilled in him a sense of patriotism and nationalism. He used to teach that “the most important thing in the world is to serve the interest of the fatherland. This made Subhas dream of liberation of his motherland that was then in bondage even from the formative years of his school days.

Odisha, in fact, became a nursery of his nationalism and patriotism of which he became a burning symbol in subsequent years of his life.

It was also here during his school days that he became inspired by Swami Vivekananda’s ideas which laid the foundation stone of his patriotism and nationalism. As it were, the queen of adoration of this great patriotic saint Swami Vivekananda was the motherland which inspired Subhas greatly. His days in Cuttack also inspired him into the mantra of social service. That apart, it was nature in Odisha which too inspired him. It was the river Mahanadi which appeared to have inspired him to be optimistic and go ahead and ahead in his quest for freedom. He learnt lessons on the nature and course of a revolutionary struggle for freedom which undergoes ups and downs.

### **Recollections of Radhanath Rath**

In a special issue of the Samaja, late Radhanath Rath, Editor of the Samaja stressed upon an important trait of Subhas’s character. He writes ‘Subhas was one year senior to him in the Ravenshaw Collegiate School, Cuttack. From those days, Subhas Babu had an innate quality to help and serve others as far as he could.

When on every Saturday inmates of Ramkrushna Kutir, one of the oldest hostels of Bangalisahi begged handful of rice from door to

door and deposited in the Kutir, it touched Subhas to the innermost core of his being.

Hence forward, whatever pocket money, he was getting from home he did not spend them but gave away in some philanthropic work.

### **Subhas Bose and Dr. P.K. Parija**

After passing Matriculation from Ravenshaw Collegiate School in 1913, he proceeded to Calcutta for higher studies. In 1919 when Subhas passed BA examination with a first class honours in philosophy, his father sent him to England to sit for the ICS examination.

He joined the Cambridge University and there came in contact with reputed and eminent Odia scientist Dr. Pranakrushna Parija.

In his book “Mo Chhatra Jibana” Dr. Parija refers to Subhas Bose about whom he had heard in connection with his protest against professor Oaten of Presidency College for his ill behavior towards Indian students.

Dr. Parija writes, “When he came to Cambridge I met him and requested that he should stay with me until he gets accommodation else where. Subhas stayed with him for a few days. Almost everyday, they met each other. Undoubtedly, he was a brilliant student and nine months after he joined the Cambridge University he was selected for Indian Civil Service. Before his training was over, he resigned from the Indian Civil Service to join India’s struggle for freedom and met Dr. Parija on the same day.

Dr. Manmath Nath Das writes about his conversation with Dr. Parija regarding Subhas Bose. As he writes : One day in 1963, I was travelling with the then vice-Chancellor of Utkal University Dr. Parija from Bhubaneswar to distant Gopalpur when he recollected his early life vividly. In course of his narration, he described his

intimate friendship with Suhhas Chandra Bose during their London days and of their correspondence for about a decade or more “Born, brought-up and educated at Cuttack, Subhas loved his place of birth so much that in many of his letters he used to enquire about places and persons of his childhood and youthful days and remembered even the lanes and by lanes of Cuttack”. One constant query from him was about the economic condition of the people as if he did not forget the picture of poverty he had seen. I used to reply in detail about all that he wanted to know' said Dr. Parija. When I questioned if the letters of Bose were still in his possession, his prompt reply was “Oh ! no. How could I have known that Subhas of those days would become a Congress President in future and finally the Netaji ?”.

When Subhas formed the Forward Bloc in 1939, he once came to Cuttack. He stayed as a guest with Sudhansu Mookerjee, son of reputed lawyer Sarat Chandra Mookerjee. When he came in a procession riding an elephant and reached Sudhansu Babu's house “I went to meet him and invited him to come for dinner. Subhas accepted the invitation.

This shows Subhas's love and attachment towards Odisha and his association with an eminent Odia luminary like Dr. P.K. Parija.

### **Netaji Subhas and Pandit Gopabandhu Das**

In the twentieth century Gopabandhu Das played a significant role in the Calcutta labour movement relating particularly to Odia labourers. To save them from any exploitation and injustice, he formed an organisation called Odia Prabasi Shramajibi Sangathan.

Subash who respected Gopabandhu Babu was well aware of his work to guard the interest and rights of Odia labourers in Calcutta.

He extended his full support to Gopabandhu Babu and in fact, the working committee of Odia Shramajibi Sangathan had its meeting in Subhas Bose's Calcutta residence on August 15, 1924. In the meeting Gopabandhu Babu presided.

In the month of September 1924, in a meeting in Harish Park, Subhas addressed the Odia labourers. He spoke in Odia amid loud cheers and clappings and assured to give all help and cooperation on behalf of the Calcutta corporation.

According to newspaper forward, he appreciated the activities of Pandit Gopabandhu Das, who as he said, 'might be called the uncrowned king of Odisha'. The Odia labour union, he said, was a necessity as it would prove beneficial to the labourers themselves and their masters. If the movement proceeded steadily he would try to secure help for it from the Calcutta corporation to establish night schools and to provide medical aid.

It gives an unmistakable evidence of Subhas's love and regard for Gopabandhu Babu and concern for Odia labours in the twenties of twentieth century.

Subhas Bose regularly wrote letters to Gopabandhu from Mandalay Jail enquiring all about Odisha, its problems and the Odia movement and Utkal Gaurav Madhusudan Das.

The first letter dated 24.12.25 is a remarkable masterpiece showing his love for Odia language, his clear-cut views on the Odia movement for amalgamation of Odia speaking tracts and his personal love and regard for Gopabandhu and his sense of concern regarding Gopabandhu's desire to retire from public life.

Subhas was keen on picking up Odia and requested Gopabandhu Babu to suggest a recent

Odia grammar book or preferably an Anglo-Odia or Bengali-Odia grammar.

Regarding amalgamation of Odia speaking tracts he writes; 'I have been following the development of Odia amalgamation scheme and only hope that before Lord Reading departs he will make some announcement favourable to Odia popular opinion'.

Sylhet has been transferred to Bengal I do not see any reason why Ganjam should not be restored to Odisha.

The floods in Odisha, it's poverty and misery greatly concerned him. He also showed his interest to Gopabandhu Babu to study the life of Odia saints and Sadhus and their methods of Sadhana if any such book could be available.

In his second letter dated 7.4.26, he requested Gopabandhu Babu to please provide him information on (1) Name of some suitable and interesting Odia books which he can commence studying, (2) name of any history of Odia literature book in Oriya, English or Bengali and (3) Names and addresses of bookshops in Calcutta, Cuttack or Puri where Odia books are stocked.

Regarding Utkal Tannery of Utkal Gaurav Madhusudan Das, he had a very positive opinion. If properly worked it will not only become a financial success but will be a glory to Odisha. Poor as Odisha is from agricultural point of view, without industrial development it will be impossible to find work and food for her children.

The problem of Odias emigrating to distant and far off places concerned him greatly which continues even now.

Subhas had also clear-cut views on two problems confronting Odisha and Bengal namely

river problem and the problem of cooperative development.

In his last and third letter dated 26.7.26, he intimates Gopabandhu Babu about the receipt of the books which he sent to him last year to facilitate his learning of Odia. He was in a way frantic to get Odia books through Gopabandhu Babu and read them to his satisfaction.

At the end, he tries to know from Gopabandhu Babu whether he has received and read S. Bijoy Mazumdar's book "Orissa in the making and if so, his opinion about it".

All those letters provide unmistakable evidence of Subhas Babu's deepest regards and respect for Gopabandhu Babu, his clear-cut and sympathetic views on Odia amalgamation movement under the leadership of Utkal Gourav Madhusudan Das apart from his sense of concern for the problems affecting Odisha and Odias. Odisha was ever in his heart even when he was in far off Mandalay under incarceration.

### **Formation of Odisha as a Separate Province and Netaji Subhas**

Under the leadership of Utkal Gourav Madhusudan Das there continued a struggle in Odisha for the amalgamation of different Odia-speaking tracts in neighboring Bengal, Bihar, Madhya Pradesh, Madras and formation of a separate Odisha province on the basis of language.

In 1928, a committee was formed under the presidentship of Motilal Nehru to consider the issue of linguistic states. This committee neither showed any favour nor any sense of concern for formation of a separate Odisha province but it was Subhas who accepted and supported the scheme of amalgamation of Odia-speaking tracts and constituting them into a separate Odisha province.

