

PERILS OF COAL MINING !

(Janabadi Bureau): On February 3, 2021, the Union Coal Minister announced in the Lok Sabha that a new coal mine in Odisha would be opened.

The mine will be opened on 349.71 hectares of forest land. Responding to a question in the Lok Sabha, the Union Minister said that 22 new coal mines would be opened in the country. 8 coal mines will be opened in Jharkhand, 7 in Madhya Pradesh, 6 in Chhattisgarh and 1 in Odisha. For this, 15,000 acres of forest land will be used for desertification. On one hand, environmentalists and the government are talking about public awareness to protect the environment. Coal mines, on the other hand, are being dug to destroy forest land. Coal mines are not harmful only for the environment. In addition, thousands of families will be displaced. The environment will be polluted. Thus, it will jeopardize several human lives.

I'M A POOR & DISCREDITED FARMER!

I AM RECEIVING GOVT'S EXPLOITATION, BUT NOT MY RIGHTS & LIBERTY ?

‘Janabadi’ Bureau Review



I am the modest farmer in the country. I own only 1.08 hectares of land. A family of 8 people depend on me. Out of the total land, I use only 42% for cultivation. It's tough for me to survive with scanty harvest. The government knows that despite the

epidemic of 2020-21, many of my farmer brothers have provided Rs 20.13 lakh crores as revenue contribution to the country. More than half of Indians still depend on agriculture today.

Earlier, the government hailed slogans "Jai Jawan, Jai Kisan". But even today, farmers like me are starving. That is why in 2020, farmers from 22 states put their demand 71 times for fixing fair price of their crops. In 1952,



my contribution to GDP was 51 percent. Now it has come down to 16 percent. In 1951, a total of 7 crores families depended on farms. It has now risen to 12 crores. In 1951, there were 2.2 crores...

▶ Page-4

ONSLAUGHT ON WORKER'S INTEGRITY ?

RAISED OBJECTION, SUSPENDED FROM DUTY !

(REPORTED BY JAYARAM BAG)

Bargarh - 74 years after India's independence and 72 years after the enactment of the Constitution, racism is still prevalent in society. Even though the caste system was completely abolished in Article 17 of the Constitution, the racist mentality still exists in people's psyche. While the so called sanitation work is done only by a particular ethnic group, the prevailing racist mentality does not allow people of other races in the society to do the work. For the sake of food for the stomach, that work is used as a means of livelihood. Sanitation or cleaning workers even though sweeps the filth of the surrounding areas, yet all that he receives from the society is, detestation. Sanitation workers begin their work at break of dawn. They leave their house early

morning and set out for work leaving behind all their household chores when all the other women and men of the society

bathe, worship their deities by offering diyas at the base of the tuls tree, while some others prepare breakfast for their



children. But in return, the society does not recognize their worth and does not give them due respect and honour. Lalit Kansa, aged 45, is a cleaning worker at the Bhukta Group Health Center in Bargarh district. He has been employed through outsourcing agency since a year. A female doctor, Hitankankhi Pradhan working as a medical in-charge at the hospital. As per the sources, it has been alleged that female doctor, Hitankankhi, is exploiting Lalit Kansa for her own household cleaning work, along with his medical duty. Lalit, has alleged Doctor Pradhan saying that she has made him toil for several hours and overall six months into cleaning her household clothes, cleaning toilets, gardening, etc. He could not utter anything as he...

▶ Page-4

Editorial

PROPAGANDA IS TO A DEMOCRACY WHAT VIOLENCE IS TO A DICTATORSHIP !

