



GOOD GOVERNANCE

State Level Sensitization Workshop
on
Rashtriya Swasthya Bima Yojana (RSBY)
Organized by
Ministry of Labour and Employment, Govt. of India
&
Labour and Employment Deptt. Govt. of Orissa
Bhubaneswar



Activities and Achievements of Labour and Employment Department

Labour and Employment Department is the Nodal Department for formulating plans, policies and programmes for development of labourers including child labourers, unemployed youths and for ensuring security measures in factories and boilers along with social security of industrial workers.

Orissa Building and Other Construction Workers' Welfare Board

- The Orissa Building and Other Construction Workers' Welfare Board has been constituted under Building and Other Construction Workers' Act, 1996 to look after various welfare measures meant for the construction workers.
- Till date 67955 numbers of building workers have been registered as beneficiaries.
- The following benefits are being extended to registered building and construction workers: -
- (i) Assistance in case of accident, (ii) Death Benefit : Pension, (iii) Medical Expenses for treatment, (iv) Loans and advances for construction of house and Financial Assistance for skill upgradation, (v) Education Assistance, (vi) Assistance of purchase of working tools, (vii) Assistance for funeral expenses.
- Rs.99,41,74,092/- have been collected as cess from different employers and kept in the Welfare Fund.
- Rs.1,45,115/- have been paid to the beneficiary nominee towards welfare benefit.

Rashtriya Swasthya Bima Yojana in Orissa

Rashtriya Swasthya Bima Yojana is a health insurance scheme jointly implemented both by Government of India and the State Government of Orissa. This scheme is being implemented with the fund of 75% from Government of India and 25% of fund from Government of Orissa. The scheme provides protection to BPL households from financial liabilities arising out of health shocks that involves hospitalization.



In the first phase 6 districts namely Nayagarh, Kalahandi, Jharsuguda, Deogarh, Nuapada and Puri were selected to be included under the



scheme and 4,22,629 BPL, families have been enrolled under the scheme. Beneficiaries under RSBY are entitled for hospitalisation coverage upto Rs.30,000/- for most of the diseases in selected hospitals.

National Child Labour Project in Orissa

24 NCLPs are operating in 24 districts of Orissa with the ultimate object of keeping away child labour from hazardous occupations through providing non-formal education and vocational training and mainstream them in formal education system.

During the year 2010-11, 44,306 child labourers were admitted into 813 nos. special schools geared under NCLPs. They are provided with text books, study material, vocational materials, mid-day meal and stipend of Rs.100/- per month per child. By now 1,13,827 children have been mainstream for formal education system.



State Employment Mission

Keeping in view the burning problem of unemployment, State Government have taken a major initiative in setting up of a High Power State Employment Mission under the Chairmanship of Hon'ble Chief Minister in the year 2005-06. State Employment Mission is conducting various Skill Development Training Programmes with a view to creating Employment / Wage Employment / Self Employment opportunities for the youth of the State. In association with various Development Departments like Industries, Textiles and Handlooms, Fisheries & Animal Resources Development, Agriculture, Women & Child Development, Tourism etc., 72,300 youth have been trained so far in various demand driven sectors.

As a part of New Initiative, State Employment Mission is going to launch a new Placement Linked Training Programme in a PPP mode very soon. Under this training programme, the payment of training cost is linked to the percentage of placement.

Five Job Melas have been organised at Phulbani (Kandhamal), Koraput, Jharsuguda, Baripada and Jeypore with a view to creating employment opportunities for the unemployed youth of the State. A total number of 19, 627 job offer letters have been issued to the suitable candidates by the participating Companies. The last job fair at Jeypore on 12th and 13th March was the first multi district job fair organised simultaneously for the youth of Koraput, Malkanagiri and Nowarangpur whereas many as 35 Companies participated and 8092 job offer letters were issued.

Employment Mission has been providing assistance for organisation of Recruitment Rallies for Defence and Para-Military Services. Normally 10 to 12 rallies are held each year in the State at different district headquarters. As per reports available, a total number of 10423 candidates have been placed in Defence and Para-Military Services by 2010-11.



During the year 2010-11 Nationalised Banks of Orissa have financed 1,77,123 candidates towards self-employment.

E.S.I. SCHEME

Enhancement of IP Strength

The Insured Persons under the ESI Scheme have been increased from 1,30,422 as on 31.3.2006 to 2,36,500 in 2009-10.

Extension of ESI Scheme in new areas

During the financial year 2010-11, ESI Scheme has been extended in new areas at Badmal (Lapanga) in the district of Jharsuguda and at Damanjodi in the district of Koraput to provide medical services to 7,880 and 5,760 industrial workers respectively alongwith their family members.



Reorganisation of ESI Scheme, Amalgamation of ESI Dispensaries

As a part of re-organization and rationalization of ESI Scheme and to curtail the administrative expenditure, the following ESI Dispensaries have been closed and amalgamated with the nearby dispensaries during the current financial year.

Sl. No.	Name of the Dispensary closed and amalgamated	Name of the Dispensary with which amalgamated
1.	ESI Dispensary, Brajarajnaragar	ESI Hospital, Brajarajnaragar
2.	ESI Dispensary, Telengapentha	ESI Dispensary, Khapuria
3.	ESI Dispensary, Kirei	ESI Dispensary, Jharsuguda
4.	ESI Dispensary, Sonapur	ESI Dispensary, Bolangir
5.	ESI Dispensary, Tirtol	ESI Dispensary, Paradeep

Functioning of Hospital Development Committee

Under the ESI Scheme, the Hospital Development Committees have been formed and are functioning in 4 (four) ESI Hospitals namely at Choudwar, Bhubaneswar, Kansbahal and J.K.Pur in order to look



after the overall development of the hospitals and to ensure strengthening of promotive and preventive health measures.

Computerisation and Networking of all ESI Institutions

Computerization and networking to all the ESI establishments including the Directorate, Hospitals and Dispensaries is undertaken under “Project Panchdeep”.

Renovation and Modernisation of Hospital including Directorate Building

The renovation work of ESI Directorate building at Bhubaneswar and ESI Hospitals at Choudwar, Kansbahal, J.K.Pur and Bhubaneswar owned by ESI Corporation is undertaken by ESI Corporation at a cost of Rs.75 crores.

Establishment of Medical College at Bhubaneswar

Government of Orissa have provided Ac.25.00 of land in Village Jagannath Prasad, Bhubaneswar for opening of full fledged ESIC Medical College and Hospital by ESI Corporation. The construction work of the hospital boundary wall is going on.

Health Check up Camps and C.M.E. Programme

Preventive and Promotive Health Camps are organized in different ESI Hospitals/Dispensaries to provide outreach services to the IPs. Specialists from health department and private hospitals and also from outside the state are invited to attend these camps. Intensive programme on continued Medical Education and Training of ESI Doctors and Para-medical staff are also being taken up for upgradation and updation of their skills.



Directorate of Factories and Boilers

The Directorate of Factories and Boilers working under the administrative control of Labour and Employment Department, Orissa is entrusted with the enforcement of Factories Act, 1948 and the Boilers Act, 1923. The achievement of the Directorate for the Year 2010-11 is given at next page :-



Factories Act

1. No. of Factories registered	..	125
2. (i) No. of training programmes conducted	..	22
(ii) No. of industrial workers benefited	..	2739
3. On site emergency plan		
(i) No. of plan scrutinized	..	52
(ii) No. of plan accepted	..	31
4. (i) No. of Health check-up conducted by Asst. Director (Medical)	..	20
(ii) No of workers checked up by Asst. Director (Medical)	..	60
(iii) No. of health records of workers verified by Asst. Director(Medical)	..	3156
(iv) No. of workers medically examined as reported by management	..	54967
5. No. of review made on safety and accident prevention plan	..	50
6. (i) No. of assessment of safety officers made	..	28
(ii) No. of safety officers accepted	..	08
7. No. of environment monitoring conducted.	..	27

Boilers Act

1. No. of Boilers registered	..	111
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The Asst. Directors of Factories and Boilers and Dy. Directors of Factories and Boilers in the field are entrusted with the enforcement of the above legislations at different Zones and Divisions as assigned to them. They primarily enforce Factories Act in different factories and Boilers Act in boiler plants etc. in their respective jurisdictions. The field inspections are conducted regularly as per the legal requirements for improvement of safety, health work environment and welfare in different factories and also safe operations and maintenance of boiler plants and steam lines thereof.



Sixty Four Years of Independent India : A Saga of Nation Building

Siddhartha Dash

Independent India is sixty four years old. While it is certainly not a long time in the history of a nation, it is also not short enough to prevent an objective analysis of the manner in which the nation-building process has gone on. What follows is an attempt at such an exercise.

The Indian nation successfully solved the problem of rehabilitating some ten million people - the biggest in human history - who had been uprooted from their hearths and homes in the wake of partition of India. We welded India into a Unified Nation State by integrating over 550 and odd "Princely States", covering 48% of India's territory and over 80 million people within barely 18 months of independence. We gave unto ourselves a democratic Constitution, extolled as one of the best by many world statesmen. It has stood the test of nearly 61 tumultuous years.

The greatest success story of independent India has been its secular, federal and multi-party political system. India alone among the post-colonial countries has sustained a democratic and civil libertarian polity since its inception. Fifteen general elections have taken place in the sixty four years since independence, all of them have been scrupulously fair and mostly peaceful. The size of the electorate has grown steadily and today exceeds 650 million voters, or more than the

entire population of Europe. People have taken it for granted that elections, largely free and fair and held regularly, would decide who would rule the country, a state or a panchayat. With the Constitution 73rd and 74th amendments the base of democratic debate has widened. At the grassroots level there are 2,50,000 democratically locally elected local bodies or panchayats, manned by over 3 million elected representatives, one third of whom, by statutory provision, are women.

India is today a considerable industrial and technological world power, and promises to be an economic giant of the twenty first century. Gross Domestic Product (GDP) in nominal terms of US \$ 692 billion in 2004, has made the country the world's tenth largest economy. Over the past quarter century, India has been among the fastest growing economies in the world. India's savings and investment rates have crossed 30 percent of the gross domestic product, a tripling of the 10 + percent of the early 1950s. In foreign trade there is a new dynamism in both goods and more lately in services. The foreign exchange constraint that plagued the economy for decades has vanished. India's foreign exchange reserve has risen from a barely \$ 1 billion to over \$ 300 billion. India has now a vast range of industries and has built an impressive infrastructure of transport and



communication. The network of banking has penetrated deep into interior areas. India has Asia's largest and World's fourth largest railway system. Industry has grown more than seventeen times since 1950. India's per capita Net National Product (NNP) in 1999-2000 was more than 2.75 times than what it was in 1950. India has also acquired a large trained scientific and technical force. India has the third largest scientific and technical manpower in the world. India's scientists have done the country proud in many frontier areas of science, including space, ocean technology, medical sciences and biotechnology, to name a few.

The Green Revolution initiated by Dr. M.S. Swaminathan has enhanced the national confidence. A country which at one time was living from ship to mouth has now a buffer stock of 40 million tonnes of foodgrain. Famines have become a distant memory, despite periodic droughts. The effect of monsoons on agricultural production lessens with the passage of time. India is today the second largest producer in the world both of wheat and rice. It is already first in milk production.

Dr. Homi Bhaba conceptualized the Indian nuclear programme and initiated nuclear science research in India. After Pokharan II, India is an indisputable nuclear power with a considerable mastery over the state of the art technology in the field of ballistic missiles, remote sensing satellites and generally in the field of space research. Professor Yash Pal's Satellite Instructional Television Experiment (SITE) blossomed into a full scale facility connecting millions of villages in India. The Telecom Revolution initiated by Sam Pitroda has brought India the urban and the rural together. Today, it is possible for anyone from any remote corner of India even the most secluded corners, to find a public call office, a

STD-ISD booth. Our IT specialists have built the Silicon Valley in the United States and are in demand the world over for their knowledge and expertise. India is even now referred to as an IT superpower on the strength of English speaking IT manpower displacing domestic workers in the US and some of the European countries and the BPOs finding India an attractive destination because of cheap labour force.

Health and educational facilities have enormously expanded. India has put in place an extensive system of Public Health Services and medical network. In 1951, the country had only 725 primary health centres. By 1995, this had increased to more than 1,50,000. Life expectancy at birth has grown up from 32 years in 1950-51 to 63 years in 2000. The number of primary schools increased significantly between 1951 and 1995 from 2,10,000 to 5,90,000. From a mere 18.3 percent in 1951 to 43.6 percent in 1981, literacy rate rose to 65.2 percent in the census of 2001. In the post independent period, higher education has expanded fast with more than 345 universities as on May 31, 2005, and as many as 15,457 colleges in January, 2002. A number of scientific institutions have been established.

India has a press much freer than almost anywhere in the Third World. They have awakened the public to the shortcoming of the government and communicated the demands of the public to the government and thus served as a useful link between the government and the people.

India has successfully evolved a meaningful foreign policy with the cardinal principles of non-alignment and peaceful co-existence. The valuable role played by India in promoting world peace and conducting of international relations on the basis of international law has acknowledged in various quarters.



India has successfully exhibited its ability to maintain national unity and integrity. The nation stood like a rock during the Chinese aggression of 1962, Indo-Pak wars of 1965 and 1971, Kargil War of 1999, terrorist attack on Indian Parliament, and at other times of national calamities and disasters. Despite several crises and visible political decay, Indians have been steadfastly meeting the challenges posed to their unity by the terrorists and secessionists.

Through the policy of granting special concessions and privileges to the weaker and downtrodden sections of society, India has been in a position to initiate the process of integration of people belonging to the scheduled castes, scheduled tribes, other backward classes in the process of socio-economic reconstruction and development. Women uplift too has registered a sizeable progress. Indian women are now coming up to take up various responsible positions in all sectors of social life. Dalit identity or gender identity along with many other group identities are competing for the share of power in the governance of India.

Measures to meet the future challenges

In spite of all these stupendous achievements, we have a long way to go in certain other areas. We must all join hands and stand together to overcome these challenges. First, we must have a system of administration which is action oriented rather than paper oriented, field oriented rather than HQ oriented, people oriented rather than authority oriented, result oriented rather than target oriented. We have to modernize administration with the introduction of the new Information and Communication Technology (ICT).

Second, today one notices a certain cynicism towards parliamentary institutions and

an erosion in the respect for normal parliamentary processes and the parliamentarians. Nothing can be sadder for democracy. Something has got to be done to restore parliament and parliamentarians their legitimate place of honour and esteem in our democratic polity.

Third, the country today faces one of the biggest challenges of having become blasé about corruption in high places both political and bureaucratic. The public life can be cleansed of corruption if only we demonstrate firm determination and a refusal to be influenced by considerations of political convenience. If corruption ceases to pay or yield rich dividends and if punishment becomes certain, swift, deterrent and really hurtful, corruption would certainly come down.

Fourth, the wealth generated from globalization should be distributed and reach all legitimate recipients. We have to avoid the 'non-inclusive' nature of the current phase of rapid growth that is worsening inequalities as never before. This will be possible only if we can eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality and empowerment, ensure environmental sustainability and give special emphasis on rural India which has been left untouched by liberalisation. We must eliminate rural-urban divide in development indicators.

Fifth, on the social front, the secular fabric of India needs to be strengthened, specially at a time when religious minorities and their institutions are coming under attack. The minorities and Dalits need to be reassured that they are not only safe, but have a strong stake in the system.

Sixth, we have to ensure a pattern of development that is consistent with the preservation of environment which will ultimately lead to sustainable development.



Finally, India has miles to go in improving human development indicators. Without investment in human capital, investment in every other form of capital fail to yield optimal results. Human capital is the link with the future and so is central to growth and development, and also the very heart of the typical modern economy.

India of the 21st century should be politically strong and stable, economically prosperous, scientifically advanced, socially cohesive and just and culturally rich. The unfinished agenda should make us humble and

energise us to work together. There is no reason why we should not be able to fulfill our still incomplete task of becoming a developed nation demonstrating, at every level, standards of healthy political, culture and collectively addressing the grave issues of hunger, illiteracy, disease and exploitation. Every Indian should think of India first and work to make India first.

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His Excellency the Governor Shri Murlidhar Chandrakant Bhandare interacting with the villagers of Dumduma village under Brahmagiri Block of Puri district on 25.07.2011.

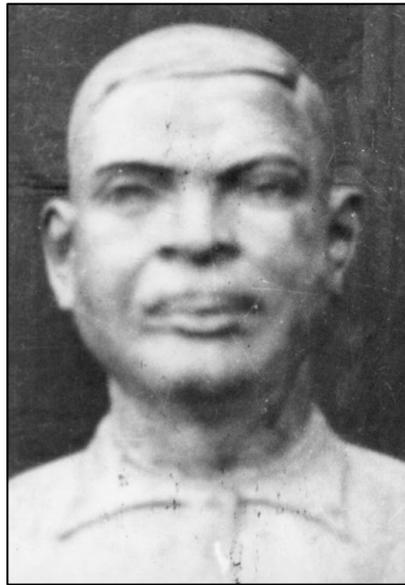


Laxman Naik, the Martyr at Gallows

Dr. Atul Chandra Pradhan

As in other parts of India, in Orissa, quite a number of people lost their lives in some places as a result of police firing during the Quit India Movement. Laxman Naik, the tribal Congress mobiliser of the undivided Koraput district was a martyr of this movement, but unlike others he lost his life at the gallows being convicted as a result of miscarriage of justice.

Quit India Movement was a spontaneous mass revolt. On 8 August 1942 at the AICC meeting, held at Bombay Mahatma Gandhi gave the call for Quit India Movement. Very soon after the passing of the Quit India resolution by the AICC the government arrested all the top leaders of the Congress (national and provincial) for depriving them of any opportunity to mobilise the masses. Under such circumstances, led by the local leaders, the people spontaneously revolted and carried on subversive activities. In Malkangiri (which was then a part of the Jeypore zamindari and Koraput district) Laxman Naik, a little-educated tribal Congressman mobilised the



people for rebellious activities in his locality (Baipariguda police station area).

Full of hills and jungles, Malkangiri was inhabited by tribals as well as non-tribals. Koya, Bonda, Gadaba, Paraja and Bhumiya were the major tribal communities of this region. In the tribal villages, the head men among the tribals, called Mustadars used to collect taxes on behalf of the zamindar. In the settled land the tribals had to pay tax as per law, but in order to escape tax burden they carried on cultivation in unsettled jungle lands, which was called Podu Chasa or shifting cultivation. Besides the payment of land tax the tribal peasants had to render three categories of illegal services - *Bethi*, *Goti* and *Gudem*. The labour extracted from the people by the Mustadars and Zamindar's employees without payment of any wage was called Bethi. Sometimes, the poor people, being unable to pay back their loans were being engaged by the money lenders as lifelong unpaid labourers, living on dole. This practice was called *Goti*. When the zamindar's employees toured in the



villages, all their requirements were provided by the tribals, free of charge. This practice was called *gudem*. After the creation of the province of Orissa in 1936, the first governor Sir John Austin Hubback paid an official visit to the Koraput district. On this occasion the tribals were forced to supply, free of charge, vegetables, milk and chickens for the governor's party. At that time Laxman Naik raised the voice of protest against this forcible measure. Consequently the government officials had to admit their mistake and pay compensation to the affected tribals. The zamindar and his employees exploited the tribals through the Mustadars. Besides the zamindar's employees the Oriya Sundhi and Telgu Kumuti money-lenders who were migrating from the plains to Malkangiri were exploiting and cheating the tribals by collecting exorbitant interests on loans.

Fourteen miles away from Jeypore, on the Jeypore - Malkangiri road and on the bank of the river Kolab, there is a village, named Tentuligumma where Laxman Naik was born in the Bhumiya tribe on 22 November 1899. Padlam Naik, his father was a Mustadar. His was a joint family, owning 70/80 acres of landed property. Laxman used to cultivate land along with other members of the family. He had learnt 3R's by practising writing on sand. At the age of nineteen Laxman got married to Ghasi, the daughter of Manguli Bhumiya, a man of his tribe. In 1930 Laxman Naik assumed the charge of Mustadar from his father. He did not want to exploit villagers like other Mustadars nor did he want to act as a henchman of the zamindar. Because of his independent bent of mind and sense of justice he had to lose the post of Mustadar. Otherwise he could have continued to enjoy rent-free lands and lived a comfortable life by exploiting villagers.

Laxman was friendly and nature-loving by disposition. About him Gopinath Mahanty, the novelist holds the following view : "He was peaceable, mild, simple and unostentatious; he was very popular and even praised by the zamindar's employees. He was philanthropic, inclined to help people in distress. He had learnt some indigenous medical treatment and when necessity arose, he used to give herbal medicines to people." As a Mustadar Laxman Naik saw the oppression and exploitation, committed by the employees of the zamindar, and government and the police and developed a tendency to fight against injustice.

Before coming in contact with the Congress movement the tribals of Malkangiri had been influenced by the three outside rebellions (the Koya rebellion of 1879-80 in Rampa, East Godabari district, Bastar rebellion of 1910-11 and Aluri Sitaram Raju's rebellion of 1922-24 in Rampa) Sitaram Raju came to Malkangiri. Laxman developed friendship with Ramachandra Kutia, one of Sitaram Raju's associates. Raju knew astrology and indigenous method of medical treatment. It is guessed that Laxman learnt these two subjects through contact with Raju's associates.

In 1929, resigning from government service Radhakrushna Biswasroy started organising the Congress movement in Koraput district. After the creation of the province of Orissa the Koraput district Congress Committee got merged in the Utkal Pradesh Congress Committee. The Congress movement became popular in the Koraput district through the efforts of Radhakrushna Biswasroy, Radhamohan Sahu and Sadashib Tripathy. As a result, the common people, particularly the tribals felt that the Congress party would deliver them from injustice and exploitation. Because of this feeling the above



three Congressmen got elected to the Orissa Legislative Assembly in the election of 1937, defeating the zamindar - sponsored candidates.

In 1936 Laxman Naik became a four-anna member of the Congress. Because of his interest in the Congress he was made the president of the primary Congress Committee of the Tentuligumma village. In 1936 he was arrested for protesting against illegal collections in the Mathili Hat.

After the formation of Congress ministry in Orissa in 1937 the tribals of the Koraput district felt encouraged to acquire lands illegally. The Revenue Minister of the Congress government announced on the floor of the Legislative Assembly on 12 September 1937 that all illegal collections in the Jeypore zamindari would be stopped. The tribals felt that in free India there would be no tax on land and no restrictions on the use of forest. In 1937-38 the area under shifting cultivation increased by one thousand acres. Growing popularity of the Congress party resulted in remarkable increase in the enrolment of Congressmen. By October 1938, in the Koraput district the total number of primary Congressmen was 50048. It was second in Orissa, Cuttack being first with a total enrolment of 58878.

In December 1937, at Nuapat, five miles away from Jeypore town Congress party started a training camp which was financially supported by Bishwanath Das, the Prime Minister of Orissa. The camp which was attended by 350 workers aimed at training them in Congress ideology and programme. In this camp there were fifty tribal trainees including Laxman Naik. The camp operated for three months.