In 1938, when Subhas became Congress President for the Haripura Congress session, he sent his greetings to Utkal political conference which shows his attachment to Odisha. As he wrote, I am sorry I can not attend the coming session of the Utkal Conference. Being a son of Utkal, my heart is always there. I hope, however, that in spite of my unwilling absence the conference will be a great success. Great responsibility has now developed on Utkal and especially on the congressmen of Utkal. Utkal has now a congress ministry and it is necessary that the congress organization in Utkal should be in a state of first class efficiency. For this purpose, it is necessary to have unity among the ranks of Utkal congressmen....I am looking forward to the day when I will be able to visit Odisha.

Another memorable thing during his presidentship of congress in 1938. Subhas nominated Dr. H.K. Mahtab, a young man from Odisha to the congress working committee which was a post of honour in pre-independent India. Nobody else earlier had that privileged position from Odisha. This is another act of love for Odisha and Odias.

In 1939 when Subhas contested for the post of Congress President for a second time against the will of Gandhi and also won, he was supported by Nilakantha Das, Jadumani Mangaraj and Dibakar Patnaik.

Since 1917, Subhas visited Odisha many times. However, in 1939 August Subhas visited many areas of Odisha. At the time, he visited his parental house in Odia Bazaar, Cuttack.

Coming by Puri-Howrah Express when he got down at Cuttack he was made to tour sitting on an elephant in a huge procession which passed through Ranihat, Mangalabagh, Buxi Bazaar, Naya Sadak, Choudhury Bazaar,

Nimachaudi and Lalbag. During this tour he stayed with Sudhansu Bhusan Mookerji who was a family friend.

On August 5 and 6 he addressed a mammoth public meeting on the invitation of Utkal Juba Sammilani.

Over and above, he visited Ravenshaw college and addressed the students in a meeting presided over by Dr. P.K. Parija.

Later on, he went to Ravenshaw Collegiate School on the invitation of old students of the school. At that time, Biswanath Das was the Prime Minister of Odisha. Biswanath Babu and Dr. H.K. Mahtab met him and discussed on politics of the country.

During his tour of Puri and Khurda, Pandit Nilakantha Das, Godabarish Mohapatra, Jadumani Mangaraj, Bhagirathi Mohapatra, Lokanath Mishra, Dibakar Patnaik and from the younger generation, Rammohan Mishra, Bibhudhendra Mishra, Dibyasingh Das and Ashok Das etc completely cooperated with him. All those leaders being fed up with the congress were getting attracted towards Netaji's Forward Bloc.

What deserves mention here is that when Subhas formed the Forward Bloc in 1939 following his resignation from the Congress, Ashok Das, son of Pandit Nilakantha Das was inducted as a member of all India Forward Bloc committee.

In Odisha, Forward Bloc was formed with Dibakar Patnaik as President, Ashok Das, Bibhudhendra Mishra, Balaram Mohanty, Sriharsha Mishra, Surajmal Saha, Gangadhar Mohapatra were active members.

It will not be out of place to mention that Pandit Nilakantha Das who resigned from the

Congress Presidentship and joined the Forward Bloc in 1939 was “Instrumental to the installation of a coalition ministry in Odisha as per the deliberations with Netaji. This was installed on the pretext of helping the Britishers in their war efforts but with the real intention of helping easy ingress of the proposed INA of Netaji to India in order to precipitate the attainment of independence”.

Mr. Nilamani Routray one of freedom fighters and ex-chief minister of Odisha met Subhas in 1939 in his Elgin Road Residence when he was reading BA in Calcutta. He shares his experience about Subhas in his book “Smruti O Anubhuti”. As he writes “Knowing that I was a student of Cuttack, he immediately called me when I sought to meet him. He asked me a lot of things about the roads, lanes and by lanes of Cuttack, about Ravenshaw Collegiate School and other educational institutions. He talked to me in Odia and asked me who in my opinion should be given the responsibility of Forward Bloc in Odisha. I said that Smt. Malati Choudhury should be entrusted with the responsibility. While talking to him in Odia, I was in a way greatly thrilled. By then he had created a commotion everywhere in the national movement as a veritable symbol of emergent youth power.

### **Odisha and Azad Hind Fauz**

When Netaji formed Azad Hind Fauz, he enrolled many Odias as soldiers. At that time brave and valiant Odias due to their acute poverty worked in Assam, Burma, Malay as labourers. Netaji instilled in those labourers a spirit of Patriotism and appealed to them to join the struggle for freedom being launched by Azad Hind Fauz to free mother India from British imperialism. His revolutionary call "Give me blood, I shall give you freedom" electrified and inspired them.

In response to his call many Odias of Rangoon in large numbers came forward to join the Azad Hind Fauz of Netaji. Netaji enrolled them in the Azad Hind Fauz or Indian National Army. Hundreds of Odias served their motherland to free it from British bondage risking their life and limb.

Among the prominent Odias in the INA were Colonel Brajamohan Patnaik, Doctor Birakishor Bhuyan, Narasingh Charan Das, Pandit Krushna Chandra Tripathy (Kshetra Pracharak) in charge of propaganda and Amar Sahid Dibakar Parida's brother Chakradhar Parida of Ranpur.

In the women's wing in Indian National Army constituted by Netaji as Rani of Jhansi Regiment, there were three Odia girls, Rajani, Kanti and Urmila. It is a matter of regret that history is silent on this.

Apart from these three Odia women, Laxmi Panda was another Odia woman freedom fighter in the Rani of Jhansi Regiment of Netaji.

### **Biju Patnaik and Azad Hind Fauz**

In support of Subhas's Azad Hind Fauz another Odia hero Bijayananda Patnaik (Biju) extended his help as far as possible even though he was working as a Pilot in the Royal Indian Air force in charge of transport command. While flying his plane to Rangoon as a pilot to save the British citizens stranded there, he was dropping from the sky Azad Hind Fauz hand bills and leaflets for propaganda purposes. His motive was to extend support to the armed struggle of Netaji Subhas and create a favourable public opinion and awareness. When this was known on the basis of secret intelligence report, he was arrested by the British. In 1943, he was imprisoned in Lalkila and spent three years in Jail. All this was published in the Samaja in great details. It has been rightly said

“that even while serving the Royal Air Force, he made use of the aircraft to carry the nationalist leaders to their destination. He also distributed the hand bills of Netaji Subhas Chandra Bose and that is why he was court martialled and sentenced to three years imprisonment”.

Odisha was proud of Subhas and his I.N.A. Dr. H.K. Mahtab who was released from Ahmednagar fort on June 15, 1945 extended warm ovation to the released I.N.A. men like Sri Mahadev Sahu, Sri Hari Tripathy, Sri Lingaraj Tripathy, Sri Udayanath Panda and Sri Bhim Nayak. In a public reception to I.N.A. men he said; I am very happy to hear from their lips that there were thousands of Odias in INA. He was also filled with pleasant surprise to hear that there were Odia women too in the INA. As he further said “The military glory of ancient Utkal was revived by these INA men”.

### Conclusion

In a way, the seed of transformation from Subhas to Netaji Subhas was sown in the soil of Odisha. He loved India, our motherland, with every fibre of his being but never ever forgot his birth place Odisha. He was in close touch with Odia luminaries like Pandit Gopabandhu Das, Pandit Nilakantha Das and Dr. P.K Parija etc. His love for Odisha, his sense of concern for its problems, issues and concerns in the twentieth century was unmistakably perceptible throughout his political career. Even when he dreamt of the freedom of the country by waging a war against the British and formed the Indian National Army, he never forgot his Odia brothers and sisters and associated them in his quest of freedom.

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# Veer Surendra Sai

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*“ Ask not what your country can do for you;  
Ask what you can do for your country ”*

- John F. Kennedy

## Introduction

Amidst the tens of thousands of the names considered against the British imperialism that crowded the columns of history, the name of Surendra Sai shines almost alone as a star. Veer Surendra Sai, the first freedom fighter of Sambalpur, had fought for his right against British imperialism during the middle part of the 19<sup>th</sup> century when British empire was at the height of its glory.

Surendra Sai was the child of the historic revolution of 1857, as Napoleon was the child of the French Revolution of 1789. The heroic achievement of Surendra Sai and his uncommon sacrifice for the cause of his people have few parallels in history. He had neither modern weapons nor organized soldiers to fight against the mighty administration but only his strong determination, when elites of India did not even dream of going against the foreign rule.

