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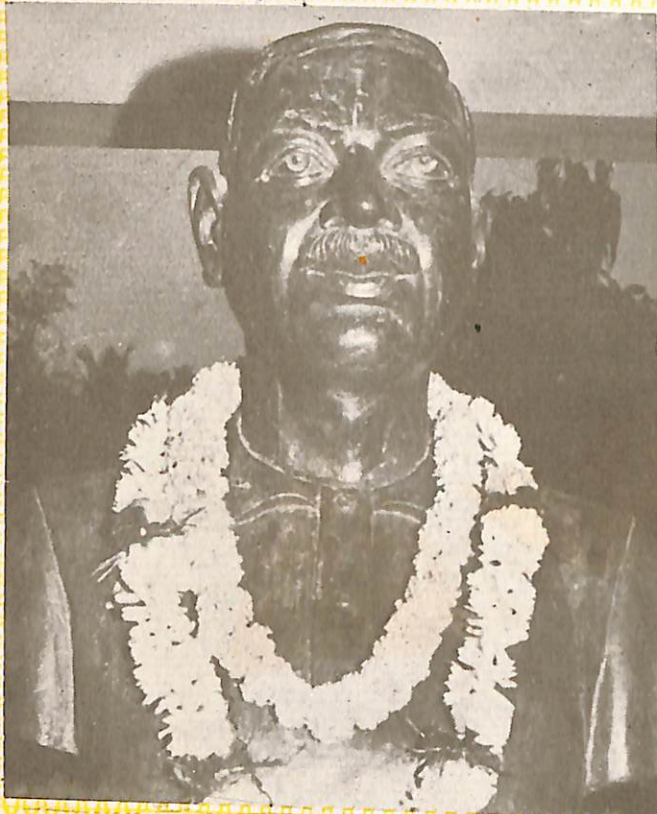
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ORISSA REVIEW

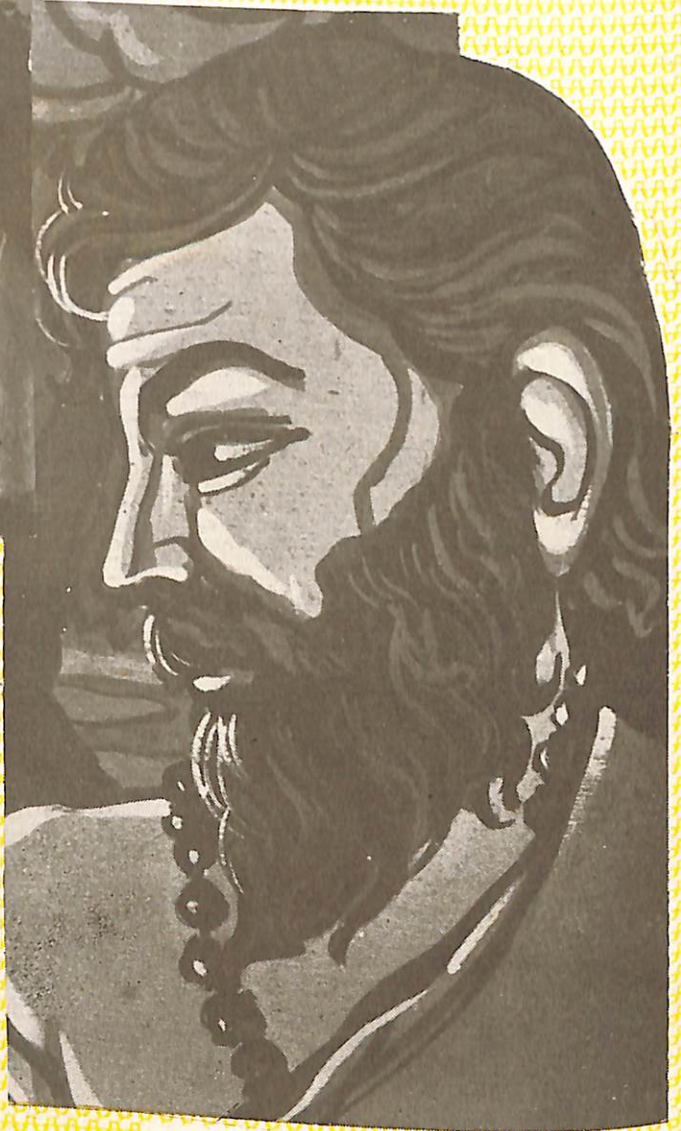
AUGUST 1996



Salutations to.....



Saheed Laxman Naik



Saheed Jayee Rajguru



Veer Surendra Sai

ORISSA REVIEW

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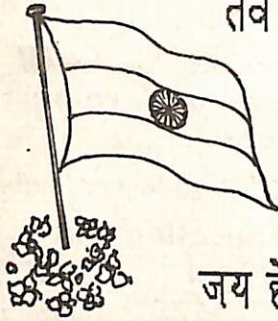
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जन गण मन अधिनायक जय हे
भारत भाग्य विधाता
पंजाब सिन्धु गुजराट मराठा द्राबिड उत्कल बंग
विन्ध्य हिमाचल यमुना गंगा उच्छल जलधि तरंग
तव शुभ नामे जागे तब शुभ आशिष मागे
गाहे तव जय गाथा
जन गण मंगल दायक जय हे
भारत भाग्य विधाता
जय हे जय हे जय हे जय जय जय जय हे ।

Resolution on the Eve of Independence

After the last stroke of midnight, all members of the Constituent Assembly present on this occasion do take the following PLEDGE :

At this solemn moment when the people of India, through suffering and sacrifice, have secured FREEDOM, I, a Member of the Constituent Assembly of India, do dedicate myself in all humility to the service of India and her people to the end that this ancient land attain her rightful place in the world and make her full and willing contribution to the promotion of world peace and the welfare of mankind.

[Excerpts from the speech delivered in the Constituent Assembly, August 14, 1947.]

“ xxxxBefore the birth of freedom, we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now..... The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.”

[Speech in the Constituent Assembly at midnight of 14-15 August on the eve of Independence.]

Pandit Jawaharlal Nehru

MESSAGE OF
SHRI G. RAMANUJAM
HON'BLE GOVERNOR OF ORISSA
ON THE OCCASION OF
50TH INDEPENDENCE DAY—1996



Dear Sisters & Brothers,

It gives me immense pleasure to extend my warm greetings to you all on the auspicious occasion of our 50th Independence Day.

Today is not just one more Independence Day. This Independence Day marks the beginning of the Golden Jubilee Year of Free India. We should take this opportunity to pay our respectful salutations to all those stalwarts from the nation, including Orissa, who have suffered and sacrificed for winning the independence of our country.

Last week, on the 9th of August we celebrated the 'Quit India Day'. By that decision we had put the British imperialism on notice; and we succeeded fully in making the British to quit India and we gained our political independence.

Political independence is a means to economic independence, social justice and promotion of secularism in India. We have to make 'poverty to quit India'. We have to make 'violence to quit India'. We have to make 'corruption to quit India', to mention only a few. On the positive side, we want to have a just and peaceful society, which respects human dignity and cherishes the Gandhian values.

Fifty-years is a long enough period and perhaps marks the beginning of the second phase of our struggle. Newspapers are often coming out with stories of violence in our society, particularly the violence against women and the increasing number of individual and group violence which negates democracy. I am, however, happy to inform you that, my Government is aware of this and is determined to put down all those aberrations so as to make our State peaceful, progressive and prosperous. You will recall that a large number of stalwarts from Orissa were responsible for India attaining Independence and our State's responsibilities are, not a bit less, in our national endeavours towards achieving growth, democracy and social justice.

This, however, does not mean that we have not achieved anything during the last 50 years. We have achieved many significant successes in several fields and in yet others, our society is struggling to go forward. For instance, universalisation of elementary education, provision of special assistance and support to the economically and socially disadvantaged groups and programmes to enlarge employment opportunities among the youth and the backward classes, as well as women, are some of the sectors, where my Government is making serious efforts to reach the target and seeks your cooperation.

Towards this, my Government would be making the Panchayats as the centres of power, thus de-centralising democracy and empowering the people at the grass-roots level. Agriculture continues to be the mainstay of our economy, and my Government has accorded agriculture the status of industry, so as to enable growth in productivity and improvement in quality and expansion of investment.

Among the many innovative social security measures being implemented by my Government, the mid-day meal scheme has greatly improved attendance of students in the schools. The Two Rupee Rice Scheme in the tribal sub-plan areas has found favour with the masses.

My Government have followed an open-door policy towards the integrated development of industries. A number of established houses of the country have shown interest in setting up steel plants, cement factories, aluminium manufacturing units, sugar industries in different parts of the State in the near future. Recently the Government of India have approved establishment of an oil refinery at Paradeep. Earlier approvals have been received for setting up two oil refineries in the State. A major port is going to come up, in the district of Ganjam, alongwith a ten million tonne, shore-based Steel Plant. All these would be facilitated, by the ever increasing reach of the railways, in the neglected areas of our State.

Equal emphasis has been laid to boost power generation in the State. In this context my Government has taken sincere steps to set up new Power Generation units, in the district of Jharsuguda, so as to facilitate rapid industrial expansion.

Since June, 1996, in order to ensure balanced progress within the State, a 12-Point Minimum Needs Programme has been evolved in the State to expedite a balanced development in the districts.

Orissa, with a culture, manifested through the cult of Lord Jagannath, indeed, transcends all barriers of casteism and creed. The philosophy of Lord Jagannath is one of universal brotherhood, and unity and equality of mankind. We should imbibe this spirit of universal harmony. Let us renew our pledge once again, to build a new Orissa, so as to give it a pride of place, in the developmental map of the nation.

"Satyameva Jayate"

JAI HIND

Message of
Chief Minister
Shri Janaki Ballav Patnaik
on the occasion of the
50th Independence Day



Independence Day is the most auspicious and significant day for any nation and country. This year it has a special significance as it is the 50th Anniversary of India's independence and we are going to celebrate the Golden Jubilee of our country's independence. These fifty years are, of course, nothing in comparison to India's history running over millenia. India is one of the few other countries in the world, which can be counted on fingertips and which can boast of their past heritage and unbroken tradition. The history of India and her progress is indeed the most turbulent one as it relates both to the pride of India's independence and the remorse of loss of freedom. But India, as a modern State, the Day of Independence occupies a special place in the pages of her history. It is our duty and responsibility to honour the pledge and the dream we dreamt on this day. While celebrating the Independence Day we should offer our loving obeisance to those who had sacrificed everything they had, who had courted imprisonment, who volunteered death by hanging smilingly and who sacrificed their lives for the cause of freedom of this motherland.

First to recall is Mahatma Gandhi who initiated India into the spell of non-violence while the whole world was steeped in armed violence. He could unite the Indians and steer them to achieve freedom by means of non-violence. Such war of independence led by Mahatma Gandhi was indeed a unique example to the whole world. India's independence was soon followed by the independence of many a country in Africa and Asia. Even now, the message of non-violence of Mahatma Gandhi inspires the oppressed mass of the world. Mahatma Gandhi had not only retrieved independence of our country but had brought about unity and had sacrificed his life to uphold the great Indian heritage of religious tolerance. India became fortified with the sacrifice of Mahatma Gandhi and emerged as a mighty force in the world just as legendary Indra emerged powerful with his Vajra which was made of Dādhi's bones. We should also recall alongwith Gandhiji the names of Jawaharlal Nehru, Sardar Vallabhbhai Patel, Maulana Abul Kalam Azad, Chakravarthi Rajgopalachari, Utkalmani Pandit Gopabandhu Das and Dr. Harekrushna Mahatab and others who had spent in prison for long years during the war of independence and helped in great measure to protect our independence and unity. Our immortal poets irrespective of caste, colour and religion have glorified our motherland. We should pay our special tributes today to those immortal bards of India who in various languages have instilled a patriotic fervour in the Indian masses. Our national poet and poet-laureate Rabindranath Tagore sang the unity of India and drew our attention to India as the land of harmony of all faiths. We should also remember our loving poet Kavivara Radhanath Ray for the invocatory poem which he composed on the occasion of Utkal Sammilani eulogising India. In that poem, he emphasized that the prosperity of Utkal or Orissa lay in the prosperity of India. He wrote, 'Bharatapankaja dalamida Utkal mandalam' i.e., India is just like a lotus and Orissa is one of its petals and so also other states. Unless each petal appears beautiful, the flower will not look beautiful. The grandeur of India depends on the beauty of each state like that of Orissa. We should also remember Shri Aurovindo today who had dreamt of an undivided India. Shri Vivekananda too who in meditation sat on a huge rock at Kanyakumari and conceived of Mother India and dreamt of all her prosperity.

During these fifty years India has progressed admirably and we should be proud of that. Today India has a distinct identity as an industrially developed country. We have become self-dependant in agriculture. During our struggle for freedom we had a great paucity of foodgrains. We had to suffer from famine. But now India is producing more foodgrains than her actual requirement and India is being recognised as one of the most advanced countries in agriculture. In industrial sector, we are manufacturing almost everything. In military front India is self-sufficient. As such, we have every reason to feel proud of our manifold achievements.

The democratic set up of our country which the whole world is going to accept, has been recognised as the best form of government for the people. India has achieved a great success through democracy. We should on this occasion recall to our memory our loving Prime Ministers, Pandit Jawaharlal Nehru, Lal Bahadur Sastri, Smt. Indira Gandhi, Shri Rajiv Gandhi and Shri P. V. Narasimha Rao. India has achieved today a new dimension in the field of administration. Various political parties who believe in harmony of all faiths and who are greatly opposed to communalism have all stood firm and united and have formed a government. Such experiment in democracy was already made in other countries and it is hoped that this will also be successful in India. In Orissa we have achieved some progress and at times, we have also been left behind. But now, the most favourable time has come. We can achieve all that we want. During the last year we were able to do a lot for the people, of course, with their help and cooperation.

Rice is being available to the poorest of the poor who live in tribal pockets at Rs.2 a kilo. With the introduction of the mid-day meal scheme in the primary schools the daily attendance has increased by one and a half times. This has become a major step in the direction of literacy. Orissa has achieved admirable progress in the fields of agriculture and industry. A sum of Rs.69,000 cr. is going to be invested in Orissa. New agricultural policy, new industrial policy and new policy for tourism have been formulated. Various welfare schemes for the poor such as Indira Awas Yojana, Old-age Pension Scheme etc. have been taken up. We have taken a pledge to make Orissa one of the prosperous states in India during the coming five years. Such was the dream of Pandit Gopabandhu who wished in the following famous lines :

"Jagata sarase Bharata kamala

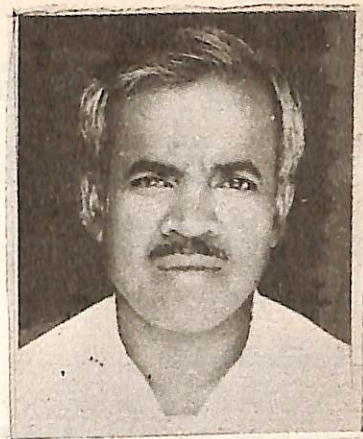
· Ta madhye Keshara punya Nilachala"

(In the pond of the universe India shines like a lotus. At the centre of the lotus there shines Nilachala, the holy land.)

We should make a resolve today to fulfil that dream.

JAI HIND

Message of
Shri Netrananda Mallick,
Minister of State, Information & Public Relations,
on the occasion of 50th Independence Day



I extend my warmest greetings and good wishes to the people of Orissa on the occasion of the 50th Independence Day Celebration of our country.

My recollections appear to be very much vibrant today. Exactly, 49 years ago on this day our nation got emancipated from the shackles of British imperialism and achieved nationhood. This sacred day is a day of constant remembrance on the part of each and every Indian.

Those eminent freedom fighters by virtue of whose indomitable pledge, incessant struggle and dedicated spirit, the nation became free from the bondage of foreign rule, I with all humbleness pay my best obeisance to them. Amongst them, Father of the Nation Mahatma Gandhi, Pandit Jawaharlal Nehru, Sardar Ballavbhai Patel, Pandit Gopabandhu Das, Dr. Harekrushna Mahatab are quite notable who have become legendary personalities in the history of freedom struggle of India.

Today's India is on the rapid path of progress and prosperity. In the meantime, we have already celebrated 49 years of Independence. Still, we are yet to cross a big way. We have given top priority to the development of agriculture and have exempted 31 crores of interest accrued on the agricultural loans for the benefit of the peasant community. In order to boost up agricultural production agriculture has been given the status of industry. Besides, in order to ensure the development of primary education, the mid-day meal programme has been introduced. In addition to that, for the development of backward classes, 27 percent of posts have been kept reserved for them. In order to establish steel plant, aluminium plant, oil refinery and cement plant our Government have entered into number of contracts with different industrial houses.

Today in our country, elements of divisive forces are quite active. This is not a conducive sign in the interest of our developmental plan and programmes. Our prime responsibility should be to ensure a better safe-guard for our hard-owned independence by fighting back these forces.

Let us renew our pledge once again on this auspicious occasion of our Independence Day to protect our national integrity and to remain ever vigilant for the uninterrupted developmental process that is taking up at a faster rate.

—JAI HIND—

PANDIT GOPABANDHU DAS :

The Social Scientist

(1876—1928)

Dr. Harihar Mishra

The ancient and sacred land of Kalinga of Kapilamuni's description¹ had lost its identity through successive alien rule in the hands of Mughal, Marahattas and the Britishers through a long period of more than three centuries². With the British occupation of Orissa in 1803 the Oriya speaking areas lost their cultural identity and almost on the verge of political dismemberment.³ Carefully distributed among the neighbouring administrative units the Oriyas were growing under the worst possible mental torture for their identity—the identity of their culture which was known for its age-old continuity in spite of foreign intrusion⁴. A detailed study of the political setting is necessary for a clear understanding of the circumstances leading to the birth of the 'Oriya Movement'⁵ with its definite plans and programmes (for the amalgamation of the Oriya-speaking tracts) since the political philosophy or ideas of a period is nothing other than an extract from the autobiography of that period. As it is not possible to present such a detailed picture within the short ambit of the present article it is only an humble attempt to illustrate how Pandit Gopabandhu Das (1876-1928), one of the makers of modern Orissa led this Oriya movement with his social and political ideas towards a successful destination (in the face of all political odds and vicissitudes) though he was not alive to see his dream realised at least in the formation of the separate province of Orissa on 1-4-1936.

The history of socio-political ideas abounds in the names of philosophers and thinkers who were more interested in interpreting the socio-political order mostly in a purely philosophical method, but rare are the thinkers who, like Karl Marx, were more interested to change the existing order. Pandit Gopabandhu Das of Orissa was one such thinker who maintained a harmonious balance between socio-political ideas and social engineering and with a pragmatic approach was dreaming of a state which would be classless and casteless in a truer sense and where eternal peace and bliss would reign supreme thereby bringing plenty and prosperity where everybody would be able to feel his dignity as somebody in the socio-political system in free India, there would be created a congenial atmosphere where everybody would get ample opportunity for the fullest manifestation of all the best in him⁶. Therefore, it is but natural to take a brief account of the social background of this man alongwith his intellectual orientation that enabled him to shoulder the responsibility of such an arduous task.

Born and brought up in an atmosphere of Brahminical orthodoxy⁷ in the Puri district of Orissa Gopabandhu felt suffocated, as his biographers report, in the narrowness of approach to the broader issues of individual and national life as well and from the childhood cherished the hope of doing something for mother India after his academic career

and social apprenticeship under the guidance of many a progressive thinker of the day. A brilliant student from the Puri Zila School,⁸ a graduate from the Ravenshaw College, Cuttack, and a Law Graduate from the Calcutta University, Gopabandhu was not tempted to mint money as a legal-practitioner, rather the inspiration of Pandit Harihar Dash and Muktar Ramchandra Das⁹ and to some extent that of Mr. Madhusudan Das, M.A. (popularly known in Orissa as Mr. Das or KULABRUDHA)¹⁰ propelled him to public life as a stormy petrel and the most active sentinel of both the Oriya movement and the Indian war of Independence. It is under his leadership that the Oriyas could retrieve its past glory on the chess board of national politics and their voices were heard to the imperial government though in different form organised by Pundit Das. It is hightime that his social ideas and political thought must be discussed, at least in a nutshell, to ascertain his position as a leader or rather representative of the featureless and futureless Oriya in those days.

Though Gopabandhu appears to have had his novel ideas about social reconstruction, a critical study of his political ideology and social ideas as well bear testimony to the fact that all such ideas lay embedded in the ancient Indian Holy Scriptures in general and the Oriya Srimad Bhagavat of Late Jagannath Dash¹¹. Western education provided Pandit Das with an eye outlook to look at things "as they use, but as they should be"—a critical and scientific approach to things past, Pandit Das tried to implement the essential values of Indian tradition alongwith its cultural ethos without any bias—rather with a new look based as critical reasoning and rationalism. So it is but natural that in his scheme of things, it is the individual that occupied the place of pride in the whole social fabric.

Here some references are more than necessary to Pandit Harihar Das, who died in 1874 and who did not have the opportunity to see even for his deep influence on Gopabandhu and the inspiration he received from Harihar even after the latter's death.¹² To be very specific Harihar was the first social reformer of this locality dominated by orthodox Brahmins who was a great friend of Sir John Beams (Esq)¹³ and with whose help encouraged widow-marriage and women's education in this locality. The wrath and vengeance of Brahminical orthodoxy being as it is, Pandit Das was ostracised and went mad and died a prematured death. A poem by Gopabandhu gives¹⁴ a clear picture of the Pandit's suffering that was the outcome of this progressive social outlook.

