

Format – A
For Research Scholar

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4. Year of Passing/Division : 2015/ 1st (M. Phil)
5. Broad area of research in Ph.D or M. Phil (tentative 1000 word): Separate file attached
6. Details of Publication or creative write up (if any): Five Publication
7. Name of the Supervisor : Prof. Basanta Kumar Mallik
8. Date of Registration : 17/02/2018

DHIREN KUMAR PATRA

Signature of the Research Scholar

DHIREN KUMAR PATRA

CV

1. Name : Dhiren Kumar Patra
Ph. D Research Scholar
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6. Nationality : Indian

A. Educational Qualification

Examination passed	Board/University	Year	Division/ Grade	Percentage	Subjects studied
High School Certificate (HSC) Examination	Board of Secondary Education Orissa, (BSEO)	2006	1 ST	67%	Eng, MIL (o), Math, Science, Hist., Geog., Sans.
+2	CHSEO	2008	3 RD	41%	Eng., MIL (o), Hist., Pol.Sc., IT, Econo.
UG	F.M. University Balasore	2011	1 st Class & Hons. with Distinction	62.55%	Eng., MIL (o), EVS, GS, Hist., (Hons.), Pol. Sc.
PG	Ravenshaw University, Cuttack	2013	2nd	58.5%	History

M. Phil.	Ravenshaw University, Cuttack	2015	1st	64%	History
Ph. D. (Continuing)	Utkal University, Bhubaneswar				History

Research Scholar Activities

Dhiren Kumar Patra, Ph.D, Registration Date-17-02-2018

Seminar/Conference

1. Odisha History Congress, 38th Annual Session, P.G. Dept. of History, Utkal University, Vani Vihar, Bhubaneswar, 28-29 January, 2017.
Presented a Paper: Tribal Issues and Growth of Naxalism in Odisha (1964-2010).
2. National Seminar on “Livelihood Practices of the Tribes in India: Problems & Future Perspectives” Held on 5th April 2017. North Odisha University, Baripada, Odisha.
Presented a Paper: Living Condition of the Tribes in India.
3. UGC-CPE Sponsored International Conference on “Reappraising the Partition of India” Held on 15th & 16th Dec. 2017. Bijay Krishna Girl’s College Howrah, West Bengal.
Presented a Paper: Violence Against the Women from the Period of Partition in India 1947.
4. Indian History Congress, 78th Session, Jadavpur University, Kolkata, 28-30 December, 2017.
Presented a Paper: Dr. B.R. Ambedkar and Freedom Movement in India
5. National Seminar on “Social Reform Movements in India” held on 2nd & 3rd January 2018. Jajpur.
Presented a Paper: Baba Saheb Dr. B.R. Ambedkar and Buddhism.
6. Regional Session of Odisha History Congress on “Cultural Ethos of Western Odisha” held on 6th January 2018. Rajendra College (Auto), Balangir, Odisha.
7. Odisha History Congress, 39th Annual Session, P.G. Dept. of History, Govt. College (Auto), Bhawanipatna, Kalahandi, 27-28 January, 2018.
Presented a Paper: Understanding Religion and Buddhism in the Perspectives of Babasaheb Dr. B.R. Ambedkar.
8. National Seminar on “Protest Movements in Eastern India: Prospect and Challenges”, held on 27th & 28th January, 2018. P.G. Dept. of History, Govt. College (Auto), Bhawanipatna, Kalahandi, Odisha.

