

ODISHA REVIEW

VOL. LXXIII NO.1

AUGUST - 2016

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

Published by Information & Public Relations Department, Government of Odisha, Bhubaneswar - 751001 and Printed at Odisha Government Press, Cuttack - 753010.

For subscription and trade inquiry, please contact : **Manager, Publications, Information & Public Relations Department, Loksampark Bhawan, Bhubaneswar - 751001.**

Rs.5/- Five Rupees / Copy

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National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

The song, Vande Mataram, composed in Sanskrit by Bankimchandra 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,

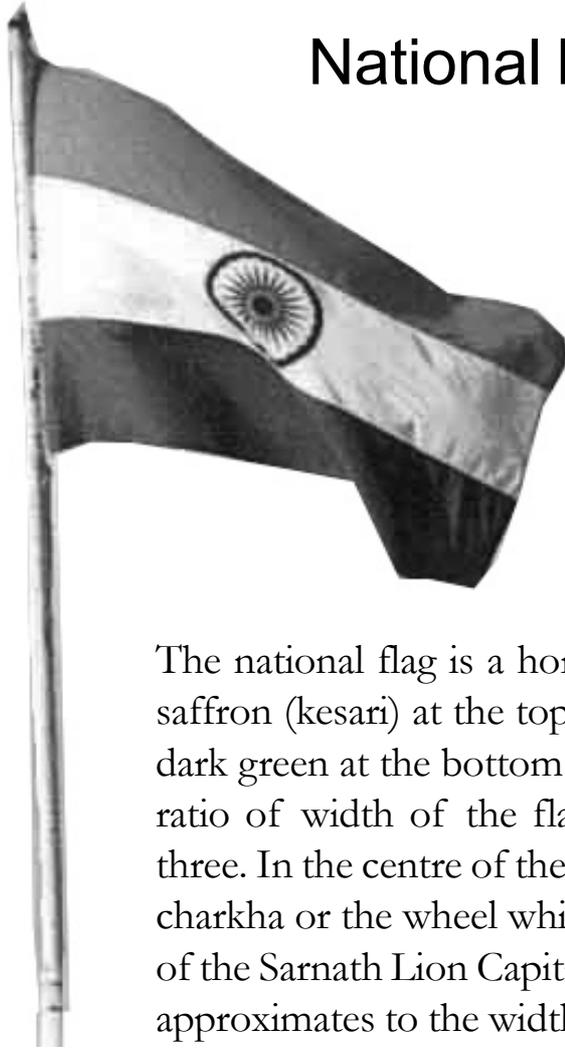
Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

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.

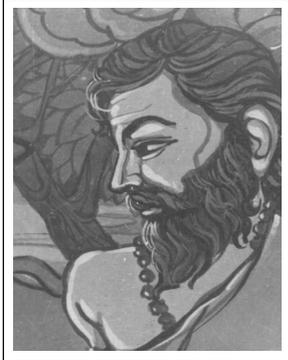
The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete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

National Flag

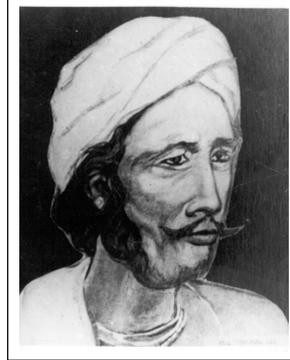


The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel which appears on the 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.

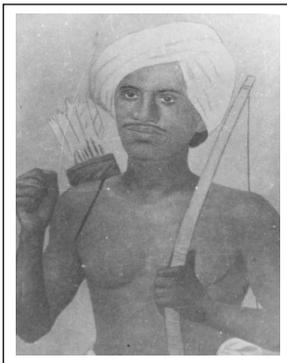
MARTYRS OF ODISHA



Jayee Rajguru
(1739-1805)



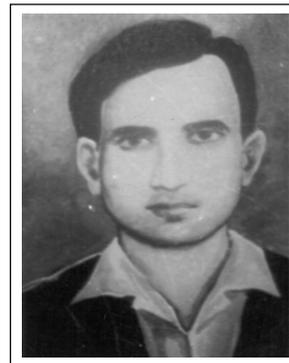
Veer Surendra Sai
(23.01.1809 - 28.02.1884)



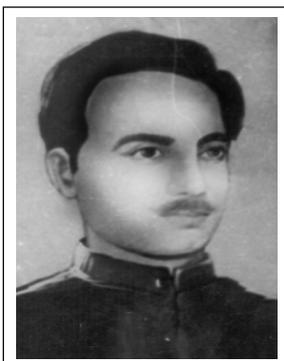
Birsa Munda
(Died in Ranchi jail in June 1900)



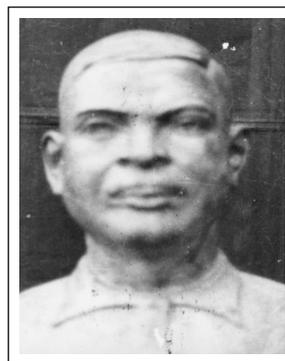
Baji Rout
(Shot dead on 11.10.1938)



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
Dr. S.C. Jamir
Hon'ble Governor of Odisha
On the Occasion of
Independence Day - 2016



As the nation prepares to celebrate its 70th Independence Day of our country, I convey my sincere and hearty greetings to all my sisters and brothers of Odisha.

On this august occasion, let us all pay our respectful homage to the Father of the Nation, all our great patriots and eminent nationalist leaders and renew our pledge to rededicate ourselves to the cause of nation building.

Let us not forget that the contribution of Odisha to the Indian Freedom Struggle was no less significant. The ceaseless struggle of our patriots in the historic freedom movement has always been a matter of great pride for us.

Many a virtuous leaders from our State have led the national freedom struggle from the front and inspired many more to join this freedom struggle. Our nationalist leaders exhibited their valour in fighting against the British rule.

Our independence has paved the way for our progress, development and holistic growth in all spheres. Reduction of poverty cutting across different regions and segments of society has been the hallmark of our growth which is inclusive, holistic and accelerative. The pace of poverty reduction in the State has been the highest in the country compared to any other region. The state economy has grown at an average annual rate of about 9% in real terms during 2000-2015, as against about 3% during the period 1951-2000.

Agriculture remains a priority sector for us because of its high potential in employment generation and inclusive and sustainable growth. The name of the Agriculture Department has been changed to the Department of Agriculture and Farmers Empowerment to sharpen focus

on empowerment of farmers for their overall development through various activities. A separate budget for Agriculture with enhanced allocation in the agriculture and allied sector, an Agriculture Cabinet to address the issues of self-sufficiency in food grain production, employment creation, enhanced productivity through timely seed replacement, water management, farm mechanization and technology transfer have been the key interventions with which the Government is all set to boost agricultural production in the State.

As Irrigation is the main input for agricultural development, the State Government has taken up various irrigation programmes that has resulted in creation of more than 3 lakh hectares of additional irrigation facility during the last two years. All these initiatives have resulted in robust growth of the agricultural sector with record agricultural productions. Odisha has received the prestigious “Krusha Karman Award” for the 4th time during the last five years.

To make Odisha one of the most preferred investment destinations globally, the Government has diversified its industrial base with value added sectors, and an industrial land bank of one lakh acres has been created. A new Industrial policy with a slew of unique incentives has also been brought out. Three large investment regions at Kalinganagar, Paradeep and Dhamra have been developed, and we are now the only state in the country to have a Strategic partnership with TIE Silicon Valley.

Country’s largest Steel Plant of TATA STEEL has been made operational at Kalinganagar in Jajpur district. Our investor friendly policies and the ease of doing business framework have made Odisha a competitive and attractive “Manufacturing Hub of the East.” In the last Make in India campaign in Mumbai, the State has been able to attract investments worth Rupees 70,000 crores, a majority of it coming from the non-mineral sector.

The State Government is according top priority in providing affordable, accessible and equitable health care services to its people located even in the far-flung areas through its free drug distribution Scheme, “Niramaya”, establishment of 6 new Medical Colleges at Bolangir, Baripada, Balasore, Puri, Keonjhar and Koraput and providing treatment facility for Cancer and Psychiatric patients now in all the District Headquarters Hospitals.

Shelter security in rural Odisha has been very effectively addressed through “Biju Pucca Ghar Yojana” and the recently launched Biju Pucca Ghar (mining) Yojana for the villages affected

by mining operations in the 8 mineral bearing districts of the State, Nirman Shramik Pucca Ghar Yojana for the construction workers and other housing schemes. 1 million *kutchha* houses have been converted into *pucca* houses during the last two years. By extending “Gopabandhu Grameen Yojana” to all the districts of the State with substantial fund allocation, to address the basic infrastructure needs of *Sadak, Bijli and Pani* in the villages.

The State has launched “Awaas”, the Odisha Urban Housing Mission to provide affordable housing to the economically weaker sections in the urban areas of Odisha. Another pro-people initiative “Aahar” has been launched in all districts of the State covering 62 urban areas and 44 District Headquarters Hospitals. The capital city Bhubaneswar has been ranked as Number One in the country in the Smart City Competition.

State Government has made notable strides in the area of education in terms of access, equity and quality.

New Model Degree Colleges have been set up in 8 educationally backward districts of the State. “Kalinga Siksha Sathi Yojana”, a student-friendly study loan facility has been launched to facilitate higher education loans at 1 % interest.

To provide qualitative CBSE pattern education to the students in rural areas, the State Government has started Odisha Adarsh Vidyalayas in 100 educationally backward Blocks of the State from the current academic session which is to be extended to all the Blocks of the State in a phased manner. Besides, the recently launched financial assistance scheme “Anwasha’ and starting of “Akanksha” Hostels have been two path breaking initiatives for the S.C & S.T students.

The State has successfully launched the “Baristha Nagarika Tirtha Yatra Yojana” this year and in the initial round one thousand senior citizens have already visited Rameswaram and Madurai on pilgrimage. Another two rounds of pilgrimage are scheduled shortly from the capital city Bhubaneswar and Sambalpur.

Odisha has successfully implemented the National Food Security Act and is one of the pioneering States in social security measures. In addition to the coverage of more than forty lakh beneficiaries under different pension schemes, the State Government has recently announced to cover three lakh more beneficiaries under Madhu Babu Pension Yojana in

addition to the recently announced pension scheme for construction workers and financial assistance to weavers over sixty years of age under the “Baristha Bunakar Sahayata Yojana”.

I am delighted that the State Government is celebrating the 80th year of formation of separate State of Odisha at different levels and the year-long celebration of

birth centenary of legendary Biju Patnaik during this year.

A good number of pro-people initiatives are being implemented by the State Government as befitting tributes to the legendary leader and his birth centenary is being celebrated at State, national and international level.

As a result of its pro-people initiatives, good governance and transparent administrative measures, Odisha occupies a prominent place in the whole of India.

On this memorable day, let us realize our responsibility and act together to cherish the values of Independence which fosters national integration, promotes social and economic justice as well as communal harmony.

Let me call upon all to come together and work with devotion and dedication for the cause of the Nation.

Jai Hind.

Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
on the occasion of the
Independence Day-2016



On the auspicious occasion of Independence Day, I convey my greetings to all of you. My utmost respect to the great leaders of the Nation, like Father of the Nation Mahatma Gandhi, Netaji Subhas Chandra Bose, Pandit Nehru, Maulana Azad and Dr. Ambedkar who participated in our freedom Struggle.

Odisha played a significant role in the Indian Freedom Movement. The sacrifices and patriotism of leaders like Utkalmani Pandit Gopabandhu Das, Utkalgourab Madhusudan Das, Buxi Jagabandhu, Saheed Laxman Naik, Veer Surendra Sai, Gopabandhu Choudhury, Nabakrushna Chaudhury, Malati Choudhury, Maa Rama Devi, Dr. Harekrushna Mahtab and Biju Patnaik have strengthened the freedom struggle in Odisha in an effective manner.

Freedom is the right of a nation. The world has experienced numerous struggles for achieving Independence. On the other hand, freedom struggle in India was not merely a struggle; it was rather, a message for the entire human civilization. Today its relevance is being felt worldwide.

India is a great country and we have inherited a glorious civilization. We are proud of our country. To enhance the glory of India we should carry on our efforts at Individual level as well.

In the post Independence era the democratic set up has successfully been implemented. India has created a new identity in the developmental sector. Today Odisha has also strengthened its place in the history of the country's development. It has presently become a preferred destination for investment. The infrastructural development has created new opportunity for the State's economy. The per capita income of the people has increased. Poverty is taking the downward stride. We have enabled ourselves to implement various developmental programmes from our own resources. We are providing foodgrains to other States. The crop loan is being sanctioned to the farmers at the rate of interest of one per cent. The national award has earned recognition and glory for our farmers. Odisha has become a Model State in the entire country in the fields of social security, welfare of persons with disabilities and disaster management. From today onwards three lakh new beneficiaries have been covered under Madhubabu Pension Scheme.

Today, the Mission Shakti programme comprising 50 lakh women has become a milestone in the field of women empowerment in Odisha. The participation of 6 Odia girls in Rio Olympics has added a new feather to the glory of Odisha. The Skill Development Authority has been constituted for skill development of our youth force. Our objective is to impart training of international standard to 8 lakh Youths within next 3 years. The Kalinga Siksha Sathi Yojana has been launched to cater to the needs of higher education of the students. Education loan facility upto Rs.10 lakh has been extended to the students with one per cent interest. Steps have been taken for opening of Model Schools in every Block to provide quality education. The Forest Rights Act has successfully been implemented in Odisha. Priority has been accorded on the spread of education among S.T. students along with priority on the development of tribal areas. Three lakh S.T. girls have been given the opportunity of education with the facility of hostel accommodation.

The picture of the development of the villages has been quite visible. There is no paucity of fund for development of villages. Grama Panchayats have been accorded with more fund and power for the purpose of development. During the last 2 years, 10 lakh *kutchha* houses have been converted into *Pucca* houses and there will be no Kutchha house in the State in the coming 2 years. By utilizing the potential of every village ours aim is to include it in the developmental process of Odisha.

Like our motherland, language is also considered as our mother. Our language is our pride and glory. With the development of language, the development of a race is intertwined. We are striving hard for the development and protection of Odia language and this will be intensified in the coming days. The State Government's move for the transaction of official works in Odia will further strengthen the use of Odia language.

The soil, water and air of Odisha have enabled and dignified the Odia race. Our history has made us proud. There will be no compromise with Odia entity as well as the rights of Odisha. We believe in federal spirit and are also working for strengthening it. Odisha's struggle will continue for safeguarding our interests and the participation of Odisha will also continue in the prosperity of the country.

Jai Hind.

Message of
Shri Atanu Sabyasachi Nayak
Hon'ble Minister, Information & Public Relations,
Health & Family Welfare
on the occasion of the
Independence Day – 2016



I convey my heartfelt wishes and warm greetings to the brothers and sisters of Odisha on the auspicious occasion of our country's 70th Independence Day.

As freedom is the life-line of a nation, 15th August is a festival of pride, glory and immense pleasure for all of us. Our forefathers had participated in the historic independence struggle in order to free our nation from the yoke of foreign rule. They won the freedom against the oppressors through the doctrine of non-violence and non-cooperation. Unshaken patience, supreme sacrifice and extraordinary patriotism of those great men have been recorded in our history in golden letters. The country has gratefully acknowledged their valuable contribution.

Independence Day is an occasion of tribute and commitment. It is a celebration of assurance and resolutions.

Let us come together, irrespective of caste, creed and religion, to offer respectful homage to those great men who have remained brilliant illustrations of dedication and patriotism. On the other hand, let us work together to build a prosperous and developed India to enhance its global identity.

Jai Hind.

Editor's Note



Text-books in our School days have made us learn that the river Mahanadi is the largest river of Odisha. Its contribution to Odisha's prosperity and beauty is incomparable. Honourable Chief Minister has recently opined "the river Mahanadi is the life-line of Odisha. Like a mother, the river Mahanadi has enabled the people of Odisha in sustaining their life. The Odia race will always remain obliged to the river Mahanadi. We will continue our struggle till our last breath for the interest of Odisha and safety of the river Mahanadi. "

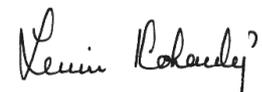
In recent times, a lot of euphoria has been generated over the term Co-operative Federalism. Yes, ours is a federal democracy. In our country all the States carry the same importance except under exemplary circumstances. As we recite our National Anthem, we have a feeling of being tied in one thread. However, it hurts our sentiment when our State is glaringly neglected in every sphere. It is not only my feeling but with assertion I can say it is the feeling of every Odia. The double standard adopted by the Central Government over the Mahanadi issue has created an unhealthy atmosphere for the State of Odisha and its people. The people of Odisha feel as if their life and livelihood have been deliberately poked. The deceitful and undemocratic activities of the Chhattisgarh Government against Odisha have enraged its folks. In protest against this, deep discontent is expressed among the people of Odisha. If Chhattisgarh continues to obstruct the Mahanadi river water by constructing barrages from the upper reach for the purpose of both industrialization and privatization of water, then during the non-monsoon season the Mahanadi river and its tributaries will go dry and during the monsoon season it will create flood havoc in Odisha. The largest earthen Dam Hirakud will also be affected. Such situation will be disastrous for the people of Odisha. The water of the river Mahanadi will not be useful for the farmers of Odisha at times of necessity. Moreover, during the rainy season, this will create adverse situation for the farming community. By this, the socio-economic development of

the State will totally be hindered. We feel that the controversy over the river Mahanadi is a conspiracy to create hurdles in the rapid progress of our State. Keeping in view the emotional relationship of the people of Odisha with the river Mahanadi, the remarks of our Chief Minister “not to tolerate such anti-people move” is really praiseworthy.

To remain passive towards injustice is also an offence. Particularly when it concerns one's own State. The river Mahanadi being the lifeline of our State deserves an attention beyond parochial lines. Unity is inevitable.

On the eve of the 70th Independence Day, I pay my sincere thanks and owe my gratitude to the founding fathers of our nation like Mahatma Gandhi, Pandit Jawaharlal Nehru, Netaji Subhas Bose, Madhusudan Das, Gopabandhu Das, Biju Patnaik, Sarojini Naidu, Aruna Asaf Ali, Maa Ramadevi and others for their sacrifices and for whose unparalleled efforts we are free from the colonial rule.

Last but not the least, let the concept of Co-operative Federalism not be a mere jargon. It is time the basic tenets laid down in our Constitution not only be talked about but also be implemented.



Editor, Odisha Review



GOOD GOVERNANCE





Odisha State's Flagship Programmes

Under the dynamic leadership of our popular Chief Minister Shri Naveen Patnaik, the State of Odisha is witnessing massive development and has made tremendous progress in different spheres. The State is making consistent efforts for inclusive and participatory growth. As a result of its pro-people initiatives, good governance and transparent administrative measures, Odisha occupies a prominent place in the entire country. We are enumerating below few of the State's flagship programmes.

Biju KBK Yojana was launched in 2006-07 to supplement the efforts under Revised Long Term Action Plan (RLTAP) in accelerating the pace of development in KBK region.

Gopabandhu Gramin Yojana (GGY) was launched in 2006-07 to provide developmental assistance to the districts not covered under the Backward Regions Grant Fund (BRGF). However, BRGF scheme has been discontinued from 2015-16 onwards. To bridge the critical gaps in infrastructures in all districts including backward districts where infrastructure continues to be weak, State Government has decided to implement the GGY scheme from 2015-16.



Biju Grama Jyoti Yojana was started in 2007-08 as one of the flagship programme of the state government. It covers all villages / habitations having population less than 100 and electrification for all BPL Households, which are not covered under Rajiv Gandhi Grameen Vidyutikaran Yojana (RGGVY). By end of 30th April 2016, 16, 313 habitations have been electrified.



The State Government has launched a campaign '**Mo Jami Mo Ghara**' to protect land rights of the poor.



Madhubabu Pension Yojana was launched in 2008 with a total coverage of 19,85,024 beneficiaries by merging two pension schemes, i.e., State Old Age Pension (SOAP) & Odisha Disability Pension Scheme (ODPS).

Biju Yuva Sashaktikaran Yojana was launched during 2013-14. Under this programme, 15,000 laptops have been distributed to meritorious +2 students at 30 nodal centres by Higher Education Department in 2015-16.



Biju Pucca Ghar Yojana is a State plan scheme launched in 2014 designed to provide new houses to the deserving and genuinely poor rural households not having any pucca house. During 2015-16, total 10 lakh houses have been completed under this programme.

Scholarship is being provided to students pursuing higher studies in professional education like Engineering, Medical, MBA and MCA @ Rs.10,000/- per annum. 9,119 students have been selected for scholarship during 2015-16.

Bicycles are being provided to students at Class-X level by the State government to enhance the retention rate. Apart from Government high schools, all students reading in Class-X of Government aided high schools, Madrasas and Sanskrit tolls have been benefited under the scheme. During 2015-16, total 5,20,969 students were benefited under this programme at a cost of Rs.135.45 crore. It has been decided to include the student of Class-IX under this scheme during the current financial year.



A livelihood scheme, “**Jeebika**” recently completed successfully in six districts, namely Kandhamal, Koraput, Malkangiri, Mayurbhanj, Nabarangpur and Rayagada for development of livelihood of the poor people through Watershed Plus intervention.



MAMATA Scheme was launched in 2011 to provide partial wage compensation during maternity and for fulfillment of condition essential for safe delivery and improve mother & child-care practices.

Odisha Housing Mission was launched in 2015 to provide housing to the poor in both rural & urban areas by constructing about 5 lakh houses every year.

Odisha Livelihood Mission (OLM) started functioning in 2011-12 to promote livelihood of poor rural people through organisation building like SHG and its federation at different level.

A new scheme, “**Jeevan Vikash Yojana**” is being implemented for providing livelihood support to the rural poor.



Biju Kanya Ratna Yojana was launched by the State Government in 2016-17, specially in the districts of Angul, Dhenkanal and Ganjam where the child sex ratio is lower than the other districts. The main objective of the programme is to prevent gender biased sex selective elimination, to ensure survival & protection, education & participation of girl child and to sensitise & mobilise the community and all stakeholders towards the value of girl child.

Biju Ananya Yojana was launched during 2016-17 in order to incentivise birth of girl child.

Biju Krushak Kalyan Yojana was launched in 2013-14 with the objective of honouring the farmer’s hard work. The State Government has taken a ground – breaking step of providing health insurance of Rupees One lakh to five members of every farm family including the farmer to safeguard against health hazards.

Baristha Nagarika Tirtha Yatra Yojana is being implemented in the state to provide opportunity to the poor and deprived senior citizens of the state over 60 years of age for undertaking pilgrimage to certain specified pilgrimage destinations both inside and outside the state.

A new scheme “**Nirman Shramik Pucca Ghar Yojana**” (NSPGY) has been launched by the State Government in 2016 to meet the housing needs of building and other construction workers registered under the “Odisha Building and other Construction Workers” Welfare Scheme who do not have their own Pucca house and have not availed any housing assistance under any other Government schemes.

Aadhaar

Aadhaar is a 12 digit unique identification number issued by Government of India to every individual resident of India. It will equip all Indians with biometric identification cards. The Unique Identification Authority of India (UIDAI), which functions under the NITI Aayog (Formerly Planning Commission), is responsible for providing Aadhaar cards with identification number. In Odisha, 82.67 per cent of

Bio-Metric Enrolment (BME) has been completed and 73.73 percent Aadhaar Numbers have been generated by 8th November 2015. Jagatsinghpur, Kendrapada and Debagarh have recorded the highest percent of BME whereas Malkangiri has recorded the lowest, i.e., 50.54 percent. The highest number of Aadhaar cards generated in Gajapati is 94.62 percent and lowest in Malkangiri, i.e., 53.42 percent.

National Food Security Act, 2013 in Odisha

Government of Odisha has recently implemented National Food Security Act (NFSA, 2013) in the State from November 2015. It is providing food security coverage to 84.83 lakh families consisting of 318.33 lakh beneficiaries under Priority Household (PHH) and Antyodaya Anna Yojana (AAY) categories. Food grains allocations to the tune of 1.48 lakh MT Rice and 25.36 thousand MT Wheat per month is being supplied to the most vulnerable section of the society @ Re.1 per kg. by covering all districts of the state in two phases. Government has made all necessary arrangements to keep the NFSA beneficiaries database updated throughout the year by operationalising 374 Ration Card Management System (RCMS) Centers in 314 Blocks and ULB headquarters across the State. Under this programme each priority household is entitled to Other Initiatives of State Government avail 5 kg. of rice or wheat or combination of both per person per month @ Re. 1 per kg. Each AAY Family gets 35 kg. of rice @ Re. 1 per kg. per month.

Aahaar

Aahaar programme is an initiative to address the hunger issue of urban poor, initially launched in five Municipal Corporation of the State on 1st April, 2015. The objective of the programme is to provide cooked hot meals i.e. steamed rice and dalma to the poor and needy people at affordable cost of Rs. 5 per meal from 11 AM to 3 PM each day except Sunday at places of public congregations in the urban areas.



Providing good quality food at affordable cost in a hygienic environment is the major focus of the program. The beneficiaries under the programme are mostly patients, attendants of the patients, construction workers, labourers, rickshaw pullers, auto drivers, street children, needy students, destitute etc. Initially, it was operational in 21 outlets, four each in Bhubaneswar, Cuttack, Berhampur, Rourkela and five in Sambalpur and around 22,000 needy poor people who got the benefit of this programme. These Aahaar outlets have been opened at places nearer to the hospitals, bus-stands, courts, collectorates etc so that the beneficiaries can have quick and easy access. At present the programme has been extended to all the 30 districts and is implemented in 73 towns through 110 outlets covering 66,650 beneficiaries per day. Aahaar Societies both at state and district level have been formed to sustain the programme and ensure proper implementation.



Key Achievements :

Odisha Development Paradigm

- Agriculture and services sectors with robust real growth rate of 9.26 percent and 9.38 percent respectively were the leading contributors to overall growth rate of the state in 2014-15.
- Odisha's manufacturing sector real growth rate of 8.31 percent over took India's manufacturing sector growth rate of 5.53 percent in 2014-15.
- The real growth rate of electricity, gas, water supply and other utility services sectors and trade, repair, hotel & restaurants shows as 24.18 percent and 10.47 percent respectively while the mining & quarrying sector shows a negative growth rate (-14.74 percent) during 2014-15.
- The per capita real Net State Domestic Product (NSDP) for Odisha at constant (2011-12) market prices expects to touch Rs. 55,116 during 2015-16, an increase by 4.95 percent over 2014-15 and by 17.22 percent over 2011-12. During 2014-15, the per capita income of Odisha registered Rs. 52,516 with 5.23 percent growth over 2013-14, the maximum growth rate in the last five years.
- Below Poverty Line (BPL) population in Odisha has reduced by 7.25 percentage points during the period from 1999-2000 to 2004-05. As per Tendulkar Committee Methodology, poverty has declined at a very faster rate, i.e., by 24.6 percentage points from 57.2 percent in 2004-05 to 32.6 percent in 2011-12.

Odisha has made significant achievement in terms of economic growth, poverty reduction and other socio-economic indicators. During 2014-15 Odisha exhibited higher real growth rate than national level in all major economic sectors except in mining, construction, real estate, storage, communication and public administration. During 2014-15 the real growth rate of Odisha was 6.24 percent at 2011-12 constant prices as against 7.24 percent at national level. Odisha's economy expects a real growth rate of 6.16 percent during 2015-16. Natural shock of severe droughts in 28 districts of the state had influenced the real growth rate of agriculture sector and might be the major reason in limiting the overall growth rate in 2015-16.



Mahatma Gandhi and Sustainable Development

Satya Narayana Sahu

The theme of sustainable development has evolved with the evolution of human civilization. The very beginning of human society and its onward march is woven critically around this concept which has assumed significance for the survival of the modern civilization and planet earth. Whenever human civilization receded from the path of sustainable development the danger to its survival was ensured.

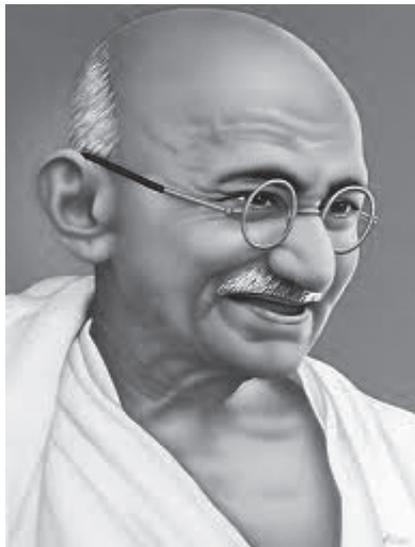
With the advent of industrial revolution in Europe began the era of unsustainable development. The unleashing of creative energies of people during that period led to the spectacular progress in the field of science and technology. The tapping of energy from coal and the application of new methods of production gave rise to unprecedented productivity.

While industrial revolution released humans from the fetters of feudalism and bigotry it put new chains around them in the form of materialism and materialistic appetite. The mind which became free from bondage of bigotry and exploitative feudal mode of production became

subservient to machinery and greed. Driven by the credo of mass production the modern western civilization chose the path of violence subjugating the territories of the peoples of Asia, Africa and Latin America and appropriating their resources.

Conquest and exploitation of the human and material resources beyond the boundaries of Europe became the guiding aspect of that civilization. The policies and values associated with that path led to the indiscriminate consumption of energy and resources of the planet earth and gave birth to an imperial mindset.

By 1980s it was realized that such an approach would degrade the environment beyond repair and cause unimaginable consequences to the very existence of the planet. An institutionalized approach in the form of The World Commission on Environment and Development under the Chairmanship of Harlem Brundtland was set up to find remedies to the problem. It produced a report in 1987 entitled "Our Common Future" which stressed on the ability of mankind to make development sustainable.





It understood sustainable development in terms of “the limits imposed by the present state of technology and social organizations on environmental resources and by the ability of the biosphere to absorb the effects of human activities.” A pertinent question exercises our mind. Why was the Commission established in 1983 and not before? A provisional answer was that by the beginning of the 1980s it was painfully realized that the western world was living beyond the limits of the planet earth. “The Living Planet” a report of the World Wild Life Foundation released in 2006 clearly stated that in 1980s it was realized that the ways of life followed by the western societies disturbed the subtle balance of the planet earth. The Human Development Report 2007-08 on the theme Fighting Climate Change : Human Solidarity in a Divided World also critically looked at the modern development and wrote “Climate change calls into question the enlightenment principle that human progress will make the future look better than the past.”

It is indeed tragic that it took so many centuries to realize that the mode of life of the western people and their path of development was unsustainable and therefore an attempt was made to search for the ways and means to rectify the course. There is in fact a desperate search for methods to decarbonise the environment and reestablish the atmosphere prevailing before industrial revolution.

It is in this context that one is struck by the approach of Mahatma Gandhi who in the first decade of the twentieth century understood the unsustainability of the modern civilization based on multiplication of wants and desires. He launched the first Satyagraha in 1906 which lasted for eight years and ended in 1914. Based on truth and non-violence it stressed on simplicity of life,

unity of all religions and of the entire mankind. The Common Future which Europeans understood through Brundtland Commission in 1987 was understood by Mahatma Gandhi in the end of 19th century itself. Through his book “The Hind Swaraj” he outlined the threat to common future of humanity caused by relentless quest for more material goods and services. He described the civilization driven by endless multiplication of wants as Satanic and defined civilization in terms of performance of duties, adherence to morality and exercise of restraint. Any approach which puts limitations on passion and greed and which aims at fulfilling the fundamental needs remain central to the concept and practice of sustainable development. The Hind Swaraj became a manifesto of sustainable development. Even though it did not refer to nature or environment in any of its passages it exposed the predatory instincts of modern civilization and thereby became an important publication critically scrutinizing the modern civilization which was at its zenith. It prophetically stated that modern urban industrial civilization contained in itself its own seeds of destruction. Hind Swaraj was a remarkable outcome of the first Satyagraha. Therefore his first Satyagraha launched for restoration of the democratic rights of Indians became a Satyagraha against the exploitation of the modern western civilization. In a much broader sense it was a Satyagraha which had the challenging and compassionate vision of saving the planet earth.

It is of paramount importance to note that sustainable development implying harmonious existence of mankind with nature and ecology presupposed an approach based on equity and justice and coexistence of all cultures and civilizations. An unsustainable path of



development centering around domination and conquest of other peoples and their natural resources give rise to an imperial world view which detects “fault lines” along nations and cultures and views the existence of different races in antagonistic terms. Towards the end of the twentieth century the celebrated American Scholar Samuel Huntington came out with the theory of clash of civilizations. His hypothesis in its expanded form assumed that diverse civilizations in the world would clash substituting the wars among nations. The dangerous thesis is a byproduct of the modern civilization which emerged after the industrial revolution and which contemptuously treated the civilizations and cultures of peoples of Asia, Africa and Latin America. What Samuel Huntington wrote towards the end of the twentieth century was advocated by General Smuts in the beginning of the same century. When Indians fought non-violently against the restrictions imposed on them for their entry into Transvaal, he wrote to Mahatma Gandhi “South Africa is a representative western civilization while India is the centre of oriental culture. Thinkers of the present generation hold that these two civilizations cannot go together. If nations representing these rival cultures meet even in small groups, the result will only be an explosion.”

The incompatibility of the oriental and western civilizations outlined by General Smuts underlined the incompatibility of approaches of the two civilizations – the former stressing on simplicity and restraint and the later on extravagant consumption pattern. He in fact wrote in so many words that people of the oriental culture with their simple habits and contented life have an outlook which run contrary to the outlook of people belonging to western culture which taught them

to have and possess more and if necessary to shed blood for achieving that goal. What General Smuts wrote to Gandhiji was nothing but a gross and unabashed manifestation of an extravagant life style unmindful of its consequences on nature and other sections of humanity.

Mahatma Gandhi through his first Satyagraha in South Africa and subsequently during our freedom movement was engaged in criticizing the colonial modernity which went beyond the carrying capacity of the planet earth and exploited peoples and resources across the planet. Therefore our freedom struggle under his leadership was in a way the first ever struggle in history for sustainable development. There are many statements of Mahatma Gandhi which can be quoted to substantiate this point. One particular statement he made in the context of Europeans is of abiding relevance for the whole mankind. He wrote in 1938:

“The incessant search for material comfort and their multiplication is such an evil and I make bold to say that the Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves.”

In fact the Europeans are gradually listening to the ringing words of Mahatma Gandhi. It is evident from the approach of some British citizens who have taken measures to simplify life so as to reduce their dependence on energy and resources. They have established a zero-energy (fossil) development system which enables them to run a housing society in London. At the entrance of the Society there is a line written which reads as follows:



“If everyone on the planet consumed as much as the average person in the U.K. we would need three planets to support us.”

These words recapture thoughts of Gandhiji who eight decades back wrote that if India followed the western model of development she would require more than one planet to achieve the progress they had attained.

The residents of the Housing Society in no way belong to the movements launched to protect climate and environment. They pursue diverse professions and services and are a part of the vibrant middle class. What distinguishes them is their remodeled outlook which eschew excessive consumption and production and follow in practice the methods of simple living.

They have resolved not to eat food which come from distant places. They are convinced that when items are transported from long distances a lot of energy is used for transporting, preserving and packing them. The growing consciousness that dependence on food from far off places would lead to excessive use of energy which in turn would lead to emission of more carbon dioxide and green house gases persuades them to use resources available within a few kilometers.

The Nicolas Stern Committee Report from the U.K. on Global Warming and Global Economy also underlined the same point when it observed that at the current rate of consumption of resources and energy of the planet, mankind would require more than one planet for survival. The Stern Committee Report therefore stressed on reduction of green house gas emissions by remodeling life style and by transiting from a carbon economy to a non-carbon economy.

What is being done in the ZED Housing Society and what is being recommended by the Nicolas Stern Committee Report was highlighted by Mahatma Gandhi during his first Satyagraha and our freedom struggle. He wrote on numerous occasions that failure on the part of human beings to satisfy their material needs by using resources available with fifteen or twenty kilometers would disturb the economy of nature. His usage of the phrase “economy of nature” in 1911 brings out his sensitivity and deeper understanding of human action vis-à-vis ecology.

In the Hind Swaraj he wrote against the annihilation of distance and time. While doing so he did not refer to the danger of excessive energy consumption. Yet with his remarkable intuitive understanding of the danger of modern technology on society and nature he advised mankind to simplify life. His critique of modern civilization, his condemnation of attempts to annihilate distance and his own life of simple and restrained living constituted refreshing attempts to establish a non-carbon and non-exploitative economy in the world.

In earlier paras we had argued that Mahatma Gandhi through our freedom struggle was going beyond the issue of independence and critically evaluating the colonial modernity which violently appropriated the resources of the planet and caused untold misery to the peoples in Asia, Africa and Latin America. The imperial rule and mindset was a byproduct of unsustainable development which was based on exploitation and injustice. He wanted India to avoid that path for the sake of not only Indians but for the whole mankind. Today people in Europe, as mentioned above, are realizing that their style and pattern of life cannot be sustained by utilizing resources available in our own planet. Their life style is a



continuation of the colonial mindset based on their presumption that nature and planet earth has limitless resources and they have the right to use them to the exclusion of the rights of others. The world view which excludes others and exploits their resources for the benefit of chosen few is a dangerous and unsustainable world view. As early as 1894 Mahatma Gandhi had written that the policy of exclusion has become obsolete. In subsequent decades he outlined the pain and misery caused by such a world view and cautioned that if India followed that approach it would spell incalculable danger to the whole mankind. His insights were reflected in a small passage on Industrialism which he authored in 1928. He wrote,

God forbid that India should ever take to industrialization after the manner of the west. The economic imperialism of a single tiny island kingdom, England is keeping today the world in chains. If the entire nation of 300 million took to similar economic exploitation, it would strip the world like bare locusts.

