

Genocide in Kandhamal



**Ethnic Cleansing of Christians by
Hindutva Rightwing Forces in Orissa**



On 29 November 2008, India was reeling with the news that an attack of 9.11 magnitude was happening in Mumbai. Hostage taking in hotels and shootouts in public in places dominated the news, not just in India but also all over the world. The biggest news of course was that foreigners have been affected, had even fallen victims to the terror. Suddenly the perception of India in the rest of the world is one where terrorism takes place, an unsafe place where concern for personal security becomes an issue as ordinary people go about their day-to-day activities.

If you draw a straight line from Mumbai to the East of India you will reach Orissa. Not many foreigners venture here but if they did they would come across some idyllic landscapes, natural habitats for now rare reptile and bird species, see unique arts, crafts and hand loomed cloth, and encounter a simple way of life, seemingly unchanged for generations.

What is less obvious to the casual observer is that Orissa is one of the poorest states in India. In a fast growing economy traditional communities are displaced by industrialisation, globalisation and multi-nationalism. Fertile farmland is destroyed for factories, ancient forests cut down for mining developments and the delicate balance of the water table is decimated by the demands of heavy industry.

However, this part of India is rarely exposed to western tourism or business. It is highly unlikely that anyone wanting to attract the attention of the world's media would choose this spot. However, after years of anonymity, Orissa caught the attention of the world media briefly in 2008. It still is not known for landscapes, nature and craft; it's not even understood for its extreme poverty. Instead the name has become known for the persistent and heartless attacks against an innocent minority community and particularly for the brutal rape of a nun.

But this still only scratches at the surface. These idyllic landscapes have become the backdrop to systematic persecution, including house burning, rape and murder, perpetrated against families and individuals apparently by their own neighbours for no other reason than their Christian faith.

Communal violence or genocide?

The term communal violence implies clashes between two or more factions within a community. However, the situation in Orissa is distinctly one sided. Heavily outnumbered, other than in one incident in Bamanigaon where Hindu houses were reportedly torched, there is no evidence that Christians have indulged in attacks in retaliation. In the past ten years however rightwing Hindutva groups have persistently targeted Christians and incited hatred between Christian and Hindu communities. The most high profile of these attacks was on Australian missionary Graham Staines and his ten and six year old sons who, in 1999, were burnt alive while sleeping in their car. This shocking and inexcusable incident might suggest it was motivated by resentment towards

foreign proselytising missionaries but in fact the vast majority of victims of anti-Christian violence have been local priests, nuns and parishioners of Indian origin.

Bajrang Dal organiser Dara Singh was sentenced to death for the crime and eleven others acquitted. Sangh Parivar organisations have been active in Orissa for many years but recently their activities have escalated with the apparent collusion of police and public authorities. In Kandhamal district, Bajrang Dal and RSS activities had been clearly evident in the lead up to and carrying out of the atrocities that have taken place in the past and most recently.

The motives and effects of the Hindutva movement in Orissa

Hindutva literally means 'Hinduness' but in the context of the Hindutva movement it is an ideology of Hindu nationalism. The Sangh Parivar is the umbrella for a number of rightwing nationalist groups. The BJP is the constitutional party of the movement, which at present forms a coalition government with the BSP in Orissa. The VHP (Hindu World Council) is the activist front with a stated aim of re-converting or eradicating non-Hindus from India, and The RSS (National Volunteering Association) and their youth wing, the Bajrang Dal are the foot soldiers.

There is a clear distinction between Hindutva and Hinduism. Hinduism is a diverse, inclusive and tolerant faith, which embraces 'Ahimsa' the principle of non-violence, which extends to a preference for vegetarianism. Hindutva incites violence, uses hate speech and instigates bandhs, rallies and riots as means of imposing their views of Hindu supremacy.

Members of the Congress Party, leading Hindu social activist Swami Agniveshi and former Bombay High Court Judge Justice H Suresh have been amongst scores of others who have called for the VHP and its offshoots to be banned.

State complicity

The catalogue of incidents that took place in December 2007 then the further attacks from August 2008, indicate that the attacks were not isolated or sporadic incidents but were part of a well-orchestrated conspiracy, which had full support of the State Government. The inaction of the State with regard to the relief, rehabilitation and protection to the victims and the indifference of the police indicate that all this took place with their tacit approval, or worse, their active co-operation.

Police personnel were present during many of the attacks but on not a single occasion did the Police conduct a lathi charge or fire at the assailants. The only incident of firing was on the 27 August 2008 at Bamanigaon when the Police opened fire and killed one of the victims of the assault. It appears that a decision was taken at the highest level to allow the assaults to continue as even when they were informed of the attacks they took no action.

Instead the State has attempted to criminalize and victimize the victims themselves, threatening to file false cases against them in order to deter them filing criminal complaints. In two cases victims of violent assaults were themselves arrested under the Forestry Act for timber found on their premises.

The State Administration prevented the Archbishop of Cuttack, Bhubaneswar for whom it is his cardinal duty and responsibility to care for and protect people, institutions and churches within his diocese, from even entering Kandhamal district. The Collector even threatened that criminal prosecution would be initiated if he entered Kandhamal.

In many incidents of burning and ransacking, the strategy used by the mob is calculated and cynical. Household articles and assets are brought outside the houses and are set on fire. This is because under the Indian Penal code section 436, the person/persons involved in burning houses are punishable with 7 years plus of rigorous imprisonment and this falls under the category of a non-bailable offence. When the assets and belonging are brought outside the houses and burnt, it's a bailable offence and the punishment is limited to 6 months to one year of imprisonment.

Such an approach continues till this date. The assailants remain at large moving around with impunity knowing that they have the full support of the Police and the State while victims are further persecuted by the very institutions that exist to protect them.



A home in ruins after the December rioting

Why Kandhamal?

Kandhamal is made up of 2,415 villages in one of the most backward areas of India. Its hilly, forested terrain means that it is poorly connected to other districts and makes it easy blockade roads for those who wish to cut villages off from

outside intervention. Here a complex mix of economic and social deprivation, religious sectarianism linked to political interests has been allowed to ferment and grow.

The dominant population (81%), is the Hindu Khanda tribe. The Schedule Caste (Dalit) Panas make up 18.21% of the population. They are predominantly Christian but some are also Hindu. 80% of the entire population of the area is below the poverty line.

Two of the poorest and most downtrodden groups in Indian society use all means available to them for self-betterment and survival. Since the designation of scheduled castes and scheduled tribes following Indian independence over sixty years ago there has been controversy over the status of some of the groups.

Dalits, as the lowest group in the Hindu caste system, are the least respected and most oppressed. In many areas of India Dalits rejected Hinduism and converted to Christianity. Most of the Panas in the Kandhamal area are Christian converts and most of the Christians were formerly Panas. However, in losing the Dalit label these communities also lost their rights under the Scheduled Caste reservation system.

Scheduled Tribes were given land rights and reservations, which they do not lose on conversion, because this status does not depend on their place in the Hindu caste system. On 12 July 2007 a petition was filed in the High Court demanding ST status for the Panas. This led to allegations of land-grabbing and exploitation by the Panas of the less educated tribal people.

An explanation has surfaced from both a report by the National Commission on Minorities (NCM) and the BBC news. Both cite economic factors as the cause but the slant is different. The NCM noted that where Christians were better off than their Hindu neighbours they were attacked but poorer Christians were left undisturbed.

“In Bamunigaon, () it turned out that the Christian sahi that was attacked was far more prosperous than the one at Battapally that was not attacked. Although both are inhabited mostly by Dalits Christians, the attack was concentrated in the sahi whose members were prosperous and had organized themselves under the banner of the Ambedkar Vanik Sangh. These people are shop owners or are in service. The inhabitants of the Battapally sahi are much poorer and provide no competition to the inhabitants of the Hindu sahi”¹

In fact 96% of the victims of the violence are illiterate and there is no evidence that, once converted people gain any economic advantage over their Hindu neighbours. An investigation by the Indian People's Tribunal in 2006 found that Christians in the Khandamal district “are landless or marginalized landholders, with an average holding of half an acre per family”. Furthermore,

suggestion of Dalit/tribal rivalry does not explain why it surfaced only since the BJP- BJD coalition came to power in the State in 2000 or why non-Christian Dalits have not been targeted but Christian tribal people have.

According to a BBC report Hindu nationalists had economic control of the area lending money to poor Tribals and Dalits at exorbitant interest rates of up to 120% per year. This meant that the indebted farmers were forced to sell their produce at a price controlled by the businessmen. When NGOs organised banks loans at rates of less than 10% the element of control was lost.¹² Right wing groups have exploited these issues, presenting the rioting as rivalry between tribal and Panas communities. It seems that the BJD/BJP State government, rather than addressing the hardship and deprivation of these isolated rural communities, have found it to their political advantage to exploit and fuel differences.



Government apathy and missionaries activity

In the face neglect and of under-provision by State authorities Christian missionaries have been active in rural parts of Orissa for many years providing social, health and educational welfare. The Catholic Church alone, under the leadership of the Archbishop of Cuttack-Bhubaneswar has been responsible for establishing 8 schools, 5 dispensaries, 2 hospitals, 13 hostels for orphans and displaced children, 4 study homes and 7 vocational training centres in the district of Kandhamal. Other Christian denominations are also active in the area and

¹ Communalism in Orissa – Report of the Indian People’s Tribunal on Environment and Human Rights September 2006

² BBC News – Dan Isaacs 11.01.08

provide similar facilities. In every case the establishments are available equally to Christians and no-Christians.

It is remarkable that in the long list of Christian owned houses, hostels, vehicles and businesses damaged and destroyed, there are few reports of damage to schools or vocational training centres and none to hospitals and dispensaries.

The issues of conversion

There is little to dispute that, in the past, while bringing relief and services to the poorest of the poor, missionaries had an objective of conversion. However, Churches themselves have spoken out against linking aid with proselytising and although the Christian population in Kandhamal has increased disproportionately to the overall population growth there has not been one single complaint of conversion under duress or inducement recorded.

There is no evidence that the Christian churches in the area use either forceful or coercive measures to convert people. On the other hand The VHP have a stated aim to convert and in 2002 proudly claimed to have converted 5000 people 'back' to Hinduism.³ Furthermore there are numerous accounts of violently forced conversions having taken place in 2008.



More than one hundred churches, presbyteries and convents were destroyed

Key events

Swami Laxmananada Saraswati set up the ashram in the remote area of Chakapada in Kandhamal district some twenty years ago. From the outset he openly campaigned against the activities of Christian missionaries. He set up educational and health centres for poor tribal people but used these as a platform for spreading an anti-Christian message. He also conducted 'home coming ceremonies' to reconvert local Christians back to Hinduism.