The above camp indoctrinated the trainees in non-violence, Khadi work and

constructive programme. As a result of this indoctrination Laxman Naik gave up hunting and meat-eating. Now he toured in the villages to enlighten the people about the Congress programme and create an awareness about the zamindar's exploitation. He asked the people to oppose all injustice and exploitation in Gandhian manner. He took up some constructive works. With peoples cooperation he got a six miles long road from Tentuligumma to Halguda built. He got bamboo bridges constructed over the Kolab and Saptadhara rivers. He opened schools for tribal children. For all these activities Laxman incurred the zamindar's wrath and lost the post of Mustadar as well as rent free lands. But he remained firm in his conviction and work.

Laxman tried to enrol more and more Congressmen. By 1941-42 in his village Tentuligumma two hundred people had been enrolled in Congress party. Meanwhile he was made the president of the primary Congress Committee within the jurisdiction of Mathili police station. In 1939 he was arrested for organising a no-tax campaign in Mathili. In 1940-41 for organising Individual Civil Disobedience movement in the jurisdiction of Ramgiri outpost and Mathili police station he was sentenced to imprisonment for two terms (each term being six months) besides being fined Rs.300/-.

Laxman Naik's agitation was both anti-imperialist and anti-feudal; it aimed at freedom as well as end of exploitation of tribals. He believed that Swaraj or independence (which he called Raija) would put an end to injustice and exploitation. He became popular because of his fearless and indomitable spirit. People fondly called him 'The Gandhi of Malkangiri.'

Before the Quit India revolt, on 31 July 1942, a meeting of the Koraput district Congress



workers was held at Jeypore. Laxman Naik was present in this meeting. The meeting nominated Radhakrushna Biswasroy to attend the AICC meeting at Bombay scheduled to be held in August 1942 on behalf of the Koraput district Congress Committee. On his way back from the historic Quit India session Biswasroy was arrested. Koraput district Congress Committee was declared illegal. By 14 August most of the Congress leaders of Koraput district were in jail. Laxman Naik was not arrested. Remaining outside, Laxman, Balaram Pujari and some of their associates engaged themselves in anti-government activities. With cudgels, branches of trees and Congress flags in hands Laxman and his co-workers organised processions and meetings, gheraoed police stations, attacked and closed liquor and opium shops and attacked the houses of anti-social elements or exploiters.

On 13 August 1942, holding Congress flags in hand, in a public meeting at Jeypore two young men read out Gandhi's message. On 16 August, at Badhigar Congress workers forced a person, named Sadashib Chaudhuri to close his opium shop and surrender the opium stock. Thereafter they went to the house of the oppressive Mustadar Keshab Patra. Keshab was away from home. Then the agitators closed the liquor shops of Padam Bishoyi at Khogan. On 17 August, led by Laxman the agitators destroyed the liquor shops at Kangrabeda and Kuntipalli. On 18 August they attacked the liquor shop at Sindhabeda. Next day they attacked liquor shop in Pushapalli which was situated within the jurisdiction of Malkangiri police station.

At last, it was decided under the leadership of Laxman Naik, the people would gherao the Mathili police station which was situated within Malkangiri Tahsil on Jeypore - Malkangiri road on 21 August 1942. On that day,

nearly 1000 people from thirty three villages reached Mathili at 9.30 A.M. They marched with Congress flags in hand, shouting the slogan 'Mahatma Gandhi ki Jay'. As they approached the police station, they were obstructed by the police at a place two hundred yards away from the police station. After some altercation with the police the processionists went to the nearby market place and held a meeting. According to the police inspector's report Laxman Naik addressed the meeting in the following words. "Brothers, we are warriors. British rule is over. Mahatma Gandhi is our king. The Maharaja of Jeypore is dead. March ahead. We shall loot the Thana, set fire to it, kill government officials and loot the government treasury at Malkangiri." Such a speech is apparently violent. But it is said that Laxman Naik's actual motive was not so violent. He wanted to court arrest by holding meeting in defiance of prohibitory order and hoisting the Congress flag in police station. He was advising people to maintain peace. According to the official report the people were behaving peaceably. But towards noon they again proceeded towards the police station. Now there was clash between the agitators and the police. Mujibur Rahman, the Magistrate on duty gave orders to the police first for lathi charge, then for firing. As a result of encounter with the police five persons were killed and seventeen were injured. Laxman Naik himself fell unconscious. For some time he was lying by the side of the dead body of the forest guard Ramaya. Ramaya, an opium-addict had come to control the agitators and was most probably unwittingly shot by the police.

Laxman regained his sense after a spell and with much difficulty walked to Jeypore town. After remaining in hiding for a week he went to his village. On 2nd September Laxman and his son Raghunath were arrested by the police. Many others were also arrested. Then followed



persecution and torture of the people of Tentuligumma by the officials of Government and zamindar.

The trial of Laxman Naik and his fifty three associates was held in the court of the additional sessions judge of Koraput, V. Ramanathan. Charges of murder, loot, arson and violence were brought against the accused by the police. At the time of trial evidences were collected from 33 employees of the government and the zamindar. Nine persons (including the Magistrate Mujibur Rahman, two police inspectors and the revenue inspector of the zamindar) gave evidence to have seen Laxman Naik killing Ramaya. The judge sentenced Laxman to capital punishment, forty nine others including Balaram Pujari to lifelong rigorous imprisonment and acquitted four persons.

After the judgement of the additional sessions judge Laxman was sent to the Berhampur jail. Against the judgement, from jail, he made an appeal to the Patna High Court. Pitambar Mishra fought his case as the counsel. The High Court upheld the judgement of the lower Court.

Many hold that Ramaya had been killed by the police firing after Laxman had fallen unconscious. He had no intention to kill anybody. He was proved to be a murderer by a miscarriage of justice on the basis of false evidences.

On 29 March 1943, at 5 P.M. Laxman Naik was hanged in the Berhampur jail in the

presence of the jailor. Before hanging he was reading Bhagabat and thinking of the country's Swaraj instead of his impending death. At that time some prominent Congressmen of Orissa including Radhakrushna Biswasray, Radhamohan Sahu and Sadashib Tripathy of Koraput were prisoners in the Berhampur jail. On the previous day before hanging Sadashib Tripathy met Laxman Naik. Manmohan Choudhury has described Tripathy's conversation with Naik in the following manner -

Laxman told Tripathy, "Babu, I am departing for ever. Will the country actually win Swaraj ? Will the people live in peace and prosperity ?" In a choked voice Tripathy replied, "Surely, there is no doubt." Naik said, "If it is so, Mahatma Gandhiki Jay."

On 29 March, by 3 P.M., the Congress prisoners of the Berhampur jail woke up, prayed and continued shouting "Inkilab zindabad".

They stopped when Gopabandhu Choudhury told them 'Laxman Naik would not hear them any more (meaning thereby that he has already been hanged.)"

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Salt Satyagraha in Orissa

Prabodha Kumar Rath

In ancient times several Independent regional kingdoms, Viz, Kalinga, Utkala, Odra, Kosala, Tosali and Kangoda flourished in the region now known as Orissa. The word Orissa (Promenade as Odisa) is derived from the word Odra or Odra Desa. In the 12th century A.D., the kingdoms of Kalinga, Utkala, Odra and Kosala were politically united to present Orissa. Considerable cultural unity had prevailed over the area extending from the river Ganges in the north to the river Godavari in the South and from the Bay of Bengal in the East to the Amarkantak hill in the west. The political union of the Oriya-speaking people facilitated a long period of the unprecedented cultural unity. Modern Orissa extends from 17°27' N to 22° 34' N and from 81° 29' E to 87°29' E longitude on the eastern coast of India . It is bounded by West Bengal on the North-East, Bihar on the North, Madhya Pradesh on the West, Andhra Pradesh on the South and Bay of Bengal in the East. The area of the Orissa State is 155, 842 square kilometers.

Freedom Struggle in Orissa began as far back as the 3rd Century BC, when the Mauryan ruler Asoka invaded Kalinga in 261 BC. The Kalingan army faced the invader with grim determination and laid down their lives in thousands to save the freedom of their motherland. Since then Orissa has been subjected

to many invasions and the freedom struggle continued sporadically in different periods.

Orissa, as it is today, does not include all the Oriya speaking areas within its boundary. Portions of it remain in Bengal, Bihar, Madhya Pradesh and Andhra Pradesh. There was no political organizations in Orissa prior to the year 1882 A.D. A meeting of the citizens of Cuttack was held in the premises of the Cuttack Printing Company on 30th June 1882. It was attended by people of different professions, prominent among them were Beharilal Pandit, Hariballabh Bose, Madhusudan Das, Haji Abdul Rahaman Musa etc. A resolution was moved in the meeting thanking the Governor General for the Local self Govt. Resolution. The second meeting also arranged in the same premise on 16th August, 1882 under the presidentship of Chaudhuri Kasinath Das. Mr. Madhusudan Das proposed establishment of a permanent political situation for Orissa under the name of 'Utkal Sabha' to deal with all political matters relating to Orissa. This proposal was accepted and Chaudhuri Kashinath Das was elected as the first president of Utkal Sabha, Haji Muhammed Rahaman Musa as the Vice-President and Gauri Sankar Ray as Secretary. This organization gradually became strong and progressive 'Utkal Samilini' was born of it in 1903. It devoted itself to the problem of



amalgamation of all Oriya speaking regions under one administration. The period from 1912 to 1947 forms an important chapter of modern Orissa. In 1912 Orissa Division was separated from Bengal and tagged with Bihar to form a separate province much to the disappointment of the people of Orissa. This period also witnessed two distinct movements one for the amalgamation of Oriya speaking areas scattered over two other neighbouring provinces, namely Madras and Central Provinces into one single administrative unit and another for attainment of national independence.

In 1920s a new wave of nationalism swept across the whole of India, after the emergence of Gandhi as the leader of the Indian National Congress. Under the leadership of Pandit Gopabandhu Das, the Oriya people joined the national mainstream. The Utkal Pradesh Congress Committee was formed under his leadership in 1921. He preached the message of the Non Co-operative movement in Orissa. Gandhiji's visit to Orissa in 1920 gave tremendous fillip to the Congress movement in Orissa. The Utkal Provincial Congress Committee took up the Non-Cooperation programme successfully.

The historic Civil Disobedience Movement was promulgated by Gandhiji in the historic Lahore Session of the Indian National Congress. Breaking of Salt Law was taken up as the first phase of the Civil Disobedience Movement. The Salt Satyagraha Movement was launched in Orissa under the able leadership of H.K. Mahatab, the President of Utkal Pradesh Congress Committee in 1930. In Orissa the only subsidiary industry to agriculture had been salt industry due to its vast coastline. With the advent of East India Company, the manufacture of salt was banned in India. In 1860 there had been a

revolt in the coastal districts of Orissa against imposition of salt tax. Gopabandhu Choudhury was elected as the dictator of the Civil Disobedience Movement in Orissa. The people of coastal Orissa were financially hard hit due to the operation of the Salt Law. So he thought that some steps should be taken for the redressal of their financial sufferings.

The members of Utkal Pradesh Congress Committee decided on 'Inchudi' to be the right venue of salt satyagraha.² On 6th April 1930, Gopabandhu Chaudhury and Acharya Harihar Das led the first batch of 21 volunteers from Swaraj Ashram, Cuttack to Inchudi on foot. On 9th April Gopabandhu Choudhury was arrested at Chandol. Now the batch was piloted by Acharya Harihar Das. The Satyagraha reached Balasore on 12 April. On the way to Inchudi they were showered with flowers and greeted with conch sound by women.³ On 13th April Acharya Harihar with his followers picked up some Salt earth and broke the salt law. He was arrested and Satyagrahis from other places of Orissa in five phases also broke the Salt Law at Inchudi. They were Lauha Stambha Bahini of Puri, Ganjam Bahini of Ganjam, Sambalpur Bahini of Sambalpur and Orissa Gujrati Bahini.⁴ Police lathi charged the Satyagrahis at Sundari Chhak, Jamkunda in north Balasore which became another centre of Salt Satyagraha. On 20 April 1930, villagers of Sartha broke the salt law under the leadership of Karunakar Panigrahi, Biswanath Das, Nilambar Das, Mathuri Behera and Bhagabat Sahoo. People broke Salt Law at Rasulpur Sri Jang, Bardhan Pur, Bhimpur, Tundra, Kuanrpur, Ratai, Parikhi, Kheranga, Gudi, Rajabala, Salgaon, Mandari, Eram, Chudamani, Bideipur, Boita, Brahmapur, Panchapur, Atalabad. Thus 22 places of Balasore District became the centres of Salt Satyagrah.⁵



As per the decision of the Utkal Pradesh Congress Committee Narayan Birabara Samanta took the leadership of Salt Satyagraha at Kujung. He was greatly supported by Ramadevi, Malati Devi, Sarat Ch. Das, Narayan Patra, Natu Mohanty, Maheswar Pradhan and Raghunath Satpathy. Besides Kujung many other places in the district of Cuttack also successfully conducted Salt Satyagraha.

Nilakantha Das, Jagannath Rath and Govind Das toured Satyabadi, Astarang, Chhabiskud and Marichpur to mobilize people for Salt Satyagraha. A meeting was organized at Praharajpur where Balabhadra Mohapatra, Narayan Mishra and Ramaranjan Mohanty appealed the people to manufacture salt. Regular salt campaign began on 22nd May 1930 in different places such as Astarang, Latra, Singheswari, Khandasahi, Mandakini Khudi and Olangar police arrested Purusottom Jagannath Rath, Basu Sahu, and Divyasingha Mohanty for carrying contraband Salt. Nilakantha Das was arrested on 30th May 1930 at Sakhigopal.

In the district of Ganjam both Oriya and Telegu Satyagrahis formed their own groups under the leadership of Niranjana Patnaik, Biswanath Das and Ramlingam Pantulu and Master Sanaya respectively. On 7th May, 1930, Satyagrahis broke the salt law at Ganjam. Swadeshi Salt was produced at Huma. Apart from Niranjana Patnaik, Biswanath Das, Sarala Devi, Sashi Bhusan Rath, Dibakar Patnaik and Narsingha Sahu took active part in the Salt Satyagraha of Ganjam district. Under the leadership of Radha Krushna Biswasray volunteers from Koraput district also joined the campaign.

Despite the flood of arrests and police repressions, the movement gathered more and more momentum. For the first time, ladies

participation in a movement was very large. Everyday large number of people poured into the coastal villages to join the Satyagraha showing complete disregard to police reprisal and willingly courted arrest for manufacturing salt and carrying to market for sale.⁶ One of the striking features of this movement in Orissa was the participation of women. Srimati Malati Devi, Rama Devi and Annapurna Devi came forward to mobilize women. Another feature of this movement was the participation of a large number of students. The children volunteers or "Monkey Brigade" also played a vital role in the movement.⁷ The movement was suspended after the Gandhi-Irwin Pact of 1931. At the Karachi Session of the Indian National Congress, Orissa was given the credit of being second in India in conducting Salt Satyagraha.⁸

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Swadeshi Movement and Oriya Women

Dr. Saroj Kumar Jena

Swadeshi is a native concept which implies the use of indigenous goods. The association of women elites of Orissa in the Swadeshi movement came in an informal way in later period following 1907 under the influence of Utkalmani Gopabandhu Das. Although the Swadeshi movement started in Bengal in 1905 following the partition of Bengal, yet its effect was not felt in Orissa until 1907. It was Gopabandhu Das who was deeply inspired by the gospel of Swadeshi and by the ideas of Bande Mataram Movement after he came in contact with Sashi Bhusan Raychoudhury, an associate of Khudiram Bose. He came back to Orissa in 1907 and went to interiors of Puri district in the clad of a Sanyasi and preached the gospel of Swadeshi.¹ His down to earth attitude soon brought him name and fame and he became the torch bearer of the Oriya masses. Being inspired by him, the women elites like Haimabati Devi, Haramani Devi, Dhanamani Devi, Radhamani Devi, Shradhamani Devi, Rama Devi, Sunamani Devi, Sarala Devi, Ashalata Devi and many others. They participated whole heartedly in this Swadeshi movement and worked for the revival of cottage industries. By 1910, the Swadeshi Movement had spread quite widely in Orissa. Rama Devi and Sarala Devi along with Kshetramani Devi, Bimala Devi, V. Subhadramma, Pokalay Tamma, Jayanti

Suramma and others preached the gospel of Swadeshi and Swaraj in various parts of Orissa and called upon their audiences to boycott the foreign goods and preached that using foreign made articles amounted to an anti-national activity.² They urged upon them to use indigenous articles in place of foreign ones and also to revive spinning and other cottage industries in their own house. Their appeal generated great enthusiasm among the women of Orissa.

Being influenced by the charisma of Pandit Gopabandhu Das and his Satyabadi school, most of the women elites of Orissa like Nishamani Devi, Nitambini Patra, Haramani Devi, Manorama Devi, Champamani Devi, Sunamani Devi, Radhamani Devi, Ashamani Devi and a host of others took recourse to the establishment of Ashram schools in different parts of Orissa. They also taught the inmates to fight for the removal of casteism, untouchability and other social evils of the time and serve the downtrodden and poverty-stricken countrymen. Being inspired by the idea of serving the lowliest and the most neglected people of the society, they tried to mitigate the sorrows and sufferings of others by sharing their pains with them and at the same time, helping them to improve their lot.³ They undertook social services by way of working for the improvement of the sanitary conditions of the villages, creation



of a healthy atmosphere in the society and giving relief operations in times of natural calamities.⁴

Although their activities were resented by orthodox people, yet they flouted the crippling conventions. They were conscious of their social duties and political responsibilities. In all these circumstances, they led the women and gradually received encouraging responses from them. On the whole, they tried to change the stereotyped role of women and were successful to a great extent in this noble venture.

To conclude, the Oriya women dawned a splendid saga in the swadeshi movement. Through their planned and coordinated endeavour they have not only made the concept of Swadeshi popular but also were able to generate a general

aversion of foreign goods among the Oriya masses.

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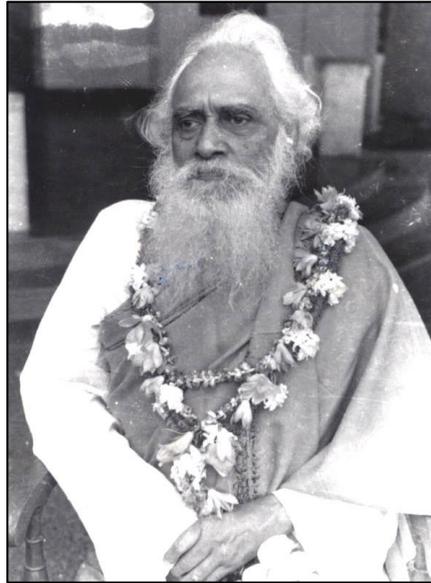
Hon'ble Chief Minister Shri Naveen Patnaik planting a Rudraksha Sapling on the occasion of 62nd Vana Mahotsav at Unit-II Government Girls High School premises on 1.7.2011.



Nilakantha in Freedom's Quest : His Association with Subhas and His Forward Bloc

Dr. Shridhar Charan Sahoo

In the Gandhian era of India's struggle for freedom, one comes across an array of dedicated and fearless champions of freedom who worked under Ghandhiji's leadership to achieve India's freedom. Among those it is only a few who have left behind a different and special touch as regards their role and performance. In that category comes Pandit Nilakantha Das who joined the non-violent and non-cooperation movement under Gandhiji's leadership but was not a Gandhian in the strict sense of the term. A man of sturdy independence, he had the courage of his own convictions to differ from the Gandhian mainstream in his quest for freedom prepared to adopt and follow a different strategy and line of action. What mattered him most was the over-riding cause of India's freedom and what strategy or line of action would be required at a certain point of time to facilitate the achievement of India's freedom. That basically explains the close association of Nilakantha with Netaji Subhas and his support to the Forward Bloc



which Netaji formed during the Second World War with a new perspective and strategy to activate and revolutionize the Indian National Congress to launch upon the struggle for freedom.

The present article entitled "Nilakantha In Freedom's Quest : His Association With Subhas And His Forward Bloc" exclusively concentrates on Nilakantha's activities vis-a-vis Subhas and his Forward Bloc during the Second World War tracing of course his early linkage through the days of freedom struggle which culminated in his collaboration with Subhas and Forward Bloc. The distinguished role which he played in non-cooperation, Salt Satyagraha and Civil Disobedience Movements, in 1920's and 1930's and for which he had his own share of trials and tribulations, has been kept out of the purview of this article.

During the Second World War Nilakantha joined the 'fiery spirit Netaji Subhas Chandra Bose' and became 'his right-hand man



in the movement which Netaji inaugurated. Like Netaji, he was also restless for the freedom of his country and to the best of his ability he tried to serve the people of Orissa and the cause of freedom of the country.

Nilakantha's association with Subhas as per available data and records with us can be traced to the connection of his father Janakinath Bose with the first nationalist institution of Orissa established by Gopabandhu Das called 'Satyavadi Vidyalaya' of which he became the Headmaster in 1911. Janaki Nath, as it were, tried his utmost for the uplift of that institution.

In this connection, it has been said : "Subhas was not only born in Orissa but his father Janakinath Bose, an eminent and reputed lawyer of Cuttack was specially associated with the Satyavadi School and its teachers. At that time, Gopabandhu, Nilakantha and Harihar had earned great reputation for the selfless social service rendered by their philanthropic organization called 'Kartabya Bodhini Samaj' which served cholera patients, helped flood affected people and burnt dead bodies left uncared. It is natural that Subhas who was also animated with similar spirit would have been attracted by the Satyavadi Group of patriots. The example of the Satyavadi Group of nationalists and patriots, as has been further said, shaped and moulded his mind to become a good citizen. This love and regard for the Satyavadi School of patriots which he developed as a matter of heritage from his father continued undiminished in the later life of Subhas when he emerged as a youth icon and national figure in India's struggle for freedom. In this respect, his message to the All Orissa Utkal Students Conference when he was the Chief Executive Officer of Calcutta Corporation is a brilliant testimony of his respect and regard for Gopabandhu and Nilakantha. "I have spent an important and significant part of

my life in Orissa and the first part of my education career has been completed in Orissa - The national movement today has created a spectacular awakening in the youth. People like Gopabandhu Das and Nilakantha Das - are today living examples before the youth of Orissa and would create a new generation who would like not to be deputies but solid men and women of character vibrant with patriotism and nationalism. I hope the youth of Orissa would follow the footprints of those great leaders.

The high esteem that Nilakantha was accorded by Subhas for his patriotism and nationalism was equally reciprocated by Nilakantha. His sense of concern for Subhas was evident when he was elected to the Central Legislative Assembly for the second time in 1927. It is to note that one of the several questions asked by him on the floor of the Assembly "related to the attendance of - S.C. Bose - at the Bengal Council".

After the death of Gopabandhu in 1928, Subhas continued to keep up and maintain his contact with Nilakantha who like an elder brother was thirteen years older than him and towards whom he had his due regard.

Their association now entered into another sphere – the sphere of trade union organization. 'Nilakantha in association with Subhas formed labour organizations at Tata and Calcutta to alleviate the suffering of Oriya labourers outside Orissa. He managed also the tin plate strike against the Tata Company protesting its anti-labour policy.

