



National Seminar
on

EXPLORING UNSUNG CHAPTERS OF FREEDOM STRUGGLE OF ODISHA

07-08 October, 2023



ABSTRACT VOLUME

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SAMBALPUR, ODISHA

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EDITOR

DR. ATULA KUMAR PRADHAN

Head, School of History

&

Convenor of the Semina

UNSUNG INA FREEDOM FIGHTERS OF CHAMPAILO: A KEY STUDY ON ODIA-INA

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Sambalpur

This essay will highlight the main issues of Indian National Army and the role of Odia labour community are participated in the freedom struggle at the time the call of Subash Chandr Bose, while they were joined as the army structure for the nation's pride. The story not still explored in the Champailo a native village of Nayagarh and in the border line of Khurda District. The thirty nine numbers of labour working in Rangoon, in this time the problem arise when the disturbances in war time for the running of company or mill, in this connection they try to leave Rangoon, but in this way they met with INA officers as well some solider sand they decided to join as the INA led by Subash Chnadra Bose and finally they joined for mother nation. After the fall of Rangoon by British army and finally Bose lead other way but the problem are raised in Odia Labour INA soldiers and their two persons are dead and 37 army reached at Champailo, still they struggled for lively hood even they are banned for even freedom fighters pensions. All the events and what happened with army will be discussed.

Key Word: Unsung, INA, Bose, Quit India, Labour, Army, Struggle.



AN EXCLUSIVE STUDY ON EMINENT FREEDOM FIGHTER NRUSINGHA GURU: GANDHI OF WESTERN ODISHA

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Our country's struggle for independence was the culmination of the indivisual and collective sacrifices of many freedom fighters. Such em-

inent freedom fighter ,known for his selfless and sincere service to motherland was Late Sri Nrusingha Guru, , popularly known as " Gandhi Of Western Odisha". Late Guru, the great son of the soil Sambalpur district of Western Odisha. We have come across many freedom fighters and followers of Gandhian philosophy, but very few matched that of Late Guru who remained as a symbol of self-service towards the upliftment of the Harijans, poor and downtrodden of the society.

KEYWORDS: Freedom fighters, Gandhi, Nrusingha Guru, Western Odisha



Role of Ghanashyam Panigrahi in the Freedom Movement of Sambalpur

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Ghanashyam Panigrahi was one of the prominent freedom fighters of Orissa. He was born on 27 October, 1891 at Manpur village of Bargarh district. He played a crucial role in the freedom movement of Western Odisha. His was one of the front line fighters in Non-cooperation, Civil disobedience and Quit India movement organized by congress. When Gandhiji gave a call to his countrymen to join the Non-cooperation Movement against the British in 1921, Ghanshyam Panigrahi was one the first individuals to respond to that call wholeheartedly. Being a follower of Non-violence Ghanashyam panigrahi plunged into the freedom struggle of Orissa. He took the leader of Non-cooperation movement of Sambalpur along with other congress leaders. In pursuance of Gandhiji's 18-Point programme he assiduously popularize for Khadi in Sambalpur as a part of non cooperation movement. He established a Charkha Sangha to popularize khadi as well as motivated the people to use Swadeshi goods. He had also actively participated in the Civil disobedience movement. A meeting of Congress workers was organized under his presidentship at Sambalpur to mobilize support and enlist volunteers for the Satyagraha. In this meeting a Satyagraha Committee was formed. This group of freedom fighters organized Sa-

tyagrahis to go to Inchudi for violation of salt law. He had also participated in the Quit India movement of Gandhiji and took the leadership of Sambalpur. Gandhiji's idea of "Do or Die" was inculcated among the common masses under his hegemony. In this movement local leaders everywhere in India were arrested. Bhagirathi Pattnaik, Laxmi Narayan Mishra, Dayananda Satpathy Dayanidhi Nayak, Pravabati Devi and Parbati Giri including Ghanashyam Panigrahi were arrested and sentenced to jail. He not only participated in the freedom struggle for the sake of freeing our motherland from the clutches of British government, he had also worked incessantly for reforming our society. He worked for women education, eradication of untouchability, social equality of lower section of the society etc.



Role of Balasore District in the Freedom Struggle of Odisha

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The organised freedom struggle in Odisha grew significantly in the second part of the 19th century. It came into being in response to the threat posed by overseas dominance. The material, moral, and intellectual circumstances necessary for the growth of a nationalist movement in Odisha were provided by the direct and indirect effects of British rule. The people who lived in the coastal district of Balasore, which was a part of colonial Odisha, played an important part in the fight for the independence of Odisha. People from this district took part in all aspects of the Gandhian struggle with an incredible amount of zeal and, as a result of the pain and suffering they endured, a wonderful new chapter was added to the annals of our nation's history of fighting for independence.



INFLUENCE OF MAHATMA GANDHI IN THE LIFE OF NRUSINGHA GURU

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Nrusingha Guru is one of the great souls of western Odisha. He was considered a great freedom fighter, a good journalist, and a strong advocate of the non-violence principles of Mahatma Gandhi. His contribution toward the freedom movement in Sambalpur was exorbitantly impressive. He was deeply inspired by Gandhi. The thought and creed of Gandhi led to great change in the life of Nrusingha Guru. He wore only a Khadi Dhoti and a Chadar that covered the upper part of his body, like Gandhi, and he is also known as the 'Gandhi of Western Odisha'. During the non-cooperation movement of Gandhi's Narasingha Guru, a teenaged bright pupil who participated in the movement from his school and also encouraged other pupils, under his capable guidance, the students of Sambalpur Zilla School boycotted their school because it was in charge of the British Government. He threw away his career and the welfare of the family and devoted all his energy to the freedom struggle. Nrusingha propagated the idea of non-cooperation and swaraj among the people by moving from door to door as well as campaigning for the messages of Congress in Sambalpur, Jharsuguda, Laikera, and other remote villages. He and his follower worked for the upliftment of Harijans. They also led a campaign against untouchability as well as an anti-liquor and anti-opium campaign that considerably reduced alcohol consumption in Sambalpur, for which he received an appreciation letter from Jawaharlal Nehru.



UNSUNG WESTERN ODISHA'S WOMEN FREEDOM FIGHTER: GURUBARI MEHER

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Martyr Samaru Meher's wife, Gurubari Meher, was a bold female freedom warrior and the first lady martyr in western Odisha. The one and only information in order to obtain on this forgotten victim, except the events leading up to her martyrdom, which were reported in Dainik Asha's 23 January 1947 issue, is her date of birth. Sonpur was a peaceful princely kingdom in the early 20th century, but after Laxman Satpathy established the Sonapur chapter of Prajamandal in 1938, the population showed its dissatisfaction and protest against a number of concerns. Sonapur was affected by the PrajaMandal agitation against bethi, bagari . The state was well known for its distinctive handwoven textiles, which were highly valued outside of its borders. At the age of 84, the renowned gurubari raised the red flag of revolt, inspiring up to 2000 people, including women and weavers, to free the rebels who were being held captive. The demonstrators who stormed the jail were brutally attacked by the police. Gurubari sacrifices her life to the police bayonet in the ensuing struggle at Junhapada. All of the rebels who were detained were freed as a result, and the danagadi tax was eliminated. The Gurubari Meher Memorial Committee hosts Shahid Diwas at Binka on January 30 to remember her supreme sacrifices.



