

# ODISHA REVIEW

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AUGUST - 2012

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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.

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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.**

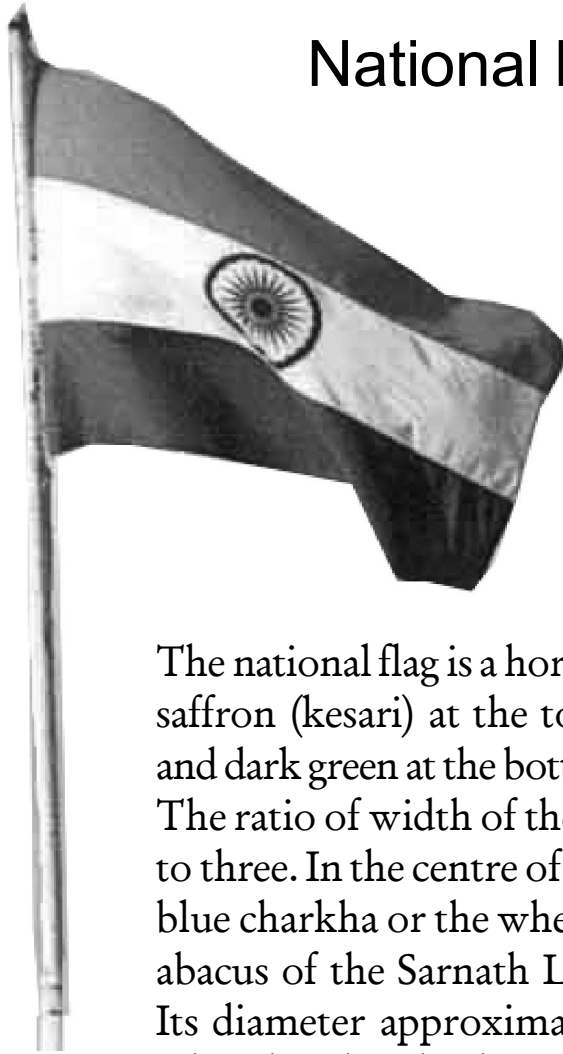
**Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!**

---

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.

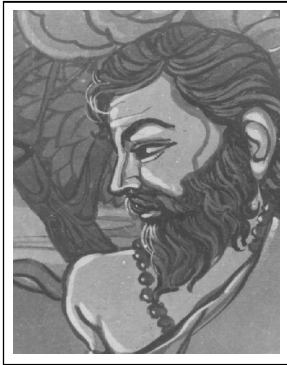
The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete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

## National Flag

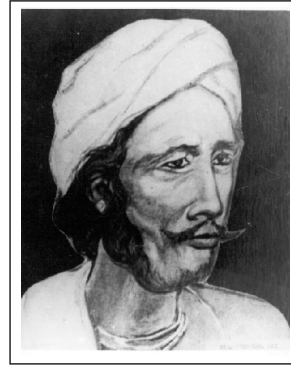


The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel which appears on the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

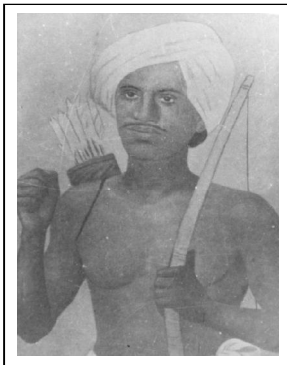
# MARTYRS FROM ODISHA



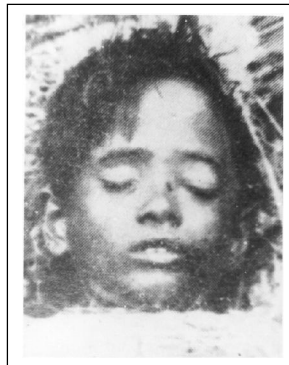
**Jayee Rajguru**  
(1739-1805)



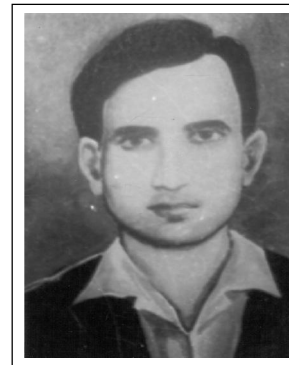
**Veer Surendra Sai**  
(23.01.1809 - 28.02.1884)



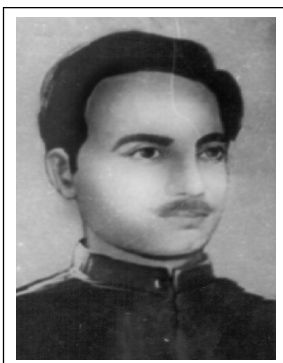
**Birsa Munda**  
(Died in Ranchi jail in June 1900)



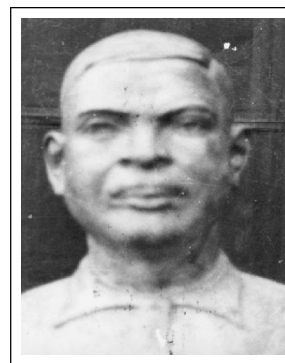
**Baji Rout**  
(Shot dead on 11.10.1938)



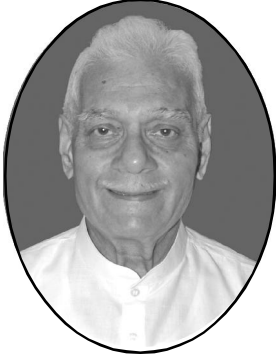
**Raghunath Mohanty**  
(18.07.1910 - 04.04.1941 hanged)



**Dibakara Parida**  
(30.11.1911 - 04.04.1941 hanged)



**Laxman Naik**  
(22.11.1899-29.03.1943 hanged)



*Message of*  
**Shri Murlidhar Chandrakant Bhandare**  
His Excellency the Governor of Odisha  
on the occasion of Independence Day – 2012

Dear Sisters & Brothers,

I convey my heartiest greetings and best wishes to all of you on the auspicious occasion of the Independence Day.

15th of August is a memorable day for every citizen of India irrespective of caste, creed and religion. On this historic day, we pay our sincere homage to our illustrious leaders, patriots and freedom fighters who contributed a lot to arouse patriotism among the people and led them to achieve the long cherished Independence. We are particularly grateful to the Father of Nation Mahatma Gandhi, Pandit Jawaharlal Nehru, Netajee Subhash Chandra Bose, Sardar Patel, Maulana Azad and many others who gave direction to the National movement. As a result, we feel proud today to be citizens of a free, democratic and sovereign nation.

Participation of the Odias in the National Freedom Struggle is an unforgettable chapter in the annals of the Indian history. History bears testimony to the sacrifices and contributions made by eminent freedom fighters of Odisha like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Birsa Munda, Laxman Naik, Raghu-Dibakar, Baji Rout, Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das and many others. We offer our heartfelt tributes to those great souls on this auspicious occasion.

Independence has brought tremendous challenges and opportunities for us. There has been remarkable progress and development in India during the year from 1947 to 2012. India is fast developing among the countries in the world.

Our State has been fortunate enough to have a stable and continuous Government for the last 12 years, which is essential for orderly and uniform progress and development. Rapid strides have taken place in all spheres of development.

Efforts on a massive scale have been made in Odisha during the last few years to achieve national recognition in various fields. Extensive Programmes have been undertaken for the development of the sectors like Agriculture, Irrigation, Power, Industries, I.T., Education, Health etc. Development of infrastructure is prioritized to attract investors. The Government is now implementing many welfare schemes like Biju KBK Yojana, Biju Kandhamal O' Gajapati Yojana, Gopabandhu Grameen Yojana, Biju Gram Jyoti Yojana, Biju Saharanchal Bidyutikaran Yojana, Mo Kudia, Rice @ Rs.2/- a kilo, construction of Check Dams, Madhu Babu Pension Yojana, Mamata, Biju Setu Yojana and so on. These schemes are of immense benefits to the poor people and meet the developmental needs of the State.

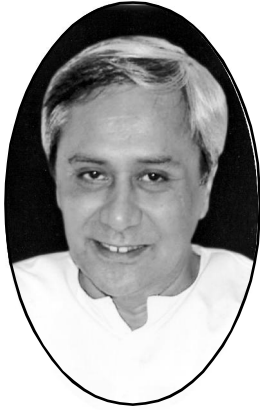
The welfare of the S.Cs., S.T.s and weaker sections of the society has been given much attention. Women Empowerment Programme through Mission Shakti has created opportunity to develop the talent in women. They are able to empower themselves by participating in various developmental programmes. Socio-economic development of the State has been remarkable which can be easily perceived. Recently the State Government has increased the quota of reservation for women representatives in Urban Local Bodies (ULBs) to 50%.

To provide better communication facility, construction of Cement Concrete Road in Particularly Vulnerable Tribal Group (PVTG), S.T./S.C habitations is another initiative of the Government for rural infrastructure development in the State.

Independence Day is an occasion which inspires us to redeem ourselves to build a new and prosperous Odisha and contribute to the national development. Let us rededicate ourselves to achieve this goal with determination to transform India into a vibrant nation of the world.

*Jai Hind.*





*Message of*  
**Shri Naveen Patnaik**  
Hon'ble Chief Minister  
on the occasion of  
Independence Day-2012

On the occasion of Independence Day I extend my best wishes to the brothers and sisters of the State. On this sacred day, I pay my heartfelt homage to the great freedom fighters and patriots like the Father of the Nation Mahatma Gandhi, Netajee Subhas Chandra Bose, Pandit Jawaharlal Nehru, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Gopabandhu Choudhury, Nabakrushna Choudhury, Veer Surendra Sai, Maa Rama Devi, Saheed Laxman Nayak, Dr. Harekrushna Mahtab and Biju Patnaik.

I also offer my utmost respect who took active part in the freedom struggle and the valiant Jawans who laid down their lives for the sake of the motherland.

Indian freedom struggle has opened up a new vista of movement before the entire world. For achieving independence, the non-violent struggle by crores of people of India created a new history in the world. Truth and Non-violence triumphed. During different phases of Independence Struggle, the freedom fighters of Odisha had strengthened the movement by their sacrifices. After Independence, Odisha took prominent role in amalgamation of Garjat States.

Today, Odisha has occupied a distinct place on the development front. State's economy has witnessed a noticeable growth. The State Government, out of its own fund is implementing innovative welfare and developmental schemes. A number of welfare schemes like Rice at Rs.2/- per kilo, Mamata and distribution of Bicycle along with various developmental schemes like Biju KBK, Biju Kandhamal-Gajapati are being implemented. Government has decided to extend the scheme "Mamata" to urban area which is presently being implemented for the mothers and children in the rural area. The State Government is providing bicycles free of cost to all the girl students studying in Class-X. This has achieved a great success. As a result, the State Government has decided to include all the Class-X students of BPL families under the Scheme. I hope, this step will characterize an important role in spreading education in the State.

Women are the vital force of the society. Successful implementation of "Mission Shakti Programme" has increased the self-confidence among the mothers and this scheme has become fruitful in empowering the women. Their participation in the process of development is a good sign. Reservation of 50 % of seats in Panchayati Raj institutions has brought new awakening in

the villages. Hence, the State Government has decided for 50% reservation for women in Urban Local Bodies.

The welfare of the differently abled persons is our responsibility. Their participation in the welfare of the society should be encouraged. For their betterment, the State Government is implementing a number of schemes. Camps are being organized at Block level for facilitating them various benefits at one place. The State Government has decided for reservation of 3 % for differently abled persons in contractual and outsourcing services.

Our Government is attaching importance on the development and welfare of tribal as well as Dalits. Our aim is to improve their standard of living through spread of education and economic development. Our prime responsibility is to safeguard their rights and protect them from exploitation.

To bring the administration closer to the people is the success of democracy. So, reaching out the people, hearing of their grievances and redressal thereof are the main task of the administration. We are emphasizing on this matter. By this exercise, the trust of the people on the administration will certainly rise and democracy will be strengthened.

Agriculture is the mainstay of our economy. Therefore, I always emphasize on the development of agriculture and farmers. We are working for the welfare of the farmers and emphasizing in safeguarding their interests which will be continued. For extension of irrigation facility, we are implementing several programmes. We are paying more attention on Lift-irrigation and Bore-wells. Works are going on to provide irrigation facility to over 10 lakh hectares of land through 1 lakh bore-wells within the coming 3 years.

Development of industries along with agriculture is essential for progress. By this, the pace of development is expedited and economy flourishes. Today, many new industries have been set up in Odisha. New avenues have opened up for employment of our youth. This process of industrial development will continue in the coming days. We are also working hard for development of communication and other infrastructural facilities in villages.

The path of development becomes smooth through peace. There is no substitute to peace. So, I urge upon the left wing extremists to come to the mainstream of development eschewing violence.

A developed Odisha is our motto. We can achieve this goal by harnessing our natural wealth and utilizing efficient human resources. In the coming days, our youth force can play a major role in State's development. I believe, we can reach the destination by removing all the bottlenecks through sincerity, determination and firm will-power. Let us come together to strengthen our struggle for achievement of the purpose of independence and to ensure a bright future for the State and its people.

*Jai Hind.*



*Message of*  
**Shri Arun Kumar Sahoo**  
Hon'ble Minister, Information & Public Relations  
and Energy on the occasion of  
**Independence Day – 2012**

Dear Sisters and Brothers,

On the auspicious occasion of the Independence Day, I convey my warm greetings and best wishes to the people of Odisha.

The sacrifices of innumerable Indians as well as Odias to achieve the long-cherished freedom will forever be recorded in golden letters in the annals of the history of the world. On this sacred day, I pay my humble homage to scores of martyrs and freedom fighters who had jumped into the fire of the Freedom Struggle.

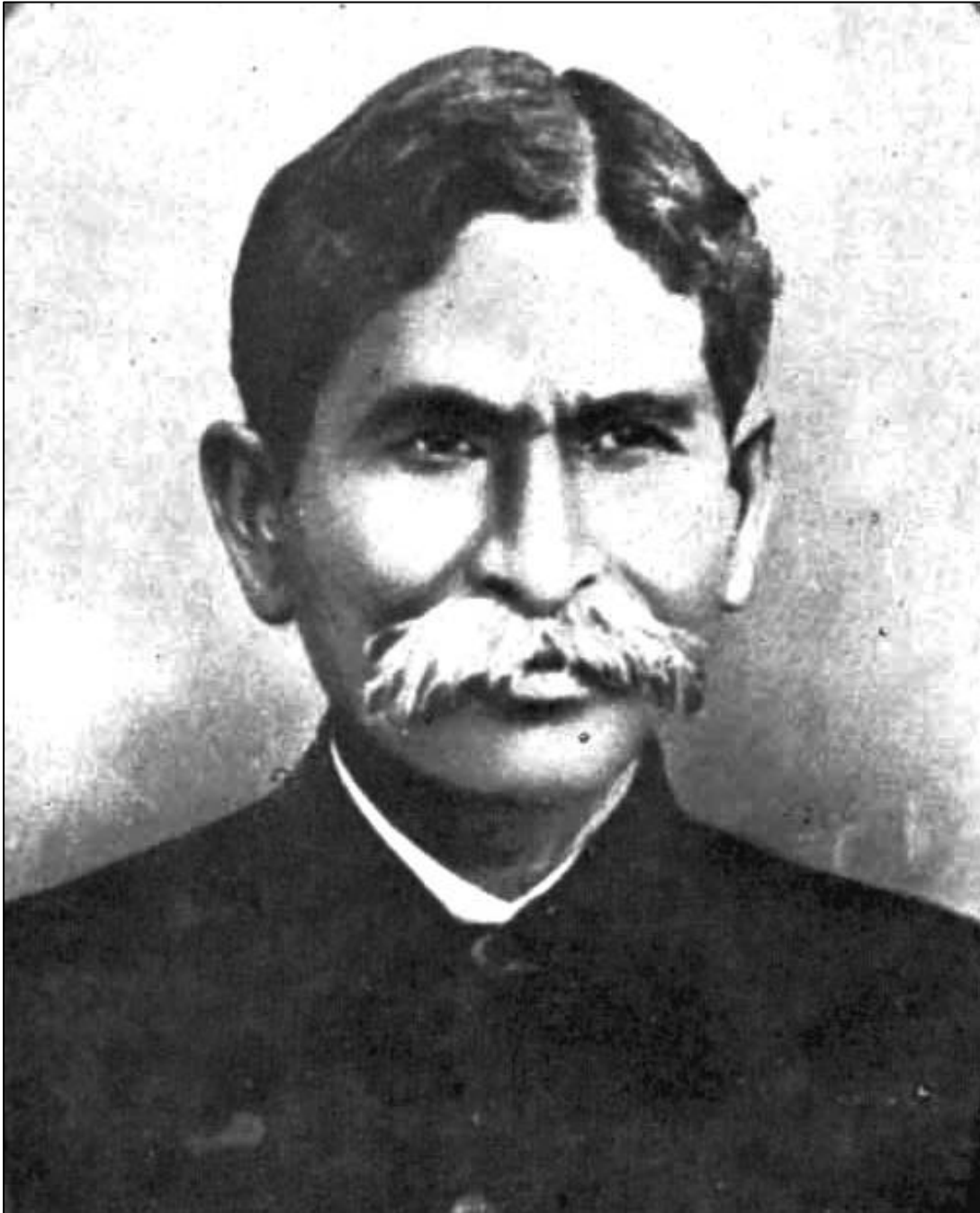
Today Odisha is on the rapid path of progress and prosperity. During the last 12 years, the State has been making relentless efforts, through appropriate policy initiatives to tackle the problem of poverty and backwardness. I am sure these efforts will be crowned with success.

Let us take a firm pledge once again on this auspicious day to build a vibrant Odisha, so as to give it a Pride of Place, in the development map of the nation.

*Jai Hind*



# We Remember



**Swabhaba Kabi Gangadhar Meher**



## The Geeta Govinda in the Shreemandira

*Mahimohan Tripathy*

Poet Jayadeva's Geetagovinda has exercised deep influence on the daily rituals of the Shreemandira i.e. Shree Jagannath Temple at Puri.

There are broadly 119 classes of *sevas* (ritual services) in Shreemandira, as provided in the Record of Rights of the temple, inclusive of the Geetagovinda Seva. A brief account of the Seva is given below.

The Geetagovinda Sevak (servitor) reads out the Geetagovinda at the Jaya-Vijaya door, at the time of Chandanlagi ritual. Chandanlagi means applying of sandal paste on the Deities. This Sevak gets his remuneration for the Seva from the Jagannath Ballava and Raghaba Das Mathas (a monasteries). Since sometime past, this Seva has been discontinued for some reasons but may be revived in future.

Another seva associated with the Geetagovinda is the Bhitara Gayani Devadasi Seva. The Devadasi, a female Servitor, sings songs from the Geetagovinda, standing at the Kalahata door of the sanctum-sanctorum, just prior to the Ratripahada i.e. closing of the temple doors for

the night. Consequent upon the death of the lone Bhitara-gayani Devadasi in the year 1993, this Seva has been discontinued for the time being.



There are certain inscriptions on the western side wall of the Jaya-Vijaya door, pertaining to the period of King Prataprudra Deva (1497-1533 AD) of the Surya Dynasty. There is a royal proclamation in the inscriptions that the Devadasis and the Vaishnavas must sing songs from the Geetagovinda only before Lord Jagannath.

After Chandanlagi ritual is over, Lord Jagannath, Lord Balahhadra and Devi Subhadra are dressed up again for the Badasinghar Besha.

The Deities wear baralagi pata (silken clothes). Some lines from the Geetagovinda are woven into the texture of the clothes. Also the Deities are adorned with flower garlands, floral ornaments like floral headgear etc. This is the last Besha of the day and is very attractive to look at.

---

Mahimohan Tripathy, M-A/2, Brit Colony, Nayapally, Bhubaneswar - 751012



# GOOD GOVERNANCE





## Odisha Marches Ahead . . .



- Farmers of the State provided with Kissan Credit Cards (KCCs) for timely and hassle-free disbursement of crop loans along with coverage under National Agricultural Insurance Scheme (NAIS) and financial support to the farmers affected due to natural calamities.
- Private Lift Irrigation Points under Jalandi Scheme are being promoted with 50% subsidy to encourage farmers in the State.
- To provide accelerated irrigation facility to the farmers in our State, 979 Check dams, 150 deep bore wells and 707 Lift Irrigation projects constructed during 2011-2012.
- 42,768 Scheduled Tribe BPL households being assisted during 2011-12 under various employment cum income-generating schemes.
- 100-bedded 1328 ST hostels to be operational in 2012-13 facilitating residential education for 1, 04,000 ST girls and 28,800 ST boys.
- To facilitate the pregnant and nursing mothers with conditional cash transfer benefit and partial wage compensation, an innovative scheme "Mamata" has been launched. Poor pregnant women residing in Urban Areas are also included under "Mamata".
- Women Empowerment Programme 'Mission Shakti' ensures capacity building to improve and upgrade skill of the SHG women members and train them to earn their livelihood through State Employment Mission.
- Rural infrastructures for basic amenities like Bijli, Sadak and Pani provided to rural households of 11 Districts under Gopabandhu Grameen Yojana, a State funded Scheme. Rest 19 districts are included under Backward Region Grant Fund Scheme.
- Under Antodaya Yojana a total number of 12, 53,661 poorest families are being supplied with 35 kg. of rice per month @ Rs 2 per kg. Besides this, 36, 90,618 no. of BPL households and 5,41,393 no. of APL households of KBK Districts being supplied with 25 kg of rice per month @ Rs 2 per kg.
- The construction work of 300 new upgraded High School buildings is in full swing in the Gram Panchayats having no High School.
- 343 no. of Janani Express are operating in the State for shifting of pregnant and expectant mothers to health institutions for delivery.
- Mobile Health Unit "Arogya + "is in operation in the Naxal affected regions for facilitating quality health services.
- 21,655 kms. of all-weather roads constructed under PMGSY to provide better road connectivity to 7676 unconnected habitations.
- Small bridges are being constructed in the rural area under Biju Setu Yojana.
- During 2011-12 a total no. of 2071 homeless families which include 986 ST, 562 SC and 523 homesteadless families of other categories provided with homestead land.
- 50% seats reserved for women in the Urban Local Bodies.
- All Class-X Boys under BPL category will be supplied with Bi-cycles.
- Hi-Tech Ambulance Service introduced by the Govt. for the patients of Urban and Rural Areas for immediate arrival in the Hospitals.



Government of Odisha  
Information & Public Relations Department



## The Legacy Continues ...

(Revisiting Three Decades of Odisha Review)

*Dr. Lenin Mohanty*

*In the decades since Independence Odisha has accomplished much to be proud of. Some of the social ills that have plagued her from time immemorial have been alleviated through forward looking legislations and persistent political commitment. Even the greatest cynic cannot deny that, the progress has taken place. Both in economic and political field – empowerment has undeniably occurred.*

*Odisha Review, is an extremely valuable magazine and a must read for anyone looking for a true picture of Odisha. It provides a condensed record of the activities of the Government of Odisha aiming at disseminating knowledge and information concerning Odisha's socio-economic development, art and culture, views, records, statistics and information concerning our State.*

*Here is an attempt by the Odisha Review team to put forward selected articles published earlier in this esteemed magazine brought forward by Information & Public*

*Relations Department, Government of Odisha. We have taken a time frame of three decades. It extends from the period when Mr. M.K. Rao was the Director, I & P.R. Department till now when Shri Baishnab Prasad Mohanty holds the post of the Director. I have not interacted with Mr. Rao but while interacting with Mr. Mohanty on issues pertaining to Odisha, it gives me immense pleasure. We would like to extend our heart-felt congratulations to our Chief Minister for having nominated Shri Arun Sahu as the Minister of this Department. The mindset of our Commissioner-cum-Secretary Shri P.K. Jena, IAS inspires us as he is a performer always.*

*Over the period of last 30 years many things have undergone a sea change, but the continuing link remains unabated till now. We are grateful to people like Lokanath Tanti, Bibekananda Biswal, Bibhu Chandra Mishra for having taken great pains in shaping the magazine and grooming it to the position that it is now. The best part of the*





thing is what Baldev Maharatha did in 1980s, was further shaped by Shri Pradyumna Dash and continuing till now through the artistic hands of my colleague Shri Manas Ranjan Nayak. The crux of the matter is due to the hands of the excellent artists; Odisha Review has always been thematic.

The illustrious legacy laid down by our predecessors is being carried forward by the active participation of the Odisha Review team consisting of Shri Bikram Maharana, Shri Hemanta Kumar Sahoo, Shri Debasis Patnaik and Smt. Sadhana Mishra. Many a times I am inspired by the measured decisions taken by Mr. Sahoo and as also Mr. Maharana fascinates me through his writings. One thing that is at the topmost priority is that the illustrious legacy should be upheld at any cost.

As the information contained and quality of the Magazine takes a quantum jump, we are also proud to highlight the GOOD GOVERNANCE owing to which change is happening. I still remember the day

I, met Chief Secretary, Odisha and discussed about the Governance chapter. His answer was an emphatic 'Yes'. All across the last two years me and my team are trying to highlight the achievements through "Good Governance". I would like to thank Hon'ble Chief Minister Shri Naveen Patnaik for his goodwill gesture towards the writers of Odisha in raising the honorarium of the writers, almost after three decades. The e-Magazine is spread the world over. Odisha Review is privileged to get writings from all across Odisha as also countries like Japan, Beirut and U.S.A. The illustrious legacy of Odisha is spreading like never before.

Here is a fresh attempt at placing before our esteemed readers selected articles published in Odisha Review. I could not just resist myself from re-printing few of the valuable articles on the eve of Independence Day. While one evaluates these priceless gems it is realized that the intensity, passion, commitment and sincerity remains the same.

The legacy continues .....



## Rights and Responsibility of Legislative Committee

*M. Hidayatullah*

I thank the members of the Orissa Branch of the Commonwealth Parliamentary Association and its President, the Speaker of Orissa Legislature, for inviting me to inaugurate this Seminar. This has also enabled me to visit the land of Lord Jagannath, which abounds in temples, big and small, revealing the grandeur and skill of Odian architecture a millennium old. I am happy to visit this sacred land of Kalinga where the transformation occurred in life of that great Emperor Ashoka, after the historic Kalinga War leading him to the adoption of the Path of Buddha.

Of languages, one finds the most wonderful confluence here with large numbers of people speaking Tamil, Telugu, Bengali, Bihari, Hindi, Odia and many tribal dialects. Hinduism, Islam, Christianity, Jainism, Buddhism, all have flourished in this land with the people practising diverse faiths living in complete harmony. Communal tension is almost unheard of in Orissa. I am told that the Hindus and Muslims in Orissa still celebrate certain religious festivals together and some places which are holy to the Muslims are also regarded as sacred by the Hindus. I come here for the first time and, as I said, with great pleasure.

You have chosen for your Seminar, a really important subject of great relevance to our times.

Though the Indian Constitution is unique in several respects many of its best features were modelled originally on other constitutions. The Committee system is an effective device adopted almost universally by all Parliaments. In Europe it is often said

One Englishman is an island.  
Two Englishmen are a queue.  
Three Englishmen are a committee.

Much of what politics is, takes place in small groups, and while not all small groups are committees, the vast majority of committees are small groups. A committee is a body to which some other body or person has referred or committed a task and to which the Committee is in some sense subordinate. To commit or refer is to secure the advantage of action by a smaller group, leading to greater freedom in debate while dealing with a question. The verb "to commit" as a Parliamentary term, means to refer to a committee. The subsidiary motion, to commit, must of course be distinguished from a main motion to appoint a committee for the accomplishment of some matter. The latter is an original motion, while the former is a means of disposing of a question already before the assembly, although the work of the committee in either case might be the same.



It is expected that a committee, being free to work without the restraint and the 'red tape' which may be unavoidable in larger assemblies, can accomplish its task more briskly and directly. It can take more briskly and directly. It can take its own time to work out details and think through to the end of difficult problems. It can also go upon missions and these are not possible for the larger body. In doing this the committee should bear in mind that it is but the agent working for the organization as a whole, and that its service must be acceptable to the parent body. Thus the work of a Parliamentary Committee is to get the matter referred to it in complete readiness for prompt action by the assembly when the report is made.

The need for Parliamentary committees arises from several factors. Firstly, the review of administrative actions and the examination of numerous and complicated legislative proposals and sub-ordinate legislation in modern times being too heavy, the time available is not adequate for detailed investigation. Committees can also deal with specific matters with greater efficiency, care and expedition in a calmer atmosphere free from unnecessary publicity.

In Parliamentary system, the official committees are the places where useful and clam thinking can take place to result in sober decisions. For the efficient dispatch of Parliamentary business, steady development of Parliamentary committee is essential. The Congressional committee system in the U.S.A. is probably the most powerful in the world. That is why Woodrow Wilson asserted "the congressional government is committee government", adding that "Congress in its committee rooms is congress at work". The Congressional committees and sub-committees in the U.S. make most of the legislative and other decisions. They are little

legislatures in themselves. This remarkable success of the Congressional committee is because all the members of the Committee feel the full weight of the duty resting upon them.

In India, though the Constitution has made no specific provisions for the Parliamentary committees, several articles do mention them. The task is therefore left to the two Houses. They have made provisions for committees under their rules of procedure. With the enormous increase of the number and complexity of administrative action, it is well nigh impossible for a large assembly like the Lok Sabha or a State legislature effectively to supervise the functioning of the executive. A real review of administrative actions can only be undertaken by Parliamentary committees appointed for specific purpose.

