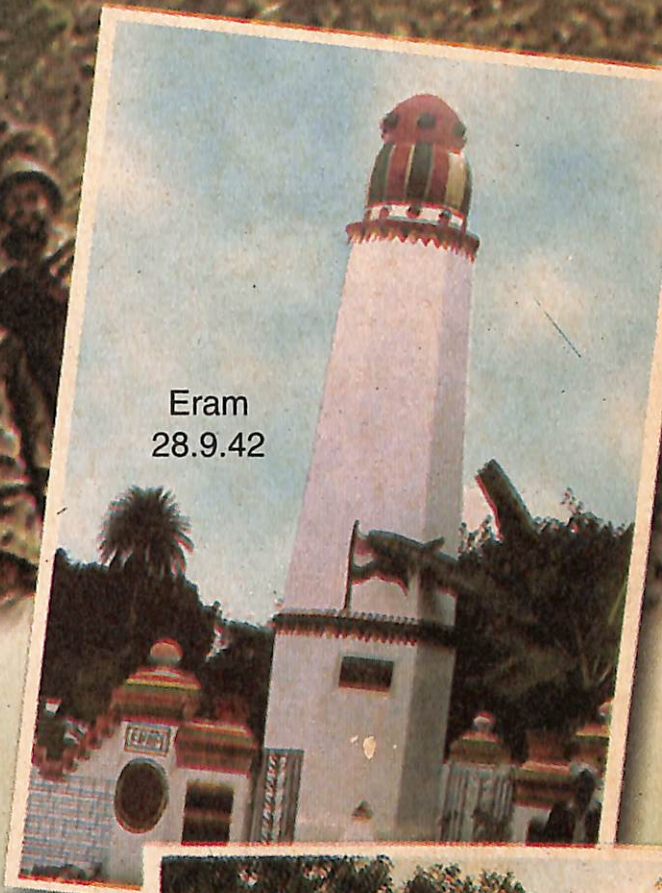


ORISSA REVIEW

AUGUST - 1999



Eram
28.9.42



Papadahandi
24.8.42

Lunia
22.9.42



Tudigadia

HOME THEY BROUGHT THEY VALIANT ORIYA MARTYRS

(Tributes paid at the Bhubaneswar Air Port)



ORISSA REVIEW

VOL.LVI NO. 1

AUGUST - 1999

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Commissioner-cum-Secretary

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The *Orissa Review* aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the *Orissa Review* are not necessarily those of the Government of Orissa.

Published by **Information & Public Relations Department, Government of Orissa**, Bhubaneswar - 751 001 and
Printed at **Orissa Government Press**, Cuttack - 753010

For subscription and trade inquiry,
contact :
Manager, Publications, I. & P.R.,
Bhubaneswar - 751001

Two Rupees / Copy
Twenty Rupees / Yearly

Messages

- Martyrs of people's Struggle for Freedom
- The State Pays Her Tribute to Oriya Martyrs
- Donations for the Defence Personnel Relief Fund, Orissa, 1999.

Our Epic Struggle for Freedom (A brief chronicle)	...	1
Tributes to Martyrs of the August Revolution in Orissa	...	4
Retrospective Highlights of Freedom Movement in Orissa	...	5
The Battle of Freedom is over <i>Sarojini Naidu</i>	...	9
Emergence of Gandhiji in National Politics and Its Aftermath <i>Dr. Lingaraj Rath</i>	...	10
Freedom Struggle in Orissa : At a glance <i>Dr. Brajabandhu Bhatta</i>	...	16
Patriotism in Oriya women in our National Movement <i>Dr. Janmejaya Choudhury</i>	...	21
Sashibhusan Rath—A gallant fighter of Oriya Movement and Freedom Struggle <i>Dr. Santanu Ku. Patnaik</i>	...	24
The great freedom fighter : Veer Baishnab Charan Pattanayak <i>Dr. Uddhab Charan Nayak</i>	...	28
Poet Gangadhar Meher : A Tribute <i>J. Panda / N. Padhee</i>	...	31
Role of dormitory culture in the tribal social structure in Orissa : Mandaghara traditions of Juangs <i>Soubhagya Pathy</i>	...	34
Credit need assessment of Daringibadi Block <i>Ansuman Mishra</i>	...	37
Entrepreneurship Development in Orissa <i>K.K. Ray / C.R. Mishra</i>	...	40
An analysis of women's work participation in Orissa <i>Tattwamasi Paltasingh</i>	...	44

Cont.....

Child labour in Orissa : A necessary evil	...	Himansu S. Rout	...	50
Access to Information and Radio News	...	Jagannath Pati	...	56
Modern Oriya Poetry : An Insight	...	Aswini Kumar Mishra	...	59
Sustainable development : A study of Bhitarkanika	...	Joses Jamini	...	64
QuizTime (7)	...	Dr. Subhash Ch. Mishra	...	66
News in Brief	68

TRYST WITH DESTINY

Jawaharlal Nehru

LONG years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity..... We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?..... That future is not one of ease or resting but of incessant striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

(Excerpts from the speech of Pandit Jawaharlal Nehru presented in the Constituent Assembly at midnight of 14-15 August 1947 on the eve of independence.)



NATIONAL ANTHEM

Jana-gana-mana-adhinayaka, jaya he
Bharata-bhagya-vidhata
Punjab-Sindhu-Gujurat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranaga
Tava shubha name jage,
Tava shubha ashisha mage
Gaye tava jaya-gatha,
Jana-gana-mangal-dayaka jaya he
Bharat-bhagya-vidhata,
Jaya he, jaya he, jaya he
Jaya jaya jaya, jaya he !



(Composed by Rabindranath Tagore)

VANDE MATARAM !

Sujalam, suphalam, malayaja shitalam,
Shasya shyamalam, MATARAM !
Shubhrajyotsna pulakitayaminim,
Phullakusumita drumadala shobhinim,
Subhasinim sumadhura bhasinim,
Sukhadam Varadam, MATARAM !

(Composed by Bankimchandra Chatterjee)

● xxx The Indian tricolour does more than serve as our national flag; it symbolizes our nation's heartbeat. Stirring memories of our heroic past, it simultaneously makes every patriot's soul billow with hope for the future. It is natural that this be so, for the flag has been woven on the looms of faith. xxx

xxx During the Salt Satyagraha in 1930 and the 1942 Quit India Movement, the tricolour acquired irresistible power. It became a passport to courage and achievement. Whether handheld or stretched out as a banner on rostrums, it betokened fearlessness and faith in the ultimate victory of the cause. xxx

xxx Our flag therefore is both a benediction and a beckoning. It contains the blessings of all those great souls who brought us to freedom. But it also beckons us to fulfil their vision of a just and united India.

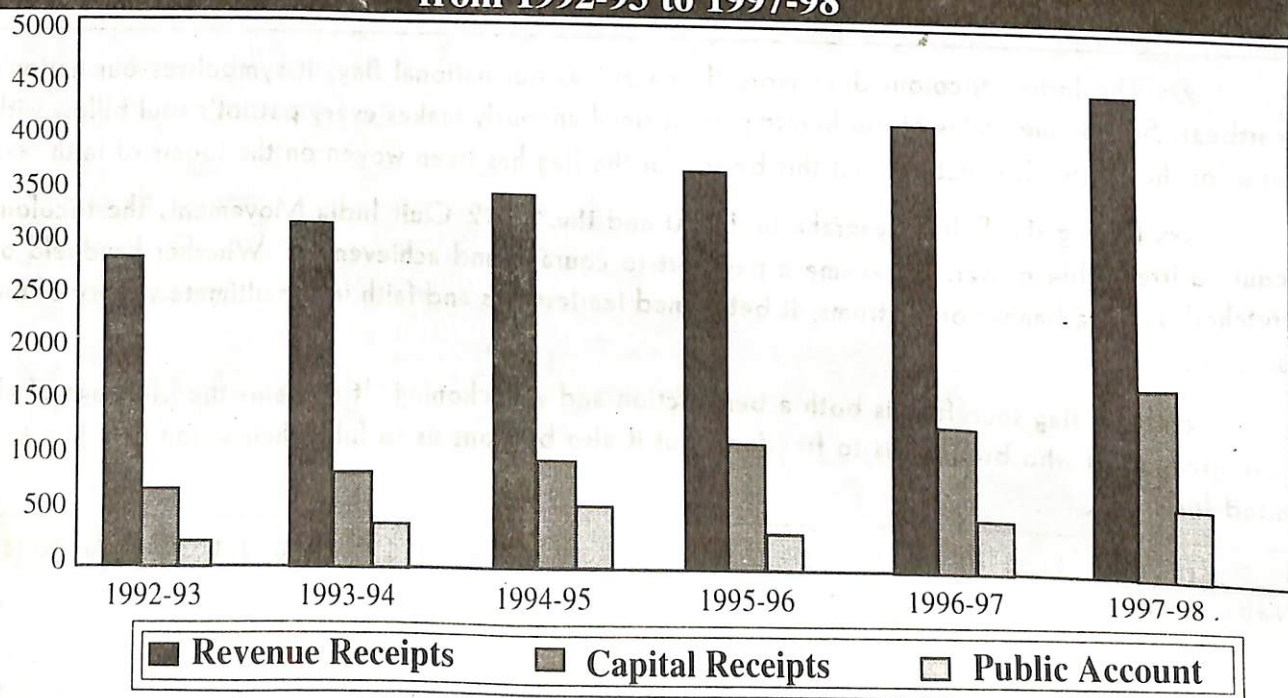
● (Former President of India, Shri R. Venkataraman's foreword to *Our National Flag*, authored by Cdr. K.V. Singh, Publication Division, 1991.)

SCHEDULE OF GENERAL ELECTION TO LOK SABHA, 1999 (ORISSA)

	1st Phase 10 Parliamentary Constituencies	2nd Phase 11 Parliamentary Constituencies
(a) Announcement and Issue of Press Note	11.07.99	11.07.99
(b) Issue of Notification	30.08.99	03.09.99
(c) Last date for Filing Nominations	06.09.99	10.09.99
(d) Scrutiny of Nominations	07.09.99	15.09.99
(e) Last date for withdrawal of candidatures	09.09.99	17.09.99
(f) Date of Poll	25.09.99	03.10.99
(g) Hours of Pool	7AM - 5 PM	7AM - 5 PM
(h) Counting of Votes	06.10.99	06.10.99
(i) Date before which the Election shall be completed	10.10.99	10.10.99

<u>1st Phase (25.09.99)</u>	<u>2nd Phase (03.10.99)</u>
<ol style="list-style-type: none"> 12. Koraput (ST) 13. Nawrangpur (ST) 14. Kalahandi 15. Phulbani (SC) 16. Bolangir 17. Sambalpur 18. Deogarh 19. Dhenkanal 20. Sundargarh (ST) 21. Keonjhar (ST) 	<ol style="list-style-type: none"> 1. Mayurbhanj (ST) 2. Balasore 3. Bhadrak (SC) 4. Jajpur (SC) 5. Kendrapara 6. Cuttack 7. Jagatsinghpur 8. Puri 9. Bhubaneswar 10. Aska 11. Berhampur

**Structure of State Revenue Receipts, Capital Receipts and Public Account
from 1992-93 to 1997-98**



Message of
DR. C. RANGARAJAN
HON'BLE GOVERNOR OF ORISSA
ON THE OCCASION OF
THE 53rd INDEPENDENCE DAY, 15th AUGUST, 1999.



On the auspicious occasion of the 53rd Independence day of our country, I extend to you all, my warm greetings and good wishes.

As we celebrate this historic and momentous day, we must recall the struggle and sacrifices of countless freedom fighters and martyrs who secured for us the freedom we enjoy today. Fiftytwo years ago, on this day, the nation secured freedom from alien domination through a non-violent revolution unparalleled in history. On this occasion, we need to remember the immortal deeds of our national leaders. Their heroic contribution in the fight for Independence will forever remain a source of inspiration. Our freedom struggle under Mahatma Gandhi, the father of the nation is unique in the annals of mankind, as it was based on the twin principles of Satyagraha and Ahimsa. The people of Orissa were also in the forefront of this great national movement following Mahatma Gandhi's path of truth and non-violence.

On this occasion, I want to pay my tribute to the valour of our Jawans who staked their lives in the defence of our motherland and ensured the integrity of our borders recently. In the case of those who sacrificed their lives, our hearts go out to their families, in their grief and sorrow, and we wish them all courage and fortitude in rebuilding their lives. They are not alone in their grief; the nation stands by them. Several Jawans of Orissa, have achieved martyrdom in the Kargil sector while defending the borders of the country. The people of Orissa will never forget their valour and sacrifice.

The political freedom we won was only a beginning. It gave us the freedom to determine our own destiny and realise the aspirations of our people. The sacrifices of generations of patriots and countless martyrs should not go in vain. We have to pursue the task of nation-building with wisdom and conviction, so as to preserve our freedom and to enrich the lives of our people and banish hunger, suffering and deprivation. The struggle remains unfinished.

Democracy has taken deep roots in India. The art of choosing the Government through the ballot has become a way of life. To vote is both a right and a duty. I, therefore, urge that in the coming elections, everyone who has a right to vote must exercise his or her franchise.

We have widened our democratic set-up by establishing Zilla Parishads, Panchayat Samities and Gram Panchayats at the grass root level with the hope that they would subserve the democratic fervour in the developmental administration of the State. Our State has by legislation, provided opportunities to women to participate in the activities of Zilla Parishad and other Panchayat organisations in the implementation of various socio-economic programmes. We should review from time to time, as to how far we have progressed in this remarkable venture and how far we have succeeded in achieving the objectives of social reforms.

Multitudes of the poor of our State are living under unhealthy conditions. In the urban areas, slums are overcrowded with tiny hutments, deprived of minimal needs. In the rural area many a family does not have a roof over its head. To combat these problems, many anti-poverty programmes have been formulated. However, despite all these measures, economic wellbeing continues to elude a large section of the people.

Nature has been bountiful to Orissa. The State is rich in forest, mineral, water and human resources. The vast potential on this score holds out an immense scope for the industrialisation of the State. Despite these natural endowments, our State has remained relatively underdeveloped.

Orissa lives in villages. Development of agriculture remains the primary instrument for eradication of rural poverty. Agricultural development alone can have a significant impact on the problems of poverty and unemployment in the rural areas. Since independence the State has made considerable strides in agricultural production and the irrigation potential has been considerably expanded, but much remains to be done.

The State has a special responsibility for the Scheduled Castes, Scheduled Tribes and other backward and weaker sections, with regard to their welfare and progress. Independence day is a solemn occasion which reminds us of our onerous responsibility to review the achievements of the State in these sectors and identify those areas where greater attention needs to be focussed.

The historic task before our generation is to make the dreams of the founding fathers of the nation a reality. We have to strive hard for maintaining the unity and integrity of our people. We need to iron out all our differences in a spirit of accommodation and rise above petty sectarian and partisan considerations. Independence Day provides us an occasion to take a solemn pledge to fulfil the vision of a just and united India as cherished by those great souls who brought us this freedom. Let the new millennium usher in universal peace and harmony, and freedom from hunger and illiteracy.

On this auspicious occasion, I call upon my brothers and sisters in Orissa to take a solemn pledge to dedicate themselves to the causes of harmony and mutual understanding as well as faster economic growth and social development.

JAIHIND

Message of
CHIEF MINISTER
DR. GIRIDHAR GAMANG
ON THE OCCASION OF THE
53rd INDEPENDENCE DAY



I extend my warm greetings and felicitations to the brothers and sisters of my State.

Independence Day is the most important event in our national life. In the history of the world, the way we achieved our independence from centuries of alien domination is certainly unique. The people of the country exhibited a high sense of patriotism and made a supreme sacrifice without showing any concern for oppression and affliction. Mahatma Gandhi, the father of our nation, an apostle of peace and non-violence took the whole populace by him to wage an uncompromising war of non-violence against the powerful British Raj, the memory of which would continue to inspire the people for years to come. In the national struggle for freedom, Orissa's valuable contribution is quite commendable. Those worthy sons of India who had laid their precious lives for liberating our motherland are always alive in our memory. I pay them my profound tribute on this auspicious occasion.

Our defence personnel are ever alert to preserve the unity, indivisibility and sovereignty of our country. They have been rendering inestimable services in guarding our borders and thwarting various attempts of foreign aggression. Many of them have sacrificed their lives in the battlefronts and have kept the honour of the country high. Quite recently, the Veer Jawans of Orissa have shown their indomitable courage and valour by fighting out the enemies in the Kargil Sector, even sacrificing their

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precious lives which has glorified the state. I tender my obeisance to them in their sacred memory and offer sincere condolences to their bereaved families on behalf of the people of Orissa.

India has a great heritage and an inviolable tradition. The architects of modern India have been trying hard to enrich the country in various fronts so that it could achieve prime of place in the whole world. The constitution of India has laid greater emphasis on democratic values, communal harmony, secularism and nationalism. Today India has earned the credit of being an ideal Democratic Republic in the world. We have become self-sufficient in various sectors. Our country is already set on the march of progress and the credit certainly goes to our people's endeavour, commitment and sacrifice.

India is a mighty country - a land of about one hundred crores of people. There is a great diversity in life styles, costumes, food habits and languages prevalent in India. Despite diversity we have effected a unity which is the prerogative of Indian civilisation. India's prime national wealth actually draws its strength from the emotional integration of the people living in various states where they speak different languages.

"There is no other province in the world like Utkal"- thus say our scriptures which have defined Utkal as a glorious and sacred land. The land clad in verdant hills with rich flora and fauna and having a coastland of about five hundred kilometres is a phenomenal gift of nature. Our state possesses immeasurable mineral wealth, forest wealth and water resources. On this auspicious occasion, I call upon the youth, the students, the artisans, the employees, the intellectuals and women of my state to engage themselves in rebuilding Orissa as a prosperous state by harnessing all our abundant natural wealth and human resources.

Jay Hind

Message of
SHRI BHUPINDER SINGH
MINISTER,
INFORMATION AND PUBLIC RELATIONS
ON THE OCCASION OF
FIFTYTHIRD INDEPENDENCE DAY, 1999



I extend my warmest greetings and best wishes to the people of Orissa on the occasion of our 53rd Independence Day.

The celebration of Independence Day evokes deep and profound thoughts in the minds of millions of our people and makes us reminiscent of our host of national leaders, patriots and freedom fighters who had to subject themselves to unthinkable hardships during our epic struggle for freedom. A galaxy of men and women had to sacrifice their precious lives for liberating mother India from the shackles of the alien rulers. We fought a unique war of non-violence under the stewardship of Mahatma Gandhi, the father of our nation. On this auspicious occasion we offer our reverential tribute to them.

Freedom is hard-won. Preservation of freedom is harder still. Eternal vigilance is indeed the price of liberty. Our struggle is not yet over. In the recent border dispute many Veer Jawans have sacrificed their lives. The martyrs are the pride of the nation. We in Orissa and the whole country are paying glowing tributes to them.

We have before us many a tangled issue—poverty, illiteracy, unemployment, housing, lack of proper infrastructure etc. which need be immediately addressed. Despite abundant natural wealth and skilled workforce, Orissa is still lagging behind. The architects of modern Orissa like Utkalgaurav Madhusudan, Utkalmani Pandit Gopabandhu Das and many others who led the people to the struggle for national freedom had also endeavoured to make Orissa a prosperous State. Their dreams have still remained unfulfilled.

Let us take a solemn pledge on this auspicious occasion to extend our whole-hearted support to rebuild Orissa within the ideal precincts of democracy, communal harmony and religious tolerance.

Jai Hind
Vande Utkal Janani.

ORIYA MARTYRS OF PEOPLE'S FREEDOM MOVEMENT.



Martyr Jayee Rajguru
(1739-1805)



Martyr Veer Surendra Sai
(23.01.1809-28.02.1884)



Martyr Birsamunda
Died in Ranchi Jail in June 1900



Martyr Baji Rout
Shot dead on 11.10.1938



Martyr Raghunath Mohanty
(18.07.1910 hanged on 04.04.1941)



Martyr Dibakara Parida
(30.11.1911 hanged on 04.04.1941)



Martyr Lakshman Naik
(22.11.1899 - 29.03.1943)
Hanged to death in Berhampur jail

The State pays her Tribute to Oriya Martyrs

(KARGIL - DRASS - BATALIK : MAY - JUNE - JULY, 1999)

1. **Gopinath Maharana**

Aged 22, Gopinath was born to Late Jadumani and Jamuru Maharana of village Janardanapur, P.O. Lendura, Via - Kendupatana under Salepur Police Station, Cuttack District. He was a 1994 recruit. He joined 528 ASP Battalion, was trained at Bangalore and was posted first at Jhansi and then in Kashmir. Driver, Military Transport (MT) Gopinath was killed in action on 19.5.1999. His dead body reached his village on 22.5.1999 for cremation.

2. **Raj Kishore Sahoo**

Aged 28, Raj Kishore was born to Krushna Chandra and Nirupama Sahoo of Choudwar-Kalinganagar (Kapaleswar) on 13.7.1971. He was recruited to Air Force as Airman on August 3, 1989 and was subsequently promoted to the post of Flight Sergeant in May, 1997. He was shot dead on 28.5.1999 while operating in the Kargil - Drass Sector.

3. **Manas Ranjan Sahoo**

Aged 25, Manas Ranjan, son of Nabaghana Sahoo of Baniasahi, Purunagada, Bantala under Angul district was born on 26.2.1975. He was serving the Defence as Lance Naik. He was killed in the Kargil Sector on 7.6.1999 while in action.

4. **Sachhidananda Mallick**

Aged 31, Sachhidananda, resident of Charapara (Kandia), P.O. Kandiahat in Kendrapara district was born to Upendraprasad and Malatilata Mallick on 30.5.1969. He joined the Army on 5.1.1989. Naik (12 Mahar Regiment) Sachhidananda embraced his martyrdom in the Kargil Sector on 28.6.99. He is survived by his wife Nibedita and four-year old son Soumyaranjan(Sonu).

5. **Ratan Pradhan**

Aged 33, Ratan, son of Sri Gopal Pradhan, a retired Army personnel and Smt. Mahindri Pradhan, residents of Barbil, Keonjhar was born on 16.6.1967. He joined the Army on 21.12.87. While in action in the Kargil Sector, Sepoy (2nd Naga Regiment) Ratan laid his life on 5.7.99. He is survived by his wife Purnima and daughter Pooja.

6. **Major Padmapani Acharya**

Major Padmapani Acharya(30), son of retired Wing Commander Jagannath Acharya (now staying at Plot No.87, Hastinapuri Colony, Sagar Road, Hyderabad-74) was a resident of Tulasipur, Cuttack town. As an officer of the 2 Rajputana Rifles, Major Acharya was killed in fighting in the Drass-Batalik sector on 29.6.99. He is survived by his wife Charulata who is expecting a baby in October, '99.

7. **S. Srinivas Patra**

Hardly 30, Naik (12 Mahar Regiment) Singuru Srinivas, a resident of Jagadalapur, Berhampur in Ganjam district was born to Simanchala and Gunnamma in 1969. He laid his life while fighting in the Batalik Sector on 5.7.1999. He is survived by his young wife Basanti.

8. **Gangaram Das**

Aged 36, Gangaram, a resident of Harida, G.P. Kuruda, P.S. and Dist. Balasore was born to Shyamasundar and Shantilata Das on 14.4.1964. He served the Army as Mechanical Habildar. He was killed in action in the Kargil Sector on 11.7.1999. He is survived by his graduate wife Manimala and son Anupam.

9. **Niranjan Behera**

Aged 29, Paratrooper (5Para Regt., Kargil) Niranjan, son of Shri Akuli Charan and Draupadi Behera of Pangoda, Chandbali in the district of Bhadrak was born on 13.5.1971. He courted martyrdom in the Kargil sector on 27.7.99. His dead body was received at the Bhubaneswar Airport on 30.7.99. Martyr Niranjan is survived by his wife Sandhyarani and four-year old son, Sambit.

The State Govt. has paid a sum of rupees two lakhs each to the bereaved families of the martyrs. Govt. has also provided land measuring 60' x 40' in the State capital and offered jobs to each one of the nearest eligible kins as a token of profound respect.