JAMBOBATI DEVI - A SPRINGING REVOLUTIONARY IN WESTERN ODISH

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The Western part of Odisha, extending from the Kalahandi District in the south to the Sundargarh District in the North West, which comprised of the present districts of Balangir, Bargarh, Boudh, Deogarh,

Jharsuguda, Kalahandi, Nuapada, Sambalpur, Sonepur, Sundargarh and Athmallik sub-division of Angul District has a great contribution to the Indian struggle for Independence. In Western Odisha women played a vital role in the freedom movement. The notable women leaders who stand in the forefront during the national movement were Jambobati Devi (wife of famous freedom fighter Bhagirathi Pattanaik), Prabhobati Devi (daughter of Dhanpati Dash of Bargarh), Parvati Giri (The Mother Teresa of Western Odisha), Gurubari Meher (a valiant women freedom fighter of Sonepur), Saraswati Mirdha, Rukmini devi Lath (the wife of Sri Prahallad Rai Lath of Sambalpur), Gandharvi Devi (daughter-in-law of Fakira Behera), Iia Meher (the wife of Kunja Bihari of Tukurla), Shreeyabati Devi (wife of senior freedom fighter Ghanashyam Panigrahi of Manpur, Bhaden) and many more.



ROLE OF PANIMORA VILLAGE IN THE INDIA STRUGGLE FOR INDEPENDENCE

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The spirit of nationalism had its echo in Bargarh region in the form of resistance movement. It was really extraordinary events in the Indian struggle for independence. The entire village of Panimora jumped into the fire of freedom struggle, it is popularly known as Ahimsa-tirtha. The small village, Panimora of Bargarh district occupies an eminent status for the tremendous sense of dedication and determination with which the villagers participated in the freedom movement. The freedom fighters of the Panimora village raised their voice against the British government in different movement. Their struggle not only for political unrest but also moral progress, social justice, abolition of blind beliefs, boycott of foreign goods, abolition of untouchability and prohibition of liquor etc.



NARRATING FOLK LITERATURE IN THE HISTORY OF NARASINGHPUR GADAJAT: A STUDY OF CHAKRADHARA JENA, THE UNSUNG HERO

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In recent times history has been enriched due to the inter-disciplinary approach as well as the study of the local history. As far as local history or regional history concerned, it includes the culture, religion, social identity, social management, economic activities, administrative structure, folk dance, folk literature, folk songs, caste and class settings, fairs and festivals, legacies of freedom fighters, the flora and faunas, geography and topography etc. Now a day the study of regional history poses a challenge before the historians, researchers, scholars of the recent trends and the social scientists to bring it into the manifold of total history though its contributions are far reaching. In the pages of the history of Odisha , the regional history has yet not getting proper identity and justice. It is because lesser works have been done by the scholars. Therefore, the author here with put an attempt to highlight the history of Narasinghpur Gadajat in general and the history of the prajamandal movement in particular. As far as the theme of the seminar is concerned, it is the high time to trace out the unsung heroes and the heroines in the canvass of the freedom movement of Odisha in particular and India in general.

This research paper has been developed by the author on the basis of some objectives. The prime objective is to focus on the role of the folk literature which has taken into the account to reconstruct the history of Narasinghpur Gadajat and the Praja Mandal Movement against the local Raja. The second objective is to highlight on the literature of Chakradhara Jena, the unsung hero of the village Shyamasundar pur of Narasinghpur Gadjat . The third objective deals with the mode of operation by the local people against the local Raja, who were participated in the Prajamandal Movement an how Chakradhara jena had motivated and ignited the people of Prajamandal by his folk songs.In

history as we know that methodology is quite essential to make history scientific. Therefore, the author here with adopted both the primary and secondary sources. It includes the field study and the personal observation. The primary sources are consisting of archival records, British records, newspapers. Similarly the secondary sources like books, journals, periodicals, magazines, articles and proceedings etc.

Key words: unsung, ignited, gadjat, prajamandal, management, fauna, flora, canvas



THE LITTLE-KNOWN FREEDOM FIGHTERS OF SAMBALPUR DISTRICT: A BIRD'S EYE VIEW

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Sambalpur, the hub of western Odisha, has made an indelible mark on this glorious chapter of Indian history, particularly in the war for Indian independence. The people of the Undivided Sambalpur district actively participated in the protracted Indian liberation movement from 1885 to 1947, displaying bravery and devotion to their motherland. However, some of them have remained veiled, underappreciated, unrecognized and neglected. Their names are not mentioned in any historical records. Therefore, in this seminar paper, an effort has been made to educate readers about some of the little-known freedom fighters, like Krishna Devi, Ghanashyam Panigrahi, Prabhavati Devi, Jambuavati Devi, and Gurubari Meher, whose unwavering commitment to the cause of freedom is deserving of commendation. Sambalpur was the predecessor of the national movement in Odisha, an essential part of the protracted freedom movements, and a permanent fixture in India's freedom struggle. Many freedom fighters, despite their devotion and sacrifices made during the three phases of the movement (1803–1885), (1885–1920), and (1920–1947), failed to leave a permanent legacy in Indian history and were unrecognized and obscured. They should be emphasised and given more consideration. As a result, this paper has

made a sincere effort to educate readers about the aforementioned but little-known freedom fighters. To put this paper together, the author consulted secondary sources as well as library documentations.

Keywords: Undivided Sambalpur, British, Freedom movement, little known freedom fighters, neglected.



RESURRECTING PARI BEWA: UNVEILING THE UNTOLD NARRATIVE OF ODISHA'S LONE FEMALE MARTYR IN INDIA'S FREEDOM STRUGGLE

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Pari Bewa emerges as a prominent yet overlooked figure in India's struggle for independence, hailing from the region of Odisha. Born in Eram, Pari Bewa played a pivotal role in the Quit India Movement, positioning her as a pivotal participant in the annals of India's fight for liberty. Her legacy is distinguished by the significant sacrifice she made, becoming the lone female martyr of Odisha. Pari Bewa's poignant narrative unfolds against the backdrop of her tragic demise during a British-led protest in 1942. She stands as the first woman to lay down her life while participating in a protest at Eram village, alongside 28 other resolute freedom fighters. Despite her monumental contributions, Pari Bewa's story has been regrettably marginalized within the historical discourse of India's struggle for freedom. As a female freedom fighter, her narrative grapples with the overshadowing dominance of male-centric historical accounts. Her tale, interwoven with folklore and the uncelebrated chronicle of her present-day family, remains unsung. This abstract strives to illuminate Pari Bewa's formidable presence, rekindling her rightful place in the pages of India's fight for sovereignty and equality. It seeks to invigorate a renewed understanding of her sacrifices and her exceptional resilience in challenging the gendered confines of historical memory.