³ Report of the Indian Peoples Tribunal – Communalism in Orissa September 2006

The Swami had organised a *Yagna* (Vedic rite) on Christmas day in Brahmanigaon where the Dalit Pana Christian-based organisation had constructed a platform for Christmas festivities. On his way to this on 24 December 2007 the Swami claimed that Christians had attacked his vehicle outside a remote village. This was cited as the spark which ignited the riots. However this 'attack was an altercation which followed an incident earlier that same day in which young people decorating a site for Christmas celebrations were assaulted. Furthermore, there is documented evidence of the alarm being raised as early as 21 December and incidents such as assaults and humiliation on the community as they were preparing for Christmas from 23 December.

December 2007

According to government estimates, more than 900 homes were demolished or burnt and over 100 churches, presbyteries, convents, health centres and other church properties were attacked and destroyed as heavily armed mobs of 2-3000 raided villages across Kandhamal. This resulted in at least 9 deaths and rendered thousands of Christians homeless and forced to take refuge in the forests. (Appendix 1)

Following the December riots there were more than 150 cases filed in Kandhamal district courts and about 274 representations made before the Justice Basudev Panigrahi Commission of Inquiry appointed by the Orissa State Government in response to the violence. Out of the 150 cases filed more than 100 were complaint cases filed in the courts of Phulbani, Balliguda & Daringbadi as the local police stations refused to lodge FIRs when the victims approached them.

Despite names of accused people being given to the courts and the police, the State failed to question, arrest and take action against the accused or to provide protection to the complainants and victims who had been openly threatened by those accused. Hence, in some instances victims have withdrawn their complaints and court cases. In the majority of the complaint cases and FIRs (First Incident Report) filed between March and June 2008 there has been considerable delay, with the next date for hearings fixed for December 2008. To date the police have not investigated the FIRs registered.

There is good reason to believe that if the State had taken appropriate steps to prosecute the accused persons in the above mentioned cases when they were filed it would have helped in maintaining law and order in Kandhamal and even prevented the violence that was to follow in the summer of 2008. (For detailed account of incidents see Appendix 1)

August – November 2008

On 23 August 2008 approximately thirty armed intruders entered the Jalespta Ashram, Kandhamal and shot dead Swami Laxmanananda Saraswati and four of

his aides. It is not entirely unexpected therefore that despite the fact that Maoist groups in the area claimed responsibility, when the Ashram was attacked and the Swami murdered eight months later Christians were again blamed and targeted.

More than 906 houses of Christian people have been destroyed and burnt, more than 14 Churches have been burnt and demolished, 2 gang rapes of women from the Christian community have been reported, at least 21 civilians (some estimates put the figure at more than 90) and 2 police personnel have been killed, 2 police stations have been gheraoed and attacked in Kandhamal district alone. In addition to this the victims who have sought refuge in relief camps in Kandhamal are being repeatedly threatened and attacked by the mob, but the State has failed to provide them adequate facilities or protection.



Despite the sworn affidavit of the Chief Secretary of the State of Orissa on 11 September 2008, and assurances made that all possible the steps are being taken, such as deployment of Central Reserve Police Force (CRPF), Rapid Armed Forces (RAF) and Orissa State Armed Police (OSAP) in Kandhamal and other districts, for maintenance of law and order the violence in Kandhamal and neighbouring districts of Orissa continues unabated. (For detailed account of incidents see Appendix 2)

Sister Meena

Sister Meena Lalita Barwa who was working in the Divyajyoti Pastoral Centre at K. Nuagaon was gang raped by the rioting mob on 25 August 08. After raping her the mob paraded her semi-naked on the main road for half a kilometre beating her with sticks and hands throughout. On reaching the market place of the village Sister Meena saw a dozen Orissa State Armed Police (OSAP) and, asking for protection, sat between two of them but they refused to protect her. She was dragged from in between two policemen and taken away and paraded throughout the village finally taking her to the police outpost at K. Nuagaon village. One of her attackers remained in the police outpost till 9pm when the inspector-in-

charge of the Balliguda Police Station came along with his team and took her to Balliguda.

The ordeal of Sister Meena was significant for a number of reasons and was the one event in the whole August turmoil, which caught the attention of the world media. Sister Meena was not the only woman to have been raped. There are several other reports of sexual assault and molestation and it is highly likely that many other such cases have gone unreported due to the shame attached.

It is well researched and documented that sexual violence is used against women in times of conflict as a means of terrorising whole communities. Once termed 'a fate worse than death' the future of a raped woman is one of isolation and stigma even amongst her own community and sympathisers. The status of a woman in traditional patriarchal societies means that violating her also insults and degrades the men with whom she is associated. The rape of a nun, for whom an oath of virginity signifies total dedication to God, has another dimension. This was also a symbolic act of desecration against the entire Christian Church.

Alerts, warnings and pleas for help

Neither the attack in December nor those in August came without warning. As early as 21 December local police were approached and asked to protect Christians during Christmas celebrations. A bandh was called for 25 and 26 December but three days before that Christian leaders made representations to the Collector and Superintendent of Police and demanded protection for the safety and security of Christians as they observed Christmas. However, no action was taken.

Finding that they could act with impunity, this strategy was repeated by the Hindu right in August. In protest of the murder of Swami LS a bandh was called by the VHP for 25 August. The state Government imposed a Section 144 making the bandh illegal but they went ahead regardless. The closure of shops and offices provided an opportunity again for mobs to gather and go on another rampage of assault and destruction. Some of the worst attacks, including the rape of Sister Meena, burning alive of another women, countless houses, churches and institutions destroyed and thousands of people displaced from their homes, all took place on that single day.

This was entirely predictable and yet the authorities displayed pathetic inadequacy in providing measures to protect the obvious targets. Rapid Reaction and Central Paramilitary Forces were deployed in the district but they were stationed to protect official buildings in towns rather than the communities most at risk. Even in the cities including Bhubaneswar Christians were not safe.

On 24 December The Archbishop of Cuttack and Bhubaneswar contacted the Director General of Police and the Chief Secretary in Bhubaneswar by telephone. On getting further reports of violence he met those authorities in person to plead for deployment of forces to curb the spread of violence, damage to properties and danger to lives. During midnight Mass (prayer), a bomb was thrown at Archbishop's House in Bhubaneswar.

The following day a Priest delivered a letter to the Inspector In Charge at Kharvelnagar Police Station asking for proper security arrangements around the Archbishop House and the Catholic Church. No action was taken

On 25 August, in anticipation of an attack, one Fr. Manickthan, Bhawanipatna asked for protection. The Superintendent of Police (SP) expressed his inability to do anything due to the size of the mob. When Father suggested that the SP announce a curfew in the area and stop the mob's movement, the angry SP retorted saying that Father need not give orders to him.

Following the Christmas riots charitable organisations and NGOs sought permission from the DM to carry out basic relief works operations. This offer, however, was declined. The District Magistrate and Collector issued an order on 11.January 2008 to all Sub-Collectors on the subject of relief works to the affected people of Kandhamal with the direction that no charitable or religious or non-government organisations be allowed to carry out any relief work and that action under the Indian Penal Code and Criminal Procedure Code would be initiated against those violating this direction.



Relief camps

It is estimated that 5,000 families, that is 50,000 individuals were displaced in the rioting. Having lost their homes, their livelihoods, their families in the riots, tens of thousands of villagers have sought refuge in government camps. At one point in the summer of 2008, there were fourteen relief camps in Kandhamal. Four months later around 20,000 people are still in these temporary camps with no immediate prospect of returning to their homes.

The remaining camps each hold between 2000 – 3500 people. Roughly 10% of the residents are tribal people. In some cases the numbers have reduced by nearly half from the maximum occupancy however this is not due to people having returned to their homes as claimed by the state Government but to families finding refuge in the towns and cities where they feel safer, with relatives in areas outside Orissa, or in some cases by establishing dwellings in the forest. (Appendix 3)



In a counter affidavit filed by the State of Orissa on 10 September 2008, it is stated, "As on 8.09.2008 relief camps in 8 affected blocks of Kandhamal district have been opened to provide relief and succour. Free kitchens, polythene sheets, blankets, clothes, tarpaulins, mosquito nets, buckets, baby food etc are provided to the victims. Safe drinking water provided in needy areas, Life saving medicines are being provided to the affected families. Nine mobile health units and ambulance services have been provided in the affected areas. Additional security arrangements were made in the relief camps to ensure that no miscreants visit the camp or create any problem."⁴

However, the conditions found by a visiting NGO, a report from the National Commission for Minorities⁵ and the testimonies of residents tell a different story.

In the words of Mr. Pradeep Nayak, Social Worker "I watched helplessly as people were being killed in front of me. I escaped to the jungle and eventually reached the camp at Raikia. Camps are set up across the districts providing temporary refuge for the victims. As of yesterday approximately 4000 people were living in the Raikia camp. People in the camp lack adequate food, shelter and clothing. This poses a serious health risk".

⁵ Report on the Visit of the Vice Chairperson NCM to Orissa 11 to 13 September 2008



Dismal conditions in the relief camps

Dread and fear

Before visiting the relief camps in Kandhamal district in November 2008 a team of lawyers from HRLN and social activists Jan Vikas, lead by Colin Gonsalves, Senior Advocate, met the Collector of the district and Superintendent of Police. They were both young and dynamic persons. They informed the team that most of the culprits had been arrested they also said that peace committees were being formed and indicated that considerable effort was being made by the state Government to make these committees successful. They also indicate that there would be quick and effective prosecution of the rioters.

The visit to the camps however, revealed a much more complex and gloomy picture. The most striking discovery was made when victim after victim complained to the team that there was no chance at all of going back to their village as the main assailants were roaming free this contrasted sharply with the assurance given by the Superintendent of Police that most of the main culprits were arrested and behind bars.

The HRLN team visited the Nuagaon camp where there were 3,500 persons from Mandakia GP, Kathingia GP and Gumaha GP. Then they went to the Vijay School relief camp and St Catherine relief camp in Rakia block said to house about 3000 people each. Then the team went to the G-Udaigari relief camps where in relief camp I and III there were approximately two thousand persons, in camp two there were 1,500 persons and in Rudangia camp there were 700 persons. In the Rakia block it was informed that earlier there were 6,000 persons in each camp and now only 3,000 remained in each camp. When we specifically asked the inmates as to whether the persons had returned to their village the answer was emphatically in the negative. Most of the inmates had gone either to Bhubaneswar or left the state.

Coercion by Peace Committees

In each camp visited, witnesses described being forced by the Block Development Officer to attend so called 'peace committees'. It is claimed that at these committees camp residents are told to withdraw criminal proceedings in order to restore peace, to convert to Hinduism and return to their villages.