The world of twenty-first century is reaping the adverse consequences of the industrialization process which was set in motion by the western nations after industrial revolution. It has become vulnerable to unimaginable destruction due to a development process which brought severe pressure on natural resources and which is almost depleting the finite reservoir of energy derived from hydrocarbon. Mahatma Gandhi's early warning in the form of the above statement of 1928 sounds so contemporary for a world confronting the unprecedented danger of global warming and climate change.

As mentioned earlier Mahatma Gandhi's outstanding leadership during India's struggle for independence was a leadership for a sustainable world order. He spoke, wrote and put into practice many ideas which brought out his leadership qualities for the cause of sustainable development. We are familiar with his historic Dandi March of 1930. The very reference to that March stirs our mind in grasping his unprecedented method of asserting the right of



common people over natural resources of which salt is the most basic and primary one. The British empire thrived in monopolizing resources and depriving their legitimate owners access to them. Denial of access of common people to the basic resources is part of a strategy for unsustainable development. Mahatma Gandhi by breaking the salt law and asserting the rights of ordinary people to make salt was empowering the common people which is central to the issue of sustainable development.

After Dandi March was over, he outlined its larger goal by stating that the aim of the March went beyond the independence of India and encompassed in its scope the much broader objective of freeing the world from the monstrous greed of materialism. It was a powerful statement



which in combination with his criticism of the greed based modern civilization made Mahatma Gandhi one of the greatest exponents and practitioners of sustainable development. In fact Joseph Stiglitz in his latest book 'Making Globalisation Work' wrote that in a globalised world the western nations give precedence to material values over environmental values. Mahatma Gandhi was once told by a British correspondent that in a materialistic world non-violence would not be effective. In responding to that observation Gandhiji wrote that when non-violence reigned supreme materialism would take a back seat. Through Dandi March and indeed through his path-breaking non-violent work beginning in South Africa and culminating with his martyrdom he wanted non-violence to reign supreme. Creatively interpreting non-violence and non-violent mass action in its broadest sense he stressed, among other things, on communal harmony, economic equality, eradication of untouchability, progressive amelioration of the toiling people, social enfranchisement of women, free and compulsory primary education and overhauling of the system of higher education so as to meet the requirements of the ordinary people instead of the middle class. It is striking to note that most of these issues form integral part of Agenda-21 of the Rio Summit which gave a blueprint for sustainable development.

One of the defining features of modern civilization is the annihilation of distance by excessively using motorized transport. Proliferation of cars and airplanes to make communication easier for enhancing mobility and making the world smaller have choked peoples across the globe with air pollution and emission of green house gases. Joseph Stiglitz in his book 'Making Globalisation Work' has written that 80% of the global warming is caused by

hydrocarbons and 20% is caused by deforestation. Increasingly more and more people are possessing cars which are symbols of status, individuality and mobility. The threat posed by growing number of cars to environment is well known. Now it is being asked if planet earth can cope up with the toxic emissions from 4 billion cars possessed by peoples in America, China, India and Europe. The ability of people to have cars and provide fuel to them does not augur well for the climate. Combined with refrigerator and air-conditioning it will cause irreversible damage to the ozone layer and carrying capacity of the earth. Annihilation of distance coupled with pursuit of comfort will further contribute to unsustainable development.

The craze for car began in 1930s when the President of America Mr. Hoover outlined his plan for two cars and two radio sets for each American family. Mahatma Gandhi was informed about it by an American correspondent and requested to outline his future vision of Indian society. He in his characteristic way replied that if every Indian family would possess a car there would be so many of them resulting in lack of space to walk. Adding further he stated that in his vision of Indian society possession of a car would not be considered a meritorious thing.

Again during the Dandi March when some people brought oranges in a motorized transport he disapproved of it and said, "The rule should avoid the car if you can walk." There are many European countries where congestion tax is imposed for cars to enter certain key areas to keep them free from vehicular pollution. There are several other countries in Europe which are adopting a car less day. They have realized the demerit of possessing too many cars. In other words the utterances of Mahatma Gandhi

concerning cars are being realized with added poignancy.

Going beyond the terrestrial sphere we find that the civil aviation sector is growing in an unprecedented scale and thriving by introducing cheaper fares for passengers. It is contributing to the greater integration of different parts of the country and world. Annihilation of distance through airplanes is not an unmixed blessing. The London Economist in its issue of 10th June, 2006 carried a cover story under the caption “The Dirty Sky : Why Air Travel will be the Next Green Battle Ground”. It observed “Put frankly, air travel makes a mockery of many peoples attempts to live a green life. Somebody who wants to reduce his “carbon footprint” can bicycle to work, never buy aerosols and turn off his air conditioner - and still blow away all this virtue on a couple of long flights.”

Writing in the Observer of 12th May, 2006 Joanna Walters states “Can you still call yourself green at 30,000 feet? Frankly, no. Air travel is choking our world faster than any other form of transport”. Stating that “Air transport is the fastest growing source of green house gas emission but so far sparked relatively little concern among Governments and international bodies” she wrote “One return flight to, say, Miami, and you are responsible for more carbon dioxide production than a year’s motoring”.

These grave concerns expressed in foreign press starkly remind us about Mahatma Gandhi’s reservations about annihilation of distance. In Hind Swaraj, he described railways a necessary evil. All other faster means of communication can indeed constitute necessary evil. The necessary evil stretched beyond a point will overwhelm mankind and the planet earth. It is in this context that his wise counsel not to subordinate human interest to machine assumes paramount significance.

While dealing with Mahatma Gandhi and Sustainable Development one would inevitably deal with the question of poverty which is the worst source of pollution. Fight for eradication of poverty by using appropriate technology and non-violent means is nothing but a fight for sustainable development. Mahatma Gandhi wrote in Hind Swaraj not only to criticize modern civilization but also to eradicate poverty in India. Smt. Indira Gandhi, former Prime Minister of India in her speech in the first ever U.N. Conference on Environment organised in Stockholm in 1972 declared that poverty is the worst source of pollution. Mahatma Gandhi by addressing the issue of eradication of poverty in Hind Swaraj was addressing the core issue of sustainable development. Almost eight decades after Mahatma Gandhi did deal with the issue of poverty The Brundtland Commission on “Our Common Future” wrote “A world in which poverty is endemic will always be prone to ecological and other catastrophes”.

Adoption of a comparatively simple life style by the western people will be a major factor for eradication of poverty. In fact the life style of the people of the advanced countries have gravely endangered environment. They have given priority to their own interests over the interests of nature. Prof. David H. Bennett in an insightful article “The Cinderella Syndrome : Ecologically Sustainable Development and Ecological Competence – A Second Precautionary Tale” wrote that aborigines in Australia during 40,000 to 80,000 years have done much less damage to the continent than the non-aborigines inhabitants in the last 200 years. He holds that the technological imperative of the non-aborigine inhabitant contributed to the damage of the ecology and exhorts them to learn the lessons of restraint and ecological competence from the aborigines to adopt a sustainable way of life. At the end he captures the spirit of Mahatma Gandhi by writing “Dominant western cultures



must learn to live simply so that others can simply live.” It is this simple living which can go a long way in addressing the issue of poverty eradication and promoting the cause of sustainable development.

The discussion of Mahatma Gandhi and Sustainable Development would be incomplete without referring to the burning issue of water scarcity in the world. Twenty first century has been described as the most water stressed century in the world. Water scarcity across the world may cause conflicts among nations. If not controlled and dealt with in a fair and equitable manner the water scarcity problem may give rise to another world war reminiscent of other world wars over resources and other trading and commercial interests. It is in this context that Mahatma Gandhi’s ideas need to be recollected and put into practice.

During our struggle for independence he referred to the water famine occurring in the Kathiawar region of Gujarat ruled by many princes. To address the issue of acute shortage of water he advised all the princely States to form a confederation and take long term measures for planting trees in vast tracts of land. He opined that afforestation on a large scale constituted the most effective step to face the water crisis. The twenty-first century world need to follow his words with utmost seriousness. The British rulers who treated forests as a source of revenue hardly understood their relevance from the point of view of ecology and sustainable development. Their approach was a byproduct of the exploitation of natural resources regardless of its consequences for the common people and environment.

Tuning himself with the common people whom he called “the dumb millions” he also suggested in a prayer meeting in Delhi in 1947 for harvesting rain water and using it for irrigational purposes to avoid famines and food shortages.

The M.S. Swaminathan Commission for Farmers in its report submitted to the Prime Minister in 2006 recommended to harvest rain water for addressing the problem of irrigation affecting our farmers.

Mahatma Gandhi was far ahead of his times in grappling with challenges to planet earth arising out of a life style which multiplied wants and desires and left no stone unturned to satisfy them. At a time when mankind is facing the dangerous prospects of getting annihilated due to accelerating pace of global warming it is important to rediscover Gandhiji’s ideas and put them into practice. It is heartening that in many parts of the world people are getting inspired by his ideals and taking appropriate action. It was best reflected in the initiative taken in Germany to establish Green Party and pursue policies consistent with nature and ecology. One of the founders of Green Party Ms. Patra Kelly admirably summed up the impact of Mahatma Gandhi in forming the party when she wrote the following:

In particular area of our work we have been greatly inspired by Mahatma Gandhi. That is in our belief that a life style and method of production which rely on endless supply of raw materials and which use those raw materials lavishly, also provide motive force for violent appropriation of raw materials from other countries. In contrast a responsible use of raw materials as part of an ecologically oriented life style and economy reduces the risk that policies of violence will pursue.

Such a vision provides the remedy to create a new civilization the foundation of which is based on discipline, restraint and morality. It is heartening to note that the recent literature being brought out in the western world is eloquently



following the vision of Mahatma Gandhi. A book “Surviving the Century : Facing Climate Chaos” edited by Professor Herbert Girardet and brought out by the World Future Council stresses on measures suggested by Mahatma Gandhi in the beginning of the twentieth century. The book argues for an approach which would speak for the earth community. It suggests that such an approach can be devised if we become non-violent, respect nature, follow the path of sustainable development and ensure justice to the poor. All those aspects remained central to Mahatma Gandhi’s life and work. There is slow but sure realization that by following Gandhiji’s ideals we can survive the century. The line of argument which attempts to speak for the earth community essentially recaptures the immortal and eloquent words of Mahatma Gandhi that earth has enough for fulfilling everybody’s need but not anybody’s greed. These words constitute the sum

and substance of sustainable development. There is no alternative to such a world view. The Time Magazine in its 29th April 2007 issue came out with 51 Global Warming Survival Guides. The 51st Guide earnestly suggests to share more, consume less and simplify life. In other words the Time Magazine, one of the mouth pieces of the western world, is turning to Mahatma Gandhi to save the world from the danger of extinction caused by global warming. It is a measure of Mahatma Gandhi’s enduring and deeper significance in the context of attempts to protect the planet earth. It is therefore indispensable to rediscover his writings and comprehend them to further the cause of sustainable development.

Satyana Narayana Sahu, Joint Secretary, Rajya Sabha Secretariat.

Workshop on Right to Information

Information and Public Relations Department is the nodal Department to implement Odisha Right to Information Act-2005. A citizen desirous of any information may apply for information in Form-A to the PIO with required fee in shape of T.C/ Cash as specified in the schedule.

DI & PRO, Bhubaneswar has organized workshop at Balipatana, Baliana, Jatani and Bhubaneswar Blocks to sensitize PRI members by experts. As directed by Collector, Khurda, Shri Niranjan Sahu, IAS, DI & PRO, Bhubaneswar Shri B.P.

Das has organized the seminar/workshop successfully.



Eminent Freedom Fighter Parbati Giri

Kunja Bihari Sahu

Independence is the birthright of every individual. Every human being craves for freedom-he/she may be a tribal living in a remote village encircled by mountains, streams, rivers and dense forest or an intellectual from a metropolitan area. (Courtesy- Sunday Post).

Women bravely faced the baton of the police and even went behind bars. While reiterating the thrilling enactment of brave fighters who fought and laid down their valuable lives in the larger interest of people and MOTHER INDIA to make India free from tyrant and brutal British ruler, wholeheartedly we pay our salute to their eternal soul and shower handful solace for their left out generations. Really we all are indebted to them. Endangering the lives to make India free, Odisha's freedom fighters played a vital role. Even, the lady freedom fighters at their young age dedicated their sober and lofty life following the footprint of noble men. They led from the front in the freedom struggle and their social contributions after independence in the sphere of national reconstruction is indeed massive. In the context of brave women freedom

fighters, Mahatma Gandhi once said that "Man can never be a woman's equal in the spirit of selfless service with which nature has endowed her".



Parbati Giri, Freedom Fighter

When freedom engulfed entire Odisha at the wake-up call of Mahatma Gandhi and Gopabandhu Das, many women leaders spearheaded movements in central and coastal Odisha. In the beginning of 20th century, Odisha saw the evolution of women leaders like Sarala Devi, Rama Devi, Malati Devi Choudhuri, Janhabi Devi, Hironmayi Devi, Godabari Devi, Radhamani Devi and Parbati Devi who not only created awareness

on women's education, child marriage, the *purdah* system and widow marriage but also focused on spreading the message of human freedom, national unity and a republican form of governance. (courtesy- Sunday Post).

Thus, our noble State Odisha feels honoured and proud for having given birth a number of notable lady freedom fighters and nationalists in liberating India.



Of the uprising lady freedom fighters and social activists in Odisha, Parbati Giri was an exemplary. She had taken birth in Samalaipadar, a small and insignificant village of Bijepur block in Bargarh district (erstwhile Sambalpur district) on 19.01.1926. Her father's name was Dhananjaya Giri and mother's name was Shrimati. Out of four children, Parbati Giri was 1st child. She had studied up to Class-III. Her schooling career was taken place in Lower Primary School at Samalaipadar. Though she had desire for higher study, she could not proceed ahead in the academic career. During that time, freedom fighters Ram Puri, Bhagirathi Pattnaik and his wife Jambobati Pattanaik had been paying visit to Samalaipadar to propagate the revolutionary activities. Apart from them, Nabakrushna Choudhury, Malati Devi Choudhury, Ghanashyam Panigrahi, Laxmi Narayan Mishra, Fakira Behera, Prankrushna Padihari, Shib Naryana Padhi and others put their steps at Panimora and Samalaipadar to patronize the freedom struggle. The young child Parbati set up her mind for betterment and upliftment of people. Alike morning shows the day, her patriotic attitude had come to light. Her uncle Ramachandra Giri was an associate of Laxmi Narayan Mishra, Durga Prasad Guru, Bhagirathi Pattanayak and his wife Jambobati Pattanayak. When these bonafide freedom fighters rushed to Samalaipadar to have a discussion on the aim and objective of the revolution and detailed plan programme of Indian National Congress, Ramachandra Giri witnessed the discussion. Their eloquent touchy speech focused and impressed on Parbati Giri. Though she was a young school going girl, deeply influenced and interested to be follower of these freedom fighters instantly. So, she determined herself to leave the home and began travelling from village to village campaigning for the Congress.

Senior Congress Leader requested her father to permit Parbati to work for them selflessly and benevolently.

Malati Devi Choudhury, not only an Odishan but also an Indian civil rights and freedom activists as well as noted Gandhian motivated Parbati and Pravabati Devi (another child widow) and weared them Khadi on 18.11.1937. That day gave much enthusiasm and keen attachment for sharing contribution of works towards loving motherland. When Parbati was 12 years old, she got the chance for organisational work for Congress being allowed by her father and went to Bari Ashram stationed at Jajpur on foot accompanied by Pravabati Devi, a child widow of Bargarh. The family members took much pain to convince two young girls to remain aloof from this hazardous task. But all out efforts was in vain. Malati Devi gave responsibility to Bhagirathi and Jambobati to leave Parbati and Pravabati at Bari Ashram. The journey was so hardy and painful due to lack of well communication system. That day was 14th January, 1938. On the way to Bari Ashram, they made halt at Arigaon in the home of Reba Ray. Next day, they started their adequate and purposeful journey to the Ashram and reached in their destination. They met Gopabandhu Choudhury and Rama Devi there. At that time, said Asharam was run by Rama Devi. An unique freedom fighter Rama Devi once told that the country is greater than an individual. She had feeling that social awakening is based on only one lady's awareness. Their role is vital and important in bringing back social independence. So she went on reading books and took part in spinning and cleaning of Harijan colony. After two year's stay at Bari Ashram, she took the leadership of volunteers in Congress session held at Sakhigopal and earned a good name.



At those days the Ashrams were established for giving on high moral value and teaching and named as “*Sangrami Sibira*” and “*Ahimsa Tirtha*”. The environment of these Ashram highly touched the heart of Parbati. She took the privilege of learning handicraft and self help and extended her high quality of love and affection to all. Being inspired and commemorating the words of Mahatma Gandhi “Kuti Khao, Kati Pindh”, Parbati Giri travelled to Bargarh, Ghens, Panimora, Barpali, Sarandapali, Padampur and Sambalpur and nearby villages. She met, talked to, interacted with and got feedback from all kinds of people –men, women, country folk and trained as well as persuaded all people on spinning and wearing Khadi. This was enlightened to the Khadi Andolona called by Mahatma Gandhi. Because Gandhiji wished to propagate and popularise the cause of Khadi which was the ethical economic and political uniform for freedom movement.

Under the guidance and leadership of Gandhiji, the “Quit India Movement” was held during 1942 to make India free from the bondage of British Ruler. Inspired by Gandhiji, Parbati Giri made herself political activist. Most of the prominent freedom fighters were arrested for breaking the law to make the revolution high. She was arrested by the police and was released being a minor. On the other hand, her relatives like Ramachandra Puri, Ujjal Puri, Tulasi Puri, Mangala Puri, Dwitia Giri were arrested by the police. In this incident, Parbati did not feel harassed and courageously moved to Bargarh holding the National Flag- Triranga. Once she and some other boys rushed to courtroom of Bargarh and raised anti-government slogan loudly. Who did not vacate the court were presented two bangles to wear. This was great insult to the

lawyers. Similarly, accompanied by three boys entered to the room of Magistrate and occupied the chair of Magistrate Sri Bivek Mukherjee forcefully in his absence in a dramatic manner. Of the other boys, one played the role of Peon and another acted as advocate. When SDO entered the room, Parbati ordered the peon to bring SDO and bound in a rope. The policemen aggrieved with such unpleasant and unwanted behaviour of Parbati Giri and tried to get down her from the chair. Later on they arrested her immediately. She was imprisoned for two years at Sambalpur jail. She was released subsequently. By this her revolutionary attitude was aggravated for liberation of her motherland. Here, the patriotic immortal line of Bandir Atmakatha written by Utkalmani Gopabandhu Dash can be memorized- “*Pachhaghuncha Nahin Birara Jatake, Na mare se kebe paran atanke*”.

After India got independence, Parbati Giri was associated with the betterment of mother soil and all kinds of people whoever fan and foe may be. During famine period in Odisha, especially at Padampur, Paikmal, Khariar and Nuapada people were deprived of getting a bowl of food. Parbati Giri could not but see such unbearable situation of the distressed people. Her heart was thrilled with kindness. Feeling compassionate towards them, she run from village to village and distributed relief. Besides, she rescued 49 Nos. of orphan and destitute and sheltered at Satyabhamapur Kasturba centre. It undoubtedly leads to the kindheartedness of Parbati Giri at a glance and made an example for others for all times to come.

Parbati Giri initiated an orphanage named ‘*Kasturba Gandhi Mahila Niketan*’ at the foothill of Shri Shri Nrusinghanath temple of Paikmal Block to shelter the orphan and women



during 1976 and spent her life in providing good moral values to children. Similarly, she established another home named Dr. Isac Santra Bal Niketan at Phuljaran under Jujomara Block of Sambalpur District. Both the Mahila Niketans attract many people from far and wide to justify the activities executed by Parbati Giri.

Parbati Giri worked for jail improvement and leprosy eradication. She had belief on the moral line-*Karma mohar nija guru*. She employed herself for the sake of poor, destitute and orphans. In the thick dark of despair she was a candle of hope. For the benevolent attitude towards poor, destitute people, occupying unique place as well as playing significant role in Indian freedom struggle, she was nicknamed as “**The Mother Teresa of Western Odisha**”. She was also known as “**Banhi Kanya**” for not caring blame, insult, oppression, highhandedness, colonial rule of others as well as for her violent nationalistic sentiments and free expression. She had raised loud voice against the exploitation, illegal activities. She was hard like ore in tongue but soft like flower by heart. Dr. Harekrushna Mahtab had offered MLA post and Biju Pattnaik had offered MP post for Rajya Sabha to which, Parbati Giri humbly denied to accept such political post.

According to Mahatma Gandhi- the Father of Nation that “woman is immeasurably superior than man in moral mental power. A woman is more self sacrificing, greater power of endurance, greater courage and as a whole a greater intuition. And friendly a woman makes more effective appear to the heart.” This is a fact and was reflected on Parbati Giri as an woman.

Selflessly dedicating valuable life, Parbati had produced a number of good people alike her. She breathed her last on 17.08.1995 after suffering from Cancer and Jaundice. She remained immortal for all people to come. Not only the soil of Samalaipadar is remembering but also all human being are catering their love and affection to Parbati Giri from core of the heart. When the National Flag of Independence flutters in celebration and triumph, our thought turn to the bravery attitude of Late Parbati Giri and national anthem stir in our mind. However, this Independence Day let’s salute those women whose brave deeds made India proud.

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Tribal Women's Struggle Against British Raj : A Study on Koraput

Dr. Binodini Das

This paper is an humble effort to highlight about the women in margin whose strength and valour, the undaunted spirit to fight, the untold sufferings and self-sacrifice to liberate Mother India from the British yoke are not yet received proper recognition. Till now, history ignores to make their names as household words like the names of Kuntala Kumari Sabat, Rama Devi, Malati Chaudhury, Sarala Devi, Jambubati Devi, Parbati Giri, Abartti Laxmi Bai, etc., of Odisha. The contributions of tribal women to the freedom struggle of India is indeed thrilling and romantic. They proved that absolute confidence in one's own strength and power, the true love for the nation, boldness and the spirit to tolerate torture and humiliation would lead one to achieve one's objective. Their absolute dedication to the cause of the nation set the paradigm for others to be followed.

The first struggle led by a tribal woman against colonial rule appeared in 1848 AD in Debadangara, a feudatory state, which was given by king Krushna Deva of Jeypore (Koraput) as a *jagir* to his general who conquered Subalayâ in 1676 AD. The generous king also constructed there a palace for him. The last ruler of this hill-tract region was Paramananda Patra who was succeeded by his queen Umâ Devi in 1835 AD as he had no son to succeed. Umâ Devi was too old to carry out the burden of the administration

and she voluntarily abdicated in favour of her daughter Bângarâ Devi. In 1848 AD, taking the advantage of the dispute between king Krushna Deva and his son, the British established its direct hold over the Jeypore State encamping a British regiment of troops called Shivaji Sena under the supervision of police superintendent, Sulait. This created displeasure in each people starting from lay subjects people, to king, feudatory chiefs, Zamindars, *muthadars*, etc.

Koya queen Bângarâ Devi was shortly insulted by Captain Macneil who obstructed the performance of *Maria* sacrifice during Wâlupu festival. Her self consciousness and freedom loving mind pricked her to such an extent that she chalked out plans and programmes how to expel the British from this land. The infuriated and revolted queen carried out negotiations with the hostile rulers of British Raj like king Man Subedar, a feudatory chief of Chhodavaram of Rampâ which was adjacent to Malkangiri and the revolted leader Saunta Bhupati of Golcunda. The allied forces carried a tough struggle against the British to which was also added the Rohilla soldiers of Bhadrâncal, a frontier state of Motu-Malkangiri and a feudatory state of Nizam of Hyderabad. Meanwhile, history took a different turn as a few disloyal and treacherous fellows conspired how to dethrone the queen from the power. When this matter was brought to the



notice of the queen, she took a stringent action by mutilating their noses. After this incident, these fellows fled away towards the British administrative office situated at Narasimha Patana where they informed about the queen's strategy.

A tough battle was fought between the queen's allied forces and the troops of Shivaji regiment led by agent Reed at Malkangiri in which the queen was severely defeated and her minister Emma Raju was imprisoned. An agreement was signed in which the queen had given her consent not to carry out disaffection against the British rule in future. Her mother Ummâ Devi and her imprisoned minister Emma Raju died shortly after this incident. The British took over the charge of her administration directly in the year 1865AD. In such critical situation, the queen entrusted the sole burden of the state to her *diwan* Sanyâsi Patra. Her allies, Man Subedar and Bhupati Saunta, carried persistent struggle against the British in the forest of Chintapalli where eight British soldiers were killed. But Man Subedar was caught hold by the British and was sent to Berhampore jail leaving Bhupati Saunta to carry out the struggle alone.

The self absconded Koya leader Tamma Dora carried out a secret communication with Malkangiri and inspired the queen to a great extent. The bold, brave and freedom loving Koya queen Bângarâ Devi, dared enough to reintroduce *Maria* sacrifice in 1866 AD ignoring the strict surveillance of the British when her *diwan* Sanyasi Patra was running the State administration. Four disloyal and non obliged persons were killed and two new taxes called *mutfar* and *sâyar* were imposed by her to increase the State-revenue. These activities of the queen not only dissatisfied her subject people, but also, it gave a golden opportunity to the British to dethrone the queen and to imprison Sanyasi Patra in Visakhapatanam jail. The British entrusted

the collection of the state to the manager of the king of Jeypore.

In spite of this debacle, the queen was not disheartened rather with a spirited zeal she managed her escape surreptitiously to Konavaram in 1872 AD where she was assisted by Tâmâ Dorâ's followers to recruit a huge force for herself. In 1879 AD, she got the information about the untold miseries and torture inflicted by the British people upon her subject people. She did not idle away her times. With a chalked out programme, the newly recruited forces marched ahead under her guidance on 1st April 1880 destroying and raising the police station in Padiagrama to the ground simultaneously killing six British soldiers. Immediately, Macued brought more forces from Hyderabad to put down the uprising, but was defeated on 6th May. Once again the queen was reinstated on the throne.

In July 1880AD, a tough battle was fought between the revolted Koyas led by Tâmâ Dorâ and queen Bângarâ Devi and the British which resulted in the utter defeat of the Koyas. Their leader Tâmâ Dorâ was slain while running from the Rampa forest. The queen was too old to bear this defeat. She became bedridden out of painful thought and remorse and she passed away after few days. Her struggle for freedom was not ended with her death; rather it had sown the seeds to be germinated with more vigour spreading the cult of nationalism, patriotism, courage, self-sacrifice, boldness, etc. She fought for the cause of independence. She deserves proper treatment in the records of history.

Similarly, history seems to be too unkind to record properly about Gurubâri Jâni, a true patriot and nationalist who left a legacy of rare courage, braveness, self-sacrifice and boldness for future generations to be followed for the sake of the nation. Her contributions to the freedom struggle of India is really unforgettable. She was a resident of Garudagudâ village situated at the



outskirt of Dâbugân in the district of Nawarangapur. Both she and her husband, Râidhar Jâni, were the freedom fighters. She with a group of women freedom fighters came to Sakhigopal in Puri district to be trained and educated in the art of struggle.

A training centre was established at Sakhigopal with Acharya Harihara Das as superintendent with a vision to train up the people in the art of struggling against the British Raj so long Swaraj had not been achieved. Gurubâri Jâni and her associates during their stay here for one year and two months were trained in the art of how to deliver speeches, to carry out constructive programmes and to demonstrate bravery under whatever circumstances by the stalwarts like Krupasindhu Hota, Sunamani Devi, Buddhei Apa and Suka Apa, etc.

Around 1940 or 1941, Râidhar jâni met Sub-Collector Praffula Tripathy in Berang Pur while carrying out a huge procession. He vehemently spoke against the freedom struggle and left for Amarakot. Râidhar Jâni was so hurt with his words that he with other co-workers demolished a bridge on the highway connecting Berang Pur and Amarakot. Prafulla Tripathy was put into trouble while returning back and immediately issued warrants against two master minds, Râidhar Jâni and Muhammad Bâji.

Râidhar remained self-absconded and roamed around different regions organizing freedom fighters and only in the night returned to home for sleep. One night, around five hundred policemen holding bayonets gheraoed his house. As no other chance was seen to escape from there, Râidhar climbed upon an extensively branched *Haridrâ* tree standing on the courtyard of his house. The police became too vindictive as they did not trace out Râidhar. They, immediately, dragged Gurubâri from the house and made her half naked. The torture was not finished here. Putting the bayonet on her chaste, she was

threatened to tell about her husband's whereabouts otherwise she would be killed and her breasts would be mutilated. She remained firm without telling any thing about her husband rather she delivered a fiery speech addressing the police—"Are you human beings or beasts? Though, you earn your bread through your services to British Raj, you are the citizens of India. You will also get benefits when the country would achieve freedom. You are insulting and humiliating the prestige of a lady patriot. Have you no mother, sister or young daughter? What will happen to your mind and thought if someone would drag your daughter-in-law and make her nude on the road? You just think that way."

The police freed Gurubâri but caught hold of her son and tied him on the *Haridrâ* tree. He was also threatened at the point of bayonet to tell about his father's whereabouts. The boy maintained utter silence. The desperate police left the boy and started to torture and beat the villagers. Finding nothing, they returned to their station in town.

Nation must pay homage to this great tribal lady who sacrificed honour, dignity and prestige for the sake of the nation. She is unique and incomparable. Her love for the nation, bravery, courage, strong resolution and confidence would encourage both tribal and non-tribal women.

During Quit India Movement of 1942, the tribal women like Budwal Devi and Sobha Ganda took active role in the struggle. They dedicated their lives for Congress movements. There were also other tribal women in Koraput who joined in the mainstream of national struggle about whom history maintains utter silence on the plea of paucity of source materials.

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Re-Reading Netaji Subhas in the Context of Imphal Expedition

Dr. Somarani Chand

Call him 'Desh Nayak' (Tagore) or 'Modern Ulysses' (Hayashida), an impartial enquiry into Subhas Bose's achievements can be evaluated in either of the two ways or both. As a macro study, this can be done vis-a-vis the entire scenario of the Indian Freedom Struggle; or microscopically, his singular successes can be seen in their individual perspectives. The aim of this paper is to re-read Netaji Subhas in the context of Imphal expedition of the I.N.A in 1944.

Giving a slip to the British intelligence hawks, he vanished from the Indian soil in 1941. Proceeding through northern India and Afghanistan, he managed to meet the Axis heroes – Hitler and Mussolini – who were very much convinced with his cause. Even the German foreign ministers Ribbentrop, Field Marshal Romel were prepared to extend their wholehearted cooperation. But Subhas was aware of the emergence of Japan as a super power in the South East Asian Politics. Just six days after his arrival in Berlin on 9 April 1941, he



sent a long secret report to the German leaders entitled "Role of Axis Powers and the Possible Cooperation of India" where he categorically emphasized the importance of Japan as a belligerent power against the British.

Ultimately he arrived in Japan in 1943 from Europe after ninety days of dangerous sub-marine voyage through the enemy infested waters to launch his campaign for India's freedom. Once he reached Japan, he showed super human skill in organising the Indian National Army raising the inferior elements to a magnificent stature in South

East Asia, a region under colonial hegemony craving for its own political identity.

The meeting of Subhas Bose with the Japanese Premier Tojo on 10 June 1943 is indeed very significant because after the meeting Netaji did not have to look back. Tojo was struck by not only his depth of knowledge and oratory but by his iron will reflected through his eyes and



granite desire expressed through his voice. (“Netaji...and Japan”, 100)

A provisional government called Azad Hind Government was formed on 21 October, 1943. As the President, he took the oath saying, “I swear by God that I will do my best to emancipate India and its 380 million people. I will abide by this oath till my death.” (Hayashida, 58)

With a few days of the formation of this provisional government, independent countries like Germany, Croatia, China (Nanking), Manchukuo, Burma, Philipines, Italy, Japan and Shyam gave their recognition. As a mark of friendship, Tojo gave the authority of Andaman and Nicobar Islands to the Azad Hind Government. It was renamed as Independent and Swaraj Islands. But due to the unfriendly attitude of the Japanese naval authorities, the Azad Hind Government became master only by name and not by practice. Yet it was not merely a puppet government in the Japanese hands as claimed by the British and their allies – a fact accepted by the recent Western researchers. (Peter Fey, 260-261)

Within ten months of the formation of the government a new lease of life was inflicted into the dry veins of a weak army who were now prepared to implement the plan and programme of their leader. On 7 January 1944, the Azad Hind Government proceeded to Rangoon because Netaji had planned to use Burma as a springboard for his military operations in India. He visited Andaman and Nicobar islands where he reiterated his determination to save the region from their age-old humiliation and developed it as an integral part on India. Lt. Col. A.D.Loknathan was appointed as the Chairman of Administrative

Preparatory Committee. A Japanese-Indo-Burmese military liaison group was formed for facilitating the joint operation of I.N.A and the Japanese army. By early March, three divisions under the Japanese 15th Army Command had been deployed on the left bank of the Chindoween river. Of these, the 31st division was deployed so as to aim at Kohima, north of Imphal. Lt. Gen. Mutaguchi was in overall charge of the Kohima-Imphal expedition.

It was the desire of Subhas Bose that the I.N.A. with its thirty thousand strong infantry and twenty thousand trained volunteers would fight separately from different areas of the frontier. He wanted the I.N.A to fight in the Arkan regions so that from there it would spread to Chattagram (now in Bangladesh) and then to whole of Bengal by guerilla tactics. Then getting local support, they would rampage airfields, train lines and other routes of communication. He had in his mind the memories of the Battle of Remu where the Burmese army had humiliated the British. (Bannerji, 358)

The accuracy of his plans bore its result during the first phase of the “Operation U”, which was the blueprint of the Japanese attack on Kohima-Imphal where to sidetrack the Britishers, first attack was made on the Arkan frontiers and the second phase would be Kohima-Imphal annexation.

In the first phase, one battalion of the I.N.A. under Major R.C. Raturi occupied the Moudak areas with such extraordinary skill that the Divisional Commander of the British army Gen. Frank Massarvee was disqualified from service till September 1944. (Barker, 85)

When Subhas could not get the promised support and assistance from the Japanese chiefs,



he wanted to spread the campaign to the plains of Assam including Dimapur, because he was well aware that once he could reach there his unbounded popularity would automatically accelerate his progress. And Dimapur being a central place, there would be no dearth of food and other supplies. Even though Tojo and Mutaguchi had positive attitudes, it could not be worked out in the long run due to the rejection of this plan by many of the Japanese officers. Had this plan been implemented, the course of the Indian Freedom Struggle could have been different. (Pandit, 246-247)

The stubborn attitude of some of the Japanese officials also astonished the British generals because Dimapur happened to be the feedback area for the British army. The Commander of the British 14th Regiment Lt. Gen. W.J. Sleam writes in his book “Defeat unto Victory” about the absurd conceptions of the Japanese officials which turned the table for the British. When the Japanese were unnecessarily wasting their precious time at Kohima, Sleam immediately brought two platoons of Anglo-American troops by air and caught the war-torn I.N.A. soldiers from behind. Netaji’s dream was thus shattered to pieces.

In spite of the failure of Netaji’s dream, that Subhas Bose had tremendous support from the general public is evident from the proceedings of the National Defence Council held at New Delhi on 1 July 1943 where the I.N.A. soldiers were referred to as spies, traitors and fifth columnists. Subhas Bose himself was named as hero of fifth columnists, traitor and Tojo’s dog’ in a report by the- then Chief Secretary of Assam, H.G. Denchy.

In all government, military and intelligence reports, the I.N.A. soldiers were named *JIFCS* meaning Japanese Inspired Fifth Columnist Spies and the parachute wing of the I.N.A. was named

BATS meaning Burma Area Turned Spies. The government announced huge rewards to catch either the JIFCS or the BATS. The government also opened a counter movement called ‘Operation Denial’ to spread anti-I.N.A. information. Pro-British bureaucrats and those members of Congress and the Communist Party who were averse to Subhas Bose on personal grounds joined hands with the British government to make a mockery of the trial of the I.N.A. soldiers at Red Fort.

It is evident from contemporary government records that “Operation U” was successful at its initial stage before the Kohima-Imphal expedition so much so that Major Lakshan Swarup Mishra was awarded the title *Sardar-i-Jung* by the Azad Hind government. (Giyani, 115-116) More surprisingly from 28th March (when Kohima operation was inaugurated) up to 31st March, the entire road between Dimapur and Imphal was controlled by the Japanese army and the I.N.A. The then Deputy Commissioner Charles Pawsey has mentioned in the official records that seizure of Kohima was unsuccessful no doubt, but for a slightest chance Kohima city proper, market and villages were under their control except the bungalow of the Deputy Commissioner as it was a top. (Reports of Charles Pawsey, 1946) The feedback centre of the army was totally detached. If they would have defeated the battalion, Dimapur would have come under their direct occupation. And from there they would have straight forward entered to plains of Assam, because by the time sufficient soldiers were not there at Dimapur. (The same report by Pawsey) And Subhas exactly wanted this.

On 8th April, from the general Imperial headquarters of Japan about the dual attack the following declarations were made.