But with the revolutionary inspiration of this noble soul Gopabandhu started his excursion to regional and national politics with the following ideas in view—ideas based not only on intellectual exercise and academic pursuit; but more on a realisation of the need of the hour and the strategy to face it boldly—ideas which were more the outcome of political pragmatism than armchair-thinking.¹⁵

A down-to-earth realist that Gopabandhu was in his scheme of things social reform and cultural revivalism must be the harbingers of political progress. So he harped on social experiments (with the whole society around him as the ideal laboratory to fight against the evils of casteism, illiteracy, poverty, general apathy of the common man towards the affairs of the state, and above all training the downtrodden for the noble but not-so-easy task ahead—creation of Orissa Province and independence of the motherland from the yoke of foreign semitude.¹⁶

As a social scientist Gopabandhu was against social stratification in any form. A firm believer in the basic equality of all

human beings he kept his pen active all through his public life against the evils of a divided society. The society, for him, was a cohesive unit in which each individual should be called upon to fulfil the duties of his station.¹⁷

A new awakening would be created among sections of the society irrespective of caste, creed and religion for the goal ahead¹⁸. Through powerful writings he gave a clarion call to all to arise, awake and free mother India by any means; because for him bondage or lack of liberty is the greatest curse for any individual—the worst enemy of individuality. That is what he expressed in the Hazaribag jail while offering his *tarpan* to his ancestors.¹⁹

Education, as Gopabandhu says, throws light on human heart, it equips him with the eye to see the real picture of things without accepting them at their face value. The result was the establishment of the Satyabadi School at Satyabadi in the Puri district of Orissa, which according to its headmaster, Pandit Nilakantha Das, was meant to manufacture soldiers (whom he liked to call human-bombs) against British Imperialism. The original resolution of the first meeting of the Governing Body of the school is a clear proof of the real motive of Pandit Gopabandhu in establishing this Vana Vidyalaya (the Groove School) modelled after the Ferguson College at Poona to train the future generation on the principle of nationalism, humanism, self-dedication and universal brotherhood.²⁰ The speciality of this educational institution was that it was open for all castes and for the first time in this locality Gopabandhu and Nilakantha ran the risk of keeping the Brahmin and Sudra students together in the same hostel. The whole team of teachers and activists fell serious victims to Brahmin conservatism that was the order of the day. Even the irritated

Brahmins did not hesitate to set fire to the Satyabadi School. Gopabandhu remained unperturbed, unmoved by the heinous act of the opponents of social progress.²¹

But as stated earlier Gopabandhu was a pragmatist. For such responsibility recruitment of dedicated youngmen with unmixed commitment is badly essential. In doing so he not only selected likeminded persons as colleagues but tried his best to facilitate the growth of a second line of leadership which most of the leaders in our times donot prefer to do.

Pandit Nilakantha Das, M.A.; Pandit Godavarish Mishra, M.A.; Pandit Krupasindhu Mishra, M.A.; and Acharya Harihar Das, F.A.; alongwith Gopabandhu formed a solid group to translate the ideas of Gopabandhu into practice. Stalwarts in their respective fields these people gave a new dimension to the socio-political movement in Orissa which has gone down to history as the Satyabadi Age since Satyabadi was the centre of their activity.²²

Mobilisation of public opinion must come through a powerful media coupled with an effective literacy movement. The result was the establishment of The Samaj (first an Oriya weekly and an Oriya daily) which went on criticising the anti-Indian policy of the imperial masters and started a literacy movement through that paper. Under the editorship of Gopabandhu Das, Nilakantha Das, Pandit Lingaraj Mishra and now under Dr. Radhanath Rath it continues to be the best and the largest selling in Oriya news daily. Epics depicting the heroic deeds of ancient Oriya heroes, poems preaching the idea of nationalism and the cult of self sacrifice, reinterpretation of the History of Orissa became the hallmark of the literacy movement started by this group of progressive Oriya elites. It

certainly was a long way in infusing socio-political consciousness in the minds of the common man—people from every walk of life felt inspired to jump to the war of independence giving up all personal comforts of life.²³

The educational experiment at Satyabadi was unique in the sense that it was manufacturing 'human bomb' against the imperial masters. So it is but natural that the management did not accept any financial assistance from the Government in spite of the personal request of Sir Asutosh Mukhopadhyay and Sir Debaprasad Sarbadhikari, the Vice-Chancellors of the then Calcutta University. Later on, though the school was developed to a national college, it could not function properly rather died a premature death for reasons which the scope of the present article does not permit to enumerate in details.²⁴

As a true representative of Oriya nationalism Gopabandhu's greatest dream was to see a united Orissa Province on the basis of language.²⁵ He was of the opinion that unless one has a love of his own he is a nomad in spite of all his material achievements. By this time the Utkal Union Conference (founded in 1903 under the stewardship of Mr. Madhusudan Das) had achieved nothing concrete except passing resolutions to that effect in different Oriya-speaking areas and standing it to the British Government. A pragmatist that Gopabandhu was he differed from the medicant policy of Mr. Das and wanted the Utkal Union Conference to merge with the national mainstream—the Indian National Congress. He was rather in search of an appropriate forum to put forth the legitimate claims of the Oriyas.²⁶

The opportunity came with the passage of the Government of India Act, 1919 which created Central Legislative Assembly and Council for India and Provincial Legislatures in the provinces.

But the most pathetic fact of the story is that there was short division in the Congress rank and file regarding council entry. Gandhi was opposed to it.²⁷ But with a view to breaking the government "from within" Mr. C. R. Das and Mr. Motilal Nehru supported it. Pandit Gopabandhu threw in his lot with Das and Nehru and supported the Congress Swarajya Party founded by them. For him the floor of the legislature was the most appropriate forum for deliberation as it allowed some sort of freedom of speech and expression. This is one of the most practical approaches on the part of Gopabandhu to one of the most insoluble problems of the day—amalgamation of Oriya-speaking tracts.²⁸

As per his direction Pandit Nilakantha Das went to the Central Legislative Assembly, Baboo Jagabandhu Singh and Pandit Godavarish Mishra to the Bihar-Orissa Council and Gopabandhu himself went to Patna to put forth the grievances of the Oriyas in the most effective way. Though misunderstood Gopabandhu had no way out than entering the Council along with his colleagues to achieve the greater goal. Stalwarts in their own fields the whole team fought tooth and nail to make their dream a reality. With rare command over English and excellent fluency of expression Gopabandhu fought for the Oriyas on the floor of the legislature effectively that even the cruelest hearts of some British officers melted with pity and in very concrete terms assurance came from the alien government for the immediate solution of the most urgent problems facing the Oriya-speaking areas.²⁹

It is at this point that the concept of Oriya nationalism as advocated by Gopabandhu needs some explanation. His Oriya nationalism was not antithetical to Indian nationalism—rather a stepping stone to it. In his writings he has made it

crystal clear that he believed in the unity, integrity of India and to him parochialism was the greatest enemy of national progress as reflected in his writings. He rather dreamt of a developed Orissa in a highly developed India.³⁰

The greatest speciality of Gopabandhu was that true to the Indian tradition and its cultural heritage he regarded politics as a means to an end³¹—the end being social service. It was his strong conviction that the individual exists for the society and not vice versa. Since an atomistic existence of the individual is next to impossible, 'Live and let Live' should be the motto of an ideal life. In this respect he was influenced by both oriental philosophy and western thought.

Service to humanity is service to the almighty was the cardinal principle of Gopabandhu's, socio-political ideas and activities. All personal considerations, including the well and woe of his family members were delegated to the background when the question of serving the Naranarayan³² came.

He was very keen even for the maintenance of ecological balance, proper protection and care of the cattle, preservation of the best elements of our age-old culture on which he has written volumes. His famous *Go-mahatmya* creates a sense of devotion for not only cows but love for all animals. So here is a social scientist who was concerned not only with human beings but with nature and all its creations.³³

To conclude as a social scientist Gopabandhu took a holistic picture of the society and fully realised the organic theory of the social-system—all limbs of society being united together by the thread of social cohesion without which society seems to be as weak as any house of cards. And that is why after a clear understanding of the social order he tried in all possible ways to maintain a balance between the society and the polity.³⁴

Unfortunately his untimely death in 1928 (only at the age of 52) brought one of the finest social experiments of the country to a pre-matured end. His death was mourned by M.K. Gandhi, Lala Lajpat Rai and Netaji Subhas Chandra Bose.

Gandhi wrote, under the Captions "A Noble Soul is Gone" "Pandit Gopabandhu Das was one of the noblest among the sons of Orissa—the land of sorrow and tears. Gopabandhu Das had given his all to Orissa. The country is poorer for the death of Gopabandhu Das. Let that noble spirit guide the workers of Orissa, let his death result in a larger dedication to service, together effort, greater self-effacement and greater unity among the scattered workers who are too few for our national requirement".

(*Young India*, June 21, 1928)

Lalaji deplored the death of Pandit Das as follows:—

"He gave all his to his people.....his purse, his talents, his energy and his soul. With the exception of Mahatma Gandhi himself, I have not come across another Indian leader who was so simply clad as Gopabandhu used to be ever since the fateful 1920. He was pre-eminently one who lived as he professed.....honest, truthful, frank, guileless, simple and unostentatious. Among his people he wielded an influence which was unique. He was the uncrowned King of Orissa".

P.C. Panda (ed.) *The Heritage of Orissa : Land and People*, (Bhubaneswar) p.85

Netaji with a deep sense of sorrow observed, "Pandit Das may be regarded as the father of national movement in Orissa. He was thoroughly national in his outlook. Plain living and high thinking was the motto of his life".

Ibid., p. 86.

His association with the Servants of People Society³⁵ gives him a place of

rare honour in the galaxy of social workers who have dedicated their lives for the greater interest of the society.

Though not a system-builder either in sociology or in political science in the western sense of the term, Gopabandhu had no doubt an understanding of the socio-political structure, clearer than many theoreticians and his ideals as a servant of the people was much more important than theory building. This loaded with glory he passed into history and his overall activities inspired Pandit Nilakantha, his most trusted lieutenant.

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comrades like Pandit Nilakantha Das, the
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30. In his own words

*"Mo netre Bharat Sila Salagrama
Pratisthana mora priya Puri dhama
Pratipuskarini panchatirtha jala
Thile janhitanihi Bharata sayale
Manibi achhimun Nailachakra tale"*. (Oriya)

Translation :

In my view the whole of India is a sacred and solid rock X X X X X I do not find any difference between different places. At any place in India I feel the presence of Lord Jagannath which is the symbol of national integration.

31. He writes :

*"Nija swarthalagi jata nuhen Hindu
Biswahite Hindu prati raktabindu"*. (Oriya)

Translation :

A Hindu is born not for himself but for the welfare of the humanity. Till the last drop of his blood is exhausted a Hindu must work for the well being of the world around him.

He further writes :

*"Misu mora deha a desha matire
Deshabasii chali jaantu pithire
Deshara swarajya pathe jete gada
Purupadi mora rakta, mansa hada"*. (Oriya)
Translation :

Let my physique be mingled with the soil of this land for its independence and for the well being of its people.

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QUIT INDIA MOVEMENT—1942

Brajamohan Samantray.

After the failure of the 'Cripps Mission', there were differences of opinion among the Congress leaders regarding the future course of action to be adopted.

The time was very critical. The Japanese advanced towards India. Jinnah and the Muslim League pressed for Pakistan. It was, indeed, a time of confusion and chaos for India. Mahatma Gandhi was greatly shocked with distress. He was contemplating the line of action. Suddenly, an idea struck to his mind and he immediately decided to ask the British to quit India for good.

Thus, Gandhi prepared a resolution popularly entitled, "Quit India" resolution. All India Congress Committee on its Bombay Session passed it on the 8th August, 1942. The resolution declared that the immediate ending of British-rule in India was an urgent necessity both for the sake of India and for the success of the cause of the United Nations. It was the assurance, embodied in the declaration that a free India would know all her great resources in the struggle for freedom and against the aggression of Nazism, Fascism and Imperialism. Mahatma Gandhi, further, emphatically voiced that they were not to quarrel with the British people but they were to fight hard against the extinction of imperialism. The last touchy words were that the proposal for the withdrawal of British Power did not come out of anger. It came, on the contrary, to enable India

to exhibit its due part of ability and efficiency at the present juncture.

The National Congress bestowed authority with Mahatma Gandhi to begin a non-violent mass-struggle. In the early hours of the 9th August within the few hours of the Quit India Resolution, nationalists were put into different jails alongwith the members of the Congress Working Committee. Mahatma Gandhi was put in the Aga Khan palace in Poona. Jawaharlal Nehru, Maulana Azad, Acharya J. B. Krepalini, Asaf Ali and other great leaders were taken to the Fort Prison of Ahmadnagar. The Congress was openly announced 'An illegal Body'. As a result, the police began arresting every Congressman of any cadre and put them in jail.

This situation deprived Mahatma Gandhi of taking leadership of the freedom movement to the last and the final touch of movement. Infact, it goes without saying, the country steered forth without any leader as a ship without any rudder. It never desisted people from taking up the challenge to their last breath.

'The Quit India Revolution', was, as it were, the motto of the nation had continued with due vigour. It was a mass call all over India. People took up the issue non-violently. At many places there was total collapse of the Government machinery. The Postal Communication, the rail, telegraphs were paralysed. It also

paralysed Government Offices and institutions. In spite of vehement oppositions and repressive measures of the Government, non-violent meetings, processions and hartals continued ceaselessly all over India. It touched every soul of India. Millions of men and women participated in the struggle. Slogans ran apace and thundered the Indian sky right from villages, towns and cities. The national echo of 'Quit India Slogan' saturated the air of revolution.

The Viceroy Linlithgow in India and the Prime-Minister, Winston Churchill in England began their march with suppressive measures. They were ready with their war-time strength. Forces and arms marched over India. They mercilessly began firing on un-armed people. It became a day to day affair. The Indians were attacked from all sides.

Even, people were attacked from air in remote areas to which it was impossible on part of the armed forces to move. About 60,000 people were arrested. Nearly 1,000 people were put to death in un-ceasing, merciless firing of police. Many were wounded. The official estimate showed the death and wounded roll to a huge number.

The nature of the 'Quit India Revolution' of 1942 is in-explicable. It was really heart-rending. Though it was temporarily subsided under merciless suppression and repression, the spirit of the country remained un-bent. They no longer, wanted the British-rule and to remain subservient to imperialistic rule.

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An adivasi dance of Mayurbhanj

A Jayanti Tribute,
August 5

PANDIT NILAKANTHA DAS (1884—1969)

Dr. Subhash Chandra Mishra

Popularly re-
membered as a
disciplinarian in
public life, Pandit
Nilakantha lived
a long active life
and contributed
his mite for the
service of
Utkalajanani.



Nilakantha had
his schooling at
Puri, College
education at Ravenshaw College, Cuttack
and thereafter obtained his M.A. degree
in Philosophy from Calcutta University—a
rare achievement in those days. In spite of
such attainments, true to the Oath in the
bank of the river Bhargavi, Nilakantha did
not join a job under the British
government and served the Satyabadi
School as the Headmaster for only
Rs. 15 per month.

The most adorable educational
institution of the early twentieth century
Orissa—the Satyabadi School, the dream
of Utkalmani Gopabandhu—was managed
by Nilakantha who was not only its
Headmaster but a primary source of
strength. The Satyabadi School could not
have become the same without
Nilakantha's services.

Nilakantha has become legendary as a
voracious reader. He had authored
numerous critical essays with profound
erudition and insight. His speeches in the
Central Legislative Assembly and later as
the Speaker of Orissa Legislative
Assembly are testimonies of his
scholarship, forceful and fearless thinking

marked by clarity of vision. He made
innovations for the improvement of the
Oriya script and typography. He is the
author of an excellent commentary of the
Gita. Underneath the essayist there was
a poet too. His epics are considered to be
masterpieces of Oriya literature.
Konarke, Pranayini, Kharavela etc may
be mentioned in this connection. As an
editor, he has shown his proficiency in
the column of '*Naba Bharat*'.

Nilakantha gained political ascendancy
after the demise of Pandit Gopabandhu
and Madhu Babu. Yet, one who is
interested in the Oriya Deshamisrana
movement cannot ignore Nilakantha's
contributions to the spread of Oriya
patriotism in the tracts then lying
vivisected under different presidencies.
The promulgation of the Government of
India Act of 1935 offered an opportunity
to the Oriya people to fully utilise it
politically for the formation of Orissa
province under the leadership of the
Congress. If any single Oriya leader
deserves commendation for the
contributions to the growth of Oriya
Deshamisrana during the first ever
elections, Pandit Nilakantha deserves that
credit.

He was a* revolutionary. He firmly
believed that the youth should not be
mere conformists of the traditional
beliefs. They should, he believed, be
innovative and reactionary.

Pandit Nilakantha was a great social
reformer. He not only led the way against
untouchability, but intentionally violated
some of the taboos in the society. Under
his stewardship a movement to sport the

mustache was started in the Brahmin Shasanas around him. He was the pioneer in introducing the 'imported vegetables like potatoes, tomatoes and the cauliflower etc. in the garden of the Satyabadi School. Such 'wild' actions of Nilakantha were among the mysterious factors which resulted in the fire accident in their dear Satyabadi School.

As a great patriot, he used the platform of the Legislative forum to put forth his scholarly arguments which impressed the Englishmen. Nilakantha not only exhibited a talent for humour in such fora but occasionally snobbed the fellow members for their irresponsible conduct in the house. Even on 24 March, 1929, he was raising a voice for action ("do or die" proposition), in the Central Legislative Assembly :

"A subject and dependent people we are, and ours is to strive for independence pure and simple at any cost and without considering consequences..... It was to help England that Dominion status was agreed upon by so many parties in India. We have been over generous.... Therefore now is the time to do or die. We cannot live under conditions like this. It is not only painful but humiliating. It is more. It is insulting, and it is injurious to the health of the nation".

His speeches on subjects like Railway Budget—The Salt Policy of the

Government (in 1929), his essay on education, memorandum for the amalgamation of the Oriya tracts are examples of his bold statements.

Pandit Nilakantha's ideas sometimes bordered on the ideas of Pandit Madan Mohan Malaviya when he joined latter's "independent party". Nilakantha was idolised by Netaji Subhas Chandra Bose, during the days of Bose-Nehru rift. After independence, Rajendra Prasad insisted on meeting him during his, Orissa tour. He appreciated Nilakantha's "public-spiritedness". Pandit Nehru noted the "dominant role" Nilakantha played in the field of politics and literature.

He was justly admired and revered by people of eminence throughout the country. Nilakantha was a genius who preferred to relax in the permeated glory of India and the East. He believed that the oriental world has to take up the responsibility of "live upto the ideals of humanity". "This is the vast and the sacred task of the entire East, which has been the primaeval teacher of the World, and which will still give out its pent-up genius, and add the essential aspect to the culture of humanity to make it synthetically complete and permanently happy".

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Hon'ble Governor of Orissa Shri G. Ramanujam speaks at the Safety Awards Ceremony at State Labour Institute on 15th of June, 1996.

A Jayanti Tribute
28 August

MORAL EDUCATION IN THE LITERATURE OF GANGADHAR MEHER

Jagabandhu Panda



Gangadhar Meher is more known in the domain of Oriya literature than in the field of education. Yet, he is one of the greatest teachers of

mankind for all time to come. We wonder, if his contribution to the domain of education is in anyway less than his contribution to the development of Oriya language and literature. We believe that one of the most valuable legacies that he has left to posterity is his educational teaching crystallised in his innumerable literary creations. The theory or philosophy that he gave to the world was not fashioned in an academic manner. It was the result of his own life-experience.

Like other poets, Gangadhar Meher, through his literary writings, attempted to act as the teacher and path-shower of human society. He realised the truth by his subtle vision of a creative artist and tried to influence the society in his humble way. He respected the Indian literary tradition by accepting morality as the didactic value of art and literature. The moral teachings contained in his works are really meaningful and educative.

Gangadhar Meher himself was an epitome of integrity; which is well evident

from one of the reply letters he had written to one of his best friends, Brajamohan Panda, a Practical Educationist of Orissa. Once Brajamohan Panda wrote a letter to Gangadhar Meher, requesting him to allow and send his son Bhagabana Meher to work temporarily as the headmaster of a newly established Middle English School of Larambha; the former's native village. But the poet Gangadhar Meher in reply to his friend politely refused to send his son to serve as the headmaster; as Bhagabana had not passed Entrance Examination which was then the minimum qualification to be the headmaster of a Middle English School under 'D' Council. In his reply letter, he wrote :—

"Are not you dissatisfied with me as Bhagabana did not go to Larambha ? Larambha School is under 'D' Council and as Bhagabana has not passed the Entrance"

The literary creations of Gangadhar Meher directly raise the voice of morality. His poems like 'Gurusisya', 'Mahajana', 'Parisrama', 'Manaprati', 'Dhanaprati', 'Garba', 'Amulya O Mulyaban', 'Sangaphala' etc. were written, perhaps, to give a moral direction to the human life to make it more refined, like those of the Father of the Nation Mahatma Gandhi. Through his literary writings Gangadhar Meher wanted to improve the work culture by making it morality-based.

Gangadhar Meher's deep faith in the traditional values is reflected in his epics

Rasaratnakara, *Indumatee*, and *Kichakavaddha*. These works depict ideal-love in the human life and society.