In Parliament we have to broad categories of committees – Standing Committees and ad hoc committees. The Standing Committees are of five different kinds: (1) Financial Committees (2) Committees to enquire into matters like privileges and petitions (3) Committees to scrutinise matters such as assurances, subordinate legislation (4) Committees relating to business of the House like Business Advisory Committee, Rules Committee, Private Members Bills and Resolutions, absence of members, etc. (5) Committees concerned with provision of services and facilities to members, like accommodation, library, general purpose, etc.

The ad hoc committees are appointed for a specific purpose. They cease to exist when they submit their report after completing the task assigned to them. The principal ad hoc committees are the Select and Joint Committees on Bills.

Though the work of the various Parliamentary committees has been found to be



good so far, I have a feeling that the reports of the various committees tend to be stereo-typed. This I think is due to the lack of continuity in the membership of the various committees. I also find that little effort is made to allow members to specialize in different fields. Sometimes, I find that members seek or accept committee assignments for considerations other than a commitment to committee work or lack the special interest or expertise in the subject. It should, thereof, be the responsibility of the various political parties in the legislature to nominate the right-type of members to the various committees. Only then will the committee be able to fulfil the assigned task for the larger benefit of the assembly and the public whom they represent. At present only a few members in each committee appear to be able to take continued interest in subject under study. If all the members take serious and active interest, the committees can become much more effective.

I know it is not always that Government accepts the recommendations and suggestions of the Committees. Minor recommendations are readily accepted. But major recommendations which are not in line with the policy and thinking of the Government are not accepted. If the members are vigilant and vigorous in pursuing the matter they should study the reports and raise pertinent issues in the assembly through questions, motions for calling attention etc. For this the members have to take their task seriously. I may cite one example. In the Rajya Sabha, till recently, we had no committee on papers laid on the table of the House. But, thanks to Shri Era Sezhiyan and his keen interest, the Committee on Papers laid on the Table was constituted during this

session of the Rajya Sabha, and I had the pleasure of recommending him as the first Chairman of the new Committee. He was also the Chairman of parallel Committee in the Lok Sabha.

Surveillance over financial matters by financial committees tends to be in the nature of postmortem examination. This is usually because of the time lag between administrative action and investigation. A bad case may come light only after several years. By that time the atmosphere in which the decisions were taken may have changed. The Officers and Ministers may also have changed. It becomes difficult to ascertain the truth. While the reports in such cases may make a good headlines for the press, they can have little impact on the actual working.

Of late I have noticed a tendency on the part of various committees to tour frequently. In a sense, it is good for committees to go out and get first-hand knowledge. But, unless members are careful, here is always the danger of their being accused of traveling for the sake of sight-seeing only. No doubt Committees must visit places when witnesses have to be interviewed or evidence taken. But, as I said they have to be quite clear about the justification and the purpose.

I sincerely hope that your deliberations in the Seminar will go a long way in making the committee system more effective and useful in our Parliamentary democracy. I am glad that the Orissa Branch of the Commonwealth Parliamentary Association thought of organising this Seminar and have great pleasure in inaugurating it.

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Speech of Shri M. Hidayatullah, Vice-President of India at the inauguration of the Seminar of the Commonwealth Parliamentary Association, Orissa Branch on "Rights and Responsibility of Legislative Committee in Parliamentary system" on the 5th April 1982 at 4.00 P. M. at Bhubaneswar..



## Surendra Sai : The Great Freedom Fighter

*Dr. S. Supakar*

Surendra Sai, the great freedom fighter in the first Indian struggle for independence in the 19th century, is the least known and yet one of the bravest and most valiant martyrs for the cause of independence of the country. It is a pity that his name has been omitted in many annals of this first war of independence of India.

Surendra Sai started his revolt against the British rule long before 1857 and continued his guerrilla war against the British authority from 1857 till 1864 long after the struggle led by the Rani of Jhansi, Tantia Tope, Kunwar Singh and others had subsided. Surendra Sai was a prisoner in British jail from 1840 to 1857 and then again from 1864 to 1884 being lodged in the final couple of decades of his life in Asirgarh jail, far away from the place of his birth. He was blind at the time of his death. Not merely he alone, but practically his whole family were valiant freedom fighters. His uncle Balram died in Hazaribagh jail after 16 years of jail life. His brother Chhabila was killed in an encounter with the British army. Another brother Ujjal was sent to the Raja Patnagarh to seek the latter's help in the fight against the British, but the Raja betrayed Ujjal and surrendered him to the British and Ujjal was executed. His other brothers Udaut, Dhruba and Medini and his son Mitrabhanu were also among the freedom fighters.

Surendra Sai was born on January 23rd, 1809 in his ancestral home at Khinda in the district of Sambalpur. His father Dharam Singh was the sixth in the line of succession to Raja Madhukar Sai of Sambalpur.

When in 1827, Maharaja Maharaj Sai of Sambalpur died issueless, the British who had earlier in the third Maharatta war got the suzerainty over Sambalpur tried to put Rani Mohan Kumari, the widow of Maharaj Sai on the throne of Sambalpur. This gave rise to great resentment among the people of Sambalpur, because the Rani was mere puppet. The land rent was increased. Drought brought misery to the people. In 1833 the British removed Rani Mohan Kumari from the throne and put one Narayan Singh, a very old Zamindar on the throne.

Narayan Singh was also a puppet and Mr. O' Melly has written about him as follows : "He is described as having been perfectly astounded when it was proposed to make him Raja, so much so that he prayed the Agent not to exalt him to so dangerous a position."

It was very natural for the people to resent such action of the British and Surendra Sai naturally took the lead in the protest against such arbitrary action of the British and against the mis-rule of Rani Mohan Kumari and Raja Narayan Singh. Surendra Sai was only eighteen years old at the time of death of Maharaj Sai. He had been trained in horsemanship and guerrilla warfare by his uncle Balaram. Many Zamindars, Gountias rallied round the leadership of Surendra Sai. Prominent among them were Balabhadra Dau of Lakhanpur, Kunjal Singh of Ghens; Karunakar Naik of Jajpur (Kolabira) and others.

Though most people supported Surendra Sai for his fight against the British, there were some



who were spying on behalf of the British and one such was Durjoy Singh, the Zamindar of Rampur, which is close to Khinda. There were some quarrel between Durjoy and Surendra. Surendra with his brothers and uncle raided Rampur in 1840 and in the clash Durjoy Singh and his sons were killed. Surendra Sai then openly marched to Sambalpur where Major Osley faced the attack of Surendra Sai who with crude weapons of his force could not face the artillery barrage of the British troops. Surendra, his uncle Balam, his brothers Udent, Ujjal and Chhabila were taken prisoners. They were charged with the murder of Durjoy Singh of Rampur and others and were sentenced to imprisonment for life and sent to Hazaribagh Jail.

Surendra languished in jail from 1840 till 1857. His uncle Balam died in the prison. In the meantime Raja Narayan Singh died issueless. The East India Company applying the doctrine of lapse annexed Sambalpur in 1849. During a short period, the land rent had been increased five times and free Jagirs had been abolished.

In 1857, on July 30, the Sepoys of Ramgarh battalion broke open the Hazaribagh jail and set free Surendra Sai and others. Surendra Sai reached Sambalpur by the end of August and received a grand ovation as the region was seething with discontent. He had now a fighting force of about 1,500 people. The Senior Assistant Commissioner Captain R. T. Leigh was panicky, because he had few men with him. He took recourse to a stratagem of sending a message of peace through one, Chhakadi Mahapatra. Surendra Sai was bold enough to agree to meet Captain Leigh without any of his followers. But the treacherous Leigh imprisoned him. Surendra escaped from the prison in no time and began to harass the British authority since then.

He followed the strategy of cutting off all lines of communications for the British force as it was difficult to face them openly without the necessary weapons. The roads leading to Ranchi and Hazaribagh were obstructed by his followers

in the Maula Bhanja hills and Jharghati hills. Karunakar the good Zamindar was his chief lieutenant in this matter. The British administration of Sambalpur at that time was under Ranchi. Surendra tried to cut off communication from the Cuttack side and the Zamindar of Gadlo Singh and Madhu Gountia of Jujomura and his men helped Surendra Sai in this. To the West, was Singoda Ghati (pass), on the line of communication between Sambalpur and Nagpur and Kunjal Singh and Hati Singh took charge of this pass. Surendra Sai's main fort was at Debrigarh in Barapahar (literally twelve hills). The other strongholds were at Paharsirgida, Singoda, Gadpati and Jharghati.

Surendra Sai carried on guerrilla war from 1857 till 1862. Captain Woodbridge was killed in 1858, February while attempting to attack the main fort at Debrigarh and his dead body was recovered with great difficulty by Ensign Warlow. Dr. Muir was killed while coming from Cuttack side at Jujomura. Earlier in November 1857, Surendra made a night raid on the British force in Sambalpur killing two and wounding eight others. There was a pitched battle between the British force and Surendra's men in Kudopali in December 1857 in which Surendra's brother Chhabila was killed and Captain Wood was seriously injured. There was also a confrontation in the Gadpati hills, where the British troops were routed.

As the war of independence in other parts of the country subsided, the British had time to send reinforcement to Sambalpur but they could not capture Surendra Sai nor could they check the raids of his followers. Surendra would cover long distances on horse back and always kept close contact with his associate fighters.

The British tried to harass Surendra and his supporters in many ways. The authorities confiscated the property of people who helped Surendra. They even burnt villages which were suspected of helping Surendra Sai. Women and children were not spared. But Surendra continued



his operations from the fastness of Debrigarh and other hills.

In 1861, Major Impey came to Sambalpur as Deputy Commissioner. He followed the policy of conciliation. He succeeded in persuading Udant and Dhruva, the two brothers of Surendra Sai to surrender on January 18, 1852. Major Impey sent these brothers of Surendra Sai as messengers to Surendra to surrender. Surendra saw the futility of continuing the struggle and surrendered in May 1862. He could no longer meet the demands of his supporters for necessities.

Surendra surrendered but this did not last long. His supporters Kamal Singh Dan and others were still unreconciled and wanted Surendra to take the lead in the struggle again. Major Impey died and was succeeded by Major Cumber Lege as the Deputy Commissioner, who reported to the higher authorities that Surendra had a secret hand in fanning the fire of rebellion. The changed policy of the new Deputy Commissioner had reaction and there was again an uprising. Surendra Sai could no longer be found in his home village Khinda. Again all attempts to capture him failed.

The authorities were harassed and took recourse to a new track. One Dayanidhi Meher was a British spy and an excise vendor. He picked up friendship with Surendra Sai and his followers. On the 2nd January 1854, Pousa Purnima a festive occasion of Sambalpur region, Dayanidhi offered Surendra and his follow sweets mixed with heavy intoxicants, alleging that the sweets were the offerings to the deity. Surendra and his followers took the sweets and became intoxicated. Dayanidhi reported to the district authorities about the hide-out of Surendra Sai. The Deputy Commissioner and the Superintendent of Police Mr. Beryal and others raided the place at dead of night and arrested Surendra Sai, Udant Sai, Dhruva Sai and Medini Sai, Surrendra's brothers and Mitrabhnu the son of Surendra.

It was not considered safe to keep Surendra Sai in Sambalpur. A batch of 17 prisoners were forwarded to Raipur under heavy

escort on the 25th January 1864. They were tried for waging war against the queen and other charges. Surendra Sai, Udant Sai and Khageswar Dau were convicted and sentenced to transportation for life. Dhruva Sai, Medini Sai, Loknath Gadia, Shradhakar Mallik, Mrutyunjay Panigrahi and Jagabandhu Hota also were awarded the same sentence. Mitrabhanu Sai, Mohan Dau, Dharanidhar Mishra and Padmanabh Guru were sentenced to seven years imprisonment each.

There was an appeal from these sentences to the judicial Commissioner, who set aside the order and sentence. But Surendra Sai and his followers were re-arrested under Regulation III of 1818.

Surendra was sent to Asirgarh fort jail along with Lokanath Gartia and others. There he languished for a long period of twenty years. He lost his eye-sight. He breathed his last on February 28, 1884.

What about the ladies at home? Surendra and his brothers were so engrossed with the struggle for freedom that they had no time to arrange the marriage of their only sister Anjana, who died an old maid. Practically throughout her life, Sunakumari, the wife of Surendra Sai, spent her life as a grass-widow. In the history of India, it is difficult to find the name of another martyr, who lingered in jails for a period of thirty-seven years and who spent so many years in jungle warfare.

History refuses to recognise the valour, the patriotism and the noble qualities of a hero, who has fought and lost. The victor occupied a notable place in the pages of history, however cruel, mean and selfish he may be and he is free to malign the viction. This is the lesson we learn from the life of Surendra Sai.

But Surendra paid his debt to the motherland to the last breath of his life, to the last drop of his blood and to the last ounce of his energy.

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Sahityacharya, Sambalpur, (Odisha)



## Some Forgotten Martyrs of Odisha

*Prafulla Das*

Of the innumerable sons and daughters of India who had laid down their lives at the altar of India's freedom movement, a very few names have been unearthed and the rest who might have found glorious places in the annals of our freedom movement have been slowly but surely disappearing into oblivion.

### **MADHO SINGH AND HIS SONS**

One such little known or almost unknown martyr is Raja Madho Singh of the erstwhile Zamindari of Ghens in the district of Sambalpur. Madho Singh and his three illustrious sons had made great sacrifices in the cause of freedom during the Great Revolt of 1857. In the Revolt of 1858 at Sambalpur under the valiant leadership of Vir Surendra Sai, Shri Madho Singh created a lot of troubles for the invading British forces in his area and successfully blocked their way from Sambalpur to Eastern India. The Singhora hillpass which was the only passage to the east was well-fortified by the armed men of Madho Singh with himself in the command so that a large number of British soldiers lost their lives in the encounter. The vanity of the proud Britishers having thus been wounded again and again at the hand of an obscure Zamindar of a small principality like Ghens they attacked Madho Singh with renewed strength many a time. But every time they were defeated.

In one such battle the great English captain Mr. Wood Bridge was slain by the guerrilla band of Madho Singh after which the Britishers virtually gave up their attempt to subdue him and his men. However, after the Great Mutiny was suppressed in other parts of the country to some extent the foreign invaders could muster enough strength to wage an all out battle against Madho Singh and ultimately this great hero of 1857 was captured and executed. Madho Singh's astute leadership, his skilful swordsmanship, his proficiency in guerrilla warfare, exemplary courage, indomitable valour and undaunting love for country's freedom had struck awe in the hearts of the enemies. After the martyrdom of Madho Singh the mantle of the freedom struggle fell on the shoulders of his three illustrious Sons namely Hathi Singh, Kunjal Singh and Bairee Singh who were groomed by their great father for the great cause. These three Singh brothers fought against the Britishers under the leadership of Vir Surendra Sai, for two long years. Their sense of patriotism, acts of heroism, chivalry and the spirit of dedication have made them legends. After a protracted battle with the British army they were caught one by one. Hathi Singh was transported to the Andamans where he breathed his last along with his thousands of compatriots and became the only Odia to die in the Andamans in the cause of country's freedom





in the great revolt of 1857. Kunjal and Bairee offered their lives in the gallows bringing to an end the last of the male progeny of Madho Singh's family.

### **BASU BISUNI**

If the struggle launched by Mahatma Gandhi is considered to be the major deciding factor for attainment of our freedom, then the martyrdom of two freedom fighters can never be lost sight of by our historians. They are Basu Sethi and Bisuni Madhual the first two Martyrs of the Gandhian Movement in Orissa. They hailed from two obscure villages named Tentulikoli and Bartani situated in Kanika, an erstwhile Zamindari in the district of Cuttack which was made the first testing ground for Non-co-operation Movement in Orissa by the Congress Committee in the year 1922. When the non-co-operation movement was inaugurated in Odisha and Congress was launched by Gopabandhu, Kanika was selected as the first battle front. Kanika, one of the permanent-settled states comprising of a vast area of Cuttack and Balasore districts and measuring some four hundred and forty one square miles was ruled by R.N. Bhanja Deo in medieval style under the direct patronage of the Britishers. He was a great ally of the empire and was knighted as a token of English gratitude. His administration was almost synonymous with British rule. Kanika state was famous throughout Bihar and Orissa for its maladministration, over taxation, forced labour and all types of oppression and exploitation. The discontentment among the tenants was brewing at the time when the message of non-co-operation reached there. Almost all the front-rank leaders of the State Congress camped at Rajkanika to enroll Congress members and for collecting donation for Tilak Swaraj Fund and spreading the message of Charkha. It is now gathered that out of the total twenty thousand

Congress members enrolled throughout Orissa in the year 1922, more than six thousand were enrolled in Kanika alone. Within a few months, the agitation gathered momentum which resulted in no-tax campaign and boycott of Raja's court and Educational institutions managed by him. The agitation took a violent turn when the tenants snatched away from the custody of the police some persons arrested in connection with a land revenue dispute. An armed police contingent arrived at Rajkanika to help the Raja in suppressing the rebellion. On the 23rd April 1922 some five thousand armed tenants of Kanika came face to face with combined gang of armed police and hired goondas on the outskirts of a village named Meghapur. The police opened fire and fell to its bullet, Basu and Bisuni the two peasant leaders who were leading the people. Thus they became the first martyrs of the Gandhian movement in Orissa.

### **THE BAL BROTHERS**

Last but not the least are two illustrious Sons of Orissa known as Bal Brothers General Lokanath Bal and his younger brother Harihar Bal. They were the heroes of the historic "Chittaganja Armoury Raid" and the epic battle of Jalalbad, which is otherwise known as Armed youth uprising of Eastern India in 1930 – a glorious landmark in the history of India's Revolutionary movement. On 18th April 1930 a few armed youths including Lokanath under the leadership of Masterda Surya Sen stormed one of the biggest police Armouries located at Chittaganja now in Bangladesh. By their surprise attack they killed the sentries and looted the choicest arms and ammunition. The entire army was caught unaware and fled to a ship which anchored in the Bay of Bengal. The rest were thrown at the mercy of the rebel youths. Chittaganja was declared independence and the local British administration



was virtually crippled. But reinforcement having reached from Calcutta the Government tried to capture the rebels. They made several attack on their hideouts. One such hideout was located on the top of the Jalalbad hill situated in the vicinity of Chittaganja. Here was waged an epic battle between a band of Indian youth and a strong contingent of Goorkha Regiment under British captains. The battle of Jalalbad was epic in the sense that here was the mighty British power defeated several times at the hands of the revolutionary Indian youths. But it is all the more memorable for the Odias because the battle was commanded by General Loknath Bal at the behest of Masterda, the supreme commander of the Revolutionary Republican Army and as if this was not enough the crown of becoming the first martyr in the battlefield was adorned by Loknath's fourteen-year old young brother Harihar Bal nicknamed 'Tera' perhaps indicating his pair of squint eyes. Loknath was latter captured and transported to the Andamans along with Ganesh Ghosh, Ananta Singh and others. After his return from the Andamans Loknath died a soldier's death at Calcutta. One need not raise his eyebrows to hear that these two top ranking national heroes,

Lokanath and Harihar are none other than the sons of Odisha. Considering that 'Bal' surname and 'Tera' nickname are exclusively of Odia, origin there is nothing to disbelieve that they hailed from Orissa. Their forefathers might have migrated to East Bengal like thousand other Odias who were making a beeline to Bengal in search of employment in those days.

From Madho Singh to the Bal Bothers from 1857 to 1940s a scores of such Orissa Martyrs died unwept, unsung, unhonoured and even unidentified and unclaimed and were consequently totally forgotten even by our post independent historians.

Independence Day Anniversary is the fittest moment to remember with gratitude, these forgotten heroes whose contribution to the freedom movement in general and Revolutionary movement in particular is second to none and which any nation can rightly be proud of.

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Prafulla Das, P.O. Rajkanika, Dist. Cuttack.



# Bio-Diversity and Sustainable Eco-development in Odishan Context

*Dr. S. N. Patro*

## **Introduction:**

The Orissa State located on the Bay of Bengal coast spreads over an area of 1,55,707 sq. km. It lies between 17°49'-22°.34' latitude and 81°27'-87°.29' E longitude. With its situation on the tropical zone, the Bay of Bengal coast on South-eastern side, the hills- studded easternghats and wetlands, the Orissa State has been an ideal resort for biologically diverse floral and faunal species. It has 55,11 hectares of forest cover (as per the government records but the recent remote sensing observation puts it at much less i.e. less than 14 per cent of the land area) and 482 km. of coast line.

Due to population pressure the forest cover has drastically shrunk and is now limited to a few relic patches in hill tracts. Yet these land masses are enriched with diverse kinds of biological species. There are also wetlands which are the epitomes of aquatic as well as terrestrial members. Some of these areas are protected and some are not protected. There are only 2 national parks such as Similipal National Park (845.70 sq. km.) and the Bhitarkanika National Park (367 sq. km.), one game reserve (Bhetonai Ramand) for Black Buck and 16 Wildlife Sanctuaries (6,529.77 sq. km.).

The elephant, tiger, deer, crocodile (all the three types Baula-Crocodylus Porosus, Gharial-Gavialis gangeticus, and Mugger-Crocodylus polustris) are the interesting animals

in Orissa State. As on today 65 mammal, 446 bird and 84 reptile species have been identified in Orissa. Sal, asana, champa, mangroves are some of important plants in Orissa's forests and wetlands.

Proper awareness building and sustainable eco-development around the biodiversity habitats can only help protect and conserve biodiversity resources as well as promote the socio-economic condition of the people living around these habitats.

## **Some Important Biodiversity Habitats and their Wildlife Species:**

Topographically the Orissa State is divided into 4 distinct zones. It will be in fitness of things to discuss atleast one or two natural sites of each such zone for the benefit of our information. They are (a) Chilika and Bhitarkanika in Coastal Plains, (b) Mahendragiri Hills in the Eastern Ghats, (c) Similipal Massif in the northern plateau and (d) Gandhamardan Hills in the central table land.

### **Chilika Lake:**

The Chilika is a brackish water lake or lagoon unique in Asia. It covers a vast area of 1,055 sq. km. which swells to 1,165 sq.km. during the rainy season and shrinks to 906 sq.km. during summer. While the lake enjoys the status of wetland of International Importance under Ramsar Convention (as waterfowl habitat) the



State Government have declared a Sanctuary (in 1987) only in one island called Nalaban covering about 16 sq.km.

The lake is endowed with more than 300 angiospermic plant species. The vegetation comes under three categories (a) aquatic, (b) littoral and (c) psamphytic and sand dunes. The *Potamogeton pectinatus* is a well spread aquatic weed here and *Aegiceras corniculatum*, *Clerodendron innerme* and *Carissa spinarum* are some of the scrub species. In its fauna the lake hosts over 150 species of birds out of which 32 per cent aquatic, 22 per cent waders and about 46 per cent are terrestrial. Out of the 150 species only about 27 are indigenous and the rest are migratory in character. The Brahmini duck (*Todorna ferruginea*) is abundantly found. Besides, flamingos (*Phoenicopterus reseus*) -a magnificent bird, Bar-headed goose (*Anser indicus*), Shovellers (*Anas clypeata*), common teal (*Anas creca*), pintail duck (*Anas acuta*), red crested pochard duck (*Netta rufina*) and a number of bird species are the splendid winged guests to this lake. The migratory birds find Chilika lake in Orissa as their paradise. About 5 to 6 lakhs of birds visit annually. The Caspian region of Siberia, Lake Baikal, East Kirghiz steppes, Kieva region of Russia, Ladakh and Tibet region, Kazkh, Iran are some of the places from where the birds migrate.

The Chilika lake is the home of varied species of fish (about 150 types—27 are sweet water and 131 are salt water types), shrimp and crabs. The Tiger Prawn (*Penacus monodon*) is a cash crop here. Among terrestrial wild animals the Black Buck (*Antelope cervicapra*) is unique in the Savannas around the Lake. There are also dolphins (*Orcaella brevirostris*), lizards (*Varanus salvator*), in the waters.

Recently there was a move for intensive and semi-intensive prawn cultivation inside the lake. The local people were caught between two

horns of a dilemma; the lake's deterioration and depletion of resources in one hand and the arrival of big farms with commercial interest in the other hand. The idea of intensive farming had to be abandoned due to people's resistance

### **Bhitarkanika Mangrove Swamp:**

The Bhitarkanika mangrove swamp is a compact area spreading over about 700 sq.km., out of which 380 sq.km. area is covered by forests and the rest by estuarine waters. The mangrove forest occupies an area of 115 sq.km. A sanctuary covering 672 sq.km. with a national park in 367 sq.km. have been declared in 1975 and 1988 respectively. The confluence of the mouth of Brahmani, Baitarani and Patsala form the estuary of Bhitarkanika.

The vegetation here comes under two categories namely (a) mangrove formation near the estuarine banks and (b) salt-bush formation in the littoral tracts of Satvaya and Gahirmatha sea shore. The top canopy of mangroves is mostly composed of *Avicennia officinalis*, *A. alba*, *Heritiera formes*, *Xylocarpus molucornsis*, *Exceocaria aqallocha* etc. There are scrub jungle or semideciduous forests in drier peripheral areas where *Lanea coromandelica*, *Bridelia retusa*, *Strychnos nuxvomica*, *Pterospermum xylocarpum*, etc. appear. The *cerbera manghas* (a small tree), *Aeanthus volubilis* (a robust climber), *Xylocarpus granatum* and *Heritiera Kanikensis* are some of the rare species which do not appear in other mangrove forests in Orissa.

Bhitarkanika is known for the rare salt water crocodile (*Crocodylus porosus*). The Pacific Olive Ridley Sea Turtle (*Lepodichelys olivacea*), a migrant reptile comes to the beach at Gahiramatha in lakhs during the breeding season (during December to March) for mass nesting. Among other aquatic animals water monitor lizard, mud skipper, lumulus, red crab and a variety of fish and prawn are notable. In the surrounding



forests terrestrial animals like spotted deer, wild bear, chital, jackal, hyena, porcupine, fishing cat, mongoose, python, king cobra etc. are found to be seen. The resident and migratory birds are also sighted in the area. They are open billed storks, white ibis, grey pelicans, bare headed goose, brahmyny duck etc. migrating in large numbers during winter. The night heron, cattle egret, cormorant, grey heron, king fishers, water fowl, common sand piper, collard dove, parakeets are some of the resident birds.

### **Mahendragiri Hills:**

The Mahendragiri Hills complex is one of the oldest ecosystems in the country. It is situated on 18°.5'-19°.10' N latitude and 80°.00'-84°.24' E longitude in Gajapati District of Orissa State, on Eastern Ghats. It is studded with numerous hills and the prominent ones are Mahendragiri (1501 m.) and Singraz (1516 m). This hill forest is rich with genetically diverse species but the forest is not dense. No protection measures like sanctuary, national park and biosphere reserve have been effected here. It harbours both Himalayan and South Indian peninsular species. The forests here mainly come under (a) Tropical Dry Deciduous and (b) Tropical Moist Deciduous types. The vegetation can be classified broadly into 4 types namely (i) Sal Forests, (ii) Mixed Forests, (iii) Grasslands and (iv) Scrubs. There are more than 650 species of flowering plants. The Sal (*Shorea robusta*) occurs in different plant communities. The common associates are Bahada (*Terminalia bellerica*), Harida (*T. chebula*) (a) Piasal (*Pterocarpus marsupium*), Halanda (*Adina cordifolia*), Mahua (*Madhuka indica*), Dhaura (*Anogeissus latifolia*), Kendu (*Diospyros melanoxylon*) Bamboo (*Dendrocalamus strictus*), Kunkum (*Mallotus philippiensis*) etc. as the dry deciduous species whereas *Litsea monopetala*, *Grewia dispennia*, *Diospyros peregrina*, *Prunus pygeoides*, etc. are some of the evergreen and semi-deciduous types. The forests are also rich

with orchids. Out of 123 orchid species in Orissa Mahendragiri harbours 32 species.

In its fauna the forests have Panther (*Panthera pardus*) Tiger (*P. tigris*), Elephant (*Elephas maximus*), Spotted deer (*Axis axis*), Four-horned antelope (*Tetracerus quadricornis*), Wild boar, Wolves, Rat, Wild squirrel, etc. Besides Pythons, Garden lizard, Chameleon and nearly 20 types of snakes live in the hills.

### **Similipal Massif:**

The Similipal Massif is a rare mixed tropical forest covering an area of 2,750 sq. km. in the northern plateau of Orissa State. It is located centrally in the Mayurbhanj District between 20°.17' - 22°.34' N latitude and 85°.41' - 87°.10' E longitude.

It has four types of forests namely (a) Northern Semievergreen forest (b) Northern-moist deciduous forest, (c) Dry deciduous hill forest and (d) High level Sal forest, grass-land and Savanna. Some of the floral species of Similipal—Meghasan complex represented the Australia-Africa-Peninsular India (Ancient Gondwana land). The Sal (*Shorea robusta*), Simili (*Bombax ceiba*), Arjuna (*Terminalia arjuna*), Asana (*I. tomentosa*), Champa (*Michelia champaka*), Jamu (*Syzygium cumini*), Kendu (*Diospyros melanoxylon*), Kumbhi (*Careya arborea*), Kusum (*Scleicheria olesa*), Piasal (*Pterocarpus marsupium*), Mahua (*Madhuka indica*) are some of the principal timber species here. It harbours 92 orchid species out of 123 known in Orissa. There are 20 types of orchids representing the Himalayan Range and 8 from Nilgiri Hill Range.