In one camp we were told that discussions are one sided with Christians not allowed to speak but where a local BJP leader, Sarango Dhaar Digal, was permitted to address the group, openly telling them that they must become Hindu in order to return to the homes, in the presence of the BDO and Collector.



Relief camp residents say they feel like prisoners

When we asked the persons in the relief camp about their views regarding the Peace Committees, once again their reactions were unanimous. The peace committees, according to them, were useless. Very often the assailants or their political representatives were on the Peace Committees. All the victims said that the Peace Committees told them that if they wanted peace they should withdraw their criminal complaints. In many cases the victims were told that conversion to Hinduism was the only way to peace. Thus, once again, the reports from the victims were in sharp contrast to the optimistic account given to the visiting team of the Peace Committees by the SP.

The HRLN team went first to Nuagaon relief where Gokul Chandra Digal (GCD), from Lokewadi Gram Panchayat (GP) said that he could not go back to his village because the accused were still at large. They were (RD), (BD), (DM), and (RM). Manyavra Nayak (MN) from Chanchad GP, Bandabaju village said that one (LK) was the main accused person going from village to village threatening

the Christians. Similarly in Baligala GP, Jiduwadi the main accused roaming free were (SP), (GP), (PP), (SP). Likewise in Mahasingh GP Kudtool village the accused persons threatening the Christians even now were identified as (PP), (SD), (RD) and (PD). In Salpojodi village Gunjiward GP the following persons were identified as threatening the Christians: (RD), (HP), (VP), (PD), and (NP). In Proper Gunjiwad threats were made by (PKM), (PP), (SP), (CP) and (MS). The RSS leader Gururam Patra from Dharampur village was reported as speaking up extensively against the Christians. In Kudutoli GP threats were made by (UK), (PD), (SP), (TP) and (SM). In Bandavaju village Chanced GP (PP), (NP), (VP), (KP) and (PP) made threats. Similarly in Bogadi village Gunjewadi GP threats were made by accused person (NP), (DP), (AP) and (TD). In Gandringa GP Christians were threatened by (BP), (SP), and (ND). Persons in the relief camp Rakia block had a similar story to tell. All of them complained that the main accused were roaming free. For example (SN) from Radaballi village, Sukhadwadi GP, complained that (TS) who runs a medical store, (RP) from Dalkamha village and (PP) from Kaligadu village had threatened them. These accused persons all had weapons.

Forced conversions

Person after person interviewed in the relief camp had details to give about persons who had been forcibly converted to Hinduism. No person from the relief camp was permitted to return to the village unless they withdrew their criminal complaint against the accused. This was the first precondition for return to the village. In many cases there was a second precondition, namely that the victim convert to Hinduism. In every relief camp almost every person interviewed had details of families from their village who were forced to convert to Hinduism. The crops were standing in the fields ready to be harvested and the victims could not harvest their crops unless they agreed to these preconditions. Though the Superintendent of Police informed the team that police protection would be provided for those wishing to return to harvest their crops almost all the victims complained that police protection was not available.

In Chanchad GP, according to the victims, there were twenty forcible conversions done by (BN) who according to the victim had killed two persons, and also by (MP), (KP), (NP) and (SP). Simon Nayak (SN) of Phirigadh village, Gunjwad GP identified (GP), (JP), (BC) and (RC) as carrying out the forceful conversion of 14 persons. In the G-Udaigiri relief camp at Rudangia the victims reported that in Bandaguda the entire family of Mrs (AP) were forced to convert. Similarly the families of (RN), (PN), (GN) and (AN) was forced to convert and were threatened that they would have to leave the village, they would not be allowed to use well water or forest produce, their houses would be broken, they would not be given employment under the National Rural Employment Guarantee Act, there would be a social boycott and the people of the village would stop talking to them, they would not be given employment by the local landlords or allowed to take firewood from the jungle, and they would not be allowed to harvest their paddy. The

informant Rajmi Nayak (RN) identified those converting persons by force as (NP), (RP), (KP), (HP) and (BN). Similarly (RN) in the Rakia relief camp said that (PP), (SP) and (MP) from Mandakia GP had threatened Christians and had told them that if they do not convert to Hinduism they cannot go back to their village. Philiman Pradhan from village Buddama, Mundika GP told the team that ten families from her village had been converted to Hinduism. They had to shave their heads, put chandan, take an oath, accept prasad and unless they did this they were not allowed to harvest their crop.

When the HRLN team members met the Block Development Officer in charge of the Rakia camps and the K Nuagoan camp and asked them whether they were aware of any forced conversions taking place both the officers feigned ignorance and said that no such incident of conversion was brought to their notice. They were then informed that the team had within two hours of visiting the camps recorded over 20 instances of forced conversions and it was rather strange and indeed unbelievable that officials operating in the area for months were unaware of what was going on under their very noses.

In K. Nuagoan several residents reported that there had been attempts to force them to convert. For example, it was said that the camp authorities pressed victims to return to their homes but also told them that in order to be safe they must convert to Hinduism. One Radhanath Nayak (RN) of Kritangia village reported that he along with 100 other victims were forcibly converted to Hinduism by (MP), (MP), (SP) and (BP) in the village of Puduguda in presence of large hostile mob at Chanchedi Patakhanda Temple, Chanchedi village on 31 September 2008. The ritual involved pouring of water from a tiger skull over them and pressing to eat blood mixed with rice.

Complaints not registered or acted upon

The most shocking aspect of these testimonies was that in every case repeated complaints had been made to the authorities and to the police but no action was taken and the threats continued and so did the conversions.

In Tiagia village there were five cases of murder. Villagers in the camp state that about 96 of the accused are roaming free. Khaleswar Digal (KD) of reported that 4 people of his village were murdered and 128 persons of his community were forcibly converted to Hinduism. The leaders of the riots are still roaming freely in their locality. Manoj Pradhan (MP) complained that one accused, namely (UPM) provided arms and ammunitions to the rioters. All the accused persons of village Raipada, Kotalaganda, Bairaguda are all roaming freely. Also in Khairiapada village no arrest has been made yet despite complaints being made.

There are also reports that the accused have begun to arm themselves for further attacks. Weapons are made with metal and wood retrieved from destroyed churches and stored in ordinary households.

Forcing inmates out of the camps

Equally shocking were the numerous complaints made against the Block Development Officer, Sri Vibhu Bhushan Mishra, the Sub-Collector and the Tahsildar in Rakia blok to the effect that these officers were repeatedly threatening the inmates and forcing them to go back to their village as the relief camps were shortly to be closed. The HRLN team heard similar complainants in the other relief camps.

Officials assisting the accused

The HRLN team was also told that there were certain police officers who were very close to the assailants. For example the team was informed that 2nd officer Sudanshu Bhushan Jena (SBJ) from Rakia police station had informed the culprits in advance so that they could evade arrest. More worrying the team was informed that complaints made were not being registered and that the police had taken a decision not to carry out any more arrests. On account of the inaction of the police the wives of the accused persons were organised and were very belligerent so that while their husbands played truant with the police and the police looking the other way the threats to the Christian community continued unabated.



Conditions in the camps

On the face of it the relief camps appeared clean but a closer look revealed a very different situation. The women and children were particularly in a miserable situation. There were several pregnant women in the camps who were in very bad shape and obviously in need of specialised treatment and nutrition. Some of them were packed off to the local hospital but there too they were treated shabbily. K. Nuagaon alone there are twenty pregnant women. Pregnant women are usually entitled to food supplements, anti-natal and post natal care but to

access this they must have a card issued under the NRHI (National Rural Health Initiative). Although in some camps these cards have been issued in others they have not. K.Nuagaon the following was reported.

- No regular check-ups given but women were provided with chloroquine with no explanation as to why.
- There is no special consideration for nutritional needs. Provided with only rice and dal only and no fruit, vegetables or milk.
- Most have not been issued with NRHM cards or a delivery report card.
- In emergency cases pregnant women are sent to nearby Primary Health Centre where they are given a check-up but are not provided with free medicines.
- Anti-natal counselling is not provided to any of these mothers.



Names of the pregnant women who narrated the above information

- (CM) Age 20, Mohasing
- (MD) Age 22, Kandurmunda
- (LD) Age 20, Sainpuda
- (KD) Age 20, Letingia
- (LD) Age 22, Gunjibadi
- (JP) Age 20, Nuagaon

No lady doctor was assigned to visit the camps. In the Rakia relief camps two adult deaths were reported. In the other camps similarly deaths of adults and children were reported. The Rakia camps had open toilets, which appeared to be in a miserable condition and there were about 12 –20 persons in every tent.

The level of sanitation is appalling. In the four camps visited there are between and five and ten latrines to be used by up to 3500 people. In each case they are poorly maintained and have been overflowing for at least a month. Latrines are

closed at night and at least one camp the latrines are not open after 9.30 pm and residents are therefore left with a choice to either use fields outside the camp, where they are vulnerable to attack, or to foul the campsite itself. There are no bathing facilities in any of the camps. Residents bathe in streams or reservoirs up to 2 km away. Women in particular are forced to travel some distance in order to bathe.

Camp residents have been given just one set of clothes each i.e. one sari, one petticoat and a blouse for women, one dhoti and a shirt for men, one pant and one shirt for boys and a frock for girls. Each family has been provided with three blankets, two buckets, one tent in which six to eight families are accommodated.



Relief camp residents have lived for months on a diet of only dal and rice

The number of mats provided is not sufficient to cover the floor space in the tent. There is no electricity provided, only one lamp to each tent with 20 grams Kerosene for two days. Though one mosquito net is to be provided to each family several families have one. Each family is provided with two bars of soap and 100 grams of coconut oil.

In G-Udiyagiri camp four children have died due to diarrhoea. One has succumbed to brain malaria. In K Nuagoan two more children have died from diarrhoea. Two people have died in Rakia camp and a further two in Catherine School camp. There are outbreaks of measles, chicken pox, malaria and flu in K Nuagoan and cases of thyroid conditions.

In K Nuagoan there was a case of severe anaemia in a pregnant woman and other cases of liver cirrhosis and vomiting. Balligura Hospital, which serves the camps does not have essential facilities there is no provision for free hospital treatment. Only in Catherine school was it reported that there were regular visits

from a doctor and adequate medical supplies. In K Nuagoan it is claimed that there is no doctor and none of the camps provided a female doctor.

One resident of K. Nuagoan camp had sustained an injury to his left hand as a result of a bomb blast in the camp. He was accompanied to hospital by the BDO (Block Development Officer) but when charged Rs.12000 for treatment the BDO only paid Rs300 and the remaining Rs900 had to be met by the resident which he was able to pay only by borrowing.



