

ORISSA REVIEW

We, the people of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens :

Justice, Social, economic and political : Liberty of thought, expression, belief, faith and worship; Equality of status and opportunity and to promote among them all Fraternity assuring the dignity of the individual and the unity and integrity of the Nation ;

In our Constituent Assembly this twenty-sixth day of November, 1949, do hereby adopt, enact and give to ourselves this constitution.



ORISSA LEGISLATIVE ASSEMBLY

ORISSA REVIEW

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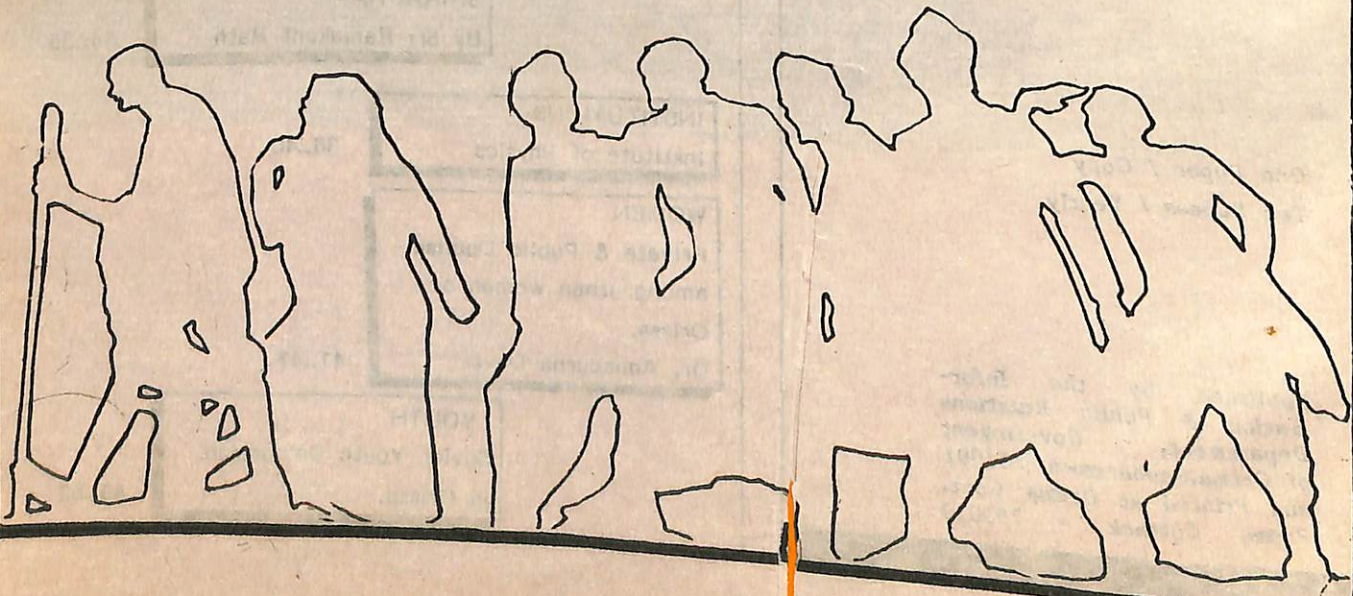
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स्वतंत्रता के चालीस वर्ष
FORTY YEARS OF FREEDOM



I offer my warm greetings and good wishes to the people of Orissa on the occasion of the Republic Day.

On this historic day, 38 years ago, we solemnly resolved to constitute India into a Sovereign democratic Republic and pledged to secure to all its citizens justice, liberty, equality and fraternity.

As we celebrate this happy event today, our thoughts naturally go to the architect of our freedom, the Father of our Nation, Mahatma Gandhi, who was our beacon-light, our guide and philosopher during our struggle for Independence. Let us pay our respectful homage to this great soul, whose message of truth, non-violence, love, tolerance and peace is as relevant to-day as it was in those eventful years of struggle.

Let us also on this occasion bow our heads in gratitude to all those martyrs, who, by their heroic sacrifices and sufferings brought the dream of freedom into the realm of reality.

Our State, Orissa is very rich in natural resources. It has huge deposits of iron-ore, bauxites, chromite, dolomite and coal. It has a long coast-line and many perennial rivers. It has vast forest areas. It is a matter of great satisfaction that during past years my Government have initiated numerous steps for optimum utilisation of these natural resources and achieved progress in several fields. Yet a great deal still remains to be done. Poverty and Illiteracy must be eradicated. In the years to come, we have to redouble our efforts in every front so that the process of development can be expedited and the State can secure its rightful place among the advanced States of the country.

Orissa has made significant progress in agricultural development. Food-grain production which was less than 39 lakh Metric Tonnes during 1979-80 has almost doubled, and so has the average fertiliser consumption per hectare. The pragmatic and growth-oriented industrial policy of the Government has brought about rapid industrialisation. While promoting large and medium industries, small scale and artisan-based industries have also been given due importance. The total investment on medium and large scale industries in the State since 1980 is estimated to be Rs. 1800 crores. In addition, 20,000 small scale units and over five lakh artisan-based industries have been set up during the period generating employment for about 9 lakh persons.

The State Government are committed to increase the irrigation potential. Many major, medium and minor irrigation projects and lift irrigation dug-well and water harvesting schemes have been implemented.

About 38 per cent of the State's population are Scheduled Castes and Tribes. Special efforts have been made for the socio-economic and educational development of the tribals. Stipends available to tribal students at the high school and college levels have been substantially increased. Though the scheduled tribes constitute about 24 per cent of the State's population, the flow of funds to the tribal sub-plan area accounts for about 30 per cent of the State Plan. A massive programme for around development of infrastructure in 184 tribal villages has been taken up. In addition, various programmes have been undertaken under tribal sub-plan, scheduled caste component plan, Micro projects, Modified Area Development Approach and special educational programme to improve their socio-economic conditions.

Our State has undertaken a massive programme of providing drinking water in rural areas. While upto 1980, only 3461 village had tube-wells, about 25,000 villages have since been provided with one or more tube-wells. Our performance with regard to establishment of bio-gas plants has been considered to be the best in the country. The development of non-conventional energy sources has already made headway in the State.

Our Government have taken vigorous steps for implementing anti-poverty programmes such as the IRD, ERRP, RLEGP, NREP and succeeded in providing wage-employment to a large number of beneficiaries besides creating community assets like roads and primary schools. Many welfare measures have also been taken in respect of the destitutes and the physically handicapped.

On the occasion of the auspicious Republic Day, I appeal to all sections of the of Orissa to cooperate fully with the Government in its challenging endeavour of nation-building and ushering an era of progress and prosperity.



MESSAGE OF
SRI B.N. PANDE ,
GOVERNOR OF ORISSA
ON THE OCCASION OF
THE REPUBLIC DAY, 1988.



MESSAGE OF
SRI JANAKI BALLAV PATNAIK
CHIEF MINISTER, ORISSA
ON THE OCCASION OF THE
39TH REPUBLIC DAY, 1988.

On the occasion of the 39th Republic Day, I convey my hearty greetings and good wishes to the people of Orissa.

The Constitution of India embodies the objectives, ideals and modes of governance of our country after Independence. Republic Day is the symbol of these values. India is one of the most important democracies of the world. There is no alternative to democracy in India which calls for unity and integration of many religions, languages and communities. Socialism is the only way through which millions of poor people as well as the backward states can free themselves of the shackles of poverty. This great occasion of the Republic Day reminds us of the two significant ideals of secularism and democratic socialism. India also stands for the emancipation of nations and peoples from the bondages of imperialism, neo-colonialism and apartheid.

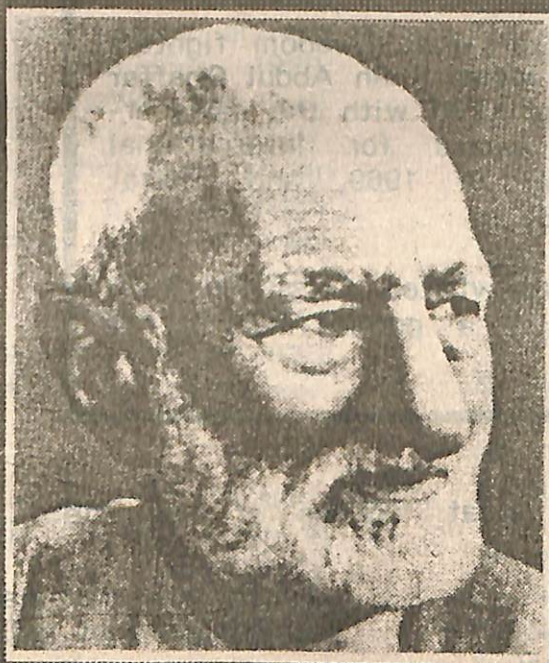
Pandit Jawaharlal Nehru, Sri Lal Bahadur Sastri and Srimati Indira Gandhi have sacrificed their lives to uphold these aims and ideals. Our young Prime Minister Sri Rajiv Gandhi is most faithfully pursuing these cherished goals, and has taken firm steps to solve many age-old problems of the country. His efforts to sustain the freedom and integrity of the country, and solutions to the problems in Punjab Assam, Mizoram and Sri Lanka are of special significance. By enacting and implementing the Anti-Defection Bill, he has taken a giant step towards rooting out corruption in public life. He is committed to the tasks of eradicating poverty and unemployment, and providing to all the people such basic needs as education, health care and housing within the next thirteen years. To-day, let us resolve to transform India into a prosperous nation by the turn of this century.

This year, Orissa is in the grips of terrible draught. This reminds us that we must take more urgent steps in the field of irrigation. To encounter draught, we have to accelerate our progress in the sectors of irrigation, power, industry and agriculture. Orissa has made great strides in these sectors during recent years. Great efforts are being made for the growth of education and tourism as well as for the socio-economic growth of the scheduled castes and tribes. Lakhs of poor people in Orissa have been benefitted during the last seven years by the programmes relating to the economic rehabilitation of the poorest of the rural poor. Massive programmes have been taken up in the state to solve the problem of unemployment.

We have still to go a long way to turn Orissa into the best state of the country. This must be our resolve on this sacred Republic Day.

Jai Hind.

KHAN ABDUL GHAFFAR KHAN



1890-1988 January 20

BADSHAH KHAN

The Frontier Gandhi, Khan Abdul Ghaffar Khan, passed away on 20 January 1988 at the Lady Reading Hospital at Peshwar in Pakistan. He was ninety eight.

Badshah Khan, as he was affectionately called, was a staunch Gandhian who relentlessly fought for the poor and the downtrodden. He was a living symbol of the ideals of non-violence and peace.

One of the greatest freedom fighters of undivided India, Khan Abdul Ghaffar Khan was honoured with the Jawaharlal Nehru Award for International Understanding in 1969, and Bharat Ratna in 1987.

Badshah Khan visited Orissa in 1969 and addressed a public meeting at Cuttack.

"One of the great legends of our time....."

Sri R. Venketaraman
President of India

"Apostle of peace...."

"The last of the towering giants
of our freedom struggle....."

Sri Rajiv Gandhi
Prime Minister

THE PLEDGE OF INDEPENDENCE

The Indian political scene reverberated with the echoes of unjust and unreasonable policy of British Government when the political leaders learnt that Indian members were not included in the Indian Statutory Commission which was to recommend for further constitutional advancement of the Indian People. The Commission was constituted by seven British members of parliament including Sir John Simon as its Chairman. When the members of the Commission arrived in Bombay on 3rd February 1929, they were shouted down all over India with the words 'Go back Simon'. The Indians on the other hand began their attempt to frame a constitution for the country under the Chairmanship of Pandit Motilal Nehru. In a short time Indians prepared to plunge once again into a mass movement for National Independence.

With the 'Boycott Simon Commission Movement' the struggle for freedom took a decisive turn. Jawaharlal Nehru and Subhas Chandra Bose raised the demand of complete independence as the objective of the congress. Throughout 1928 & 1929, in every part of the country, youth conferences were held which demanded complete independence along with social and economic reforms in the direction of socialism.

Jawaharlal Nehru, in that conference and elsewhere created public awareness of international development against imperialism. In other words he tried to make the people aware of the links

between Indian struggle and World wide struggle against imperialism. The report of the Nehru Committee was also discussed at the first all India socialist youth congress held in Calcutta on 27 December 1928 under the Chairmanship of Jawaharlal Nehru and the Nehru Committee report was rejected on principle that "it allows the bourgeoisie to compromise with the British Imperialists by establishing the so called Dominion Status which involves the safeguard of the vested interests, landowning, feudal and capitalist, and sacrifice the interests of the masses". It is thus evident that there were serious differences of opinion between different leaders. As to them the report looked like a retreat. The report disappointed many people as a result of which Nehru and other political leaders formed the Indian Independence League.

It may be mentioned here that the Nehru Report was the first effort by the Indians to give themselves a constitution which was approved at the Calcutta Session of the Congress held in Calcutta in 1928. It was declared at the Calcutta Session that if the British failed to give Dominion Status within one year the Congress would be free to demand Complete Independence and launch Civil Disobedience to achieve it. As we have stated earlier the Report was not accepted by a group of leaders. A statement signed by Messrs. Srinivas Iyenger, Jawaharlal Nehru, Subhas Chandra Bose, Kiran Shankar Roy, Sarat Chandra Bose, Satyamurti, Sambamurti, and Shiva Prasad Gupta on behalf of the Independence League, countering the Nehru

Report was issued on 23 December 1928. Popular support for complete Independence was thus built up throughout the country. The enthusiasm of the people in the country ran very high as the Congress Session drew near, and when the British Government turned a deaf ear to the one year ultimatum they now felt free to demand Complete Independence.