## His Childhood

Surendra Sai was born on 23<sup>rd</sup> January 1809 on full moon day of Pausa in the Chauhan



family of Raipur, Khinda.<sup>1</sup> His father Dharam Singh was a descendant of Aniruddha Sai, son of Madhekar Sai, the Chauhan Raja of Sambalpur. According to Siva Prasad Das, Surendra Sai was born in his maternal uncle's place at Bargaon located in the police station Dhama in Sambalpur district.<sup>2</sup> This is the opinion of a large section of people which Sri Das accepted but the mother of Surendra Sai whose name was Revati devi

belongs to Bargaon near Sareikela in Singhbhum district of Jharkhand.<sup>3</sup> The people of Khinda village quite reasonably claim that Surendra Sai was born in that village. The birth ceremony of Surendra Sai is known to have been celebrated in festive mood for three days by the tribal people of Khinda and its neighbourhood. Surendra Sai had six brothers and a sister namely Udant, Dhruva, Uajjala, Chhabila, Jajjala, Medini and sister Anjana.<sup>4</sup>

The education of Surendra Sai and his brothers was not neglected and all the brothers could read and write well both in Odia and Hindi. The brothers were trained more particularly in physical culture and technique of guerrilla warfare from his uncle Balaram Sai.<sup>5</sup>

#### **Rebel in early phase (1827-1840)**

In the year 1803, Odisha came under British rule. In many parts of Odisha people opposed them vehemently. They strongly refused to accept their authority. It took a violent turn in Sambalpur when Surendra Sai took part and headed the movement. In 1827, Maharaja Sai the ruler of Sambalpur passed away leaving behind two daughters.<sup>6</sup> He had no male heir to inherit the Sambalpur Rajgadee. Mohan Kumari the widow of Maharaja Sai ascended on the throne. In fact, Britishers were behind her. Though Mohan Kumari was the first lady to succeed the throne in the known history of Sambalpur, people believed that it was an abuse of practice and violation of tradition. Prettifying the throne with a widow was not acceptable to the people of Sambalpur. Apparently and allegedly the Britishers also ignored the successive family chain. "Doctrine of lapse" also did not arise at that moment.<sup>7</sup>

Surendra Sai who represented the next line of succession claimed his legal right to the throne but his right claim was thrown down. The princess Mohan Kumari of neighboring Bamanda State, was seated on the throne and made nominal head of the State of Sambalpur.

The real power passed into the hand of British authorities. Surendra by then a young and energetic man of nineteen got enthusiastic support from the enlightened people of Sambalpur and revolted against them. Because of the widespread discontentment, Mohan Kumari was opposed and Narayan Singh an illegitimate scion of the Chauhan Zamidar of Barpali, was ascended to the throne. The plot of the British Administrators of total ignorance to the claims of Raipur, Khinda family infuriated Surendra and his family members and they took it as a challenge and broke into rebellion.<sup>8</sup>

One way or another, Surendra Sai's claim gained momentum in his favour. In fact this popular thrust and drive was the origin of the movement against British Raj led by Surendra Sai. It was fundamentally a tribal movement, for the reason that the different groups and resistant fighters mostly belonged to the Gond and Binjhal tribes. Gauntias and Zamidars mostly belonging to Gond and Binjhal tribes of Sambalpur states extended their support. More over by and large tribal people were behind this movement. It was suppressed by the Britishers with firm hands.<sup>9</sup>

The Sai brothers trashed throughout the nook and corner of Sambalpur kingdom enlisting the support of the Zamidars and Gauntias. On one occasion when Surendra was at Debrigarh with Balaram Dev, the Gond Zamidar of Lakhanpur, was attacked by the sepoy of Raja Narayan Singh. Although Surendra miraculously escaped Balabhadra was killed on the spot. The



death of Balabhadra Deo charged the Gonds and they supported Surendra wholeheartedly against Narayan Singh.

The only Zamindar of Sambalpur who was then actively supporting the Raja was Durjaya Singh of Rampur near Jharsuguda. This estates had been created by Raja Chhatra Sai at the cost of the Gonds and its Zamindar who belonged to a Rajput clan was not liked by the tribal people Surendra attacked Rampur, demolished the fort and killed the old father and son Zamindar, Durjaya Singh fled for life to Himagiri".<sup>10</sup>

By this Surendra avenged the death of Balabhadra Deo and satisfied the ego of his tribal followers. The British Government after that acted promptly and arrested Surendra Sai along with his uncle Balaram and brother Udanta. They were sent to the Hazaribagh jail as prisoners for life. At the time none of the tribal Zamindars had the capacity of giving leadership to their people. The first tribal rising of Sambalpur was thus hipped in the bud. Balaram Sai a friend, philosopher and guide of the rebels died in the prison shortly after his confinement.

## **2<sup>nd</sup> phase (1857-1864)**

With the imprisonment of Surendra Sai the British administration was left without any opposition for which there appeared stringent laws and regulation to calm down the disgruntled people of Sambalpur. The revenue was at once raised by one- fourth indiscriminately without reference to the capabilities of the villages. By 1854, a second statement was made as equally indiscriminate principles which raised the amount from Rs.8800/- to 74,000. Above these unwarranted increase in revenue share and stringent exactions were made on the public by the royal households in the form of nazarana and

unpaid labour. But in spite of this burdensome and pitiable economic life of the people with prevailing state of confusion bounding anarchy there was least attempt by the elite of Sambalpur to redress the general grievances of the populace.<sup>11</sup> It appears probably that they were watching for someone to lead them to get out of the deteriorating situation. It was during such a critical juncture Surendra Sai reappeared on the soil of Sambalpur being released by his associates.

Though the circumstances which led Surendra Sai first, to appeal the British authority for remission of the rest of the life sentence on him and his brother and then suddenly to reopen the hostility with vigour and well organised manner were confusing. One can postulate, that he was offered help and assistance even by the disgruntled high ups of the society of Sambalpur. He was made to realise that his cause was the common cause by the people of Sambalpur against the British authority.<sup>12</sup>

Soon after their release from the Jail, Surendra Sai and Udanta Sai entered the district with a number of followers. By the middle of September they entered into the town of Sambalpur with a force of 1400 or 1600 men and established themselves within the precincts of the old fort. Surendra Sai soon established contact with Captain R.T. Leigh Senior Assistant Commissioner of Sambalpur and assured him that he had no intention of aspiring to the Raj and that his only object was to induce the Government to cancel the remaining portion of his and his brothers imprisonment.<sup>13</sup>

Captain Leigh promised to represent the matter to the Government, and in the meantime Surendra Sai agreed to disperse his followers and

remain in Sambalpur while Udanta Sai was permitted to reside in the village of Khinda. The Commissioner of Chhotnagpur recommended to the Government of Bengal for commuting the sentence of Surendra Sai and his brother on the condition that they should reside either at Cuttack or at Ranchi. G.F. Cockburn insisted on taking strong measures like deportation. Surendra Sai was treated like political prisoner and his residence was closely guarded, naturally he wanted to escape and on October 31, 1857 he fled to Khinda where his brother had collected more than a thousand rebels.<sup>14</sup>

In the meanwhile two companies of the 40<sup>th</sup> Madras native infantry had been despatched under Captain Klocker from Cuttack. Besides lieutenant Hadow of the Madras Artillery who arrived at Cuttack with some light mountain guns was also asked to reach Sambalpur to take part in an expedition which Captain Klocker made against Khinda and Kolabira. He reached on November 5, 1857. He destroyed the house of the Gountia. But he failed to capture Surendra Sai and his brother at Khinda though he found their houses loopholed and prepared for defense in only one place he could find a large gathering of armed men concealed by the jungle.

Matters had now taken a serious turn, many of the Principal Zamindars were collecting their Paiks for the purpose of resisting the Government and the whole country in the neighbourhood of Sambalpur was temporarily in the hands of the insurgents who were posted in strength at a distance of not more than three or four miles from the place and fired on the British pickets. Dr. Moore of the Madras Army who had been ordered to proceed with Hanson to afford medical aid to the troops at Sambalpur was murdered at Jujomora while on the march. Hanson

however escaped and wandered in the forest without food until rescued by a party of sebundys. Captain Leigh himself marched out with a considerable body of the Madras Corps to support the sebundis but was attacked by the rebels under cover of dense jungle and lost several of his men without being able to retaliate. By the beginning of December the Dak road to Bombay was obstructed.<sup>15</sup>

G.F. Cockburn, the Commissioner of Odisha, had despatched to Sambalpur the remainder of the 40<sup>th</sup> Madras native infantry under the command of Major Bat's and with him the guns and artillery man station at Cuttack. Meanwhile the Lieutenant Governor authorised the formed two companies for services in the district of Sambalpur under Captain Bird of the 40<sup>th</sup> Madras native infantry. He made a strong representation to the Government of India to take immediate measures for strengthening Sambalpur.