Weather conditions add to the misery of life in the camps

A few children have been given warm sweaters but for most this is not the case. As it approaches winter the conditions will become even more severe. Without sufficient clothing or shelter the situation for the camp residents becomes ever more desperate. Basic meals of rice and dal are provided. There is no fruit or vegetables in most cases and cerelac and occasionally biscuits provided only for children less than three years but children are not provided with milk.

All camp residents are entitled to receive basic relief cards, which enables them to get basic food, household and medical provisions. In some cases it is reported that the basic relief cards have not been distributed. In one camp twenty-five people joined the camp late and due to this were not provided identity cards necessary for them to receive even basic rations of food shelter, medicines or clothing. It has been left to others residents to share with these twenty-five people what little they have.



Education stopped

The conditions of the children were miserable. Apart from everything else they had missed school for one year with no attempt made by the administration to continue their education in the relief camps. For example in the Rakia relief camps Nisar Rani Nayak (NRN), 5 year old daughter of Esther Nayak (EN) used to go to the government school in Rakia and was in class 1. From 23 August 2008 she has not been to school. Her sister, Linda Rani Nayak (LRN), four years old and in lower Kindergarten, has also missed school from that date. There were 400 children in these camps in similar circumstances.



Children have been deprived of school for up to a year

In two of the camps children have been receiving minimal classes while in the however the loss of time spent in school, destruction of class notes and missed

examinations cannot be easily remedied. The majority of children have not attended school for the past four months, some for a whole academic year.

It was reported by some that children were prevented from attending school by ostracism and intimidation. Others are too traumatised. Additionally the cost of schoolbooks, fees and clothing made re-entry to school impossible.

Tribals in the camps

In every camp the team found a large number of Tribals. In the Rakia camps it was reported that there were 700 Adivasis. The fact that the tribals were attacked in large numbers and were in the relief camps terrified belies the claim of the administration that the incidents were not communal and were a tribal Dalit confrontation.



Rudangia relief camp (G-Udaigiri)

The HRLN team visited this camp in which there are 700 persons from various surrounding villages. One month before the attack of 30 September 08, written complaints were made to the Collector and to the police but there was no response. On 29 September, one day before the attack, the Central Reserve Police Force (CRPF) was contacted and 12 persons were sent to the nearby Gadaguda Panchayat Headquarters about 2 kilometres from the village. On September 30 at 5 am in the morning the attack on the villages began.

The CRPF was informed and came to the site of the assault. The officer of the Orissa police commanding the CRPF refused to give the order to open fire. Only blanks were fired. The mob was undeterred seeing that the CRPF could not act. As a result 75 houses were destroyed, one woman was killed and 13 persons injured.

Here too, when the HRLN team inquired about the Peace Committee they were told that the Peace Committee was ineffective and non-functional. Individuals

complained that they were threatened for having filed complaints. Satpati Nayak (SN) informed the team that he was threatened for launching and FIR. The team was also informed that after Ramini Nayak (RN) a forty five year old woman was killed but only one out of the 4 accused we arrested.

In the camp the usual complaints were heard once again. There was no lady doctor, no medicines, no bleaching powder for the toilets, the education of the children had stopped and, most surprising, government had stopped all their rations from 11 October 2008. A complaint was made to the Governor of the State who kindly met a member of the team.

Compensation

Villagers from Patama village received Rs.10, 000 and 5kg of rice per household. None of the other residents have received any compensation at all. In order for compensation to be paid camp residents are told that they must open a bank account. However banks require an initial payment of Rs500 to open an account, which puts it out of reach for most of the residents. Some complained that as they have no land record the revenue authority has refused them compensation for their damaged property.

Grief and trauma compounded by official insensitivity.

One aspect of life which has received too little attention is that those now grappling with the challenges of day to day survival have also to come to terms with the grief of having lost their loved ones to violence. The NCM report referred to the emotional trauma faced by those who were unable to recover their bodies because these had been burnt or had been destroyed by wild animals.

This in itself is horrific but to add to the misery, without the recovery of the body and a post mortem being performed on it, compensation promised cannot be given to the next of kin. This presents a particularly severe problem when the deceased was also the family breadwinner.

Return to normalcy

Rapid reaction forces (RAF) have been sent to the state but these have been deployed in towns rather than in villages. Therefore attacks and intimidation continue and no action is taken to defend those most at risk. After the deployment of the Central Paramilitary forces some sense of security was restored and some families returned to their burnt and destroyed houses. However, victims were persistently threatened with further attack and many returned to the relief camps.

Victims at both Catherine School and Vijaya High School relief camps claimed that a resolution had been passed in their villages that any person refusing to participate in the violence would be fined Rs1, 000.



Although large numbers of residents have left the relief camps, it is claimed that these have not returned to their homes but have migrated to other districts of states where they might have family connections or just hope of a more peaceful existence.

There has been a social and economic boycott of the victims of communal violence badly affecting their livelihood and therefore there return home. They have been denied access to the fair price shops, public ponds, schools, minor forest produce, etc. Some have reported that they had to seek permission from the sarpanch of the village to harvest their crop.

Most residents, in spite of statements that they feel like prisoners in the relief camps, do not feel secure enough to return to their home villages. They are also afraid of being moved to other relief camps for fear that they will be even more poorly resourced. Despite claims by the Governor of Orissa that the state has returned to normalcy, the victims of the violence do not echo this feeling. They are fearful of a resurgence in the lead up to and celebration of Christmas 2008.

Rehabilitation and restitution

The day after the death of Swami Laxmanananda Saraswati the State Government was quick to announce a compensation package to the tune of Rs 2 lakh for each for the five dead.

As yet the Government of Orissa has not issued any resettlement and rehabilitation package to the victims of the summer attacks. This is totally insensitive to the suffering to those who have suffered losses of the lives of family members, their homes and all their property. The welfare, life and liberty of those people are at stake as they are deprived even of the opportunity to earn a

livelihood for themselves. Some of these victims have been hit twice by communal violence in a span of just eight months.

Even after 8 months the victims of the December violence are still grappling with their livelihood. Some have received Rs.10,000 under the financial assistance to the victims, very few have received Rs.20,000 and none beyond that amount. The State has the duty to be expedient in the release of the amount of Rs. 50,000 for totally damaged or Rs. 20,000 for partially damaged but has failed miserably in their duty.

The financial assistance as announced on 14 February 2008 is Rs.50,000 for a house that is damaged beyond repair and Rs.20,000 for a partially damaged property. This is totally unrealistic and inadequate as a house cannot be rebuilt with only Rs.50,000. Furthermore a partially damaged house is a house with only the skeleton structure standing or with one of four-side wall and a partially burnt roof. In many cases the structure of these houses has become weak and unsafe therefore they cannot be re-built on the existing structure. In most cases they will have to be pulled down.

Following the Christmas riots 6 to 8 January 2008, a delegation of the National Commission for Minorities visited the affected areas and noted that churches, hostels, vocational centres, homes etc. were completely gutted, that women, children and nuns took shelter in the forest and thousands were left with nothing but the clothes they were wearing. One recommendation was that the Government should review the rehabilitation package announced keeping in mind the actual damage and loss suffered by the victims of violence.

In fixing an amount of compensation payable to a victim of a communal violence, the damages have to be assessed separately as pecuniary damages and special damages. Pecuniary damages are those, which the victim has actually incurred and which are capable of being calculated in terms of money, whereas non-pecuniary damages are those, which are incapable of being assessed by arithmetical calculations.

Pecuniary damages may include expenses incurred by the claimant in relation to: (i) medical attendance/expense; (ii) loss of earning; (iii) other material loss. So far as non-pecuniary damages are concerned, they may include (i) damages for mental, agony and physical shock, pain and suffering, already suffered or likely to be suffered in future; (ii) damages to compensate for the loss of amenities of life which may include a variety of matters i.e. on account of injury the claimant may not be able to walk, run or sit; (iii) damages for the loss of expectation of life i.e. on account of injury the normal longevity of the person concerned is shortened; (iv) inconvenience, hardship, discomfort, disappointment, frustration and mental stress in life.



The financial assistance package does not reflect any of these principles. The considerations of their livestock's, their grain storage, movable property, which includes household items, vehicles, etc, are totally omitted. Further apart from the compensation there has been no scheme formulated by the State for rehabilitation like family pension, employment schemes, and livelihood schemes. Since 97% of victims of communal violence are Schedule Castes and Tribes rebuilding livelihoods will present considerable difficulties, possibly insurmountable in the current hostile conditions.

Places of worship and religious institutions

In addition to financial assistance, compensation must be based on the nature of loss suffered and on proper assessment of the damage sustained. The principle behind providing compensation is to put the victim/claimant in the same position as she or he was before the incident, as if such an incident did not happen. Hence, compensation should be adequate, reasonable and mitigate hardship.

This casts a duty on the State to rebuild the Churches, other places of worship, educational Institutions, hostels for orphans and displaced children, dispensaries etc. destroyed. The attempt of the State to exclude Churches, Christian Institutions, etc from the compensation package is discriminatory, unconstitutional and in violation of Article 14 of the Constitution.

The state stands accused of arbitrary and irrational methodology in the distribution of compensation and of a deliberate attempt to exclude Churches and the associated institutions run and managed by the church.

On 19 June 2008 information was sought under the Right to Information Act 2005 with regard to the report of the Collector Kandhamal and Revenue Divisional Commissioner, Southern Range Berhampur to the State Government reflecting the communal violence and the extent of damage caused by communal violence which happened during 24 to 29 December 2007.

The Deputy Secretary to the government supplied a letter-dated 14 March 2008. It is apparent from the letter that the District Administration had not yet received any instruction for assessment of damages caused to religious institutions. It also appears in letter dated 29 January 2008 that the special relief Commissioner has instructed the District Administration to furnish a detail list of institutions like schools, hostels, hospitals and dispensaries, damaged during the riot along with estimated cost for their construction.

Each institution was to be given Rs.2 lakhs as relief package. However, no package has been announced for churches or residence of priest. The collector Kandhamal has specifically indicated that the District Administration has not provided any relief to the Churches and residence of priest. In the absence of any government instruction, the District Administration has not made any effort to assess or quantify the extent of damage or record the number of damaged churches and residences of priests, places of worship, convents, hostels, etc.



It is the Constitutional mandate of the State to protect the person and the property of every citizen and in the event it fails to discharge its duty, the State is liable to pay for the damages to the victims. In the instant case the State and its machinery wilfully failed to protect the citizens and their property and the places of worship.