**ORIYA VEER JAWANS WHO LAID THEIR LIVES AT THE
KARGIL SECTOR IN DEFENDING THE NORTH-WEST BORDER
OF OUR MOTHERLAND**



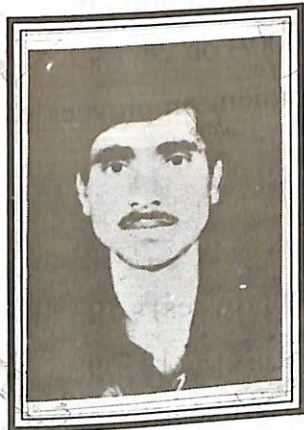
Saheed Gopinath Maharana



Saheed Rajkishore Sahoo



Saheed Manas Ranjan Sahoo



Saheed Sachhidananda Mallik



Saheed Ratan Pradhan



Saheed Srinibasa Patra



Saheed Gangaram Das



Saheed Padmapani Acharya



Saheed Niranjana Behera

CHIEF MINISTER RECEIVES DONATIONS FOR THE DEFENCE PERSONNEL RELIEF FUND, ORISSA

1. Chairman, O.P.S.C. Cuttack Rs.10,000 on 16.7.99
2. Mathili Panchayat Samiti, Mathili - Rs.31,112 - 12.7.99
3. Managing Director, Orissa Seeds Corporation Rs.24,251 (from one day salary of Employees) and Rupees one lakh from Corpn's own fund.
4. Balangir Truck Operators' Association - Rs.51,000/- on 20.7.99
5. Employees of Housing and Urban Dev. Department and the Departmental Cultural Association - Rs.60,000/- on 15.7.99
6. Teachers and Employees of Secondary Schools of Khurda Circle Rs.1,52,500/-
7. Sohela Yuba Samaj, Sohela Rs.11,111/- on 23.7.99
8. Textile Merchants Association - Rupees one lakh one thousand on 9.7.99
9. Pioneer Ladies Care and Rehabilitation Centre, Gurujang, Khurda - Rs.15,000/- on 24.7.99
10. Students of Govt. High School, VSS Nagar, Bhubaneswar - Rs.5000/- on 24.7.99
11. Collector, Nayagarh - Rs.2,31,784.50 (collected from the government employees of the district and public) - 12.7.99
12. Rourkela Urban Cooperative Bank - Rs.50,005 on 6.7.99
13. IMFA Group (Employees' Contribution) - Rs.5 lakhs on 26.7.99
14. District Collector, Angul - Rs.7 lakhs (donated by District govt. employees) - 19.7.99
15. M.D., OSFC - One lakh eightyone thousand (collected from employees) - 12.7.99
16. Collector Ganjam Rs.20,1001 (collected from the public and Government Employees of the district.)
17. Govt. employees and the public of Nayagarh (through Collector, Nayagarh - Rs.2,43,584.50 on 15.7.99
18. UGME School Teachers' Association, Jeypore - Rs.40,050/- on 27.7.99
19. Kalahandi Truck Owners' Association, Kesinga - Rs.21,000
20. NALCO Officers' Wives Association - Rs.50,000/- on 15.7.99
21. Orissa Forest Development Corporation - Rs.5 lakhs on 24.7.99
22. State Social Welfare Advisory Board - Rs.10,001 on 27.7.99
23. Secretary, Energy and Chairman cum M.D., GRIDCO - Rs.40,09,558
24. OFDC, Kalinga Studio and Prasad Kalinga Lab. - Rs.1,15,217 on 2.7.99
25. Mahavir Club, Bhawanipatna - Rs.35,000 on 28.7.99
26. The Employees of Brajarajnar N.A.C. - Rs.26,690/- (one day salary)

By July 31, 1999 a sum of Rs.1,33,93,724 has been deposited in the DPRF, Orissa



6



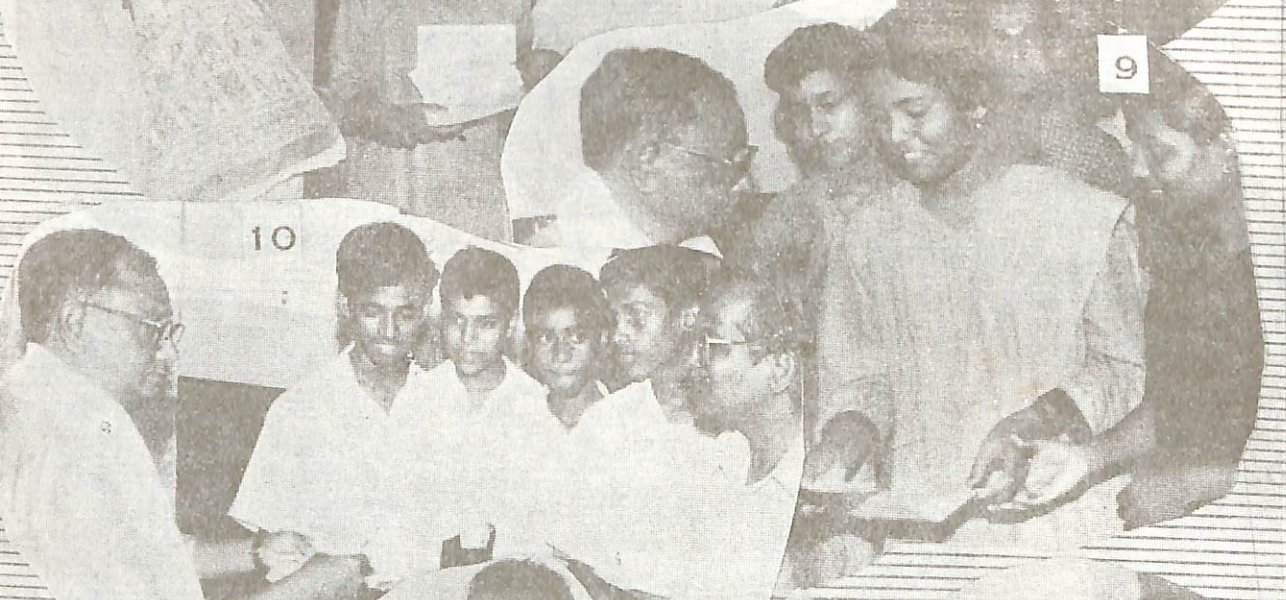
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OUR EPIC STRUGGLE FOR FREEDOM

(A brief chronicle)

- | | | | |
|----------------|---|-----------------|--|
| 1857 | The Great War of 1857 (The First Flare-up of Indian Independence) | 1916, Sept. 15 | Another Home Rule League started by Annie Besant. |
| 1885 | First Session of the Indian National Congress (INC) held on December 28 in Bombay. | 1917, April | Mahatma Gandhi launches the Champaran campaign in Bihar to focus attention on the grievances of indigo planters. |
| 1905 | Partition of Bengal announced to come in force from October 15, 1906. | 1918, April | Rowlatt (Sedition) Committee submits its report. Rowlatt Bill introduced on February 16, 1919. |
| 1906 | Muslim League founded at Decca (December 31). | 1919, April | All India <i>hartal</i> over Rowlatt Bills. |
| 1907 | The Surat Split. | 1919, April, 12 | Gen. Dyer passes the curfew orders, Jallianwala Bagh tragedy and the great Amritsar massacre. |
| 1907 | Lala Lajpat Rai and Ajit Singh deported to Mandalay. | | |
| 1908, April 30 | Khudiram Bose executed. | 1919, Dec. 5 | The House of Commons passes the Montagu-Chelmsford Reforms or the Government of India Act, 1919. The new reforms under this Act came into operation in 1921. |
| 1908, July 22 | Tilak sentenced to six years transportation on charges of sedition. | 1920, Dec. | The Indian National Congress (INC) adopts the Non-cooperation resolution. |
| 1909, May 21 | Minto-Morley Reforms or Indian Councils Act, 1909. | 1920-22 | Non-cooperation Movement, suspended on February 11-12, 1922 after the violent incidents at Chauri Chaura on February 5, 1922. |
| 1911 | The coronation or Delhi <i>darbar</i> held at Delhi in which the partition of Bengal was cancelled. | 1921, August | <i>Moplah</i> rebellion on the Malabar coast, |
| 1912 | Delhi becomes the new capital of India. | 1922, Mar. 13 | Mahatma Gandhi arrested. |
| 1912, Dec. 23 | Bomb thrown on Lord Hardings on his state entry into Delhi. | 1923, Jan. 1 | Swarajist party formed by Motilal Nehru and others. |
| 1913, Nov. 1 | <i>Ghadar</i> party formed at San Francisco to organise a rebellion in India to overthrow the British rule. | 1924 | The Communist Party of India starts its activities first at Kanpur. |
| 1914, August 4 | Outbreak of the First World War. | 1927, Nov. 8 | The British Prime Minister announces the appointment of the |
| 1915, January | Gandhiji arrives in India. | | |
| 1915, Feb. 19 | Death of Gopal Krishna Gokhale. | | |
| 1916, April 28 | B.G. Tilak founds Indian Home Rule League with its headquarters at Poona. | | |



- Simon Commission to suggest the future constitutional reforms in India. The INC decides to boycott the Commission as it had no Indian member. Simon Commission arrives in Bombay on February 3, 1928 and all-India *hartal*.
- 1928 The Nehru Report recommends principles for the new constitution of India. All parties Conference considers the Nehru Report : August 28-31, 1928.
- 1929, April 8 Bhagat Singh and Batukeshwar Dutt drop bombs in the Central Legislative Assembly.
- 1929, Sept. 13 Jatin Das dies in jail after 64 days of fast.
- 1929, Oct. 31 Lord Irwin announces the goal of British policy in India—the grant of the Dominion status.
- 1929, Dec. 31 The Lahore session of the INC adopts the goal of complete independence (*poorna swarajya*) for India.
- 1930 Jan. 1 Jawaharlal Nehru hoists the tricolour flag of Indian independence on the banks of the Ravi at Lahore.
- 1930, Jan. 26 **First Independence Day observed.**
- 1930, Feb. 14 The Working Committee of the INC meets at Sabarmati and passes the Civil Disobedience resolution.
- 1930, March 12 Mahatma Gandhi launches the **Civil Disobedience Movement** with his epic **Dandi march** (March 12 to April 5) to manufacture salt against the law. First phase of the Civil Disobedience movement: March 12, 1930 to March 5, 1931.
- 1930, Nov. 12 **First Round Table Conference** begins in London to consider the reports of the Simon Commission for the future constitutional set-up in India.
- 1931, March 5 Gandhi-Irwin pact signed. Civil Disobedience movement suspended.
- 1931, Mar. 23 Bhagat Singh, Sukh Dev and Raja Guru executed.
- 1930, April 6 Gandhiji launched Civil Disobedience Movement by breaking the Salt law at DANDI in Gujarat.
- 1931, Sept. 7 Second Round Table Conference begins. Mahatma Gandhi arrives in London (Sept. 12) to attend it.
- 1931, Dec. 28 Gandhiji returns from London after the dead-locked second Round Table Conference. The British government launches repressive measure against the INC and its leaders. The INC declared illegal.
- 1932, Jan. 4 Gandhiji arrested and imprisoned without trial.
- 1932, Aug. 16 British Prime Minister Ramsay Macdonald announces the infamous "Communal Award" giving separate electorate to *Harijans*.
- 1932, Sept. 20 Gandhiji in jail, begins his epic "fast unto death" against Communal Award and ends the fast on Sept. 26 after the Poona Pact by which the Harijans get reserved seats in place of separate electorate.
- 1932, Nov. 17 The Third Round Table Conference begins in London (Nov. 17 to Dec. 24).
- 1933, May 9 Gandhiji released from prison as he begins fast for self-purification. INC suspends Civil Disobedience Movement but authorises Satyagraha by individuals.
- 1934 Gandhiji withdraws from active politics and devotes himself to "constructive programmes" (1934-39).
- THE FIRST HARIJAN PADAYATRA of Gandhi launched in Orissa commencing from Puri.
- 1935, Aug. 4 The Government of India Act (1935) passed.
- 1937 Elections held in India under the Act of 1935 (February 1937). The INC contests election, and forms

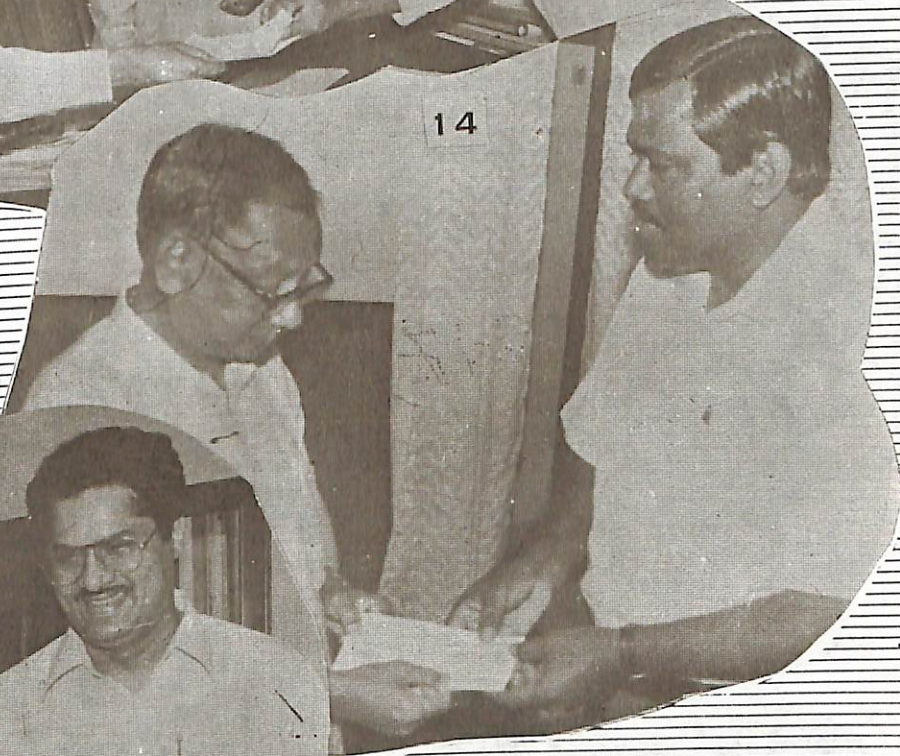


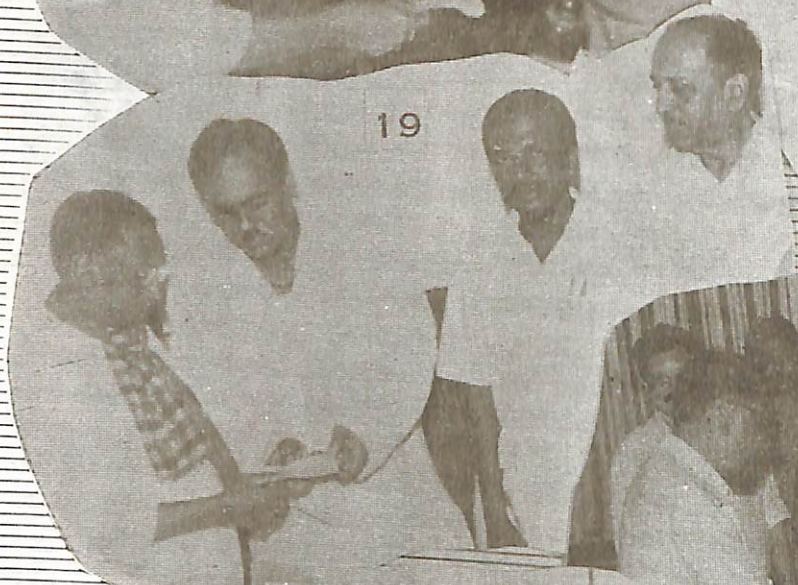
- ministries in seven provinces (July 1937).
- 1938, Feb.19-20 Haripura session of the INC
Subhash Chandra Bose elected the Congress President.
- 1939, Mar. 10-12 Tripura session of the INC.
- 1939, April Subhash Chandra Bose resigns the presidentship of the INC.
- 1939, Sept. 3 Second World War (September 1)
Great Britain declares war on Germany; Viceroy declares that India too is at war.
- 1939, Oct. 27-Nov. 5 The Congress ministries in the provinces resign against the war policy of the British government.
- 1939, Dec. 22 The Muslim League observes the resignation of the Congress ministries as Deliverance Day.
- 1940, March Lahore session of the Muslim League passes the Pakistan Resolution.
- 1940, Aug, 10 Viceroy Linlithgow announces the British policy towards India - 'August Offer'.
- 1940, Aug. 18-22 Congress Working Committee rejects the 'August Offer'.
- 1940, Oct. 17 Congress launches **individual Satyagraha movement**.
- 1941, Jan 17 Subhash Chandra Bose escapes from India (Jan.26); arrives in Berlin (March 28)
- 1942, March 11 Churchill announces the Cripps Mission; Sir Stafford Cripps arrives in Delhi (March 23); INC rejects Cripps proposals and breakdown of the Cripps negotiation (April 10).
- 1942, Aug. 7-8 The INC meets in Bombay; adopts '**Quit India**' resolution.
- 1942, Aug. 9 Gandhiji and other Congress leaders arrested.
- 1942, Aug. 11 **Quit India movement begins; the Great August Uprising.**
- 1942, Sept. 1 Subhash Chandra Bose establishes the **Indian National Army (Azad Hind Fauj)**.
- 1943, Oct. 21 Subhash Chandra Bose proclaims the formation of the Provisional Government of Free India.
- 1943, Dec. Karachi Session of the Muslim League adopts the slogan "Divide and Quit."
- 1944 Lord Wavell as governor-general and viceroy (1944-47)
- 1945 Elections to Central Assembly held in November - December.
- 1946, Feb. 18 Mutiny of the Indian naval ratings in Bombay.
- 1946, Mar. 15 British Prime Minister Attlee announces Cabinet Mission to propose new solution to the Indian deadlock; Cabinet Mission arrives in New Delhi (March 24); issues proposals (May 16).
- 1946, July 6 Jawaharlal Nehru takes over as Congress President.
- 1946, Aug. 6 Wavell invites Nehru to form an interim government; Interim Government takes over office (Sept 2)
- 1946, Dec. 9 First session of the **Constituent Assembly of India** started on December 9 but boycotted by Muslim League.
- 1947, Feb. 20 British Prime Minister Attlee declares that the British government would leave India not later than June 1948.
- 1947, Mar. 24 Lord Mountbatten, the last British viceroy and governor-general of India sworn in (March 24, 1947 to June 21, 1948).
- 1947, June 3 Mountbatten Plan for the Partition of India and the announcement that transfer of power will take place on August 15.
- 1947, July 4 Indian Independence Bill introduced in the House of Commons and passed by the British Parliament (July 18).
- 1947 AUG. 15 INDIA WINS FREEDOM. !**



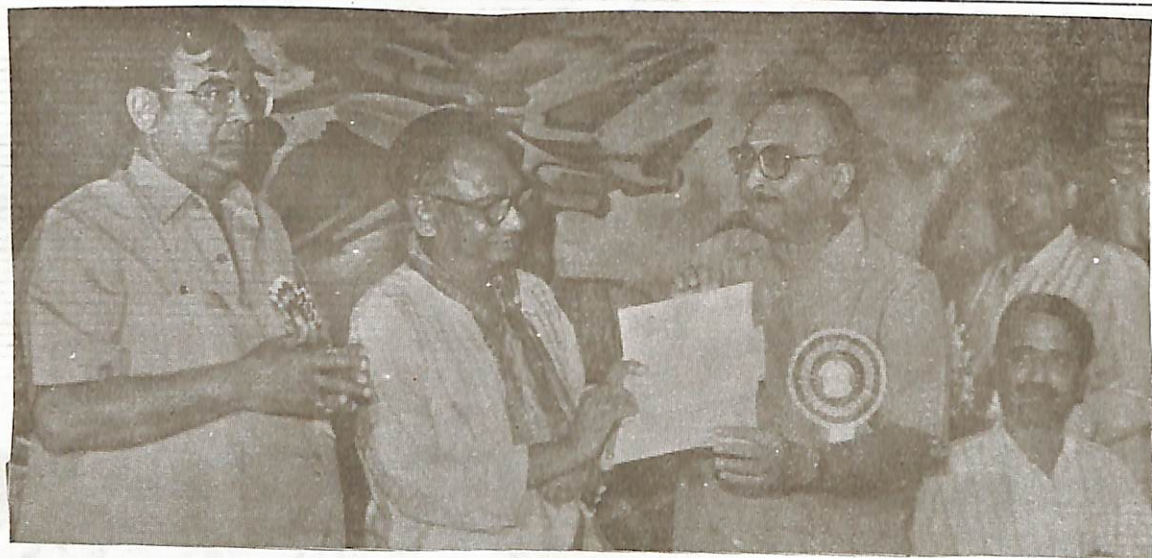
Tributes to MARTYRS of the August Revolution in Orissa

No.	Name	Village	Mode of Death	No.	Name	Village	Mode of Death
Cuttack District (Kaipada - 26 August, 1942)				Eram - 28 September, 1942			
1.	Sananda Swain	Krishnanagar	Police-firing	1.	Gopal Charan Das	Padhuan	Police firing
2.	Saunti Mallick	Srirampur	-do-	2.	Dhruba Charan Dey	-do-	-do-
3.	Mayadhar Bhuyan	Hatasahi	-do-	3.	Biswanath Das	-do-	-do-
4.	Hadibandhu Panda	Krishnanagar	Bayonet injury	4.	Bijuli Das	-do-	-do-
Koraput District (Mathili - 21 August, 1942)				5.	Basudev Sahu	-do-	-do-
1.	Samra Bisi Nayak	Manjarguda	Police firing	6.	Ballav Behera	-do-	-do-
2.	Narasingha Bitang	Nuaguda	-do-	7.	Hrushu Behera	-do-	-do-
3.	Arjun Katia	Khutukuguda	-do-	8.	Hari Behera	-do-	-do-
4.	Lingo Katia	Timaspur	-do-	9.	Magha Mahalick	-do-	-do-
5.	Suku Gate	Sauniguda	-do-	10.	Mani Behera	-do-	-do-
6.	Laxman Nayak	Tentuliguma	Hanged to death	11.	Krushna Swain	-do-	-do-
Papadahandi - 24 August, 1942				12.	Kali Majhi	-do-	-do-
1.	Bhagaban Pujari	Mantriguda	Police firing	13.	Bhua Majhi	-do-	-do-
2.	Bikram Bhatra	Dalaiguda	-do-	14.	Madan Palai	-do-	-do-
3.	Khagapati Amanatya	Kangra	-do-	15.	Radhu Mahalick	-do-	-do-
4.	Paramanda Subar	-do-	-do-	16.	Krupasindhu Behera	-do-	-do-
5.	Ananda Gauda	Dukhuguda	-do-	17.	Rama Majhi	-do-	-do-
6.	Bali Saura	Dhandra	-do-	18.	Gobinda Rout	Artung	-do-
7.	Ratan Randhari	Turunji	-do-	19.	Upa Mallick	Nuagaon	-do-
8.	Budu Amanatya	-do-	-do-	20.	Brundaban Panda	-do-	-do-
9.	Mangulu Bhatra	Umuri	-do-	21.	Pari Bewa	Eram	-do-
10.	Jagannath Amanatya	Patrafut	-do-	22.	Mani Pradhan	Suan	-do-
11.	Sahadev Pujari	Padaiguda	-do-	23.	Pari Das	-do-	-do-
12.	Sukru Muduli	Mulabai	-do-	24.	Ratnakar Pani	Sudarsanpur	-do-
13.	Sadasiba Rana	Manchagaon	-do-	25.	Nidhi Mallick	Adhuan	-do-
14.	Ratan Pujari	Uparipadar	-do-	26.	Sankar Mallick	-do-	-do-
15.	Rama Chandra Amantya	Phupugaon	-do-	27.	Bhaban Rout	Nandapur	-do-
16.	Ghasi Jani	Nuagaon	-do-	28.	Dibakar Panigrahi	Gud	-do-
17.	Dinabandhu Jani	-do-	-do-	29.	Jati Sahu	Isuarpur	-do-
18.	Sudu Bhatra	Nandahandi	-do-	PRINCELY STATES			
19.	Shyam Sundar Gauda	Saruguda	-do-	Dhenkanal - 4 September, 1942			
Puri District (Nimapara - 16th September, 1942)				1.	Bira Sahu	Toradanali	Police firing
1.	Uchhab Mallick	Dihabari	Police firing	2.	Benu Sahu	Kusumunda	-do-
Balasore District (Lunia - 22 September, 1942)				Talcher - 7 September, 1942			
1.	Kalanidhi Mahalick	Rajuali	Police firing	1.	Basudev Sahu	Danara	Aerial-attack
2.	Shyama Mahalick	-do-	-do-	2.	Krutartha Pradhan	-do-	-do-
3.	Krushna Mahalick	-do-	-do-	3.	Bhagaban Sahu	Handidhua	-do-
4.	Naba Kishore Nayak	Kasimpur	-do-	4.	Bhajan Naik	Brahmanbahal	-do-
5.	Gourahari Jena	Susua	-do-	5.	Maheswar Pradhan	Jarada	Police-firing
6.	Chintamani Das	Patharadiha	-do-	6.	Padia Behera	(Athamallick State)	-do-
7.	Gopinath Jena	Katasahi	-do-	7.	Rabindra Chandra Pradhan	Langijoda	Torture inside the prison.
8.	Shankar Mahalick	Khaparapada	-do-	8.	Baji Sethi	Seepur	-do-
9.	Agani Sahu	Lunia	-do-	Nayagarh - 10 October, 1942			
Tudigadia Khairdih - 28 September, 1942				1.	Kasti Dakua	Kusubida	Police-firing
1.	Raghu Behera	Badhi	Police firing	2.	Kanduri Parida	Thuabari	Torture inside the prison
2.	Makara Lenka	Badapokhari	-do-	3.	Budhi Parida	-do-	-do-
3.	Kelu Sahu	Delang	-do-	4.	Jaya Behera	-do-	-do-
				Nilgiri			
				1.	Raghu Naik	Godisula	Police-firing
				2.	Ganga Mallick	Chasunikula	-do-





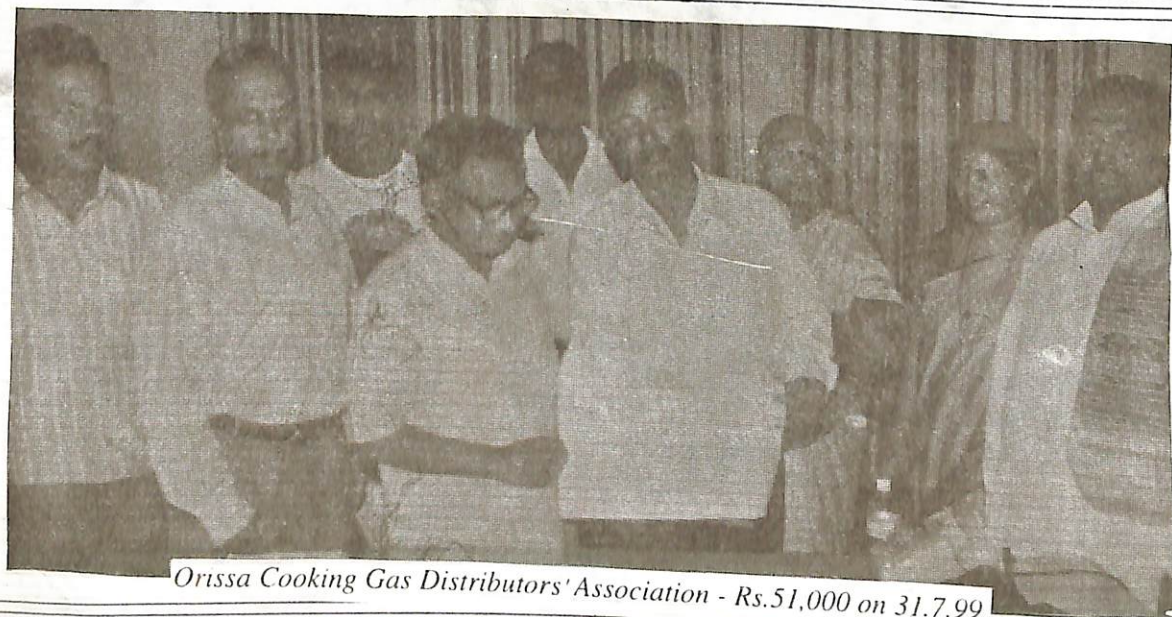




Marwari Youth Association - Rs.1,51,000 on 1.8.99 (Presented at a Poets' Meet held at Rabindra Mandap in aid of Jawans fighting in the Kargil sector)



Kalahandi District Congress Committee - One lakh on 31.7.99 (through President, OPCC)



Orissa Cooking Gas Distributors' Association - Rs.51,000 on 31.7.99



Retrospective Highlights of

Freedom Movement in Orissa

- October, 1804 Paiks of Khurda rose in revolt with a view to overthrowing the British rule under the leadership of Jayee Rajguru, who was captured and ultimately hanged. **Jayee Rajguru became the FIRST MARTYR OF Orissa** during the British regime.
- March, 1817 Popular Khurda Rebellion under the leadership of Buxi Jagabandhu.
- 1857-58 **Madho Singh** of Ghens rose in revolt against the British and **was executed by hanging in 1858.**
- 1857-1864 Sambalpur Rebellion under the leadership of Surendra Sai.
- 1865 **Hatee Singh**, S/o Madho Singh was sentenced to transportation for life in the Andamans.
Kunjai Singh, S/o Madho Singh and his associate **Salingram Singh Bariha** were sentenced to death.
- 1866 **Famine of Orissa** (Orissa fell victim to a disaster which took away one-third of her entire population — worst calamity that the people of Orissa suffered in the 19th century.
- 4 August, 1866 On 4 August, 1866, the first issue of '**Utkal Dipika**' was published as a weekly journal — edited by Gouri Sankar Ray, the pioneer of journalism in modern Orissa — The journal moulded the public opinion and ventilated their feelings on all matters.
- 1882 Formation of Utkal Sabha to spearhead socio-political activities of the people of Orissa.
- 1884 **Veer Surendra Sai** courted martyrdom.
- 1891 Dharani Meli (Keonjhar) Dharanidhar, an educated young man from the 'Bhuyan' community took the leadership of the movement against the Raja.
- 1896 Madhusudan entered the Bengal Legislative Council in 1896—the first elected representative of Orissa.
- June 1900 Martyr **Birsa Munda** was poisoned to death by the Imperialist forces.
- 30-31st Dec. 1903 : Birth of **Utkal Sammilani at Cuttack** to lead the Oriya Movement. The first Conference was presided by Sri Ramachandra Bhanj Deo, the Maharaja of Mayurbhanj. Rajendra Narayan Bhanj Deo, the Raja of Kanika was the Chairman of the Reception Committee & Mr. Madhusudan Das was the Secretary. The latter was the Chief guiding spirit.
- July, 1904 Establishment of the **Utkal Young Men's Association** to undertake social service & Gopabandhu Das was its mentor.
- 1909 Establishment of a middle English **School at Satyabadi** by Gopabandhu (12 August 1909). He was the Secretary of the Managing Committee — A school with different mission, the mission of making men who would serve their mother land — Nationalist mission.
- 1921 The **Utkal Provincial Congress Committee** was constituted in early 1921 with Pandit Gopabandhu Das as its founding President. Inauguration of the Non-cooperation movement in Orissa.
- Mar. 23, 1921 **Gandhiji's first visit to Orissa** (arrived at Cuttack) on 23rd March,



1921. He addressed public meetings at Cuttack, Bhadrak, Satyabadi, Puri and Berhampur within six days. Gandhiji's speeches in public meetings were translated into Oriya by Gopabandhu Das.