### **Kudopali Rebellion**

In the meantime Captain Wood had arrived at Sambalpur from Nagpur. On December 30, 1857, Wood surprised the rebel in a grove of trees at Kudopali. It was most ghastly battle that took place in Kudopali and a memorable episode not only in the history of the Sambalpur but also in the history of the freedom movement in India.<sup>17</sup>

The Kudopali hill situated by the side of old Sambalpur Ranchi road is about one and half kilometer away from Sindurpank chowk on the Bombay Calcutta N.H.6. It is about eight kilometers away from Sambalpur town. This hill was a mute spectator to the historic Kudopali battle fought against the British force, led by his fourth brother Chhabila Sai. This hill was covered by dense forest with wild beasts. Chhabila Sai was in charge of the troop. As they were stationed

on the hill it was not convenient for the British force to attack. So Captain Wood pretended to retreat. The revolutionaries started chasing them in the open field by descending from the hill. The situation helped Capt. Wood and there was a fierce battle. The well-equipped and trained soldiers of Capt. Wood defeated Chhabila Sai. The revolutionaries suffered heavy loss, fifty three(53) were found dead on the battle field and eleven were taken as prisoners. Many British soldiers were also killed and injured. Capt. Wood was also injured but the great loss to Surendra Sai was the death of Chhabila Sai who was moving through the street of Kudopali village where he was shot at the back and died.<sup>17</sup> The event became a part of folklore forever.

Uli uli uli uli

Chhabila Sai Dihen Bajila Guli

Kudopali Majha Khuli

Baulire, Kudopali Majha Khulire

The Kudopali hill is a witness to the heroism of the great fighter.

**Note:-** Facts and the figures taken from his book “Veer Surendra Sai” Bhubaneswar, 1985 by Dr. N.K.Sahu who has identified Kudopali to be the village Papanga hill in present Bargarh district. But the popular belief is that the Kudopali village is in Sambalpur and the Kudopali Dungiri(Hill) on old Sambalpur-Ranchi road are the sites of the Kudopali battle.<sup>18</sup>

This onslaught which involves a prestigious loss to the rebels was promptly dealt with at Paharsirgida where the rebels beheaded Capt. Wood. As a sequel to the proactive role of Kharsal Zamindar Dayal Singh in the battle of Paharsirgida, he was hanged on 04.03.1858.<sup>20</sup> The Zamindar of Bheden was killed in the battle of 1858. During this historical period of fighting

against the Britishers, some were also acting as informers on behalf of Britishers for example with the help of Sarangarh Raja Sangram Singh Britishers could capture Kamal Singh.

Major Impey became the Deputy Commissioner of Sambalpur in April 1861. He suggested some peace proposals on 22.06.1861 including granting of pardon to the revolutionaries. Who would surrender will get in return the seized property and lead a formal life. Commissioner of Cuttack issued a Proclamation on 24.09.1861 to free the rebels confined in the jails of Sambalpur and Cuttack. As a matter of good will gesture, prisoners were released. He also declared a package of pension to the members of the royal family including Surendra Sai. However, some revolutionaries namely Udanta Sai, Dhurba Sai (Brother of Surendra Sai) surrendered on 07.01.1862 subsequently, Surendra Sai and some of his strong rebel colleagues namely Gajaraj Singh, Khageswar Dao, Fate Singh and Kunjal Singh surrendered on 16.05.1862 on guarantee of life liberally and free pardon.<sup>21</sup> But after the death of Major Impey in December 1863 things changed rapidly.

The submission of Surendra Sai either discontinued or brought the unrest to an end in Sambalpur. British rulers found him to be a strong centre of problem even after his surrender. At last with the help of one Dayanidhi Meher, he was arrested in a treacherous way on his birthday i.e. 23-01-1864 and also the full moon day of Pausa an important day of festivities of Western Odisha. the treacherous work of Dayanidhi Meher, he had received rupees eight and revenue of village of Tabla. There was no fight, There was no opposition as well.<sup>22</sup> There was no bloodshed too. His arrest was due to conspiracy. Immediately after two days on 26.01.1864, he was sent with

his close associates to Asurgarh Jail after 24 years, he passed away in that dungeon on 28.02.1884.

On official record he spent 39 years in jail in two spells. In the history of freedom struggle in India no one has been put into the confinement for so many years, perhaps no political prisoners in the known history of the world has ever spent such a length of 39 years in jail.<sup>23</sup>

While Surendra Sai is remembered for his unwavering spirit to resist infamy and injustice by one and all, he is hailed as the primary factor for a synthetic cultures. In Western Odisha in which there is a fine blending of tribal and upper class culture. There arose a “Free for all” situation in Sambalpur region, at a time when untouchability and detestation of lower castes were social custom and facilitated social economic upliftment of the lower status of the society.<sup>24</sup>

Even today, the heroic spirit of Surendra is an unfailing source of inspiration to the young of the country. His courageous spirit of advantage and patriotism are examples to one and all.

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## Swami Vivekananda

*Er. Raghunath Patra*

Born in aristocratic family, Kolkata.  
From young age inclined to spirituality.  
He was great teacher of philosophy.  
Writer, poet, orator of authority.

He was lover of humanity, to him  
God not only remains in temple, mosque or  
Church, He is more prominent in man  
He loves 'downtrodden' 'neglected' more.

He said "I don't want liberation  
When people are starving". God comes  
In guise of "distressed", "downtrodden."  
His sympathy was more for poor ones.

He gave clarion call to young generation  
"To awake, arise and move from  
Village to village. Do good for humanity,  
Every dust of India was holy for him.

He went to Kanyakumari in December 1892  
Engrossed in meditation for 3 days,  
Known as Kanyakumari resolve of 1892,  
In "Dhyana Yoga" expert he was.

He was key person to introduce,  
Vedanta and yoga to the west,  
Felt cultural unit of India in spite  
Of ethnic, linguistic, historical assert.

A prophetic versatile genius ever,  
Born before. Chicago speech made him  
Outstanding. He was leader, reformer,  
Taught Indians, their heritage esteem.

Born on 12.01.1863, Mother Bhubaneswari  
Father famous advocate, Biswanath Dutta.  
Due to the grace of Bireswar Mahadev,  
Got a child, named him Narendra Nath.

His nick name was Bile. Ramakrishna  
Paramhansa was his divine preceptor.  
Calling him Naren. After initiation  
Became Vivekananda, Prophetic teacher.

Died on 4.7.1902. India is now developed.  
Swami's dream is going to be fulfilled.  
Poet pays homage to Swamiji for inspiration  
"Please come again Swamiji, behold."

---

Er. Raghunath Patra, Brundaban Dham, Lokanath Road,  
Patanahata Sahi Chhak, Puri-752001.

# Surendra Sai

*Dr. Bhubaneswar Pradhan*

The Independence being the inborn right of men.  
It establishes impacts to gain it with more pain.  
The pleasure of freedom is somehow very sweet,  
Surendra Sai for it headed a tremendous fight.

Born in Khinda on twenty third day of January,  
The year Eighteen hundred nine brought merry.  
His early learning was from local surroundings,  
Being a claimant he was denied to be the king.

In Sambalpur then he raised a great revolution,  
The *Gonds* and *Binjhals* backed him very sudden.  
He fought more against the enemy very bravely,  
Sometimes he could get some short of victory.

But being caught by them he was taken to the jail,  
In a cell of Hazaribagh jail of Bihar he had to dwell.  
Being free by the Sepoy rebels he returned then,  
He came to Sambalpur to fight against again.

In Debrigarh forest fort he was secretly dwelling,  
One of his close friends turned faithless to him.  
The Britishers imprisoned him in Asurgarh Jail,  
His endeavour for liberty also became too fail.

He passed his last breath with so many grieves,  
As an optimist He possessed the strong belief.  
For future independence of lovely motherland,  
We pay homage to his soul for his brave stand.