Shops and businesses

Apart from houses, 130 to 140 shops and other businesses were also destroyed. The financial assistance package designated for them is only Rs 40,000 per unit and in many cases has not been granted on the flimsy ground of not having pattas (registration). The bias is clear on the part of the State Administration that at Bamunigam, the Tehsildar granted and regularized the Pattas for the Oriya Sahi shopkeeper victims but not for the Christian victims.

Furthermore, the financial package fails to take account of the loss of earnings incurred or the cost of stocking and equipping such businesses as electronics consumer shops, medical shops or photocopy shops, which are set up at a bare minimum cost of one lakh.

Apart from the inadequacies of the financial compensation packages, there has been no scheme formulated by the State for rehabilitation. 97% of victims of communal violence are members of Schedule Castes and Tribes; therefore rebuilding livelihoods will present extreme difficulties, possibly insurmountable in the current hostile conditions.

Judicial Inquiry Commission

A Judicial Inquiry Commission (JIC), chaired by former judge Honourable Justice Panigrahi, was appointed by the Government of Orissa to investigate the riots of December 2007, a further JIC was appointed, Chaired by Justice S.C. Mohapatra to investigate those that flared up in August 2008. However, in respect of both commissions there is serious concern amongst activists that they lack any real power. The central government has not acceded to demands for an inquiry by the Central Bureau of Investigation (CBI), despite evidence that those officials at the local level have failed at every turn to protect the public or administer justice and have even apparently been involved in the persecution.

Legal Assistance

HRLN in collaboration with Jana Vikas have established three legal aid centres where at least nine local lawyers are involved in legal intervention work. These centres are at Phulbani (district headquarters), Balliguda & Daringbadi. Lawyers have undertaken outreach work and gone from village to village to investigate and provide legal relief & interventions on behalf of the victims. This has involved pursuing riot cases wherein FIRs were registered by the victims, filing of private complaint cases where registration of FIRs have been refused, pursuing counter cases filed against the victims, getting bail for victims arrested in counter cases from the High Court and preparation of affidavits of the victims for filing before the Panigrahi Commission of Inquiry set-up by the state government.

At present the three legal aid centres are handling more than 150 cases in Kandhamal in relation to the December 2007 riots. However it has become increasingly difficult to proceed with these cases due to delay tactics applied by the police and administration. There are instances where the case has been listed after 6 months for taking the statement on oath of the complainant.

This is in spite of the NCM report on Orissa in September 2008, which noted that following the December riots 127 cases had been registered and 187 people had been arrested but that only 14 of these had been charge sheeted, 5 cases closed

and at least 108 cases were still pending. The report emphasised the importance of early filing of charge sheets in court. "If the impression gains ground that those indulging in rioting, arson and murder will get away with little more than a slap on the wrist in the form of arrest and early release on bail and that investigation will invariably be tardy, it will be an invitation to people to take the law into their own hands".⁶

Affidavits of 279 victims have been filed before the Commission of Inquiry in the name of Justice, Peace, Development and Communication (JPDC), Dalit Adivasi Vikas Initiative (DAVI), Cuttack Roman Catholic Diocesan Corporation (CRCDC) & the Archbishop of Cuttack. The first sitting of the Commission in Kandhamal was from 14-18th July 2008 at Phulbani when the depositions of 20 people who filed affidavits took place.

The Commission has agreed to have sittings in 4 strategic locations in Kandhamal district i.e. in Phulbani, Balliguda, Daringbadi & G. Udayagiri and examine all the relevant witnesses to fulfil its mandate and terms of reference irrespective of the time required for which extension can be sought.

A letter has been written to the Chief Minister of Orissa, concerning a question of impartiality of the Assistant Public Prosecutor in the rape case Rape Case of Sister Meena Lalit Barwa. It has come to light that Advocate Lokanath Dora was a devotee of the deceased Swami and an active member of the BJP. The devotees of the Swami and many members of the BJP hold the Christian community responsible for the killing of the Swami. In the circumstances there is grave concern that justice will not be done if the APP continues in this case.

Furthermore, the name of the APP appears in another case also pending in the same Court wherein it is mentioned in the FIR and that Advocate Lokanath Dora, the APP in the rape case, as being part of a group that entered a church compound breaking the front gate, damaging religious artefacts and statues, using obscene language and attacking the church violently with axes, swords, spear, gun, sickle and sticks. The same group looted the church and set it on fire.

The court is called upon to call upon to change the APP and appoint a special Public Prosecutor who will have the confidence of the victim community in all the riot cases.

Litigation

Supreme Court

Special Leave Petition filed in March 2008 - Archbishop Cheenath of Cuttack Bhubaneswar challenged the ruling of the High Court denying the right of

⁶ NCM Report Orissa September 2008

charitable organisations and NGOs to provide relief to the victims of the December riots. The Supreme Court stayed this decision.

In a Writ Petition filed in September 2008 – Kandhamal Riots; Archbishop Cheenath of Cuttack, Bhubaneswar resulting in orders requiring that the State Government of Orissa

- Take all possible steps to control the violence and restore law and order
- Prevent a Yatra (procession devotees carrying the Swami ashes) from taking place in areas affected by the violence
- Allow NGOs to assist in the relief efforts
- Provide sufficient security in relief camps for the safety of visitors and residents
- Compensate the victims according to stated amounts
- Establish 'fast-track' courts to clear cases arising out of the incidents of 2007 and 2008.

However a request for Central Bureau of Intelligence inquiry was rejected

High Court

Regarding a Test Identification Parade in relation to criminal proceedings for the rape of Sr. Meena Lalit Barwa a Transfer Petition was heard in the High Court of Cuttack, Bhubaneswar allowed the TI Parade to be transferred to a court outside the Kandhamal District of Orissa.

FIRs filed December 2007 – August 2008

BALLIGUDA, KANDHAMAL - ORISSA

- | | |
|--|---------------|
| (a) Number of Complaint Cases filed | : 35 cases |
| (b) Number of Accused persons in Complaint Cases | : 611 persons |
| (c) No. of FIRs filed | : 42 |

PHULBANI, KANDHAMAL – ORISSA

- | | |
|--------------------------------------|----------|
| (a) Number of Complaint Cases filed: | 11 cases |
|--------------------------------------|----------|

FIRs August 2008 – December 2008

Lawyers are currently assisting relief camp residents to file FIRs following the August – December incidents. It is anticipated that as many as 2500 complaints will be recorded.

Appendix 1**A chronological list of events 21 – 27 December 2007**

- 21.12.07 Tensions started to build and there were rumours of plans to disrupt Christmas celebrations. The Sub - Divisional Police Officer visited Brahminigaon and met with Christian elders. At that meeting The SDPO assured his participation in the celebration.
- 22.12.07 Christian Jana Kalyan Samaj of Balliguda, Kandhamal, met the Collector and Superintendent of Police and demanded action against the call for bandh on 25th and 26th December in Kandhamal for the safety and security of Christians as they observed Christmas. However, despite information to the S.P. Kandhamal, no action was taken. On the same day Jana Kalyana Samaj, of Phulbani, and G. Udayagiri submitted a letter to asking District authorities to stop the bandh.
- 23.12.07 At around 1.30 p.m., Dr. B.R Ambedkar Banika Sangh of Brahminigaon together with six Sarpanches of the area had appraised the tense situation to the Sub Collector and sent a fax message to S.P, Phulbani and the District Collector. Dr. Ambedkar Banika Sangh of Brahminigaon went to the Police Station and discussed the tense situation in the area seeking protection by deployment of forces. They also discussed the plan to perform Yagyan (Puja) by Late Swami Lokhanananda Saraswati and Sangh Parivar leaders.
- 23.12.07 At around 6.30 pm, one of the members of the Vanika Sangha of Brahminigaon phoned Superintendent of Police Mr. Narasingh Bhol and requested for police force in the village. The request was ignored and no action was taken.
- That same day a pastor and 12 members of the Christian community of Believer's Church in Phulbani District was assaulted in a 'conversion' ceremony". Pastor Digal was beaten, forcibly tonsured and then paraded naked as he refused to reject Christianity. In spite of filing of FIR in this regard no action was taken by the Police.
- 24.12.07 At around 10 a.m. armed with guns, swords, iron rods and other lethal weapons, a mob attacked Christians at Brahminigaon who were putting up shamianas for Christmas decoration In the process 2 persons were injured by bullet shot by the 3000 strong mob. Some were injured with other weapons.

Despite the communal violence, the late Swami Lokhanananda Saraswati and his armed bodyguards proceeded to drive to Brahminigaon, when, at Dasingbadi, he and his bodyguards entered

into a fight with a driver and staff of a passenger bus. As the fight was taking place the bodyguard threatened young men who were decorating their church for Christmas celebration and playing Christmas music and carols. The bodyguards pulled down the decorations and the sound boxes etc.

The Archbishop of Cuttack and Bhubaneswar contacted the Director General of Police and the Chief Secretary in Bhubaneswar by telephone. On getting further reports of violence he met the above authorities in person for deployment of forces to curb the spread, damage and danger to lives and properties in their respective localities. During midnight Mass (prayer) on 24th December' 07, a bomb was thrown at Archbishop's House, Bhubaneswar.

25.12.07 Further Fr. Bernard Digal delivered a letter to the Inspector In Charge at Kharvelnagar Police Station asking for proper security arrangements around the Archbishop House and the Catholic Church following a bomb explosion on the premises.

Around 9 am at Ulipadar, the mob first attacked and destroyed the village Church and they entered the village and looted and destroyed all the houses. The mob attacked and injured several of the worshipers; one of the victims had his skull split. Two pregnant women who had escaped into the forest gave birth under these traumatic circumstances. There were also reports of attempt of sexual molestation of the women.

Around 10.45am the mob attacked and destroyed the 'Our Lady of Lourdes Church', the Priests Residence, Community Hall and the Rushimal Mission Chatrabas Boys Hostel in Brahminigaon. Unarmed, people including priest and nuns ran away to the forest to save their lives with no possessions other than the clothes were wearing.

The Police Station at Brahminigaon is opposite to the Church, which was totally damaged, desecrated and burned. Police were present and saw the violence from the Police Station but took no action.

In Balliguda at 7.30 p.m. a mob of more than 400 people armed with guns, swords, axes, Pharsa and other lethal weapons broke open the main gate of the church, abusing and attacked the few Christian youth who were decorating and making arrangement for worship. The youth along with the priest, nuns, hostel boys, seminarians ran to the jungle to save their lives. Then the mob collected all the furniture in the church, worship materials including the Bible, hostel furniture and all the belongings and set them on fire. The Fire Force

Department is right opposite to the Church in Balliguda, but took no steps to prevent or extinguish the fire.

Schools, hostels, the nuns' residence in another compound were ransacked and set on fire. One of the nuns was caught and manhandled by the mob. All this took place in the presence of the police officials.