Meanwhile political atmosphere of the country was surcharged with violence. The revival of revolutionary activities leading to the Meerut conspiracy case, the Lahore conspiracy case involving Bhagat Singh and his comrades and martyrdom of Jatin Das etc. generated a strong reaction in the minds of the people. The Congress Party under such political situation was preparing for the annual session of the Indian National Congress. On Gandhiji's suggestion, Jawaharlal Nehru, who had been the General Secretary of the Congress, was chosen as Congress President. At the close of the year 1929 and of the close of the one year ultimatum to the British Government the resolution of Gandhiji was passed amidst thunderous applause. The Indian National Congress finally adopted the creed of Purna Swaraj and unfurled the national tricolour of independence on the bank of the Ravi amidst wild enthusiasm in the congress camp and cries of Bande Mataram and Inquilab Zindabad. Jawaharlal Nehru in his presidential address said :-

'I must frankly confess that I am a socialist and a republican and I am no believer in kings and princes or in the order which produces the modern kings of industry, who have greater power over the lives and fortune of men than even the kings of old'.

It was decided that the day 26 January would be celebrated every year as the Independence Day. A long declaration of Independence, drafted by Gandhiji, was adopted by the Congress working committee. Such a declaration was to be read out to the people throughout the country and they were required to pledge their full support to it.

Soon after the Lahore decision Subhas Chandra Bose, Dr. Das Gupta and others were arrested and sentenced to one year's rigorous imprisonment. The following statement was issued by Jawaharlal Nehru on 25 January 1930 on the conviction of Subhas Chandra Bose and others :

"THE FIRST fruits of the independence resolution are the conviction and sentences on Mr. Subhas Chandra Bose, Dr. Das Gupta and others.

For accompanying a procession they have been awarded the severe sentence of one year's rigorous imprisonment.

Bengal has taken the lead again in the great fight and her honoured sons may well be proud that it has fallen to their lot to be the vanguard in the army of Independent India. They have done their work. But we that remain have to shoulder the burden and carry on.

What shall be our response to this fresh attack? Let us prepare and discipline ourselves for the onward march and make of it an irresistible sweep to the goal of Independence. Let us remember that next Sunday is the Independence Day and a Red Letter Day in India's history

and let us celebrate it in a manner worthy of India and of her martyred sons".

In accordance with the instructions issued by the Congress Working Committee, amidst unprecedented enthusiasm 26 January was celebrated and the people once again decided to plunge into the struggle for liberation of their mother land. In the morning, the National Flag was hoisted everywhere. In the afternoon huge processions were taken out amidst great rejoicing and singing of national songs; and in the evening mass meetings were held when the declaration of Independence was read out; people listening in solemn and prayerful silence.

The country-wide demonstration was successful beyond all expectations and everywhere the response to the call of the Congress was splendid and spontaneous.

In Delhi, the Queen's Garden presented a unique scene seldom witnessed in the capital. Lahore quite in keeping with its traditions, held a meeting so large and yet so disciplined that the declaration was read out from five platforms. In Allahabad, Pandit Jawaharlal led the procession. In Calcutta the Mayor hoisted the National Flag. Bombay did her best and at Ahmedabad Sirdar Vallabhai Patel read out the declaration.

Delhi witnessed scenes of great enthusiasm when the Independence day was celebrated in a most befitting manner by the citizens of Delhi. The National Flag hoisting Ceremony was performed punctually at 5 a.m. in the Queen's Garden, where in spite of the early hour more than two thousand people had congregated. The Hindustani

Seva Dal Volunteers, some in Khaki and others in plain white Khadi, under the command of Messrs. Anwar-ul-Haq, Raman and Deen Dayal and a number of lady volunteers in red Khadi uniform under the command of Srimati Satyavati were present.

In Orissa mass meetings were organised in different parts to celebrate the Independence Day on 26 January 1930. Gopabandhu Choudhuri read the declaration at Cuttack at 5 P.M. and the people gave their assent to it by raising hands. A procession was taken out in the town. At Balasore, Independence day celebration was organised by Hare Krushna Mohatab and Nanda Kishore Das. The National Flag was hoisted at the top of the Lingaraj temple at Bhubaneswar to celebrate the occasion. At Puri some leading congressmen like Acharya Hari Har Das, Lingaraj Misra, Krupasindhu Hota and Bholanath Saha were arrested. In short, people in all parts of the country were aroused to the call of the nation and from this day a new phase of our freedom struggle had begun.

INDIA DEMANDS PURNA SWARAJ

Secret Government Circular on Congress Ultimatum

The following excerpts are from a secret circular letter on the Calcutta Congress issued by the Government of India on 21 February 1929.

CALCUTTA CONGRESS is a clear triumph for extremism. An Ultimatum which everybody knows cannot be complied with, has been

presented to the British GovernmentThough this resolution may to a large extent have represented a political manoeuvre to avoid a breach in the Congress ranks (it was) a definite declaration from which Congress would find it difficult to recede. It is no doubt true that the older leaders like Pandit Motilal Nehru and even Mr. Gandhi, the author of the resolution, are not anxious to see these developments. But just as they have been forced into the acceptance of a resolution in which they do not really believe, so they may be unable to resist the action that resolution foreshadows. If the experience of the Calcutta Congress is any guide, the decision of future policy appears to lie almost entirely with the young men, notably Pandit Jawaharlal Nehru and Bahu Subhash Chandra Bose. There is a tendency for the Political and Communist revolutionaries to join hands and Pandit Jawaharlal, an extreme nationalist, who is at the same time genuinely attracted by some of the Communist doctrines, stands almost at the meeting pointThe situation contains serious potentialities of danger

Jawaharlal Nehru's Presidential Address at the Lahore Congress

The following excerpts are from Jawaharlal Nehru's Presidential Address at the Lahore Congress, December 1929.

YOU WILL discuss many vital national problems that face us today and your decisions may change the course of Indian history. But you are not the only people that are faced with problems. The whole world today is one vast question-mark and every country and every people is in the melting pot. The age of faith, with the comfort and stability it brings, is past, and

there is questioning about everything however permanent or sacred it might have appeared to our forefathers. Everywhere there is doubt and restlessness and the foundations of the State and society are in process of transformation.....

India today is a part of a world movement. Not only China, Turkey, Persia and Egypt but also Russia and the countries of the West are taking part in this movement, and India can not isolate herself from it.....

The time has indeed already come when the All-Parties' Report has to be put aside and we march forward unfettered to our goal.....

Independence for us means complete freedom from British domination and British imperialism. Having attained our freedom, I have no doubt that India will welcome all attempts at world-cooperation and federation, and will even agree to give up part of her own independence to a large group of which she is an equal member.

The British empire today is not such a group and cannot be so long as it dominates over millions of people and holds large areas of the world's surface despite the will of their inhabitants. It cannot be a true commonwealth so long as imperialism is its basis and the exploitation of other races its chief means of sustenance.....

We stand, therefore, today for the fullest freedom of India. This Congress has not acknowledged and will not acknowledge the right of the British Parliament to dictate to us in any way. To it we make no appeal. But we do appeal to

the Parliament and the conscience of the world, and to them we shall declare, I hope, that India submits no longer to any foreign domination. Today or tomorrow, we may not be strong enough to assert our will. We are very conscious of our weakness, and there is no boasting in us or pride of strength. But let no one, least of all England, mistake or underrate the meaning or strength of our resolve.....

I must frankly confess that I am a socialist and a republican and am no believer in kings and princes, or in the order which produces the modern kings of industry, who have greater power over the lives and fortunes of men than even kings of old, and whose methods are as predatory as those of the old feudal aristocracy. I recognise, however, that it may not be possible for a body constituted as is this National Congress and in the present circumstances of the country to adopt a full socialistic programme. But we must realise that the philosophy of socialism has gradually permeated the entire structure of society the world over.....

The Congress represents no small minority in the country and though many may be too weak to join it or to work for it, they look to it with hope and longing to bring them deliverance. Ever since the Calcutta resolution, the country has waited with anxious expectation for this great day when this Congress meets. None of us can say what and when we can achieve. We cannot command success. But success often comes to those who dare and act; it seldom goes to the timid who are ever afraid of the consequences. We play for high stakes; and if we seek to achieve great things it can only be through great dangers.....

We have conspiracy cases going on in various parts of the country. They are ever with us. But the time has gone for secret conspiracy. We have now an open conspiracy to free this country from foreign rule, and you comrades, and all our countrymen and countrywomen are invited to join it. But the rewards that are in store for you are suffering and prison and it may be death. But you shall also have the satisfaction that you have done your little bit for India, the ancient, but ever young, and have helped a little in the liberation of humanity from its present bondage.

The Purna Swaraj Resolution

The Lahore Congress adopted the resolution on Purna Swaraj which was moved by Gandhiji at midnight on 31 December 1929.

THIS CONGRESS endorses the action of the Working Committee in connection with the manifesto signed by party leaders, including Congressmen, on the Viceregal pronouncement of 31 October relating to Dominion Status, and appreciates the efforts of the Viceroy towards a settlement of the national movement for Swarajya. The Congress, however, having considered all that has since happened and the result of the meeting between Mahatma Gandhi, Pandit Motilal Nehru and other leaders and the Viceroy, is of opinion that nothing is to be gained in the existing circumstances by the Congress being represented at the proposed Round Table Conference. This Congress, therefore, in pursuance of the resolution passed at its session at Calcutta last year, declares the entire scheme of the Nehru Committee's Report to have lapsed, and hopes that all Congressmen will henceforth devote their exclusive attention to the attainment of

Complete Independence and in order to make the Congress policy as consistent as possible with the change of creed, this Congress calls upon Congressmen and others taking part in the national movement to abstain from participating directly or indirectly in future elections, and directs the present Congress members of the Legislatures and Committees to resign their seats. This Congress appeals to the nation zealously to prosecute the constructive programme of the Congress, and authorises the All India Congress Committee, whenever it deems fit, to launch upon a programme of Civil Disobedience including non-payment of taxes, whether in selected areas or otherwise, and under such safeguards as it may consider necessary.

The following is the text of the 'Pledge of Independence' which the people of India took at thousands of meetings on 26 January 1930.

WE BELIEVE that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have necessities of life, so that they may have full opportunities of growth. We believe also that if any Government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence.

India has been ruined economically. The revenue derived from our people is out of all proportion to our

income. Our average income is seven pice (less than two pence) per day, and of the heavy taxes we pay 20 percent are raised from the Land Revenue derived from the peasantry, and 3 percent from the Salt Tax, which falls most heavily on the poor.

Village industries, such as hand-spinning, have been destroyed, leaving the peasantry idle for at least four months in the year, and dulling their intellect for want of handicrafts, and nothing has been substituted, as in other countries, for the crafts thus destroyed.

Customs and currency have been so manipulated as to heap further burdens on the peasantry. British manufactured goods constitute the bulk of our imports. Customs duties betray clear partiality for British manufactures, and revenue from them is used not to lessen the burden on the masses but for sustaining a highly extravagant administration. Still more arbitrary has been the manipulation of the exchange ratio which has resulted in millions being drained away from the country.

Politically, India's status has never been so reduced as under the British regime. No reforms have given real political power to the people. The tallest of us have to bend before foreign authority. The rights of free expression of opinion and free association have been denied to us, and many of our countrymen are compelled to live in exile abroad and cannot return to their homes. All administrative talent is killed and masses have to be satisfied with petty village offices and clerkships.

Culturally, the system of education has torn us from our moorings and our training has made us hug the very chains that bind us.

Spiritually, compulsory disarmament has made us unmanly and the presence of an alien army of occupation, employed with deadly effect to crush in us the spirit of resistance, has made us think that we cannot look after ourselves or put up a defence against foreign aggression, or even defend our homes and families from the attacks of thieves, robbers and miscreants.

We hold it to be crime against man and God to submit any longer to a rule that has caused this four-fold disaster to our country. We recognise, however, that the most

effective way of gaining our freedom is not through violence. We will, therefore, prepare ourselves by withdrawing, so far as we can, all voluntary association from the British Government, and will prepare for Civil Disobedience, including non-payment of taxes. We are convinced that if we can but withdraw our voluntary help and stop payment of taxes without doing violence, even under provocation, the end of this inhuman rule is assured. We, therefore, hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swaraj.

Dr. M.P. Dash



Chief Minister Sri J.B. Patnaik addressing a meeting on 31.10.87 on the occasion of the National Rededication Day. Also seen in the picture are Prof. Baidyanath Mishra, Minister of State Sri Bhupinder Singh and Prof. Manmath Nath Das.

WE REMEMBER

Dr. HAREKRUSHNA MAHTAB

Dr. Mahtab was a stalwart in every sense of the term Dr. Mahtab became synonymous with the freedom struggle in the state of Orissa..... Dr. Mahtab was a personification of patriotism, dedication and selfless service.

*Sri R. Venkataraman
President of India*



Utkalmani Pandit Gopabandhu Das, Madhusudan Das and Dr. Harekrushna Mahtab - these three are the greatest men of Orissa during this century.