In its wild animals it has Indian Elephant, Royal Bengal Tiger, Panther, Wild Boar, Asiatic Wolf, four-horned Antelope and a variety of deer, Gaur (*Bos gaurus*), many varieties of snakes, birds etc. The Similipal is popularly known for mimic bird Hill Mynah (*Gracula religiosa*). In the deep



river water it shelters the Mugger Crocodile (*Crocodylus palustris*).

### **Gandhamardan:**

The Gandhamardan Hill complex is situated on 20°.56' N latitude and 82°.45' E longitude in western part of Orissa. It spreads over an area about 300 sq. km covering parts of Sambalpur, Balangiri and Kalahandi Districts. None of the modern protection measures like sanctuary, national park or biosphere reserve have been set up here.

It has 4 types of forests such as (a) Dry deciduous (b) Bamboo, (c) Semi-ever-green and (d) Grassland. The most common tree species are Sal, Piasal, Mohua, Asana, Arjuna, Kumbhi, Kusuma, Mango etc.

The common faunal species are Bear, Palmcivet, Jungle cat, Leopard, Wild Boar, Sambar and other deer, Blue Bull etc. It also hosts a variety of reptiles and birds like any other forest in Orissa such as peacock, Fowl, Shikra, Hill mynah etc.

Out of the total estimated bauxite reserves of 2484,21 million tonnes in the country more than 50 per cent of the reserve is in Orissa. Gandhamardan alone contains about 230 million tonnes of commercial grade bauxite which is the second largest site of deposit in Asia. The Bharat Aluminium Company (BALCO) was granted lease in 1981 for exploitation of bauxite. Apprehending the adverse impact of mining of the natural ecosystem the local people registered strong protest and the project had to be abandoned.

### **Conclusion:**

The biological resources feed, clothe and provide us food, medicines, housing, spritual nourishment etc. The natural ecosystems of forest, savannahs, pastures, range lands, deserts, rivers, lakes, oceans, etc. contain most of the biodiversity. The loss of biodiversity is a global

phenomenon arising out of habitat destruction, over-harvesting and pollution and such other activities. We must realise that, the biological resources constitute a capital asset with potential for yielding sustainable benefits.

Decades back one species was being wiped out from earth's surface in 190 years but today we are losing three species every hour. Proper awareness build up, promotion of eco-friendly forest and other natural resources based traditional income generating activities, benefit sharing among the indigenous people from whom the resources are harvested by non-indigenous people and agencies are some of the appropriate measures worth taken forthwith to protect and conserve our biological resources for posterity. The recently adopted Biodiversity Convention in the Earth Summit in Rio-de-Janerio is a significant event. The Convention has 3 components (a) Biodiversity Conservation (b) Sustainable use of resources and (c) Equitable distribution of profits from Biodiversity. So that, the economic condition of grassroot level people around biodiversity habitats is elevated which will ensure sustained protection of biological resources.

Collection of tubers, roots, leaf, gums, honey, resins, seeds, flowers, bamboo, cane, coconut fibres etc. for food, medicine, household materials, medicinal herbs, cultivation of mushroom, tassar etc. around biodiversity habitats like Mahendragiri, Similipal, Gandhamardan and traditional fish farming around wetlands through skill development of local inhabitants, application of bio-technology and judicious marketing of the products will go a long way for improvement of economic condition of the grassroot level people and conservation of biologically diverse biological species.

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## Learning without Tears

*Bhaskar Parichha*

The school situation could be joyful and at the same time innovative. This has been experienced in many states where the Joy of Learning, a festival for school children, was conducted by Bharat Gyan Vigyan Samiti, (BGVS) an autonomous body created by the National Literacy Mission Authority, Ministry of HRD, Government of India. A fig out of the leaf was taken when in December, 93 the nine country Summit for Education For All (EFA) was held in New Delhi and where it was resolved to complete EFA by the turn of the century.

Additionally, the Total Literacy Campaigns (TLCs) in the country have given a tremendous encouragement to embark on such targets. Using people's participation and voluntary involvement as the main strategies, TLCs have shown that literacy can be achieved in a short time in a campaign mode. In fact, it has been clearly observed that in those districts where these vital components are weak or absent, the achievement levels are also poor. Total Literacy Campaigns, however, are only one component of EFA. The major challenge of EFA is Universalisation of Elementary Education (UEE). It has been told time and again that without USEE, the gains of TLCs will quickly evaporate. For the moot question here is if child does not read and write what use making the parent literate?

Recently Government have launched the District Primary Education Programmes (DPEP). For DPEP to be successful, it is imperative that a demand be generated in the community itself for elementary education. Supply side inputs are necessary, but not adequate to ensure UEE. The 42nd round of National Sample Survey (NSS) has shown that lack of interest and a drab environment in schools is a major factor for school drop-outs. It is for this stark reality that the BGVS came out with a concrete campaign.

A massive campaign was what required to rebuild the interest of children in schools and to motivate parents to ensure that their children go to and remain in schools. This ultimately called for making the teaching—learning process in schools interesting, joyful and relevant.

However, such a gigantic task which requires preparing a proper atmosphere and mobilizing the community was conspicuous by its absence in the country. The Joy of Learning campaign was taken up with this objective in mind. The Joy of Learning (JOL) campaign was undertaken at (a) Gram Panchayat level, (b) Block level, (c) District level and (d) National level.

A typical district programme consisted of about 100-200 Panchayat/School level



programmes, 8-12 Block level programmes and one district level programme. The average number of children directly participating in the Joy of Learning festival was something like 10,000 per district. About 1,500 - 2,500 teachers and other citizens were also involved in each district, that way making campaign truly participatory.

At the state level, BGVS state offices coordinated the programme. Apart from this several Joy of Learning Organizing Committees were formed at district, block and Panchayat levels. Formation of Panchayat level committees was given the utmost importance and this was the thrust area, where the JOL campaign block, and G. P. Each of these CSF also used to multiply the number of resource persons for the next levels of CSFs.

The second component of the Joy of Learning campaign was creative competitions for the children. These competitions were organised along with or just before the Children's Science Festival. Creative competitions varied from place to place. One aspect of the creativity corner was story listening. At some places it was story telling and in some other places it was plays.

There were also Quiz competitions for the children who took part in the festival. Every effort was made to make the quiz competition innovative and not run of the mill type. The objective of these competitions was not to test memory of the child but to ignite his/her inquisitiveness and curiosity about subjects which had no fixed format. Attempts were made to see that the competitions do not turn stereotyped.

The online creative competitions included various items like puppet making, room decoration, rangoli, drawing and painting, collage making, origami, clay modelling, etc. which helped in excavating the skills of the children.

There was a component for essay and eloquence also. This again was different from the standard competitions : simple questions pertaining to their day-to-day experiences. Apart from this, there were also avenues to incorporate various competitions like; Play writing/mono acting/Hand-written magazine competitions etc.

The third component of the Joy of Learning festival was the Science Picnic. At district and block levels, science picnics or tours formed an integral part of the children's science festival. The nature and scope of the picnic, of course, was different depending on local situations. The basic objective of the 'picnic' was to promote the observation skills of the children and to expose them to real life—situations. Picnic spots could vary from a cycle shop to a railway station or from a village pond to a river bank. In order to make the science picnics interesting and useful, resource persons were trained in the similar vein.

On the last day of the programme, the participating children and resource persons are involved in organising an exhibition cum village learning festival, for the benefit of the entire Panchayat. Various activities that the children have learnt during the festival are expected to be exhibited by the participating children. Efforts are made to invite all the children (non-school goings, dropouts) and their parents so that they get motivated to go to school or send their children to school — the main object of the village learning festival being motivating involving the non-school going children and their parents.

For the successful conduct of the Joy of Learning programme a number of trained persons were required. At the national level the resource support was given by All India Peoples' Science Network (AIPSN) and its member organisations like the Kerala Sastra Sahitya Parishad, Tamil





Nadu Science Forum, Eklavya. The state level resource group was oriented at NCERT, New Delhi.

At the culmination of the Joy of Learning campaign a National Level Children Festival was organised in the Bharatiyam Complex, New Delhi from November 7, ( C.V. Raman's Birth day) to November 14 (Jawaharlal Nehru's Birth day). Two children (one girl and one boy) from each district of the states were invited for the festival. The national level children's festival was again conducted in the guest—host mode. About 500 guest children from various parts of the country, and 500 host children and resource persons, representatives of teachers' organisations and activists in the field of education were also invited to get a feel of the Joy of Learning programme.

To consolidate the efforts of building up a conducive environment for primary education by motivating parents, teachers, students and the community and to make the process joyful and relevant through regular research and developments, Childrens' Resource Development Centres have been thought of. In Odisha in fact, a centre has already come up. In Orissa in fact, a centre have been thought of.

A programme of this nature, with such massive involvement of the teachers, students and

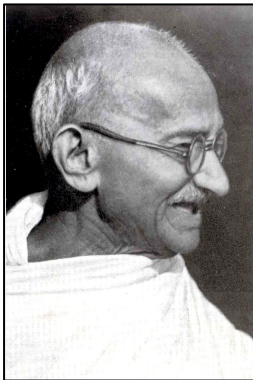
the community at large has to have a sustained future. Unless the gains are consolidated and the energy generated and channelised to even greater ends, the whole effort will end up in a whimper. It is with this object that the Joy of Learning programme is being followed up by activities which will not only make the school atmosphere more invigorating but will also usher in a change in the primary education scenario of the country.

The follow-up activities of the JOL programme have been thought of in several ways:

- \* Setting up of Bala Sabhas in villages which will have a nodal centre for science education and upgrading of knowledge.
- \* Strengthening Children's Resource Development Centres located in various state offices of BGVS as a resource unit for Universalization of Primary Education.
- \* Intervention in the block primary education field through non-formal education.
- \* Intervention in the school curriculum etc.

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## Relevance of Gandhian Values in Post-Independence India

*Dr. Atul Chandra Pradhan*

Mahatma Gandhi appears to be a paradox. On the one hand, he is regarded as a traditionalist whose ideas appear irrelevant in the context of modern society. On the other hand, some people regard him as a post-modernist who gave a critique of modern civilization and provided solutions to its problems. His booklet *Hind Swaraj*, published in 1909 apparently seems to be a defence of traditional Indian values. Some regard it as a nationalist tract. Others see it as a critique of modern civilization. Some are reluctant to regard Gandhi as a Post-modernist. As observed by Ajit Kumar Jha, "To describe (Gandhi) as a post-modernist is a gross misunderstanding of his philosophy. One of the basic assumptions of post-modernism is the principle of ethical relativism. The Mahatma whose entire life was dedicated to experimenting with truth believed in absolute truth."

Mahatma Gandhi was a freedom fighter as well as a social reformer. He attributed India's political slavery to social degeneration. Therefore, to him social reconstruction was indispensable for winning *Swaraj* in the true sense of term. Many who accepted Gandhi's leadership in the struggle for winning *Swaraj* attached less importance to constructive programme than winning freedom from British rule. But after independence from

colonial slavery in independent India people realise more than ever before the need for social reconstruction. Not only in independent India but also in the world outside after the second World War a host of people are found working for social regeneration on Gandhian lines. As pointed out by Antony Copley, "If all these individuals and movements that have been influenced by Gandhian ideals were to be listed it would read like a roll-call of the great moralists of the twentieth century and of its crusades."

Towards the end of freedom struggle Mahatma Gandhi was contemplating the transformation of Congress into an organisation for social rebuilding. While Congress basically remained a political party with commitment to social reconstruction, some of Gandhi's ardent associates like Vinoba Bhave, Kishorlal Ghanashyam Mashruwala, J.C. Kumarappa, Kaka Kalekar, Dada Dharmadhikari, Shankarrao Deo, Dhirendra Majumdar, J.B. Kripalini and Jaya Prakash Narayan (all of who except Jaya Prakash Narayan had been associated with Gandhi's constructive work in pre-independence era) took up constructive work and *Sarvodaya* after independence. At a later phase, following Gandhian line a number of social activists like Medha Patkar, Anna Hajare and his team, Aruna Roy and other have been doing social work.



Of all the associates of Mahatma Gandhi, Vinoba Bhave was regarded as his most befitting moral and spiritual heir. His Bhoodan movement which originated in response to the communist inspired Telengana revolution in south India resulted in the distribution of 12,00,000 acres of land among the landless peasants; it was a deliberate response to the challenge of communism. Communists like P.C. Joshi admitted that they had much to learn from the nature of Gandhi's appeal to peasantry. Jaya Prakash Narayan, another prominent Sarvoday leader who had played an important role in Indian public life and was a Marxian when Gandhi lived admitted that his quest for socialism ultimately landed him in Gandhism. He observed "The same old beacon lights of freedom, equality and brotherhood that had guided the course of my life and brought me to democratic socialism drew me onwards around this turning of the road. My regret is that I did not reach this point in life's journey while Gandhiji was still in our midst." Jaya Prakash found no contradiction between Gandhism and socialism and admired its moral and ethical basis, insistence on values, revolutionary technology in the shape of civil disobedience and insistence on political and economic decentralisation.

Gandhi preached political and economic decentralisation. The Government of Independent India have been trying to implement village uplift and Panchayati Raj, though they have not been very successful in these fronts. Without decentralisation it is not possible to establish an egalitarian society. GDH Cole went very near Sarvoday thought, when he observed; "I am neither a communist nor a Social Democrat, because I regard both as creeds of centralisation and bureaucracy, whereas I feel sure that a socialist society that is to be true to its equalitarian principle of human brotherhood must rest on the widest

possible diffusion of power and responsibility so as to enlist the participation of as many as possible of its citizens in the task of democratic self government."

Gandhi visualised the evils of overcentralisation and modern industrial culture and as a corrective suggested return to village life.

Gandhian technique of Satyagraha requires a high degree of moral integrity. Though it had been adopted as a weapon during our struggle for freedom, it had not been given a fair trial. The efficacy of Satyagraha as a technique of resistance to foreign invasion has not been tested. But Gandhi's advocacy of non-violence and peace holds good more than ever before when man has invented the most powerful instruments of destruction. When the devastation caused by the dropping of atom bombs in Hiroshima and Nagasaki was narrated by Jawaharlal Nehru to Mahatma Gandhi, the later observed that this wanton destruction had confirmed his faith in God and non-violence.

The way Mahatma Gandhi had resisted apartheid in South Africa later on became a part of wider struggle against colonialism and neo-colonialism. Gandhi's techniques were adopted by the leaders of new generation in Africa - Walter Sisulu, Oliver Tamb and Nelson Mandela.

Gandhi's ideas and principles are know all over the world. Volumes have been written on them. Though experiments in Gandhian ideas have not been always successful, yet if mankind is to live in peace and happiness in future, it can do so by following Gandhian principles.

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## Participation of Women in the National Movement and Feminist Consciousness in Colonial Odisha

*Kailash Chandra Dash*

(I)

Oh you men, if you do not rise up this time  
 We will march forward clad in warrior's dress  
 We, women, coming out of the seclusion,  
 Will take up the sword of non-cooperation  
 In the thick of fight of peaceful Satyagraha  
 Will march in procession batch by batch  
 What though our heads are hung on the gallows  
 We fear not the funeral pyre or fire pit.  
 To-day the commander has called  
 Rise ye, the heroic sons of India.  
 Into this unique battlefield of non-cooperation  
 Enter ye one by one girding up your loins.  
 Ye all the famous heroes of India  
 Come forward at the call of the Commander.  
 Gandhi, the greatest Yogi, is your leader  
 ye men and women rise up thinking of Siva.  
 No use there is of guns and cannon in this  
 The only weapon is your life.  
 The drops of your blood are shots and powder  
 Come ye armed with this weapon  
 Your commander has called  
 Come who will first offer his life  
 Come together ye Hindus, Mussalmans.  
 Sikhs, Parsis, Buddhists, Jews and Christians.  
 Your home is in Hindustan  
 Insult to it is insult to you.

These words of *Kuntala Kumari Sabat* in her revolutionary poem *Ahwana*<sup>1</sup> in 1930 in the wake of the spread of the Gandhian strategy against colonialism and British imperialism interestingly explain the consciousness of women in colonial Orissa and their marked participation in the national movement. This consciousness first came in Bengal in the last phase of the 19<sup>th</sup> century among the women. The most powerful periodical *Banga Mahila* appeared in 1876 expressing the nationalistic ideas of Bengali women<sup>2</sup>. It was in the second decade of the 20<sup>th</sup> century only the Oriya women got their first periodical *Paricharika* to express their ideas<sup>3</sup>. There were women poets like Sulakshyana Devi and Sulochana Devi who had the courage to speak against orthodoxy in a well known periodical like *Sambalpur Hiteisini*, but the tone was very mild and was still not comparable with that of the Bengali women. Orissa till the 1920s lacked the leadership of a powerful women like Sarala Devi-Chaudhuruni-the first Bengali women leader in the national movement<sup>4</sup>. In the 20<sup>th</sup> century with the advent of the Gandhian phase women in India participated in large numbers against colonialism and British imperialism. Their involvement in the national movement had a linkage with the women movement which was directed at first to the shaping of the feminist consciousness<sup>5</sup>. Orissa like



Bengal in the Gandhian phase provided a fine paradigm of feminist consciousness. In Orissa the role of women in the anti-colonial struggle led to the concurrent progress of the feminist consciousness on the dominant trends of a patriarchal culture. This feminist consciousness along with women participation in the national movement constitutes a significant aspect of the history of Swaraj. This paper looks at some of these trends in Orissa in the Gandhian phase.

## (II)

A consciousness for female education was already fostered by many social activists like Chaturbhuja Pattnaik, Viswanath Kar, Srivatsa Panda, Jayamangal Rath and Bairagi Mishra in Orissa. But the educational activities did not suddenly change the attitude of women in Orissa towards the problems which were perplexing the entire country. Even if the female education was encouraged, the house-wife culture (to be confined to the four walls of the father-in-law's house) was much appreciated in Orissa. Women writings were not found relating to the political problems in the country even in the beginning decade of the 20<sup>th</sup> century A.D. Kuntala Kumari Sabat, Sarala Devi and Basanta Kumari Devi actually set a stage for women consciousness which became widespread with others participation. Kuntala Kumari through her patriotic poems stimulated the Oriya women and particularly her *Ahwan* on Gandhian movement became very popular with the women in the rural areas. It was Sarala Devi who stood as the most prominent woman activist in the anti-colonial struggle in Orissa. Her participation in the national movement and her consequent effort to feminize political and social discourse to foster feminist consciousness in Orissa were really interesting aspects of our enquiry on the national movement.

From a typical conservative upper middle class set up Sarala emerged like a fiery deity and contributed a lot to the movement for the empowerment of women in colonial Orissa. Her entry into the nationalist politics, her articulation of Oriya identity, her opposition to the housewifeization and her search for women freedom have been presented in the periodicals and the journals of the time. The famous Sabuja poet in Orissa *Anada Sankar Ray* in his auto-biography has presented the life of Sarala before she came to the focus of Orissa politics in an interesting manner<sup>6</sup>. Sarala Devi (1904) from her very childhood had an independent mind. She had also enlightened herself by reading many books in English and Bengali. In the 1920s the Sabuja group contributed to the fostering of a new atmosphere for romantic Oriya literature. Anada, Kalindi, Baikuntha, Harihara and Sarat Chandra were the five friends in this group. The group was determined to publish a novel entitled *Basanti* in the well-known journal *Utkala Sahitya*. They wanted 12 persons to write the novel. But they were only five. They gave out a declaration for the writing of the novel. The address of Kalindi Panigrahi was published in the newspaper for this purpose. Sarala gave a letter to participate in the novel writing. From her letter Anada was convinced that she was enough talented to write a novel. He advised her to talk to Kalindi and at last she became a member to write. This participation of Sarala with the Sabuja group deepened her knowledge and she was possibly thinking to be a literary figure with all independence. Her marriage with Bhagirathi Mahapatra, son of a Jamindar in Jagatsinghpur restricted her activities for a time. She did not want this early marriage and it was forced upon her. The restricted life in her father-in-law's house was beyond her tolerance. She wanted to be free from this and so there was a revolting tendency in



her mind during that phase. But freedom was not easy to achieve. She had a comfortable family life, but this *Ragi Yubati* (angry lady) as recalled by Anada Shankar wanted freedom and free participation in the social life. After she gave birth to a son, she got some freedom and there was a sort of understanding between herself and her husband. Already during that time Gandhian programmes were popular in Orissa and she could influence her husband to be active for the cause of the country. A nationalist institution like *Alakashrama* was established in Jagatsinghpur in which Bhagirathi Mahapatra was associated and the inspiration of Sarala was there for him. The rise of Sarala in politics in that Gandhian phase was so well-known that H.K. Mahatab in his work *Dasha Varshara Odisha* had given a creditable place to her in nationalist struggle for asserting herself in the face of great problems<sup>7</sup>.

When Sarala started her political and literary career, a band of women activists had already come to the forefront—Manorama Devi, Nishibala Nayak, Pramoda Sundari Devi, Rasapriya Devi, Kokila Devi, Vishnupriya Devi and Jahnvi Devi. They were actively engaged in the reforming activities for the uplift of women in the society. At that stage a famous woman activist was Basanta Kumari Devi. In 1927 when Mahatma Gandhi was planning to visit Orissa she wrote a letter for the women which was published in *Utkala Dipika* of 10<sup>th</sup> December 1927. She stated that *Mahatma was welcomed by women in the different parts of the country during his tour and that they could happily grant donations. In Cuttack there were ladies, but there was no arrangement on their behalf to present donations for his Khadi programmes. Was Mahatma working for the males only? The spread of Khadi work would be very useful to the ladies. The widows would be the most benefitted by this programme. Now-a-days all*

*types of women are conscious of their duties and rights and they are prepared to work for their country. What about the Oriya women (Odiyani)? Would they remain only in the kitchen room?* She appealed to the ladies of Cuttack to present donations to Mahatma Gandhi according to their capacity for the spread of Khadi work. This appeal clearly emphasized the point of women consciousness in Orissa during the beginning phase of Gandhian leadership.

As early as 1927-28 women demand for the reform of the society was forceful in Orissa. Sarala through her discourse created a new consciousness. Her important articles containing the problems of women in India—*Hindu Samrajyare Nari Samasya O Sanstithi* (Women problems in the Hindu Society), *Adhunika Yugare Odia Nari* (Oriya Women in the Modern Age), *Kanyasunakatha* (about the purchase of girls on payment for marriage) appeared in the Weekly Newspaper *Asha* in 1929 and subsequently by 1935 she had composed booklets like *Utkalare Narisamasya*, *Narira Davi*, *Bharatiya Mahila Prasanga*, *Narira Jagata* and *Virangana*. These were actually discourses and aimed to foster feminist consciousness in Orissa. No woman writer could write such powerful prose pieces like that of Sarala in the 1930s and 1940s particularly with the purpose of activating women and consciously engaging their attention to the constructive works in the society as well as articulating the neo-identity of the Oriyas. No doubt Kuntala presented patriotic poems which contributed to the women consciousness. But Sarala was responsible through the feminization of social and political discourses in creating feminist consciousness in Orissa. The articles were full with revolutionary and radical ideas and in them there was a bold attempt to reform a patriarchal cultural set-up.



Sarala's role in the anti-colonial struggle led her to be associated with villages. She strove for female education and constructive programmes. A good example of this type was her admiration for the nationalist institutions like Alakashrama of Jagatsinghpur and Gandhi Sevashrama of Champapur which was established by the famous Gandhian Govinda Mishra<sup>8</sup>. In November 1931 Sarala presented an account of this institution after her visit to the area. She wanted this Sevashrama to be a centre of Congress activities and constructive programmes.

Sarala took an active role in the Civil Disobedience Movement of Mahatma Gandhi and she was arrested on 31<sup>st</sup> May 1930 while she was proceeding to Palasa through the Brahmapur Railway station<sup>9</sup>. She was tried in the sub-divisional court of Chhatrapur and was given six months' imprisonment. She was sent to the women jail at Vellore. In consequence of her imprisonment in Berhampur there was one day Hartal on 1<sup>st</sup> June. In the morning about one thousand people started procession by Kirtan and there was a great meeting at Hatapada in the evening in protest to this event. According to the report of the weekly newspaper Nabeen of 3<sup>rd</sup> June 1930 there were eight women leaders including Sarala Devi who were arrested by that date. The other women leaders were Sarojini Naidu, Kamaladevi Chattopadhyaya, Lakshmiapati Mandraji, Durgadevi, Satyavati (grand-daughter of Svami Sraddhananda), Kamala Devi and Srimati Mitra. This imprisonment of Sarala in the Civil Disobedience Movement elevated her position. She was released after six months in December 1930.

In the 1930s and 1940s she was very busy in the making of the feminist consciousness in Orissa. In her articles published in different periodicals and journals she demanded economic independence for women. Her articles in large

number focusing specifically women movement in Orissa were published in well-known periodicals like *Asha*, *Nabeen* and in the journals like *Utkala Sahitya* and *Sahakara*. Highlighting her contribution in 1934 *Modern Review of Calcutta* (in its November issue) remarked;

Smt. Sarala Devi of Utkala is the first lady to be appointed as the Director of the Cutack Central Co-operative Bank. Orissa owes much to her activity, both in the political sphere and social reform activities. She has given a strong impetus to the progress of the women's movement in that province. She has broken through the long standing Purdah system prevalent in her community. She is a member of the All-India Congress Committee. She presided over the Tamilnadu Women's Conference held at Erode in the Madras Presidency. She is a self-made lady, having fought her way in all her struggles with orthodox society and adverse circumstances.

Sarala got a good position in the All India sphere during the 1930s like Jethi Kripalini, Bhagubai Desai who were very famous in India.

Like Sarala Devi there were many other prominent women leaders and activists in Orissa. In the 1920s and 1930s Ramadevi, Malatidevi, Sailabala Das, Pratibha Kar, Suprabha Kar, Sukhalata Rao, Sudhanshubala Hazra, Sarojini Chaudhuri, Sundarmani Parija, Nirmala Devi, Haimabati Devi, Avanti Devi, Annapurna Rukmani Devi, Vishnupriya Devi, Sita Devi and many others became active in Orissa and they had participation not only in the national movement but also in the making of the feminist consciousness in Orissa<sup>10</sup>. Their constructive works in the Gandhi Sevashrama at Champapur, Kadua Ashram at Sakhi Gopal and in Bari Sevashrama definitely point to their earnest effort for women regeneration in Orissa. It is interesting to note that Sunamani Devi and Annapurna Sahoo could



proceed to Sabarmati Ashram of Mahatma Gandhi for sufficient training which could help them to work constructively in Orissa. In 1930 the women workers were needed to undertake Khadi work in Alakashrama and we know from the autobiography (*Jibana Pathe*) that Prafulla, wife of Biswanath Hota of Balasore, Lakshmi, wife of Satyabadi Nanda of Puri, Sobha, wife of Antaryami Panda of Ganjam and Gunamanjari, wife of Lalbihari of Puri came to the Ashram for this purpose<sup>11</sup>. This indicates a growing women consciousness in Orissa in the Gandhian phase.

The Quit India Movement or the August Revolution of 1942 marked the final phase of the mass upsurge against British colonialism<sup>12</sup>. It was conspicuous by its quantitative and qualitative territorial reach as well as broad social reach<sup>13</sup>. Women in Orissa took active part in this movement<sup>14</sup>. Rama Devi and Malati Devi were arrested during this movement. Nandini Devi, then a student leader, also had an active participation in this phase of the national movement<sup>15</sup>. Chakradhara Mahapatra a well-known writer in Orissa in an interesting article focused the role of Nandini in the movement and in that article he presented the reactive tone of the people of Cuttack by her arrest<sup>16</sup>. Nandini started to write short stories on the situation in Orissa and published them in *Nabeen*, a powerful weekly literary newspaper from Brahmapur<sup>17</sup>. Women leaders in Puri, Sambalpur and Ganjam were equally conscious in this phase.

There were some feminist magazines in Orissa during this phase. The first was *Paricharika* or *Sikshya Darpan* which was edited by Basant Kumari Devi in the middle of the second decade of the 20<sup>th</sup> century A.D. Sarala Devi had contributed Rs.24 in 1919 for its publication<sup>18</sup>. Sarala herself edited a woman magazine named *Sabita* which was short-lived.

On behalf of Bihar Orissa Women Council Sukhalata Rao had published and edited *Aloka* which contained women writings. Sarat Kumari Samantaray on behalf of *Utkala Christian Association* also edited for some time a women magazine called *Prabhat* which was more on the missionary activities in Orissa than on women problems in general. However, from 1937 Sarala Devi published her views for feminist consciousness in Orissa in a permanent column called *Mahila Mahala* in a well-known monthly Oriya magazine named *Sahakara*<sup>19</sup>.