Democracy means, true freedom of expression. But given the repressive policies being pursued by the government in the country today, an elected democratic government is reportedly trying to misuse democracy. Freedom of press or journalism, known as the fourth pillar of democracy, is being suppressed and muzzled. The rights of the breadwinner or 'annadata' or the farmers are being obstructed. Not only this, but cops are being deployed to suppress their demands and protests. It is so tragic that the country's 'annadata', the farmers, are battling cruel and biting cold along with their family members ranging from barely 14-day-old infants to elders in their late eighties and nineties. The most worrying thing is that fences and walls have now been built in the areas where the farmers are protesting. It has been over 70 days of farmer's movement. Farmer leaders on Wednesday rejected a government proposal on the three contentious agriculture-marketing laws and said they would intensify their agitation against the legislations with a nationwide protest. These proposals were nothing but delaying and diversionary tactics and tricks which have rightly been rejected by the farmers. The government has tried to suppress the movement, which is not a part of democracy. Rather, the repressive policies have been adopted in the same way as they were during the imperialist British rule. In democracy, a revolutionary movement is a right of the people. But the government is not in a position to acknowledge the movement, but is rather hostile. In Delhi, the government has launched a rally against farmers. From the Ghazipur border to Singhu border, CRPF, RAF and Delhi Police troops have been deployed to control and terminate the farmer's movement. Potholes have been deliberately dug into roads for this purpose. Large sharp spikes, nails have been transfixed into the roads to immobilize the tractors. Walls and barriers are erected using large sized stones. So that the agitating farmers cannot move forward. Not only that, but for the first time in the hands of the police, they are equipped with iron rods! On one hand, the newly announced budget has disappointed farmers; while on the other hand, the police have strike down on their democratic rights. During the Lockdown, capitalists and corporate houses have been given a subsidy of Rs 20 lakh crores while loans worth Rs 5 lakh crores have been waived off. Preparations have also been completed for the sale of government enterprises, factories, companies and corporations. It would not be wrong to say clearly that the government's attempt to muzzle their farmers as they are voicing against it, is clearly anti-democratic. Another incident was reported last week on how democratic rights were being crushed. Journalists were arrested and detained as they went to the scene to gather information about the movement. Press organizations such as the Press Club of India, the Editor's Guild of India. Media bodies on Friday strongly condemned the filing of FIRs against senior editors and journalists for their reporting on the farmers' tractor rally and the ensuing violence here on Republic Day, saying it was an attempt to "browbeat" and "intimidate" the media. In a statement, the Editors Guild of India demanded that such FIRs be withdrawn immediately and the media be allowed to report without fear and with freedom. It said journalists have been specifically targeted for reporting the accounts pertaining to the death of one of the protestors on their personal social media handles as well as those of the publications they lead and represent. "It must be noted that on the day of the protest and high action, several reports were emerging from eyewitnesses on the ground as well as from police, and therefore it was only natural for journalists to report all the details as they emerged. This is in line with established norms of journalistic practice," the Guild said. There is barrage of cases against journalists for their reportage of the farmers' tractor rally on Republic Day. The Editors Guild of India has condemned filing of police cases against journalists over the farmers' protest in Delhi. All of them face charges including sedition, criminal conspiracy and promoting enmity under the Indian Penal Code. The journalists named in the FIR are- India Today's Rajdeep Sardesai, Binod Jens, Mrinal Pandey, Zafar Aga, Paresh Nath, Anant Nath, Mandeep Poonia and Dharmendra Singh have been indicted on charges of sedition against journalists who went to report during the farmers' movement by Journalist organization.

Analyzing all government policies, decisions and action plans, it is clear, what the government is presenting as a national issue is against the interests of the common man. Opposition of different opinions called for a boycott of the assembly, but maintaining some independence was important. But the government's attack on dissent indicates that the government is trying to suppress the so-called democratic rights movement in the country. All constitutional and democratic rights, organizations and judgments are said to be anti-democratic and is being banned. The government cannot tolerate the idea of striking against this repressive policy. Restricting democratic and constitutional rights means attacking democracy. The brutal use of force by police and paramilitary forces and the use of arms and ammunitions by soldiers not at all align with the democratic rules of law. The government should back away from such an anti-democratic, anti-rights mentality and dictatorial approach. If the government, which is responsible for protecting democratic rights, does not implement its responsibilities, the risk of civil war may not be averted. It's time for govt to execute its appropriate roles and responsibilities."

OBITUARY & REMEMBRANCE OF REVOLUTIONARY POET RABI SINGH !