Nilakantha as a member of Central Legislative Assembly showed his utmost concern for the interest of labour, peasants and that of the common man as a whole whose interest he prioritized. In the words of Nilakantha. "In the meanwhile, I moved a resolution in the Simla



Session in 1929 on the tin-plate strike at Jamsedpur. During discussion of that proposal Jawaharlal sat in the gallery along with many others. I spoke on the tin plate strike mixing up the opinion of Jawaharlal and Subhas together. It is a matter of happiness that Government was defeated for want of three votes.

Sri Tribikrama Mishra in his article entitled 'Odisha O Nilakanthanka Prati Subhas Chandranka Anurakti' has stated that in 1934, he had received a letter which Subhas sent from Vienna addressed to Nilakantha at Gopabandhu Bhojanalaya in Puri where he stayed. As directed by him, I read out the contents of the letter. Subhas in that letter is stated to have written "I am born and brought up in the soil of Orissa and to that soil, I am passionately devoted".

The mutual regard they had for each other was also evident in 1936 when Nilakantha Das, a member of the Assembly moved an adjournment motion to remove the restriction imposed by British rulers to prevent the return of Subhas to India from Europe. The motion was passed with 65-56 votes even though Jinnah and his supporters remained neutral. Over and above, Nilakantha asked a question "relating to the health of Subhas Chandra Bose".

Subhas Chandra Bose who during his European sojourn (1933-1936) often criticized the prevalence of power-politics in the Congress was called from Europe and made the Congress President in 1938.

As Congress President Subhas wanted to do something for Orissa where he was born and brought up during the formative period of his life having been born and educated at Cuttack. By way of his love for Orissa, Subhas nominated Dr. H.K. Mahtab, a youth leader of the time as a member of the Congress Working Committee. Nobody from Orissa until then had attained that

position. However, the followers of Nilakantha Das were said to be 'dissatisfied with Subhas Bose's action, and of course not without a basis. What deserves mention in this regard is that in the first ever election to Orissa Legislative Assembly under Nilakantha's able leadership Congress won 36 out of 37 seats. Sardar Patel enamoured of this outstanding achievement of Nilakantha, sent a message of congratulation which said 'Bravo Orissa, go ahead, rest of India will follow you ! That in spite of this outstanding achievement, Nilakantha was not given his due in the Congress hierarchy naturally dissatisfied his followers. It is heard that Subhas Bose later on repented before Nilakantha for his non-inclusion in the Congress Working Committee.

Subhas who by all means was a firebrand nationalist often advocated an uncompromising and uninterrupted national struggle against British Rule in India. As Congress President in 1938, he now gave a call for struggle.

Subhas was a far-sighted leader. His close observation and study of European politics during his European sojourn (1933-1936) made him foresee that in the near future a world war is going to occur where Britain would be entangled in a life and death struggle.

In view of this possibility, he now recommended that Congress should prepare itself for the coming struggle against British imperialism when Britain would get entangled. In his view that would be an opportune moment to strike for India's freedom when Britain would be in difficulty and in a weak position to suppress our struggle for freedom. At that point or time the Congress under Gandhiji's leadership was not in favour of a struggle.

In view of this divergence of outlook Subhas wanted a second term as Congress



President to carry out his strategy and plan of action.

But Gandhiji, was not in favour of a second term for Subhas. Ultimately, Dr. Pattabhi Sitarammaya on Gandhiji's behalf was fielded to contest Subhas. Even in the Congress of those days, there was no less sycophancy. Since Gandhiji opposed Subhas's candidature most of the members of the Congress Working Committee including Nehru and even Subhas's young colleagues like H.K. Mahatab resigned.

Even then Subhas got elected and presided over the Tripuri Congress of 1939. But Gandhi who could not take Subhas's victory gracefully said 'Pattabhi Sitarammaya's defeat is my defeat'. 'It has been said that Nilakantha who was then the Congress President in Orissa voted for Subhas in the election for Congress President supporting his stand and viewpoint.

Following his resignation as Congress President, Subhas formed the Forward Bloc in May 1939. 'The immediate task of the Forward Bloc was to fight the drift towards constitutionalism recover the Congress into a revolutionary organization, bring it back to the path of national struggle and prepare the country for the coming war in Europe'.

Nilakantha was deeply attached to Subhas. He had great revolutionary ideas all through his life. He was at one with the opinions expressed by Subhas Bose.

Pandit Nilakantha came on a tour to Orissa in August 1939 and sought to spread the revolutionary goal and objective of Forward Block. 'Nilakantha as the President of the Orissa Provincial Congress Committee welcomed Subhas to Orissa and in a unique and long procession both riding an elegantly dressed elephant marched along the main roads of Cuttack

town to rouse public opinion in favour of Subhas Bose and his Party'.

Nilakantha who was 'at one with the opinion expressed by Subhas' moved all along with him in different meetings at Cuttack, Puri, Berhampur and Balasore where Subhas often said : whether Congress realizes or not Second World War is about to occur. Now the youth has to be ready and in a fit condition to launch an uncompromising struggle to achieve India's freedom. When war breaks out and Britain gets involved in a life and death struggle, that would be the right and opportune moment to strike for our freedom.

During his tour to all those places Nilakantha supported Subhas and his Forward Bloc rationalizing its emergence, goal and strategy and sought to win over the people.

One such example is noted below which shows his extraordinary wit, sharp intelligence and exceptional presence of mind.

In a large public meeting held in Puri in front of the Singhadwar, one from the audience put a question to Subhas. 'For such a long time you propagated in favour of the Congress. What impels you to criticize the Congress now ?'

Pandit Nilakantha got up immediately and said : "I will reply to this question".

The intelligent reply which he gave in the form of a story and which virtually silenced the audience was a description of how the meditation of sage Agasti was disturbed. As described by him. "sage Agasti sitting below a Neem tree and eating little bits of Neem bark as his only food was engrossed in deep and intense meditation. The depth and intensity of his meditation shook the throne of Indra threatening his place and position in heaven. He now sent Menka to disturb his meditation. What was further done was to smear



honey on the bark of the Neem tree pieces of which were used as food by Agasti. After tasting the sweet honey smeared on the bark of the Neem tree as against its bitter taste, he forgot all about his meditation bringing it to an end. Thereafter, he started running after Menka captivated by her beauty.

Similar is the position of Congress today which after office acceptance in 1937 has got attached to the honey of power and shirking the thorny path of struggle to achieve freedom.

Subhas raised his voice against this trend in the Indian National Congress which turned from the thorny path of struggle for Swaraj to the rosy path of constitutionalism.

Nilakantha incurred the displeasure of the Congress High Command who disapproved of his support to Subhas who was in a way hounded out of Congress. In fact, many things were told against him before Sardar Ballabhbhai Patel by the anti-Satyavadi group who wanted to defame him.

Nilakantha, however stuck to his gun with his own argument that he has neither committed any crime nor has he indulged in any anti-party activity by arranging a reception for a former President of Congress which Subhas was.

Finally of course, Nilakantha did not hesitate to break all his connections with the Congress and completely ally himself with Subhas and his Forward Bloc. He had always acted as per his own conscience listening to his inner conviction. As it were, he resigned from the Congress and took charge of managing the Forward Bloc activities in Orissa.

In 1939, on the eve of the Second World War, Subhas invited Nilakantha to his 38/2 Elgin Road House at Calcutta and almost ordained him to form a ministry in Orissa in the presence of

Jadumani Mangaraj and Godavarish Mishra who accompanied him. He said to them : “There is a great possibility of Japan’s victory in this world war. At that time, it is necessary that the reign of administration in at least Bengal, Orissa, Bihar and Assam should be under the control of our own people. For that I have made all arrangements to form a ministry in Assam - A ministry will be formed in Bengal with Sarat Bose - I am going to form also such a ministry in Bihar. You go and also form ministry in Orissa.

In the meanwhile, Subhas fled from the country in January in 1941 first to Germany and then to South East Asia in his quest for freedom. He organized an army of liberation called Azad Hind Foj or Indian National Army out of the Indian prisoners of war in Japanese hands and out of Indians in Burma, Malay and Singapore. It was meant to free India from the British stranglehold by force of arms with the help of fascist powers like Germany, Italy and Japan against whom Great Britain got entangled in a life and death struggle in the Second World War which commenced in September 1939. What Subhas was doing was to take advantage of Britain’s difficulty and actualize his idea of struggle through the help of fascist powers who were enemies of Britain in the Second World War.

Nilakantha who was practically ordained by Subhas to have a Coalition Government at any cost in Orissa now managed to set up a Coalition Government in November 1941 with Maharaja of Parla Khemundi as the Prime Minister and Pandit Godabarish Mishra and Maulavi Abdus Sobhan Khan as two other Ministers of the Council of Ministers. What deserves mention in this regard is that after the Second World War broke out on 3rd September 1939, the Congress Ministries resigned in October – November 1939 as per the decision of the



Congress. Accordingly, the Congress Ministry in Orissa resigned on 4th November 1939 in protest against involvement of India in the Second World War by the British Government without consultation with its popular representatives. The Governor assumed direct responsibility for the administration of the province from 6th November 1939 but the Assembly was kept under suspended animation. This was the historical background prior to the formation of the Coalition Ministry in November 1941 of which Nilakantha was the author and architect.

Regarding the objective of this war time – Coalition Government which worked from November 1941 to June, 1944 it has been said : “Nilakantha was instrumental to the installation of a Coalition Ministry in Orissa as per deliberations with Netaji. This was installed on the pretext of helping the Britishers in their war efforts but with the real intention of helping easy ingress of the proposed Indian National Army of Netaji to India in order to precipitate attainment of independence.

Another said objective behind the formation of the Coalition Government was to prevent the division of India into Hindu India and Pakistan. As has been said : In about 1939, Subhas Bose came to Orissa and Panditji as the President of the Utkal Congress made a tour with him throughout the province during which he got convinced that the then Congress Policy of giving up councils and assemblies would end in division of India into Hindu India and Pakistan - Pandit was practically ordained so to say to have a Coalition at any cost in Orissa in view of the future of the country which would otherwise be communally rifted asunder.

The secret plan that installation of ministries in Eastern States e.g. Assam, Bengal, Bihar and Orissa would help Subhas's army in

liberation when it “would enter India from the East with the help of Japan to march ahead upto Delhi” entailed great risk. As has been said : “the secret plan which Nilakantha had made to establish contact with Netaji on the war front in Burma with the co-operation of the Coalition Ministry would have undoubtedly made the ministers and Nilakantha face the danger of being hanged had it been divulged and made known to British authorities.

Nilakantha did not openly associate himself with the war-time Coalition Government but he was influential in shaping its policies and had to come forward and become the leader of the National war front.

‘The National war front of which he became the leader was to enroll patriots and nationalists in the British Indian Army. The motive behind this enrollment was to create a national awakening in the British Indian Army and ignite their nationalist favour. This induction of patriots and nationalists helped to continue secret revolutionary activity. He was of course branded as a traitor by the opposition party’.

As leader of National War Front, he spoke out with a loud voice, “Let the people of India, unarmed as they were, train themselves so that they may take the opportunity given to them by this war and seize their freedom. He went on : “it may so happen that we will have to fight for the freedom of our country alone”. His speeches in a National War Front meeting at Cuttack where he ordered the replacement of the banner, ‘God save the king’ by ‘God save the Nation’ brought him in conflict with the then Governor of Orissa.

The Nababharat Press of Pandit Nilakantha became a veritable den of Forward Bloc activists and supporters of Subhas. What deserves mention is that under the leadership and



supervision of Nilakantha a strong working committee of the Forward Bloc Branch in Orissa was formed with Sri Dibakar Patnaik, a famous revolutionary leader of Ganjam as its President. In the Central Working Committee of the Forward Bloc, Sri Asok Das, a famous youth leader and son of Pandit Nilakantha Das found a place of honour.

Nilakantha founded and edited a daily newspaper called Nababharat. Sri Ashok Das became its Manager and Sri Bibudhendra Mishra, Sriharsha Mishra and Sri Balaram Mohanty became its sub-editors. Pandit Nilakantha and his son Asok Das, as has been said were great supporters of Netaji Subhas.

The war-time Coalition Government of which Nilakantha was the architect and author, could not escape the searching eyes of Governor Sri Hatham Luis. More particularly, they suspected the motive and intention of the Government after Subhas escaped from the country and sought to overthrow British Rule by force of arms through his army of liberation called Azad Hind Fauj or Indian National Army. As a matter of fact, the Governor did not consider Orissa Police reliable in so far as conveying information to Nilakantha and his Forward Bloc was concerned. He sent secret reports to the Central Government and entrusted the Central Intelligence wing to keep an eye on the activities of the Coalition Government and its staunch supporters like Nilakantha.

The Police who had their pouncing eye on them searched the premises of Nababharat Press, Cuttack on 24.06.1942 and recovered one copy of 'Biplabi Subhas' from the bed room of Asok Das. Besides the above, they recovered some Forward Bloc correspondence and circulars. Of these seized documents, one entitled 'Bidrohi' dt.02.03.42 (an organ of Subhas

Guards) was a highly seditious and prejudicial report as it urged for an armed revolution to overthrow the British Government in India under the leadership of Bidrohi Subhas Chandra and enthrone him as the dictator of free India.

When the I.N.A trials took place at the end of the war, all the papers of Orissa devoted much space to the I.N.A. The Nababharat of Pandit Nilakantha Das - now openly declared allegiance to Subhas Chandra Bose. It has devoted a series of editorials to the I.N.A. in which there has been fulsome adulation of Subhas Chandra Bose. The I.N.A. accused have been acclaimed as the liberators of India and Indian Youths have been exhorted to imbibe inspiration from their deeds.

The Coalition Government for which Nilakantha was severely criticized 'went ahead with schemes for the advancement of Orissa and carried them through, inspite of war conditions' 'The establishment of the Utkal University was one of the greatest achievements of this ministry for the spread of Higher Education in the State.

Inspite of his sacrifice and suffering for the cause of India's freedom Nilakantha was castigated as a traitor for his collaboration with Subhas and his Forward Bloc and for formation of a Coalition Government during the Second World War. In a speech delivered in the Orissa Legislative Assembly on 4th March 1942, he defended Pandit Gadavarish and himself against the charge of being a traitor during the War. As he said : "In 1941, a Coalition Ministry was formed in Orissa with which I was associated. Not a single person in it was a traitor. Nobody had sacrificed more for their country. The British were still our rulers at that time. We were their subjects, their slaves. Yet we accomplished more within the limits of our servitude than others have been able to do since the country has been freed.



We fought them inside as well as outside. It is for history to decide to what extent our actions can be described as thereof traitor’.

Conclusion

In every society or polity, those who ventured to swim against the dominant socio-political structure and thinking often faced an ordeal of suffering, ridicule and criticism. Such brave and fearless souls of humanity were criticized, condemned and even deliberate attempts were made to lower them in public esteem. Netaji Subhas, among all people was also condemned as a fascist, a quisling and a traitor. Hence, it is no surprise that a leader and patriot of the stature of Nilakantha who was cut out by providential dispensation to associate with Netaji and his Forward Bloc and form a Coalition Government in Orissa on his advice was also labelled as a traitor.

But history is no respecter of persons or their views based on untruth and baselessness. It is a discerning judge to judge people and their work.

From whatever angle one judges Nilakantha or his activities, it was never intended to go against the interest of his people, interest of his nation or the interest of the overriding cause of India’s freedom. Nilakantha loved people with every fibre of his being. He loved his country and nation transcending his individual self and of course the interest of his family. He suffered much for the country and his life was almost a total dedication in the cause of India’s freedom either when in the thick of the battle during non-co-operation and Salt Satyagraha movement or even in the Legislative domain as a National Legislator. His association with Subhas and his Forward Bloc and his war-time Coalition Ministry were all parts of an over-all strategy to facilitate the achievement of India’s freedom. In a way Netaji and his

Forward Bloc seem to have contributed towards revolutionizing the mind of Gandhi to start the Quit India Movement and launch upon the struggle for freedom when Britain was involved in a life and death struggle during the Second World War. Nilakantha who went all the way to support Subhas and his Forward Bloc of course deserves credit for having been a part of that strategic framework conceived and articulated by Subhas. Even when one judges Nilakantha either from the angle of the goal, objective and achievement of the Coalition Ministry or from the angle of his leadership of the National War Front he also emerges as a patriot of the highest rank.

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Orissa's Struggle for Independence

Gurukalyan Mahapatra

Sepoy's mutiny or India's First War of Independence in the year 1857 is a great revolt. The year 2007 saw the official celebrations of 150th anniversary of the great national revolt against the Britisher's colonial rule throughout India. Orissa also celebrated the same with much pomp and gaity on 17th October 2007 at the historical Patel Hall, where the first assembly session was held in the capital city of Bhubaneswar.

On 4th March, 1952, Orissa Legislative Assembly's first session in it's own building (after our Constitution was implemented) was held. This new building of our Assembly was inaugurated on 12th February, 1961 and its seventh session commenced in that new building. This assembly building was named after Sardar Ballav Bhai Patel, a veteran Freedom Fighter and former Deputy Prime Minister of India. Prior to that our assembly hall was at Ravenshaw College's Hall (now University) at Cuttack city.

However, much before i.e. 40 years back of Sepoy Mutiny Revolt of 1857 or India's first war of Independence, Orissa's Paika Rebellion of 1817, played a significant role in the history of revolution against the Britishers, which gave a severe jolt to the then British administration in India. Really, that was rather the first revolt against

the British colonial rule. This should have been described as India's First War of Independence. But there is no such mention in Indian history. We can't forgive Indian historians for this blunder.

Indian history has set aside another great revolt of Orissa against the Britishers i.e. Ghumushar Rebellion of 1835. This rebellion continued for long i.e. till 1856, a year before the Sepoy Mutiny of 1857. The role of the tribal leader of Kandha tribe one Dora Bisoi and another Chakara Bisoi in this rebellion was significant.

If we go through the history of Orissa, it came under British rule in 1803. The British had to face a stubborn resistance since the outset of the first rebellion launched by Mukunda Dev-II, the minor king of Khurda. His guardian and the trusted minister Jai Rajguru assisted the minor king. The principal advisor and the minister Jai Rajguru then was a victim of Britisher's wrath. He was taken captive and was hanged in an inhumanly way. Thus Jai Rajguru is the first martyr of Orissa and his contributions will remain in the golden pages of our history of struggle.

The resistance to British rule did not end with the hanging of Jai Rajguru only, rather, it provided impetus to struggle for a long time in Orissa.



If Historians emphasize on 1857 revolt as India's first War of Independence, why did they at all forget the role played even by some sections of feudal ruling elements, such as zamindars and kings of Orissa ? The leadership provided by Veer Surendra Sai of Sambalpur in Western Orissa was fierce and vengeful response to the colonial ruler. The British colonial ruler could crush the rebellion of 1857 within a year or two. But hiding himself in the dense forests of western Orissa, Veer Surendra Sai could continue his struggle against the Britishers for more than five years.

The role of the king of Singhbhum Arjun Sing and the king of Balia Ramakrushna Samanta Singhar and Puri's Chakhi Khuntia, the priest of Rani Laxmi Bai, the queen of Jhanshi, Sambalpur's Ghens zamindar's family members, Madho Singh, his son Hate Singh, Kunjal Singh, Bairi Singh and Aeri Singh can't be ignored.

At the outset of twentieth century, Orissa plunged into the mainstream of national struggle

for independence at the call of Mahatma Gandhi in 1905. Earlier Odias under the leadership of Utkal Gaurav Madhusudan Das invited Congress leaders in 1886 to fight for Orissa's cause for a separate state. Then Utkalmani Gopabandhu Das in 1920 merged Orissa's Utkal Samilani in Congress in our province to fight for liberation of our Motherland.

Odias participated in all momentous and historical events of India's struggle for independence phase by phase with success, but all these contributions remained in the dark chapter of our history. Could we create new history for our future generations ?

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the workshop of Panchayati Raj Functionaries at Indoor Stadium, Cuttack on 6.7.2011. Shri Maheswar Mohanty, Minister for Panchayati Raj is also present on the occasion.



Mukti (Liberation)

Sadhana Mishra

The word *mukti* (liberation) is derived from the root verb *muc* plus the suffix *ktin*. *Mukti* means “means of removal”, that is, “the fundamental wherewithal for the removal of bondages”.

Obviously a question will arise - who should be liberated from bondages? Certainly the person whose hands and feet are tied and who cannot move at all, whose voice is totally silenced, whose feelings of the heart are suppressed, whose urges of life have no expression, who is physically behind bars, whose mind is caged by dogmas, whose soul is deprived of the blissful flow of nectar, whose path of progress has lost its way in a chasm, is indeed in bondage. The vigorous effort for emancipation from all bondages is termed *sadhana*, and the motive that inspires such efforts is called liberation.

It is said that bondages are of three types: *adhibhaotika* (physical), *adhidaevika* (psychic), and *adhyatmika* (spiritual). All kinds of worldly bondages - physical, economic, political, social, literary, and sociological - and also those relating to agriculture, industry, trade and commerce – all these are physical bondages. That is to say, the bondages concerning the quinquemental world are all physical bondages in the pervasive sense. Psychic distortions, mental clashes, doubts and confusions, superiority and

inferiority complexes, etc., are all psychic bondages; and the bondages of reaction of one’s actions, which are generally termed *prarabdha* (unrequited reactions) are also included in the category of psychic bondages. All bondages concerned with unit consciousness and Supreme Consciousness, and the deeper feelings of inner anguish due to the non-attainment of the highest spiritual stance, are categorized as spiritual bondages.

Physical bondages are further divided into three main types - *bhavagata bandhan* (bondages of dogma), *kalagata bandhan* (bondages of time), and *adharagata bandhan* (spatial bondages).

Bhavagata bandhan afflicts human beings the most. If an idea is imposed on human beings as a dogma, crushing the victim under its heavy weight, people realize that a tormenting bondage has been imposed on them. They well understand that the dogma has immobilized them, caused retardation instead of progress, and brought them to a virtual standstill. They realize that what they considered to be *dharma* was actually nothing but a colourful procession of various superstitions, and lest they raise their heads against those superstitions and smash that house of cards built on quicksand, certain ideas



are constantly whispered into their ears: “You shouldn’t do this, you shouldn’t do that - it will bring about your ruin. If you do that, you will be doomed to hell, or if you do this, your tongue will fall off.” People realize that their voices against dogma have thus been silenced by injecting fear complexes into their minds, and that they have been reduced to useless lumps of cow-dung. Nevertheless, since they lack proper initiative and drive, they willingly surrender themselves to fate, and accept their helpless shedding of tears as their appointed lot in life.

With changes in the time factor, the temporal bondages also change their condition in different circumstances; and with the changes in the spatial factors, the spatial bondages change their condition also. When people’s feelings are deeply wounded, they decide to leave the state, the country, or the society, just to remove these bondages, and when there is no other way out, they decide to leave the world by committing suicide.

