CHAPTER - II

The British conquered Orissa in 1803, nearly half a century after the conquest of Bengal. The conquered territory contained mainly the three districts of Balasore, Cuttack and Puri. The areas which constitute modern Orissa, beside the above noted three districts, were scattered under different political jurisdictions. The major part of the areas remained under a number of small chiefs who ruled in their inaccessible areas but acknowledged British Suzerainty.

The districts which came to be regarded as Orissa proper were under the Maratha for a long time. The Marathas administration constituted rather a sad chapter in the history of Orissa. They no doubt, paid attention to a few public works, but in general, it was the oppression and exaction which caused great hardship to the people. It was found that the conditions of Orissa were deplorable when the maratha rule ended.

Unfortunately, the East India Company considered their newly acquired territory either as an administrative appanage of Bengal or just a territorial bridge between Bengal and Madras. Perhaps no other part of British India received so scant attention from the Government of East India Company as Orissa. The company’s rule covered fifty-five years. It resulted in consistent deterioration in the material conditions of the people. It may be said to the credit of company that orders were ensured during the period, with the exception of the Paik Rebellion of 1817, but on the other hand, peace did not bring any orderly development of the society. Under the circumstances it
seemed as if the company ruled Orissa solely for the purpose of revenue.

Agriculture suffered mostly as the farmers in order to escape revenue enhancement, neglected cultivation before settlement operations. On the whole, land revenue experiments in Orissa became one of the main causes of the extreme poverty of the people. To sum up the company’s rule, it can be pointed out that while it carried away 38 lakhs of rupees per year on an average by way of taxes, the development of education, means of communication, of irrigation works and industries were appallingly neglected. Thus the first phase of the British rule in Orissa ended in neither material nor moral progress.

The company’s rule ended with the Revolt of 1857. With the transfer of power to the crown, the nature and content of administration did not change for the better abruptly. The legacies of the old system continued till a culminating tragedy occurred. That was Orissa famine of 1866 which may be regarded as the epitome of company’s unsympathetic administration. Though the Government after 1858, tried to pay greater attention to Orissa than before, yet the attention was too inadequate compared to what it was in other parts of India.

It is that famine which brought upon the crown’s Government a new sense of realisation. Orissa had no roads, no railways, no navigable canals and the district administration remained quite indifferent to the real problems of the people. Orissa’s comparative calmness and
the apathetic attitude of the people did not call for urgent government attention.

But the famine of 1877, one of greatest in India's history, exposed inherent defects of the British Administration in Orissa. Government, therefore, had to reorient its policy. In most branches of administration, a process of evaluation was marked and some improvement was effected².

The famine which was more or less a warning to the government proved a blessing in disguise to the people of Orissa because the Government had to correct a number of its own mistakes. One of the causes of the famine was the impoverished condition of the ryots arising out of illegal exactions of the Zaminadars. To improve the tenant lot, the Bengal Rent Act of 1859 and later on the Bengal Tenancy Act of 1885 were extended to Orissa. It was intended to protect the people against imposition of illegal cesses, enhancement of rent and indiscriminate ejectment by the Zamindars. Subsequently, by the laws and settlement provision of 1897, the protection of the tenants was considered complete. Unlike the settlement of 1897 it was based on liberal assessment of rents on the whole, the British land revenue policy, under the crown, proved helpful to the Orissa peasantry.

The salt revenue was another source of government income. The monopoly of the salt trade affected the poor people injuriously. The selling price of salt was arbitrarily fixed in the days of the company and was so high at all times that it was a source of vexation to the poor. The local salt
manufactured under the excise or license system could not be sold cheaper than the imported salt of a superior type. As a result, the local manufacture began to decline. So while the people in general got salt at a cheaper rate, about 50 thousand Oriyas employed in a manufacture of salt became unemployed.

The East India Company did not pay any heed to the construction of highways and roads in Orissa. The famine of 1866 showed how isolated was Orissa from the outside world, especially during the monsoon.

More than ninety percent of Orissa's population lived in villages. During 1858-1905, the population increased by about 50 per cent. It rose from 23,19,192 in 1872 to 41,51,239 in 1901. But there was no industry to employ the growing population. The entire burden of this growth fell upon agriculture which was pursued according to medieval techniques.

The concentration of people on the land was aggravated by the decay of the village industries. Tasar and cotton clothes were made by handloom in many places and some of those were prized for their fine texture and durability.

But the industry did not thrive in the face of competition with cheaper imported fabrics from Manchester. Thus died an industry which supported a large number of people.

While the destruction of local industries forced the masses to take agriculture as the only means of support, iniquitous land revenue policy piled up their miseries that
the permanent settlement was promised again and again throughout the 19th century but was never extended was most harmful in its effects. The Zamindars were not desirous of improving the condition of their lands and of the tenantry until increase in demand every few years was stiped, and security of permanence was given to their profits. Rather, they determined to make up the loss caused by the deprivation of permanent settlement by illegal means. The enhancement of the rent, imposition of illegal cesses and absentee land lordism proved harmful to resist injustice. The government did not take special measures to protect their interest.

