

SEMINAR

ON

**NATIONAL MOVEMENT IN ODISHA : SPECIAL
REFERENCE TO NON-COOPERATION
MOVEMENT**

Presented By

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On 18th November 2019



DEPARTMENT OF HISTORY

PATTAMUNDAI COLLEGE, PATTAMUNDAI

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REPORT

An Extramural seminar on “National Movement in Odisha: Special Reference to Non-Corporation Movement” was organised by the Department of History on dated 18.11.2019 at 10am under the chairmanship of Dr. Pramod Kumar Samal , HOD in the seminar Hall at the outset Dr. P K Samal welcomed the guest on the dais. Mr. Rabindra Kumar Panda, Senior Lecturer in History of the department introduced the guests. In this meeting Dr. Sarbeswar Sehi, Lecturer In History, Aul College, Aul joined as a Resource Person and delivered his talk. At last the meeting was ended with the vote of thanks by Mr. Ranjan Kumar Behura, Lecturer in History. The seminar was attended by most of the students of Department of History.



**OFFICE OF THE PRINCIPAL
PATTAMUNDAI COLLEGE, PATTAMUNDAI**

No 1474 DATE 15/11/19

To

Dr. Sarbeswar Sethi
Lect. in History
Aul College, Aul.

Sub: - Request to attend as a Resource Person.

Dear Sir,

You are requested to attend as a resource person for the extramural seminar on **"National movement in Odisha : Special reference to Non-cooperation movement"** organised by Department of History on dt- 18.11.2019 at 10 am in the seminar Hall.

[Handwritten Signature]
15-11-19

Principal
Pattamundai College
Principal
Pattamundai College

Copy to Principal, Aul College, Aul for information and necessary action.

National Movement in Odisha: with Special Reference to Non-Cooperation Movement.

Dr Sarbeswar Sethi

The freedom Movement of a Nation in any corner of it depends upon certain social variables and peculiarities. Every land and people in a microscopic level must have some kind of uniqueness and peculiarities upon which the social phenomena might depend. Understanding of historical background is also required in order to explain the cause-effect relationship. The lecture has been divided into three parts which gives a general focus on the land of Odisha, its uniqueness since past. In second mentions a brief political history of the province-which would be necessary to understand the organization of the freedom movement in the province. Finally, a brief history of the National Freedom Movement in the province has been presented in a general perspective.

THE LAND

A brief history of the freedom movement in Odisha warrants a similar look at the history and historical geography of the state. it is quite interesting to find the uniqueness in the history of Odisha as this 'Holy Land of Hindus' 'take away sin'. It is 'the realm established by the god'. Of all the regions of the earth, India is the noblest; and of all the countries of India, Utkala (Odisha) boasts the highest renown. From end to end it is one vast region of pilgrimage. Its happy inhabitants live secure of a reception into the world of spirits; and even those who visit it, and bathe in its sacred rivers, obtain remission of their sins, though they may weigh like mountains. Who shall adequately describe its sacred streams, its temples its holy places, its fragrant flowers and exquisite fruits? Who shall estimate the soul's gain from a sojourn in such a land? But what need for enlarging on the praises of a realm in which the gods themselves love to dwell!

To begin with, the history of piece of land known as Odisha at present dates back to antiquity, its most famous old names being Kalinga, Utkal and Odra, when its boundary extended far beyond the present one.

KALINGA

Apart from Puranas, frequent references are made on Kalinga in the Mahabharat. This kingdom extended upto the Ganges mouth in the north and the mouths of Godavari in the south. Beyond this nothing more has been ascertained on its geographic territory. However, the western limits sometimes extended upto the Amarakantaka hills as known from the Puranas. And, the Bay of Bengal formed the natural eastern boundary. The capital of Kalinga is named as Dantapura in the Buddhist literature and as Dantakara in the epic and it is identified with Dandagula of Ptolemy who locates it about 570 miles to the Ganges mouths.

UTKAL

According to the epics and the early Puranas the territory of the people of Utkala was located close to the Vindhya along with the lands of the Karashas, Makalas, Uttamarnas and Dasarnas. The Vinaya Pitaka and the Jatakas speak of the Utkal Janapada situated outside the Majjima Desa. In early Indian literature the Utkalas are almost always associated with the Nekalas and it appears that the ancient land of the Utkala people was located at the neighbourhood of the Maikal hills which link the Vindhya with the Satpura hills. The early Buddhist literature reveals that the people of Utkal were carrying on trade with northern India and were noted for their activities in religion and culture. 'Utkal' which etymologically means Ut + Kala (Glorious Art), probably, was famous for its art and culture. Therefore Utkal Desha literally refers to the 'Glorious Country'.