PURUBAI: AN UNSUNG HEROINE OF ODISHA AND THE TRUE DISCIPLE OF GANDHIJI

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The story of journey of Smt. Purubai Liladhara Ben, popularly known as Purubai, from Kutch to Sabarmati Ashram in Gujarat and from Sabarmati Ashram to Soro, a small town in the Balasore district of Odisha and her silent dedication and devotion for the Gandhian ideals and the cause of national movements has till yet remained in palpable obscurity. This paper is meant to highlight the unsung greatness of Purubai in its proper perspective.



FAKIRA BEHERA: A REMARKABLE FREEDOM FIGHTER OF BARGARH DISTRICT

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Fakir Behera, a remarkable freedom fighter from Bargarh district. He was born in 1892 in the village of 'Balitikira' and became devoted to the national movement after hearing Mahatma Gandhi's speech. Fakira played a crucial role in Bargarh's freedom struggle. He offered his house and funds for the Congress office and worked hard to spread Gandhi's anti-untouchability movement. In 1930, he organized the celebration of Purna Swaraj day in Bargarh. He also supported ten women from Bargarh who participated in the Salt Satyagraha. On December 3, 1940, Fakir Behera led a satyagraha at Lory Junction, Bargarh, and many were arrested, including him. Despite being jailed during the Quit India Movement, the movement continued in some places.



POPULAR MOVEMENTS IN NIMAPARA, KAKATPUR AND ASTARANG, PURI DISTRICT (1921 TO 1947)

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Movement is a process which can not be started on a particular day rather it is a process of many past events. Popular Movement basically defines the participation of all sections of society against an authority. This study explores the popular movements from the year 1921 to 1947 in Nimapara, Kakatpur and Astarang localities of Puri district. Puri district played an important role during Gandhian Movement in Odisha. Nimapara, Kakatpur and Astarang areas were affected by Gandhian Movements between 1920 to 1947. These areas not only affected by Gandhian Movements but also hugely affected by Leftist Movements. The subaltern section of the society actively participated in both Gandhian and Leftist Movements and fought for their legitimate occupational rights against the higher authority. This study defines how the subaltern section of the society fought against the supreme authority through protest and agitations. In this research, along with the mass leaders of the then Puri district, some ground level leaders of the said localities are touched.

Key Word: - Movement, Legitimate, Subaltern, Authority, Agitation



The Patriotic Litterateurs of Bhadrak & their Role in the Freedom Struggle of Odisha

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Odisha became prey to foreign invasions and lost her independence in 1568 C.E when the last Hindu King of Odisha, Mukunda Dev was defeated in the battle field of Gohira Tikiri in Bhadrak. Since then Odisha was successively ruled by the Afghans, Mughals, Marathas and the

Britishers. The Britishers occupied Odisha in 1803. A number of factors contributed for flaming the feeling of nationalism among the patriotic revolutionaries to protest the unjust alien rule. Like the French Revolution and American War of Independence where pen has proved to be mightier than the sword, Indian freedom movement was also no less influenced by the writings of the poets and litterateurs. The saga of Freedom Movement in Odisha will be incomplete without the story of the literary creations of patriotic poets and writers at that time that contributed for the growth of nationalism. A number of litterateurs through their patriotic writings and poems stimulated the spirit of the revolutionaries during the freedom movement in Odisha. Kanta Kabi Laxmikanta Mahapatra, Jatiya Kabi Banchhanidhi Mohanty and Nityananda Mahapatra are among such illustrious sons of Odisha who were born in Bhadrak playing significant role in the freedom movement through their nationalist writings and personal involvement in the mainstream. The objective of the Paper is to highlight the least sung patriots and heroes who were born in Bhadrak contributing immensely to the freedom movement in Odisha and enriching the world of literature. Born on 18th December 1888 at Talapada in Bhadrak district of Odisha, Laxmikanta has left his legacy in history as an eminent nationalist litterateur, freedom fighter and a leading campaigner of the Odisha State Unification Movement. He was born on the day of worship of goddess Laxmi, so named Laxmikanta. He was graduated from Ravenshaw College and influenced by the contemporary nationalist freedom fighters cum litterateurs like Bal Gangadhar Tilak and Bankim Chandra Chatterjee. He has composed the famous State Anthem Vande Utkal Janani. Born on 20th April 1897 in village Eram of Bhadrak district, Banchhanidhi Mohanty was not only a frontline freedom fighter who joined the freedom movement after leaving job and sentenced to imprisonment several times but also a poet par excellence. Actively involving himself in many student agitations since his student career and coming in contact with famous nationalist litterateurs of the time like Laxmikanta Mahapatra and Gopabandhu Das, Mohanty wrote fiery and thought provoking poems that ignited the masses against the atrocity of the British rule. Nityananda Mahapatra born in 17th June 1912 in Bhadrak was a freedom fighter, writer and politician. He was the son of the iconic literary genius Laxmikanta Mahapatra. He came to literary

prominence as editor of the Odia magazine Dagar. He received Odisha Sahitya Academy Award in 1974 and Kendra Sahitya Akademi Award in 1987.



Freedom struggle and unsung freedom fighters of Nimapada, Puri district.

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Movement is an uprising against or refusal to cooperate with authority or the government. Movement means to rise up against an authority in an act of rebellion. Movement, a term that can be used some times for more localised rebellions rather than a general uprising. Popular movement defines basically the participations of all sections of society. Movements is a process which cannot be started on a particular day rather it is a process of many past events. The popular movement in Odisha during colonial rule always occupy an important position in the history of modern Odisha. Freedom fighters were people who sacrificed their lives selflessly for the freedom of their country. Every country has its fair share of freedom fighters. People look up to them in terms of patriotism and love for one's country. They are considered the epitome of patriotic people. Freedom fighters made sacrifices which one cannot even imagine of doing for their loved ones, leave alone the country. The amount of pain, hardships, and opposite they have endured cannot be put into words. The generations after them will always be indebted to them for their selfless sacrifices and hard work. One cannot emphasize enough on the importance of freedom fighters. After all, they are the ones because of whom we celebrate Independence Day. No matter how small a role they played, they are very much significant today as they were in those times. Moreover, they revolted against the colonizers so as to stand up for the country and its people. In the history of colonial rule in Odisha, undivided puri district had shown many popular agitations and revolts. Similarly, popular movements in Nimapara, Kakatpur, and Astarang, Puri district (1921-1947)

are had created an important stature in local history of the state. So, in this paper an attempt has been made to explore the unsung freedom fighters of Nimapara.



Quit India Movement in the Un-divided Koraput District

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The freedom struggle of Odisha will remain incomplete without a description of the quit India movement of the un-divided Koraput district. A large number of tribal youths were influenced by the ideology of Mahatma Gandhi spearheading the command of the Indian National Congress. On 13th August 1942 Congress leaders like Sonu Majhi, Miru Ghasi, Nadu Challan, Arjuna Paika, Bandaka Bhatara etc distributed pamphlets disseminate the messages of Mahatma Gandhi to the common people at the weekly market of Dabugaon in Nabarangpur district. From 14th August 1942 to 19th August 1942 the people of Dabugaon area took out processions carrying their traditional weapons and wearing caps and homespun cotton bags. The peace loving tribal people became revolutionaries after 20th August 1942 and wanted to gherao Papadahandi police station, a stronghold of British administration in Nabarangpur. On 24th August 1942, 5000 peoples assembled to forcibly capture the police station and to sabotage the bridges connecting Papadahandi. Finally to suppress the revolutionaries the police personnel resorted to indiscriminate firing which resulted in the casualties of 14 people and many more were left wounded. This place thus holds enormous significance like the Eram massacre.