One of the greatest dangers of agriculture was flood. The chief rivers of Orissa brought devastating floods in frequent intervals. The government of the crown did not pay necessary attention to this vital subject. Frequent crop failures on account of flood and drought plunged the ryots in debt to Maharajans or Zaminadars. The conditions of the landless class was most pitiable. They were employed by Zamindars or Mahajans as servants and labourers. They were compelled to remain in the condition of semi slavery.

The year 1903 is memorable in the political history of Orissa. It saw the foundation of the Utkal Samilani for the promotion of unity among the Oriyas for the ultimate objective of uniting all the Oriya-speaking areas.

**Peasant’s Agitation Against the Zamindars:**

An agitation was carried on in the district of Ganjam against the Zamindars on account of tortures inflicted by the latter on the peasants. The agitation of the peasant
organisation especially centered round the Madras estates Land Amendment Act Bill which had been rejected by the viceroy. The action of the viceroy in rejecting the bill was condemned as most unconstitutional as it placed the bulk of the ryot's at the absolute mercy of the Zamindars. The peasant conference held at polosara in Ganjam district on the 7th June, 1941, appointed a delegation to wait on the viceroy to acquaint him with the grievances of the ryot's.

**Peasant's Agitation in Paralakhemundi:**

The peasants of Paralakhemundi in the erstwhile district of Ganjam were most vociferous in claiming their legitimate demands and fought ardently against the rejection of the above-noted bill. They condemned the defence of India rules for crushing the liberty of the people and resolved to settle their disputes through village panchayats. In a conference held at Lingapur police station Paralakhemundi on 4th and 5th June 1941, they made a fresh resolve to fight against the tyranny of the zamindars as also against Imperialism, Nazism and Fascism and to establish socialistic form of government in the country.

**Peasant's Movements Against Capitalism and Imperialism:**

The theory that imperialists and capitalists were mainly responsible for the miseries suffered by the peasants was widely popular among the peasants leaders. The agents of imperialism and capitalism were further blamed for dragging the peasants and workers into the war and the prevailing system of administration was condemned as crushing the fundamental rights and civil liberties of the Kisans. In a conference of the All Utkal provincial peasant's Association
held at Khurda on the 8th June 1941, the peasants condemned the government for its rejection of the Madras Estates Land Act Bill as it allowed the Zamindars to continue their act of oppression. The conference exhorted the Kisans to start a country-wide agitation against the tyranny of the Zamindars under the leadership of the Provincial Kisan Sangha.

Important Incidents of The August Revolution of 1942.

(August to November-1942)

Ganjam District:

9th to 15th August: The general situation in the district remained quiet during the week. A few leading congress men were taken under detention under the order of the government.

16th to 31st August: At Aska four congress workers attempted to prevent the students from attending the school. The road obstruction was removed by the police and the persons concerned were prosecuted.

1st to 15th August: There were certain incidents in the Ghumsur Taluk in connection with the cutting of trees in the reserve forest.

16th to 30th September: The situation remained quiet.

1st to 15th October, 1942: Congress leaflets made their appearance at Berhampur. The postmaster of the town received a threatening letter about burning of the post office and its records. Some congress men picketed the arrack
shop. They also held a demonstration and processions were taken out with shouting of slogans.

16th to 31st October: Three span of telegraphs wire on the main road near Aska were found out.

1st to 15th November: The opium shop at Berhampur was picketed. The political prisoners, who were kept within the Berhampur jail, were reported to have set fire to a thatched shed inside the jail premises. Lathi charge was made on some political prisoners of the Russelkonda sub jail as they attempted to assault the jail officials.

16th to 30th November: A number of government buildings in the Agency, mostly thatched shed, were burnt down. A mild lathi charge was made on the political prisoners of the Berhampur jail due to their indisciplinary acts. As a result of a cyclone a portion of the outer wall of a Berhampur Jail collapsed. A few prisoners including political prisoners who escaped there were re-arrested and steps were taken to apprehend the rest.

The situation became normal from December. Thereafter no further incident took place.

These events exercised great impact on the mind of Binayak Acharya.

Quit India Movement:

Binayak Acharya took active part in 1942 movement. He kept contact with the underground leaders and looked after their family members during their absence. His house
was searched by the police during Quit India Movement and his brother Satyanarayana Acharya was taken into custody⁷.

He formed another organisation called Sewadal and worked tirelessly in the drought affected areas of Ganjam in 1942. Inspired by the clarion call of Mahatma Gandhi in 1942 Quit India Movement, during freedom struggle, Acharya along with late B. C. Das worked hand in hand to encourage and console the congress workers going to jails.