ODRA - ODISA

The Mahabharat and the Manu Samhita speak of the Odra people but do not give any indication regarding their territorial location. The natural history of Pliny (1st century AD) refers to a people called Oretes inhabiting the territory where stood the Mount Maleus. The Oretes people are the same as the Odras and Mount Maleus, which is identified with the Malaya or Malyavan hills near modern Pallahara in Angul district. Pliny further associates the Maleus with the people called Monedes and Suaris who are taken to be the Mundas and the Savaras respectively, who inhabit in considerable number

in pallahara since remote time. As Pliny writes on the authority of the accounts of Megasthenes (4th century BC), the Greek, Orates appears to be the earliest literary reference to the Odra people.

The Greek term 'Oretes' and the Sanskrit 'Odras' both suggest 'or' or 'Orua' meaning rice. The Greek word for rice is also 'Oruza' which is similar to the Indian word 'Orua'. So 'Oretes' or 'Odras' mean the rice-growing people.

It has already been stated that in the 7th century A.D. when Harshavardhan occupied Dandabhukti and Utkal he united both the lands and designated the united territory as OdraVishaya, which extended beyond Mahanadi upto the northern border of Kangoda. The Chinese pilgrim Yuan-Chwang calls this territory as Wu Cha (Odra) and states that it was 7000li or 1400 miles in circuit. The Chinese pilgrim writes about this country as follows: "The soil was rich and fertile yielding fruits larger than those, of other lands, and its rare plants and noted flowers could not be enumerated; the climate was hot; the people were of violent ways, tall and of dark complexion.

General Cunningham presents the following boundaries of the Wu Cha (Odra) country: "The ancient province of Odradesa or Ordesa was limited to the valley of the Mahanadi and to the lower course of the subarnarekha river. It comprised the whole of the present districts of Cuttack and Sambalpur and a portion of Midnapur. It was bounded on the west by Gandwana, on the north by the wild hill states of Joshpur and Singhbhum³,

ODISHA : A BRIEF POLITICAL HISTORY

The above brief descriptions of Kalinga, Utkal and Odra clearly show that the Odisha at present, which extends from 17°49'N to 22° 34'N latitude and from 81° 27'E 87° 29'E longitude, comprise the major parts of the three ancient kingdoms. The political history of Odisha opens with the rule of a king named Mahapadmananda of Nanda dynasty of Magadha. The Hathigumpha inscription of Emperor Kharavela at Udaygiri refers to him twice. When Chandragupta Maurya succeeded to the throne of Nanda, Kalinga did not form part of his empire. Ashoka's invasion of Kalinga was an epoch-

making event of ancient times of far-reaching consequences. The battle was described by Asoka himself in his 13th Rock Edict which records:

“One hundred and fifty thousand men were carried away captive from that country, as many as one hundred thousand were killed there in action and many times that number perished. Kalinga was conquered but the conquest changed the heart of the conqueror. This change in Asoka changed the course of religion and cultural history not only of India but also of the whole of Asia.

The next great epoch of Odishan history was the time of Kharavela who ruled in the first half of the second century B.C. He defeated the Satkarni in the west, the Musikas on the bank of Krishan as also the Rashtrikas and Ptolemy, the famous Greek geographer of the 2nd century AD testified to the existence of flourishing trade marts on the Odisha coast. In the 8th century AD, Odisha's overseas activities were at their peak when the Shailendra Empire in present-day Malaysia was established. According to Arab sources, the empire extended its power even into Cambodia and Assam. The prosperity of the Shailendra Empire continued though the 10th century AD. From the 8th to the 10th centuries AD the Bhauma-Kara dynasty ruled over Utkal. Six women of this dynasty ascended to the throne. It was the first example of its kind in India that the women ascended to the throne after the death of either father or husband. The queens who ruled were TribhubanMahadevi (864 AD), PruthviMahadevi (894 AD), Dharma Mahadevi, GouriMahadevi, BakulMahadavi and DandiMahadevi. Another characteristic feature of this age is that Oriya language was just beginning to take shape during this period. The Bhauma-Karas were followed by the Somas and Kesharies. The achievements of the rulers of this dynasty glorified Utkal. The famous Lingaraj Temple, Siddheswar Temple Raja Rani Temple, the capital of the kingdom was established at different place such as Subarnapur (modern Sonapur in the district of Bolangir) Binitapur (or Binika), Jajati Nagar (Jajepur), Chowdwar, Katak during this period. By the end of the 12th century AD AnantavarmaChodagangadev of the Ganga dynasty is credited with having ruled over the region extending from Ganga to Godavari. During the rule of this dynasty the pride and glory of Odisha reached its nadir. Andrew Stirling has described the rule during this period in the following words: “With him began the race of princes called the Ganga