- (i) Our crack troop fighting side by side with I.N.A. captured Kohima early on 6th April.
- (ii) Our attack on the enemy's airborne troops in the Kata area is moving along smoothly. (Hayashida)

During the dark days of the British people, a handful of Gorkha regiment, few hundreds of British soldiers and some exceptional patriots like pawsey getting help from the local stuff and Naga Labour Corps totally reversed the situation (Campbell). After the war all of them were heavily rewarded by the British government.

Thus, the ill fated campaign from lofty dreams doomed to failure due to miscalculation of the Japanese authority. If 1857 revolt is regarded as the First War of Indian Independence, the Kohima-Imphal campaign can be treated as the last in the category. The exuberance of chivalry and patriotism by the demoralized elements of neglected Indian soldiers, make its own place in annals of independent India.

Fiftyseven years after independence, researchers continue to make threadbare analysis of Netaji's operations. In an age when mass hysteria is at its peak against nuclear warfare – for example, Americans still search for their brethren's momentous loss during the Vietnam war- it is a heartbreaking fact that two of the world's earliest atom bombs put an end to the World War II. In this connection, Netaji's planned March to the plains of Assam and undivided

Bengal might not have changed the course of Indian history overnight. Yet, all said and done, it is such rare feats- the likes of Tipu Sultan to Subhas Bose – that make history and are remembered by the gen-next with awe and reverence.

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Role of Women in the Freedom Movement in Western Odisha : Some Reflections

Dr. Priyambada Hota

India witnessed a relentless struggle and strife for years together preceding the attainment of its independence from the shackles of colonialism. The people of India had to overcome a long way to get India free from the clutches of British predominance. History of our country is the mute spectator of those people who have shown their valour and unfathomable love and dedication to their motherland. The Indian freedom movement is glorified singing the story of those valiant warriors. Since it was the participation of all sections of the society the movement was termed as 'mass movement' which could be possible only after the appearance of Mahatma Gandhi in the freedom movement. The clarion call of Mahatma Gandhi gave an impetus to the people in every nook and corner of India. People of Odisha also had significant role in the freedom movement. Although initially it was confined only to urban educated class, royal and educated families, but the Gandhi's inspiration worked like a magic wand that allured the people of the whole of India. At that time how could have women kept confined them inside the four walls of their home? They responded to Gandhiji's call in huge number by directly or indirectly participating and it was turned into a mass movement.



West Odisha has its own contribution to this momentous struggle for independence. The western part of Odisha, extending from the Kalahandi district in the south to the Sundergarh district in the North West, comprised of nine districts, i.e., Balangir, Sambalpur, Jharsuguda, Sundergarh, Deogarh, Suvarnapur, Kalahandi, Nuapada, Bargarh and Athmallik subdivision of



Angul district. Prior to 8th century A.D. the western part of Odisha was known as Dakshin Koshala. This region is a vast geographical area, exhibiting a vast degree of demography and life style. Cultural profile of South Koshal depicts its rich history and culture.¹

Women of western Odisha have played a significant role during the freedom movements. They have had an outstanding contribution demonstrating indomitable courage and unflinching patriotism, though rarely highlighted. Prior to Gandhiji's visit Krishna Devi, a Punjabi woman, came to Sambalpur with her husband who was a businessman. She had played a leading role to inspire the people of this area. Earlier she had taken part in Satyagraha at Raipur. In 1928 for the first time Gandhiji and Kasturba came to this region. Under the leadership of Krishna Devi the women of Sambalpur assembled at a special meeting held in the honour of Mahatma Gandhi and Kasturba. She played significant role in bringing forth the message of Gandhi and inspiring the women of this region. She was arrested and sent to Sambalpur jail while addressing a mammoth peasant conference at Budharaja in March 1931. After release from jail she went to visit Bargarh. The women of Bargarh organised a grand meeting in honour of Krishna Devi. Fakira Behera donated his residence to open the Congress Office at Bargarh, which was later on named as *Krishnasram*. Many women were inspired by Krishna Devi and participated in the freedom movement. Mention may be made of Jambubati Devi, wife of the famous freedom fighter Bhagirathi Pattanaik, Gandharvi Devi (daughter-in-law of Fakira Behera), Iiâ Meher (the wife of Kunja Bihari of Tukurla), Shreeyabati Devi (wife of senior freedom fighter Ghanashyam Panigrahi of Manpur, Bheden) and many more.

In March 1931 Krishna Devi presided over the *Dândi Divas* at Gandhi Ghat in Sambalpur.²

Among the women of Western Odisha Jambubati Devi has been acknowledged as the first women freedom fighter. She was born on 9th November 1886 at Binka. After getting married to Bhagirathi Pattanaik of Barpali, a frontline freedom fighter, Jambubati Devi also entered into the freedom movement. By that time she had little knowledge on the movement. Bhagirathi Pattanaik was fighting for the cause of Swaraj. When Jambubati Devi came to know about the freedom movement she brought out a piece of gold and gave it to her husband, the last piece of property with her. In the early morning of 1931 the entire family left home and set out their journey, toured villages to propagate the Gandhian principles. She established Ashrams at Balitikira, Tukurlâ (Bargarh), Budharaja (Sambalpur) and also at Jharsuguda. By taking this step, she strengthened the Congress Organisation and produced female leaders for the movement. They went to Kumbhari, Remunda, Mânpur, Bargarh and Tukurlâ. On the way they propagated Gandhian principles and brought forth messages of Gandhiji.³ After their arrival at Sambalpur they stayed in the house of one Kuldhar in the Kolh-Para near Budharaja. Subsequently the house was turned into an Ashram that happened to be the first Congress Ashram of Sambalpur. For the first time Jambubati Devi participated in civil disobedience movement and got imprisoned in Sambalpur Jail. There she was confined for six months and then sent to Bhagalpur Central Jail for next six months.⁴ Under the leadership of Jambubati Devi ten women joined the national movement of Salt Satyagraha in Balasore. She could be able to create patriotic feeling among women.



On 2nd March 1931 the peasant congregation was held. The district authority apprehending its impact upon the people of the area arrested Jambubati, Krishna Devi, Bhagirathi Pattnaik, Prafulla Pattnaik (son of Bhagirathi Pattnaik), though Jambubati and Krishnadevi were released in the evening. Jambubati and Prafulla took shelter in the house of Krishna Devi, when Bhagirathi Pattnaik went to jail. Following the Gandhi-Irwin Pact in March 1931 all the political prisoners were released. In response to this event the congress men of Sambalpur organised public meetings and rallies at Sambalpur, Jharsuguda and Bargarh. Hundreds of women came to attend the meeting being mobilized by Krishna Devi and Jambubati Pattnaik.

Following the Gandhi-Irwin pact there was a lull in the rest part of the country, but the town of Sambalpur was active in organising people for the cause of Freedom Movement. Despite the suppressive measures taken by the British Government, Prafulla, the son of Bhagirathi Pattanaik, continued to organise meetings at Jharsuguda with the help her mother Jambubati Devi and Tulsi Devi, the mother of Bihari Ram.⁵ On 8th July 1932 second phase of Satyagraha began at Bargarh. All the Satyagrahis were sent to Patna jail except Jambubati who was put in Sambalpur jail. Gandhi decided to suspend Civil Disobedience Movement, although individual Satyagraha continued to be launched in different parts of the country. In August 1933, while launching individual Satyagraha Jambubati Devi picketed before the foreign liquor shop and foreign cloth shop at Marwadi Pada in Sambalpur and the liquor shop in Bargarh for which reason she got rigorous imprisonment of four months. On 18th September 1933 Bhagirathi Pattnaik, husband of

Jambubati Pattnaik apprised of the District Magistrate of Sambalpur that they were going to adopt individual Civil Disobedience Movement on 22nd December, 1933. Their appeal was rejected and they got arrested. Bhagirathi and his son Prafulla were sent to Patna Central jail and Jambubati Devi was sent to Bhagalpur Central Jail having rigorous imprisonment. After the completion of their term in jail Bhagirathi, Jambubati and Prafulla joined as volunteers to serve the destitute of earthquake. They joined the camps at Madhopur and Basudevpur. There, they met Jawaharlal Nehru who had come to visit the relief camp. On 3rd April 1934 they had the honour to spend a night with Mahatma Gandhi, Mirabehn, Bhagabati Devi, the elder sister of Rajendra Prasad and Jamunalal Bajaj. After paying his visit to earthquake area Mahatma Gandhi resumed his *Harijan* tour. On 4th May 1934 Gandhi reached Jharsuguda by train. Congress workers received him with a warm welcome. Tulsi Devi, mother of Bihari Ram garlanded Gandhi with marigold flower. Gandhi uttered, 'O Harijan Mother' and put the same garland around the neck of Tulsi Devi. For two days both Jambubati and Tulsi Devi attended Gandhi avidly. On December 1935, the National Congress was observing the 50th year of its service to the nation. The entire nation observed in pomp and ceremony. In Barpali thousands of men and women took out procession under the leadership of Jambubati Devi.

During Quit India Movement thousands of men and women took out processions countrywide. Some students of Ghoremara training school in Bihar were searching for a leader. In the meantime they could find Jambubati as their leader who could lead them. Jambubati led the procession holding high a tricolour accompanied



by Smt. Prema Devi, wife of Shri Krishna Prasad Saha.⁶ The meeting was presided over by Jambubati. During Quit India Movement 1942 while working in Bihar she was arrested along with Prema Devi at Dumuka.⁷ After her release from jail she got shelter in the house of Binodanada Jha and his wife respected as her mother. The Satyagrahis in Bihar used to address her as 'Mâ ji' (mother) for her dedication, love and affection towards the motherland. The next year on 17th April 1943 she breathed her last leaving a lot of memorable contribution to freedom movement.⁸

Prabhabati Devi a dedicated woman freedom fighter was the daughter of Dhanapati Dash of Bargarh. She became a widow at the age of 10. She had studied up to class five. She requested Malati Devi to keep her as a worker. After taking training in the Bari Ashram she took part in the police station gherao in Bargarh and distribution of pamphlets for Congress propaganda. For this activity she was sent to jail for one and half year. She moved village to village to encourage people to boycott the foreign goods and propagated the Swadeshi Movement. She was the first woman who joined the meeting organised by Malati Chaudhury on the bank of the river Jeera. In 1938 Prabhabati Devi went to Bari Ashram and participated in the Satyagraha, spinning and weaving, cottage industry, fundamental and adult education, women development, Khadi, animal husbandry and took training in national linguistic education.⁷ She worked for 15 days with Gandhi at Wardha Ashram. Prabhabati joined freedom movement at the age of 26 and got arrested by Police on 23rd August 1943 due to circulation of pamphlets of Congress. She was sent to Sambalpur jail and released in 1945 from the jail. She joined Bhoodan movement and had active participation

in foot marching of Binova Bhave. After independence she founded Rukmini Lath Bâl Niketan at Bargaon for the orphans.

Parbati Giri, the *Mother Teresa of Western Odisha* was born in Samaleipadar under Bijepur police station on 19th September 1926. By that time the message of freedom movement had reached the villages of Odisha. She was educated up to class three. She accepted a life of Satyagrahi at the minor age of 12. A congress meeting was organised in Samaleipadar in the year 1937. A great assembly of Congress was held a year later in 1938 at Samaleipadar. Distinguished freedom fighters like Malati Choudhury and Pranakrushna Padhiari could be able to invigorate the people by their valuable speeches. The little girl Pârbati Giri could not remain silently and forced her father to allow her to join in the Congress work. After giving a difficult test Pârbati Giri was allowed to go to the Bari Ashram of Rama Devi. During the age of conservatism and dogmatism a girl of minor age left home and went to the Bari Ashram. It is undoubtedly a wonderful achievement. After being trained in weaving Pârbati Giri moved from village to village, like Samaleipadar, Sarandapali and Daleipara of Sambalpur town, to impart training on weaving, spinning and knitting. She actively participated in the Khadi Andolan of Mahatma Gandhi. The thunder less sound was echoed in every nook and corner of India. How the people of the villages could be the mute spectator, where a daughter like Parbati Giri was a dedicated Satyagrahi. The villages like Pânimorâ, Samaleipadar, Ghens (in Bargarh district) became the hub of freedom movement. The people like Ramachandra Giri, Ujjal Giri, Kubera Giri and Dwitiya Giri were sent to Bengal jail as prisoners while taking part in the freedom movement. Parbati Giri was arrested for



her anti-government activities. She stayed one year with Prabhavati Devi. Later on Prabhavati was shifted to Cuttack jail. She actively participated in the *Khadi Andolan* of Mahatma Gandhi. The Quit India Movement was started in the year 1942. The thunderous sound of this movement was echoed in the countless villages of Odisha. The prominent villages where pioneers of freedom movement were born are Samaleipadar, Panimora, and Ghens etc. Once young Parvati Giri accompanied by a group of boys gave anti-British slogans. But due to her minor age, the police personnel could not be able to arrest her. Although later on British police arrested her and sent to Bargarh jail. During the freedom movement Parvati Giri was too young to fight, but she had exhibited unprecedented valour and courage through her anti-government activities.

She was also identified as a social reformer, inspired by the high ideals of Mahatma Gandhi. After India's independence she dedicated her life for the upliftment of poor and destitute. She established Kasturba Matruniketan at Nrusingnath, Paikmal in the undivided Sambalpur district. She was a glaring star of Odisha. Although she had come from a small village of Western Odisha, her unflinching dedication to the cause of humanity would make her remembered by the people of the land. She has occupied a unique place in the history of India. For her yeoman service she got '*Rashtragaurav*' and honorary 'D.Litt.' from the Sambalpur University. She died in the year 1998.⁸

Gurubari Meher of Sonapur, a valiant women freedom fighter had played an important role in the freedom struggle like other women Satyagrahis of Western Odisha. The movement spearheaded by Gurubari Meher was an offshoot

of the *Prajâ Mandal* movement inaugurated in Cuttack in 1938. This branch was launched for the first time at Sonapur under the leadership of Laxman Satpathy. It was on January 28, 1947, a few days preceding independence the Government of princely state of Sonapur let loose a reign of terror at Binika town. People got enraged against the king of Sonapur state for his pro-British stance. Nearly 20,000 freedom fighters led by Gurubari Meher organised a mass movement against the king. Gurubari marched forward to protest against the extra cess charged on various goods. She was shot by the police following which her anti royal followers destroyed the royal regime. The story of Gurubari Meher is a little known story. Her valiant and bravery only came to light when her story was unveiled by historians like Prof. Sadhu Charan Panda and Prof. Siba Prasad Nanda following the news clip in Dainika Asha, a local newspaper published from Sambalpur.⁹

Rukmini Devi Lath, the wife of freedom fighter Sri Prahallad Rai Lath of Kansaripara, Sambalpur district was extending all type of help to the Congress leaders. During the year 1930, her husband was working for Congress. People avoided the Congress party for fear of punishment when Government banned the congress. However, Rukmini Devi for the interest of her husband prepared food for them and gave shelter to them in the critical moment. She extended all type of help to the Congress leaders like Ramadevi, Gopabandhu Choudhury, Pandit Nilakantha Das, Krupasindhu Hota, Sri Nabakrushna Choudhury, Harekrushna Mahtab, Surendranatha Dwibedi, Nilamani Routray and Malati Choudhury.¹⁰ Apart from that, following women who might not be considered great freedom fighters but they had played squirrel role in the process of freedom struggle in Sambalpur



were Tulasi Devi, Ketaki Devi, Indu Pradhan, Jambovati Sahu, Sebati Pradhan and Lilavati Pradhan etc.

Bhela, a remote village in Nuapada district was the cradle of many freedom fighters. It has also recorded some of the momentous events that had carved out a niche in the history of freedom movement. Distinguished women like Leelabati Devi, Annapurna Dei, Shrimati Panigrahi, Taramani Devi and many more were leading women Satyagrahis of Bhela, (situated in undivided Kalahandi district) fought for their rights and liberties during the freedom struggle. During the Quit India Movement when there was huge outcry in the entire country, the women of this area were also fighting against the oppressive rule of the British Government. At that time British Government imposed unscrupulous taxes. People using more than one *chullah* had to pay tax for each number of *chullah*. The women attacked the British police with wooden poles topped with iron cap at one end (*paharun*, used for thrashing corn) as weapon to defend them. The women of Bhela had shown their valour and self-determination in protesting against the British power for their injustice towards the native people. History will resound with singing the songs of glory and devotion of those eminent women freedom fighters who have dedicated their life to the motherland.

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Nelson Mandela –An Apostle of Peace

Dr. Bishnupriya Padhi

Introduction

Nelson Mandela's quest for freedom took him from the court of tribal royalty to the liberation underground to a prison rock quarry to the presidential suite of Africa's richest country. Mandela changed South Africa and the World. He became the father of a nation, an international icon, and a legend. He was a humble man who turned obstacles into stepping stones, who overcame and persevered. He never gave up, saw what was possible and went for it. He showed us how to rise above struggles around us and achieve our dreams.

Mandela and peace are synonymous. In 1993, Mandela was awarded the Nobel Peace Prize. He spent his life fighting for equal opportunity, education and political rights. Mandela negotiated subtly between his two selves: the leader and the legend.

Mandela is the only individual to have an international day named after him. In November 2009, the UN General Assembly declared 18th July as Nelson Mandela International Day', in recognition of the former South African President's contribution to the culture of peace and freedom around the World ¹.



I. Struggle to end apartheid in South Africa

Abolition of apartheid remains the biggest legacy of Nelson Mandela. Mandela had decided to become a lawyer and, in fact, he founded South Africa's first black law firm with Oliver Tambo. A chance meeting with Walter Sisulu—a black estate agent who had an office in the city centre in the days before Johannesburg became strictly segregated—shaped his destiny. Sisulu, his senior, mentored Mandela. With Sisulu as his guide Mandela was quickly drawn into the sphere of the ANC, the decades old organisation fighting



for greater rights for South Africa's black population.

Mandela joined the African National Congress (ANC) in 1944, when he helped set up its Youth League as a crucible for the party's firebrands. The white supremacist National Party won election in South Africa in 1948 and institutionalized a racist Constitution in a set of laws known as apartheid (apartness or segregation). Blacks were banned from the better neighbourhoods, better jobs, better farmland and better schools. Most were banished to undeveloped areas in the country's interior, designated black homelands. If they were allowed into white areas, it was under strict conditions-pass laws-that prescribed when, where, who, how and why².

African militancy started as the government tightened its control over the black population. Mandela together with comrades Tambo, Sisulu and Ahmed Kathrada and joined by the Indian Congress, and Women's groups; spent much of the decade in non-violent protests. The regime did not share the sentiment and responded with violence, shooting dead 18 demonstrators in 1950. On March 21, 1960, thousands of blacks had gathered in the township of Sharpeville to peacefully protest the laws that restricted movement of black people. Police opened fire and killed 69 protestors. Pretoria declared a state of emergency banning ANC and its leadership. Thousands were mass arrested³.

Mandela went underground. After the Sharpeville incident he began to favour fighting fire with fire. He was already straining to stay loyal to the ANC's Gandhian principle of non-violence. "For me, non-violence was not a moral principle but a strategy", he wrote, "There is no moral

goodness in using an ineffective weapon". He was convinced that their peaceful rallies were no match for the government's aggression. Arrests, trials and bans-preventing him from leaving his home or meeting with more than one person at a time-became Mandela's life.

In 1961, after years of arguing for an end to non-violence, the ANC authorized Mandela to set up a military wing called Umkhonto we Sizwe (MK)-meaning Spear of the Nation. Mandela was secretly appointed commander of the wing. In his 15 short months heading MK, the legend of Mandela grew. His career as a guerrilla commander ended abruptly in 1962 on August 5th. He was arrested at Pietermaritzburg and charged with inciting strikes and leaving South Africa illegally. Mandela received a sentence of 5 years.

Police raided a farm in Johannesburg suburb in the summer of 1963 and found new evidence related to MK's activities. Mandela and nine others were charged with sabotage and conspiracy. And Mandela faced death with hanging. In the Rivonia Trial, Mandela spoke in the court room: 'It is an ideal for which I am prepared to die'. This somersaulted him and the ANC and the need to bring apartheid into the global consciousness. During the Rivonia Trial, he had been elected honorary president of the students' union at University College of London; dock workers around the world threatened not to handle South African goods; and the UN, members of the US Congress and the leader of the Soviet Union all protested the trial. In the end, Mandela and his co-accused were convicted, but spared the death penalty, due to intense international attention. They were sentenced to life imprisonment on Robben Island.



The decision in 1976 that school be taught half-time in Afrikaans proved to be the breaking point. Students launched a series of protests in Soweto. The authorities reacted with deadly force. On June 16, 29 were killed and most of them were children. Protests spread quickly, engulfing the whole country. Resistance to white rule grew. By then, sanctions and boycotts had begun to take their toll on South Africa. International banks were calling in their loans, causing loss to the rand by bringing it down. South Africa was bleeding/pressure was mounting to free the prisoner who had become a global icon⁴.

Meanwhile, serving a sentence in Robben Island meant almost total isolation from the outside world. Partly as a survival strategy, Mandela and his comrades continued their fight inside jail. Through protests and petitions, Mandela and his comrades gradually improved conditions. While his oppositions to apartheid remained fierce, he began to see the humanity in his enemies. "All men, even the most seemingly cold blooded, have a core of decency," he wrote. "If their hearts are touched, they are capable of changing"⁵.

And if Mandela was changing, the outside world was too. He embraced forgiveness and reconciliation. He had morality but no *mantras*; he suited his tactics to his times. In 1985, President Botha publicly offered Mandela his freedom if he renounced violence. Mandela's response was: "I am not a violent man... when all other forms of resistance were no longer open to us, we turned to armed struggle. Let Botha renounce violence. Let him say he will dismantle apartheid...your freedom and mine cannot be separated. I will return."

That same year Mandela was separated from his comrades in prison. Mandela wrote: "My solitude gave me a certain liberty, and I resolved

to use it to....begin discussions with the government....I chose to tell no one what I was about to do. There are times when a leader must move out ahead of the flock." The strength of his personality was so overpowering that he could argue for a path of reconciliation. Contact with the government began. In 1985, Mandela met South Africa's Justice Minister Kobie Coetsee. He had a series of meetings. And once talks were underway, the conditions of Mandela's imprisonment improved further. Most of his ANC comrades were opposed to Mandela's negotiations. But he had a disarming effect on them. On July 5, 1989 Mandela was taken to meet Botha. Little of substance was discussed.

F.W.de Klerk replaced Botha as President a month later. The new president was pressurised, both at home and abroad, to bring change. His first radical step came on October 15, 1989 when he freed Sisulu, Kathrada and four other political prisoners after 25 years of imprisonment. Mandela had negotiated their release while in prison. He was like the captain of a ship. He wanted to see them safely outside before he himself left⁶.

On February 2, 1990, the President in a remarkable speech to Parliament announced he was freeing Mandela, lifting the ban on ANC and negotiating a new constitution for South Africa. 9 days later, on February 11, 1990, Mandela walked free after 27 years in prison. In June 1990, the ANC suspended its armed struggle.

Mandela's long march wasn't over yet. With his release violence should have come to an end but it was on the rise. White security forces shot black protestors and the demonstrators fought back. Police were secretly funding the Zulu-derailing the transition to democracy. In June 1992, when an Inkatha mob killed 46 residents



of a pro-ANC township, Mandela suspended talks with the government.

Mandela started travelling the world, meeting with heads of states and dignitaries, pleading with them to keep sanctions in place, to pressurize the South African government to push forward with democratic reforms.

Chris Hani, the most popular ANC leader after Mandela, was assassinated on 10 April 1993. Mandela appealed to his followers to remain calm and forgo reprisals, - 'acts that serve only the interests of the assassin's.' Mandela's supporters headed the call, but the emotional response was unlike anything South Africa had seen. Mandela took control of the crisis, halted the bloodbath and now commanded the nation. By inviting the leaders of the far-right into his home for frank negotiations, Mandela convinced them to put down their arms.

Mandela demanded an election date. Both (de Klerk, and Mandela) reached an agreement on a new Constitution, an interim government of national unity and a general election to be held on April 27, 1994, almost one year to the date of Hani's murder. The election campaign saw more bloodshed but also more reconciliation.

On a day Tutu described as "like falling in love"- Mandela, then 75, cast the first vote of his life. On May 10, 1994, he was inaugurated as South Africa's first democratic President. His speech delivered to the nation came to a close with these words; "We enter into a covenant that we shall build a society in which all South Africans, black and white will be able to walk tall without any fear in their hearts, assured of their inalienable right to human dignity-a rainbow nation at peace with itself and the world. Never, never and never again shall it be that this beautiful land will

experience the oppression of one by another, and suffer the indignity of being the skunk of the World."

As President, Mandela saw that the Constitution was rewritten and a constitutional court was created to abolish death penalty. A Truth and Reconciliation Commission was established to address issues relating to the misdeeds of the apartheid regime. Instead of allowing them to fester or exploiting them for political advantage as many others have done in comparable circumstances South Africa has taken steps to expose and exercise the darker and less palatable realities of its immediate past. Archbishop Tutu was asked to head the commission, South Africa's bold experiment in atonement. Amnesty was its centrepiece, guaranteed to those whose crimes were politically motivated, and who confessed all they knew⁷.

Forever, he will be remembered for his magnanimity, integrity and unbreakable strength as he walked the long and tumultuous road to lift South Africa from the darkness of apartheid and give it a new future and a new beginning.

II. Mandela's ideas on Peace and Peaceful Methods

Mandela's stubborn and steely resolve to stick to his goal of a peaceful political settlement in South Africa sets him apart from other leaders. His absolute determination to keep moving forward on a peaceful path, in the face of intolerable provocations, rather than resort to revenge or violence was unheard of at that time.

Mandela's genius and unique gift was to liberate his people, without any trace of bitterness in his soul despite years of imprisonment. His leading role in seeking a peaceful and negotiated constitutional settlement prevented the country



slipping into civil war. He knew that to guarantee peace and justice, the new South Africa needed to show magnanimity and tolerance even to those who had oppressed the country for so long⁸.

Mandela understood that peace and justice are not abstract philosophical concepts that can be realised simply by presidential decree. They are totally linked to social justice, dignity and rights in labour and a responsive distribution of natural resources. Mandela spent his life fighting for equal opportunity ('I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities'), education ('Education is the most powerful weapon we can use to change the world'), and political rights for all.

Mandela used a negotiated approach to succeed over the apartheid army. His philosophy indicates that the idea of reconciling with your enemy is a necessary precondition for achieving the goal of peace and gradually justice. People saw in him all that they expected from their leaders and also that he did not disappoint people when he was released from jail. He eschewed bitterness and invoked forgiveness and reconciliation⁹.

Peace, like freedom, like democracy, in Mandela's clear-sighted and dignified vision, is a positive attribute: the conditions for its full enjoyment must be established before it is possible. On 29 January 1996, Sri Chinmoy presented the U Thant Peace Award—a special award from 'Sri Chinmoy: The Peace Medications at the United Nations.' Sri Chinmoy said the award was on Nelson Mandela's unique contribution in promoting forgiveness and reconciliation in post apartheid South Africa.

Sri Chinmoy very often offered his appreciation and gratitude for the sacrifice and

commitment of Nelson Mandela to the cause of justice, peace and reconciliation. In September 1998, Sri Chinmoy met Mandela and his wife Graca Machel in New York. The three of them held aloft the Peace Torch from the worldwide Sri Chinmoy Oneness-Home Peace Run, which has inspired countless young people to participate in the global relay run for peace¹⁰.

Mandela provided us a model of leadership for a culture of peace. Today, according to Mandela "peace activists can do more than just be against the war system, but they can at the same time act to bring a universal vision, closer to reality. In opposing the culture of war, today's activist can help construct a culture of peace." For the broader world community, "Mandela's Decade" will be remembered as one where morality was brought back into politics. As the world's most adored 'home-maker' he raised the moral stakes of peace everywhere. The genesis of his magic was that he outclassed them all and won them over, leading South Africa with a spirit of forgiveness, striving towards an ideal of a retribution-free nation, a country of truth and reconciliation. It was both a process of confession and a dramatic staging of reconciliation that would release forgiveness, toleration and reconstruction. It was to be the grand, sorrowful performance and ritual of a society re-making itself¹¹.

The Truth and Reconciliation Commission headed by his ally Archbishop Desmond Tutu, the First Chair of the, Elders, was a bold attempt to confront South Africa's bloody past, acknowledge the crimes committed in the name of apartheid, secure some redress for its victims but also to turn the country's focus to the future. There was a public court for 'restorative justice' in which both victims of the grossest human rights violations and their oppressors could testify.



Begun in 1996 with Tutu as chairman, it continued its public hearings for two years; in 1998 it published its voluminous report. This formed the basis of a peaceful transition to a post-apartheid society that was to be remarkably free of vengeful violence. The TRC was probably the most dramatic return to Africa's ancient traditions of restorative justice. But more than that, given the context of the scale of crimes, the TRC hearings bear testimony to a terrifying epic, impossible to imagine. Tutu summed up the ethical basis of the TRC when he said the mandate of the commission was to listen to everyone, and that everyone would have a chance to speak the truth as he or she saw it.¹²

When the question was put to Mandela in an interview in 2007 that after such barbarous torment, how do you keep hatred in check? His answer was dismissive: Hating clouds the mind. It gets in the way of strategy. Leaders cannot afford to hate. Except for a youthful flirtation with black nationalism, he seemed to have transcended the racial passion that tore his country. Some who worked with him said this magnanimity came easily to him because he regarded himself as superior to his persecutors. His capacity for forgiveness is what made him the absolutely critical figure, first during secret negotiations in the late 1980s from prison with the Afrikaner Nationalist Government and then after his release.¹³

III. Mandela's fight for World Peace

Mandela was the last of the giants who led the world's struggle against colonialism. He not only changed the political landscape of his home country, but also helped shape the physical landscape of places as far away as India, Brazil and Senegal. The world has a lot to learn from the Truth and Reconciliation Commission of South Africa. It offered a completely new approach.

TRC prevented the kind of bloodbath that destroyed Zimbabwe and Angola. But those years of the TRC, whatever its shortcomings offered a crucible for the retrieval of memory and the incubation of a morality of restorative justice to a world drenched in ideas of revenge.¹⁴

After retirement Mandela continued to meet global figures, hosting magnificent personalities like US President Bill Clinton and the Dalai Lama. He continued to be the face of numerous fights, including the battle against AIDS, which claimed the life of one of his sons. In his last years increasingly frail though he was Mandela became one of the world's most important and effective campaigners of AIDS. He became a central figure in the African and global AIDS movement. He was instrumental in laying the foundations of the modern AIDS response and his influence helped save millions of lives and transformed health in Africa. As a statesman he had AIDS at the top of his agenda and he used his stature and presence on the global stage to persuade world leaders to act decisively on AIDS.

Mandela recognised that AIDS was a growing problem and increased funding to fight it while he was President of South Africa since South Africa was the worst affected country on the planet with HIV prevalence rate among 15 to 49 year olds of 24.5% and was rising fast. Mandela's most significant contribution to fight AIDS was his intervention at the International AIDS conference in Durban in July 2000. The speech marked the beginning of Mandela's total commitment to the battle against AIDS. He continued to avoid confrontation with the government but used his influence in subtle ways.¹⁵

Mandela began to speak out against AIDS in 2003. Government also announced that year that it would introduce free HIV treatment



at state facilities. Mandela refused to fuel the epidemic with ignorance and empowered political leaders to lay the groundwork for the modern AIDS response. He worked on three different charities that benefitted people with HIV through fundraising and providing access to anti-retroviral treatments: (1) The Nelson Mandela Children's Fund assisted children and their families who were affected by HIV; (2) The Nelson Mandela Foundation funds research and public anti-retroviral programs; (3) 46664, a philanthropic organisation that raised money through private donations, concepts and product endorsements. Mandela created the 46664 charity, named for his old prison number 466 and 1964, the year he was jailed.¹⁶

The 46664 charity raised awareness and funds through huge international concerts. Some of the world's most famous artists and bands performed free. Mandela appeared at these events, such as the 46664 concert played in Cape Town, the first in a series of anti-AIDS concerts. His presence at these concerts was moving with thousands of people attending the events and funds raised to increase AIDS awareness.

The Nelson Mandela Foundation, now the Nelson Mandela Centre for Memory, has educated and brought together people to combat HIV and AIDS. Efforts like these have inspired the work of the Global Fight Against AIDS which mobilize governments, advocates and communities to join together to stop the spread of HIV and to help those with the virus to live long productive lives.¹⁷

Mandela and Clinton were co-chairs of the advisory board of the International AIDS trust.

Mark Heywood, of the Treatment Action Campaign in South Africa said: "I think Nelson

Mandela has been one of the most important voices on AIDS in South Africa and in the world. He has used his reputation and his energy stress how fundamental this is to the future our country and the developing world generally."¹⁸

Mandela helped launch the Kick Polio Out of Africa Campaign in 1997 with Rotary President Luis Giay and Rotary Foundation Chair Rajendra Saboo. Immediately, Africa's polio eradication effort started to work. The campaign raised public awareness of polio by using soccer matches and celebrity endorsements. This helped spur more than 30 African countries to hold their Rotary Award for World Understanding to Mandela in 1997, in recognition of his vital works.

Mandela when questioned said in an interview: "The US has made serious mistakes in the conduct of its foreign affairs. Unqualified support of the Shah of Iran led directly to the Islamic revolution of 1979. Then the US choose to arm and finance the Islamic Mujahidin in Afghanistan instead of supporting and encouraging the moderate wing of the government of Afghanistan. But the most catastrophic action of the US was to sabotage the decision that was painstakingly stitched together by the UN regarding the withdrawal of the Soviet Union from Afghanistan. These matters draw the conclusion that the attitude of the US is a threat to world peace. That must be condemned in the strongest terms"¹⁹.

Regarding the Bush administration's fraudulent 'case' about Saddam Hussain's non-existent weapons of mass destruction, Mandela said that there was "no evidence whatsoever of development of weapons of mass destruction. Neither Bush nor Tony Blair has provided any evidence that such weapons exist."



Bush White House was concerned about Mandela's criticisms for he was one of the few voices of unquestioned moral stature that the US couldn't manage to silence during the run-up to America's illegal invasion of Iraq.²⁰ Nelson Mandela, a prominent voice joined the international chorus of protest against US preparations for war against Iraq. He delivered a strong speech denouncing the US and personal criticism at President Bush. 'What I am condemning is that one power with a president who has no foresight, who cannot think properly, is now wanting to plunge the world into a holocaust. He has publicly and repeatedly opposed the prospect of an American-led war against Iraq.

Mandela one of the most recognisable human rights symbols of the 20th century is a man whose dedication to the liberties of his people inspires human rights advocates throughout the world. After his retirement Mandela went on to become an advocate for a variety of social and human rights organisations. He has expressed his support for the international Make Poverty History movement of which the ONE campaign is a part. He attacked America for its record on human rights and for dropping atomic bombs on Japan World War II. 'If there is a country that has committed unspeakable atrocities in the world, it is the US. They don't care'.

The Nelson Mandela Award for Health and Human Rights was instituted in March 1992 by the Henry J. Kaiser Family Foundation. The Award is named for President Mandela in honour of his universal standing as a symbol of struggle for equity and democracy in South Africa and in appreciation of his personal interest in the work of the Foundation. Mandela gave his name to the award and has maintained a close personal interest

in it. Mandela's idea for the award was that it should place on a pedestal the efforts of individuals who make extraordinary contributions to improving the health and health care of the most disadvantaged sectors of the population in South Africa internationally.²¹

Mandela showed us that social justice is a long and arduous journey, but with faith, perseverance and resolve – even in the darkest of moments-change for a better world can happen. His life will remain an inspiration and a call to action to us and all those who believe in the dignity of each and every person. President Mandela was a true transformative force in the history of South Africa and the world. He chose reconciliation over retaliation and changed the course of history.

Mandela represented the purest form of grace, humanity, strength and forgiveness. He was love and this was his greatest gift to the world. With dignity he survived the worst scenarios that human experience offered. His 27 years of incubation in prison created a limitless capacity for compassion, moral certainty and love which he gave to the world. His voice and wisdom will ring throughout the rest of recorded history.²²

Mandela used a negotiated approach to succeed over the apartheid army. His philosophy indicates that the idea of reconciling with your enemy is a necessary precondition for achieving the goal of peace and gradually justice. As super powers run out of money to drive their war machines, and people begin to say, "We are tired of wars and of our soldiers dying in Africa and the Middle East" the world will begin to look more closely at Nelson Mandela's philosophy is not yet a doctrine, practical and global realities are bound to make it become a global phenomenon and doctrine.²³

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Biju Patnaik and his Tibetan Phantoms

Anil Dhir

Up till the late 1990s, they were regularly seen at the market of Choudwar, the small town near the Charbatia Aviation Research Centre near Cuttack in Odisha. The locals took them to be Gurkhas of the Odisha Special Armed Police, often deployed at the outer periphery of the secret air base. Old-timers remember their presence from the late sixties. Few know that these groups of tough looking young men were part of the Indian Army's most secret guerrilla force, called the Special Frontier Force (SFF) or simply Establishment 22, often referred to in military parlance as "two-tuos." Very little is known about their presence and activities; they functioned under the India Secret Service establishment Research and Analysis Wing (RAW). Even today, the Indian government denies the existence of this force.