The most powerful articulation on feminist identity in Orissa came from Sarala Devi in connection with the publication of highly obscene matters relating to the ladies in the 1940s when she took all successful steps against this publication<sup>20</sup>. Sarala Devi as Secretary of Utkala Sahitya Samaj in a letter to the Premier of Orissa on 9<sup>th</sup> November 1943 intimated on this aspect<sup>21</sup>. She stated in her letter- "As the representative of the women of Orissa I have brought it to your serious notice time and again that the papers, the *Satkatha* edited by Raghu Rout and the *Niankhunta* by Godavarish Mahapatra have been publishing highly obscene matters relating to ladies. If I remember aright you were pleased to assure me that your Government would do everything possible to suppress this unbridled licence enjoyed by these two papers. Recently the Utkala Sahitya Samaj, the premier literary body of Orissa and Orissa States, brought it to the notice of your Government in its petitions dated 27<sup>th</sup> September 1943 addressed to the Chief Secretary that (I) the paper *Niankhunta* in its VII<sup>th</sup> issue of the year 3 has published a poem named *Nari O Mahanadi* in the 4<sup>th</sup> stanza of which the editor had referred to the genital organ of a lady and shamelessly written that it was deep and long like the *Satkosia Ganda* of the river *Mahanadi* with male organs in it and countless seminal germs





and that (II) the books, *Bibaha Bigyana* and *Kamabigyana* published by the Manmohan Press, Cuttack contained highly obscene matters in the shape of vulgar description of sexual matters, named pictures and portraits of the different poses of sexual coitus. The books were found in our library and we found also that young students were reading them from day to day with great enthusiasm.

We requested your Government to take action against the editor, printer, publisher and the proprietor of the press in which the *Niankhunta* and those two books had been printed under section 292 IPC which is a cognizable offence in the penal code. But instead of ordering the magistracy and the police to take action under this section your Government in their letter No.3410 dated the 25<sup>th</sup> October 1943 of the Special Section shook all responsibility in the matter and suggested that the *Utkala Sahitya Samaj* if it so liked should institute a criminal case. I must submit that this attitude of your Government is totally inconsistent with the kind assurance you gave me that it would do everything in its power to suppress the gutter press of Orissa. The *Utkal Sahitya Samaj* had also moved the police and the police had under section 292 arrested not only the editor of the *Niankhunta* but also the proprietor of the *Saraswata Press* of Cuttack in which it is printed. They had also started investigation in right earnest although it is not known what exactly they had done with regard to the books *Bibaha Bigyana* and *Kama Bigyana*.

But unfortunately the order of the Under Secretary to your Government in special section referred to above had a damping effect on the police and they have suddenly dropped the case against the *Niankhunta*. It is quite likely that the decision of your Government not to take any action has percolated to the police and the

magistrate of Cuttack and they have without any justification dropped the prosecution against the *Niankhunta* after having duly arrested the persons connected with its publication. It is possible that they will not take any action against the persons connected with the publication of the two books referred to above.

It is understood that after arresting the persons connected with the publication of the *Niankhunta* the police referred the matter to the Government pleader, Cuttack who has opined that the case cannot stand. The conduct of this Government Pleader was suspected in connection with the case pending against the *Satakatha* when he dropped some respectable prosecution witnesses without any justifying cause. The incident is quite well known to you and now again the same Government Pleader has come to the picture by completely sabotaging a similar case against the paper *Niankhunta*. The *Oriya Translator* to the Government who also deposed in favour of the editor of the *Satakatha* has joined hands with the Government Pleader and submitted a thoroughly misleading translation of the stanza 4 of the alleged obscene poem.”

In the end she stated that the Premier of Orissa would be pleased to call for the file from the police and judge whether there was or was not a case against the *Niankhunta* and whether the police was justified in dropping the case against the paper or not. Thus she was very critical of the obscene literature in Orissa and wanted strong action from the side of the Government against this design.

In conclusion we may add that in the wonderful awakening in India in the Gandhian phase of anti-colonial struggle there was the clear demand on the part of the women for freedom and self-development as also for service<sup>22</sup>. Service without freedom is slavery as stated by Rajkumari



Amrita Kaur<sup>23</sup>. Women's movement is the full expression of instinctive desire of women to rise to full liberty of soul, to the fullest development as human beings. To serve wholeheartedly, to give without stint, is an essential part of the development of a free woman. These words of Amrita Kaur were not only applicable to the women movement in some parts of India they were also applicable for the women activists of Orissa in the Gandhian phase. In Orissa women had long been pushed to the seams of history. A conscious resistance appeared during the Gandhian phase due to the interaction of several forces and the marginalization of women in history and in society could be pushed aside by the efforts of many women in Orissa.

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## Freedom Struggle in Odisha

*Balabhadra Ghadai*

Soon after the British occupation of Odisha in 1803 freedom struggle began in different parts of the Province in the form of armed resistance, protest and rebellion against the alien authorities. In 1804, the first agitation was witnessed in Khurda during the tenure of minor king Mukunda Deva II. Jayee Rajaguru, the indomitable minister of the Raja was hanged in 1805 for abetting the rebellion and became the first martyr of Odisha.

The defective land revenue system and administrative vagaries of the British rulers continued to cause discontent among the people and as a result, there broke out an armed rebellion by the Paiks that took place in 1817 under the leadership of Buxi Jagabandhu Bidyadhar Mohapatra Bhramarabara Ray or Buxi Jagabandhu, the military Commander of the Raja of Khurda. The rebellion was not confined to Khurda alone. It spread like wild fire and touched the borders of Pipili, Harispur, Kujang and Pattamundai. Later on, vigorous military measures were taken by the British to restore order and recover the lost places. Mukundadev-II was captured by the British and the rebellion was suppressed with proclamation of Martial Law. Buxi Jagabandhu breathed his last on 24 January 1829 at Cuttack. The underground fight which Buxi carried on with the British Government

immortalized his name as a patriot in the mind of the millions of people of Odisha. Even today, the name of Buxi Jagabandhu is taken with a sense of pride by everyone in this state.

After ten years of Paik Rebellion, in 1827 the people of Tapangagarh under the leadership of Samanta Madhaba Chandra Samantaray, their Dalbehera rebelled against the oppressive rule of the British. At the instigation of Madhabachandra, the people refused to pay rent to the British. The British authorities took a strong view of the situation and Lieutenant Colonel Harcourt sent an ultimatum to the Dalbehera of Tapang to clear the arrear rent immediately and surrender himself in the court at Khurda. But Dalbehera Madhab Chandra paid little heed to the ultimatum and prepared himself for a confrontation with the British. Col. Harcourt marched to Tapang with a contingent of British force in June 1827 and met the rebels in the battle field of Khandagoda near Tapang. After a protracted fight the rebels were repelled and the revolt was finally subdued. Dalbehera subsequently surrendered to the British and was pardoned for his nobility and bravery.

In 1835 a rebellion broke out in Ghumsur under the leadership of the Kondh leader Kamal Lochan Dora Bisoyee who joined the rebellion in support of Dhanurjay Bhanja for restoration of



Bhanja family to power. A vigorous military operation was undertaken by the British to suppress the Kondh insurgents and most of them were either shot dead or hung upon the trees. Dora Bisoyee was captured in 1837 and was made a state prisoner in Ooty near Madras. There he breathed his last in 1846 leaving behind a glorious legacy of brave and resolute struggle against the British. After his sad demise, his nephew Chakra Bisoyee continued the rebellion in Ghumsur for two decades from 1837 to 1856. All attempts to capture him failed. This valiant Kondh chief never surrendered to the British in spite of the British offer of pardon. After all the Ghumsur rebellion provided the proper background to the rising of the subsequent freedom movements in and around Odisha.

The great rising of 1857 known as Sepoy Mutiny or the First War of Independence which broke out at Meerut on the 10th May had its shadow cast in different parts of India including Odisha. Of those great patriots who actively participated in it, special mention may be made of Ramakrushna Samanta Singhara, Chakhi Khuntia, Surendra Sai, Madho Singh, Hati Singh and a few others.

Ramakrushna Samanta Singhara was the ex-Zamindar of Balia under Jajpur Police Station of Cuttack district. On account of the 'Sunset Law' introduced by Lord Cornwallis, he along with many Zamindars was deprived of the Zamindari. So in August 1857, he organized the Khandayats under his banner to rise against the British. Ramakrishna along with his two main followers Dinabandhu Mohapatra and Upendra Jena were arrested and sentenced to 5 years rigorous imprisonment. After the declaration of amnesty by the British Govt. in Nov, 1858 Ramakrushna and his associates were released.

Chakhi Khuntia, also called Chandan Hajuri, a Sepoy Panda of Puri by profession was another popular leader who played a significant role in the sensational drama of the Great Revolt of 1857 in Odisha. As a Panda he used to visit up-country- military station to induce the Sepoys to visit the sacred shrine. Accidentally he became the family Priest of Jhansirani Laxmibai, the great leader of the Rising of 1857 and took active part in anti-British activities. He also established regular contact with the Sepoys of the 13th Bengal Native Infantry (B.N.I.) which revolted at Lucknow. On account of this, he was arrested on suspicion in Bihar but as there was no proof of his involvement in the revolt, he was released on 15th November, 1858, Chakhi Khuntia, however, has become a great patriot of Odisha.

In Sambalpur, the spirit of rebellion was most fierce under the leadership of Surendra Sai, the Chauhan Prince of Sambalpur. It was 30 years before the Great Rising of 1857 that Surendra Sai launched a resistance movement against the British over a succession issue. He could not be captured and kept the flame of revolt aglow till 1864 while the Great Revolt collapsed in 1858. At last he was captured in 1864 and was detained in Asirgarh fort, where he breathed his last on February 28, 1884.

There were yet a few other veteran leaders of Sambalpur region whose significant role in the Indian Mutiny of 1857 can't be ignored. Madha Singh, the Zamindar of Ghens located in Sambalpur region and his three sons namely Kunjal Singh, Hati Singh and Bairi Singh took active part in fighting against British rule. One of the British Commander named Woodbridge was killed in a battle. Their attack was so formidable that after the suppression of the revolt in other parts of India, they concentrated their efforts and subdued them. Madha Singh was captured and



hanged to death in 1858. In 1865, the three brothers were arrested. Of them Hati Singh was sentenced to transportation for life and died in the Jail. Kunjal Singh was sentenced to death and Bairi Singh died at Sambalpur. The rebellion in Sambalpur was suppressed ruthlessly. Although the Mutiny in India collapsed in 1858, fighting in Sambalpur continued up to 1862 and this was perhaps the last district in India in which the numbers of disturbances of 1857 were finally stamped out.

It was during the last part of the 19th century that the Bhuyans of Keonjhar raised a revolt against the despotic rule of Raja Dhanurjaya Bhanja. When he forced the Bhuyans to work for excavating a canal from the river Machhkandana to Kendujhargarh through hills and forests, it was strongly repulsed by Dharanidhar who instigated the Bhuyans and other tribals like Bathudi, Kolha and Saunti to rise enmass against the tyrannical rule of the Raja. The Bhuyans looted the granaries and procured guns and cannons to wage war. The revolt of the Bhuyans took a violent turn. Later the British Government arrested Dharanidhar by hatching a conspiracy. Dharanidhar was detained in Cuttack for seven years. Later on he was released in 1897 and led the life of a saint. The last part of the 19th century witnessed a mass uprising in Sundergarh under the leadership of Birsha Munda. He raised his voice against the British Government to convert the Adivasis into Christenings. Later on he was charged of sedition and was imprisoned many a time till he was poisoned to death in June 1900 at the age of 25 in Ranchi Jail. Odisha shall ever remember the sacrifice of this great Adivasi Leader.

The formation of the Indian National Congress in December, 1885 by Allan Octavian Hume, a retired Civil Servant of the British

Government helped a lot in the growth of national consciousness among the Indians. Leaders like Madhusudan Das, Nanda Kishore Bal, Gopal Chandra Praharaj, Biswanath Kar, Madhusudan Rao, Gokulananda Choudhury promoted Congress ideologies and programmes and popularized its principles.

The Swadeshi Movement which the Bengalis started in protest against the partition of Bengal on 16 October, 1905 had considerable impact on the intelligentsia of Odisha. In response to the Swadeshi Movement protest meetings were held in Cuttack, Puri, Balasore, Sambalpur and other places to express sympathy with the movement in Bengal. People from all walks of life joined the movement with great enthusiasm and were very much inspired to use indigenous goods and boycott foreign goods.

With the entry of Mahatma Gandhi into the political mainstream of India in 1919, a new phase began in the history of India's freedom struggle. His first war cry against the British was made after the passage of the Rowlatt Act' and the Jallianawala Bagh Massacre of 13 April, 1919. Gandhiji's Non-Cooperation Movement reverberated throughout India and its echoes were felt in Odisha too. In 1921 the Utkal Pradesh Congress Committee was formed with Pandit Gopabandhu Das as President. He was the organizer of the Satyagraha Movement in Odisha. Gandhiji visited Odisha for the first time in March 1921. His visit gave a tremendous impetus to the Non-Co-operation Movement in Odisha. Gandhiji addressed a public meeting at Cuttack on the sandy bed of the river Kathajori. Besides Cuttack, he visited Bhadrak, Satyabadi, Puri and Berhampur. In the wake of the Non-Cooperation Movement, College students such as Harekrushna Mahatab, Nityananda Kanungo, Nanda Kishore Das, Raj Kishore Bose and others



left the Govt. Zilla School. Lawyers such as Bhagirathi Mohapatra and Jagabandhu Singh gave up their legal practice. Gopabandhu Choudhury resigned from the post of Deputy Collector to join the movement. National schools were established in the districts of Cuttack, Puri and Sambalpur. Satyabadi Grove School was converted to a national school. Under the leadership of Godabarish Mishra, the Chakradharpur High School was converted to a national school. The boycott of foreign cloth received support of the people. In Puri, the offering of foreign cloth to Lord Jagannath was discouraged. To train the Congress workers and volunteers and guide their work, seven centres were opened at Cuttack, Jagatsinghpur, Puri, Sakhigopal, Balasore, Bhadrak and Soro. The Swaraj Ashram of Cuttack was concerned with the distribution of spinning wheels, promotion of spinning and training the workers for the propagation of Congress programme.

Similarly Gandhiji began his epoch-making march to Dandi at 6.30 am on 12 March 1930 accompanied by a group of 78 Satyagrahis from Sabarmati Ashram. On 6 April 1930 he broke the Salt Law by picking up a lump of natural salt from the shore of Dandi. This symbolic act signified the start of Salt Satyagraha which was the precursor of the massive Civil Disobedience Movement in the world. On the same day the first batch of 21 Satyagrahis led by Gopabandhu Choudhury and Acharya Harihar Das started their march on foot to Inchudi from Swaraj Ashram at Cuttack. The Satyagrahis came to Inchudi batch by batch to break the Salt Law. One striking feature of the Satyagraha in Odisha was the emergence of Hindu women like Smt. Rama Devi and Smt. Malati Devi. On 20 April they led a long procession of women to the Satyagraha centre and violated the salt law by collecting salt earth under the very nose of police party stationed

there. In June 1930, Rani Bhagyabati, the Patamaheshi of Kujanga alongwith 500 women satyagrahis violated the salt law. In Puri district the Salt Satyagraha was led by Pandit Nilakantha Das. Congress leaders like Biswanath Das, Niranjan Patnaik, led the movement in Ganjam district. Thus, the Civil Disobedience Movement in Odisha not only exposed the British rule in India, but also inspired the people to merge with the national mainstream to teach the British a lesson.

The Civil Disobedience Movement gave birth to a new national consciousness among the people of the Princely States. In Odisha Prajamandals (People's Association) were formed in various Princely States to ventilate the grievances of the people before the rulers. The agitation first started in Nilgiri in July, 1938 but the State authorities adopted repressive measures. In the Talcher State the movement against feudal exploitation made significant advance. The oppressive policy of the Raja became so unbearable that thousands of people left Talcher and took shelter in the Angul refugee camp. In Dhenkanal the ruler took stern measures to suppress the Prajamandal agitation. About 18 persons including a boatman boy, named Baji Rout were killed as a result of police firing. In the Ranpur state the situation was quite grave. In January 1939, Major Bazzelgette, the political agent of Odisha was killed by the mob at Ranpur. Thereafter a virtual reign of terror was let loose by the British administration. Prominent Prajamandal activities Raghu Mohanty and Dibakar Parida were falsely accused of murdering Bazzelgette and were put to gallows at the dawn of April 4, 1941 in Bhagalpur Jail, Bihar.

On 8 August, 1942 the Bombay Session of Indian National Congress adopted the Quit India resolution and gave a call for mass struggle under Gandhiji's leadership. The next day all the



Congress leaders from various parts of India who had assembled at Bombay were arrested. In Odisha all Congress bodies, their offices and other allied organizations were declared unlawful. Within two weeks important Congress leaders were arrested. It was on 15 August 1942 that about 200 students of Ravenshaw College set fire to the office room damaging the furniture and other equipments. Eminent leaders were Banamali Patnaik, Ashok Das, Birendra Mitra, Suraj Mal Saha, and Bibhudendu Mishra. After Police inquiry Bibhudendu Mishra and Suraj Mal Saha were arrested under the Defence of India Act, and later confined in the Berhampur Central Jail. On 16 August 1942, people attacked the Bari Congress Ashram which had been taken over by the police. They also set fire to the properties which police had seized and burnt the uniform of Choukidars and Dafadars.

The Quit India Movement assumed the character of a formidable mass uprising in the district of Koraput mostly inhabited by the Adivasis or aborigines. The daring incident took place at Mathili Police Station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the Police Station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the Police opened fire killing five on spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29 March 1943 in Berhampur Central Jail. Right up to his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai." An open field called Chandiaposi adjacent to the village Lunia witnessed a police firing on 22 September 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also two persons were killed and one was injured due to police firing. The most ghastly massacre that took place at Eram in the Balasore district is

memorable event in the history of India's Freedom Struggle and it be fittingly called the Jallianwala Bagh tragedy in Odisha where 28 persons were killed and 56 persons were injured. It is true that nowhere in India were so many people killed in a single police action during the Quit India Movement for which Eram has been named as "Rakta Tirtha." At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which surcharged the atmosphere with high patriotism. But he was spotted soon and was arrested. In Garjat States of Odisha the Quit India Movement had its deep impact. In Talchar, the people gave up non-violence and started guerilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the Police Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature.

After the Quit India Movement the political situation of Odisha became quiet. General Elections were held to Indian Legislature in 1946 and in Odisha the Congress Party secured majority of seats in the Odisha Legislative Assembly and formed ministry under the Prime Ministership of Dr. Harekrushna Mahtab on 23 April 1946. The new ministry took initiatives for merger of the Princely States with Odisha. By January 1, 1949, all the Princely States merged with Odisha.

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## Netaji : An Icon of Courage, Erudition and Nationalism

*Parikhit Mishra*

Subhash Chandra Bose was born at Odia Bazar Cuttack on 23 January 1897. He was the 9th child and 6th son among fourteen. His father Janakinath Bose was a renowned lawyer and his mother Pravabati Devi was a pious lady. Janakinath was once Chairman of the Cuttack Municipality and was conferred the Rayabhadur title by the British Government.

Subhas began his early schooling at the Cuttack Protestant European School(1902-08) where he realised that foreign and Anglo-Indian students were given better attention, but he was too young to agitate. He moved into the Ravenshaw Collegiate School and studied there from 1909 to 1913. His headmasters, erudite Benimadhav Das and nationalist Narayan Prasad Mohanty were endearing. They had great influence on Subhas. In his teens Subhas had ventured into social service at the outbreak of cholera and smallpox epidemic while brooding about social reforms. He loved to care for the sick and destitute in the

poverty stricken society. In proving his merit, in the meantime, he stood 2nd in the Matriculation examination among the Bengal-Bihar students.



Subhas joined the Kolkata Presidency College in Calcutta for higher studies. Here a students unrest in 1916 against English lecturer Mr. Oten caused his suspension as he was thought to be the mastermind. It was an irony that the same Mr. Oten wrote eulogy on him in later years.

He took admission in Scottish Church College and graduated in first class with honours in philosophy. Next he enrolled in MA Class in investigative Psychology. In his heart no love was lost for Odisha in general and Cuttack in particular, whenever here he used to descend on meaningful social service. On the one hand he came under the spell of guru Ramakrishna Paramhansa (1836-1886) and his disciple Swamy Vivekananda (1862-1902) after going through their teachings. He wanted to lead an ascetic life. He had left his home on several





occasions. Once he had gone in a spiritual mission for six months to find a Sadguru or right spiritual teacher. He, however, could not take spiritual initiation from the famed monk Indra Das. On the other hand he developed inclination towards martial training in keeping with his family tradition.

In line with the wishes of his father and elder brother Subhas left for England on 15 September 1919 to prepare for the ICS examination. He took admission in Cambridge University. Success came for him handy. He stood 4th in 1920 ICS examination, but this couldn't make him happy. The shocking news of the brutal Jaliwanawalabag massacre of innocent citizens changed him altogether. Subhas, the would be high-ranking administrator, was transformed into a nationalistic and patriotic Subhas. His young mind became beligerent. He felt his national and spiritual commitment would certainly remain unrealized with the cosy ICS job, thus he resigned.

Subhas was an adherent of Chittaranjan Das, a noted lawyer with huge income who was honoured with the Deshabandhu title and Gandhiji the Mahatma in 1919 at the Nagpur Congress Session. In a letter to the Deshabandhu Subhas had offered his body and soul in the service of the motherland. This expression revealed the strength of love toward his country. He returned from England on 16th July 1921 and met Gandhiji for the first time in Bombay at his Laberanam Road residence. It was like a catechism. He was satisfied with Gandhiji's vision on non cooperation movement, nonpayment of taxes and the freedom movement as a whole. He was 28 years junior in age to Gandhiji. He jumped into the freedom movement at the instance of Gandhiji and Deshabandhu. This strengthened his own resolve.

The Deshabandhu was his leader, guide and inspirer. Subhas was loyal to him and edited

his "Forward" newspaper in later years. He was taken into custody on 25 October 1924. He spent time in different jails and was shifted to Mandale jail in Burma from where he was released on 31st May 1929 after serving three and half years. During the imprisonment he was elected as a Corporator of the Calcutta Corporation. Then he became Mayor of the Calcutta Corporation in 1931. His good work made him a popular leader.

In 1928 annual Congress Conference the young Subhas was the de facto leader of the volunteers. He was impatient and put forth radical proposals. Here too he moved a demand relating to Indian independence which drew attention of everyone. In 1929 Congress Conference he called for unity among workers and farmers to set up parallel rule. He was a progressive thinker. In the second phase of his political life he went out of the country as an emissary and conducted talks with national leaders of some foreign countries about Indian National movement and in the process gained political maturity.

On 1st January 1932 the Congress Working Committee, dissatisfied with the works of the government decided to launch Satyagraha. Within a few days Subhas was arrested with other freedom fighters and put into Madras jail. His TB relapsed. He had to bear the galling pain of appendix. The medical treatment, he received in India didn't help. He was released on 22 February 1933 for better treatment. He spent four years, up to 1937 abroad. One of his mentors, Vithalbhai Patel, died in a Geneva clinic on 22nd October 1933. Subhas was treated in Vienna. In 1938 Subhas was, elected as the President of the Indian National Congress at the Haripura Session. He enjoyed the confidence of Gandhiji. There were ideological differences, but he never threw any challenge to Gandhiji's leadership. He loved and revered Gandhiji who in his opinion was the best



ever leader of the 380 million people. In 1939 Tripura Congress session he proposed for the issue of ultimatum to the British to leave India and transfer the power to Indians. The call was too early for Gandhiji to accept. Subhas was re-elected as the Congress President at the Tripura Congress Conference defeating Pattavi Sitaramaya who this time was supported by Gandhiji and Sardar Ballavbhai Patel. Gandhiji took exception to the development. He said Pattavi's defeat was his defeat. Disillusioned Subhas and all working Committee members resigned. On 22 June 1939 he formed Forward Bloc a political front, within the Congress. He visited Odhisa as the 2nd World War broke out. He was a proponent of a separate Odhisha State consisting of all Odia speaking areas. He broke away with the Congress and took over the leadership (as commander-in-chief) of the Forward Bloc. He had socialist views, but he was not a communist. His oratorical power, iron will and the strength of leadership unnerved the British rulers.

In 1940 Subhas toured Odhisha and addressed public meetings. He spoke against misrule of the British Government. Pt. Nilakanth Das and Pt. Godavarish Mishra had met him in his Calcutta residence and at his direction a coalition government was formed in Odisha. The greatest achievement of this government was setting up of the Utkal University apart from welfare works. He also worked as the treasurer of the Gopabandhu Memorial. His famous saying was; "Give me blood, I'll give you freedom." The last six years of his life was full of events. He was arrested on 29 November 1940. He began hunger fast till death. The nervous British government set him free but later put him under house arrest. In a notable development desperate to seek foreign help Subhas left his Elgin Road house in disguise as a North Indian Muslim in the night of 17th

January 1941 in his car driven by his nephew Dr. Sisir Kumar Bose. He reached Kabul via Dhanbad and Peshawar. He procured a passport in the name of an Italian radio operator Orlando Mezeta. He reached Berlin on 3rd April 1941 and formed Azad Hind Fouz with Indian troops taken as POW by Germany. Of the 100000 British troops surrendered to Japan 40,000 were Indians who aligned with the Fouz. Subhas had met Hitler, leaders of the Italy and Japan. He formed Azad Hind Government and was accorded support by Burma, Japan and Phillipines. His main aim was to achieve Independence through armed struggle. But destiny had something in store. On 17th August 1945 his air travel began from Saigon to Tokyo. He reached Formosa the next day from where he boarded a plane again. The plane took off at 2.30 PM and broke down in moments. Nothing authentically was known about this brave patriot, fearless leader, rare revolutionary's disappearance or demise. The mystery is still unresolved, but the grateful country remembers this great son for ever. Jai Hind.

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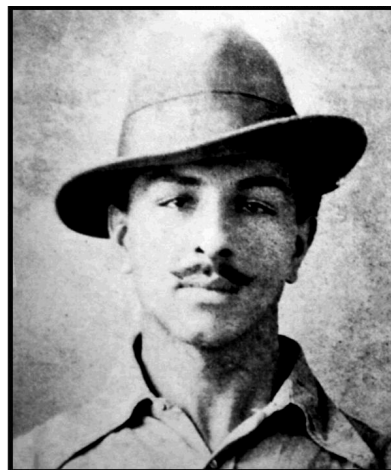
## Bhagat Singh: The Manque' - Radicalist

*Dr. Jugal Kishore Mishra*

*In colonialist literature, Bhagat Singh has been (mis)identified as "Terrorist". But for the nationalists of India, Bhagat Singh epitomizes "bravery and sacrifice". He is neither an anarchist nor a terrorist. He is a symbol / icon of revolution. A proto-communist, a manque-radicalist and a committed secularist, he is promethean figure with courage and conviction to take on the mighty. An ideologue like M.K. Gandhi, he is a perfect foil to Gandhi himself. Belonging more to the super league of BG Tilak, Lala Lajpat Rai, Bhagat Singh is an apt archetypal image of martyrdom and emancipatory militarism.*

### Introduction

The third son of Sardar Kishan Singh and Vidyavati of the village Banga in the district of Layalpura, Bhagat Singh was born on the 28<sup>th</sup> September, 1907. With his birth, his father and uncle were released from the jails into which they had been thrown for their agitational pro-people activities. So the newly born was christened Bhagat, the Fortunate. And he was fortunate to have not only what William Wordsworth calls "a happy and fair seed time" but also baptism through / in fire. Nurtured in such a world of firebrand radicalism he said, "I shall grow guns all over the field". Inspired by the heroism



of his father, of his uncles Swaran Singh and Ajit Singh, and by the silent heroism of his mother, Bhagat, a student of class-IV, declared that his

driving ambition was to "drive the British out of India". By the time he completed his secondary education in Lahore, he had become a spark of revolution. Deeply disturbed by the tragedy of Jallianwala Bagh and deeply moved by the heroic saga of Kartar Singh Sarabha, the prodigious child-MAN became a fountain of fire.

In the beginning Bhagat Singh was a devout Gandhian. But the

Chauri Chaura backlash dismayed not only Gandhiji but also Bhagat Singh, a lad of only fifteen years. Then the heroic martyrdom of Khudi Ram,



Kanailal and Kartar Singh made him pin his faith on armed revolution. He was also deeply moved by the activities of the European anarchists like Proudhon, Bakunin and Kropotkin. He was sensitized by the exploits of the Russian nihilists, of the young Turks in Turkey and the Afro-American Negroes over their racialist tormentors. He subscribed to the theories of the anti-Italy and anti-Russia radicalists. Thus Bhagat Singh, the manque- radicalist grew up on the balanced diet of the European radicalism.

### **Bhagat Singh's Poetics of Revolution**

In Kanpur he met his Krishna in Ganesh Shankar Vidyarthi. A doyen of Gandhianism, Vidyarthi had allowed the radicalists who used his home as their rendezvous. Here Bhagat Singh, then "a tall, thin, and very quiet boy lacking smartness and self confidence" came into contact with Batu Keshwar Dutt, Bejoy Kumar Sinha and Chandra Sekhar Azad. Working under the alias of Balwant, he constantly wrote inflammatory discourses on sundry topics and got them published in the Kirti. And he became impatient, like most of the disillusioned loyalists of Gandhi. Gandhi's promise of winning freedom within a year had failed. Among the youth who had followed the call of Gandhiji in April 1919, there was a sense of all pervasive gloom. These idealists were troubled by the naked orgies of communal violence / riots and they rejected Gandhianism. They found themselves more inclined to support N.C. Kelkar and N.G. Hardikar. In various meetings addressed by them, J.L. Nehru and S.C. Bose inspired the youngsters to strive towards freedom. It was harped on that independence was "a necessary preliminary to communistic society" (Sumit Sarkar: 1983: 266). S.C. Bose inspired the young acolytes to follow the "Youth movements in Germany, Italy, Russia and China". Dissatisfied with the elderly cant of the elderly

Anushilan, the younger revolt - groups emerged. Surya Sen of Chittagong advocated for and in favour of dramatic actions. *Youths of Bengal*, a leaflet published by the Mechnabazar group insisted on the cult of heroic self - sacrifice by a handful to thwart "the despotism of the blood - thirsty English". So inspired, Bhagat Singh poured forth his vitriolic hatred against the Britishers in his articles published in *Vir Arjun* from Delhi.