By adopting a sublime ideology in personal life, one can overcome all psychic afflictions. One should give up all those factors which are the causes of mental affliction in collective life, and at the same time, promote universal ideas.

And spiritual bondage means, “*Though Pararma Purusa is my own property, exclusively my own, why am I not able to merge my life in the Cosmic life, to touch the core of my heart to the core of His heart, to blend my own sweetness in the universal sweetness?*” This mental agony due to the non- realization of *Parama Purua* is spiritual bondage.

People make efforts to get rid of these triple bondages and that which leads to temporary success in these efforts is called *artha*. That which

leads to temporary success, but on a larger scale, is called *madhyartha*. And that which leads to permanent success is called *Paramartha*.

Suppose a person is suffering from the pain of hunger. If someone offers him a few rupees, he therewith buys food and temporarily removes his hunger pangs. So for that person, money is *artha*. (Thus money is called *artha* in Sanskrit.) But his hunger for food is not permanently removed by money: he will feel hungry again tomorrow or the day after tomorrow. That is why money is *artha*, not *Paramartha*.

If in a country afflicted by scarcity of food grains, grain is distributed freely, or financial aid is granted, that is *artha* to those people, but this *artha* cannot remove their afflictions permanently. If instead some irrigation facilities are made available - river irrigation, well irrigation, subterranean irrigation, lift irrigation, etc. - in that case, their hardships are relieved to a great extent. They will not have to depend on the mercy of others, or wait for the favour of the rain clouds. They need not stand helplessly before others with begging bowls in hand. So the arrangement for scientific facilities is called *madhyartha*.

But even an effective system of irrigation will not last forever. The underground water level may sink; perhaps the water table will dry up altogether: and the river water may dry up some day. The water vapour in the atmosphere which fills our reservoirs and ponds may also become exhausted. So the best arrangement will be to distribute grain and to grant financial aid as *artha*, and as *madhyartha* to provide for various kinds of irrigation system and artificial rainfall system.

And simultaneously we should pray to *Parama Purusa*, “O Lord, by applying the wisdom and intellect that You have been pleased to grant us, we have made these *artha* and



madhyārtha arrangements, but ultimately the key to the solution is in Your hand.” That is to say, without *Paramartha*, the supreme *artha*, there can be no final arrangement. Only *Paramartha* is the last word in liberation. Liberation of any other kind is not liberation in the true sense of the term.

Now the word *tapana* is derived from the root verb *tap* plus the suffix *anat*. Its etymological meaning is “to heat” or “to be heated”. To heat and to be heated - both are necessary at certain times, but we cannot say that they are always necessary.

If people voluntarily rub their limbs, with or without reason, their bodies immediately get heated and start sweating. This is self-generated heat in the physical sphere. Similarly, if people think of something exciting for a long period, say, if they think of their enemies for a long time, or if their minds are influenced by thoughts of greed for a long time, their mental bodies become heated and there is a temporary functional dissociation between the nerve cells and nerve fibres. In that case people lose their discrimination and become slaves of their passions. This is self-generated heat in the mental sphere.

So we see that generating heat is not always beneficial or noble. When someone does rigorous penance, for instance, with hands upraised for a long period, his or her blood circulation, nervous system and bone position are bound to be jeopardized. Will the pain in the arms of those who do penance with head downwards and legs upwards be an aid to their mental concentration, or will their minds be constantly focused on the pain? Will they be able to maintain their mental balance in such an unnatural state? When some practice rigorous penance sitting in the centre of a circle of fire, will not the fire’s heat

impair the natural functioning of their bodies and minds? Thus these types of penance are detrimental to health, what to speak of the attainment of liberation!

Those who think that rigorous penance will gain the affection of *Parama Purusa* are entirely mistaken. They try to achieve something, but fail miserably. *Parama Purusa* has never said, nor will ever say, that anyone should violate the naturalness of life and become abnormal, like a vegetating idiot. Rather He says. ‘All sing in unison - direct all your internal urges towards the Supreme One. Think of all the pains and pleasures of others as your own. *Samgacchadhvam samvadadhvam sam vo manámsi janatam.*’

Parama Purusa certainly did not create the world for this type of rigorous austerity or ostentatious penance. Nor is the world being maintained thus, nor will it be led towards its final fulfillment in this way. Rather *Parama Purusa* is leading the entire creation forward through the sweet ideation of all human minds, flowing in all directions, affectionate and loving, permeating each and every feeling with sweet harmony.

Duniyay mora sabai bhai

Sukha-duhkha samabhag kare nova sakale tai.

(We are all brothers and sisters; We will equally share all pleasure and pain.)

Indeed, there is reference to *tapah* in *Yama* and *Niyama* (moral code), but that means, “to accept physical hardships for others’ welfare”. In fact one’s greatness lies in the degree one is able to accept hardships for the sake of others. Ordinary mortals attain the height of spiritual glory in this way. This *tapah* brings physical and mental purity and leads to mental expansion and spiritual



progress; it helps in opening the golden gate to spiritual salvation. Thus it has been rightly said, “Fruitless penance never leads to liberation.”

In ancient times, the sacrificial rituals *homa* and *havana* were used with different significances. Generally these rituals were held to mark the end of any religious or social ceremony. Mainly clarified butter was offered in the sacrificial *homa* ritual, but *havana* was slightly different. It was usually performed to please the various Vedic gods and goddesses. In a *havana*, besides offerings of clarified butter, there were offerings of various kinds of food such as wheat and dry and cooked rice; fragrant offerings such as sandalwood, incense, and *dhuna* (incense powder); and offerings of the heads, blood and flesh of animals and vanquished enemies. Thus we see that while the *homa* rituals were held to mark the end of a ceremony, the *havana* rituals were held to gain some boon by propitiating the gods - for instance, to bring rain by invoking the grace of the rain-god, to escape from the ravages of floods by the grace of the god of water, etc. Gradually the difference between *homa* and *havana* has been obliterated.

How should people conduct themselves in the world? The only aim of life is spiritual practice - the realization of the Supreme. But the body, composed of five fundamental factors, and the mind, which is related to this body, are in this physical world. So, spiritual practice cannot be sustained by ignoring this physical world. People will have to conduct their lives in such a way that their mundane duties are properly discharged without disturbing their spiritual practice, which is the primary goal of life. Thus people will have to continue their spiritual practice as the primary mission in life, and at the same time fulfill their worldly responsibilities, considering them to be allotted by God.

But human psychology is such that after performing worldly duties for a while, people deviate from the main goal of life, sometimes so far that they tend to look upon their worldly duties as only a means of self-aggrandizement. This is the moment of their downfall - the black curtain of total annihilation falls on their lives.

On ordinary days people continue their spiritual practice as their mission in life and at the same time discharge their worldly duties considering them to be allotted by God. But on certain special days (the days should be fixed according to the almanac lest people forget them), people should give greater importance to spiritual practice than to mundane responsibilities; that is, their time and energy during those few days should be devoted more to spiritual practice than to worldly activities. These fixed days are called *upavasa* days, since during these days people, keeping their minds engaged in spiritual matters, “live closer” to God, and any possibility of mental degradation is averted: their humanity is not endangered by the lengthening shadows of annihilation. Fasting keeps the body free from disease, pure and dynamic, and makes the mind a fertile field for *sadhana* by removing its impurities.

The word *bhrt* is derived from the root verb *bhr*. *Bhrt* means “one who feeds others”. And *bhrta* means “one who is fed by others”. So the word *dehabhrt* means “one who lives by feeding the body”. So every living creature of this universe is *dehabhrt*. Here the question is, how can a *dehabhrt*, a living being, attain salvation, for a living being has physical bondages, and as long as there are physical bondages, there are psychic bondages also. And how can one attain salvation with psychic bondages? It has been said that mortal beings can aspire to salvation by severe penance. But one cannot attain liberation by



offering clarified butter, rice, wheat, or animal blood in the sacrificial fire. In the same way one cannot attain liberation by observing hundreds of fasts with the false hope that *upavasa* will bring virtue.

So what is the solution? Mortal human beings can attain liberation only if they channel all their psychic tendencies, all their thought-waves, towards the Supreme One, and then the dynamic flow of their minds, concentrated at a single point, becomes one with the Supreme Cognition, far beyond the scope of all bondages. The finite microcosm merges in the Macrocosm; the small ‘I’ dissolves in the infinite vastness. In fact, this ‘I’ never loses itself—the small ‘I’ only becomes the great ‘I’. The Supreme Cognition completely absorbs the individual ‘I’, and this state of total surrender of the individual brings complete fulfillment. In that exalted state, one realizes that the millions of individual entities are all microscopic fractions of that oceanic Brahma, merely bubbles in that infinite sea. This is the state of realization of *Brahmaevaham*. Hence it is said that if mortal

human beings can surrender their all to the Supreme Entity by means of *sadhana*, then they can certainly attain liberation, even while in their physical bodies.

But human beings cannot take even a single step forward towards *Parama Purusa*, much less attain liberation or salvation, by studying countless scriptures, by practising endless rigorous penances, by offering innumerable fuels to sacrificial fires or by observing fasts out of the greed to attain virtue. The highest-born one will languish in bondage, while the pauper will be liberated.

Courtesy :

Shrii Shrii Anandamurti, Namah Shivaya Shantaya,
Published by Ac. Rupatiitannanda Avt, 2005, P.179-190.

Sadhana Mishra, Qr. No.24/3, E-Type, Unit-9 Flat,
Bhubaneswar.



Minister for Agriculture Shri Pradeep Maharathy showing the Award received from Hon'ble Prime Minister for excellence in food grain production to Hon'ble Chief Minister Shri Naveen Patnaik at Secretariat on 18.7.2011.



Role of Maharaja Sriram Chandra Bhanj Deo in the Odia Language Movement

Harapriya Das Swain

The history of Odia language movement for saving it from the onslaught carried-out by Bengali Baboos and its promotion and the creation of separate Odisha Province on linguistic basis is a romance in the history of Odisha. Odisha was dismembered after the British occupation in 1803 A.D. into three separate tracts known as Odisha division constituting Balasore, Cuttack and Puri under Bengal Presidency; the Ganjam and Vizagpatenam districts became a part of Madras Presidency; and the Sambalpur tract with adjacent feudatory states was incorporated in the Central Provinces. An emphasis was made by the three Presidencies to introduce their respective languages as official language in these divisions. By this Odisha and Odia-language got a severe blow which hurt the sentiment of the then Odia nationalist leaders. They fought for the unification of different Odia speaking tracts under a single Government and the formation of new separate Odisha Province. Under the powerful leadership of Utkal Gourav *Madhusudan Das*



and other eminent Odia leaders, started the Odia language movement to achieve this goal. After a lot of pains-taking efforts made by different eminent leaders, a separate province of Odisha was formed on 1st April 1936¹.

One of the dynamic spirits of the Odia language movement of 19th century was the illustrious ruler of Mayurbhanj State Maharaja Sriram Chandra Bhanj Deo, whose contribution and whole-hearted support should not be forgotten. Born on 17th Dec 1870², he proved himself as a man of perfect knowledge and wisdom. Taking the cause of his minority for some years the State of Mayurbhanj was ruled under the administration of court of Wards³. He assumed

the direct control over the State of Mayurbhanja on 15th Aug, 1892 A.D.⁴ and was felicitated with the honour of Maharaja by the British Government in 1903 A.D.⁵.

He was a dynamic spirit who increased the number of schools to 410 by the year 1910 which was only 41 at the time of his accession⁶.



Sriram Chandra Bhanj Deo was a staunch devotee of learning and his appetite for knowledge was ever increasing. He felt that without advancement of Odia language the national solidarity, political stability and social upliftment of Odisha was impossible. As such he did not confine his activities to Mayurbhanj alone but also put forth his effort for a happy solution on the question of amalgamation of dismembered Odia speaking tracts. His contribution to the growth of Odia literature deserves mention.

When Odisha did not fully realize the value of press and papers, Maharaja Sriram Chandra Bhanj Deo took the initiative to re-organise the State Press established by his deceased father, which was virtually in a state of defunct⁷. Thus he was influenced by his teacher Pundit Gobind Chandra Mahapatra⁸ for patronizing and promoting mother-tongue and development of literary works. So in the year 1891 A.D.⁹ this encouraging news was published in newspapers; “without proper inspiration and due to the lack of funding, the men of letters of Odisha were not becoming effective to pen-down essays and other treatises. To eradicate this difficulty a monthly Journal named as ‘*Utkal Prava*’ would be published from the next month of *Baishakha* (April – May). This journal would definitely disseminate the knowledge on literature, science, philosophy, politics, religion and essays on morality. The writer of best essays would be rewarded. Five prose writers would have to receive Rs.120/- each in a year for their best contributions. The authors of poem, drama, parables, essays on science, and history who would publish their complete papers or part of it would be rewarded with Rs.200 and Rs.60 respectively. If the authors would like to publish their essays and books independently they would be permitted to publish 500 copies only, paying

the value of papers and ink to the Mayurbhanj State Press”¹⁰.

This declaration of Maharaja clearly proved his love and passion for the development and growth of Odia language and literature. Under his kind patronage two leading journals entitled “*Utkal Prava*” and “*Manorama*” were published monthly and weekly on 1st April 1891 A.D.¹¹ and 23rd Oct, 1905 A.D.¹² respectively. It is interesting to note down that the “*Sammilani press*”¹³ was the handy work of the British Government whereas “*Utkal Prava*” was published by Mayurbhanj State Press¹⁴.

Maharaja emerged as a grand patron and promoter of the Oriya literary world. He had taken a flaw-less attempt to encourage and inspire the authors for which he dedicated “*Utkal Prava*” to them. The 1st edition was mostly enriched with the contributions of the outstanding personalities of the then Odisha. Madhusudan Das’s *Rushiprane Debatataran*, Radhanatha Ray’s *Chilika* and Ramasankar Ray’s *Bibasinee* were the excellent gems of the literary compositions¹⁵. The next editions were enriched with the poetries, essays, novels, dramas etc. Radhanath Ray’s *Mahajatra (2nd Ed.)*¹⁶ and *Jajati-kesari*¹⁷ are classic works of that time. Besides Maharaja’s “*Deshara Adhyatmika unnati Rajasikhya Sapekhyia*”¹⁸ was published continuously in the 1st, 2nd and 3rd editions, that shed light on spiritual and material development of society. This book was published in an anonymous name that is “*Novice*” which literally means “new Preacher”¹⁹. It was told by one of the literary critics Gokul Chandra Satapathy that Maharaja wrote this essay consulting his bosom friend Sashi Bhusan Ray. The regret is that this Journal *Utkal Prava* was stopped to be published during the life time of Maharaja Sriram Chandra Bhanja Deo due to the lack of good writings in the year 1895.



Maharaja was also a great critic of literary writings which was discovered through the letters written by him to different authors. A letter written to Radhanath Ray on 5th Sept., 1894 with critical appreciation deserves a special mention; “I do not pretend to be a critique of poetry, but I can say that this little work was its merits. The way in which it combines divinity with aesthetics is something new”²⁰. Similarly he also wrote another letter to his friend Sashi Bhusan Ray on 11th May, 1897 regarding his travel to South India, “Your Travels in the Deccan is a delightful book. It is very well written. One do not feel tired of reading it. With my regards to yourself and your respected father”.²¹

Other potential writings of Rudranarayan Sadhangi’s *Jarasandha Badha*,²² Bijaya Majumdar’s “*Odia Sahitya Aalochana*”²³. Fakir Mohan Senapati’s *Jahna-mamu, Prathana, Joshephine, Jiban-nadi, Nidagha Nishitha Swapna, Bibhasa Raginee*, Lala Ramnarayan Ray’s *Kabi Upendrabhanja* and *Bhanja Kabya Samalochana*, Biswanath Kar’s *Mahasrota, Rakhyasa-Lila, Stree-Sikhya, Swadhinata* and *Ananta Prem*, Chandra Mohan Maharana’s *Kapilash*, Gangadhar’s *Indumati*, Gobinda Chandra Mohapatra’s *translated Odia Mahabharat, Prachina Kabinka Brutant* and *Krusibigyan* (a translation science of Agriculture)²⁴ were the outstanding literary contributions of the magazine. It emerged as a leader of Odia nationalism in one and on the other a great supporter of Odia language movement.

His unblemished love for Odia nationalism and Odia literature crowned him to be nominated as the 1st President of “*Utkal Sammilani*” inaugurated at “*Idga Padia*” at Cuttack on 30.12.1903²⁵.

The encouraging message he delivered here is worth being to be discussed. “Extending

thanks to the organizers of *Utkal Sammilani*”, who nominated him as the President, Maharaja began his speeches describing the contributions of deceased Raja *Sudhal Deba* of Bamanda who was a man of virtue and promoter of Odia language. He suggested some messages for the unification and integration of Odisha in the one hand and on the other for the development of Odia as a language – which is mentioned below:

1. To develop the economic resources of the state through establishing industries;
2. To educate the society through vigorous attempts and,
3. To develop language and literature in the one hand and on the other to reform the society.

Then explaining what is politics he suggests that, religion and politics should be set apart. Then he made a reminiscence on the Muslim and Mughal administration which is described in his language as autocratic, oppressive, tyrannous and corrupt.²⁶

As a true patron of Odia nationalism and leader of Odia language movement he rendered valuable services like extending financial support for the remodeling the dilapidated parts of science department of Ravenshaw College by donating Rs.27,000/²⁷ Rs.7,000²⁸ for the establishment of S.C.B. Medical College, and also constructed buildings for “*Utkal Sahitya Samaj*”²⁹ and Victoria Jubilee Library³⁰ at Baripada - where the meetings would be permanently conducted and the books and documents could be kept safely.

Though Maharaja received a premature death in 1912 A.D.³¹ but his unflinching love for Odia nationalism, his genuine effort for Odia language movement, his sincerity to build up a moral and spiritual character of Odia people worth being to be remembered. His name has



already become a household word in Odisha. The Odia nation pays a great tribute to this great soul on the 64th Independence Day.

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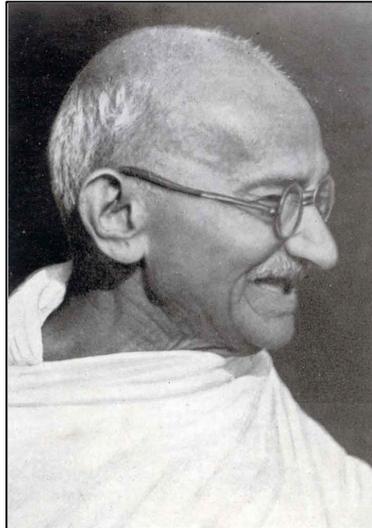


Gandhian Strategies for combating Communalism

Dr. Purna Chandra Pradhan

Introduction:

Communalism is the political assertiveness of a community to maintain its identity in a plural society which is undergoing modernization. (Modernization and politics of communalism – a theoretical perspective – the American Political Review, vol.64). Communalism is generally associated with “a narrow, selfish, divisive and perspective aggressive attitude on the part of a religious group.” It is a type of blind loyalty of the people towards the community which is placed above their loyalty to the State to which they belong. In a negative sense, it is a kind of hostile attitude shown towards "other communities or religions, while living within the same body-politics.”



Communalism exploits both religion and politics. Communalism is the enemy of progress, revolution, democracy and of federal nation-state building on rational scientific lines. Hence, in its totality, communalism is a “political strategy opposed to nationalism as an aggression on multi-ethnic, multi-religious and multi-lingual community.”

During freedom struggle two leaders— Mahatma Gandhi and M.N. Roy – took serious note of communalism and the Hindu Muslim question. Almost all other leaders under the Congress umbrella, including Jawaharlal Nehru maintained that once the British left, this problem (as also the question of human right violation caused by the hierarchical system) would be solved in no time. Gandhiji, however, often said, in most unambiguous terms, that unless these two evils are done away with, India has no right to Independence from British Raj. Ultimately he fell a victim to an intolerant cult-nationalism. Gandhiji was a religious man, and he had the same respect for other religions that he gave to his own, Hinduism. And he wanted the Hindus, as also other Indians, to follow his example and solve the Hindu Muslim question. Regrettably this approach has not helped in combating communalism.

M.N. Roy wrote a book, while in Jail in 1930-36, Historical Role of Islam with a view to solving the Hindu Muslim question. He wrote: “although Islam came to India after it had played out its progressive role, and its leadership had been wrested from the learned and cultured



Arabs, the revolutionary principles of the days of its origin and ascendancy were still inscribed on its flag." A critical study of history would reveal that Brahmanical orthodoxy having overwhelmed the Buddhist revolution; India of the eleventh and twelfth centuries must have been infested with multitudes of persecuted heretics who would eagerly welcome the message of Islam". Roy maintained that we must be clear as to the causes of the Muslim conquest of India so that we get rid "of the prejudices that makes the orthodox Hindu Look upon his Muslim neighbour as an inferior being. Unless a radical change of attitude is brought about by a sober sense of history, the communal question will never be solved."

Addressing the Muslims, Roy wrote: "few Muslims of our days may be conscious of the glorious part played on the stage of History by the faith they profess." Roy therefore urged upon both Hindus and Muslims to revive the positive aspects and the creative heritage of Islamic culture. "Indians, both Hindus and Muslims", Roy concluded, "could profitably draw inspiration from ... [the] knowledge of Islam's contribution to human culture and a proper appreciation of the Historical value of that contribution would shock the Hindus out of their arrogant self satisfaction, and cure the narrow- mindedness of the Muslims for our day by bringing them face to face with the true spirit of the faith they profess". Our government and opinion makers must take Gandhi's approach minus the mystique and Roy's scientific approach to a solution of the problem seriously.

Gandhi fought for communal harmony and at last laid down his life for it. He was a devout Hindu but held equal respect for all religions and upheld the right of all the religious minority groups to profess and practice their respective religions freely at footing with the majority group. Gandhi was not opposed to the Varna or caste based

system in Hindu society, but, he insisted that it must carry no connotation of pollution or purity, which generated into the evil and offensive practice of untouchability. Another evil of the Varna system he castigated was the consignment of some castes to manual labour, carrying with it lower social esteem reserving the socially esteemed intellectual work for the others. Gandhi felt that by removing this individual distinction, a socially useful reconstruction of the caste system was possible.

Communalism has been a serious threat to national integration in India. It has destroyed other three elements of modern India, such as, secularism, democracy and fraternity unity. Religious fanatic has taken the ugly shape of communal tension and riots in India, leading to the partition of India (1947), killing of Mahatma Gandhi (1948) and Smt. Indira Gandhi (1984), riots in Meerut (1987), Aligarh and Muzafarnagar (1988) and Bhagalpur (1989). Issues like Babri-Masjid and Ramjanmabhumi. Godhra incident have formented communal tension and threatened national integration badly. The secular Indian polity has failed to check obscurantism, religious fundamentalism and communal fanaticism which have taken the worst shape of communal violence/riots frequented between 1947 and 2002.