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## Sketch on First Ministry in Odisha

*Dr. Janmejaya Choudhury*

It was in the days of yore that our blessed India was a land of many wonders. And one such wonder was her fabulous wealth. Lured mostly by this wealth a number of foreigners appeared in different scenes of her history. They were the Greeks, the Sakas, the Arabs, the Turks and Mughals. Coming as invaders, they conquered lands and looted wealth. But ultimately they were all conquered by the superior culture of the Indians. In fact falling into the veritable reservoir of India, they lost their identities.

However with the advent of the eighteenth century there appeared on the Indian stage a band of foreigners who came across the seas not as invaders, but as mere traders. They were quite meek and mild in their behavior and action. They were the Portuguese, the Dutch, the Danes, the English and the French. With the passage of time however, all of them except the English were removed from Indian scene. The English alone stayed on to build an empire in India. The traders assumed the role of rulers and ruled over the country as foreigners. The destiny of the Indians was decided for the first time not on its own soil, but in England. India thus passed under the dark shadow of the British rule. The company which later came to be known as the East India

Company was incorporated in London on December 31, 1600 under a charter of Queen Elizabeth.

The Battle of Plassey was milestone in the history of India. It was a signal that the Mughal empire was disintegrating. It was a greater signal that the foreign powers would impose their administration over this land. The victory of Clive opened a new chapter in the history of the nation. Like an octopus, the East India Company fought on many fronts. It fought the Mughals and the Marathas both in the North and the South. It also battled against the other European powers and the most important of them all- the French.

The East India Company got its first foothold in Odisha on the 12<sup>th</sup> November 1766. The Southern Odisha was a part of the Chicacole district which was in the Northern Circars under the control of Nizam of Hyderabad. For a brief period, the Chicacole district had come under the French, but it soon passed over to the British. The Nizam asked the Zamindars of Southern Odisha that they were in future to regard the English Company as their sovereign and to pay their rents and obedience to the said Company or deputies without raising any trouble. The French, who were the bitter rivals of the British

were at loss in 1759 when Masulipatanam was captured. They had a fort at Ganjam and Monseipur Moracin had become a known figure in the political circle of Southern Odisha. The sudden turn of events closed the chapter for the French. Now, it was for the East India Company and the English people to take the best possible opportunity. Then British created a class of landholders and offered them different titles. They were known as Rajas, Zamindars, Landholders and Proprietors. In certain cases, they were beyond the ordinary civil and criminal laws of the land. They could try their subjects and even punish them. This was the saddest aspect of the British administration of the Odisha.

In January 1937, election was held for the provincial assembly under the provision of provincial autonomy in the Government of India Act, 1935. Three parties- Congress, Odisha Nationalist Party and the United Party represented the Rajas and Zamindars and sought to safeguard their interests. Out of 56 elected seats ( four being nominated seats), the Congress won 36 seats, the non-Congress parties won 10 seats, and independents won 10. Even though the Congress had won majority of seats in the Assembly, there was difference of opinion as to whether the Congress would form ministry or not. In a private meeting of the Congress Legislature Party held in March, 1937, Biswanath Das, a former member of the Madras Legislative Council was elected as the leader of the Congress Party in the Assembly. The All India Congress Committee gave the directive to the Congress Legislature parties in all provinces including Odisha not to form the ministry unless the Government gave the assurance that the special powers of the Governor would not be exercised to override the decisions of the provincial

ministries. In March 1937 the Governor invited Biswanath Das, the leader of the Congress Legislative Party, to form the ministry and be its head. But Biswanath Das refused to accept the invitation in pursuance of the direction of All India Congress Committee. The Governor then invited the Maharaja of Parlakhemundi to form the ministry. Maharaja formed the ministry along with two others - Mandhata Gorachanda Pattanaik and Maulavi Latifur Rahaman on 1 April 1937. The ministry of the Maharaja of Parlakhemundi was supported by a minority in the legislature, hence its formation was criticized as illegal and undemocratic in press and platform. The Governor clarified that in view of the refusal of the Congress to form ministry he had no other alternative than invite the leader of a minority party to form the ministry. The Governor further clarified that his offer to the Congress still stood valid. But the Congress members in the assembly demanded the resignation of the Maharaja of Parlakhemundi and sent a petition to the Governor expressing their lack of confidence in it.

Even though the Congress had decided to seek election to the legislatures under the Provincial Autonomy, its political agitation was going on unabated. On 26 January 1937, in spite of the Government's ban order, in all important towns of Odisha the independence day was observed. On that day, at Puri and Satyabadi, the police seized the copies of independence pledges from the Congress offices. The Deputy Commissioner of Police, Sambalpur banned a public meeting on that day. On 1 April 1937, the Congressmen of Odisha denounced the Government of India Act, 1935 as anti- national and reactionary. They demanded a constituent assembly on the basis of adult suffrage to frame a democratic constitution. The Viceroy assured the



Congress party that the Governor would exercise their powers according to the advice of the ministers. Thereafter with the permission of the Congress Working Committee, the Odisha Congress legislature party decided to form ministry. The Maharaja of Parlakhemundi resigned and the first Congress ministry in Odisha was formed. Biswanath Das became the Prime Minister on 19 July 1937. Besides the Prime Minister, the Ministry had two ministers- Nityananda Kanungo and Bodhram Dube, and four parliamentary secretaries- Jadumani Mangaraj, Jagannath Misra, Pyarisankar Roy and Radha Krushna Biswas Ray. Mukunda Prasad Das and Nanda Kishor Das were elected as the Speaker and deputy Speaker respectively. The new ministry, after its formation, found itself faced with the problem of peasant unrest. But the peasants under the leadership of socialists carried on their movement with greater vigour. In January 1938 Surendra Nath Dwibedy, the Congress socialist leader brought out a journal called *Krushak* to champion the interests of the peasants. The Raja of Puri, Raja of Khalikote and Raja of Kanika started a Odia weekly, titled *Utkal Barta* to champion the interests of landlords. On 22

September 1937, 300 Zamindars and landlords from various parts of Odisha assembled at Cuttack and voiced their resentment to the proposed amendments. The Zamindars and landlords were seriously perplexed over peasant unrest and opposed the Tenancy Amendment Bill. They once again met in January 1938 and asked the Government to curb the socialist activities.

Subhas Chandra Bose visited Odisha in August 1939 and presided over the Odisha Youth Conference. The students were very much impressed by the fiery speech of Bose. Bose succeeded in winning over a section of the Congress Socialists to his Forward Bloc Party. On this occasion the Odisha branch of the Forward Bloc Party was formed. In fact, the history of freedom movement in Odisha was as “expression of forces that constitute an integral part of the all-India struggle” against British imperialism.

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## 26<sup>th</sup> January and Our Constitution

*Dr. Chittaranjan Mishra*

***“A state without a Constitution would not be a state but a regime of anarchy”  
(Jellinek)***

It is impossible to think of a country without a Constitution, so national leaders of India felt obligatory to frame the best possible Constitution to establish sound governance for the country. Constitution is the supreme law of a land and it binds the ruler and the ruled and makes possible the proper adjustment of the power-relationship. To frame a Constitution, a convention or an assembly was to be set up by the people of a democratic country. For such purpose the idea of a Constituent Assembly for India was put forward by M.N.Ray in 1927 and on 7<sup>th</sup> April 1934 the National Congress officially demanded for it. Repeatedly it demanded the same thing on 28<sup>th</sup> December 1936 in the Faizpur (51<sup>st</sup> National and first Rural) session and also in 1939. It was in August 1940 British government accepted the demand of the Constituent Assembly but National Congress rejected it. Again it was accepted by Cripps mission in 1942 but again it was rejected by the National Congress. Finally in the year 1946 Cabinet Mission recommended the proposal of Constituent Assembly and it was accepted by the National Congress. The assembly was formed after an indirect election held in July 1946. The

representatives of the British Indian provinces were to be elected by Provincial Legislative Assemblies through the system of Proportional representation by means of a single transferrable vote. Out of 296 seats allotted to the British India (Present India, Pakistan and Bangladesh), National Congress captured 208 seats and Muslim League obtained 73 seats. Princely states did not participate in the election, so 93 seats allotted to them remained vacant. Muslim League withdrew from the assembly with a demand of partition and creation of Pakistan. But it was decided to continue the work of constituent assembly.