Laxman Naik, a tribal leader of Bhumia community in Tentuliguma village of Boipariguda block of Koraput district was a devout follower of Mahatma Gandhi. He played a pivotal role in spreading the Gandhian messages of Non-violence and satyagraha in the Quit India movement in the hilly and inhospitable region of Koraput and Malkangiri. On 21st August 1942 he and his 500 followers besieged the Mathili police sta-

tion. He was booked under the charges of setting police station on fire and sabotaging government property and threatening government officials with dire consequences. On 13th November 1942 V. Ramana- than, the then judge of Koraput court, pronounced death penalty after hearing out the statements of 13 eyewitnesses. The supreme sacrifice made by this tribal leader who attained martyrdom on 29th March, 1943 at the gallows of Berhampur jail calls for more attention by the scholars of history.



Sadasiba Tripathy :- A Notable freedom fighter of Odisha

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He was the former chief minister of Odisha from 1965 to 1967. Born and brought out in the undivided South Odisha particularly in the Un- divided Koraput district he served in the Govt. of Odisha in revenue, forest, excise, civil supplies and transport departments. Being the worthy son of soil he joined the swadeshi movement and resigned from his job. He was one of the trio, the other two being Radhamohan Sahu and Radhakrushna Biswasray from Jeypore spearheaded the agitation in the rural pockets of Koraput district by making Mahatma Gandhi as their icon.

He also played an important role in the bhoodan movement of Vion- ba Bhabhe and abolition of Zamindari and raised his voice against the British economic exploitation in the weekly market of Moidalpur and Papadahandi in Nabarangpur by collecting taxes from the tribal peo- ple. He was arrested by the British on several occasions. Several times he was elected as MLA from Umerkote and Nabarangpur constituency. This freedom fighter needs proper attentions by the scholar of history.



Contribution of Eminent Women Freedom fighters of Western Odisha

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Indian struggle for freedom occupies a place of unique importance in the political history of modern world. The participation of women in this struggle needs special mention. In the words of Gandhi "Their sacrifices deserve to be written in letters of Gold". Elsewhere in India, in Orissa also women made significant contribution to the freedom struggle. In Orissa women started their political life and career being initiated and inspired by Gandhi during the Non-Cooperation movement. Being trained and guided by him they became very active at the time of the civil Disobedience Movement and during the Quit India Movement. Like other parts of Orissa the women leaders of Western Orissa like Parvati Giri, Prabhavatidevi and Jambubati Devi played a significant role and made notable contribution by their active participation in the freedom struggle. Parvati Giri was a living embodiment of Gandhian Spirit and the Gandhian way of life. She was not only a freedom fighter but also a great social worker who dedicated her entire life to the cause of the nation as well as for the service of destitute. Similarly Prabhavatidevi and Jambubati Devi have left behind a legacy of self sacrifice and selfless service to the community, a legacy of human behaviour that leads us from the real to the ideal from the mean to the noble and from the human to the divine.



Sandi Sabara: An Excluded Freedom Fighter of South Odisha

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After a series of struggles, revolutions, bloodsheds, satyagrahas and sacrifices, India finally got independence on 15th August 1947. The freedom fighters fought against the British raj with incredible valour

and determination. Among them were hundreds and thousands of women who shoulder several critical responsibilities despite of being oppressed by the societal pressure. They bravely faced the batons of the police, went behind the bars and dedicated their lives for the cause of the motherland. Apart from the well known names like Begum Royeka, Jhalkari Bai, Savitri Bai Phule, Kanaklata Barua, Matangini Hazra, Sucheta Kriplani, Parbati Giri, Ramadevi Chadhury, etc. an unknown number of women freedom fighters is yet to be recognised. In this paper an attempt is made to highlight the contribution of Sandi Sabara, an excluded freedom fighter. Sandi Sabara, renamed as Santi Sabara by Rama Devi was an active freedom fighter at the Kujendri (near Rayagada subdivision of undivided Koraput district) ashrama of Biswanath Pattanaik, the legendary Gandhian leader. She led the Quit India Movement at Kujendri while Biswanath Pattnaik and other leaders were in jail. She worked hard for the socio-economic upliftment of the region. She trained the local people for prohibition of liquor, spinning of khadi, cottage industries, agriculture and village sanitation. Due to her constant effort, she was able to aware the people about independence and participation in the movement. She attracted many state leaders like Gopabandhu Choudhury, Rama Devi, Naba Krushna Chaudhury and Acharya Harihara due to her sheer dedication. But it is a matter of regret that scholars and historians are not aware about such a tribal lady freedom fighter and social reformer. It seems here that the approach 'history from below' has a failure and the signs of regional and social disparities are felt.

Keyword: Satyagraha, Motherland, Participation, Prohibition, Dedication



Region, Regionalism, and Identity Formation in Sambalpur: A Curious Case of Unsung Local Zamindar Madho Sing

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'Silences are inherent in history....because any single event enters history with some of its constituent parts missing.' Michel-Rolph Trouillot, *Silencing the Past: Power and the Production of History*, Boston: Beacon Press, 1995, p. 49.

In recent times the region has become a subject and object of study for historians, sociologists, and anthropologists. In the narrative of the identity formation of a region, the notion of 'Nation, Nationalism, and Sub-nationalism' pertaining to a community, or an individual is revitalized on the basis of historical representation. Interestingly, 'literary sources reinforce, subvert, or hybridize the collective self-image of a set of people'. In the paradoxical discourse of region and subregion a sub-regional 'construction perspective' narrated to identify some of the unsung local freedom fighters of colonial western Orissa. There are a few historical questions raised such as how we contextualized the narrative of the resistance of Maho Sing against the Britisher in the post-post-colonial Orissa. Did he struggle for his self-existence, for the communities he represented, or both? How do we characterize the defiance of Madho Sing? Madho Sing's contributions and influence may not have received the recognition that deserved. The study may seek to shed light on his life, accomplishments, and impact on the region, which may have been overlooked in historical narratives. By looking at different vernacular sources and British records the paper will put forward an argument that the struggle of Madho Singh against the British authority could be considered as an uprising by the locals for their rights, liberty, livelihood, and freedom from the alien rule.