In 'Panchayat', Gangadhar Meher reiterated the significance of moral education. He tried to prove right the saying "Little learning is a dangerous thing". To him, our education system does not inculcate moral values. As a result, persons with little learning (half-educated) adopt unfair means to exploit the common people and thereby make economic gains. They do not believe in truthfulness and try to harass the uneducated masses illegally. Some of his poems clearly reflect his dissatisfaction over the then prevailing educational system which failed to imbibe the individuals with truthfulness and honesty.

In his poem 'Amulya O Mulyavan' Meher emphasized on the moral virtue of a person which makes him affectionate and respected. In 'Manaprati' and 'Dhanaprati', the poet-educationist treated wealth as temporary and hence should not be pursued by dishonest means. According to him, one should not feel proud for being a wealthy person. Through the poem "Manaprati", he appealed to the people to abstain themselves from a foul chase and cultivate self-restraint. Again, in his poem "Dhanaprati" he tried to prove that virtue assumed more significance than wealth in one's life. Virtues can be learned from any one; both friends and enemies.

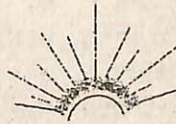
Gangadhar Meher's poem "Subhaba O Swabhaba" expresses the significant role played by education in converting a narrow-hearted dog-like man into a broad-hearted human being by inculcating moral values. The Oriya poet also emphasized the role of peers in the formation of character.

In his essay "Sikshita, Asikshita O Sikshyabhimani", Gangadhar Meher made a nice attempt to define education through a clear distinction between educated and uneducated. According to him, education enables one to devote himself to good work and find company with good friends. It fills the heart with godly qualities like love, respect, devotion, kindness, forgiveness etc. Education enables the individual to avoid bad work and bad companions.

Gangadhar Meher's repeated emphasis on moral education can be summarized with the statement of Dr. Radhakumud Mukharjee, who says :—

"The mere intellectual development without the development of character, learning without piety, proficiency in the sacred lore with a deficiency in the practices it implies, will defeat the very end of studentship.

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The new Agricultural Policy will herald a new era for Agriculture in Orissa

J. K. Tripathy

The Congress-I Government in Orissa headed by Shri J. B. Patnaik has framed an agricultural policy, which may be regarded as a first comprehensive effort in that direction to make the state self-sufficient in Agricultural Production. The new Agricultural Policy aspires to bring a revolutionary change in the field of agriculture in Orissa.

The salient features of the new Agricultural Policy announced by the Department of Agriculture recently covers almost all the relevant aspects associated with Agriculture in the State.

The main objectives of the new Agricultural Policy are, to turn agriculture into a profitable business and a source of self employment for the youth to generate employment opportunities through agriculture and utilise agriculture as a means of amelioration of poverty, to develop a broad group of entrepreneurs in the field of agriculture including mechanization of agriculture in a vast way to create skilled labour for agriculture, step up training programmes on agriculture in a wider scale, to make available developed agricultural practices at the door steps of the people, to develop industries based on agriculture, to give a boost to the production of fruits, flowers, vegetables, milk, egg, fishery, to double the production of cereals and oil seeds etc. The overall thrust of the new Agricultural Policy is to give agriculture the status of the industry and make it export-oriented.

To achieve the above objectives the government has fixed targets for supplying various inputs over a period of five years. Improved variety of seeds being one of the main ingredients for improving agricultural production the government intends to raise the supply of high yielding variety of paddy seeds to 20 per cent as against the current level of 2 per cent over a period of five years. Similarly it intends to increase the supply of oil seeds and pulses to 10 per cent as against the current level of 1 per cent. A target has been fixed to achieve use of 100 Kg. of chemical fertiliser per hectare of land at the end of five years. The government also intends to promote the sell of subsidized ancilliary agricultural implements for different crops. It wants to achieve the sale of 50 crores by the year 2001.

In addition to these the government has set its goals for the cultivation of cash crops, reclamation of problematic land, expansion of agriculture, pumping of more capital into agriculture, assistance in buying and selling of agricultural produce so that the agriculturist is able to get fair price for his produce and enlarge the scope of insurance for additional crops in addition to rice, groundnut and mustard.

The government also has declared an improvised fishery development policy to bring about radical improvements in the production of fish.

In order to give Agriculture the status of Industry, the new Agricultural Policy

contains a variety of incentives like capital investment subsidy, relaxation in sales tax, concession in stamp duties and other assistance through different organisations. To make the incentives effective, the government intends to formulate new rules and regulations. The

new Agricultural Policy if implemented sincerely will usher in a new era of prosperity for Agriculture in Orissa.

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GOVERNMENT'S PRONOUNCEMENTS

- ✧ Opening of—559 New Primary Schools, 1320 Non-Formal Schools and two Residential Schools in each Gram Panchayat .
- ✧ Extensive repairs to 106 Primary Schools.
- ✧ Appointment of 12,000 Primary School teachers soon.
- ✧ Introduction of Computer Education at the School level.
- ✧ One playground in each Gram Panchayat under Chief Minister's 12 point Programme with other infrastructural facilities, i.e. Dress Room, Lavatory, Parking, Drinking water supply etc.
- ✧ Books for school children will be available through the co-operative societies in the State.
- ✧ Government has recently announced to encourage privatisation of seeds production and distribution.
- ✧ 50 Mini-ITIs will be set up to help the rural artisans acquire expertise in various fields.
- ✧ For promotion of Primary Education among the S.C. and S.T., a minimum of Rs. 25 Cr. and maximum of Rs. 40 Cr. will be spent in each of the underdeveloped districts.
- ✧ Irrigation facility to be raised from 30% to 50%.
- ✧ Agricultural produce will be four times through adoption of scientific methods of cultivation.

QUALITY IMPROVEMENT AND NATIONAL DEVELOPMENT

Bishnupada Sethi

In the recent years, India has witnessed a trend in its economic policy towards liberalization, marketization and globalization. The restructuring of business and industry envisages massive social, political and economic changes. It is understood that unless the quality assurance issues are adequately addressed, the reforms may not realize its full potential. Many countries have recognised the important contribution of better quality performance of their products and services in dealing with the challenges of global economy, changing market conditions, increased customer's interests, and other increasing competitive pressures. The important contributions of better quality performance in national economy is as a result of :

- growing awareness amongst customers
- saturated market condition
- rapid growth of technology
- fast disappearance of trade barriers
- globalization of market
- quality system (ISO—9000) requirement for business .
- deregulated industrial policies
- increasing technological, economic, corporate pressures on business organizations.
- quality and cost as weapons for competing firms.

The typical problems of a developing economy in transition are high inventory holding, technological (operational) rigidity, lower achievements with respect to quality, productivity, delivery schedule and flexibility. The government is ceasing

to become the major consumer. The lower lot sizes and shorter product life cycles require an integrated approach to achieve competitiveness.

Factors Affecting Quality :

Table 1 lists some of the factors affecting quality of products and services. The factors, at the international, national and industry levels are called macro level factors and those at the organizational and human resource level are called micro-level factors. The economic climate, competition structure, technological base and culture of a country have an influence on the quality issues of a firm. While formulating a strategy for an organization, the managers must take care of the environmental elements. For example, the policy of the government with regard to exporting, licensing, joint venture, direct investment, franchising, central planning and management contracts come directly in the mind of a manager while dealing with the production activities in the day to day life on shop floor. The post second world war situation has witnessed a change in managerial perspective. The change is from macro perspective to micro-perspective. The excellent performance achieved by Japanese firms has shown that while holding a macro perspective one can predict the things to come in future, but with a micro perspective one can shape its destiny firmly. In other words, the factors at the international, national and industry levels will have their influence on the quality performance of a firm, no doubt, but an organization which seeks to address

micro-level issues creates an excellent work environment on the shop floor, which flexibly responds to any challenges coming from the environment. The changing economic scenario would require from the management greater degree of attention to such activities which promotes or enhances.

- labour productivity
- technological innovation
- process and product flexibility
- dynamic corporate leadership
- leadtime reduction
- creation of flat and flexible organization

Role of the Government :

The Government has its role to ensure that the quality of both exports and imports comes to an internationally acceptable level. With the integration of national market with the international market, the domestic consumers also stand to get benefits.. For this, central planning may still be required to manage the transition. A multi-disciplinary team of experts with sufficient authority and responsibility can take a perspective which can accelerate technological innovation, competition, protection of consumer interest and modernisation. Institution of a national quality award in line with the Baldrige award of U. S. A. can do a lot good. The criteria of Baldrige award i.e. customer driven quality, leadership, continuous improvement, full participation, fast response, design quality and prevention, long-range outlook, management by facts, partnership development, public responsibility attempt to create the strong backbone of an economy.

Total Quality Management :

The Government is trying through its various reform policies with respect to labour market, equity and divestment, freedom for public sector units, customer movements etc. to create a dynamic economic environment. Such changes in the national and global scenario necessitates the management to adopt Total Quality Management (TQM) as a concept and philosophy to sustain and

maintain on the path of continuous quality improvement. TQM seeks to satisfy the interests of various stakeholders to an organisation i.e., owners, customers, employees, suppliers and government by way of value creation. The management needs to formulate an appropriate strategy taking into account key success factors like technology, performance measures, feedback, organization and training. TQM encompasses all areas of an organisation. The belief system, culture, vendor quality assurances, productivity, quality and effectiveness etc. may require improvement to satisfy the contemporary market expectations. The large scale practice of TQM requires the following things :

- Senior management to take the personal charge of managing quality.
- All the employees in the entire organizational hierarchy to be trained to know the importance and to produce quality for customer satisfaction, profit, survival and growth.
- Large scale practice of statistical and optimization techniques for quality management.
- Adoption of a system's approach in the strategy formulation, Management Information System (MIS), policy and quality deployment, design of management structures.

To be successful in the competitive market, the basic thrust on reliability, durability, performance, safety and quality is required. The Government is expected to create a favourable space for the Indian firms. It is necessary for the various organizations to frame their corporate, business unit and functional level strategies which take into account the influence of various factors having a bearing on the quality performance. Quality production will create a positive image of the country expanding its share in the international market, ensuring more job and better quality of living to the people of the country.

TABLE 1 : FACTORS AFFECTING QUALITY OF PRODUCT & SERVICES**A : MACRO LEVEL FACTORS****1. International :**

- Globalisation/internationalization
- Balance of trade
- Protection and trade barriers
- Patent laws
- Institutional mechanism
- Technology transfer
- Resource position

2. National :

- National resources
- Policies and strategies
- Infrastructure
- Institutional mechanism
- Inflation
- Unemployment level
- Education and skill
- GDP/GNP
- Quality awareness
- Structural adjustment
- Demographic and social factor
- Policies and union
- Standardisation

3. Industry :

- Demand/supply position
- Quality standard
- R. & D. opportunity
- Growth opportunity
- Labour laws and industrial situation
- Profitability
- Opportunity to sustain and grow
- Competition
- Capital/labour ratio

B. MICRO LEVEL FACTORS :**1. Organisation :**

- Knowledge of customers' wants
- Long term goals
- Capital investment opportunities
- Organisation structure
- Customer based measurement methods
- MIS/DSS
- Basic research
- Strategy oriented production system
- Product and process

- Emphasis on measurement as means
- Investment in new plant and equipment
- Use of statistical method
- Technology upgradation
- Vendor-vendee relation
- Materials and energy
- Continuous improvement of method
- Strong and committed management team

- Availability and quality of resources
- Habitual improvement culture
- Cost of quality
- Communication network
- Age of plant and equipment
- Plant maintenance
- Elimination of bottleneck operation

2. Human Resources :

- Work ethics
- Work standards
- Systems thinking
- Work method
- Job design and satisfaction
- Work management techniques
- Co-operation between management and labour .
- Human learning and development practices
- Cultural and religious values
- Multi-skill development
- Education and training
- Innovation/technology development and advancement.
- Knowledge and skill
- Ability to implement changes
- Physical and mental build
- Cost of living
- Wages and salaries
- Understanding that everyone not alone workers make mistake.
- Incentives/benefits
- Concern for quality and productivity
- Motivation
- Participation work environment
- Management style

Sub-Collector
Phulbani.

A SYMPHONY OF LIFE

Bhaskar Parichha.

"Near Jagannath is a temple dedicated to the Sun. Its cost was defrayed by twelve years' revenue of the province. Even those whose judgement is critical and who are difficult to please stand astonished at its sight," wrote Abul Fazl in AIN-I-AKBARI. Indeed, this was a befitting tribute the great chronicler paid to the sculptors of Orissa who built the temple of Konark and numerous other temples over the length and breadth of Utkal as Orissa was differently known.

A tradition of intricate chiselling, the stone-craft of Orissa is the direct offshoot of the eminence of the hand. Significantly, it has been enlivened over centuries of continuing endeavour. Stone carvers of the present day, like their predecessors, have been building the memorials of stone in their pristine form with all the imaginations and the charm going hand in hand. Primarily, these decorative creations of the chisel are the replicas of the temples. Additionally, they come in a variety of hues and forms.

These sculpturesque designs have an abounding intimacy with the walls and figurines of the manors. The stone fascimiles, however, are not only the representatives of the past glory but the echoes are to be heard in posterity too. What was once regarded a religious sacrament has, with the change of time, been transformed into modern decor.

Puri, Nilgiri, Lalitgiri and Khiching have in recent times earned fame and prestige for the stone-craft of Orissa although this art is practised in other places surrounding these three main centres.

In the mediaeval past architectural Orissa witnessed the upcoming of hundreds of temples patronised thoroughly by the feudal kings. Hopefully, the profession of stone carving bequeathed by the ancestors has come to provide sustenance to a large number of families. Again, what was once menial servantry is now a purposeful vocation, thanks to the patrons who have been lifting these modern decors for interiors as well as lawns.

In the transient period from roughly 12th and 13th century to the current times, the profession went through much stress and strain; but undaunted by the dictates of time the stonework has survived to hold out definite scopes of revival. In one sense, stoneworks have become the most sought after items in the whole list of keepsakes.

The stone carvers of Orissa chiefly use five kinds of stones—hard granite, spotted, soap, black chlorite and translucent. This variation is according as the variability of the stone strata. Obviously, the products too have branched out. While the craftsmen of Khiching in Mayurbhanj do with translucent and black chlorite, those of Puri use spotted and soap stone. The carvers of Lalitgiri in the district of Cuttack mostly work with sand stone and granite.

The items using the stone medium have artistic and utilitarian appeals alike. The utility items include tumblers, flower vases, bowls, ashtrays, cups and saucers and pots of varying designs and colours of household use. Interestingly, pilgrims

from different parts of Orissa who visit Puri make it a point to carry with them, on return pilgrimage, two main items of sanctimonious use in the Oriya household—PATHURI (stoneware) and CHANDAN-PEDHI (circular stone plate for pounding sandal wood). One would also come across the stone sellers trading the products at the Khurda Railway Station which is a confluence point between Puri and Bhubaneswar.

For the foreigners the stone objects come in form of decorative items—the aesthetic beauty and grandeur being maintained simultaneously. A mermaid with her enchanting look and smile, Gods and Godlings of the Hindu pantheon, a damsel composing a love epistle or a girl with a mirror in her hand. Some items resemble the Konark temple too. Danseuse playing cymbals and drums are the common items one would encounter in the shops of Puri. Puri carvings, particularly, lend a perfect and exquisite look and there is a huge demand for these products.

Stone carvers of Orissa follow the texts of the SILPASHASTRA and books of Indian iconography while designing traditional items in stone. An elaborate description, often critical to follow is found in these texts as to the style, structure, proportion and size of the carvings.

The workmen who work with stone are known as PATHURIAS in local parlance—the majority of them being economically backward and their only means of livelihood is the chisel. Even the surfeit of government schemes, programmes and such other exhortations have hardly changed the precarious existence of these carvers of Orissa who live in a state of despair. Assuredly, with the change of time and modernity making sway over tradition, the stone carvers have not departed from the traditional occupation. Their reciprocation with the stone seems eternal!

In a most significant way, these occupationists have, unlike their counterparts elsewhere in India, stuck on

to the age-old tools and implements. Hopefully, the chisel has not given into the machine, neither the inimitable style to the economics of scale. Handicrafts, when adopted to modern techniques, lose their grandeur and vitality—a fact of life which the stone carvers of Orissa are not oblivious of.

Even in the intonation and execution too Orissa's stone carvings have a superiority over other regional products. No less than a person than E.B. Havell had remarked, "the Orissan style is much more interesting than the better known sandstone carvings of Rajputna and Punjab, which is often monotonous and are more suggestive of furniture than of architecture".

As far as the marketing network is concerned the stone products have a weak trading link and it is hopelessly unorganized. Although Utkalika, a premier sales outlet of the government of Orissa, with its branches in the major towns of the state and other metropolies of the country deals in these stone works, but the price paid to the carvers do not match their labour. The workers are a disorganized lot and the department of Industry of the government has done nothing to pull the stone carvers out of economic distress.

Further, the offtake of stone carvings is woefully poor. With the change of taste, keepsakers now-a-days go in for expensive decorative items like paintings and other interior decorations. Stone carvings, by their very look and heftiness, do not fit into the schemes of modern arty-crafty.

If through a mortification Orissa's handicrafts have retained their traditional glamour and worth with the same freshness and charm, the stonecraft is a living testimony to the dedication of the crafts personae—a symphony of life and creative genius, to say it in a different language.

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Oriya Literature and Role of Khariar Estate

Dr. Braja Kishor Padhi

Political history of a region is interwoven with the cultural activities. This trend is found in more expressive way when the rulers are benevolent and oriented with the early concept of Indian Polity, "Prajā Sukhe Sukham Rangy". As such, the history of Khariar cannot but be a some total effect of the manifold activities of the people. Therefore it becomes imperative to trace the main points of the cultural heritage of Khariar for a fuller understanding of the historical events and the interactions between the ruler and the ruled. Right from the pre-historic times, Khariar region appears to have been inhabited¹ and since then there is an unbroken continuity of historical events and cultural activities. So much so that this area contributed a special style of architecture known as the Kosali Style.² The temples constructed during the Kalachuri period were the more beautiful than any other temples. Supporting the Mandapas in front of the temples, they carved the Pillars beautifully. The four Pillars³ of the Mandapa of Narasimhanatha temple⁴ bear testimony to this effect. Rajim stone inscription of Prithvideva-II,⁵ proves that Kalchuries had repaired or rebuilt the temple of Rama (Rajivalochana)⁶. This brick temple with stone door jamb rises precipitously from the ground where we find Nabagrahas with the figure of Gaja Laxmi at the centre. This is definitely a synchronisation of Saivism and Vaishnavism, clearly pointing out not only toleration in religious life but also

specifying the acceptance of the new trend of amalgamation of religious thoughts. The plan upto intersecting squares of Kosali style of Rekha temple⁷ seems to have been influenced by Pancha Ratha Plan.

The cultural heritage of Khariar which is marked by distinctive features like the temple architecture of Budhi Komna⁸, abounds in likely creations in the field of art, architecture, culture and literatures. Particularly the literary activities dominated the cultural sky of Khariar during the reign of the Chauhans.

The Chauhans as a whole were great patrons of art, literature and culture. The earliest known poet of Khariar region is Chaitan Das the bard of Alekha Cult on void. He had composed "Debadarshana Purana, "Nirguna Mahatmya," "Vishnugarbha Purana" and many short poems which have not survived. There are lot of controversies regarding his period but Prayagadata Joshi and Jitamitra Prasad Singh Deo⁹ have proved that he lived at Badamula village with the patronisation of Bhagirathi Babu, while Prataprudra Singh Deo, the Khariar Chief was the Raja with headquarter at Komnagarh. It seems the township of Khariar was developing during Chaitan Das's period because he mentions "Khariar alias Khadial" in his "Nirguna Mahatmya."

K. C. Mishra¹⁰, emphatically mentions that Chaitan Das, declares in his "Vishnugarbha Purana" that

incomprehensible being has neither form nor colour. So it can be said that the Khariar region had contribution to the conception of Vajrastava as "Sunya Purusa". Not only that in the words of K. C. Mishra, representation of the Dhyani Buddhas is also found in Chaitanya Das's literature. The theory of five Dhyani Buddhas expounded in Tantric Buddhism, has found a striking exposition in "Vishnugarbha Purana" of Chaitanya Das.

Chaitanya Das's conception of Krishna is unique, therefore Prabhat Mukharjee¹¹ says that Chaitanya Das composed "Nirguna Mahatmya" and "Vishnugarbha Purana". The first one was composed at Khariar in the reign of Prataprudra¹².

The ancient literature of Khariar Darbar has not survived and from the old records only seven poems of Raja Ratan Singh Deo (1818—1842), four poems of Raja Krishna Chandra Singh Deo (1852—1868) and thirteen poems of Raja Padman Singh (1868—1889) could be traced and published in "Khariar Kusuma, Part-II,—"Giti Manjusa", by Khariar Sahitya Samiti in 1955¹³.

From the period of Raja Brajaraj Singh Deo, the literary activities received new dimension. His literary Darbar was flocked by Yaswant Rao Modhak (Maharastrian Dewan), Pandit Sankar Sastri (Brahmachari), Asu Kabi Kabichandra, Jagadananda Thakur, Gangadhar Mahauti, Hare Krishna Praharaj, Ratan Singh Barik, Birabara Singh Nina, Chandra Shekar Patjoshi and Madan Mohan Panigrahi, Kabichandra of his time was Madhaba Kabichandra (Balukeswarapur, Khalikot, Ganjam). The genealogy of Kabichandra may be furnished because the members of this family have great contributions to Oriya Literature and culture.