AMRUTESH KHATUA

"Named as Rabi Singh is a talented poet and patriotic writer from Odisha Filled with youthfulness, I painted a picture of public liberation.

After Canvas, bleeding chest's blood
The path I created

From Yamini's lap I snatched
Sunday's bright morning".

The progressive beliefs that are supposed to be nurtured in the name of modernity are prevalent today in the mode of acting. There is no experience, no attempt to advance the inexperienced or indifferent consciousness towards national autonomy. Again, many who express their sincerity in such a 'struggle consciousness, but it is later revealed that the commitment to the crisis, the struggle and the pain is born of a temporary only personality and a moment of natural protest, resulting in the desired crisis consciousness. As a result, advancement in thinking does not last long.

However, in the northern fifties, there was a long-awaited "struggle-consciousness" of ignorant narcissist who, in a troubled human society, gave revolutionary words of rebellion, literally, to declining humanity. In some places he has expressed his views through poetry, through the awakening of the wounded mind of life and through the anxious thoughts. Dr. Mayadhar Mansingh states, the so-called "angry young man" who appeared in the field of English literature after World War II" or "the ignorant"! Rabindra Nath Singh or the revolutionary poet Rabi Singh! Sanharpur village is near Navipatna in Jagatsinghpur district. Rabindranath Singh was born on the fifth day of spring in 1934 in a village on the banks of the Hansua River. His father was Ramchandra Singh, a prominent communist thinker and freedom fighter. Mother, Sharda devi was also a freedom fighter. His bitter and tough childhood, fire in his soul at his youth age proves the revolutionary attributes of the poet, how determined he was which converted himself from being a mad poet into a rebel.

As a child, he was inspired by his father, Ramchandra Singh's thought process. In other words, in the midst of the extreme bitterness that he faced and personal experiences befallen in his life, he was always following humanity as his own religion due to his father's freedom loving attitude. His father was a supporter of harijan community, but

with his communist ideology is similar to the way of spinning yarn in daily life, the custom of wearing knee-length khadar clothes, has taught Rabi Singh a different kind of progressive attribute from his home. However, in the ideals of Manmohan Mishra, Bhagwati Charan Panigrahi, Rabi found his aim of life.

Independence and freedom from British colonialism did occur, but what actually did millions of innocent people get? When the revolutionary young poet, who was without capital, filed several petitions, he was outraged by the government's direct refusal to provide financial assistance. However, he asked himself a question, "hey, what is the relation between school- college academics with literary talent and poetry?" Singh's poetry collections include Patha Prantara Kabita, Charama Patra, Sithila Balga, Lal Pagoda Ra Preta O Anya Kabita, Bhrukuti, Bidima, Padatika, Apritikara Kabita, Jwalara Mala, Khyata, Bisabani, Durgama Giri, Jhada, Sarbahara Banya, Anaryara Charyapada, Bhanga Hatara Kabita, Kebala Sangrama, Kranti Kamodi, Nabama Swarga, Pruthibi Talamala, Paschima Parba and Purba Parba. In 1948, he was appointed as the office-bearer of the Congress-Socialist headquarters in Cuttack. However, he returned from that headquarters in 1952, when he was dissatisfied with the policy deviations of many of the country's top leaders.

In 1953, after joining the CPI, Ravi Singh joined the Portuguese-led Goa Liberation Movement in 1955 with K. Hanumat Rao. When he returned to Cuttack injured, he met his beloved professor Ratnakar pati mahoday, and the professor said, "You are very brave. Without God's blessing, your development and success would not have been possible." And from his heart touching writings, such works as "Poetry on the Road", "Goat Yatri", "Defeated Soldier" and "Balga Sithil",

However, in 1952-1960, Rabi Singh's tragic journey began! On December 22, 1965, he said, "Bull, O you who are punished!" Rabi Singh wrote a famous poem in his name! That 'bull', in the eyes of the poet, is a 'primitive communist.' This 'bull' no longer recognizes any government law or law, custody and forced presence. Through it, he uncovers the character of additional hopeful ...