Vansa, or Gangbans line, who ruled the country for about four centuries, a period fertile in great names and events of importance, and which forms unquestionably the most brilliant and interesting portion of Odishan history, if such terms may be applied to the annals of a hitherto unknown dynasty, governing one only of the many provinces which now constitute the British empire in India,"The Jagannath Temple at Puri, the Sun Temple at Konark, establishment of Barabati Fort, establishment of Raibania Fort in the district of Balasore, establishment of palaces and forts both at Sarangher and Cuttack Choudar are the examples of achievement of this period. The establishment of records of the Jagannath Temple known as MadalaPanji is credited to ChodaGangadev. The second ruler of this dynasty Raja AnangaBhimDeo is called the Feroz Shah of the age and country, from the number and variety of public works executed by his order for the benefit or ornament of his dominions. The most remarkable feature of Raja Anang Bhim Deo's reign, however, is the measurement undertaken by him of the whole of the land comprised within his dominions, and the arrangements connected with that procedure. The last king of Ganga dynasty Bhanudev, being childless, adopted as his son and successor a youth, named Kapilendradev 17 with whom the rule of Surya dynasty began in Odisha. He defeated the Muslim ruler of Bengal, the Hindu ruler of Vijaynagaram and Kanchi, and the Bahamani Sultan. Kapilendra in fact himself advanced to Bidar, the capital of the Bahamani Empire. His empire extended from the Ganga in the north to the Kaveri in the south. His son PurusottamDev (1466 - 1497) was famous for Kanchi-Kaveri expedition. He defeated Kanchi king SalwaNarasimha and married his daughter Padmavati. Then his son PratapRudraDev ruled from 1497 to 1540 AD. The arrival of Sri Chaitanya during his times was an important event. Kapileswar Temple, Dhableswar Temple and Barah Temple at Jajpur are the achievements during the rule of Surya Vansi kings of Odisha. This period also witnessed the flourishing of Oriya literature⁴. The ancient 'PanchaSakha' of Oriya literature flourished the literature of the land by their glorious writings during this period.

After the death of PratapRudra Dev, a powerful minister named Gobinda Bidyadhar ascended the throne by killing all the royal princes. With this another dynasty named Dhol dynasty was established In the rule of Odisha. But it did not last long. In 1560 AD a prince from Chalukya dynasty named Mukundadev Harichandan seized the

throne of Odisha by conspiracy, diplomacy and blood shed. The heroics of Mukundadev, who is said to be last independent king of Odisha, have created exemplary legend to protect the sovereignty of the country from the onslaught of Suleman Quarani of Bengal through his two powerful Generals named Sikander and Kalapahar. Finally in 1568 in the battlefield of GohiraTikiri Mukundadev was defeated and killed. After the death of Suleman, his son Daud became the ruler of Odisha for a shortwhile amidst a complete state of anarchy. The Odisha passed into the hands of Maghuls when Munim Khan and Todarmal, being sent by Akber, defeated and killed Daud in 1576. The Moghul rule came to an end in 1707 with the death of Aurangazeb. Odisha passed under the rule of the independent Nawabs of Bengal⁵.

In 1741 the Bhonsala Raja of Nagpur invaded Odisha under the leadership of Bhaskar Ram, popularly known as Bhaskar Pandit. Alivardi Khan, the Nawab of Bengal, was compelled to cede Odisha to the Marathas whose rule lasted until the British East India Company conquered it in 1803.

Within two decades of Vasco da Gama's discovery of the sea-route to India, the Portuguese had established a flourishing trade mart at Pipli, at the mouth of Subarnarekha. The English had established trade settlements at Hariharpur and Balasore by 1633. In subsequent years, the Dutch, the Danes and the French appeared at Balasore and established their While the English were at war with Daulat Rao Scindhia and Raghuji Bhonsla II, Odisha was conquered by the British, Radhuji had organized a huge army to fight the English, but he did not pay sufficient attention to protect Odisha from foreign invasion. Besides he himself was not a capable man nor was there any capable general under him. By the time of the Second Anglo-Maratha war, the English had penetrated into almost every part of India and in every front they had occupied advantageous positions to launch an all-round attack on the Marathas. The Marathas, at this time were very weak and exhausted and they could not face their opponents on all the fronts. The conquest of Odisha was an easy affair for the English, as the protection of the entire territory had been neglected by Marathas.