Gandhian Strategies:

Though Gandhi was an orthodox Hindu even he went against the sentiments or the feelings of the Hindus in order to maintain communal harmony. The famous Vande Mataram' song had proved an inspiration during those days. Bengali community almost worshipped the song. But when Jinnah, the president of Muslim League and a handful of his follower Muslims objected, disregarding the nationalist sentiment of the song, Gandhi put a ban on it and forced the whole nation to abandon it. In 1940, Congress announced a decision that the words Vande Mataram' should not be used by Congress members in any public



speeches and announcements. Gandhi also put a ban on Shiv Banvani. Shiv Banvani is a small inspiring poem by poet Bhushan. The poet had written that if Shivaji had not been born, entire India would have been converted to Islam. The poet had used exact words to correctly depict the fierce fanaticism and intolerance preached within Islam. Gandhi imposed a ban on this poem to keep the sentiments of his Muslim brothers’.

Khilafat movement was an attempt by the Indian Muslim community to unite together in support of the Turkish Empire ruled by the Khalifa. The Muslims considered the Khalifa as the custodian of Islam. Under the leadership of prominent Muslim leaders, the Khilafat movement was launched in most parts of North India. Gandhi suggested the Muslims -

“If the peaceful non-cooperation movement does not succeed in getting justice, then, they have the right to follow the path shown in the Holy Books of Islam and I whole-heartedly support this path.”

Gandhi whole-heartedly supported the Khilafat Movement in order to bring Hindu-Muslim unity. When the Indian Muslims invited the Amir of Afghanistan to attack India and to convert this Darul Harb into Darul Islam, Gandhi supported this move also.

Once, when he went to Delhi he held his prayer meetings in a Hindu temple in the sweeper’s colony. Ignoring the strong protests of the priests he adamantly read few passages from the Koran as part of the prayer meeting inside the Hindu temple.

In 1947, millions celebrated the independence that they had won through decades of struggle. But the year was also marked by a holocaust of violence and ethnic cleansing that accompanied Partition. Seventeen million people were forced to migrate and 1 million people were killed. Hundreds of thousands of corpses littered

the streets of cities like Calcutta and Delhi. There are descriptions of train cars arriving full only of dead people.

While riots raged in Punjab, Gandhi told a leader of the Muslim League: I want to fight it out with my life. I would not allow the Muslims to crawl on the streets in India. They must walk with self-respect.

At the time of India-Pakistan partition violent Hindu-Muslim riot took place. Millions were uprooted from their ancestor’s territory and massive violence and slaughter occurred on both sides of the border. At the lowest estimate, one million people perished and fourteen million became homeless. When hundreds of thousand Hindu and Sikh refugees entered India, Gandhi showed utmost sympathy for them. Gandhi said—

"I am grieved to learn that people are running away from the West Punjab and I am told that Lahore is being evacuated by the non-Muslims. I must say that this is what it should not be. If you think Lahore is dead or is dying, do not run away from it, but die with what you think is the dying Lahore. When you suffer from fear you die before death comes to you. That is not glorious. I will not feel sorry if I hear that people in the Punjab have died not as cowards but as brave men."

Gandhi, in his late seventies, personally journeyed to areas where communal violence had broken out and did his best to persuade people to stop, walking barefoot through the riot-torn slums and threatening “to fast unto death.” His moral authority was able to stop the violence sometimes, but when he left, all the social and economic problems that led people to see another religious group as their main enemy were still in place.

Furthermore Gandhi presented an Ahimsa formula to the Hindu refugees. He advised the Hindus, “The Hindus not to die helplessly. But



they are to die without a murmur. Only then the riots will stop.”

In another incident, Gandhi addressed the homeless Hindus at the end of one of his Prayer Meetings and said, “After all, who are the killers ? They are our Muslim Brethren, none other. Does a converting into another religion break the bond of brotherhood ?”

In a speech on April 6, 1947; Gandhi again advised the destitute Hindus, Even if Muslims decide to wipe out the Hindu race, there is no point in Hindus getting angry on Muslims. Even if they slit our throats, we should be patient and accept death. Let them rule the world, we will pervade the world and merge with it. At least we should not be afraid of death. The providence is made of life and death. Why feel unhappy about it ? We will enter a new life if we face death with a smile. We will create a new Hindustan [India].

On September 23, 1947, during a prayer speech, Gandhi said, “[Even if Muslims] killed our relatives, our people, why should we be angry with anyone ? Those who got killed met with a proper end. We should know that they attained heaven. Let this happen with Gods’ wish with each one of us. God should grant us this kind of death. If you want to ask God for anything, let it be this.”

On Muslim slaughter of Hindus and Sikhs, Gandhi elsewhere said. “I would tell the Hindus to face death cheerfully if the Muslims are out to kill them. I would be a real sinner if after being stabbed I wished in my last moment that my son should seek revenge. I must die without rancor. ... You may turn round and ask whether all Hindus and all Sikhs should die. Yes, I would say. Such martyrdom will not be in vain.”

Gandhi died for upholding Muslim equality, assassinated in 1948 by a Hindu fascist. The killer, Nathuram Godse, had been trained as an organizer in the RSS in the 1930s.

Conclusion:

In our country people belonging to various religions live in harmony, but there are occasions when the communal fabric gets disturbed, often on trivial issues. It is the responsibility of all sections of society to ensure peace and brotherhood so that all round development of the country takes place rapidly. To eliminate communalism must be our first and top priority. All Indians as a true sons and daughters of motherland must come forward to untiringly fight the forces of communalism which have been putting a grave strain on the health of our nation.

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Prajamandal Movement in Khandapara

Dr. Saroj Kumar Panda

The name of the state 'Khandapara' implies that it was made of pieces (Khandas), originally consisting of several small villages. The state was situated between 20°11' and 20°25' northern latitude, and 85°0' and 85°22', eastern longitude with an area of 244 square miles. It was bounded on the north by the river Mahanadi, which separated it from Narasinghapur and Baramba states. On the east, the state was separated by Cuttack and Puri districts, on the south by Puri district and Nayagarh State and on the west by Daspalla State.¹ The outer periphery of the state was mostly formed by rivers, hills and forests which served as natural boundaries. The state was naturally divided by the river Kusumi into two parts, viz. the western and the eastern, the former being mostly mountainous and the latter low lying open tract. The western part had mostly hills and forests of which the Kondhmal forests in Analapatta hill were very thick. The eastern portions comprised of large open areas. The northern arable land extended lengthwise upto the bank of the Mahanadi. The village sites were chosen on high lands surrounded generally by sprinkling of *Nim* and Banyan and a lot of mango trees. The houses in a village were never scattered. It was only the low-caste men such as *Panas* and *Hadis* who formed a separate habitation at some distance from the village site. There were three rivers viz. the Mahanadi, the Kusumi and the Kuanria in the state.²

The democratic organization, named 'Prajamandal', was first established in the feudatory state of Nilgiri in June 1938. Sarangadhar Das, with a party of volunteers, launched the movement there for the achievement of the legitimate rights and the prevention of the oppression dealt out by the ruling chief and also for the attainment of political rights.³ The Prajamandal Movement gradually spread to other feudatory states including the state of Khandapara. The movement most actively continued for nearly a decade to achieve the desired goal, which meant, full responsible Government on democratic pattern.

During the first three decades of the 20th Century, the feudatory state of Khandapara underwent socio-economic and political deterioration. The misery of the people reached its height especially, in the thirties. Extra illegal taxes were imposed on betel, *bidi*, salt and sugarcane. *Bethi* and *Begari* were in vogue. There was no communication and good transport facility in the state. On the other hand, Harihar Singh Mardaraj Bhramarbar Ray, Raja of Khandapara enjoyed life by spending public money lavishly. People objected it and demanded for betterment of their social and economic status.

Hundreds of educated people rose against the oppression and misrule of the Raja in August 1935.⁴ Two leaders from them were arrested and afterwards, sentenced to rigorous imprisonment. When vigorous measures were



adopted by the state authorities, large number of persons, out of fear and panic, fled to the neighbouring British administered territories.⁵

Prajamandal was formed in Khandapara towards September 1938. People were very much enthusiastic and active in the organization. They vehemently opposed the monopoly licence of betel. Prajamandal workers all over the state attended political meetings in the Mugalbandi and for that they had to suffer punishment under section 107 by the state authorities. Nevertheless, the movement continued and the Prajamandal as per the programme, demanded civil liberty and self-government.⁶

The state authorities in Khandapara arrested one of the leaders and sentenced him for six months imprisonment. In July 1939, the Prajamandal further demanded recognition of the Association of the elected representatives of tenants. But the Raja did not yield to such demand. As the agitation assumed serious form, the Raja applied all methods of repression including severe assault, rigorous imprisonment and social boycott.⁷ To escape the persecution of the *Durbar* numerous subjects of Khandapara came out of the state and took shelter in Khurda.⁸ The ruler arrested four Prajamandal leaders in a hurry, but had to release them under the pressure of the mob.⁹ Even the family members of the leaders who lived in British territories, were tortured and forcibly driven back to the state homes. Two police camps were established to show loyalty to the state authority under the point of gun. In spite of such repression the Prajamandal carried on their struggle for independence in the latter half of 1939.¹⁰

In early 1940, the Prajamandal of Khandapara issued a Bulletin entitled 'Judha Nian' (War fire) and distributed its copies in Cuttack. Two persons in charge of distribution were captured at Cuttack by the Police. The Bulletin severely condemned the prevailing

administrative condition in the feudatory states, and the support of the British in repressing the agitating people.¹¹

Towards the middle of 1940, situation in the states changed. The refugees posed a great problem both for the states and the British Government. H. K. Mahatab intervened in the affair. Consequently, the Khandapara refugees staying outside were induced to return to their homes. Their forfeited properties were restituted. All cases of agitational activities of 1938 were withdrawn from the accused persons except the leaders.¹² Later the Raja was also obliged to grant some concessions to the people and formed four separate committees with popular representatives in it to assist him in the state administration.¹³ Things soon returned to normal at Khandapara.

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Nayagarh During 1893-1894

Arun Kumar Sahoo

The revolt is not a sudden phenomenon; it is a result of accumulation of the dissatisfaction, disappointment and discontentment of the people for a long time. On provocation, it can explode like a bomb, the provocation can be tiny one. Even a small spark is enough to ignite the bomb. The long hundred years of British rule had dissatisfied the Indians in many ways and their anger found expression through revolts. After British occupation of Odisha in 1803, a series of uprisings occurred one after another against unnecessary intervention of the Britishers as well as the oppression of the local chiefs. Most of the Garjat Rajas in the nineteenth century were neither enlightened nor competent to run the administration of their respective states. Generally the management of the estates was left in the hands of the Bebartas or Dewans and other Amlas. Those officials always wanted to keep their Rajas ignorant of the real situation. The Rajas were also content to leave the intricacies of the business in the hands of the crafty officials and spent their time in personal enjoyment. In such a state of affairs, much of the resources of the state were squandered by the Rajas and their officials. The development of the state or welfare of the people were never taken care of and the Garjat States of Nayagarh, Ranpur and Daspalla were no exception to the general situation prevailing in the

tributary Mahals of Orissa. In the last decade of the nineteenth century those three states were severely disturbed primarily due to the mal-administration of the rulers.

Nayagarh is the land of warriors. Their self respect did not allow them to tolerate the continuous and brutal oppression by both Britishers as well as their local chiefs. Because of the perpetual dissatisfaction grown over a long time they needed only a small spark to take revenge and waiting for an opportune moment to settle the score. The opportunity came, when rivalry started between Raja and Dewan Khetribar Singh. Dewan Khetribar Singh exercised full power over the estate till he was dismissed from his service in 1893 by Raja Raghunath Singh Mandhatta who ascended the throne of Nayagarh in 1890. It led to the fresh disturbances in Nayagarh. During his dewanship, Khetribar Singh had acquired huge property, and exercised immense influence on the people. He had a number of followers who had made fortunes by illegal exactions. Khetribar Singh took the advantage of animosity between Raja Raghunath of Nayagarh and Raja Natabar Sing Mardaraj of Khandpara and hatched a conspiracy against Raja Raghunath Singh Mandhatta. In the meanwhile, the people of Nayagarh were in no way better under the new Raja and his Manager, Babu Gopal



Santra, who had been deputed by the Superintendent of Tributary Mahals, Cuttack. Oppressive measures continued as before. Rather it was accentuated by some injudicious actions of the ruler and his police. It was strange that if anybody went to his Durbar with a complaint, he was punished severely without any judicial enquiry. On the other hand, they were beaten and put in jails by the underlings of the Raja.

Under the new ruler police oppression reached new heights in the villages. If anybody refused to supply anything demanded by police, he was beaten severely and even sentenced to fines and imprisonment on false charges. On hearing the approach of the police, common people closed the doors or fled to the jungles leaving everything behind. There were complaints against all branches of the administration in the estate. The Kandhas were forced to supply Rasad such as eggs, fowls and goats etc., to the Raja and his agents without any payment. Such impositions created discontentment among the Kandhas.

Exasperated by the tyrannies, the common people including the Kandhs looked for an opportunity to avenge the wrongs done against their means of livelihood. The people demanded not only a change in the style of the administration but also of the ruler who was at the root of all troubles. Finally, they started a serious meli or uprising in early 1893.

On 10 April 1893 a group of Melias under Khetribar's leadership, attacked the manager of the Nayagarh estate. The Manager, however, cleverly escaped. On the approach of the Raja of Nayagarh and his personal attendants, the Melias fled away. Within fifteen days Khetribar collected about 500 followers from the nearby villages and marched towards Nayagarh on 25

April. The rebels resorted to loot, murder, arson and all sorts of depredations. On 29 April they reached Itamati. Their number had gradually increased to about 700 to 800. The Melias established their strongholds on the boundaries of Nayagarh and Khandapara. When the manager, Babu Gopal Santra fled to Cuttack the Raja was left alone to tackle the situation. He sought the help of Superintendent of Tributary Mahals, Accordingly, police force reached Itamati on 29 April to control the situation. The government deputed Babu Sudam Charan Naik, Assistant Superintendent of Tributary Mahals, who reached Nayagarh on 14 May 1893 to enquire in to the matter. As a matter of policy, it was decided to uphold the authority of the Raja and to check the influence of Khetribar Singh. However, reconciliation between the Raja and his ex-Dewan, Khetribar Singh, was effected. He was required not to enter into Nayagarh or Khandapara for two years.

The settlement thus made was, however, only a patch work. It did not satisfy the parties concerned. Although the management of the estate remained in the hands of the Raja, the manager Gopal Santra exerted much undue influence on the administration. Khetribar Singh also continued to create trouble by instigating the discontented people of Nayagarh. The dismissed Sarbarakars carried on secret intrigues with him. The Kandhas, who were dissatisfied with the Raja and his officials, joined hands with them. On 27th November a police constable of Nayagarh was killed by the Kandhs while the former tried to snatch away their personal belongings. It was quickly followed by murder of another constable Anand Ratan, who was stabbed to death on 16th December. Five days later next victim was an oppressive police officer, who went to the spot for investigating the occurrences of 27th



November. On 3rd December three more police constables were stabbed to death. On the same day a village Mahajan, the supporter of the Raja, was also put to death. Thus, there began a series of political murders which threatened the position of the Raja and disturbed the peace and tranquility of the estate.

Such a situation demanded immediate action. Early in January 1894, the Superintendent of Tributary Mahals, accompanied by his Assistant Superintendent and the Superintendent of Police, reached Nayagarh to tackle the problem. Once again, a compromise was effected between the Raja and Khetribar Singh, and the latter was appointed as Dewan, though the administration was entrusted to a new manager, Babu Darpanarayan Das. The fire of discontentment lingered on in the estate, in spite of the official compromise. The people under the leadership of one Arjun Paikray started a fresh 'no-rent campaign' in the estate. Khetribar Singh, who acted as a tool in the hands of the Raja of Khandapara, once again betrayed the Raja of Nayagarh, and hatched fresh intrigues against the authority of the Raja with the help of the Kandhs and a group of dissatisfied Sarbarakars. Thus the rising was renewed in April 1894.

In June 1894 Sudam Charan Nayak, Assistant Superintendent of Tributary Mahals, reached Nayagarh to investigate into the matter. After due enquiry, the first charge against Khetribar Singh, i.e., embezzlement of state property, was dismissed, but on the second charge, i.e., disobedience to royal authority, he was convicted to one year's rigorous imprisonment and a fine of Rs. 200, under section 417 of Penal Code. Although such a step was taken with a view to stopping further disturbances in Nayagarh, but these hopes were quickly shattered to pieces.

The imprisonment of Khetribar Singh was strongly resented by his followers. They revolted under the leadership of Arjun Paikray, rescued one of their comrades in arms from the jail and carried away three constables from that outpost. Towards the middle of August 1894, the insurgents entered the village Durdura and looted the market place. About 500 insurgents entered into Mahipur and instigated the inhabitants to join them. Those who went against them were either murdered or beaten to submission. Thus, the violent insurrection spread to the heart of Nayagarh and created an alarming situation. In the meanwhile, the situation had gone out of control. Particularly the Kandhs were very much violent and started indiscriminate murder. Their main targets were the state police and those who are loyal to Raja. The police outposts were fearlessly looted, burnt and their belongings were carried away.

On 7 November 1894 the Superintendent along with the police force reached Nayagarh. By 24 November, twenty-one insurgents were captured and sent to jails. Oppressive measures continued at different trouble-spots such as Mahipur, Mahitama, Durdura, Itamati, Kuruda and the entire borders of Nayagarh and Khandpara. Though many of the insurgents had fled to Daspalla, Khandpara and other neighbouring Garjats. But they were gradually captured. The chief leader of the rising, Arjun Paikray, was at last captured in January 1895, and imprisoned. With his capture the rising in Nayagarh virtually came to an end.

Seventy insurgents were subsequently tried and sentenced to different terms of punishment. Arjun Paikray was transported for life. Sixteen persons were hanged, and the rest were imprisoned for life. Khetribar Singh was banished from the estate and his properties were confiscated. The Raja of Khandpara was taken to task.



The impact of the risings in Nayagarh was felt in the neighbouring estates of Daspalla and Ranpur. During 1893-94 the people of the neighbouring estate of Ranpur had revolted against their authorities. Thus, it was an anti-feudal rising, which in the later stage also took the shape of anti-British movement because of the help rendered by the authorities to the unpopular Raja. The rising continued for about two years, and once again, the British authorities helped the Raja to suppress the rising by sending a strong military force to Nayagarh. But no serious enquiry was made to make the king to account for his oppressive measures or to remove the grievances of the people. The paramount power neither gave much pressure on the Raja to reform his administration nor undertook necessary measures to remove the grievances of the people. Whatever steps were taken, they were mostly superficial and touched only the surface. They never went deep into the problem and consequently peace and tranquility could not be maintained for a considerable period.

These movements are nothing but the spontaneous outbursts of the deep seated discontentment of the people against the prevailing agrarian system and oppression of the rulers, a stepping stone towards freedom movement; which culminated into commencing of Praja Mandal Movement.

The Praja Mandal Movement exposed various abuses and shortcomings in the administrative and economic systems of the Princely States. It created wide political awakening in the States. It compelled the rulers of Several States to grant political concessions on a limited scale. It was possible for the Congress Government to merge the States with the Orissa Province with the help of the politically awakened people of the Orissa States in 1948-49.

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Untold Stories of 1st Responsible Govt. of Mayurbhanj

Dr. Kalpana Das

The victory of the Prajamandal was a victory of the people in their struggle against feudal social order and outdated pattern of monarchical Government.

Mayurbhanj was the first princely state in India to have a popular Government, soon after the independence was achieved, and the understanding with which such a great task was peacefully accomplished appears to be no man achievement for the people of Mayurbhanj. The institution of popular Government in Mayurbhanj on 10 December 1947 was an unique experiment which offered the Prajamandal leaders an opportunity to translate their ideals into practice. Since transfer of power took place on 10 December 1947, that day was declared as a public holiday in the State. It was given due publicity and the Government of India was informed.

After almost a decade of political tension and acrimony normalcy was restored in Mayurbhanj, Maharaja's proclamation dated 9 Dec-1947 had instituted a Council of Ministers. Sri Sarat Chandra Das, Bidyadhar Mohapatra and Maheswar Nayak were chosen by Maharaja to constitute a three member cabinet with Sarat Chandra Das as the premier. The Ministers were allotted the following portfolios :

- 1) Sarat Chandra Das - Premier, Home, Finance, Audit, Planning and Reconstruction.
- 2) B. Mohapatra - Revenue, Law, Health & Local Government.

- 3) M. Nayak - Development, Education, Supply, Transport, Public Works, Commerce and Labour.

The popular ministry functioned with different committees like Budget Committee, Steering Committee and Constituent Committee. To commemorate the establishment of the Representative Government with sovereign power, 15 December was celebrated as the Self-Governing Day and on this occasion Minister M. Nayak took the salute from the police Parade at Baripada. The council of Ministers introduced the budget in the Assembly on 13 december 1947, which was accepted with minor changes. The popular Ministry remembering the Paik Uprising in February 1947 first introduced an agrarian legislation which abolished the system of Paik Jagir. More than 300 Paik families gained proprietorship of the land in their possession without any liability to render military service. Next most important and revolutionary step was another significant legislation dated 20 March 1948, which abolished the abnoxious and much hated sardait system with effect from 1st June 1948. The work of Silaghati reservoir was completed and two sons of Maharaja Pratap Chandra Bhanjdeo worked as ordinary labourers in the construction work, and this was a historic achievement of Mayurbhanj Prajamandal. Then the new Government abolished feudal levies like Paika Pancha.

The long felt desideratum was lack of educational institution in Mayurbhanj. There was



no college in the state to provide facilities of higher education. A college to promote higher education in the State was established at Baripada. In the third session Sonaram Soren brought a proposal to maintain the independence and sovereignty of the State of Mayurbhanj, so that it would remain distinguished among the Indian states. The proposal was passed. Gour Mohan Mohapatra proposed to set up a drafting committee to draft the administrative laws in a revised form. The Budget for 1948-49 was passed in this session. True to its ideology the new government introduced prohibition throughout the State. Grain-golas were opened with a view of keeping a buffer-stock of paddy to be used in times of scarcity as well as to give loans to needy farmers. Even distribution of clothes among the tribals during their festivals like Makar and was started by the new government.

But in the long run the popular Government could not live upto the expectation of the people. It failed because of the differences of opinion among the Ministers on policy-making which divided the Ministry. Even this differences led to the formation of a rival-Congress organization called Mayurbhanj District Congress. The existence of two paralleled rival Congress organizations created undesirable confusion in the political circle. The officials became more powerful and corrupt owing to the incapability of the ministers. Serious allegations of corruption and embezzlement were brought against premier Sri Das regarding the misappropriation of the funds from Gandhi Smarak Nidhi. This made the Maharaja hostile towards the Ministry. He was extremely unhappy while in Calcutta, he received the documents from Sardar Patel exposing the corruption and misrule in the state. To prove his innocence Sri Das along with other Ministers went to Delhi and met Home Minister. V.P. Menon informed them that further continuance of Mayurbhanj as a separate state was out of question and the Home Minister insisted upon

merger with Orissa province was the only logical solution of the problem.