1921.

In the new government of Bihar and Orissa Madhusudan Das was appointed a Minister of Local Self Government. He was 73 then — His name is chiefly associated with three important enactments — the Bihar and Orissa Muniipal Bill, 1922; the Bihar and Orissa Municipal Bill, 1922; the Bihar and Orissa Local Self Government (Amendment) Bills, 1922; and the Bihar and Orissa village Administration Bill, 1922.

June 30, 1921.

By 30 June 1921, Utkal P.C.C. collected Rs.21,000/- for Tilak Swaraj Fund, 39,000 people became Congress members and 16,000 spinning wheels were introduced in Orissa

- Subsequently many young men left their studies, govt. service and other avocations. Most prominent among them were H.K. Mahatab, Nityananda Kanungo, Naba Krushna Choudhury, Nanda Kishore Das and Raj Krishna Bose. Gopabandhu Das, Bhagirathi Mohapatra and Jagabandhu Singh left their legal practice. Gopabandhu Choudhury resigned from his job of deputy collector. Pandit Nilakantha Das resigned from Calcutta University and took charge of a National school at Sambalpur. Pandit Lingaraj Mishra, Surendranath Das and Mahammad Harif resigned from govt. service.
- Sambalpur Zilla School students took the lead in giving up their studies.
- After Sambalpur Zilla School, Satyabadi High School and Chakradharpur High School declared themselves as National schools followed by Jagatsinghpur and Soro.
- Congress centres were established — Swaraj Ashram at

Cuttack, Alakashram at Jagatsinghpur and Swaraj Mandir at Balasore.

September 4, 1921: Gopabandhu addressed a mass meeting of Oriyas in Calcutta and impressed them to accept the Swadeshi creed.

December, 1921 About 127 delegates from Orissa attended the Congress Session at Ahmedabad.

1921 Soon after Gandhiji's departure from Orissa, students of Sambalpur Zilla School staged the first students' strike under the leadership of Laxminarayan Mishra who was expelled from school.

April, 1922 Agrarian unrest in Kanika (Kanika Praja Andolan).

1922 Basudev Sethi and Bisuni Madhual (Basu-Bisuni) courted martyrdom during Kanika uprising.

1924 Gopabandhu was released from jail in June 1924. The occasion was celebrated by holding a Provincial Congress Conference at Cuttack, on 28-29 June, 1924. Acharya P.C. Ray of Bengal presided. Two notable episodes of the conference were the bestowal of the popular title of "Utkalmani" (Jewel of Orissa) on Gopabandhu and the acceptance of the Congress creed by Madhusudan Das, the Grand old man of Orissa. Acharya P.C. Ray welcomed Gopabandhu as 'Utkalmani'.

June 17, 1928 Death of Utkalmani Gopabandhu.

Jan. 26, 1930 Mass meetings were organised in different parts of the province to celebrate the Independence Day. In a large gathering at Cuttack, Gopabandhu Choudhury read the Declaration and after listening silently, the people gave their assent to it by raising their hands. The National Flag was hoisted at the top of Lingaraj Temple at Bhubaneswar.

12 March 1930 The famous Dandi March began on 12 March, 1930. Only 78 disciples marched with Gandhiji which included one Motibas Das, of about 20 years of age from Orissa.



- Mar. 16, 1930 The Utkal Provincial Congress Committee at its Balasore Session decided to commence the Salt Satyagraha in Orissa under the leadership of Gopabandhu Choudhury.
- April 6, 1930 This very day of Gandhiji's Dandi March in Gujarat was also witnessed a historic march in Orissa—Gopabandhu Choudhury and Acharya Harihara Das led 21 volunteers in the first batch to cover 120 miles in 7 days so that they would **break the salt law at INCHUDI (Balasore district) on 13.4.1930.**
- April 13, 1930 Salt Satyagraha launched at INCHUDI (Balasore District). In Cuttack district, KUJANG became an important centre. At Kuhudi in Puri district and at Huma in Ganjam the satyagraha was intensified. The Salt Satyagraha in Orissa was historic.
- Sept. 30, 1930 **Firing at Saliha (Salihagarh), Nuapada district.**
- 9-15 May 1934 **Gandhiji's PADAYATRA (Foot March) in Puri district.** Harijan Divas was observed at Balianta.
- May 15, 1934 The temple of Nikunja Bihari Dev was dedicated to all castes.
- May 15 to June 2, 1934 (except 17-19 May) **Gandhiji's Padayatra in Cuttack district.**
- 1934 Statewide **Kisan movement** was launched by Congress Progressive workers like Nabakrushna Choudhuri, Malati Choudhuri, Surendranath Dwivedy, Mohan Das, Pranatanath Patnaik, Phani Pal and others.
- 1st April, 1936 **Inauguration of the new Province of Orissa.**
- 1st April, 1937 Krushna Chandra Gajapati Narayan Deo, Maharaja of Parlakhemundi became the Prime Minister of Orissa.
- 19th July, 1937 The **First Congress Ministry of Orissa** assumed office under the Prime Ministership of Biswanath Das.
- Oct.11, 1938 A twelve-year boatman, **Baji Rout** lad was, shot dead by the British forces.
- 1938-42 The Praja Mandal Movement assumed a vigorous character in the Princely States like Dhenkanal, Talcher, Nayagarh and Nilgiri.
- 1937 A representative organisation of the Prajamandals was formed with Sarangadhar Das as Secretary.
- End of March, 1938 : Gandhiji inaugurated a unique Exhibition of indigenous industries and handicrafts at Delang which was highly appreciated by top Congress leaders.
- 5th Jan., 1939 **Major R.L. Bazzelgatte was murdered** by the Prajamandal activists in Ranpur State.
- Aug. 8-10, 1939 **Subhas Chandra Bose in Orissa.** During his short visit he exhorted people at Cuttack, Berhampur, Khurda and Puri against the British hypocrisy and formation of the Forward Bloc. The Orissa unit of the Forward Block started working under the leadership of Dibakar Patnaik, Ashok Das and Bibhudhendra Mishra & others.
- 4th Nov.1939 The Congress Ministry resigned in protest against the British War Policy.
- April 4, 1941 Raghunath Mohanty and Dibakar Parida (**Raghu-Dibakar**) **courted martyrdom** by climbing to the gallows in Bhagalpur Jail, Bihar.
- November, 1941 Formation of a **Coalition Ministry** headed by the Maharaja of Paralakhemidi and two other members of his cabinet were Pandit Godavarish Mishra and Maulavi Abdul Sobhan Khan.
- 15th August, 1942 Students of Ravenshaw College, Cuttack set fire to the college building as a mark of defiance against the British Rule.
- 21st August, 1942 **Firing at Mathill** in Koraput district causing death of 5 agitators. Congress activist, **Laxman Naik**, was captured and **was hanged to death after 7 months & 7 days, i.e. on 29.3.1943.**
- 24th Aug.1942 **Firing at Papadahandi (Nawarangpur district)** causing death of 25 persons. Besides, 2



- persons including a boy of four died in lathi charge. 50 persons died inside the jail and 30 persons had to undergo transportation of life.
- 26th Aug. 1942 **Firing at Kaipada** (Cuttack district) causing death of 4 persons.
- 4th Sept. 42 **Firing at Dhenkanal** causing death of two persons.
- 7th Sept. 42 **Firing at Talcher** causing death of 8 persons (six by firing & two by prison torture.) **Talcher was one of the five places in India where in 1942 the masses were machinegunned from the air.**
- 16th Sept. 1942 **Firing at Nimapara** causing death of one person.
- 22th Sept. 1942 **Firing at LUNIA** (Balasore district) causing death of 9 persons.
- 28th Sept. 1942 **Firing at TUDIGADIA** (Balasore district) and **ERAM** (Bhadrak district) causing death of 3 and 29 persons respectively. The massacre because of its intensity was a tragic echo of Jalianawalla Bagh massacre.
- September, 1942 **Firing at Nilagiri** causing death of two persons.
- Aug-Sept. 1942 Wide arrests in Sambalpur district, Bargarh & Jharsuguda towns. (On 18.8.1942 students of Jharsuguda observed a *haratal*.)
- 29th March, 1943 **Laxman Naik was hanged to death** in Berhampur Jail on charge of sedition
- 23 April 1946 **Second Congress Ministry** under the leadership of H.K. Mahatab took oath of Office.
- 15TH AUG., 1947 INDIA WON FREEDOM.
- 14 Dcember, 1947 : Sardar Patel, V.P. Menon and other officials of the states Ministry arrived at Cuttack on 13 December and the historic conference began in the Raj Bhavan at Cuttack which led to the acceptance by the rulers of Orissa of the merger plan.
- 1st January, 1948 Merger of Garjats with the Province of Orissa.

Acknowledgement :

- * B C Rath, Quit India Movement in Orissa, Arya Prakashan, 1994
- * K M Patra, Orissa Legislature and Freedom struggle, ICHR, 1979





THE BATTLE OF FREEDOM IS OVER

Sarojini Naidu

Oh, world of free nations, on this day of our freedom, we greet you. Oh, world of nations not yet free, on the day of our freedom we pray for your freedom in the future. Ours has been an epic struggle, covering many years and costing many lives. It has been a struggle, a dramatic struggle. It has been a struggle of heroes chiefly anonymous in their millions. It has been a struggle of women transformed into strength and power like the Kali, the goddess of strength they worship. It has been a struggle of youth suddenly transfigured into power itself, sacrifice and ideals. It has been a struggle of young men and old men, of rich and poor, the literate, the illiterate, the stricken, the outcast, the leper and the saint. It has been the only revolution in the whole history of the world that has been without bloodshed; and for this we thank one man, one tiny person, who on this day that he has brought to us, is somewhere remote in a little far-off corner of India, wiping the tears of those who feel themselves exiled from our midst. Mahatma Gandhi, our prophet of non-violence, our general of victory, he taught us a new way of deliverance from evil. He had no device of his banner excepting non-violence. He had no weapons for his legions excepting self-sacrifice and suffering. We marched to the tune of faith and hope and charity that forgives all sins of trespassers that ruined our country through the ages. We have to thank him, our leader, whose life is immutable, that immortal, in the love of his countrymen, whose days are imperishable, who has created a new civilization for the world to be based in the years to come, of his gospel of love, truth and non-violence.

But we wish to offer today our thanks to the men and women of all races who have striven for India's freedom, the scholars of Europe who restored to us our pride and ancient culture, to the antiquarian and the archaeologist who has discovered for us our own ruined cities, to the missionaries of all countries who chose the life of poverty in far-off villages and served the poor and the needy and the desolate. To all we owe thanks. xxx

The battle of freedom is over. The struggle for peace begins. And my country, my India, that has never excluded friend or foe from her hospitality, my India that has taken knowledge from all over the world, that has offered knowledge and wisdom to the world, once more will she stand in the forefront of the world civilization, once more will she bring the message of peace, once more will she carry her lamp into the darkness of strife and struggle and hatred; and the nations of the world who are free, nations of the world who are not free, we pledge you our comradeship, our world who are free, nations of the world who are not free, we pledge you our comradeship, our fellowship, our understanding, our love. Let us move together towards the great world fellowship of which we dream. Let us work together for the peace that will never be ended. Let us work for justice, for equity, for human rights but no privileges, for human duties but no prerogatives, let us follow citizens of a great free world of which our ancestors dreamed and for which we have striven. Men and women together, men and women of a common humanity, let no religion, no community, no text, no tongues divide us, for ours is a common destiny. Ours is a common purpose. Ours is a common wish and ambition to rebuild this broken world into the image of our heart's desire. And which country but India can take the lead in restoring the world to its pristine glory. We who have been the dreamers of dreams, the seers of visions, the creators of wisdom, the followers of renunciation, we, who have given the heroes of the independence struggle for India, we have rung through the whole gamut of the world's adventures, of the world's emotions. We are the wise. We are reborn today of the crucible of your sufferings.

Nations of the world, I greet you in the name of India, my mother, whose home has a roof of snow, whose walls are of living seas, whose doors are always open to you. Do you seek peace or wisdom, do you seek love and understanding, come to us. Come to us in faith, come to us in hope, come to us believing that all gifts are ours to give. Today, in the name of India, I give for the whole world the freedom of this India that had never died in the past that shall be indestructible in the future and shall lead the world to ultimate peace.

*Broadcast from Delhi Station of the A.I.R. on 15th August, 1947 by Shrimati Sarojini Naidu,
India's foremost poetess and past-President of the Congress.*



EMERGENCE OF GANDHIJI IN NATIONAL POLITICS AND ITS AFTERMATH

Dr. Lingaraj Rath

Gandhiji's advent on Indian national scene was an event of highest significance. In the apt and colourful words of Pandit Nehru, it was like "a breath of fresh air" in an otherwise gloom and choking atmosphere.

Gandhiji had brought with him high credibility from South Africa. He was fearless, devotional minded and a champion of the weak. He taught his followers to shed fear, resist evil and suffer the consequences cheerfully. By now, Gandhiji had also already discovered the weapon of non-violent passive resistance which could be handled by men and women, the rich and the poor, the learned and the ignorant.

It was Mahatma Gandhi's turn one evening which was the first time that he spoke in public since his arrival in the country a year ago. Big leaders, English Officers, Rajas and Maharajas were present. Wearing a turban, the future Mahatma looked like a peasant. As he commenced to speak, it appeared, as if the Mother India was beginning to unfold her long suppressed tales of woe. Asserting that the poor of India were being exploited, he explained how the money for the jewels worn by Rajas and Maharajas was earned by them by sucking the blood of the poor. Ridiculing them for their zest for ornaments, he advised them to sell their jewels and utilise the proceeds for the wellbeing of the poor. He made similar observations about the capitalists. At last he opened a scathing attack on the English as having started the exploitation of the poor. As some among the audience shouted, "Gandhiji, go on, Gandhiji,

go on" the Englishmen, the Rajas and the Maharajas, the Rai Bahadurs and the Khan Bahadurs, all vacated their chairs and walked away. But Gandhiji went on. At last the Maharaja of Darbhanga, a pillar of the British Empire, who was presiding, also left. As the chairs became empty Gandhiji, a firm believer in discipline, despite the request of some of the audience, concluded his speech. It acted, however as an indication of what was to come.

LUCKNOW CONGRESS (1916) PAVES THE WAY :

Later in 1916, Mahatma Gandhi attended the Annual Session of the Congress held at Lucknow. This session presided over by Ambika Charan Majumdar, was unique in many respects. It saw the re-uniting of the extremist and moderate groups, it brought about an understanding between the Muslim League and Congress for a joint fight and it also drew up a constitution for the Congress which had been without any during the last 30 years of its existence.

FIRST POLITICAL ACTS OF GANDHIJI (1917) :

Gandhiji's first venture in the political field was undertaken in aid of the immediate abolition of the evil indenture system of recruiting labourers for the British colonies. Public agitation and fear of Satyagraha finally persuaded the Viceroy to order abolition of the system from April 12, 1917 and thus Gandhiji scored his first victory.

He then turned his attention to the grievances of the cultivators oppressed by the



indigo planters in Bihar. But the District Magistrate served on him an order to leave the district immediately. Gandhiji refused to obey the order and was tried for defiance. Ultimately, the Government recognised the enormity of the indigo planter's oppression and the Champaran Agrarian Bill of 1917 proposed the abolition of the system.

Gandhiji was still at work in Bihar when he received requests to help and guide the peasants of Kheda who were finding difficulties in paying rents owing to failure of crops. However before going to Kheda, he proceeded to Ahmedabad on an urgent call to intervene in a labour trouble there. Applying his two cardinal principles "truth and Non-violence", he ultimately succeeded in making a settlement satisfactory to both the parties workers and the mill-owners. Then he plunged into the Kheda struggle which too ended in a compromise.

When World War I broke out and the British Government sought the help of Indians, Lokamanya Tilak wanted to help the British in their war efforts on the condition that Home Rule was first granted or at least promised. Leaders like Mrs. Annie Beasant too raised a great agitation for political reforms, their slogan being "England's difficulty was India's opportunity". But Gandhiji, a so far-believer in the sense of justice of the British did not subscribe to that slogan. He said that in this hour of their greatest difficulty, Indians should help them unconditionally and went ahead on his own lines, practically endangering his life by working very hard to help the British to recruit people for the army. Undertaking the recruitment campaign in 1918, he persuaded the peasants of Kheda district to enrol themselves as soldiers in the British army and even appealed the students of Bombay University to enrol themselves as volunteers in the Bombay University Corps of the Indian Defence Force which was started to give military training to Indian students. By doing this, he hoped to win the confidence of the

British people and secure the independence of India.

But the sweet dream of Gandhiji was rudely shattered when at the end of the war, the British came out with the Rowlatt Act for dealing with the freedom-loving Indians.

ROWLATT ACT :

During World War I, India's effort for war was lauded by the British and it appeared as if the status of the country would soon undergo a change. On August, 20th 1917, Edwin Montagu, the new Secretary of State for India made a declaration in the British Parliament that "the Policy of his Majesty's Government was that of increasing association of Indians in every branch of administration and the gradual development of self governing institutions with a view to the progressive realisation of responsible Government in India as an integral part of the British Empire, "The Government of India Act (1919) based on this promise, however, caused widespread disappointment.

But before the Montagu-Chelmsford Reforms was enacted, the suspicious and guilty-minded Government began to devise measures to avert agitation, resistance. It appointed one-man Commission in 1918 under the Chairmanship of Justice Sir Sidney Rowlatt of England to enquire into seditious activities in India and to suggest how to combat terrorism and treason. Sir Rowlatt, after making enquiry in India submitted his Report to the Government suggesting steps to suppress political violence and for giving effect to Justice Rowlatt's recommendations the Government announced its decision to enact two bills for dealing with seditious activities.

As the Defence of India Act, was to expire six months after the war, the Government was eager to rearm the executive with drastic powers which it had wielded during war. Under the draconian terms of these bills which latter became Act in March 1919,



any police officer could arrest an individual on the mere suspicion of unlawful activity designed against the foreign Government "established by law". Thus this Act framed on the lines of Defence of India Act, curtailed the liberty of the individual to a great extent. Earlier, the arrest of leaders like Annie Besant who refused to help the British during World War-I before the grant of Home Rule to India, had made Gandhi indignant. The Rowlatt Acts merely added insult to the injury.

Hence Gandhiji who stood for "unconditional Co-operation with the British subjected himself to rethinking and declared British rule in India to be "satanic". This was the beginning of his transformation from a loyal citizen of the empire into an extreme rebel whose new creed was "the British empire today represents satanism, and they who love God can afford to have no love for satan". Other leaders too denounced the Bills in unequivocal terms.

Agitation against the Rowlatt Bills, however, commenced first in the Central Assembly. All the elected members spoke against the bills. Srinivas Sastri showed his brilliant oratory and Pandit Madan Mohan Malaviya made a marathon speech lasting six hours. Gandhiji and several other leaders like Acharya J.B. Kripalani were present in the gallery of the Assembly. However in spite of all opposition from the Indians, who termed it as Black Act and Lawless Law, the adamant Government, through its official majority, passed the Rowlatt Act in the Imperial Legislative Council in March-1919.

After the Bill became Act, the pledge was followed by a call for a *hartal* on March 30, 1919 on an all India scale. The date was subsequently changed to April 6th. Writing an article in 'Young India' for April 6 by observing a fast and offering prayer. All good things are begun by a fast and such other religious observances in this country. In this way, Gandhiji invested the *hartal* with a religious and moral sentiment which appealed to

everyone's heart. In a letter, Gandhiji wrote to the Viceroy, "The Satyagraha Campaign constitutes an attempt to revolutionise politics and restore moral force to its original position".

The response to the call was amazing. Towns and villages in every part of the country vied with one another to make the *hartal* a success, to demonstrate that a common feeling stirred the hearts of all Indians. A new confidence was born and it was the beginning of a new era.

However, as the shifting of the date of *hartal* or Satyagraha Day could not be communicated to all parts of the country in time, some places observed it on 30th March 1919 while some others on April,6.

SATYAGRAHA DAY IN PUNJAB AND JALLIANWALLABAG MASSACRE :

While the opposition to the Act was country-wide, condition in the Punjab was explosive for many reasons. Pressure had been used to recruit soldiers for war - 30,000 combatants and 60,000 non-combatants and many villages were deprived of labouring and earning men. Agrarian distress had led to restlessness and outrages which had been crushed with a heavy hand. Many Punjabi emigrants too had returned to their homes with bitter feelings against the Government which used the provisions of the Ingress ordinance to prosecute them.

Hence, as the stresses and strains were greater in Punjab, the agitation was more extensive and intensive there than in any other province. There was greater fervour, more strident emotions, larger gatherings of crowds and all this tended to rowdy demonstrations, alarm of authorities and frequent clashes.

Thus the province was writhing under a sense of deep frustration and Gandhiji's call had just an electrifying effect upon the people. In Amritsar (Punjab), protest meetings had started since February (1919). On March, 23, a meeting was held in support of the Satyagraha Movement followed by another six



days to announce and explain the *hartal* on 30th.

The immediate reaction of the authorities was to prohibit one of the leaders, Dr. Satya Pal, from speaking in public. This did not frighten the citizens and on the 30th March, a *hartal* was observed and a meeting held in Jallianwalla Bagh. On April 4, another leader Dr. Saifuddin Kitchlew, was served with a similar notice, and a number of others were restrained. On 6th April, a complete *hartal* was observed, but peace was maintained. On 9th April, there was a Hindu festival and large procession of Hindus, Muslims and Sikhs milled through the streets.

At this juncture, Gandhiji was invited to come to Punjab but while he was travelling to Punjab, he was stopped at Palwal and prohibited from entering the province.

The next morning (April 10), Dr. Kitchlew and Dr. Satyapal were deported from Amritsar. These two incidents had provoked the people. A number of people gathered to see the Deputy Commissioner (i.e. Present day Collector) and urge him to cancel the orders. The military pickets, however, tried to stop them from moving towards Deputy Commissioner's residence. The mounted soldiers then fired on the people who became more infuriated and there was a melee. While firing took place from one side, stone-throwing started from the other. More and more people gathered and were hailed with bullets. Then the maddened mob broke all bounds and brutal acts of destruction, arson, plunder and murder followed. In the telling words of Tara Chand, "O'Dwyer (the then Governor of Punjab) in depriving Amritsar of its leaders pledged to non-violence had sown the wind and India reaped the whirlwind the massacre of innocents".

Amritsar was handed over to the military authorities on the 11th and Gen. Reginald Dyer took charge the same night. Proclamations were issued on April 12 and 13 giving warning of dire consequences if

meetings were held or processions taken out and violence indulged in.

The reaction of the people was to make a protest against these threats. A meeting was summoned at the spacious ground of Jallianwalla Bagh on the afternoon of April, 13, the Hindu New Year Day.

The Jallianwalla Bagh was an open enclosure surrounded by buildings with only one narrow entrance through which even an armoured car could not pass. There were three or four small openings on the other side. In this enclosure, according to various estimates, fifteen to twenty-five thousand people had gathered on that fateful day (April, 13th).

Dyer regarded the gathering as a threat to his authority and decided to disperse it by force. A few minutes were left to sun set. As the people were peacefully listening to the speeches of the leaders, suddenly there appeared at the gate of the Bagh General Dyer with Machine-guns to teach the disobedient people a lesson and through them to the people of whole India what disloyalty meant.

Due to the narrowness of the lane leading to the Bagh, he left the armoured car outside. Then he positioned his troops on a raised ground fully commanding the small park and without issuing any warning ordered his soldiers to open fire on this large, innocent mass. As there was no other gate to escape, men fell dead in hundreds and many were crushed in the blind stampede that ensued. And they did not stop till the entire ammunition (1650 rounds) was exhausted and there was no more shots to fire. In moments, in the twilight of the evening, the Jallianwalla Bagh turned into a valley of death. The ghastly sight, however, failed to move the callous heart of Dyer who deliberately took no steps to provide medical aid to the wounded. He then moved away from the slaughter house proudly surveying his handiwork, unconcerned about the dead and the wounded. While the Government claimed the number of dead and wounded as 379 and 1000 respectively, the



unofficial figure was three times the official figures.

PUNJAB WRONGS :

But Dyer was not content with the blood bath and resorted to even more cruel measures as the Jallianwalla Bagh massacre was not an isolated incident. It was only one among the large number of instances the general policy of terrorising the people pursued in the Punjab. In Amritsar, the massacre was followed by clamping down, curfew which remained in force for two months. What was worse, water and electricity supply was out off. Flooging and whipping were common and an order was issued that anyone passing through the lane in which an English woman, Miss Sherwood had been assaulted, should crawl through it on his belly. Again under the martial law proclaimed on April 13, numerous people were tried and out of them, a large number were sentenced - many to death, others to transportation for life or to various terms of imprisonment.

REPERCUSSIONS :

As the news of this national tragedy gradually spread, the entire India was convulsed. There was an outburst of condemnation from every side. As a mark of protest, Gurudev Tagore returned the Knighthood conferred upon him by the British Government. Gandhiji too renounced all the decorations and recognitions he had received from the Government for his services during the World War-I and described the Government as "Unmixed evil". Demands too were made for the recall of D'Dwyer, Lt. Governor of Punjab and Lord Chelmsford, the Viceroy. Indemnity for the prisoners were pressed and enquiry into the Punjab happenings urged, both in England and in India.

In England, on behalf of the Home Rule League and the Liberal Federation, deputations of eminent Indians were at work, giving evidence before the Joint Parliamentary

Committee. Among them were Vithalbhai Patel, Tilak, Bipin Chandra Pal, Mrs Annie Besant, Surendranath Banarjee, Tej Bahadur Sapru, Srinivas Sastri and others. They impressed upon the Secretary of State the urgency of an enquiry into the recent events in order to pacify public opinion.

ENQUIRY INTO THE INCIDENT :

Lord Montagu knew that the policy of ruling India by sword alone was impossible. Finally he made up his mind and during the Budget debate on May 22, gave a promise to hold an enquiry.

The Government of India, however, stiffly opposed the proposal for an enquiry. But as the Secretary of State had already committed himself, the Viceroy had no alternative but to yield. On October 14th, 1919, he announced the appointment of a Committee with Mr. Hunter as Chairman, four Englishmen and three Indians - Setalvad, Sultan Ahmen Khan and Jagat Naraiyan - as members. But the Committee was boycotted by the Congress.

The Committee finally gave its Report which was not unanimous. While the European members who were in a majority signed one Report, the Indian members prepared a separate report. The findings of the majority report were :

1. That the disturbances were of the nature of a rebellion which might have developed into a revolution;
2. That the outbreaks were the result of the work of a definite organisation and were all connected;
3. That the proclamation of martial law in the circumstances was wholly justified; and that firing was necessary to put down the mob excesses;
4. That the Government of India was blameless;
5. That Dyer's action was open to criticism for firing without warning and



continuing the fire too long and excessively; that Dyer's object of producing a sufficient moral effect was a mistaken conception of duty.