*Sri J.B. Patnaik
Chief Minister, Orissa*

With the passing away of Dr. Harekrushna Mahtab on January 2, 1987, an eventful epoch in the history of Orissa came to an end. Known as the maker of modern Orissa, lionised by his admirers as Utkal Keshari, acclaimed in general as a statesman of distinction, Dr. Mahtab dominated the socio-political life of the State for over half a century. His creativity, vision and scintillating intellect remained undiminished till he breathed his last at Bhubaneswar. He lived a grand life, achieving rare honours in richly variegated areas of politics, literature, journalism and social reform.

Dr. Harekrushna Mahtab was born on November 21, 1899 in Agarpara village of Balasore district. After matriculating from the Bhadrak High School he joined the Ravenshaw College, Cuttack for graduate studies, which were left incomplete as he was irresistibly drawn to the national liberation movement in 1921. Thereafter, his life was a saga of struggle and dedication to the cause of country's freedom. Dr. Mahtab was imprisoned in 1922

on charge of sedition, in 1930 for participation in "Salt" Satyagraha, and in 1932 after the Congress was banned. He also courted imprisonment for participation in Satyagraha in 1941 and Quit India Movement in 1942. In all, he was imprisoned seven times for a total period of eight years. It was as a prisoner in Ahamadnagar Fort in 1942, that he documented the history of Orissa, and became a historian of renown.

Beginning his public life as Chairman of Balasore Local Board, he rose to occupy the lofty position of the Chief Minister of Orissa from 1946 to 1950 and again from 1956 to 1961. He was also the Cabinet Minister for Commerce & Industry in the Government of India from 1950 to 1952 and Governor of the Bombay Presidency in 1954-56.

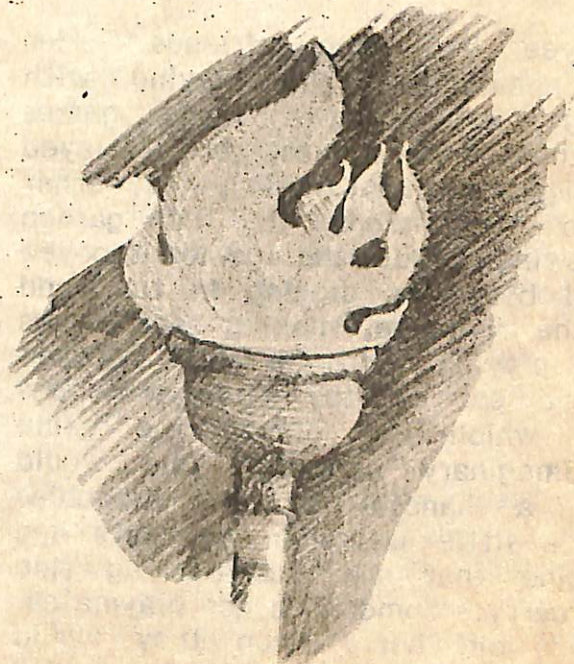
Dr. Mahtab has been rightly recognised as the architect of modern Orissa for his pivotal role in the merger and integration of former princely states, founding the State's capital at Bhubaneswar and the sanction and construction of the multi-purpose Hirakud Dam. His vision of post-independence Orissa, proud of her heritage and progress, provided the people of the State with new identity. He carried his unremitting crusade against social injustice, when he actively participated in Harijan welfare and opened his ancestral temple at Agarpara to Harijans in 1934.

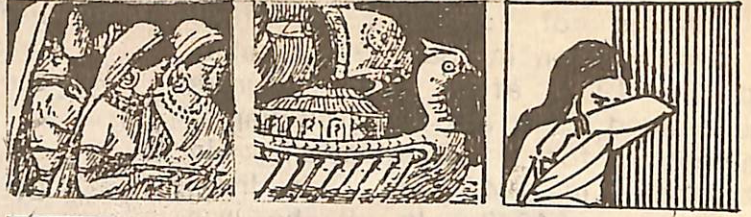
Dr. Mahtab was the doyen of journalists in Orissa. In 1947, he founded Prajatantra Prachar Samity, a trust which publishes the Oriya daily 'Prajatantra', English daily 'The Eastern Times' (now discontinued) and 'Jhankar' the leading Oriya literary monthly. Over the years this institution, with the benefit of his close association,

has become the rallying point for leading journalists and writers of the State.

True to his multifaceted personality, Dr. Mahtab held a virile pen and earned distinction as an accomplished writer. Apart from his scholarly and autobiographical writings, he had authored several novels, plays and poems which are acclaimed for their literary value. The compilation of his popular column 'Gaon Mazlis' published in the daily Prajatantra received the Central Sahitya Academy Award in 1983.

Dr. Harekrushna Mahtab was a leader par excellence. The enormity of his achievements in one life time is extraordinary. He towered over the time and events to lead the people of the State through years of transition during independence and thereafter. His life and pursuits were dedicated to the cause of Orissa and the nation. Although his death has sadly extinguished a career of many dimensions, the people of Orissa would continue to cherish his memory for all times to come.





TAPOYEE

In ancient times, there were a number of ports on the eastern coast of Orissa. Large rivers like the Mahanadi, the Subarnarekha, the Brahmani and the Baitarani were studded with ports. In those days, there lived a class of merchants who were called 'Sadhavas'. They owned large ships which sailed from these ports to distant islands like Sri Lanka, Java, Sumatra and Bali.

Tanaybanta was one such Sadhava, who had seven ships sailing to and fro on the high seas. He had a large family. His seven sons lived happily with their wives. His only daughter, Tapoyee, was a lovely little girl. She was so gentle and good that all loved her.

Tapoyee had many friends. Her days passed joyfully playing with them. They played many games together. Sometimes, they played the game of Cowrie, at other times they went to the garden to swing. But the game Tapoyee loved best was digging in the sand by the riverside, making sand-houses and playing with sand. Tapoyee had a set of toy pots and pans with which she played the game of imaginary cooking. She would take a handful of sand, pebbles and a little water in the pots and imagine that she was cooking rice and curry. Sometimes her playmates would join her. Then they would serve these on banana leaves spread on the ground and sit down to enjoy an imaginary feast.

One day, while she was busy playing alone, an old woman approached her. She stood by her side and watched her for a while. Then she laughed at Tapoyee and said, "Well, well, you are a stupid girl, indeed ! It's a shame for a rich man's daughter to play with earthen pots. Why ? Can't your father afford to give you golden pots and pans ? He is so rich that he can make for you even a golden moon!"

After the wicked woman left, Tapoyee pondered over her words. Her innocent mind was now upset. She became morose. She could not play any longer. She broke all her earthen pots and returned home sadly.

At home, she refused food and would not talk to anyone. Her parents, brothers and their wives were much distressed. They tried in vain to find out from her the cause of her sorrow. At last Nilendi, her youngest brother's wife, went up to her and said, "Tapoyee dear, won't you listen to me ? I'll do anything for you, give anything you ask. Only tell me what is the matter with you. Why are you so sad ?" Now, Tapoyee loved Nilendi more than any of her sisters-in-law. With tears in her eyes, Tapoyee said, "Father is so rich, yet he has never given me costly toys to play with ! I play with only pots and pans made of clay. Others mock at me. Why should I not be sad ?" Then she remembered the old woman's words,

and added, "I want a golden moon to play with !"

Nilendi consoled her and said, "Is this all you want ? Now get up and be a good girl. Come and eat. Your father will surely give you a moon made of gold".

Though it cost him a lot of money, Tanaybanta loved his daughter so much that he had a golden moon made for her. But, alas, Tapoyee's request was ill-fated. When the golden moon was half done, her father died. When the moon was completed, she lost her mother. Tapoyee had her wish but she could not enjoy playing with the golden moon. She then realised that her request was not proper. She should not have listened to the words of the wicked woman.

The funeral ceremonies of the parents were duly performed. After the mourning period was over, Tanaybanta's sons took up the business of their father. The ships had been lying idle for some months. The brothers decided that they should go out on a long voyage to distant islands with their merchandise. With the advice of the Brahmans, an auspicious day for the voyage was fixed. The ships were fitted out and loaded with cargo.

The merchants' wives all wanted one thing or the other to be brought for them from the far off lands. One asked for a pearl necklace to be brought from Sri Lanka. Another wanted a pair of ear tops, with eight different gems on them, from Sumatra. Yet another requested for a silk sari from Bali. In this way all the seven wives made their requests. When it came to the turn of Tapoyee, she would

not ask for anything. "I do not want anything. All that I want is that my brothers should return home safely," she said. But when they insisted that she should name something to be brought for her, she replied, "You can bring anything that you like."

On the day fixed for the voyage, before leaving home, the Sadhavas called their wives together and told them, "Take good care of our sister. She has lost her parents and is sad. Attend to all her needs carefully. Keep her happy and see that no harm befalls her." As was the custom, the merchants and all the womenfolk of the house went down to the riverside where the boats were moored, to perform puja in the ships to Goddess Mangala, the protecting deity of the Sadhavas. Rice grains, dub grass, berry leaves, flowers and lamps were arranged on silver plates. The lamps were lit, and oblations were offered to the Goddess. The womenfolk sang songs in praise of Mother Mangla and prayed for the safety of the merchants. They applied sandalwood paste on the foreheads of their husbands and bade them farewell.

There in the ships they parted with many words of tenderness. It was not customary to weep on such an auspicious occasion. Yet, Tapoyee and her sisters-in-law could not help shedding tears as they came out of the boats. They stood on the bank of the river and blew conch-shells until the ships were out of sight.

For a time all went well. Her sisters-in-law took great care of Tapoyee bestowing all their love and attention upon her. In this way many days passed. But Tapoyee's happiness was short-lived.

One day a beggar woman called at their house and asked for some rice to eat. She was there begging for a long time, but none paid attention to her. At last, the eldest brother's wife came out. The woman said, "I have been begging for a little rice for so long, but no one cared to listen to me!" She replied, "Why? We are all busy. There is such a lot of work to attend to in this house. Besides, my husband's sister needs so much looking after that there is little time for anything else. We have to do everything to keep her happy."

This was the same old woman who had earlier talked to Tapoyee and had brought sorrow to the family. Now, she said mischievously, "Who is this fortunate girl to have seven sisters-in-law dancing attendance on her? Why should you do all that for her? After all, do you think she will speak a good word for you to her brothers when they return home? I tell you, she will, on the other hand, speak ill of you. The ungrateful girl will tell stories against you to her brothers. Take my word, your husbands will more readily believe her than believe you. Let me tell you how you can get rid of her. Now is the time to do something. Send her daily to the jungle with the goats. I am sure, there she will be eaten up by a wolf or be bitten by a snake. You can then tell her brothers that she died of pox." Her words impressed the eldest sister-in-law. Gradually, she was able to poison the minds of the others against Tapoyee. Soon the poor girl was given all kinds of domestic chores. Nilendi, however, did not like this, but she was powerless. Tapoyee was given coarse clothes to wear and was treated like a servant in her own home. She swept the floor, washed clothes, pounded rice and did all the hard manual work. For all she did,

she did not have a kind word from her sisters-in-law. However well she worked she was found fault with and was often scolded. In her misery, she cried often. She longed for the old days and prayed for her brothers' quick return. But the worst was yet to come.

One morning, Tapoyee's eldest brother's wife called her and said, "You are a lazy girl. You are idling yourself at home. Hereafter, you should take out the goats daily to the jungle for grazing. Be careful! See that the goats are not lost. If I find any goat missing, I'll punish you severely." Then she threw a basket at her saying, "Take this, here is some food for you for the mid-day meal."

With tears rolling down her cheeks, Tapoyee went out driving the goats. She had never before known the heat of the sun. She found it unbearable. Her tender feet bled as she walked bare-footed in the jungle. At noon she opened the basket. When she saw what was inside, she cried bitterly. The basket was full of ashes and dirt with a handful of parched rice thrown on top. She was very hungry. Tapoyee, who at one time did not know what hunger was and always ate the best food, now had to satisfy her hunger with the little parched rice in the basket. In her distress, she wept. But who would save her? Her parents were dead, her brothers were far away.

The next day the same thing was repeated. The second sister-in-law gave her very little food for the mid-day. In this way six days passed until there came the seventh day, when it was Nilendi's turn to give her food. Secretly, Nilendi packed a good meal of fine rice

and tasty curries for Tapoyee. That day Tapoyee had a good meal.

In this way days and months dragged on. One day, as Tapoyee was hearing the goats back home, she found one of the best goats missing. It was getting dark. The sky was overcast with clouds, and it had started to rain. Tapoyee called out to the goat and searched high and low, but nowhere was the goat to be seen. She returned home with a heavy heart. She feared that she would be badly punished.

As soon as the eldest sister-in-law learnt of the missing goat, she brought out a stick to beat Tapoyee. The poor girl ran away into the jungle to save herself. In the dark and alone in the forest, she was seized with fear. Her grief knew no bounds. In her desperation she cried aloud, "Oh! Mother Mangala! Have mercy on me. Bring back my brothers and put an end to my suffering."

Little did she know that just at that time the ship had arrived at the riverside and her brothers had returned. Her sorrowful wailing filled the forest air. Her brothers were astonished to hear someone weeping in the jungle nearby. Some of them left the ships and went to offer help. They saw a girl sitting under a tree and weeping, the picture of sorrow, "Who are you? Why are you crying here at such an hour?" asked the Sadhavas.

"I have none in this world to care for me. My parents are dead. My brothers are far away and their wives treat me cruelly," she replied sobbing. Then the brothers knew who she was. "Why, you are Tapoyee! Our beloved sister!" they exclaimed.