On the other hand, the tribals of the State agitated under the leadership of Sonaram Soren, condemning the idea of the merger of the State with the province of Orissa. Sonaram Soren took keen initiatives to form a separate state for the tribals, and thereby to give a tribal identity to Mayurbhanj. Towards September, Maharaja observed that the administration had become chaotic. Everywhere there was a feeling of suspicion and resentment. The situation became violent when the tribals started advocating for the merger of Mayurbhanj with the province of Bihar and not with Orissa. In order to save the situation getting worst, along with Sarat Chandra Das, Maharaja went to New Delhi on 16th October 1948 and signed the Instrument of Merger. That brought an end to the short tenure of the popular Government in Mayurbhanj and the State administration was taken over on behalf of the Government of India by D.V. Raje, ICS as the Chief Commissioner with effect from 9 November 1948.

Thus the integration of the Feudatory States with the province, apart from removing several administrative anomalies resulted in the creation of a homogeneous political unit in Orissa. Not only uniformity in administration was possible for people living in the erstwhile princely states, but also the advantages of rule of law were made available to them.

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Tribal Resistance Movement in Orissa : Some Reflections

Dr. N.P.Panigrahi

Tribal Resistance Movement was an integral part of Freedom movement of Odisha. In this historic struggle, the heroic role played by some distinguished tribal leaders like **Laxman Naik** of Koraput, **Ratan Naik** of Keonjhar, **Dora Bisoyee** and **Chakra Bisoyee** of Ghumsur and **Veer Surendra Sai** of Sambalpur.

The objective of this paper is to highlight the role of tribal leaders of Odisha in the Freedom Movement against the British Imperialism. But nothing could be more inspiring and edifying than saga of heroic struggle and sacrifice of galaxy of tribal personalities mentioned above.

The most dominant characteristic of the tribal resistance movement was that it was essentially an uprising against the foreign rulers and in that sense could be constructed to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.

It is immaterial as to what were the compulsions or motivations behind this resistance movement; it is immaterial if the tribal revolutionaries had no formal education and training in staging armed rebellions and had no common leadership to guide and spur them to action. The unmistakable fact remains that they could no longer meekly submit to the intervention of the foreign rulers in their habitat, age old customs, rituals and cultural moors. Some of the tribal uprisings were directed against the mal-administration of the numerous feudal chiefs, the so-called *Rajas*, *Maharajas* who held ownership of large estates and lived on a policy of extortion and coercion. They acted as the stooges of the imperial power and all their action and conduct were directed at cementing the foundations of the foreign rule.

Tribal resistance movement was an integral part of Freedom movement of Odisha. In this historic movement the heroic role played by some distinguished tribal leaders like **Laxman Naik** of Koraput, **Ratan Naik** of Keonjhar, **Dora Bisoyee** and **Chakra Bisoyee** of Ghumsur and **Veer Surendra Sai** of Sambalpur¹.

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own

social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of life style and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might². This is what precisely happened to the *Khonds* of Ganjam during 1836 – 1861 who rose against what they considered to be a foreign incursion into some of their age –



old rites like offering human sacrifice on turmeric fields to propitiate the goddess of mother earth, with the make belief that such offering caused redness of turmeric, female infanticide based more on deep rooted social prejudices against women rather than on the relative utility of male offerings vis-a-vis female ones, etc³. The *Khonds* of Ghumsur protested the British, as the latter tried to stop the heinous practices by the formers. The British could not dare to enter into the remote hilly areas of the *Khonds*, because, the latters launched guerilla warfare. The *Khond* Chief Dora Bisoyee was the main target of the English soldiers⁴. The British declared handsome reward to arrest the Chief. The *Khonds* killed a group of British troops, as the farmers were misbehaved and troubled by the latters. Chakra Bisoyee another tribal leader of Ghumsur dared to fight against the British troops. Although the British offered him pardon, if he would surrender but there was no positive response⁵. The British could not capture Chakra, as he escaped from place to place such as Angul to Ghumsur, then Sonpur, Kandhmal, Ganjam and Parlakhemundi.

There is a long and illustrious list of tribal resistance movement that took place in different parts of Odisha. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are without a parallel. This great tribal leader is no other than Laxman Naik of Koraput⁶.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a *Bhuyan* tribe. He fought single-handed against the oppressive foreign rulers with consummate skill and rare passion and fervour of a fighter. He was the very fountain of grit, courage, and strength to countless followers and co-workers and shone

by rare brilliance. He sacrificed all worldly comforts and did not bow down before the pressure of the British Imperialism⁷.

This tribal hero was not well educated, yet full aware about the national movement. He was crying dyeing for the freedom of this country. He became more active, when Gandhi's message reached Koraput. He became an active member of the congress in enrolling as Four "anna" or "charanna" member of the Indian National Congress. He played a key role to popularize congress programme in Koraput. The people of Koraput and its surrounding areas like Malkanagiri, Tentulipada, accepted him as the real hero and devoted themselves for the cause of national Freedom. He promoted *Khadi* and made people aware of the congress plan of action⁸. He took the charge of President of the Congress Primary Committee at Mathili in Koraput in 1942. He managed to mobilize the tribal people for various development works like constructing roads, building bridges and establishing schools. He asked the villagers not to pay the taxes. During the Quit India Movement 1942, Laxman Naik was nominated to represent Mathili. He also offered individual *Satyagraha* with other seven friends in 1941 in Mathili Police Station area. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkanagiri". The Bonda tribes of this region were violent and belligerent and seized Mathili Police Station under the leadership of Laxman Naik. The angry demonstrators raised patriotic slogans. The police lathicharged on the innocent tribal people of this area and as Laxman Nayak was their leader he was involved in a murder case of a Forest guard Gantta Ramayya. He along with his sons and Congress workers were sent to Koraput Jail. His trial was taken by the Additional Sessions Judge V. Ramnathan of Koraput session court. He sentenced Laxman



Nayak to death under Section 302 of I.P.C¹⁰. He was then sent to Berhampur Jail for execution. At the break of dawn on March 29, 1943, by 5.30 a.m. Laxman Naik gallantly marched towards the gallows¹¹. In this way, this great tribal leader resisted against the British Imperialism and sacrificed his life.

The resistance movement led by Veer Surendra Sai of Sambalpur against the British imperialism is a landmark in the history of Freedom struggle of Odisha. He was born in the *Chauhan* family of Rajpur – Khinda. His father, Dharam Singh was descendant of Anirudha Sai, son of Madhekara Sai, the Fourth Chauhan *Raja* of Sambalpur. Surendra Sai had six brothers, namely Udant, Dhruva, Ujjala, Chhabila, Jajjala and Medini. All of them took active part in the rebellion¹².

The battle fought between Veer Surendra Sai and his compatriots on the one side and the agents of the British Imperialism on the other for nearly four decades falls in this category. It was an unequal battle fought by Surendra Sai and his brother Udanta Sai and a band of dedicated follower-fighters under the most adverse and excruciatingly painful circumstances. They did not have regular and trained armed force, they did not have the equipments and ammunition which the British had in their possession in abundance¹³. Besides, the British had the formidable authority of a paramount sovereign power at their command. As against this Surendra Sai and his brother Udant Sai had practically nothing. But they were master strategists and adept in the art of guerilla warfare. They were thoroughly conversant with the topography and geography of Sambalpur and adjoining tracts. Almost all the tribal *Zamindars* and the village headmen of the district were on their side. The manner in which they escaped from Hazaribagh Jail after long

seventeen years of detention, the fortitude with which they braved the hazards of intractable forests and hills with an extreme and inhospitable climate and the manner in which they withstood all the onslaughts un-leashed by the British are matters of history¹⁴.

In 1857, the *Sepoys* rose in Hazaribagh. They broke open the jails and liberated the prisoners including Surendra Sai and Udanta. After that, the Sai brothers proceeded to their native district to reorganize the tribal people and the *Zamindars*. Captain Leigh¹⁵, the senior Assistant Commissioner of Sambalpur, got alarmed at the approach of Surendra Sai and immediately brought some new forces from Cuttack to meet the situation.

The rebellion of Sambalpur in 1857 was mainly a tribal rebellion. The tribal *Zamindars* of Ghens, Kolabira, Kodabaga, Lakhanpur, Loisinga, Laida, Patkhulanda, etc. had joined it espousing the cause of Surendra. They gave up their comforts and resorted to jungle life. Some of them lost their estates, some were killed in the battle, some were arrested and hanged and many were imprisoned. The tribal people were noted for their sacrifice and heroism. Surendra could challenge the mighty British Power relying solely on their strength and support.

Surendra Sai organized the rebels into several groups. One group under Udanta stayed at Jharghaty Pass where they cut off the connection of Sambalpur with Hazaribagh and Ranchi. Another group under the Zamindar of Loisinga of Loisinga was in charge of Barhapati Pass where they obstructed the road to Cuttack. The *Zamindar* of Ghens, Madho Singh, guarded the Singhora Pass on the road to Nagpur. Although Madho Singh, who had guarded Singhora Pass on the road to Nagpur was hanged



in the later part of 1858, but his 3 brave sons Kamal Singh, Nilambar Singh, and Khageswar Singh extended their support to Surendra and remained in charge of Debrigarh, Barhpati, Papanga, Paharsingira etc., the strategic centres of the rebels¹⁶.

These strategic posts were further fortified by constructing high and thick walls with mud and boulders and advance guards were posted in each place to watch the movement of enemy. The walls were so built as to facilitate the troops from beyond the top most wall to correctly visualize the lower walls. All the trees lining the pass were removed so that there was no obstruction in spotting the enemy within the firing range. It bears eloquent testimony to the sound organizational ability¹⁷.

The revolution of 1857-58 marked the end of the regime of the East India Company and the consequent assumption of the direct administration of this country by the Crown. It is a matter of pride and distinction that although the Indian rebellion rightly described by many as the First War of Indian Independence collapsed by the end of 1858, Veer Surendra Sai and his band of followers carried on the relentless fight against the imperialist forces with heavy odds. When the agents of British imperialism found that Surendra Sai was determined to fight them till the last in the face of all tribulations they in connivance with the Rulers of some of the ex-states like Sonapur, Rairakhol, Sundergarh, Balangir Patna and few *Zamindars* adopted a policy of isolation of Sai from the sympathy and support of these interests reinforced by a policy of coercion and torture of sympathizers of the rebels. As his supporters swelled in number he pursued his cause from 1858 to 1862, like Tantia Tope¹⁸, with a rugged tenacity. For the first time, he could successfully mobilize the resources of the tribal people of Sambalpur

the *Gonds*, the *Sauras*, the *Birjhals* and others against the British. The master strategist in him always got the better of his adversaries and as a matter of fact, he often eluded and baffled them. It was simply incredible. Bereft of the placidity of home life and family life and living amidst the harshness of a hilly terrain, like Rana Pratap, Sai and his followers had also undergone untold suffering. His brother was killed in enemy action. But he was unruffled.

In April 1861, Major Impey was appointed Deputy Commissioner of Sambalpur in place of Col. Forster. On studying the situation, Impey believed that conciliatory measures and not military operations, would only induce the rebels to surrender. The policy of Major Impey was at last crowned with success. Mitrabhanu, the only son of Surendra Sai, was the first man in the Sai family to lay down arms. In the summer of 1862, Veer Surendra Sai cried halt after nearly three and half decades of relentless fight. He alongwith his close followers was put under arrest two years after grant of amnesty. He was lodged in the Fort of *Asirgarh* on the Satpura hill range in Madhya Pradesh, where he breathed his last on 28th February 1884, after a long and agonisingly painful detention of 20 years¹⁹.

History of Odisha has recorded scores of instances of such unequal battles, that became inevitable when imperialist forces came out with their mad craze for acquiring other's territories through the use of brute force, destroying the sovereignty and freedom of free people and bringing in the process a holocaust to the lives of innumerable men, women and children. It is a battle between the evil designs of expansionism and the powerful instinct of self-presentation²⁰.

The second aspect of the resistance movement could be attributed to immigration of a chain of resourceful peasants, money-lenders,



and scribes from the coastal plains to the tribal hinterland and the process of forced assimilation of the tribals with the economic policies pursued by the immigrants such as improvement of land, introduction of improved agricultural practices in places of the primitive agricultural system pursued by tribals. Alienation of land ownership of tribal *ryots* and eviction of tribal tenants was the direct and inevitable outcome of this process of invasion of crafty and unscrupulous traders and money-lenders and prosperous peasants from the plains into tribal areas and forced induction of the tribals into their ways²¹.

The most dominant characteristic of the tribal resistance movement was that it was essentially an uprising against the foreign rulers and in that sense could be constructed to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.

The new policy introduced brought a radical change in the concept of land ownership. Tradition had conferred ownership or title to land on the basis of membership of a clan or tribe. The new policy put an end to this; it also put an end to attempts at land-grabbing by the leaders of a clan or tribe by force²². *Prima facie* fair and equitable, this policy caused the replacement of the clan leader by a new elite as an intermediary between the tribesmen and the alien government; it destroyed the traditional balance between the tribals and non-tribals. It also destroyed the traditional tribal economy and shattered the bonds which knit the different segments of a tribal society together²³.

Such an unfortunate situation could have been avoided, had the foreign rulers pursued an enlightened and equitable land reforms policy

which would have assured land to the tiller and protected his proprietary rights while discouraging rack renting and absentee landlordism. Instead, the land revenue policy of the British Govt. based on frequent settlement and revision of rent provided a phillip to the process of tribal land alienation, pauperization of the tribal peasantry and resultant unrest and violence in the tribal society²⁴.

If alienation of tribal lands in favour of non-tribal immigrants constituted an important factor of tribal unrest and uprising in the early part of the nineteenth century, it is no less today. It has no doubt enacted laudable legislative enactments like the Tribal Land Alienation Regulation of 1956 to arrest the process of grabbing of land of tribals by non – tribals but the process is going on unabated and often unnoticed²⁵. The crafty and resourceful members of the non – tribal community are responsible for such land – grabbing.

Land alienation coupled with denial of a fair and equitable return on the products of their hard labour have been responsible for misery and privation of members of the scheduled tribe community on an increasing scale. These injustices or deprivations could possibly have been compounded if industrialization of tribal areas on a scale or manner commensurate with their needs and conducive to their interests could have taken place by paying them just and fair compensation for acquisition of their land and by providing employment to them and their family members in the industrial establishments. Unfortunately the reverse has happened leading to the total detriment of social and economic interests of tribals. This can be illustrated with few examples. An area is given for prospecting and mining lease and the tribal loses his surface rights on the land he was used hitherto to cultivate for his own



biological survival. His habitat is destroyed and he is pushed to the background to work under the mining contractor, under conditions quinn to bondage²⁶. These contractors usurp the tribal property, outrage the modesty of tribal women and destroy the very foundation of a quiet and placid tribal existence. These above acts force peace-loving tribals of Odisha to raise the banner of revolt to assert their rights for a better and fairer deal in the hands of development agencies. Time has come and it is the duty of government, NGOs and all people of Odisha to make sincere, planned and intensive efforts to bring out silent transformation in the lives of the tribal community through peaceful and constitutional means and must not allow these “Children of God”²⁷ to be used as pawns in the hands of divisive and destructive forces.

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August Revolt in Princely States of Orissa

Dr. Janmejy Choudhury

The historic scene of the great Indian freedom struggle was enacted in the year 1942 and that was August Revolt. On 14th July 1942, the All India Congress Working Committee at the instance of Gandhiji passed a momentous resolution at Wardha. The blue print of the revolt was prepared. Thereafter the All India Congress Committee met on the 7th August 1942 at Bombay to ratify the resolution. With the small modification the historic August resolution was finalized on 8th August 1942. The proposals demanded an immediate end to the British rule in India. Gandhiji addressed the congressmen on the night of 8th August, "Here is a Mantra, a short one that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The Mantra is 'Do or Die'. We shall either free India or die in the attempt. We shall not live to see perpetuation of our slavery." Orissa was represented at this meeting by H.K.Mahatab, Malati Choudhury, S.N.Dwibedy, Prahalad Ray and Lakshminarayan Mishra¹.

In Orissa, which was staunchly a Gandhian province², the people did not remain idle when the whole of India was seized by the storm at the August Revolt. S.N.Dwibedy had to return without getting any direct instructions from Gandhiji for the August Revolt in Orissa. He met Gandhiji's Secretary Pyarelal, and came back with the message, which read thus, "our country is independent from today. Follow the peaceful method. Paralyse the Government. You yourself become a leader. This is the final battle. There cannot be any compromise³. The congress workers returned to their respective station with

this message. In no time the message of August Revolt spread to every nook and corner of Orissa. Protests, rallies, processions, students and workers strikes were launched in the wake of the arrest of Congress leaders. Acts of violence like attack on various police stations, cutting off telegraph lines, blowing off railway lines, setting fire to post offices and Government guest houses which marked the movement continued unrestrained⁴. The British Government took all possible steps to put down the movement with an iron hand. Repressive measures like rounding up, arrests, searches, confiscation and destruction of property, lathi charge, intimidation, fine, firing were liberally used. Temporary jails were set up when all other jails became overcrowded with prisoners. Government troops in uniform, with guns resting on their shoulders, marched on the streets to strike terror into the people⁵.

The arrest of the important leaders of Orissa and the declaration of Congress party as illegal caused a strong resentment among the people. Specially, after the arrival of S.N.Dwibedy in Calcutta from Bombay, on 11th August 1942 and of Malati Choudhury next day, political situation in Orissa became tense⁶. In fact it was S.N. Dwibedy who mainly organized the August Revolt in Orissa remaining underground as all other top-ranking leaders were put behind the bars. While issuing instructions he published two bulletins namely 'Congressbarta and Satyasambad' and guided the movement from Alish Bazaar at Cuttack. The residence of Nandi Sahu was known to have been his office. Correspondences were made in name of C.O



(Central Office) and B.O (Branch Office). All this was done to escape the seizure of correspondence by the police⁷. Of Course different circles of Orissa including the Socialists, the Forward Blocks, Communists and student federations, participation from Princely States combined together extended their support to the national cause and demonstrated protests against the Government repression. The demonstrations appeared in the form of strikes, hartals, protest meetings and pasting of threatening posters on the walls. However it was in the latter part of August, 1942 that the agitation took a serious turn when the people openly defied the Government authorities, broke the law and paid no tax. Instances of arson, looting and acts of sabotage became more and more frequent among the unruly mob in different parts of Orissa. From time to time demonstrations against the British authorities were organized by the local leaders of Princely States of Orissa. In a sense, the August revolt started in Orissa with the participation of local leaders of princely states. In some of the Princely states the August Revolts was spearheaded. These were mostly Talcher, Athgarh, Dhenkanal and Nayagarh.

In Talcher, Pabitra Mohan Pradhan took the lead. The revolt took such a violent form that the British Government had to make air-gunning. In Athgarh, Braja Pattanaik, Nanda Kishor Pattanaik and Achyutananda Das took the lead of the revolt. In Dhenkanal, Baishnab Charan Pattanaik was the principal director of the August revolt. Mahaswar Subahu Singh of Parjanga was another leader. It was on 26th August 1942 that 19 people under the leadership of Baishnab Charan Pattanaik, burnt the jail, police station, armoury and Government institution of which Madhi, Musha Mallick, Anukul Sahu and Anand Sahu were sentenced to death. They also burnt the Parjanga police station. The police opened fire at Janapada. Bira Sahu and Bena died in police firing. Baishnab Pattanaik was also injured⁸. In Nayagarh in the village Nuagoan of Odagaon police station one Kashti Dakua died in police

firing on 16th Oct 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 Maharana⁹.

Meanwhile the policemen at the instance of the Government framed charges against the leaders who fanned the fire of the revolt remaining underground. They were charged under various sections of Indian Penal Code, the Railway Act and the Defence of India Act. The trial took place in the court of the Special Judge, Cuttack and is known as the Congress conspiracy case. Then many Congress workers were sentenced to five years rigorous imprisonment. It was by the middle of 1943 that the August revolt came to an end¹⁰.

This Revolt aimed at bringing doom for the British rule in India. Never before had any other event created such a storm in the political horizon of India. It occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries.

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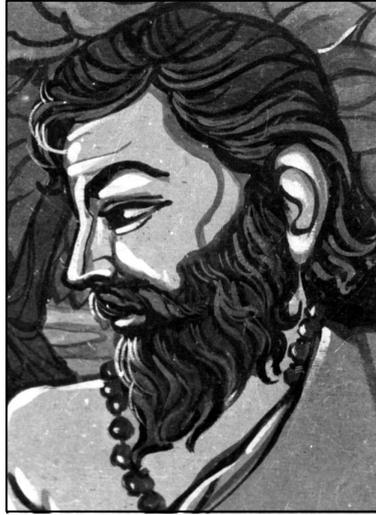
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Jayee Rajguru : The First State Martyr

Tara Kanta Mohanty

In the national war of independence the first bullet was shot at Barrackpore on 29th March, 16 miles away from Calcutta by Sepoy Mangal Pande. The Britishers had consolidated their power in Bengal in 1757 when Nawab Sirajudoula became the first national martyr in 1757 in the battle of Plassey. After its 50 years Jayee Rajguru of Khurda became the first state martyr in 1805. Thus Jayee Rajguru became the second National Martyr in the Indian war of Independence. Jayee Rajguru's full name was Jayakrushna Rajguru Mohapatra. His parents were Chand Rajguru and Haramani respectively. After completing education in Sanskrit from the Sanskrit Pandits of Puri, he qualified for a minister in the council of the cabinet in the royal court of Dibya Singh Deb. In Orissa in establishing Utkal dynasty he had consolidated the Barunai fort. In order to awaken Paikas of Khurda he had travelled all the Paika villages in Khurda and adjacent area. With a view to spreading national feeling among the Paikas he became successful in cultivating the injustice and tyranny committed by Britishers as the Paikas prepared to wage the sword against Britishers.



This indicates his strong will power. His efforts resulted in the Paika awakening in all the areas of Puri district. Other revolutions against Britishers were also organised in Dhenkanal and Sambalpur.

After the death of Birakishore Dev Mukunda Dev-II ascended the throne. During his period Khurda remained the last independent fort of Orissa. The Britishers were in search of opportunities to occupy Orissa. British Colonel Harcourt played the diplomacy. In spite of denial by Jayee Rajguru Mukunda Dev-II gave consent on this diplomatic proposal. Jayee Rajguru had warned that the English will play treachery. Mukunda Deva's high ambitions discarded the advice of Jayee Rajguru.

The Britishers played treachery with King Mukunda Dev. But Jayee Rajguru by establishing cordial relations with Marahattas and the Paikas of Khurda attacked some English ruled territory and this resulted a massive loss to the English. Colonel Harcourt could not alone prevent the Valiant Paikas. Later with Madras Army under Major Fletcher joined hands and prepared planning to



occupy Khurda fort. Both the armies fought a fierce battle for consecutive three weeks. The Paikas of Khurda fought valiantly but as the English armed themselves with modern weapons could not continue to further face English forces. On 4th December 1804 the Britishers could occupy the last independent fort of Orissa. At that time Jayee Rajguru and Mukunda Deva fled the fort. On 5th December 1804 the Britishers occupied the fort and declared that Mukunda Deva is no more the king of Khurda and made tooth and nail efforts to capture Jayee Rajguru. At last Jayee Rajguru was captured. When Colonel Harcourt asked Jayee Rajguru that who is responsible for all those things happened. Loyal

Jayee Rajguru replied that as king is a minor, he himself is responsible for those activities.