The minority Report prepared by the Indian members of the Hunter Committee disagreed with the first two findings and agreed that firing was justified, but punishments like crawling, confiscation of property, flogging, salaaming, etc. were intended to terrorise and humiliate Indians.

On Dyer's conduct, the Indian members commented more harshly than the Europeans. They compared his acts with the acts of frightfulness committed by the Germans in Belgium and France in 1914. They wrote, "we feel that Dyer, by adopting an inhuman and un-British method of dealing with the subjects of His Majesty the King Emperor, has done great disservice to the interest of British rule in India".

The Congress which had boycotted the Hunter Committee, also had appointed its own Committee of Enquiry. The members were Motilal Nehru (who resigned on having been elected President of Amritsar Congress of 1919), Fazlul Haq (who could not attend owing to important business), M.R. Jaykar (in place of Fazlul Haq), C.R. Das, Abbas Tyabji, and Mahatma Gandhi. They signed their report on 20th February 1920.

The Committee squarely charged D'Dwyer, "who almost invariably appealed to a passion and ignorance rather than to reason" and showed how, "serious a responsibility he incurred in misleading both the people and his superiors". They accused him of using oppressive methods in recruiting soldiers for the war, thereby creating the spirit of resistance and disaffection which culminated in the disturbances of April, 1919. The Report went on to observe, "We feel tempted to say that he (D'Dwyer) invited violence from the people, so that he could crush them. The evidence

shows that he subjected Punjab to the gravest provocation under which they momentarily lost self-control".

About Lord Chelmsford, the Viceroy, they expressed the opinion, "Whilst, therefore, we do not think His Excellency was willingly neglectful of the interests of those who were entrusted to his charge by His Majesty, we regret to say that His Excellency Lord Chelmsford proved himself incapable of holding the high office to which he was called and we are of opinion that His Excellency should be recalled".

After carefully sifting all the evidence they came to the conclusions :

1. "there was no conspiracy to overthrow the Government in Punjab".
2. "no reasonable cause has been shown to justify the introduction of martial law".
3. "the Jallianwallabagh Massacre was a calculated piece of inhumanity towards utterly innocent and unarmed men including children, and unparalleled for its ferocity in the history of modern British administration".

The Government of India considered the Hunter Committee Report and came to the conclusion that Dyer's action at Jallianwala Bagh was indefensible, that he went beyond any reasonable requirement of the case and that he misconceived his duty. It was therefore considered unwise to allow him to continue to hold his position. He was consequently retired from service on March 23rd, 1920.

Thus in the dark tragedy of Jallianwallabagh, there dawned a new era of revolution for the liberation of India, and Gandhiji emerged for his pre-destined role.

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FREEDOM STRUGGLE IN ORISSA: AT A GLANCE

Dr. Brajabandhu Bhatta

Orissa can legitimately be proud of her rich cultural traditions. At the same time, she boasts of her glorious modern age with the sacrifice of a number of patriots loving their motherland. Since the occupation of Orissa by the British on October 14, 1803, people in different parts of the province, as in other parts of India, took to the arms, because they were not at all prepared to continue their life under the exploitative nature of the British rule.

The introduction rather the imposition of British rule created conditions of suffering which led to organised agitations against the alien rule, the first of which was witnessed in Khurda, during the tenure of minor king Mukundadev-II. The rebellion of the Raja of Khurda started soon after the British conquest of Orissa. But it was shortly suppressed in 1804. The government put blame on Jayi Rajguru who managed the affairs of Khurda during the minority of the Raja. Jayi Rajaguru was hanged on 1805 for abetting the rebellion. A nationalist and martyr of first order, was put to death for boldly resisting the British.

The economic exploitation of the British rule again irked the people of Khurda in 1817 leading to the outbreak of the paik rebellion. Buxi Jagabandhu, the military commander of Raja of Khurda raised an armed rebellion with 10,000 rebel contingents to protest against unexpected rise in the rate of revenue, elimination of native militia and imposition of salt monopoly. His most

organised revolt sent out splinters of rebellion against British imperialism, the first of its kind, even forty years before the Sepoy Mutiny of 1857. The rebellion was not confined within Khurda alone. It spread like a wild fire and touched the borders of Pipili, Harispur, Kujang and Pattamundai. Later on Mukundadev-II was captured by the British and the rebellion was suppressed with proclamation of martial law. But Buxi Jagabandhu could remain concealed for 8 years and the fact that no single individual came forward to divulge his whereabouts in spite of the reward and threat eloquently, testify that behind the rebellion lay popular support. At last with the help of king of Nayagarh, the British government captured Buxi and allowed him to reside with his family in Cuttack. He died in January, 1829.

After 10 years of Paik Rebellion Dalbehera Madhab Routray of Tapang also revolted against the British. A reward of Rs.1000/- was declared by the Government to capture him. But later he himself surrendered and offered that amount to a fisherman starving for days together. This shows the magnanimity of Dalbehera.

In 1835, Krutibas Pattasahani, a paik hero of Banpur stood against the exploitation of the British and seized Banpur police station alongwith his accomplices for 3 days. The British could not capture him easily. Later his father-in-law, out of greed helped the British and he was imprisoned. He was banished to the island of Andaman to meet his fatal fate.



The fourth decade of the 19th century witnessed another glorious uprising against the autocratic British rule in Ghumusur under the leadership of a tribal leader Kamal Lochan Dora Bisoi. The Kondhs were dissatisfied at the arbitrary dissolution of the age old institution of Rajaship in the estate. (Dhananjaya Bhanja was deposed). They earnestly desired the restoration of Bhanja family to power and as this desire of thing remained unfulfilled, they kept up the standard of the rebellion against the Government. The people's unrest was caused by their fear that the British rule would affect their political, social and religious lives. Very often the people's uprisings in the estate were the sequel to the conflicting interests between the feudal aristocracy of the estate and the British Government : In the beginning an uprising was started by Dora Bisoi. But he could not achieve success against the vigorous military operation of British General Mr. Russel. Most of the Kondh insurgents were either shot dead or hung upon the trees. Dora Bisoi was captured in 1837 and was made a state prisoner in Ooty near Madras. There he breathed his last in 1846 leaving behind a glorious legacy of brave and resolute struggle against the British. After his death his nephew Chakara Bisoi continued the Kondh rebellion in Ghumusur. He led the life of a fugitive haunted from place to place from Athagada to Parlakhimedi and from Angul to Ghumusur, turning down the offer of pardon. He eluded capture in spite of the efforts of Commissioner of Cuttack. Chakara had no personal motive. He rose for the restoration of Ghumusur family to fulfil the pledge given by his uncle Dora Bisoi to the last Raja. He fought for the vindication of the family honour, as the Bisoi family was driven out of the Ghumusur Maliahs and his uncle languished in a prison at a distant place. From 1846 to 1856, he carried on intermittent struggle against the British power. These Kondh leaders

created history through their enduring contribution to the cause of the motherland. After all the Ghumusur rebellions provided the proper background to the raising of the subsequent freedom movements in and around Orissa. It not only provided impetus and momentum to the national struggle for independence, but also equally helped to foster a new kind of Oriya nationalism in the region.

The province of Orissa contributed greatly to the Great uprising of 1857. Though some of the British historians have described it as mere sepoy mutiny, yet it was the first greatest national movement against the British. The people of Orissa joined the national mainstream in this revolt and they were led under Rama Krushna Samanta Singhara in Cuttack district, under Chakhi Khuntia in Puri district and under Surendra Sai Madho Singh and Hathi Singh in Sambalpur district.

Ramakrushna Samanta Singhara was the Zamindar of Balia under Jajpur police station of Cuttack district. With the introduction of sun-set law by Lord Cornwallis, he alongwith many Zamindars, was deprived of the Zamindari. Hence in August 1857, he organised the old and ruined class of Zamindars under his banner to rise against the British. Ramakrushna alongwith his two main followers Dinabandhu Mohapatra and Upendra Jena, was arrested and sentenced to 5 years rigorous imprisonment after supression of the revolt and declaration of amnesty by the British government.

Chakhi Khuntia, alias Chandan Hajuri, was another popular leader, who played a pivotal role in the sensational drama of the Great revolt of 1857 in Orissa. A Panda of Puri by profession, he used to visit upcountry military stations every year and inspired the sepoys to come to Puri for the *darsan* of Lord Jagannath. Accidentaly he became the family priest of Jhansirani Laxmibai and thereafter



actively participated in the Rising of 1857 at Lucknow. There he was known to have established regular contact with the sepoy of 13th BNI which mutinied at Lucknow. Later he fled to Gaya, where he was arrested by the govt. and all his property was confiscated. After the Queen's proclamation in 1858 to grant amnesty to all political prisoners, Chakhi Khuntia was released. Causing great concern to the British authorities, he has occupied a glorious chapter in history as a great patriot.

The resistance movement in western Orissa was spearheaded by **Surendra Sai**, the Chauhan prince of Sambalpur who is being fondly remembered as the Garibaldi of Orissa. Though he fell a prey to the British imperialistic policy of Doctrine of Lapse of Dalhousie, yet he was determined to free Sambalpur of the British yoke. He fought against the powerful imperial force and alien domination which exhibited an unparalleled commitment to the cause of the motherland. He could not be captured and kept the flame of revolt aglow till 1864 while the great Revolt in upper India collapsed in 1858. At last he was captured in 1864 and was detained in Asirgarh fort, where he breathed his last in February 1884.

There were yet a few leaders of Sambalpur region who organised and led the great revolt against the British rule in Orissa during 1857-58. They were **Madho Singh, Kunjal Singh, Hatee Singh** and few others. Madho Singh was the Zamindar of Ghens located in Sambalpur region. He had 3 sons namely Kunjal Singh, Hatee Singh and Bairi Singh. Being inspired by the rising, they took active part against the British. To start with, they closed the Singhara pass and prevented the British from going to Eastern India from the Central Indian side. They also fought a few battles against the British troops and held them for about a year. So the British troops collected

from different parts, were sent there. They attacked the pass in January 1858. But surprisingly they were repulsed by the rebels. However Madho Singh was captured towards the end of 1858 and was hanged to death. After his death, his sons continued the fight. They endangered the position of British. At length the three brothers were arrested in 1865. Hatee Singh was sentenced to transportation for life in the Andaman and Kunjal Singh was sentenced to death.

The Bhuyans of Keonjhar also have contributed a lot to the history of Orissa by raising a revolt against the authority in 1891 under the leadership of **Dharanidhar Nayak**. When the king of Keonjhar decided to construct a lake for irrigation work out of 'Machhakandara' spring with the 'Bethi' of the Bhuyans, it was strongly repulsed by Dharanidhar. He organised the Bhuyans against the king. Other tribals like Bathudi, Kohla and Souati also joined the Bhuyans. They killed the former Dewan Nanda Dhal. All the communications to Keonjhar were cut off and the revolt took a violent turn. Later the British govt. arrested Dharanidhar by hatching a conspiracy. Dharanidhar was detained in Cuttack for 7 years. After his release in 1897, his life changed altogether and he led a spiritual life.

In the second half of the 19th century, national consciousness grew among the people of Orissa as in other parts of the country, against economic exploitation and political instability of the Britishraj. People in different parts of Orissa took up arms when they were deprived of their legitimate rights.

The Adivasis of Sundargarh started a revolt under **Birsa Munda** towards the last part of 19th century. He could not just tolerate the hardship and exploitation caused to the Adivasis by the British govt. and was deeply anguished to see the compulsion of the govt.



to convert a lot of Adivasis into Christianity. Hence he staged a guerrilla fight against the Britishers. Later he was charged of sedition and was imprisoned many a time, till he was poisoned to death in June, 1900 at the age of 25 only in Ranchi jail. Orissa is really proud of producing a daring personality like him.

With the advent of Mahatma Gandhi on the political scenario of India in 1915, the national freedom struggle received a new impetus which had its impact on Orissa too. Gandhiji's Non-cooperation Movement (1920) was echoed in Orissa and **Gopabandhu Das** spearheaded this movement against the British Raj. A large number of Oriyas voluntarily joined this movement in Orissa. Similarly the Civil Disobedience Movement of Gandhi (1930) received enthusiastic support from the people of Orissa. A fervour of enthusiasm and patriotism grew among the masses in this movement, which continued unabated from the month of March till the end of April 1930, in different phases. It was found that 72 persons joined voluntarily as 'Satyagrahis' to defy the salt laws under the leadership and guidance of **Sri Gopabandhu Choudhury, Acharya Harihar Dash, Dr. Harekrushna Mahatab, Sri Bhagirathi Mohapatra, Smt. Rama Devi and Malati Choudhury** etc. The Satyagrahis were mercilessly lathicharged, severely wounded and finally sent to jail. Out of total 72 Satyagrahis, Sri Harekrushna Panda of Dasapala and Sri Gatikrushna Swain of Kakatpur, were the only two students of Ravenshaw College, who directly participated in the movement, broke the laws and counted arrest and imprisonment.

In the feudatory states of Orissa, the **Prajamandal Movement** launched in 1938-39 was a great success not only in terms of humbling the princes but also in terms of exhibiting great courage and heroism by the

common people against the British troops. In mobilising the people for the redress of the popular grievances, Nilagiri came out the first among the princely states of Orissa. Here Kailash Chandra Mohanty and Banamali Das took the lead of Prajamandal, but the state authority took repressive measures against them. In Talcher, Pabitrāmohan Pradhan, Gauri Sankar Pradhan, Madan Mohan Pradhan, Maguni Charan Pradhan and Dasarathi Pani, etc. mooted the idea of forming Prajamandal and the people enthusiastically endorsed its objectives. The Prajamandal activists in Dhenkanal under the leadership of Artatran Patra and Purna Chandra Mohapatra demanded granting of civil liberties, abolition of the obnoxious '*bethi* and '*magan*' and full responsible govt. by the duly elected representatives of the people. In this district, a 12 year boatman **Baji Rout**, defied the order of the British army to ferry them across the river Brahmani and was shot dead on 11th October, 1938. His patriotism is unparalleled in the saga of freedom struggle in India. In January 1939 the Prajamandal Movement assumed violent character in the princely state of Ranpur, with the brutal murder of British Political Agent Major R.L. Bazalgette, after which the govt. adopted ruthless measures and created virtually a reign of terror in the state. **Raghunath Mohanty and Dibakar Parida**, natives of Ranpur Police Station were Prajamandal activists who fought against the feudatory chief and the exploitative British agency. They were falsely accused of murdering Bazalgette and were put to gallows at the dawn of April, 4, 1941 in Bhagalpur Jail, Bihar.

The last phase of the Indian freedom struggle was Quit India Movement (1942). In August 1942 with the adoption of the Quit India resolution by the Congress, the British government declared all the Congress organisations in Orissa illegal and all the front



leaders were arrested. But this did not deter the people of Orissa from launching the movement with great determination and fury. Specially after the arrival of **Surendranath Dwibedi** in Cuttack from Bombay on 11 August 1942 and of **Malati Choudhury** next day, political situation in Orissa became tense. Dwibedi issued instructions to sabotage communications by removing railway lines so as to isolate certain parts of the country in order to make it easier for Congress workers in their areas to carry on the work. In fact it was he, who mainly organised the movement in Orissa remaining underground as all other top ranking leaders were put behind the bar. In many Gadjat states the Quit India Movement was spearheaded by the local leaders. The movement in Talcher took such a violent form that the British govt. had to make air-gunning. In Athagarh, Braja Patnaik, Nanda Kishore Patnaik and Achyutananda Das took the lead of the movement. In Dhenkanal Baishnab Charan Patnaik was the principal director of the Quit India Movement under whose leadership 19 people, on 26 August 1942, burnt the jail, police station, armoury and government institutions of Madhi. In Nayagarh in the village Nuagaon of Odgaon police station one Kashi Dakua died in police firing on 16 October, 1942. Similarly in Nayagarh

Jail Kanduri Parida and his son Buddhi Parida died being mercilessly beaten by the police. The leaders of Nayagarh were Sridhar Das and Laxman Maharana. The Quit India Movement in Orissa saw the martyrdom of the tribal leader **Laxman Nayak**. A natural leader and Congress activist of Malkanagiri, Nayak, was falsely accused of murder of a forest guard in August 1942 when under his leadership the Adivasis were inspired to hoist the Tri-colour flag on the Mathili police station as a part of the Quit India Movement action plan. The martyr was hanged to death on March 29, 1943. Orissa is proud of him as a gallant son of Mother India.

The history of freedom movement in Orissa is full of memorable leaders and of momentous events of even the common folk. From the illustrations cited above we can well conceive the idea that the contributions of the common people, the poorest and the oppressed to the construction of modern history, were no way insignificant than that of Gandhi's, Nehru's or Netaji's.

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PATRIOTISM IN ORIYA WOMEN IN OUR NATIONAL MOVEMENT

Dr. Janmejay Choudhury

The period from 1914-18 is important not only for the birth of a few major events, but also for the women's movement in India. During this period the leadership of Mrs. Annie Besant give strength, encouragement and inspiration to women to participate in the freedom movement in large numbers. The Oriya women who had, just started taking interest in politics during the non-cooperation movement, became active and energised all the more under the impact of the new environment created by women for women. In the pre-Gandhian period barring a few women of the royal, aristocratic and political families, the women in general did not participate in the—then politics. After the advent of Mahatma Gandhi in the national politics in 1919, the freedom struggle turned its direction from violence to non-violence. It was under the leadership of Mahatma Gandhi the congress attracted women from various strata of society. Gandhiji took up the cause of Indian womanhood. Indian women took active part in the freedom movement through "Bharat Shri" Mahamandal (established in 1910, Bengal Mahila Samitis (established in 1913 by Mrs. Saroj Nalini Dutt, Women's India Association (established in 1917) and Seva Sadan (established in Poona by Mrs. Ramabati Ranade)¹. As elsewhere in India, women played a significant role in all most all the phases and programmes of the freedom movement in Orissa. They started their political life and career being initiated by

Gandhi. In Orissa the period from 1924-28 was marked by the birth and growth of a number of women's associations and organisations creating a favourable atmosphere for women's general awakening and emancipation. In 1924 the first Oriya Women's Association was formed in the Berhampur town alongwith the first All Orissa Women's Conference at Cuttack. In 1928 Sailabala Das organised the first Women's Education Conference at Cuttack also. The first visit of Mahatma Gandhi to Orissa was significant as it helped the Oriya women to leave the strategy of an indoor life.² The visit of Gandhi and his non-violent programmes brought about a dramatic change in the static life of Oriyan women, marking the beginning of political awakening and unrest among them. It is to be recorded here that for the first time the Oriya women attended a public meeting and it was also the first occasion when a great political leader of Gandhi's stature addressed them in a separate meeting. Never before women had this type of experience, nor had they been given earlier so much of importance by any other leader. It is needless to point out that Gandhi was responsible for rousing in women a feeling of self-reliance and self-confidence. Gandhi was the architect of women's participation in the freedom movement. He gave new direction, strength and inspiration to the freedom movement and drew women in large numbers. The freedom movement became a mass movement due to the active participation of



women. In Orissa, women played a significant role in all phases and programmes of national movement.

A novel feature of Civil Disobedience led by Gandhi was that many women took important role in it as speakers, picketeers and leaders. Observing enthusiastic response of Oriya women, Gandhiji said "The impatience of some sisters to join the good fight is to me a healthy sign. In this non-violent warfare, their contribution should be much greater than men's. To call women, the weaker sex, is libel. If by strength is meant moral power, the women are immeasurably men's superiors".³ The awakening of women brought a new dimension to this movement, hundreds and thousands of women courted arrest and went through all sorts of hardships.

In this Civil Disobedience Movement, the prominent role played by women in the Salt Satyagraha deserves to be specially mentioned. The historic Salt Satyagraha of Mahatma Gandhi started on 6th April, 1930, was a unique incident for Orissa. The Salt Satyagrahis were encouraged by the awakening of Hindu women in Orissa. The Salt Satyagraha marked the beginning of a true political career of women bringing into limelight a large number of women luminaries. Women started their work first by giving hearty felicitation to the male Satyagrahis at Cuttack with flowers and sandal paste.⁴ While giving farewell to this first batch of Satyagrahis on 13 April 1930, Rama Devi, Malati Devi, Prafulla Devi, Laxmi Devi and Sarojini Choudhury appealed the people to join the movement in large numbers.⁵ Meanwhile it was decided by Rama Devi, Malati Devi and Kiranbala Sen to organise a women's campaign for participation in the Salt Campaign. They organised women's meetings and gatherings, addressed them and enlightened them about various programmes

of the movement. Inchudi in Balasore district⁶ and Kujang in the Cuttack District⁷ were the two important centres of Salt Satyagraha in Orissa where women played a vital role.

Acharya Harihar Das led the first batch of volunteers for Salt Satyagraha at Inchudi in Balasore. The first batch of women Satyagraha led by Rama Devi, Malati Devi, Annapurna Devi and Kiranbala Sen joined in the Inchudi Satyagraha on 20 April⁸ and led a big procession by defying Government law. Hundreds of women followed them in a long procession and on the way they were joined by volunteers from Bengal and Gujarat.⁹ To involve women in large numbers and to ensure their active participation, the women leaders went from house to house inspiring them to break the salt laws. They had gone to Srijang and persuaded the women of Srijang on this issue. On 21st April, 1930, thirty women prepared salt in Kuarpur.¹⁰ A large number of women collected Salt in places like Kasaba, Basta, Bhadrak, Astaranga, Marichpur, Rusulpur etc. That salt was sold by the Satyagrahis of Balasore. By this time even illiterate women belonging to the lower strata of society came in large numbers to collect salt. Near about 1500 rural women participated in the campaign.¹¹ Mass participation of women in the movement was viewed as new development in national politics. It provided new life and vigour to our National Movement.

One women conference was held at Cuttack on 22nd April 1930. As per the instruction of Orissa Pradesh Congress Rama Devi, Malati Devi, Prafulla Kumari Hota and ex-Rani of Paradeep went to Kujang as well as Pandua, Gandakipur to mobilise the masses for Salt Satyagraha. Bhagyabati Pattamahadevi, the Rani of Kujang took a leading role in this campaign.¹² At her call hundreds of housewives came out of their houses with baskets and openly manufactured



salt. About 500 women participated in this campaign.¹³ But Kujang Satyagraha received a setback on account of the arrest of prominent male leaders. The women *Satyagrahis* however, kept the movement active by touring the entire area with indomitable zeal. They created unbelievable enthusiasm among common men and Congress workers.¹⁴

Sarala Devi and Malati Devi made an extensive house to house campaign in the villages of Ganjam enrolling Volunteers and raising funds.¹⁵ In addition to breaking Salt laws, women gave daring speeches, felicitating the law breakers and criticising the Government. They organised women and led them in processions while singing patriotic songs composed by Birakishore Das. Sarala Devi's Patriotic fervour was commendable particularly in breaking the Salt law in places like Laxmipur, Pallibandha, Ganjam, Humma¹⁶ and for that she was arrested on 31 May 1930 and was sentenced to six months imprisonment.¹⁷ Sunamani Devi, Chandramani Devi, Subhadra Mahatab and Maina Devi were arrested during the first phase of the Civil Disobedience Movement.¹⁸ Malati Devi was also imprisoned on 5th May 1930, as she organised protest meetings at Cuttack against the arrest of Gandhiji. Later on Rama Devi¹⁹ was arrested. As a matter of fact the sense of commitment among women was so strong that they were not discouraged by fines, arrest, trial, imprisonment, summons

or atrocities of the Police. They showed greater determination and courage as expected by Gandhi and gave a universal colour to law breaking.

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SASHIBHUSAN RATH – A GALLANT FIGHTER OF ORIYA MOVEMENT AND FREEDOM STRUGGLE.

Dr. Santanu Ku. Patnaik

Sashibhusan Rath was a towering leader of south Orissa during British times. He was a gallant patriot having tremendous energy and enthusiasm. He emerged in Orissa's public life at a time (1921) when Madhusudan Das, the patriarch of Orissa had disassociated from the "Congress and Non-cooperation Movement in Orissa under Gandhiji". Significantly Madhusudan, the then Orissa Congress Supremo showed more interest in uniting all the Oriya speaking areas than the task of Congress Organisation in Orissa. He finding both the issues being irreconcilable, renounced the latter issue in the interest of the former. On the contrary, Pandit Gopabandhu, Nilakantha and many other leaders wished that "Swaraj be attained first by the united efforts of all the Oriyas and then the problem of "unification of all Oriya speaking tracts" will be settled automatically and amicably.

At this critical juncture, unlike Madhusudan Das, Sasibhusan stood undisturbed and could be able to keep the wheels of the carts of both the movements moving. As he was immensely popular and had deep emotional attachment with the people of Ganjam, he was able to effect the much-needed emotional functional unity among a band of highly devoted and dedicated Oriya leaders working for both the causes i.e., Pandit Gopabandhu Das, Nilakantha Das, Godabaris Mishra, Madhusudan Das, Ramachandra Mardaraj, Biswanath Das and many others.

EARLY LIFE

On 1 January 1885 Sashibhusan was born at Sorada in Ganjam district. His father was Lambodar Mohapatra. His father and grandfather had amassed immense wealth. Sashibhusan was first educated at Soroda, then at Russel Kunda and then at Maharaja College, Parlakhemundi like Raja Rammohan Ray, who was known to have acquired mastery over 10 languages, Sashibhusan could write and read in 11 languages - English, Oriya, Sanskrit, Telegu, Hindi, Bengali, Tamil, Marathi, Gujarathi, Burmese and Germany. He was actively associated with the tenth annual Utkal Union Conference held at Parlakhemundi on 26.12.1914 under the Presidentship of Bikramadeva Berma, the Raja of Jeypore. From there he proceeded to Bombay. At this place he learnt leather technology from Mr. K.K. Salim. He carried on leather industry business through "Rath and Co". He was intimately associated with a European editor of Bombay chronicle, from whom he learnt much about journalism. He then worked as manager of Utkal Tannery of Madhusudan Das at Cuttack.

SETTLING AT BERHAMPUR AND PUBLICATION OF ASHA AND OTHER NEWSPAPERS

In 1912-13 Sashibhusan returned to Ganjam district and settled at Berhampur town, the then political nerve centre of South



Orissa. He took it as his working place. By the year 1913, all the Newspapers, published earlier in Ganjam district named *Swadeshi* (1876), *Ganjam News* (1896), *Prajabandhu* from Rambha Press (June 1902), *Sanskarakā*, a weekly (around 1904), *Samaja mitra*, a monthly of Badakhemundi, Gunadarpan of Badakhemundi (1909) have stopped publishing. Although a few people of South Orissa were coming out educated, yet due to the absence of newspaper, the public grievances could not be conveyed to the government. To fulfill this dire necessity, Sashibhusan founded Asha press and published *Asha*. Soon Pandit Gopabandhu, Nilakantha and Godabarisha Mishra were associated with this paper and wrote its editorial many a time and some articles. Sashibhusan was its proprietor and editor. Gopabandhu published '*Satyabadi*' from this Press. In 1927 it was made a daily newspaper, the first daily paper of Orissa. Nilakantha had observed that "Sashibabu was poor in writing at the initial stage but became an erudite editor latter on." *Asha* was made the mouthpiece of Utkal Union and Freedom Movement in South Orissa as *Utkal Dipika*, (1866) published by Gourisankar Ray at Cuttack which was made a mouthpiece of regeneration of post-famine (1866) Orissa. And Sashibhusan Rath in South Orissa, played almost the same role in Berhampur in the field of journalism what Gourisankar played for Orissa at Cuttack. It is through *Asha*, Sashibhusan could create a new bond of writers and journalists named Godabarish, Sriharsa, Chintamani Mishra, Mahindra Patnaik, Jayamangal Rath and Sarat Chandra Mohapatra. Even some writers outside Orissa named S.N. Sinha of Bihar, Sir C.R. Reddy of Madras and Mirza Ismail wrote in its pages. Although Sashibhusan was financially helped by the Rajas of Khallikote and Jeypore and many others, still then the employees of *Asha* went on continuous strike, probably due to non payment of their wages,

Asha could not run further. Sashibhusan's son-in-law Balabhadra Mishra continued publishing *Asha* at Cuttack. After sometime he sold it to Jajodia Press. Two defamation cases were filed against Sashibhusan for publishing defamatory news. All though Sashibhusan won both the cases due to the pleadings of Lingaraj Panigrahi, an eminent lawyer and he was given ovation by the people of Berhampur, Sashibhusan could not continue this paper. After a long gap, Brundaban Nayak, the Ex-Minister of Berhampur republished this paper on 10 February 1982.