She lifted up her tearful face and

said, "Ah, my brother's! Yes, I am Tapoyee, your unfortunate sister." Then she told them all that had happened in their absence.

They took her to the ship. There they all heard how cruelly their wives had treated Tapoyee while they were away. Tapoyee was happy beyond measure. Her days of misery seemed to have ended.

Early in the morning, they sent a servant to their wives with a message. They said, "Go home and tell the ladies that we have arrived safely. Ask them to come here with Tapoyee to perform puja in the ships and welcome us back home, as is our custom."

As soon as they heard the news, the merchants' wives became busy arranging the offerings on silver plates. With these they hurried to the riverside to welcome their husbands. As for Tapoyee, they were sure that she was killed by some wild animal in the forest and to deceive their husbands, they had cooked up a story about Tapoyee's death through illness.

But when they reached the ship, to their dismay, they found Tapoyee on the deck of the ship, decked beautifully in nice clothes and jewellery. The Sadhavas were angry with their wives and punished them of ill-treating Tapoyee, but Nilendi, who had shown kindness to the girl, was rewarded by them.

This story took place hundreds of years ago. It is remembered and recited by girls in Orissa during the festival of Tapoyee Ossa. This festival is observed in the worship of Goddess Mangala on every Sunday during the month of Bhadra. On each of these Sundays, the girls in Orissa undertake a fast, perform puja and pray to Goddess Mangala to grant them their wishes as she had once granted Tapoyee's wish.

Extract from "Folk tales of Orissa" by Shanti Mohanty.

ODISSI DANCE: THE COSTUMES AND MAKE-UP

Odissi is a composite art and gives due representation to all four forms of Abhinaya namely Angika, Bachika, Sattwika and Aharya. The last or the Aharya relates to the costume, ornaments and make-up. This is of primary importance to dance as it is a visual art. Detailed descriptions of Odissi costume, ornaments and make-up are found in many ancient Oriya texts written from 15th century onwards. Sarala Dasa's magnum opus, the Mahabharata in Oriya was written during the reign of Kapilendradeva (15th century). This work is not a literal translation of the Sanskrit Mahabharata. While describing the story of Mahabharata in simple, lucid and mature language, the author also gives a pictorial representation of the social and cultural life of this period. Each and every character he has described is built on Oriya life, culture and social habits. In this text we find a detailed description of dance-costume and ornaments in Birata Parva where Arjuna dresses himself as Brihannala (Bruhannari). He wears Khandua Patani (indigenous silk sari of Orissa), prepares the hair-knot (Gabha) covered with Mukta Jali (hair-knot embodied with pearls) and is decorated with flower; the ornaments are lalata hindhani and Sira Simantini on the head, Chapasari, at the neck, Dasavatara Mala (garland) on the chest, Bala (wrist-let) and Subarna chudi (bangles of gold) at the wrist, Mudi (ring) in the fingers, Katikinkini (a garland of small bells) and mekhala, the girdle on the waist; bida and bahuti the armlets, and Nupura, the bells at the ankles. As regards make-up

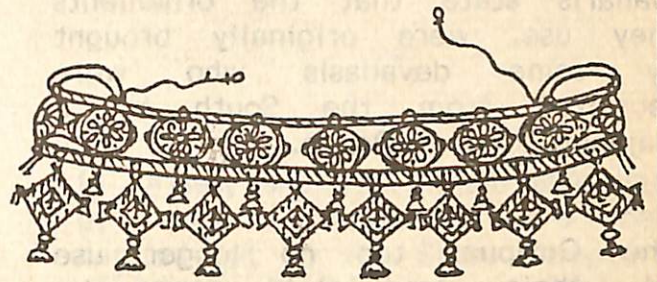
the author only described Lalatapati or the creeper designs descending from the fore-head to the end of the ear zones and pasting of suffron on the body. Similar references to the dance-costume and ornaments are seen in a number of Kavyas such as Parimala by Narasingha Sena (16th century), Sashisena by Prataparay (17th. century), Kalpalata by Arjuna Das (17th century) etc.

Abhinaya Chandrika, the Sanskrit treatise on Odissi dance written by Maheswara Mahapatra in 15th Century A.D. carries detailed description of the costume, ornaments and make-up of a dancer. According to the author the costume of Odissi dance consists of Pattasari (a sari made of indigenous silk) of bright colour (generally some shade of red or green) and nine yards in length; a tight-fitting Kanchula (traditional blouse) of bright colour richly embellished with imitation stones; a Nibibandha an apron with frills to cover round the hips and tied in the front; and a Jhoba or a length of cord with tassels at both ends to be tied at the waist band. The costume prescribed as such in Abhinaya Chandrika is followed by the maharis or the devadasis of the Jagannath temple. But the manner in which they tie the sari is different from that adapted by the Gotipuas and other dancers of the present time. The kanchula used by the maharis is also of a peculiar type and is not used by others. It is usually of black or red colour and carries a v-shaped zari border in front.

The gotipua dancers whose number is few at present have given up their traditional costume due to the influence of modernity. In some cases, they still adhere to the tradition. They use the Patta sari which is worn tightly by having equal lengths of material on both sides and by tying a knot on the navel. The kanchula and nibibandha are still used, but the jhoba has been discarded long since. Present-day Odissi dancers, some of whom are professionals, generally stick to the costume prescribed in the Abhinaya chandrika excepting the jhoba. But they follow different styles. Some tie the sari in mahari fashion, some in gotipua style and others in a manner in which the embroidered piece is made to hang in front between the thighs.

An elaborate description of ornaments is also seen in Abhinaya Chandrika. The author prescribes Kakara and Ragada to be worn on each side of the head; Mathamani for the middle part of the head and Ketaki to be worn just above the hair line. Koraka and Kapa for the lower part of the ears and Nagapasha and Bakulakalika for the upper part of the ears, are prescribed for girls and Trigandikundala and Biraballi for boys who dance Ugranrutya or Tandava. Chapasarika, a necklace worn tight at the neck, Amalaki and Sasarpi, two more varieties of necklace, Padaka tilaka a necklace having a locket are also suggested as ornaments. Tayita, Kankana, Tadaka, Rasonabankitamala and Kabacha for the arms; Atula, Kalyari, Karakankana for the wrists; Bhkamukha or Bengapatia (girdle) with Kapamala and Kinkini for the waist; Chapuani for the legs; and Nupura (ankle-bells) Pahuda and Bala for the feet are also listed. These ornaments incidentally, are worn by young girls during the

Neta festival in the month of October which is connected with rituals and is particularly observed in the district of Puri.



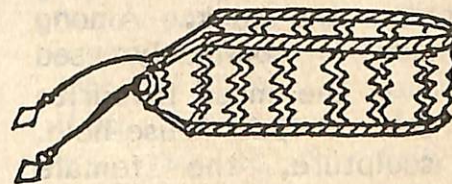
Bengapatia



Bahichudi



Kapa



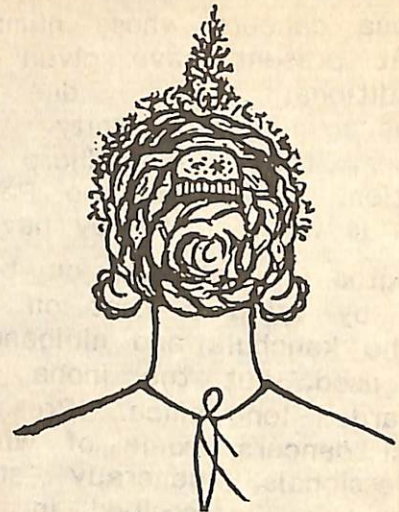
Tayita

The ornaments prescribed in the Abhinaya Chandrika are all traditional and most of them are represented in the temple sculptures of Orissa. But the number of ornaments prescribed is too large for practical purposes. For this reason, there is a tendency now to use fewer ornaments and not all, so that the dancer can feel free in movements. The Alaka is now generally used as the only ornament for the head; Kapa for the ears; Chapasari and Padakatilaka for the neck; Tayita for the arms; Karakankana for the wrists and Bengapatia for the waist. The use of any ornament for the legs and feet apart from ankle-bells is discouraged.

The ornaments of the Maharis of today bear the influence of south. Most of these are similar to South Indian ornaments. A few old Maharis state that the ornaments they use, were originally brought by some devadasis who were recruited from the South by a Gajapati king of Orissa.

The Gotipuas too no longer use all their traditional ornaments. Their dance as well as costume and ornaments have been much influenced by the films and the so called oriental dance. At present there are only a few Gotipuas who dance pure Odissi.

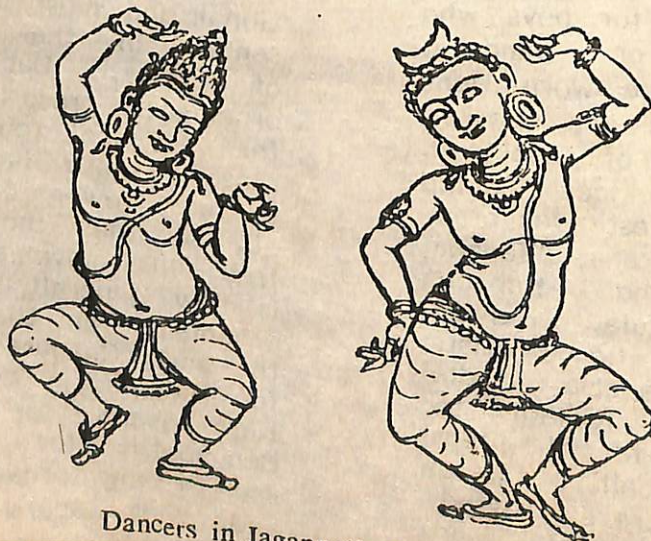
The author of Abhinaya Chandrika advocates three designs of coiffure for Odissi namely, Puspachuda a hair-knot decorated with a garland of flowers, Ardhabaktaka a hair-knot loosely hanging at the back and Katibeni plaited hair hanging like a serpent at the back. Among these puspachuda is commonly used in Odissi as it is the most favourite hair-do of the Oriya house-hold. In Orissan sculpture, the female figures mostly bear puspachuda



Puspachudā

and ardhabaktak designs. The hair plait is rarely met only in early sculptures. The make-up of Odissi as prescribed in Abhinaya Chandrika, includes Gorachana (a creeper design on the forehead running above the eyebrows down to the cheeks), a spot of vermillion between the eyebrows; a beauty spot of "fly" design on the chin, and kajal in the eyes as sharp as the back edge of a fish. The author also prescribes to anoint the palms with red kumkum and the fingers with red alata. In Odissi dance, the make-up prescribed as above is still adhered to .

— Sri Dharendra Nath Pattnaik.



Dancers in Jagannath Temple, Puri



MINERAL DEVELOPMENT IN ORISSA

Setting

Orissa State, on the eastern sea board of India, is known for its rich, varied and abundant mineral resources.

Systematic geological mapping and investigations carried out by the Geological Survey of India reveals that almost all the rock formations in the geological time scale occur in Orissa. The recent Quaternary formations comprising the coastal alluvium, soil and laterite, by and large, support cultivation and the foodgrains that we live upon. The coal bearing Gondwanas contain besides coal, rich deposits of fireclay. The older Archaens which constitute about three-fourth of the landmass of the State, host a variety of minerals and ores which the State abounds in.

Exploration

About 90% of the State's landmass is already covered by systematic geological mapping in 1 : 63,360/50,000 scale. As a result of the mapping and preliminary geological investigation carried out by the Geological Survey of India and the Directorate of Mining & Geology, potential mineral bearing area measuring about 39,000 sq. kms. had been identified in different parts of the State. Out of this, an area of about 24,000 sq. kms. had been covered by large scale mapping and detail investigation by the Directorate at the end of the Sixth Plan Period.

In Orissa, exploration and assessment of mineral resources are being carried out by the State Directorate of Mining & Geology and Geological Survey of India. Organisations which have supplemented the efforts of the Directorate of Mining & Geological Survey of India for making a comprehensive assessment of the mineral potential of the State include the Orissa Mining Corporation Ltd., Atomic Minerals Division, Indian Bureau of Mines, Oil India Ltd., Mineral Exploration Corporation, Steel Authority of India Ltd., Coal India Ltd., Tata Iron & Steel Co. Ltd. among others. Combined efforts of all these organisations have enabled the State to occupy a pre-eminent position in the Mineral Map of India in spite of the fact that geologically favourable areas are yet to be fully covered by airborne survey and quite a large part of potential mineral bearing area, both on-shore and off-shore, remain to be investigated in detail. Mineral exploration is a continuing process. Depletion of mineral resources at a much faster rate in the recent years and discovery of mineral deposits in areas within easy reach and simultaneous increase in demand for minerals, have called for increasing efforts to explore and locate new mineral deposits in areas hitherto inaccessible, by application of the most modern and sophisticated tools available. This process will continue.

Discovery of over a billion tonnes of metallurgical grade bauxite in the high plateaux of Koraput and Kalahandi, proving of over 130 million tonnes of chromite in Sukinda

Valley, discovery of thick coal seams in both Talcher and Ib Valley Coalfields, Copper ore in Sambalpur, tin ore in Malkangiri Sub-division of Koraput district, limestone in the districts of Bolangir and Kalahandi, Dhenkanal and Sambalpur during the last decade are significant landmarks in the history of mineral exploration in our country.

Resources

Orissa is generously endowed with mineral resources. The State possesses about one-third of the total resources of Iron ore and Manganese ore, 95 percent of the resources of Chromite and 60 percent of the resources of Bauxite of the country.