Key Words: Nation, Nationalism, Identity, Sambalpur, Madho Singh



Female Freedom fighters of Bargarh District: Their contributions and legacy

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The history of the Indian freedom struggle has long been dominated by men. In reality, there were many brave women freedom fighters who diligently and selflessly fought against the British rule. The Indian freedom movement is glorified by the contributions made by female valiant warriors. The clarion call of Mahatma Gandhi gave an impetus to the female volunteers in every nook and corner of India to participate the mass movement against the British regime. People of Odisha especially women also had played a significant role in the freedom movement. The western part of Odisha, extending from the Kalahandi district in the south to the Sundergarh district in the North West, comprised of nine districts, i.e., Balangir, Sambalpur, Jharsuguda, Sundergarh, Deogarh, Suvarnapur, Kalahandi, Nuapada, Bargarh and Athmallik subdivision of Angul district. During Freedom movement many female freedom fighters of Bargarh district actively participated in all Gandhian movements, organized various programmes and played key role to inculcate large numbers of other female volunteers to this movement. Bargarh is a district on the Western border of Orissa. Prior to 1992, it was a subdivision of Sambalpur district. Bargarh District formed on the 1st April 1993 being divided from Sambalpur District. It is one of the illustrious District of Odisha. Bargarh has been named after the headquarters town Bargarh situated on the left bank of the Jira river. Female satyagrahis of Bargarh district have had an outstanding contributions demonstrating indomitable courage and unflinching patriotism, though rarely highlighted. Mention may be made of Parbati Giri, Jambubati Devi, Gandharvi Devi, Iiã Meher, Shreeyabati Devi and many more. In fact, the women of Bargarh district played an integral role, specifically in the Satyagraha movement. While the role of women in the freedom struggle is often forgotten in historical narratives, their contributions cannot be overlooked. They advocated social reforms, workers' rights, indigenous industries, and inter-faith dialogue. Many women were self-educated and dedicated to the cause, including col-

lecting donations for the Swaraj Fund. The present work aims at providing an overview of the heroic achievements of great women freedom fighter of this area in order to facilitate the reader to have a better perspective regarding their contributions to the freedom movement and legacy to the societal development.

Keywords: freedom fighters, patriotism, Western Odisha, Gandhian movements, Satyagrahis, British rule, Swaraj fund.



Prajamandala Movement in Ranpur

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The Prajamandala Movement was a part of the Indian Independence Movement from 1920s in which people living in the Princely States, who were subject to the rule of local aristocrats rather than the British Raj, campaigned against these feudatory rulers and sometimes against the British administration in attempts to improve their civil rights. There are 26 princely states at that time in Odisha. When the people of these States exploited through various taxation including Rasad, Magan, Bethi and Begari they were compelled to revolt against Feudatory Chiefs. The first Odisha State's Peoples Conference was convened on 20th Jan 1931 at Cuttack with active cooperation of All India State's People Conference under the Presidentship of Bhubanananda Das, an eminent Central Legislator of Odisha. Its main objective was to champion the cause of the people in the States. But this organisation became dormant for a long time. The Second Session of the Odisha State's Peoples Conference was held at Cuttack on 23rd June 1937 under presidency of Dr. B. Pattabhi Sitaramaya. The Conference adopted several resolutions to abolish the oppressive bethi, beggari, magan and rasad etc, to codify the laws and confer upon the fundamental rights of citizenship. Following that, an Inquiry Committee was formed comprising of Satis Chandra Bose, Braja Sundar Das, Balavantaray Mehta and Sarangdhar Das as its convenor. Meanwhile, Prajamandalas were

formed in the various Princely States to ventilate the grievances of the people before the rulers. The Prajamandala Movement became more violent in four states-Nilgiri, Dhenkanal, Talcher and Ranpur. This paper will give a detailed information about the Prajamandala Movement in Ranpur regarding its Origin, the murder of the political Agent Major Bazalgette and its result. In 1938, Prajamandala was formed in Ranpur under the Presidentship of Banamali Ram, Krupasindhu Mishra became its Vice-president, Raghunath Mohanty, Secretary and Dibakar Parida was Organised Secretary. The people of the State rose in revolt under the leadership of two young sons of the soil Sri Raghunath Mohanty and Sri Dibakar Parida, demanding civil liberty for them, their rights on forest and pond and abolition of 'bethi' and 'bheti'. On 2nd Jan 1939 the ruler of Ranpur declared the Prajamandala unlawful and arrested some of their leaders. On 5th Jan 1939, a huge crowds gathered before the palace and demanded the immediate release of the leaders. On hearing this situation the Political Agent Major R.L. Bazelgette arrived at the scene. While he was conversing with the ruler inside the palace, crowd felt very much agitated. When Bazelgette came out of the palace to pacify the mob, he was attacked by them. In self defence he brought out his revolver and killed one person. Suddenly the furious mob pounced upon him and within a few minutes killed him through brutal assault. After the murder of Bazalgette a special court of inquiry was organised. Twenty-six persons were accused of the murder. Raghunath Mohanty was hanged and Dibakar Parida was deported to Andaman and Nicobar.

Keywords – Princely states, Prajamandala movement, People's conference, Ranapur.



Women in the Indian Freedom Struggle: History, Ideology, and Debate

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Women in the Indian freedom struggle have played an indispensable and multifaceted role, shaping the course of history, ideologies, and igniting debates that continue to reverberate through the nation's collective memory. This chapter of Indian history is a testament to the resilience, courage, and determination of countless women who transcended societal norms to join the fight for independence. Historically, women's participation in the freedom movement ranged from leading protests, participating in civil disobedience, and enduring imprisonment to supporting the cause through various means like propagating nationalist ideologies, fundraising, and fostering a spirit of resistance among their communities. Prominent figures like Sarojini Naidu, Annie Besant, and Kamala Nehru became symbols of women's active involvement in the struggle. The role of women in the freedom movement also gave rise to significant ideological shifts. Their participation challenged traditional gender roles and laid the foundation for the women's rights movement in India. The debates sparked by their actions highlighted the need for gender equality, spurring discussions on the place of women in post-independence India. Even today, these debates continue as India grapples with issues of gender equality, representation, and empowerment. The history of women in the Indian freedom struggle serves as an enduring source of inspiration and a reminder of the unfinished journey toward a more inclusive and equitable society where women's contributions are acknowledged and celebrated.

Keywords: Indian Freedom Movement, Women Freedom Fighters, Ideological Terrains, Debate



'Known' and 'Unknown' Personalities of Kanika Peasant Movement- 1921-22

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The peasant movement in Kanika, a permanently settled estate of Orissa, was one of India's most important peasant movements in the early decades of the twentieth century. This movement took its birth during the time of the non-cooperation movement in Orissa in 1921. This was a culmination of the century-old struggle against the arbitration rules of the Kanika Rajas. The movement took a concrete shape during the rule of Rajendra Narayan Bhanja Deo, the then Raja of Kanika. The existing historiography on the Kanika peasant movement withholds that long-standing discontent about the rights of tenants, illegal exactions, bethi and begari burst out in 1921 when the non-cooperation movement against British imperialism was in full swing. The people of Kanika were required to pay sixty-four illegal taxes, which broke the economic backbone of the people. Dukhini Kanika, a booklet written by Ananda Chandra Jena, a school teacher, highlighted the economic exploitative character of the king of Kanika to the people. This movement had dual in character viz. anti-imperialist and anti-feudal. Although Congress leaders like Bhagirathi Mohapatra, Jadumani Mangaraja, Gopabandhu Das, Chakradhar Behera etc. galvanised the peasant movement in the Kanika estate. However, this movement was not controlled by the Congress Party in Orissa. The Congress people started the movement and left the movement in between. Then, this movement was led by the local leaders. Thus, it spells out the autonomous character of the movement. Many local leaders participated in the same movement against the exploitation of the Raja of Kanika; some of the names have been recorded and others have not. Their contributions are obscure in the history of the Kanika peasant movement. This paper intends to highlight the role of these unsung personalities, those who had participated in the same resistance movement along with some known heroes.