In 1931 Sashibhusan published a second newspaper, but it became the first English daily of Orissa, named "*New Orissa*". Sri Rath has inducted a competent journalist named K.N.Achari from Madras to manage this paper.

Sri Rath most possibly published another English paper '*East Coast*' which was later on entrusted to Godabarish Mishra. Two other Oriya papers named "*Baitarani* and '*Pradipa*' were started but continued for a while.

PARTICIPATION IN ORIYA MOVEMENT

In 1912-13 Sashibhusan joined this movement when the Raja of Khallikote Harihar Mardaraj was spearheading it. In some of its issues Sashibhusan through *Asha* drew the attention of the enlightened Oriyas of South Orissa to the issue of predominance of the Telugu in South Orissa over Oriyas and the progress of former's activities for the furtherance of their causes of "Integration of Telugu speaking areas." Of course, *Asha's* co-editor Kailash Chandra Mishra wrote for promoting cordiality between two communities and Sri Rath has good personal relation with Andhra Congress leader, Pattabhi Sitaramaiah, yet Telugu-Oriya feud continued. In 1931 when Odonel Committee visited



Ganjam, Sashibhusan alongwith Niranjan Patnaik and Lingaraj Panigrahi met him at Gopalpur office. During the Second Round Table Conference when Jeypore Maharaja Vikram Dev Burma had been at London a cable was sent to him that Jeypore will be included in Andhra, But not in Orissa, Sashibhusan immediately sent a protest telegram to Maharaja at London. In 1932, at Berhampur Conference of Utkal Union a Committee was made under Krushna Chandra Gajapati, the Raja of Parala and Sashibhusan as members alongwith some others. The Committee passed for inclusion of all Oriya-speaking tracts in Orissa. Sashibhusan and Lingaraj Panigrahi organized this Conference.

GANDHIJI'S VISIT AND PARTICIPATION IN NON-COOPERATION MOVEMENT

On the auspicious occasion of Gandhi's visit to Orissa, *Asha* in its 27 June 1921 issue awakened the people of South Orissa by commenting "Ganjam, although equal in size is lagging behind Puri and Cuttack districts of Orissa in non-cooperation movement", Gandhi came to Berhampur town in 1921, addressed a massive rally at its Barracks ground. Inspired by Gandhiji's ideals and speeches, Sashibhusan joined Congress in 1921 and worked vigorously alongwith some other front-liners named V.V. Giri, Dibakara Patnaik, Niranjan Patnaik, Pantulu Ramlingam, Banchhanidhi Patnaik, Jayamangal Rath, Biswanath Das etc. Sribastava Panda was made first President of Ganjam D.C.C. and Jayamangal Rath its first Secretary. At that time Ganjam had two Oriya and Telugu district Committees. As per Gandhiji's instruction these two rival Committees were merged into one, with Sashibhusan as first President, Lingaraja Panigrahi as Vice President and Balaram Panda as Secretary. Sashibhusan was also made Vice President of Utkal Pradesh Congress Committee. It is very unfortunate

to see that inspite of Gandhiji's clear view, "Before the sun rises tomorrow, the Oriya-Telugu dispute be settled and the strong Andhras should yield to the weak Oriyas", the Telugus did not bow their head.

AS A LEGISLATOR

Sashibhusan was elected as a member of Madras Legislative Council for two times and in that capacity he could pass a proposal there with the help of Sir A.P. Patra and Harihar Mardaraj for a separate Orissa State. He was also associated with management of Berhampur Municipality and Khallikote College.

GANDHI'S SECOND VISIT TO GANJAM

In 1927 Gandhiji toured many places and addressed mammoth meetings at Berhampur, Aska, Gobara, Bhanjanagar, Kodala, Boirani, Khallikote and Rambha. The *Hadis* of Patitapaban Sangha presented a petition to him at Berhampur meeting. Gandhi advocated for removal of untouchability and arranged for the entry of *Hadi* Community to Raghunath temple at Berhampur. His visit helped in the propagation of *Khadar* in Ganjam District. It is evident that by the year 1927, Sashibhusan was active in organising the Ganjam District Annual Conference for the cause of Oriya Movement for the 4th time as a member of D.C.C. with Jayamangal as Secretary.

PARTICIPATION IN CIVIL DISOBEDIENCE MOVEMENT

Sashibhusan alongwith Biswanath Das stood at the forefront of the youth leaders of South Orissa in Civil Disobedience and Salt Satyagraha Movement. Hence both were always in the bad book of the British Government. On 20 May 1930 as some women and other volunteers went on a procession and a meeting was held at Giri



Market, Berhampur where Sashibhusan Rath gave a fiery speech and impressed the audience very much. The District Magistrate promulgated 144 CR.P.C. A few were arrested and lathicharged by police. Sashibhusan was arrested and taken to central jail, Berhampur amidst a stream of people with tears shedding. Inside the Jail, he translated the "*Bhagabatgita*" of Gandhiji in Oriya. On this incident the District Magistrate of Ganjam recorded, "As there was some rowdy element causing trouble, Mr. Sashibhusan, popularly known as S.B. Rath, Editor, *Asha* and Biswanath Dash, M.L.C. were arrested and convicted. They had undoubtedly been stirring up trouble behind the scenes and they had great influence among the Oriyas".

Mahatmaji visited Orissa in May 1934. He was scheduled to visit different places of Ganjam District on 16 May 1934. But after his Cuttack and Puri visit and Patitapan Jatra (9 to 16 May) from Puri to Cuttack was over, his visit to Ganjam District as scheduled was cancelled, as he had to visit all of a sudden the earthquake-stricken areas of Bihar.

Unfortunately, inspite of his popularity, Sashibhusan became a victim of political manipulation in the Ganjam District Board election, 1936 by loosing to Dibakar Patnaik. In all probability, being disappointed, he resigned from Congress in 1939.

SOCIAL REFORMS

S.B. Rath has championed the cause of uplift of a backward Harijan Community named "Dandasi" in Ganjam District which was in 1923 recorded as B.C. (Bad Character) by the British Government for their involvement in theft, dacoity, and drinking etc. Sashibhusan alongwith his younger brother Sarat Chandra Mohapatra worked hard from Panchayat to national level for their social and economic uplift.

Sashibhusan in 1930 for the first time became successful in eradicating the "Custom of Goat Sacrifice" before Goddess Taratarini near Purusotampur by demonstrating and preventing the butchers to do it. In 1934 he visited Burma and organised the Oriyas residing there.

Sashibhusan was born in a rich family but he had spent much in public works and died in 1943 as a poor man. As long as he lived he commanded respect from people everywhere as Rath babu like Godabarish Mishra by Banpur people as Babu. For his indomitable courage and conviction he was also called "Naravyaghra" (Human tiger). After his death, he remained fresh in the memory of the multitudes of Ganjam people as a veteran fighter for the cause of country and its people. In commemoration of his contribution a statue has been erected at the old bus stand ground of Berhampur town.

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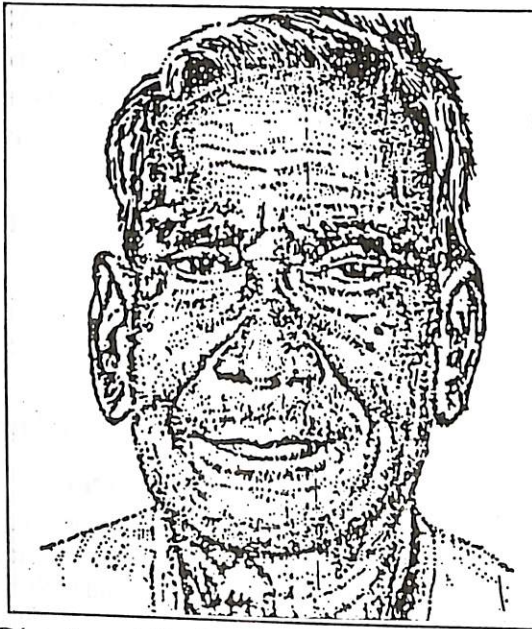
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THE GREAT FREEDOM FIGHTER : VEER BAISHNAB CHARAN PATTANAYAK

Dr. Uddhab Charan Nayak

Shri Baishnab Charan Pattanayak, an eminent activist is the living history of the freedom movement of Dhenkanal. He was born in Dhenkanal town on 29.4.1914. The name of his father was Sadhu Charan Pattanayak.



The freedom movement was spread all over India in 1931. Then Baishnab was studying in class IX in Dhenkanal High School. The people of Dhenkanal Gadajat area were leading a miserable life during the reign of Sankar Pratap Mahindra Bahadur, the Raja of Dhenkanal. The Raja was the rule maker, administrator and judicial head of the state. The British government had delegated such powers to the Gadajat kings of Orissa.

On 23rd March 1931 Bhagat Singh was hanged by the British Govt. This news was flashed on the class room black board of Dhenkanal High School. There was a strong Student's Union in Dhenkanal High School at that time. Late Prof. Dayanidhi Patnaik and Shri Gati Krishna Bhanja were the classmates of Baishnab Babu. Late Haramohan Patnaik was also a student of class XI. These students formed a student's union. Baishnab Babu was visiting Cuttack very often and was discussing

with Naba Krishna Choudhury and also participating in the picketings at Cuttack. He showed little interest in his studies despite his elder brother's repeated persuasion.

King Sankar Pratap was informed about the activities of the students of Dhenkanal school and passed orders to rusticate the students from the school. Mr. Rajendralal Dutta was the Head Master and Mr. Manamohan Ghosh was the Assistant Head Master of Dhenkanal High School. By the help of the headmaster four students took transfer certificates voluntarily. Dayanidhi Patnaik came to Cuttack and took his admission in Pyarimohan Academy. Gatikrishna Bhanja came to Cuttack and was admitted in Collegiate School and Haramohan Patnaik came to Olasingha of Khurdha where he took his admission in the local school. But Baishnab Patnaik was not able to study elsewhere as he was a poor boy. All these three students became great men in future. Dayanidhi Patnaik became Professor of Ravenshaw College, Cuttack and then became a Bhoodan worker. Gatikrishna Bhanja became an Headmaster whereas Haramohan



Patnaik after passing B.L returned to Dhenkanal and became the president of Prajamandal Movement.

Poor boy Baishnab leaving the school from class nine became a painter in B.N.R. Company at Dhenkanal. His working area was between Nirgundi and Talcher. He got a railway pass to travel in any train from Nirgundi to Talcher. It was a great chance for him. He was able to visit Cuttack and to contact with the eminent leaders of the state like Bhagabati Panigrahi, Nabakrishna Choudhury and Malati Devi at Cuttack. He was also informing them about the discontentment of the people of Dhenkanal on account of the oppressive attitude of the king towards the people of Dhenkanal. As a railway painter for four years from 1934-38, he was getting 25 rupees as salary which was later increased to rupees forty.

During his service carrier Baishnab Babu came in close contact with the farmers' movement. At that time a weekly magazine named *Krushak* was being published from Cuttack. Giving less importance to the job Baishnab Babu was selling the *Krushak* paper in the villages of Dhenkanal. It carried various news of Dhenkanal oppression. During 1938 'Prajamandal' was somehow functioning in Dhenkanal. The Dhenkanal agitation reached its climax in 1938. Baishnab Babu resigned from the railway job and became a member of the Prajamandal. At that time Netaji Subhash Chandra Bose was elected as Congress President at Haripura Conference. He announced to give importance to the problems of Gadjatas of the country. So Baishnab Babu sent a telegram to Subhash Chandra Bose narrating the Dhenkanal oppression. The contents of the telegram were published in the daily *Statesman* on 19.1.1938.

Due to Jatannagar *bethi* the Dhenkanal agitation became so tense that it forced the

king to seek military help from the British government. The agitation reached its climax where Baji Rout and others became 'Sahid'. In this agitation Baishnab Patnaik emerged as a popular leader of Dhenkanal and was arrested by a warrant of Dhenkanal king. He was sent to Cuttack jail for six months. During this agitation the general secretary of All India Communist Party Mr. P.C. Joshi visited Dhenkanal. After being released from the jail Baishnab Babu was moving in disguise in Dhenkanal area. After visiting Dhenkanal Mr. Joshi proceeded to Bombay. In Bombay two articles about Dhenkanal agitation and oppression on the people were published by him in the weekly named "National Front". This weekly gave a remark about Baishnab Pattanayak that "he is the live wire of the movement" xxxx "he is the vibrant heart of the movement".

Baishnab Babu was arrested by D.I.R. and sent to Dhenkanal jail for two years from 1940-42. After release he took active part in Quit India Movement in Dhenkanal state. In August 1942 nineteen members under the leadership of Baishnab Charan Pattanayak formed a "Marana Sena" (the suicidal squad) or the death regiment with a mission to capture the administration of Dhenkanal.

Marana Sena captured the armstore of Madhi (Kamakshanagar) and collected rifles, guns, catridges etc. and smashed the govt. buildings such as Police Station, Police Barracks, Tahasil Office, S.D.O. Office, residences of the officials of Madhi within a day and opened the granary of Malapura for the public and destroyed the loan *khatians* of the peasants who were loanee at that time and established an independent government in Madhi (Kamakshanagar).

In the second phase of the agitation while the *Marana Sena* alongwith the three thousand agitators proceeded towards



Parajang for firing the Parajang Police Station in September 1942 under the leadership of Baishnab Pattanayak, there was a severe confrontation with the police force of the king of Dhenkanal at Jahnapara. Two persons of *Marana Sena* became *sahid* on the spot. Baishnab Pattanayak was severely wounded by the firing of the police force and left Dhenkanal in disguise.

For capturing the arm store and firing of police station of Madhi severe charges were framed against Musha Mallick and three others and they were sentenced to death. Afterwards they were also served with lifelong banishment from their motherland. As Baishnab Pattanayak was not available, the administration issued shoot-at-first-sight order. Besides, his head carried a heavy price tag.

Shri Baishnab Pattanayak stayed in ambush four years in Calcutta from 1942-46. During his stay at Calcutta he met Shri Nilamani Routray, his elder brother Harekrishna Routray and Shri Chintamani Panigrahi who was then studying in Calcutta. Nripen Chakravarty, the great Communist leader of Bengal also helped Shri Baishnab Charan Patnaik a lot. During his self-devised exile in Calcutta Baishnab Babu became a true Communist leader. Later he came to Dhenkanal and actively participated in the amalgamation of Gadajats with the Orissa state.

Even after Independence Baishnab Babu had to remain in prison at Cuttack from 1948-52 for three years and 9 months. While he was in jail the 1st general Election was held in the country. From the jail Baishnab Babu filed his nomination for the Dhenkanal Assembly Constituency as a candidate of Communist party. Shri Nanda Kishore Patnaik was his political agent for the election. Before two-three days of the election Baishnab Babu was released from jail. He won the election with a huge margin and became M.L.A. from 1952-1957.

In 1962 Baishnab Charan Pattanayak contested in Dhenkanal Parliamentary Constituency with Indian National Congress Party ticket. His contestant was Sankar Pratap Mahindra Bahadur the king of Dhenkanal from Ganatantra Parishad. Sankar Pratap was defeated by Baishnab Charan Patnaik with a great margin. Baishnab Babu became an M.P. (Lokasabha) from 1962-67.

Shri Pattanayak is now eighty-six. His long life carries imprints of an ever-glowing struggle both for political and economic freedom of the famished millions around him. He never luxuriates in dreams and disdains taking political advantage of his priceless sacrifice in the resistance movement in Dhenkanal. People still fondly regard him as Dhenkanal Subhas.

State Resource Centre for
Adult Education, Orissa,
Janasiksha Bhawan, Bhubaneswar-1.



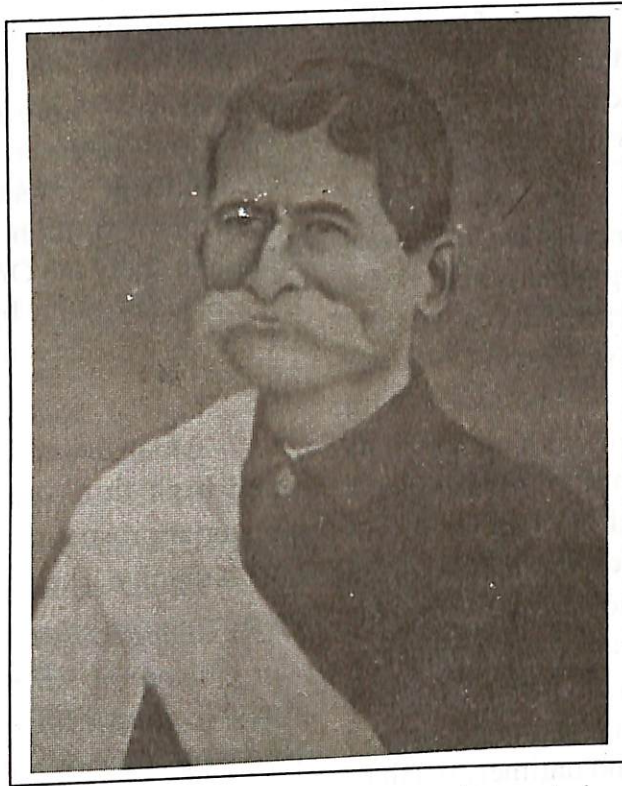
A Jayantee Tribute, 26 Aug 99

POET GANGADHAR MEHER : A TRIBUTE

Jagabandhu Panda

Namita Padhee

It was 9th August 1862, the fullmoon day of *Sravana*, which marks the day for Indian Sisters to tie rakhee on the wrists of their brothers to wish them age and well-being. Also the occasion coincides with the birth of Lord Balarama and Swami Nigamananda. On such a benign day poet Gangadhar Meher was born at Barpali, a village in the district of Bargarh. His birth place 'Barpali' is situated 19 kms. to the south of Bargarh on the way from Bargarh to Bolangir in the state of Orissa. But during the time of Gangadhar, Barpali was a small but prosperous and civilized village in the undivided Sambalpur district under the administrative jurisdiction of Central Provinces. It's worthy to note here that it was in the birth year (1862) of Gangadhar Meher that Sambalpur district was taken away from Orissa Division and was merged with Central Provinces.



Chaitanya Meher and Sevati Devi. He had also two sisters named Bijuli and Dalimba. The age old dictum 'Morning shows the day' proves true in the life of Gangadhar Meher. His childhood activities provided ample testimony of a phenomenal future. He was bestowed with virtues like honesty, comity, truthfulness, love for spiritual pursuit etc. from his very childhood. In stead of showing interest in play and

entertainment, he derived pleasure from devotional activities. Gangadhar Meher's formal education was limited to class V. But his little formal education could not prevent his zeal and enthusiasm for study. His informal reading was vast and voracious. Gangadhar studied almost all the ancient Indian Classics which provided the much needed foundation for his outstanding literary creations. He had deep knowledge in Oriya, Sanskrit and Bengali language. Gangadhar was thus a self-illuminated personality.

Gangadhar Meher hailed from a poor weaver family. He was the only son of

Gangadhar learnt the art of his ancestral weaving profession from his father



and worked as a weaver in early life. Though Gangadhar Meher was a good weaver, he did not pursue it as a career. In 1885, he began his service as a low-salaried revenue official in Barpali Zamindari. Because of his honesty and dutifulness he was later posted as Judicial Moharir to assist the Zamindar of Barpali who was also the Honorary Magistrate of his estate. During the tenure of his job, he was transferred to different places such as Bijepur, Padampur and Sambalpur. He retired from the Government Service in the year 1917 while working at Padampur. He received a pension of Rs.11/- per month as his post-retirement benefit.

Gangadhar Meher belonged to a lower-middle class family. He got married to Santa Devi at the age of ten, in accordance with the tradition of his conservative weaver community. Gangadhar was bestowed with four children. He had two sons named Arjuna and Bhagabana. The names of his daughters were Vasumati and Laxmi. His family life was more or less peaceful except a few mournful events, such as a fire accident which burnt his home including all his weaving equipment and the sad demise of his wife Santa Devi, his eldest son Arjuna and his father Chaitanya Meher. The immatured and untimely death of his wife Santa Devi was perhaps the sadest incident of Gangadhar's life which plunged him into eternal woe and sorrow. Though Gangadhar was not inclined for a second wife, he had to remarry to an widow Champa Devi for the sake of looking after his young children. It was also the wish of his first wife Santa Devi from her death bed. However his second wife was not adaptive and was a major cause of disturbance in his family affairs.

Gangadhar Meher suffered from economic hardship during the formative years of his life.

Acknowledging his poverty, Gangadhar Meher, in his supreme literary creation 'Tapaswini' writes :

*"Filled with the muddle of Poverty/
Is the pond that is my / life with the rain
water of cumberly world / sully is the belly".*

However Gangadhar's economic condition improved during the later stage of his life. Though poverty and lack of communication were two major stumbling blocks in his getting exposure to western education, Gangadhar Meher emerged victorious in the test of life and proved his credibility as a great poet. Though Meherian literature is of high literary order on its own merit, usually the Oriya critics determine the fate of his literature by highlighting his poverty which is a ruthless insult to his creative ideas and talent.

Gangadhar believed in simple living and high thinking. He never aspired for material prosperity, and led a life of poverty with dignity. The poet states :

*"I am not greedy for any high position
or glamorous attire, neither am I abashed
with leading a life of poverty; to contain
honesty is the only motto of my life".*

Gangadhar Meher was an epitome of integrity. He was imbibed with all the moral virtues like honesty, truthfulness, comity, kindness, forgiveness etc. He was not only moral but a spiritual self as well. He was so honest that he did not hesitate to give witness in a case filed against his employer the 'Zamindar of Barpali'. Gangadhar was a social-reformer too. It was during the last phase of his life i.e. after his retirement from Government Service, he worked to bring some reforms in the traditions and practices of his own community.



Gangadhar Meher was a god-like personality. Because of such nature, he was well-appreciated and highly respected by the contemporary Oriya luminaries like Radhanath Ray, Fakirmohan Senapati, Madhusudan Das, Nandakishor Bala and a host of others. Dr. Mayadhar Mansingh complemented the great Oriya poet in the following words :

"He is the poet of civilization and sanctity, the poet of manliness and chastity, above all he is the poet of all pervasive humanism".

Gangadhar Meher, one of the foremost nature poets, occupies a significant place in the galaxy of great Oriya Litterateurs. He has authored a number of epics, poems, sonnets, lyrics, odes and essays in Oriya language. Some of his well-known creations are *Tapaswini*, *Pranayavallari*, *Indumati*, *Utkalalaxmi*, *Arghyathali*, *Kabitamala*, *Krusakasangita*, *Rasaratnakara*, *Ahalyastava* etc. *Tapaswini*, which narrates the tale of banished Sita in the hermitage of Valmiki, is regarded as the supreme creation of Gangadhar Meher. His works are steeped in the eternal beauty of nature, high-surg-ing imagination and untainted love for mankind.

His literary works breathe modern sensibility and basic human emotions interwoven with piety, felicity and fidelity. His treatment of nature and portrayal of characters speak of his uniqueness, creative marvel and respect for the divine design. Gangadhar was a poetic genius, a prolific writer, an educationist, a philosopher, a social reformer and a nationalist. This multi-faceted

personality breathed his last on 4th April, 1924.

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ROLE OF DORMITORY CULTURE IN THE TRIBAL SOCIAL STRUCTURE IN ORISSA: MANDA GHARA TRADITIONS OF JUANGS

Soubhagya Pathy

The tribal heritage of Orissa contributes an ethnic vehemence to its cultural grandeur. The Odissi culture in whole has its root and origin in the creative potency of its tribal population. As the tradition and legends speak : the tribals become rurals, the rurals become post rurals or urbanized / semi urbanized common mass through generational moderative process. The song, dance, art, architecture, crafts, rituals and customs those now claim to be called Odissi have been mothered in long long past in the tribal space. So it would be nothing obnoxious in calling Orissa a tribal state.

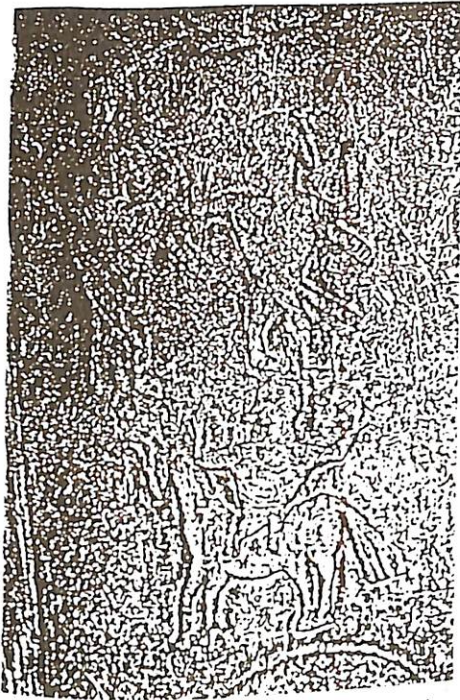
There are sixtytwo tribes in Orissa. The total population of the tribe as per 1981 census is 30,876 and it is 22.43 percent of the population of the state. So they have a major influence upon the socio-cultural livelihood of Orissa.

The Juang is a primitive Kolarian tribe, which mainly inhabit the forest, hill and valleys in the Keonjhar and Dhenkanal districts of Orissa. The Juangs are born-artists like so many of their clan members and other tribal groups. The professional categorization is alien to them. The tribe has a language of its own, which is unwritten and comes under the Mundari group of the Austro-Asiatic language family.

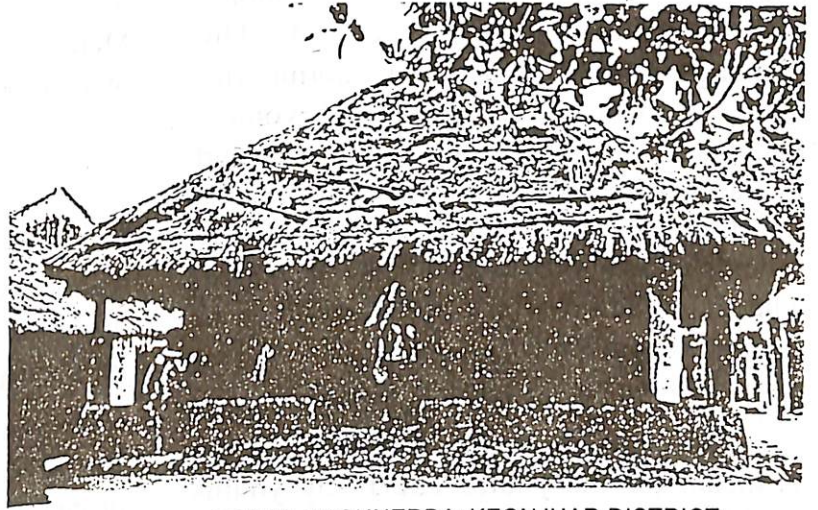
The Juangs have a distinct culture reflected in their songs, dances, mud murals,

monochrome ritual paintings and wood carvings. They believe that their dead ancestors continue to live as spirits around their houses. They reside in their house and keep a constant watch over the activities of their descendants.