The country's only known commercially workable deposits of Nickel ore occur in Sukinda valley of Cuttack district.

The resources of Limestone, Dolomite, Graphite, Fireclay, Chinaclay, Quartzite, Mineral Bearing Sands are vast and extensive.

Talcher and Ib Valley coalfields contain perhaps the largest reserves of power grade coal in the country.

The other important possessions include ores of Vanadium, Copper, Lead, Tin, Columbium and Tantalum; precious and semi-precious stones, Kyanite, Soapstone, Felspar, Mica, limenite, Sillimanite, Asbestos and Pyrophyllite.

Indications are available about economic concentrations of gold and radioactive minerals.

A variety of rocks suitable for use as building, construction and decorative materials occur in different parts of the State.

The present status of resources of different minerals and ores is as follows :

(In million tonnes)

Bauxite	...	1,525
China Clay	...	35
Chromite	...	130
Coal	...	29,000
Copper ore	...	3
Dolomite	...	475
Fireclay	...	59
Iron ore	...	3,120
Lead ore	...	2.6
Limestone	...	850
Manganese ore	...	31
Mineral sands	...	46
Nickel ore	...	155
Quartz & Quartzite	...	15
Vanadium ore	...	2

Development

The State is the leading producer of chromite, dolomite, manganese ore and graphite in the country.

Orissa is one of the major producers of Iron ore, Fireclay, Limestone, Quartz & Quartzite.

As many as 623 mining leases have been granted for different minerals and ores in the State. The total area covered by the mining leases is 1341 sq. kms. constituting about 0.86% of the area of the State.

The total production of ores and minerals in the State was 16.6 million tonnes (1984) valued at Rs. 1840 million. Production of different minerals and ores in 1984 was of the following order.

(In thousand tonnes)

Iron ore	...	6,603
Manganese ore	...	435

Chromite	...	400
Lead ore	...	66
Limestone	...	2,877
Dolomite	...	909
Coal	...	5,101
Chinaclay	...	28
Fireclay	...	91
Graphite	...	29
Quartz & Quartzite	...	64

Mineral revenue touched a record figure of Rs. 598.48 million during the 6th Five Year Plan exceeding the total receipts during preceding 25 years. During 1984-85, the total revenue from mineral sector was of the order of Rs. 148 million.

Organisation

Systematic exploration, assessment and exploitation of the mineral resources of the State; administration of mines and mineral concessions in accordance with the provisions of the Mines and Minerals (Regulation and Development) Act 1957 and promotion of activities relating to mineral development are among the important objectives and functions of the Mining & Geology Department. These are discharged through the Directorate of Mining & Geology and its field establishments. The Directorate is now equipped to undertake interpretation of satellite imagery, engineering geology and geohydrological investigations, geophysical survey and provide technical assistance for geological evaluation of the prospects.

The Orissa Mining Corporation established in the year 1956 has the distinction of being the pioneer undertaking in the Public Sector in the country for development of mineral resources. The O.M.C. is the largest producer and exporter of chrome ore and a leading producer

of iron ore and manganese ore in the country. The Corporation's other current mining activities include extraction of tin ore, fireclay, chinaclay and precious stones. It has planned to develop mines for production of graphite, limestone, bauxite and facilities for processing of dimension stones. OMC has taken steps to set up plants for beneficiation of low and off-grade chrome ore and chinaclay. The Corporation is now operating 21 mines. Its sales turnover was Rs. 255 million during 1984-85.

A subsidiary of OMC named OMC ALLOYS LTD was incorporated in the year 1982 mainly for the purpose of commissioning and operating the 50,000 tonnes/year capacity Charge Chrome Plant under erection near Bamnipal in the district of Keonjhar.

Mineral-based industries

The industrial scene in Orissa is dominated by the integrated Iron and Steel Plant of SAIL at Rourkela. The massive Bauxite-Alumina-Aluminium Complex of NALCO earmarked for commissioning around 1986-87 will be perhaps the largest mineral based industry in the country. The other industries worthy of mention include ;

Ferro Manganese plants at Rayagada and Joda

Pig iron Plant near Barbil

Ferro-silicon and silicon metal at Theruvali

Refractory Plants at Belpahar, Rajgangpur Latikata, Dhenkanal, Barang, Cuttack, Khuntuni, Mancheswar, Rourkela etc.

Glass and Ceramics at Barang

Cement plants at Bargarh and Rajgangpur

Fertilizer Plants at Rourkela and Talcher

Thermal Power Plant at Talcher

Ferro-chrome plant at Jajpur Road

Charge Chrome Plant near Bhadrak

Sponge Iron Plant near Palasonga

Mini Cement near Kansbahal & Birmitraput

Graphite beneficiation plants at Sargipali, Tumudibandh, Bolangir, Titilagarh, Belpara, Mahanilo, Laxmipur.

Ceramics and Insulators at Kuldiha and Jharsuguda.

Lead concentration plant at Sargipali

Chrome ore beneficiation at Boula

Chrome chemicals near Rourkela & Talcher.

The Plants which are under erection include;

Sponge iron Plant near Bilaipada

Charge Chrome Plant near Bamnipal

Fertilizer plant at Paradip

Heavy minerals separation plant near Chatraput.

Mini Cement Plants near Kutra in Sundargarh district.

Charge Chrome Plant near Choudwar.

Graphite beneficiation near Muniguda

Chrome Metal near Rourkela. The mineral-based industries planned to be set up include;

Nickel/Ferro-nickel

Ferro-Vanadium

Electrolytic Manganese Dioxide

Manganese Metal

Iron and Steel near Daitari

Cement plants in Koraput and Sundargarh districts.

Super Thermal Power Station near Talcher

Thermal Power Plant near Belpahar

Captive Thermal Power Plant at Choudwar.

China clay Washery near Joshipur in Mayurbhanj district.

Chrome ore beneficiation in Sukinda valley.

The above list is not exhaustive. Besides the industries mentioned, in respect of which feasibility studies have been completed, there are number of other industries which can be set up based on mineral resources available in the State. Among these, the following may be mentioned :

Lime & lime based products

Rock wool

Optical Glass

Graphite based products

Abrasives

Tin Concentration

Copper concentration

Coal based chemicals

Formed Coke

L.T.C. Coke

Paints & Pigments

Mineral Water Processing and bottling

Pig iron

Sponge iron

Ferro Alloys

Dolo-Fines

Calcined Dolomite

Ceramics.

Employment

The mining industry now provides direct employment to about 60,000 persons.

Prospects

For a State endowed with such a wide variety of ores and minerals systematic and expeditious development and utilisation of mineral resources are indispensable for steady and sustained economic growth.

The development programme has to take into cognizance the need for intensive and accelerated exploration efforts including airborne survey and remote sensing. There are indications about economic concentrations of gold, tungsten, lithium, platinum, apatite, asbestos (chrysotile), radioactive minerals, base-metals in some parts of the State. It appears that the occurrences of precious and semi-precious stones could be quite extensive. All these merit detailed investigation.

The prospect of locating oil in the offshore and onshore areas of the State, where geological conditions are favourable, have

to be fully assessed and areas which were investigated earlier should be re-examined.

With the stepping up of exploration activities, facilities for detailed analysis and application of modern techniques in exploration will have to be introduced.

Development of mineral resources depends to a large extent on availability of infrastructure facilities such as rail and road communication, power and port facilities. From the point of view of expeditious development of mineral resources, completion of construction of the three important rail links viz. Banspani-Daitari, Talcher-Sambalpur and Koraput-Rayagada is essential. It is also necessary to connect Malkangiri with Jeypore by rail for development of the vast limestone deposits near Malkangiri. Sooner these are completed, the scope of mineral development in the State would be substantially enlarged.

Iron ore constitutes the bulk export commodity from the State. The other important exportable ores and minerals and mineral products include chrome ore, manganese ore and charge chrome. It would be possible to export processed clay, dimension stones, beneficiated graphite, coal, cut and polished gem stones. Paradip is the only outlet for export of ores and minerals and mineral products from Orissa. With the completion of the Banspani-Daitari and Sambalpur-Talcher rail links, exportable products from eastern M.P., Singhbhum district of Bihar and eastern U.P. can be conveniently routed through Paradip Port. International trade in iron ore is now carried in bulk carriers of over 150,000 DWT capacity. The trend is towards bigger vessels. As the Government is serious about stepping up export of iron ore,

required facilities have to be created at Paradip Port to handle such bulk carriers. As regards availability of iron ore, it has been established that the hinterland of Paradip Port possesses adequate reserves to sustain export of more than 6 million tonnes per annum on long term basis without sizable additional investment.

The State is fortunately endowed with very large resources of power grade coal. The reserves proved so far, which are amenable to quarrying, can sustain generation of 10,000 M.W. of power for over 100 years. It is in this field that there is unlimited scope for development. Availability of adequate power will provide sufficient incentive for development of mineral based industries and particularly production of ferroalloys, which is power intensive.

The State possesses large surplus reserves of bauxite. There is good scope for export of bauxite both in crude and calcined form.

The vast and varied minor mineral resources have practically remained untapped. These can be developed for export and also meeting the requirements of domestic building and construction industries. This is an important area with very large employment potential and should be tapped.

It appears that the future production of iron in the country will be largely based on the sponge iron route, which utilises non-coking coal. There is scope for establishment of a few more sponge iron plants in the State besides the one already in operation and the other by IPITATA.

Production of charge chrome from off-grade chrome bearing material and low to medium grade chrome ore fines involving adoption of the latest technology, marks an important step in mineral development in the country. The State is poised for production of 150,000 tonnes of charge chrome annually, all earmarked for export. Besides introducing new technologies and utilising sub-grade chrome ore, the ventures will earn foreign exchange equivalent of Rs. 750 million annually.

Government of India are examining various proposals to select a viable process for extraction of nickel from the ores of Sukinda Valley. The State owned I.D.C. of Orissa Ltd. is separately examining a proposal for production of ferro-nickel. The State possesses adequate reserves of minerals and ores for production of various types of ferro-alloys. Establishment of a modern stainless steel manufacturing unit with charge chrome and nickel as the basic input appears to be a feasible proposition.

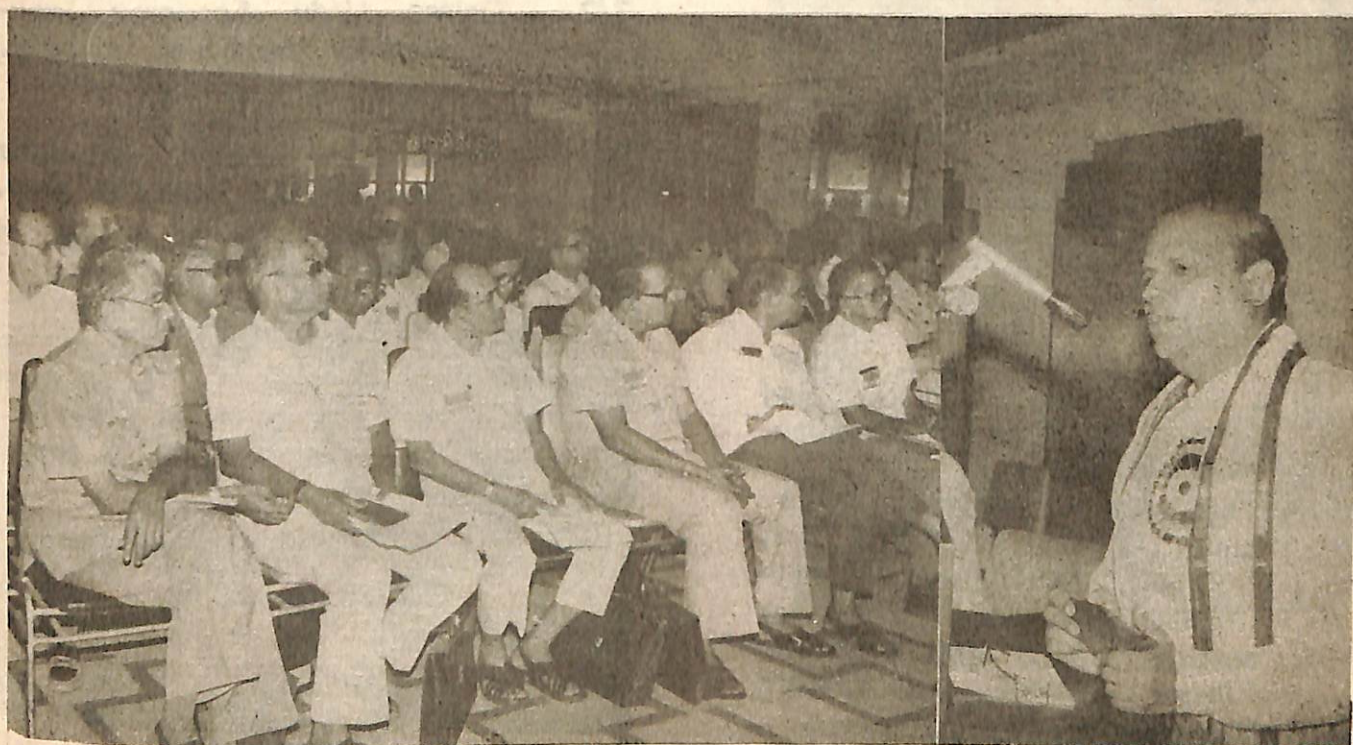
The Orissa Mining Corporation Ltd. has stepped up its activities in the chromite mining field to cater to the increasing demands of export and the indigenous metallurgical, chemical and refractory industries. It is now planning to set up mineral based industries which include mini cement, lapidary, electrolytic manganese dioxide, manganese metal among others. Its annual sales turn over is likely to touch Rs. 500 million at the end of the 7th plan period.