9. National Conference on “Mediascape in 21st Century : Emerging Perspectives” held on 9th & 10th March 2018. Indira Gandhi National Tribal University, Amarkantak (M.P.)
Presented a Paper: Understanding Social Transformation in the Perspectives of Baba Saheb Dr. B.R. Ambedkar.
10. National Seminar on “Revisiting Odisha’s Past: New Historical Perspectives”, held on 21st April, 2018. P.G. Dept. of History, Utkal University, Vani Vihar, Bhubaneswar, Odisha.
Presented a Paper: Dr. B.R. Ambedkar on Democratic Ideals.
11. National Workshop on “Exploring the Margins: Opportunities, Possibilities and Challenges”, held on 26th November 2018. Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP), Utkal University, Vani Vihar, Bhubaneswar, Odisha.
12. National Seminar on “Social Reform Movements in India” held on 2nd & 3rd January 2019. Jajpur, Odisha
Presented a Paper: Gandhi and Ambedkar.
13. Odisha History Congress, 40th Annual Session held on 27-28 January, 2019, K.M.S. College, Narendrapur, Berhampur, Ganjam, Odisha.
Presented a Paper: Socio-Political Movement in India: Contribution of Dr. B.R. Ambedkar.
14. National Seminar on “Narrating Local History: Community, Caste and Tribe in Odisha” held on 25th January 2019. P.G. Dept. of History, Utkal University, Vani Vihar, Bhubaneswar, Odisha.
Presented a Paper: Similipal as a Tribal Tourism Destination: A Case Study on Ho Tribes in Mayurbhanj District of Odisha.
15. National Seminar on “Social Inclusive Programmes in India: Issues and Challenges”, held on 16th February, 2019. Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP), Utkal University, Vani Vihar, Bhubaneswar, Odisha.
Presented a Paper: Dr. Ambedkar and Untouchability : A Historical Perspectives.
16. National Seminar on “Diversities of Social Exclusion in India: Past and Present”, held on 30-31 March, 2019. Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP), Utkal University, Vani Vihar, Bhubaneswar, Odisha.
Presented a Paper: Origin of the Caste System in India: A New Perspectives.

Scholar Publications

1. Tribal Issues and Growth of Naxalism in Odisha (1964-2010). Proceedings of Odisha History Congress, 38th Session, 2017. ISSN No. 2277-744X. Published by Odisha History Congress, 2018.
2. Understanding Social Transformation in the Perspectives of Baba Saheb Dr. B.R. Ambedkar.

Mediascape in 21st Century, Edited Book, Indira Gandhi National Tribal University, Amarkantak (M.P.). ISBN No. 978-81-934480-4-5. Kanishka Publication, New Delhi, 2018.

3. Understanding Religion and Buddhism in the Prospective of Babasaheb Dr. B.R. Ambedkar. Proceedinds of Odisha History Congress, 39th Session, 2018. ISBN No. :978-93-85798-32-0. Published by Gyanajuga Publication, Bhubaneswar, Odisha, 2019.
4. Ambedkar and Women Liberation. Facets of History, Utkal University Platinum Jubilee Publication Series-3. ISBN No- 81-8118-246-4. Published by Satyanarayan Book Store, Cuttack, 2019.
5. Indian Society and Culture: Contribution of Dr. B.R. Ambedkar, Culture Through the Ages: A Study of India. ISBN No-978-93-86714-96-1. Published by Kunal Books, New Delhi, 2019.

DHIREN KUMAR PATRA

Signature of the Research Scholar

RESEARCH TOPIC

Dr. AMBEDKAR AND FREEDOM MOVEMENT IN INDIA (1909 - 1947).

Some people are born great, some have greatness thrust upon them and some achieve greatness. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process plays significant role for himself among the leading architects of modern India.

The story of Dr. Ambedkar's movement here is unfolded in the light of general influences and motivation. The class contents of the diverse trends of political activity during the nationalist struggle. The role of Dr. Ambedkar has been highlighted and examined to link his crusade for human rights for the depressed classes with the distinctive phase and featured of the freedom movement during a span of five phases, i.e. from 1909 to 1947.

Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a Country where freedom holds meaning for everyone. He dedicated his life for uplifting the Dalits. Ambedkar wished social reformers to create public opinion to fight the gross inequalities in the society. It is very sad that

the media in the past as well as the present has projected Dr. Ambedkar mainly as a bitter critic of the Hindu religion and a great social rebel. They have ignored Dr. Ambedkar's multi-faceted personality. Here is our little effort to focus his role in freedom movement in India.

Dr. Ambedkar, the chief architect of Indian constitution came at the appropriate moment in British ruled in India to assume the natural leadership of his kinsmen and participated in social movement and got involved in founding the constitutional edifice of the country. The present study is an attempt to make an objective analysis of the strand of the ideas of Dr. Ambedkar on equality and freedom in Indian context while keeping in mind of gaps and lapses in the existing literature on Dr. Ambedkar. Indians, especially, downtrodden people of India consider him as immortal soul whose memory will even guide the nation on the path of social justice, liberty and equality. It can be said that Ambedkarism is of great relevance to Indian society even today in achieving social justice, removal of untouchability, in establishing equality and freedom and true democracy. It is true that Ambedkar never keenly participated in India's national movement; rather he opposed the mainstream national movement, but this kind of attitude indirectly contributed much by laying the broad social foundation on which the present Indian nation state stands.