It was Biju Patnaik who was instrumental in the formation of Establishment 22. In fact, it was he who had mooted the idea of a Tibetan Guerrilla Force, comprising the Khampa rebels, after the 1962 Chinese debacle. As Nehru's close confidant and defence adviser, Biju along with the Intelligence Bureau Chief B.N.Mullick, convinced Nehru that a force be formed comprising of members drawn from among



the Tibetan youth who had fled to India along with the Dalai Lama. In their book "The CIA's Secret War in Tibet", Kenneth Conboy and James Morrison have detailed Biju Patnaik's role in the formation of the Force. It was under Biju's stewardship that Indian intelligence had established close relations with the Central Intelligence Agency for support of the Tibetan resistance movement. In fact, India had allowed the CIA to set up camps and train the Tibetan Guerrillas. Biju Patnaik had also visited the USA twice as Nehru's representative.

Establishment 22 was formed on November 14, 1962, Nehru's birthday. It was also the day the war with China resumed on the eastern front, after a brief lull. The first guerrillas were chosen from the CIA-run Mustang camp in Nepal that housed members of the Chu Shi Gandruk, the main organization of the Khampa rebels.

An agreement was signed between India's Intelligence Bureau, America's Central Intelligence Agency and the Chu Shi Gandruk. Biju Patnaik met the Dalai Lama, as Nehru's emissary, and convinced him to give his tacit support. The Dalai Lama sent his elder brother Gyalo Thondup for negotiations with the Khampas in the Mustang Camp. Gyalo convinced them that a regiment of 12,000 men was being raised to fight the Chinese Army in Tibet. The irony of their existence since then is that over the sixty years of the SFF, they have fought in several theatres of war, but never for their lost motherland.

The primary function of Establishment-22 was to conduct covert operations behind the Chinese lines in the event of another Indo-China war. They would infiltrate as guerrillas and destroy Chinese lines and communication; damage roads, airfields and radar installations; compel the Chinese to deploy a disproportionate force at rear security; create insurgency and rebellion in Tibet which would help the Indian army in engaging the Chinese at the border. As such, the recruits were trained as high-altitude paratroops-commandos, well versed in the arts of ambush, demolition, survival and sabotage.

The first Camp was set up in Chakrata, 100 kms from Dehradun. The Camp still exists and is the headquarters of the SFF. Chakrata was a mountain town in the foothills of the Himalayas with a large Tibetan refugee population. The recruits were given six months of intensive training in rock climbing and guerrilla warfare. The weapons were provided by the US and consisted mainly of M-1, M-2 and M-3 machine guns.

Biju Patnaik was quick to set up another training camp at the Charbatia Air Base and allotted 2500 acres of land at Chandragiri for a



Tibetan Refugee Settlement. Many later recruits to the SFF were from Chandragiri.

The story of these toughest and most secretive Special Forces units in the world has never been told. It's so classified that even the Indian Army does not know what it is up to at any point of time. Establishment 22 reports directly to the Prime Minister via the Directorate General of Security in the Cabinet Secretariat.

The Dalai Lama and his Government-in-exile at Dharamsala has always maintained a distance, neither supporting nor opposing the SFF. Nehru had once visited the guerrillas in the Chakrata Camp near Dehradun and was impressed by their training and discipline. Years later, in 1972, the Dalai Lama too visited them and was given a guard of honour.

In 1966, the size of Establishment-22 was doubled and with this the unit was given a new name – Special Frontier Force. By 1971, SFF was 8 battalions strong; one battalion was posted in Charbatia. Harry Mustakos, a world-renowned parachute designer who had befriended Biju Patnaik during his stint as a CIA adviser, returned to Charbatia in 1981 on a CIA-sanctioned trip to inspect the state of the ARC



rigging facility. "Not only was the facility in great shape," but there were still some of the Tibetan riggers I trained in 1963" is what he said.

Eventhough not acknowledged by the Indian establishment, the SFF has, on many occasions, fought for the cause of their host country. The Force participated with exemplary skill in Operation Eagle (securing the Chittagong hills in the 1971 war), Operation Bluestar (clearing the Golden Temple in 1984), Operation Meghdoot (securing the Siachen Glacier in 1984) and Operation Vijay (at Kargil in 1999). Besides they have also been deployed in VIP security after Indira Gandhi's assassination.

Establishment 22's sacrifice in the Indo-Pak War has gone unsung. Maj. Gen. Uban, the Chief of the SFF, who was given the task of training the Bangladesh Mukti Bahini, proposed the deployment of the Tibetan Commandos in East Pakistan. After initial hesitation, Indira Gandhi agreed and Operation Mountain Eagle was launched.

Tashi Dhundup, in an article titled 'Not their own Wars' mentioned Indira Gandhi's telegram to the Tibetan fighters. She had wired, 'We cannot compel you to fight a war for us, but General AAK Niazi (the commander in East Pakistan) is treating the people of East Pakistan very badly- the same way the Chinese are treating the Tibetans in Tibet. We'd appreciate your help to liberate the people of Bangladesh.'" The Tibetan commanders of Establishment 22 had a short discussion, and then unanimously agreed to fight. In the 3rd week of October 1971, more than 3,000 SFF commandos were dropped in the Chittagong Hill Tracts area bordering Mizoram. The Tibetans would cross the river on canoes and launch many hit-and-run strikes deep inside East Pakistan. They blew up the Kaptai Dam,

destroyed Pakistani military positions and killed many Pakistani soldiers.

They struck fear into the Pakistani army, cutting off the 97th Independent Brigade and the 2nd SSG (Commando) battalion which were entrenched in Chittagong. The 'Phantoms' successfully pinned them down and cut off all escape routes that the Pakistani soldiers thought of opening towards Burma. In fact, the Pakistani soldiers were seeing ghosts all the time- ghosts who were always on the prowl, swoop down from nowhere, and mercilessly eliminate them.

When the Pakistani Army surrendered on December 16, the SFF commandos were only 40 km from Chittagong Port. For the first and only time in their history, the Phantoms came out in the open on Chittagong Road to celebrate. The locals were stunned by their sudden appearance.

Even the Indian soldiers were surprised. The Phantoms were soon ordered back into the shadows, and there they remained. In that operation, the SFF lost 49 lives and 190 were injured. For their pivotal role in the war, 580 SFF troops were awarded cash prizes by the Indian government. However, these recognitions were given secretly, and none of the SFF Jawans received medals of high honour.

After the 1971 war, the SFF received a new name as Indira Gandhi's 'own force'. She used the Force in the controversial assault on the Golden Temple during Operation Bluestar. On 6 June 1984, the SFF commandos were ordered to isolate Akal Takth and secure its western flank. Due to lack of intelligence, SFF suffered heavy casualties and the army had to call tanks to complete the operation.

When seventeen members of the SFF were killed while fighting Pakistani troops on the



Siachen Glacier in 1986, there were protests in Dharamshala; the exiles protested fighting another man's war. However these protests were quelled by the Dalai Lama. In 1999, SFF jawans were sent to confront Pakistani force during Kargil's Operation Vijay. It is rumored that the SFF was involved in the retaking of Tiger Hills, one of the key battle zones during the war. The soldiers were given gallantry awards for Siachen and Kargil. Pay scales were increased and pensions too were promised.

The Guerrillas are supposed to be volunteers; but it is a known fact that in the 54 Tibetan Refugee Settlements in India, Bhutan and Nepal, Tibetan children who drop out of school or do not make a certain grade are expected to join the SFF. The total number of soldiers, though, has changed. It was 20,000 in the 1970's but whittled down to below 10,000 in recent years. It is difficult to know the exact number at present because of the tight lid of secrecy.

All these years, Biju Babu's shadow warriors have kept to the darkness. They have remained unsung heroes, unknown warriors from a different country who fought and sacrificed for others. When in 2012, the SFF quietly celebrated its golden jubilee, nobody remembered Biju Babu.

For all their hardship and valour, the SFF men and women have not got official recognition. Most of them sell sweaters and run restaurants after they are de-mobbed, but they keep their oath of secrecy and never speak of their old days. I met a few of them in the Manju-ka-tila settlement at Delhi and at Dharamshala; they refused to speak. The few who stay in Chandragiri, talked of the 1971 operations on condition of anonymity.

The SFF's existence now is precarious, and it is a victim of the past. The original mission, which prompted many Tibetans to join the force, is no longer relevant. Their leader, the Dalai Lama, is against any military operation to free Tibet. Since 1975, the SFF have been prohibited from being deployed to within 10 km of the Indo-Chinese border unless under explicit instructions. The shadow phantoms, who initially joined to fight for their Motherland Tibet, are now fighting someone else's battle- not with any mercenary greed but with gratitude to their 'Aryabhumi'- a term that the Dalai Lama has given to India which means "Land of the noble".

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Literary Significance Of History : Pandit Nilakantha Das's *Konarke (1919)*, a Case Study

Dr. Shruti Das

At the outset certain questions need to be posited; what is literary about history and what is historical about literature? Since the beginning of time history and literature have been intertwined and enjoy a symbiotic relationship. This relationship has long been exploited when historical events have been recounted as stories to teach the younger generation wisdom or lessons about their origins. These stories sometimes stretch the truth to entertain the audience or make them reflect further. The main difference between history and literature is the purpose of each: History intends to record events as accurately as possible, while literature interprets historical or everyday events in an imaginative way with a specific purpose. Historians are responsible for accurately recording events that produce significant changes in the lives of people living in a community, a nation or the whole world. To support their claims, they collect evidence of milestones as well as everyday life. For example,



to relate World War II, historians used documents, books and media such as newspapers, photographs, audio and video recordings of the time. Similarly, to relate dynasties, cultures, monuments and activities they take recourse to early literature, artifacts, archeological findings, religious and legal documents etc.

Literature also records events. But the focus is more on communicating the author's intellectual and emotional interpretation of these events to the reader rather than on truthful representation of historical facts. By using the example of World War II, a novel such as Kurt Vonnegut's *Slaughterhouse Five* (1991) presents a more

personal perspective of the cannibalistic horrors of war. The novel depicts the state of mind of a soldier fighting to survive in a prisoner of war camp during the firebombing of Dresden, Germany. In writing the satirical novel, Vonnegut drew on his own experience as a prisoner of war



in Dresden. Literatures in all times and all languages have anchored upon historical events for their intellectual and emotional impact on the reader. The present paper is going to discuss the robust relationship between the allegorical that is literature and the archival that is history, by means of a literary case study. As a case in point the paper attempts to analyse the epic poem *Konarke*, a text written in Odia in the pre-independence India, by the great litterateur and statesman, Pandit Nilakantha Das.

In the context it is worthwhile to note that Pandit Nilakantha Das (1884-1967), whose epic poem *Konarke* (1919) is going to be discussed here, apart from being a litterateur, was a great freedom fighter. He was closely associated with Mahatma Gandhi, Motilal Nehru, Subhas Chandra Bose and many others and played a great and significant role in shaping the political life in colonial and free India, especially, his own state Odisha. While still at school he had taken an oath on the banks of river Bhargavi, in the Puri district of Odisha, with his friend, mentor and guru Gopabandhu Das to serve Odisha until death and leave it a better place for the future generations. To begin with they started serving the afflicted people of Puri and its neighbouring areas in the time of devastating floods and terrible drought. Heedless, they walked miles with whatever food and medicine they could gather, to take care of the cholera afflicted and the hungry people. People were dying in hundreds but the British Government was callous in administering help. Pandit Nilakantha and his friends had to walk over stacks of stinking dead bodies to reach those in need. This experience made their resolve stronger and they vowed non-violent vengeance on the colonial rulers.

With this anti-colonial agenda, Nilakantha and his four friends founded the Satyabadi Jatiya Bana Vidyalaya, an open air school at Satyabadi, in Puri. Their mission was to educate young minds and inculcate in them a nationalistic passion for their cultural heritage and to build in them a rationalistic scientific temperament enabling them to become strong and empowered citizens of a free India. They decided to arm themselves with self created literature for children, the future generation of Odisha. Though he was a statesman, Nilakantha's heart was always with young children. He confesses to a friend, "the more I gather experience as a teacher the more I like to be with children, I wish to die on the chair of a teacher. Always with bright sunny faces around me I now live in a fairy world. Here I see man in his purest essence, untouched by the sad complexities of advanced life especially of civilized race" (Mishra 34-35). Nilakantha saw children as men in their 'purest essence'. He wanted these children to preserve their inherent purity and simplicity that would eventually be the ingredient of a strong national character. This could be possible by creating a literature for them that would ignite their imagination and cultivate in them a desire for action. Nilakanta knew well that he could exploit and allegorize historical events through literature and influence the minds of children. As a statesman and freedom fighter he used literature as his weapon against the colonisers because literature which includes written records of events that are history allows humanity to have a collective source of memories of events from the past. The hope was that people would be able to learn by reviewing those records and seeing patterns, making connections and generalizing about events or attitudes and consequences of those occurrences. The writing down of archival history as literary text allows



people to progress beyond one stage of thought or development, building on what has gone before.

This was a time when early twentieth century Odia literature was undergoing a flux. The “mood was ambivalent between Renaissance and Revivalism. Changes in the West before and after the Great World War created a disillusion in our mind about the Western civilization. The spiritual and moral roots of ancient India was gaining ground in the wake of our struggle for freedom. The Satyabadi School in Odia literature was a great experiment. Their aim was to serve the country through the spread of ideal and worthy literature among the masses”(Mishra 19). Nilakantha, the vanguard of this experiment, with his visionary outlook studied the past and created a literature intending to influence and mould the younger generation. Here I intend to look at the first part of Nilakantha’s epic poem *Konarke, ‘Ramachandire rati o sakala’* (Night and morning at Ramachandi), as a revisionist poem for children, where the poet has created a secondary or alternative world with an underlying anti-imperialistic agenda. Nilakantha, in his rediscovery of the past, of the rural community of the village, in turning to ancient Odia folk-lore, legends, the maritime history of Odisha and the valour of the Princes and Princesses of Odisha has inducted the young minds into a modern world free from the dominion of absolutism.

Nilakantha was born at a significant time in history when Europe, especially, Britain was spreading the spirit of nationalism in distant Africa and Asia. In India, the English brought with them the education and enlightenment of the West and inspired the Indians to imbibe the spirit of nationalism. The formation of the Indian National Congress in 1885 (one year after the birth of

Nilakantha) provided them a platform to mobilize their human resources and express their spirit of nationalism (Mohanty 44). The stream of nationalism that flowed in various parts of the country also flowed to Odisha through the Indian National Congress and became a very powerful force when Mahatma Gandhi launched the national struggle for freedom. At the time, Nilakantha was in his thirties and was deeply involved in a struggle specific to Odia Nationality which veered around a crisis that would lead to the annihilation of Odisha as a separate linguistic entity and thereby as a separate state. “What deserves mention in this regard is that the Odisha that Nilakantha saw during his life time under British rule was a dismembered Odisha with Odia speaking tracts being scattered in four Provinces . . . An anti-Odia brigade even tried to annihilate Odias as a distinct linguistic entity trying to abolish Odia language and culture” (Sahu 120). Sahu further says that, to get out of this identity crisis Nilakantha joined an organized struggle under the leadership of Madhusudan Das. Thus, Nilakantha had to play a dual role- fighting for a separate state, Odisha Province, and working in the National Struggle for freedom.(120).

This had a great impact on Nilakantha. As Sahu mentions, “Loving one’s own country is natural but not common. How an individual transcends his limited self and discovers an identity with the country and nation depends upon multiple factors and forces. One such factor, whereby an individual can transcend his natural self and develop a sense of patriotism is the impact of persons and personalities which in a way shapes one’s mission and direction in life” (120-121). With a missionary zeal Nilakantha tried to inculcate this philosophy reaching deep into the sleeping psyche of young children and adolescents.



Creating fantasies of the history of valour and romance of an Odia past, Nilakantha tries to awaken the child's mind to a heritage and a sense of patriotism that would be instrumental in shaping their mission and direction of life. In canto 10 of *Konarke* the poet talks about the maritime excellence of Odisha and the brave Odia sailors who sailed to the far away South Pacific Ocean and traded with the people of Java, Borneo, Spice Islands, Bali and Sumatra. They had even formed colonies in those countries. Here, he invites the sleeping children to dream of the sailing scenes. The women bid a traditional farewell to their men who are setting out to sail to far away lands to trade in cloves and other spices during the wild seas. He reminds the children that it was from here in the 5th century B.C., that Fa Hien; the Chinese traveller had gone along with the traders to Ceylon (Sri Lanka). Every section of the poem takes the sleeping children to a veritable land where the poet is actively present and constantly educating the young minds in the rich cultural heritage of Odisha. Canto 11 tells the tale of the making of Konark, the Black Pagoda. As the legend goes, Narasimha Dev, the king of Odisha had ordered a worthy craftsman Sibe Santra to build the Sun Temple. Even after twelve years twelve hundred carpenters could not complete the said temple. One night a young son of one of the carpenters' with extraordinary skill and courage completed the work. Yet, the boy had to end his life very tragically jumping from the top of the temple to save the lives and honour of twelve hundred carpenters. The poet tries to make the atmosphere tangible by ending this section in a note of agony, requesting the cruel storm to hold on for a moment.

In canto 12 the poet deliberately tries to connect everyday reality to the procession of

fantasy that he has spun in the dreams of the children in the poem. He addresses the sleeping children and tells them that as they lie sleeping he is awake and thinking childlike, if they are afraid of the visions in their dreams. The story here is "merely a cloak, at best a thin one, for the moral: its engaging qualities served as a means to an end, not as the reason for its existence. The standard, principle, or ideal was always unflinching, and everything else must be moulded to it. Now the ideal must be moulded to suit the child" (Hunt xii). Therefore, Nilakantha in his attempt to awaken a new humanism in the minds and hearts of the children of Odisha has created a pantheon of history and legends. He believed that language and literature are the foundation of social reconstruction and growth. As a tree is pruned to make it more useful, so also society and literature have to be restructured for their healthy growth. Nilakantha says that 'where the society grows on the basis of literature that is the best development of human society. In the evolution of Odia literature we shall have to understand its identity and individuality in the domain of Indian and World literature, and trace its history to know how it has faced many invasions, how it defended and restructured itself' (Narendranath Mishra 54). This is the message that he wants to convey through his poetry. For this purpose he has chosen the best possible audience - children. Through the vast exhibit of history, legends and heritage in the cantos of *Konarke* the poet has tried to initiate the children out of the inferiority complex that has gripped the Odia people for years. Instead of imitating other cultures the poet suggests that the people of Odisha shall have to look upon their true cultural identity. In his treatise *Odia Sahityara Kramaparinam*, Nilakantha says: 'This can rightfully add élan vital to the cultural heritage of the world. Today we are not physically dependent.



It is time to make ourselves free in thought and mind. Arise! Awake! In knowledge and action, in outlook and character, enlighten the world' (55).

Between 1911 and 1920 Nilakantha taught in the National School at Satyabadi. Under his able guidance and that of Gopabandhu Das, the school became the nerve centre of Odia nationalism. It is said that Gopabandhu's "soul coupled with Nilakantha's brain" made it possible to produce eminent crusaders against British imperialism (Mishra 54). Once, Nilakantha had daringly produced his pupils in front of the then Governor of Odisha, Governor Gait, in an answer to his question as to the activities of Satyabadi School. He had candidly declared, "Here are the live bombs we prepare, strong in body and mind, who can blow up the British Empire" (Sahu 122). This was his pious intention throughout his life: to educate and evolve such citizens who with their intellectual prowess would blow the British Empire to bits. Nilakantha's philosophy of nation building culminates in his many literary masterpieces. *Konarke*, the epic under discussion, has been used as a vehicle to further his mission and national responsibilities. One October afternoon, on the full moon day of Kumar Purnima (an important festival in coastal Odisha) in 1917, the poet had led a group of students from Satyabadi School on an excursion to the historical Sun temple at Konark, in Puri District. Unfortunately, the children were unable to visit the Sun Temple as a violent storm was raging in the area. Tired and disappointed after a long and strenuous trek the children had fallen asleep. Nilakantha's deeply felt empathy makes the teacher, the guardian, the child and the poet in him emerge to create a secondary world for the sleeping children, wherein they could witness scene after scene of Odishan history unfolding before them in glorious sequence. The voice of

the poet, an integral part of the poem, constantly involves the children, now drawing them into the excitement of preparing for and then winning battles; now into the exploits of pirates ravaging and plundering the deep seas who are subsequently beaten by the courageous marine merchants of Odisha; into the legends of the valiant kings and princes who built the Jagannath Temple at Puri, the Sun temple at Konark, the invincible fort of Barabati in Cuttack and vanquished many Hindu, Muslim and foreign invaders and then into the present predicament of disappointment amidst a raging storm.

The poem begins with a note of despair echoing the spirit of the times:

How frightful is the night?
And the storm sweeps the roaring
clouds in the dark sky,
Where not a star is to be seen!
...Das 307. 1-2.

The disappointed children along with the poet have taken shelter inside the temple of Goddess Rama Chandi while a violent storm rages outside. As the children sleep on, the poet dreams of a new dawn at the end of the apocalypse of the stormy times. The poet under the weight of national responsibilities, in composing *Konarke* does not falsify the fact that,

Children's books can never be free of didacticism or adult ideological freight. Certainly the earliest writers for children were more obviously aware of their stewardship—children's books were part of God's work; but even the most modern, liberated book cannot escape the adult-child relationship. Adults know that they influence, they know that their readership is less experienced than they; they know that society is looking over their shoulders. (Hunt xii).



The poem *Konarke* consists of one thousand lines divided into forty stanzas. Each stanza conceived of as a complete poem, describes a different episode or portrays a different scene. The rise and fall of empires, the glory and decay of the forts, the architecture of the temples, the naval wars at the mouth of river Chandrabhaga and lake Chilika, the trade and adventures of the mariners and many other tales describing the glory of Odisha are depicted in the forty stanzas of the poem. The last four stanzas paint a picture of a brilliant dawn, portraying the rising sun dancing on the lapping waves of sea. These depictions serve to propagate in the sleeping children the message of a new humanism. Nilakantha brings about a dramatic effect in the poem by involving the audience, here the sleeping children, throughout the poem. "Children's literature", Peter Hunt says, "...depends on the involvement of its audience.... The concept of childhood shifts constantly from period to period, place to place, culture to culture – even from child to child. The literature designed for childhood is going, therefore, to reflect this variety too" (ix).

The poem has been consciously designed for the children of colonial India. The primary concern of the poet here is to create nationalists, statesmen and freedom fighters of the children of Odisha. Therefore, he thinks that it is crucial for children to be educated in their cultural heritage. They should be involved and should imbibe the glorious history of the state in the by-gone eras. The narrative in *Konarke* is like that in the children's books that "give us a remarkable picture of how society wished itself to be (and to be seen to be), and thus inadvertently, give us a picture of how it actually was.... Children's books – perhaps like children see more, or at least say more" (xi). Nilakantha wished to dispel the fear

in the minds of the Odias and to negate the feeling of inferiority that was gripping the minds of the youth and paralyzing their efforts to reinvent their national pride and cultural identity. According to him the youth had become insecure and servile to the colonial masters as they were ignorant of their own cultural supremacy. Through the medium of this poem, the poet adopts the role of a *messiah*, who guides and reminds the children of their glorious past and a valiant history of their wonderful race. "... history reveals some common elements in what the adult sees as the essential children's book, and what the child sees. For the adult there is a potent mixture of nostalgia... there are the learning of codes and initiation, group identification, and, strangely enough, retreat. For the child, the wish-fulfilment is forward-looking..." (xi). In the process of listening to the poet revel in history and legends the children would be able to find multiple new vistas of their own culture and heritage open before them to learn from. Thus they would become the harbinger of a new era championing a new humanism that would hold a torch to the world under imperialists.

The narrative in the poem does not give much importance to the logic of sequence; rather it focuses on deep experience and clarity of vision. Nilakantha has delicately allowed his narrative to flow to serve his purpose using experience as a tool. The poet is not an escapist who simply revels in a world of fantasy. Rather, he employs fantasy in the secondary world created by him, to further strengthen the reality that the nation has to face every day. The poem begins with a problem; the problem of the children not being able to accomplish their mission of visiting the Sun Temple. The atmosphere built around the problem in the poem is heavy and morbid. But the poet infuses the narrative with fantastic episodes that



carry the children into worlds they had never dreamt of visiting. The morbidity of the external atmosphere is never allowed to overshadow the dramatic and lyrical world of the poem. Kings and Queens; Princes and Princesses; pretty maidens; selfless brave young boys; twelve hundred carpenters and many other legendary figures emerge to parade in front of the children as the poet tirelessly narrates scene after scene of glory and valour. The awestruck minds must have shaken in their dreams to encounter a history they had probably never thought existed. The stories of the geographical extent of Odia land and those of the adventuresome merchants, who themselves had colonized a great part of the Southern Pacific Ocean islands of Java, Sumatra, Borneo etc., were in themselves an initiation into an anti-colonial sentiment. The poet allows a new dawn to break after the ferocity of the dark night (in Evening and Dawn at Ramachandi), dispelling all fears from the hearts of the children in the ultimate four cantos of the poem. The narrative moves with a happy note quelling the fear in the children and ends with hope for a new age of freedom and prosperity encouraging the children to face and handle the realities of life.

In the poem, *Konarke*, the poet explores the dynamics between literature and history. History often forms the background of literature while historians look into literary texts to find out the history of places and people. The poem discussed herein itself is not a historical treatise but history serves as a background to the narrative therein. It has been used as a vehicle for spinning a secondary world of fantasy for the children that would educate them in their own culture and offer them alternatives. Yet the poet does not ignore the importance of history. He reminds the children that

This is a land replete with history,
Here in a moment you will
Be lost in the excitement of remembering
it. (Das 310. 131-32)

The poet revels in the valour of King Kharavela. It is said that King Aira Kharavela's kingdom was spread over the vast area from the Himalayas to Kanya Kumari. The poet ignites the imagination of the children as he says

The trumpet of Kharavela heard
On the forehead of the Himagiri;
Will echo in Kumari from its sea shores.
(315. 313-14)

After describing the indomitable spirit of the Odia King Kharavela; that made him conquer lands and expand his kingdom from Kanya Kumari in the south up to the Himalayas in the north; the poet asks the children to look at the other face of the valiant king. Kharavela was an exponent of Jainism in the state. It was during his reign that Jainism received royal patronage and spread to the corners of rural and urban Odisha. After accepting Jainism Kharavela led an austere life in the caves of Khandagiri and Udaygiri (which still exist in Bhubaneswar, the capital of Odisha). Nilakantha, then takes the children on an imaginary tour of the Barabati Fort, which now stands ruined as a mound of earth. He tells the children that this once invincible fort was built with the blood of great warriors. It had nine floors to its credit and was now in ruins after having witnessed many wars and betrayals. The poet has indeed widened the horizon of history within the scope of the poem. Subsequent cantos parade a pantheon of valiant rulers in the dreams of the sleeping children: Markat Kesari and his stone barrage on river Kathajodi; Mathsya Kesari's works at Puri and Jajpur; Lalatendu Kesari's temple at Bhubaneswar; Purusottam Dev's battle



with the king of Kanchi and many other tales and legends unfold before the awestricken eyes of the children.

Odias have been known in history for their courage and compassion. Nilakantha recalls the image of the Odia woman who is unique in herself. She has all the softness of a mother, a sister and a wife, but when it comes to protecting her country she garners a different flavour. In *Konarke* the poet narrates how the women constantly supported the men whenever they set out to war; either to protect or expand the boundaries of the land. They played an important role in encouraging the men folk; with their own hands they dressed their husbands and sons and sent them to war invoking blessings of the Gods, putting marks of turmeric and vermilion on their foreheads. They bade farewell to the soldiers without a drop of tear, rather, encouraging them to fight with absolute dedication and commitment to their motherland never to think of their home, hearth or property. The Odia soldiers dressed in war gear and tutored in warfare were oblivious to praise or individual credit. Their sole intention was to perform their duty in answering the call of their motherland, whereby, their forefathers and the Gods looking down from the heavens would be pleased. In lilting verse Nilakantha narrates the parting advice given to the brave warriors by the women at home:

Do not think of your mother-
sister- son-wealth or home
Till the last courage sustain be engaged in war
Don't lust for life once at war
Think of the forefathers in company of the
Gods looking down on you at war
Go fast, Oh heroes, there is no more fear.
317.403-408.

The rhythm, the words and the rhyme scheme create a hypnotic atmosphere throughout the narrative. For instance, in the twelfth canto of the poem the rhythm gathers such speed and fervour that the child reading the piece cannot but be excited into action. Nilakantha artfully integrates his philosophy of optimism into the unfolding tapestry. In simple often colloquial words he describes the principle of creation, devastation, and rejuvenation, as he tells the children of individual dreams that mingle with other dreams to become an indivisible part of the integrated whole; and of dreams that breakaway from other dreams to form a distinct identity. This is a pointer to Nilakantha's dual mission: one as a nationalist leader and the other as a leader pledged to build a separate Odisha State with its own cultural identity. He wants to imbibe this spirit of dual responsibility into the children. Hence, he talks of the snow capped Himalayas that had once risen from the depths of the Oceans and how it breaks its ice that run through streams to warm waters to meet the sea again. The water, following the cycle of nature, rises in vapour from the deep seas to form clouds and snow to cap the mighty mountains again. The profound philosophy drawn here is something familiar to children and will definitely help the poet in achieving his objective. He writes:

Dream mingles with other dreams;
and dreams break in a dream;
Then the earth, the ocean and the
sky mix all their hues
If this is what you dream of then why fear?
You will rise from the heart of the blue ocean,
falling from high summits my dear
You will jump from summit;
will rise from bottom to the zenith
But now, you are asleep in the storm,
with restive breath. 314. 277-82.



Nilakantha Das constantly sought to involve the reader. He felt that "...if the reader can be involved, if a basis of sympathy and identification can be established, the secondary world fantasy offers unique advantages to a writer whose aim is something beyond the painting of a realistic picture of the primary world, whose desire, rather, is to offer his own view of society or philosophy of life" (Swinfen 92).

The readers of *Konarke* find it easy to link aspects of this text to their own lives and to the culture percolated to them through oral legends and folklore and thus relate to it with utmost ease. Nilakanta creates a live circuit between the readers and the narrative. Episodes described poetically in *Konarke* act as stimulus for the readers and encourages them to reconstruct in themselves a national pride and an essential Odia identity. History becomes significant through the reader's engagement in an aesthetic reading of the poem, wherein, the reader responds to it imaginatively, creatively and on a personal level which suits the poet's intent.

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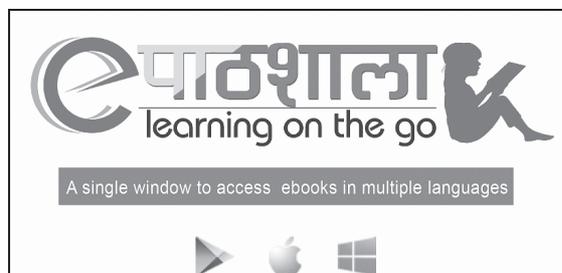
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Everyone's Digital Curricula: *ePathshala*

Dr. Sanghamitra Deobhanj

Introduction :

The power of technology is tremendous. Advancement in digital technology has made significant impact in the field of education. Digital technologies have made their presence everywhere and they're bringing in many exciting opportunities for our schools, disseminating what, where and how education is to be delivered. Digital technologies help to bring about significant changes in modes of teaching and learning. To be successful in today's digital world, literacy goes far beyond simply being able to read and write. Digital literacy of the people has become necessary for the socio-economic progress of every nation. What it means for a person to be digitally literate has reflected the change in how information is processed, delivered, and received in today's highly connected world.

Digital India is an ambitious programme of Government of India to empower India for a knowledge future. Digital empowerment of citizens envisions paying emphasis on universal access to digital literacy and availability of digital resources/services in Indian languages. The vision of Digital India is to transform the country into a digitally empowered society and knowledge economy. It aims to prepare India for the knowledge based transformation and delivering

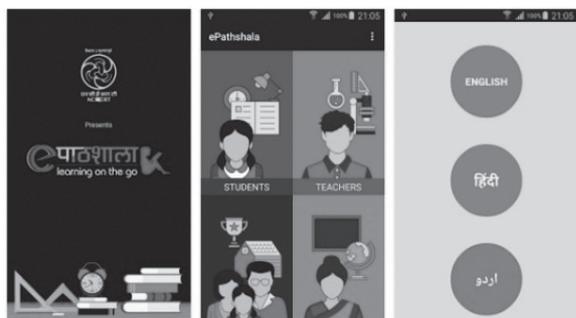
good governance to citizens by synchronized and co-ordinated engagement with both Central Government and State Government.

Various initiatives are being taken at different levels aimed at digital empowerment, improving digital infrastructure and offering on-demand governance and services. From building broadband highways, easing mobile connectivity and mainly promoting e-governance, the Digital India mission's main aim is to bridge the connectivity gap between the rural and urban areas.

Need for Digital Literacy for Everyone :

People everywhere are becoming more connected and trends in education are shifting with modern technology. That makes anticipating and embracing these changes crucial for the growth of individuals as well as the nation. From smartphone apps and digital course books, online workbooks to MOOCS (Massive Open Online Courses), digital technology offers something for everyone whatever their desired learning outcomes might be, at their own comfortable place and pace.

Integrating the digital component into the mainstream of education incorporate both face-to-face and online learning opportunities. The



degree to which online learning takes place, and the way it is integrated into the curriculum, can vary across schools. The strategy of integrating online learning with school-based instruction is often utilized to accommodate students' diverse learning styles and to enable them to work before or after school hours in ways that are not possible with full-time conventional classroom instruction. Online learning has the potential to improve educational productivity by accelerating the rate of learning, taking advantage of learning time beyond school hours, reducing the cost of instructional materials, and better utilizing teacher time. These strategies can be particularly useful in rural areas where online learning can help teachers and students in remote areas overcome distance in accessing and circulating relevant educational resources.

About ePathshala: Learning on the Go

The e-Pathshala is a joint initiative of Ministry of Human Resources Development (MHRD), Govt. of India and National Council of Educational Research and Training (NCERT). It was launched on 07 November, 2015. It has been developed for showcasing and circulating all educational e-resources including textbooks, audio, video, periodicals and a variety of other print and non-print materials. This platform is a portal that hosts educational resources for teachers, students, parents, researchers and

educators. It has been created to address the challenges of providing universal access to digital resources and also to bridge the digital gap prevailing at geographical, socio-economic and linguistic levels in a vast country like India. It offers good quality e-content and ensures its access free at anytime and anywhere.

ePathshala portal is available as an Android, iOS and Windows 'App'. App is an abbreviated form of the word "application." An application is a software programme that's designed to perform a specific function directly for the user or, in some cases, for another application programme. Most of the Apps are designed to run on mobile devices such as smartphones and tablet computers. The ePathshala app is available in English, Hindi and Urdu. The App can be downloaded from respective stores of Android, iOS and Windows. Features of these books allow users to select, read, zoom, bookmark, highlight, navigate, share and make notes digitally. These materials can be downloaded by the user for offline use with no limits on downloads.

e-Pathshala also allows its users to carry as many books as their device can support. Features of these books allow users to select, read, zoom, bookmark, highlight, navigate, share and make notes digitally. e-Books are made available through multiple technology platforms i.e. mobile phones, and tablets (as e-pub) and on web through laptops and desktops (as flip books).

Table-1: Data on Use of ePathshala till 22 June 2016

| | |
|---|-----------|
| 1. Visitors who have visited the Portal | 42,72,791 |
| 2. e-Books (e-Textbooks, teachers handbook, manuals and | |



| | | |
|----|---|----------|
| | supplementary reading materials) available on e-Pathshala | 800 |
| 3 | Audios available on the e-Pathshala. | 800 |
| 4 | Videos available on the e-Pathshala. | 416 |
| 5 | e-Pubs | 568 |
| 6 | Flip books | 498 |
| 7 | Rating (out of 5) on the Google play store | 4.4 |
| 8 | Rating (out of 5) on the Apple store | 3.5 |
| 9 | Rating (out of 5) on the Windows store | 4.5 |
| 10 | Users who have downloaded the app from Google play store | 2,28,075 |
| 11 | Users who have downloaded the app from Apple store | 15,552 |
| 12 | Users who have downloaded the app from Windows store | 4,904 |

Source: NCERT Website: Detailed write up of e-Pathshala

Exciting for Students:

Students can use digital resources in a variety of ways to support learning. Electronic books, digital portfolios, learning games, various educational audio and video clips, and in-time feedback on student's performance, are a few ways that technology can be utilized to empower learning. Through the use of e-Pathshala, students can have faster access to information, teaching and learning resources, peers, experts and the wider community. Digital technologies have vast potential for the students to connect with other students across the country and across the world,



and to engage in self-directed learning in areas of personal interest and expertise. Students can store hundreds and thousands of ebooks on the computer or reading device.

Some e-Books have text to speak readers. TTS (Text-To-Speech) have provisions for multiple functions that can enhance the learning experience. Some examples include helping students with dyslexia, reading challenges, or visual impairments. Fonts in e-Books can be resized, making it easier to read for persons with disabilities. With additional software it is possible to turn some of the ebooks into audio books. It can also reduce eye strain, improve foreign language learning and promote listening skills.

Resourceful for Teachers:

Students are not the only ones who will benefit from advanced technology in the classroom, but teachers will be the leaders using these mobile devices, guiding students in their studies. Educational technology is essential in the classroom, improving many aspects of the learning environment. e-Books are available instantly and can save on time running to shops and waiting in line. Teachers are using digital devices like laptops and tablets to quickly, easily connect with a huge and ever-growing number of educational tools and resources and subject-matter experts over the internet for making learning more effective. With today's technology teachers can read ebooks and e-Textbooks everywhere, on the bus, train, airplane, and while standing in line. e-Books can



show links, for easy access to more relevant information and related websites. Teachers can use the available e-resources to make their lesson plans for different classes in a much better way.