Regardless of the fact that mining operations occupy less than 1% of the total landmass of the State, the mining industry is often looked upon as a major agency causing degradation to the environment. It is therefore desirable that the

mining industry and all prospective operators of mineral deposits take upon themselves the responsibility of massive afforestation in the virgin areas and rehabilitation of mined out areas. This aspect is now engaging attention of the State Prevention and Control of Pollution Board, Department of Science, Technology & Environment and the Directorate of Mining & Geology.

The scope of mineral development in Orissa is indeed enormous. The

nucleus of development will be the coal sector, which is to be energised for generation of power. Given the required input for development of essential infrastructure facilities, installation of additional capacity for generation of thermal power based on the vast reserves of coal, the mineral sector would contribute substantially to the economic growth of the State in the years to come.



Chief Minister Sri J.B. Patnalk addressing the eastern regional seminar on water resources development at Hotel Kalinga Ashok, Bhubaneswar on November 9, 1987.

NEWS REEL

ORISSA - 1987



- 2/1 - Dr. H.K. Mahtab, eminent freedom fighter, former Chief Minister, Orissa, former Union Cabinet Minister and former Governor of Bombay, passes away.
- 4/1 - Test Match between India and Srilanka begins at Barabati Stadium, Cuttack.
- 6/1 - IPICOL sanctions loan for setting up the first synthetic Fibre Project of Eastern India at Balasore.
- 14/1 - Rs.750 crores of plan expenditure approved for 1986 -87.



15/1 - Mr. Schlutter, Prime Minister of Denmark visits the Danida Projects in Orissa.

21/1 - International Asia Award for the Orissa Textile Mills, Choudwar.

Orissa Government declares 14 forest areas as reserved forests.

1/2 - Mother Teresa's 3-day Orissa visit.

7/2 - Orissa Urdu Academy inaugurated by the Chief Minister.

9/2 - Production of Alumina begins at the NALCO site, Damanjodi.



10/2 - Nobel Laureate William Golding at Bhubaneswar.

20/2 - The Annual Prize giving ceremony of the Central Sangeet Natak Academy held at Bhubaneswar.

23/2 - Central Sahitya Academy Award, 1986 to Sri Soubhagya Misra announced.

25/2 - Eminent historian Dr. Krishna Chandra Panigrahi passes away.

- 26/2 - Gopalpur Port inaugurated by the Chief Minister.
- 5/3 - Jawaharlal Nehru Indoor Stadium inaugurated at Cuttack.
- 8/3 - The National Gymnastics Competition begins at Cuttack.
- 14/3 - A Regional Centre of the Indira Gandhi Open University inaugurated at Bhubaneswar.
- 31/3 - Orissa first Open Heart Surgery successfully conducted at S.C.B. Medical College, Cuttack.
- 5/4 - A new Industrial Estate near Soro in Balasore district inaugurated.
- 10/4 - Chief Minister inaugurates the Entrepreneurship Development Institute at Bhubaneswar.
- 11/4 - Orissa University of Agriculture and Technology holds its 21st convocation.
- 18/4 - The Soviet Ambassador in India visits Orissa.
- 27/4 - Bridge on river Bhargavi at Balanga of Puri district inaugurated by the Chief Minister.
- 28/4 - Oil India decides to take up rigging at 8 places on the Orissa coast.
- 1/5 - The Oriya Film 'Majhi Pahacha' gets the best regional film award at the 34th National Film Festival.
- 22/5 - 7-day regional film festival inaugurated at Cuttack.
- 23/5 - A new Sub-division (Birmaharajapur) formed in Bolangir district.
- 27/5 - Mohun Bagan wins the 11th Federation Football Cup in the final match held at Cuttack.
- 14/6 - Sarala Award to Sri Santanu Acharya.
- 25/6 - Poet Ananta Patnaik passes away.



- 28/6 - The Car Festival of Lord Jagannath at Puri.
- 8/7 - National Encyclopaedia centre inaugurated at Bhubaneswar.
- 9/7 - Silver Jubilee celebration of Orissa Lalita Kala Academy.
- 2/8 - Sri N.K. Panda takes over charge as Chief Secretary of Orissa from Sri L.I. Parija, who joins as the Chairman, O.P.S.C.
- 9/8 - Special Session of Orissa Legislative Assembly to mark the 40th Anniversary of India's independence.

15/8 - The Orissa State Library inaugurated by the Chief Minister.



25/8 - Sachi Routray gets Janapith award.

10/9 - State Government takes over the management of Utkal University.

23/9 - Centre sanctions Rs.39.75 crores for drought relief work in Orissa.



24/9 - Prime Minister, Rajiv Gandhi visits the drought affected area of Ganjam district.

25/9 - Prime Minister, Rajiv Gandhi visits drought affected areas of Koraput and Kalahandi.

8/10 - T.V. Relay centre at Baripada inaugurated.

30/10- Reliance Cup Match between Australia and Zimbabwe at Barabati Stadium, Cuttack.

31/10- Sri Bichitrananda Kar, Editor, Daily Matrubhumi passes away.

2/11 - A Titanium Dioxide Plant set up at a cost of Rs.130.00 crores at Chhatrapur in Ganjam district.

12/11- Two-hour Oriya programme at Cuttack Doordarshan inaugurated by Chief Minister



13/11- Prime Minister, Rajiv Gandhi inaugurates the 5th International Children's Film Festival at Cuttack.

21/11- The 89th birth anniversary of Dr. H.K. Mahtab celebrated by Mahtab Foundation at Bhubaneswar. Sri Dinesh Singh delivers the first Mahtab memorial lecture.

23/11- The 5th International Children's Film Festival Concluded.

30/11- The All India Ranking Tennis Championship Tournament inaugurated at Bhubaneswar.

26/12- Sri Nityananda Mohapatra gets the Central Sahitya Academy Award for his novel 'Gharadiha'.

(1) NORWEGIAN ASSISTANCE PROJECT FOR COASTAL FISHING VILLAGES

A Norwegian Government assistance Marine fishery project is being implemented from 1986-87 in Kasafal area of Balasore District for the development of fisheries vis-a-vis the socio-economic conditions of traditional fishermen. This integrated 435 lakh rupees project envisages provision of infrastructural facilities for improving fish catch by traditional fishermen, communication facilities in order to provide easy access to market centres and other socio-economic services such as educational facilities, health care, drinking water supply, etc. in the project area.

The financing pattern envisages that 70 percent of the cost of the project to be met from external assistance and 30 percent from the State Government's resources. A provision of Rs. 39.98 lakhs has been made for the project in 1986-87 and Rs.222.89 lakhs has been provided in 1987-88. For implementing various components of the project.

2. BONDED LABOURERS OVER 39 THOUSAND REHABILITATED IN ORISSA

A total number of 39,050 freed bonded labourers including current financial years achievement of 2066 persons, have been rehabilitated in Orissa by end of November since inception of this programme. Among these labourers 11,199 and 14,315 persons belong to S.C. and S.T. respectively. The districtwise achievements are Balasore 934, Bolangir 6059, Cuttack 5229, Dhenkanal 1410, Ganjam 1764, Kalahandi 3158, Keonjhar 1723, Koraput 5485, Mayurbhanj 2527, Phulbani 2287, Puri 3401, Sambalpur 3012 and 2061 persons have been rehabilitated in Sundargarh district.



3. STATE-LEVEL COMMITTEE ON 40TH ANNIVERSARY OF INDIA'S INDEPENDENCE MEETS

The State-level Committee for commemoration of the 40th Anniversary of India's independence and birth centenary of Pandit Jawaharlal Nehru in a meeting held on 23rd December, 1987 took stock of the implementation of the commemoration programmes in the State and solicited suggestions from its members for chalking out future programmes in this connection.

Addressing the Committee Hon'ble Governor, Shri B.N. Pande, recounted the sacrifices made by Jawaharlal Nehru in the days of freedom struggle and called upon the members of the Committee to draw up programmes befitting to Nehru's ideology. He said Nehru was down-right democrat who was seized with the problems of the people.

The Chief Minister, Shri J.B. Patnaik, called for involvement of voluntary organisations of the State in the commemorative celebrations. He said similar committees should be formed at the district and Block levels so that the celebrations might take the shape of a

truly mass movement. He felt that text books on the history of India's freedom movement should be introduced in the schools and colleges and new editions of the Oriya version of Nehru's Autobiography and Discovery of India brought out for the benefit of Oriya readers. Besides, books on the Gandhi-Nehru philosophy should also be brought out in simple Oriya, he added.

The Chief Minister also gave an outline of the commemorative programme already implemented in the State. The programmes included collection of historic soil from eight sites, special session of the Orissa Legislative Assembly, pledge taken by the general public to uphold the unity and integrity of the country, production of cassettes containing patriotic songs and a freedom run at Bhubaneswar with as many as 8000 participants. The Chief Minister called upon the members of the Committee to consider a number of suggestions received from the Government of India which included setting up of small 'Upvans' around the places connected with martyrs and freedom fighters, naming of buildings and community assets after local freedom fighters and mass reading of the Preamble of the Constitution of India in schools and colleges on the occasions of Independence Day, Republic Day and Constitution Day.

Among the members who participated in the deliberations were Shrimati Nandini Satpathy, Shrimati Jayanti Patnaik, Shrimati Umarani Patra and Sarvashri Binod Kanungo, Raj Kishore Samantaray, Gopinath Mohanty, Durga Charan Mohanty, Prasanna Kumar Das, Raj Kishore Ray, Laxmidhar Nayak, Adweita Ballav Ray, Gangadhar Mohapatra, Ajit Mohapatra, Beswambhar Parida, Tribikram Tripathy, Gobind Tej, Lokanath Choudhury, Satyabhusan Sahu, Rama Chandra Khuntia, Lalit

Mohan Mohanty, Satyanarayan Rajguru, Laxman Mallick, Patit Paban Pradhan and Sarat Rout.

4. 10-CRORES COCONUT PRODUCTION PER YEAR IN ORISSA

Orissa is one of the major coconut growing States having 28 thousand hectares under coconut plantation. The production of coconut is about ten (10) crores per annum in the Coastal Districts of Cuttack, Puri, Balasore and Ganjam. In absence of retting facilities only brown fibre is being produced. Though Coir Industry exists in the State since pretty long time, yet it has not developed much due to crude method of production with outdated equipments and manual extraction of fibre for husks. The State Government have initiated Coir Development schemes in this State during the 2nd plan period through Co-operative Societies. The State Coir Designs and Training Centre with four training-cum-service sub-centres in the district of Cuttack, Ganjam, Balasore and Puri was established in the beginning of the 6th plan. Extraction of fibre through mechanical process has started towards the end of 6th plan. There are 10 defibring units operating in the State both in organised and un-organised sector with production capacity of 750 tonnes annually. So far 37 Coir Co-operatives have been organised with 1407 members.

5. WEST GERMAN EXPERT ON METROLOGY IN ORISSA

Mr. Kroger an expert in Legal Metrology from the Federal Republic of Germany was on an 8 days visit to Orissa to study the system of Weight and Measures.

Mr. Kroger visited Laboratories of Regional Reference Standard and State Weights and Measures at Khandagiri on December 3rd and also studied weights and measures

now in use in Bhubaneswar market and other nearby markets. He also discussed with Sri R.M. Senapati, Secretary Food & Civil Supplies Department and Controller, Weights and Measures on various problems in weights and measures and their possible solution in light of the advanced methodology applied in West Germany.

Mr. Kroger addressed the officers of the State Weights and Measures Organisation and spoke to them about the scientific methods followed for attaining high degree of accuracy in volume measurements and to safeguard the interests of the consumers in transactions of pre-packed commodities.

During his stay in Orissa, Mr. Kroger has visited some Industrial units and commercial establishments to study matters relating to weights and measures.

6. RABI PROGRAMME IN 86 THOUSAND HECTARES

The Agriculture Department at the district level of Sundargarh has worked out a programme to achieve coverage of rabi cultivation in 86400 Hectare of land this year. Among the crops high yielding paddy will be grown in 800 hectares, wheat in 7 thousand hectares pulses in 36 thousand hectares, oil seeds 19 thousand 200 hectares, Vegetables in 16393 hectares and condiments in 6400 hectares.

Irrigation facilities through medium, minor, lift irrigation, water harvesting structures and dug wells during rabi season would be available for 21293 hectors of land and rest would be cultivated under rainfed conditions.

Agriculture Department has also distributed 15039 minikits containing mung, biri, nizer, til, kulthi, groundnut and mustard seeds to poor

farmers as assistance to boost up rabi cultivation.

7. ORISSA N.H. & P COMPLETES 63 BRIDGES UNDER M.N.P.

The National Highway & Projects Organisation of Orissa has completed construction of as many as 63 small and major bridge projects during a record time of 28 months commencing from the 1st financial year of the 7th Plan. Constructed under the Minimum Needs Programme, these bridges include some major projects like Barapada bridge over river Luna and Paika bridge in Cuttack district, Bhargavi bridge in Puri district, Sapua and Bauli in Dhenkanal district, Aradei bridge in Keonjhar district, Podajori bridge in Koraput district and the bridge over Simi river in Mayurbhanj district.