If any movement's ultimate aim is to achieve 'liberty, equality and fraternity' in humanity, it is bound to make serious impact not only on the social situation in which it is staged but also the whole social structure. Though this slogan became a part of almost all modern social movements, the local perception of the slogan varies from country to country and movements to movements. As a number of other social movements derived inspirations from it, larger Indian movements for emancipation of socially excluded communities and downtrodden social categories also subscribed the same. Amongst all, Dr. Babasaheb Ambedkar's movement and his intellectual engagement for achieving the said goals in the slogan have brought out overarching essence of it. As a result, Ambedkarism is well-acclaimed and applicable across the gender, class, caste, creed and national boundaries. The overarching principle of human rights and strives for egalitarian society had been deeply embedded in Dr. Ambedkar's each movements and efforts. For instance - Mahad Satyagraha, Kalaram temple entry Satyagraha, Mahar Vatan & torturous Khoti system issue, Labour issues, various referendums, issues raised in Legislative council sessions, his comments on functioning of local administrative bodies and educational

institutes, while making labour laws, his role as lawyer, while contemplating upon a new religion for Dalits, Law & making of Hindu Code Bill, his interventions in the Indian economic structural policies, manifestos & constitutions of various organizations & political parties founded by him – such a number of occasions - his interventions were not only critically addressed the problems but embedded humanism always surpassed the Indian temporal issue. Even if we go through the range of his contributions made for each Indian social category, we get glance of his magnanimity. For example - Employment Exchange, Employees State Insurance, Working hours reducing from 12 Hrs to 8 Hrs, Compulsory Recognition for Trade of Union, Dearness Allowance, Paid Holidays, Health Insurance, Legal Strike Act, Provident Fund, Labour Welfare fund, Central Irrigation Commission, Right to Vote, Indian Statistical Law, Central Technical Power Board, Hirakund Dam, Damodar Valley Project, Orissa River Scheme, The Sone River Valley Project, Reserve Bank of India, River Grid Scheme & exclusively for women - Right for Guardian, Right to Property, Right to Divorce, Maternity Benefit Act, Equal pay for equal work, Women Labor Protection Act and above all ‘The Constitution of India’, which happens to be the longest and most meticulously elaborated – well crafted written constitution. Dr. Ambedkar’s entire praxis had gone beyond the spheres of caste-question and Dalit predicament and became the thought of human liberation which are openly revealing in arguments of his articles, books, booklets, speeches, and correspondence – communication. His conception and meaning of ‘liberty, equality and fraternity’ was emerged after much negotiated and profound thoughts. His expertise - an economist, sociologist, anthropologist, philosopher, historian, activist, journalist, lawyer, active politician, writer and profound scholar – had been employed towards achieving just and egalitarian social system. He concentrated on dominated-oppressed-exploited social categories to achieve in real sense ‘unity in diversity’ and celebration of Indian multiculturalism. He used to find liberty within the boundaries of political power and social power. It means power controls liberty, if it is executed for selfish ambition. It is expected that all socio-cultural, economical and political institutions always work for formation of society with particular aims and objectives. Dr. Ambedkar pronounces that liberty and equality should be the aims of social formation. To have balance between liberty and equality, fraternity should be developed in the society so that selfish objectives and concentration of power could be avoided. According to him, during pre-modern period ‘utility’ was the criteria to evaluate religion and ethical imperatives; in modern times to achieve just and egalitarian society we should have ‘justice’ as a criteria. Justice

means the value system of liberty, equality and fraternity for individual as well as society's behavior and interaction pattern. Ultimately, according to him, ethic and do and don'ts of the society will be based on the values of liberty-equality-fraternity. In India religion, social status and wealth are the sources of power. Here, religion ordains to obey caste system as well as inculcating rituals like upanayana (thread ceremony) formal membership to 'sacrosanct society' has been denied. The moment we accept 'justice' as criteria, then all values of inequality and social discrepancy will be rejected. Social behavior gets regulated by value system. Criteria justice alters the behavioral pattern based on old values. In course of time all socio-cultural institutions, also, will change. The whole world view will change. Dr. Ambedkar did not derive the philosophy of liberty, equality and fraternity from French revolution but he derived it from Gautama Buddha, Sant Kabir and Mahatma Jotiba Phule - the fact he clearly mentioned in his speech which was aired by Delhi Radio on 13 October 1954.

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