At high school level subjects like History, Geography, Political Science, Physics, Chemistry, Mathematics, Biology, etc. are taught. Lessons in these subjects can easily be explained by showing small movie related with the subject to create interest among the students. Such type of movies and related multimedia materials are available at academic repositories and from the the electronic platforms like e-Pathshala. Yoga sessions, life skills, peace education and culture education can also be carried out successfully by the teachers with the help of e-resources available online at ePathshala. This app has scopes for better classroom management with more activities for students. It also helps to link between expected previous class learning and prepare for next higher class learning. e-Pathshala provides free online access to audios, videos, interactives, images, maps, question banks, etc.

Teachers have another very important role to perform. They need not always be the consumer of e-resources but should learn to act as the prosumer of electronic platform by uploading e-contents of local and traditional issues related to education.

Informative for Parents/ Community:

Through e-Pathshala, parents and other community members at large can have the scope to access many educational resources starting from e-books to different types of audio, video recordings and many more multimedia presentations. They can use all these information in guiding the students for better learning. Also it would be helpful for counselling the students on

various topics. Community members and parents need to encourage the students to learn the essential skills to strengthen their own digital skills, to learn computing with confidence, be more productive at home and at work, stay safe online, use technology to complement one's lifestyle, and consider careers where one can put his/her skills to work. Through this portal everyone can be aware of the educational policies and curriculum frame works, various government reports, circulars, notifications, etc.

Digital technologies can have many positive impacts on learning and offer challenging activities and opportunities for connecting with the real world and for problem-solving activities. Parents are to make sure that their child's 'screen-time' is balanced with other activities to ensure their health, safety and happiness.

Helpful for Educators:

As digital technology flourishes, so does the demand for various mobile devices in education. Our younger generation has more interest in these digital devices. This makes for an undeniable decision for its positive use in schools. ePathshala is a digital platform to communicate, to disseminate ideas and information. Educators need to have the content knowledge of various textbooks, source books, teaching kits, available resources for learning various topics. Educators can access policy documents, reports of committees, NCFs (National Curriculum Framework), syllabus and other resources to support children learning. Feedback for any programme happens less than it should be and often comes too late. These digital educational portals can help the educators, planners and policy makers to get direct feedback from the users and act accordingly in time.



The potential for distance learning students to use e-books is being explored. Use of e-books to improve the interaction between educators and distance learning students in terms of access to teaching and learning materials and submission of assignments can also be done.

Mission Ahead:

e-Pathshala is an initiative by the government of India in the field of education. Every democratic government is of the people, by the people and for the people. Hence, every initiative would be successful if we, the people, the stake-holders get aware of government policies, plans, interventions and the facilities thereof and make use of it for our own benefit as well as for the society.

There are hundreds of apps available for all citizens by government of India. The challenges in achieving the vision of these initiatives are many and must be dealt with successfully with the involvement and feedback of all the stakeholder groups. A big challenge is to make high-speed broadband affordable and accessible to everyone. Integration of technology and language is another important challenge. As a part of this initiative; digitization of state text books have been started and orientation of all the state core teams are being held. We live in a world where internet and cyber-crimes do happen. The entire planning should be designed in such a way that there is proper authentication done of all the documents put online and it is available to the right users at any time they want with the right authentication. Though these digital platforms are being managed by the government organisation, National Informatics Centre, we need to understand those rules and regulations.

One of the attributes of assessing the development of a country is the extent to which

there has been spread of information and communications technology (ICT) through the Internet, and mobile phone subscriptions. Access to ICT also has relevance in the Sustainable Development Goals (SDGs) for 2030 of the United Nations, with greater relevance for the least developed countries to be able for providing universal and affordable access of the Internet to its people. It is necessary for us to realise the objectives of the government initiative e-Pathshala, use it to make changes in methods of learning for transforming India into a 'Digital Society' and a 'Knowledge Economy'.

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e- Agriculture

Dr. Manas Ranjan Senapati

Two major trends that affect our planet: population growth and urbanization. The predicted population growth for the first half of this century is daunting. Depending on the estimate, there will be 9 to 10 billion people by mid-century. The current population is just under 7 billion, meaning that there will be about a 50 percent increase from the beginning to the middle of this century. One may debate the relative accuracy of particular models, but they all agree that there will be many, many more mouths to feed in the coming decades. IT has transformed many other aspects of human endeavour and has helped create systems for responding to a wide range of societal needs. Indeed, transportation, communication, national security, and health systems are completely reliant on IT to perform even basic functions. However, information, and its automated technological embodiment, has not impacted agriculture to the same level.

The Importance of Agriculture

Agriculture is a major sector which is vital for the survival of modern man. Plants are the producers in the food chain, and without them, the life cycle would just not be possible. Agricultural produce, though highly perishable compared to other food sources, is essential for

survival. Crops are used to produce several food sources by themselves or through by-products such as bread, powders, organic additives to other goods and the like.

The produce from agriculture drives trade from one country to another, brings income for farmers, makes productive use of otherwise idle land, and brings food on the table. It is such an important part of everyone's daily life, although it may not be seen as a direct factor since the produce goes a long way before reaching the hands of everyone who benefits from it. Indian Agriculture contributes to 18.6 per cent of India's GDP, and approximately 59 per cent Indians derive their livelihood from the agricultural sector.

Because of its importance to society, it's must to evolve with the times and adjust to meet the needs of modern people. By adapting and making use of IT to help improve agricultural progress, everyone benefits from the union of these sectors.

As a remarkable example our state has won the prestigious Krishi Karman Award for the fourth time in the last five years. This sets an example for farmers and other stakeholders to take more interest with the help of technologies.



Role of IT in Agriculture

In the context of agriculture, the potential of information technology (IT) can be assessed broadly under two heads: (a) as a tool for direct contribution to agricultural productivity and (b) as an indirect tool for empowering farmers to take informed and quality decisions which will have positive impact on the way agriculture and allied activities are conducted. Geographic information systems, or GIS, are extensively used in agriculture, especially in precision farming. Land is mapped digitally, and pertinent geodetic data such as topography and contours are combined with other statistical data for easier analysis of the soil. GIS is used in decision making such as what to plant and where to plant using historical data and sampling.

Precision farming, popular in developed countries, extensively uses IT to make direct contribution to agricultural productivity. The techniques of remote sensing using satellite technologies, geographical information systems, and agronomy and soil sciences are used to increase the agricultural output. This approach is capital intensive and useful where large tracts of land are involved. Consequently it is more suitable for farming taken up on corporate lines. The indirect benefits of IT in empowering farmer are significant and remain to be exploited. The farmer urgently requires timely and reliable sources of information inputs for taking decisions. At present, the farmer depends on trickling down of decision inputs from conventional sources which are slow and unreliable. The changing environment faced by farmers makes information not merely useful, but necessary to remain competitive. Use of Mobile technologies as a tool of intervention in agriculture is increasingly popular. Smartphone mobile applications designed and developed by

Jayalaxmi agrotech Pvt Ltd from India are the most commonly used agriculture apps in India. Their mobile apps are in regional language are designed to break the literacy barrier and deliver the information in most simple manner. Several thousands of farmers across Asia are empowered with these apps. In agriculture, the use of the Global Positioning System provides benefits in geo-fencing, map-making and surveying. In Kenya, for example, the solution to prevent an elephant bull from wandering into farms and destroying precious crops was to tag the elephant with a device that sends a text message when it crosses a geo-fence.

CONCLUSION

E-Agriculture is an emerging field focusing on the enhancement of agricultural and rural development through improved information and communication processes. More specifically, e-Agriculture involves the conceptualization, design, development, evaluation and application of innovative ways to use information and communication technologies (IT) in the rural domain, with a primary focus on agriculture.

The Food and Agriculture Organization of the United Nations (FAO) has been assigned the responsibility of organizing activities related to the action line under C.7 ICT Applications on E-Agriculture.

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Fakir Mohan Senapati and His Contribution to Odia Language

K. Sudharani Nayak

Fakir Mohan Senapati known as the father of Odia nationalism played a significant role in shaping the language especially at a time when its distinctness was questioned. A prolific writer, an ardent lover of the language, a reformer lived a life on the face of consistent adversity. This article reads his autobiography in the pretext of Odia language agitation. It looks at his life narrative to understand the time and the context of the language movement.

Life and Time (1843-1918)

Born in 1843 in Mallikashpur village of Balasore, with very little education Fakir Mohan Senapati joined as a teacher in the same Barabati School where he studied.¹ Though he topped in school could not continue his studies as he could not give the required fee and had to leave his studies. Senapati had a troubled childhood as he lost his parents at a very young age and was brought up by his grandmother.² He got married at the age of thirteen to Leelabati Devi and he gives a brief account of how his marriage caused him more pain than his childhood suffering.³ He worked as a Dewan in many Feudatory states in Odisha Division under the government of Bengal.⁴ He also worked as an assistant manager in Dhenkanal and as a manager in Keonjhar.⁵ He was born in a time when Odisha was under colonial domination. He has seen the great famine of 1865 and the language movement and actively

participated in the promotion of Odia language and literature.

Senapati is known as the Father of modern Odisha. He is often seen cited as the literary figure for the vast writing he has accorded the Odias with. But restricting him only to the literary zone would be incorrect. As Sartre argues “literature is not an innocent and facile lyric capable of accommodating itself to any sort of regime, but by its very nature confronts us with the political problem: to write is to demand that all men are free.”⁶ And simply because Senapati was writing at a time when not writing was questioned and seen as a problem for one’s identity as number of literature available in a language became one of the yardsticks to measure the greatness of the language in modern times. Senapati’s Autobiography is the first autobiography written in Odia. Along with autobiography he also introduced writing short story and novels to Odia literature. His writings were on varied subjects covering feudalism, and women’s education, challenging the superstitious conservative thinking, reflecting that was happening around then. He is referred as a social realist. He is considered as the Premchand of Odisha though he was writing before him.

Writing

Writing was a deliberate action on the part of Senapati. He started writing in the context

where Odia language was questioned by the Bengalis on its distinctness and he was of the view that by reading and writing the language only one can serve their language.

In the year 1866 he established a printing machine in Balasore in the name P. M. Senapati and Co Utkal Press.⁷ Two newspapers published by the aforesaid press were 'Bodhadayini' and 'Balasore Sambad Vahika'.⁸ The former was literature oriented while the latter was news oriented. Both of these were published irregularly due to lack of writings.⁹ Senapati states some forty to fifty people were its consumers and hardly ten people used to pay the price.¹⁰

Senapati wrote novels, short stories, autobiography, school textbooks, grammar, and dictionary and translated religious texts. He believed writing is corollary to the development of language and development of language is corollary to the nation.

Senapati's literary career began as a poet. He translated the Ramayana (1884-1895), the Mahabharat (1887-1905), and Gita (1887). Additionally he wrote a number of short lyrics or poems on personal theme and emotions, which were later collected on volumes such as Pushpamala (Garland of flowers, 1894), Upahar (Gift, 1895), Abasare Basare (In Retirement, 1908), and Pujaphula (Flowers of Worship), Prarthana (Prayer) and Dhuli (Dust) which were published in 1912. He also wrote a long poem entitled Utkal Bhramana (utkal travel, 1892) which was a literary, cultural and political account of Odisha. He also wrote a Kavya called Baudhabatara Kavya (1909) based on the life and preachings of Gautama Buddha.¹¹

But his real strength in literature for which he has been noted as a pioneer, was in novel, short story and autobiography, all the three genres in Odia literature were introduced by him in Odisha, which gave a distinctively creative shape to Odia prose. The novels he wrote were

Chhamana Athaguntha (Six acres and a third, 1902), Mamu (The Uncle, 1913), Lachhama (1914) and Prayaschita (Penance). He had written a group of 20 short stories, which were collected together in 1917 in a volume entitled as Galpaswalpa (stories: a few) and an Autobiography called Atmojivan Charita which was published in 1927 that was more of like a description of public life rather than a personal writing because it provides 200 years history of the socio-economic condition of Odisha.

De-Sanskritization of Odia Language

The most distinguishing part of Fakir Mohan's work was his use of language. He contributed to the de-Sanskritization of Odia. His novels and stories and to a large extent his autobiography set a new and strong trend towards the portrayal of social realism.¹² His writings bridged the gap that was there between the earlier writings and the common mass since earlier writings were highly sanskritized for the common people to read. Rather he considered the common people like peasants, artisans and chose the common everyday speaking language that is the *chalita bhasa* keeping in mind to preserve Odia as a separate and independent language. Probably the association of Fakir Mohan Senapati with John Beams made a deep impression which made him to write in the 'Chasa' language.¹³

He started writing to save the Odia identity. By doing so he served two purposes. Firstly, he was trying to establish the colloquial Odia used in the coastal belt of Odisha as the real language and sought to prove that this is where the real distinction between Odia and Bengali lies and secondly, he was trying to construct a history to bring a sense of pride and consciousness among the Odias and to establish an Odia history.¹⁴

Equating Language with Nationalism

For Senapati, nationalism and language are interlinked because he believed that nationalism was determined by language. He says



“I possess strength of both neither body, nor mind, nor learning, only a constant and ineffectual desire to serve Sahitya.”¹⁵ He suggests four means should be taken by the educated people to promote the national literature and that is; “Read it and induce others to read it; Write and induce others to write it.”¹⁶

To him, the “nation whose language is not developed is unawakened. It lacks initiative and is unable to maintain self-respect.”¹⁷ He further says “no nation has ever progressed by losing its mother tongue. The decline and decay of any nation which neglects its mother tongue is inevitable.”¹⁸ For him, for the advancement of any nation, the development of its language and literature is fundamental. For Fakir Mohan, a nation is identified by the name of its mother tongue and national prestige, therefore, depended upon the prestige of the nation’s language and literature.¹⁹ According to him, prose, fiction, drama and lyrics are important in popularizing one’s mother tongue.

Reflection on Odia and Bengali Language Conflict

While talking about the then time, Senapati says then Odia-Bengali conflict was going on. That time in all the government offices, the head officials were Bengalis.²⁰ Bengalis were trying to make Bengali the official language replacing Odia.²¹ Whenever there is a vacancy, the Bengalis would try anyhow to appoint their brethren.²² There was not a single Odia in the public offices and in the postal department.²³

Senapati also gives a brief account of a head landlord named Brundaban Chandra Mandal. He talks about how the Bengalis met every day in the evening and continued the meeting till 9 O’clock in his house. The sole purpose of the meeting as Senapati claims how to replace Odia with Bengali in different government offices.²⁴

Narrating an incident of his life Senapati says there were seven members in the Barabati

school committee out of which six were Bengalis and he was the only Odia. One day the committee was called and accidentally Senapati was not there. Brundaban Babu, one of the Bengali colleague proposed before the committee that Fakir Mohan should be removed otherwise he will walk out of the committee. There occurred an intense situation. The school was running through charity by both Odias and Bengalis equally. If he walks out the Bengalis would stop contributing and if Senapati would be removed the Odias will stop donating. Brundaban agreed to give all the required amount to run the school and hence Senapati was removed from the school. After this the Odias stopped contributing. After few months of giving, Brundaban Babu stopped contributing and then the school got closed.²⁵

Senapati also says the nation (referring to Indian nation keeping in mind the various language movements especially the Odia-Bengali) is like a Tanpura having several independent and interdependent strings comparable to various regions and languages of India. When these strings put together they make melodious “Vande Mataram” but if they interfere with each other, there will be no music.²⁶

He writes in his autobiography,

“For giving speeches in different meetings, for my writings in Sambad Vahika and for debating out in the open, I have become the major enemy of the Bengalis. They hate me so much that they do not call me by name and named me as *salaa* ring leader.”²⁷

He fought on the face of language imperialism despite personal attacks and humiliation. He had been referred as ‘salaa ring leader’ and had to bear the hatred of the Bengali people. His love and dedication for the mother tongue did not let Odia submerge with other prevailed neighbouring dominant language and kept it alive as an independent language.

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Footnotes :

1. Fakir Mohan Senapati, “Mo Atma Jivana Charito”, Friends Publishers, Cuttack.
2. Ibid. p. 5.
3. Ibid. p. 48.
4. Worked as Dewan in Nilagiri from 1871 to 1875 (p. 49), twice in Dompada in the year 1876 to 1877 and 1894 to 1896 (p. 55 and p.130.), in Dasapalla in the year 1884 to 1886 (p. 80.), in Pallahoda in the year 1886 to 1887 (p. 95).
5. Worked as an assistant manager in Dhenkanal from 1877 to 1883 and as manager in Keonjhar from 1887 to 1892.
6. Manjali, Franson (2007)., “ Language, Discourse and Culture”, Anthem Press, New Delhi.

7. Fakir Mohan Senapati, “Mo Atma Jivana Charito”, Friends Publishers, Cuttack.
P. 36. He gives a brief account of how the money has been collected to establish the press and the difficulties he went through especially physical suffering.
8. Ibid. p. 40.
9. Ibid.
10. Ibid.
11. Satpathy Sumanyu, “The History of Odia Literature”, Rawat Publication, p. 287.
12. Senapati, Fakir Mohan, “Six Acres and a Third”, University of California Press, ed. Mishra, R.B, Mohanty, P.S., Nayak, J.K, p.15.
13. Ibid.
14. The example can be seen in his writings “Lachhma” and “Utkal Bhraman”
15. Ibid. P. 465.
16. Ibid. P. 460.
17. Boulton, John V “Phakir Mohan Senapati- His Life and Prose Fiction”. *Orissa Sahitya Academy*, 1993. P. 440.
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Still There is Hope

Ar. Ipsita Dash

Language connects. Multilingualism has a multi-layered connectivity. This small world was made known to me by my mother in the language of her own. It became the language of humanity when it came in contact with other languages. Some say it is still the imperfect vehicle of our thought. Yet there is no other means by which we can connect ourselves effectively. We are always on the move, each time from a turbulent to a non-violent world. This journey is never finality in itself. It is a process. The vehicle of this process is global citizenship. The non-violent world I dream of is the place where humanity rejoices by understanding the essence of different cultures. That is where civilizations do not clash. That is where the age-old Indian spirit of 'Vasudhaiva Kutumbakam' (the world is a family) celebrates its triumph. I am in search of that world incessantly no matter how long I may have to traverse.

My journey quietly began. I witnessed the Super Cyclone in 1999 in Odisha when I was a child. Other calamities followed suit. Natural disasters occurred one after the other. Destructions knew no boundaries. Changes in global climate worried me. Some such worries are:

- In the last 1400 years, the warmest 30 years were 1983 to 2012.

- Global temperature has risen by 0.8^o c over the last century and sea levels have risen by about 20cm. It is very likely that rise in temperature since mid-20th century is due to human misdeeds.
- It is seen that in many regions, snow and rainfall patterns have changed.
- Snow, ice, permafrost and glaciers are melting at the poles and around rest of the world.
- The average rate of ice loss from glaciers around the world, excluding glaciers on the periphery of the ice sheets was very likely 226Gt yr over the period 1971 to 2009.
- The oceans are becoming acidic as they absorb more carbon dioxide.
- Extreme weather events are becoming more frequent.

As regards future projections, the picture is equally bleak. Scaring sometimes.

1. Rise in temperature by 2.6-4.8^o c by 2100 under Representative Concentration Pathway 8.5.
2. Decrease in the number of cold days and increase in the frequency of heat waves.



3. Rise in sea level- more than about 95% of the ocean area.
4. High latitude and equatorial regions to experience increased precipitation, whereas mid-latitudes and subtropical regions to experience drought.
5. High likelihood of increase in extreme events.
6. Year round reduction in Arctic Sea ice.
7. Adverse impact on key economic sectors and vulnerabilities of climate sensitive regions.¹

I came to study M.Sc programme in Sustainable Environmental Design in AA School of Architecture, London in 2015. This was an epic journey in more ways than one. Before coming here, many had warned that since I never had international exposure, I might end up in a cultural shock. There were students from various cultures, nationalities, faiths, languages and civilizational ethos both in the London House where I stay as well as in my School. I did not have much problem in acclimatising myself because I had the opportunity of connecting myself with people of different regions in India. Cultural exchanges in my collage and hostel stimulated understanding of differences and similarities between countries. This exposure has helped me to combine and create novel ideas to think as a global citizen. Dignity of life has taught me to love all. Harmony with self has taught me the value of peace. "Nishkam Karma" (work without expecting its fruit) has taught me to remain contented after performing the duty. These age old values embedded in me are put to test as I spent day after day in London. I began to feel the impact of the fourth industrial revolution in the very first week of my stay. One day I went to a bread shop to buy a loaf of bread. In the counter I offered the price in pounds. Sharp came the reply in that

unmanned counter that only contactless cards are accepted, not cash. I did not have contactless card as I had not opened my bank account by then. I began to take interest in this phenomenon and read relevant literature. The scale, speed and impact of the latest technologies are huge and mind-boggling. From the perspectives of human history, the fourth industrial revolution,² in the words of Klaus Schwab, holds profound promise. The giant confluence of 'bio-nano' technologies, such as artificial intelligence, smart robotics, autonomous vehicles, manufacturing based on 3D printing, the block chain, the internet of things and biotechnology brings about an unprecedented change. It has surpassed the three previous industrial revolutions: the transport and mechanical production revolution of the late 18th century; the mass production revolution of the late 19th century; and the computer revolution of the 1960s.³ Schwab is also worried about the perils that the fourth industrial revolution is likely to bring in its fold. Some of the perils he forecasts are: the unequal division of the spoils of technological advances and the threat of mass unemployment; the erosion of global governance; the potential abuse of robotics, genetic engineering and cyber weapons and the disruption of many established businesses. Citing an article on the Tech Crunch website, he suggests that Uber, the world's largest taxi company, owns no vehicles; Facebook, the most popular media owner, creates no content; Alibaba, the most valuable retailer, has no inventory; and Airbnb, the largest accommodation provider, owns no property. In such a scheme of things, the idea of 'creative destruction' by Schumpeter⁴ makes its presence felt much more prominently. The challenge before the UN at present, in my humble view, is how to tackle the problem of inequality among nations in catching up with the fourth industrial revolution. The unemployment problem due to this latest industrial revolution will be widespread within the nations.



There will be more concentration of wealth at the extreme top and the threat of near permanent unemployment for skilled and non-skilled/ semi-skilled workers in offices and factories. Martin Ford ⁵ in his book, *'The Rise of the Robots'* has cautioned about the future of automation and mass unemployment. Even in an earlier study conducted by Carl Benedict and Michael A. Osborne of Oxford University in 2013 suggested that the jobs held by roughly 47 percent of the US workforce could be susceptible to automation within the next two decades.⁶ To avoid any unforeseen social discontent, the UN should mediate to devise methods for channelizing some wealth created by the fourth industrial revolution to those countries who are left behind by this process. The collective wisdom of the UN must find answers to the adverse consequences of mass unemployment arising out of automation. People without income, I am afraid, would not be able to buy goods and services produced by the robots. The challenge before us is to ensure basic income for everyone to sustain the demand of the economy. Multilingualism and global citizenship have answers to the process of 'robotization of humanity', to borrow the phrase of Klaus Schwab. Both will empower the economically excluded by giving them access to digital networks, increase the efficiency of organisations, and provide technological solutions to climate change. They could catalyse a cultural renaissance and a true global civilization. They are capable of infusing a shared sense of destiny into the moral consciousness of mankind.

The United Nations faces manifold challenges in the present century. Prominent among them are: economic growth and social inclusion; environment and resource security; employment, skill and human capital; food security and agriculture; future of global financial system; gender parity; international security;

terrorism; international trade and investment; future of health and future of internet. The solutions to these problems lie in collective wisdom and collaborative teamwork. And multilingualism is the gateway to collective wisdom arising out of cultural understanding.

Peace and nonviolence have become rare commodities today. Striping naked an African girl in some street of India; or war time rape by soldiers in South Sudan, Paris attack by terrorists; or refusing the Syrian refugees on the pretext of lack of space by European countries are some such examples of intolerance and violence around the world. Besides, there are top dangers to world peace in the guise of the religious and ethnic hatred in the West Asia, inequality and unemployment in Europe (for which Britain voted to come out of the EU), AIDS and other infectious diseases in Africa, the spread of nuclear weapons or pollution and environmental problems. They no longer remain isolated events. The question now is how do we educate our global citizens to both embrace complexity and retain conviction? How do we ensure that they appreciate the value of engaging with ideas that they find objectionable? How do we convince that honouring the opposite view point is also a form of non-violence?

At this point of my essay, let pause for a moment and ask myself, 'Am I writing all these on my own?' Un-aided? Pure? Original? When languages are not my own how can all ideas be mine? Bernard Shaw once said that sex was a biological ploy devised to keep the species alive. Modern socio-biologists go a step further and say sex is the individual gene's way of making more genes in its own image. I am reminded of the term 'memes' or memory genes, a term coined by Lyall Watson.⁷ This means ideas with greater potency than sperm cells or concepts which convey more than chromosomes. Like a gene, a memo replicates. But unlike gene, it does not require



biological fusion to come into being or reincarnate itself in future generations.

The great religions of the world are memes. So are languages, and scientific discoveries. Cultural or social trends, whether Confucianism or Women's Lib, are memes. Some memes are harmful like Nazism. Others are as helpful as the theory of Relativity. The best memes, however, span centuries, countries and cultures. They cross-breed and cross-fertilise like the pacifism of Leo Tolstoy and civil-disobedience of Thoreau that inspired Mahatma Gandhi, who in turn provided a guiding light to a generation. Memes are strands in a design which exhorts us to be both borrowers and lenders. They seek not to unravel the subtle knot of humankind but to weave it closer and more intricately together. Language, at the cost of a plagiaristic peril, binds all. Fred Hoyle and other astrophysicists have suggested that our living planet is itself a plagiarism. In this seamless continuum of life, the life does not imitate art but it imitates itself.⁸ Global citizenship is an imitation of the self. It unites. It inspires. And it helps a person see who he is in the world. Multilingualism is, therefore, the gateway to global citizenship. It deepens the understanding between various people and promotes the confluence of cultures. Multilingual ability empowers by providing access to entitlements and resources and enables to perform our duties better.

Multilingualism generates power. It is not the kind of power that flows through the barrel of a gun, feeding on fear and breeding negativism, the kind that is transient and vested in an office, hard to win and easy to lose. It is a subliminal power that impacts the world we live in- touching us in ways we do not even understand. It is this power which does not cost me my sleep and friends. Empowered by such equipment we can forge strong global partnership for sustainable

development and achieve the revised Millennium Development Goals of the United Nations.

To conclude, my international exposure has made me grasp the real meaning of cosmopolitanism; the true spirit of cultural diversity. The thin demarcating line between the 'self' and the 'other' gets blurred. The language in which my mother got me familiar with this world echoes in other languages. We still have hopes for a future of our choice.

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Tribal Resistance Movement Against British Imperialism : Role of Saheed Madho Singh

Dr. Himansu Sekhar Padhi

Indian freedom struggle is a story of endless bravery, heroism, patriotism and self sacrifice of the people. From king and kingly people to the subjects, rich to poor, literate to illiterate, all had come forward leaving their families to sacrifice themselves in the sacrificial pit of the revolution against the oppressive rule of the British government. Needless to say that in the freedom struggle the roles of the tribal were very significant and thus deserves special mention in this regard.

‘Saheed Madho Singh is one among those tribals who dared to challenge the British imperialism. He came forward to support Veer Surendra Sai, when the latter fought against the East India Company claiming legitimately for the throne of Sambalpur kingdom.

Ghens is a village under Padampur sub-division of Bargarh district of Odisha. It was a prominent centre of the resistance movement against the Britishers in 19th century. A small *zamindari* (feudatory state) of the Chouhans of Sambalpur, Ghens played a vital role under its tribal chief Madho Singh in the First War of Indian Independence of 1857¹.

Saheed Madhab Singh Beriha, a less known martyr belonged to Binjhal tribe. Son of

Arjuna Singh Beriha, he had often been referred in the British record as Madho Singh. The local contemporary records also narrate him as Madho Singh. Therefore he is known in the same name in Indian history. He was the *zamindar* of Ghens in the 1st half of 19th century. Unfortunately his date of birth has not been brought to limelight. It is assumed that because his family members were far away from formal education, they might not have recorded it. When the king and feudatory chiefs of other states used to live in palace, used to maintain luxurious life, his forefathers used to lead a simple life like that of the common people. They used to live in a mud house having thatched roof. They used to take simple food and used to dress themselves like common people. Their sole aim was the welfare of the subjects².

Since Madho Singh was born in a *zamindar* family, his father must have made necessary arrangements to make him proficient in the art of warfare. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom, altruistic nature made him a great revolutionary. Having seen his courage and calibre, his father Arjun Singh Beriha handed over the *zamindari* of Ghens in his favour, which consisted of 20 small villages like Ghens, Petupali, Ghumuripali, Jhankarpali,



Tileimal, Barpadar, Turimunda, Badmal, Katapali, Kuchipali, Sidhira, Kalagapali, Nuapali, Bideshpali, Brahmanipatha, Balipatha, Beherapali, Tumarpali, Bandpali and Charhapali. These are known as *khalsa*. Madho Singh had five sons. They were Hati Singh, Kunjel Singh, Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjel Singh had got five villages as dowry. Those were Girinjal, Budhamal, Kendumudi, Rengali and Biripali³.

Madho Singh was a man of independent status. He was not in favour of being controlled by Britishers. His feeling towards the British echoed in all the villages of his *zamindari*. He was well aware of the might of the British power. Their prowess, valour and diplomacy did not have any impact upon Madho Singh's attitude towards the Britishers. The factors which prompted him to adopt hostile attitude towards the East India Company is widely known. Firstly, the attitude of British towards Veer Surendra Sai wounded his sentiment. Surendra was not given the throne of Sambalpur because he was a man of independent status. Secondly, the Britishers wanted to place a henchman on the throne who would dance according to their tune. Thirdly, the Britishers had come to India for business purpose. Due to the lack of unity among the Indians and that of their innocence the Britishers became our master. Fourthly, most of the British officers were oppressive and brutal. Fifthly, they tried to collect huge amount of tax from the people. The British attitude towards Narayan Singh, the *zamindar* of Sonakhan also hammered the sentiment of Madho Singh. Narayan happened to be his son—in-law. A great famine broke out in Sonakhan where thousands of people died out of starvation. Narayan Singh requested Seth Makhanlal, the *zamindar* of Kharod to provide foodgrains to

the famished subjects. Makhanlal however became reluctant to keep his words. This infuriated Narayan Singh. He marched to Kharod and looted food grains, which was distributed among the famine-stricken subjects. For this act Narayan Singh was convicted and sent to jail. This act of British added fuel to the resisting attitude of Madho Singh⁴.

Maharaja Sai, the last Chouhan king of Sambalpur died in 1827 leaving his widow Mohan Kumari and two daughters. He didn't have any male issue⁵. After his death the throne remained vacant. The Chauhan family of Rajpur-Khinda claimed themselves next to the main line of Sambalpur and hoped to succeed to the throne. No sooner than he died, Surendra Sai, who at that time represented the Rajpur-Khinda family asserted his claim for the *gadi*⁶. On the other hand the British government wanted to have a henchman to serve their interest. They neglected the claim of Surendra, because he was a man of independent disposition. The Britishers installed Mohan Kumari, the widow queen of Maharaja Sai on the *gadi* of Sambalpur. They were sure that the *rani* could not be in a position to control the male officials of the state and could not make public appearance for discharging the function of an administrator of a territory. Consequently the Britishers would be the sovereign of Sambalpur. The installation of a lady against all established local customs and laws of land was unavoidable⁷. No sooner than Mohan Kumari got the throne, the Britishers found widespread dissatisfaction and protest against the *rani*⁸. The discontentment among *rani's* subject was universal and the people took up arms against *rani's* officials, who were oppressive and corrupt. Thereafter they disposed her and chose an imbecile old man named Narayan Singh, who was the illegitimate



scion of the Chouhan *zamindar* family of Barpali⁹. Narayan Singh was quite aged when he was made the *raja* of Sambalpur. He, with a religious bent of mind was not able to discharge his duties as the king¹⁰. The elevation of Raja Narayan Singh to the *gadi* of Sambalpur and his weak and corrupt administration added fuel to the agitation this time by Surendra Sai, along with his six brothers namely- Udanta, Dhruva, Ujjala, Chhabila, Jajjala and Medini under the able guidance of Balaram Singh, their uncle. In the revolt Surendra was supported by thousands and thousands of tribal along with their *zamindars*. The tribal *zamindars* of Ghens, Kolabira, Pahadsirgida, Machida, Kodabhaga, Laida, Loisinga, Lakhanpur, Bheden, Patkulunda, etc gave up their comforts and to jungle life. Some of them lost their estate, some were arrested and hanged and so many were imprisoned. The tribal people of Sambalpur and Baragarh tracts were noted for their sacrifice and heroism. Surendra could challenge the mighty British power basing solely on their prowess and support¹¹.

In 1849 Lord Delhousie introduced the Doctrine of Lapse, which stated – the king, who dies without a son, his state will be confiscated and will pass in to the direct control of British government¹². On 10th September 1849 Raja Narayan Singh died without a son. Accordingly the state had lapsed to the British government and there was perfect consolidation of administration and enforcement of law and order whether people liked it or not. The years of consolidation of British administration had created a suitable field for a wide and sustained rebellion in which most of the dissatisfied people participated under the leadership of Surendra Sai¹³. After taking the rein of administration of Sambalpur, the British government showed no sympathy to the tribal

people along with their *zamindars* and *gountias* and brought them under their rigorous control. The revenue paid by them was highly raised, the free hold grants were resumed and the rent free villages were assessed at half rates. It is revealed from a record that the amount paid by the states as annual tribute previous to 1849 was 8,000 rupees whereas it raised to 74,000 rupees in 1854¹⁴. The tribal people had then no leader to voice their grievances or to launch any movement against British exploitation as Surendra Sai was in jail.

It is needless to say that this hard and fast order affected Ghens *zamindari*. When the Britishers compelled Madho Singh to pay the revenue at enhanced sum, he protested. He stopped collecting the revenue from his subjects. The Britishers warned him to pay 356 rupees. Madho Singh did not care to the British order. The Britishers summoned him to Sambalpur. He neither responded nor intended to pay the revenue. The Britishers warned him to confiscate his estate. It however did not have any impact upon him. The disobedience of Madho Singh to British order led to a cold war which resulted into a frequent fight between them.

On the other hand on 31st July 1857 the revolutionaries broke up the jail of Hazaribagh. Surendra Sai then in conviction in Hazaribagh jail for killing the family members of Rampur *zamindar* and burning his house was released by the mutinous soldiers (sepoys). He, with his brother Udanta Sai decided to go back to their native district to reorganize tribal people for whom they fought seventeen years ago. The two brothers proceeded through the dense and unfrequented forest of Chhotnagpur, Singbhum, Gangpur, and reached at Sambalpur. The



Commissioner of Chhotnagpur intimated about the flee of Surendra Sai to R.T. Leigh, the then Principal Assistant Commissioner of Sambalpur. He got alarmed and became impatient at the news of the approach of Surendra. He dispatched *parwanas* to all *gadajat rajas* and *zamindars* directing them to be alert and to apprehend the rebels and send some of their armed retainers for the assistance of troops stationed at Sambalpur¹⁵. He also approached G.F. Cockburn, the Commissioner of Cuttack for assistance. Accordingly the two companies of 40th Madras Native Infantry left Cuttack for Sambalpur on 26th August 1857 under Hawkins accompanied by Lt. Hart and Napier¹⁶.

After the arrival of Surendra Sai in Sambalpur he was accorded rousing reception. He was joined by all nearby *zamindars*. Karna Gartia, the Gond Zamindar of Kolabira was the most powerful of these chiefs. His support to Surendra inspired others to join with him¹⁷. Thus the revolution again broke out in and around Sambalpur. The common people along with the tribal became delighted and encouraged. Arkhita of Karandola, Markhanda Beriha of Bamra, Pitambara Singh of Patkulunda, Dair Sardar of Khursal, Manohar Singh of Bhuseikela, Chandan Gadtia of Luisinga, Janardan Singh of Pahadsirgida, Anata Singh of Mundomahul, Anjari Singh of Kodbhaga, Dhana Singh of Machida, Kamal Singh, Nilambara Singh and Khageswar Singh of Lakhanpur, Balabhadra of Chandrapur (Padampur), Rama Chandra Gountia of Patrapali. Lokanath, the *gountia* of Bargan, Gobinda Singh of Sonakhan, Jaya Singh of Laida, Ganesh Upadhyaya of Singhbaga started vigorous protest in support of Surendra Sai. They were indirectly supported and inspired by Umarao Sai, the Zamindar of Bindra-Nuagarh and Krushna

Chandra Singh Deo, the king of Khariar¹⁸. Madho Singh also sent his sons - Hati Singh, Kunjel Singh and Bairi Singh along with a group of soldiers in support of Surendra.

The bell of revolution at last rang in 1857 in Sambalpur when on 17th October the loyals of Surendra Sai assembled at Barampura temple. There they vowed to drive away the Britishers from our country. They also promised to enthrone Surendra Sai on the *gadi*. Surendra Sai having collected a large force marched straight to Juhna Killa (old fort), which was however in ruin. He made representation to Captain Leigh that the sentences on him and his brother should be remitted at once and that he should be recognized as the Raja of Sambalpur¹⁹.