Besides, 298 K.M.s of rural roads have been improved and all weather road communications have been laid to 415 villages having population ranging from less than 1000 to more than 1500.

The total expenditure incurred on different construction works was to the tune of Rs. 19.62 crores which includes over Rs. 2.53 crores spent in the tribal areas of the State.

8. TITANIUM DIOXIDE PROJECT TO HAVE ITS OWN POWER STATION

A titanium dioxide project is being set up at Chhatrapur in the district of Ganjam by Reliance Steels Ltd. in joint venture with IPICOL. The estimated cost is around 150 crores. Raw materials for the project will be synthetic rutile which will be available from the sand separation complex of Indian Rare earths at Chhatrapur. This unit will be able to generate enough power to meet its own requirement by utilising the process steam. The project

is likely to generate employment for about two thousand persons. The project is expected to be completed within a period of 3 years.

Titanium dioxide which is a vital input for the paint industry is also used for manufacturing paper and textiles. There is considerable shortage of titanium oxide in the country which is being imported from outside for meeting the domestic demand.

9. 22.14 LAKH BENEFICIARIES UNDER SEP

During the Sixth Plan Period, about 14.75 lakhs beneficiaries have been covered under different Self--Employment Programmes like I.R.D., E.R.R.P. Special Component Plant

for Scheduled Caste, Tribal sub-plant for Scheduled Tribe and Additional Programmes for Handloom. The achievement on this account during the first two years of Seventh Plan (1985-86 & 1986-87) are about 7.39 lakhs beneficiaries. It envisages to cover 3.41 lakhs beneficiaries in the current financial year.

The Self Employment Programme aims at Providing employment in rural areas to unskilled and semi-skilled unemployed and under-employed persons.

A study has revealed that about 103 mandays additional employment have been generated on an average annually under each beneficiary oriented-programme as indicated above with an average investment of Rs. 2,370.00.



Chief Minister Sri J.B. Patnaik released the "Odisi Nritya Sarani" on 23.11.87. at Soochana Bhavan, Bhubaneswar.

MULBERRY FARMING IN ORISSA DURING THE SEVENTH PLAN.

Natural silk is divided into mulberry and non-mulberry groups. The monophagous caterpillar feeding on mulberry leaves produces the best variety of silk, hence is treated as a class in itself. Among the non-mulberry worms are the tasar, eri and muga varieties. Tasar is a wild worm thriving on Asan and Arjun leaves. Long gestation is required to grow these plants before tasar cultivation can be expanded. Muga thrives only in humidity and it cannot be introduced elsewhere. Eri is a domesticated worm feeding on castor leaves, which is capable of quick expansion. But all these are economically inferior to mulberry silk. Mulberry is a hard plant capable of culture in many parts of the world. The worm however thrives best between 22-27°C temperature and 50-60 percent relative humidity.

Mulberry worm adopts itself to climatic conditions. In the cold climate of Europe there is the monovoltine variety. It hatches once in a year. The bivoltine variety hatches twice in a year. However, by acid treatment, both these varieties can be made to hatch in about 10-12 days. The multi-voltine variety grown in South India completes its life cycle in 6 weeks. The mulberry silk worm that emerges from the egg is as small as hair weighing a mere 0.03 milligram. Within 24 days it grows 10 thousand times and weighs upto 5-6 grams. It consumes 20-25 grams of mulberry

leaves during 24-26 days when it starts production of the cocoon. A multivoltine cocoon produces 350-600 metres of silk whereas a bivoltine cocoon produces 800 to 1200 metres of silk. In a hectare of irrigated manured land 100 kgs of raw-silk can be produced.

Natural growth of mulberry plants was traced in Bhawanipatna, Potangi and G.Udayagiri regions of Orissa which raised the hope of its introduction in this State. Mulberry of Karnataka variety was planted at Potangi and Khurda during 1973, and several crops of silk worms were raised. Encouraged by these results mulberry plantation is being expanded since the 6th plan.

A large segment of the population of Orissa is poor. Provision of gainful employment for them is of urgent necessity. Mulberry culture is one such new found venture. It is being vigorously taken up since the 6th plan. To popularise mulberry plantation in a non-traditional State like Orissa motivational programmes were taken up in suitable agro-climatic regions. 6 mulberry demonstration farms comprising 100 acres of plantation, 2 seed production units, 4 Chawki rearing centres, 3 silk worm rearers' co-operative societies, 3 reeling establishments and 1 Farmers' training centre were established during the 6th plan. Altogether 700 farmers comprising 500 tribal,

100 scheduled caste and 100 poor people were induced to adopt mulberry plantation in about an acre of land each. Besides, an intensive mulberry project in the Ramgiri area of Ganjam district covering 1000 acres of land is being started from 1986-87. This project will attain a production level of 17 thousand kgs of raw silk per annum and shall employ a couple of thousand rearers, reelers and other workers. The cost of the project is being equally borne by the Central Silk Board and the Government of Orissa.

7th Plan Programme :

Ten thousand acres of land are proposed to be brought under mulberry plantation during the 7th plan associating 8500 beneficiaries. 60 percent of them will operate under the Co-operative fold. During 6th plan 3 rearers-cum-reelers Co-operative Societies were organised covering 300 mulberry growers. 30 such societies are proposed to be organised during the 7th plan covering 200 growers each. A societies has to invest Rs.20 lakhs to cover silk worm rearing, seed production, Chawki Worm rearing, grainage reeling of cocoons and marketing of yarn. 85 percent of the cost will be borne by N.C.D.C., the balance being equally shared by the State Government, the Central Silk Board and from Special Central Assistance for the tribal and the Scheduled Caste people. Each society will reach a level of 10 kgs of silk per member so as to yield him an income of Rs. 4 thousand per annum.

The Sub-group on Sericulture, Govt. of India, had recommended coverage of 25 thousand acres under mulberry in the State during the 7th plan.

Government of Orissa have, under constraints of finance, provided coverage of 10 thousand acres under the State Plan. The balance will have to be taken up under individual initiative assisted by Central Projects like the IRDP, DPAP, and ITDP. Earlier attempts with some 700 growers under the previous plan show that one earns Rs. 1500 from an acre under mulberry as against Rs. 700 to 800 from other crops. However, an initial thrust is necessary. It is proposed to assist the individual growers at Rs. 12 thousand under rainfed and Rs. 18 thousand under irrigated conditions of cultivation. The entire plantation cost and 50 percent of the expenditure on irrigation well, rearing house and rearing equipment will be subsidised. The balance is obtainable as loan from the banks. While the poor non-S.T./S.C. growers will be subsidised by the Central Silk Board, the State Government and the N.C.D.C., the S.T./S.C. farmers will be subsidised from out of the tribal sub-plan grant and the S.C. Component plan.

An infrastructure development is equally improvement. 4 nurseries comprising 30 acres of land will be developed to supply mulberry cuttings to the farmers. As one ton cuttings are required per acre, additional requirements will be met from procurements from the National Silk Worm Seed Project, Bangalore and from the farmers' fields. One seed cocoon farm each for the bivoltine and the multivoltine worm varieties will be established to produce cross-bred layings for the rearers. Additional requirements will be met from supplies from Bangalore and procurements from farmers. A mulberry silk worm seed grainage is also being established during the plan to help commercial layings production to the extent of 15 lakh laying per year.

Two stations for the regional trial of mulberry plantation and on the various races of silk work are proposed. This will help stabilise production in suitable areas of the State.

Further, eight technical service centres will be established manned by suitable technical staff at different locations covering atleast a thousand acres each to impart technical guidance to the farmers. For grading the cocoons and silk, a testing house will be established in the the State during the 7th Plan. Two mini-filatures are also proposed under the State Tassar and Silk Co-operative Society to

produce quality yarn. With all these measures it may be hoped Orissa will achieve a break-through in mulberry production by the end of the 7th plan. The State is already famed for its silk weaving, but the yarn requirement is largely met from outside procurements. Mulberry culture in the State will soon fill up this void.

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Sri Ajit Kumar Panja, Union Minister for Information and Broadcasting being received at Bhubaneswar Air port by Sri Niranjan Patnaik, Minister Industries and Health and Shri Bhupinder Singh, Minister of State for Information and Public Relations and Sri Sarat Rout, Minister of State for Planning & Co-ordination and Tourism on November 7, 1987.



SriRadha is Radha's soliloquy, the outpour of her inmost feelings. Radha-Krishna love has been sung innumerable times in Indian literatures and Radha has usually been portrayed as a maiden pining for union with her lover or experiencing the ecstasy of the union. The lover, Krishna, is God and Radha's goal, as the goal of every devotee, is to lose herself in God. But SriRadha in bewitchingly simple diction, is a bold assertion of the fulfilment of Radha's love. There is a sort of indomitable individuality in Radha's character and she is an equal, not a supplicant, before Krishna. Here she is a rebel against her fate. She defies the commonplace world of marriage and morals

Ramakant Rath is a major voice in contemporary Oriya poetry. He has several awards to his credit including the state and the Central Sahitya Akademi awards. At present, he is the Additional Chief Secretary of Orissa.

and responding to the call of her soul she attains a beatific realm of pure consciousness where love needs no fulfilment. For, love itself is fulfilment despite all mundane deprivations. Beyond the boundaries of a moralistic world, it is the uncommon ecstatic experience of love. It is Radha's resurrection into soul's beatitude.

The stanza forms and the simple lyricism correspond to the nature of Radha's utterances during her varying moods of love. There is deep mysticism beneath apparent sensuousness. In the context of a myth, SriRadha gives a new meaning to love and life.

TWO EXTRACTS FROM SRI RADHA BY SRI RAMAKANT RATH

SriRadha

Now, the night deepens,
And I melt
Into my inmost passions,
I forget my family's name and
fame
And before you ask
I acquiesce,
And when the whole world
Sleeps lifeless
Stealthily I walk into the night
Wearing my brightest jewels.

And when the whole world
Sleeps lifeless
I keep awake for you,
Defy all others
And without any qualms whatever
Break all the promises I've made
To grow old in course of time
And, finally, to die.

I jump over
Numerous petty hopes and despairs,
And, without a thought
Step out of the threshold of my
home,
I commit sins once again
Not as I used to
But differently-without
or terror. remorse

I am no more bound
 By the destiny I was born with.
 Like an impudent aspiration
 I come to you
 Defying all barriers ;
 But all aspiration terminates in
 you.
 You immobilise my consciousness
 And make it unaware of itself
 In an unending experience of ecstasy.
 I do not know if in this dark night
 You are beside me.
 But it doesn't matter.
 I would help you with all the time
 you need
 To keep your promise to arrive.



(41)

Come,
 Let me dress you
 With all my elements.
 First, I shall bathe you
 And then wipe your immaculate
 body
 With sighs of my endless waiting.

I shall draw on your cheeks
 And above the eyebrows
 Creepers with the sandal-paste
 of the consolation
 I have sought and not received
 for ages.
 I shall then make flowers bloom
 on these creepers
 With a red paste mixed with my
 tears.

With the darkness inside me, I shall
 make
 A collyrium paste for your eyes
 And between the eyes I shall draw
 Two red, slender lines with the
 blood of my sleepless being.
 Between these two lines there shall
 be
 A grey triangle made of my hopes.
 With rubies of moments of coming
 back to myself
 I shall make a crown for your
 beautiful head.

And your feet
 I shall decorate
 With the 'alata'
 Of my embarrassed dreams ;
 And around your neck I shall put
 A garland of the kisses I could
 not give.

I shall drape you with the muslin
 Of all my veins and arteries.
 And, having adorned you in this
 manner
 I shall return to the futility I came
 from.

-Dr. Jayant k. Biswal,
 Department of English,
 B.J.B.Ev. College, Bhubaneswar.



INSTITUTE OF PHYSICS



1. History: The Institute of Physics started functioning from September, 1974 with the joining of the permanent Director. The recruitment of faculty members followed soon and the academic programme started in February, 1975. The initial activities were confined to research in theoretical condensed matter physics, nuclear physics, elementary particle physics, and atomic physics. The experimental research which started from early 1977 is at present geared to the study of properties of materials using nuclear techniques.

In the beginning, the Institute was operating from some rented buildings. In 1978, after the master plan for the Institute campus was completed, the construction work started in a 50 acre area donated by the Government of Orissa. The new campus and buildings were inaugurated by the Prime Minister of India on September 4, 1981.

From the start, the Institute has been funded by the Government of Orissa. From 1980 the Department of Atomic Energy, Government of India, has also been giving financial aid on the basis of the recommendations of a review committee. Financial aid is also being received in the form of projects granted to individual faculty members by various sources and agencies.

In May 1983, a DAE Committee, visited the Institute to review the working of the Institute and recommended that the DAE should take over the Institute as an autonomous body like TIFR, Bombay and SINP, Calcutta. An Agreement to this effect was signed by the two Governments on 25th March, 1985 and a Governing Council as well as a Board of Trustees were formed.

2. Aims: The Institute of Physics has four main aims. They are:

1. to provide advanced training at the post M.Sc/Predoctrol level for teachers and research workers from all over the country;
2. to promote research in all branches of pure and applied physics and allied disciplines;
3. to collaborate with other institutions for raising the level of physics teaching and research, and
4. to provide technical consultancy and help in instrumentations to educational institutions and industries.