THE PEASANT MOVEMENT AND ROLE OF POLICE!



Two important incidents took place in Delhi's LalQila on January 26. In one incident, few distance away from tricolour flag, Nisan Sahib, a symbol of Sikhism, was flown. Clashes broke out between farmers and police. A total of 400 police officers were injured, according to newspapers and media reports. Initially, it was rumoured that the tricolour flag had been removed and the Nissan Sahib flag had been flown there. But when the situation became clear, the tricolour flag was found to be flown in its place and the Nissan Sahib flag was flown in separate poles a short distance away. As per the cops there was disagreement and distresses in LalQila, farmers were arrested. Some political leaders were also arrested. In the front line none of the arrested leaders were leading farmers. Then came the name of Deep Sindhu, who turned the incident into a riot or caused stir. He is closely linked with Sunny Deol, a BJP MP from Gurdaspur. He is also the one who clicked photo with the Prime Minister and the Home Minister. The controversy turned political. Some BJP workers have joined hands with the police to attack on the farmers' movement. It also appears to have gone viral on social media. A senior police official responded to the incident. JF Ribery, a respected police officer with the DGP in Punjab, questioned the politicization of the Delhi Police, saying that the role of the police in this mass movement should be based on a professional police force. After the Lal Qila incident, on January 29, 100-150 youths arrived 100 meters from the site of the Indus Border movement, threw stones at the agitating farmers. When the farmers protested, there was another conflict between the two sides. Police intervened. But the police did not crack down on the stone-throwing youths, but rather attacked on the farmers. In what way or under what circumstances did the youths come from outside and throw stones at the supposed farmers 100 meters away in the presence of the police? And why did the police remain in a reckless role? The question arises as to why the police did not take legal action to evict the stone-throwing youths. How did the young man come to

Ragini Tiwari made a provocative speech but the Delhi Police has not yet taken action against him. The question is, can't the police be said to be taking action in accordance with the political agenda? Many videos and news have gone viral on social media during the peasant movement. Which has raised questions about cops selective actions. The peasant movement is certainly against the government and against the laws made by the government. Movement, ideas, demonstrations and marches are the cause of public discontent, and this is a democratic right. If the movement continues peacefully, it is the responsibility of the police to let it go peacefully. But when the anti-social ideology of the movement wants to break the movement knowingly, the police are knowingly standing in silence in this regard. The question then arises as to the role of the police, not the role of anti-social elements. Photos of riots and anti-social ideology at the Red Fort and the Indus border have been seen on social media with BJP leaders. Sadly, till date no home minister has been seen in photos with so many criminal background people. Are the police developing a strategy under political pressure? "It simply came to our notice then. The idea is to demonstrate the democratic rights of citizens. The farmers 'movement has been going on for more than 70 days. It is a long-term question whether the government will accept the farmers' demands" or not?

If the peasants withdraw from the movement and their demands are not met, it is clear that the public discontent will not go away. The solution to the mass movement should be at the political level. But a mass movement cannot be stopped by the entry of

throw stones where there was ban on drinking water also?

A similar incident took place last year at the premises of Jawaharlal Nehru University or JNU. There were the riots, by some hooligans. Till date, the rioters have not been arrested. A similar conspiracy was hatched during the Delhi riots. Kapil Mishra,

thugs or criminals. Clearly, the regime has changed, the glorious empire has changed. The Supreme Court and the National Human Rights Commission have issued guidelines for reviewing police conduct. "If it is not followed, or if the agitation is violently suppressed, there will be no peace and stability in the country." Police forces should not abuse political power. It should be noted that the movement is intensifying. The leaders of the farmers' movement have indicated that the agitation will continue until October if the government does not repeal the three agricultural laws. Farmers will come from various villages. This is because the farmers' movement has adopted this strategy so that there is no interference with the agricultural movement.

Wealthy farmers are said to be agitating for political motives. But is it true that the country's GDP has reduced to 23.9 percent? But surprisingly, even in the midst of corona pandemic, the turnover of Ambani-Adani has touched 32 percent ?