Odisha was attacked simultaneously from three sides. The Madras army under

Colonel Harcourt marched from Ganjam on the 7th September, 1803, along the sea coast of Odisha against Puri and Cuttack. This army entered Puri without any opposition. They took possession of the temple of Lord Jagannath and leaving it in charge of some Hindu sepoys, proceeded towards Cuttack. On the way of this English army the Marathas tried to put some obstructions, which were easily overcome. The Marathas soon withdrew into the jungles and tried in vain to harass the progressing army⁶.

On the 8 October, 1803 the army reached Cuttack, and within only six days of their arrival at Cuttack the Fort of Barabati was captured. With the fall of Barabati into the hands of the English, practically the whole of Odisha passed under the British rule.

The 14th October, 1803 marks the date of the English conquest of Odisha. From Bengal, arrangements had been made to send two detachments in two different directions. One detachment, consisting of 500 Indian sepoys, gunners and 6 pounders came by sea in three ships under captain Morgan and arrived at the vicinity of Balasore. The Marathas cavalry of Balasore charged the English army at Balighat, but it was defeated. The Maratha Faujdar of Balasore fled away towards Cuttack and thus Balasore was taken possession of by the English without any difficulty⁷.

The second detachment from Bengal, which had marched on the land route under Colonel Forgysson, arrived at Balasore and proceeded to join the Madras army at Cuttack. On the 2nd January, 1804, Lieutenant Broughton conquered Sambalpur. Thus in the course of only three months, the whole of Odisha was conquered by the English without any serious opposition. The entire expedition cost the English only three lakhs of rupees and fifty lives. Due to the misrule in the economic and social life of the people during the early years of British occupation of Odisha, large number of aristocratic and reputed Oriya families were ruined and reduced to destitution and their⁸.

In March 1817 the khonds of Ghumusur joined with the militant Paikas of Khurda under the glorious leadership of Buxi Jagabandhu Bidyadhar Bhramarbar Roy Mohapatra, the Commander in Chief of Mukundadev-iv, the last Raja of Khurda. Buxi was hailed throughout the country as a national hero. Finally, the Paikas captured Puri and the British Collector there was forced to retire to Cuttack. But the rebellion was

crushed; the British killed Buxi; Raja Mukundadev died in the prison.

In 1857 Sepoy Mutiny, Sambalpur under the leadership of Vir Surendra Sai struggled against the British. Though the struggle in Sambalpur caused a headache for the British in Odisha, but finally the revolutionaries surrendered.

In 1912 Odisha was detached from the Bengal and Bihar and Odisha province was formed under the British rule. By this time Sambalpur was transferred from the Central Provinces to Odisha. But Ganjam and Vizagpatanam remained with Madras Presidency as before. Midnapur was permanently cut off from Odisha and remained with Bengal. However, in 1936 a separate province for Oriyas was formed and named as Odisha without many Oriya-speaking tracts both in the north and in the south.

ODISHA: THE HISTORY OF THE FREEDOM MOVEMENT

Therefore the national freedom struggle in Odisha was carried vis-a-vis the struggle to make Odisha a separate and independent province by amalgamating all Oriya-speaking tracts. Prior to it, there was a struggle to save Oriya language in the province from the attack of the three frontiers as discussed above⁹.

Since the birth of Indian national Congress in 1885, Odisha associated herself with the national activities. Though a single Oriya did not represent the far-off Bombay session, but the Calcutta session held on 25th December, 1885 was attended by Madhu Sudan Das and Gouri Shankar Ray. The pioneer and main architect of Utkal Union Conference Madhu Sudan Das once told : "Mother Utkal is not separate from Mother-India. The former is neither the stepmother nor enemy of the latter. The Utkal Union Conference which consists of the Oriyas, Bengalis, Telugus and Rajputs is a part of Indian nationalism. "Most of the delegates to the Congress. Since Bankipore session of the Indian National Congress in 1912 (the year in which the province of Bihar and Odisha came into existence), the Congress activities in Odisha became hectic. In 1916 Madhu Sudan Das was elected as a member of the AICC. After two years Gopabandhu Das was elected to this position from Odisha. It is under his leadership that the Congress

got the momentum in Odisha. Actually he almost associated the Utkal Union conference with the Congress. He made a whirlwind tour. In the meetings he preached that the "Conference has attained majority and its isolated existence in national life is no longer possible. He also propagated that the Indian National Movement was forging ahead and its reactions were felt in Odisha. If Odisha did not join the main stream of the Indian National Congress it may be, she may lose her identity altogether. He became instrumental to instigate the people of Odisha to jump into the national pyre for freedom without any thought of parochialism¹⁰.