Participation of Women in Freedom Struggle against British: with Special Reference to Western Odisha

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This study discusses the participation of women in the freedom movement of India, specifically focusing on the contributions of women from the western part of Odisha. The arrival of Mahatma Gandhi to Odisha and his influence on people was crucial in transforming the movement into a mass movement. The freedom movement was initially restricted to the well-educated and royal families, but Gandhi's call for participation in the movement inspired other sections of the society as well, particularly women who could not be kept inside their homes anymore. The major events of the liberation movement were congress meetings, civil-disobedience, the gherao of police stations, spinning and weaving of cloths, the distribution of pamphlets, the Khadi Andolan, participation in Satyagraha, etc. They also formed women's organizations and ashrams to train and mobilize women for this cause. The arrest and detention of women participants for their anti-government activities by British was a crucial event in the history of Western Odisha. Among the key figures of Western-Odisha to take part in the struggle, a significant role was played by Krishna Devi, a Punjabi woman who inspired the women of Sambalpur, Odisha and was arrested for her participation in the freedom movement. Also, there was Jambubati Devi, who is considered the first women freedom fighter in western Odisha. She established ashrams and played a major role in propagating Gandhian principles in the region. Other notable women include Prabhavati Devi, who actively participated in the Khadi Andolan and joined the Bhoodan movement after independence, and Parvati Giri, who became a dedicated Satyagrahi at a young age and actively participated in the freedom movement. Several other women such as; Gurubari Meher, Rukmini Devi Lath, Tulasi Devi, Ketaki Devi Indu Pradhan, Jambovati Sahu, Sebati Pradhan and Lilavati Pradhan, etc. from different parts of Sonepur, Sambalpur and Kalahandi region also played some part in the

struggle against oppressive British rule and faced arrest and imprisonment. However, the commendable bravery, commitment, self-determination and patriotism that was shown by women during this movement are often overlooked by people; while these women should be acknowledged, honoured and remembered for their vital contributions for the motherland.



ଇତିହାସ ଓ ସାହିତ୍ୟରେ ରେଣ୍ଡୋ ମାଝି

ଡଃ. ରଞ୍ଜନ ସେଠୀ

ସହକାରୀ ପ୍ରଫେସର

ଓଡ଼ିଆ ବିଭାଗ, ଗଙ୍ଗାଧର ମେହେର ବିଶ୍ୱବିଦ୍ୟାଳୟ

ଇତିହାସ ଓ ସାହିତ୍ୟ ଗୋଟିଏ ମୁଦ୍ରାର ଦୁଇଟି ପାର୍ଶ୍ୱ ଭଳି, ଗୋଟିଏକୁ ଛାଡ଼ି ଅନ୍ୟଟିର କରାଯାଇନପାରେ । ଇତିହାସରେ ସାହି୍ୟ ଓ ସାହିତ୍ୟରେ ଇତିହାସକୁ ଖୋଜାଯାଇଥାଏ, କୁହାଯାଏ “ ଇତିହାସ ସତ୍ୟ କିନ୍ତୁ ସାହିତ୍ୟର ସତ୍ୟ ଇତିହାସ ଠାରୁ ବଳିଷ୍ଠତର ” । ସେହି ହିସାବରେ କୋଣାର୍କ ମନ୍ଦିରକୁ ନେଇ ରଚିତ ରାଧାନାଥ ରାୟଙ୍କ ‘ଚନ୍ଦ୍ରଭାଗା’ କାବ୍ୟ, ପଣ୍ଡିତ ନୀଳକଣ୍ଠ ଦାସଙ୍କ ‘କୋଣାର୍କେ’ କାବ୍ୟ, ପଣ୍ଡିତ ଗୋପବନ୍ଧୁ ଦାଦଙ୍କ ରଚିତ ‘ଧର୍ମପଦ’ କାବ୍ୟ ସଜ୍ଜିତାନନ୍ଦ ରାଉତରାୟଙ୍କ ‘ବାଜିରଞ୍ଜିତ’ କାବ୍ୟକୁ ପ୍ରମାଣିତ କରେ ।

ଏହି ପ୍ରେକ୍ଷାପଟରେ କଳାହାଣ୍ଡିର ସ୍ୱାଧୀନତା ସଂଗ୍ରାମୀ ସର୍ଦ୍ଦାର ରେଣ୍ଡୋ ମାଝିଙ୍କ ଅବଦାନକୁ ସ୍ୱିକାର କରାଯାଇଥାଏ । ତାଙ୍କ ଜୀବନ ଓ ସଂଗ୍ରାମକୁ ଆଧାର କରି ଯାହା କିଛି ସାହିତ୍ୟ କୃତିମାନ ସୃଷ୍ଟି କରାଯାଇଛି, ତାହାକୁ ଅନୁଶୀଳନ କରିବା ମୋ ପ୍ରବନ୍ଧର ଉଦ୍ଦେଶ୍ୟ ହେବ ।



THE ROLE OF BOUDH STATE IN GADAJAT MOVEMENT OF ORISSA

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The Mughal rule in Odisha had begun in the last decade of the 16th century. During that period, Odisha had been divided into two administrative units. The regions which came under the direct administration of the Mughals came to be known as the Moghabandi and the regions

ruled by the indigenous rulers were termed as the Gadajat regions. The numbers of the Gadajat states were twenty six at that time. Even during the time of the Marathas and the British Rule, similar administrative structure was in prevalence. The rulers of these above mentioned Gadajat states had accepted the suzerainty of the British authority. To put a check on the activity of these feudatory states, a political agent was appointed at Sambalpur by the British officials. It was the period of the freedom struggle led by the Indian National Congress. At the same time, "Prajamandal Movement" was continued in the above Gadajat States. Being fed up of the tyrannical rule of their kings, the subjects or "Prajas" of those 26 feudatory states started the "Prajamandal Movement". The 26 feudatory states were divided into three categories, viz; "A", "B" and "C" respectively. Boudh feudatory state belonged to the "A" category. Prahallad Bisi and Premshankar Pattanaik led the Prajamandal Movement in Boudh. Both the leaders raised their voice against the tyrannical and oppressive rule of the feudatory kings for which they even were sent to prison. To bring the tyranny of the Rajas into public domain, they even took the help of press and newspapers in which they published about the maladministration in the feudatory states. Even if India got Freedom from the British authority on 15th August, 1947, these feudatory states had to wait a little more to free themselves from the despotic rule of these cruel kings. As the days pass by, the feudatory movement got intensified in Odisha, Boudh played the most prominent role for the spread of this movement.