He saw Karl Marx in Gandhi and became a Gandhian till death. The avadi session of congress adopted socialistic pattern of society and so he became more close to congress to work for the down-trodden of the society. He rightly imbibed in him Marxism and Gandhianism and worked more courageously to set up a classless society, helped people languishing under various types of exploitation and fought hard for the social justice and never compromised these principles till death.

He was also deeply involved in Bhoodan Movement of Acharya Binoba Bhave and tirelessly worked for its success in Ganjam district. His Municipal School was his second home for these activities⁸.

**Quit India Movement in Ganjam District:**

During the Quit India Movement in Orissa, the district of Ganjam was comparatively quiet, a fact which was reflected in the confidential report of the Government. This was possible because Ganjam district was mostly an agency areas which had been attached to the Madras presidency till
the year 1936. Furthermore, it appears that the Congress organisation there, was not as strong and well-knit as it was in other parts of the province. There were hardly three congress institutions in the district, quite inadequate to cover such an extensive area. The areas were also far away from Cuttack—the focal point of all the political activities during the period. Nevertheless, the district of Ganjam was not completely bereft of the usual form of agitation. A number of government buildings, mostly thatched sheds in the agency, were completely burnt and telegraph lines were destroyed. However, the government was able to control the situation in the district without much trouble. There was also no report of any firing in the district.

But from another point of view, the district of Ganjam figured prominently in the Quit India Movement in Orissa. In Berhampur town of Ganjam district, the circle jail housed the arrested persons and most of the top-ranking congress leaders were lodged there. The jail also witnessed the tragic spectacle of the hanging of the pioneering Adivasi leader of Koraput district—Laxman Naik. Umacharan Patnaik along with other Congress leaders of Orissa were arrested. The most prominent political institutions of Ganjam districts, namely, the Ganjam Zilla Congress Committee, the Gurandi Sevashram and the Kulado Ashram were seized. This news spread like prairie fire all over the districts, providing a much needed impetus to the agitation.

To start with, about one hundred young boys led by a twelve year old boy, Bipin Bihari Ratho, picketed on August 10, 1942 at the entrance of the Head Post Office at
Berhampur. They prevented any entries into the post office. They were all physically lifted at the instance of the sub-collector of Berhampur. A day after, the students of Aska High School went in a procession condemning the arrest of the Congress leaders of the district of Ganjam. Similarly on August 14, 1942 hartal was observed in Parlakhemundi and the majority of the students of Maharaja Krushna Chandra Gajapati college left their classes and went in a procession. On that day Pokala Tarama, a member of the Vishakapatnam district board, resigned from her post in protest against the arrest of Mahatma Gandhi and other leaders of the Congress. On 15th August, 1942 Narayan Patra, the Secretary of the district peasants' Association, was arrested at Gurandi for addressing a meeting and was taken to Parlakhemundi. A thatched-bungalow was completely burnt in Parlakhemundi by a number of Adivasi people. Similarly, hartals were also observed in protest against the arrest of the leaders in places like Chhatrapada, Keruan, Kantapari, Chakrapada and Bosaltangi. The same day, in the afternoon, a meeting with mammoth gathering was held in the Hat field of Chhatrapada, attended by a very large number of people. The repressive and oppressive actions of the British Government were vehemently assailed in the meeting.

On 18th August, 1942, all the shops were closed at Russelkonda (now Bhanjanagar) and a big procession was taken out. About two hundred students of the Russelkonda High School went on strike. The next day, complete hartal was observed at Berhampur. The students of Nuapada in Berhampur circle of Ganjam district took an active part in the disturbances held on August 1942. They went round urging the shopkeepers and the weavers of the area to
observe hartal which was accordingly observed on 20th August, 1942. In the meeting which followed the hartal, it was urged by all concerned that the British Government should be ousted. One of the most outstanding occurrences during the Movement in the district was that the shopkeepers of Bellaguntha too observed hartal on 21st August, 1942 at the instigation of one Champa Devi. On 30th August, 1942, some workers of the Kulado Ashram, namely, Harihara Pati, Appa Rao, Mahadev Panda, Jekri Dakua, Khali Sahu, Gopinath Sahu and Phula Devi and many others were arrested. Other prominent leaders who were arrested for participating in the Quit India Movement in Ganjam district were Srinarsha Mishra, Master Sanaya, Niranjan Patnaik, Mohan Nayak, Dibakar Patnaik, Banchhanidhi Patnaik, Apanna Patra, Dinabandhu Behera, Jagannath Mishra, Bijay Chandra Das, Bhagirathi Mishra, Nilakantha Sahu, Mahendra Patnaik, V. Sitaraya, Ghanashyam Patnaik, Biswanath Das, Harihara Das, Balaram Panda, Satrughna Behera, Bagga Apanna, K. Simadri, Gobinda Pradha, Kamana Panda Sharma, Banamali Moharana, Gopal Chandra Das, Abruti Laxmi Bai, Sobha Devi, Champa Devi, Pratap Chandra Patnaik, Jugal Kishore Panigrahi, Shyam sundar Patra, Narasingha Panda, Ram Mohan Jena, C. Venkat Rao, Laxmi Narayan Panigrahi, Magun Das and a host of many others.