Therefore before the Calcutta and Nagpur session of the Indian National Congress in 1920 under the Charismatic leadership of Gandhi, Gopabandhu had already set a stage in Odisha for the act of the national drama. In Chakradharpur session of the Utkal Union Conference in 1920, the ghost of the Indian national Congress completely dominated the spirit of Oriya's Conference, The Oriyas under the leadership of Gopobandhu jumped into the national Mainstream. The great tragedy at Jallianawalabagh in 1919, the statement of Gen. Dyer before the Hunter Committee weighed heavily against the consolation prize of Montagu-Chelmsford reforms, 1919 in the minds of the Indian people. For the ideologies of their Raj in the sub-continent, the British intellectuals and administrators became clueless. The Nagpur session of the Indian National Congress confirmed the resolutions of the special session of Calcutta regarding the non-violent non-co-operation with the Britishers. The whole nation jumped into the fire under the leadership of Mahatma Gandhi.

In Odisha the flames of the movement were hoisted by Gopabandhu Das. The people of the state were not short for chorus. In response to the siren blown by Mahatma and clarion call given by Gopabandhu Das, many students of different parts of Odisha left their schools. Many students left the studies from Ravenshaw College, the only one in the state. Prominent among them were Harekrushna Mahatab, Nityananda Kanungo, Naba Krushna Choudhury, Raj Krushna Bose etc. People from other vocations of life also followed the suit. Sri Gopabandhu Choudhury, a deputy Collector resigned from his job and joined the movement. Even cloth merchants at Cuttack Town organized an association to boycott the foreign cloth. As per the resolution of the Nagpur session of the

Indian National Congress in 1920 the provincial Congress Committees were to be formed on linguistic basis; and in Odisha the provincial Congress Committee activated the movement of the Utkal provincial Congress Committee were¹¹

1. Gopabandhu Das, President
2. Akram Rusool, Vice -President
3. Bhagiratha Mohapatra, Secretary
4. Brajabandhu Das, Joint Secretary

Besides there were a number of other ordinary members in the Executive Committee and the Utkal Provincial Congress Committee deputed the following 12 members to represent Odisha in AICC.

1. Gopabandhu Das
2. Jagabandhu Singh
3. Nilakantha Das
4. Gopabandhu Choudhury
5. Nirranjan Pattanayak
6. Harekrushna Mahatab
7. Bhagirathi Mohapatra
8. Dharanidhar Mishra Banaprastha
9. Nilakantha Das Choudhuri
10. AtalBeharyAcharya
11. Brajamohan Panda

12. Jaminikanta Biswas

The District Congress Committee were formed and the members placed in charge, of supervising and guiding the District Congress work were as follows:

Harekrushna Mahatab: Balasore District

Jadumani Mangaraj: Kendrapada Sub-division and Cuttack District

Raj Krushna Bose: Jajpur Sub-division and Cuttack District

Bhagirathi Mohapatra: Cuttack Sadar Sub-Division with Aiakashram, Jagatsinghpur

Jagabandhu Singh and Krupasindhu Mishra: Puri District,

Nilakantha Das: Sambalpur District and the control of National School there

Niranjan Pattanayak: Ganjam District.

With this organization of the Indian National Congress in Odisha the movement of non-co-operation proceeded. In 1921, Gandhi visited Odisha. The places which were covered during his visit were Cuttack, Puri, Berhampur and Bhadrak. His visit really ignited the movement. Meetings were held in different parts of Odisha. The leaders of Odisha addressed those meetings. The initial phase of the movement in Odisha was to awaken the people. Almost all leaders of the state were arrested; and, as a matter of principle and policy the accused did not give any defence, so they were convicted and sent to jail. Most of the charges against the leaders were false, baseless, fabricated; these were designed to curb the activities of the Congress in Odisha.

During this period some Ashramas were established in Odisha to accelerate the Congress activities of the state. The **Swaraj Ashram at Cuttack and Alakashram at Jagatsinghpur** became the center for congress activities. Later **Swarajya Mandir at Balasore** was set up¹². Throughout Odisha the movement had an universal appeal. Gradually the people became conscious of their own rights and freedom. The most important was that they could express their concern against the British misrule publicly.

However, the government took firm measures to suppress the movement. During 1921 to 1922 all the above leaders who were holding different portfolios of the Provincial Congress Committee were sent to jail along with other workers of different charges. Even Gopabandhu Das was arrested and convicted.

During 1921 the following repressive measures had been taken by the authorities in Odisha in order to curb the non-co-operation movement.