Key Words- Moghabandi, Gadajat, Prajamandal, feudatory state, Prajas, tyrannical rule, despotic etc.



CONTRIBUTION OF TRIBAL LEADERS OF ODISHA IN THE INDIAN STRUGGLE

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If we discuss about the contribution of tribals in India's struggle for independence the it was commendable. The movement during the period itself was a big challenge for all. In this miserable situation, tribal people came into being towards it. Initially as their personal and social uprising which was in later made contribution in a patriotic manner which was a bigger resistance by them against the British for the freedom struggle of India and those tribal leaders who had participated in this bigger challenging task, They were considered as the tribal freedom fighter of India who at the end somehow made it possible to bring the freedom for India. When we particularly talk about Odisha here also we could be able to see a big ocean of bravery which emerged from the tribal people. At that time, Odisha was not only the area of natural beauty, land of bumper crop, mines of precious metals, famous for trade and commerce, art and architecture but also popular for its revolutionary thinking among the tribals for freedom movement. At that point of time or in the historic movement, major heroic contribution played by such distinguished tribal leaders of Odisha like:- Veer Surendra Sai of Sambalpur who played a significant role for freedom of India as well as Odisha. Apart from them, Daya Nidhi Dharua of Mayurbhanj, Madrikalo and Nirmal Munda of Sundargarh, Dharnidhar Nayak of Keonjhar, Kamala Lochana Dora Bisoyee, Chakara Bisoyee and Nabaghana Kanhar of Ghumsur, Rindo Majhi of Kalahandi, Tama Dora of Malkangiri, Laxman Naik of Koraput, Ratna Naik of Keonjhar etc . These were the people who had raised their voice against the Britishers not only for their personal, social, or economical interest which was faced by them as the burden but also for the freedom of Odisha and India from the British rule. There were few important aspects of the tribal resistance which deserve to be mention on how they had contributed a bigger role and how they had sacrificed their life for freedom struggle movement. Although the movement was initially begun on social and religious issue and against unfaithful rule or op-

pression of the Britishers in course of time, later gradually they merged with National movement and with the Non-tax campaign. However, most of the movements were ruthlessly suppressed by the Britishers. Actually, British government wanted them to adopt their policy and introduced protective administration in tribal leaders. In this paper we will be looking on tribal leaders of Odisha who had participated in different movement and results of this movement are highlighted.

Keywords: - Tribal Leaders, Social Movement, British Policy, Tribal uprising, Freedom struggle



Role of Nimapara in National Movement

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Mahatma Gandhi took over the reign of INC from 1919. Under his leadership National Movement became historic and decisive. Losing trust on Britishers, INC called a meeting at Nagpur. A number of leaders from different parts of country participated in it for the cause of their Motherland. Out of 21 Odia leaders, Jagabandhu Singh- the son of nimapara participated in it. Returning from Nagpur Session 'Utkal Pradesh Congress Committee' was formed to carry out the direction of INC. On behalf of Puri district Jagabandhu Singh and Krupasindhu Hota took the steering of Congress Committee to make aware people of the Gandhian Principles. Gopabandhu Das and Jagabandhu Singh having common objectives propagated the message of Gandhi. Accordingly a number of Leaders like Mohan Dash, Ghana Dash, Daitari Mohanty and Abhiram Mohanty made Non Co-operation Movement fruitful in and around Nimapara.

After a short gap, Gandhi Launched another movement called 'The Civil Disobedience Movement' in 1930. It was a historic movement to defy the salt law of colonial rulers. State Congress Committee responded to it in a right way by defying the salt law. Mohan Dash and Ghana Dash students of Satyabadi Banavidyalaya selected Kuhudi of Astaran-

ga coming under Puri district to defy the salt law. Under the leadership of Mohan Dash a number of people from different places of Nimapara gathered at Kuhudi and prepared salt. Quit India Movement of 1942 was well accepted by the State Congress committee in a right way. Responding direction of the State Congress Committee, front ranking leaders united at Keuta Tota, Melan Padia, of Hansapada in Nimapara. It was an Ashram of Congress Karmee of Nimapara as was Sabarmati Ashram in Gujarat. As per decision Thousands of people gathered at Barabati Padia of Nimapara on 16th September 1942 to make defunct, the British Administrative Machinery. Narahari Sahoo first hoisted the Tricolor Flag and subsequently Lokanath Senapati infused the spirit of Nationalism among the present people. As a result excited people like Narahari Sahoo, Alekh Sahoo, Nityananda Ojha, Fakir Charan Swain, Purna Chandra Sahoo, and Padmashri- Bhabani Pattnaik etc. marched towards police station. Within no-time police station became a battle field for the cause of our motherland. Police personnel being failed to handle situation, fired twelve-round bullets towards the mob. As a result within no-time fighter Uchhab Malick became sahid and 27 injured. No doubt Nimapara was the land of brave heroes and martyrs. These fighters forgetting their personal comfort, devoted and dedicated their personal life to restore lost freedom of India. From Non-Cooperation Movement to Quit India Movement their roles were commendable and memorable to make Gandhian Movement Successful. The blood of martyrs really have made each Nimapadian proud and courageous.



Unsung Chapters of Freedom Movement in Nimapara

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Nimapada supported any of exemption activities offset from Paika Rebellion in 1917 to Quit India Movement in 1942. Non Cooperation Movement, the first bulk Satyagrah motion was begun in old age 1920 by Gandhi to ban British rules and to implement Poorna Swaraj

in India. It presented the origin of a new division in the struggle for Indian freedom. Mohan Das, Jagabandhu Singh, Krushna Chandra Ray, Gangadhar Mohanty, Banamali Das, Banchanidhi Sitha etc. of Nimapada linked the motion and the main thrust search out ban fabric and added produce exported from England. Each one of ruling class confronted various British barbarism and had a account of sufferings. They were the combatant of Satyagrah in Nimapada. Learning from the activity, Mohan Das begun a Mukti Ashram at Keutatota to educate people as political whole to practice Satyagrah in real soul. The Quit India Movement was started at the Bombay meeting of the All India Congress Committee by Mahatma Gandhi on 9th August 1942, challenging an end to British rule in India. Gandhi fashioned a welcome 'Do or Die'. Gandhi named "An Orderly British Withdrawal" from India. Even though it was upset and ready to fight, Britain was groomed to act. Almost the whole guidance of the Indian National Congress was arrested outside trial inside hours of Gandhi's talk. The hazardous head Mohan Das was seized and Nimapada enhanced leaderless. Hence all the privilege opponents prepared by him began Sulakhyana Mali Jema of Manijanga to sanctify her offspring Padma Charan Samantsinghar to demand in Nimapada.