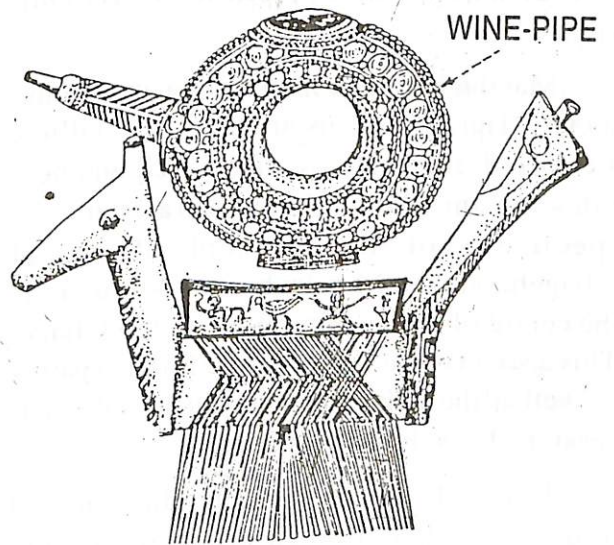
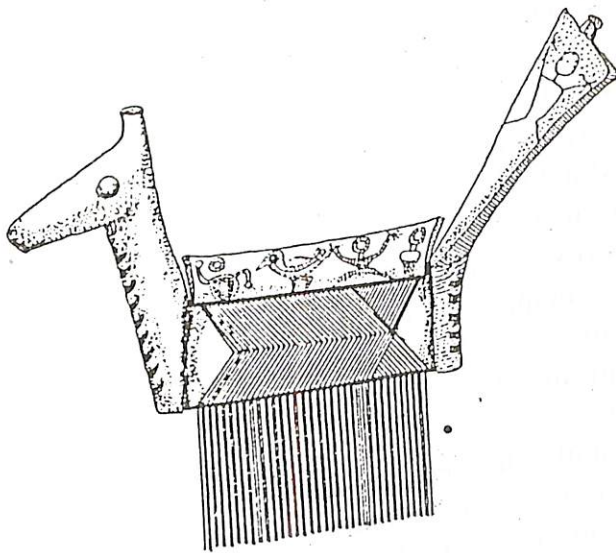
At the centre of the Juang village are two large huts called Mandagharas. The Mandagharas are open and spacious. They are rendered a unique architectural style. They are simple in built up and have no complications in compositional features. The ground plan is squarish in shape. At times two or three sides of the house are closed and covered with walls. The front is left open and bare as the entrance. The walls are plastered with red clay and mud. The roofs constitute thatched bamboos placed and structured in a criscross design pattern. The roofs rest upon wooden beams and pillars. It is really nice observing the low hanging roofs resting on beautifully carved wooden pillars. The central pillars inside are large standing figures. The beams and rafters are decorated with incised geometrical figures of human beings, animals, birds and lizards. The natural phenomena such as the sun, moon, stars are carved in distinct primitive renderings. These testify to their aesthetic sensibilities as reflected in their pictorial language. The architectural design of Mandaghara is very much similar to the rural architecture of Orissan villages.



CARVING ON JUANG DOOR IN BAYAKUMUTIA, KEONJHAR DISTRICT



MANDA GHARA AT GUNERDA; KEONJHAR DISTRICT



COMB-JANG



The Mandaghara lends a cultural continuation in both creative and recreative spontaneity in the Juang village. Moreover the Mandaghara in the village functions as the rest house, youth club and day end recreational centre symbolising leisurehood. The Mandagharas are the bachelor's dormitories where young men, Dhangdas and women, Dhangadis sleep at night, intercreate and interact between themselves. They spend time in dancing with each other to the accompaniment of music and play of *changu*. The Juang dance is a spontaneous and rhythmic expression of emotions characterised by its pristine beauty and simplicity.

Especially, the tradition of Mandaghara is meant for the youth. The Juang youths explore their independence and freedom of livelihood in Mandaghara. Mandaghara is a love hut. The lovers and beloveds choose each other as life partners and begin new lives. Mandaghara provides the space for the mingling of hearts and minds. The customary and cultural intercourses happen here. So Mandaghara seems and remains youthful forever among the age old huts of Juang village.

Mandaghara is a house dedicated to the society. Here problems are tackled, conflicts are solved, solutions are discovered and new rules are installed. Mandaghara bears the specimens of the concept of global villagehood. The Mandaghara or dormitory is the centre of socio-cultural life of the village. This also serves as a guesthouse for the visitors as well as the village panchayats to hold their sessions for solving problems.

It provides space to exhibit the Juang art and crafts. The Juangs are painters and sculptors of rare creativity. On the walls therefore, one finds mud reliefs of groups of dancers painted with red ochre. There are also clay installations of Juang icons and other

primitive images inside Mandaghara those project a view of the village museum. Musical instruments are hung on the walls. Alongwith the musical instruments, one also finds weapons and precious belongings. Mandaghara preserves in its precincts artefacts of antiquity belonging to older generations. As a socio-cultural institution it has great relevance to the Juangs. The primitive societies like those of Juangs are often bound by set taboos and disciplines prescribed by their own community. It depends on institutions like Mandagharas to translate them into actions.

Mandaghara is also considered as the sacred shrine. At the centre of the hall is the place for fire. Fire is kept burning day and night and around which the young dance and sleep. The fire is considered auspicious and sacred. The ritual performances and sacrifices are also done in front of Mandagharas. On specific occasions, ceremonies and festivities, all the villagers assemble in Mandaghara. The marriages, seasonal and annual feasts are arranged and celebrated here.

Due to urbanization and the influence of modern education, the faith in the tradition of Mandaghara is waning. The politicisation has corrupted the transparency of the tradition of Mandagharas. These are gradually getting transformed into ordinary community houses sans dance and music and without participatory ritual of young men and girls. The artistic and architectural manifestations are giving way to ordinary displays. In Gupta Ganga area in the district of Keonjhar the aluthor has recently watched how the thatched roofs of Mandagharas have been replaced with ugly tin roofs. Unless we are concerned and take care of this unique artform, the tradition of Mandaghara will be extinct in our state.

*3R-2/1, Kalpana Flat,
Bhubaneswar-14*



CREDIT NEED ASSESSMENT OF DARINGIBADI BLOCK

Anshuman Mishra

The main objective of this study is to estimate the credit gap of small farmers in relation to their credit requirement and the existing system of formal credit. This study is an empirical analysis of the nature and functioning of interlinked agrarian credit markets as they operate in backward poverty-ridden regions of ORISSA. It is based on detailed field investigation made in 17 villages of 3 Grampanchayats of CPSW project. Far from the madding crowd and bustling metro life of the Capital City of Orissa at a distance of about 300 kms the villages are pitched on the Rishimal range of mountains of the Eastern Ghat, 1100' above the sea level. The temperature varies from 42^o celseus in summer to 8^o in winter. The demographical profile reveals that the area is inhabited by 60% ST, 34% SC (Pana Christians) and others 6% who are landless. The study also makes a probe as to how the characteristics of existing credit system affect their development.

The study further examines the functioning of the formal credit agencies including that of co-operatives and Commercial Banks. Finally an attempt has been made to show how exploitative are the interlinked transtctions.

Data have been collected on the economic transactions of households in all the related fields such as land, labour, credit and income. The data were collected in Oct-Nov, 1998 under CPSW micro-credit project. Stratified Random Sampling procedures were adopted to select 250 families from 17 villages. Collection of data was done by personal interviews on the basis of suitably designed questionanaires. We also interviewed money lenders and formal agnecies.

Collection of sensive information on informal debt and interaction with borrowers and lenders is a difficult task as people hesitate to reveal their debts. Most of the cases we have noticed that the interviewes had to rely on their memories for information. Since they had no records relating to expenditure, borrowing etc., though most of the respondents including the

money lenders had extended co-operation, some parts still remain unsolved.

Hypothesis was taken as credit need among the people of Daringibadi Block who specifically depend upon given supply of credit. Loan borrowed from formal institutions is expected to be positively associated with fixed assets. The transaction cost is higher in formal credit. Profit analysis and tabular analysis were used to verify the hypothesis. We begin with analysis of the actual accessibiity of formal credit to the sample, based on survey data. Secondly we turn to analysis of the rates of interest charged on different types of credit transactions and the variations thereof, according to the status of the borrowers and purpose of credit. The terms and conditions of borrowing and collateral offered are also discussed in the following Raw



Data Analysis. Finally credit requirement and credit gap are estimated from the final result table. The following findings supported by empirical and statistical evidences deserve a close analysis.

- * That the ownership of the land is very unequal. The average size of holding is around 0.16 hectares.
- * Institutional credit for agriculture is provided by Commercial Banks and Co-operatives. The private sources of credit include traders, friends and relatives and school teachers/salaried class.
- * The interest rates charged by the informal lenders vary from 24% to 120% p.a., depending on the personal relationship, nature of collateral offered and the urgency of the loan.
- * The traders provide credit to the borrowers on the condition that they will sell their produce after the harvest to the lender at contract rates which are lower than those of the market.
- * Credit transactions of households depend upon family size, dependancy ratio, amount of area cultivated and tenurial status.
- * Educational status as well as caste rank of households influence farmers' access to formal credit institutions.
- * As per the statistics of repayment of loans, caste variable is negatively co-related.
- * The high transaction costs increase the effective rate of interest, cause a delay in the distribution of credit and also deter borrowers from approaching these institutions.
- * It is clear that formal institutional lenders are not in a position to replace the informal lenders.
- * Those households who lease land to increase their operational holdings borrow

for meeting consumption and production needs.

- * The ST raises credit on more adverse terms and conditions than the SC.
- * In the sample villages 23 percent of the households have outstanding debt. Rs.230 per capita. Households which are already indebted and want further loans have to borrow at more adverse terms.
- * Depending upon the socio-economic status, borrowers try to settle their loan obligations or negotiate for fresh loans, either through the sale of (or future commitment) output and/or through labour service, in order of preference.
- * There is an inverse relationship between a higher quality of collaterals and the rates or interest charged.
- * In case of marketable collateral, such as gold, livestock and land, borrowers face less difficulty in getting loans than in absence of such assets.
- * Money-lending farmers have first claim on the labour of the borrower on any day they may want labour service until the loan is fully repaid.
- * Demand for most of the loans is inelastic. The borrowers have no choice but to borrow at whatever may be the rate of interest.
- * Since the procedure followed in the formal credit markets is very bureaucratic, many tenant households cannot satisfy the conditions of borrowing. Therefore a majority of them have to rely on informal credit market to satisfy their credit needs.
- * Out of the tenants with linked transactions 65.45% have borrowed from their landlords and repaid through the labour service.
- * Our empirical evidence shows that in the event of a default, the borrower loses the



whole of the collateral rather than a part of it. This is true even in those cases where the current market value of the assets far exceeds the principal plus the interest charges for the duration of the loan. Without changing the rate of interest, the lender may stipulate a shorter repayment period in the loan contract. In the event of failure to repay within this short period the borrower loses the whole of its collateral. In limiting the period of contract, the lender would precipitate the default, the whole of collateral, because in such cases, the probability of default would be higher.

- * Since the area of each particular lender is limited to either within a village or to its adjoining area, the lender can gather information on socio-economic condition of the probable borrowers easily.
- * It appears that the phenomenon of high interest rates could be the outcome of two very distinct motivations on the part of the lender. First, it might reflect the lender's attempt to earn as much as possible from the credit transaction directly. Secondly, high interest rates coupled with a short repayment period could be reflection of lender's objective of trying to induce default, and thereby establish control over the borrower's assets or labour.
- * The labourers take consumption loans in cash or kind (ginger, turmeric) when near starvation during the lean period, on understanding that they will work for the lender at the time of need. Employers prefer to offer against committed labour services in order to reduce uncertainty of labour and also to save time on recruitment. Employing them at lower rates than the existing market rates is usually done.

- * Raising loan against security is not open to every potential borrower, because of the absence of such security, or because such options are kept for very urgent purposes.
- * The repayment of non-security loans is not irregular on the borrower's side. From his point of view, the repayment of existing loans is very important as his only reliable and dependable source of future credit depends on it.

Before arriving at a solution for the existing exploitation by money-lenders, we have identified different needs for loans which if provided could serve the purpose. Consumption need tops the list. As it came out of the survey mostly 41% of the sample starve half a day during the slack season for a period of 5 months in a year. Loan for Education, Festivals, Agriculture, Building houses are among the prominence next to consumption loan. Interestingly it has been found that most of the people surveyed have shown their interest on consumer durable loans i.e. watch, bicycle, T.V. sets and Audio Sets. People have an aptitude for income generation. If provided with proper income generation, off farm activities projects and alternative finance, their socio-economic condition could enhance. Our data also reveals 21% people of this sample area have assets to put against loans. The credit worthiness among the ST is higher than the SC population. The study confirms that the credit need is directly proportional to the given supply of credit.

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ENTREPRENEURSHIP DEVELOPMENT IN ORISSA

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INTRODUCTION :

The economic prosperity of India mainly depends upon the success of industrial as well as agricultural sectors. Owing to the limitations of the agricultural sector in contributing adequately to the economy, the industrial sector has assumed greater importance in this regard in our country which is affluent with resources. Realising the importance of the industrial sector to economic development, our planners have aimed at accelerating industrial development through rapid industrialisation by exploitation and effective utilisation of the rich natural and physical resources, our country is endowed with. Moreover, the planners have also realised that the role the people and their abilities have to play in this stupendous endeavour, is supremely important, and that any negligence of the human factor would only enfeeble in economic prosperity of the country. They are the persons who initiate, organise, manage and control the affairs of a business unit that combine the factors of production to supply goods and services, whether the business pertains to industry, trade or profession. Thus, the entrepreneur has come to assume an important place and become the nerve centre of all economic activity. The development of entrepreneurship which is a human activity has become imperative in view of the economic development and prosperity of our country.

The economy of the state of Orissa represents a case of "Poverty among Plenty". In spite of the availability of abundant agricultural, forest, mineral and marine resources, the state economy continued to be

immensely back-ward for a long period of time. According to a senior bureaucrat of the state, the lack of entrepreneurship among its people in converting the primary commodities into industrial goods is one of the most important reasons for the backwardness of the economy.

However, from the above it is not to be concluded that the state does not have any track record in the industrial and entrepreneurial activities. One of the founders of Orissa, Barrister Madhusudan Das had realised the importance of industrial activities in the economic development process during the pre-independence days and had made an attempt to create an industrial awareness by setting up a few manufacturing units at Cuttack.

POLICY FRAMEWORK FOR ENTREPRENEURSHIP DEVELOPMENT :

From the third plan to the end of fifth plan, the industrial activities in the state moved at a slower pace. This has happened despite some very important steps taken by the State Government for accelerating the pace of industrial development in the state. These steps are :

- (i) The Industrial Development Corporation of Orissa Ltd. (IDCOL) was established in 1963 to promote heavy and medium scale industries in state.
- (ii) Industrial promotion and investment Corporation of Orissa (IPICOL) was incorporated in 1973 as a term lending



institution specifically for the promotion and financing of medium size industrial projects in the private and joint sector.

(iii) In the Co-operative sector, a number of large sized industrial co-operative units were set up by taking advantage of the favourable financing terms for the Co-operative sector, thereby expanding the Co-operative base in Orissa.

(iv) Under the Central Sector, a Unit of Fertiliser Corporation of India was set up at Talcher, while the Indian Rare Earth Ltd. put up its Orissa Sands Complex at Chatrapur in Ganjam District.

It may thus be inferred that, the State Government had made a serious attempt to put the State on a sound path of industrialisation and that even continued following the programme of economic reforms launched by the Govt. of India from July, 1991, the State Government reformulated its Industrial Policy in March, 1996 with a view to improving the investment climate and promoting opportunities for growth of Industries and related sectors with the help of potential and skilled entrepreneurs. The policy offered a comprehensive package of incentives conducive for investments in the State.

The main objectives of the Industrial Policy, 1996 are as follows :

(i) Harnessing Orissa's vast natural resources and potential for accelerated industrial growth consistent with the protection of environment.

(ii) Advancement of Agriculture by establishing appropriate linkage between agriculture and agro food processing industries.

(iii) Attracting and facilitating large investment in infrastructure and industries both from inside and abroad.

(iv) Generating employment in large scale in Industrial/Commercial activities.

(v) Development of backward areas/regions of the State through industrial/Mining Ventures.

(vi) Strengthening the rural economy through development of Agro-based Industries, Small Industries, Village and Cottage Industries, Sericulture, Handloom and Handicraft.

(vii) Stimulating and strengthening local entrepreneurial skill and talent.

(viii) Development of Skill/Expertise.

The Industrial Policy also seeks attract investment in priority Industries through a scheme of special incentives. These industries include electronics/telecommunication, Agro and Food processing, Aluminium based Industries, garments manufacturing including hosiery and knitwear, synthetic yarn spinning and weaving mills, gems and jewellery, precision engineering, automobile and automobile component, basic drugs and pharmaceuticals, petrochemical, 100% export Oriented Industries, Labour intensive Industries, Industries set-up by SC/ST, handicapped and women entrepreneurs and small scale units with fixed capital investment of less than Rs.10.00 lakhs and large scale projects over Rs.100 crore.

INSTITUTIONAL ASSISTANCE FOR ENTREPRENEURSHIP DEVELOPMENT :

Among the critical factors limiting economic growth in developing regions, abilities to save and invest have often been considered two foremost constraints. They have been compounded by a lack of entrepreneurship to perceive opportunities, organise resources to set up and successfully run industrial units. In order to alleviate the scarcities of resources and accelerate the process of Indigenous industrial enterprise formation, imaginative credit policies and development programmes are required backed up by sound institutional support.

In the State of Orissa, OSFC has been playing a significant role in terms of providing long and medium term finance to small scale enterprises. Besides OSFC, the other development agencies in the State like Orissa.



Small Industries Corporation, National Small Industries Corporation, Directorate of Industries, Industrial Infrastructure Development Corporation of Orissa Ltd., etc. also provide some amount of direct or indirect financial assistance to the Unit.

Orissa State Financial Corporation has been providing term loan for establishment of Small and Medium Scale Industries in the State since its inception in 1956. Besides, it also provides financial assistance for a number of allied sectors like transport, hotels, Nursing homes and Clinic, acquisition of Mining and road construction equipments etc. The Corporation receives financial assistance from the State Govt. as well as Central Government and provides soft loan and margin money for rehabilitation of sick industrial units.

TABLE - I
Capital Investment of Orissa State Financial Corporation
(Rs. in lakh)

Sl. No.	Type of Investment	1994-95	1995-96	1996-97
1.	State Investment subsidy.	132.49	303.00	912.77
2.	Soft Loan	0.19	-	0.15
3.	Seed capital loan of IDBI	-	-	-
4.	Seed capital loan of State Government.	-	-	-
Total :		132.68	303.00	912.92

Source - Economic Survey 1997-98.

TABLE - II
Assistance Provided by O.S.F.C. under Special Scheme of IDBI
(Rs. in lakh)

Sl. No.	Type of Assistance	1994-95		1995-96		1996-97	
		No.	Amount	No.	Amount	No.	Amount
1.	Rehabilitation of sick unit.	3	72.39	11	5.00	3	2.00
2.	Modernisation	1	10.00	7	102.00	11	40.00
3.	Single Window scheme						
	(a) Term loan	2	5.00	1	1.00	-	-
	(b) Soft loan	-	5.00	-	1.00	-	-
4.	Women Entrepreneur	3	4.00	11	37.00	22	125.00
5.	Hire Purchase	-	-	-	-	14	321.00

6.	NEP	-	-	17	4.00	85	95.00
7.	Factoring Service	-	-	5	341.00	58	2860.00
Total		9	96.39	52	491.00	193	3343.00

Source - Economic Survey 1997-98

NATURE AND SIZE OF ENTERPRISES PROMOTED BY ENTREPRENEURS :

The industries within its broad frame work, includes industrial units of varying sizes, starting from very small units to relatively large size, capital intensive units with higher level of investment. The size of an industrial unit denotes either employment size or size of the investment in fixed assets, which is also otherwise known as Project size. So far as the industrywise distribution is concerned, it is revealed that the non-traditional/Modern industries have relatively higher capital investment in comparison to traditional industries.

Position of Large and Medium Industries in Orissa

Year	No. of units gone into production	Investment (Rs.in cr.)	Employment Generated (No.)
By the end of 7th plan (1989-90)	231	1044.88	69,458
1990-91	20	29.79	1,303
1991-92	12	11.59	2,000
1992-93	7	39.18	763
1993-94	11	163.14	2,254
1994-95	6	130.02	1,333
1995-96	1	3.00	43
1996-97	6	29.82	476
Total :	294	1451.42	

Source : Economic Survey 1997-98.

Position of Small Scale Industries in Orissa

Year	No. of S.S.I Units setup	Investment (Rs.in cr.)	Employment Generated
By end of 7th plan (1989-90)	35,867	437.26	2,65,332



1990-91	2.249	61.00	15.657
1991-92	2.233	52.00	15.545
1992-93	2.117	55.00	13.344
1993-94	2.311	56.21	13.807
1994-95	2.327	68.08	13.096
1995-96	2.507	74.82	13.019
1996-97	3.098	104.53	15.629

Source - Economic Survey 1997-98

PROBLEMS IN ENTREPRENEURSHIP:

Entrepreneurship involves ability to cope up with different kinds of problems that are associated with the establishment and running of enterprises. There is a common belief that "all business is risky" and there is much truth in it. Because the entrepreneur has to take countless decision from among several possible alternatives in performing his task successfully. If his planning or estimation about the future were to go wrong he will surely land in trouble. An entrepreneur in a developing economy, characterised by structural difficulties and bottle-necks, scarcities of initial resources and existence of imperfect markets will have to exercise considerable ingenuity and resourcefulness in management.

The problems of industrial entrepreneurs in Orissa are too many and more acute than their counterparts in other developing states. It has been observed that in the initial year marketing problems are found to be the most critical ones. This is followed by the shortage of working capital, inadequacy of capital for fixed investment, problems in supply of raw materials, power supply, labour encounters, sluggish market, competition from large producers, raw materials shortage, technical and technological problems etc. Although entrepreneurship and entrepreneurial problems are not a recent phenomena, yet, with deliberate and conscious efforts to develop entrepreneurship fast gaining round, the problem encountered by entrepreneurs have received the urgent attentions of planners and developmental agencies.

The analysis suggests that some of the important problems faced by the entrepreneurs in Orissa are non-availability of adequate working capital, problem in marketing the products, inadequate power supply, labour problems, shortage of raw-materials and rigid Govt. rules and policies.

SUMMARY :

During the fifties and sixties, the common belief was that "entrepreneurs are born and not made". The contentions that "entrepreneurs can also be developed" initially met with considerable resistance and scepticism from the financial institutions and established training houses, however, during the seventies and eighties the liberal financing policy of O.S.F.C. coupled with various fiscal and financial incentive schemes of the Govt. have been able to attract entrepreneurial talents from persons with wide spectrum of socio-economic background. In spite of the predominance of the mercantile class in the industrial scenario in the state the Corporation has been successful to some extent in its endeavour to generate new breed of entrepreneurs with low economic base and higher level of academic excellence both in general and technical education. It has been proved that entrepreneurship is not the monopoly of any particular strata of population, caste, group, society or region. Potential for entrepreneurship exists in all the regions of the economy. Particularly in the back-ward regions, the potential is unlimited, unexploited and lying dormant.

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AN ANALYSIS OF WOMEN'S WORK PARTICIPATION IN ORISSA

Tattwamasi Paltasingh

The paper aims at analysing the economic participation of women in Orissa, with emphasis on the occupational distribution in both organised and unorganised sector. This further attempts to highlight on the existing gender discrimination in the spheres of wage work. Issues such as the disproportionate representation of women and men, sex-role stereotyping of occupation and the invisibility of women's productive labour will be examined critically in the light of Orissa women.

Orissa is a unique state, where one can find prominent contradictions. The land is filled with national resources, at the same time faces the severe problems of socio-economic stagnation. Being one of the most backward states in the country, it is characterised by wide spread poverty, low per capita income, low level of industrialisation, low sex ratio, imbalanced literacy and work participation rate among male and female, followed by lower status of women. It is observed that female's work participation is one of the important indicators of women's status. Women's involvement in wage work can provide them relatively more exposure to the outside world, more decision making power, access to resources and so on. That is why the issue of women's work participation is gaining considerable importance among the social scientists as well as the policy makers. From various studies it is clear that the glaring gap between male and female work participation rate, in certain spheres is almost universal (Kalpagam, 1994, Dighe, 1985). Here the question comes to mind, why is it so important to analyse the situation of women in a particular state or region if the fact remains

the same everywhere ? The issue is important and needs to be addressed with seriousness because, the circumstances by which the disparity has been shaped, and the manner in which it is handled and the way it is interpreted differ from one society to another. That's why the regional context remains significant, instead of studying women's problems under a homogeneous Indian scenario, assuming all the problems are similar by nature. Understanding and having clear idea on gender specific problems of a particular region is important. The paper is expected to bring out certain gender specific issues related to work participation in Orissa, through an analysis of some relevant information from various sources, linking it with the overall situation of women in India.

Problems in Women's Employment :

It is observed from the pattern of women's employment; that the majority have been employed in unskilled jobs or on jobs where simpler and traditional skills are required. The low skill and equipment of women workers have in particular, restricted their employability, particularly in the wake



of technological advancement. Vocational training and training of girls have in fact been neglected, primarily because girls were not considered as 'bread winners' in the traditional family structure. The majority of girls are educated without any career planning (Tilak, 1980).

The adverse effects of technological changes and mechanization on women's employment are expected to be set right in the long run if facilities for acquiring new skills are provided for women workers. In fact, with technological advance, women may find it less strenuous to work in factories. For a rational distribution of women labour in economic activities, it is desirable to give preference to women for training in these occupations for which they have special aptitudes. Some other important problems, which come in the way of women's employment are restricted mobility, inadequate training and housing facilities etc. Employment preferences for women workers continue to be locally available work as the family members of the women consider it unsafe to send them away from their homes for employment. Non-availability of housing facilities for a single woman acts as a major obstacle, aspiring for better employment other than those available in their local area. Transfer of location after marriage comes in the way of stability of employment of married women.

The main reason for women's subordinate economic status is the fact that they are not only economically exploited, but also socio-culturally oppressed. Subordination of women in all walks of life, burden of housework and men being seen as masters, all these myths marginalise women. Women's work in the economy is not sufficiently recorded, recognized and rewarded.

From the various micro-level studies, it is observed that women were increasingly

absorbed in traditional manufacturing process, because they can be easily exploited on the basis of lower wage cost. For this reason sometimes the male labour is substantiated by the cheap female labour (Banerjee, 1985). Even if the women work in the organised sector, they are most likely to work as casual temporary or contract workers, who can be easily retrenched from the service without any condition. These type of jobs do not have any future prospect which can help them for the upliftment of their prevailing situation or contribute to upward social mobility. These women employees are not protected by any labour laws, without any job security so that the management can come to any extent for their own interest (Savara and Everett, 1990). Because of the insecurity in employment, they lose interest to be organised or to protest against the injustice done to them. They are to a great extent compelled to certain conditions, forced to accept the minimum wages given to them.