1. Warning to : Raj Krushna Bose, Jadumani Mangaraj, Gobinda Chandra Mishra, Bansidhar Mishra, Uma Charan Mohanty, Banchhanidhi Mohapatra.
2. Sec - 144 Cr. P.C. - Gopabandhu Das (Cuttack, Puri, Ganjam and Balasore district), Jadumani Mangaraj (Kendrapada Sub-division), Mr. Kamruddin (Cuttack), Mv. Haq (Cuttack), Kruttibas Nanda (Puri District), Digambar Srichandan (Puri District), Pracharak Ananta Mishra (Khurda), Gobinda Mishra (Balasore District), Mv. Hussain (Khilafat worker Singhbhum District)¹³
5. Soc. 107 Cr. P.C. – QabaJI ramdas (was honourablyacquilled after trial)
6. Sec: 108 — Cr. P.C. (Security) — R.K. Bose, Babaji Ramdas, Gobinda Mishra and Satyabadi Nanda.
7. Sec - 448, 293, 146 and 287 I.P.C. - Gobinda Mishra
8. Sec - 124. Sedition - Nanda Kumar Puhan (Keonjhar), Jagabandhu Chakravarty, Balaram Das, Daitary Sahu, Baikuntha Rana, Ram Chandra Panigrahi, Madhu Sudan Mishra, Lachhman Tripathy, Nisakar Mishra (Three years Rigorous imprisonment and Rs. 500/- fine. In default, 1 'A yrs more)
9. Sec. 124 - Mv. Hossain (3 years RI)
10. Sec. 500, I.P.C. Defamation - Gopabandhu Das, Printer and Publisher of Samaj (Honourably acquitted)
11. Sec. 504 – Gobinda Mishara and Banchhanidhi Mohanty.

10. Sec. 34, Police Act for Picketing at cloth shops - Harekrushna ' Mahatab, Bhairab Chandra Mohapatra, Abhiram Nanda, Mathura Mohan Behera, Purna Chandra Nayak (Imprisonment)

11. Press Act - Fine of Rs. 25 to Mishra Press, Sambalpur for printing Swaraj sangit.⁵⁵

The effects of the movement in Odisha were quite far reaching. While the police was arresting the above freedom fighters, the latter were being taken in the streets with handcuffs and thick rope tied in their waist. Even Gopabandhu Das was arrested in the similar fashion.⁶⁶ The government, by this, wanted to create a demonstration effect on the people and thereby terrorise them. But this act of government rather united people and the organization of the Congress got strengthened. In spite of such measures there was a flow of people towards the Congress Ashramas which became evident from the later happenings during 1930 and 1942.

Another event during this period in Odisha is noteworthy. That is Kanika Rising in 1922. After Paik Rebellion a century ago, probably it was the first peasant's movement in British-administered Odisha. Though the movement was purely related to landlord and peasant's conflicts, still the oppression of the British authorities in supporting the Zamindar was clearly exposed. More than 200 people were arrested from the Cuttack district of Kanika estate. The movement was suppressed; but it aroused an awakening among the masses against the British¹⁴.

The political participation of women in Odisha began with the visit of Gandhiji to Odisha in 1921. Gandhi reached Cuttack on 23 March and made a direct appeal to Odia women to join in the Non- Cooperation Movement. The ladies like Rama Devi, Sarala Devi, Sarijini Devi, Haimabati Devi and many others attended the meeting. It was the first political conference of Odia Women. In this meeting, Gandhiji discussed about the causes of backwardness and low status of women in the society. His speech had so much inspired the Odia women present there that in response to his appeal many of them had donated their golden ornaments to the TilakSwaraj Fund for freedom struggle. Being influenced by his speech many Odia women had determined to join the National Movement. One of them was Rama Devi, the wife of Gopabandhu Choudhury. Rama

Devi had declared her decision to join the freedom movement and had handed over all her golden ornaments to the Mahatma for the National Fund. Surprisingly, the contribution of women to the Tilak Swaraj Fund was highest in the country. Further women also received training in preparing khadi. On 27th March 1921 Gandhiji addressed another women's gathering at Puri. On his arrival in Puri, he was greeted by a large crowd of men and women amidst the sounds of conch-shells and of Hulahuli by women. The non-cooperation movement became widespread in Odisha in 1921. Picketing before the shops selling foreign clothes was mainly done by women. The use of Charakha also became very popular with women. Picketing before the foreign cloth shops and liquor shops formed another part of the movement where women participated and made it successful. These women leaders mainly participated in the positive programme of Charakha and Khadi, although no women leader from Odisha was jailed but Sarala Devi took a very active part in this movement. Kuntala Kumari Sabat, a revolutionary poet per excellence challenged the British hegemony and authority through her revolutionary poetic words. Her poems like, Anjali, Archana, Awahan and Sphulinga were powerful in arousing national consciousness and combating injustice, inequality and exploitation. The writings of Kuntala Kumari inflamed nationalism among the women of Odisha¹⁵.