The first session of the Constituent Assembly was commenced on 9<sup>th</sup> December 1946 and lasted up to 23<sup>rd</sup> December 1946. Sachidananda Sinha presided over its first meeting and on 11<sup>th</sup> December Dr. Rajendra Prasad was elected as the president of Constituent Assembly to run the forth coming sessions. The Assembly had total 11 sessions and the last and final session was run from 14<sup>th</sup> November to 26<sup>th</sup> November 1949. Finally on 26<sup>th</sup> November 1949 the new Constitution was approved and was decided to bring into effect from 26<sup>th</sup> January 1950. It took 2 years 11 months and 17 days to complete the framework of the Constitution. Critics opine that

the basic structure of the Constitution stands on the Government of India Act, 1935. When it was put for debate and discussion, over 2000 amendments were made to finalise it.

The original copies of the Indian Constitution were written in English and Hindi language. Government of India entrusted Calligrapher Prem Bihari Narain Raizada (Saxena) to pen the Constitution. He wrote the whole of the Constitution single handedly in a flowing italic style taking a period of six months. He was allotted a room in the Constitution Hall (present Constitution Club) to use for the said work. 'Prem Foundation' opines that Prem used 432 Pen-holder nibs throughout the process out of which 303 number of nibs he used for Calligraphy. The original manuscript was written on parchment sheets measuring 16 x 22 inches with a life span of thousand years. It consists of 251 pages and weighed 3.75 Kg. Each page of the Script was nicely decorated by artists like Beohar Rammanohar Sinha and Nandalal Bose of Shantiniketan. Later on it was published in Dehradun and photolithographed by the survey of India. It is the longest hand written Constitution of the world. On 24<sup>th</sup> January 1950 Dr. Rajendra Prasad, the president of the Constituent Assembly first put his signature on the Manuscript and Feroz Gandhi was the last one to sign on it. In between 284 members put their signature on the Constitution. It was decided to bring in to effect on 26<sup>th</sup> January 1950. Each member of the Constituent Assembly had to sign on two copies (English and Hindi written copies)

of the Constitution. The original copies of the Indian Constitution are preserved in special helium-filled case in the Library of the Parliament of India.

### **Odia Members of Constituent Assembly**

Nine members from Odisha got place in the Constituent Assembly they were- Swami Bichitrananda Das, Biswanath Das, Krushna Chandra Gajapati Narayana Dev, Harekrushna Mahtab, Laxminarayan Sahu, Lokanath Mishra, Nandakishore Das, Rajakrishna Bose, and Sananta Kumar Das. They actively participated



*(Women members of the Constituent Assembly)*

in different debates, discussions and amendments regarding the Constitution.

### **Women members of Constituent Assembly**

There were 15 women members in the drafting committee. They were Dakshayani Velayudhan, Hansa Jivraj Mehta, Amrit Kaur, Ammu Swaminathan, Begum Aizez Rasul, Durgabai Desmukh, Kamala Chaudhury, Leela Reddy, Malati Chaudhary, Purnima Bannerjee,

Renuka Ray, Sarojini Naidu, Sucheta Kripalini, Vijaya Laxmi Pandit and Annie Mascarene. Malati Devi was the tenth Odia member of Constituent Assembly, who resigned from the Assembly after getting a call of M.K. Gandhi to proceed Noakhali to establish communal harmony and to control communal riot arose by the call Direct Action by Muhammad Ali Jinnah, leader of Muslim League before partition of India and Pakistan.

### Why 26<sup>th</sup> January ?

The Date 26<sup>th</sup> January was taken into consideration to bring the Constitution in to force because on 26<sup>th</sup> January 1929, Indian National Congress had given the call of “Purna Swaraj” for the first time in Lahore Session. Since then the day was celebrated as the Independence Day of India by the National Congress. So on 26<sup>th</sup> January 1950 at 10.18 A.M of Indian Standard Time the Constitution was brought into force and it was designated as Republic Day. First president of Independent India also took his oath on this

day and the Lion Capital of the Saranath Pillar of Asoka was adopted as the National Emblem on this auspicious day.

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## Essential Attributes of Odissi Music

*Prof. Jagannath Kuanar*

Human life is said to have an intimate and historical relationship with music. The purity, sanctity and characteristic features of Odissi music have been enriched, refined and pervaded its horizon through systematized forms. Odissi music tinged with religion, attained mass appeal and royal patronage. As such the royal patronization of art and culture made the Odissi music developed and enchanting for enjoyment of both gods and goddesses and human beings. This tradition is still continuous in its different manifestations. Odissi music has its own Melas, Ragas, Talas and Prabandhas, which are rendered in different styles as its attributes. Odissi music gives great importance to the lyric where words are required to be sung without fragmentation or distortion. Information about ancient prominent books like Natyashastra and Sangeetratnakar, there are rare books written in Sanskrit language by the writer/poet of Odisha. The eminent writer of Odisha has gifted their contribution to the field of Odishan art and culture i.e., Geet Prakash by Krushnadas Badjena Mohapatra, Jagannath Ballav Natak by Ray Ramananda Pattanayak (15<sup>th</sup> century), Sahitya Darpan and Chandrakala by Biswanath Kabiraj (16<sup>th</sup> century), Sangeet Suryodaya by Laxminarayan Mishra (17<sup>th</sup> century), Sangeet Darpan by Damodar Mishra (17<sup>th</sup> century) and

Avinab Geetagobinda by Dibakar Mishra (15<sup>th</sup> century) etc. which are recognized all over India. World famous and revered poet Sri Jayadev and his most famous lyrical composition Gitagovinda, the musicality in Odia prose and literature is well established in the country and abroad. Artistic sculptures and painting found in the engraving of Parshurameshwar, Mukteswar temples and many of such ancient and historical temples and most important the traditional music called as Veenakaar or Madeli performers and exclusive Mahari dancers who were deputed in Sri Jagannath temple only to perform in praise of the deity. All these indicate about the rich tradition of Odissi music. Alike its tradition the grammar or principles of Odissi music is equally rich and splendid. The musician-fraternity of our country have been following the traditional principles of Indian music and also have mentioned about the special feature aspects prevalent in the Odissi music in the music based books written by them. Naming of new *raga* or tunes indicates that developing of musical trends in accordance of our Indian contemporary music; the predecessors of our music have established a special identity for us. As a result of which we feel proud today for our tradition of Odissi music.

Alike its tradition and discipline, the application of Odissi music is equally rich in nature. It is noteworthy that the application of any classical music is more important as compared to its tradition and discipline or principles. From this point of view also Odissi music is splendid, as its application is much influential. In any form of classical music there are two specialties. First is – what is being sung and how it is sung. We know that in Hindustani music Khayal-Thumri, Tarana like tunes are sung. In Carnataki music, Padam-varnam-jabali-kirttanam-tillana etc. are sung. Likewise, in Odissi classical music, Odissi Champu-Chhanda-Geetgovinda, Chautisa-Pallabi-Bhajan-Janana etc. are sung. In the entire system of Odissi music all these elements are important.

The most unique nature in Odissi music as said in Sanskrit is – *Na druta na bilambita*, which means that neither it is very speed or fast nor it is too slow. Hence it belongs to a proportionate class or similar. Hence the velocity of our music maintains certain stability along with a beautiful and artistic presentation which displays its special identity.

On the basis of functioning range of our music, it usually transforms itself into a smooth and beautiful form during presentation and thus it maintains its uniqueness.

The act of widening of classical music is also properly executed in Odissi music amid its fluctuating range (speed). During the performance of Odissi music, five actions are executed for expansion. Those five actions are Anibaddha - alaap, Nibaddha- alaap, Pada-binyasas, Swara-binyas, and Taan. Before singing of song, for the introduction of *raga* descriptive way in

accordance of *Taal*, alaap is presented in new forms according to the concept.

All these processes are followed in singing of Odissi music and which Odissi music has position at par other classical forms of music and their respective applications. All these processes are followed mainly in the singing of Odissi music and as per the requirement, it is divided into four important segments of Odissi lyrics or prose named as *Dhrubapadaanga*, *Raagaanga*, *Bhabanga*, *Natyanga* and these four divisions keep the conceptual dignity of lyrics intact. The culture of *Uchhanga* music is known to be eternal, authentic, pure and historically approved. Application means, its specific factual nature or its grammar. It is an honour and privilege that our Odissi music embodies all these three required qualities for which the Odissi form of music is worthy to be called as one of the classical music.