The Britishers arrested king Mukunda Dev and later freed him and appointed as a trustee of the temple of Lord Jagannath. The Britishers labeled Jayee Rajguru as the offender and in 1805 hanged in a heart rending manner.

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Hon'ble Chief Minister Shri Naveen Patnaik giving away award to meritorious students of Annual High School Certificate Examination-2011 at Jaydev Bhawan on 20.7.2011. Shri Pratap Jena, Minister for School & Mass Education is also present.



Dibakar Patnaik, a Born Freedom Fighter

Dr. P.C. Mohanty

Dibakar a name represents the “Surya” the embodiment of all energies and light. The justification of the name itself is the selfless deeds and sacrifices for the wellbeing of all others, that kills every ill, darkness spreading the ray of light everywhere.

A small baby was born at Jayantipur in Chikitigarh of Ganjam district 25 kms away from Berhampur on the 6th day of October, 1899. His father’s name was Madan Mohan Diwan Buxi Patnaik and mother was Shradhamali. Dibakar got his primary and M.E. education at Chikiti. He was admitted at Surangi High School at Ichhapur and studied upto class Xth. He read class XIth the matriculation at the then Victoria High School, later on known as the Bhakta Madhu Vidyapitha at Cuttack but again shifted to Iswar Chandra Institute of Berhampur near Murshidawad of West Bengal and passed class XIth from there in 1920. By the time he came in contact with the national leaders like Desh Bandhu Chitranjan Das, Bipin Bihari Pal and to their fiery speeches on freedom Movement, in response to the Gandhiji Non Cooperation Movement. Dibakar left his college education, returned to his home land Chikitigarh and jumped into the movement with a promise to free India from the British Raj. At Berhampur (Ganjam) he joined the newly formed Ganjam District Congress

Committee headed by Niranjana Patnaik as the Secretary who inaugurated the Swaraj Ashram in a rented house at Hillpatna. During the period he came in contact with Pandit Gopabandhu Das, the Utkal Pradesh Congress Committee, and the social reformer Sribatcha Panda, the first President of the Ganjam District Congress Committee. Dibakar Patnaik participated actively with membership drive for all India Congress Party which worked for Swaraj. The associates were Shyam Sundar Patnaik of Jalantara, Sarat Chandra Patnaik of Berhampur, Baikuntha Nayak of Chandipur, Nanda Kishore Mishra of Parlakhemundi and Arjun Patnaik of Madras. In the membership drive Dibakar left Chikiti on foot to Berhampur via Girisola where he took his lunch at Modan Mohan Matha as Abhyagat Prasad and reached Berhampur towards evening, again returned on the next day morning on walk without spending a pie for his journey from the party fund. On the call of the non-cooperation movement led by Gandhiji, Dibakar Patnaik and his associate friend Bharat Behera participated in Khadi Movement from Kodala. There was also a ‘Khadada office’ under the stewardship of veteran Niranjana Patnaik, who was also the then President from the Utkal Khadi Committee. Dibakar Babu and Bharat Behera both were staying at Kodala, preached the Charakha Andolan i.e. weaving of



coarse clothes against Mill clothes imported from Manchester. Khadada became a popular sign and symbol of Nationalism not only in the area but also in whole of the Nation.

In 1921, Mahatma Gandhi visited Berhampur and other places of the district to spread the seeds of non-cooperation movement. Dibakar Babu as a strong follower alongwith Niranjana Patnaik, V.V. Giri, Laxmi Bai, Biswanath Dash, Sashi Bhusan Rath, Arjuna Panigrahi, Nanda Kishore Mishra, Syama Sundar Patnaik, Radha Kanta Patnaik, Jaya Mangal Rath, Banchanidhi Patnaik, Brundaban Panda joined and actively participated in boycotting Government offices, schools, colleges, disowning government titles and honours. This resulted towards a lot of resignations from the government services, picketing before liquor shops, shops selling foreign goods etc. In 1922 Dibakar Babu a strong activist of the area picketed at Tahasil Office, Ichhapur along with other associates like Radhakanta Padhi, Bharat Behera, Arjuna Das, Sitarammaya, Syam Sundar Rao, Brundaban Panda etc. in opposing the excise tender of the then government. The authorities immediately proclaimed the promulgation of Cr.P. 144 and declared the gathering unlawful. But the gathering refused to obey the orders and as a result they were arrested, trailed and were sentenced for six months rigorous imprisonment. The prisoners stayed in Berhampur Jail for over a month; again a charge of violating Cr.P. 144 was freshly labelled against them. A British officer of Irish base of I.C.S. rank holding the post of Sub Collector, Berhampur visited the jail and had a special court inside the jail for trial. The Sub-Collector found them guilty for violating the Cr.P.144 and sentenced again to another Additional one month imprisonment with a fine of Rs.200/- to each of them. In case of non-payment of cash fine they are to go another one week more imprisonment.

But at the end of declaring the punishment the judge was emotional and said that “we too struggle for independence of our Ireland and hence I wish for early independence for your country.” During the court discussions Dibakar Babu and Banchanidhi Patnaik were able to convince the judge on their target of freeing India. Inside the jail Dibakar Patnaik was entrusted with the duty of looking after the facilities and difficulties of political prisoners and to report on the health to the jail officers. Once Dibakar Babu protested against the maltreatment of undergoing the hard work of rope making, stone breaking, beating the hot iron box, driving the bullocks in the oil mills etc. He was mercilessly whipped down in a most barbarous way. Dibakar was also entrusted with another work like arrangement of interviews with the political prisoners. Under the leadership of Dibakar Patnaik a hunger strike was launched in the jail and the authorities were unable to manage the issue and so transferred the political prisoners to another jail. The fighters were in Berhampur jail for first three months and later they were sent to Pondichery jail. Banchanidhi Patnaik and Bhikari Charan Hota two veteran freedom fighters were there along with Dibakar Patnaik. Dibakar Babu rendered a great help and services to Bhikari Babu’s ill health, suffering out of pneumonia. They were all released from jail after four months and seven days on 14.9.1922.

After the release from the jail Dibakar Patnaik remained as the President of Chikiti Panchayat. Again in 1924 he headed a delegation team of freedom fighters to attend the Flag Satyagraha at Nagpur. But all of them were arrested in the train and forced back to Orissa. In the year, Pandit Gopabandhu Das, the then President of Pradesh Congress Committee presided over a meeting of Ganjam District Freedom fighters at Patrapur near Chikiti. The meeting was arranged by Dibakar Babu and



resulted a lot recruiting new freedom fighters into the association who also levelled a resolution on Swatantra Odisha Pradesh Gathan. Dibakar Patnaik had a little wealth to manage himself and the fund requirement of the movement. So he joined as a clerk in the Tea District Labour Association office at Koraput and worked till 1930. In the year 1930 he took part in the Civil Disobedience Movement i.e. the Salt Satyagraha started nationwide on the call given by Mahatma Gandhi. He was chosen as a team leader of Satyagrahis and went to Koraput alongwith two prominent Congressmen Radhakrushna Biswasray and Narasingh Sahu to recruit Satyagrahis. All the three activists were arrested under Bishakha Agency Law and found guilty and put into the jail. During the time "Gandhi-Irwin Pact" was signed and as a result all the political prisoners released except these three. But later Mahatma Gandhi interfered in the matter and wrote to Viceroy Lord Irwin and accordingly Dibakar Babu released from Jail. After release from the jail he was nominated as the General Secretary of District Congress Committee from 1932 and worked in the arrangement of AICC annual conference proposed to be held at Puri. During the period, Dibakar Babu started individual Satyagraha and again arrested and sent to Berhampur from Rosalkunda Police Custody, found guilty and again sentenced for six months regorous jail. Due to agitations and hunger strike by the political prisoners he had been shifted to Bellary central jail. Again on the reported agitations lodged the prisoners shifted to Nellore sub-jail. This gave Dibakar Patnaik to stay with Narasingh Rao. In 1933 the jail life, the restless activists rewarded him to tuberculosis and was admitted in the King George Hospital of Vishakhapatnam but on the grace recovered fully from the disease. In 1935 he became the president of District Congress Committee and arranged a

Royat Andolan at Kodala. In 1936 district board elections were held. Dibakar Patnaik was able to elect unanimously Maharaja Krushna Chandra Gajapati who became the President and Uma Charan Patnaik, the Secretary by his support. In 1937 elections were held for Orissa Assembly. On the support of Dibakar 36 seats were owned out of 59 and king of Paralakhemundi Maharaja Krushan Chandra Gajapati became the Prime Minister of the state Orissa. In 1938 a Sub Registrar office was started at Patrapur alongwith many other social works rendered under the initiation of Dibakar Patnaik.

In 1939, Subhas Chandra Bose became the President of INC (Indian National Congress) without getting the support of Mahatma Gandhi. Some nasty politics of rude activists were going on in the party. By this Subhas Bose resigned from Indian National Congress and formed 'Forward Bloc' with a separate idealism different from Indian National Congress. Subhas Bose visited Orissa on the call of Orissa Forward Bloc Party, established by Pandit Nilakandha Dash. Godavarish Mishra, Jadumani Mangaraj and our lovely leader Dibakar Patnaik who resigned from Indian National Congress in August 1939 and all of them became active members of Forward Bloc which fought for India's Independence. The Congress Ministry from the centre resigned in the year as India joined the Second World War. In January 1940 with the support of Dibakar Patnaik, Pandit Nilakantha Das, Godavarish Mishra, Jadumani Mangaraj a coalition Ministry was formed under the Prime Ministership of Parala Maharaja Sri Krushna Chandra Gajapati in the direction of Subhas Bose. Utkal University and the S.K.C.G. Medical College Hospital of Berhampur were established under the guidance of Dibakar Patnaik. During 1940 Dibakarji became the President of District Board though he was not in Congress party. During the five years



term (1940 to 1945) Dibakar Patnaik looked into the development of education, health, library institutions in the area. Dibakar Patnaik was a revolutionary throughout his life. He was a good friend and co-worker of Subhas Chandra Bose. During the Second World War he planned for the landing of INA on the sea shore of Humma (Ganjam) and wanted to free Ganjam district from the British Rule. But the country police devastated the plan and arrested the submarine. However, Dibakar Patnaik who eagerly awaited for India's freedom cleverly escaped from the spot. The Second World War came to an end on 15th August 1945, Dibakar Patnaik again contested in the district board election with an anti-Congress image but failed. In the year 1947 he became the vice-president of Forward Bloc of India. India got independence on 15th August, 1947. The dreams of all freedom fighters of India who suffered a lot by the British Rule, come true. Dibakar Babu's happiness crossed the boundaries. In 1951, he fought election to Orissa State Assembly against Congress and won the seat for his popularity but sat in opposition for five years from 1951 to 1956. In 1957, Forward Bloc of Subhas Bose Praja Party of Acharya Krupalini and Socialist Party of Jaya Prakash Narayan merged into a single party named Praja Socialist Party (PSP). Dibakar joined the Party in 1957 itself. In April, 1958 election to Rajya Sabha took place. Dibakar Babu was a contestant from the newly formed Praja Socialist Party but got elected and became a member of Rajya Sabha from 1958 to 1964. In 1964,

Dibakar Patnaik rejoined the Congress after his twenty four years of detachment. On 8th of August 1965, he became the President of Berhampur Cooperative Land Development Bank, he also remained as the President of Berhampur Transport Employees' Union and continued in the post till his last breath. In 1967 February he contested from the Congress ticket from Patrapur constituency and elected but sat in opposition as the Swatantra Jana Congress Coalition Ministry was on. In the year 1971 after the fall of coalition ministry, Biju Patnaik established Utkal Congress a new party and our Dibakar joined the party. He again contested from the Chikiti Constituency against the Raja Saheb of Chikiti but met failure.

Dibakar Patnaik was a dedicated life long bachelor, a friend of poor, a Praja Socialist, a supporter of Rayats and a leader of Rayat Andolan, a true freedom fighter, a silent worker in the formation of Orissa province and Oriya Bhasa Andolan, All India Vice-President of Forward Bloc, a social worker, an educator. He breathed his last in the very morning of 1st March, 1976.

We fondly remember his courageous deeds for the sake of motherland and pay tribute to this freedom fighter.

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Women Movement in India

Rabinarayan Pani

No society worth its name can make any claim of 'Development' in case one half of its population – the women section of society, continues to live in shackles of socio-economic exploitation, suppression and domination. The position in a society is in fact a true index of its socio-cultural development. In fact, the human kind right in times realized the importance of the two segments (men and women) of the social system. However, unfortunately the ideal got suppressed under the weight of manmade domination and social exploitation of women in almost every society.

It was in the nineteenth century that J.S. Gill in Britain and De Toqueville in USA brought into focus the need for providing political right (the right of franchise in particular) to the women to make them equal partners in social and political life of the country. In India also, several reformers like Raja Ram Mohan Ray, Swami Dayananda Saraswati and others strongly advocated the need for emancipation of women in India by the elimination of such evil system as Sati, child marriage and prohibiting widow remarriage. They also created a movement in favour of woman education and making them capable of playing a dual role in both social development and the struggle for freedom. In fact several women leaders like Annie Besant, Sarojini Naidu, Vijaylaxmi Pandit, Raj Kumari Amrit Kaur and

others did a yeoman service towards securing some improvement in conditions of woman in India. They fought for equal fundamental rights, political rights, socio-legal status of equal opportunity for development under the Constitution of India. Fundamental duties laid down under article 51 – A calls upon "All the citizens to renounce the practices derogatory to the dignity of woman".

Women represent around 48% of the country's population. The development of women has always been the central focus in developmental planning since Independence. Since early 1990s, the empowerment of woman has been a central theme with all social thinkers, political leaders, government planners of officials.

Since early 1950s, several programmes have been in operation for securing the objective of women development – establishment of working women hostel, the programme of support and training cum employment, production centres, the NORAD assisted training programme for women, the scheme for condensed courses of education and vocational training for adult women, the establishment of Mahila Mandals, Indira Mahila Kendras, self- help groups and organizations under STEP, the Mahila Samriddhi Yojana, Indira Mahila Yojana, Balika Samriddhi Yojana and others.



The law against the pre-natal sex determinant tests, the law and the plan of actions to combat sexual exploitation of women and children, the anti dowry laws have been enacted for women development. A National Commission for Women was set up on 31st January 1992 as per National Commission for Women Act, 1990. The Commission has a Chairman, five Members and a Member Secretary, all nominated by Govt. of India. It reviews legislation, intervenes in specific individual complaints of atrocities and remedial actions and safeguards the interest of the women where appropriate and feasible.

The Govt of India has been trying to provide legal protection to women by enacting several women welfare laws like Special Marriage Act, 1954, the Hindu Marriage Act 1955, the Hindu Minority and Guardianship Act 1956, the Hindu Adoption and Maintenance Act, 1956, Suppression of Immoral Traffic Act, 1956 and the Dowry Prohibition Act, 1961.

Besides, under the intervention of the National Women Commission and others, several other enactments have been made namely Medical Termination of Pregnancy Act, 1971, the Equal Remuneration Act, 1976, the Child Marriage Restraint Act, 1978, the Criminal Law Amendment Act, 1984. All these laws were

enacted for eliminating discrimination against women as well as for providing them additional protection under the law. Recently the Domestic Violence Act was passed by the Parliament. Recently a Bill for protecting women in work place has also been approved by the Parliament.

After enactment of 73rd and 74th constitutional amendments reservation of seats in Panchayati Raj and Urban Local Bodies was provided to the extent of 33.33%. The same is now to be increased to 50%. This has been in right direction of empowerment of women.

During 2010, Constitutional Amendment Bill reserving 33.33% seats in Lok Sabha and Rajya Sabha and State Assemblies has been approved in Rajya Sabha by 2/3rd majority. The same is to be approved by Lok Sabha during 2011. Thereafter this constitutional amendment is to be ratified by State Assembly. This will further empower the women in India in political sphere.

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3s Behind Our Role Model Maa Ramadevi

Anasuya Swain

“The path of duty is the way to glory.” This famous line of Tennyson says that man’s life on earth does not consist of his or her own existence, just as, he/she being a social being enjoys certain rights. She also owes certain duties in return. These duties are towards his family, his/her country, his /her creatures and not last, to god and the duty to mankind is duty to god.

One way to do his / her duty towards the society can be done through the following 3s principle. These 3s are –

- Sacrifice
- Service and
- Social responsibilities

If we take illustration from the history about the glorious persons who achieved glory due to their own duty, an unremovable name comes, she is nobody else, but Maa Rama Devi.

Ramadevi Choudhury is called Maa Ramadevi due to her own dedicated life towards society, sacrifice of luxurious life and service towards the sick and untouchables. If we go through her life, we can find her life full of service and social responsibilities.

Sacrifice

Ramadevi was born on 3rd December 1899 at Satyabhamapur of Cuttack district. She spent her childhood with her father Gopalballav Das, mother Basantkumari and parental uncle Madhusudan Das. Unconsciously she developed national consciousness in her mind due to the environmental impact. She was well aware of the national happenings and developed a nationalist outlook.



She married to Gopabandhu Choudhry at the age of 15 and blessed with a son and a daughter. She tried to maintain balance between conservative and superstitious mentality of her mother-in-law and the attitude of broadness and liberalization which she had inherited from parental family. Her family members were completely devoted to the

cause of women development.

A decisive turn came to her when her husband left the Government job. She gave the moral support to her husband in his decision to resign from the service of irrational British rule. This created economic insecurity and Remadevi gave accompany to her husband. Since she was



born and brought up with all affluence, she had the strength of mind to maintain her family at the time of economic hardship. Gandhian philosophy influenced her. Her husband was also encouraged with it and supported her to go to the public field.

Service:

She served for the poor, untouchables and drought affected people of Orissa. Her effort helped in the establishment of a cancer detection centre at Cuttack. In 1932, secretary of the provincial Harijana Sevak Sangh set out with her team of women to handle their own sanitation problem and learn nursing. She encouraged the women to be ideal mothers, housemakers and bread earners of the family. Ramadevi started Padyatra on a mission to abolish the untouchability by creating public awareness. This was a new chapter in the Harijana movement and helped to promote Harijana welfare.

Being influenced by the speech of Gandhi, "go to village" to find out the solution for the problem, Ramadevi and Gopabandhu returned to Bari and worked there with utmost commitment.

She and her team members worked hard for the eradication of untouchability taking the support of different people in the society particularly Harijans.

Whenever there was natural calamities, Ramadevi extended her helping hand to the people in distress. She may be called as Goddess of compassion always ready to extend her sympathetic hand with healing touch.

Social responsibility :

She was convinced that without economic growth the social development can not be imagined, for that reason she started some programmes through which the people can earn more and can live happily. Among the different programmes spinning, palm *gur* making and bee keeping were taught to them.

They were taught improved method of agriculture. She also devised the method of assisting the flood, cyclone or drought affected people in terms of food rather than money. Food for work, construction of canals or tanks and conversion of fallow land to cultivable land and supply of suitable seeds to the farmers constituted the scheme of her assistance.

She gave a lot of importance to the basic education so as to eradicate illiteracy from the society which stood as major obstacle on the path of progress.

She started building up schools and did not breakdown when she could not get any financial support from outside.

She always worked for the people without any self advertisement, but became the burning example for everyone. She also gave emphasis to the sanitation problem. For this reason she and her Sevashram members undertook many programmes like slum cleanliness etc.

She established Alaka Ashram and stayed there and spread the message of Gandhi to the villagers. She nursed the sick people, distributed medicines. Thus, she was able to remove superstitions from the minds of people.

Without formal education she got the doctoral degree from Utkal University for her social work and social service.

Life is a challenge and she accepted it. She experimented 3p and 3d method, that is peace, perseverance, patience with discipline, dedication, devotion in her life. At last she was able to achieve her objective which was reflected in 3s viz. service, sacrifice and social responsibilities and build herself a role model for the youngsters.

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BPOs – How they can Restructure the job scenario in Orissa

Rajesh Mohanty

In today's job scenario, where the population of the country is growing by leaps and bounds, and where the population of the youth is steadily on the increase, BPOs have provided the much needed respite. These are massive organizations which are the job creators of the Indian industry. They provide jobs to the youth, who otherwise would have by and large remained jobless. Moreover, with allegations being levelled against the educational institutes saying that they churn out massive numbers of students every year, who do not have the required skill sets required to be absorbed into the industry, BPOs have done their bit by giving employment to people who are without the so-called "employable skill set".

Jobs apart, the BPOs have done a lot to the job market today and they have absorbed the young mass of students into a meaningful occupation, who, otherwise could have been jobless and could have been led astray into leading suspicious and dark lives. Today, these jobs have provided the youth of today the required purchasing ability and this in turn, has raised our consumption, leading to India being looked at favourably as the "marketing hub" — country where everything sells. This has further opened up our markets and we are seeing more and more international brands coming into our markets. This has, in a way led to upward mobility, particularly

in the A Class cities. We, Indians have become sought-after as a market and today, we see parallel launches of products in India and the Western world. We are in a commanding position today and the economy has grown by leaps and bounds.

BPOs bring with them the concept of the global work space, and we truly work in a global environment, not only dealing with customers from the other side of the world, but also working with teams where we are supervised by someone as far away as the US, or we lead a team consisting of team members located in distant locations like the US, UK, Australia, or closer home, like in the Philippines. BPOs have brought in the culture of diverse countries and we are in a far better position to understand our counterparts on the other side of the globe than we were, say about 10 years ago. Although far from it, but we try to emulate our peers in the Western countries so as to better achieve numbers. We now talk of balanced scorecards, performance incentives and targets, which were mostly alien terms to us a few years ago. BPOs have brought about a truly global work culture — aggressively pursuing targets, raising bars and talking of performance and accountability.

BPOs help the government with increased collections of taxes - direct and indirect. The



Government received increased collections of Income Tax and also additional indirect taxes like VAT and Service Tax through increased consumption by BPO employees. Since BPOs employ people in thousands compared to IT companies who recruit in hundreds, the benefits stemming out of BPOs is enormous as compared to other industries.

BPOs have helped in developing other sectors as their pay structure is higher than most other sectors. This has fuelled the growth of other industries where BPOs have grown. Some industries that have grown as a result of BPOs are infrastructure, hotel and tourism, FMCG and retail, security services, transport services and educational services.

My point in bringing out all these arguments stated above is to point out that BPOs are a positive development for our country, and it is time we relook at them more favourable than loosely referring to them as “Call centers”, which in itself sounds highly derogatory. It is time we examine how we can make BPOs work to our advantage, and how we can reap benefits by utilizing these under-utilized resources effectively. Today, BPOs can absorb students just out of college in the best possible ways. That is why you will hardly find anyone out of college unemployed in the BPO nerve centers of India — Delhi NCR region & Bangalore. Also, to get into BPOs, it is very easy, since all that is required is the ability to speak correct and fluent English, a working knowledge of computers and the willingness to work at nights.