The Gaya session of Indian National Congress was held in 1922. Prominent Oriya women luminaries like Rama Devi (wife of Gopabandhu Choudhury who resigned from the post of deputy magistrate to dedicate himself to the nationalist movement), Hiramani Devi (mother of Niranjana Pattanaik, the prominent Congress leader of Ganjam district) attended the same. Likewise, Calcutta session of National Congress in December 1928 was represented by Rama Devi, Sarala Devi (wife of Bhagirathi Mohapatra, the first Secretary of Utkal Pradesh Congress Committee), Sarojini Choudhury (daughter of Fakir Mohan Senapati and wife of Munsif GaganBihari Choudhury), Janhavi Devi and Kokila Devi (daughter of Choudhury Bhagabat Prasad Mohapatra, M.L.C., Bhadrak and sister of Kantakavi Lakshmikanta Mohapatra) and Rasamani Devi. On the other hand, Karachi Congress held in March 1931, was attended by fourteen women delegates from Odisha. Gandhi was extremely pleased to see such an appreciable number of women delegates from Odisha.

By the time the non-co-operation movement was suspended by Gandhi after Chauri-Chaura incident in 1922, Odisha still had the momentum of the movement. Then came the Civil Disobedience Movement in Odisha in a greater form with greater enthusiasm, even with much greater participation of the people¹⁶.

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Sarbedar Cell.
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Aul Gunge, Aul
Kendrapara
18/4/19

Department of History

Pattamundai College, Pattamundai

Seminar on "National Movement in Odisha : With Special

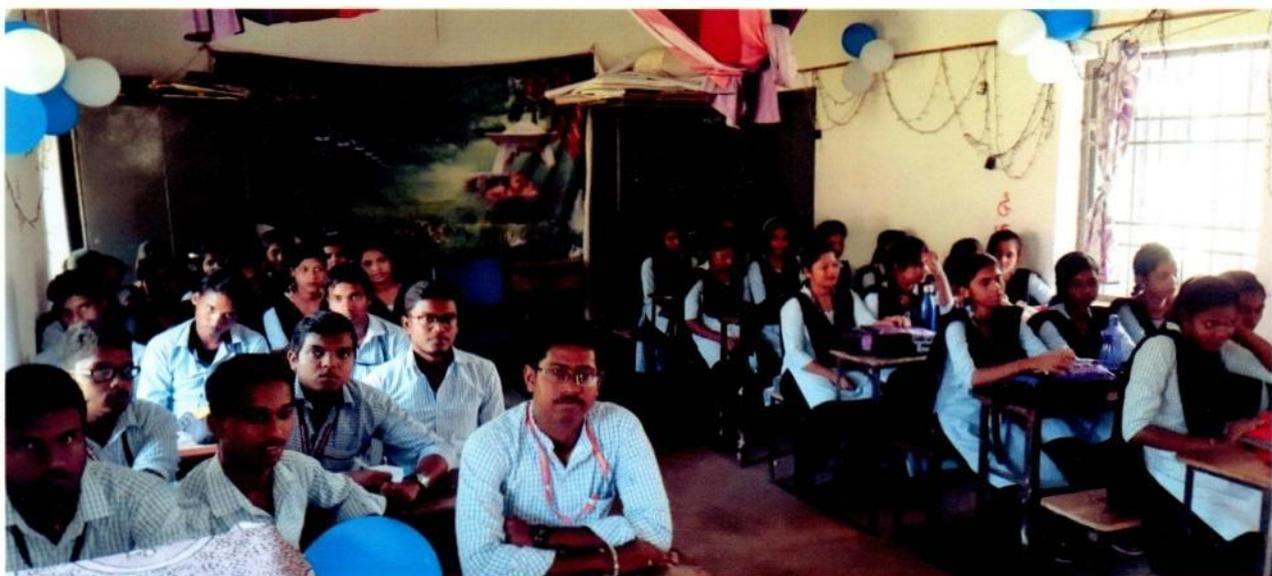
Reference to Non-Cooperation Movement." DT: 18 NOV 2019