Altogether hundred workers had been arrested on different charges. Of them, a seventeen year old student of Purushottampur High School, Rammohan Jena along with his other friends, was arrested for making arrangements to set fire to Gurandi Police Station. It is reported that when the police force tried to enter the Purushottampur High School campus to arrest Ram Mohan Jena and others, the head
master Kalia Panigrahi, who was a nationalist by temperament did not allow them. Similarly, at Aska, Satrughna Behera and Maguni Das opened a camp and launched the agitation. The sole purpose was to provide impetus to the Quit India Movement in Ganjam district. The agitators of this camp cut telegraph wires between Aska and Nalagantha because of which the police collected a punitive tax from the neighbouring villages.

In Jagannath Prasad area, the agitators defied the law by cutting trees from the protected forest of Panchabhumti and letting the villagers take them all away. Ladukesh Kar, Kshetrabasi Pradha, Rama Chandra Nayak, Satrughna Behera, Maguni Das and a few others took the lead in this matter. A plan was chalked out to destroy the bridge over the river Rusikulya with the help of dynamite. The dynamite was collected by Maguni Das with utmost secrecy and was handed over to R. Rammurty of Aska. There was behind this plan, the master mind of Niranjan Patnaik one of the most illustrious leaders of the district of Ganjam. But before the plan could be put into effect the leaders were arrested. They included Maghuni Das, R. Rama Murty, Lal Mohan Patra, Krushna Chandra Satapathy, Satrughana Behera, Raghunath Panda, Narasingha Panda and Ram Chandra Behera. However, before the account of the Quit India Movement in Ganjam district is concluded, it will not be out of place to give a brief narrative of the activities of the political prisoners of Berhampur Jail. It is learnt from a manuscript note book of Goura Mohan Chatterjee of Pathuria Sahi, Puri, that there were altogether 269 prisoners in Berhampur Jail and he himself was one of them. A hand-written revolutionary magazine entitled ‘Bijayani’ with Bira Kishore Das as the
Editor, Ram Prasad Mohanty and Biswambhar Parida as Assistant Editors and Baikuntha Nath Mohanty as the proprietor was published from the Jail. On November 6, 1942 a P.W.D. shed and its contents within the jail premises of Berhampur were set on fire by the political prisoners. However, the movement in the district began to wane towards the end of the month of November, 1942.

Binayak Acharya was ardently watching the activities of stalwarts of his contemporary times in different phases of Freedom movement. It is in fitness of things to make reference to his contemporary leaders.

Sashibhusan Rath was the editor of Asha—the first nationalist newspaper of Orissa. He was a Journalist of very high order. Asha was the chief medium through which nationalist minded oriyas used to spread the messages of patriotism and create public opinion on political questions in different parts of South Orissa. As a journalist of high order Sashibhusan Rath has left an imperishable mark. He was a brilliant orator and writer. He could mould public opinion by marvellous and vibrant speeches on public issues.

Sashibhusan Rath was a great political leader who devoted himself whole heartedly for the upliftment of the people of Orissa. He was one of the dedicated leaders of the movement for amalgamation of Oriya speaking areas under one administration. As a Chairman of the Berhampur Municipality, he undertook a number of public works for the benefit of the people of Berhampur town. He was twice elected as the member of the Madras Legislative Council. He was fearless as a lion in dealing with the public questions.
The then Education Minister of Madras Presidency remarked, "Mr. Sashibhusan Rath is the Royal Bengal Tiger of Ganjam".¹⁰

The people of Ganjam district suffered from numerous disadvantages as Ganjam formed as part of Madras presidency. As the Oriyas formed a minority in the Madras Presidency, Telugu speaking people dominated the Oriyas in all spheres. In order to foster the well-being of the people of Ganjam he realised the importance of bringing out a newspaper. Sashibhusan's efforts to publish a newspaper ultimately bore fruit. For the first time, weekly newspaper from Berhampur town made appearance on 13th April, 1913 on the day of Visuba Sanskriti.¹¹

Gradually, the demand of the Oriyas of Ganjam for merger of Ganjam with Orissa acquired added intensity. Sashibhusan Rath felt that Asha should play more effective role in this direction. So in 1928, his weekly Asha was converted into Dainika Asha. There was no daily newspaper in Oriya till that time.¹²

He did not join the Non-Cooperation Movement launched by Mahatma Gandhi in 1921. He didn't want to displease the Government with the hope of getting some financial aid for Asha. But they refused to help Asha as it was criticising the policies of the Government. So in 1922, he took part in the Non-Cooperation Movement and propagated the message of Gandhi in the villages of south Orissa. He was imprisoned along with the other leaders of Orissa like Biswanath Das and Nilakantha Das.¹³
In 1930 the Indian National Congress session was held at Puri. At that time, Sashibhusan was the President of the Ganjam District Congress Committee. In 1931, Sashibhusan Rath was re-elected as the President of the Ganjam district Congress Committee.