Madhaba Kabichandra
Brajabandhu Mishra
Jaikrishna Mishra
Sashi Bhusan Mishra

Raja Brajaraj Singh Deo was a man of literary taste. He had an eye which could see beauty of nature everywhere and he had a pen which could describe it in black and white with such a mastery that even the reader could cherish it. Most of the Oriya literary creations of Raja Brajaraj Singh Deo were published in between 1883—1887 A. D.¹⁴ Those are¹⁵ Brajabandhu Bilasa, Sobha Ballari, Ratna Prava Kavya (Manuscript), Rupa Manjari, Chautisa Traya, Sangita Cuchha, Satyanarayana Brata Katha and Prabandha Citra Kavya. All these are compiled together and published in a volume named "Brajaraj Granthabali" by the Cultural Affairs Department of Government of Orissa in 1975. His lyrics, contain gems of thought, beauty and splendour. The typical form of light and splendour gloom greatness, beauty and wonder finds expression in his writings, which he composed while he was Yubraj. The works of Brajaraj Singh Deo in the characteristic way of Kavi Samrat Upendra Bhanja. Radhanatha Rai could not remain silent by seeing literarily poetry of Brajaraj Singh Deo and elucidated him by attaching a title over him as "Second Upendra Bhanja."¹⁶ This eulogised title of "Second Upendra Bhanja" over Raja Brajaraj Singh Deo was accepted by Sir Basudev Sudhala Dev in his paper "Indradhanu", whose publication was begun from 17 August, 1893. Even poet Gangadhar Meher, in his "Utkal Laxmi Kavya" called him "Second Upendra Bhanja". Poet Chintamani Mohanty in his "Utkal Kamala Kavya" has sung of Raja Brajaraj Singh Deo as "Utkal Vikramaditya". In fact the poets, philosophers, scholars and spiritual thinkers, do play effective role in shaping the destiny of the universe. Raja Brajaraj Singh Deo was one such luminaries.

Like father, Raja Birbikram Deo had also emblazon Oriya literature with his

compositions.¹⁷ In "Purna Chandra Odia Bhasa Kosha (A lexicon of the Oriya language), Vol. V, (Consonants, Pha-Ma)", compiled by Gopal Chandra Praharaj, Keisar-i-Hind (Silver Medal), published in 1936 A.D. Page, 5805, Birbikram Deo's name is seen. Regarding him the Bhasa Kosha says that Birbikram Deo was a late Raja of Khariar who was an Oriya author. He was the author of "Prema Lata Drama". He had also composed many Oriya poems and dramas. Among his works few can be named which are still in preservation in the Khariar Chauhan family and they are—Kapardi Janana published in 1897, Stabaka Raja published in 1897, Nataka Rachana Pranali published in 1903, Suha Sini Prahasana published in 1903, Krupamayi Janana published in 1903, Ambika Devi (Nataka) published in 1904, Utkal Durdasa (Nataka), Byabhichar Dosa Pradarsana (Natak) completed in 1904 and published in 1906, Kusuma Sundari (Natak) completed in 1904 and published in 1908, Sailabala (Nataka) published in 1905, Balya Bibaha (Nataka) published in 1905, Brudha Bibaha (Nataka) published in 1905, Kanakajori Koili published in 1905, Basanta Kokila Chautisa published in 1905, Sangita Kusumanjali published in 1906, Gaja Sastra (Hindi) published in 1906, Raja Kumar Siksha (Hindi) published in 1907, Bhatru Sneha (Nataka) published in 1909, Aswa Sastra published in 1910, Prasanamala published in 1910, Harish Chandra (Nataka), published in 1911, Abhinaya Prakasika published in 1911, Birbikram Ramayan completed in 1911 but unpublished due to sudden death of Birbikram Deo (it was the Oriya translation of Tulasidas Ramayan), Pictorial description of sixty one types of elephants with comments in Oriya and interpretation with explanation of "Vaijala Chandrika", Sanskrit Grammar-lexicon.

Birbikram's Darbar used to be flocked by poets and writers like Laxman Patnaik,

Chandrabhanu Deo, Gobardhan Singh, Pabitra Mohan Jamadar, Ghasi Dandasena, Ram Chandra Raiguru and Siba Prasad Praharaj. Birbikram Singh Deo was an Oriya dramatist and had built up one permanent Oriya drama stage at Khariar named "Birbikram Theatre".¹⁸ It was the first Oriya permanent stage.

Sibanarayan Deo was a satirical poet and had produced lucid poetry which are published in a book named, "Jati Jati Phoola" in 1952. Sibanarayan Deo was the first publisher of "Radhanath Granthabali" in 1902. "Kautuka Kolahala"¹⁹ Natak was written by him in the local dialect of Khariar region. To his credit, Sibanarayan Deo wrote "Rabanangadabacha" in local dialect of Khariar, which is now preserved in Orissa State Archives. It contains the traditional history of the first Chauhan establishment of Khariar referring to Manikgarh hill fort. Sibanarayan Deo and his second wife Baidehi Kumari Devi had helped in compilation and finance of "Purna Chandra Bhasa Kosha, Vol. III."

Raja Arta Trana Singh Deo patronised "Birbikram Theatre" and made it well known throughout Orissa. Many artists, dramatists and dancers used to visit the Khariar Darbar during his time. Govind Chandra Sukdeva, Kali Charan Patnaik and famous dramatists of the period used to visit "Birbikram Theatre". Even famous Veena Player, Tarini Charan Patra was regular visitor to Khariar Darbar. During his period Dramas used to be staged²⁰ at "Birbikram Theatre" for continuous seven days during Chandan Yatra festival which was introduced at Khariar by Raja Brajaraj Singh Deo in 1890. Many dancers, poets and musicians who used to visit Darbar from different parts of India used to receive his patronage.

Rudramadhab Deo was a translator and had translated many literatures into Oriya. Among his works mention may be made of Rubayat of Omar Khayam, Durga

Stuti, Karna-Arjuna Nataka, Para Pare Nataka, Naranarayan, Pasani and Ong Atma Darshana Natak.

Anup Singh Deo is a poet of high merit. His published Oriya literary works are Arati, Urmi, Latika, Murchhana, Samuchaya, Tripatri while his unpublished literatures are Rasa Manjusha, Hillola, Biraha Baridhi, Spandana and many loose poems. He was awarded with "Kavi Saurabha" title by Brajmohan Sahitya Samiti of Bhawanipatna on October, 4, 1971. Orissa Sahitya Academy has felicitated him in 1979. Sarala Award 1985 was confirmed on him on June 14, 1986 and Utkal Pathaka Sansad at Cuttack honoured him on March 22, 1987.

Man like Jitamitra Prasad Singh Deo, Rajshree Devi, Nilalohita Prasad Singh Deo have important role and they are not at all ignored. Two books of Jitamitra Prasad Singh Deo have been published and they are—Cultural Profile of South Kosala, published in 1987 and Origin of Jagannath Deity, published in 1991. Two books of Rajshree Devi, Khariar have been written and edited. They are—Khadial-Ra-Itihasha (Oriya) published in 1983 and Kavya Kalabati-O-Sahitya Prabina Asha Kumari Granthamala, published in 1983. Three Oriya books of Nilalohita Prasad Singh Deo have been published and they are—Chhaya, published in 1980 Trushna, published in 1983 and Antarbyatha, published in 1984.

The taste for literary pursuits was not limited to the royal family but was even prevalent among the people of Khariar. Kaviraj Prayag Dutt Joshi of Khariar has defined the transformation of Devnagari script into Oriya script. He states "Devnagari script was written on Bhoorja Patra with ink and a quellor reed pan. Oriya script was written on felipot palm leaf with a pointed iron stylus. For convenience and swift writing the stylus is

dragged from one part to another part tilting to various angles without lifting. Due to fragility of the palm leaf in the direction of the grains all straight lines except perpendicular are curved and the drag of the stylus and most of the letters in a loop."

The vernacular literature, the writings of various prose writers and poets and translation of some Sanskrit and Hindi masterpieces like Ramayan and others assist in forming true estimate of the picture. Although we do not find from Gopal Rai Deo to Prataprudra Singh Deo (As per Genealogy of the Chauhan Family of Khariar) responsible for patronising any great literary persons, we have an excuse for them as they were too busy in the political field to find time for such activities. During their reign they had spent almost every day in the planning to consolidate their position and to pay attention towards the external obstacles of the Estate. The external dangers were many and were quite formidable for any one but they had no plan to subdue them. They were, however, under threat from Moghuls, Pindaries, external and internal aggression. The responsibility of all these troubles rests upon the unforeseen circumstances. Therefore, they might not have got sufficient leisure to involve themselves in art and literature. The language agitation, thus, remained in a sporadic manner and could not come to light during this period.

Khariar Sahitya Samiti :

Khariar Sahitya Samiti was started by Raja Brajaraj Singh Deo in 1883 and it continues till today. The Khariar Sahitya Samiti celebrated its centenary on December 10, 1983²¹. Among the poets and writers who participated in "Khariar Sahitya Samiti" mention may be made of Abhaya Charan Chalan, Rajashree Devi, Manohara Meher, Rambharsa Meher, Chandrabhanu Deo, Gadadhar Mishra Sharma, Kailash Chandra Dandasena,

Prayagdatta Joshi, Mohita Mohan Mohapatra, Dinabandhu Patnaik, Kali Charan Rath, Ananda Mohan Barik, Abhaya Charan Thakur, Jagadish Prasad Joshi, Nilalohita Prasad Singh Deo, Jitamitra Prasad Singh Deo, Someswar Thakur, Krishnaraj Mohapatra, Irfan Mohammed, Prafulla Chandra Samantarai, Abhinna Chandra Padhi, Kishor Chandra Mohapatra, Rama Chandra Mishra, Kalindri Charan Bisi, Basanta Singh Dandasena, Balabhadra Mahauti, Rabishankar Raut, Nandalal Barik, Bhagaban Panda, Binod Bihari Chalan and others.

Archaeological Committee :

Archaeological Committee was founded by Jitamitra Prasad Singh Deo in 1968 at Khariar. The archaeological importance of Khariar area was brought to limelight²² by J. P. Singh Deo since 1968 and with his discoveries which he presented to the Cultural Affairs Department, Government of Orissa²³, one Khariar Museum was started on October, 21, 1976. Mention may be made of few more articles presented by J. P. Singh Deo to Sambalpur University Museum.²⁴ They are Ring Stones, Stone Beads, Name Plate of "Padman Singh Dispensary 1894" and a Horse Ridden Sculpture.

On the basis of this heterogeneous form of literature, we can form a balance view of the society and its cultural life. According to these sources, the organisation of the society was of feudal nature with the Raja at the apex of the society.

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POPULATION EDUCATION IN ORISSA AND ABROAD

Ramakant Roul

Introduction :

The rapid population growth has created various hazards in the field of environment, health, food, accommodation and development etc. Normal life on earth has become deteriorated. Climatic irregularities have caused our life miserable due to deforestation, water and air pollution caused by population explosion. The World Population has gone beyond 5 billions, which is ordinarily the carrying capacity of the earth.

To that extent India's condition is rather worse. It is the second largest populated country in the world second to China only. 16 per cent of World Population and one fifth of illiterate persons live in India with only 2.4 per cent land to support them. According to 1991 census its population is 84.5 crores. Now it is expected to cross 90 crores. This may reach 100 crores by the turn of the century and may bit China after 2025 AD. The annual growth rate of India is now 1.3 per cent more than China. Hence Population growth is a growing danger for India. It creates series of problems. That is why it is inevitable to create awareness among people to check population and develop rational and logistic view about life.

Concept of Population Education :

Population education, roughly speaking is the idea about population position, its

growth, pros and cons and its impact on people, environment and development. It is an awareness of population hazards, how to overcome it and to lead a quality life.

Population education is not confined to Family Planning or small family norm. It has its wide range and broad canvas with environment development, women empowerment, family life education, reproductive health and quality of life.

Reproductive health and quality of life :

In a layman's language population education is a course of action which makes people aware of the population situation, the causes of its growth and its repercussions on personal, social and economic life of the country. It also enables children to take a rational view about their future family size.

1. It can be seen as an important part of the Nation's strategy.
2. Its aim is to contribute to quality of life of individual and the society.
3. It should be part and parcel of educational curriculums.
4. It plays a role in making young learners aware of the increasingly serious situation and its implications for their parents and themselves.

Messages of Population Education :

Six messages have been incorporated in the population education viz. :—

1. Small Family Norm
2. Right Age of Marriage
3. Responsible Parenthood
4. Population and Environment
5. Population and Development
6. Belief and tradition

New Thrusts :

Besides, concerns like equality of sex, reproductive right, quality of life, family education have come under the purview of population education. With equal emphasis the matters are dealt in the programme. The International Conference on Population and Development held at Cairo from 5—13 September, 1994 marked a milestone in population policy and strategies providing more analytical framework for population-related issues. It gave a broader mandate on development reflecting growing awareness that population, poverty, pattern of production and consumption and other treats to the environment are so closely interconnected that none of them can be considered in isolation. It puts emphasis on women empowerment, safe mother hood, safe abortion, reproductive and sexual health. So population education is an integrated programme with concerns like health, economic developmental and social issues.

Indian Scenario :

So far India has covered 280 districts under Total Literacy Campaign and about 85 post literacy districts. In those districts Population Education has been introduced. In Orissa 13 districts have started Total Literacy Campaign (TLC) and 4 districts have completed TLC and shifted to Post Literacy and Continuing Education (PLC). The followings are the districts under leaving TLC and PLC. Population Education has been introduced in those districts. Besides that Ministry of Health and Family Welfare Department,

Government of India has identified 135 demographically weak districts out of which Ganjam, Balasore, Puri and Cuttack come under the category on the basis of Infant Mortality Rate (IMR). Stress on safe motherhood, reproductive health and child care have been emphasised in those areas. Awareness to reduce IMR, take care of child and maternity health have been priority issues in those districts.

Accordingly every year Plan of Action on Population Education is framed for smooth implementation of the Programme. The Programme of Action gets every year approved in the Project Progress Review (PPR) meeting arranged by the Directorate of Adult Education, Government of India.

Details of Programme :

Action Plan, 1995 covers the following outlines under which calendar of events have been enlisted. Each items with detailed information have been furnished separately.

1. Salary
Sub Contract
2. Orientation, Workshop and Seminars, etc.
3. Material Production
4. Training, Meetings
5. Purchase of Equipments
6. Equipments
7. Miscellaneous

POPULATION EDUCATION IN ORISSA

Background :

Population Education has been considered as a key component of over-all development in the State of Orissa. As the annexures i.e. I, II and III would indicate, the State needs sustained

efforts to improve its position in terms of literacy, infant mortality and other indicators of socio-economic development.

The Population Education Programme goes hand in hand with the mass literacy projects in the State of Orissa. The State Resource Centre for Adult Education (SRC), Orissa came into existence in the year 1989. The UNFPA funded project—'Population Education in Adult Literacy Programme' also started operating in the State since 1990. The first two years of the project were devoted to preparatory work and environment building exercises. In true sense of the term, the P.E. Cell was exposed to the real operational measures and gathered momentum in the year 1992. Again, the spirit was reenergised while the Department of Adult Education, Government of India, convened a meeting for Identification of P.E. contents in the materials of Zilla Saksharata Samities (ZSSs) and SRCs of Orissa and West Bengal during 11-13, December, 1994.

Objectives :

The objectives of P.E. project in the state are :

- (I) To make Population Education and Family life Education proceed hand in hand as an integral part of learning experience of adult learners at the micro levels.
- (II) To make behavioural and attitudinal changes of learners.
- (III) To free the target group from superstitious beliefs and develop in them a rational and scientific attitude.
- (IV) To remove from them the idea of gender bias and create a feeling for equality of sexes.
- (V) To create awareness for reducing family size and family as a source of happiness.

- (VI) To encourage protection of environment from pollution and develop an urge for health habit, cleanliness and quality living.
- (VII) To encourage participation in the Developmental Programme and increase per capita income.
- (VIII) To enlighten people with major core messages and other allied issues and ideas relating to population education.

Integrated Approach :

Integration is the first and foremost device in population education. It can not proceed in isolation. It is to be integrated with the literacy programme. Population Education has been incorporated in IPCL primers at the weightage of 30% in presentation of contents. In Post Literacy and Continuing Education materials, equal emphasis has been laid on population education. The message have been integrated with motivational, print and electronic materials of SRC.

The Population Education tools have also been integrated with various operational agencies like NGOs, Zilla Saksharata Samities (ZSSs), University Centres, Directorate of Teacher Education and SCERT, State Institute of Health and Family Welfare, Directorate of Mass Education, Directorate of Elementary Education, Panchayati Raj Department, Rural Development Department and the Directorate of Health and family Welfare etc.

Annexure—I

STATE PROFILE

Name of the State	Orissa
Area	1,55,782 Sq.K.M.
Population	3,15,12,070
Total Literacy Rate	48.55%
Male Literacy	62.37%
Female Literacy	34.40%

S.C. Literacy	33.78	District under TLC	19
S.T. Literacy	22.31	District under PL/ Continuing Edn.	9
Density of population (per Sq. K.M.)	202	Voluntary Agencies involved in the TLC	16
Crude Birth Rate (per 1000)	28.8	District Resource Unit in the State	4
Crude Death Rate (per 1000)	12.7	District with Highest Child Mortality Rate adopted districts by MHFW, Govt. of India	4
Infant Mortality Rate (per 1000)	110		
Rank order in India (as per population size)	11th		
Annual Growth Rate	1.95%	(Undivided Balasore, Ganjam, Puri and Cuttack)	
Total No. of Districts	30		

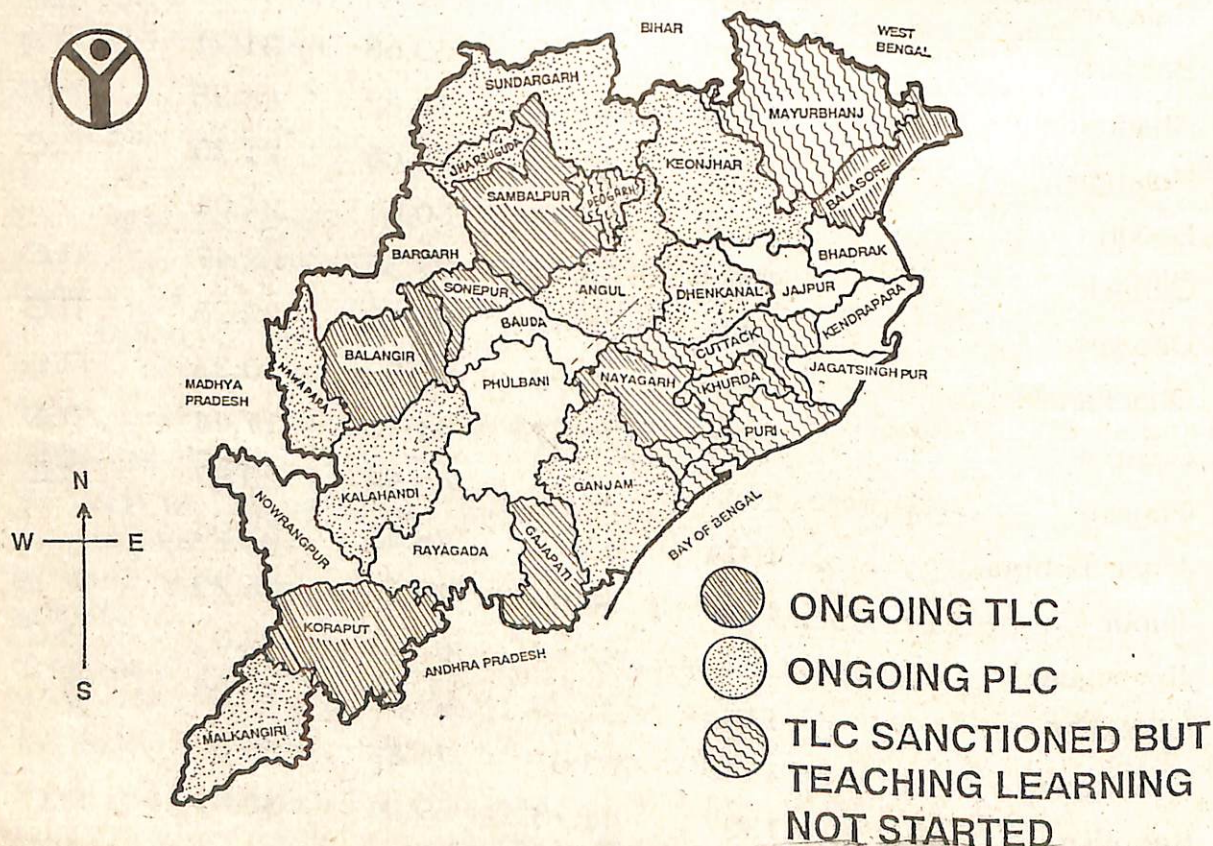
Annexure-II DISTRICT PROFILE

Sl. No.	Name of the District	Population (in '000)	Literacy Percentage	Male Lit. %	Female Lit. %	TLC/PL/ Identified
1.	Angul	961	51.52	67.64	34.32	PLC
2.	Balasore	1697	57.64	71.23	43.40	TLC
3.	Bargarh	1207	47.65	63.68	31.21	..
4.	Bhadrak	1106	60.54	74.62	46.35	..
5.	Bolangir	1231	38.63	55.64	21.30	TLC
6.	Boudh	318	40.98	60.61	21.01	..
7.	Cuttack	1973	65.44	77.30	52.47	TLC
8.	Deogarh	234	44.45	59.43	29.26	TLC
9.	Dhenkanal	948	54.92	68.82	40.33	PLC
10.	Gajapati	454	29.37	41.76	17.44	TLC
11.	Ganjam	2704	46.72	63.88	29.87	PLC
12.	Jagatsinghpur	1014	65.78	78.41	52.94	..
13.	Jajpur	1386	58.00	70.50	45.29	..
14.	Jharsuguda	447	52.64	67.21	37.01	PLC
15.	Kalahandi	1131	31.08	46.85	15.28	PLC
16.	Kendrapara	1149	63.61	76.82	50.67	..
17.	Keonjhar	1337	44.73	59.04	30.01	PLC
18.	Khurdha	1502	67.72	78.74	55.39	..