Since we have brought out the fact that working at nights is a requirement for getting into a BPO, let us understand that working at night is not a new concept and it is not something to be looked down upon. This is because, we have

people in manufacturing industries, security services, airlines, and national services like the Army, Navy and the Air force which also have to do night duties. Newspapers are rife with stories of how the body is strained and ultimately destroyed because of night duties. But the truth is that, doesn't the same fate befall the other occupations who perform night duties ? I have seen that people working in BPOs who maintain a healthy lifestyle, exercise regularly and abstain from drinking or smoking or drugs usage lead a normal and healthy life.

So, how do we use BPOs for our own development ?

As per a study by NASSCOM, very few areas have a very high density of BPOs. Examples of such cities are Delhi, NOIDA, Gurgaon, Bangalore and Chennai. This has drained the talent pool in these areas. As a result, we have saturated our talent pool in these areas. As a result, we do not get the quality of candidates that we used to get a few years back. What can be done to eliminate this problem ? The answer is to help in opening BPOs in other parts of the country. For this, the state governments need to come up with plans to open up such BPOs in their respective states. They must provide the necessary incentives, support and support to such organizations. What they invest in today will bring in a lot of revenues and in a few years time, they would break even and then start earning, not only through direct taxes through employment, but also growth of ancillary industries, like transport, security services, catering and facilities management firms and placement companies, just to name a few. An example worth mentioning is that of Gurgaon, which, from a nondescript town in 2000 has grown to a population of over 20 lakhs today, and hopes to grow to 43 lakhs by 2020. It is the revenue hub of Haryana today,



earning 60% of the total annual earnings of the state. NASSCOM lists Bhubaneswar as one of the “Challengers” to the BPO centers mentioned above; this means that if carefully planned, Bhubaneswar may well become the “Gurgaon” of tomorrow — doing wonders for Orissa similar to what Gurgaon has done for Haryana.

Today, many families in Orissa may not be ready to allow family members to do a night shift. Awareness will need to be created among the people regarding the benefits of working with a BPO. They will have to be shown the benefits of working in the BPO industry. Moreover, travel to and from the place of work will need to be made more secure. Better transport management including using trained drivers, GPS enabled cabs, more road safety measures especially at nights, provision of armed guards in the cabs, just to name a few would make people feel more safe and secure to move out at night to their places of work.

Another disturbing trend that I have observed is that many students take the BPO job as a stop gap arrangement. This has to change. I have noticed that in the US, people who are retired, or middle aged people join the BPO industry, since they feel that it is a stable job. The stability factor has to be brought in, and both employers and employees should be made to do their bit to lend stability to the industry. This will bring in a lot of good and a lot of talent as we could see a spurt in the number of middle-aged people switching to the industry as a mid-career industry switch. This will greatly benefit the industry, as people in their middle ages who come into the industry will bring with them stability and talent, which will prove to be of great help to the

industry. Another avenue of this industry which has not developed in India, mainly because of our slow — go attitude is the expansion of the Home agent segment of the BPO industry. This refers to people who would not need to go to office, but need to work from home. If we are able to grow this segment, there will be many advantages arising out of it. Firstly, we can convince people to work at night from the security of their homes without venturing out at nights. Secondly, for a cash-starved state like Orissa, we can save on infrastructure costs and transportation costs. However, for all this to happen, our attitudes will need to change and we will need to be more honest, more trustworthy and more inclined to do the job without needing to be supervised.

Lastly, since the average Oriya person is able to speak decent English without an MTI (Mother Tongue Influence), is hard working and honest and is more stable in a job, this industry will work wonders for the state, if allowed a foothold.

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National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyothsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

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

National Anthem

Jana-gana-mana-adhinayaka, jaya he,

Bharata-bhagya-vidhata.

Punjab-Sindhu-Gujarat-Maratha,

Dravida-Utkala-Banga,

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

Tava shubha name jage, Tava shubha asisa mage,

Gahe tava jaya gatha,

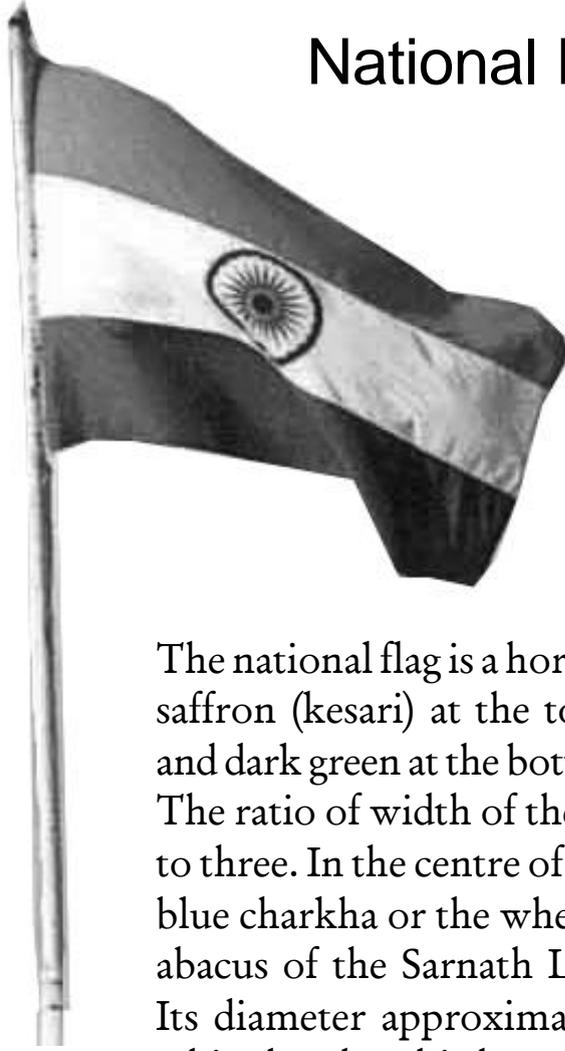
Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

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

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

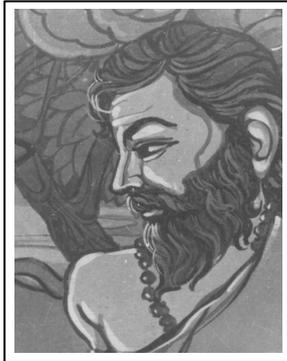
The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete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

National Flag

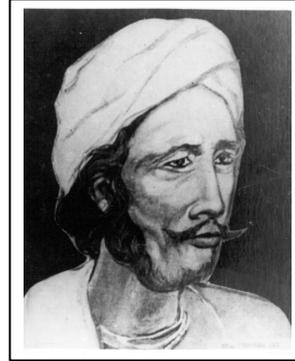


The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel which appears on the abacus of the Sarnath Lion Capital of Ashoka. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the national flag was adopted by the Constituent Assembly of India on July 22, 1947. Its use and display are regulated by the Indian Flag Code.

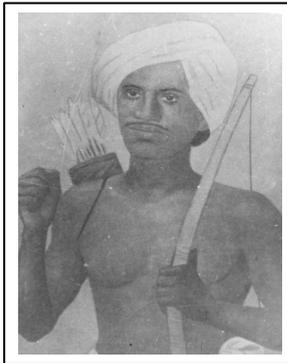
MARTYRS FROM ORISSA



Jayee Rajguru
(1739-1805)



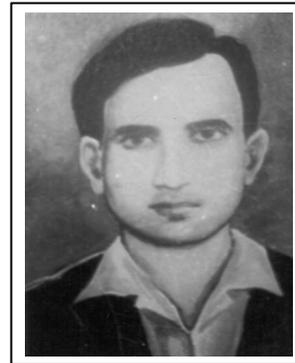
Veer Surendra Sai
(23.01.1809 - 28.02.1884)



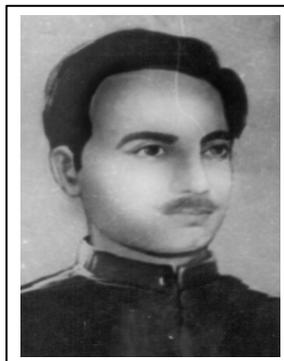
Birsa Munda
(Died in Ranchi jail in June 1900)



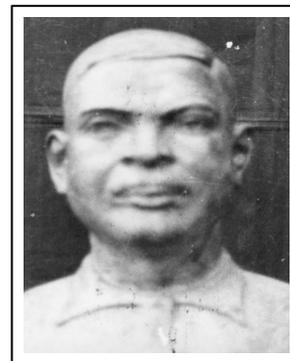
Baji Rout
(Shot dead on 11.10.1938)



Raghunath Mohanty
(18.07.1910 - 04.04.1941 hanged)



Dibakara Parida
(30.11.1911 - 04.04.1941 hanged)



Laxman Naik
(22.11.1899-29.03.1943 hanged)



Message of
Shri Murlidhar Chandrakant Bhandare,
His Excellency the Governor of Orissa
on the occasion of Independence Day – 2011

Dear Sisters and Brothers,

On this auspicious occasion of celebration of Independence Day of our country, I extend my warm greetings and good wishes to all of you.

On this sacred day of 15th August, 1947, the people of our country fulfilled their long-cherished dream in achieving freedom from the alien rule. We pay our heart-felt gratitude to those freedom fighters and patriots and remember their supreme sacrifices.

The path paved by Mahatma Gandhi, the apostle of non-violence and peace, in transforming the dream of independence into reality has been acknowledged world-wide. In the context of present scenario of the world, the attention of the world is focused on India because of this non-violent movement which shook the mighty Britishers. On this occasion, we also recall the invaluable contributions and supreme sacrifices made by the martyrs who laid down their lives for the cause of the motherland.

The role of our State in the national freedom struggle is quite significant. We fondly remember the courageous deeds of our great heroes like Jayee Rajguru, Buxi Jagabandhu, Chakra Bisoyi, Veer Surendra Sai, Chakhi Khuntia, Birsa Munda, Laxman Naik, Baji Rout, Raghu-Dibakar, Utkalmani Gopabandhu, Pandit Nilakantha, Pandit Godavarisha Mishra, Acharya Harihar, Gopabandhu Choudhury, Nabakrushna Choudhury, Malati Devi, Rama Devi, Harekrishna Mahtab, Biju Patnaik and many others. Being motivated by the clarion call of the Father of Nation, Mahatma Gandhi, many patriots and nationalists from Orissa daringly participated in the National Movement. We pay our tributes to those courageous patriots. We also salute our brave soldiers and other Defence personnel who laid down their lives while safeguarding the borders of our nation.

Since Independence, we are making consistent endeavour to transform Orissa into a prosperous State. My Government strives hard to achieve all-round development of the State. Development initiatives are on to reduce poverty, augment employment opportunities and improve the standard of living of our people.

Agriculture is the mainstay of our economy. About 70% of population of the State is dependent on agriculture. So one of the major programmes of the Government has been to give a big thrust to agriculture. Various programmes have been implemented for the development in agricultural sector and welfare of the farmers. It is heartening to note that our State has received a national award for outstanding achievement in augmenting productivity of food grains.

Irrigation holds the key to economic development in Orissa. For accelerating the irrigation potential of the State, the Government has formulated a five year perspective plan with an objective to bring an additional 5.61 lakh hectares of agriculture land under irrigation coverage by 2014.

The State Government is committed to mitigate the miseries of the poor people in a time-bound manner. Accordingly, a number of poverty alleviation programmes have been initiated to reduce the poverty. These programmes include Gopabandhu Grameen Yojana, Madhubabu Pension Yojana, Annapurna Schemes, Mo Kudia Yojana, provision of Rice at Rs.2/- per kg. and many other Schemes.

With a view to providing better standard of living and livelihood support to the common people of the State, the Government has implemented various welfare programmes from its own resources viz. Biju KBK Yojana, Biju Kandhamal O Gajapati Yojana, Biju Krushak Vikas Yojana, Jalanidhi Yojana, Biju Gram Jyoti Yojana, Biju Saharanchal Bidyut Karan Yojana etc.

In order to provide quality and adequate health care to the rural and tribal mass of our State, a number of schemes are being implemented such as Janani Suraksha Yojana, ASHA, Janani Express, Mobile Health Units, Swasthya Kaanth.

Rural connectivity is the key to rural prosperity. Hence, the State Government accords top priority to strengthening the rural road infrastructure, public buildings in the rural areas, rural water supply and sanitation system.

The State Government is implementing various welfare and income generating programmes for the women, adolescent girls and children. These programmes include Mission Shakti Yojana, ICDS Programme, Kishori Shakti Yojana, Balika Samruddhi Yojana etc. Besides, the Government accords top priority to the development of Scheduled Castes and Scheduled Tribes. In order to provide better education for them hostel facilities, scholarship and stipend facilities have been ensured. OTELP has been started to improve the income of tribal households.

On the whole, the State Government is committed to transform Orissa into one of the most advanced States in the country by bringing about unprecedented development in all spheres.

On this august day, let us take a solemn pledge to pursue our goals with strong determination and firm commitment.

Jai Hind.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister
on the occasion of
Independence Day-2011

Dear Sisters and Brothers,

On this auspicious occasion of celebration of Independence Day, I extend my good wishes and greetings to all of you. Today on this sacred day I pay my heart-felt gratitude towards the great patriots and freedom fighters like father of the nation Mahatma Gandhi, Netajee Subhas Chandra Bose, Pandit Jawaharlal Nehru, Utkalmani Pandit Gopabandhu Das, Utkal Gourav Madhusudan Das, Gopabandhu Choudhury, Nabakrushna Choudhury, Veer Surendra Sai, Maa Ramadevi, Saheed Laxman Naik, Dr. Harekrushna Mahtab and Biju Patanaik.

I also express my utmost respect to many freedom fighters who participated in the national freedom movement and valiant Jawans who laid down their lives for safeguarding the country.

During post-Independence era our country has experienced significant achievements in various spheres. India occupies distinguished place in the entire world. Today our State Orissa has also been successful in ushering into a new era of development. Our efforts are on to transform Orissa into a prosperous State by making progress in different fields. Our economic growth has exceeded 9 per cent. The per capita income in the State has also increased. The plan size has been enhanced. The rate of poverty has reduced. Our growth rate in the field of agriculture has reached 7 per cent. In order to provide benefits of this economic progress to the poor, we have undertaken a series of welfare schemes for the development of the State. The State

Government is presently implementing a number of Programmes from its own resources for the benefit of the poor. Rice @ Rs.2/- a kg., Madhubabu Pension Scheme, Mo Kudia have gained the confidence of the people. To popularise women education, we have decided to distribute bi-cycles free of cost to all the girl students reading in Class-X. Likewise, it has also been decided to provide bi-cycles to all boys reading in Class-X and belonging to S.T and Backward classes along with the girls in the schedule areas.

Our State has made tremendous progress in social sector. Infant Mortality Rate has been reduced from 96 to 65 during the last decade. Maternal Mortality Rate has also reduced from 358 to 258. We are at the forefront in the entire country to contain mal-nutrition. There is reduction of 10 % during the last decade. This is a record decline in the whole country. Our literacy rate has increased during the last 10 years. Women literacy rate has also increased. There is an increase in the enrolment ratio. Our achievements in social sector signal a bright future ahead.

The State Government is all set to introduce a programme called 'Mamata' from its own funds for taking care of the pregnant women and their children living in villages. This Programme is scheduled to be implemented in the rural areas of the State from coming September. Under this Scheme Rs.5,000/- each will be provided to the pregnant women in 4 phases. This will exclusively help contain the Infant Mortality and Maternal Mortality.

My Government always accords top priority to the development of agricultural sector, industrialization, development of infrastructure, development of the backward regions, welfare of the poor, Adivasi and the oppressed, rural development and welfare of the women. Village plays a pivotal role in the process of development. We are, therefore, implementing a number of schemes with a view to improving the living condition of the people by facilitating communication, safe drinking-water and electricity in villages. The State Government have decided to incur an expenditure of rupees one thousand crore for construction of concrete roads in the villages by the coming October.

The development of villages has been linked up with the development of agriculture. Most of the people are engaged in agricultural activities. So we have taken steps for investment of more funds in Food Processing and Storage sectors to make agriculture profitable. Likewise, we are paying special attention to extend irrigation facilities. We have undertaken several programmes for providing irrigation facility to more agricultural land. Recently our State has been awarded at national-level for remarkable achievements in the field of agricultural production. This is a great success for agriculture and farmers of Orissa who are often falling prey to natural calamities.

For this, I specially congratulate the farmers of our State on the occasion of Independence Day. I hope, this will continue in the coming days. The State Government will extend all sorts of assistance for the welfare of agriculture and farmers. The main objective of our agricultural development programme is to make the State self-reliant in agriculture and increase the income of farmers. So our target will be achieved when the benefits of the development reach the small and marginal farmers.

Development of women is the prime objective of my Government. Today Mission Shakti Programme has united 50 lakh women of our State and it has provided opportunity to exhibit their skill and talent. Therefore, the reservation for women in the PRIs has been increased to 50 per cent so as to enable them to participate in the developmental programme.

The future of a nation hinges on proper harnessing of the human resources. Now many opportunities have been created in the field of education particularly in Technical and Professional education. Through Employment Mission, scopes are being opened for improving the employability of our youth along with their self-employment.

Today Orissa occupies a prominent place in industrial sector. I always emphasize on peaceful industrialization. We always believe in taking people with us. Our motto is to create new employment opportunities through value addition of our natural resources and make the State prosperous one. So the State Government lays importance on the development of mega industries along with ancillary and downstream industries.

Along with industrialisation, special attention is also being given for development of the infrastructure like linking of roads and development of ports.

It is our significant programme to free Adivasis from exploitation, safeguard their rights and to spread education among them. New Hostels are being constructed to spread the education among the tribal children. Special training programme has been organized for them to facilitate Engineering and Medical studies. Education is the most powerful medium to bring the tribal sisters and brothers to the mainstream of development. It is heartening to note that Orissa tops the list in whole country for distributing pattas of forestland to tribals. Our efforts for the welfare and development of the tribal brothers and sisters will be further strengthened.

I always pay special attention to the development of backward regions. While the State Government has implemented Biju KBK Yojana from its own funds for the development of KBK area, Biju Kandhamal O' Gajapati Yojana is also being implemented for Kandhamal and Gajapati. More funds have been allocated for the Western Orissa Development Council.

We believe in peace. Peace is essential for development, not violence. So, I appeal the Leftwing extremists to join the mainstream of peace and development leaving the way of violence.

There is no value of political independence without economic independence. We can achieve the goal of independence through economic empowerment of the poor people. So let us come forward to fight against poverty, unemployment, injustice and violence and continue to work to build up India the way Gandhijee dreamt for.

Jai Hind.



Message of
Shri Surya Narayan Patro,
Hon'ble Minister, Revenue & Disaster Management,
Information & Public Relations on the occasion of
Independence Day – 2011

Dear Sisters and Brothers,

It is indeed a proud privilege on my part to greet you on this auspicious occasion of the Independence Day. Today we must remember the supreme sacrifices made by millions of patriots who freed India from colonial rule of two centuries. Mahatma Gandhi took the leadership of innumerable freedom fighters on the path of truth, love and non-violence. We pay our tributes to this apostle of peace whose principles of peace and non-violence are universally acclaimed.

The people of Orissa have made significant contribution towards India's freedom struggle. We have gained Independence due to the indomitable courage exhibited by the great sons of Orissa like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Krushna Chandra Gajapati, Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu, Naba Krushna Choudhury, Biju Patnaik and many others in the freedom struggle movement. The visionaries like Dr. Hare Krushna Mahatab and Biju Patnaik could sketch a prosperous Orissa much before. Decade after decade, Orissa has witnessed the progress and development and people of Orissa have brought glory in different spheres. Yet a lot of things remain to be done in the fields of agriculture, Industries, education, health, infrastructure, land reforms, energy and animal resources development etc.

However, the pace of progress has been accelerated in every sector with the present Chief Minister Shri Naveen Patnaik coming to power with massive popular

mandate. Noticeable changes have occurred in each sphere due to the importance attached on accountability, transparency and effective administration. As a whole, the people of Orissa have achieved unprecedented success. Corruption has effectively been checked. Transparency has been ensured with the implementation of Right to Information Act for the common man.

On this occasion, let us take a solemn pledge to work together for the development and prosperity of the State.

Jai Hind.

Editor's Note



"A moment comes, which comes but rarely in History, when we step out from old to the new..... India discovers herself again" On the eve of India's independence, Pandit Jawaharlal Nehru's famous speech "Tryst with Destiny" marked the beginning of free India with words symbolizing hopes and aspirations. India became an independent nation on the 15th of August 1947. Each and every patriotic soul felt proud and paid tribute to thousands of martyrs who sacrificed their lives for India's freedom. Therefore, 15th August symbolizes the victory of Indian patriotism which the nation attained after a prolonged struggle from the oppression of British colonialism.

Men and women from all over India joined hands and fought for India's freedom. It was the dream of a free and independent India which motivated them to walk the path of struggle selflessly. Neither did they battle for their regions nor for their natives but for the sake of their Motherland. Independence Day, therefore, is an appropriate occasion to pay respect to our saviours because of whom we are able to enjoy the freedom, free from exploitation and corruption.

The ethics and values adopted by illustrious sons and daughters of our soil like Mahatma Gandhijee, Netajee Subhas Bose, Utkalmani Pandit Gopabandhu Das, Utkal Gourav Madhusudan Das, Maa Ramadevi, Biju Patnaik, Pandit Jawaharlal Nehru and many others have to be maintained at any cost. Being Indians it is our foremost duty to fight against corruption in any form. Be it allegation of 2G Spectrum scam, Adarsh Housing scam or acquisition of 1417 acres of land in Gurgaon by the Haryana Government for Rajeev Gandhi Foundation.

On the other hand, our State Orissa under the dynamic leadership of Shri Naveen Patnaik has been successful in furthering the pace of development. Our economic growth has exceeded 9.5 per cent. The per capita income, the plan size and the growth

rate in the field of agriculture have also increased. The Government has undertaken a series of welfare schemes to put the outcomes of the economy in furthering the interest of the State. With the Government's effort the IMR and MMR have also reduced. Our literacy has also increased. As attempts are being made to extend irrigation facilities, our State has been awarded at national-level for remarkable achievements in agricultural production. With the motto to create new employment opportunities through Value Addition of our natural resources, our Government is emphasizing on peaceful industrialization. In spite of all the achievements of our State we are yet to receive full attention of the Central Government. Post-independence Orissa has been worst victim of this apathetic attitude. The people of Orissa have the right to know why there are two separate yardsticks for States like Andhra Pradesh and West Bengal and for State like Orissa. However, in spite of all odds our State Government is committed to transform Orissa into one of the most advanced States in the country by bringing about cross sectoral development.

It is time, the cancer of fraudulence which is tarnishing the image of India and causing great damage to our economy needs to be restrained by one and all or else we have to pay a heavy price for that. In a federal structure the Centre and the States are to compliment each other and work in tandem to fulfill the objectives laid down in the Constitution, when our country achieved independence. It is high time that corruption has to be stopped and black-money stashed outside the country brought back and utilized for the development of the under-developed.

I would like to wish everyone a happy Independence Day with a thought that each one of us respects our duties as much as our rights.

Jai Hind.

Keerthi Choudhary