On 3rd March, 1933, Sashibhusan was nominated as a member of the Governing Body of the Khallikote College at Berhampur. He was an active and influential member of this Governing Body who took keen interest in the development of this premier educational institution of South Orissa.\(^\text{14}\)

Sashibhusan Rath believed that unless the sorrows and suffering of Oriyas were brought to the notice of other linguistic communities over all development of Orissa was not possible. With this objective in view he started an English new paper “New Orissa” on 5th May, 1933 from Berhampur. This was an earnest endeavour to focus on the problems of Oriya-speaking people throughout the whole country.

In order to infuse sense of unity among the rulers of princely states of Orissa, he brought out a special souvenir in 1935. Sashibhusan continued to work for the amalgamation of Ganjam and Koraput districts with Orissa with remarkable zeal and enthusiasm. The British Government sympathized with the national aspirations of the Oriya speaking people. The separate province of Orissa came into being on 1st April, 1936.\(^\text{15}\)

The present Municipality High School of Berhampur was started as non-government school for boys and girls
during the incumbency of vice chairmanship of Sashibhusan Rath. The then Madras Government agreed to bear the expenses of the school and entrusted its management to the Berhampur Municipality in response to the request of the chairman and the vice chairman. In due course, the school developed into a very famous institution attracting brilliant students from different areas of Ganjam.

During that period severe drought visited Ghumsur area. The drought situation, the loss of crops and consequent miseries of the people were regularly published in the Asha. Madras Government sanctioned forty lakhs of rupees to alleviate sufferings of the famine-stricken people.\textsuperscript{16}

Sashibhusan evinced active interest in the welfare of the Harijans or untouchables. He condemned untouchability. He was successful to a great extent in facilitating the entry of the untouchables into the hotels and other public possible places.\textsuperscript{17}

In response to the call of Mahatma Gandhi, he engaged himself in the work of Harijans welfare at Berhampur. Under his leadership several measures were adopted for the welfare of the Harijans. Sashibhusan had arranged a dinner on the occasion of his daughter's marriage in which Harijans also attended. This was a serious blow dealt by Sashibhusan to the caste rigidity of the society.\textsuperscript{18}

Sashibhusan took keen interest in the liberation of women in South Orissa. He disregarded child marriage. Example is better than precept. True in this line he gave his
daughter in marriage after her puberty. This became a matter of emulation by others.

Sashibhusan Rath was a great promoter of communal harmony. He firmly believed that cordial relation between Oriya and Telugu communities was highly essential to bring about all-round development of South Orissa.¹⁹

Sashibhusan Rath achieved great success in eradicating one superstitious practice from his own village – Sorada. In a festival known as Kantapidah festival of Sorada, the people sacrificed a number of goats before the Goddess “Kandhuni Devi”. Sashibhusan Rath tried his best to convince the villagers who gradually stopped the sacrifice of goats.²⁰

Another achievement of Sashibhusan Rath was his endeavour to discontinue the practice of goat sacrifice at Tara Tarini and Bankaswari.²¹

Sashibhusan Rath had close relation with the zamindars of South Orissa who helped him financially at the time of necessity. Even then he had no hesitation to raise voice against the injustice done by them towards their subjects. In 1930, the zamindars of Surangi Taluk, Purnachandra Harichandan Jagadev imposed an unjust tax on the people. Sashibhusan demanded for its abolition forthwith as it caused enormous hardship to the people.²²

Sashibhusan took special interest in the amelioration of the conditions of Oriyas living in Burma. The deep poverty compelled many Oriyas of South Orissa to migrate to Burma.
through Gopalpur port in search of livelihood. In order to look after the interest of the Indians living in Burma, a committee was formed in 1933. Sashibhusan was taken as a member of that committee. In 1934, Sashibhusan visited Burma and did whatever possible for him to promote the well being of Oriyas.

The primary objective of Sashibhusan Rath behind his public activities was to bring about political and social regeneration of South Orissa in particular and of Orissa in general.23

The powerful editorials, features and articles which were reflected in “ASHA” from time to time for projecting the interests of Oriyas and also about the unification movement of Oriya-speaking tracts, had deep impact on the personality of Binayak Acharya.

The uncommon concern of Binayak Acharya for the poor, depressed, disposessed and the down trodden was very much moulded and articulated by the constructive steps taken by Sashibhusan Rath for such classes of society.

Although Sashibhusan Rath was very much elder and Binayak Acharya was a boy when “ASHA” came out the subsequent activities of Acharya over the years drew immense inspiration from the social and literary achievements and contribution of Sashibhusan Rath.