19. Koraput	1030	24.64	29.42	15.15	TLC
20. Malkangiri	422	20.04	28.22	11.69	PLC
21. Mayurbhanj	1884	37.88	51.84	23.68	..
22. Nawapara	459	27.52	52.31	12.78	PLC
23. Nayagarh	783	57.20	73.00	40.74	TLC
24. Nabarangpur	847	18.62	28.10	09.01	..
25. Phulbani	546	37.23	54.68	19.82	..
26. Puri	1306	63.30	76.83	49.41	..
27. Rayagada	714	26.01	36.33	15.63	..
28. Sambalpur	809	51.56	65.94	36.48	TLC
29. Sonepur	477	42.62	61.48	23.38	TLC
30. Sundargarh	1574	52.97	65.41	39.60	PLC

Source : Orissa—
District At a Glance, 1994,
Directorate of Economics and Statistics, Orissa, Bhubaneswar.

Annexure—III

TOTAL LITERACY CAMPAIGN IN ORISSA

P.C. Population Education,
State Resource Centre for Adult Education,
Unit-V, Bhubaneswar-1.

PROBLEM OF DEFORESTATION IN ORISSA

Dr. Basanta Kumar Choudhery

The vast stretches of forests throughout the world are fast turning barren due to a host of factors like urbanisation, overpopulation, unplanned cutting of trees for various needs and many other such factors.

In a developing country like ours, the balding of green belts are mainly due to overgrazing, fuelwood demands and encroachment of forest land for cultivation. According to an estimate of Indian Institute of Forest Management (IIFM), the total fuelwood removal from the forests only is of the order of 235 million cubic metres per year. The minimum requirement of green fodder for the live-stock in India is 882 million tonnes per year of which green fodder from pastures, agricultural lands and forests that can be harvested is only 434 million tonnes. The remaining shortfall is covered by overgrazing or overharvesting of grass and fodder in forest land.

The state of Orissa had rich and extensive forest land. The total geographical area of the state is 15.54 million hectares. Nearly 40 per cent of it was occupied by dense forests.

But due to the indiscriminate felling alone, 49.02 lakh hectares of forest land has been degraded. Of the total land mass, there are 5.48, 0.73, 0.58, 0.5, 0.7 and 6.7 million hectares of forests, grazing land, waste land, land unsuitable for agricultures, land used other than agriculture and agricultural land, respectively. The forest land cited above

are, again, not dense forests only, there are denuded forests, grasslands, shrubs which are as good as the degraded forests.

A decade or two back, the forests of Orissa were full with plants like Sal, Sesame, Teak etc. But due to the ever escalating demands of timber for various sectors like housing, furniture, paper, packaging and firewood, this priceless resource is being destroyed at an alarming rate. Demand of timber in the sector of housing and furniture alone is about 25 per cent of the total demand of it, for the purpose.

Besides this, due to soil erosion 25 lakh 70 thousand hectares of land have been degraded in Orissa. The shifting cultivation (*Podu*) has contributed to the loss of 2 lakh hectares of land. In total nearly 37 per cent of the entire land mass of Orissa has been degraded over the years.

Forests are the most wide spread stretches of vegetation, harbouring diverse kinds of life forms. They are dominated by trees, forest ecosystem includes various types of small plants, mosses, forms, fungi, several kinds of micro-organisms, insects, reptiles, birds, mammals and animals of diverse kinds. All these live under the soil or on it, and in water and air of the forest. It provides us a wide variety of commodities like fuel wood, fodder, fibre, fruit, timber, herbal drugs, cosmetics and many raw materials

that are used in wood-based industries. A great many types of animals and birds which live in the forests serve as useful living resources. Forests play a great role in maintaining oxygen supply in the air we breathe and they affect climate.

Hence, massive deforestation, in recent years, in Orissa, has not only changed geography of its landscape but also created several disastrous effects by influencing all vital processes of human life. The Government of Orissa has taken up several measures for its preservation and management in the past few years. The Social Forestry Project is one of them. Under the aegis of the World Bank, SIDA, USAID, plantations have been made in the denuded land, road sides through the direct involvement of the people who will be real beneficiaries of such projects, in the long run. The fast growing plants like *Acacias*, *Eucalyptus*, *Cassia* etc. are being planted under the social and avenue plantation schemes.

Research is being conducted to reclaim the land which has become salty after degradation. The pioneer plants that can grow under such salty conditions have been determined. Besides, several varieties of grasses are being sown at such places where soil erosion occurs due to high velocity of wind.

Again, awareness must be created among the people to make the best use of forest produces instead of sticking to

the traditional method of exploiting the forest for their basic requirements like fuel and building materials etc. For example, *Eucalyptus* is a plantation timber grown extensively in many parts of the country. The life of such plantations is not more than 10 years after which the tree could be felled. Cutting these trees does not pose significant environmental degradation. This can be used as fuel, paper and pulp industry etc. Now-a-days, it is even used in the manufacture of shutters. It has been established that their mechanical properties are quite adequate for use as shutters. Hence, people should be made aware that sal, sesame or teak are not only be the suitable timbers for building purposes, there are alternatives to it.

Above all, the strong will of the Government, strict implementation of protective measures and active participation of the human population can only help to neutralise the massive deforestation that has taken place in Orissa. It is, no doubt, a vital resource of the state and hence, should be nurtured carefully.

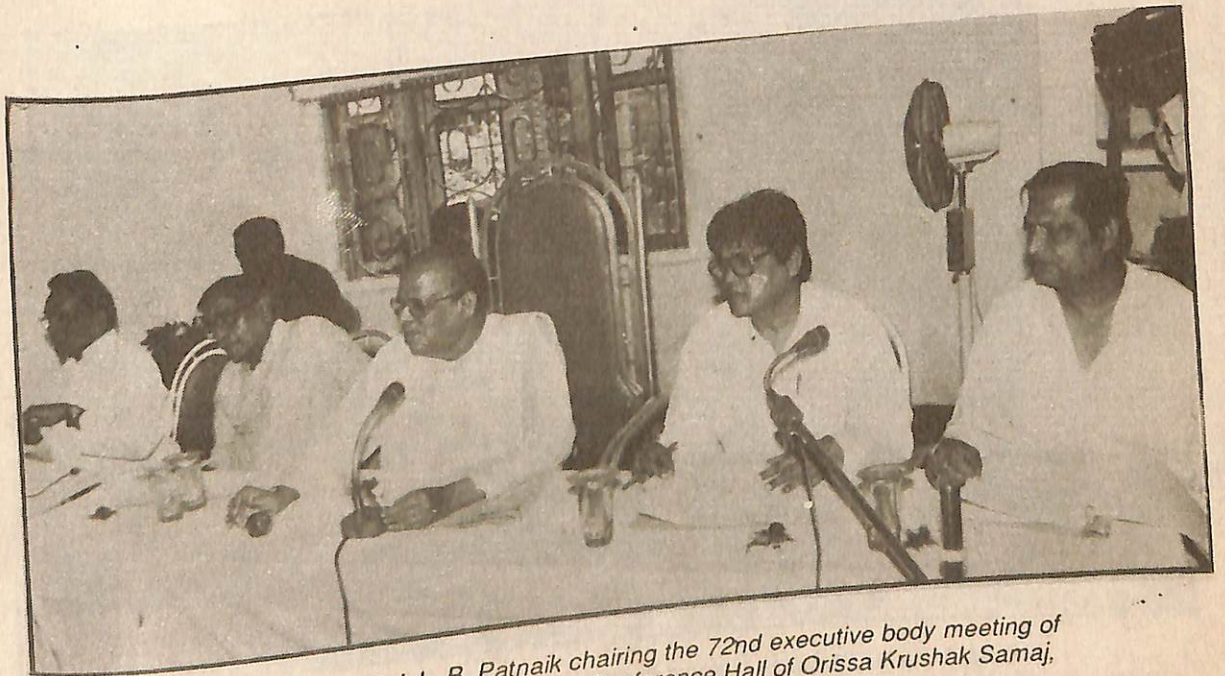
*Microbiology Research Lab.
P.G. Department of Botany,
Government College,
Rourkela-769004.*

OPEPA

The newly augmented World Bank funded scheme, "The Orissa Primary Education Programme Authority" has been recently inaugurated by Chief Minister Shri J. B. Patnaik. It envisages to take up an intensive programme for the comprehensive access of primary education in Gajapati, Balangir, Kalahandi, Dhenkanal and Rayagada districts of the State. 553 new Primary Schools are expected to be set up in these districts soon.



Shri P. V. Narasimha Rao, M. P. & ex-Prime Minister is inaugurating a Grid Station at Paralakhemundi on 28-7-1996 in the presence of Chief Minister Shri J. B. Patnaik.



Chief Minister Shri J. B. Patnaik chairing the 72nd executive body meeting of Orissa Krushak Samaj held in the Conference Hall of Orissa Krushak Samaj, Bhubaneswar on 13-7-1996.



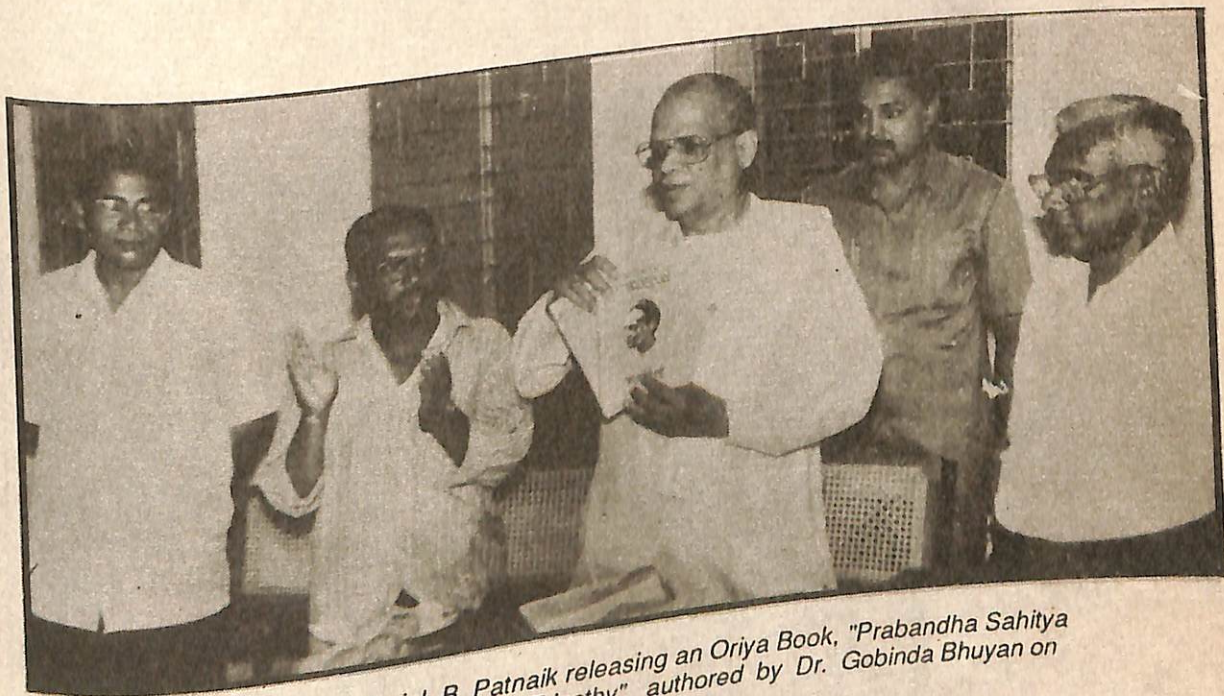
Deputy Chief Minister Shri Basanta Kumar Biswal alongwith Minister, Works Shri Harihar Swain and M. P. Shri Ranjib Biswal inaugurating the Paika Setu at Krishnanandapur under Jagatsinghpur District on 7-7-1996.



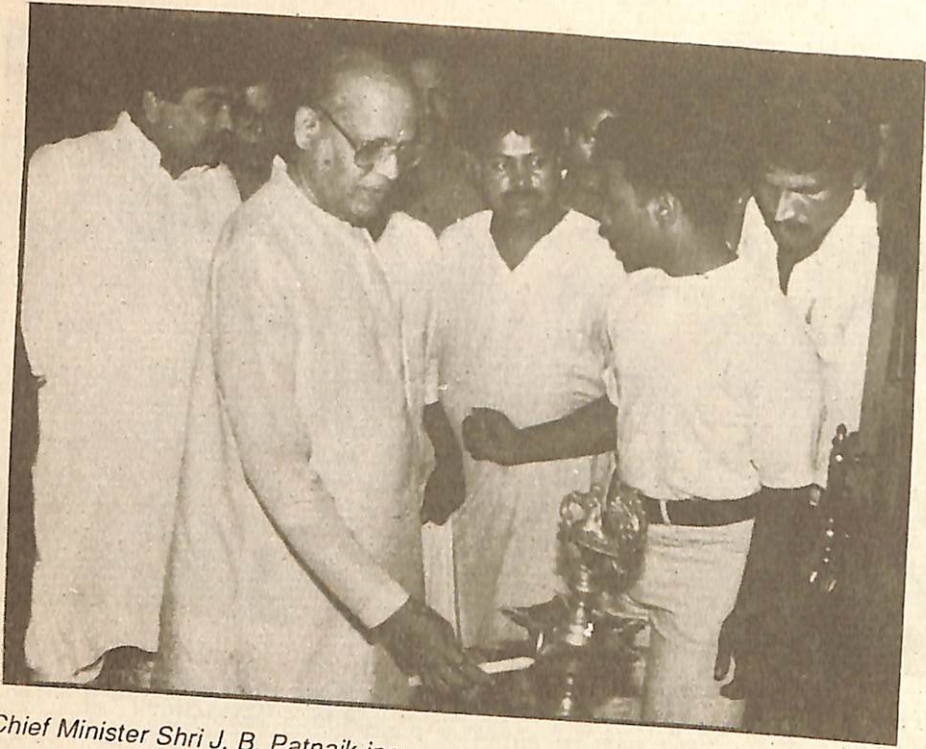
Chief Minister Shri J. B. Patnaik inaugurating the New Jagannatha Sadak (from Sarankul to Birapatappur) at Jankia Gadasahi under Satyabadi Block on 15-7-1996.



Chief Minister Shri J. B. Patnaik releasing a set of 8 cassettes containing 72 Oriya Bhajanas on Lord Jagannatha at his official residence on 24-7-1996. The cassettes were a joint venture of H.M.V. and I. & P. R. Department, Government of Orissa.



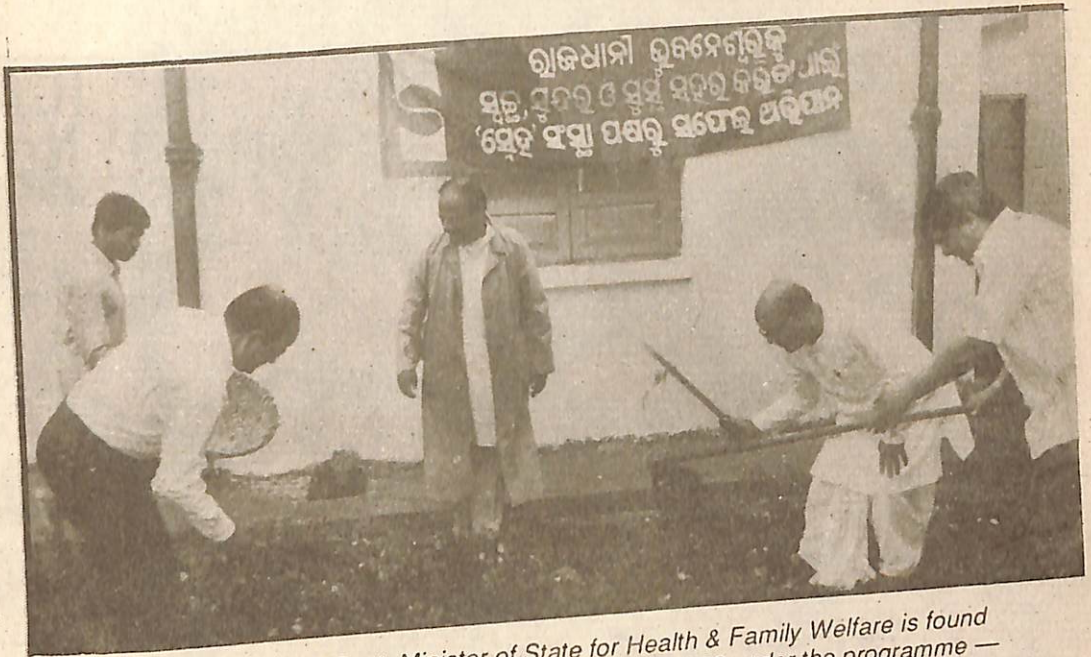
Chief Minister Shri J. B. Patnaik releasing an Oriya Book, "Prabandha Sahitya O' Prabandhika Gobinda Tripathy" authored by Dr. Gobinda Bhuyan on 5-7-1996



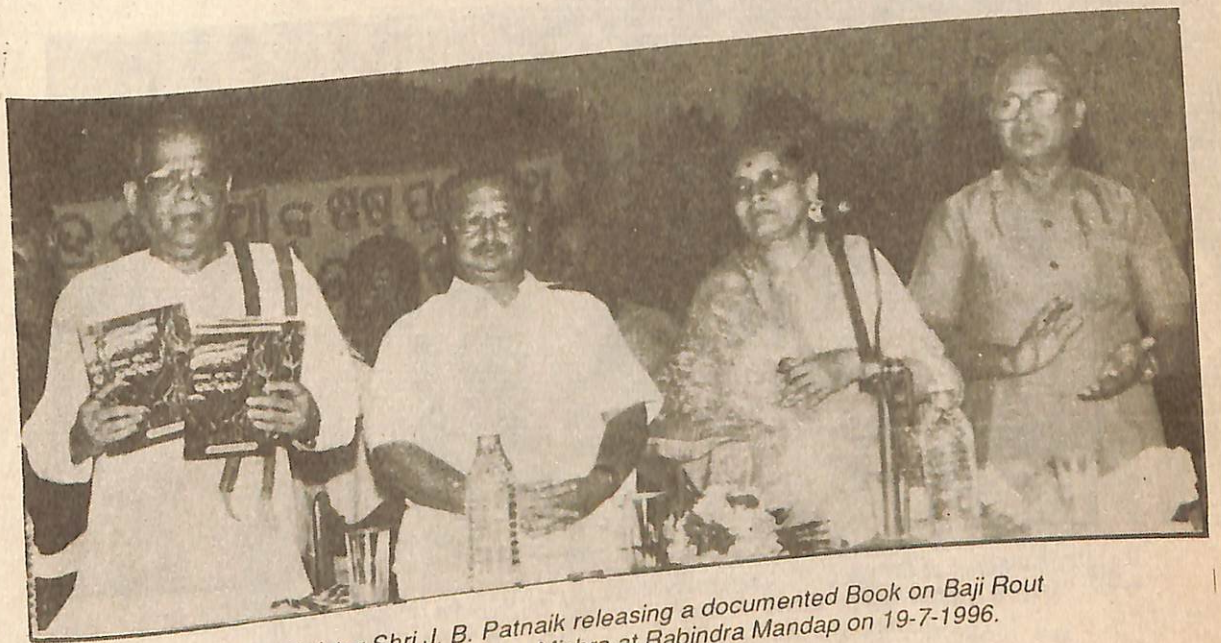
Chief Minister Shri J. B. Patnaik inaugurating the Ekamra Talkies at Bamikhal, Bhubaneswar on 23-7-1996.



Chief Minister Shri J. B. Patnaik inaugurating the 8th Annual Celebration of 'The Matrubhasa', an Oriya Daily on 21-7-1996.