Who is the rich farmer then? Eighty percent of the farmers are poor . Their income is less than Rs 6,000 per month. Farmers have understood that the 3 agricultural laws are a kind of "death warrant" for their prosperity, happiness and better life. It is also understood that the corporate world is controlling the government. As a result, the company will be able to control the cost of their production tomorrow. The next day the market will be under their control. There is a difference between movement , discontent and aggression. The movement is a reaction, but discontent and aggression is a feeling of outcome. It is caused by many factors. The government should review all these aspects. The lives of the farmers who build the country should not be harmed. They are the breadwinners or 'annadaata'; the country cannot get food without them. The police also need to understand that they should do things that does not violate democratic rights. This is because it is seen that police is attacking and misusing their authorities, power. Policemen should reflect positive attributes in their authority which will be an example for others. There is lot of danger to democracy !



I'M A POOR ...

agricultural workers. The number has now risen to 14.4 crores. An Indian farmer like me earns an average of Rs 6,426 a month while spending Rs 6,223. My farmer brother earns Rs 7,369 for cultivating wheat on one hectare of land. But the cost of production is Rs 32,644. In other words, for cultivation on one hectare of land, farmer bears loss of Rs 25,005 for wheat production. I don't have that much money to spend. Fifty percent of farmers are consumers like me. The government is well aware that during 2019, two farmers committed suicide every hour. This amounts to 7.4 per cent of the total suicide rate in India.

Climatic change has led to a 25 percent drop in income of farmer brothers and sisters like me. As a result, overall

loss incurred reaches Rs 700 crores every year. This loss is not been indemnified. Drought is a major cause of crop failure every year. More than 50 percent of farmers like me in India are dependent on rainwater for cultivation. According to the 2011 census, 2,000 farmers quit their farming job every day. There is a drastic decline in agricultural income. During 1970s, the main source of income for 3/4th of rural households was agriculture. After 45 years also, during 2015 it further declined to less than a third. Most farming families are now surviving on partial farming work. One-third of daily wage labourers are even earning more than farmers. Why isn't the government resolving to a minimum support price? Why there is no provision of mandi system for us? Why

doesn't our land receive adequate water supply? Why there is no loan granted to us? Why don't we acquire rebate on seeds, fertilizers and pesticides used in farming? Why doesn't the government ponder with regards to this matter?

Can our hunger be satiated by mere oration and discourse? Or will our agony lessen with mere promises? Let the government extrapolate the cause of our protest. "O government, I, as a farmer, express my grief. The plight of my fellow peasant brothers. If you don't listen, we will continue our agitation." We will not back off even if we have to breathe our last. Eventually the country will go to misery and you as government will not be able to represent yourself, and you can't suppress us in the arrogance of your power!

ONSLAUGHT ON WORKER'S...

thought he was working hard to earn his bread. He was toiling for about ten hours every day. If Lalit Kansa ever made a slight objection, he would be slandered, abused, humiliated and doctor Pradhan threatened him that he would be suspended from work. Despite all this, he still continued to work. On January 7th, humiliation and torture crossed all barriers when the doctor lady uttered derogatory and racist remarks, called the security guard and threw him outside his house saying him that he is suspended from medical duty also. Lalit Kansa feeling disgraced ridiculed and dishonoured returned home. Later on he filed a FIR at Bhukta police station in the hope of getting justice. The case has been registered for more than 15 days under the Scheduled Castes/Scheduled Tribes Crimes Prevention Act, but yet Lalit has neither got justice nor any new employment. He has been

running to police station several times in the hope of getting justice, but all in vain. He belongs to poor Dalit community. He is survived by his parents, three sons and his wife. Taking care of his family has become a major concern for him. He does not even have a proper thatched house to live in. He is residing in a mud-built house which is tough to survive in cold climate. He has not yet been able to get a piece of house under the PM housing scheme. How miserable it is to lose his livelihood in such a situation! Bahujan Samaj Party has given warning to district police officials that if Lalit kansa is not provided with Justice and due employment, there will be more agitation and protests in the future days to come. Bahujan Samaj Party leaders Jayaram bagha, Rabindra megha and Pramod luhura came together and visited lalit's house to investigate the matter, generate ground report, also consoled his family.