In the strides of his career, Binayak Acharya owed much to Krushna Chandra Gajapati Narayan Deo—the Maharaja of Parlakhemundi. He was not only the most prominent zamindar of Parlakhemundi estate but also one of
the illustrious zamindars of Orissa. He was not only a highly cultured land lord but also a committed patron of culture. He was a benevolent ruler of Parlakhemundi estate. He adopted a number of measures for the benefit of the people of Parlakhemundi. He played a distinguished role in the movement for the amalgamation of Oriya-speaking tracts and creation of separate province. His contribution to the creation of province of Orissa entitled him to a very high place in the history of modern Orissa.\textsuperscript{24}

Association of Krushna Chandra Gajapati with the Utkal Union Movement dates back to the year 1914 when the 10\textsuperscript{th} session of Utkal Samilani was held at Parlakhemundi.

The hopes of Ganjam Oriyas amalgamation gained momentum in course of time. They went on putting pressure on government through petitions, memorials and memorandum. The government announced in 1924 that the Phillip-Puff Enquiry Committee would be coming to Ganjam to study the question of amalgamation of this region with Orissa. Krushna Chandra Gajapati expressed his strong and emphatic view before the committee in favour of amalgamation. He proposed to the enquiry committee the formation of a separate province of the Oriyas on the basis of language and race.\textsuperscript{25}

Krushna Chandra Gajapati personally met the Commission at Madras in 1928 to convince about the amalgamation issue. The Simon Commission was so much impressed with the arguments of the Oriya leaders that they recommended for the appointment of sub-committee to investigate more in detail. The sub-committee with Major

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Atlee as its Chairman was known as the Atlee Committee. It recommended for the constitution of a separate Orissa province.\textsuperscript{26}

The report of the Simon Commission led to the summoning of the Round Table Conference. Krushna Chandra Gajapati was elected by Bihar-Orissa legislative council to attend the Round Table Conference as its representative. His effort bore fruits before the Third Round Table Conference ended. The Secretary of State for India was pleased to announce at the conclusion of the Third Round Table Conference that Orissa would be constituted into a separate province and that the boundaries of Orissa would be considered and declared, subsequently\textsuperscript{27}.

The Orissa boundary committee recommended that the boundaries of the province of Orissa should consist of an area of 33,000 square miles with a population of 8.3 millions. But the white paper proposals reduced this area and population to 22,000 square miles and 6.7 millions respectively. The area excluded was 11,000 square miles in extent and comprised the Parlakhemundi estate, Parlakhemundi and Jalantra Malians and Jeypore estate\textsuperscript{28}.

The Raja of Parlakhemundi, in a note to the government of Madras, opposed the report of white paper proposals. A new phase of movement for amalgamation of Parlakhemundi and Jeypore started. The vice Roy was fully convinced by the arguments put forth in the memorandum presented to him at Simla.
Consequently, the Joint-select committee was formed to consider the question of the Union of Parlakhemundi and Jeypore with Orissa. In the lines of the recommendation of the joint select committee the government of India Bill, 1935 was passed by the parliament and the new province of Orissa came into being on 1st April, 1936. The prominent leaders of Ganjam - Krushna Chandra Gajapati and Biswanath Das became the first Prime minister and the first Chief Minister of Orissa respectively.29

He wanted that every citizen of his state should have modern education and for that purpose he had maintained Maharaja College which was upgraded to the first grade college in 1933 and that was the only first grade college in Orissa and Ravenshaw College at Cuttack. Besides this college, he was having Maharaj’s Boy’s High School for boys and Maharaja’s Girl’s High School for girls. He was maintaining elementary schools for Oriya girls and Telugu girls. Maharaja had established a Sanskrit College consisting of several departments including Ayurveda. There was an industrial school for maintaining vocational education to his subject.30

He created several scholarships for promoting higher education and had also introduced the system of loan stipend for the students who were interested in specialised courses particularly in veterinary and Engineering. Besides the above, he was maintaining a hostel attached to the college where the boarders were supplied free milk everyday and fresh vegetable from his garden and monthly hostel fees never exceeded Rs.7/-.31
Binayaka Acharya was very much enlightened and encouraged by the dynamism of Krushna Chandra Gajapati. The literary and debating skill in Oriya exhibited by Binayaka Acharya attracted the attention of Krushna Chandra Gajapati so much so that such qualities of Binayaka Acharya were adulated and patronised by the latter. It was found that Binayaka Acharya could speak chaste Oriya in his speeches in different platforms.

Binayaka Acharya was a simple, affectionate, cordial and friendly person. In the most of the meetings of the town, he used to preside and address. His speeches indicated his depth. His valuable thoughts and linguistic depth formed social character, democratic ethos. As a teacher he was honest. He was the president of Ganjam district secondary school teacher's union.