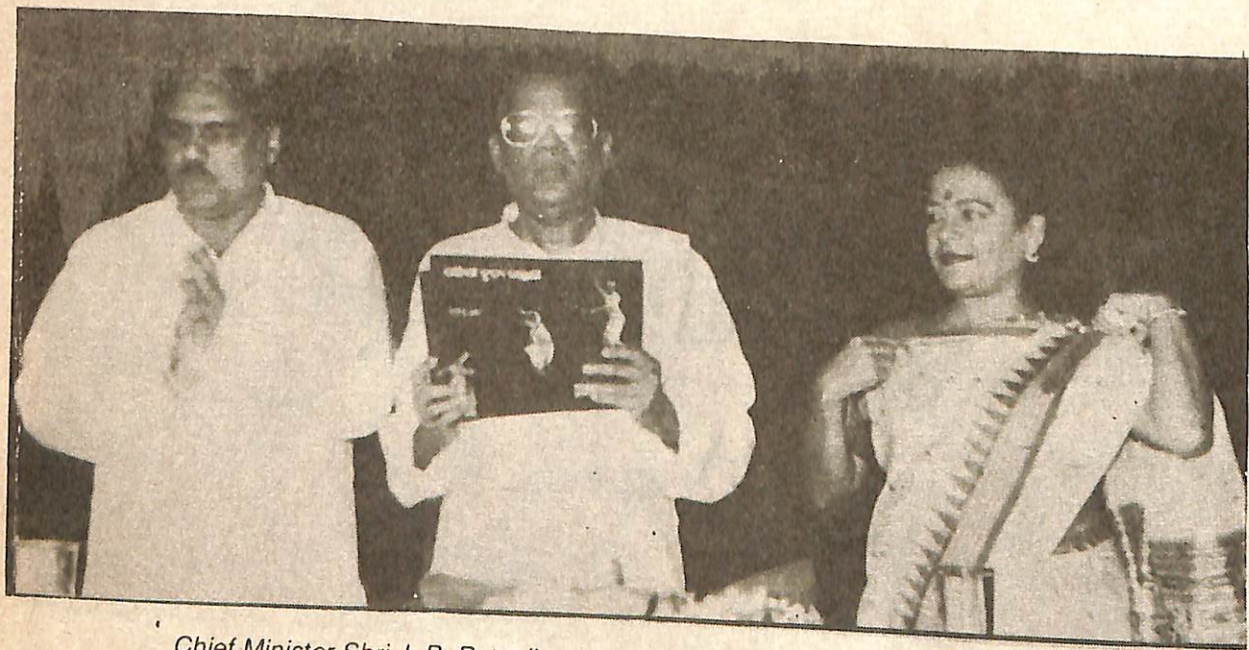
Shri Jagannath Rout, Minister of State for Health & Family Welfare is found cleaning the Capital Hospital premises on 22-7-1996 under the programme — "Make the City Clean" organised by 'Sneha'.



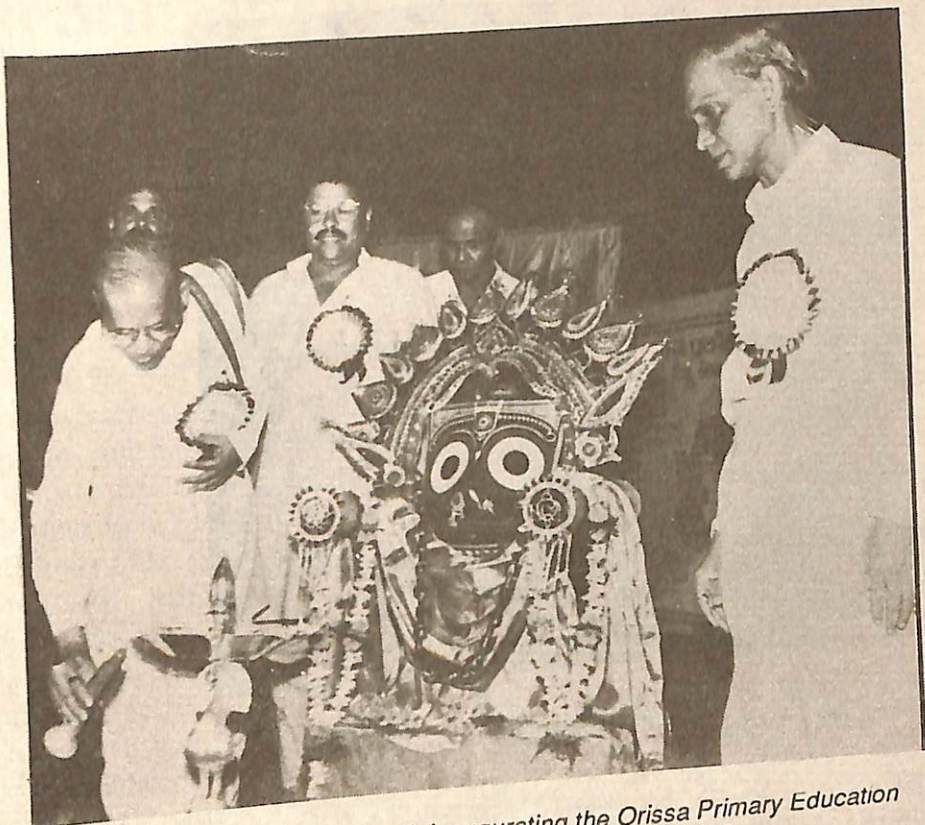
Chief Minister Shri J. B. Patnaik releasing a documented Book on Baji Rout written by Shri Surendra Mishra at Rabindra Mandap on 19-7-1996.



Chief Minister Shri J. B. Patnaik releasing ICAR Publication in the XIVth Regional Committee Meeting of ICAR at Hotel Swosti, Bhubaneswar on 11-7-1996.



Chief Minister Shri J. B. Patnaik releasing the 2nd Volume of Odissi Nrutya Sarani published by Odissi Research Centre during Odissi Sangeet O' Champu Sandhya organised by ORC on 14-7-1996.



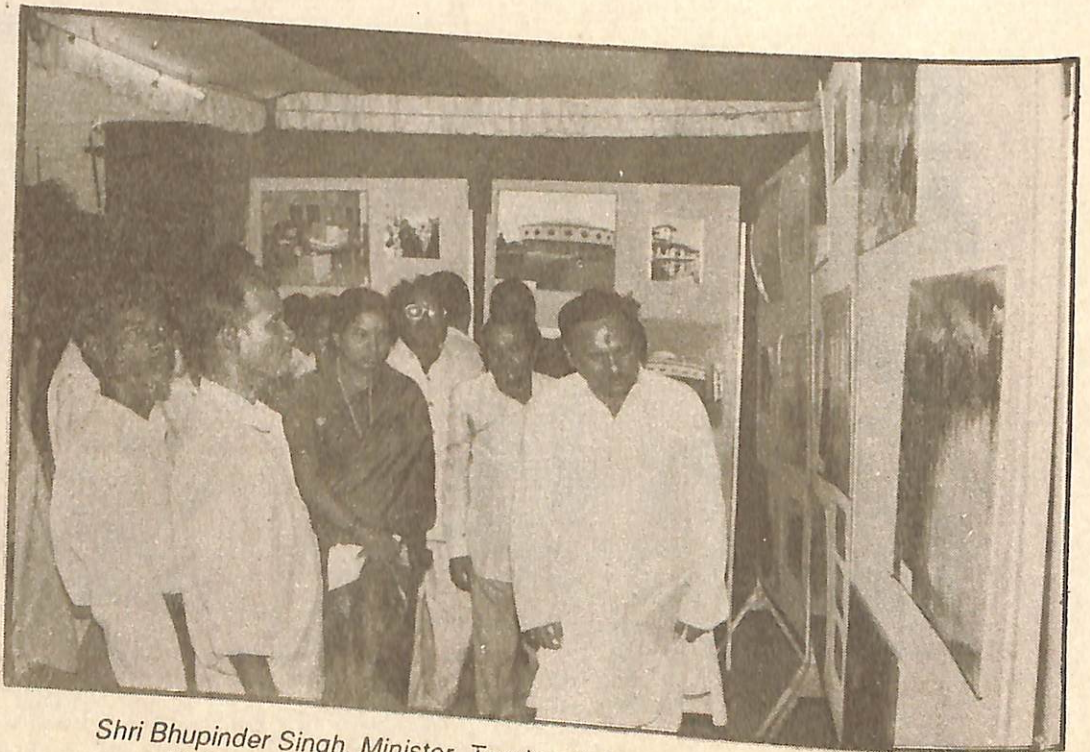
Chief Minister Shri J. B. Patnaik inaugurating the Orissa Primary Education Programme Authority (OPEPA) on 19-7-1996.



Chief Minister Shri J. B. Patnaik releasing the Book "The Flora of Orissa, Part I & II" at Hotel Kalinga Ashoka, Bhubaneswar on 14-7-1996 during a Seminar on Social Forestry. The Book was authored by Dr. Saxena and his associates of RRL.



Chief Minister Shri J. B. Patnaik receiving Shri P. V. Narasimha Rao, ex-Prime Minister of India at the Bhubaneswar Airport on 27-7-1996.



Shri Bhupinder Singh, Minister, Tourism & Culture is going round the stalls with Smt. G. Suvarnarani, Collector, Kalahandi in the district level developmental exhibition at Bhawanipatna organised by I. & P. R. Department on the occasion of the completion of one year of the present Government,

Environmental problems along the coast of Orissa and their impact on loss of Biodiversity

Dr. Pratap Chandra Panda

The Indian coasts constitute one of the ten biogeographic regions recognised by the Wildlife Institute of India. The nearly 5690 km long cast line of the country is richly endowed with vast potentialities for the development of long and marine resources supporting mangroves, littoral psammophytes, coral reefs, sea weeds, fishes, molluscs, crustacea, planktons and many other marine life forms. The coastal region which comprises diversified sensitive ecosystems presents very interesting aspects for ecological, physiological and phytogeographical studies. Only certain physiologically specialised and ecologically adapted plants and animals which have evolved remarkable adaptations to survive in the salt water milieu occur in this sensitive ecosystem. This region has very rich biological diversity both at species and ecosystem levels. The on-shore land system with beaches, estuaries and mud-flats support the growth of a large variety of littoral plants, marine angiosperms, lithophytes, mangroves and halophytes. A diverse group of algae, main-land and coastal plants and insular flora are found in the off-shore marine system. In spite of its great diversity, the fragile coastal ecosystem of India is poised with threat mainly due to expansion of agriculture, aquaculture practices, land encroachment for human settlements, construction of ports and harbours, industrialisation, urbanisation and tourism. This paper brings out the environmental problems

experienced in the Orissa coast and their impact on loss of biodiversity.

The state of Orissa has a coast line of about 500 km. long stretching over Ganjam, Puri, Khurda, Jagatsighpur, Kendrapada, Bhadrak and Balasore districts and is interrupted by several rivers and rivulets. This interruption of the coastline has greatly influenced the coastal vegetation of Orissa to give rise to the richest variety of mangrove communities. Chilka, the largest brackish water lagoon of India situated in the Orissa coast towards the extreme south of Puri district and extending to Ganjam district is in a state of ecological disaster. A number of developmental projects and related activities have been responsible for the deterioration of the coastal environment of Orissa. Among them, the ports at Gopalpur and Paradeep, fishing harbours at Paradeep, Dhamra and Astaranga; construction of hotels and beach resorts all along the coast line; development of townships at Puri, Gopalpur, Chhatrapur, Paradeep; human settlements and intensive pisciculture especially in Chilika lake and tidal forests of Bhitarkanika-Mahanadi delta, conversion of mangroves-wamps to paddy fields, over-exploitation of biological resources and pollution of the environment are factors responsible for bringing about ecological changes in the coastal tract of the state.

In Orissa, the tidal and littoral swamp forests are distributed from Chandipur

coast in Balasore district to Gopalpur of Ganjam district either as continuous belt or in scattered patches and blocks. The mangrove forests at their luxuriance are confined to two places of Cuttack district namely, Kanika and Kujang ex-Jamindari areas, the former being situated along the river Dhamra and the latter in the Mahanadi delta. Littoral scrub jungles with some specific plant species characteristic to deltaic swamps also occur in salt marshes near Chandipur, Astaranga, Gopalpur, rocky faces of Chilka lake and few other localities.

The mangrove flora of the state is very rich and maximum number of species occur in Orissa coast in comparison to Sundarbans, Godavari and Cauveri estuaries and Andaman—Nicobar islands. Occurrence of *Rhizophora stylosa*, *Sonneratia griffithii*, *Avicennia marina* var. *acutissima*, *Heritiera globosa* and *Heritiera kanikensis* are new records for India and are of considerable phytogeographical importance.

On the contrary, the vulnerable mangrove ecosystem of Orissa is poised with the threat of extinction at an alarming rate. According to remote sensing data, the area under mangrove forests in Orissa in the year 1975 was 234 sq. Kms. which has been reduced to 214.58 sq. Kms. in 1984. As such, per year about 2 sq. Kms. of mangrove forest is being lost. Apart from the natural calamities like cyclones and floods, this vulnerable habitat suffers from rapid destruction and degradation due to habitat loss through mass encroachment of land for human settlements, fish farming, industrialisation, transport network system and other uses. Over-growing human and cattle population and hectic search for new land for cultivation and other uses have brought once luxuriant ever-green mangrove vegetation of Orissa coast to almost a disaster.

Mangrove forests form ideal habitat for a great variety of interesting mammals, birds, reptiles, fishes, molluscs, crustaceans etc. Some 166 species of migratory and local resident birds have been reported to be found in the tidal forests of the state. Gahirmatha is famous as a mass nesting place of Olive Ridley Turtles. The migratory birds like barheaded goose, Brahminy duck, sea gull, pelican, spoonhill and flamingo visit the area in large flocks during winter besides painted stork, white ibis, white bellied sea eagles etc. which are resident birds of the region. A large number of Gigantic Dolphin and little Indian porpoise are also seen near Gahirmatha in Bay of Bengal and also at the confluence point of the rivers, Brahmani and Baitarani. Besides the mangrove swamps serve as a breeding and nursery ground for a wide variety of marine fishes, crabs, prawns, molluscs, oysters and many other life-forms. Paddy cultivation in mangrove forests, construction of high embankments and dykes obstruct tidal inflow in large areas and thus pose hindrance for natural regeneration of seeds and other propagules. Besides, prawn culture and use of high tide zone as grazing lands are also causes of degradation of mangrove vegetation. As per an estimate, about 11,657.68 acres of mangrove area have been brought under paddy cultivation, prawn culture and artificially raised plantations in Mahanadi delta alone. The local inhabitants also ruthlessly exploit the mangrove forests for collection of timber and firewood, thatching materials and fodder.

The Chilka lagoon, situated between 19° 28' to 19° 54' N latitudes and 85° 5'—85° 36' E longitudes is the largest brackish water body in India. It supports the socio-economic life of nearly one lakh people of the neighbouring villages. The lake is the habitat and shelter place for

about 160 species of fishes, 150 species of migratory and local resident birds, crabs, prawns, molluscs, other animal and plant species. The study of satellite data reveals that the water spread area of the lagoon is decreasing at the rate of 1.45 Sq. Km. per year on an average during the last 70 years and that the weed-infested area is increasing at the rate of 14.3 Sq. Kms. per year. Rapid growth of weeds in Chilka is no doubt a sign of water pollution and eutrophication. The lake is faced with a number of problems that warrant immediate attention. Those are (i) annual siltation through flood waters of the inflowing river systems (ii) progressive shrinkage of water spread area (iii) inflow of fertilisers, toxic pesticides from farm land, domestic and industrial effluents and wastes (iv) rapid infestation by weeds like *Potamogeton pectinatus* (v) indiscriminate forest felling in the islands and in the catchment areas (vi) fishing (vii) poaching of wildlife and shooting of birds. Shifting of the lake mouth at Muger Mukh, narrowing of the lake mouth due to sand casting, decrease in the overall salinity of the lake water are also some of the well accepted environmental problems.

The mangroves which were once plentiful towards the rocky margins of Chilka lake and some uninhabited islands within are no more found due to ruthless cutting and destruction in the past by the natives. The only forest vegetation extant at these places are denuded littoral scrub jungles with greater dominance of weeds and introduced species. The arrival of migratory birds has also receded during the last few years due to habitat destruction and shortage of food materials.

M/s. Jayashree Chemicals Ltd. at Ganjam is the only chloralkali plant in Orissa. In this factory caustic soda is obtained by electrolysis of brine and for this process mercury-amalgam cells are

used. Some amount of mercury gets lost through the waste water which when discharged into a water body causes pollution by the toxic metal. There have been serious complains of mercury pollution near the estuary of river Rusikulya where the waste water of the plant is discharged. There is also every possibility of mercury contamination of soil from brine-sludge, a solid waste from chlor-alkali industry. As per the recent study by scientists of Regional Research Laboratory, Bhubaneswar very high concentration of mercury was detected in the sediments of Gopalpur transect which may be due to the impact of effluents discharged from different industries and their subsequent dispersion in coastal region.

The Indian Rare Earth Ltd. at Chhatrapur in Ganjam district is involved in shallow off-shore mining of various rare earth and other useful minerals like ilmenite, rutile, sillimanite, zircon, monazite and garnet by bucket dredging, suction dredging, grab dredging or mobile platform dredging systems. Since most of the heavy mineral sands are confined within 40 meter water depth and are not far away from the coast, these activities are likely to create several environmental disturbances in the coastal zone. Dredging and disposal activity directly disrupt bottom-dwelling communities, remove sediment from the bottom that may have collected toxic and other hazardous materials from upstream run-off and discharges, and transfer these sediments to other areas with the possible consequence of mobilising and dispersing the associated contaminants. The leakage of oil and other toxic pollutants from mining equipment may affect the environment. The change in off-shore bathymetry may influence sediment transport, coastal erosion and deposition and ultimately the configuration of the coast.

With rapid industrialisation and urbanisation, disposal of municipal wastes, sewages from cities and towns into the ocean through the river is common in Orissa. The untreated sewage contain a complete spectrum of pathogenic micro-organisms including bacteria, viruses and parasites. These pathogens pose great threats to public health, especially when the water is used for domestic, agricultural and recreational purposes. Encroachment of varying degrees is observed all along the coast. Fisher folk's dwellings and their unregulated activity along the sub-coastal areas, construction of ever-increasing number of hotels, holiday homes and beach resorts, tourist activities etc. have badly affected the sensitive ecosystem of the coastal region. With the clearing of coastal plantations for various developmental activities, it would not be possible to protect the sea-shore against beating action of tidal waves which also incidentally serve as wind breaks against spreading of sand casting to the interior fertile arable land.

The Paradeep Port is situated in a mangrove area and with its development tidal swamp forests of the neighbourhood has completely vanished. Besides habitat loss and loss of biodiversity, the port area is susceptible to pollution of various kinds. Concentration of various activities in a confined area opens up risks in case of tanker-operations which features essentially oil-transportation between the vessel and the shore. Besides, there are certain routine operations like loading of lubricating oils in bulk, delivery and stowage of stores and spear gears, crude oil weashing of tanks and routine maintenance jobs. Through Paradeep Port, vast quantities of bauxite, chromite, and iron ore are exported from Orissa. The loading, unloading, and transportation of ores cause heavy metal and dust pollution in the coastal zone.

Disposal of pollutants from ships may cause loss of benthic biota, impairment of metabolic activities in aquatic organisms and change in biological recolonisation rates. The intensity of these impacts, however, depends on the nature of pollutants, their extent and prevailing aquatic conditions.

The Paradeep Phosphate Ltd. at Paradeep is a large phosphatic fertilizer factory in Asia. Being a giant sized industry, the total fluorine in the emissions is expected to be large even if the emission meets the required statutory standards. The plant is situated at the side of a creek called Atharbanki which is the spawning area for prawns and certain types of fishes. Besides, air and water pollution, the phosphoric acid manufacturing unit produces gypsum in large quantities, i.e. more than 60 per cent of the rock phosphates used. This will also have serious problem of solid waste disposal if these by-products are not used as raw materials for some other industry.

The East Coast Breweries and Distilleries Ltd., the only one brewery in the state, is also situated at Paradeep with an annual bottling capacity of about 50,000 hectolitres of beer. In the process, waste water with very high BOD emanates from the washing and brewery units, fermenter, spillage etc. The factory uses large volume of non-process water and the final effluents which is discharged through several channels into a nearby coastal swamp is highly polluted and has a very high BOD value.

Realising that the coastal habitats are decreasing considerably, mainly due to expansion of agriculture, human habitation, aquaculture and tourism, an awareness has to be created to a certain extent to protect the very vital ecosystems of the country from further eco-degradation, and to encourage both

the materialistic resources and scientific knowledge. Conservation should be in the direction of protection, rehabilitation and management, as the case may be. It is self evident that there can be no development without drawing upon soil, air and water resources. Therefore, there is a need for rational approach to balance growth with conservation.

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Regional Plant Resource Centre,
Nayapalli, Bhubaneswar-751015

- By the end of June 1996, 165 Small Scale Industries have been set up at the cost of 465.69 lakh and employment opportunities have been given to 935 persons.
- By the end of June 1996, 637 beneficiaries have been given loan to the tune of 319.12 lakh under PMRY Scheme.
- Learning of Oriya language shall be compulsory in all English Medium Schools in the State.
- Publishers will be encouraged to publish more Oriya books.
- Aspiring students have been advised not to seek admission into the educational institutes which have not been recognised by the State Government. There is no existing facility to pass privately in the Science stream.
- A sum of Rs. 1.19 lakh has been granted to the Orissa Krushak Samaj to acquaint the rural folk with the New Agricultural Policy of the government and to organise District Level Krushak Mela in the State.
- Firm steps have been taken to raise the consumption of fertilizers from 28kg to 40kg per hectare. To achieve the national average, 100 kg of fertilizer to be used per hectare within the coming four years.
- Orissa has achieved the first place in India in the production of groundnut. Paddy production in Orissa remains at 10 tonnes per hectare, as against the national average of 12.5 tonnes.
- Emphasis is being given for extensive cultivation of fruit-bearing trees and flower plants in Koraput, Phulbani and Gajapati districts.