The rebellion of 1857 in Sambalpur was mainly a tribal rebellion. Almost all the tribal *zamindars* and *gountias* joined it exposing the cause of Surendra Sai and they played a significant role in it. They gave up comforts and resorted to fugitive life. Their *zamindaris* were confiscated. Some of them were killed in the battle, some were arrested and hanged and many were imprisoned. Surendra Sai could challenge the mighty British relying solely on the strength and support of these tribal leaders²⁰.

The rebels preferred *guerrilla* warfare instead of face to face fighting, because they were mainly dependent on traditional weapons like shield, sword, axe, bow and arrow etc. while the British forces were well equipped with modern arms and ammunitions²¹. The revolutionaries planned to attack the British forces in various hill passes. Madho Singh along with his four sons - Hati Singh, Kunjel Singh, Bairi Singh and Airi Singh remained in charge of Singoda Pass that lies on the road linking Sambalpur to Nagpur at a



distance of 93 k.m. from Sambalpur. At that time it was clothed with thick woods and abounded by many wild animals. Captain E.G. Wood, who left Nagpur on 8.12.1857 reached here on 26.12.1857, after a tedious journey of 440 k .m. in 19 days. On the very day a severe fight was held between the army of Wood and that of Madho Singh. Large numbers of British forces were killed by Madho's army. Being severely wounded and defeated Captain Wood escaped and saved his life. He reached at Sambalpur after 3 days on 29.12.1857. This sorrowful defeat created havoc in British army at Sambalpur²².

After his tragic defeat Captain Wood became more violent. He however changed his war policy. Instead of proceeding to Singoda Pass he preferred to attack the nearby camps of the revolutionaries. He along with Captain R.T. Leigh being accompanied by 275 trained soldiers, out of whom 75 consisted of cavalry and 200 of infantry left Sambalpur in search of Udanta Sai and arrested him. In the early morning of 30 December 1857 they reached at Kudapali, a place near Bheden. When the British forces reached at the foothill of Kudapali the rebels, who were on the hill top attacked them. The British forces also attempted to attack. They fought with modern weapons, but failed as the rebels were at better position than the British forces hiding themselves behind the trees and bushes. They became unable to make any loss of them as their bullets could not pierce the enemies²³. Captain E.D. Wood and Captain R.T. Leigh could not dare to climb the hill. The rebels were taken by surprise. Instead of attacking them Captain Wood pretended to retreat thereby inducing the enemy to come out of the hill. Accordingly the rebels came out and they were charged by the cavalry waiting for them. They were put to flight. In that encounter 53

rebels were killed, 11 rebels were taken as prisoners and many rebels were wounded²⁴. Captain Wood was wounded in the shoulder by an arrow²⁵. Surendra Sai, who was reported to be in the encampment escaped²⁶. The great loss that the rebels suffered was the death of Chhabila Sai,²⁷ fifth brother of Surendra Sai. This was the first big victory of the British against the rebels²⁸.

The Kudopali battle enhanced the British confidence²⁹. Surendra Sai became disappointed to learn the tragic death of the rebels. Madho Singh felt much sorrow and repented with the incident. He felt himself responsible for this encounter. Had he become able to kill Captain Wood at Singoda Pass this massacre might have not occurred?

In spite of the heavy loss that the rebels suffered at Kudopali and from the most extensive operation of the British, Madho Singh along with his associates did not lose their hope. After it he encamped at Singoda Pass and became more vigilant. In the first week of January 1858 Captain Shakespeare attacked the Singoda Pass with his cavalry regiment. When the British army entered there the rebels led by Madho Singh attacked with traditional weapons. They rolled down big pebbles from the hill top. Shakespeare could not proceed onwards due to the resistance of the rebels and was compelled to retreat. Large numbers of British forces were slain. Shakespeare could save himself by fleeing from the battle field. Thus he failed in his first attempt³⁰.

Shakespeare felt humiliated because of his defeat. It proved his weakness and failure. So he again attacked the Singoda Pass. At that time Hati Singh, the eldest son of Ghens *zamindar* Madho Singh was in charge of the garrison there. In the pitched battle, eleven insurgents were killed



and Hati Singh was injured. He was rescued by one of his associates named Kharsal Bhoi³¹. On the other hand the rebels also countered severely. They rolled down big pebbles upon the British soldiers. They could save themselves from the British forces by hiding themselves behind the rocks on the hill top. So in spite of the above mentioned reverses it could not be possible for Shakespeare hold the Pass. Rebels like Kunjel Singh, Kamal Singh, Gobinda Singh and Salegram Bariha with much difficulty became successful to retain it³².

When Hati Singh got injury a rumour spread among the people about his death. Then Madho Singh became disappointed. The Britishers thought that Madho Singh would remain aloof to learn the death of his son. When they came to know the rescue of Singoda Pass by the brothers of Hati Singh, they lost their patience. On the other hand Madho Singh with much courage and enthusiasm continued his activities.

To arrest Madho Singh Captain Woodbridge and Captain Wood were sent to Pahadsirgida. They *gheraoed* the Pahadsirgida Pass. Those two British officers marched with a battalion of the 40th Regiment MNI on 12 February. At that time the insurgents had built their strongholds at Pahadsirgida, Amnojuri and Paklikhole. Annojuli and Paklikhole were two gorges situated at a distance of about 10 miles from Pahadsirgida. The insurgents had occupied a strong position in a narrow defile between these two places. They had also created stone barricades of about 7 feet high and 13 feet long. In an encounter at Paklikhole the British forces were defeated and retreated as far as Attabira. Captain Woodbridge instead of outflanking and taking the reverse march went straight up to it along a narrow road and thus fell in to an

ambuscade. There he was captured and killed on 12 February 1858 along with two *sepoys*³³. Four *sepoys* were wounded while trying to bring off the body of Captain Woodbridge.³⁴ It was a significant victory for the insurgents who probably avenged the death of Chhabila Sai at Kudapali some months back.³⁵ On 14 February Captain Ensin Warlow attacked the basement at Pahadsirgida with more troops on the three sides. The rebels fled away. He was able to discover the dead body of Captain Woodbridge which was found naked and chopped up.³⁶ A. Sahu³⁷ says – Warlo saw a horrible scene there. The heads of the British soldiers being cut off and separated from the body were kept hanging in the tree branches. The head less bodies of the Britishers along with Captain Woodbridge were tied on the trunks of the trees in standing postures. Warlo could recognize the body of Woodbridge and brought it to Sambalpur carrying on a horse back. It was no doubt a ghastly murder. But the incident revealed the popular resentment and disgust against the British authorities, opines P.K.Mishra.³⁸ With the brutal death of Woodbridge the anger of the Britishers became no bound. They centralized their prowess upon Madho Singh. Major Foster became the Commissioner of Sambalpur with all civil and military power in March 1858.³⁹ His tenure ushered the growth of suppression, harassment and terror. He took military action against *gountias*, who had maintained liaison with the rebels and helped them.⁴⁰ He with huge forces attacked Ghens to capture Madho Singh. When he reached there, he found nobody. Deep silence reigned in the village. The total village was empty. All had fled to Talkhal, Janhalsi, Dhanuhad, Luhurmund, Ganjaighuta, Patgudi etc. and kept themselves hidden there. Even the inhabitants of Chuhanpali, Petupali, Kuchipali, Badmal etc fled



to the jungle. The village was burnt in to ashes.⁴¹ In the meantime Madho Singh had already grown old and had become strengthless. His health declined due to constant and restless struggle against the British. Due to severe cold he was on the way to Matiabhata village when he was captured by the British forces.⁴² He was hanged to death without trial at Sambalpur in the last part of December 1858.⁴³ After his death the rebels became disappointed. Surendra Sai became deeply shocked to learn it. However after him his son Hati Singh, Kunjel Singh, Airi Singh and Bairi Singh continued to assist Surendra Sai.

About the contribution of Saheed Madho Singh, N.K.Kulkarni, Former Deputy Director, National Archives writes – there is no example in Indian history of a father along with his three sons becoming martyrs. It is regretted that this family who sacrificed themselves for our motherland passed into oblivion⁴⁴. According to H.K. Mahatab,⁴⁵ former Chief Minister of Odisha and celebrated historian- the revolution of Madho Singh is more significant than that of Surendra Sai. It is regretted that he has not been given adequate place in the history of Odisha.

The rebellion of Saheed Madho Singh is a landmark not only in the history of Odisha but also in India. Due to his courage, valour and patriotism and his challenge to British imperialism, he is accorded a high and honourable place in the history of freedom movement. The people of India cherish his memory with love and pride.

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Tribal Resistance in Post-Independence Odisha

Sabitri Sethy

INTRODUCTION

Odisha, the land of Jagannath and a colorful region with the blue Ocean lapping its eastern shore in foaming tides and the land studded with verdant green hills, was not only famous for her trade and commerce, culture, fine art, architecture and sculpture but also known for its rich history, revolutionary freedom movement, sacrifices and brave resistance movements confronting foreign rules especially British colonialism and the development induced displacement process during Post-Independence era. This paper is an humble effort to highlight about the tribal resistance in post colonial Odisha and their main reasons. It will also focus about the tribal people of Odisha who have not yet given proper recognition and justice due to displacement and development projects. They have been neglected in different sectors of the society and to protect that they have been resisting against the rulers over the years. As result of protest movements, construction of many projects has been delayed or withdrawn raising questions of economic viability. Thus protest movements have forced the respective governments to reconsider the problems of displacement and take necessary measures to address these problems.

(A) Objectives of the Study :-

- i. To examine the nature of the tribal resistance and its outcomes in Odisha.
- ii. To assess the magnitude of displacement and role of the state Government in the process of industrialization.

(B) Tribal Communities of Odisha :-

Odisha occupies an unique position in the ethnographic map of India for having the largest variety of tribal communities. The major tribes of Odisha are Kondh, Gond, Santhal, Saora, Bhuiyan, Paraja, Koya, Oraon, Gadaba, Juang and Munda. They have been living in the forest, hills and naturally isolated regions for generations. Forest based resources are essential to the social and cultural existence of these tribal people.

Odisha has the largest varieties of tribes i.e. 62 in number including 13 Primitive Tribal Groups (PTGs) as well as the third highest tribal population numbering over 9.3 millions, accounting for about 9.7% of the country's total tribal population and constituting 22.85% of the state's total population as per 2011 census. These tribals live across the length and breadth of the state and are found in all the districts in varying numbers.



(C) Tribal Resistance Movement In Odisha :-

Tribal resistance in Odisha, presents a wide spectrum. By temperament, they are simple, innocent and nature-loving people. In cultural complexities, economic backwardness and political primitiveness, they are differentiated from the rest of the people. They have their own social, cultural and religious identity. Any attempt of the Government and Administration to make an inroad into the tribal society by way of reformative and correctional changes, is bound to be resisted by the tribals with their individual and collective might.

They had resisted against the British authorities and have revolted against democratic elected government. They launched movements against their oppressors in their respective regions and revolted against them because of their exploitation in the form of encroachment on their land, eviction from their land, annulment of the traditional legal and social rights and customs, against enhancement of rent and tax, for transfer of land to the industrialist and against displacement. On the whole, these movements had social and religious overtone. But they are and were directed against the issues related to their existence. They are mostly affected and worst sufferers in industrial and mining projects of the state.

1. Tribal Resistance in pre-Independence Odisha :-

Odisha has a strong tradition of people's movements since the time of Gandhi and before. After occupation of Orissa in 1803, the British deeply humiliated the aboriginal tribals by the oppressors viz, landlords, money-lenders, traders, the kadars (contractors), government officials and

Christian missionaries. The British treated the tribals as a separate groups, kept them under formal control and supervision; enforced their laws and regulation on them, implemented oppressive revenue system; interfered in their traditional privileges and imposed new socio-economic and political order. These activities of the British government grew unrest among the tribals who had started relentless rebellions against the land-grabbers and oppressors. They violently challenged the Zamindars, formed alliances against the Kings; conspired to overthrow the British and demonstrated ample courage in battling caste supremacism.

During Pre-Independence era, the tribal resistance movements in Odisha had constantly targeted foreign interventions via expropriation of their lands that threaten to result in economic distress.

The British Policies disturbed the traditional tribal system. They changed the land system of the tribals who reduced to the position of tenants. Many of them forced to retreat farther into the hills. Belated legislation to prevent alienation of land by the tribal people failed to halt the process.

The introduction of modern means of communication and transportation, converted the self-sufficient tribal economy into the market economy. The tribals were integrated with the outside world. The customary system of justice was replaced by the new legal system which was not suitable to the tribals. All the oppressors who were introduced by the British in Orissa and known as "Dikus" by the tribals, invaded the tribal regions; disrupted tribal traditional way of life; extracted exorbitant amount of rent from the tribals; evicted them from their land; assaulted physically and forced to sell out their belongings,



children and wives to meet the requirements of the landlords and money-lenders.

Colonialism also transformed the tribals relationship with forest. The forest policy (1884) of the British curtailed the customary rights of the tribals to use the forest produce. The tribals used forest for food, fodder, fuel and raw materials for their handicrafts. The development of the communication system and introduction of the administrative system ruined the natural economy of the forests and deprived the tribals from their traditional means of livelihood. The forest law forbade shifting cultivation and put severe restriction on the tribals for use of the forest and their access of forest products.

The natural calamity like famines which occurred in the later half of the 19th century worsened the condition of the tribals. The continuous increase in the prices of the essential commodities made their conditions unbearable.

Abolition of feudal and Semi-feudal form of land ownership alienation from land; annulment of their traditional legal and social rights and customs; encroachment on their land; indebtedness; exploitation of middlemen; denial of access to forest and forest products; enhancement of rent and extortion by policemen, forest officials, government officials led to series of tribal uprisings in the 19th and 20th centuries. On the whole, these movements had social and religious overtones.

The tribals responded to their exploitation and oppression in the form of revolts and movements i.e. Santhal Revolt of 1855, Ghumsar rising (1834-1856), Bhuinya rising (1868 and 1890), Sambalpur revolt (1827 to 1864), Nayagarh uprising (1849-52), Kandha uprising of Kalahandi (1882), Gangapur uprising (1895), Munda Revolt led by Birsa Munda (1895-1901),

Tribal movement in Midnapur (1918-19), Santal movement in Malda (1924-32), Tribal and National movement in Orissa (1921-1942) and Tribal movement in Assam (1873).

In these movements the heroic role played by some distinguished tribal leaders like “Laxman Naik of Koraput, Ratan Naik of Keonjhar, Dora Bisoyee and Chakara Bisoyee of Ghumsur, Veer Surendra Sai of Sambalpur, Nabaghan Kanhar of Boudh, Modri Kalo and Nirmal Munda of Gangapur, Sadhu Jani and Dunai Jani of Banapur, Tama Dora of Malkangiri and Rendo Majhi of Kalahandi, had sacrificed their lives to liberate mother India and Odisha from the British imperialism and injustice. Odisha is proud for these tribal leaders who fought tooth and nail against the British Raj. We are also highly indebted to the tribal leaders of Odisha for their contribution, devotion, patriotism and sacrifice for mother Odisha.

These movements were directed against the issues related to their existence and launched under the leadership of their respective chiefs popular in their respective regions. Although these movements initially began on social and religious issues and against the oppression of the out-siders, in course of time, they merged with the National movement and with the non-tax campaign. The tribals fought against their enemies with their traditional weapons i.e. bows, arrows, lathis and axes; looted government offices; murdered oppressors and burnt their houses.

Most of the movements were ruthlessly suppressed by the British authorities. The Government forced the tribal to adopt British policies; introduced protective administration in tribal areas; passed Scheduled District Act (1874) and categorized the tribal areas as excluded areas in the Govt. of India Act of 1935.



2. Tribal Resistance In Post –Independence Odisha:-

After Independence of India on 15th August 1947, the tribal people of the Gadajati or Princely States had launched vigorous agitation for securing responsible government; merger of the states and formation of new states with the province of Odisha. The tribal movements in Nilagiri (1947); Mayurbhanj (1949) and Kharswan movement (1948) were very significant. Due to these movements, all the 25 princely states merged with the province of Orissa in 1947 and Mayurbhanj in January 1949.

The Jharkhand movement under the leadership of Mr. Jaipal Singh in 1952, for the formation of the Jharkhand state, was a great tribal movement in Orissa and Bihar. The tribals of Mayurbhanj supported it and desired to form a new state named “Jharkhand”.

A parallel movement is going on in western Odisha, called “Kosal movement” (1991). However this movement has not acquired the necessary characteristics as popular support and effective leadership. Yet the presence of sub-regional stirrings cannot be denied.

Unfortunately, even after 68 years of Independence, tribals have benefited least from the advent of freedom. Although independence has brought widespread gains for the vast majority of the Indian population, Adivasis have often been left out and new problems have arisen for the tribal population with the tripling of the population since-1947. Pressures on land resources, especially demands on forested tracts, mines and water resources have played havoc on the lives of the Adivasis / tribals. A disproportionate number of Adivasis have been displaced from their traditional

lands due to development projects and many have seen access to traditional resources under-cut by forest mafia and corrupt officials who have signed irregular commercial leases that conflict with rights granted to the Adivasis by the Indian Constitution.

Contemporary Orissa is witnessing a wide number of Micro-level movements struggling against Industrialization, big dams, and other similar development projects i.e. mining, formation of cities, wild life sanctuaries, road and infrastructure development projects. These are not only harming people in general but also marginalizing especially adivasis. They are worst sufferers in industrial and mining projects of the state and lost their home and hearth, livelihood and means of living permanently.

The basic issues behind the tribal movements in Orissa after Independence are forest alienation, training and Job deprivation due to influx of the outsiders, displacement due to development projects, cultural sub-mergence, unbalanced development and curtailment of tribal people’s traditional sources of livelihood.

Over the decades, because of denial of rights over shifting lands, restrictive forest policies, loss of land, the practice of shifting cultivation, a major source of tribal people’s livelihood, has declined. The forest related policies of the government too has severely curtailed the tribal people’s access to forest and forest produce. Deforestation associated with various development projects i.e. mining, dams and sanctuaries etc, have adversely affected tribal people’s livelihood resources. In addition unfair trade practices of traders, middlemen and forest contractors have resulted in tribal people not getting remunerative prices for sale of non-timber forest produce (NTFP).



Faced with dwindling sources of livelihood many tribal people have become indebted to local non-tribal money lenders; involved in Naxalite Movement; migrated from state in search of works and started struggles against development projects.

Recently the state has witnessed increasing tribal resistance and protests against state encroachment on their land rights and destruction of their livelihood. Besides, they are not only economically exploited by different non-tribal exploiters but also their culture and language are destroyed by the local feudal lords.

As a result, the tribals have organized heroic struggles in Malkangiri and Raigarh of Rayagada district in Muniguda Block, led by the different mass organizations of Adivasis and in Narayan Patna Block in Koraput led by “Chasi Mulia Adivasi Sangh” (CMAS). The people of “KBK Region” have started resistance against big dams and industrial projects which are uprooting their livelihood. In Kashipur Block in Rayagada, “Prakrutik Sampad Suraksha Parishad” is leading a one-and-half decade old struggle (1993) against Utkal Alumunia. The Dongaria Kondhas of Niyamgiri hills of Rayagada and Kalahandi districts are struggling against the bauxite mining project of “Vedant” under the banner of “Niyamgiri Suraksha Samity Manch”. Adivasis also resisted against “Upper Indravati project” in 1992 but it did not survive due to police suppression. The farmers of “Lower Suktel” in Bolangir district are fighting against a big dam. The Adivasis of ‘Deomali’ are fighting against the proposed bauxite mining in Koraput. However the mines and metal factories have left a trail of devastation on mountains, forests, rivers and tribal communities.

The tide started to turn in 1987 with success of the “Gandhamardan Movement” (1987) which stopped bauxite being mined on a mountain range in western Odisha. Since then other movements have stopped, a “Missile Firing Range” at Baliapal, “Tata Steel Plant” at Gopalpur and “Tata Shrimp Monopoly” on Chilika Lake. In Panchapatmali in Koraput the local Adivasis are resisting bauxite mining by Hindalco and others.

Most of districts, except Jajpur and Angul, are predominately tribal and they have been evicted from their traditional habitats through predatory mining. Thus they are putting up stiff resistance to mining in Niyamgiri, Deomali, Khandadhar, Kashipur and Keonjhar.

Displacement is the most important cause of the tribal movement in Orissa during post-independence era. Most of the displacement took place in the area of Adivasi districts of west and South Odisha especially in Sambalpur, Sundargarh, Keonjhar and Mayurbhanj due to construction of the large dams, mines and factories. It indicates that Adivasis are the biggest losers in the anti-People development policies by central and state government. Of those, Hirakud, the first dam in Odisha near Sambalpur, was set up in 1950’s. It has displaced about 285 villages. Above 1,60,000 people have been displaced due to that dam. The “Upper Indravati Reservoir” financed by world Bank in 1990s had displaced 99 villages and 40,000 people. NALCO’s Damonjodi refinery in Koraput has displaced 19 tribal villages and 3000 people from Panchapatmali. The “Upper Kolab Dam” has displaced at least 16,000 people from about 60 villages. Gandhamardan movement was started by tribal and others against BALCO in 1985. This movement stopped this project. Tribals of



Kashipur in Rayagada started movement against INDAL and ALCAN in 1940's. Adivasis of Kashipur have continued their movement against Utkal refinery. Police suppressed their movement in December 2000, and killed 3 people. This incident is known as "Maikanch Firing". Majhi and Kondhs of Niyamgiri in Koraput are opposing "Vedant Alumina" Ltd. at Lanjigarh in 2004. The mining movements in Keonjhar by the tribals i.e. Bhuiyan, Juang, Munda, Santhal and Kandha in 1994 is another tribal movement against cultural invasion, migration, violence, deforestation and displacement.

The Adivasis of Koraput also started resistance movement against "Kolab and Machkund Dam" and "Hindustan Aeronautics Limited" at Sunabeda in 1960s and against Nalco Alumina Refinery and Mines at Damanjodi and Indravati Dam in the 1980s and 1990s. These projects had displaced large number of tribals who are working now as casual and manual labourers in different Industries.

Rourkela Steel Plant set up in 1960s in Sundargarh district after independence displaced hundreds of Adivasis villages. "Rengali Dam" also displaced more than 250 villages in Sambalpur and Dhenkanal districts.

Though Odisha Govt. suppressed all movements against Rourkela Plant, the NALCO and HAL Plant in Koraput, NALCO Power Plant in Angul- Talcher region and forced tribal to move, it could not check the Gandhamardan and Baliapal struggles in the 1980s. The Baliapal movement against "National Missile Testing Range" which was started in 1985 and continued till 1989, forced the government to withdraw its project. The Gandhamardan movement in 1983 against BALCO forced the government to cancel this project.

After 1990, the Govt. of Odisha allowed private capitalists to start their industries in mineral rich districts. Recently tribals people of Kalinganagar in Jajpur district are resisting the Tata Steel Plants. Presently the "Anti-Posco Steel Plant Movement" in Jagatsinghpur has faced resistance in view of the large scale displacement. It signed agreement (MOU) with Govt. of Odisha in 2005 for a massive steel mill, a port and a township in Jagatsinghpur district. The movement led by PPSS (POSCO Pratirodha Sangram Samiti) remained strong and firm on the ground despite constant provocation and repression by the state and Pro-Company elements. For this movement the POSCO has decided to transfer its project to other state of India. Though the Govt. of Odisha has constantly been trying to set up this project and to fulfill the wish of the affected people of this area, failed to stop and reduce the discontentment among the people of this area.

Naxalism and Maoism are also another significant resistance movement since independence in Odisha. They have increased their presence in the northern and southern regions of Odisha, where tribal people form the majority. They have not only established their power in the western Odisha but also in the coastal Odisha. Rayagada, Koraput, Malkangiri, Kalahandi, Sundargarh, Keonjhar, Jajpur, Nabarangpur, Mayurbhanj and other tribal districts are the Naxal stronghold in Odisha. They are mobilizing and involving poor tribals in their groups and waging war against government, industrial and infrastructural development projects.

Conclusion:-

Above movements indicate that tribals of Odisha are the greatest loser and fighting against industrialization, displacement, exploitation and unemployment. Due to development projects



many displaced tribals are left destitute. The threat of displacement; loss of livelihood and environment are the most basic reasons for emergence of resistance movements against state and private companies. Local organizations and Maoists are providing leadership and cooperation to the tribal movements against state. These movements have exposed the pro-business and pro-corporate tilt of the state both federal and provincial. The scale of displacement for Adivasis is something worse than before independence – dispossession from their ancestral land.

Though the development Projects are necessary to develop the economy for the nation and State (Odisha) but it is the responsibility of the Government to make rehabilitation less painful; specific Resettlement and Rehabilitation (R and R) policy for project to project and take proper measures for all project affected persons especially the tribal people at all levels. Displacement should be avoided or to be as minimum possible. The displaced people should be provided land based rehabilitation along with replacement cost of land rather than market determined price for the acquired land. Besides rehabilitating / relocating the displaced STs in colonies or other suitable locations, their food security should be guaranteed with provisions for agricultural land and water supply. Mining activities should not be a potential threat to the

health and livelihood of these poor and vulnerable groups who have little mobility. Moreover, adequate and sufficient rehabilitation provisions should have been guaranteed for the rehabilitation and relocation of the indigenous tribals.

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The Role of Odia Women in Salt Satyagraha : Sarala Devi

Pradeep Kumar Giri

Sarala Devi was one of the most remarkable personalities of modern Odisha. She was a scholar and a reformer. She had an active participation in the National Movement. She was a pioneer of the women's movement in Odisha. Sarala Devi was born on 9 August 1904 at Balikuda in the district of Cuttack in the reputed Kanungo family. Her uncle was Balmukund Kanungo, who was a Deputy Collector under the British Government. Sarala Devi spent her early years till her age was 13, with her uncle, who was posted at Banki. Sarala Devi had her primary education there. During those days there was no scope for higher education of women. Her uncle had engaged tutor to coach her at home. Through her own perseverance Sarala could teach Bengali, Sanskrit and Odia and quite a little bit of English from her tutor. While at Banki, Sarala heard about the tales of Suka Devi, the queen of Banki and felt inspired to undertake the task of liberating the country from foreign domination and reforming the then society. In 1917, she got married to Bhagirathi Mohapatra. Her husband joined the Congress Movement in 1918. This enabled her to give vent to her patriotic urge. When Gandhiji first came to Odisha in 1921, Sarala joined the



Congress Movement. She became a prominent leader of the Freedom Movement in Odisha.

Sarala Devi was a learned scholar, she wrote some books of great literary merit. In her work, "Biswabiplabi Mahila", she has given vivid picture of revolutionary women and urged upon the women to revolt against social conventions and prejudices, which degraded their status in the society. She was one of the nine writers who gave birth to a literary movement of the time known as "Basanti". They infused newness in thought, theme and style. Progression became its important feature. She also contributed a good number of scholarly articles to different journals and magazines. Her two essays 'Kabi Gopal Krishna Prativa' and 'Sarala Mahabharat re Nari Charitra' were highly appreciated. Another literary work of great merit was 'Pancha Pradeepa'—a collection of one act plays; she was the editor of 'Mahila Mandal' of Sahakara, a literary magazine for a long time.

Sarala Devi expressed progressive and humanistic views of the political, educational, social and economic issues of the time in her essays



and poems. Thereby she wanted to recognize Odisha's society on national principles. She believed in the maxim, "Pen is mightier than sword". She edited a monthly magazine, 'Sabita' from Cuttack. It became her chief instrument through which she spread the message of patriotism and modern political social ideas among the people of Odisha. She was a stout champion of the rights of the women. Her efforts were directed towards improving the condition of women in Odisha through writings, speeches and social works. In the following articles published by her, the life and problems of Odia women had been portrayed in a vivid and realistic manner so as to attract the attention of the masses. These were 'Utkalara Nari Samasya', 'Nari Dabi', 'Nari Jagat', 'Utkalare Nari Jatira Vivinna Samasya', 'Bharatiya Mahila Prasang', 'Kalasachara Nari', 'Nari Swadhinata', 'Purusha Jivanare Nari Prabhava', 'Bhavijugara Rajaniti O Nari', 'Sadharana Jivanare Nari'. She edited 'Hindustan Granthamala' which was first taken up by famous writer Surya Narayan Das, problems relating to women and their solutions was the main concern of this work. By editing the book she rendered great service to the women folk of Odisha as it helped to create new awareness among them.

She was the Secretary of Utkal Sahitya Samaj at Cuttack from 1943 to 1946. She was the president of the Madhusudan Pathagar. She did her best to revamp the Sahitya Samaj and improve the Pathagar. Sarala Devi was also a member of the senate of Utkal University and impressed the academicians of Odisha by her national approach to academic issues.

Thus Sarala Devi was a great woman in the 20th century. The vision of an independent and resurgent India guided her thoughts and actions.

She played an important and active role in the Indian freedom struggle. She made all out efforts to raise the position and status of women in the society. By her writings she helped in the development of the Odia literature in a significant way.

Long after her death, Sarala is still a household name all across Odisha as a symbol of progressive womanhood. The story of her life has become source of emotional nourishment and sustenance for millions of women of the state and its adjoining areas. Here is typical example of an individual taking on a whole system that is working against the entire class.

She cherished the dreams of a brave new world designed to advance the interests of women in the immediate present and of all human beings thus threatening the vested interests of religious heads, rulers, professionals and leaders, all those with a personal stake in perpetuating stereotypes of a patriarchal social system. She was a rebel with a mission, an iconoclast, a social activist devoted to reforming society from within.

Sarala was born in a liberated middle class family in 1904. The atmosphere, she was groomed-in was charged with patriotic fervour. Calls of Swaraj were in the air. Gandhi mesmerized the country with his mantra of *ahimsa* and launched the Non-Cooperation Movement in 1920. During his maiden visit to Odisha on March 23, 1921 Gandhi addressed a small gathering of women in the premises of Binod Bihari building at Cuttack. Sarala, a young bride of 17, took active interest in such meetings and participated in the deliberations. That was a moment of reckoning; Sarala was initiated into a new way of life. The confronts of her Zamindar husband Bhagirathi Mohapatra's mansion could



not distract her. Rather, she influenced her husband to renounce his robes as the symbol of an inhuman system. The young couple, without sparing much thought, joined the masses on the streets. They engaged themselves in the promotion of *khadi* and national education. They actively participated in the battle against untouchability for the imposition of prohibition. Through their efforts, they became the driving force behind Alakashram.

Sarala's fervour continued unabated through the Civil Disobedience Movement of 1930. She went to extensive tours in the interior villages of Ganjam district and inspired the common people, especially the illiterate and sheltered women to participate in the Mahayagna of Satyagraha.

Picketing in front of the liquor shops and boycotting government programmes were routine, but promoting the cause of women through proper education. While on her way to Palasa to address a gathering, she was arrested at Berhampur railway station on May 31, 1930 and sentenced to six months in prison after she was trialed in the Sub- Divisional Court of Chhatrapur. Subsequently, she was sent to the women's jail at Vellore.

The most significant aspect of this episode of Odisha's history is the massive protest rally against the brutal police action on the Devi (goddess) of their hearts. This was a unique event during those days, more so in the Garjat ruled sector of Bihar-Odisha state and was a testimony of Sarala's popularity and mass appeal.

Sarala was one of the first women legislators of Odisha. She was elected from Cuttack in the first general election (1937) to the Provincial Assembly where she held her sway.

She played a significant role in exhorting the government to give education and employment opportunities to the Harijans, to curb the exploitation of the poor by money lenders, to open agriculture and land mortgage banks for rural artisans and farmers. She took the initiative to open Kaibalya Kutir, a hostel for Harijans at Cuttack. She waged war against the black marketeers and greedy businessmen too. She also suggested the opening of separate wings for law, commerce and labour departments in the legislative assembly. But women's education perhaps topped her list of priorities. She stressed on the appointment of lady sanitary inspectors. She introduced the Child Marriage Restraint Act (Odisha Amendment) (1936) and the Dowry Abolition Bill (1936) in the Provincial Assembly and the Odisha Hindu Women's Right or Property Bill during the term of the second minority coalition government in Odisha.

Sarala was also a talented writer. In her early youth she joined the pioneers of Sabuja Dhara, a group of promising writers of the era: Annada Shankar Ray, Baikunthanath Pattnaik, Kalindi Panigrahi, Harihar Mohapatra and Sarat Chandra Chatterjee. The author of the novel *Basanti* was called fire brand by her contemporaries.

Annada Shankar gracefully recollected his association with her in an autobiographical piece, *Pratham Yauvan* published in the *Ananda Bazaar Patrika Puja Special* in 1995. But, there was a marked difference between the Sabuja writers and Sarala: the Sabujas were dreamers but Sarala was a realist.

Sarala created a consciousness through her essays published in periodicals like *Asha*, *Nabeen*, *Utkal Sahitya* and *Sahakara*. Her voice



struck a blow to a patriarchal society which for ages had oppressed women. In her essays she lashed out sarcastically against this social system.

A few instances – Kanya-Suna-Katha, (The story of women exchanged for gold), Adhunik Yugara Odia Nari (The modern Odia women), Hindu Samajare Narira Samasya o Samsthithi (Women's problems and their subsistence in Hindu society) and Satitwara Nabadarshan (A new outlook on Chastity).

Besides essays, she had also published a number of pamphlets and booklets on women's issues, prominent among which are Narira Dabi, (A woman's claim), Narira Jagata (A woman's world), Birangana (The heroic woman), Utkalara Nari Samasya (Problems of women in Utkal), Bharatiya Mahila Prasanga (Issues relating to Indian women). Most of these are discourses and it is the search for a feminist aesthetics that links them. She was committed in her struggle to liberate women from economic oppression, physical exploitation and psychological deprivation. Incidentally, the ideal woman for her was not one who merely endorsed the decisions made for her, but one who determined her own actions, roles and insights. Thus, she realized the cause of a rejuvenation of the women psyche. She asserted, "The woman is blessed with a new consciousness on account of the exploration of knowledge But today, she is still a coward and weak enough to sacrifice her identity in self-centered and helpless condition" (English rendering of the original Odia lines by the author). Such an awareness of the lot of women led her to take conscious and deliberate action to emancipate women.

If feminism means "an awareness of women's oppression and exploitation in society,

at work and within the family, as well as conscious action by men and women to change the said condition", Sarala no doubt is Odisha's pioneering feminist voice.

Another woman freedom fighter of Odisha who fought against the British Imperialism and exploitation was Smt. Sarala Devi who belonged to a Zamindar family. She was the adopted child of Sri Balmukunda Kanungo who was a Deputy Magistrate at that time. She got formal education only till she was ten years old. Later she studied on her own. She was fairly well-read in Odia, Bengali, Sanskrit and Hindi. She also studied English all by herself and her command over the language was commendable. She was married to Shri Bhagirathi Mahapatra of Jagatsinghpur who belonged to a Zamindar family. He was an advocate at that time. She joined the national movement in 1918 after the Jalianwalla Bagh incident and worked for Mahatma Gandhi. With her own efforts and the initiative of her husband, "Harati Mandi" was established to discuss the political affairs. She joined Utkal Sammillani Odia Movement and Non-Cooperation Movement along with Smt. Rama Devi. She was arrested in 1921 while giving inflammatory speeches in a procession along with Smt. Rama Devi and was imprisoned several times during her life. She took active part in organizing volunteers, collecting funds, propagating charkha, hand spinning etc. under the instruction of Gandhiji. During the three important phases of the freedom struggle, she addressed a number of public meetings and persuaded men and women of Odisha to join the movement and to strengthen it. She offered passive resistance and guarded the salt pan during the Salt Satyagraha Movement in different places of Odisha like Cuttack, Balasore and Ganjam. She was arrested in Huma Salt



Depot before her plan to raid it and release it from the clutches of the police materialized. She led the movement in the interior villages of Ganjam and was arrested and imprisoned in Vellore Jail. She spent most of her time in Vellore Jail, Hazaribagh Jail, Ranchi Jail and Cuttack Jail. She was one of the main architects of the women movement in Odisha. In 1937 she was elected M.L.A. and introduced many bills and worked for their acceptance in the legislature. She was in the first batch of the individual satyagrahis of 1940. She was one of such privileged persons and was arrested and was released after four months of imprisonment. Not long after her release, the Congress launched its Quit India Movement. Sarala Devi again became active and went about kindling the fire of freedom in the hearts of thousands of people. She was the first Odia woman to deliver her speech at A.I.C.C. session held in Karachi and suggested that the next session be held in Odisha. She wrote quite a large number of articles on the various problems of Odia women and woman society, in Sahakar, Navin, Utkal Sahitya, Deshakatha, Jugabina, Janasakti etc.

She was the editor of the weekly "Utkalika", and the monthly magazine "Basanti". She wrote many revolutionary articles in the various magazines of Odisha. In her life time she was the member of the Local Board, National Planning Committee and the advisor to the Central Social Welfare Board. She was the member of the Utkal University Senate, the first Woman Secretary and Vice-President of the Utkal Sahitya Samaj. She was the Odia women representative of the Executive Committee of the All India Women's Conference. She was associated with many women's organizations in different provinces like Odisha, Bihar, Andhra, Madhya Pradesh, Bombay and Madras.