He never wanted to join any government service under the British on principle. As a result, he joined a non-government High School in Hinjilicut as a teacher under the Headmastership of a nationalist named Kishore Chandra Panda. After wards, he joined the Berhampur Municipal High School as an Assistant Teacher. This was felt necessary to earn the livelihood so as to carry on his married family life. He was then promoted to the post of Head Master on sheer merit. As a municipal employee, he organised an agitation of All Orissa Municipality Employees demanding better service conditions and salaries. As a result, Mahatab Government favourably considered their demands and provided the better service conditions and pay scales. This was a remarkable achievement of All Orissa Municipality Employees under Binayak Acharya's leadership. This was the first ever
concession to the employees of local self government bodies of Orissa by Mahatab Government.  

Binayak Acharya spent about twenty years as a Headmaster in several M. E. and High Schools and prior to his teachership, he served as a graduate assistant in several schools. He was also interested in the political affairs during his teachership.

His duty-bound life sprang up from teaching. On his native land's invitation he accepted the Headmastership of Berhampur High School. Geography was his prime subject for teaching. His heart used to spring up with blessings for his pupils.

Treading through many a difficulties and hardship in life he had neither fallen down from his high ideologies nor been influenced by high posts. Only an experienced one can speak about his high ideologies and immense sense of duty. With unending patience and a commitment for service, he used to carry through his teaching career. Besides school timing, he used to spend extra hours on the campus. Virtually, the school was his second home. One could find him there long before and after the scheduled time. It was an example of this deep involvement in school activities besides his routine duty. Because of this he was able to win over his colleagues and students. His regular practice was to encourage his colleagues. Even insincere teachers were being in a way morally forced to be duty bound. A new tradition was created as a result of over all development.
His ideal teacher's life forced him later to touch upon a high and noble stage. Even in his political life, he could not give up the high ideals of his teacher's life. In every activity he left an impression as a simple teacher. His heart used to melt for poor and depressed of the society. He considered rich and poor, young and old, from any area of the country, as the same.

Within a brief span, he established himself as a high quality teacher. During his teaching career he wrote some books. His teaching in English, on Geography and History was superb. Innumerable students and colleagues are his proof. He himself was a very good orator.

He was elected as the General Secretary and Vice-president of Orissa Secondary Teachers' Association. His work was commendable in these capacities. Though he was wading through financial strains as a teacher yet he was helping poor and helpless pupils. He had proved the meaning of his name 'Binayaka'. His knowledge was immeasurable. He used to write the last page of weekly, 'Ajira Shramika', being published by Natyashree Raghunath Mishra. His journalistic display was of high quality and through this he urged upon the people of Berhampur to become good citizens.

Two of the Chief Ministers of Orissa namely Sadashiv Tripathy and Binayaka Acharya started their career as teacher. No doubt Acharya was more established as a teacher than Tripathy. Because of his lengthy teaching career, he was addressed by everyone as 'Binayaka Mastre'.
Among his other works, he was a front ranking organiser of the teachers' society. He was a leading office-bearer of Non-government Secondary School Teachers' Organisation.

In 1969, Acharya left his official quarters to be used as head office of teachers federation to promote teachers activities.\(^{38}\)

Binayak Acharya was an ideal candle light for the teachers' community. Simple and plain living could raise him to the top. His principles were stable and uncompromising. His hatred for falsehood and love for truth made him a champion. Even from his personal conversations, his commitment for the development of education, country's sovereignty, secularism, national integration, eradication of class biases eradication of the dowry system, drugs, family planning, spiritualism and nationalism, could be apparent.

He used to cite the requirements of research work in the fields of education and simplification of difficult terminology. In fact, he was a Pandit like Ganesha. On the noble aims of learning he used to opine that every teacher should read the life story of noble personalities and extract ideology from them. It is a noble quality for teachers to experience the presence of God everywhere. A teacher should always be a social servant and watch dog\(^{39}\).

He used to teach English grammar. It is heard that once he taught something his teachings were imprinted in the student's mind. For that once a subject taught by Binayak Acharya, there was no need to read the book for the second time\(^{40}\).
On the death of late headmaster Harihar Panda, Binayak Babu became the President of Ganjam District Art Teachers' Association. He was always giving preference to majority opinion. He had deep concern for the poor and was always thinking of their welfare. Due to his sincerity and devotion to duty, he rose to the top position yet he considered himself to be a teacher.

The Aska road English School was a renowned educational institution. Binayak Acharya was its Headmaster. His management skill and mode of teaching were of a very high order. His heart was always filled with patriotic fervour. He used to organise the occasions concerning community welfare in the schools inline with the national programmes. He used to explain the significance of those memorable days to the students of the school. This practice was also followed by all other teachers of the school. As a result, this not only helped the students in the advancement of their studies but also enhanced the reputation of the institution. When H. E. schools were established at different centres of Berhampur, the Asst. teachers of the Aska Road High School were posted as Headmasters of those schools. As a consequence the reputation of Binayak Acharya was greatly spread. The efforts of Binayak Acharya for establishing a university at Berhampur were extremely praiseworthy.