ENDEMIC FLUOROSIS IN ORISSA : AN UNDERSTANDING OF THE DISEASE

S. Choudhury and B. N. Naik

A survey was conducted in Balasingha-Singhapur village of Sagarguan Panchayat which comes under Bolgarh block of Khurda district to the South East of Orissa. It is geographically situated 57 kms. from Bhubaneswar town at about 27°7' latitude and 85°10' longitude and surrounded by the neighbouring villages Balasingha-Patna, Khandapara, Malisahi, Kantilo etc. Inhabitants survive in that area are below the poverty line. At least 750 people live in that village. There is neither community health centre nor dispensary in that area. Villagers are dependent mostly on ground water i.e. wells, ponds and ditches. Water problem is very acute in that region. Villagers use the available ground water for their cooking, drinking and bathing purposes. This village has already been indentified as water borne diseased area.

Because of the high illiteracy rate villagers are not aware of the water borne disease and its prevention. For any kind of health related problems they generally go to a far distant place for a physician. Although number of agencies and voluntary organizations are working in different angles in that area still no proper measure has been taken in this direction. This village is acutely affected by endemic fluorosis. Number of survey has been conducted in Balasingha-Singhapur area on this particular issue. The existing endemic fluorosis is not only the public health

issue but also has thrown into legal, political and economic impact.

What is endemic fluorosis ?

Endemic fluorosis is a well defined clinical entity, which is brought by a water borne element fluorine and characterised by dental mottling as well as skeletal and non-skeletal manifestations. The population in areas of high fluoride content in drinking water are exposed to the risk of endemic fluorosis.

Occurrence of fluorides :

Fluorine rarely occurs in its free state in nature but combines chemically to form fluorides. Fluoride is a normal constituent of natural water. Lakes and streams generally contain less than 0.3 ppm (parts per million) fluoride. But the fluoride content in the ground water is higher and depends upon the type of the rock through which the water flows.

Cause of fluorosis of the village :

The existing problem of this area is associated with the ingestion of fluoride levels more than 1 ppm over a period of 5—10 years results in chronic fluoride toxicity. Amount of fluoride diffused through accumulated ground water from earth crust (fluorapatite, flourspar and pegmatites) is very high in Balasingha-Singhapur area.

How is fluoride deposited ?

Fluoride is easily absorbed by the body from contaminated drinking water, once absorbed the fluoride ion is quickly

distributed throughout the body easily crossing membranes and going into tissues. Fluoride is a bone-seeking mineral, it accumulates in great quantities in calcified tissues like bones and teeth. Bones especially are a sink for fluoride where most of the absorbed fluoride accumulates in the form of fluorapatite. The major mineral phase in bone and teeth is calcium hydroxyapatite. When fluoride is available, it replaces the hydroxyl ion and calcium fluorapatite is formed. This fluoride is toxic to osteocytes and the catabolic phase of bone and teeth turn over.

Significance of endemic fluorosis and related diseases at Balasingha-Singhapur area :

Gradual accumulation of fluoride does occur in bone and tooth structure. Due to this, bone density increases, bone substance is abnormally deposited and ligaments and joints become hard and immovable due to calcification causing skeletal fluorosis (Fig A) and the severity increases as age advances it leads to various types of public health problems like osteoporosis, crippling, stiffness of spines, slenderness of legs and pain in the bones and joints. The above said symptoms are already noted in Balasingha-Singhapur village. An extremely severe form of fluorosis known as *genu valgum* characterized by crippling 'Knock knees' syndrome (outward bending of legs from the knees) with the hardening of the soft joints of the spine and concomitant osteoporosis of the limb bones is seen especially in adult males. The most effective age group is 16 to 40 years for skeletal fluorosis.

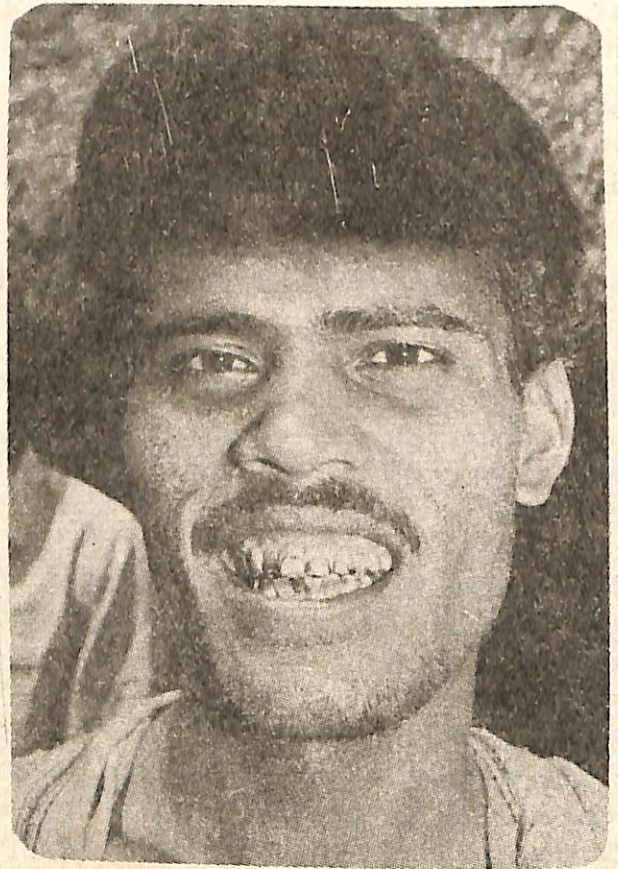
During the formative period of teeth if the enamel organ is exposed to excessive amounts of fluorides the normal mineralisation pattern of the tooth will be disturbed in various degrees of severity, characterised by lustreless, opaque white

patches in the enamel which may become striated, mottled or pitted or may be stained yellow to dark brown and may lead to decay of tooth (Fig B). In this area dental mottling is seen mostly in the school aged children during their permanent dentition in their incisors and the severity of dental fluorosis differ on the basis of differences in the thickness of the enamel i.e. the thicker the enamel the higher the severity of dental fluorosis.

Because of longer period of high fluoride consumption many non-skeletal manifestations like muscular pain, vomiting, gastro intestinal complaints, nausea and mostly skin allergy, severe cases of nephritis and blindness are seen in this area as fluoride ion can theoretically enter any organ in the body by interfering with the metabolic functions of the host organ.

Cattles of this area showed a generalised unthriftiness characterised by dry hair and thick non-pliable skin with other unequivocal symptoms and lesions of fluoride toxicity associated with staining, mottling and abrasion of teeth, high fluoride levels in bone and urine, decreased milk production and lameness for which animal becomes lethargic.

In India endemic fluorosis is a challenging health problem in 15 States of the 30 States and Union territories of the country since food items and cosmetics are heavily contaminated with fluoride which adds to the fluoride burden of the body. Until recent years Andhra Pradesh, Bihar, Delhi, Gujrat, Haryana, Karnataka, Maharashtra, Madhya Pradesh, Punjab, Rajasthan, Tamilnadu, Uttar Pradesh, Jammu & Kashmir and Kerala including Orissa are known to be endemic for fluorosis where about one million individuals are exposed to the risk of developing fluoride toxicity. Keeping in view the various sources through which



fluoride finds entry into the body, 1 ppm for water is considered as the upper limit but the lower the better.

Survey conducted at Balasingha-Singhapur clearly indicates that the people residing in that area need high attention from the Government and other agencies in the form of proper measures and treatment to overcome this acute problem of endemic fluorosis. Safe drinking water has become the major

problem in that area, unless the portable water quality is changed upto the standard (ICMR & WHO) by adopting water treatment technologies and simultaneously providing awareness campaign, the existing endemic fluorosis problem will prevail for generations to come.

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DECORATIVE PROGRAMME ON ORISSAN TEMPLES

Smt. Jayanti Rath

The career of Orissan Architecture beginning from about 750 A.D. at Parsuramesvar and culminating in the Sun



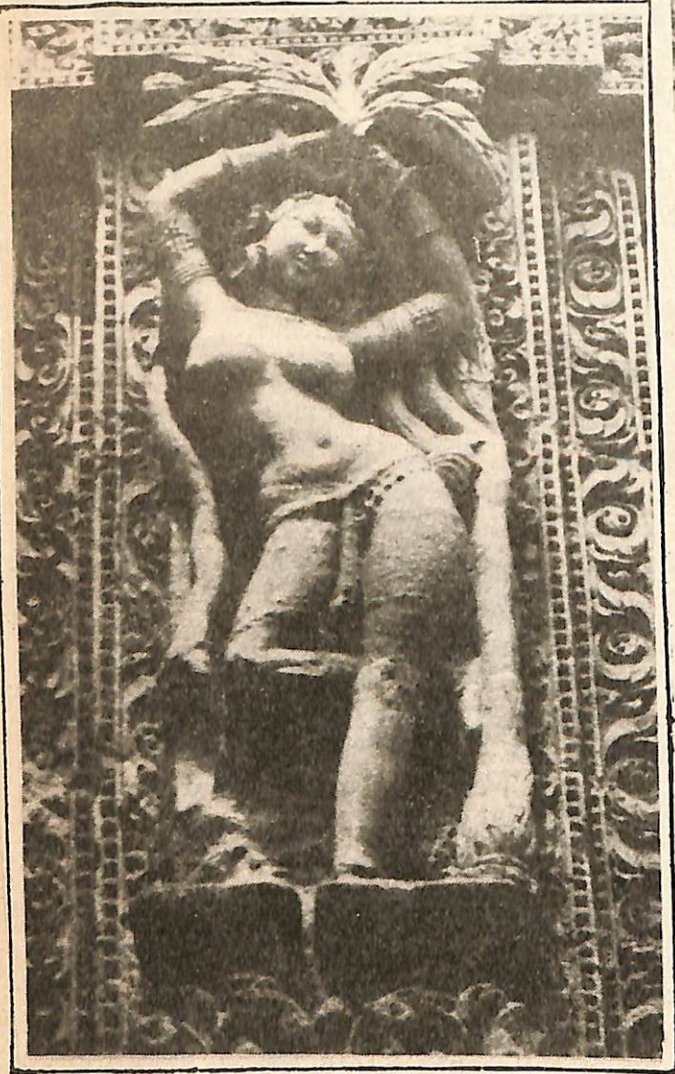
Gaja Bidal, Kuruma

Temple of Konark built about 1250 A.D. records a progressive evolution achieved through intensive building activity covering a period of 500 years. The vast number of temples built during this period at once represent the deeply felt religious emotion and rich aesthetic sense of the Orissan artists. A common principle of

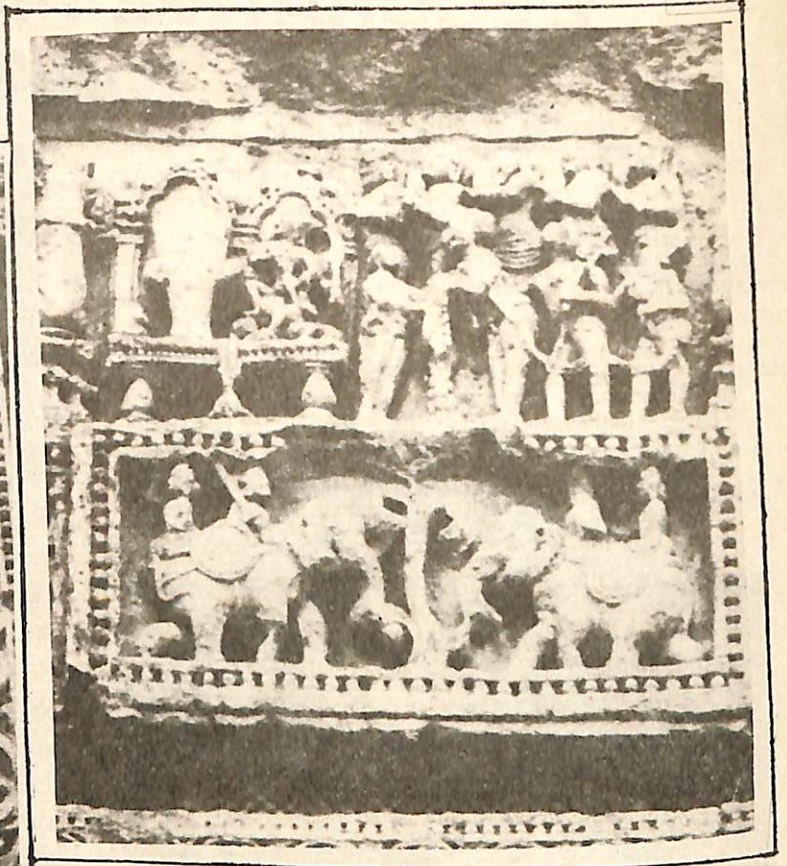
blending architectural and sculptural motifs in intimate and happy harmony is to be traced everywhere. If the lofty and stupendous Vimana, Jagamohan, Natamandira form principal feature of the Orissan temples—representation of beautiful Apsaras, Naga/Nagi, Yaksha/Yakshini, Vidyadhara Kinara, lions, elephants, sometimes the mythical animals, the scroll work, the narrative frieze motifs express the exuberant imagination and powerful invention of the sculptors of Orissa. The pillars and pillasters, the Stambhas and Toranas, the Door frames may be considered as added or shared features. But these are in no way lesser in significance.

Some of the most exquisite carvings on the Orissan temples appears on the door frame. There the decoration serves not only to beautify the entrance, acting as a frame for the enshrined deity, but also functions as a magical barrier around the entrance. Its decorative programme is thus imbued with complimentary dual Agni-Soma characteristics. The decorative programme consists of *Dvarapala* of the base of the Jamb ornamental scrollwork above their niche, a *dvara-lalata-bimba* panel on the lintel and a *graha* slab on the architrave. In some cases *nagas* and river-goddesses are associated with the door though not necessarily forming parts of its decoration.

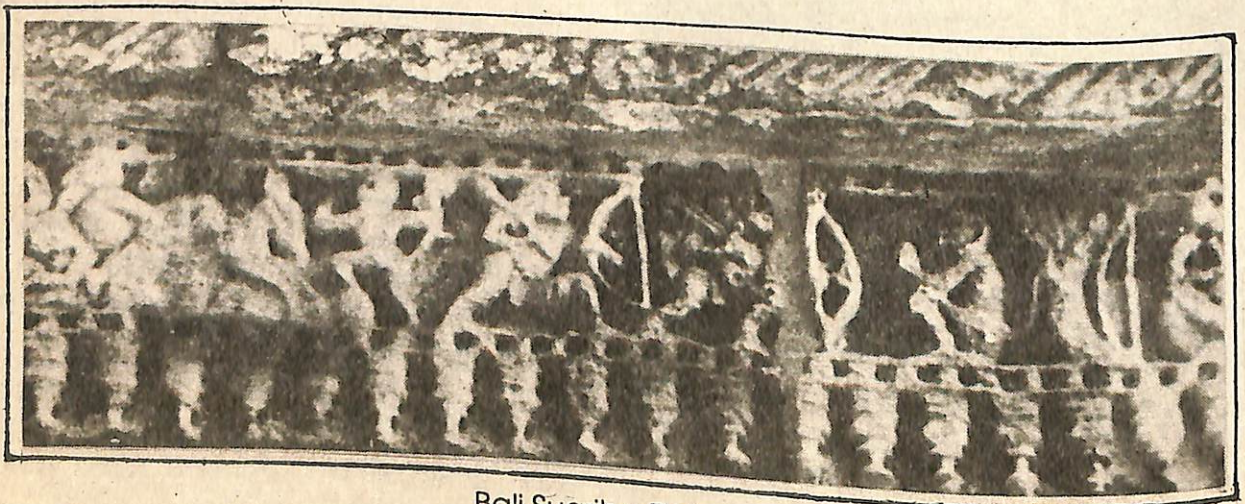
The scrollwork, which is considered as Orissan ornaments par excellence, is of various types. An ordinary scroll is *Sada*



Salabhanjika
(Rajarani Temple)



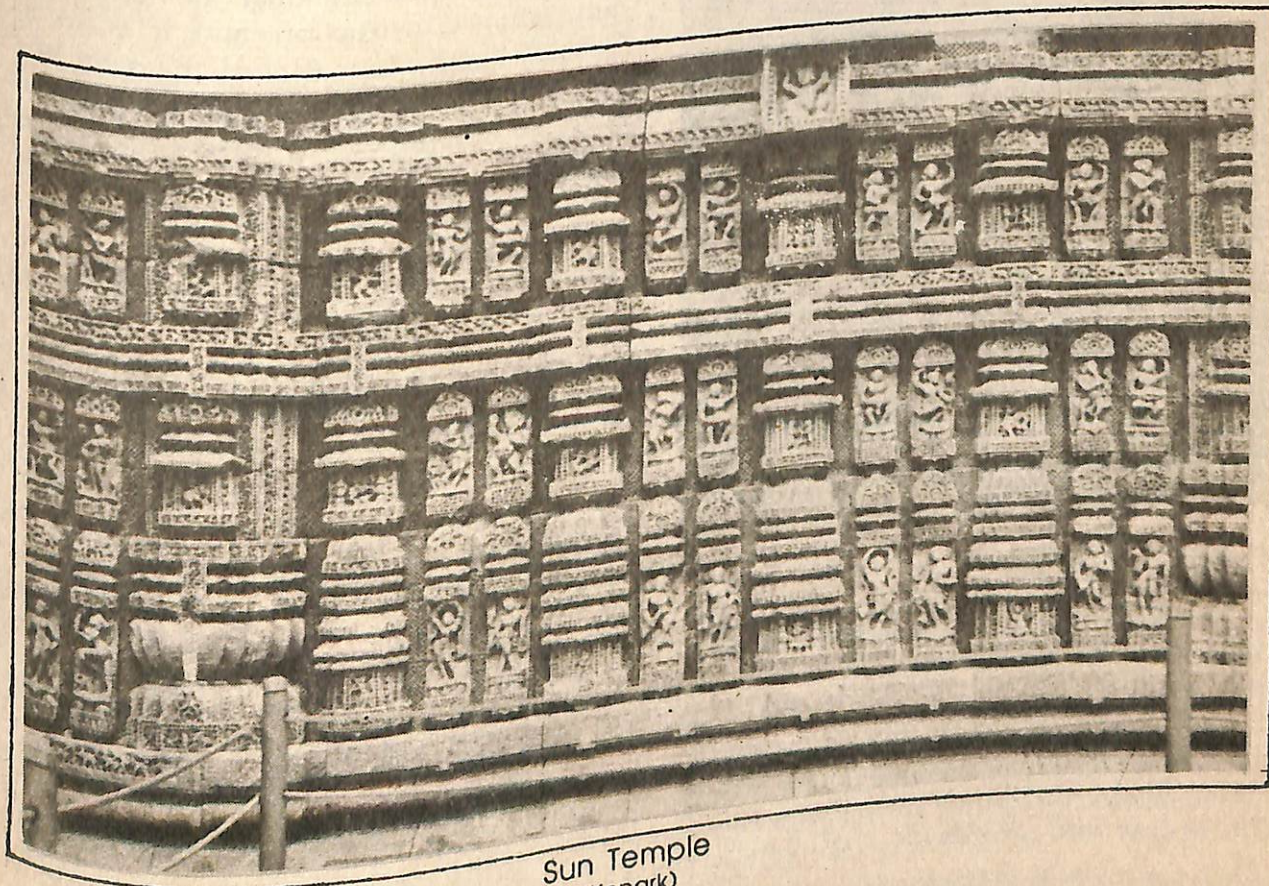
Elephant Panel
(Sun Temple, Konark)



Bali Sugriva Fight
(Swarna Jalesvara Temple)



Kaliya Dalana
(State Museum)



Sun Temple
(Konark)

dali, but when it combines flowers as well it becomes *genda-dali*, with its foliage interlocked it is *phansilata* or *phanda dali* and with curling tips *Vakra dali*. When the foliage is shown with a full, almost circular curve, it is called *Sada Chakrilata*. Sometimes zoomorphic and phyllomorphic elements combined together give rise to a curious motif in which the tail of a bird is shown as terminating in a floral design (*hamsa-lata*). A wild creeper with thick luxurious foliage is called *Vana-lata*. A foliage designed under the representation of a pedestal is *Asanalata*.



Lion Motif, Kuruma

The flowers are usually distinguished by their different names—but more often by the number of petals represented. A flower of eight petals is for example *Sun-sunia patta*, a flower of six petals hath *Sunia*, a flower of four petals, *Chauka phula*. A flower of which is

shown in half its crescent is called *chanda phula*.

The placement of Nava Grahas on the architrave above the entrance in keeping with propitious/apotropaic symbolism is another dominating feature of Orissan temple sculpture. On the earliest temples there are only eight *grahas* represented, Ketu, being absent and it is not until the 10th century that the number is increased to nine. Possibly due to the popularity of the *astottari* system of astrological calculation of *Jyotisha* in the early period in which Ketu is not included.

Jali, the latticed window forms another attractive feature of Orissan temple sculpture. It is of two kinds *pata pali*, where the perforations are square or rectangular and *banka pali* where they are diamond-shaped with diagonals on the verticals.

All ornaments should be based on geometric construction and it is so in Orissan decoration. Among the geometric designs of Orissan temples the simplest are beaded bands or tassels and larger beads alternating with logenzes and other shapes. The beads, otherwise called as *mala* take different names i.e. *rahamukhamala*, *ghantimala* according to its varied position.

Thus, Orissan ornament is most varied, rich and pleasing. To judge and appraise Orissan sculpture, a magic eye-opener to beauty of a new order of plastic creation by its inherent and intrinsic standards, it is essential to have a thorough and detailed study on all these added and shared features. The communication between art and life at different phases of Orissan history can be visualised through these motifs as well.