Overall status of women in India is far from satisfactory and compared to most of the other states of India, situation of women in Orissa shows a gloomy picture. The imbalance is clearly reflected in various socio-economic indicators. In the year 1981, the per-capita income was 1231 (rupees), which has gone upto 1455 in the year 1988-89, where as the national level percapita income was far ahead of Orissa, which was 1630 and 2142 respectively at 1980 constant prices. In the year 1991, 38 percent of total population of Orissa fall within the category of below poverty line, which is much more than the national percentage of population falling below poverty line, i.e. 29 percent. Thus the low per capita income has been reflected in low standard of living and wide-spread poverty. With regard to literacy, female literacy rate in Orissa in 1991 is 34.68 percent against the national



female literacy rate of 39.42 percent. As far as urbanisation is concerned, the rate is only 13.43 percent in Orissa as against 25.76 percent in India. Proportion of labour force engaged in primary sector is 75.83 percent in Orissa, which is more than Indian situation i.e., 67.37 percent. Here job is more insecure and strenuous. Labour force participation in secondary and tertiary sector is 24.17 percent, against the national rate of 32.63 percent, (census report). The data shows in secondary and tertiary sector, labour force participation rate is lower in case of Orissa than India. That means the industrial development in the state is very low and even agricultural sectors have not developed significantly.

These statistical informations clearly reflect the socio-economic stagnation of Orissa. Each indicator adds to the overall status of the state in a distinct way. The data also reveals that Orissa lags much behind the national average in terms of socio-economic growth. Poverty is constantly attached to the people of Orissa. There has been no remarkable structural changes in the state over the decades. Lower socio-economic growth of the state has a direct link with lower women's status, as it is women have a lesser share in any productive or gainful sphere. Thus if the state is more backward, the situation of women remain even worse. This has happened in case of women in Orissa, where with addition to the socio-economic stagnation, patriarchal attitudes, prejudices, superstitions and so on, predominate at various levels. Women are thus doubly disadvantaged in such a situation. Almost 80 percent of the total population in Orissa are unemployed, which is a matter of great concern and reflects the lower level of human resources development in the state.

As per the 38th round NSS data, government estimates of the unemployment in Orissa is found to be around 1.1 crore. From

the data of Directorate of Employment it is seen that total employment in organised sectors like Government and Public Sector Undertakings etc., comes to 8 lakhs and women's employment particularly constitutes 8% or say 50,000 of total employment on general, which is a clear indication of the low level of secured employment for women in the state.

The disparities in the male and female literacy rates are indeed distressingly wide. Though the female literacy rate has substantially gone up from a bare 4.5 per cent in 1951 to 34.71 per cent in 1991, as against 39.31 per cent at the national level the gap continues to persist. The progress achieved seems to be inadequate in relation to the size, growth and ratio of population. On the other hand, it is clear that even a little education can add to the earnings. A literate woman who has not even completed primary school, can demand higher wage than an illiterate woman. Education also enables women to move out of agricultural labour into manufacturing and service jobs. Since women's literacy and education is far from satisfactory, the scope of employment is severely affected and hampered. The following table shows the work participation rate among the male and the female works.

Table-1
Male Female Differences in Work Participation

	1971 Census	1981 Census
All workers	31.22%	32.82%
Male workers	55.32%	54.38%
Female workers	6.81%	10.70%

Source - Census of India, 1981.

The table clearly shows the lower work participation among women in Orissa.



Table - 2
Participation Rates in Rural and Urban Areas among Men and Women

	1971		1981	
	Male	Female	Male	Female
Rural	55.8%	6.8%	56.6%	20.1%
Urban	50.6%	6.5%	50.1%	9.1%

The figure shows that rural female work participation rate is higher than urban females. Women's participation in labour force is quite significant in the economy of Orissa, though the participation rate is low, compared to men. According to 1991 Census, the women workforce constituted 27.28 percent of the total workforce. The main female workers and marginal female workers constituted 58.2% and 41.8% of the total female workforce of 27.38 percent. The unorganised primary sector, which includes agriculture, animal husbandry, forestry, fishery, mining, plantations and allied activities, absorbs as much as 82.7 percent of the total female main workers. Nearly 5.2 percent of female workers are engaged in household industry. The services and other sectors provide employment to another 12.1 per cent of the female main workers.

Considering the near equal sex ratio of the population, only a few women are in the work force. Women's participation in the labour force remains invisible. Economists usually do not assign a monetary value to this labour. Some of them, just for making a category level than in a group called not economically active 'homemaker' to cover women in this type of occupation. A second category they form i.e. 'others not economically active women', students, pensioners etc. may come within this category. The third category is known as the 'unpaid family worker'. The fourth category which seems to be even more ambiguous is 'own

account'. Self-employed workers constitute this category. To determine whether a woman who is not in the regular paid labour force, would be counted in one or another of these categories.

Women's Employment in Agriculture and Allied Sectors :

It is clear that the state female work force is male-dominated. According to 1981 census, females constitute 16.2 per cent against 83.8 percent makes of the state's total work force. Of that group, in the state work force who are counted cultivators, 84% are women. Out of the agricultural labourers, 31.6% are women. Out of the workers engaged in household industries, 27.9% are women. Out of the category of other workers, women constitute only 11.4%. It is important to note that, those who are called marginal workers, out of them, women constitute the highest percentage, i.e. 85.8 percent (*Source : Census Report, 1981*).

In Orissa, women predominate in the field of agriculture. According to 1991 census, compared to 71.2% of men, 80.9% of the female working population are actively engaged in agriculture. Out of them, 25.8% are engaged as cultivators and 55.1% as agricultural labourers. Women as agricultural workers participate in all stages of cultivation like transplanting, weeding, applying fertilizers and harvesting except ploughing. They also look after the animals and kitchen gardens. In some areas they also market what they grow and many of them are the main source of income to the family. The large scale concentration of female work force in the agricultural sector is mainly due to their lack of exposure to education, lack of technical skills, immobility for the benefit of the family. They get the chance only to be proficient in certain agricultural operations. In spite of their



notable contribution of Orissa's agriculture, women do not get adequate wages to maintain their livelihood. They are compelled to work in this unsecured and strenuous work sphere.

Women's Employment in the Organised Sector in Orissa :

With the growth of education comparatively more women are concentrating on employment in organised sector though the participation rate is extremely low. The following table reveals a clear picture of the percentage of women to total employment.

But the statistical data and the facts always do not go together. It is very difficult to draw a real picture of the employment status of women in Orissa. The difficulty arises interpreting the numbers, because of their economical invisibility. The few women, who hold higher education mostly choose professions such as teaching, medical services, administrative and clerical jobs in both private and public sectors. Among the uneducated women, majority of them are cultivators and agricultural labourers. But their labour does not achieve recognition and they are considered 'non-participants in the labour force'.

Thus the discrepancy between males and females reflects on the sex ratio, education, as well as labour force participation. Apart from the traditional reasons like societal outlook early marriage, child-bearing etc. in Orissa there is a more likely reason that since women are discriminated and under-estimated in the work force, women's education is perceived as having lower economic return. (Mohanty, 1987). In Orissa, the purpose of education is mainly felt, because of the marriage of the daughter in a respectable family, which is considered to be a symbol of aristocracy (Pandey, 1991).

The Table.3 shows that during 1994 and 1995, about 10.32 percent and 10.67 percent of women are employed in the organised sector respectively. Women's employment in the organised sector has increased by 36% over a period of six years. However, the overall picture of women employed in the organised sector is far from satisfactory.

The statistical information in table 3 also reveals the fact that, there is a gradual growth of women's participation in organised

Table - 3
Women's Employment in the Organised Sector in Orissa

Year	Central Govt.		State Govt.		Quasi Govt.		Local Bodies		Total Public Sector		Total Private Sector		Grand Total		% of women to Total Employment.
	Total	Women	Total	Women	Total	Women	Total	Women	Total	Women	Total	Women	Total	Women	
1989	69628	2428	361446	33634	180825	7796	18199	4338	630098	48196	104492	12321	734590	60517	8.24
1990	72530	2523	381594	39495	188059	7964	18304	4408	660487	64390	109569	13195	770056	67585	8.77
1991	92432	4054	376155	42718	196528	8584	18264	4403	683379	59759	102400	12542	785779	72301	9.2
1992	93690	4475	375993	43627	211111	8943	18305	4395	699099	61440	103734	13212	802833	74652	9.3
1993	75999	2813	401630	50995	203103	9691	18483	4455	699215	67954	80216	8809	779431	76763	9.85
1994	75880	2831	393135	52503	217267	10938	18789	4501	705071	70773	94220	11708	799291	82481	10.32
1995	80830	3273	393714	54615	216227	12032	18459	3796	709830	73666	95994	11559	805824	85225	10.67

Source : Directorate of Employment, Orissa, 1996.



sectors in Orissa. The percentage of women to total employment is showing a steady improvement, which was 8.24 percent in 1989 and gone upto 10.67 percent in 1995, with a constant growth every year. However the difference in work participation rate among women in organised sector, from the year 1989 to 1995 is not remarkable and distinct. The growth seems to be consistent at the same time slow. More number of women are required to participate in organised sector, which can further enhance the overall socio-economic status of the state.

The Justification for women's less representation in paid work is rooted in the existing stratified society. The patriarchal supremacy has given expressions to a diverse range of cultural, traditional norms and practices. Gender inequality is so deep-rooted in various spheres of society, that people still believe, women deprive men of their job opportunities. The question here is not only restricted to the problem of unemployment, but linked with the unequal access to the sphere of paid work. Women's contribution to economy is tremendous in diversified ways, though the existing techniques of data collection and surveys are not able to capture all the dimensions of women's work, particularly in rural areas. The classic example of invisible work in conventional economics is housework, which practically in nowhere taken into account as work. Definition of work as participation in paid employment includes the entire gamut of domestic activities, oriented to home consumption, that women perform (Anker, 1987). There is an urgent need to decide what constitutes work and feel the social relevance and crucial role of women's

work. The issue of women's work participation needs to be addressed with more seriousness and rigour specially in the context of a socio-economically developing state like Orissa.

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CHILD LABOUR IN ORISSA : A NECESSARY EVIL

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Being the most important asset of any nation, "children are the consumer durables providing a flow of utilities to their parents, investment goods providing income and public goods with both positive and negative externalities" (Folbre, 1994). Millions of American children more than one in five, live in deprivation, with sharply reduced chances and developing into reasonably happy, productive and law-biding citizens (Bergmann, 1994). India has the highest incidence of child labour in the world (Chandra et.al., 1998). The 43rd Round of National Sample Survey conducted in 1987-88 estimated it to be 17 million, while the 1991 census put it at 11.28 million showing a decrease. Child labour constitutes 14.37% of the total labour force in India (NRCCL, 1998). According to 1991 census, Orissa has 4% of child labour in India, stood 11th position in all India level (see Table-1). In Orissa 2,15,222 children identified as child labour in 1997, among which 1,73,188 engaged currently (The Labour Commissioner, 1998).

Table - 1

Distribution of Child Labour (in %)

States	% of CL
Andhra Pradesh	14.7
Uttar Pradesh	12.5
Madhya Pradesh	12.0
Maharashtra	09.5

Karnatak	08.7
Bihar	08.3
Rajstan	06.9
West Bengal	06.3
Tamil Nadu	05.1
Gujurat	04.6
Orissa	04.0

Source : Census of India 1991

The future welfare of the society is closely related to the welfare of the children. Being the future of the nation, they are described as the flowers of our national garden. There is a positive and direct correlation between the future of children and the future of the nation. Child labour has been defined as any work done by a child him/herself directly or indirectly, at the cost of physical, mental of social development. Not teenagers working for a few hours to earn additional pocket money, not children helping on family firms, not youngsters doing household chores, but children permanently leading adult lives, working long hours for low wages under conditions damaging to their health and to their physical and mental development, sometimes separated from their families, frequently deprived of meaningful educational and training opportunities that could open up for them a better future (ILO, 1986). Child is the most lovely creation of nature but when circumstances force them to hard labour so as to earn livelihood from early childhood,



disrupting their optimal development, the nation suffers a net loss of his capacity as mature adult. The problem of child labour an unfortunate manifestation of economic compulsions as well as socio-cultural perception. It is a complex reality, a social crime, a crime against humanity. It is a symptom, however, not the disease.

Constitution and Child Labour

Both the Indian Constitution and the ILO believe that a child should be given opportunities to enjoy the pleasures of learning and play atleast till he/she completes 14 years of age. The following articles of the Indian Constitution reflect the national concerns to eradicate child labour :

Article 23 : Prohibition of traffic in human beings and forced labour –

(1) Traffic in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

Article 24 : Prohibition of employment of children in factories etc. –

No children below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

Article 39(c) & (f) : Certain principles of policy to be followed by State –

The State shall in particular, direct its policy securing – (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter vocations unsuited to their age or strength (f) that children are given opportunities and facilities to develop in a

healthy manner and in conditions of freedom and dignity and that children and youth are protected against exploitation and against moral and material abandonment.

Article 45 : Provision for free and compulsory education for children –

The State shall endeavour to provide, within a period of ten years from the commencements of this constitution, for free and compulsory education for all children until they complete the age of fourteen years.

Articles 51 (c) : Promotion of international peace and security –

The State shall endeavour to – (c) foster respect for international law and treaty obligations in the dealings of organised people with one another.

Child Labour in Orissa

In Orissa, according to Child Labour Survey 1997, 8405 & 164783 children are currently working in hazardous and non-hazardous occupations respectively. Hazardous occupation includes transport of passengers, goods and mailsh Railway; Orderpicking, clearing of ashpit or building operations with Railways premises; work in a catering establishments at a Railway Station involving the movement of a vendor or any other employees of the establishment from one platform to another or into or out of a moving train; work relating to the construction of a Railway Station or with any other work where such work is done in close proximity to or between the Railway lines; a port authority with the limits of any port; work relating to selling or crackers and fire works in shops with temporary lincences; Abattoirs or slaughter houses; Beedi making; carpet weaving; cement manufacturing including bagging of cement; cloth printing dyeing and weaving;



manufacturing of matches, explosives and fire works; mica cutting and splitting; soap manufacturing; building and construction industry; manufacture of products from agater; manufacturing process using toxic metals and substances such as lead, mercury, manganese, chromium, cadmium, benzene and asbestors; hazardous process as defined in factories Act, 1948; Ferrous metallurgical industries; Foundries (Ferrous & Non-Ferrous) casting and forging including loading or smoothening / roughing by sand and shot blasting; coal (including coke) industries; power generating industries; fertilizer industries; petroleum industries; petro-chemical industries; drug and pharmaceutical industries; Fermentation industries; rubber; paints and pigment industries; leather tanning industries; electro plating industries; chemical industries, printing as defined in section 2(k) (iv) of the F. Act, 1984; cashew and cashewnut descalling and processing; soldering process in electronic industries; dangerous machines; work machinery in motion; carrying of excessive weight; flammable dust, gas etc.; exposure to chemical and toxic substances, cotton ginning and other such as brick making; garages stane crushing, rice mills, road work, gudakhu, tobacco, tyre works, blacksmithy, fisheries, fabrications etc. Among the above works highest number of child labour are found in *beedi* making, i.e., 5211. In the above hazardous occupations, Female child labour are more, i.e., 5291 (62.21 %) than male child labour, i.e., 3214 (37.79%).

The non-hazardous occupation includes agriculture; metals; bakery and biscuit making; cattle grazing; ice cream; *dhoop kathis* rolling; gardening; carpentry; doll making; newspaper hawking; vendor and other such as shop and establishments, cycle repairing, tailoring, laundry etc.

Again among the non-hazardous occupations maximum number of child labour is found in agriculture, i.e., 54842. If we compare male and female Child Labour in non-hazardous work, more are from male side, i.e., 96673 (58.95%) out of 163983.

Table 2 gives a detail district-wise information about child labour currently engaged. Nawarangpur has 19% of child labour which is the highest in the state, but unfortunately till now no National Child Labour Project (NCLP) special school didn't open in the district, where as Ganjam has 0.29% of child labour having 20 NCLP special schools.

Why is child labour necessary ?

Child labour is a necessary evil not only in India but also in Orissa. It is necessary because of the following reasons.

- * poverty is the principal and parental cause for the prevalence and persistence of child labour. Large number of dependent children, parental illiteracy, unstable and poor income and few income generating assets are the most likely reasons for children ending up working rather than studying.
- * Many children work not entirely because of poverty but because of pressure from parents who are unable to do work and sit idle or demand extra income to satisfy their various addictions.
- * Sometimes the parents also offer their children to work for an employer in lieu of a loan or debt.
- * Due to some socio-economic compulsions and to keep the traditional occupation of the own family, parents involve their children in their own trade from their childhood.



- * The detention and dropouts in the primary education pushed the children to the labour market.
- * Child labour is engaged by many employees mainly because, it is cheap, safe and comes without any liability.
- * Many children take up the job just because of the non-availability of schools in their areas and thus rather than sitting idle, they prefer to go to work.
- * Due to illiteracy and ignorance of the parents, they don't consider child labour as evil without thinking anything, they employ their children in different fields.
- * Child labourers are the only kind of workers who have no representative in the form of union, hence, no unrest, no demand for better facilities, or wage like. As a result, they are the most low paid and uncared workers in the labour market.

How is child labour an evil ?

Hard long hours of labour thwart the children's world of imagination and kill their creativity by thrusting them into the mechanised way of life. It chokes their mental and physical growth. Their tender mind and tiny limbs can hardly withstand the work load they are subjected to. The result is disastrous and soon they start suffering from asthma, tuberculosis, rupture of eardrums, skin-diseases, besides at times even losing a limb or two while working. Some child workers even start taking liquor, opium, marijuana and other drugs to ward up exhaustion. Their disturbed childhood also drives them to crime. Sexual perversions and abuses are also witnessed among them as they willy-nilly become the fertile plain for evils like homosexuality, prostitution and indiscriminate sex

to flourish. The system of inequitable socio-economic political ambience is responsible for the plight of children. They are being punished not for any fault of their but for that of their elders.

Child Labour Legislation since Independence (1947)

1948 : The Factories Act, 1948 raised minimum age of employment in factories to 14 years.

1949 : Employment of Children (Amendment) Act, 1949 raised the minimum age to 14 years for employment in establishments governed by that Act.

1951 : Employment of Children (Amendment) Act, 1951 (as a result of the ILO convention relating to night work by young persons) prohibited the employment of children between 15 and 17 years of night in railways and ports and also provided for requirement of maintaining register for children under 17 years.

1952 : The Plantations Labour Act, 1951 prohibited the employment of child under 15 years in mines. The Act stipulates two conditions for underground work:

- (i) requirement to have completed 16 years of age; and
- (ii) requirement to obtain a certificate of physical fitness from a surgeon.

1954 : The Factories (Amendment) Act, 1954 included prohibition of employment of persons under 17 years at night ("night" was defined as a period of 12 consecutive hours and which included hours between 10 pm to 7 am).

1958 : The Merchant Shipping Act, 1958 prohibits children under 15 to be engaged to work in any capacity in any ship, except in certain specified cases.



1961 : The Motor Transport Workers Act, 1961 prohibits the apprenticeship / training of a person under 14 years.

1966 : The Beedi and Cigar Workers (Conditions of Employment) Act, 1966 prohibits:

- (i) the employment of children under 14 years in any industrial premises manufacturing *beedis* or cigars;
- (ii) persons between 14 and 18 years to work at night between 7 pm and 6 am.

1978 : Employment of Children (Amendment) Act, 1978 prohibits employment of a child below 15 years in occupations in railway premises such as cinder-picking or clearing of ash pit or building operations in catering establishment and in any other work which is carried on in close proximity to or between the railway lines.

1986 : Child Labour (Prohibition & Regulation) Act, 1986 was the culmination of efforts and ideas that emerged from the deliberations and recommendations of various committees on child labour. Significant among them are the National Commission on Labour (1966-69), Gurupadaswamy Committee on child labour (1979), Sanat Mehta Committee (1984) and others.

The Child Labour (prohibition & Regulation) Act aims to prohibit the entry of children into hazardous occupations and regulate the services of children in non-hazardous occupations. The Act:

- * bans the employment of children, i.e., those who have not completed their 14th year, in specified occupations and process;
- * lays down a procedure to make additions to the schedule of banned occupations or processes;

- * regulates the working conditions of children in occupations where they are not prohibited from working;
- * lays down penalties for employment of children in violation of the provisions of this Act and other Acts which forbid the employment of children;
- * brings out uniformity in the definition of "Child" in related laws.

Proposed amendments to this Act pertain to :

- * Definition of "Hazardous Occupation"
- * Replacement of Child Labour with Unemployed Adult
- * Duty of the Parent / Guardian
- * Right of Trade Unions and Panchayats to bring action against Employers
- * Establishment of Child Labour Rehabilitation cum Welfare Fund
- * Utilisation of the Welfare Funds
- * Application for release of the Welfare Fund
- * Appeal from directions of the Welfare Commissioner.

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TABLE - 2
CHILD LABOUR CURRENTLY ENGAGED

Sl No.	Districts	Hazardous Occupation			Non Hazardous Occupation			Grand Total	% of Total
		Male	Female	Total	Male	Female	Total		
1.	Angul	403	781	1184	170	67	237	1421	0.82
2.	Balasore	144	99	243	6274	5306	11580	11823	6.85
3.	Baragarh	36	23	59	1113	405	1518	1577	0.91
4.	Bhadrak	8	2	10	3359	2023	5382	5392	3.13
5.	Balangir	36	16	52	5623	3673	9296	9348	5.42
6.	Boudh	10	19	29	106	70	176	205	0.19
7.	Cuttack	726	805	1531	3772	2124	5896	7427	4.3
8.	Deogarh	96	204	300	1917	1807	3724	4024	2.33
9.	Dhenkanal	14	9	23	490	66	556	579	0.34
10.	Gajapati	14	14	28	4326	3367	7693	7721	4.47
11.	Ganjam	11	9	20	414	79	493	513	0.29
12.	Jagatsinghpur	3	5	8	264	98	362	370	0.21
13.	Jajpur	22	15	37	1550	470	2020	2057	1.19
14.	Jharsuguda	195	452	647	1621	1787	3408	4055	2.31
15.	Kalahandi	-	-	-	7505	5278	12783	12783	7.41
16.	Kandhamal	-	-	-	2903	2553	5456	5456	3.16
17.	Kendrapara	76	101	177	4111	1932	6043	6220	3.6
18.	Keonjhar	63	47	110	771	440	1211	1321	0.76
19.	Khurdha	30	26	56	1207	564	1771	1827	1.06
20.	Koraput	11	22	33	6423	5780	12203	12236	7.09
21.	Malkangiri	27	45	72	5048	2955	8003	8075	4.68
22.	Mayurbhanj	80	17	97	10796	9365	20161	20258	11.74
23.	Nawarangapur	634	632	1266	17953	13546	31499	32765	19
24.	Nayagarh	72	65	137	1692	417	2109	2246	1.3
25.	Nuapada	5	7	12	1033	98	1131	1143	0.66
26.	Puri	9	9	18	427	181	608	626	0.36
27.	Raygada	2	-	2	3542	2072	5614	5616	3.25
28.	Sambalpur	471	1824	2295	474	324	798	3093	1.79
29.	Sonepur	-	-	-	1181	290	1471	1471	0.85
30.	Sundergarh	16	43	59	608	173	781	840	0.49
Total		3214	5291	8505	96673	67310	163983	172488	100

Source: Labour Statistics in Orissa 1997, p.24-25

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ACCESS TO INFORMATION AND RADIO NEWS

Jagannath Pati

A popular government without popular information, or the means of acquiring it, is meaningless. A democratic political society or government which rests on the consent of the people and the contribution of their ideas to public questions can rest only on the free debate and free exchange of ideas amongst the people. On the whole the widest dissemination of information from diverse sources is necessary for public education which is the foundation of a democratic society.

As it is clear from Act 19(1)(a) of our Constitution, freedom of press is nothing but the freedom of expression of every citizen. This also includes right to lay, what sentiments one pleases before the public, or the right to impart information and ideas, the right to receive information and ideas from others through any lawful medium.

DECLARATION ON PRESS FREEDOM ADOPTED

Media professionals from 40 European countries have recently adopted a declaration urging the release of imprisoned journalists, the prosecution of crimes committed against journalists, media self-regulation, journalistic ethics and unbiased reporting on ethnic minorities. The declaration was adopted by acclamation at the close of the European Seminar of Promoting Independent and Pluralistic Media with a focus on Central and Eastern Europe, held in Sofia (Bulgaria) from

10-13 September '97. More than 300 journalists and representatives of professional media organizations took part in the seminar, the last of five major regional meetings on this theme organised by the UN Educational, Cultural and Scientific Organization (UNESCO) and the United Nations since the fall of the Berlin Wall.

The Sofia Declaration highlights Article 19 of the 1948 Universal Declaration of Human Rights, which enshrines the "freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers." The declaration urges the UN General Assembly to reinforce the practical application of Article 19 as an important contribution to the 50th Anniversary of the Universal Declaration of Human Rights.

PATHS FOR DEMOCRATIC MEDIA

The Commission of Radio and Television Policy based in the United States has issued a communique promoting three basic principles for broadcast policy in democracies. First, the Commission says countries should adopt a constitutional provision that prohibits governments from adopting laws restricting freedom of expression. Second, governments should promote diversity of mass media outlets and the widest possible access for the public to different sources of information and



viewpoints. The Commission says governments should impose limits on undue concentration of media ownership and they should provide subsidies for programme production and public service broadcast facilities that serve socially-desirable "public interest" needs. Third, journalistic integrity and autonomy should not be subjected or yield to economic pressures on media organisation or on individual journalists. The Commission also recommends journalists establish a national code of media ethics, together with a council of professional journalistic standards.

To promote media autonomy the Commission recommends : candidates for public office committed to support democratic media principles and the rule of law in communication and information policy; media should report actively on the progress of governmental bodies in enacting legal protection for the media and it should publicize officials or agencies opposing the protection; and governments should publicize their media policy decisions and open up deliberations.

RADIO NEWS

May be in urban area and in small towns, the radio is found itself being pushed to the background with the introduction of Doordarshan and a number of receiving channels but it is not the story in rest of the country.

The medium still enjoys maximum listener-ship. Contentwise too, a sea change has taken place in the nature of news stories in the recent past. Radio news contain primarily political stories, economic stories, crime and legal stories, development stories and roundups, violence, strikes and subversive activities, accidents, disasters, death stories and also stories on science and technology and weather do figure in the daily news at regular intervals. One important observation is that the

percentage of development news in the government electronic media is comparatively less in comparison to issues mentioned above.

According to a recent editorial of Times of India (New Delhi Edition), what is more important is that AIR bosses have at last realized that they still have a role to play and that the transistor sets give them a wider field by allowing listening while on the move, a facility which Doordarshan lacks. If the small screen has become more of an 'in' thing, the radio can always bank on the image of stability that age has given it. Stability of course does not mean mindless status quo, and the present exercise, if not disrupted, should also make it appear as eager to stay with the times. The battle with the visual media is of course tough but it is heartening to note that the battle has not been given up as lost. The efforts of the Bokharis, the D'Mellos and Chatterjis could not have been allowed to go waste.