A frail looking man, the khadi-clad Binayak Acharya was a simple and soft speaking gentleman. With a soft heart but highly disciplined, his was an attractive personality. At his sight, one automatically feels bowed down. Having great regard for time, he reached the school gate on dot at 9.45
A.M. everyday. As soon as the gate laid open by Ankeya the peon of the school the chatter of the students used to die down suddenly. At 10 O’clock, mass prayers were conducted. After the prayer, the teachers advised the students to protect their motherland and on character building. Classes started thereafter. If one analyses his words of advice, it would transpire that he was a great nationalist having faith in socialism. It was abundantly clear that he was ever anxious to gain independence but circumstances compelled him to get himself confined to service. He was an expert in planning & budget. He became a politician of high calibre which was evident from his various achievements43.

All the students used to attend the school right at 10 A.M. The modalities of the institution were superb. Everyday elocution and essay competition, besides gardening and drill, were organised. By this, the students could avail opportunities for their exposure. With the purpose of eradication of untouchability, Binayak Acharya used to come out at 6 O’clock in the morning to clean the streets in the cleanliness week and also on the 15th August. On every holiday and Sunday, the headmaster used to take extra coaching classes for the students inside the school premises44.

Due to honesty, fellow feeling and good action he became a successful teacher and hence became very popular amongst the students and even with the authorities of the municipality. His popularity as a good and brilliant teacher attracted students not only from Berhampur and Ganjam district but also from all over Orissa. As a result of which he was affectionately called as “Binoo Master” by all. He
opted to work in a municipal school only because of his strong desire. He did not want to work in any school under the British Government. During his teachership career, he formed one ‘Navotkal Seva Sangha’ to help the down trodden of the society, Padmashree Mohan Naik was also associated with the organisation\textsuperscript{45}.

Haridakhandi Math was established at the initiation of Binayak Acharya in order to help the poor students. Arrangements for serving meals were made in this place. He used to supply books to the poor students on getting donation from the book-stalls. Binayak Acharya was in the habit of visiting the math on foot after school hours to see the progress of studies by the students and used to assist them. This institution was popularly known as Binayak Master’s school in the whole state of Orissa. The students were endowed with noble qualities and for this Binayak Acharya was no ordinary teacher, to the parents, he was a god\textsuperscript{46}.

As a teacher he was committed to the cause of education. He used to understand the problems of students and share their weals and woes. He took personal interest in their welfare. He proved himself as one of the best teachers and in this capacity, he left no stone unturned in shaping and moulding the character of students in the classrooms and also outside. Even the problems of teachers never escaped his attention. In different forums he ventilated their grievances and in fact, he emerged as the champion of their causes.

2. Ibid- P – VI

3. Ibid- PP.-355 to 364


5. Ibid, P -70


7. Who is who, Third Edition Orissa Legislative Assembly, Secretariat, Bhubaneswar, Orissa, 1974, PP.-3-4


10. Mohapatra, S. N. Sambadika Sashibhusan, Cuttack, 1988, PP- 3-5 (In Oriya)

12. Ibid- P-42

13. Smaranika Sashibhusan Rath Jayanti Centenary Celebration Committee, P-15

14. Smaranika Sashibhusan Rath Jayanti Centenary Celebration Committee, Berhampur, 1988, P-13 (Oriya)


17. Prajatantra, an Oriya Daily (Cuttack), 19th March, 1969

18. Smaranika, Sashibhusan Rath Jayanti Celebration Committee, Berhampur, 1988, P-50

19. Ibid- P-27


24. Ibid- P-104

25. Ibid- PP- 148-149


33. Behera Dandapani, “The Late Shri Binayak Acharya : A Profile” Subarnna Jayanti Smaranika, Binayak Acharya Smruti, (27.01.94 – 29.01.94)
34. Who is who, Third Edition Orissa Legislative Assembly, Secretariat, Bhubaneswar, Orissa, 1974, PP-3-4.


42. Acharya Baidyanath, “Smruti Charan”, Binayak Acharya Smaranika, Binayak Acharya Smruti Committee, (27.01.94-29.01.94), Berhampur.
43. Rath Bipin Bihari, “Sikhyakata ru Mukhyamantri Paryanta, Binayaka mastre eka birala byaktitva”, Binayak Acharya Smaranika, Binayak Acharya Smruti Committee, (27.01.94-29.01.94), Berhampur.

44. Acharya Arun Kumar “Manisa Mun Aji Semanankara Lagi”, Binayak Acharya Smaranika, Binayak Acharya Smruti Committee, (27.01.94-29.01.94), Berhampur.

45. Mishra Sanjib, He Saw Marks In Gandhi............... Sun Times (an English Daily) Monday, 30th August, 1993

46. Acharya Arun Kumar “Manisa Mun Aji Semanankara Lagi”, Binayak Acharya Smaranika, Binayak Acharya Smruti Committee, (27.01.94-29.01.94), Berhampur.