Sarala Devi was one of the foremost soldiers amongst the Hindu Odia women in the fight for freedom. She took active part in the Lavana Satyagraha (salt-campaign) or 'Passive Resistance' in connection with the manufacture of salt. She was imprisoned many time for such activities. 'Kavi Gopalakrishna Prativa' and 'Sarala Mahabharata Nari Charitra' were two her critical essays published in the Journal of Utkal Sahitya.

After the formation of the Sabuja Sahitya Samiti a novel Basnati was published in collaboration with the number of writers in the pattern of the Barowari novel of the Bengali literature. The chapter written in this book by Smt. Sarala Devi, proves her literary merit. In 'Kuntalakumari Kavipratibha' she has analyzed the talent Kuntala Kumari. Her book entitled 'Raya Ramananda' is a work of merit throwing light in Odisha Vaisnavas. A collection of one-act plays named 'Pancha Pradeepa' has also been published. In the year 1969, she had been honoured by the Odisha Sahitya Academy for the literary achievement.

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Freedom Struggle Movement in the Novels of Nityananda Mohapatra

Dr. Sarbeswar Sena

Some are made great and prominent for history but history is very much proud of having many legendary personalities. This has become a bare truth all over the world, so is also with Odisha. Among some eminent luminaries in the field of literature and freedom struggle of Odisha, Nityananda Mohapatra is a front-liner. He has made Odisha history noble and worth attractive. After completion of a ton of experience and age, his mortal body disappeared on the 17th April, 2012. Really there is an irreparable loss in the area of literature and freedom movement not only in Odisha but also in India. But his foot-prints in those fields are never to be washed out by the tidal waves of time, the great killer and healer. His name and fame ever dazzles in the lap of time till the earth exists.

Nityananda had a spotless political career. His dedication and sacrifice are unquestionable, which were rarely marked with many freedom fighters. He was a staunch disciple of *Gandhiji* and had never deviated from the path of *Satya*, *Satyagraha* and *Ahimsa*.

Nityananda was a brilliant student but left his formal studies while he was in class – XI in Bhadrak High School in the year 1930. Nabakrushna Choudhury, Dr. Hare Krushna Mahtab and some others from Odisha had left

education and lucrative jobs under British government considering it as slavery and participated in the freedom movement. By 1930, the freedom movement had progressed one step ahead under the leadership of *Gandhiji*. The first step was the Non-cooperation Movement (1920-1921). In 1930 the Civil Disobedience started. *Dandi*, the sea-beach of Gujarat created sensation in defying the salt law and had been termed as the historical “*Dandi March*” led by *Gandhiji*. Similarly thousands of spirited *satyagrahis*, poured in sea water, defied the salt law at *Inchudi*, the sea beach of the Bay of Bengal at *Balasore* under the leadership of *Harihara Acharyaji*. *Nityananda* joined the Civil Disobedience and became a young *satyagrahi* just at the age of 18. In the very evening a meeting was arranged at the Permit field of *Balasore*. *Nityananda* delivered a firing speech and was arrested.¹

Similarly he had been arrested time and again in the other phases of the freedom movement i.e. the Individual *Satyagraha* (1940) and the Quit India Movement (1942). He was also arrested when he was the President of *Bhadrak* Union. To be particular, his life and youth had been spent in the prison cells amidst the brutal behaviour and atrocity of the British Police.



Like many others, Nityananda's creative activities and literary success started from the prison cells. Dr. H.K. Mahtab had started one 'Karmamandir' and with some others Nityananda kept burning the creative activities like *Khadi*, spinning thread in Charkha and literary writings. Like his father, the great lyricist Kanta Kabi Laxmikant Mohapatra, Dr. Mahtab also had inspired him for continuing his pen in different aspects of literature.²

As a true freedom fighter, Nityananda was well experienced. He was also in power politics for some years. He was elected twice as an independent M.L.A. to Odisha Legislative Assembly and became a Minister in the Cabinet of Rajendra Narayan Singh Deo, the former Chief Minister of Odisha. But his honesty and dedication was of high morale which encouraged many young politicians of his times. As a whole from pre-Independence period to the post Independence time, Nityananda had been saturated with experiences, sweet and sour. As a Satyagrahi he witnessed the sufferings and miseries of the people in the subservient country. In free India he had observed the decline period, when moral values and glorious cultural heritage of our country started diminishing. That had pained the novelist Nityananda Mohapatra. All the hopes and aspirations of people in free-India went unfulfilled. Nityananda had dreamt of a nice, noble and flowering nation, but that was in vain. Being undone, he had painted the exact scenario of socio-political situation, especially of Odisha on his three political novels i.e. '*Hidamati*', '*Bhangahada*' and '*Gharadhia*'. Hence at first he was an observer, then a writer. That was the key to the success of his writings.

Freedom movement took a new shape after Gandhiji joined the Indian politics. The

enchanting principles *Satya*, *Satyagraha* and *Ahimsa* that he practiced in South Africa had brought immaculate success for him. Again he applied those weapons in India. That created a miracle. People of all religions and sect were spell bound and the involvement in all the movements i.e. the Non-cooperation (1920-21), the Civil Disobedience (1930), the Individual Satyagraha (1940) and the Quit India Movement (1942) had some way or other achieved success and at last the British rule in India came to an end. Not only that, the plain, simple, value based life of Gandhiji had also deep impact on the common mass, even if people thought him as the incarnation of God and started worshipping him. On the other hand, principles of Karl Marx had also some impact on the Indian life, though not as effective as Gandhian principles. The political situation of the pre-Independence period mainly based on the freedom movements, atrocity of police, wretched conditions of the Satyagrahis in Jails, impact of Gandhiji and Marx on the common life, treacherous activities of the traitors and last but not the least was nationalism and patriotism that reached the apex during freedom struggle. But honest attempting was put to picturise the Freedom Movements only and that had been very successfully narrated in the political novels of Nityananda Mohapatra.

Gandhiji's involvement in the freedom movement removed fear from the minds of the Indians, the Satyagrahis became brave, courageous and enthusiastic and never cared for the British atrocity, rather they accepted the *zoolum* of military personnel as garlands and prison cells as holy temples. Hence they courted arrest spontaneously.³

The last phase of the freedom struggle was the Quit India Movement (1942). The



Congress Working Committee took the decision in launching the movement on 8.8.1942. The British Government became furious. They arrested Gandhiji the very next day and put him in the Aga Khan Palace as a prisoner. Most of the frontline leaders of the Congress party were also arrested. The British Government tried its level best to nip the movement in the early stage but could not be successful. Gandhiji's call "Do or Die" created a different situation. The movement could not be within the control of the non-violence. Angry nationalists went on demonstration reciting different patriotic slogans. They surrounded the police stations, looted arms and ammunitions, set fire to it, disconnected the telegraph and Railway lines, shops, industries, markets were closed, day to day life trend hampered, even the excited and angry freedom fighters killed the British Officers in different places. Equally the police became blood thirsty. They started *zoolum*, charged *Lathi*, fired upon the assembled Satyagrahis and the common mass were not spared. During this august Revolution Odisha was ahead and sustained heavy loss. Excluding the feudatory states in six districts of Odisha death toll tallied 110, out of them 50 were shot dead on the spot and 59 expired in the prison cells being injured out of police atrocity. More than 3000 *Satyagrahis* were arrested and 5 Lakh rupees and above was collected as fines.⁴ Laxman Nayak a dedicated freedom fighter of Koraput was arrested on false allegation and was hung till death on 29.8.1943. This created unprecedented awakening among the prisoners. Nityananda narrated, "Not a single drop of blood touched the ground, but the hot-blood-current flowed in the veins of hundreds of prisoners".

1942, the 28th day of September, Eram, a vast, uncultivated land under Basudevpur police

station of Bhadrak witnessed a horrible activity of police, that they fired at the unarmed assembly of Satyagrahis. That event was called "the second *Jallianawallabag* massacre" because similar incident had occurred in Punjab (1919). But there was a big difference between two pathetic events. The people in *Jallianawallabag* were well aware of police firing beforehand; whereas the people at Eram had never sensed it. D.S.P. Kunjabihari Mohanty had been to Bhadrak on inquiry of the breakage of the windows of the union president and the threat by the Satyagrahis to break and loot the granary of the Zamindar at Podhuan. People were intimidated the presence of police by sounding conch. From the neighbouring villages, they rushed to Eram within a very short span of time. Two of the Satyagrahis restrained the *Chaukidars* not to carry the bedding and dress of the Police the slaves of the Britshers. This was coloured as an attack on the Police. Immediately D.S.P. ordered firing and 304 rounds of bullets took away 35 lives and 107 were severely injured. The people of the nearby villages were morally frightened and ran away to the forest; villages were deserted, even pregnant ladies gave birth to infants in the Jungle. Police got the golden opportunity in the absence of the villagers. They enjoyed delicious dishes by plundering the goats, hens, cocks, fine rice and enjoyed to their hearts content.⁵

Nityananda was the inhabitant of Bhadrak, and a freedom fighter. So he had narrated the heinous and brutal activity of the police at *Eram* in a very pathetic manner in his novel '*Bhangahada*', "Dukhi motivated the villagers, delivered firing speeches what worst might be the situation, we would not obey the Government, constitute Panchayat Raj, snatch away freedom from the British Government within



a fortnight, without caring for Jail, *Lathi*, fines and firing.”⁶ Police arrested Dukhi Dash. The news spread like lightning. A stream of nationalists flowed to the *Melan* field. Dhani Mastre, a teacher, fixed the tricolour flag in the mid field. That was the symbol of religion and the fight between virtue and vice. The British militants started flag marching in the villages. The conch sound was heard from every house, because the instrumental sound of conch was the best way of intimating the presence of the police during the pre-independence period. Police commanded; “*Five minutes’ time. The Mass replied, Mahtma Gandhi Ki Jai. Police roared, the public uttered, Swadhin Bharat Ki Jai. Fire, sounds of bullets created the palpitation of hearts.*”⁷ That created a heart rending scene. The novelist again explained, “who is dead, who to die, and who is wounded, the field, drenched in the flow of blood of the Satyagrahis, witnessing it.”⁸ This was the real symbolic picture of the *Eram* massacre. From those examples of the political novels, the spirit, dedication and sacrifice of the nationalists during the freedom movement were well imagined.

All the noted events of freedom struggle are successfully placed in the political novels of Nityananda Mohapatra. He narrated all the political movements chronologically that to in the village sphere, where characters like *Dukhi, Dhani, Sukura, Debaki, Nidhiabou* were quite

unknown in context to modernity. But through those characters Nityananda had made the village a real battle field of freedom movements.

Nityananda is no more with us. Odisha has lost one of her greatest freedom fighter-litterateurs. Still he remains alive, for all time to come. Again to repeat, Nityananda is not famous for history, but history is rather grateful and ever indebted to this noble national hero.

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Gandhian Inspiration and Role of Odia Women Folk in National Movement

Dr. Janmejay Choudhury

Gandhi was a source of inspiration for the women workers. He remarked on the position of women in these following words on 17 October 1929 in *Young India*; ‘.....Women is the embodiment of sacrifice and suffering and her advent to public life should therefore result in purifying it.....It is a serious problem the enlightened daughters of Mother India are called upon to solve..... They must apply methods suited to the Indian genius and Indian environment. There must be strong, controlling, purifying, steadying hard, conserving what is best in our culture and unhesitatingly rejected what is base and degrading.....’¹ In a speech at women’s meeting on 10 February 1929, Gandhiji pointed out; “if you want to establish Swaraj in India, which for you and we can only mean Ramarajya. You must become pure in mind and body like Sita for then alone you will become the mothers of heroes. And as a first step towards attaining bodily purity you must wear pure, homespun Khadi just as Sita did in the days of old. And lastly you must emancipate yourselves and your daughters from the thrall of the various social abuses and tyrannies that are prevalent in your midst at present.”²

Inspired by Gandhi’s message, the women workers in Odisha had devoted their valuable time

to the spread of Khadi and village industries. The boycotting of foreign goods and picketing before liquor, opium and ganja shops had been organized by them. Anti-untouchability campaign was vigorously launched. This shows their spirit of selfless sacrifice and concern for the society. Some of the women workers had to be back to the villages in order to indulge themselves in the constructive works as desired by Gandhiji.³

Gandhi wanted the women to participate in what he regarded as the vital task of constructive work, namely, picketing liquor shops and the shops which sold foreign cloth. He was convinced that women could make an effective appeal to those engaged in the sale of liquor and foreign cloth. As a matter of fact, picketing was organized in Cuttack in front of the opium and ganja shops, liquor shops and shops of foreign goods by Binapani Devi, Anjali Devi, Sundaramani Devi, Golap Sundari Devi, Kiranbala Sen and others.⁴ They also involved themselves in circulating bulletins among the people. The superb organizing ability, courage and conviction of these women leaders in Odisha unnerved the British officials. Kuntal Kumari Sabat stirred the conscience of the people through her writing such as ‘Ahwana’ and ‘Spulinga’. Her poems kindled a new spirit in the heart of the people and inspired them to fight relentlessly against the Britishers.



On Gandhi's visit to Odisha in 1921, an increasing number of women came under his spell and made it a point to participate in the national struggle. In the same year a meeting among the Odia women was held in Binodbehari temple premises in Cuttack in which around 40 women joined.⁵ It was during this time Sarojini Devi, Sarala Devi, Rama Devi and Haimati Devi came forward to actively participate in the Non-cooperation Movement. It is seen that they had great influence over other female workers. They enrolled themselves as members of the Congress and started wearing Khadi. They took to spinning in Charakha and fought tooth and nail against social ills which had been eating into the vitals of our society. In 1922, Rama Devi and Hiramani Devi went as far as Gaya in Bihar state to attend the All India National Congress Conference. This resurgence of women not only influenced individual man and women but also the whole family and this eventually created an atmosphere for a new social order.⁶ When the Non-Cooperation Movement was coming to an end a group of ladies like Rasamani Devi and Swarnalata Devi met at Swaraj Ashram in Brahmampur and founded the 'Utkal Women's Conference' which was to hold its first session in June, 1924.⁷ In the midst of tremendous enthusiasm women from all over Odisha met in the Swaraj Ashram at Berhampur on 30 June 1924.⁸ This occasion stirred the patriotic spirit of women belonging to different classes. All the credit goes to Sarala Devi for having made this meeting a grand success. In her arduous task she was ably assisted by Rasamani Devi, Haimabati Devi and Kishorimani Devi.⁹ Sarala Devi's address at a public meeting in Cuttack in 1924 left a deep impact on our society.¹⁰ Casting aside the evil Purdah system, Smt. Sunamani Hota went to Bolagarh to attend the Pradeshika Congress Conference.

Responding to the clarion call of Gandhi they came out from their respective house-holds and joined the national mainstream. Since then in the map of the freedom struggle their number began to show an upward curve. Gandhiji had said, 'in a plan of life based on non-violence, women have as much right to establish her own destiny as man has to establish his'. In the struggle for independence, marching shoulder to shoulder along with their male counterparts they faced lathis, tear-gas and bullets courageously and had to undergo prison terms in different periods.

The awakening of Odia women was the manifestation of the growth of national sentiment and democratic urges for national and individual liberty among them. Subsequently, the Odia women began to organize many public gathering. Swarnalata Devi of Puri was asked to attend the Kanpur Congress in Uttar Pradesh in 1925.¹¹ Kuntala Kumari Sabat, the famous poetess and also a doctor, who stayed in Delhi with her husband organized 'Bharati Topavana Sangh' at her residence where Odia often met and carried on various discussions.¹² In 1928 an 'Odisha Women's Education Reform Conference' was held under the leadership of Sailabala Das for encouragement of female education.

The year 1930 is of tremendous significance in the annals of the freedom struggle. It was in this year the famous Salt Satyagraha took place in Odisha. Hundreds of women workers had joined in this Civil Disobedience Movement. The women all over Odisha extended their whole-hearted support to this historic movement.¹³ Consequently, Sarala Devi, Rama Devi and Malati Devi were put behind the bar for violation of salt law. The Civil Disobedience Movement came to a halt as a result of the signing of Gandhi-Irwin Pact on 4th March 1931. There



was a conference of women in Puri on 10 May, 1931 which was presided over by Jahnabi Devi.¹⁴ On 2 August 1931, the Utkal Women's Conference met on a grand scale in Baleswar. In this session, a central executive committee named "All India women Association" was executed. Thus, in course of time the women of Odisha became active participants in the national movement. Gandhi declared 'fast unto death' on 'communal award' issue in September 1932. It had its impact in Odisha. The anti untouchability work gained a new momentum in Odisha with the participation of women workers.

The historic Harijan Padayatra of Gandhi began on 6 May 1934, Gandhi called upon the women folk to fight the evils of liquor, boycott foreign cloth and oppose untouchability. Some of the contemporary women workers who participated in this Padayatra were Susila Devi, Godabari Devi and Ansumali Ray. These women workers had also campaigned for the propagation of Hindi as national language.¹⁵

The Quit India call given by Gandhiji on 9 August, 1942 drew a large section of women workers into the mainstream of national movement. The mass-scale arrests were made by the British Government and a number of women workers including Rama Devi, Malati Devi, Sunamani Devi, Priyambada Devi and Haripriya Devi were put behind the bar. When Gandhiji came out from jail in 1944 he had said while addressing a meeting at Sevagram – Swaraj is approaching'. It is coming faster than your expectation but that is not the 'Swaraj of my dreams'. The Swaraj of Gandhi's dream is to be the poor man's freedom from poverty. The women workers in Odisha tried best to fulfill the cherished dream of Gandhiji. All these prove

beyond doubt that the women folk of Odisha constitute an important segment of the collective efforts for independence of India.

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Freedom Fighters and their life in Prison – A Study of Bhanjanagar Jail

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Ghumsar is on the North Western part of the Ganjam district. It has well watered fertile valleys, rich wild life and valuable forest resources. Its headquarters is at Bhanjanagar which was known as Russelkunda (Russel's Hill) after Russel, the then Special Commissioner in Ganjam¹. Ghumsar has a long history since 9th Century AD. It formed a part of the dominion of the famous Bhanja ruling dynasty of the Khinjali Mandala². The Bhanja ruled over Ghumsar till 1835 AD. When it was occupied by the British forces³. The patriotism of the people of Ghumsar during the British rule, the resistance of its rebel, tribal leaders like Dora Bisoyi and Chakra Bisoyi from 1836 to 1854 AD to the British power, proved the great sacrifice and heroic nature of the people of Ghumsar.

Ganjam district came under the British occupation in the year 1766 AD. It was placed under the charge of a Resident⁴. Then it was abolished in 1794 and the office of the collector was established. The collector acted as the highest judicial office of the district in respect of both civil and criminal cases.

The Ghumsar Jail system was like its English prototype, insanitary, demoralising and non-deterrent. This jail has been functioning since the time when the district of Ganjam was an

administrative unit under the Madras Presidency. It was named as Russellkonda jail; originally, it was named as Hill Jail and functioning as the district jail during the year 1894 to 95⁵. But it was reduced to a Sub jail in the year 1908. District jails were reduced in number owing to the reduction to the status of Sub Jails of the district jail at Russelkonda under G.O. No: 927 – J dated 4th July 1908⁶. But during the later period it received the status of Special Sub Jail.⁷

Though, primarily it accommodates to the political and civil undertrials and convicted prisoners, but this was mainly for prisoners suffering from leprosy. Leper prisoners from all over the state are transferred to this prison for their medical treatment. There were separate wards in the jail for such prisoners⁸.

There are eight wards and two cells for male prisoners and two wards and one cell for the female prisoners in the Jail.

There was no provision for imparting any vocational training to the prisoners in the Jail. The prisoners were working in the firms and gardens inside the Jail. A trained teacher was posted in the jail school for the education of the inmates. There was a hospital attached to the jail. One



Assistant Surgeon and one Pharmacist constituted the medical staff of the hospital in which ailing prisoners were examined medically for treatment.

The history of prison and its use as a place of detention for the condemned persons is not of recent origin. Kautilya, Ashok, the Jetakas, Harsha Charita, Hiuen Tsang make a mention of prison life in ancient India.⁹ Imprisonment as a form of punishment was introduced in India by the British Government in 1993¹⁰. But imprisonment as a form of punishment in modern sense came to be applied on uniform basis throughout India in 1860¹¹.

In Odisha, during the early days of British rule no regular prisons were there. So also in the case of Ghumsar. The entire legal history of British period is the penumbra of Jail mal administration and prison injustice. A legal survey of undertrial prisoners at the time of British rule in India had shown illegal detention, ignoring the principles of natural justice¹².

There were numerous freedom fighters of Ghumsar who had undergone prolonged durations of incarceration. They accepted the inevitability of Jail interludes in the conduct of their Satyagrahi struggle¹³. As a prisoner they had varied experiences of prison life. The object of the prison labour was to harass the convict. The prisoner was to be frightened and broken into blind submission. The idea was that they should carry away from prison a fear and a horror to it. So that he might avoid crime and return to prison in future.¹⁴

The internal administration and management of the jail was in the hands of the District Magistrate. In the matters of prison labour profit was made subordinate to punishment.

Prisoners were sentenced to public labour. At night they were fastened by a chain passing through the rings of their fetters.

The woman prisoners also suffered a lot. There was no separate ward for female undertrial prisoners¹⁵. They were kept in the most degraded companions and often under hurried conditions¹⁶. Men do move about within the goal in going to and fro in connection with their work, they had their movement which was helpful in refreshing their minds to some extent. Women though given lighter work were closely confined in a small place and led a horrible monotonous existence.

The expenditure of the British Government on the maintenance of prison was quite negligible. A large number of prisoners were suffering every year from tuberculosis, cholera, dysentery and various epidemics. Even lavatories and bathrooms were not available for them. The diet supplied to them were of poor standard¹⁷.

Sometimes the freedom fighters had to undergo severe punishment like flogging and whipping¹⁸. For example, Dibakar Pattnayak, a leading freedom fighter of Ganjam protested against the atrocities and punishment against prisoners, he was cruelly flogged by the British authorities¹⁹. The jailer is a stern old soldier, with precise military ideas of duty and work.²⁰

In 1920 prison was just like a hall²¹. The prisoners were bearing the dress of sack which was made of jute²². The system "Ghana" was there by which the prisoners were forced to stand in the place of bullocks to turn it round to squeeze out oil. This was a piece of human labour, endemic in all jails. The humiliating and provocation custom of "Sarkar Salam" was there. It required a



separate kind of salute to every jail official visitors, violation of this was followed by punishment²³. Better food, better medical attendance, better dress and utensils were a dream to the prisoners.

The prisoners were getting two under wearers, one Banian and a small cloth. They were not getting any oil for use. Sugar or molasses was available to them only during disease stricken period, mirror was not provided to them. Even years together they were not getting any chance to see their face on the mirror²⁴.

Each prisoner was getting two pots, made of iron. They would have their food, drink water and they also used it for latrine²⁵. Sometimes the pots were stained which was bad for health. So in order to remain in prison, the Satyagrahis underwent special rigorous training like taking half boiled rice, not to take ghee or oil in their food, sleep on the ground etc.²⁶ At that time electric light was not there. One lantern was hanging at the top of the room. In prison there was no arrangement for recreation. They were completely remaining aloof from the society²⁷.

In 1930, the prisoners were getting food three times per day. Its expenditure was limited within five Annas per a prisoner. Besides the jail superintendent would get his percentage from the contractor. So the diet system was quite poor. Instead of dal the prisoners were getting bark portion of dal. Besides small pebbles were there in the rice. So several times the prisoners were going on strikes for not taking food. But the British Government did not pay any heed to them²⁸.

The prisoners were not provided any mosquito net and they were sleeping on the ground. Sometimes they were provided a blanket. Forty to fifty prisoners were using one

latrine and one urinal. The small prison room had no proper ventilation i.e., no door and windows. In the night the cells were full with bed smells. In this way the prisoners were spending twelve hours from 6 PM to 6AM.

In the morning when they were going for latrine, a rope was bound around the waste and the prison staff drew the rope if some delay was made in the latrine³⁸. Every prisoner was given a cap where the number of prisoner was written on bold letters.

The British inflicted a very rigorous and inhuman punishment known as “Danda Bedi” Bearing this Danda Bedi they had to make jute from the leaves from the Murga tree. The juice of Murga leaves was very injurious to health. It creates wound if it falls on the body³⁹.

Many freedom fighters spent their life in Ghumsar jail. They have written their horrible life in Jails. The story of freedom movement in Ghumsar is a great saga of patriotism, sacrifice and dedication. Their heroic deeds, daring acts had puzzled and bewildered the British Raj. During freedom movement Ghumsar remained in a state of continuous rebellion and raised a standard of revolution to liberate their motherland. Many became martyrs and numberless men and women went through endless suffering for the cause of the country.

DIBAKAR PATTNAYAK

Dibakar Patttnayak was born on 6th October 1899 at Chikiti in Ganjam district³¹. His father was Madan Mohan Dewan Boxi Patttnayak and mother was Sradhamati. He had completed his middle school education in Berhampur and Icchapur. For High School education he had



entered into Victoria High English School, Cuttack and Iswara Chandra Vidyapith of Calcutta. While he was continuing his I.A at National High School of Calcutta at the call of Mahatma Gandhi he left his studies and entered into freedom movement³².

In order to make the people aware of freedom movement in South Odisha he established “Akhand Liberty” and one “Akhand Girls School” at Chikiti.³³ In 1922, the National Congress Committee decided for the disobedience of the excise rules and regulations and picketing before liquor and Ganja Shops. Dibakar Pattnayak made individual Satyagraha against the excise auction. So he was arrested and put in Berhampur jail³⁴.

At that time Government had implemented 144 at Ichhapur in Andhra Pradesh a few kilometers away from Berhampur. Dibakar Pattnayak went against the 144 declaration for which he was awarded for six months rigorous imprisonment³⁵. By that time Sarat Chandra Mahapatra and V.V. Giri the former President of India from Berhampur, Bira Raju and Jagannath Rao from Aska violated 144 and wore a peculiar dress with a iron ring in their legs. Since termed under rigorous imprisonment, they were asked to prepare rope, break stones and prepare iron works. Then Dibakar Pattnayak was sent to Kedloor jail and was released on 14th September 1922.³⁶

In 1924 Flag Satyagrah had begun at Nagapur. Dibakar Pattnayak was going to attend the meeting. But on the way the police arrested him and later on he was released.

During the Salt movement in 1930, Dibakar Pattnayak went to Jeypore of Koraput

District. There he worked for the congress along with Radha Krushna Biswasroy, Sadasiba Tripathy, Radha Mohan Sahu. Hence again the British Government arrested him and sent him to Visakhapatnam jail³⁷. But after one year most of the freedom fighters were released due to Gandhi-Irwin pact. However Dibakar Pattnayak was not released. So Nirranjan Pattnayak, the other great freedom fighter of South Odisha immediately communicated the matter to Mahatma Gandhi. Then Gandhi requested to Lord Irwin and he was released.

In 1932 he came to Berhampur and became the Secretary of the Congress committee. Several Congress centres were opened in Berhampur, Balipadar and Sheragada. The Congress volunteers violated 144 in Ganjam district. In the meantime Dibakar Pattnayak came to Aska. There he was arrested and was sent to Roussekonda Jail³⁸. Then the British Government sent him to Berhampur jail. After spending three months there he was sent to the Vellore jail. In Vellore there was horrible scarcity of water. The prisoners were provided water in glasses to furnish their routine work.

In 1939, Subhas Chandra Bose elected as the President of the Congress. Mahatma Gandhi and his followers vehemently opposed it. So on moral ground Subhas Bose tendered his resignation. And he himself established “Forward Bloc”. Dibakar Pattnayak also criticized this undemocratic principle of the Congress. So he came and took the leadership of the Forward Bloc. Its main centre was at Berhampur. He became the Vice-President of the “Forward Bloc”

Dibakar Pattnayak remained bachelor throughout his life. He was responsible for the all round developmental works in Ganjam district of



South Odisha. While he was going Chikiti to attend the land development meeting Dibakar Pattnayak met an unfortunate motor accident on 1st March 1976 and died.

MAGUNI DAS

Among the notable freedom fighters of South Odisha, Maguni Das is one of them. He was born on 1st January 1920³⁹ in Jagannath Prasad of Ganjam district. His father was Ananta Das and mother was Rebate Devi.

From his school career Maguni Das was attracted by the Congress activities like the Salt Movement and the boycott of foreign goods. As a Satyagrahi young Maguni entered the Congress in 1939 as an active member. His main task was to collect money for the Congress, moving from village to village.

In 1940, he became the Secretary of the Congress committee of Ganjam district. For these activities on 25th January 1941 he was arrested at Panchabhuti of Ganjam and imprisoned in Russelkonda jail for four months⁴⁰. Later on the famous freedom fighters of South Odisha like Uma Charan Pattnayak, Madhab Routa and Shyama Sundar Padhy also joined with him at Russelkonda Jail.

During the Quit India Movement of 1942, Maguni Das with some of his followers spread the message of Mahatma Gandhi in the remote areas of South Odisha. During this period he tried his best to destroy the main bridge connecting from Aska to Berhampur. For that he collected dynamite and kept it secretly with R. Rammurty⁴¹. But however, the British Government could know it and arrested and imprisoned him in the Russelkonda Jail. There he remained for six

months, where he was flogged by the British authority⁴².

UMA CHARAN PATTNAYAK

Uma Charan Pattnayak was born in 1902. His father was Abhimanyu Pattnayak who was serving as a Deputy collector under the Madras Presidency⁴³; He had completed his high school education in Russelkonda⁴⁴. Then he entered into the Madras Presidency College and completed his B.A degree. After this he obtained the M.A degree from Ravenshaw College, Cuttack.

He started his political career in 1931 and joined as a member of 'Utkal Sammelini'⁴⁵. He joined the Indian National Congress in 1935⁴⁶. In 1936 he was appointed as the "First Public Prosecutor"⁴⁷ of Ganjam district and also appointed as the Commissioner of "Boys School".

Being, influenced by the prevailing socio-political condition of South Odisha, and at the call of Mahatma Gandhi, he resigned from the post of Public Prosecutor in 1939 and joined the Congress.

In 1941 he resorted to individual Satyagraha at Bellaguntha which was five miles away from Russelkonda. And in consequence he was arrested. For this he was imprisoned at Berhampur and Russelkonda Jail for six months⁴⁸.

To achieve the Indian independence he followed the path of Gandhiji's method of non-violence and truth. These two weapons he thought were not enough. Further he realized that violence can be adopted as a medicine to restore non-violence.



On the eve of the “Quit India Movement” in 1942 most of the National leaders were thrown into the prison. As Uma Charan was the prisoner among the freedom fighters of South Odisha he was arrested on 9th August 1942.⁴⁹

He along with other leaders of South Odisha were arrested⁵⁰. Three political institutions of Ganjam district of South Odisha named Ganjam Zilla Congress Committee, Gurandi Sevashram and Kullada Ashram were seized⁵¹.

He took the leadership of the Non-Cooperation Movement of Ghumusar of South Odisha. So the British Government arrested him at Russelkonda and later transferred him to Berhampur Jail⁵². While in the prison he wrote pamphlets against “British Raj” and preached the idea of Swaraj among the co-prisoners⁵³.

In the freedom movement of South Odisha, Uma Charan Pattnayak was a luminous star. His zeal and sincerity to the cause of freedom movement brought him to the pinnacle of fame among political leaders not only to South Odisha but also in the nation. Further his honest and true spirit of nationalism his style of functioning brought for him an unchallenged popularity in South Odisha. This great soul passed away on 14th February 1961 in New Delhi⁵⁴.

CHAMPA DEVI

The next towering personality was Champa Devi. She was a prominent woman leader of the freedom movement and famous social worker of Ghumusar. All her life she carried on the struggle to eradicate child marriage and encourage widow remarriage⁵⁵.

Champa Devi was born at Dura of Ganjam district in the year 1904. From the very

childhood she was very much influenced by Ramadevi, Sarala Devi, Kuntala Kumari Sabat of Odisha.⁵⁶ Besides she was encouraged by Bairagi Misra of Cuttack who fought against social inequalities and untouchabilities in the society. Champa Devi also tried her level best to remove untouchability from the society. Besides she took much interest for the betterment of the backward class of the society.

In 1932 she founded an Ashram at Ichhapur to serve the helpless women in the society.⁵⁷

Besides these social and philanthropic activities she had also joined the freedom movement. She raised her voice against the British Government and organized the women of South Odisha against them.

In 1942, a meeting was organized at Russelkonda (Bhanjanagar) of Ganjam District. Hundreds of people gathered round the place. In that meeting Champa Devi delivered her speech with great eloquence which inspired the people against the British Government. So she was arrested and sent to Russelkonda Jail and was imprisoned for six months.⁵⁸ She was accompanied with other Freedom fighters like Maguni Das, Madhu Sudan Patra, Satrugana Behera, Raghunath Panda and Rama Chandra Behera etc.

In the jail, Champa Devi was the only woman freedom fighter. In the Jail she was not provided full meal. She was only getting sixty tolas of rice, a little of Dal and curry. Nevertheless she was happy in that dark cell of the prison.⁵⁹

Champa Devi was a widow from her very childhood. So she realized the gravity of



widowhood and tried her best for the widow remarriage. She established an Ashram at Phulbani and took the care of many helpless children. Her Eventful career came to a close when she died of cancer in 3rd March 1975.⁶⁰

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Saiva Images of Sonapur

Sangeeta Mishra

Sonapur, in ancient times, was known as Suvarnapura, when it was the capital of Kosala*, under the Somavamsis (c.A.D. 885 – 1110) and Telugu-Coda kings (c. A.D. 1070 – 1113). Being a stronghold of Tantrik-Buddhism, it was also referred to as (*Pascima*) *Lanka* in the Tantrik Buddhist literatures.¹

The region had the strategic locational advantage of playing host to a number of powerful dynasties in their initial formative years. They have made remarkable contributions in the field of art and architecture during their tenures which have glorified the history and culture of not only the region but also the present State and the country.

In the “*Kosalananda Kavyam*” written by Sri Gangadhara Mishra in the 17th century, Sonapur has been placed at par with Varanasi.² It is said that there were one hundred and eight temples in the town and the adjacent area. However, there are fewer temples, small and big, now in survivable condition in the present Sonapur town and its vicinity.

During the time of Kharavela (c. 1st century B.C.), the Cedis ruled this region, probably with their capital at Suktimatipura (identified with the village Sakma)³, on the bank

of the river Suktimati (identified with Suktel). The valley of this river, which flows down the Gandhamardan hills and meets the Tel near Sonapur, is full of ancient ruins. The Satavahana king Gautamiputra Satakarni (c. A.D. 106 – 130), apparently took over the reins of administration in the second century A.D and quite possibly the area under discussion remained under the control of the Satavahana dynasty. After the Satavahanas, a regional dynasty called the Maghas probably ruled over the territory from the middle of the 2nd century A.D. to the first quarter of the 4th century A.D. In the middle of the 4th century A.D. Sonapur quite likely came under the control of Samudragupta (mid 4th century A.D.). The Nalas (c. A.D. 400 – 500), the Vakatakas and the Sarabhapuriyas (c. A.D. 500 - 700) probably had their sway over this territory after the Guptas, though their authority over Sonapur requires further studies. It probably came under the Bhanjas (c. mid 8th and 9th century A.D.) who acted as the feudatories of the Bhaumakaras (A.D. 736 – 923) of Tosali around mid 8th century A.D. with Dhrtipura as the centre of administration and the capital of *Ubhaya Khinjali Mandala*, north and south of the Mahanadi corresponding to Boudh and Sonapur region respectively.⁴ It remained under the Bhanjas for about a century and passed under



the Somavamsis during the rule of Ranabhanja in the middle of the 9th century A.D. Janmejaya (c. A.D. 885 – 925), the first Somavamsi king made Sonepur the temporary capital.⁵ His son and successor Mahasivagupta Yayati I (c. A.D. 925 – 955) shifted the capital to Vinitapura, identified with modern Binika⁶; about 30 kilometers from Sonepur which continued as such till it was shifted to Yayatinagara. Very likely, Sonepur remained as the military headquarter of the Somavamsis. When Yayatinagara was demolished by Rajendra Cola⁷, Candihara (c. A.D. 1021 – 1040), the great grandson of Yayati I was invited to the throne of the Somavamsis who was consecrated at Sonepur, sanctified by the holy water of the Mahanadi and the Tel. When the Kalacuris created problem, Yayati II made Sonepur the provincial head-quarter of Kosala, the western part of Somavamsi kingdom. The Sonepur charter⁸ of Kumara Somesvara reveals that this region was also known as *Pascima Lanka* with its capital at Sonepur. The Somavamsi regime in Sonepur came to an end in A.D. 1070 after the defeat of Yuvaraja Dharmaratha by the Telugu-Coda lieutenant Yasoraja I⁹. This ushered in the rule of a new dynasty in the Sonepur region. The Telugu-Coda rule continued for about 45 years untill Somesvara III. Then came the Kalacuris (A.D. 1114 to 1220), who were the supreme rulers of Sonepur, for more than a century, a fact corroborated by the Kalacuri coins¹⁰ found in the vicinity of Sonepur. During this period they had to continuously fight with the Gangas of Odisha (c. A.D. 1078 – 1434). At last the Gangas succeeded in overthrowing the Kalacuri rule by A.D. 1220.¹¹ The Ganga rule after Bhanudeva I (A.D. 1264 – 1279) started declining consequent upon which the local chiefs and feudatories like the Cauhans of Patna, Bhanjas of Boudh and many other small dynasties probably assumed

independent status. Wading through the troubled waters during this period of turmoil, first the Bhanjas of Boudh¹² and then the Cauhans of Patna took over Sonepur. The Cauhan rule continued in Sonepur region till the State merged with the modern Odisha in 1948.