The songs wholly, belonging to Odissi form of music which are sung during the stage performances are, Odissi, Champu, Chaupadi (Odissi and Chaupadi are quite different from the composition point of view), Chhanda, Chautisa, Gitagovinda, Janana, Bhajan, and Pallavi etc. Besides this *Swarnamalika*, *Lakhsyana geeta* etc. are meant for the sake of teaching or imparting training. All these segment of music are defined as *Prabandha*.

Odissi Prabandha developed musical art and skill. Prabandha is composed of developed artistic skills of music. Among this series of *Prabandha* Odissi series has been classification, as per the nature of 'Prabandha' it has two parts and due to its conceptual uniqueness it has four sections viz- *Dhruba Padanga*, *Raagaanga*, *Bavaanga*, and *Natyanga*. The specialty about

what we missing or how we sing or the style of our performance is the equal application of language and *raga*. Odissi music is solely effortless. Moderate ripples created by the simultaneously use of two *Swara* (tunes) is the reason behind this effortlessness. But this fluctuating action of Odissi is never so high.

The movements in Odissi music' has nicely been compared with a smooth flowing river. The main nature of our Odissi music is that, this is neither very slow nor very fast. It would be appropriate to say that this is music with balanced form.

The bases of Odissi music's movement and religion are, language and *raga*, for which the performance of Odissi music is done through the medium of language and *raga*. Our music is entirely dependent on language and *raga*. Normally the role of language in *raga Sangeet* has less importance. But the yet another specialty of Odissi music is that the language as well as the 'Raga' has an equal importance in this music.

It is said that language is the body of song, whereas the concept is its soul. And *Swara* (tune) is called as the body of *raga* and *rasa* is the soul of *raga*. The concept of song and *raga* are created through an artistic and skillful blend of language and tune (*Swara*). An amazing coordination of language and *raga* is found in Odissi music and proportionate blend of language and tune (*Swara*) is the specialty of the Odissi music performance style.

As regards, *Raga-sangeet* or *Ucchanga* or classical music, singing as well as playing of musical instruments of a *raga* have the key roles during the performance of *Raga-sangeet*, *Ucchanga* or classical music.

A specific discipline has to be followed during the singing of *raga*. Normally we know that in order to perform a *raga*, we have to follow some steps. Because, *raga* is formed with a maximum combination of seven *Swara* (tunes). Hence by doing a harmonious composition of these tunes (*Swara*) thereby creating a beautiful blend of *Laya* and *Chhanda*, a *raga* is made worth for a prolonged performance. During the performance of a *raga*, that begins from a particular situation till the end and this entire process is called *Bistara*. The process of *Bistara-kriya* (extension-acts) done during the performance of *Odissi-raga sangeet* has six chronological stages.

It is noteworthy that these six series of extension-acts done during the performance of *raga* is only followed in Odissi-raganga series.

*Nibaddha alaap*, *Swara-binyas*, and *Taan* are not done during the series of *Dhrubapadaanga*. *Padabinyas* is done with the help of various characteristics of *Laya*, *Anibaddha Alaap*. *Swara* and *Taan* are never elaborated in the series of *bhavaanga*. *Roopak allap* meant for disclosing the form of a *raga*, along with some concept based *Nibaddha alaap* as per the requirement of *Prabandha* and *Taana* are not performed.

*Swarabinyas* is done according to the song and *Taal*. *Gitagovinda*, *Janana*, *Bhajan* (devotional songs) etc. are performed like *Odissi-bhavaanga*. Even though *Champu* is closely related to the *Raganga* series still neither any extension act nor *Taan* is performed along with *Champu*. And the traditional tune (*Swara*) of *Prabandha* is never modified or changed.

The purity of *raga* is kept intact during the performance of *Dhruba padaanaga*, *Raganga*, *Champu* and *Gitagovinda*, *Bhvaanga*, *Natyaanga*, *Janaana* (devotional songs) etc. are sung with the combination of various *ragas*. Any type of extension acts are not done during the performance of *Chautisa* and *Chhanda*. All the lyrical stanzas (Pada) are sung in a same tune (Swara) according to these above mentioned guidelines.

All these singing acts of Odissi music are sung on the basis of some specific Gamak. A particular vibration that is created by a tune (Swara) is called Gamak. It has been written in Sanskrit as such: *Swarasya kampa gamakah*. From this vibration of the tune only a style of the music is differentiated from other style of music and soon after listening we can come to know that which music belongs to what style. Similarly in Odissi singing style also there are some particular vibrations of tunes called Gamak, for which our Odissi style of singing bears a quite different identity among its other counterparts. It is noteworthy that the vibration act in music is solely general. But the language and conceptual difference, at the backdrop of regional and cultural distinction retain the importance of a particular style, irrespective of place. The Odissi styled Gamak might be used in their forms of music but, rises spontaneously in Odissi, hence it is said to be an asset for Odissi. May be by making efforts all sorts of Gamak can be sung or performed musically. But the Gamak which can be sung normally, effortlessly or spontaneously, truly represents the natural quality of the concerned style of music.

In the singing and musical performance of Odissi the use of four important Gamak is found. Those are :- *Andolita*, *Ahat*, *Dhaalu*

(*Arohi Dhaalu*, *Abrohi Dhaalu*), *Ambreydita*. The movement in *Odissi sangeet* (Odissi music) is said to be *Andolita* (fluctuating). This movement is mainly a classical Gamak named as *Andolita*. The specialty of this Gamak is that it is neither stable always nor very fast.

This fluctuation act plays an important role in awarding a special identity to Odissi music. *Andolita* Gamak is transformed with the help of a Gamak called *Ahat*. And its unique nature is that to sing a tune (Swara), the next or following tune has to be twisted mildly and then to be resumed. Hence this process is called *Ahuta-kampana kriya* or Gamak. With the help of *Ahat Gamak* the act named as *Arohan- abarohan* of Odissi form is done in such a manner that a listener can instantly have a clear picture about the distinct quality of this form of music. *Dhaalu* is one of the Gamak's or tuning acts of traditional form of singing which is mostly used during the performance of *raga-sangeet*. This is executed in both the acts called *Aaroha* and *Abaroha*. Likewise a traditional vibration act called *Ambredita* is used immensely during the performance of Odissi, which is a special Gamak act of Odissi.

The quintessence of Odissi music is discerned in the intrinsic vision of the learners and listeners, who repose in *Gitagovinda*, for its traits like composition, improvisation, raga repertoire, treatment of rhythms and rhymes, usage and genre. Hence Odissi can undoubtedly be considered as one of the classical forms of music. This is solely a matter of pride for Odisha, Odissi music and Odishan culture.

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# Secularism in India : A Historical Perspective

*Balabhadra Ghadai*

The foundation of India is secularism. The evolution and growth of secularism with all its triumphs and tensions, both as a concept and an ideology, is a fascinating study, a golden chapter in the history of India. Indian concept of secularism is different from the western concept of secularism. While western secularism rejects all religious system, Indian secularism accepts and respects all religions. Similarly, while western secularism stands for improving material conditions of human beings, in the Indian model it is the mind which rules the matters enriching the quality of life and the concept of nation-hood at the same time.

Secularism in India has to be understood against its multi-religious and multi-lingual background with its tremendous diversity. There are about 122 languages in India (Census 2011) out of which 22 are listed in 8<sup>th</sup> Schedule of the Constitution as official languages of the Republic of India and people of all major religions of the world live here. As a result of centuries of common living, there is cultural unity in the country which binds men of different faiths, sects, and communities. In a larger perspective, secularism in India has flourished because of the resilience of its democratic traditions and the prevalence of the phenomenon called 'Unity in diversity' in spite of internal unrest and external invasions. Another

significant point to note here that the cultural continuity of India in the last five thousand years of its recorded history is incredible. Indian culture has continued because of its dynamism, its resilience, its capacity to change, assimilate, adopt and renew. According to Prof. A. L. Basham: "No land on earth has a long cultural continuity as India". In his classic work 'A Cultural History of India', he says: "There are four main cradles of civilization from where the elements of culture have spread to other parts of the world viz. China, India, Greece and Italy. Of these four areas, India deserves a larger share of credit than she is usually given because on a minimal assessment she has deeply affected the religious life of most of Asia and has provided very important elements in the culture of the whole of South-East Asia, as well as extending her influence directly or indirectly to other parts of the world."