ANTI-COLONIAL AGITATION IN GANJAM: A STUDY OF TWO UNSUNG HEROS OF MOHURY ZAMINDARY

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The undivided Ganjam district was once an inseparable part of Kalinga Empire. With the passage of time it witnessed the rise and fall of several political dynasties. Later, it was governed under the Madras Presidency much before to the arrival of the British to Odisha. During colonial hegemony the Rajas of Ganjam were lost their power, prestige and position merely called as Zamindars. They were exploited by the British frequently. However, the step-motherly attitudes of the Compa-

ny like unwanted economic policy, imposition of exorbitant taxes upon the Rajas of locality and confiscation of Zamindary not only made them bankrupt but also arose the flame of anti-colonial protest in locality. The sons of the soil vehemently objected to the injustice and mal-administration of Company authorities because they loved their King as much as their life. Even though they were illiterate, ignorant about the sense of nationalism, they were man of freedom minded; simple hearted who believed absolute patriotism. Finally, the voice of the depressed echoed everywhere to counter the dominance of British over their motherland. The Rajas of Paralakhemundi, Ghumsar, Khallikote, Mohury, Khemundi, Birudi, and Sergarh with the open support of their people fervidly challenged the colonial supremacy. Anti-colonial resistance stimulates every nook and corner of Ganjam. The resistance movement of royal House including Mohury against the British has been discussed by many prominent historians. But, in this paper an attempt has been taken to portray the heroic sacrifice of two unsung patriots of Ganjam. They were Surasingh Martha and Laxman Bisoi of Mohury Zamindary who fought tooth and nail against the Company Government to safeguard their Raja and their motherland.



THE UNSUNG HEROES OF ORISSA FREEDOM STRUGGLE

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Orissa's history remained an enigma to the outsiders for long. Nivedita Menon in 'Oriya Nationalism: Quest for a United Orissa' said after the decline of its powerful Hindu Dynasty in 1568, the Orissa state which was once a famed and powerful centre of Hindus was reduced to a terra incognita. The British contact with Orissa which started in the first half of the 17th century with the establishment of British factories in Hariharpura in Orissa in 1633 came into the partial orbit of the East India Company after the Battle of Buxar. Lord Clive got the Diwani of Bengal, Bihar and Orissa on 12 August 1765 from the Mughal and got the access to District of Midnapore. But the defeat of Marathas in the

second Maratha War led to the Treaty of Deogaon on December 7, 1803, which resulted in the enforcement of British rule in Balasore, Cuttack and Puri on the sea coast and eighteen Tributary Mahals in the hill regions to the west. The East India Company ruled Orissa for 55 years. However, this period witnessed a period of rebellions and widespread movements.

The present paper is an attempt to analyse the development of Oriya Nationalism and the struggle of unsung heroes who constitute a major aspect of modern Orissa history. As in the timeframe between 1803 and 1947 Orissa succumbed to the exploitation and vagaries of the British ruthless government and to make them free of this unjust rule and take the reforms in the society many freedom fighters have given their lives. Surendra Sai, Jayee Rajguru, Sarala Devi and many others were among those nationalists who revolted against the British unjust rule and took social reforms in the society. The peasants of the Sambalpur district and the landed aristocracy played a significant role in resisting the consolidation of British rule in the 19th century. Surendra Sai who was neither related to the Sepoy mutiny came out as a popular hero of this movement who got the support of peasants to overthrow the unpopular British rule of indolent and infirm. He played a predominantly role in this movement which continued till 1864 but became an unsung hero of Orissa's history. Jayee Rajguru, another renowned scholar and intellectual of the 18th century revolted against the unjust taxation policy of Britishers and adopted the Paika warfare style to remove them from their motherland but got a brutal death at the end of them. Sarla Devi and Kuntala Kumari Sabat were prolific women social reformers who were the first ones to join the national movement. They didn't only revolt against the Britishers but by following the ideals of Gandhian ideals took out the social reforms in the society. Therefore, these freedom fighters' stories need recognition which this paper in its theme tries to do.



LAXMAN SATPATHY- A PIONEER OF SONEPUR PRAJAMANDAL MOVEMENT

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In 1803, with the occupation of Orissa by the British, the Maratha rule in Orissa came to end. At the time of British rule, the princes of the native states committed barbaric atrocities on their subjects. The princely or native states enjoyed sovereign power. Exploitation and repression became a characteristic feature of all native states. The kings of native states became oppressive. The praja or subject were exploited through several means of taxation like Rasad, Magan, Bethi and Begari. These unbearable exploitation, germinate the seed of prajamandal movement in the mind of Praja.

Laxman Satpathy was a front line leader of Sonepur Prajamandal movement. Born and brought up in the rural village of kalapathar of Birmaharajpur tehsil in Subarnapur district, he dedicated his life in a relentless struggle against the oppressive and injustice rule of the king of Sonepur. His contribution left a remarkable mark in the memory of peoples. The aim of this paper is to highlight the contribution of Laxman Satpathy in the prajamandal movement of Sonepur.



NABAGHANA KANHAR- AN UNSUNG HERO OF BOUDH KANDHAMAL REGION

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The Kandh rising from the year 1837 to 1856 had played a significant role not only in Baud State but also in entire Odisha under the leadership of Nabaghana Kanhar. It created a feeling of nationalism among the Kandhs as well as general people of Baud State against the British Government. This rising was not confined in Baud State only, it was spread to other territories also which helped for the growth of nation-

alism in Odisha. Really the contribution of Kandhas under the leadership of Nabaghana Kanhar was an unsung chapters in which Nabaghana Kanhar was an unsung hero in the freedom struggle of Odisha.



Determinism, Environment and the Empire: The Fallacy of Causation

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Approaches to intellectual scholarships inherently originate from consciousness which is primordial and invariable but is influenced by ideology which is epiphenomenal and variable. Hence, it has been a continuous effort of the world intellectual academia to maintain value-neutrality and eliminate academic bias so as to attain academic integrity. Historiography, as an art and science of history writing suffers from this dilemma as well. Admit it or not, the standard picture of historiography particularly that of the imperial and colonial history-as composed by the conservative colonial and neo-colonial historians of the Cambridge School and some of their American counterparts, significantly exhibits intended, calculated and motivated ideological and cognitive biases deviated from standard norms and rationality in judgment; colouring, concealing or expunging the truth about imperialism and its means, motive and opportunity of colonisation. Underneath this assumption, this paper argues that environmental determinism, a tool used largely by the colonisers to legitimise colonialism of the Afro-Asian and Latin American soils was nothing more than a created reality of the western conservative intellectual academia to support colonialism. The centrality of this paper revolves around two major arguments-firstly, the British Imperialism on the colonised was not merely an alien rule as has been argued by the conservative school but a huge political hegemonic superstructure founded on the base of economic exploitation and the vice-versa; and, secondly, imperialism's efforts to use environmental determinism as a tool for colonisation and economic exploitation of the colonies turned into self-terminating and boo-

meranged as primordial resistance to imperialism grass-rooted from subaltern masses, particularly the poor, downtrodden and the marginalised, depending on the environment for their livelihoods. Concurrent scientific studies on imperial and colonial history prove the conservative causation between environmental determinism and colonialism fallacious and therefore discredit this theory.

Key Words: Determinism, Environment, Imperialism, Casualty





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