### **Bhagat Singh's Nobler Examples: The "NBS" Chapter**

Inspired by inroads of Communism into India, by the philosophy of Karl Marx and Lenin, Bhagat Singh and his friends in March 1926, founded the Naujawan Bharat Sabha with Ram Kishan, as President. Bhagat Singh himself discharged the duties of the Secretary of the "NBS". The political aims of the "NBS" were:

- (a) to establish a completely independent republic of the labourers and peasants of the whole of India,
- (b) to infuse a sprit of patriotism in the hearts of the youth of the country,
- (c) to express sympathy with and to assist economic, industrial, and social movements... free from communal sentiments, and
- (d) to organize labourers and peasants.

As the report of the CID commented later, "the Sabha owed its inception and existence to Bhagat Singh". From the facts stated above we can conclude that Bhagat Singh was a socialist by heart. As Jogesh Ch. Chatterjee has proved he was very keen on discussing the Soviet Revolution and Communism. (1967: 2). At the Dwarakadas Library, established by Lala Lajpat Rai, he devoured literature on the Soviet Union



(Yaspal: 1951: 96). Even he took active interest in celebrating “Friends of Russian Week” in August 1928 and “Lenin Day” on the 24<sup>th</sup> January. Obviously, Bhagat Singh and his cohorts were Russophiles.

### **Bhagat Singh and the HRA Odyssey**

In 1924, Sachindranath Sanyal founded the Hindustan Republican Association (Army). Bhagat Singh came in contact with Chandra Sekhar Azad and took to the philosophy of bombs and pistols as falcons take to hunting / preying. Influenced by Sohan Singh Josh and the Kirti farmers-sena Bhagat Singh carried forward revolutionary programmes with an advanced revolutionary socialist outlook. Now not hesitant to effect actions of a terrorist nature, they engaged themselves in a series of insurrectionary activities. Absorbing the very best of the ideologies of the pioneers of Communism in India, namely Narendra Nath Bhattacharya, Nalini Gupta and M.N. Roy, Bhagat Singh and his comrades engaged themselves in “revolutionary activities” (Bisheshwar Prasad: 1979 : 141). The objective of the HRA being “to establish a federated Republic of the united states of India by an organized and armed revolution”, the HRA unleashed many an armed infiltrations to the British bastion(s). The armed dacoity on the 8-Down train on the Lucknow-Saharanpur line on 9.8.1925 at Kakori, near Lucknow can be taken as a sample case. With a view to arranging funds for the slated intransigent activities, the train was looted by Pandit Ram Prasad Bismal, Roshan Singh, Rajendra Gupta, Ashaf, Sachindra Nath Bakshi, Bhagat Singh and Chandra Sekhar Azad. Though they managed to procure the paltry booty of only Rs.5000/- they suffered a lot. In the farcical trial concluded farcically on 7.4.1927, Bismal, Roshan, and Rajendra Lahir, were given capital punishment.

Manmath Nath Gupta was sentenced with then for 14 years. Bhagat Singh and Chandra Sekhar were arrested. Ashaf and Sachindra Nath Bakshi were nabbed later and were sentenced with capital punishment and transportation for life (deportation) respectively. However, the Kakori case was a major setback. Bhagat Singh was also implicated in a bomb explosion case at Lahore and was let off against the payment of a heavy / hefty security of Rs. 60,000/- pumped in and paid by Duneer Chand and Daulataram. Thus wings of Bhagat Singh, the revolutionary, the indomitable firebrand grew.

### **Bhagat Singh, The Lynch-pin of The HSRA**

Being hungry for more action, more fruitful action, Bhagat Singh, Jatindra Nath Sanyal, Ajay Ghosh and Phanindranath Ghosh established, after the prolonged deliberations made on 9<sup>th</sup> and 10<sup>th</sup> September, 1928, in the midst of the living ruins of the historic Feroze Shah Kotla in Delhi, the HSRA (Hindustan Socialist Republican Association (Army)). This HSRA does not only indicate the growth of Bhagat Singh’s stature as a leader but also indicates his revolutionary progress to military atheism via Marxian socialism. When Sir John Simon and the members of the Simon Commission thwarted the liberatory aspiration of the Indians, Gandhi and other resorted to peaceful disobedience. Gandhi’s Civil Disobedience was encapsulated and embodied in his famous Dandi Yatra to make salt to violate the Salt Act of the British Government in India. In this context, Mrs Brailsford, a British journalist ridiculed the Gandhian temerity to dare the British Govt. in India by “boiling sea water in a kettle” (G.S Chhabra: 1981: 48). Other Rules / Acts/ Ordinances were also flouted. Seditious literature was deliberately brought out to break the Sedition Law. In the Central Province, the Forest Laws were violated, with impunity. And in



response to Gandhiji's call more than 60,000 Satyagrahis (peaceful) got themselves arrested and imprisoned. Even non-violent volunteers were brutally tortured. As the story published in the Young India, dated the 12<sup>th</sup> June 1930, indicates, at Bulsar in Gujarat, peaceful Satyagrahis were killed. J.L. Nehru was jailed on the 16<sup>th</sup> April, 1930. Gandhi was imprisoned and sent to the Yerwada Central Jail in Pune on the 5<sup>th</sup> May 1930. Peacemakers like George Solocomb, Sir Tej Bahadur Sapru and Mr. Jaykar failed in their pacifist missions. There were peaceful agitations everywhere against the British Raj. After the Simon Commission visited India on the 20<sup>th</sup> October, 1928, the HSRA under the leadership of Lala Lajpat Rai staged a protest procession. Saunders gave blows on the head and chest of Lala Lajpat Rai on 30.10.1928 and thereby injured the Shere-Punjab grievously. Lala Lajpat Rai succumbed to the injuries received on 17.11.1928. Angered and incensed Bhagat Singh and Rajguru murdered Saunders on 17.12.1928. After the murder they could escape from the place of crime to safety. They killed Saunders because "the death of this great Punjabi leader was seen by the romantic youthful leadership of the HSRA as a direct challenge" (Bipan Chandra: 249). In a poster, put up by the HSRA after the assassination, they justified the assassination of Saunders:

*The murder of a leader respected by millions of people at the unworthy hands of an ordinary police official..... was an insult to the nation. It was the bounden duty of young men of India to efface it.*

*.....We regret to have had to kill a person but he was part and parcel of what inhuman and unjust order which has to be destroyed. (Jagamohan Singh and Chamanlal : 1986: 266.*

### **Bhagat Singh's Crowning Act of Defiance**

The HSRA leadership now decided to let people know about its changed objectives and the need for a revolution by the masses. Bhagat Singh and BK Dutt were asked to throw a bomb in the Central Legislative Assembly on 8<sup>th</sup> April 1929 against the passage of the Public Safety Bill and the Trade Disputes' Bill (Bipan Chandra, 249). Bhagat Singh was chosen because he was very articulate and well-versed in the conflictual aesthetics and BK Dutt was chosen to lend a pan-India coloration to the entire operation. After dropping the innocuous bomb that, as expected and designed, injured none from the Public Gallery of the CLA, Delhi, Bhagat Singh and BK Dutt stood rooted to the ground. They stated that they threw bombs to register their "protests" and "to give expression to their heart-rending agony". Further they declared that their sole purpose was "to make the deaf hear" and "give the heedless a timely warning". Yet they were tried in the Assembly Bomb Case. Later Chandra Sekhar Azad, Rajguru and Sukdev were arrested. The trial began on 7.5.1929 and only in 37 days the trial was over. On 6.6.1929 Bhagat Singh stated:

*We despise hypocrisy.*

*No personal grudge.*

*Beware! Ye bureaucracy!!*

They were sentenced with life deportation on 12.6.1929. In connection with the Saunders murder case (Accidentally Saunders was killed in place of Scott), they were sentenced with capital punishment, to be hanged till death, on 24.3.1931. However, Bhagat Singh was hanged on 23.3.1931 to pre-empt any untoward happening.

### **The Chain (Re) Action**

Bhagat Singh, Rajguru, Sukhdev and Chandra Sekhar Azad became cult figures. The



war they conducted themselves both in and off the court, both in and off the jail endeared them to the mass. Though Gandhi hesitated to plead for them, he pleaded for the commutation of the punishment given to lifelong deportation. On 17.02.1931, Irwin signed a pact with M.K. Gandhi and yet Gandhi could not save the young heroes of India. Though Irwin rose and rose up in the socio- political ladder of England to be raised to an Earldom in 1944, Gandhiji's popularity plummeted. Consequently like Khudi Ram and Jatin Das (who fasted in the jail and died on the 64th day of the self - imposed starvation), Bhagat Singh, Sukhram, Rajguru and Chandra Sekhar Azad became toasts of the entire Hindusthan (Undivided). Bhagat Singh, despite his involvement in 26 terrorist activities alone then in Punjab in one year said, "Revolution to me was not the cult of pistol and bomb". He, further, expanded: "Revolution is the inalienable right of the mankind. Freedom is the imprescriptible birth right of all". So he himself and his comrades were glorious in welcoming death. Further they explicated: "We are content. We await the advent of revolution". Explaining his own ethical position, in the article "Why I am an atheist?", he stated that he was "trying to stand like a man with an erect head to the last; even on the gallows". Six days before the Indian National Congress met on 29.3.1931 in Karachi, Bhagat Singh, Sukhdev and Rajguru were executed allegedly for their terrorist activities "(K Dwarakadas: 1966 : 394). Vallabhbhai Patel, in his presidential address said:

*The execution of young Bhagat Singh, Sukhdev and Rajguru has filled the country with deep resentment. I cannot identify myself with their methods, but the patriotism, daring and sacrifice of Bhagat Singh and his comrades, commend my admiration. The heartless and foreign nature of the Govt. was never more strikingly demonstrated than in*

*their carrying out the executions in the teeth of the all but the universal demand for the commutation of the death sentence.*

### **In a ratificatory manner, the INC resolved:**

*This Congress, while dissociating itself from and disapproving of political violence in any shape or form, places on record its admiration of the bravery and sacrifice of the late Sardar Bhagat Singh and his comrades, Sukhdev and Rajguru.*

Gandhiji, the apostle of non- violence, "salved his conscience by condemning violence": (Dwarakadas: 1966: 394) but also admired Bhagat Singh's "violent activities" for the sake of liberation of India. Yet, his public reputation slumped alarmingly. For the Indians, Bhagat Singh was not just a Chapekar / Khudi Ram / Kanailal / Kartar Singh shooting / killing" unpopular British officials as well as Indian traitors" (PN Chopra: 2003 : 205) but was a champion of communism, socialist welfarism, national solidarity, secularism, and emancipatory humanism. So after the execution the entire nation immersed itself in condolence.

### **An Essentialist Summation**

Read together with Bhagat Singh's "Why I am an atheist?" his article "To Young Political Workers" helps us formulate his *weltanschauung* / C.S.V. Written on 02.02.1931 "To Young Political Workers" is an expose on Bhagat Singh's modus operandi and modus vivendi. Hence it merits an indepth analysis:

*The future of India rests with the youths... Do not vegetate. Grow! Sow the seeds of disgust and hatred against British imperialism in the fertile minds of your fellow youths. And the seeds shall sprout and there shall grow a jungle of sturdy trees, because you*



*shall water the seeds with your warm blood.*  
(Quoted in V. Shandhu : 1968: 323)

### The Open - Ended Closure

With reference to the revisionist neo - historicist masculine mystique just completed in the sections stated above, it is concluded that Bhagat Singh is neither an anarchist nor a terrorist. He is a symbol/icon / archetype of revolution / radical innocence. A proto - communist, a manque - radicalist and a committed secularist, he is a promethean figure with tremendous courage and conviction to take on the mighty. An ideologue like M.K. Gandhi, he is a perfect foil to Gandhi himself. Belonging more to the super league of B.G. Tilak, Lala Lajpat Rai, Ras Behari Bose, Subhas Ch. Bose, Bhagat Singh is an iconic / cult figure of nascent mind of revolution. That is why, V. D. Mahajan has rightly concluded that “Bhagat Singh and his comrades - at - arms taught the people not by precept but by praxis and taught them to face death for the sake of their motherland. Hence their daring plans, cool action, and studied disregard for death have won for them a lasting place in the memory of the nation. For their’ individual and collective actions of glorious activism, they have been able to leave their “footprints on the sands of time” (2006: 407).

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## Tribal Participation in Freedom Struggle of Rayagada District and Role of Biswanath Pattnaik

*Raghu Nath Rath*

Every creature had a past life according to Hindu Philosophy. The deeds of past life is called destiny and he has to reap it in the present life. According to the deeds of previous life the God sent the creatures to discharge certain duties. Some of them are remembered for long time. In this paper about such a person who became an Angel of the tribals, who was destined to serve hill people will be discussed.

He was late Biswanath Pattnaik, who was born on 11.11.1961 at village Kumarada. His father Upendra Pattnaik died when Biswanath was a child. Hence his elder brother Ghanashyam looked after him. He read up to fifth class in his village and then studied at Ichha Puram of Andhra Pradesh up to eight class. He returned to his village in 1933 and posted as a teacher with a monthly salary of rupees seven.<sup>1</sup>

He was horn to serve the nation. How can he continue in teaching profession ? In the meantime he heard about Puri Seva Samiti of Acharya Harihar Das. He proceeded to Puri, joined as a volunteer in Puri Seva Samiti and served to Choura Patients.<sup>2</sup> This became the turning point of his life.

In 1934 Biswanath with his friend went to Kumbhamela at Allahabad to become a saint.

But due to some reason he returned home. His elder brother Tarini Charan was a freedom fighter, who participated in the salt movement in 1930 and was punished. So Biswanath was aware about the activities of Congress. He thought to be a member of Congress and in the year 1934 became a member by paying four Annas (25 paise). Then he used to practice spinning and wear Khadi cloths.

The veteran Congress leader Gopabandhu Choudhury established an Ashram to impart training on Gandhian ideology to produce constructive workers at village Bari and named it Sevaghara, which had functioned from 6th April 1935.<sup>3</sup> Biswanath applied for training in May 1937, but failed. It was decided in the third annual conference of Gandhi Seva Sangh at Hubuli of Karnatak that the fourth annual conference will be held in Odisha in 1938.

The fourth annual conference of Gandhi Seva Sangh was held at Delang of Puri district in Odisha from 25th to 31st March 1938 and Biswanath could manage to participate in the conference as a volunteer. He was engaged as gate keeper at the cottage of Mahatma Gandhi and discharged his duties most satisfactorily, which drew the attention of Gopa Babu. He told him to join in Sevaghara at Bari for training.<sup>4</sup>



Biswanath entered in Sevaghara for training as constructive worker in 1938 and completed it in March 1939. Then for some times he served there as office assistant. At the beginning of 1941 Gopa Babu directed him to go to Gunupur for extension of cotton cultivation and Khadi work. With a letter from Gopa Babu he reached at Gunupur and handed over it to Prahalad Panigrahi, the Manager of Khadi Bhandar.

Prahalad Babu convinced Bairu Gamango, the chief of village Kujendri to give shelter to Biswanath for Khadi work. Bairu agreed and in the evening of last Sunday of January 1941 took Biswanath with him to Kujendri and gave shelter on his Veranda.<sup>5</sup> At that time it was thought that to give shelter to a Congressman means to protest against British Government and Raja of Jayapur. But Bairu Gamango fearlessly accepted Biswanath.

From the very next morning Biswanath started his work in his own style without taking help of anybody. He started to clean pigdungs from the streets of the village. Sauras observed the work of Biswanath and gradually came to him. Biswanath talked to them. He persuaded them to cultivate cotton and to spin thread. He told them about the benefit of cleanliness, tried to educate them. He taught the tribals prayer, flag songs and told about Mahatma Gandhi, independent movement also. He told them that if our country will be independent, Bethi (torture by the Raja) and British government will be abolished. Sauras of Kujendri gradually belived him. They cultivated cotton and spinned thread by spinning wheel. Biswanath purchased all the thread. Gradually economic condition of tribals grew up. Tribals thought that all the things taught by this man is for our well being and accepted him as their kin member. By the inspiration of Biswanath about

three thousand spinning wheels were working at that time and, his name was changed to Ajna. He was known in that name in Odisha till his last breathe, which name was conferred to him by Sauras of Kujendri area.

While going to Wardha, Gopa Babu and Rama Devi came to Kujendri for one day. Rama Devi saw Sandi the daughter of Bairu Gamango there and observed her devotional work. She told Biswanath that if she will agree, then she could get training at Bari. Biswanath discussed about the will of Rama Devi with Bairu and Sandi and as per their consent he took Sandi to Bari. After six months training Sandi returned to Kujendri and became the leader of tribal women. Saura women came to front in all constructive works and participated in freedom movement also.

A Congress flag was hoisted in every morning and descanted in the evening. Throughout the day the flag was flying on the flag post situated in front of the Radha-Krishna temple of Kujendri. This fact came to the notice of British administration. One day in the month of July 1942 the District Magistrate of Koraput, Mr. Wilcuck with police and forest employees with guns, Landlords came to Kujendri on horse. The D.M. witnessed flying of the Congress flag and ordered to get down it.

At this time about twenty young ladies under the leadership of Sandi rushed and danced fearlessly in a circle around the flag post. Again about another thirty women came and made a second circle and danced wildly. The Collector observed the situation and thought not to take any drastic action in order to avoid unpleasant situation. He ordered his party to go back.<sup>6</sup>

The Congress party did not support the British government during the Second World War 1939-1942. In March 1942 Prime Minister of



England Mr. Churchill sent Sir Stafford Creeps with a message that if India will support in war and if Japan will be defeated, then England will give Local Self Government to India. Congress Party bluntly denied to the proposal and in the All India Congress Committee Meeting held from 29th April to 2nd May 1942 at Allahabad, it was demanded that the British should quit India. The Quit India proposal was passed by A.I.C.C on 14th July 1942 at Wardha and it decided the date of the next meeting on 7th August at Bombay.

All the Presidents of Pradesh, District and Zonal Congress Committee were asked to attend the scheduled meeting on the scheduled date. Accordingly Radha Krushna Biswasray, who was the President of Odisha Pradesh and Koraput District Congress Committee attended A.I.C.C meeting at Bombay on 7th August 1942.

On 8th August night Mahatma Gandhi while addressing to the Congress workers told that, I want independence today and just now or in this night. I am giving one formula to all that "Do or Die". On that night all the great leaders including Mahatma Gandhi were arrested. Radha Krushna Biswasray wrote some letters indicating the direction of that night and returned to Odisha on 9th August by train. He was arrested at Saluru on 11th August while returning by bus to Koraput from Bijayanagar.

Biswanath received the letter written by Radha Krushna Biswasray on 12th August. The title of the letter was 'Do or Die'. Biswanath prepared hundreds of copies of that letter using carbon paper and distributed it in many villages. Tribals came to him and discussed for further action. A particular date was fixed for rally from Kujendri to Gunupur.

On the appointed day about two hundred male and fifty female Sauras of Kujendri and some

tribals of nearby villages gathered near the flag post at Kujendri and started rally shouting the slogan "British Government, Quit India." Biswanath was leading the males and Sandi for female. Most of the participants were holding Congress flag in their hands shouting the slogan. The mob left Kujendri and travelled through Lachhapa, Gulumunda, Kaithpadar, Panosguda and Bikrampur. Many persons from each village joined in the rally. When the rally reached Gunupur there were about 1500 members. The entire mob travelled all the streets of Gunupur town and police took them to police station, detained for about three hours and allowed them to go back at about sunset.

On the next morning with some other persons Biswanath travelled to Khilpadar, Dambasara etc. and announced the message of Gandhi and Independence. When he returned to Kujendri after 4/5 days, Gunupur police came to Kujendri and arrested Biswanath, Bairu Gamango, Nilakantha Gamango and another thirty five male and twenty one female members of Kujendri and took them to Gunupur Sub-jail. On trial before Sub-agent, Rayagada Biswanath and others were found guilty. Those who were ordered for six months imprisonment including Biswanath were transferred to Koraput jail from Aug. 1942 to 15.02.1943. Biswanath was imprisoned at Koraput jail as a second class prisoner. Today also we can find 27 names of freedom fighters inscribed on the Martyr Pillar at Kujendri.<sup>9</sup>

After release from Koraput jail Biswanath returned to Kujendri. He thought for another movement. He prepared pamphlet, where he mentioned to recover the lands illegally grabbed by landlords and business community of other caste and distributed it among the tribals. According to the advice of Biswanath, Padaka



Nilambar Dora and some others forcibly brought some paddy bags from the house of the landlord Ram Ch. Sahu of Gulunda without any resistance. Ram Ch. Sahu lodged F.I.R. near the police. Police arrested P.Nilambar Dora and others. They were ordered for one and half year imprisonment and taken to Koraput Jail. Police searched the cottage of Biswanath and found the pamphlet written for Quit India Movement and another pamphlet prepared against Landlords. Biswanath was arrested and on trial before the Sub-Agent, Rayagada he was found guilty. He was ordered for one year imprisonment as a third class prisoner. He was taken to Koraput Jail and was released from Jail on 16th August 1945<sup>10</sup> and engaged himself in constructive works.

On 15.08.1947 India got Independence. Biswanath opted to be a constructive worker as before instead of a political leader. Before commencement of Bhoodan Movement Biswanath lunched Bhusatyagraha from his own thought process, which shook the Government of Odisha and the then Chief Minister Nabakrushna Choudhury posted the great novelist of Odisha Gopinath Mohanty to solve land problems of tribals. In 1953 Bhoodan Movement of Vinoba stepped to Odisha and Biswanath took major role in undivided Koraput district. So Vinoba designated him as Bhumidan Sardar”

Biswanath, in 1966-67 shifted his workplace to Kandhamal district and chose Baliguda for the purpose. He started one NGO named Banabasi Seva Samiti in 1972 with Sri Utsaba Chandra Jena as its founding Secretary. The main objectives of the NGO were the all-round development of tribal and downtrodden. The seed planted by him has now become a big

tree and the institution is now known as a leading NGO of Odisha as well as in the country.

This life long bachelor, Gandhian leader spent his life for uplifting of tribals and downtrodden. For his life time achievements Berhampur University of Odisha conferred on him LLD degree in 2008. He was also awarded many prizes of State level and national level and International Jamanalal Bajaj award for his social work in 2008. This great soul, who was called Gandhi of Koraput passed away on 29.03.2010 at his workplace at Baliguda which was a great loss for tribals as well as for Odisha.

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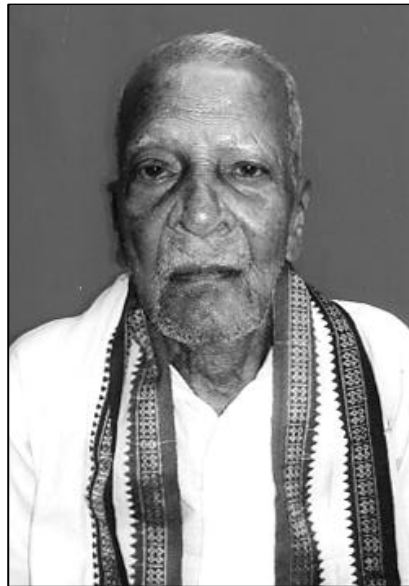
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## Binayak Mohapatra - A Forgotten Freedom Fighter of Ganjam

*Braja Paikaray*

Freedom fighter Binayak Mohapatra was born on 27th day of February, 1920 in Village Nimina under Asika Block in the district of Ganjam as the son of Late Nilakantha Mohapatra and Braja Kishori Devi. In his childhood while he was still a student of Kendupadar Upper Primary school his father died. He passed class five from Kendupadar Upper Primary School in the year 1930. In that particular year responding to the clarion call of Mahatma Gandhi Salt Satyagraha had already been started and spread in all corners of the Country. Though Binayak was a young lad of 10 years only he desired to join the Salt Satyagrah and accordingly went to Brahmpur to meet Sashi Bhusan Rath the then editor of Oriya daily newspaper "Asha". Being advised by Sashi Bhusan Rath, Binayak went from Brahmapur to Cuttack by train and met Govinda Misra of Ganjam at Khadi Bhandar situated at Nayasadak of Cuttack town. Prominent. Congress leader Sudhir Ghose was educating the young boys regarding the rules and regulations of Congress



party who had joined the "Banar Sena". Sudhir Ghose came to know young Binayak through the then Congress leader Govinda Misra of Ganjam and offered him Khadi cloth and napkin and accepted Binayak as a member of "Banar Sena". The Congress workers were cooking their own food and Cuttack town Congress Committee was bearing all expenses of their fooding and lodging. Binayak stayed in a rented house of Chhatra Bazar along with six other Congress workers after staying some months at Naya Sadak.

During pre-independence era foreign clothes bundle were brought to Cuttack Mal godown from Cuttack Railway station by bullock cart.

As per the instruction of Cuttack Town Congress Committee the "Banar Sena" members and other Congress workers started Picketing in front of the bullock cart. Young Binayak joined the picketing. The "Banar Sena" members and Congress workers were arrested by the Police and were beaten in the police station mercilessly. The 'Banar Sena' members who were beaten in



the police Station were offered Rassgolas by the Cuttack Town Congress Committee.

In the meantime Binayak suffered from typhoid disease. The British Govt. had proclaimed that the Govt. as well as private doctors would be punished if they dare to offer any medical treatment to the freedom fighters. But defying the order of the British Govt. one nationalist doctor named Rajani Babu offered free medicine, free food and free medical treatment to Binayak Mohapatra. Being cured from typhoid disease he was instructed by the Cuttack Town Congress leaders to return to his village.

Though Binayak returned to his village he could not stay in his home for long time. Again in the year 1931 he came to Cuttack and stayed in a rented house at Chhatra Bazar along with some other Congress workers. In the meantime British Govt. made an ordinance that the house owners would be punished if they rented out their house to Congress workers. Therefore Binayak and his friend Congress workers were driven out from Chhatra Bazar rented house by their land lord. Deprived of hearth and home Binayak and his friends stayed under an "Osta Tree" situated near the rented house. They used to cook their food under that tree in the day time and take rest in the night on Ganesh Mandap of Chhatra Bazar. On one occasion while Binayak and his comrades were preparing themselves for taking food, the police came, arrested them and left them in the deep forest of Banki. Later on they were rescued by the Congress workers of Cuttack Town Congress Committee. At that time the former Chief Minister of Odisha late Naba Krushna Choudhury was the Chief Co-ordinator of Cuttack Town Congress Committee.

On another occasion while a bullock cart loaded with foreign made clothes was passing

through Ranihat, Cuttack Binayak and his friends started picketing and blocked the road. The Bullock Cart driver namely "Gandharb" assaulted Binayak who became unconscious. When he regained his consciousness he found himself in Lal bag Police Station. He was forwarded to the Court and then sent to Cuttack Jail as an under trial prisoner. Prominent freedom fighters like Dr. Harekrushna Mahatab, Sudhir Ghose, Gopabandhu Choudhury, Baikunthanath Mohanty, Manmohan Choudhury and Lokanath Patra of village Pailipada of Ganjam district were inmates of Cuttack jail at that time. Braja Sundar Mohanty, the then S.D.O, of Cuttack sentenced Binayak and his five friends with 6 months imprisonment and they were sent to Munger Jail of Bihar. Freedom Fighter Dibakar Bhuyan, Prafulla Misra and Nilamani Swain were co-prisoners of Binayak Mohapatra in Munger jail. After completion of 6 months jail term Binayak returned to his native village Nimina.

Being informed regarding the return of maternal uncle Binayak, his nephew Trilochan Misra of Vir Harekrushnapur Sasan came to Nimina and advised Binayak to take admission in Sadasiva Sanskrit Mahavidyalaya of Puri to study Ayurveda. Binayak took admission in Sadasiva Sanskrit Mahavidyalaya and stayed at Puri.

The Quit India Movement of 1942 had stirred the entire nation and the country. Mahatma Gandhi had called upon the people of India "To Do or Die" and advised the Englishmen to quit India as soon as possible. The Indians were eager to be free from the British bondage and to gain Independence. They responded to the clarion call of Gandhiji and joined the Quit India Movement spontaneously. Binayak Mohapatra, his classmates Amarnath Misra of Digapahandi and Sridhar Rath of Village Bikrampur of Ganjam



District inspired the students of Sadasiva Sanskrit college to take active part in Quit India Movement. The British Police got this news and warrant of arrest was issued against Binayak, Amarnath and Sridhar. In order to avoid police arrest Ramanath Misra, the elder brother of Amarnath came to Puri, took his brother Amarnath as well as Binayak to Brahmapur from Puri by train in the night time. Binayak's class mate and friend Sridhar Rath was arrested by the British Police.

Time passed away rapidly. When law and order situation was restored Binayak returned to Puri prepared himself for the examination and got first class in Ayurveda Acharjya. After the declaration of result Binayak returned to his native village Nimina. In course of time Binayak got appointment as Kaviraj at the Ayurvedic medical hospital of Gajapati Nagar situated near Huma of Ganjam district.