At the dawn of India's history a secular and sophisticated civilization existed here, called the Indus Valley Civilization, which looks like a modern civilization with all its artistic finery and civic amenities. According to Rabindranath Tagore, the first civilized Indian was secular who lived in harmony with others. The people of Mohenjodaro, Harappa, Ropar, Lothal, Kalibangan and a hundred other sites of Saraswati

and Ghaghra worshipped all Gods and Goddesses, mainly the Mother Goddess which is represented in every village as the tutelary deity (*Grama Devata*) and is known by various secular names such as *Mata, Amba, Amma, Kali and Karali*.

The Aryans were secular people and the process of Aryanisation was based on liberal principles of co-mingling with the non-Aryans which led to the process of amalgamation and absorption. The Rig Vedic poetry clearly shows that nature played a very important role in the daily lives of the Aryans. There are splendid hymns in the Rig Veda to prove their reverence to the dawn, the Sun, the Moon, the Sky, the Fire and the Rain. On the philosophical plane the doctrine of Karma which is the most outstanding thought of the Indian culture, is binding equally on all Gods and all mortals.

Gautama Buddha, the founder of Buddhism, was silent about God. His 'Four Noble Truths' and 'Eight –fold Path' were secular message to the masses. As Will Durant says; 'There is nothing stranger in the history of religion than the sight of Buddha founding a worldwide religion, and yet refusing to be drawn into any discussion about eternity, immortality, or God.'

Ashoka, the great Mauryan monarch stood for Ahimsa, the non-violence towards both men and animals. Prof. R. K. Mukherjee says: Ashoka was attracted more by the ethical than the philosophical aspect of Buddhism and laid stress upon the practical, benevolent activities and pious thoughts inculcated by it. His Law of Piety (*Dharma*) was marked by liberalism, charity and compassion. He stood for a moral order where character and conduct played a greater role than rituals and ceremonies. Till today he evokes the highest admiration both as man and monarch

mainly because of his secular and humanitarian measures. His twelfth Rock Edict is a passionate appeal not only for toleration of all religious sects but also for developing a spirit of reverence for them.

Harshavardhana, the ruler of a large empire in northern India (A.D.606-647) followed a tolerant religious policy. In his 5-yearly assemblies at Prayag he worshipped Shiva, Surya and Buddha simultaneously and gave away his entire wealth to the leaders of religions. He had banned the killing of animals in his kingdom and, like Ashoka, had established a number of animals hospitals. There was not a single case of religious discrimination in his whole reign of about 40 years.

The cultural continuity of the country was maintained throughout the middle ages in spite of foreign invasions. The Bhakti Movement gave a new vitality to the cultural fabric of the people of India who had built around themselves. The Muslim Sufi saints like Amir Khusro, Baba Farid, Hazrat Nizamudin Auliya, Moinuddin Chishti and Hindu saints like Kabir, Eknath, Tukaram, Tulsidas, Surdas, Raidas, brought a new synthesis through their songs and hymns. Guru Nanak brought Hindus and Muslims closer to each other. The 'Adi Granth' of the Sikhs contains the hymns of both Hindu and Muslim saints in addition to the Sikh Gurus who enormously strengthened the forces of secularism in the country.

Akbar, the great Mughal emperor stood for tolerance in religious matters and promoted national solidarity with liberal outlook. His '*Din-i-Ilahi*' (Divine Faith) is a shining chapter in the history of Indian secular thought. He promulgated '*Din-i-ilahi*' in 1582 after detailed discussions at '*Ibadat Khana*' (Hall of Worship) at Fatepur Sikri with the Muslims, Sufis, Hindu Pundits and Sikh saints, Jains, Jews, Zoroastrians, Portuguese,

Jesuits and the Catholics. Din-illahi was neither inspired by revelation nor based on any definite philosophy or theology, a religion without any priest or book or even prescribed forms of worship. Its regulations were intended to raise the ethical standards of its followers, its crux being the universalism of God and the brotherhood of man. He finally stressed the values of *Sulh-e-Kul* (peace for all). He continuously emphasized the futility of conflicting elements of various religions which bring forth hatred and bitterness amongst the communities. And that is secularism: equal respect for all religions and living in peace with all.

The Maratha rule in India in the 18<sup>th</sup> century and the Sikh rule in the 19<sup>th</sup> century India further accelerated the secular march of India's composite culture. Secularism was Ranjit Singh's greatest strength. He trusted the Muslims who stood by him through thick and thin. Punjab monarchy was a secular monarchy where merit alone was the criteria for services.

Freedom from all religious prejudices has been the main theme of all religious movements of the 16<sup>th</sup> century such as the Bhakti Movement of Ramananda, Kabir and Nanak and the social movements such as Brahmo Samaj, Arya Samaj and Theosophical Society in the 19<sup>th</sup> century. Both the movements inspired among the people a sense of unity and solidarity about India as a nation.

Tolerance, acceptance and humility, the hallmark of Indian culture was best expressed by Swami Vivekananda in his famous address to the parliament of Religions at Chicago on 11<sup>th</sup> September, 1893. 'I am proud to belong to a religion which has taught the world both tolerance and universal acceptance, I am proud to belong

to a nation; he stated which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote you brethren, a few lines from the hymn which I remember to have repeated from my earliest boyhood, which is everyday repeated by millions of human beings: 'As the different streams having their sources in different places all mingle their water in the sea, so O Lord, the different paths which men take through different tendencies, various though appear, crooked or straight, all lead to Thee'.

The national movement was based on the vision of a secular society and a secular state. To counter communalism and give expression to its secular commitment, the National Congress declared in 1931 in its famous Karachi Resolution that in free India 'every citizen shall enjoy freedom of conscience and the right freely to profess and practice his religion,' that all citizens would be 'equal before the law, irrespective of caste, creed or sex' that no disability would attach to any citizen, on grounds of creed or caste' in regard to public employment, office of power or honour, and in the exercise trade or calling' and that 'the state shall observe neutrality in regard to all religions.' The freedom struggle was unique because people of all religions rallied round the secular banner of the movement led by Mahatma Gandhi. According to Gandhiji, 'Hindustan belongs to all those who are born and bred here and who have no other country to look to. Free

India will be no Hindu Raj, it will be Indian Raj based not on the majority of any religious sect or community but on the representatives of the whole people without distinction of religion'. He further stated: 'If officers of the government as well as the members of the public undertook the responsibility and worked whole-heartedly for the creation of a secular state, then only would we build a new India that would be the glory of the world'.

On the midnight of 14-15 August 1947, India had, as Jawaharlal Nehru put it, her 'tryst with destiny'. A little over two years later (on 26 November 1949), she had another memorable interface with destiny as 'the people of India' happened to 'adopt, enact and give' to themselves the Constitution of India, which came into force on 26 January 1950. The word 'secular' was not in the Constitution adopted and enforced 71 years ago and was added later. The Constitution (Forty-second Amendment) Act, 1976 changed the description of India from a 'sovereign democratic republic' to a 'sovereign socialist secular democratic republic' and also changed the words 'unity of the nation' to 'unity and integrity of the nation.'

However, the Fundamental Rights of the citizens which are enforceable in the courts have been parts of the Constitution from the start and it is they which make India a secular state. Articles 25-28 relates to the religious freedom guaranteed to every citizen of India as a Fundamental Right. Article 25 provides 'Freedom of Conscience' that is, all persons are equally entitled to freedom of conscience and the right to freely profess, practise and propagate religion. As per Article 26, every

religious group or individual has the right to establish and maintain institutions for religious and charitable purpose and to manage its own affairs in matters of religion. As per Article 27, the state shall not compel any citizen to pay any taxes for the promotion or maintenance of any particular religion or religious institution. Similarly, Article 28 allows educational institutions maintained by different religious groups to impart religious instruction.

The Constitution also enjoins on every citizen as Fundamental Duty vide Article 51A 'to promote harmony and the spirit of common brotherhood amongst all people of India transcending religious, linguistic and regional or sectoral diversities, to value and preserve the rich heritage of our common culture.' Articles 29 and 30 protect the cultural and educational rights of religious and linguistic minorities. While Article 29 mandates that no discrimination would be done on the ground of religion, race, caste, language or any of them, Article 30 mandates that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

From the above analysis it is evident that secularism in India is not only a part of our heritage and is at present a constitutional obligation, it is as well a cultural necessity, a social obligation and a ladder for development.

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