At Barakhama at 4.00 p.m. a mob armed with swords, axes, pharsa etc. destroyed the Pentecostal church, which was in the eastern part of the village. The villagers fled to the forest.

A communal mob of 400 to 500 people marched into Balliguda town parish and damaged and ransacked the Parish building, residence of the priest, convents and institutions and looted the property. By 10.00 p.m. the large parish church, presbytery, convent, computer room, dispensary and 2 student's hostel were completely destroyed.

The same crowd moved into the town and completely burned down the Baptist Church. They also attacked another Pentecostal church at Balliguda.

They then moved around in the area menacingly threatening the priests and the parishioners.

The convent in Phulbani was attacked. The building was badly damaged (door, window glasses, etc.) and school bus destroyed.

At 12.00 noon a mob attacked the church of Pobingia parish and destroyed it. Thereafter they destroyed the priest's residence. All these happened in the presence of police.

More than half of 24 parishes in Kandhamal District were prevented from celebrate Christmas mass due to the attacks.

World Vision India, an International NGO, which has its office at Daringbadi was completely destroyed by fire.

A petrol bomb was detected inside the premises of the Oriya Baptist Church (CNI) Berhampur.

Curfew was imposed at Daringbadi, Dasingbadi, Bramunigaon, Balliguda and G. Udaygiri. Hundreds of people including women and children spend the night in the jungle in Balliguda area. Catholic sisters of Daringbadi took shelter with families at Greenbadi CNI Church.

At Brahmunigaon at 10.00 a.m. to 11.45 am, a mob entered the village Church of Ulipodor compound, breaking the grills, they attacked the priest's residence and other building then set them on fire, completely destroying them. 30 Christian houses were torched and several people were badly beaten.

At Pobingia at 9.00 a.m. a mob entered the Church of Pobingia and instantly set alight to the Church, Presbytery, Boys Hostel, Convent and Girls Hostel.

At Brahmunigaon at 2.00 pm, the mob once again gathered and entered the market and burned any shops and houses belonging to the Christian community.

At night churches were attacked at Bodagan, Kamapada, Kulpakia, Sirtiguda, Phirignia. In Srasa Nanda, in the presence of Magistrate and 22 police personnel, the church was attacked and burnt.

Churches were also attacked in Ruthungia, Kalingia, Tikapali, Nuagaon, Dalagaon, Iripiguda.

26.12.07 During the night at Padangi, a Boriguda Village Church was burnt.

At Sankharakhole, a mob entered the Church and destroyed the Church, Convent and the Priest residence

27.12.07 At Brahmunigaon at 12.15 p.m. Oriya - Sahi houses were burnt. Two persons were killed.

That the facts and figure mentioned above have been gathered by the volunteers working for the Ambedkar Lohia Vichar Mancha, Orissa, a State level, organization working for the protection and promotion of the human rights of Dalits, Tribal's and the marginalized communities of the state. The victims have also provided the data.

The Statistics Of The Communal Violence 24 to 27 December 2007

Deaths – 6

Bhogra Naik, aged 50+ yrs. from Barakhma
Tilleshwar Mistri, aged 42 yrs. from Kasupanka G.P Hatimunda
Rajesh aged 22yrs from Alanjori
Kundhan Mantri aged 21yrs. from Jholasahi village

Missing - Hundreds reported missing from almost every hamlet.

Institutions destroyed - 17

5 Convents - one each at Balliguda, Pobingia, Phulbani, Brahminigaon and Sankharakhole
4 Presbytery - one each at Balliguda, Pobingia, Brahminigaon and Padangi
Hostels: Pobingia 2, Balliguda 2, Brahminigaon 2 and Minor Seminary (Balliguda)
Vocational Training Centre Balliguda, Sarshananda and leprosy centre at Pobingia

Houses destroyed / burnt and looted [total - over 1000]

400 Houses destroyed and looted in Barakhama, Tractors, cycles, motorcycles / shop goods burnt
31 Christian Houses burnt in Brahminigaon
67 Hindu Houses Burnt in Brahminigaon Oriyasahi
30 Christian houses burnt in Ullipadar [Brahminigaon]

Shops /other properties destroyed [total - 126]

Brahminigaon
(81)
Godapur [25]
Barakhama [20]

Chronological list of events from 23.8.08 - 1.09.08

It has not been possible to ascertain exact information about incidents which occurred during this extremely violent period. The information in this section is collected from eyewitness testimony.

- 23.08.08 G. Udayagiri Two sisters of Precious Blood congregation at who were on their way to Berhampur were stopped and pulled out from the vehicle. The vehicle was then set on fire and the driver was severely beaten.
- Sambalpur A vehicle carrying HM sisters near Ainthapally, to a prayer chapel at Tentuliapadar in Sundargarh, was also burned and destroyed.
- Jan Vikas is a social wing of the Archdiocese of Cuttack was attacked and the office ransacked and set on fire, also burning down three four wheelers, six motor cycles, all the important records and documentation of the organisation and office equipment. This incident took place at 5.30 in the evening.
- At Divya Jyoti Pastoral Centre was gutted, burnt and looted at about 6 p.m. The same group entered the Baliguda presbytery, convent and hostel, damaging property.
- Kanjamedi Roman Catholic Church attacked and vandalized at 6.30 p.m.
- Kanjamedi The Diocesan Church was ransacked and three Pentecostals churches were destroyed. In the late evening, about 12 Dalit Christian shops were burnt to ashes in Raikia.
- 24.08 08 Sundergarh Churches in Dumerguda and Talsara, were burnt. The mob threatened the Fathers after Sunday Mass. The mob sought out and destroyed the houses holding Christian families.
- The Government imposed Section 144, ahead of a 12-hour bandh called by the VHP, Bajarang Dal and other affiliates of the Sangh Parivar on 25th August 2008 to protest the killing.

	Kanjamendi	Kanjamendi Centre run by Fr. Challan, Director of Pastoral centre, and Sr. Meena, administrator, was burnt and ransacked
25.08.08	Muniguda	A mob first torched the police Jeep in and then proceeded to the Convent and Church.
	Bhawanipatna	The Malankara hostel was attacked, and many children badly hurt.
	Bhawanipatna	A vehicle carrying Missionaries of Charity from Dharmagarh, was intercepted and pelted with stones. All the sisters sustained minor injuries from the stones and broken glass. The police arrived and sent them back in the same damaged vehicle to Dharmagarh
	Phulbani	At 7.00 a.m, Phulbani Church and presbytery were vandalized and ransacked. Srasanda MC Brother's residence was attacked and the residents were beaten. VHP activists continued to burn houses and household articles of Christian families in the area. Eight houses were completely destroyed in this incident.
	Balliguda	At 10.30 a.m houses of Christian families in Christiansahi were destroyed and ransacked. In similar incidents houses in Nuasahi were set on fire destroying a whole street where Christian families lived. This incident took place at 11.30a.m.
	Balliguda	Two boys studying in the church run hostel were caught and their heads were tonsured. In the afternoon at about 1.00 P.M, Mr. Jamaj Parichha's house was attacked and his vehicles were set ablaze, doors were cut into pieces and he was beaten up by the mob. He sustained severe head injury and was hospitalised. His wife being a Hindu pleaded the mob to spare him and even showed that she practices Hinduism but they showed no mercy continued beating him up and said "he is a Christian and we will kill him".
	Bhudansahi	At 2 p.m. the house of Mr. Puren Nayak was attacked and burnt into ashes. All his assets were removed

from the house and were set on fire. As the violence continued in the village, the mob ransacked the homes of Christian and burnt all their belongings.

Bhubaneswar The impact of the Bandh, although illegal, was felt severely with most of the offices and shops staying closed. Transportation was totally disrupted and properties destroyed in many places across the city. There were cases of attacks reported within the city, mostly on churches and church related institutions especially schools. Violence spread across the entire State.

From early morning of 25th onwards violent mobs made several attempts to enter the compound of the Catholic Church and Archbishop's house in the city with a view to attack. Policemen deployed at the scene disbursed the mob and stopped them from entering the campus. Angry mob threw stones at the guesthouse of Archbishop's House, damaging some windowpanes.

Another group entered the presbytery in Duburi parish, managed by the SVDs and destroyed and damaged property.

Institutions like St. Arnold's School (Kalinga Bihar); NISWASS suffered some damage while one Baptist Church in Akamra Jila in the city was also damaged.

Balliguda Patamaha Village was attacked and set on fire and reportedly 30 families fled to the Jungle and had no food to eat since then. On the same day, Gudipadar village was attacked and ransack with 22 Christian families losing all their valuables. Houses were set ablaze; two schools and hostels in Muniguda were also burnt into ashes.

Bhubaneswar Office of the Compassion East India (NGO), Mission India Church at Jayadev Vihar, Church in Bidanasi, Cuttack which were attacked and burnt. William Carey School in Jatni, NH-5 was attacked and 5 school buses were vandalised on the same day.

Kanjamendi Fr. Challan, Director of Pastoral Centre, and Sr. Meena were dragged from the house of Mr.

Jashawanta Pradhan's where they were hiding following the destruction of their home the previous day. They were beaten up badly and taken to the police fundi (smaller unit of police station) in the area. Sr Meena was gang raped and paraded semi-naked in the street.

Paul Pradhan, who runs an NGO in the district, was attacked. His house and office were completely destroyed.

G Udaygiri

One Vikram Nayak was cut into pieces at Tiagian. Two others sustained injuries. It is reported that both died. In Tiangia village houses of Christian families were set on fire. The house owners fled to the jungle.

Sankrakhol Parish church and presbytery were set alight and ransacked, the parish priest Fr. Alexandar Chandi escaped to the nearest forest. It is reported that most of the assets were burnt and the church completely destroyed.

Fr. Bernard Digal who had gone to visit Fr. Alexandar Chandi was held up in Sankrakhol parish when a mob attacked the church. His Marshal Jeep was set on fire.

The Convent of St. Joseph's at Sankrakhole attacked and ransacked. Sisters also fled to the forest.

Tikabali

Mr. Abenswar Digal's house set on fire,

At about 11.00 p.m 23 houses of Gumagarh, under Bisipadsad Police station were attacked and ransacked

Raikia

17 Christian houses were ransacked. Most of the house articles and assets were removed and set on fire As per first hand reports victims identified were Mr. Bijay Parichha, Mr. R.K.Nayak, Mr. Joseph Nayak, Mr. Susant Dal Behera, Mr. Santosh Nayak, Mr. Santun Nayak, Mr. Harihar Das, Mr. Mosesh Nayak, Mr. Prakash Nayak, Mr. Raju Parichha and others.