Within his service tenure since 20th March, 1948 to 25th August, 1976 Binayak could be able to establish Nilakantha Sanskrit Vidyapitha at village Nimina in the memory of his father and Talsar Sanskrit Vidyapitha at village Talsar of Khallikote.

For his outstanding contribution towards freedom struggle of India Binayak Mohapatra has been honoured by the former Prime Minister of India Smt. Indira Gandhi in 1972, by the former Chief Minister of Odisha Sri Janaki Ballav Pattanaik and by the former President of India Smt. Pratibha Patil on 9th August 2007 in Rastrapati Bhavan on the eve of observance of Kranti Divas at New Delhi.

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Braja Paikaray, Advocate and Notary Public,  
Bhubaneswar Court, Bhubaneswar-14.



## Political Movements of Bhagirathi Pattnaik In the Context of Gandhian Ideology

*Mahendra Kumar Dash*

The history of freedom movement in Odisha is the expression of forces that constitutes an integral part of all India struggle. The soil of Sambalpur has produced so many heroes who were scarified themselves in the service of the motherland against the tyrannical rule of the British Government during the freedom movement in Sambalpur. Sambalpur forms the streams of militant nationalism in the Indian war of Independence where the name of Bhagirathi Pattnaik is written in golden letters.

Bhagirathi Pattnaik as the follower of Gandhi has worked in the Non-cooperation movement with the congress members, continued for Peasant congregation during Civil-disobedience movement and revolted actively in the Quit India movement.

### **Early Life:**

Bhagirathi Pattnaik was born on 9<sup>h</sup> November, 1884. His father was Jadunath Pattnaik who was an amin during the Sambalpur land settlement and mother was Kumari Bani. He spent his early childhood in the peaceful atmosphere of Barpali and took admission at the Zilla School, Sambalpur for higher education. He left school when he was in 9<sup>h</sup> class due to the accidental death of his father in 1903 at Attaira.<sup>1</sup>

Bhagirathi Pattnaik joined as an Odia Teacher at Simagaon Dhanwantiri near Raipur in

1904. At that time Sambalpur District was under Madhya Pradesh. But he suddenly resigned from the post. Next Bhagirathi Pattnaik joined the Patna King Prithviraj Sing Deo as a Nazir and promoted to the position of Munsif and lastly to the personal secretary of the King. He spent nine years as like a deaf, dumb and blind man in the empire of tyranny and suppression. When he started raising voice against the oppressive king, he was arrested and sent to Jail at Bolangir on 9<sup>th</sup> February 1920.

### **The Non-Cooperation Movement and Bhagirathi Pattnaik**

#### *Gaya Congress:*

Bhagirathi Pattnaik being influenced with the spirit of patriotism and nationalism voiced against the tyrannical and unjust rule of the king. Thus he was sent to jail. After his release from Bolangir jail on 07.12.1920, he brought a Charkha and started spinning Khadar. He trained his son Prafulla and wife Jambubati in this regard. At that time Gandhiji had started his Non-cooperation movement from 1<sup>st</sup> August 1920 and Sambalpur took an active part in this movement. The movement was spread out in Sambalpur district under the leadership of Chandra Sekhar Behera. Students left schools, colleges to join the strike. It was on 20<sup>th</sup> June 1921 a grand meeting was held at Sunaripada of Barpali where Bhagirathi





played a great role in enrolling the names of the people in the movement. People were kin to register their names as the members of the Congress.<sup>2</sup>

But due to the Chauri Chaura incident Gandhiji stopped the movement and took active interest on weaving Khadi, removal of untouchability.

Bhagirathi Pattnaik went to village to village for preparing people for the Gaya Congress. The preparatory meeting was held at Balibandha, Sambalpur from 23<sup>rd</sup> October 1922 to 25<sup>th</sup> October 1922.

Bhagirathi Pattnaik was selected to the Orissa provincial congress from Sambalpur. Among others Nrusingha Guru, Kunjabehari Meher and Ladabhai Thoria, Mahavir Sing had joined the Gaya Congress.<sup>3</sup> They started their journey from Jharsuguda on 21<sup>st</sup> December 1922. The congress meeting was held from 26<sup>th</sup> December 1922 to 31<sup>st</sup> December 1922. After attending the conference they returned to home with a new spirit of Gandhian ideology of prevention of untouchability, spinning Charakha and prevention of intoxication etc. Accordingly, Khadi centers were opened in Bargarh, Barpali and Attabira. Bhagirathi was accompanied in this regard by Chintamani Pujari, Laxminarayan Mishra, Achyutananda Purohit and others.

When Gandhiji was arrested on 11.1.1923 after Gaya Congress, Bhagirathi Pattnaik along with his friends observed 'Hartal' in Sambalpur town on 18<sup>th</sup> January 1923.

Inspite of his poor economic family condition Bhagirathi Pattnaik wanted to participate in the Kakinada Congress held on 28.12.1923. He joined Kakinada Congress with the Congress representative ticket No. 2447.<sup>4</sup> Bhagirathi meet Muhammad Ali the president of

the Kakinada Congress meeting and Motilal Nehru. While returning to Sambalpur Bhagirathi came in close contact with the Berhampur congress committee and reached to Puri to join a meeting with Ramdas Babaji and Nrusingha Pattnaik. The meeting was intended to free Gandhiji from Jail. He announced the message of Kakinada Congress at Bhubaneswar, Khordha, Kantilo, Baud, Sonapur, Kumbhari and Barpali.

The 39<sup>th</sup> Session of the Indian National Congress was held at Belgoan on 1924. Jawaharlal Nehru issued special delegates card for Bhagirathi Pattnaik. Bhagirathi Pattnaik distributed the cyclostyled copies regarding the negligence of the Pradesh Congress Committee. Gopabandhu observing the situation rushed to Bhagirathi and said. "Bhagirathi Babu, I was really in dark, hence I will lapse the matter let our family dispute confined to our home, what is the need of making a public show of It.?" His affectionate word melted his heart. He withdrew the resolution copies from Nehru and others.

Gandhiji visited Sambalpur on 23<sup>rd</sup> December 1928. He was accompanied by Kasturba Gandhi and Dev Das during his visit. Bhagirathi organized a meeting in the memory of Lala Lajpat Rai who was beaten by an English Officer and ultimately died on November 1928. Protesting against the Britishers Bhagirathi Pattnaik on that day gave a Khaddar *dhoti* and a coat to his son Prafulla.

### **Declaration of Purna Swaraj and Bhagirathi Pattnaik (Salt Campaign)**

In the Lahore session of 1929 "Purna Swaraj" was passed and congress decided to observe the Purna Swaraj Day on 26<sup>th</sup> Jan 1930 throughout India. Bhagirathi made all arrangements to celebrate Independence Day at Sambalpur. District Magistrate Bharat Chandra



Nayak was present to observe the situation. Bhagirathi read out the resolution paper passed by the Congress.

Sambalpur played an important role during the Salt Satyagraha movement of 1930. Bhagirathi organized a public meeting at Bargarh with Chaturbhuj and Premsankar to discuss the matter. On 19th March, Laxminarayan, Bhagirathi, Dayananda Chintamani, Sudhansu Sekhar, Nrusingha Guru and Durga Guru were charge sheeted and ordered to appear before the court.

It was during the 2<sup>nd</sup> phase of the Satyagraha on 8<sup>th</sup> July, 1932 when Bhagirathi Pattnaik along with his revolutionary workers were arrested. Gandhiji started individual Satyagraha where he pleaded “All those who are able and are willing to offer individual Satyagraha on their own responsibility without expectation of any help from the Congress organizations are expected to do so”.<sup>5</sup>

Bhagirathi Pattnaik along with his wife Jambubati Pattnaik and son Prafulla Pattnaik started individual civil-disobedience movement. It was on 22<sup>nd</sup> September 1933, Bhagirathi Pattnaik along with his family members were arrested while picketing at Bargarh.

After released from jail they began to serve the earth quake destitute. Prafulla worked in the relief camps of Mungher, Saharse, Panchgahhia and Bangoan. Bhagirathi Pattnaik met Jawaharlal Nehru who came to supervise the relief work. On 3<sup>rd</sup> April 1934 they spent a night with Mahatma Gandhi, Bhagbati Devi and Jamunalal Bajaj in one camp.

Gandhi visited Orissa in May 1934 for an intensive study of the problem of untouchables and the method of solution. He reached Jharsuguda on 5<sup>th</sup> May 1934 at 5 a.m. along with

Laxminarayan Sahu, Raj Kumar Bose, Thakkar Bana and some of his associates.<sup>6</sup> Gandhiji also visited the Harijan Bustee of Sambalpur on the same day. Bhagirathi discussed various problems with Gandhiji and informed him about their success in closing the wine shops at different places.

Government of India Act was passed in 1935. The Congress decided to work within the framework of this new Act because it accorded new status to the provinces. The act came into force in 1937 and the Congress decided to take part in the election for legislative assemblies at eleven provinces. Bhagirathi took active part in the election campaign.

### **Quit India Movement and Bhagirathi Pattnaik**

Bhagirathi Pattnaik took active part in the Quit India Movement. The historic “Quit India” resolution was passed on 14<sup>th</sup> July 1942. It renewed the demand that British Rule in India must end immediately. Bhagirathi organized the people at Sambalpur with his son Prafulla. Prafulla Pattnaik also collected funds from Deoghur and Dhunka for the August Revolution. On 17<sup>th</sup> April 1943 Jambubati Pattnaik died due to heart fail when Bhagirathi and Prafulla were in jail. Ayodhya Prasad Mishra a famous congress leader lit up the pyre.

It was on 10<sup>th</sup> February 1943, Gandhiji undertook a long fast for 21<sup>st</sup> days against the atrocities and illegal collection of money by the government. A feeling of high tension spread all over the district. Even illiterate labourers in the interior villages knew the deteriorating condition of Gandhiji’s health and expressed keen anxiety regarding the effect of his fast.<sup>7</sup>

Bhagirathi Pattnaik presided over a meeting at Dharmasla, Sambalpur. This meeting



was organized against the anti-people policies of the interim government. He supported the student's movement openly at Sambalpur on 24<sup>th</sup> November 1945 as a protest against the firing and lathi charge on the students in Calcutta and he organized the students at Bargarh and Barpali. The Independence Day was observed on 26<sup>th</sup> Jan 1946 at some centres of the district.<sup>9</sup>

But the Independence Day was celebrated throughout India with great joy and enthusiasm on 15<sup>th</sup> August 1947. Mr. Garnath Gartia presided over the Independence celebration meeting at Barpali.

### Conclusion

The contributions of Bhagirathi Pattnaik and his family in the freedom struggle are priceless and immeasurable. His role was not only confined to Sambalpur but also in different parts of India. Bhagirathi Pattnaik as a follower of Gandhiji actively worked from Non-cooperation movement to the Independence of India. Bhagirathi's contribution in the peasant congregations, individuals Satyagraha, revolution against the British Government and his stand against untouchability is remarkable and historical. He also raised his voice for equal opportunities to all irrespective of his caste, creed etc. He realised that true democracy could not be achieved without education. He emphasized upon the village Panchayats to resolve the disputes of the villagers. Bhagirathi as an ardent follower of Gandhiji entered into the Jagannath temples at Barpali with the untouchables. Bhagirathi took

active part in the Voodan Movement in 1957. In this movement they got a village 'Panimora' as Gramdan. He identified himself with the Communist Party of India with Red Flag during the last part of his life. He also participated actively in the communist movement against the price rise, unemployment and corruption in 1976. This was the last political movement for 92 years old Bhagirathi Pattnaik. It was on 9<sup>th</sup> July 1980 his great soul vanished with the Supreme Soul leaving his unforgettable deeds, for whom the soil of Sambalpur has been glorified.

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## An Odia Patriot of Freedom Struggle : Niranjana Pattnaik

*Dr. Prafulla Chandra Mohanty*

The early years of the twentieth century witnessed the emergence of a younger group within the fold of Indian National Congress (INC), who dreamt of “Swaraj”. Some of those visionaries left studies and some other resigned from Government jobs to participate in the movement to free the motherland from the shackles of imperialism. This was the period when Gandhiji appeared after returning from South Africa, in the firmament of India and transformed the freedom struggle from a class to a mass movement. It was also the time for amalgamation of the Odia speaking tracts which remained divided under four divisions such as Bengal, Bihar, Central Province and the Madras Presidency in to one administrative unit. This led to an organized movement for many years for the formation of a new Odia speaking State,” Odisha”. This agitation for amalgamation roused and moulded public opinion and helped much for the growth of political consciousness of the people in the early decades of the twentieth century. In this critical juncture the contribution of an Odia visionary was unique who tried to integrate the Odia movement with that of the greater freedom struggle. ***“Niranjana the Perniel river, the source of water, the flow of which comes from the sky high Himalaya to merge with the blue sea. It is the ocean of power, love and affection to win over the thousand hearts, the pious cold touch smoothened not only the countrymen but also the people of world”.***

Niranjan Pattnaik was born on 24<sup>th</sup> of November, 1896 at a village named Rukhakana near Polosara of the then district Ganjam under Madras Presidency. His father was Damodar Patnaik, who was working as a Nazir in the Munsif Court of Aska Town. His mother was Haramani. Both the parents had the nationalist bent of mind. Niranjan was the eldest son of the family. Damodar had seven children and Niranjan was the eldest one who loved Khadi very much to wear from the childhood, the nationalist insignia. Niranjan completed his elementary education at Aska and later he was admitted in the Aska Board High School to pursue his entrance examination. As a student he was serious, studious and sincere. At that time as Ganjam was under the presidency of Madras, the Entrance (XI) examination was conducted by the Madras University. In the Year 1914, Niranjan Patnaik an Odia boy secured first class first position in whole of the Madras University and became the pride for all of us. He had broken all the past records of the University securing Ninety one percentage of marks. He had passed intermediate examination in Arts from Khallikote College, Berhampur. During his two years of stay at Berhampur, he confronted with number of problems that Odias had been facing then because of the Telugu predominance, in the field of service, in the field of business everywhere. This affected a lot to young Niranjan, a boy of twenty in 1914; the Utkal Union Conference was



organized by the king of Parlakhemundi-Maharaja Krushna Chandra Gajapati who seemed to be the spearhead of the then Odia movement. Many selfless workers came to boost Odia nationalism in the remotest corners of the district. With these feelings, Niranjan graduated from Madras University in 1918 and went to Calcutta to study M.A. and Law in the University of Calcutta. With the helplessness feelings of the Odia in their motherland Odisha, he got endless pain throughout his study period. He had concentrated his mind to do something for the amalgamation and unification of the Odia speaking area. During his stay at Calcutta, he spent his time and brain in collecting the past glory and records of history, geography, art, culture and political map of Odisha and started writing a very factual and evidence able book co-authored by a similar senior activist Chakrapani Pradhan. The title of the book was the “Odia Movement” under the pseudonym “two bachelors of Arts” and published in Dec. 1919 by the Ganjam Odia Samaj, Berhampur. Odisha was then vivisected. In this book a strong plea was made for the amalgamation of the Odia speaking areas under one administrative head and for the creation of a separate Odisha Province. The books introduced Odias nationally and inter-nationally and empower Odias to put forth their demand for a separate state. Even Gandhiji, when he came across this book, did appreciate the argument initiated in favour of the separate entity. The ideas inculcated in the book received all-round support and justification for a separate state. The year, next to the publication of “the Odia movement” was 1920, which was the turning point in the history of freedom struggle of India. Gandhiji hurled himself in to the centre of Indian politics. The Non-Cooperation Movement was started against the British rule. The movement was boy-cott of schools and colleges and the national activists exhorted the student mass to participate in the freedom struggle. During this period, Niranjan was at Calcutta to pursue his higher studies and

came in contact with a number of nationalists. He was greatly influenced by their activities and the dormant seed of patriotism awakened. In this favoured situation he left his studies, returned back to his village with a mind to spread the news of Non- Cooperation. He had taken a rented house at Hillpatna in Berhampur and opened a ‘Swaraj Ashram’ to spread Khadi Andolan as a movement against Britishers. The ‘Swaraj Ashram’ unified the nationalists of the area and the supporters for the cause.

Niranjan Patnaik attended the INC Session at Nagpur in Dec, 1920. Odisha represented through thirty delegates for the meeting under the leadership of Pandit Gopabandhu Das. On the way back, they also attended the Utkal Union Conference held at Chakradharpur on the 1<sup>st</sup> day of Jan, 1921. In the Conference, a momentous decision was taken to accept Non-Cooperation movement of the Congress. Niranjan Pattnaik had taken a vital role to mobilize and to move the movement in side Odisha. The Non-Cooperation Movement got a boost in Odisha due to the visit of Gandhiji, on 23<sup>rd</sup> March, 1921. Gandhiji addressed meetings at Cuttack, Bhadrak, Satyabadi, Puri, Berhampur, etc, within a period of six days of his stay. Niranjan Pattnaik as a leader from Ganjam had the meetings with Gandhiji. During the period, he pleaded at Berhampur that Ganjam District Congress Committee (GDCC) should be constituted as a part of Utkal Pradesh Congress Committee (UPCC) and not as a part of Madras Presidency Congress Committee. The demand and the claim was received whole hearted support of the other veteran Odia Congress leaders like Biswanath Das, Sashibhusan Rath, Dibakar Patnaik, etc but was opposed by the Telugu Congress leaders. Despite the opposition, the Ganjam D.C.C. became a component of the Utkal Pradesh Congress Committee. Niranjan collected rupees ten thousand and presented it to



Gandhiji for the freedom fighting fund of the nation. The Ganjam Odia nationalists took this as a win and a step ahead towards the creation of a separate state. The organizational work of the Ganjam D.C.C. was entrusted with the young Niranjan. Accordingly, the reconstitution of the UPCC also took place on 30<sup>th</sup> Nov, 1921 and Niranjan Pattnaik was also taken as an executive member in the Ganjam D.C.C. from the date.

Niranjan Pattnaik along with Hare Krushna Mahatab, Gopabandhu Das, Bhagirathi Mohapatra, Gopabandhu Choudhury, Neelakantha Das were also elected for the Odisha Pradesh Committee as the representatives to All India Congress Committee (AICC). Niranjan was a staunch Non- Cooperator. He visited different villages and made door to door campaign to spread the messages of Gandhian Non-Cooperation like boycotting of foreign goods, removal of untouchability, spreading the Khadi Andolan, Charkha-Spinning, etc. The Congress men were given training on Khadi Andolan, etc. in the Swaraj Ashrama. In the process of the movement he courted the displeasure on the British Government and was imprisoned and lodged at Kudalar Jail of Tamilnadu. After the release, he took active part in organizing Utkal Sammilani (Utkal Union Conference) at Berhampur in 1923. A memorandum was prepared and submitted to the government on behalf of the Utkal Union Conference for the amalgamation of the Ganjam District with Odisha Division. In 1924, he presented himself in front of the Phillip-Duff inquiry Committee for the unification of the Odia speaking tracts. In the Kanika peasant movement (Kanika Praza Andolana) Niranjan Pattnaik with H.K. Mahatab went to Lucknow and held discussions with the veteran leader of the AICC Pandit Madan Mohan Malaviya regarding the atrocities of the British. Mahatma Gandhi stressed on the spread of Khadi Andolan as an important weapon of freedom struggle. Niranjan Pattnaik and Gopabandhu Choudhury were nominated to remain incharge of Ganjam district and of Odisha

State Centre respectively. After the resignation of Gopabandhu Choudhury, Niranjan remained incharge of Odisha State also. In 1924, a meeting of AICC was held at Kakinada, now in Andhra Pradesh, along with the problems of freedom movement, the Telugu-Odia dispute was referred to a Committee headed by Chakrabarty Raj Gopalachari. Niranjan Pattnaik along with Pandit Nilakantha Das were the members to this Committee. After some days Chakrabarty Raj Gopalachari resigned from its Chairmanship leaving the problem as it was.

In the year 1925, Niranjan married to Kishoremani, the daughter of Dasrathi Mohanty, an age old Zamindar of Kumbharapada near Nimapara of Puri district. Kishoremani was also having a nationalistic outlook and shared the activities with her husband hand to hand. Later on she became a woman leader and worked for the freedom of India. After the suspension of the Non-Cooperation Movement, Gandhiji announced a number of programmes for the promotion of Khadi, etc. Niranjan took active interest in the Khadi Movement in whole of the district especially at Kodala, Kabisurya Nagar, Kukudakhandi, Nuapada, etc. Gandhiji established All India Charakha Sangha and Niranjan was appointed as the chief organizer for Odisha in 1925. To popularize Khadi and the messages of Gandhiji, Niranjan published a Litho-Typed daily newspaper named 'Gandhi Samachar' from Berhampur on 1<sup>st</sup> Nov., 1927 and the Samachara continued publication till 3<sup>rd</sup> Jan, 1928. Mahatma Gandhi came to Odisha in 1927 and along with Niranjan Pattnaik he visited different places of Odisha to take stock of the Khadi situation. Looking at the 'Gandhi Samachar' the daily, it is said that the weekly Asha of Sashibhusan Rath was made to publish daily in the name of 'Dainik Asha' from 1<sup>st</sup> April, 1928. The AICC met at Calcutta in Dec, 1928. Niranjan Pattnaik as a top ranking Congress leader of Odisha pleaded to take a resolution in the session on the unification of the Odia speaking tracts and



on the formation of a separate state along with Rajkrishna Bose and Neelakantha Das. The president of AICC was Motilal Nehru who disallowed the proposal. As a result of dissatisfaction all Odia delegates left the session in a huff and expressed their discontentment and resentment against the Congress leadership by marching on the streets of Calcutta. Later Motilal regretted and then Odia delegates rejoined the Session. In 1930, AICC resolved to start civil disobedience movement by violating the obnoxious Salt law. Odisha responded to the call very seriously. Niranjana as the president of DCC spearheaded the "Salt Satyagraha" in the area. He along with his wife Kishoremani Devi, Rama Devi, Sarala Devi, Malati Choudhury, Narayan Patra, Jaggannath Mishra and other Congress workers marched from village to village garnering the support of the civilians for the Satyagraha. Being inspired by Gandhiji's Dandi March, Niranjana led a group of more than hundred Satyagrahis from Berhampur and nearby areas on 30<sup>th</sup> April and reached the village on 5<sup>th</sup> May to break the salt laws. Satyagrahis along with Niranjana were arrested on the spot and sent to Vellore Jail. There was an unprecedented mass participation in the movement and the people displayed exemplary courage and tenacity in braving the official machinery of terror and repression. Niranjana was sentenced for two years of imprisonment but due to the Gandhi-Irwin agreement he was released in April 1931. After the release from prison, he attended the AICC meeting at Karachi in 1931 where along with others he pleaded fervently on the creation of a separate Odisha province in the Second Round Table Conference; Gandhiji expressed his consent for the purpose. To monitor the issue an action-committee was set up by the UPCC under the chairmanship of Nilakantha Das in which Niranjana was a member. Because of the efforts made by the committee O' Donnell Committee was constituted in Sept, 1931 to demarcate the boundaries of the proposed Odisha province.

During the period, Niranjana experienced the worst ever financial crisis. After the death of his father, the whole burden of maintaining the large family came to Niranjana. After a lapse of ten years of time span Niranjana again went to prosecute his study. After getting the Law degree, he obtained the license for practicing Law from Madras High Court and started his profession as an advocate at Aska in 1934. Within no time, he got the distinction in the profession and the financial crisis was over up to some extent. During the period, a special session of the Utkal Samilani was organized at Berhampur in 1934. Niranjana also worked in the Sammilani for the formation of his Motherland, the Odisha province. Lastly, it was decided by the British Charter in the round table at London and a committee was set to demarcate the boundaries. The committee camped at Cuttack and at Berhampur in 1934. 'The Odia movement' book written by him and another helped a lot in submitting memorandums, petitions, and to submit the factual evidences at Governors, Badlats, etc. It is felt that the king of Parlakhemundi and Khallikote pleaded the facts at the Round Table Conferences which were based on the Odia Movement Book. Niranjana was felicitated for writing such a book which paved the way for formation of a separate Odisha province on a linguistic basis in the Utkal Sammilani's Cuttack Session. The Odisha Pradesh was formed on 1<sup>st</sup> April, 1936 the happiness crossed the boundaries for all Odias and for all the makers of New Odisha who was dreaming for the same since centuries. Niranjana was extremely happy to see the creation of his dreamed separate province 'Odisha' and felt the victory but at the same time he was still worried about the freedom of India. The first general election for Odisha Division was held in 1937. Niranjana took active role in mobilizing the support to Congress Party but he himself did not enter in to the direct process of the election rather preferred to work as an organizer. As the leader of the national party, Maharaja Krishna Chandra



Gajapati was invited by the Governor to form the ministry on 1<sup>st</sup> April, 1937.

During the Quit-India-Movement, Niranjan Pattnaik mobilized the movement in Aska, Rasalkonda, Boirani, Kodala, Jagannatha Prasad and many other places of Ganjam and Odisha. The activists disrupted the telephonic, transport and communication services and even set dynamites to explore Rushikulya dam. They looted Government treasury at Aska. Niranjan was extending the legal and financial help to the freedom fighters. British Government Police alleged the direct involvement of Niranjan Pattnaik in the so called disturbances but not able to arrest and prove his involvement. On 1<sup>st</sup> April, 1936, the inauguration ceremony of the Odisha Province was commenced with a Darbar held in the Revenshaw College hall at Cuttack. Sir Courtney Terrel, the Chief Justice of Patna, administered the oath to Sir John Austin Hubback as the first Governor of Odisha. Following message to the people of Odisha, was then, issued from London as the greetings to the people of New Odisha Province. "16 Codogan Gardens, London S.W.I. on the inauguration of the new province of Odisha I am glad to have opportunity of sending a message of greeting and congratulation to the 'Odia' people and to wish them all prosperity and success in future.

Niranjan Pattnaik was a sincere advocate and also a serious freedom fighter. He was an activist in the Quit India Movement of 1942. He was instrumental in spreading the Charkha movement across the length and breadth of Odisha. He was also a frontline leader in Gandhiji's civil disobedience movement and Salt Satyagraha in Odisha for which he was put behind the bars. He has worked in various capacities in the Congress organization and also in the provincial committees. He was a good organizer,

and knew the trick to get the things done successfully by others also. On 14<sup>th</sup> Aug, 1943, Niranjan went to Rasulkonda (Bhanjanagar) court with some cases of the activist, returned towards evening to his residence at Petroja Peta of Aska and felt uneasy. The next day he was suffering from diarrhoea. To our misfortune, exactly four years before India's Independence, the body of Niranjan Pattnaik, the hero of separate Odisha Province and a sincere freedom fighter collapsed. The illustrious patriot breathed his last on 15<sup>th</sup> Aug, 1943. He died at the age of only forty-seven leaving his family, four tiny daughters and two sons. Kishoremani left his husband at the age of thirty-six, her eldest daughter was only of fourteen, Jayanti the next one at nine, the first son at 7 years, the third daughter Abanti was only of five years and the youngest son Bijayketan was at four years and last one the daughter Reeta was 2 years of age. The plight came not only to the family members of Niranjan but to the people of Odisha.

The glorious activities performed by this illustrious personality blessed the members of his family and so, they were established in a decent way. Jayanti Pattnaik, the second daughter is now a senior politician of the country and Janaki Ballava Pattnaik the son-in-law is the Governor of Asam State and so on. In 1980, as an attribute to Niranjan Pattnaik, the Government of Odisha established a Govt. Women's College in the name of Niranjan and the civilians of Aska renamed the Petroja Street where Niranjan was residing as an honour to this magnetic personality as Niranjan.

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## Aftermath of the Non-Cooperation Movement : The Kanika Uprising

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Kanika was a permanently-settled estate in the district of Cuttack. The Raja of Kanika, Rajendra Narayan Bhanj Deo was a man of public spirit and had distinguished himself as a leader of Utkal Union Conference and also as a member of the Legislative Council, both provincial and central, and a close associate of Madhusudan Das. But he incurred the displeasure and annoyance of the people within his estate because of his policy of heavy financial extortions from undue exactions of several taxes by his subordinate officials. The people were required to pay 64 illegal taxes. In 1918-19, there was an acute scarcity of food stuff in Kanika. In 1920 crops were destroyed by heavy flood. In such a state of economic misery, king proposed to undertake a fresh land settlement. The people opposed it on the ground that a new settlement by the Zamidar would result in an exorbitant rise in taxes, and suggested settlement by the Government. So a peasant's agitation was brewing in the Zamidari estate of Kanika, while the Non-Cooperation Movement was going on. Closely linked with the Non-Cooperation Movement in Orissa there was an anti-feudal peasant uprising which occurred in the Kanika Zamidari estate. This agitation assumed a militant form after the suspension of the Non-cooperation Movement.<sup>1</sup>

While the agrarian discontent against the Raja was growing the Non-cooperation ideas were entering into the state. Consequently, the people were becoming bold enough to exhibit the open manifestation of their discontent. The Raja was opposed to the Non-cooperation Movement, and wanted to check the infiltration of the non-cooperation ideas into the estate. The Congress leaders of Orissa wanted not only to spread the Non-cooperation in Kanika as in other areas but also sympathized the peasant movement in Kanika which was interwoven into the anti-British movement, and the Raja succeeded in convincing the British authorities that the peasant movement of Kanika had their own grounds for agitation; and the leadership of the peasant agitation emerged from within the Kanika estate instead of being superimposed by the outside Congress leaders.