The present standing temples at Sonepur which have been built during the A.D. 17th/18th century, belong to the Cauhans. These temples are interesting for their peculiar architectural features. However, there are evidences to establish that temples also existed here much earlier than the Cauhans. Epigraphic sources record the donation made to different temples during the Somavamsi period.¹³ That there were temples in earlier period is further corroborated by the numerous detached sculptures, presently seen at Sonepur, which, stylistically belong to earlier period. Some of the publications¹⁴ of Sonepur *Durbar* also state that building materials of old temples have been re-used in the construction of the present standing temples at Sonepur. All of them are adorned with numerous detached sculptures of varying sizes which are considerably older than the temples where they are found now. A discussion on the Saivite images found at Sonepur is given below.

Siva

Though Lord Siva is mostly worshipped in his phallic form, His images are found in the niches, on the interior and exterior wall of the Saivite temple as well as in the Vaisnavite temples. The images of Siva are found in the niches of the *mukhasala* of Suvarnameru temple, in the Gundica temple, and Dadhivamana temple. In the above temples Lord Siva is found standing with four arms. He holds a battle-axe and a deer in His uplifted backhands and His front arms exhibit *varada* and *abhaya mudra*. His head is covered

by a serpent hood. His eyes are half closed, wearing a serpent on His body. A different depiction of Siva is found in the niches of the *kanika paga* of the *mukhasala* of the Suvarnameru temple. The four armed deity is here found sitting on the bull, holding battle axe and sword in His uplifted back hands and trident and drum in His front hands wearing a deer skin. He is found with all usual ornaments. The most important feature of this icon is the depiction of His third eye on His forehead. Apart from these images enshrined in the niches, Lord Siva is found in philanthropic form as the presiding deity of the Pancharatha temple. Sitting in *padmasana*, the two-armed deity displays *varada mudra* in His right hand and holds a trident in left. His mount Bull is found below the pedestal.

Nataraja

The Nataraja Siva as the Lord of dance frequently occurs in the temple sculpture of Odisha, in its artistic excellence. At Sonepur, the image of Nataraja Siva is found in the south-east corner of the *Chandana mandapa* of the Suvarnameru temple. The four-armed deity is depicted here dancing on a corpse. He holds a battle-axe and a deer in His uplifted right and left



hand respectively, while His front right hand holds a trident and left hand holds a drum. He is attended by an image of Visnu with two arms holding conch and disc, to his right. The Nataraja image is found canopied by a

serpent hood. He is seen with *jatamukuta* and bulging eyes. He wears *sarpa-yajnopavita*, *sarpa-kundala* and *sarpa*-armlet. In His left, Goddess Parvati is present and in His right, His mount bull, both of them watching the dance with wonder. Iconographically, this image can be assigned to early Chauhan period viz., c. 15th century A.D. An image of an eight-armed *Nataraja* is fixed to the wall to the left of the entrance of the *Jagamohana* of the Gopalji temple. The deity is seen performing cosmic dance in *katisama* mode and is *urdhvalinga*. All His arms are broken except the upper two in which He is holding the snake, raised over His head. His *vahana Nandi* is standing behind His right leg and is looking up at His master. The right leg is slightly raised. A male attendant is seen standing behind His left leg. The deity has a tall *jatamukuta*. The image is thickly coated with lime to make out any other details. Stylistically the image is datable to 12th century A.D.

Chandra Sekhara

It is one of the most important images of Lord Siva, rarely found in Western Odisha. In Sonepur, only one image of Chandra Sekhara is found in the front gate of the *mukhasala* of the Dadhivamana temple. It is a four-armed standing image, holding a deer and trident in His uplifted hands and battle-axe and deer in the front lower hands. His head is found under the head of a snake, where from the celestial river Ganga is flowing. The crescent moon appears above His head. He wears a tiger skin and a serpent sacred thread, a snake as a garland and another as earrings. He is flanked by Parvati, His consort in the left and His mount bull in the right side.

Hari-hara

Hari-hara images are found in the Gopalji temple and Chandra Sekhara temple. It is a

composite image of both Siva and Visnu, having four arms sitting cross-legged on a pedestal. Drawn and trident appear in the upper and lower left hands while wheel and conch appear in upper and lower right hands. The former are the characteristic attributes of Siva where as latter are that of Visnu. Two female images found sitting on the thighs are probably their consorts Laksmi and Parvati. In the Hara part of the image i.e., the left side have *jatamukuta*, *sarpa*-armlets, *sarpa-kundala* etc. whereas the Hari part i.e., the right side have *kiritamukuta*, *makara kundala*, armlets, decorated girdles etc. This is definitely an outcome of Saivism and Vaisnavism.

Parvati

Being a Saivite deity, the images of Parvati are found only in Saiva temples at Sonapur. Usually, She is enshrined in the northern niche of the temple as the *parsvadevata*. But Her attributes differ from temple to temple. Her image is found with four arms, sitting on a pedestal in *lalitasana*. Under the pedestal Her mount lion is present. She used to hold *pasa* and *ankusa* in Her uplifted back hands and Her front lower hands are seen in *varada* and *abhaya mudra*. She is embellished with necklace, armlets, bracelets etc. Such images are found in Paschima Somanatha and Gokarnesvara temple. The image of Parvati found in the northern niche of the



Suvarnameru temple is seated cross legged, having four arms, holding trident and drawn in Her uplifted hands and Her frontal area display *varada* and *abhaya mudra*. She is also seen as *simhavahini* in the

mukhasala wall of the same temple. But in the Pancharatha temple, Parvati is seen with a totally different look. Here the four-armed standing deity is worshipped separately. She is holding a conch, a *Ketaki* flower, a trident and the fourth arm is displaying *varada mudra*. Another sculpture of *Parvati*, locally known as *Bhuvanesvari* is housed in a small shrine inside the Suvarnameru temple complex, to the north of the main temple. This four-armed deity is seated in *padmasana*. In Her upper left and right hands, She is holding *pasa* and *ankusa* while Her lower left and right hands display *abhaya* and *varada mudra*. She is wearing a *karandamukuta* on Her head. This image is a classic example of early Cauhan art of 15th century A.D.

Kartikeya

The images of Kartikeya are generally found in Saiva temple where He appears as the *parsvadevata* of the Western side. The images of Kartikeya are found in standing position. The four-armed deity holds a spear in His upper right hand and drum in left hand. His lower left hand is seen patting the peacock, his mount. Such images are found in the western niche of the Suvarnameru and Ramesvara temple. Kartikeya worshipped in Pancharatha temple gives a different look, than the above description. Here the deity is shown with two arms, holding a bow in His left arm and His right arm is in *varada mudra*. His mount





peacock is standing on the right side. The most interesting image of Kartikeya at Sonepur is found in a small shrine within the compound of the Suvarnameru temple, serving as a *parśvadevata*. Here He is depicted with six heads and two arms. In His right hand He holds a trident and a bell in His left hand. His mount peacock stands on His backside. Another small six-headed Kartikeya is found housed in a small shrine in the Vrindavana Vihari temple. Here the four-armed deity is seen riding His mount. There is another Kartikeya image presently housed in the Suvarnameru temple compound which deserves special mention here. The four-armed *Kartikeya* image is heavily be-jeweled with ornaments like *keyura*, *kankana*, *katimekhala*, *hara*, *kundalas* etc. While His upper hand is seen holding a *danda*, the object in His left hand is unclear. The lower left hand is seen holding a cock, where as the right one is in *varadamudra*, touching the head of His *vahana* peacock, who is seated near His left leg. Below the cock is carved a diminutive lady figure (*Devasena?*) standing in *tribhanga*. This image can be dated to 11th century A.D. This beautiful detached sculpture must have served as part of a temple.

Ganesa

In Hindu iconography, Ganesa has a typical physique. It appears frequently in the temples of Sonepur. His images are found not only in the Saivite temples but also in Sakta and Vaisnavite temples. He appears in the southern niche of almost all temples as *parśvadevata* and on the doorlintel. The deity is usually found in sitting posture with four arms. He used to hold *pasa* and *ankusa* in His upper left and right arms respectively. In His right front hand He holds a *japamala* and in His left hand He holds sweet to which His proboscis usually touches. His mount

is found below Him. He is not embellished with lot of ornaments, only a sacred thread appears in His body and sometimes a conical headdress is noticed. Such types of images are found in



Dadhivamana, Suvarnameru, Paschima Somanatha, etc. In the Narayani temple, the image of Ganesa is found standing embellished with *kiritamukuta* and sacred thread. And the rest of the attributes are the same as described above. A *sarpaudara bandha* is also found. In the Hanumana temple He is found standing facing towards east. The usual attributes are in respective hands except the upper hand where He holds a trident. In the Ramachandi temple He occupies the southern niche, sitting in *lalitasana* pose. Here He holds a mace in right hand and the other hands hold the usual *ayudhas*. In the Pancharatha temple He is found standing and His mount mouse is present below Him. He holds a battle axe and a dagger in the upper hands and *japamala* and sweet in lower hands. The eight-armed Ganesa icons are found in the Suvarnameru, Suresvari, Paschima Somanatha, and Lokanatha temples. Here His consort is seen on His left lap. His right hands hold sword, disc, *ankusa* and a knife and in His left hands are found bow, mace, *pasa* and a *ghata* in top to bottom order. A similar icon of Ganesa is also found in the door lintel of Budhi Samalei temple. A four-armed dancing Ganesa is depicted in the southern niche of the Khambesvari temple as *parśvadevata*. The Gokarnesvara Siva

temple situated on the right bank of the river Mahanadi, houses three *parsvadevata* images belonging to some earlier temples. The southern niche houses an image of *Ganesa* in *ardhaparyankasana*. He is holding *trisula* and *ankusa* in His uplifted left and right hands respectively while His lower right hand displays *varada mudra* resting on His raised right knee. His proboscis is turned towards left holding an object, which is on His left palm. He is also holding an *aksamala* in His left hand. A *sarpopavita* is seen around His body. The deity is embellished with jewelries such as waistband, anklet, *keyura* and a beautiful *karandamukuta*, similar to the *parsvadevata Ganesa* of Suvarnameru temple. Iconographically, the image is datable to 13th century A.D.

Nandi Bhringi

The images of Nandi Bhringi appear generally as *dvarapalas* in Saiva temples. Their images are found in the entrance gate of Gokarnesvara temple and in the entrance gate of the *Chandana mandapa* of Paschima Somanatha temple. Generally the image of Nandi appears in right side and Bhringi in left side of the door. The former has a human face, matted hair, bell hanging in his waist, serpent thread in his body and moustache. In his right side a wolf is marked and an attendant is present in his left side. This four-armed image is found holding a trident and a sword in his right hands and a drum and shield in his left hands. The Bhringi has a monkey face. He has two arms, holding a *Japamala* in his right hand and a mace in his left hand.

The present Sonepur town may not be in focus in modern context but it bears testimony of a long and glorious past, corresponding to the literary accounts which speak volumes of her rich cultural and sculptural antiquities.

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Ghumsar Resistance Against British Imperialism

Dr. Rabindra Nath Dash

Ghumsar was one of the oldest Zamindaries of Southern India. It is believed that the Sailodvavas ruled over this region. Afterwards, the Bhanja dynasty established themselves with full glory. The estate of Ghumsar spreading over 1350 square miles was covered with dense forests and mountains. Of the total area, 500 square miles were hilly tracts and the rest plain land.

Ghumsar witnessed continuous rebellions and uprisings against foreign rule covering over 113 years from 1753 till 1866. It is oldest among the Zamindaries of Ganjam. Presently it is identified with the whole of North-Western part of the Bhanjanagar revenue Sub-Division. The inhabitants of these tracts were the aboriginal Kondhs. The non-aboriginals mainly Odias who lived in the plains constituted 1/3rd of the population of the estate. The Kondhs regarded the Bhanja Rajas of Ghumsar as their protectors, who used to decide their tribal disputes. The person who maintained liaison between the Kondhs and the Rajas was an officer designated as Dora Bissoi. The Rajas appointed him as his deputy in the Kondh tracts to look after the affairs there.

RESISTANCE OF THE RAJAS TO THE BRITISH RULE:

After concluding an agreement of peace with Krushna Bhanja, the Raja of Ghumsar, General Bussy left Ghumsar for Ganjam and then for Madras. Subsequently, Ganjam passed into the hands of the British. The Company Officials frequently interfered with the affairs of succession in the Zamindari. So the Rajas of Ghumsar rose in rebellion against in the Company authority in defence of their hereditary rights, status and power. The rebellious conduct of the Rajas and non-payment of necessary tribute by them led the British to take over the Ghumsar estate in 1836.

GROWTH OF DISCONTENT AGAINST THE BRITISH AUTHORITY:

The growing dissatisfaction among the people of Ghumsar against the British rule manifested itself in the outbreak of popular movement which continued till 1866. Kamal Lochan Dora Bissoi, provided leadership to it from 1835 to 1837 and then Chakra Bissoi from 1846 to 1856. In 1866 it was finally pacified.

The British annexation and administration of Ghumsar created confusion in all rungs of the social hierarchy of the estate. The local feudal



aristocracy was deprived of power and position for which they felt humiliated. With the establishment of the British administration, the people of the estate began to fear that the English wanted to convert them to Christianity and they felt that there was impending danger to their religion.

The introduction of the British land revenue administration, instead of providing any immediate relief to the peasants and labourers, added to their misery and hardship. They were required to pay 50% of their produce as rent to the British Government. This caused enormous hardship to the peasants. Further, they were exploited by the government officials. So they developed strong dislike towards the British rule.

The immediate cause of rebellion in Ghumsar was the common dissatisfaction at the arbitrary dissolution of the age-old institution of Rajaship in the estate. They earnestly desired the restoration of the Bhanja family to power.

RESISTANCE UNDER THE LEADERSHIP OF KAMALA LOCHAN DORA BISSOI:

The leader of the rebellion in Ghumsar after the British annexation in 1836, was famous Kamala Lochana Dora Bissoi. He belonged to the hereditary feudal patriarchate family of Dora Bissoi of the Kondh tribe of Ghumsar. In addition to his being Dora Bissoi, Kamala Lochan received the title of "Birahara Patro" from the Raja Dhananjaya Bhanja. He had also the distinction of being the "Abhaya" (The defender) of the Jakro tribe of Kondhs.

The Kondhs found a leader in the person of Kamala Lochan Dora Bissoi, who made it a

mass movement. Several contingents of troops were posted at several strategic points like Kondhs. Nuagam, Bellaguntha, Nimapadara, Chamunda, Buguda, Vishnuchakra, Pailipada, Badaborosing, Aska and Sorada to suppress the rebellion led by Dora Bissoi.

When George Edward Russel came to Ghumsar as its special commissioner in 1836, reward of rupees five thousand was declared for the apprehension of Dora Bissoi. But the Kondhs extended no assistance to the government for the capture of their leader. The Dora and his followers attacked a British detachment of 35 men in the Kurmingia mountain. They created fear among the British soldiers and officers by their daring acts. Russel made a determined bid to move proved to be of no avail. The Dora then took resort to trickery to incite the Kondhs against the Government. He spread a rumour that the Government would impose several taxes on the Kondhs. This rumour worked well. The Kondh rebellions sparked off at different parts of the Kondh high lands. The Government issued a proclamation and urged the Kondhs to assist the Government for apprehension of the Dora and his men. The proclamation left no impact on the Kondhs, who continued to resist the British authority under their charismatic leader Dora Bissoi. The Government ultimately succeeded in capturing almost all the followers of Dora Bissoi except their leader. All the relations of Dora Bissoi, his Sardars, Naiks, and Paiks were either killed or captured. Dora Bissoi became a wandering fugitive. He moved to the Angul estate. The Angul Raja Somanath Singh arrested Dora Bissoi and handed over him to the Government for which he received the stipulated reward of Rupees five thousand. Dora Bissoi was captured in 1837 and thereafter he was sent to Ooty near Madras, where he died as a state prisoner in 1846.



RESISTANCE UNDER THE LEADERSHIP OF CHAKARA BISSOI:

The capture and imprisonment of Dora Bissoi did not end the struggle of the Kondhs against the British Government. The place of Dora Bissoi was taken over by his nephew Chakra Bissoi. Ram Singh Bukshee, father of Chakra Bissoi was killed by British troops in 1837 and this incident left a bitter scar on the mind of his son. He received inspiration and military training from his uncle during the days of haunt and wander in the jungles as fugitive.

In December 1846, a massive revolt erupted in Ghumsar under the leadership of Chakara Bissoi. He was popularly known as the staunchest “Champion of Meriah” all over the Kondhmals.

They were determined to secure the restoration of the Bhanja family to power and to establish the influence of his own family in Ghumsar, and also among the Kondhs. In course of uprising Chakra Bissoi and his followers made a victorious march into Kullada and enthroned one “Rajapila”, Pitambara Bhanja, a twelve years old illegitimate son of the Late Dhananjaya Bhanja, as the Raja of Ghumsar.

Chakra Bissoi pleaded with Maj. Macpherson and others to refrain from taking measures for suppression of Meriah sacrifice. But his pleading proved of no avail. He convinced the Kondhs that they would incur the anger of the Earth Goddess, Tari Pennu, if they would surrender the victims (Meriahs) to the Government. Soon thereafter a large mob of Kondhs assembled before the Agents camp at Bissipura, six miles south of Phulbani, the former headquarters of the Kondhmals, and demanded

the resolution of the Meriah victims, promising that the latter’s lives would be spared.

Kondhs attacked the camp of the Agent, for which Macpherson marched with a large force and burnt some villages of the Kondhs in the Kondhmals to create Panic among the Kondhs.

The Madras Government felt disturbed at the recurrence of the rebellion in Ghumsar and sent Major General Dyce, Commanding the Madras Army to suppress the rebellion with heavy hands. The authorities believed that the rising was due to combined efforts of the Baud-Kondh leader, Nabaghana Kanhar and Chakra Bissoi and the Raja of Angul secretly helping them. Major General Dyce made certain severe allegations against captain Macpherson and his assistants. He did not use conciliatory measures but used coercive measures like burning, plundering, destruction of grains etc. to suppress the rebels. These revealing remarks of General Dyce shows that the Kondh insurrection of 1846-47 in Ghumsar Maliahs was more attributable to the oppression and mal-administration of the Agent and his assistants than to the fomentation and incitement of Chakra Bissoi and Nabaghana Kanhar.

G.H. Bushby, the Secretary to the Government of India, intimated General Dyce that the object of the Supreme Government of India was to persuade the Kondhs “to abandon a savage and inhuman rite gradually by measures of conciliation and persuasion and not by recourses to force and violence.

Accordingly Lieutenant Colonel Campbell was appointed as the Agent in place of Cap. Macpherson for Meriah Agency by the end of April 1847. The tactful policy of persuasion



followed by Lt. Colonel Campbell yielded tremendous result. Within no time he won over most of the Kondh Chiefs, “Who swore to abstain henceforth from offering of human victims.

Not only the Kondhs of Ghumsar but also those of the Kondhmals promptly responded to Chakra Bissoi’s call for rebellion. However Major General Dyce succeeded in quelling this Kondh rising. But Chakra Bissoi escaped.

Captain Dunlop received an information that Chakra Bissoi fled from Ghumsar and entered the Jungles of Angul estate. British Government doubted that Somanath Singh, the Raja of Angul was supporting the rebels in opposition to the British rule. So he was expelled from his estate and Angul was taken over by the Government in 1846.

In 1848 relentless efforts were made to apprehend Chakra Bissoi, who was hiding alternatively in Baud and Sonapur. Chakra Bissoi maintained his sway over the Ghumsar Maliahs although he retired from active confrontation with the Government for four years since 1848.

The Ghumsar rebel chief, Chakra Bissoi was reported to have gone into the Jungles of Paralakhemundi Zamindari and joined hands with Dandasena, the leader of the Paralakhemundi rebels. All attempts to arrest him proved to be futile. The Raja of Madanpur was removed from the management of his estate for providing shelter to Chakra Bissoi. But the Commissioner of Nagpur did not allow the Commissioner of Orissa to interfere with affairs of Madanpur and Kalahandi which remained under his authority.

It is believed that the rebel Chief Chakra Bissoi breathed his last before the outbreak of

the Mutiny of 1857. It has been rightly remarked that “Chakra Bissoi, the chief of some insignificant Muthas, had been ignored because of his obscure birth though he deserves to be ranked with Jagabandhu Vidyadhara and Surendra Sai”.

It is further observed that “Chakra Bissoi had no personal motive. He rose for the restoration of the Ghumsar family to fulfill the pledge given by his uncle Dora Bissoi, to the last Raja. He fought for the vindication of the family honour, as the Bissoi family was driven out of the Ghumsar Maliahs and his uncle languished in a prison at a distant place.” For more than ten years he carried on intermittent struggle against the British powers.

Chakara Bissoi led the life of a fugitive haunted from place to place, from Athagada to Paralakhemundi, and from Angul to Ghumsar. Chakra Bissoi was never captured. He remained the most predominant figure in the history of Ghumsar Maliahs from 1846 to 1856. His brave adventures and daring actions, his indomitable courage, uncommon vigour, inordinate zeal and towering personality have added luster and glory to the name of Ghumsar. By 1866, Ghumsar appeared fully subdued and totally reconciled with the all mighty British Raj.

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ODISHA UPDATE

ODIA CURRICULUM AND LOWER ODIA TEST FOR NON-RESIDENT ODIA STUDENTS

The State Government has decided to introduce for the first time Odia curriculum and lower Odia test for the desirous Odia students living overseas and outside the state of Odisha. The lower Odia test will be equivalent to 7th Class standard. This facility will be extended to Non-Resident Odias living in outer countries and to resident Indians residing outside Odisha as well. The introduction of Odia curriculum for Non-Resident Odias was a long standing demand by the overseas Odia associations. Recently the Odisha Society of the Americas had made a request to the Hon'ble Chief Minister in this regard which will promote Odia language abroad. Odisha Society of the Americas as well as i-Gurukul of San Francisco had apprised about this to Shri Debi Prasad Mishra, Minister, Industries, School & Mass Education and the delegation during its visit to Silicon Valley, USA. i-Gurukul is imparting Odia education and Odissi dance in USA for last 16 years. With this introduction of Odia curriculum and test, the second generation Odia living outside Odisha will get scope to learn their mother language. The Odia curriculum for the Certificate Course has been developed and uploaded in the website (www.bseodisha.nic.in) of Board of Secondary Education, Odisha. The test will be online which may be conducted once or at best twice a year by BSE, Odisha. An announcement to this effect was made by Hon'ble Chief Minister Shri Naveen Patnaik. Shri Debi Prasad Mishra, Minister, Industries, School & Mass Education was present on the occasion. Introduction of Odia curriculum and lower Odia test will immensely benefit the children of the Odia families residing overseas and outside Odisha, said Minister, Shri Mishra.

REVISED GRANT-IN-AID ORDER-2016 GOT CHIEF MINISTER'S APPROVAL

The teaching and non-teaching employees of the privately managed High School, Madrasa, Sanskrit Tolls and UPME Schools coming under Odisha Education payment of Grant-in-Aid Order-2013 shall receive enhanced Grant-in-Aid at the rate of 25% of their emoluments as on 31/05/2016 with effect from 01/06/2016. An announcement to this effect was made by Shri Debi Prasad Mishra, Minister, School & Mass Education after the revised Grant-in-Aid Order 2016 got the approval of Hon'ble Chief Minister Shri Naveen Patnaik. On the demand of the privately managed High Schools, Madrasa, Sanskrit Tolls and ME Schools, a Ministerial Sub-Committee under the Chairmanship of Finance Minister



comprising five other Ministers and officials was formed to look into the demands. On the basis of recommendations of the said Sub-Committee and subsequent discussion in the matter, the Government after careful consideration have decided for enhancement of the emoluments. Further three per cent annual increment shall be granted on such enhanced emoluments to such employees for each completed year of the service. The first such increment shall be effective from 01/06/2017. A total of 31,500 teaching and non-teaching employees of the 3701 schools will be benefited due to revised Grant-in-Aid Order-2016. It includes 28,848 teaching and non-teaching employees of 2608 privately managed High Schools, 272 of 39 Sanskrit Tolls, 1832 of 926 nos. of UP(ME) Schools and 548 of 138 Madrasa. In addition to this according to the resolution the private managing committees will be provided with funds to support a new social security scheme for the first time to enable them to cover these employees under Employees Provident Fund Scheme. The detailed modalities in this regard will be formulated by making a scheme in consultation with the Finance Department, said Minister Shri Mishra. As an interim measure, an ex-gratia of Rs.2 lakh will be released to the next of the kin of any employee covered under Grant-in-Aid 2013, who dies while in service and in case of permanent incapacitation, an ex-gratia of Rs.1.5 lakh will be released in respect of such employees. The detailed modalities will be formulated by making a scheme in consultation with the Finance Department. It has been estimated that the State Government have to bear an amount of Rs.129.26 crore due to this enhancement.

Tapas Kumar Saha, Information Officer

MAKE THE CCTNS MORE CITIZEN CENTRIC – CHIEF SECRETARY

‘Make the Crime & Criminal Tracking Network System (CCTNS) more citizen centric incorporating common service delivery based online applications’ directed Chief Secretary Shri Aditya Prasad Padhi while presiding over the State Apex Committee Meeting held in Secretariat Conference Hall. Shri Padhi further directed to prepare a list of the services to be delivered online through CCTNS and put in place required IT applications for the purpose. Director General of Police Shri Kunwar Brajesh Singh present in the meeting, was advised to make suitable in-house arrangements for deriving maximum benefit out of the system particularly in the matters of investigation of the crime, expeditious tracking, prosecution, enforcement etc. Principal Secretary, Home Shri Asit Tripathy outlined the issues for discussion. Replying to a media query after the meeting, Principal Secretary Shri Tripathy said that CCTNS is an intra-net system through which all 534 police stations along with DG, DIG offices and Police Headquarters would be connected. The crime and criminal records would be in digitized form which would facilitate crime investigation and tracking. The system has 10 major components. There has been substantial progress in 8 components. The system would be functional in all police stations by March, 2017. Available data show, around 100% progress has been achieved in the components like site survey, site preparations, hardware delivery, hardware commission, data center commissioning core application, soft ware installation, and data digitization for the year 2014. Data Migration and further development of the citizen’s portal have been expedited. The network connectivity has been around 97%. It has been targeted to complete the entire work by March, 2017. A total amount of around Rs.35.36 cr has been received from Govt. of India for the project and the expenditure has been



around 90%. Besides, the State Govt. have provided Rs.14.61 cr for additional features and citizen centric services against which utilization has been to the tune of 76%. Development Commissioner Shri R. Balakrishnan along with senior officers from departments of Home, Police, IT and OCAC participated in the discussions.

COASTAL CIRCUIT TOURISM PUT ON TRACK

The Coastal Tourism Circuit comprising of Gopalpur, Tampara, Barkul and Satapada has been put on track with approval from Ministry of Tourism, Govt. of India. This has been discussed in the Tourism Advisory Committee meeting held under the chairmanship of Chief Secretary Shri Aditya Prasad Padhi in secretariat conference hall wherein Principal Secretary, Tourism Shri Gagan Kumar Dhal outlined the issues for discussion. Director, Tourism, Shri Niten Bhanudas Jawale presented the action taken report on various decisions made earlier. Reviewing the progress, Chief Secretary Shri Padhi directed to work out a structured trip package for various eco-tourism spots in Odisha. Both the departments of Forest & Environment and Tourism have been asked to work out the package in convergence. Chief Secretary further directed to involve local people in management of hospitality and accommodation centres in eco-tourist spots through appropriate training and motivation. Development Commissioner Shri R. Balakrishnan participating in the discussion urged upon the tour operators and hotel & restaurants association to promote already developed centres like tribal interpretation centre and maritime museums in the State. Chief Secretary Shri Padhi also directed the tourism department to complete identification of the land for tourism land bank within 3 months. As per earlier decisions, the development and management of eco-tourism spots now have been transferred to Forest & Environment department. Principal Secretary of the department Shri Suresh Chandra Mohapatra, present in the meeting said that steps are being taken to augment the available infrastructure and facilities in the important and popular eco-tourist spots. Chief Secretary Shri Padhi directed to develop and popularize those spots where we can provide the real sights and facilities to the tourists. Chief Secretary further advised that eco-tourism spots should also be advertized and popularized through domestic tour operators so as to attract more tourist from various parts of the country. Tourism department was asked to make the road shows and participation in international tourism promotion events more focused and outcome oriented. The preparatory arrangements for Baristha Nagarika Tirtha Yatra Yojana (BNTYY) has been made. It was decided in the meeting to start the first trip on 25th July with 1000 persons from Berhampur station. It may be pertinent here to mention that State Govt. has already started a project for development of various eco-tourism spots. Around 20 eco-tourism sites have been taken up with estimated investment of Rs.100 cr. over a period of 5 years. Available data show, there has been constant increase in tourist footfall in eco-tourist spots over last three years. In the year 2012-13 the total footfall in eco-tourist spots was 2,76,206 which increased to 3,12,980 in the year 2013-14 and further to 3,47,965 in the year 2014-15. This year there is an increasing trend in the rate of footfall and is expected to cross the last year. The sites like Dangmala, Gupti, Daringibadi, Kanjiapani, Chilika and Talasari sea beach offer more exciting sites of wild life and scenic beauty to all the tourists. It was decided to popularize these spots through various national and international tour agencies. In the meanwhile, Home department has



relaxed the restrictions regarding the tourist trips to primitive tribal areas. Notification to this effect has already been issued. Tourism has been identified as a priority sector in IPR, 2015. In the context of changing scenario and requirement in world tourism market, Chief Secretary had instructed earlier to draft a dynamic and pragmatic tourism sector policy. In the meanwhile, various stakeholder consultations have been held and the draft Tourism Policy, 2016 has been prepared for consideration of Govt. The new policy envisages more attractive offers for inviting investments in tourism sector particularly in the matters relating to land allotment, capital investment subsidy, interest subsidy, VAT reimbursement, reimbursement of entry tax, environmental protection infrastructure subsidy, entertainment tax, MV tax for tourist coaches, participation in overseas tourist events, printing of tourism literature, etc.

U.K.Mohapatra, Information Officer

DIRECTORATE OF STEEL INAUGURATED : IT WILL CREATE NEW AVENUES FOR EMPLOYMENT AND ECONOMIC GROWTH

Inaugurating the newly created Directorate of Steel in the premises of Directorate of Geology Shri Prafulla Kumar Mallick, Minister, Steel and Mines said that Odisha is endowed with vast resources of iron ore. The current resources of hematite iron ore in the state is about 5716 million tonnes. This makes up for a lion's share of the country's total resources at about 27%. Not only iron ore, Odisha has adequate deposits of other raw materials required for the production of steel. Abundance of raw materials in our state has resulted in attracting the big investors to this region. Already more than 30 steel plants are in various stages of commissioning in Odisha. But the green field and brown field projects have several issues to tackle. The very purpose of setting up a Directorate for Steel is the manifestation of our intention to make best utilization of our iron ore resources in terms of optimised use of resources, zero waste mining, value addition and strengthening of mineral economy. This will also ensure generation of employment within our state. I am told that nowadays there is stiff competition in the steel sector all over the world. The post-recession scenario warrants implementation of new policies and mechanism for survival and progress of indigenous industries. We have already brought out a new Mineral Exploration Policy to streamline the exploration sector and prioritise our prospecting activities. The Government of India has published a National Mineral Exploration Policy during the last week of June. Prior to that it has carried out amendments in the MMDR Act, 1957 facilitating the auction mode of leasing out mineral deposits. In the changed scenario, we have to prepare ourselves and update our ways and means to get desired results. In this regard, our state has been the first State in the country to auction one iron ore mineral block which has been successfully concluded during March, 2016 with one of the integrated Steel Plant of the country emerging as the preferred bidder. Subsequently, we are also preparing nearly more than 10 iron ore blocks to be put to auction during 2016-17 and 2017-18, which will adequately cater to the raw material requirement of the steel industries in the country as a whole. The state has been pursuing a vision for creating a congenial business climate to attract investment in mineral based industry and infrastructure projects, raising income, employment and economic growth. The State initiated active investment promotion initiatives have resulted in concrete investment potential



for value addition of iron ore resources and associated power generation. There is huge environmental concern associated with iron ore mining and transportation. Ecological issues also surround the steel industries. We must ensure all activities to take place in environment friendly manner with due attention to environment management. Iron and Steel form the backbone of our civilisation. This Directorate will exclusively look after our issues surrounding this sector. Our visionary leader Biju Babu once said that Odisha has potential for 36 steel plants. He said this at a time, when there was only one steel plant operating at Rourkela. And now we have about 30 projects operating at various stages in the Steel sector. Many more are in the pipeline. This Directorate of Steel will be instrumental in realizing all our aspirations relating to the systematic development of the iron ore and steel sector. It will also facilitate in providing quick and effective solutions for the investors in this sector. The departmental Principal Secretary Shri R.K Sharma emphasised on the creation of this new directorate. This will boost up the industrial activities in the state and encourage interaction among the stakeholders to overcome the issues related to steel industries. It also takes lead role in advising the Government regarding policy matter. Presently, the Special Secretary, Steel & Mines Shri P.K Mishra has been appointed as the Director of this Directorate of Steel.

Subash Nial, Information Officer

510 INTEGRATED LIVE-STOCK DEVELOPMENT (ILD) CENTRES TO BE IMPLEMENTED IN 13 TRIBAL DISTRICTS UNDER RKVY ASSISTANCE

A tripartite agreement has been signed between the Govt. of Odisha and JK Trust in the presence of Minister for Agriculture, Fisheries and Animal Resources Development Shri Pradeep Maharathy and Commissioner-cum-Secretary Shri Bishnupada Sethi. On behalf of the Govt., Director, Animal Husbandry & Veterinary Services Shri Pratap Chandra Dash, Sr. State Project Manager, JK Trust Shri Arun Upadhyay and CEO, Odisha Animal Resources Development Samiti were the signatories. Minister for Agriculture, Fisheries and Animal Resources Development Shri Pradeep Maharathy expressed that a decision has been taken to operate 510 Integrated Livestock Development (ILD) Centres in 13 tribal districts of our state, namely, Malkangiri, Koraput, Rayagada, Nabarangpur, Kalahandi, Ganjam, Nuapada, Bargarh, Sundargarh, Balasore, Mayurbhanj, Keonjhar and Boudh for a period of 1 year i.e. 2016- 17 with financial support to the tune of Rs.12 crore 85 lakhs under RKVY. The new project will cover about 4500 villages in 510 GPs and 510 rural youths will be engaged as Gopals in the identified centres. During the implementation of “Cattle Breed and Small Ruminant Improvement Project”, 25,000 crossbred and upgraded female calves of high genetic merit and having higher milk production potential will be produced thereby providing a sustainable livelihood to the dairy farmers in the project area. Such a project will bring opportunity to the dairy farmers for their supplementary income which will help in reducing the vulnerability of farmers in case of crop failure. Commissioner-cum-Secretary, F&ARD Dept. Shri Bishnupada Sethi hoped that this project will complement the efforts of the Department to upgrade the genetic potential of the bovine population as envisioned in the Odisha Bovine Breeding Policy 2015. Director, AH & VS Shri Pratap Chandra Dash expressed that collaboration



with JK Trust will provide value based livestock services delivery which will be useful for ameliorating poverty in the project area through sustained dairy farming. Sr. State Project Manager, JK Trust Shri Arun Upadhyay added that the Artificial Insemination and other veterinary support services provided by the Govt. will be further strengthened by this agreement signed with Govt. of Odisha. It may be mentioned here that JK Trust - Gram Vikas Yojana is currently implementing a program for Cattle Breed Improvement in these 13 tribal districts. This program complements the efforts of F&ARD Dept. in strengthening the animal breeding and veterinary support services in tribal and remote areas of the State. 620 Integrated Livestock Development (ILD) Centres have already been established by JK Trust in these districts and all the centres are functioning since 2012. The ILD Centres have been providing Artificial Insemination and other veterinary support services at the doorsteps of the farmers. Till May 2016, a total of 4,63,000 Artificial Inseminations have been performed and more than 80,000 crossbred and upgraded calves produced covering about 5500 villages. Besides, these centres also provide other veterinary support services such as castration, first aid, vaccinations, deworming etc. In last 4 years, due to regular and qualitative service delivery at the doorsteps of the farmers by JK Trust, Artificial Insemination program has been widely popularised in the tribal pockets and there is increased demand for such services. Moreover, 64 centres are already functioning in 3 districts of Cuttack, Dhenkanal and Nayagarh since 2014 under RKVY Assistance. Under the program, 64 local youths have undergone technical training for their skill upgradation and are engaged in 64 ILD Centres for similar services.

Manas Ranjan Khuntia, Information Officer

SALE OF STAMP PAPERS TO BE CONTINUED BY THE VENDERS WITH E-STAMPING SYSTEM

e-Stamping System for payment of stamp duty is being implemented in Odisha in addition to the sale and use of physical stamp papers normally sold by stamp vendors. The proposed e-Stamping System is an additional revenue evidencing mechanism that aims at easy payment of stamp duty by the registrant public through electronic mode which is a part of Ease of doing Business (EoDB). Stock Holding Corporation of India Limited (SHCIL) has been appointed as the Central Record Keeping Agency (CRA) for issuance of e-Stamp Certificate in the State.

Deeptimayee Mohapatra, Information Officer