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AUGUST 15 AND SRI AUROBINDO

Dr. A. K. Mukherjee

It is an abiding pleasure to remember Sri Aurobindo on August 15. He was born on August 15, 1872—a strange, but beautiful coincidence. Did he foresee that his birth day would be a great and memorable day for India? After three score and fifteen years of his birth India became the mistress of her destiny. A nation's destination like a man's is not her destiny. Much water has flown down the river the Ganga. Hence, it is imperative on our part to remember Sri Aurobindo on this day.

What should we remember of him? That he was born in India, brought up and educated in England; came back to his motherland, joined the freedom struggle and landed himself in the Alipore jail, and ultimately returned to where he was destined—Pondichery. This is all history, but what is beyond history is mystery. And that mystery is his journey from the Alipore jail to Pondichery—from a militant nationalist to a Rishi—from the spirit of Ratnakar to the serenity of Valmiki. It is a journey—a journey from Ego to Self—from being to becoming. Through levels of awareness, the search takes one in the end to a disclosure or self-disclosure. This is what a Sufi would say: "Bayazid is in search of Bayazid".

Every man, said Holderin, has his mystery which can be nothing other than self-discovery. This is what a man owes to himself and to reality, this is what he is born for. Without self-discovery or

self-disclosure freedom is meaningless. The deepest meaning of freedom, says Aurobindo, "is the power to expand and grow towards perfection by the law of one's own nature or Dharma." Man's own nature or dharma is not only to know his own self but learn how to mingle his own consciousness with the cosmic consciousness. He is, after all, a part of that cosmic consciousness. So the true freedom, according to Sri Aurobindo, "is only possible if we live in the infinite, live, as the vedanta bids us, in and from our self-existent being; but our natural and temporal energies seek for it at first not in ourselves, but in our external conditions." He further stresses: "This great indefinable thing, liberty, is in its and ultimate sense a state of being; it is self living in itself and determining by its own energy what it shall be inwardly and, eventually, by the growth of a divine spiritual power within determining too what it shall make of its external circumstances and environment; that is the largest and freest sense of self-determination." (*"Self-determination"*, *Complete Works*, Vol. 15 p. 599).

This is what Aurobindo meant by freedom or self-determination. Self-determination presupposes an awareness of the self in relation to the cosmos. This awareness dawned upon him in Alipore jail. Whenever he was alone or kept inside the cell he was found meditating or reading *The Gita* or *The Upanishads*. He came to realise that

freedom is meaningless without spiritual freedom. He felt the need in him to do something for mankind at large. He felt that this freedom from foreign domination should not be the be all and end all of life. This should be the beginning of a greater freedom—freedom from to freedom to be. He wanted to lift Indians in particular and man in general from morass of existence; develop their level of awareness, their consciousness through yoga or meditation. His aim was the all round development of man.

Remembering Aurobindo on this day of Independence is a kind of introspection. It makes us aware of our failures to live up to his ideals, although we know in our heart of hearts that Aurobindo is the need of our time. We have sold our souls to Mephistopheles for Helen of Troy and burnt the topless towers of Illium. Matter has murdered Spirit. Man does not spare his fellow being for his little gain. "Love thy neighbour as thyself" is sent to oblivion. More than a century back

Arnold painfully moaned the spiritual predicament of man: ". . .Where ignorant armies clash by night."

Is it not the picture of present India? We still clutch false gods and fight for their right. We have become corrupt to the bone, irreligiously religious and "dicing for pieces of silver." It is only when we are able to touch the other shore that our anxiety, fear, restlessness and disquiet can cease. We can only reach other shore when we become voyagers upon eternity's seas :

*A greater world Time's traveller must explore.
He is a spirit in an unfinished world
That knows him not and cannot know itself ;
The surface symbol of his goalless quest
Takes deeper meanings to his inner view.
His life is a search of darkness for the light,
Of mortal life for immortality.*

*Reader in English,
B. J. B. College, Bhubaneswar.*

NILAKANTHA JAYANTI CELEBRATED

The State level Pandit Nilakantha Das Jayanti was celebrated at the newly-formed Nayagarh district headquarters on August 5, under the auspices of the Orissa Sahitya Akademi. Shri Niranjali Jali, IAS, District Collector and Chairman, District Council of Culture inaugurated the function. Shri Srinivas Udgata, Vice-President of the Akademi presided. Prof. Pathani Patnaik and Prof. Harihara Mishra presented their learned papers on Pandit Nilakantha's multi-faceted personality and scholarship. The function was preceded by a poetry-recital session comprising poets from the locality and adjoining areas under the supervision of Dr. Bansidhara Sarangi.

SAINT POET BHIMA BHOI

Chief Minister has suggested to bring into light the genius of Mahatma Bhima Bhoi through special publications to be undertaken by Orissa Sahitya Akademi and Orissa Adivasi Sanskritika Parishad. "Bhima Bhoi is the pride of Oriya race and language. His *Stuti Chintamani* carries the spark of his literary genius and humanism." Prof. U. R. Anantamurti, President Central Sahitya Akademi described Bhima Bhoi as a revolutionary poet and philosopher who has eked out a distinct niche in the cultural consciousness of the people of India". Chief Minister felicitated Prof. Chittaranjan Das on this occasion and released a set of cassettes containing 16 popular *bhajan*s of Bhima Bhoi, prepared by Orissa Sangeet Akademi. Director, Adivasi language and Culture Dr. Khageswar Mohapatra presented an introductory note and Dr. H. B. Mirdha proposed a vote of thanks.

Newsline.....



ORISSA WILL GET UTMOST ATTENTION

Prime Minister

Prime Minister Shri H. D. Deve Gowda while laying the foundation stone on August 8, 1996 for the zonal headquarters of the East Coast Railway at Chandrasekharpur, Bhubaneswar announced :

- (1) Orissa, Bihar, U.P. and parts of Madhya Pradesh will get maximum attention.
- (2) On-going Railway projects in the State will be completed.
- (3) The proposal of the construction of a coastal highway connecting Haldia with Paradip and Vizag will be given due consideration.

Railway Minister Shri Ram Vilas Paswan further added :

- (i) The Talcher-Sambalpur Railway line to be completed by December, 1997.
- (ii) The Daitari-Banspani Railway line to be completed before 1998.
- (iii) The Mancheswar Railway workshop to be expanded.
- (iv) On the Koraput-Rayagada Railway line passenger trains would ply soon after ventilation work in the tunnels is complete.
- (v) Work on the Khurda Road-Balangir and Lanjigarh-Junagarh would be expedited.
- (vi) Construction of a Railway link from Haridaspur to Paradip has been finalised.

Chief Minister Shri J.B. Patnaik in his address assured :

- (i) The State Government would provide the necessary land.
- (ii) The State Government have readily handed over the Toshali Plaza to the Railways to house the East Coast Zonal Office.
- (iii) 200 newly built quarters near the Toshali Plaza and 150 quarters in

Chandrasekharpur would be at the disposal of the Railways for their staff.

- (iv) Chief Minister hoped the Zonal Office should function immediately after these routine ceremonies without any further delay and the State Government was prepared to provide additional land if necessary.

The East Coast Railway will comprise Khurda Road, Waltair (Visakhapatnam) and Sambalpur Divisions of the present South-Eastern Railway. The total kilometres of the New Zone will be 2140 Kms. Out of this, 2050 Kms. will be broad gauge and 90 Kms. of narrow gauge track. After completion of new lines under construction, total route kilometrage of this zone will be 2856 Kms.

CHIEF MINISTER DISCUSSES RAIL DEVELOPMENT IN DELHI

A meeting was held on June 15 under the Chairmanship of Shri J. B. Patnaik, Chief Minister, Orissa with the Chairman, Railway Board and Managing Director, Morubani Company of Japan regarding early completion of Daitari-Banspani Railway line and modernisation of Jakhapura-Chhatrapur Railway track. This will facilitate the transportation of Iron Ore for Steel Plants coming up at Daitari area and Gopalpur.

Morubani Company has informed Chief Minister, Orissa to provide Rs. 2,900 crore to Railway Board alongwith the rolling stock in different phases. This loan will be given through the EXIM Bank of Japan. Chief Minister advised the Railway Board Chairman to accept the offer made by Morubani Company and requested to complete the work within two years. Shri Patnaik mentioned that Finance Ministry, Government of India has agreed in principle for the loan in terms of Foreign Exchange. Modernisation of the Jakhapura-Chhatrapur Railway line will also be taken up for smooth transportation of iron ore to Gopalpur Steel Plant. Chief Minister further mentioned about the development of Gopalpur port into a mega port through MMTC who will be able to provide 1,000 crores out of the estimated budget Rs. 1,800 crores. Chief Minister Orissa, requested the

Managing Director, Morubani Company to provide the remaining 800 crores for the purpose.

THE RATHA JATRA-1996 CELEBRATED WITH GRACE AND UNMATCHED DISCIPLINE

Seeing is believing. Nearly 15 lakhs of people poured into the sea-resort town of Puri in mid-July to witness the historic Chariot Festival at Puri. The State machinery, the District administration, the Police and the law-abiding pilgrims and above all the Sevayats did a commendable and exemplary job in maintaining peace and order during the nine-day festival. No untoward incident worth-aching has happened. The Delhi Doordarshan flashed enthusiastically the whole proceedings of the festival on July, 17 and the AIR gave a lavish coverage. Various voluntary organisations like the Junior Red Cross, St. John Ambulance, Satya Sai, Puri Municipality etc. also helped to thwart stampedes and bring succour to the old and the sick. The Information and Public Relations Department of Government of Orissa put up as many as 20 booths for catering to the immediate needs of the people. A Circuit T.V. was also pressed into service. Transport links, public hygiene, supply of drinking water through a massive network were some of the diagnostic features that brought about all round success.

The I. & P. R. Department published special issue of Orissa Review and Utkal Prasanga and colourful brochures on Navakalevara-Rath Jatra besides Guide Books (both in English & Oriya) and special information folders regarding Puri.

The I. & P. R. Department also produced U-matic films on Nava Kalevara-1996 in English and Oriya which were telecast by Delhi Doordarshan and Bhubaneswar Doordarshan respectively on the eve of Bahuda Jatra.

The I. & P. R. Department also arranged a lecture-series from July 19 to July 25 where scholar-devotees presented their discourses to the eager audience near the Gundicha Temple.

Various Government Departments and Government of India had also put up their colourful stalls. The Orissa Sangeet Natak Akademi arranged a 3-day All India Bhajan Session at the Lion's Gate. The I. & P. R. Department also arranged entertainment programmes at its various Information Centres besides the usual Bhajan Sandhya on the day of Bahuda Jatra.

During the Car Festival, Chief Minister Shri J. B. Patnaik released a set of 8 cassettes on Shri Jagannath Bhajan, jointly produced by the H.M.V. Company and I. & P. R. Department of Government of Orissa to commemorate the historic event.

* Rice shall be available at Rs. 2 per kg. in ST areas and at Rs. 4.10 paise to people below the poverty line.

* Forest coverage in the State is about 4700 Sq. Kms. of which intensive forest covers only 17,000 Sq. Kms. whereas the denuded and the open forest area accounts for the rest. Chief Minister Shri J. B. Patnaik has emphasized the scheme of coastal jungle belt to be expedited. Villagers in the Chandaka Forest are to be rehabilitated conveniently so that the protected forest of Chandaka will come up to its eminence.

CHIEF MINISTER'S BUDGET REACTION

Chief Minister Shri J. B. Patnaik has reacted to the Union Budget in the following manner.

"The Finance Minister must be congratulated for maintaining the continuity of the liberal economic policy introduced over the last few years and trying to present a balanced budget. It is a pro-poor budget and the decision of Chief Ministers' Conference on the seven basic

minimums of the rural areas have been reflected in the budget allocation. There has also been an enhancement in the plan allocation for rural development and anti-poverty programmes.

However, a lot remains between declaration of good intents and proper implementation at the field level.

10th Finance Commission did injustice to the State like Orissa for which we lost about Rs. 2,100 crores. While I welcome the decision of the Finance Minister that a debate on the recommendation of the X Finance Commission be held, debate will be fruitless unless the Government is very clear on its stand to compensate for the States which have lost heavily as a result of such recommendation. I am disappointed that 64 backward blocks in Orissa have not been covered under EAS Scheme, which I hope should be soon covered for which the budgetary amount could be found out. I also expect that a bigger target for Indira Awas Yojana for the entire country, double the existing one, be fixed up".

* An AGRO-PARK at Deras near Bhubaneswar over a land-stretch of 350 acres at the cost of 120 Cr.

* 645 new doctors have already been appointed against existing vacancies in the undivided districts of Koraput, Balangir and Kalahandi and also in the districts of Jharsuguda and Keonjhar.

UTKAL SAHITYA SAMAJ AWARDS/ FELICITATIONS

(awarded by Chief Minister on 21-7-1996 at Sriram Chandra Bhavan, Cuttack).

Utkal Ratna—Dr. Satyanarayan Rajguru

Receptients of various literary awards: Shri Chintamani Behera (literary criticism), Shri Rabi Singh (Poetry), Shri Achyutananda Pati (Short Story), Smt. Basanta Kumari Patnaik (Fiction), Dr. Kulamani Samal (Scientific writing), Shri Kartik Chandra Rath (Drama) and Shri Nadia Bihari Mohanty (Children's Literature).

DISTRIBUTION OF PENSION AND PATTAS

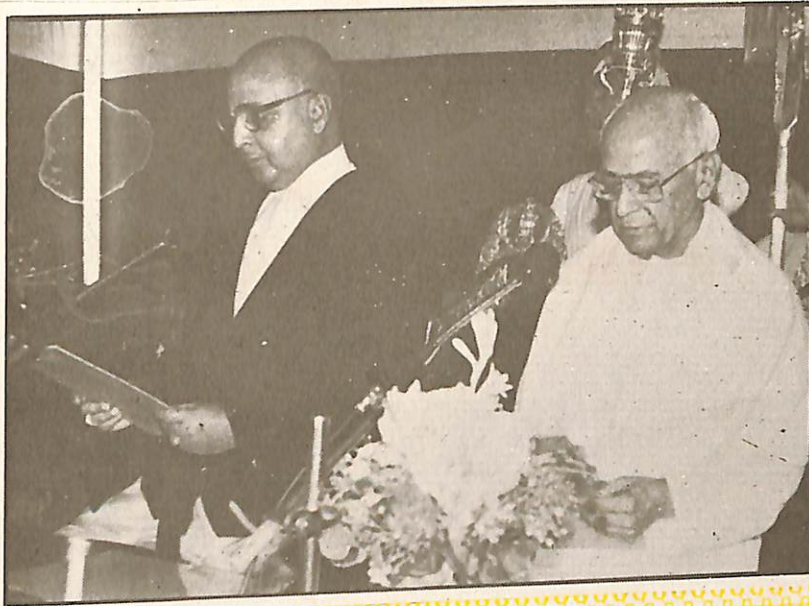
* In the Block Office Campus at Sorada, Sri P. K. Dash, Minister for Environment, Science & Technology distributed old age pension to 600 beneficiaries and patta for homestead to 80 people on 14th and 15th July.

* Similarly 900 old age pension and 23 pattas were distributed to the deserving people at Sulliapada Block Office on 15-7-1996.

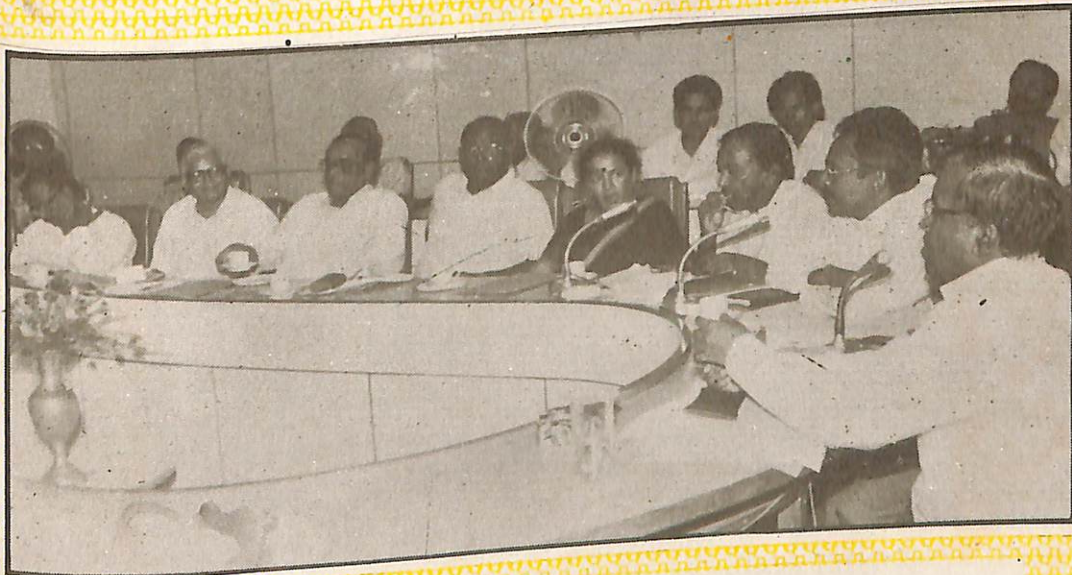
* Shri Raghunath Patnaik, Minister for Law distributed patta to 21 landless Adivasis and released the 1st instalment of monthly pension to 18 widows and destitutes on 12-7-1996.

HIGH LEVEL DECISION FOR THE DEVELOPMENT OF BHUBANESWAR CITY

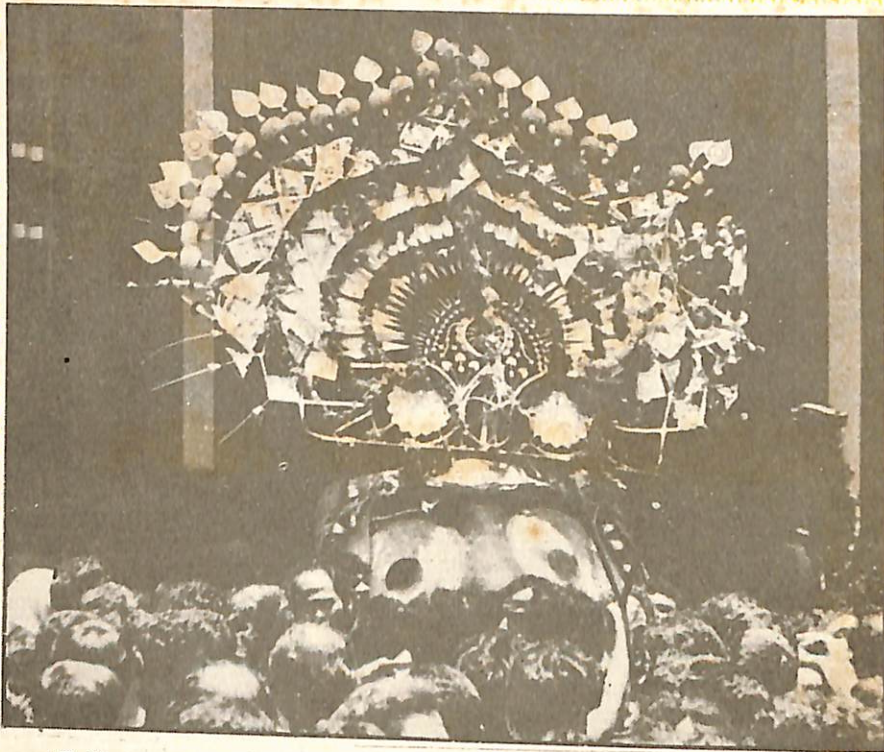
- Slum dwellers in big shanties may not be disturbed.
- But slums clustered along the main roads in the City are to be demolished and the space shall be used for avenue plantation.
- Cattle concentrations at different pockets of the City will be enumerated and milkmen operating in the City will be rehabilitated elsewhere.
- Firm steps will be taken to demolish unauthorised construction of clubs, places of worship etc.
- Genuine slum dwellers will be indentified and steps will be taken to rehabilitate them.
- Extensive avenue plantations will be taken up along both sides of the road running from the CRP Square to Ekamra Kanan and from Vani Vihar to Rasulgarh.
- Maintenance and promotion of lakes in the City will be looked after by Water Resources Department.
- The growing forest at Bharatpur will be declared a Protected Forest.
- Necessary measures will be taken to keep the Kedar Gauri Water Source free from the threats of pollution.
- Annual clearance of mud and dirt in the Bindusagar lake.
- Provision of supply of drinking water will be made through overhead tanks at the Ananta Basudev Temple by Public Health Department.



Hon'ble Governor of Orissa Shri G. Ramanujam administers oath to Justice Sri Sailendu Nath Phukan as the Chief Justice of Orissa High Court at the High Court premises, Cuttack on 2-8-1996.



Shri Netrananda Mallick, Minister, I. & P. R. discussing the participation of Orissa in the India International Trade Fair—1996 with high officials of the state.



Patitapavan-Purusottama Lord Jagannatha in his *Pahandi*, is heading towards his Chariot, the Nandighosa amidst unprecedented excitement during the Gundicha Jatra on 17-7-1996.



Chief Minister Shri J. B. Patnaik is found pulling the chariot cable of Balabhadra's car, the Taladhwaaja on the Grand Road during the Sri Gundicha Jatra on 17-7-1996 amidst a spectacular congregation.