Sl No	Name of the Student	Roll No	Signature
1	Sadananda panda	BA17-264	Sadananda panda
2	Somaliha Rout	BA17-241	Somaliha Rout
3	Rajashree Priyanka Pethal.	BA17-222	Rajashree Priyanka Pethal.
4	Anusuya Maek	BA17-240	Anusuya Maek
5	Dipa Pradhan	BA-17-111	Dipa Pradhan
6	Sasmita Behera.	BA-17+122	Sasmita Behera.
7	Subhasmita Panda	BA-17-225	Subhasmita Panda
8	Shilpa reani mohanty	BA-17-269	Shilpa reani mohanty
9	Santoshi Rout	BA-17-275	Santoshi Rout
10	priyankapriyadarshini Jena	BA-17-206	priyankapriyadarshini Jena
11	Subhasmita Dash	BA-17-278	Subhasmita Dash
12	Sonali Swain	BA-17-250	Sonali Swain
13	Debakshi Sethi	BA-17-148	Debakshi Sethi
14	Dinyarani Mahanta	BA-18-152	Dinyarani Mahanta
15	Arachana Sahoo	BA-18-196	Arachana Sahoo
16	Dipali Das	BA-18-230	Dipali Das
17	Sanghamitra Das	BA-18-234	Sanghamitra Das
18	Brutimayee Mohanty.	BA-18-231	Brutimayee Mohanty.
19	Nita Sethi	BA-18-180	Nita Sethi
20	Anusaya Das	BA-18-166	Anusaya Das
21	Baisakshi Rout	BA-18-226	Baisakshi Rout
22	Smratirekha Jena	BA-18-232	Smratirekha Jena
23	Rashmita panda	BA-18-233	Rashmita panda
24	Bino d. Das	BA-18-224	Bino d. Das
25	Nanda Nishore Nandi	BA-18-226	Nanda Nishore Nandi
26	Subhankanta Sahoo	BA-18-191	Subhankanta Sahoo
27	Ritesh Barik	BA-18-124	Ritesh Barik
28	subjyo prakash mohanty	BA-18-164	subjyo prakash mohanty
29	Sasmita mohanty	BA19-196	Sasmita mohanty
30	Rohan Das	BA-19-215	Sasmita mohanty
31	Prisita Sarangi	BA-19-208	Prisita Sarangi
32	Rasmita mohanty	BA-19-197	Rasmita mohanty
33	Suman Sahoo	BA-19-240	Suman Sahoo

34	Suehismita Swain	BA-19-167	Suehismita Swain
35	Azundhati Dawok	BA-19-192	Azundhati Dawok
36	Anubha Malik	BA-18219	Anubha Malik
37	Suryakanta Sethi	BA-19-226	Suryakanta sethi
38	Pratyush Kumar Patra	BA-19-163	Pratyush Kumar Patra
39	Ashisa Kumar Sahoo	BA-19-170	Ashisa Kumar Sahoo.
40	Akshya kumar mahalik	BA-19-222	Akshya kumar mahalik
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SEMINAR ON 18th Nov. 2019

**DEPARTMENT OF HISTORY
PATTAMUNDAI COLLEGE, PATTAMUNDAI**



ଇତିହାସ ବିଭାଗରେ ଆଲୋଚନାଚକ୍ର



ପଟ୍ଟାମୁଣ୍ଡା, ୧୮୧୧ (ଆପ୍): ପଟ୍ଟାମୁଣ୍ଡା କଲେଜ ଇତିହାସ ବିଭାଗ ପକ୍ଷରୁ ଜାତୀୟ ଆନ୍ଦୋଳନ ପରିପ୍ରେକ୍ଷାରେ ଓଡ଼ିଶାରେ ଅସହଯୋଗ ଆନ୍ଦୋଳନ ଶୀର୍ଷକ ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଇତିହାସ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧ୍ୟାପକ ଡ. ପ୍ରମୋଦ କୁମାର ସାମଲଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ ଆଜି କଲେଜ ଇତିହାସ ବିଭାଗ ଅଧ୍ୟାପକ ଡ. ସର୍ବେଶ୍ୱର ସେଠୀ ମୁଖ୍ୟ ଆଲୋଚକ ଭାବେ ଯୋଗଦେଇ ଜାତୀୟ ଆନ୍ଦୋଳନ ପରିପ୍ରେକ୍ଷାରେ ଓଡ଼ିଶାର ଅସହଯୋଗ ଆନ୍ଦୋଳନ ସଂପର୍କରେ ବିସ୍ତୃତ ଭାବେ ଆଲୋଚନା କରିଥିଲେ । ଇତିହାସ ବିଭାଗ ବରିଷ୍ଠ ପ୍ରଧ୍ୟାପକ ରବିନ୍ଦ୍ର କୁମାର ପଣ୍ଡା ସ୍ୱାଗତଭାଷଣ ଓ ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ରଞ୍ଜନ କୁମାର ବେହେରା ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି ଆଲୋଚନାଚକ୍ରରେ ପଟ୍ଟାମୁଣ୍ଡା ଇତିହାସ ସମ୍ମାନ ଶ୍ରେଣୀର ସମସ୍ତ ଛାତ୍ରଛାତ୍ରୀ ଯୋଗ ଦେଇଥିଲେ ।