OBITUARY & REMEMBRANCE OF ...

leaders for the false communism and numerical majority in the wake of communist ideology, which was praised by the then politician cum CM Nabakrishna Chowdhury Bhuyasi.

The great poet, however, is constantly engulfed in the unexpected experiences of the captive situations around him. He spent only two hours in his way to school. At the time of his release, his father was not released from prison, leaving him in the village and living with his mother. Because the poet's period of time, of course, was spent with poverty and deprivation. Navapatna was then known as a backward village. So to get rid of such a dark conspiracy, Ravi Singh faced difficulty in completing his education. He used to visit Cuttack with his father and met many intellectuals and dignitaries. After his father's death, Ravi Singh travelled extensively and took refuge in various places. During his stay at Gopalpur near the Cuttack-Bhubaneswar highway, he published his most famous collection of poems, "Patha pranta

Ra Kabita" (1959). In the quest for existence, in the search for humanity, the poet has always played the role of researcher, sometimes stayed in Odisha, sometimes in India, sometimes abroad. His stay was never constant due to his work. His poetic work is based on sadness, dream-breaking, trust, and possibility. His ideals are Marx, Lenin, Mao, Nazrul, Bhagwati Charan, Godavarish, and so on. Walking down the path of adversity, the social contradictions that create a swift storm in his poetic mind, he symbolizes in his own heart as a whirlwind in his heart against the social legal system prevailing from personal experiences. And his poetry carries the constant heat of the fiery heat of a baseless rebellion whose voice enters a clear and determined left-wing poetic table in the next poetic consciousness, his ' protest ', a poem for a dead epic ', ' O my hero ', ' O great poet! The poem is self-evident. He writes in a similar poem "We are both" - "It simply came to our notice then Creation and social law

We both reside with our confidence as we choose to embark on our activities

We are mighty on our own
We are two cell-free grains.
"In the aforementioned article, Mayadhar Mansingh's comments,



of course, were on Ravi Singh's personal grief and the extra response he gained from his experience. However, Ravi Singh has come up with a brilliant idea to restore the ever-

disappearing consciousness of mankind, rather than his reactionary poetry, to suppress the establishment of truth-Shiva-beauty, to suppress animalistic tendencies, and to embrace peace, welfare and manhood.

This is revolutionary poet Ravi Singh.

That is why Surendra Mohanty rightly calls his poem, "The intense experience of the hard experiences gained by him."

Like a hurricane, he was a left-wing genius in his poetry for more than sixty-six years, and since then his history has overwhelmed the reader. In Ravi Singh's poetry, the image of this society reflects the phenomenon of discrimination. The wounds he inflicted on vested interests in a struggling society rather than the ideology of then-Gandhianism have caused a stir in many prominent politicians and so-called intellectual circles. That is why he wrote with a hopeful encouragement to the rejected class in inequality and injustice.

By 1958, he had published a

collection of short stories, "Defeated Soldier" and "Chalantika," and published a collection of his epic poems, "Charmapatra." Collected in two sections, "Lasya" and "Tandav", the poem was published in 1961 and caused a stir in the entire Oriya poetry world. Rebellious poetry has been protesting against modern extremism, strongly condemning the ugly views on the established social system. Through the title poem, he once wrote, "Who died for life, and who continued to live? Why did the sword of peace rise? Did the sword of war take over today? Who is the voice of destruction or the greatness of destruction?" Tell me, O Creator, that the burden of life is miserable today."

He has written many more poems in the context of contemporary reality. 'Bhrukuti' (1963), 'Ghosts and other poems of the Red Pagoda' (1963), 'Bidirna' (1964), 'Unpleasant Poems' (1966), 'Garland of Flame' (1967), 'Wounded' (1968), 'Bisa Bani' (1969), 'Durgam Giri' (1971), 'Kranti Kamodi', 'Sarvahara', 'Storm', 'Banya', 'Jal Go An'.