The Ambasadar Vehicle of Mr. Sukant Nayak,

Director *Shahara* (NGO), was set fire to.

The office of Karuna (NGO), was ransacked.

The Pentecostal church at Budamaha, was vandalized and ransacked.

Masadkia Church was vandalized and ransacked.

Two Pentecostal churches were vandalized and ransacked.

Pisermaha Church was vandalized and ransacked.

Baptist church and R.C Church at Mondakia was vandalized and ransacked.

Mdahupanga Church was vandalized and ransacked.

Sunebeda	Father Obed Khura received three threatening calls. He was refused police protection and was sent back with assurance that the school he runs will not be attacked and was instructed to stay away from the school
Muniguda	The Church and Convent was attacked. Around 80 inmates under the leadership of Fr. Pius Ekka and Sr. Marina Chacko escaped to the forest. This happened in spite of the fact that Fr. Marshal Mihir Upasi was constantly in touch with the State Control Office of the Orissa Police and the SP of Rayagada.
26.08.08 Raikia	A Baptist Church was looted and houses of Christian families were set on fire, another three Catholic churches of were attacked in the district. On the same day, 45 houses belonging to Christian families in Patapaga were burnt to ashes while World Vision Office in Bhawanipatna was attacked and the office vehicle was set fire. Pastor Sikandar Singh from Bhawanipatna was also beaten up; his house and vehicle were burnt. Similarly a Brethren Church in Gosaninuagaon of Berhampur was also attacked
Tikabali	At about 11.30 a.m. the mob attacked Badimunda Village. A Roman Catholic Church and 5 individual houses were set fire to.

	Dibkar Parichha	A number of houses and churches were attacked in Sikoketta, Papasi, Gumamaha, Baliapoda, Badabanga, Gadadi, and Dadgamaha. The final casualty numbers are yet to be confirmed. In Dadgamaha Chak some shops were looted and ransacked and two motorcycles were set on fire.
	Raikia	7 months pregnant, Mrs. Kamolini Nayak was hacked to death in Mondakia, in Kandhamal district, when she refused to embrace Hinduism. She died leaving a two-year old child and husband. Said Mr. Chandrakant Nayak, Director Love India (NGO).
31.08.08	Balliguda	Houses and prayer halls in Bataguda and Paran Panga village were damaged and burnt and household items looted. Some houses were burned and destroyed in Dodongia village under Raikia block
01.09.08	Berhampur	In Kundra village of Jayapur District 10 Prayer halls were destroyed, 5 villages in Sankharkhole parish in Tikabaili block were attacked and property looted.
	Raikia	One Church, one Convent and 2 Hostels were destroyed in Mondasore

The following recounts a series of attacks that have occurred since 11 September 2008.

Date	Block/Village	INCIDENT	DAMAGE
11.09.08	Raikia	In Raikia Block Gherao conducted by hundreds of local women to get relief	
11.09.08	Tumudibandh block	11 Christian houses of Rebengia G.P. 5 houses of Salaguda, 4 houses of Bidipanka and all the house assets were set on fire.	20 houses 2 Churches
11.09.08	G.Udayagiri	At about 10.00 p.m, 1 Christian house of Kalingia village was torched.	1 House
12.09.08	Kurtamgarh	Some villages under Kurtamgard parish P.S. Tumudiba attacked.	
12.09.08	Tumbudibandh	2 houses in Biriguda were torched	2 Houses
13.09.08	Tellapally Village	Near Srasananda in village Tellapally three persons are beaten up in the morning. Sukru Charan Mallick is beaten up. The mob put poisonous liquid in the eyes with an intention of blinding him. He is a professional driver. He is taken to Berhampur and under medication.	1 Person (attempt to murder)
13.09.08	Tumbudibandh	Krutamgarh area becomes tense. In the evening a group of about 100 people armed with guns and other weapons attacked Sarapanch and destroyed Baptist church. Police tried to intervene. There was exchange of fire in which one police man is seriously injured and two persons are reported dead.	1 person attacked. 1 Policeman seriously injured 2 persons dead
13.09.08	Tumbudibandh	5 Christian Houses of Jhiripani Gram Panchayat, under Tumudibandh police station were attacked and set on fire.	5 houses

Date	Block/Village	INCIDENT	DAMAGE
13.09.08	Raikia	12 Christian houses of Papasi village, under Gumamaha Gram Panchayat, in Raikia Police station were attacked, ransacked and set on fire at around 9 pm	12 houses
13.09.08	Raikia	The house of Christian widow Shanti, at Dibari village, under Raikia police station was attacked and set fire at about 10.00 p.m. It is reported that another house was also set fire.	2 houses
13.09.08	G. Udayagiri	Two Christian houses in Kakamaha village under PS G. Udayagiri ransacked and set on fire	2 houses
14.09.08	Krutamgarh	4 Adivasi Leaders are arrested and taken to Balliguda (Mandi Majhi, Bode Mallick, Goliath Mallick, Rameshwar). One of the three dead bodies is taken to Dodokongia, Christian populated village.	3 dead bodies found
14.09.08	Rotongia	Two dead bodies are found in a pond in Rotongia under G. Udayagiri PS	2 persons dead
14.09.08	Raikia	At about 9.00 p.m , 12 Christian house of Makabali village were attacked and set on fire, Makabali is situated 5 K.M from the Raikia police station.	12 houses
14.09.08	Raikia	One Christian house of Debari village was attacked.	1 house
14.09.08	Murudikupuda	At about 10.00 p.m., One Christian house was attacked and set on fire, Makabali is situated 7 K.M from the Raikia police station.	1 house
14.09.08	Raikia	An old man died in the relief camp, on account of lack of medication and unhealthy food	1 person dead

Date	Block/Village	INCIDENT	DAMAGE
14.09.08	Jidingshahi	One Christian house was attacked and set on fire which is situated just 2 K.M from the Raikia Police Station	1 house
14.09.08	Phulbani	One Christian house of Minia village was attacked	1 house
15.09.08	Raikia	5 Christian houses of Salpajoti, were attacked and set on fire. These houses are situated 6 km from Raikia Police station.	5 houses
15.09.08	G. Udayagiri	5 Christian houses of Dokedi were set on fire and destroyed the house articles.	5 houses
15.09.08	Gochapada Police Station	A mob of around 500 armed men torched the Gochapada at 4 am. The attack, in retaliation to the killing of four in CRPF action in Tumudibandha on Saturday evening, to prevent an attack on Christians, claimed a constable. Other policemen at the station escaped the fury by fleeing to nearby jungles. One constable was shot dead and several vehicles set afire. Launching the assault the mob blocked approach roads using logs and boulders to obstruct the movement of paramilitary forces.	1 Police Station 1 Constable killed Several Police hurt Vehicles burnt
16.09.08	Kothagarh	12 houses and 5 churches were attacked	12 houses 5 Churches
17.09.08	Daringbadi	Catholic church was vandalized and ransacked at Didrabadi	1 Church
17.09.08	Daringbadi	Baptist Church was vandalized and ransacked and set on fire	1 Church
17.09.08	Didrabadi	5 Christian houses were attacked in Didrabadi. (house owners - Mr. Aswin, Tarasis, Paulo, Dandapani, Doma).	5 houses
17.09.08	Nuagaon	Christian houses of Lokebadi attacked, the numbers are not known.	Unknown no. of houses

Date	Block/Village	INCIDENT	DAMAGE
19.09.08	Raikia	Catholic Christian Teachers colony Mundanaju, in Mondasore parish, under Raikia Police station was attacked, burnt and looted.	Unknown no. of houses
19.09.08	Raikia	12 Christian houses of the Mokobali were attacked and damaged	12 houses
19.09.08	Raikia	A house of Aslam Pradhan, of Budamaha village is attacked	1 house
20.09.08	Sarangarh	Mr. Isharo Digal, aged about 42 years of Malipada village, P.O. Gutingi, P.S. Sarangard, was killed. Mr. Digal along with his wife Runuma Digal went to his village Malipada to collect some household articles. The mob attacked and killed him in front of his wife.	1 person killed
20.09.08	Magadengia village	A Christian girl was gang rapped in Magadengia village under Sarangarh Police station. The girl was staying in relief camp and had gone to see her grandmother whom they left in the village. The extremists took her to the nearby jungle and raped the girl.	1 girl gang raped
20.09.08	Tikabali relief camp	Hunger strike in Tikabali relief camp, demanding proper care and security in the relief camp	Hunger Strike at relief camp
20.09.08	Tikabali	At Bariguda village Iswar Digal of Malikapodi village under Gutingia Panchayat is killed.	1 person killed
21.09.08	Tikabali	A 20 years girl of Bapalmendi, under Chakapad block had gone to visit relatives in Gandagaon. In last night around 09.00 pm 10 to 12 youth took her forcibly to the nearby forest and have gang raped her.	1 girl gang raped
21.09.08	Phiringia	In Balndapada village 15 dalit (Hindu) houses set fire	15 houses

Date	Block/Village	INCIDENT	DAMAGE
21.09.08	Raikia	Hundreds of women gheraoed Police station of Raikia demanding the release of two accused rioters arrested. There was lathi-charge and blank firing to control the mob. Several injured with a CRPF personnel.	1 CRPF personnel injured
22.09.08		Two persons shot, one died on the way to Berhampur Medical named Banadev Pradhan of Pajimaha village of Raikia, another is under treatment in Berhampur Medical named Nibedan Pradhan of Masedikia village. About 40 persons injured, females are also in the injury list.	1 dead 40 persons injured
22.09.08	G Udayagiri	Some houses destroyed at Bakakamba of Grecingia Panchayat in this morning	Unknown no. of houses
22.09.08	Raikia	About 15 houses destructed in Gudruguda village of Raikia Panchayat	15 houses
23.09.08	Daringabadi	Churches and houses damaged in Sikoketa village of Badabanga Panchayat under Daringabadi	Unknown number of houses and churches.
23.09.08	Tikabali	About 15 houses set fire in Beheragaon.	15 houses
24.09.08	Tumudibandh	From Lankagada Panchayat 80 families who have been rush towards Tumudibandh block on 16 th September have not provided food since 20 th September. The people manage themselves from asking relatives and other institutions. Though they have informed to the district magistrate yet no reaction from the administration.	80 families not provided food and relief
24.09.08	Raikia	About five houses damage at Sishopanga, under Manikeswar Panchayat of Raikia block, two died.	5 houses 2 persons dead
24.09.08	Manikaeswar	Clashes in Manikaeswar	