In September 1921 Babaji Ramdas entered the Kanika estate, and made fiery speeches for rousing anti-British and anti-Raja feelings. He was arrested on 21<sup>st</sup> September 1921. Other Congress leaders, namely Bhagirathi Mahapatra and Jadumani Mangaraj also visited Kanika and tried to spread Non-cooperation ideas. A Swaraj Ashram was established there and the Swaraj flag was hoisted. At this time six students of Raj Kanika High School left their



studies and joined in the Non-cooperation Movement. By December 1921 the Raja had obtained from the authorities the power of revenue collection through certificate procedure, and decided to undertake as new settlement. So an accountant of king named Chakradhar Behera resigned from his post and organized agitation against Raja. Under his leadership a meeting was organized in January 1922 where everywhere wanted to oppose the new policy of Raja. Then Kanika peasants arranged village meeting, circle meeting and grand meetings for carrying on the agitation.<sup>2</sup> In February 1922, H.K. Mahatab, distributed a poster in which he criticised the Raja for his new tax system and efforts to suppress the Non-cooperation Movement. Mahatab wrote, "the Kanika Sarkar thinks that he will obstruct the waves of the Non-cooperation Movement by stretching out his hand. But be it remembered that the awakening of the people caused by the Non-cooperation Movement will lower the head not only of the Kanika Sarkar but also of the Delhi Sarkar. Now we are awakened. Let the light of the awakening be kept up in our hearts. Eventually it will spread like wildfire, grow furious and serve as a guide to many countries".<sup>3</sup> by February 1922, the discontented peasants of Kanika were in a militant motion. They wanted to pay the tax at the previous costs, which the Raja opposed. Consequently numbers of peasants deposited their taxes in the Government treasury at Kendrapada. In response to a petition from 5000 tenants of Kanika, B. N. Ray, the Collector of Cuttack conducted an inquiry to ascertain to what extent rents had actually been raised. Ray, found that rents had been raised, while the plight of peasants had not improved. But, Ray was immediately transferred probably because he had supported to peasant's genuinences.<sup>4</sup> Although the peasants felt emboldened by the anti- British Non-cooperation to challenge the Raja of Kanika, and

the Orissa Congress leaders sympathized with the distressed tenants of Kanika, the agitation of the peasants cannot be said to have been engineered by the Congress. But the Raja of Kanika, the great favourite of the Government, convinced the Government that the situation against him was engineered by the Congressmen and was a part on the Non-cooperation Movement. The Government trusted and supported the Raja and Raja carried on his oppression in all possible ways. About the oppression of Raja, Mahatab has described in his Autobiography: "At that time Raja of Kanika and the British Government were in very good terms. To speak against the Raja of Kanika was tantamount to treason, on the charge of which the gunned policemen were shooting and looting indiscriminately, many rich people were reduced to poverty and many women were molested. Such a reign of terror was created by the police that even pregnant women fled to jungle where they gave birth to their babies. Rich men like Khaietas Ray and Ashwini Kumar Palei were not only deprived of their huge landed property but also expelled from the estate."<sup>5</sup>

Raja wanted to suppress the peasants agitation ruthlessly with the Government's help. On 18<sup>th</sup> April, 1922 four peons were assaulted by a mob of 400 peasants when the peons were at Patarpur village to distribute notices on some judgment debtors. After this assault, the Inspector of Police of Kanika arrested five accused persons under section 147 of IPC. But the arrested persons were rescued by a mob of 2000 persons. Soon 24 armed forces were sent from Cuttack to suppress the rebellious mob of one thousand people at Patarpur killing three persons and injuring 18 persons, and virtually created a reign of terror among the people of Kanika. About 150 people were arrested for their association with the peasant agitation and were made to walk with



handcuff. Raja imposed upon his tenants a collective fine of 10,000/-. He ejected a number of tenants on the ground of non-payment of rent. Consequently, a number of tenants owning hundreds of acres of land became street beggars. The Raja of Kanika and the British authorities wholly co-operated with each other in suppressing the tenants. Any statement against the Raja of Kanika was considered by the authorities as high treason. Subsequently, however, when the High Court acquitted the arrested Kanika leader Chakradhar Behera who had been arrested under section 107 of IPC, it held that the Kanika agitation was only a peasant's agitation having no taint of treason.

The British Government not only suppressed the anti-feudal or anti-Raja agitation of the discontented peasants, but also took all possible steps to prevent the intervention of the Congress leaders in their affairs. Pandit Gopabandhu Das, the President of UPCC was inclined towards an amicable settlement between the Raja and the tenants rather than taking side with the tenants. When the Congress leaders heard of the ghastly stories of oppression on the tenants, they adopted a sympathetic attitude towards the tenants and strongly condemned the atrocities on the tenants. Pandit Gopabandhu Das criticized the atrocities on the peasants of Kanika in his 'Samaj'. Then Congress leader Dr. Atal Bihari Acharya visited Kanika in violation of 144 of IPC and exposed the informations about the oppression on the tenants. In Cuttack and Bhadrak section 144 was enforced to prevent the holding of any meeting on Kanika affairs. On 14 May 1922, UPCC held a meeting at Baleswar despite the enforcement of section of 144. This meeting passed a resolution which was moved by Gopabandhu Das demanding an important inquiry into the atrocities in Kanika. On 16 May

1922, Gopabandhu Das and the UPCC Secretary, Bhagirathi Mahapatra arrived at Bhadrak to attend Baleswar District Conference where section 144 was served on them. Nevertheless they held a meeting in a mosque campus. After returning from Bhadrak, Gopabandhu and other Congress members were arrested and imprisoned, and in could not be possible for the Congress leaders to do anything on Kanika matters. Raja of Kanika filed many defamation cases against Gopabandhu for his statement in "The Samaj" on Kanika oppression. A Government case held him for his violation of section 144 at Bhadrak. District Magistrate of Cuttack issued a warrant of arrest to him under section 17 of the Criminal Law Amendment Act for organizing of Swaraj Volunteer Crops. So Gopabandhu was arrested for two years. Though he remained in jail, his heart remained struck in Kanika.<sup>6</sup> In the meantime other Congress leaders namely Bhagirathi Mahapatra, Ekram Rasul, A.B.Acharya, Nilakantha Das, Jadumani Mangaraj, Govinda Chandra Mishra, Ananta Mishra, Ramdas Babaji, H.K.Mahatab and Niranjana Pattanaik were arrested and sentenced to jail. On 25<sup>th</sup> August 1922 Choudhury Bhagirathi Mahapatra moved a resolution in Bihar and Orissa Legislative Council, demanding the appointment of a Committee with non-official members in majority for inquiry into Kanika troubles.<sup>7</sup> In a lengthy speech the mover gave an elaborate description of the whole matters, and narrated the stories of inhuman sufferings of the people. He observed that an agrarian dispute of vast magnitude had been converted as a problem of law and order. Some members from Orissa also supported the move. On behalf of the Government Mc Pherson called it as 'the extraordinary case,' but justified the action of Raja. Raja put the whole blame on the shoulders of the Congress leaders for all the trouble and police



action in that estate. He refused to make any further enquiry into matter. The resolution was lost without any division.<sup>8</sup> It revealed the attitude of the authorities in dealing with such agrarian issues which ultimately discredited the alien rules.

On 30 August 1923, two days before the prorogation of the first Reformed Council, an important resolution was moved to secure general pardon in favours of all prisoners. The purpose of the mover of the resolution was to render them eligible for election to the Council at the next general election in November 1923. Some members from Orissa whole-heartedly supported the resolution. It was observed that no violence had been committed in Orissa by the Non-cooperation and hence they could be granted general pardon. The Government was not prepared to consider the issue on the ground that the Congress still maintained the revolutionary policy. "They are still out", Mc.Pheron argued," for the overthrow or the paralysis of the present Government in India as by law established....."<sup>9</sup> In spite of firm opinion of the Government on the matter, the Council adopted the resolution on the same day.<sup>10</sup> In 1923, the Government decided to undertake a settlement in Kanika.

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## Prajamandal Movement in Nayagarh

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Much before the formation of Prajamandal, the people of Nayagarh were seething with discontent. They were neglected by their ruler. Their socio-economic condition was most pitiable. From the thirties of the 20<sup>th</sup> Century, injustice, corruption, extortion and maladministration reigned supreme in Nayagarh. Most of the time Krushna Chandra Singh, Raja of Nayagarh, lived in foreign countries. The state affairs were entrusted to the Dewans. They were mostly recruited from outside the state.<sup>1</sup>

Early in 1938 situation suddenly began to deteriorate in Nayagarh. The state officials were very much oppressive. More than half of the state income went to the pockets of these officials. Illegal taxes on road, opium, betel, *ganja* etc. were imposed on the people. No native people were given appointment even in low salaried employments of the state Durbar.<sup>2</sup> On the other hand, the Raja recruited more and more officers from outside. There were two Dewans in Nayagarh, but there was no co-ordination between them. In such a state of affair, it was doubtful as to who, in fact, ruled the state. Whether K. C. Neogy or the Court Inspector, or the elder dewan or the

younger one, or the Lala Saheb who was in charge of the state endowments.<sup>3</sup> People did not get water to drink and bathe in summer. Through much difficulty they fetched a little water from distant places. In the rainy season the rivers overflowed and inundated their paddy fields and houses. People did not even get straw to thatch their houses. They had to live in open air under the scorching sun.<sup>4</sup> In order to be relieved from such miseries, when people went to appeal to the Raja of Nayagarh, the state officials did not allow them to do so.

The imposition of monopoly on betel and *tamakhu* by the Raja made the condition of people most devastating. Against it, the people started 'betel agitation' in Nayagarh. Due to the imposition, people had to purchase it on high rate. Therefore, they boycotted to consume betels. About 500 agitators appealed to the Political Agent, stating the fact that this newly introduced betel monopoly was due to extra expenses incurred in the frequent tours of the Raja to Puri and Calcutta.<sup>5</sup> The Dewan ordered the Police to arrest and assault those who persuaded the people not to purchase betels. As a result, Narayan Nanda



and Bharat Sahoo from Odagaon, Biswanath Mishra from Itamati and Ganapati Ram, Banchhanidhi Panda and Akrura Maharana were dragged to Itamati Police Station, where they were severely beaten by the Police.

Lingaraj Behera of Saranakula was beaten by the police so mercilessly that it created a terror in the minds of the people. The fault of the person was that he was reading a newspaper named '*Krushak*'.<sup>6</sup> Another example of cruelty was the assault on Bhika Mallik, a village *choukidar* by a police Sub-Inspector, because the Choukidar had not informed the higher authority about a political meeting held at Bolagarh.<sup>7</sup>

There was no rain in the months of June, July and August 1938 and as a result the people did not cultivate their lands. So there was no food for them. Persons owning acres of land had to go for *coolie work* on the streets.<sup>8</sup> At such an hour of crisis the Prajamandal was formed in Nayagarh following the foot-step of Nilgiri. Guided by the Congress, the Nayagarh Prajamandal first started *Swadeshi* movement in the state.<sup>9</sup> People used *charakha* and wore hand spun *Khadar*. This movement continued for months together. The Raja tried his best to win over them but failed.

A meeting of the Prajamandal was held on December 27, 1938. The state authorities arrested two important leaders from the meeting. Thereupon the Prajamandal offered *Satyagraha* on 30<sup>th</sup> December. The ruler then approached the *Satyagrahis* and promised to issue a proclamation redressing their grievances. But the people were not convinced and hence continued their

movement.<sup>10</sup> A large number of people assembled before the palace of the Raja and demanded the release of their leaders. The Raja out of fear, released the Prajamandal workers on January 9, 1939.<sup>11</sup>

With the outbreak of the World War-II in September 1939, the Prajamandal movement stood quite for some period in Nayagarh. After the War period tension was mounting high in the state due to failure of the Raja to meet the demands of Prajamandal. In order to suppress the movement, the Raja arrested the leaders like Sridhar Das, Banchhanidhi Senapati, Laxman Moharana, Sukru Behera, Udayanath Prusti and Bidyadhar Mantri on July 19, 1942.<sup>12</sup> Such an action of the Raja, aggravated the situation in Nayagarh and the people again started *Satyagraha* in the state. They declared every region in the state as independence entity and attacked the Government office and Police Station. About 400 weavers assembled at Bolgarh on September 28, 1942 demanding the release of Khadi centre of Dighi which had been in the possession of the police.<sup>13</sup>

The Police arrested the leaders of the movement but in view of the gravity of the situation, the British Government issued orders to release the spinning centre for the use of the 'All India Spinners Association'. Nevertheless, the agitation continued. Prajamandal supporters from outside states joined in the Nayagarh movement in October 1942.<sup>14</sup> The people were determined to secure their demands through peaceful *Satyagraha*. But the Raja adopted repressive measures. Consequently, there was a clash between the armed police and the peaceful procession of



the people on October 10, 1942. Police had to open fire in order to disperse the mob. One person named Kasti Dukha was shot dead and a number of persons were wounded.<sup>15</sup> Thereafter began the reign of terror in Nayagarh.<sup>16</sup> Oppression started inside the jail. Kanduri Parida and his son Budhi Parida were beaten to death inside the jail.<sup>17</sup> Democratic movement continued, inspite of such inhuman oppression in Nayagarh state.

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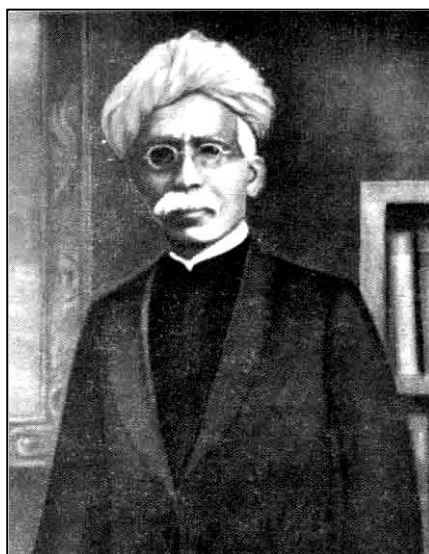
## Madhusudan Das, The Pioneer of Industrial Revolution in Odisha

*Prabodha Kumar Rath*

The British rule became major cause of the growing poverty of the Odia people. The collapse of rural artisan industries was caused largely by competition with the cheaper imported machine goods from Britain. The cotton weaving and spinning industries were worst hit, silk and woollen textiles fared no better and a similar fate overtook the iron pottery, metals, oil-pressing and tanning. Consequently, the ruined handicraftmen and artisans failed to find alternative employment. The only choice open to them was to crowd into agriculture. The increasing pressure on agriculture was one of the major causes of the extreme poverty of Orissa under British rule. Furthermore age old method of cultivation, lack of irrigation facilities, over assessment of land revenue, fragmentation of land, rigid manner of the collection of revenue and exploitation of the peasants by the landlords and money lenders were mainly responsible for the prevalence of deep poverty among the peasantry of Orissa.<sup>1</sup>

Madhusudan Das had already emerged by the beginning of the 20<sup>th</sup> Century, as the

indispensable leader of the Odias and was organising the Odia nationalism into a new form. His sympathy with the public cause and his pragmatic approach to many of the problems endeared him to the Odias who had already started addressing him as the 'Grand old man' at the age of 50.<sup>2</sup>



Madhusudan Das destined to occupy on very important place in the social, political and economic scene of Orissa for fifty long years. Madhusudan was born on 28 April 1848 at Satyabhamapur in Cuttack district in a respectable family. He was graduated from the college of London Missionary Society. After the completion of Law

Degree, he started his practice in Alipore Court of 24 Praganas. In 1881 he returned to Cuttack to start legal practice.<sup>3</sup> Soon he was deeply involved in the socio-political life of Orissa.

On behalf of the Odias he forwarded following suggestions to the Government in shape of a representation when Sir Rivers Thomson visited Cuttack in 1885.<sup>4</sup>





1. Expansion of Railways.
2. The development of industrial training
3. Appointment of Odias in high posts.
4. Planning for agricultural development.
5. Amalgamation of Odia speaking areas.

In 1898 he advocated the opening of a co-operative society in a gathering of important persons of Cuttack.<sup>5</sup>

Mr. Madhusudan Das as a practical politician realized that without material prosperity politics has no significance. History told him that Odias built the great temples at Puri, Konark and Bhubaneswar at an incalculable cost with wealth brought from outside by the development of their industrial resources. The coastal districts of Orissa always subject to flood and drought which invariably bring famine in their company. The inland province of Orissa is hilly and mountainous. Therefore agriculture cannot and could not feed the millions of Odia mouths. Industry and specially the cottage industry had to be revived.

Madhusudan Das, the most ambitious man of Orissa started thinking deeply about the possibilities of the economic development in Orissa. In 1900 he advertised for the "Orissa Art wares" which he established with a view to expanding the cottage and the traditional small scale industries of Orissa.<sup>6</sup> He realized that in order to keep pace with time and to prosper, it would be wise to take greater interest in industry. Madhusudan Das is more often remembered for his contribution to Orissa's industrialization. His achievements in this field were all the more spectacular since no conscious efforts had been made in this direction. Through the "Orissa Art wares" he first started making on a large scale the filigree works which are traditional handicrafts of Orissa. Various other cottage industries caught

his attention too and he helped them to develop on sounder footing. He exhorted the village weavers to come over to his workshop and receive better training in weaving.<sup>7</sup> He presented filigree articles to many British officers in India and abroad. His art wares were highly admired by the top level British Officers like W.Weddenburn<sup>8</sup>, Charles Elliot<sup>9</sup>, I.E. Webster<sup>10</sup>, W. Lawrence<sup>11</sup>, U.S. Club<sup>12</sup> and many others.

Besides Horn, Ivory and wood carving brass, aluminium and many other beautiful handicraft products were manufactured in his workshop. Madhusudan devoted himself for their improvement. He introduced new methods in remodelling the working structure and taught the workers to produce articles matching the modern taste. Horn articles were exported to Calcutta, Bombay and many other places. Varieties of fancy articles including paper cutters, sticks, combs, birds, toys and decorative articles were made out of horn.<sup>13</sup> The comb factory could not become profitable as raw materials were not available plentifully in Orissa. It was disposed off subsequently.<sup>14</sup>

The long cherished Utkal Tannery was established by him near Cuttack Railway station over an area of forty acres of land. He was convinced of the importance of such a concern in view of the cheap export of huge quantities of raw leather to England and the subsequent selling of finished goods back in India at an exorbitant price.<sup>15</sup> Skins of crocodiles, serpents, and lizards which were easily available in Orissa were collected for the shoe factory at his instance. He laid utmost importance on the quality of the shoes that were being produced at his factory. Products used to be very meticulously examined for defects and he was never prepared to compromise even with very minor imperfection. He had invested a very considerable amount of money out of his own



income and incurred large debts to make it operational.<sup>16</sup>

In the beginning the tannery had appreciable progress and its products had great demand in England and America.<sup>17</sup> Due to his utmost emphasis to quality, the factory used to incur heavy losses at times. The entire concern was cent percent Swadeshi.<sup>18</sup> Utkal Tannery used to be frequently visited by important personalities, all of whom were full of praise for it. Gopabandhu Das described this as a great deed.<sup>19</sup> Mahatma Gandhi paid a special visit to the Utkal Tannery on 19 August 1925, while it was on the brink of ruin.<sup>20</sup> Utkal Tannery became a losing concern and could not be sustained for long. It almost closed down in 1927.

It may be worthwhile to quote Swami Bichitra Nanda Das in connection with Madhusudan Das contribution towards the industrialization of Orissa.

“He emphasized the usefulness of cottage industry, the formation of joint stock companies and co-operative industries as early as 1903 ... Really he lived much ahead of his time. He was 50 years ahead of his country men in Orissa, but people did not take up the spirit of industrial life and did not like to develop the particular national genius of their, but tried to seek jobs for making both ends meet. Even, so early in 1903 he introduced Charakha (spinning wheel) which was piled formerly in every household in Orissa. He helped and encouraged cotton cultivation to save the people from hard competition with west and to save the struggling weavers and cultivators in their hard competition with Manchester goods.<sup>21</sup>

Madhusudan was the patriot of patriots with rarest personality who sacrificed the whole of his life for the sake of his own nation.

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## Social Psychology

*Sadhana Mishra*

In society the following fundamental factors are necessary — unity, social security and peace. Unity among the members of any society or social structure is absolutely necessary; otherwise the structure will start disintegrating. Lack of unity among the members of society because of too much self-interest in the individual members, the formation of groups for economic or social advantage, and the lack of understanding of others' acts not only bring about the downfall of society but also completely eradicate it from the face of the earth. Instances of so many groups and empires disappearing altogether are not rare in the little-known history of this world.

The problem, therefore, is the preservation of unity in society. If it is possible to enthuse the members of society with the following they will ensure unity in society — a common ideal, a casteless society, collective social functions and no capital punishment.

It is so often heard that a particular country was never so united as during the war. This is entirely due to love of one's motherland, since all of the individuals had a common ideal and goal — to face the perils of wars. This common ideal is, however, a temporary phase that disappears when the dangers of war decrease.

According to P.R. Sarkar's theory, such an ideal will never disappear like the common ideal of facing the dangers of war, so the unity in a society founded on the ideal of Brahma will be everlasting. In the economic field, there is a common ideal, as the whole property of the earth is the common property of all and is to be shared by all members of society. This is instilled in every member by the shloka (verse).

*"Sam'gacchadhvam' sam'vadadhvam'  
sam'vomana'm'si ja'nata'm,  
Deva'bha'gam' yatha'pu'rve sam'ja'na'na' upa'sate.  
Sama'nii va a'kuti sama'na' hrdaya'ni vah,  
Sama'namastu vomano yatha'vah susaha'sati."*

(“Let us move together, let us radiate the same thought-wave, let us come to know our minds together, Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe. Let our aspirations be united, let our hearts be inseparable, Let our minds be as one mind, so that we live in harmony and become one with the Supreme.”)

Love for all, the ideal that the whole of humanity is one family, and the utilization of all the property of the world as that of one unit, combined with the idea, given to those participating in the Na'makaran'a or naming ceremony of a child, that the social, psychic and



spiritual upbringing of the child is the common responsibility of all — all these provide an undying common ideal.

### **Casteless Society.**

Caste is another important factor which brings disruption in society. The evils of the caste are nowhere better known than in India. For unity in society there should be no small groupings within society claiming unjustifiable economic and social privileges.

This along with the common goal of Brahma inspires the formation of a society where individuals identify themselves as living beings only, and not as belonging to any particular caste, creed or sect. Also, no family is prevented from taking part in our social functions because of the fault of a member of that family. With this the chance of the formation of a society of outcaste families is eliminated. In such a society where belonging to a particular group or section is not necessary for marriage, for learning the Vedas (scriptures) or for achieving anything, the formation of castes is not possible. The upbringing of every child is a combined responsibility, where the whole property of the universe is to be collectively utilized, and where there is no caste restriction for spiritual practices, the formation of castes for social, economic or spiritual reasons is not possible.

### **Collective Social Functions**

Many of the ills of Society develop because people do not care to know other members of society. This ignorance of the condition and difficulties of other leads to intolerance and a lack of interest in the affairs of the other members of society. Common social functions bring different members of society together and are, therefore, a great unifying force. By performing certain functions collectively all the participants are engaged for some time in doing the same thing and brings about a feeling of unity

and interest in others. Common social functions in the physical, psychic and spiritual fields. Common participation is a very unifying force and the participants of such functions will have no intolerance for each other, instead they will become more united. Such functions are therefore a great unifying force.

### **No capital Punishment**

Capital punishment brings about the deterioration in society and stops the further progress of the individuals on whom capital punishment is inflicted. Such individuals form sects or groups which become the lower or discarded groups of society and this gives rise to social disruption and discord. Such punishments are employing themselves in better pursuits than they would in their normal life by making efforts to show the right path. Thus they are not only improving themselves, but they are also making efforts to improve society by bringing about more social unity.

### **Social Security**

Lack of security in a society leads to the disintegration of society itself. Any society where security against injustice is not provided to people cannot exist long. Lack of security also increases because of indiscipline. If the laws of society are not obeyed social security will not be possible. The most important requisites for social security therefore, are that there should be no injustice and there should be strict discipline.

Economic injustice is usually the result of lack of appreciation of the dignity of labour. Occupational distinctions in society lead to economic injustice. It is better to serve as a sweeper and earn one's own living rather than be dependent on others for one's livelihood. If such importance is given to one's own earning and living many economic injustices will cease to exist. Economic injustice also comes about because of



the hoarding instincts of human beings. People want property only for themselves. If only they felt that property should be shared by others also many economic injustices will not be committed. All the property of the universe is considered to be the common property and has to be utilized jointly. This idea leaves hardly any scope for economic injustice.

Members of a particular race who consider themselves superior to others also very frequently inflict injustices on other sections of society. The expulsion of the Jews from Germany by Hitler's so called superior Aryan race is a glaring example of racial injustice in society. In this country also, injustices on deprived classes by so-called superior races have caused a tremendous disruption in society. To remove this type of social injustice the first step should be to do away with racial distinctions in society. The first step that a person takes is to forget their race or sect and to no longer identify with their race, caste, or sect, regardless of whether their race was superior or inferior. Racial prejudices are very predominant in social functions. There are no such considerations: these petty differences among human beings are not given any importance. The seeds of an ideal humanity are sown from the very beginning of life and humanity as a whole is considered as one family belonging to the race of living beings. In such a society injustice due to economic considerations will be unknown.

### Discipline

Throughout history the lack of discipline in a society has often been the main reason for the extinction of that society. The indiscipline of some members of society may make the peaceful existence of other members impossible. Discipline is therefore absolutely necessary for the preservation of society. Indiscipline in a society arises when some members think that the laws of society are wrong. If such thinking is confined to

analyzing and arguing only and does not lead to breaking the laws of society, there will be no indiscipline. In order to maintain discipline, the laws of society should be rational and capable of change from time to time according to society's development and then alone can discipline be preserved. When reason is given so much importance and reasonable changes are accepted, all possibilities of dissatisfaction resulting in indiscipline are eliminated. If after obeying the laws of society one feels they are wrong, one has every right to argue and have the laws changed, but argument before obedience leads to indiscipline. In a society which is based on rationality alone and not on prejudices, there is no chance of indiscipline arising and undermining the social security of people.

### Peace and Spiritual Practices

Psychic equilibrium is peace. We must consider what brings about psychic equilibrium and what disturbs it. Spiritual practices will lead to psychic equilibrium and belief in superstitions will disturb it. Hence for the preservation of peace spiritual practices and struggle against superstitions are necessary. Relief from *duhkha* or sorrow is the main desire of human beings, and without the fulfillment of this desire peace is not possible. Relief from sorrow is called *nivrtti* and is of two types: *nivrtti* and *atyantikii nivrtti*. That which helps in attaining relief or *nivrtti* is called *artha*. But *artha* is only physical and psychic and gives only temporary relief. For everlasting freedom from *duhkha*, *parama'rtha* is the only remedy. *Parama'rtha* does not bring temporary relief, but everlasting freedom from *duhkha*. *A'tyanatikii nivrtti* can only be obtained by *parama'rtha* which relieves all *duhkha* — physical, mental and spiritual. This *parama'rtha* can only be attained by spiritual practices. Thus for maintaining peace psychic equilibrium is necessary, and for maintaining this equilibrium permanent freedom



from all *duhkha* is necessary. Freedom from *duhkha* or *a'tyantikii nivrtti* can be attained only by *parama'rtha*, and *parama'rtha* can be achieved only by spiritual practices. Spiritual practices begin when the child reaches the age of five. From the very beginning of a child's life he or she is initiated into spiritual practices. With the development of the child's life the spiritual practices also advance, bringing within their scope not only mental development but also bodily development. The spiritual practices do not teach one to forsake the world: they teach the proper use of all crude and subtle wealth. Spiritual practices are a systematic and scientific method for physical, mental and spiritual progress by which permanent psychic equilibrium and thus everlasting peace is established.

### **Fight against Superstitions**

The nature of the mind is to become like its object. Superstition of any kind — social, psychic, or spiritual — influences the mind to such an extent that the mind, due to its worries, leads a person into difficulty. The mental equilibrium of those believing in superstition is disturbed; and the result is not only do people lose their peace of mind, but they may also be led to perform some action which is detrimental to themselves. Such superstitions have contaminated every field of existence. In the social sphere there is no dearth of superstitions. Witchcraft, the persecution of widows, etc., are curses in society only due to such superstitions. In the psychic sphere also there are deep-rooted superstitions like the belief in ghosts, *bhu'ta*, etc. Not only this, but superstitions of funeral ceremonies, etc., have also burdened even the progeny of a person. In the spiritual field, too, ignorant people have been forced to do so many things only because of their deep-rooted superstition of heaven and hell. All of these only disturb people's psychic equilibrium and bring discord and anxiety in society. For the

preservation of peace, the fight against superstitions is of prime importance.

Superstitions have been given any place. In the social field, witchcraft has been discredited as only a psychic creation of some wicked person. Widows have been given the same status as unmarried girls with no restrictions on their dress, behavior, lifestyle, etc. It is strictly prohibited to exercise any restraint on widows to make them adopt a particular pattern of life based on superstitions, or to prohibit their presence in social functions. The spiritual superstition of heaven and hell and fear of God suppress people and destroy their psychic peace. Not infrequently, fear of such superstitions has had very undesirable reactions on people, totally disturbing their equanimity. Spiritual practices are based on rationality: Systematic and scientific method of spiritual practices leave no place for fear and superstitions.