Now All India Radio (AIR) seems to be making serious efforts to shake off its lethargy and give itself a new image particularly in the sphere of news coverage. Not only has the 8 A.M., 8.15 A.M., 8.45 P.M. and 9.00 P.M. news broadcast got a new format, but a system of correspondents phoning in from different places has been introduced to bring to listeners as much as possible about the latest position in a running story. The presentation itself is also far less official, and during the recent developments in Uttar Pradesh, opinions were invited which lambasted the governor, something which had never been noticed before in AIR news casts. A beginning has certainly been made in the right direction that was only to be expected with the coming into being of the Prasar Bharati. Breaking the earlier practice, this particular media often carry figures of mishap, loss of life or accidents from private sources which is something appreciable. As a working



definition, one can say that NEWS in a new piece of information about a significant and recent event that affects the listeners and is of interest to them.

At a regional seminar on Radio News, organised by Asia Pacific Institute for Broadcasting Development (AIBD) in June 1982, the heads of Radio News departments of several Asian countries discussed the relation between the strengths of radio, professionalism and training. Their observations are extremely important.

"Radio can serve society only to the extent that it retains the trust and confidence of its listeners, its credibility as a channel of information and its persuasiveness as an agent of social change and development. Broadcasting services should maintain high standards of professionalism"

In AIR, there are some restrictions on Freedom of Expression through AIR CODE which are not restrictions in real terms. Rather they provide enough scope for free expression of things happening all around.

Broadcast on AIR by individuals will not permit :

1. Criticism of friendly countries;
2. Attack on religions or communities;
3. Anything obscene or defamatory;
4. Incitement of violence or anything against maintenance of law and order.
5. Anything amounting to contempt of court;
6. Aspersions against the integrity of the President, Governor, and the Judiciary;
7. Attack on a political party by name;
8. Hostile criticism of any state or the centre;
9. Anything that showing disrespect to the constitution or advocating change in the

constitution by violence; but advocating changes in a constitutional way should not be debarred.

10. Appeal for funds except for the PM's National Relief Fund at a time of External Emergency or if the country is faced with a natural calamity such as floods, earthquake or cyclone;
11. Direct Publicity for or on behalf of an individual or organisation which is likely to benefit only that individual or organisation;
12. Trade names in broadcasts which amount to advertising directly, except in commercial services.

Although there is smell of autonomy in the government electronic media right now, much remains to be done to realise a full-fledged era of democratic media. A high professional style should be maintained as far as writing for radio news is concerned, so also for reporting, interviewing bulletins, editing and presentation. As modern news production is a continuation of live presentation and recorded inserts, utmost care should be taken for lively news.

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MODERN ORIYA POETRY : AN INSIGHT

Aswini Kumar Mishra

After independence, Oriya Poetry tried to make out a significant departure from its earlier romantic trend. Baikunthanath and three other poets from Sabuja Yuga (Green Age) looked pale. Realistic visions penetrated deeper into the poet's psyche, neglected so far. The vital questionings to a mundane existence couldn't have become a theme in earlier poems. No thorn, but rose, the theme basically went on the lovelier side of life. The poetic object was often a spiritual God, a mythological hero or a heroine, mused silently by the Poet over the years. Emotions of a middle class life figured mainly in such settings. In an aura of agricultural backdrop, people preferred the idea of cherished errors and superstitions. The recitation of the 'Bhagavat' by the daughter-in-law became the choicest aim of a middle class family. But the scenes underwent drastic changes. The mixed aromas of the land, odour of paddy could now become the majestic syllables of poetry.

The harbinger of such a silver lining was none but Sachi Routray, himself. The sense of modernity sprightly approached through him and as such, his vision has no parallel among his contemporaneous achievers. His craftsmanship touches upon multiplicity of circumstances. Both intellect and emotions are juxtaposed marvellously in him. Others like Ananta Pattnaik, Binod Nayak, Krushna Chandra Tripathy and Manmohan Mishra meditate on several forms and styles supposedly unique in them. The embroidered

history of that 'Tiny village of Sachi Babu conceptualising imagination of so many were seen cracking upon intermittantly.

Ramakanta Rath came next to Guru Prasad Mohanty and Bhanuji Rao to speak on the continued glory of Oriya poetry. The protagonist in his poem remains behind for questioning into the mysteries of life. The lyrical virtuosity passes through a phase of melancholy tunefulness that aims at interlinking the void. His poetic dilemma sparks off certain unassuming pervasiveness. For example :

*"Every time I come to you
there is no weariness in me.
It is as if I have not stirred out at all
It is as if you had never gone away
You, too, are a void."*

(Sri Radha)

Sitakanta Mohapatra uses myths having deeprootedness in our colloquial tradition. His poems propagate the dimensions of time, its footprints on the corridors of Earth. In his anthology "To whom shall I ask" all the extraneous scenes kindle like the sun within inside darkness" Embracing creativity in its ulterior magnanimity, he says,

*"The utterances
those are being heard
When an innocent seedling
quakes the soil for a rise
onto the orbit of sun, earth and air."*



through numerous slogans
"Look, I come, embrace me to your lap".

Poetry, as it does sometimes, reacts to a semi-urban situation in some of the creations of contemporary poets. The slender dreams of a middle class life could be illustrated through subtle irony to which Soubhagya Mishra pioneers. His protagonist symbolises himself as a prestigious middle class youth whose ideas on love and emotions are well knitted.

*The purpose of our visit
We have left behind in the car
The driver has absconded with the key*

(Picnic at Taptapani)

Poetry, as came naturally to a poet in its expanded form, Rajendra Kishore Panda represents a vibrant voice of his time. He contemplates on a variety of themes through stylistic devices. Lexicons, neglected so long are carefully picked up by him. Human experiences are recorded skillfully through subtle poetic idioms. Look at his exceptional descriptive outbursts :

*Just for one moment
Let all of you die except me
die my countrymen
Yes, Full dead for a moment.*

(The Poet in Exile)

It is quite easy to smile at his academic verses of earlier collections and can be dismissed through anthologies like "Anyaa" (The other lady) and "Bodhinava". His willingness to seek refuge in some tenderly passion, compounded of romantic excitement is a surcharged note of Freudian muzzle.

The willingness to create audience to share with all sorts of mythical and overscientific opinion is the essence of Dipak Mishra's Poetry. Robust, there has been a ceremonious touch to his feelings. However

personal it may sound, it gives a sovereign glimpse on account of its lasting beauty.

*Even if
the fallen leaves regain
their childhood green
even if the nude Gopis
get back their lost sarees
even if Kurukhetra takes back
the armoury of the opposing armies
even if Brundaban gets back
the beloved of Radhika
and the giant monkey
vomits back the sun
tell me Swarna Jena, tell me
shall I never get back
my luminous self
in your revolving dark clouds.*

Harihar Mishra is subtle and portrays experiences of provincial culture. His poetic landscape has no choice but to bear with the quivering notes from rural Orissa. It undergoes evocative responses from the egalitarian setting of Lord Jagannath. In its continued search of clairvoyance, his world of poetry is more keen for a mystical syndrome. Hari Mishra doesn't pursue a resulted summary in a poem and therefore the logical upbringing is neglected very often.

*His unkind move for progress
leads no body nowhere
except whisking them away
to the alleys of death
His hereditary shadow is a dog
called Dharma.*

(Frontiers of the Everest)

"And, like a snake/the twelve-cubic-long sign of despair/rises from the small temple of my body/and crawls up its broken walls", is another line to pronounce his poetic height.

The idea of alienation is distinctly pronounced in the poems of Kamialakanta Lenka. He tries sketching out the bustling of



the world through his exiled soul. Life to him is like a waste land which can not even allow a blade of grass to grow. Firmly rooted in native colloquialism, he is a lyrical connoisseur to convey a romantic technique in his creativity. In a cosmic theatre, man is prone to several adversaries and therefore a lingering delight always welcomes a person who shares the battle front.

*The bowing bough
Laden with flowers
Whenever touches the
Water, come, we shall
nestle there and sing a song.*

(A slender dream)

Both Hara Prasad Das and Amaresh Pattnaik have maintained their credo magnificently with a tinge of surrealism in their art. Hara Prasad, sometimes, takes recourse to introverted style of presentation whereas Amaresh counts on the compassion of broad humanism. Both adhere to a style of precision and leave behind an eloquent legacy of offbeat strenuousness. Hara Prasad's poetry anthology "*Duratwara Bhrama*" (Mistaken Distance) and Amaresh's "Miniature Man" display stylistic features. There is novelty in their pronouncements, having smart creative urges. A set of uncommon vocabularies reflecting their thought processes come frequently in him.

*Shall I call the purple / cloud to spread /
its tail ? / on this desert / the sand-well / alone
shall know / the flutter of rain drops / in the centre
of a fire / raised to cool / a trickle of tear
somewhere / may be / the eyes alone know / if this
cloud, shall bear / us our tomorrow.*

(A Poem has no known meaning, Hara Pr. Das)

The ideas illustrate accretion of a complement work of cyclic pattern. The trickle of tear that comes out from the eye in the form of a drop of water shall identify itself with a speck of cloud.

*Hunger increases / if it is late / and the
journey starts / punching the dry breasts / of my
mother / she transfigures / into a state of Ajanta /
or like the stone dancer of Konark / her nose, eye
and body / breaks down into pieces.*

(Hunger – Amaresh Pattnaik)

The intimacy with society finds expression boldly in the poems of Gopal Krushna Rath, Dr. Prasanna Mishra, Dillip Das, Bansidhar Sarangi, Kamalakanta Lenka, Pr. Satya Narayan Nanda and many others. Gopal choses his poetic idioms with circumspection. He is impassioned and adores the charm of poetic delight diligently. He can not dare even to vitiate the principles of literary morals and his verses very often suffer from the ideals of gentility.

*You are pacified in your / nocturnal
honeymoon / you are naked in your / uncharted
empire / you are exiled from yourself / you are
unkempt / and faithless in you / Also nameless in
your own world / Ah ! poet / It is time to sit for
poetry / Whisperingly.*

(Hey ! Poet, Gopal Krishna)

The intensity of mystical feelings was manifested during pre-independence period under the guiding influence of Kuntala Kumari Sabat. She had enough inclination to intercede the causes of its gods and goddesses, aquatic landscapes, rural surroundings and the people irrespective of rich and poor alike.

*My ultimate end is never death
to wither away I have not
blossomed on the branches of the world.*

(To the Sephali, Kuntala Kumari Tr. Sitakanta Mohapatra)

Poets like Bidyutprabha Devi, Nirmala Devi pioneered this tradition that "touches the temporal with the light of the eternal". Slowly this flow gained its momentum with the versatility of Mamata Das, Giribala Mohanty, Shakuntala Devi, Pratiba Satapathy and



Manorama Biswal (Mohapatra). Their prolific output could glamorize the inner beauty of womanhood that could institutionalise the kinship with life. Prativa expresses the deeper anguish of her soul through poetry.

*Broken up within
I roll on the dust of the earth
restless, eager
looking at the vacant sky.*

(A moment)

Giribala strikes at herself with remorse. A blunt pessimism grows within herself.

*I never think that I am a river
of freedom
and to get my freedom
this is my own march
towards my own death
pierced by my own arrow.*

Mamata Das is subtle and a set of controlled emotions influence her poems to a major extent. She handles her lines with utmost diligence and never becomes garrulous to stake out her poetic claims.

Contradiction is the main gospel of a social system. All social existence carves out a couple of models for its bare demonstrations. One has the enthralling tribute to light whereas the other one has a total obsession with darkness. Overcoming such a state of affairs is an impossible phenomenon. In spite of all precautionary measures on the part of establishment to curb out such eventuality, the resistance has never been knocked down altogether. For some, poetry has been an exploration to such truth. Rabi Singh, the noted revolutionary poet of Orissa has tried to expose such social maladies hovering around the society.

*And yet someone whispers
(Is it only the voice of the empty dark)
For you no quiet moment
no rest, no sweet sleep*

*the stubborn song of life invites to arise and lift
the unvanquished sword.*

(Indication)

Earlier Manmohan Mishra, Brajanath Rath added dimension to such essence of class struggle. Brajanath venerates humans as the ultimate truth and the epicentre of all propagations. He is perceptively branded as "people's poet". Samarendra Nayak, Kumar Hassan, Hussain Rabigandhi cultivate the theme of social upheavals. Kumar Hassan picks up themes that best suit the urge of a lamenting heart who has lost his mother but expresses more concern for the burial expenses to which he can't afford.

Prasanna Patsani is treasured by extensive feelings for the poor and oppressed. Musically and spiritually, he denotes a sharper voice and takes recourse to the rhythmic foot falls of our natural environ. He awakens our soul to the passionate exuberance of a vibrant world and takes the whole universe into his confidence.

*From the lock sealed with the citizen's
rights / overflows the leaders reverence / into the
hands of the destitute / And the poster spills / into
the elections blaze — (Spill)*

Sarojranjan Mohanty, Brahmananda Das, Dillip Das, Phani Mohanty nurture visionary syncretism and go deeper into such philosophy concentrating on the profundity of life and death. The poetry of Sarojranjan connotes the idealistic note of tragedy whereas Pramod explores both metaphors and similes as the vehicles for expression. He is a hard core optimist to depict the unagonised, complacent mood of human living. Dillip Das is a serious craftsman to invoke the pulses of arrogant quietitude and primal goodness. Phani takes note of the rhythmic consciousness of life and allows the divinity of cosmic wilderness to grow within himself. Loftier passions of human mood are pictured within



the poems of Dillip. That are lyrical and graceful too. He detests the noisier canvas in writing and uses creativity as an illumination of his darkened path. Regardless of the contemporary trend, another powerful poet Devdas Chhotray does concentrate on the ideals of romantic exuberance. He conveys the passionate urges of the body through employment of brilliant images and partakes freely of the bounties of Platonic warmth.

*Your reluctant sinning fill up the sheltered house,
Look, baby how many bees swarm over your dress
underneath your skin. And what a radiant robber
stands in your darkness.*

(Bees : Tr. Jayanta Mahapatra)

Tossed between the world of spontaneity and lyrical gravity, Poet Jagannath Prasad Das moves ahead with a sense of personal objectives. His dictions are simple having tonal relaxation. The pitch is comparatively moderate too.

Among the comparatively younger group both Amrendra Khatua, Hara Pr. Parichha Pattnaik and Prasanna Kumar Mohanty play a vital role in shaping the poetical landscape of their generation. Amarendra's poetry gets awakened through intellectual transcendence. He wears a cosmopolitan genre and the novelty in his expression impresses the readers most. Hara Prasad handles his theme neatly that distinguishes between good and evil through flashes of intelligence. The city dweller's living style is somewhat superfluous and it can not escape the poet's eyes. For example, "*More further I how far from here ? Follow this road, where danger resides in its clean, tempting form (How far).*" Rabi Narayan Senapati welcomes the inevitability of death :

*I am sure
You must arrive some day*

*may be in sun or shower
in dark or in moonlight
in time or time beyond.*

(I am sure, you must arrive)

Suvendu Mund breaks new grounds in imagery. "*At your indication see ! How my fingers do lengthen and relax on the railings of the window*". Bhagaban Jaisingh is often found to be the fountainhead of emotional nourishment. His poetry lines are standard homogenising of a picturesque world. Hrusikesh Mallick, Satrugna Pandab, Sunil Prusti, Rohini Kanta Mukherjee, Bhagirathi Mishra, Akshaya Behera, Gajanan Mishra, Bharat Majhi, Basudev Sunani, Khirod Parida, Manas Ranjan Mohapatra are quite conscious of the predicaments of modern life. They defy traditional rhyme and meter and transcend the limitations of mellifluous designing in verses. It is like owing allegiance to spontaneous revivalism for sublimating the stand of Oriya poetry in national and international spheres. Irony underlying the contemporary socio-political situation is captured through symbols with a tragic import by Rohinikant Mukherjee.

*Move southward
And you can see
white tents stand guard
to rows and rows of roses
Men, as ancient as stars
weeping, their faces buried
between their knees
Just behind them
it drips morning.*

(Move Southward)



SUSTAINABLE DEVELOPMENT : A STUDY OF BHITARAKANIKA

Josef Jamini

BHITARAKANIKA :

Bhitarakanika is a Wild Life Sanctuary, a 650 sq.km deltaic sprail of rivers, creaks; mudflats and mangrove forests on the Bay of Bengal in the coast of 'Kendrapara' district. It was declared as a 'Sanctuary' in 1975 and a stretch of 365 sq.km. of it was declared as National Park in 1988.

TREASURES :

FLORA - It has the second largest mangroves forest in India after the Sundarvans and has 62 out of the 67 varieties of mangrove species found in the country. Two of these varieties are unique to Bhitarakanika. Its bio-diversity is even richer than the Sundarvans.

FAUNA - It has the biggest population of endangered estuarine Crocodile and is the only place in the world where the white variety is found in the wild. A crocodile conservation project taken up here has been a success.

OLIVE RIDLEY - The Olive Ridley sea turtles found here have drawn world attention on Bhitarakanika as its Gahirmatha beach is used by these species as a resting ground. This is one of the most important Olive Ridley rookeries found in the world (the others are one in Mexico and two in Costarica).

THE CONTROVERSY - Adding to the threat on the already fragile ecology of the area by the native inhabitants, the state government's decision to construct four fishing centres and jetties at Talchua, Tantipali,

Kharnasi and Jamboo which also includes the construction of a 42 km. road from Rajnagar to Talchua, through the mangrove forests has created concern in some circles.

OPPOSITION - The Government is facing vociferous opposition globally but very least from the state. Green Groups like Orissa Krishak Mahasangh the Indian version of WWF, Delhi based Centre for Environment law. Belinda Wright and Brian West dismantling the project.

THE POSSIBLE ECOLOGICAL THREAT :

The conservation status Evaluation Report presented by the Madras based M.S. Swaminathan Research foundation, the report of famous Australian Environmentalist Mr. Brian West and the 11 member scientists committee agree that there is no economic need for the project. They have also categorically agreed on the following ecological norms.

MANGROVE FOREST :

There is already a deluge of burden caused by the native inhabitants on the mangrove forests by large scale felling of trees for multipurpose uses, draining them for the purpose of paddy cultivation, blocking the creeks and sweding the water which kills the mangrove. Six varieties of mangrove seem to be under severe threat. Govt. action has added to the existing problem and the Revenue



Department has leased out non-forest lands inside the sanctuary for prawn culture which has led to the illegal felling of trees. Little action has been taken by the government to prevent the possible catastrophe. The road construction means a further depletion of mangrove forest which is a matter of life and death for the coastal population. In 1971, a cyclone killed some 10,000 people not far from the area because the mangrove belt had been destroyed making the coast defenceless for the tidal fury.

PRAWN CULTURE :

Prawn culture is highly lucrative in the short run but it leads to the accumulation of acid sulphates in the soil, eventually leading to the abandoning of the site. The prawn dollar controversy is still circumgyrating here. Prawn culture is like a red herring for the fishermen and illegal encroachment near Gahirmatha beach has been done to facilitate it. Most of the trawlers are used for prawn cultivation which shows even the fish species is under threat. It will affect the lacustrine mud and the soil and harm aquaculture.

JETTIES :

The jetties will increase the number of motorised fishing craft and will destroy jelly fish, crabs and octopusses which are the food bases for the turtles and crocodiles. This will

also spoil the livelihood of the traditional fisherman which constitutes Government of the Bangaladeshi repatriates. Fishing harms the turtles directly or indirectly. They are dragged along gillnets and die out of suffocation or mangled by propellers.

RIDLEYS :

The reason for which Gahirmatha is an ideal nesting ground that it provides a nice food base for millions of turtles. Unrestricted fishing would severely limit the food base thus directly harming the Ridley species. A simple Turtle excluding device can solve the problem but no step has been taken to introduce it. Even boats from Thailand have been found poaching here and the problem goes for all the marine mammals.

The project is yet to receive clearance from the Chief Wild Life Warden under Wild Life Protection Act from environmental clearance from the Union Ministry of Environment and Compliance under Centre's Coastal Zone Regulations etc. The fate of Bhitarkanika along with the turtles is in the court's hand which has given a stay order to the construction of the project.

D/A GRIDCO Colony
Bhubaneswar-22



YOUTH CORNER

QUIZ TIME (7)

(ORISSA QUIZ)

Dr. Subhash Chandra Mishra

1. Which leader of the Oirya Paiks was murdered by the British by tying him to the branches of a banyan tree ?
(a) Surendra Sai (b) Damodar Bhuyan
(c) Madhu Samanta (d) Jayee Rajguru
2. Which leader of the Paiks became a pensioner under the British ?
(a) Damodar Bhuyan (b) Buxi Jagabandhu
(c) Mansingh (d) Madhu Samanta
3. Name the Oriya leader who died in the Asurgarh jail ?
(a) Sankar Patel (b) Surendra Sai
(c) Balaram Sai (d) none of these
4. What is the other name of Chandan Hazoori ?
(a) Rayis Khan (b) Harekrushna Mishra
(c) Chakhi Khuntia (d) none of these
5. Who was the first editor of Utkal Deepika ?
(a) Madhusudan Rao (b) Fakir Mohan
(c) Madhubabu (d) Gourisankar Ray
6. Who commented : "Odia ektu swatantra bhasha nay" ?
(a) Fakir Mohan (b) Sir Ashutosh
(c) Kantichandra Bhattacharya
(d) Michael Madhusudan
7. When was the Orissa Association formed ?
(a) 1880 (b) 1882 (c) 1884 (d) 1885
8. When was the plenary session of the Utkal Sammilani held ?
(a) 1902 (b) 1903 (c) 1904 (d) 1905
9. In which session of the Utkala Sammilani Pandit Gopabandhu Das presided ?
(a) 13th (b) 14th (c) 15th (d) 16th
10. Mahatma Gandhi visited Orissa in 1921. It coincided with a holy festival. What was it ?
(a) Shivratri (b) Ganesh Chaturthee
(c) Dola Purnima (d) Rath Yatra
11. Pandit Gopabandhu was called Utkalamani with admiration by Acharya Prafulla Chandra in a public meeting held at Cuttack in -
(a) 1923 (b) 1924 (c) 1925 (d) 1926
12. What is the title of the biography of Gopabandhu Choudhury ?
(a) Dhulimatira Santha (b) Sevakara Ahwana
(c) Mo Jeevana Gatha
(d) Anirvana
13. Which lady led the Salt Movement in Orissa in 1930 ?
(a) Ramadevi (b) Kuntala Kumari Sabat
(c) Annapurna Maharana (d) Sarala devi
14. Mahatma Gandhi's second visit commenced at Jharsuguda in
(a) 1931 (b) 1932 (c) 1933 (d) 1934
15. The famous conference of Gandhi Seva Sangha was organised in 1937 in a village



- near Delang railway station. name of the village is
(a) Gopalpur (b) Berboi (c) Balikuda (d) Manikpatna
16. A prominent Oriya leader was arrested at Bombay soon after the Quit India Movement was launched. Who was he ?
(a) Atal Bihari Acharya (b) Dr. H.K. Mahtab (c) Manmohan Choudhury (d) Ramadevi
17. Who was the president of the Prajamandal Movement in the feudatory states of Orissa ?
(a) Dr. H.k. Mahtab (b) Pabitra Mohan Pradhan (c) Dr. Radhanath Rath (d) S.N.Dwivedy
18. Name the famous sugarcane industrialist who led the socialist movement in Orissa.
(a) S.N. Dwivedy (b) Sarangadhar Das (c) Baburao Doshi (d) Sakhichand
19. Which Gandhian leader from Koraput was hung to death by the British ?
(a) Laxman Nayak (b) Dukhishyam Paltasingh (c) Ramhari Murmu (d) Gobind Singh
20. Who led the Congress campaign in the first ever elections in Orissa ?
(a) Pandit Lingaraj Mishra (b) Pandit Nilakantha (c) H.K. Mahtab (d) Lal Behari Das
21. Who was the first Prime Minister of Orissa ?
(a) Biswanath Das (b) Nabakrushna Choudhury (c) Pandit Nilakantha (d) Gopabandhu Choudhury
22. The historic Assembly Hall where the first session of the Orissa Legislative Assembly was held located in
(a) Swarajyashram (b) Gopabandhu Bhawan (c) Ravenshaw College (d) none of these
23. The historic Bajirout chhatrabas was constructed at Angul in
(a) 1942 (b) 1944 (c) 1946 (d) 1948
24. Which eminent leader supported Sardar Patel in his move for the merger of the princely states with the Indian union ?
(a) Gopabandhu Choudhury (b) Biswanath Das (c) Acharya Harihar (d) H.K. Mahtab
25. A prominent Oriya leader, at Bari, reacted on India becoming independent, saying : "Can we maintain it" ? who was he ?
(a) Jagabandhu Singh (b) Gopabandhu Choudhury (c) H.K. Mahtab (d) Nabakrushna Choudhury

Answer :

1. (d) Jayee Rajguru 2. (b) Buxi Jagabandhu
3. (b) Surendra Sai 4. (c) Chakhi Khuntia
5. (d) Gourisankar Ray 6. (c) Kantichandra
Bhattacharya 7.(b) 1882 8. (b) 1903 9. (b) 14th
10. (c) Dola Purnima 11. (b) 1924
12. (a) Dhulimatira Santha 13. (a) Ramadevi
14. (d) 1934 15. (b) Berboi 16. (b) Dr. H.K. Mahtab
17. (c) Dr. Radhanath Rath 18. (b) Sarangadhar Das
19. (a) Laxman Nayak 20. (b) Pandit Nilakantha
21. (a) Biswanath Das 22. (c) Ravenshaw College
23. (c) 1946 24. (d) H.K. Mahtab 25. (b) Gopabandhu
Choudhury

Reader in History
Ravenshaw College



News in Brief

GOVERNOR RELEASES "THE ETHICAL PHILOSOPHY OF THE BHAGAVAD GITA"

Dr. C. Rangarajan, His Excellency, the Governor of Orissa released a book titled "Ethical Philosophy of the Bhagavad Gita" by Dr. (Smt.) Deepa Padhi, at Raj Bhavan, Puri on the auspicious day of the Car Festival.

A prolific writer in philosophy and literature, Dr. padhi has discussed the central concepts in the Gita like value, desire, pleasure, obligation, conflicts etc. in normative as well as in analytical ways. She reveals how Indian thinkers anticipated the contemporary issues centring moral morality either from religion or metaphysics. To appreciate a classic like the Gita, she says, it is philosophical thinking.

Dr. (Smt.) Haripriya Rangarajan, the Lady Governor, Shri D.N. Padhi, Principal Secretary to the Governor, Shri A.K. Das from Prachi Publications and other dignitaries were present on this occasion.

- "Ahalya" a full-fledged Oriya film has been awarded Mohan Sundar Deb Goswami Award for the year 1997.
- 'Door Diganta', another Oriya film has also been awarded.
- Srimati Jharana Das has been selected for Jaydev Award for the year 1997.
- A Mega Handloom Exhibition and sale of Handloom fabrics has been inaugurated recently to commemorate the birth centenary of Padmashri Dr. Krutartha Acharya.
- P.G. Diploma Course in I.T. has been introduced at the Kharagpur I.I.T. extension wing at its centre of Nayapalli, Bhubaneswar.
- An exhibition football match was organised at Kalinga Stadium on 1st August at 4 P.M. to raise funds for Kargil martyrs.



Hon'ble Governor Dr. C.Rangarajan, Chief Minister Dr. Giridhar Gamang, Minister, I & P.R. Shri Bhupinder Singh are seen pulling the Chariot of Lord Balabhadra during the Car. Festival at Puri on 14.7.99.



Chief Minister Dr. Giridhar Gamang going round the Exhibition Stall organised by I & P.R. Department on the occasion of Car Festival at Puri on 17.7.99.



Chief Minister Dr. Girdhar Gamang paying tributes to the martyrs in a function, "Shradhanjali" organised by the Department of Culture in aid of families of the Veer Sahids at Rabindra Mandap on 21.7.99.