Date	Block/Village	INCIDENT	DAMAGE
25.09.08	Daringabadi	In Rajenpanga village of Badabanga Panchayat 25 houses and two churches destroyed	25 houses 2 churches
25.09.08	Phiringia	In Luicing village 10 houses burnt	10 houses
28.09.08	Raikia	About 50 houses destroyed in Didrabadi village under Raikia Block	50 houses
28.09.08	Phulbani	One woman's body found on the bed of Pilasalunki river in Phulbani, she was reported missing from 25th from Sankorakhole and two bodies found in other places	3 dead bodies found
30.09.08	G. Udayagiri	Violence broke out early in the morning around 4.30 in Rudangia, Godaguda and Telingia villages killing at least two person and sustaining several (10) injured. One is critically injured now shifted from Berhampur Medical to Cuttack medical college with a special reference. 250 Christian houses of above mentioned villages are set on fire, things are looted. Two churches are destroyed and vandalized	250 houses 2 Churches 1 person dead
01.10.08	Raikia	In Banjamaha Village 35 houses and a church destructed, about 12.00 o'clock.	35 houses 1 Church
01.10.08	Kantamal	Late at night a mob set fire some houses in Matakupa Villag.	Unknown no. of houses.
01.10.08	Berhampur	One person who was injured in the incident of Rudangia died in Berhampur Medical named Lalaji Nayak of Gadaguda	1 dead
02.10.08	Kantamal	At midnight hundreds of rioters attacked Masinagora, Kanaktura, Uma and Phatamunda villages and burnt 250 houses.	250 houses

Date	Block/Village	INCIDENT	DAMAGE
02.10.08	Tumudibandh	Two persons killed in late night attack on Mundigada Panchayat, from Deopitha villages' Dushasan Majhi and from Kandam Village' Sanyashi Majhi are killed.	2 persons killed
02.10.08	Phiringia	In Raiguda village under Luicing Panchyat some houses were burnt in night	Unknown no. of houses.
02.10.08	Balliguda	Inspector of Balliguda Police station is suspended and four arrested in connection with nun's rape case of 25 th August.	4 persons arrested
03.10.08	Kantamal	Twelve houses burned in the Chhapara village.	12 houses
04.10.08	Sankorakhole	Dead body of Kantheswar Digal of Sankorakhole found in a river bank, on 26 th he was reported missing in police station	1 dead
04.10.08	Kantamal	12 houses in Chappara village are destroyed.	12 houses
05.10.08	Rampur	A mob attacks and destroys 22 houses in three villages.	22 houses
07.10.08	Tikabali	1 house in Padanigi village is burnt	1 house
11.10.08	Balliada	25 houses set fire to by mob	25 houses
TOTAL			906 houses 14 Churches 2 gang rapes 21 persons killed 2 police stations attacked/destroyed 2 police persons killed

Villages attacked

Block	Villages	Houses Affected	
G. Udayagiri	Tiangua(Majumahia, Budedipada, Kolanaju, Mundanaju, , Pdisibali, Kepodi, Laburi,)	160	
	Beticola	40	
	Khariapada	25	
	Kutulumba	05	
	Nilungia	30	
	Mundakanga	08	
	Lingagrh	04	
	Katingia	04	
	Raikola	22	
	Majumaha	23	
	Sipaaju	36	
	Kokikamba		
	Godabisa		
	Rotungia	12	
	Gimangia	11	
	Breka	53	
	Badimunda	57	
	Gresingia	13	
	Raipalli	35	
	Mukulingia	8	
	Gundabaju	30	
	Sirkey	28	
	Barengud	3	
	Tengedapathar	30	
	Kupaguda		
	Kurmingia		
	Sukananda	3	
	Raikia	Raikia Town	13
		Pajimaha	20
		Masedia	24
		Dangadondo	18
		Dodongia G.P	97
		Mdahupanga	21
Petapanga		45	
Sicoketa		20	
Lengumaha		5	
Sugadabadi		15	
Pusumaha		12	
Chunopalli		5	
Lamuniga		8	

Block	Villages	Houses Affected
	Alankupa	12
	Berdakia	3
	Borepanga	5
	Manikeswar	11
	Budamaha	12
	Gedingia	13
	Mondakia GP (675
	Kambagud, Mondakia,	
	Totomaha, Bangikia,	
	Panganaju, Podinaju,	
	Dakedinaju, Nedinaju,	
	Pagiguda, Guderkia,	
	Gondringia, Budamaha,	
	Totomaha	15
	Budamaha	12
	Petapanga	80
	Gondagada	23
	Damba	12
	Padamkupa	8
	Baiballi	12
	Kilakia	8
	Deulashahi	4
	Bhaliapada	45
	Sandakupa	25
	Nuashahi	22
	Gumamaha	5
	Papasi	29
	Bhaliapoda	45
	Manikeswar	11
	Dokedi	1
Tikaballi	Padangi	25
	Malikpadi	22
	Gutingia	8
	Taladandikia	15
	Sankrakhole	70
	Jalangia	8
	Banagia	3
	Beherangam+Paningia	25
	Tikabali	25
	Degdpathar	28
	Gimnagan+Gandagam	50
	Sulesoru	35
	Sonkupa	12
	Gumagad	30
	Sartaguda	22

Block	Villages	Houses Affected
	Tudubali	21
	Derinaju	22
	Kutinaju	12
	Chalangia	23
	Bolangia	21
	Katimaha	65
	Bastingia	16
	Pikoradi	
Daringbadi	Badabanga	15
	Gadadi	18
	Sarniketa	6
Phiringia	Pabingia (GP)	120
	Kasinipadar GP	68
	Dimiriguda GP	33
	Sandingia	24
	Jajespanga	40
	Brungijadi GP	18
	Rantanga GP	3
	Bandagada	12
	Dindraga GP	33
	Tala Dandikia GP	59
	Kelapda	18
Chokapada	Rupagam	25
	Sankarakhol	65
	(Gumagado, Sadanmendi, Labadi, Keridy, Mdia, Bujulimendi, Proadhanpoda, Uparkhol, Rajikakhol)	
Phulbani	Phulbani	29
	Amlapoda	10
Balliguda	Balliguda	
	Mundashahi	30
	Nuashahi	25
	Badogam	9
	Khajurinalo	10
	Bhagamunda	12
	Bondapanga	6
	Dohalipalli	12
	Sunapanga	5
	Bhamadasahi	3
	Bhudanshahi	3
	Drafshahi	12
	Patamaha	32

Block	Villages	Houses Affected
	Gudipadar	18
	Barkhama Panchayat	45
	Sindrigam GP	18
	Sautikia	15
	Barakhama GP	300
Tumudibandh		
Kothagarh	Nuagam	
K. Nuagam	Konjamendi	24
	Padasahi	7
	Pipalsahi	5
	Lakebadi	25
	Birindapada	5
	Banjamaha	25
	Begadi	11
	Makaballi	10
	Pirigarh	10
	Salpajhari	6
	Nuasahi	10
	Gunjibadi	27
	Kdupakia	57
	Letingia	8
	Paderpara	15
	Guchhapada	08
	Kusokupuda	13
Mundarigam	8	
	Total Houses	4014

Persons killed in riots

NAMES OF THE DECEASED

1. Dasarath Pradhan (Tiangia)
2. Kamolini Nayak (Mondakia)
3. Pastor Samuel Nayak (Bakingia)
4. Romesh Digal (Bakingia)
5. Jacob Digal (Petapanga)
6. Sureshon Nayak
7. Abhimonyu Nayak
8. Bikram Nayak (Tiangia)
9. Goyadhar Digal, Kasinipadar
10. Dibyasundar Digal
11. Parakhita Nayak(Tiangia)
12. Trinath Digal (Tiangia)
13. Joseph Digal
14. Gopan Nayak (Mondakia)

15. Khogeswar Pradhan
16. Ajuba Nayak, Barakhama
17. Rosananda Prodhan
18. Jaka Nayak Budamaha
19. Akhar Digal Totomaha
20. Sidheswar Digal, Sulisoru
21. Praful Nayak, Barakhama
22. Mary Digal, Barakhama
23. Daniel Mallick (Pastor) Bankingia
24. Michael Nayak, Bankingia
25. Gulu, Kanbagiri
26. Bidyadhara Digal, Kattargarh
27. Rajini Majhi

Churches damaged in villages and small towns:

1. Petapanga Church
2. Catholic Church, Mondakia
3. Catholic Church, Ratingia
4. Believers church, Ratingia
5. Diocese Church, Ratingia
6. Believers Church, Gimangia
7. Diocese Church, Gimangia
8. Mdahukia Church
9. Catholic Church, Raikia
10. Catholic Church, Badimunda
11. Pentocastal Church, Badimunda
12. Catholic Church, Breka
13. Pentocastal Church, Breka
14. Catholic Church, Pobingia
15. Catholic Church, Srasanaanda
16. Catholic Church, Phulbani
17. Catholic Church, Balliguda
18. Catholic Church, Sankrakhol
19. R.C. Church, Kanjamedi
20. Diocese Church, Kanjamedi
21. Pentecostal Church, Kanjamedi
22. Pentecostal Church Jugapadar, Nuagam
23. Baptist Church, Tumudiband
24. Pentecostal Church, Tumudiband
25. Catholic Church, Padanpur
26. Church in Dhanpur
27. Catholic Church, Tiangia
28. Baptist Church, Tiangia
29. Catholic Church, Gabindapali
30. Catholic Church, Padua
31. Catholic Church, Duburi
32. Pentecostal Church, Tiangia
33. Seventh Advent Church Bakingia
34. Catholic Church Nilungia

35. Pentecostal Church Nilungia
36. Catholic Church Boipariguda
37. R.C. Bakingia
38. Pentecostal church, Bakingia
39. R.C. Kotimaha
40. Pentecostal church, Budamaha
41. Baptist Church, Sukananda
42. Pentecostal church Adaskupa
43. R.C. Church, Adaskupa
44. Pentecostal Church, Rupagao
45. Sulesoru Church
46. Pengoberi village Church
47. Kambaguda, Church
48. Tengapadar village church
49. Prakash Prayer House, Raikia.
50. Divyajoti Church in K. Nuaguan

Convents Destroyed

St. Joseph's Convent, Sankharkhole
St. Anne's Convent, Pobinga
Mt. Carmel Convent, Balliguda
St. Anne's Convent, Padangi.
Barven Convent School in Baliguda.

Hostels destroyed

Boy's Hostel, Padangi
Girl's Hostel, Padangi
Balliguda Convent
Boy's Hostel, Pobingia
Girl's Hostel, Pobingia

Institutions and NGOs damaged

Janvikas Pastoral Center
AJKA, Raikia
Poly Shree, Paburia
Gramya Pragati, Balliguda
Karuna, Raikia
Nayak, Pallishree

That the facts and figures mentioned in the paragraph above have been gathered by the volunteers orally from the areas affected and are approximate.