It can thus be seen that an ideal society will come into being only when there is unity, social security and peace. To provide for such a society the Supreme Entity has a foundation and common ideal. Unity is secured by evolving a casteless society where capital punishment is prohibited and all people unitedly take part in social functions irrespective of caste, creed, or race. Further strengthens society by refuting and discouraging all superstitions, whether social, psychic or spiritual, and by providing a systematic and scientific method of spiritual practices and codes for physical, mental and spiritual progress and advancement in an ideal society.

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## Essence of Life, Long After Death

*Geeta Devi*

Twenty six miles away from the township of Nayagarh, on the south western side, a narrow cartable track runs through the forest range of Mahipur, to a village of the Khonds. This village is 'Kusubida' the mother land of Kasti Dakua, the martyr of the Praja Mandal Movement of Nayagarh.

From Mahipur, one has to proceed by the side of the village 'Thuavari', the famous village of the freedom fighters of Nayagarh Praja Mandal. Amidst groves of Sal (*Shorea Robusta*), Mango and Mahula (*Madhuca Indica*), one has to cross villages like Paradhipi, Karadapalli, Ramapalli, Chadakamara and Kenduvani. Then comes the village 'Kusubida', inhabited by the aboriginal Khonds who claim themselves as 'Suddha Kandh' (pure Khond).

A journey to this remote corner is possible in summer, when the torrents get dried up and the thorny branches of the shrubs, shrinks to some extent. The cartable passage created by cutting down clay maunds are somewhat manageable during the dry season to reach the village 'Kusubida' that lies close to the mountain 'Paloba' on which the spirit of nationalism of the Quit India Movement and the movement of Nayagarh Praja Mandal was echoed one day.

Leaders like Narayan Behera (Father of Bhagabat Behera) and Binayak Mishra, who were in charge of the 'Malas' (forest tract) worked day and night along with tribal leaders like Kunia Pradhan, Bhagabat Jani, Laxmidhar Pradhan and Mulee Pradhan, to organize the tribals and create patriots like many a Kasti Dakuas.

Kusubida, a tiny village of some thatched cottages, unseen and unknown, lies far away from the din and bustles of the urban life, still dozing in the lap of nature with all its simplicity and superstition.

On the entrance, to the village, there is an open air platform, on the middle of which, the village diety 'Suradei' is worshipped. Anything and everything is offered first to the mother goddess, be it the 'Juribalu' (country liquor) or vegetables like beans, spine gourd, ber fruit or Tamarind. On festive days like 'Gamha Purnami' (full moon day of the month of Sravana) or 'Jantala' (Community feast observed in the month of Chaitra), they sacrifice goats and fowls to appease their goddess 'Suradei'.

Close to the platform of mother 'Suradei', an altar (12' x 12') is under construction with a conical roof to house the statue of the pride of



the village, the martyr Kasti Dakua, But as the statue has not yet been installed, the altar is presently used as the shade for the village bull. This is the village 'Kusubida' where the people lead such a rudimentary life even in this century. The traditional surnames they bear are Jani, Pradhan, Mallick, Behera and Dakua.

Seventy years back, in August 1942, when the All India Congress, Committee resolved to launch the 'Quit India Movement', the British Govt. banned the All India Congress Committee. Soon after, here at Nayagarh, the Raj Sarkar banned the 'Nayagarh Praja Mandal'. When this order was issued, the leaders of the organization secretly convened a meeting of its workers at Mahulia near Godipada on 15.8.1942. The Darbar Administration could somehow smell about the convention and sent fifty armed forces under the command of Naz. Muhammad to foil the meeting. He was that Naz. Muhammad who had ruthlessly suppressed the 'Kandhameli (agitation of the Kandhas) at Dasapalla in 1914.

The meeting was running in full swing under the presidentship of Udayanath Prusty. On the other side, the police force which was heading towards Mahulia, started piercig bionets on the person of anybody and everybody, they found on the way to Mahulia. Police brought these wounded people who were looking horrible by profuse bleeding to the venue of the meeting to show to the gathering to what extent they could move. The mob got violently irritated to see the inhuman behaviour of the police force. They stood up all at once to avenge the barbarism. It became too difficult to control the mob. The President and other leaders of the Praja Mandal constantly appealed the angry mob to keep quiet. Anyhow the agitated mob got controlled; else so many

Kasti Dakuas would have been mercilessly slain that day. The Police force dishursed the meeting on the point of gun and arrested the top leaders of the movement. What irritated the tribal folk was the arrest and jailing of the tribal leaders like Kunia Pradhan, Bhagabat Jani, Laxmidhar Pradhan and Mulee Peadhan for they knew the tortures and torments inflicted on the leaders of the Praja Mandal in the jails at Nayagarh, the horrors of which were unheard of in the annals of the civilized world. Once the tribal blood is ignited, it emits a flame like that of the fire in a forest which reddens the sky and blackens the soil.

As a sign of protest, the Praja Mandal called for a 'Hartal' (Strike) on 16.8.1942. The Raj Sarkar thought that if 'Odagaon', the centre of the movement, could be controlled, the entire movement would be squeezed. Now three hundred soldiers of the Sikh Regiment assisted by he state police force, marched to Odgaon, at dead of night with state officers like the Dewan and the Asst. Dewan. On the morning of 16.8.1942, when the state officers saw all shops and godowns were closed, they located some shops belonging to the agitators with the help of the local police officers. Those shops were completely looted. The army entered even the private houses and tortured the innocent villagers.

These tortures along with the news of torments to the arrested members at jail so much irritated the leaders and workers of Nayagarh Praja Mandal that they met at a dense forest 'Madhua Khali' near Bahadajholla on 8th Oct. 1942. Then and there in that meeting, it was decided to form five war groups to march from different routes, all at a time, to occupy the govt. offices at Nayagarh to avenge the damage done to the workers of Nayagarh Praja Mandal in





terms of 'Betra Sajja' (caning twenty times), 'Mandu Sajja' (salt less cooked of boiled rice given as launch), 'Mesala Sajja' (any sort of Punishment as decided by the Darbar Administration), putting of human urine in the mouths of the leaders and looting the houses of workers. The morning of 10th Oct. 1942 was scheduled as the time of the march to Nayagarh.

The first group was to start from Barakola via Nuagaon. Thousands and thousands of workers were moving with full vigour headed by Purna Chandra Mallick and Anand Chandra Swain. Most of the workers of this first group were tribals. But they were completely unarmed. Nobody was holding even a 'lathi' or any sort of their traditional weapons like a bow, arrow or spear. The procession was advancing peacefully.

As an anticipatory measure from the side of the Raj Sarkar, four constables under one Assistant Sub-Inspector were waiting on the Barakola Dak Bungalow (Inspection bungalow) with their guns. But they got scared to confront the crowd. They all surrendered. The victors set fire the bungalow, put the guns of the police in the fire and advanced with inspired zeal.

At the Nuagaon Police Station, Six constables under the command of one Sub-Inspector were waiting well equipped to confront the agitators. When the agitators tried to thrust into the Police Station, there was sudden firing.

No warning was given, no scope to retreat, the guns were not even pointed to their legs, it was not only sudden but a random firing.

Kasti Dakua, a Youngman in his thirties, the brave tribal of Kusubida, was at the front. Hundreds were injured; one bullet pierced the

abdomen of Kasti Dakua. Blood was sprinkling from the wound to redden the air. The dying man was crying for water. He was offered some water but that was mixed with ash. Giving water mixed with ash to a dying man was not only to ridicule the dying who was speedily losing his senses but to the crowd who were injured and bleeding but not losing their senses. What could be more a naked picture of the barbarism of the administrative system of the then Garhjats ?

The cry for water of the dying became silent. The blood that sprinkled reddening the air now oozed slowly to blacken the soil, lying on which the Youngman breathed his last.

The sound of the guns injuring hundreds was enough to disburse the crowd. But Khati Sahoo, another worker of the Praja Mandal, who was very much present there at the time of the firing, was found no more. Neither his body, nor his person could be traced after that incident. The disappearance of Khati Sahoo is still shrouded in mystery.

After the death of Kasti Dakua, there was mass arrest and jailing of the leaders and workers which continued for months together. Due to shortage of accommodation, monasteries like 'Ghodasala math' and even the court rooms were utilized as jails. The tortures behind the bars were such inhuman, some leaders like Kanduri Parida, Buddhi Parida and Daya Behera breathed their last. These shocks shattered the spirit of the movement though temporarily.

On 21st Aug 1943, the Raj Sarkar convened a special 'Darbar' to reward the loyal police officers who suppressed the agitation. The Sub-Inspector of Police who was that day the commanding authority of Nuagaon Police Station,



was conferred with the title of 'Birabara'. The constable, who fired the unfortunate bullet that killed Kasti Dakua was conferred with 'Dhapad Singh'.

Three and half years later, Nayagarh Praja Mandal regained its lost vigour. On 25th May, 1946, the third historic conference of Nayagarh Praja Mandal was held at Godipada with leaders like Malati Choudhury, Surendra Nath Dwivedy, Banamali Pattanaik, Viswanath Pandit, Banchanidhi Das and many others. On 26th May, in the presence of fifty thousand delegates and leaders, the tragic demise of Kasti Dakua was condoled.

On 10th Oct, 1946, four years after the martyrdom of Kasti Dakua, Nayagarh Praja Mandal observed its first 'Sahid Divas' (martyr day), more than ten thousand volunteers with Sri Sarangadhara Das, paid homage to the departed soul at Nuagaon, exactly on the spot, the martyr breathed his last. The soil that was blackened that

day, became colourful with flowers from ten thousand folded hands. The air which got reddened that day by the martyr's blood attained an emotional sanctity by the silent prayer of ten thousand souls.

History never remembers those assassins, never recollects the honours they earned, it only commemorates that rustic youth, who is held an all time hero commanding a handful of flowers for his selfless sacrifice. The victors however lived long to die with their death, but the victim died young to live, long after his death, that death which reminds us the famous Hellenic epitaph, where a martyr requests the sojourners passing by the side of his grave, to convey the message to his countrymen that he is dying here for the cause of his fellowmen.

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Geeta Devi, Brahman Sahi, Old Town, Nayagarh – 2.





Rusikulya and the melodious songs of the people around it. He thinks of the enthralling beauty of Chilika and is in the transports of delight, but he regrets that he cannot see this. He wishes to derive selfsame joy by hearing from the wind the sensuous descriptions of Chilika who must have intensely waited like a lovesick damsel for the kiss of the wind:

Alingan ase                      taba pathapase  
Chilika abege thiba anai  
Mukta nilakesi                  shyamsovarasi—  
Giri sirisfita baksh melai (25-28).

The poet sings a paean to its beauty, and revels in luxuriating in its seductions. The descriptions, vivid and erotic, are reinforced by expressions of passionate ecstasy :

Chanchal hillole                charu gandasthale  
Chumbithiba jebe gadhe samira,  
Sundari sarbange                uthithiba range  
Apurva ullas    kampai nira (29-32).

The poet, then, asks the wind to deliver him the news of Puri. He thinks the wind more fortunate than him since it has freedom, which he is deprived of now. He asks it about the place, the sea, the temple, the *tulsi*, the Neelachakra, and the soothing shade of the trees. Further, he wishes to know the messages the people of Puri have sent for him. The pangs of desolation are felt in the poet's tone, which is poignant. The poem contains many lines that describe Puri. What is interesting to see is that this sad song of the poet takes the reader from place to place while he reads the poem. It is as though the reader is in a state of constant travel that goes along with his participating in the poet's loneliness. But what Das is particularly interested to know from the wind is whether *swarajya* occupies the people or not:

“Sadharan sant sevak mahant / pakanti ki kebe swarajya katha?” (67-68). Gopabandhu's concern for *swarajya* is expressly stated in his poem “Misu mora deha e desha matire,” a poem that demonstrates his ardent patriotism and selfless service to the nation:

Misu mora deha e desha matire,  
Desabasi chali jaantu pithire.  
desara swarajya-pathe jete gada,  
puru padi tahin mora mansa hada (23-26).

The poet imagines that the wind, after its sojourn at Puri, must have blown toward Satyabadi, famous for the Sakhigopal temple. Satyabadi, a place with verdant foliage, is a scenic spot, and because of its sylvan setting, one could always hear the sweet songs of the birds. The poet's birthplace, Suando is near Satyabadi and is equally rich in its picturesque details. When Gopabandhu describes Satyabadi, he is in rapture. He describes the Sakhigopal temple and the *jugala murati* of Sri Krishna and Radha inside it. He imagines how beautiful it must have looked when the *mayurachula* of the Lord must have swayed as a result of the wind passing through it. The poet says that, a place where Krishna, the 'Baraj bihari,' 'Gopi Manohari' lives is simply beyond description. Finally, he asks the wind about his home over which it must have blown: “Debadatta dham mo priya ashram / padichhi ki taba nayanapathe?” (95-96). As we see, the poem mentions a few places such as Ganjam, Puri and Satyabadi and his own home, as well as Chilika about which he is interested. All these places are near to each other, and not very far from the home of the poet. Since he is away from his home and knows those places and their beauties, he wishes to derive pleasure by hearing from the wind the descriptions of these



places. But it does not seem that the poet is very desperate about his confinement or loneliness. He graphically visualizes all these places with their charm and splendour, but his primary thought pertains to *swarajya* and the people's passion for it.

In Cowper's poem, Selkirk's imaginary joy of being the undisputed monarch is frustrated by the impact of solitude. Like Gopabandhu, Selkirk too yearns for his home and people and entreats the wind to "Convey to this desolate shore / Some cordial endearing report / Of a land I shall visit no more" (26-28). Both think of their "own native land," or *swadesh*, but what distinguishes Selkirk from Gopabandhu lies in the former's yearnings for *swadesh*, contrasted with Das' concern for *swarajya*. However, the array of variegated experiences of Selkirk on the island conjures up a feral picture contrasted with the arboreal, vernal spectacle in Das' poem.

Selkirk strikes at the notion of pleasantness associated with solitude, which may be consequential for a sage or recluse, but it is painful for one who is "out of humanity's reach" (9). What exacerbates his mental state is the perceived impossibility of redemption from "this horrible place" where he can "Never hear the sweet music of speech," and "a friend I am never to see." The recurrent use of 'never' underscores the desperation of a 'monarch,' bedevilled by a foregone unlikelihood of release. A striking similarity in the somber reflections of Das and Selkirk pertains to the latter's categorical insistence, as in Das', albeit suggested, on three critically important things for man:

Society, friendship and love  
Divinely bestow'd upon man,

O had I the wings of a dove  
How soon would I taste you again! (17-20).

The deprivation faced by Selkirk is more or less similar to Das', but his anguish is more intense. However, Selkirk's longing is not mere homesickness since he wants to go beyond the confines of home to "religion and truth," "the wisdom of age," and the "sallies of youth." Like Das, he too wishes to hear from the winds the messages of his friends: "My friends, do they now and then send / A wish or a thought after me?", but the nagging despair in him leads him to conclude in the negative.

An interesting fact as to the loneliness of Selkirk relates to his reflection on the extraordinary power of the mind and the incredible pace of imagination. This seems, in part, to underplay Selkirk's intensity of loneliness, in that the voluntary imaginative flight to his native land, whenever he wants, momentarily lessens his anguish, but in no time he comes back to the truth that faces him :

How fleet is a glance of the mind !  
Compared with the speed of its flight,  
The tempest itself lags behind,  
And the swift-winged arrows of light.  
When I think of my own native land  
In a moment I seem to be there;  
But, alas! recollection at hand  
Soon hurries me back to despair (33-40).

Moving between the imaginary and the real, Selkirk relapses into sporadic bouts of despair, but he is sanguine about freedom: "There is mercy in every place." In any case, the 'monarch' is chastened to realize that despite his hope, the inalienable despair impinges on the necessity of reconciling oneself to one's destiny:



“And reconciles man to his lot.” This is Selkirk’s placid acceptance of the reality that cannot be obfuscated by basking in fantasies. No doubt, Selkirk’s banishment is more painful than that of Das’ imprisonment insofar as the setting is concerned. The picture of desolation and absolute wildness in Cowper’s poem is a counterpoint to the descriptions in Das’ poem. While reading these poems, we are transported to their locale, but understanding a captive’s anguish exacts empathy.

In both poems, winds are the carriers of the messages and they function as personified entities engaged in the significant act of communication. It is like P.B. Shelley’s impassioned address to the West Wind: “Oh, lift me as a wave, a leaf, a cloud! / I fall upon the thorns of life! I bleed!” (53-54).

A comparative study of the thoughts of Das and Selkirk as captives highlights a natural anguish or a feeling of loneliness that accompanies banishment. Had this distance from their own homes or people been a decided one, then solitude may have been pleasant for them. Both Das and Selkirk do not seem to enjoy solitude,

but it is important that the fact of being solitary impels in Das a concern for *swarajya*, and in Selkirk the reflections on the ontological necessities in life.

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## Daskathia - A Birds Eyeview

*Basista Kumar Behera*

'Daskathia' is one of the existing trend of folk dramas like Yatra (plays), Lila, popular plays (farce) in the path of development of Odia drama. Though Odia drama has reached at the top of experiments or progress/development now-a-days we can't forget the importance of folk drama. The immense impact/use of 'Daskathia' is also represented in today's play/drama. The plays of modern era have represented their theme through 'Daskathia'. The role and importance of Daskathi in modern drama is indicated by kind of flash back technique. The subject of Daskathia is generally collected from the myth throwing lights upon the classical form of it. Dr. Hemanta Kumar Das says - Love - affection, war, desert are the subjects selected for this purpose.

### **Birth of Daskathi**

D a s k a t h i originated in selected regions, though it became a popular art all over Odisha. Taking birth in Ganjam District of Southern Odisha, it spread all over Odisha. Critics are silent about the time of its creation. It took birth from a deteriorated spiritual collision/friction.

'Daskathi' originated from the mutual friction of Hindu and Muslim religion. When Muslim religion gained ascendance over Hindu religion, Hindu religion took the help of Baishnab ideology / principle to make its culture, monument and tradition live forever. When one part of the Baishnab religion gave emphasis on Lord Krishna', the other part of it gave emphasis on Lord Rama'. Daskathi took birth from this consciousness. Folk drama has opposed against



the defamation of Muslim religion and through Daskathi. So the period of Daskathi may be taken as the first part of seventeenth century because the hostility between Hindu religion Muslim religion



resulted in communal riot from the Aurangjeb reign.

'Daskathi' was born for the purpose of adoration of Lord Rama. Ramalila has a great influence over it. The meaning of Daskathi is a stick of Das' (slave), i.e., the stick by which Hanuman, the servant of Lord Rama could satisfy this dear Lord's heart. There is an amazing folk tale regarding the origin of Daskathi'.

During the interval of the representation of a topic/theme, in order to give some space the man repeating in harmony adds some ridiculous / proverbs / banter, some-times questions are asked to the singers. The singer tries this level best to answer these questions. The singer put the narration to an end after further adoration of the Lord. Several Gods and Goddesses are placed in this adoration in the language of the writer Prahallad Panigrahi.

### **Nature of Daskathia**

There are some attachment to two pieces of sticks. It is performed by the help of a couple of sticks with two hands. The faintly performed dance, song and musical instrument is known as Daskathia. Some say it 'Daskathis' however this 'Daskathi' or Diskathia consists of two persons. He who performs the song or plays the important role is known as singer/Gayak or Gahana and he who repeats the last stanza of the song is called as Palia'. When the 'Gahana' cites different types of poem stanza from mythology, the 'palia' having cited satire, chorus and different proverbs entertaining the audience with a view to give the Gahana/Gayak a temporary break.

The success of Daskathia depends upon the skill/talent or citation of the 'Gayak'. Basic differences between Daskathi and Pala' are manifold. The contents of both Daskathi and Pala are same. Both of them collect the findings/ means from the pages of the Ramayana and the

Mahabharata. The birth of both these epics is to satisfy the spiritual thirst of people and to make their heart filled with thought provoking ideas. The basic difference between 'Daskathi' and 'Pala' lies on the person and the musical instruments. There is a Gahana and a 'Palia' in 'Daskathi' where as in a Pala there is a Gahana but there are more than one Palia. He who play the Mridanga is one of the five or six members. The other 'Palias' plays the cymbals (Jhanja) or makes clapping. Daskathi is considered to be the main musical instrument on the other hand 'Mridanga' is vital in Pala. The Gayak, the Bayak and the Palias move keeping pace with a harmony of Mridanga. It was all about standing Pala/ (thia Pala) or Satyanarayan puja 'thia puja. Except the aforesaid Pala there are other types of Pala named as 'Pothi puja' or Pothi Pala'. Lord Satya Narayana is worshipped in this Pala. There is no need of any or decorative expensive stage for both Pala and Daskathia. Both can be performed at any place. Some difference regarding the origin of the two are that Pala took birth from the assemblance of Hindu and Muslim Culture where as the birth of Daskathia is from the hostility of religion and culture of the two. Baring a little difference between the two, the voice of Pala and Daskathia is almost same.

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## Integrated Value Education - India's Contribution to the World

*Vijaya Lakshmi Mohanty*

In 12<sup>th</sup> Century king Dhavalachandra asked his preceptor in the royal court, Narayan Pandit to teach his three naivesons, the art of ruling the state for greater common good. There are so many interesting tales narrated by him in the process of educating the princes. The moral of the story dwells on some human values established in an effortless manner. These story collections are called '*Hitopadesha*'. One of the stories is narrated as follows.

Once upon a time, there lived a tiger in a forest. With the passing years, he became too old to hunt. One day, the tiger was walking by the side of a lake and suddenly, a gold bangle came across his sight. Quickly he picked up the bangle and thought that he could use it as an allure to catch someone. As he was under the thought process, a traveller happened to pass through the opposite side of the lake.

The tiger instantly thought to himself, "What a delicious meal he would make?" He made a plan to attract the traveller. He held the bangle in his paw making it visible to the traveller and said, "Would you like to take this gold bangle ? I don't require it". At once, the traveller wanted to take the bangle, but he hesitated to go near the tiger. He knew that it was risky, yet he sought the

gold bangle. He planned to be cautious, so he asked the tiger, "How can I believe you? I know you are a beast and would kill me".

The clever tiger innocently said, "Listen traveller, in my youth, I was wicked unquestionably, but now I have changed myself. With the advice of a saint, I have left all evil. Now I am all alone in this world and have engaged myself in kind deeds. Moreover, I have grown old. I have no teeth and my claws are blunt. So, there is no need to fear me". The traveller was taken in by this smart talk and his love for gold soon overcame his fear of the tiger. He jumped into the lake to wade across the tiger.

But as per the plan of the tiger, he got trapped in the marsh. On seeing this, the tiger consoled him and said, "Oh ! You need not worry. I'll help you". Gradually he came towards the traveller and seized him. As the traveller was being dragged out, onto the bank, he thought to himself, "Oh ! This beast's talk of saintliness took me in totally. If only I had not let my greed overcome my reason, I could be alive". However, it was too late; the tiger killed the traveller and ate him up<sup>1</sup>. The Moral of the story is 'Greed never goes unpunished'. This is one of the most lucid and effective ways to teach the youngsters.



In 3<sup>rd</sup> century B.C. such assignment was given to *Vishnu Sharma*. He too taught the ignorant princes about the conduct of wise person and five principles through animal fables called *Panchatantra*. *Hitopodesha* was inspired by *Panchatantra* collections, though it had its original flavour. Likewise *Jataka* stories are preached by Lord Buddha in his teachings, and from him his followers learned them and passed them into popular use in society. In all Buddhist countries the *Jataka* tales were the major sources for developing the character of the people and widely preached by the monks. Even earlier, the same types of stories were present in Vedic literature. These texts are translated in many languages and are available in almost all the parts of the globe. Sanskrit literature is full of such narrations where values are taught in a lucid manner for the young mind to practise and follow. Similarly the ancient India, which comprises geographically the present day India, Pakistan, Bangladesh, Sri Lanka, Myanmar, Nepal, Bhutan etc. had a unique history of education, values, science and religion. In fact all the four subjects are integrated into one. There was no separation. The greatest example is *Vedas*. *Vedas* not only teach us a way of life / *Sanatan Dharma* (much later described as Hindu Religion) and rituals but also teach Architecture and planning according to natural laws (*Sthapatya Veda*, *anupaveda* of *Rg Veda*), science of machines and warfare (*Dhanurveda*, *an upaveda* of *Yajurveda*), music (*Gandharvaveda*, *anupaveda* of *Sama Veda*), Science of life/ Medical Sciences (*Ayurveda*, *an upaveda* of *Atharvaveda*). Also there are six *Vedangas* viz., *Siksa* (phonetics), *Kalpa* (ritual), *Vyakarana* (grammar), *Nirukta* (etymology), *Chhanda* (metre), and *Jyotisa* (astronomy). Though it is difficult to define the sacred texts viz., *Veda*, it can emphatically be told that *Vedas* are a

mirror of the rich cultural past of the land and constitute an integrated whole of everything that human beings undergo during a life time and even beyond.

*Vedas* also say, 'Let knowledge come from all sides<sup>2</sup>. This implies the magnanimity of the land in accepting knowledge and scholars from every corner of the globe. Chinese Pilgrim Hiuen Tsang appreciated Indian hospitality in his book '*Si- yu-ki*' or 'The Records of the Western World'. He also mentioned in his book that, education of the people of India was organized and used to begin at an early age. After the primer had been learnt, the boy or girl was supposed to begin the study of the five *Shastras* at the age of seven. '*Shastras*' are now supposed to mean purely religious books, but in those days they meant knowledge of all kinds. Thus the five *Shastras* were Grammar, Science of arts and crafts, Medicine, Logic and Philosophy. The study of these subjects went on in the universities and was usually completed at the age of thirty. Though, everyone could not reach the study till thirty years, but the primary education was comparatively widespread, as all the monks and priests were the teachers.

In ancient India scientists, philosophers and scholars used to get royal patronage and reverence for their erudition and scholastic pursuits. In sixth century AD, the Gupta emperor *Vikramaditya* had *Navaratnas* (nine gems) in his court. *Kalidas*, *Varahamihira*, *Ghatkarpar*, *Dhanwantari*, *Kshapanaka*, *Shanku*, *Amarsimha*, *Vetalabhata*, *Vanaruchi*. *Aryabhatta* of *Pataliputra* (modern Patna)<sup>3</sup> was also a great mathematician who contributed zero, value of  $\pi$ , algebra, quadratic equation etc. Further, in India spirituality and science were



never at loggerhead but they complimented each other. On the contrary, in the west, there were so many instances of intolerances for the new ideas by the religious and political head of the nation. Scientists, philosophers and many eminent scholars were tortured and even put to death for their scholastic outputs. Socrates was asked to drink poison for his virtue ethics theory and belief. In 1600 AD, Italian scientist and mathematician Giordano Bruno was burnt to death after seven years imprisonment by the medieval Church for his cosmological discovery that sun was essentially a star<sup>4</sup>. Scientists like Copernicus, Galileo, Descartes, Newton, Halley, Darwin, Hubble et al had to face the wrath of the church for their innovative ideas.

In medieval era India was plundered so many times for its richness and wealth and the scientific temper in the royal court gradually diminished. Nevertheless, the patronage to art, culture was still there. But with the British rule the education in India touched an all-time low. In fact in 1835 Lord Macaulay's elaboration in British Parliament after his India tour was the beginning of a planned move to replace the traditional education. He is quoted saying the following: "I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for it the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want

them, a truly dominated nation."<sup>5</sup> Generations of Indians suffered for Macaulay's education system. Though English education opened a gateway to plethora of information, Indians lost its base and ethos which cost the country very dear. Social evils like unemployment cropped up due to the absence of traditional vocation (*Kaulikavritti*).

It is observed that, ancient Sanskrit literature proved to be the inspiration of many present day inventions. There was mention of *Pushpaka Vimana* (flying cart) in Ramayan much before Orville and Wilbur Wright gifted aeroplane to the world. Similarly in Mahabharat, queen Gandhari used the technology of cloning to produce 100 embryos. Though detailed description was not there, there must be some technology and experiences which gave rise to such scientific thoughts. Few publications like Bharat Gyan are proving these ancient historical facts of India through evidences<sup>6</sup>. We are aware of great scientists like Einstein and A.P.J Abdul Kalam are avid readers of Bhagawat Gita for inspiration and ideas. The ancient science of life, Ayurveda is still widely and effectively practised to cure patients. The beauty of Ayurveda is that, it does not treat a disease but it treats the patient considering the fact that a human being is constituent of Pancha Mahabhuta. Guidances are given for healthy body and mind considering its inherent nature called Prakriti viz., *Vata*, *Pitta* and *Kapha*. It heals from within. Other streams of science and Indian philosophy has the potential to be proved as the best in the world. So Education, Human Values, Science and Spirituality are ways of living. There was no watertight compartment among those subjects.

The ancient methodology is worth emulating and many present day academicians



subscribe to this idea. In fact not only the global community but also India can benefit from this knowledge. Let's take a step towards the positive transition. I made a study on the awareness of Human Values among students of Odisha, India. Empirical study shows more than 90% students are aware of values and appreciates the same in individual life. Let's be part of a silent revolution to bring back our values, teaching methodology, ancient Sanskrit texts, culture of honouring and patronising scholars, no gender discrimination, universal education, and create centre of excellence like Nalanda, Puspagiri and Taksila. Let the next generations not only study for getting a lucrative job but for wisdom and knowledge and to know the very purpose of coming to this planet.

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