3. Governance & Funding: The Institute of Physics which till March 1985 was a Registered Society under Societies Registration Act of 1860 is now an autonomous aided institute of the Department of Atomic Energy, Government of India since 25.3.1985. The management of the affairs of the institute is vested in a Governing Council with an eminent scientist nominated as its Chairman by the Department of Atomic Energy, four members nominated by the Government of India (DAE), three members nominated by the Government of Orissa and Director of the Institute. Registrar of the Institute is the Secretary to the Council.

The properties and funds of the Institute are vested in a Board of Trustees with two representatives of the Government of India and two representatives of the Government of Orissa.

The Institute receives financial assistance from the Department of Atomic Energy, Government of India and the Government of Orissa. As per agreement reached between them, the former shall pay a minimum annual block grant-in-aid of Rs.35.00 (thirtyfive) lakhs towards maintenance of the Institute and pay non-recurring grants towards

the cost of buildings, equipments, library etc. as they may consider necessary while the latter shall pay a minimum annual block grant-in-aid of Rs.10.00 (ten) lakhs to the Institute.

The Institute also receives funds from other Governmental agencies to finance specific research projects, donations without condition attached thereto for supporting research projects, fellowships etc.

4. Facilities:

(a) The Campus and Buildings: The Institute functions on its campus situated on Sachivalaya Marg, on way to Nandankanan. The Institute building houses the library, various experimental laboratories, lecture theatres, working rooms of faculty, administrative offices, and research scholars halls. The campus has a hostel accommodating about 30 research scholars. Construction of Director's Bunglow, four Professors' quarters, four administrative staff quarters, have been completed and occupied. Four quarters for Associate/Assistant Professors, four for administrative staff and twelve for maintenance staff are under construction which are expected to be completed by september, 1987.

(b) Library and Preprint service: The Institute has a small but functional library having over 5500 books at an adanced level and 4500 bound volumes of journals in addition to many loose ones on various branches of physics. The total number of current journals subscribed to is 80 which include popular and semipopular journals in addition to standard international scientific journals.

To facilitate the reproduction of research material and lecture notes etc. the Institute has also acquired a xerox machine (UBIX 1600 MR).

In order to have a repaid exchange of ideas with physicists at other research institutions, a preprint library and a report service is maintained. Many leading institutions such as CERN (Geneva); NORDITA (Copenhagen); DUBNA (Moscow); SLAC (Stanford); FERMILAB (Chicago); BROOKHAVEN (New York); ICTP (Trieste) and TIFR (Bombay) exchange preprints on bilateral basis with the Institute. In addition to this, each group has a separate exchange service with 30 to 50 institutions and individual scientists throughout the world.

(c) Computation facilities: One HCL-1800 Micro-computer with 64 K Byte memory and 8 bit processors and one HCL Workhorses-II have been installed. These are used for making small scale computations.

For more complex problems, Institute funds as well project funds are available to faculty members and research scholars for computation in other computer centres. So far, extensive computation has been done by Institute members at IIT, Madras; PRL, Ahmedabad; TIFR, Bombay; Reactor Research Centre, Kalpakkam and Regional Engineering College, Rourkela.

5. Research Activity: The faculty of the Institute was recruited from among the very best scientists available in India. Initially in 1975 only theoretical physicists were recruited to the faculty. The experimental programme started in 1977. The research activities carried out in the Institute can be broadly divided into five disciplines. These are (a) elementary particle and high energy physics, (b) nuclear physics, (c) solid state physics,

(d) atomic, molecular and chemical physics, and (e) experimental physics. In addition to these, activities also include some work in plasma physics, classical mechanics, and some applications of experimental techniques in other fields.

Experimental programme in the institute were started in the year 1977. Due to stringent financial situation this activity was limited to setting up of experiments based on solid State Physics and Materials Science studies using nuclear techniques. The following experimental programmes, namely

1. Compton Profile Measurement is for the Study of electron momentum density of materials in solid, liquid and gaseous forms;
2. Positron Annihilation Measurements (lifetime and Doppler broadening) for Metallurgical, Materials Science and Solid State Physics studies have been pursued.

The financial position having improved considerably after entry of the Institute into the DAE family, we have planned to expand our research activity in experimental physics around a 3 MV tandem Pelletron Accelerator which is being purchased from Electrostatic International Company in USA. Quite a broad spectrum of research activity which would include atomic, nuclear, condensed matter and applied physics will be undertaken. Order has already been placed for the machine and construction of building to house it has been started. Research work is expected to start by July, 1988.

6. Doctoral Research Programme:

In the state as well as in the country there is a gap between the M.Sc. level of training and the frontiers of physics, that is hard to fill by self-study. Consequently there is a need for a training programme to fill this gap. This

training programme undertaken at the pre-doctoral level will serve to prepare a doctoral candidate for research. This will also enable college teachers to teach their students more effectively. The UGC has recognized the need for such a training programme. But the facilities available in the country for such training is very meagre.

With this in view, the Institute from the beginning of its active existence, has been conducting a predoctoral programme intended for imparting a broad-based education in advanced physics. The minimum qualification for admission to the programme is M.Sc. The students are selected from all over India on the basis of their career and performances in written and oral tests. At present the training is being given for one year and the maximum number of scholars that can be taken per year is 15. Till now about 55 students have successfully completed this course.

After successful completion of this course, the scholars join faculty members of the Institute for doctoral research work. Fifteen scholars have already received their Ph.D. and two have submitted their Ph.D. dissertation to the universities in the state. In addition to this, 21 scholars are at present working on their doctoral research projects.

7. Interaction with Institutions in India and abroad: The Institute of Physics has kept active collaboration with many educational and research institutions in the State as well as in the country right from the beginning. In particular, care has been taken to involve the universities of the state and the local educational and research establishments in the activities of the Institute.

The doctoral scholars working for their Ph.D. in the Institute are required to register in one of the

universities of the State. Twelve Institute scholars have received their Ph.D. from the Utkal University, two from Berhampur University and one from Visva/Bharati. In addition to this, two students have submitted their Ph.D. dissertation to Utkal University.

A number of college teachers have been joining us for research and training. Till date 10 college teachers have successfully completed our pre-doctoral course and 7 have already completed their Ph.D. work. In addition to this, nine of our scholars have joined the universities and colleges after completion of their work at the Institute. The Institute also organizes refresher courses for college teachers.

The Institute encourages the use of its facilities (i.e. library, laboratory and computer) by the college and university teachers. This has resulted in active collaboration of the Institute faculty members with those of other institutions. Twentyfour papers have been published from the research work done in collaboration with the local university and institutions. Besides, many of their faculty members come to the Institute for short term visits which are funded by the Institute.

Weekly colloquia are held at the Institute to which outside speakers are often invited. Besides this, every week there are group seminars of High Energy Physics, Nuclear Physics, and Solid State Physics. Faculty members and students from local universities and colleges also participate in these seminars.

8. Conferences and Symposia:

The Institute has conducted four extended Symposia on "Current Trends in Physics" in the year 1976, 1978, 1982 and 1986 where distinguished speakers from all over the country and abroad spoke on current topics in particle, nuclear, solid

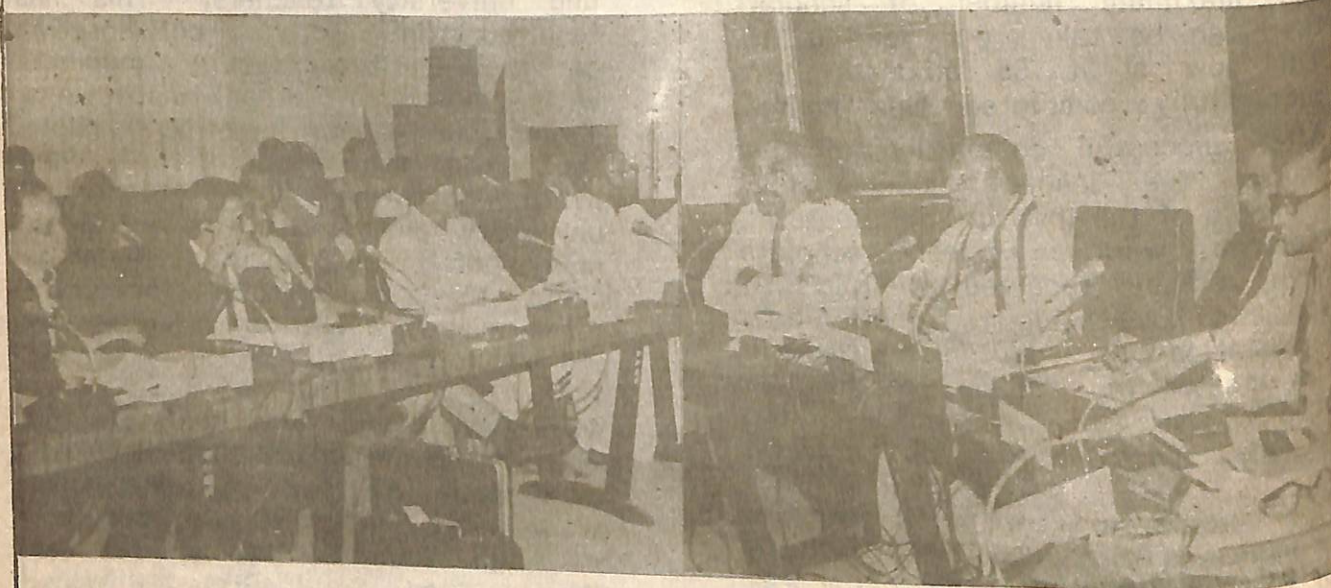
state, plasma and astrophysics. The proceedings of the 1986 symposium has been published in the form of a book by World Scientific, Singapore.

In 1976, the Institute of Physics hosted the National High Energy Physics Symposium sponsored by the Department of Atomic Energy. Around 200 participants from all over the country attended. In 1984, the Institute hosted a national Conference on "Research with Low Energy Accelerator" sponsored by the Indian Physics Association.

The members of the faculty and the scholars regularly participate in most of the important symposia, workshop and conferences held in the country and present papers. Quite often they are invited to

give talks in such conferences. There is also participation in important international conferences.

In 1986, the Institute decided to hold topical international workshops every year at Puri during December-January. The first such workshop was held on "High Energy Heavy Ion Reactions and Quark Degrees of Freedom in Nuclei" from January 2 to January 14, 1987. Five expert scientists from USA and Canada gave extensive lectures to an audience of physicists from all over India and few from Pakistan and Bangladesh. The proceeding of this workshop are going to be published by World Scientific, Singapore. In January, 1988, the workshop will be on "Superstrings and Grand Unification based Cosmology".



Dr. Sam Pitroda, Advisor, to Prime Minister on Technology explaining about the needs on boosting cooperation and coordination between States and Centre on various fields of technology in a meeting held at Secretariat on 11.1.88. Sri J.B. Patnaik, Chief Minister is also present in the discussion.

PRIVATE & PUBLIC DUALISM AMONG URBAN WOMEN OF ORISSA: A STUDY

Against the background of a predominantly rural-agricultural male-oriented society, how different are the private and public selves of women in urban India?

I began my study in Cuttack and Bhubaneswar, two urban centres of Orissa, assuming that the urban environment with its western educational system, mobility and media exposure would be the basis for a new and different consciousness among educated middle class women may challenge their traditional negation of public selves. Cuttack and Bhubaneswar contain women from varied backgrounds with an exposure to urbanization. Professionally and academically women reveal a metropolitan fervour.

The constitution of India grants equality of status and opportunity to all its citizens. It is built upon democratic principles which encourage individual achievement, while emphasizing on the social good. It is secular and thus against many out-moded religious practices. Besides improving socio-economic conditions of the total population, specific measures have been taken to raise the status of women in Indian society. For instance, dowry

and polygamy have been outlawed, divorce has been facilitated for women, and property rights for women are now legally protected.

WOMEN IN EMPLOYMENT AND EDUCATION

In the public sector women are visible in large numbers. A larger percentage of youth is studying at undergraduate and graduate levels. Many women have completed medical studies and are working in hospitals and clinics throughout urban India. While teaching (at the elementary school level) and clerical posts have been a familiar occupation, more and more women are specializing in social and natural sciences and are holding university positions. Women have been active in politics for some time, but key political positions have been held by the elite class. Although corporate life is still dominated by males, women comprise a large part of the academic and professional staff.

In addition to constitutional rights, and participation in employment and education, urban women in India are exposed to various forms of media which can provide impetus for fresh ideas and new demands. It is within this framework of a hypothesized shift from the passive acceptance of traditionally subservient private self to active demand for public self that I conducted a series of interviews with a sample of 100 women with a minimum graduate degree, age 20 to 40, employed and unemployed, married and unmarried. Here is the summary of their responses to my questions.

Back-ground

Respondents ranged from 20 to 40 with majority (66.3%) falling into 20-30 age group. Mostly they were Hindus, except a few tribals, Christian and Muslims (9.8%). The sample was divided between single and married women, 50 percent each.

Role Behaviour

In spite of all the changes in society at micro-level, through industrialization, modernization and urbanization, with increasing opportunities in women's education and employment, the respondents observed/experienced hardly any change in the family life and man-woman relationships during the last decade. Although these respondents noticed obvious changes in women's increasing participation in professions especially medicine, academics, bureaucracy, they view women's new role in politics, business, science and engineering considerably insignificant. Fairly a large number pointed out to the existing sex-role in public as well as private spheres despite the legal equality of sexes. To women, a 'private being' dogma is still tagged in each and every social sphere.

In the private sphere, all the respondents did not observe or experience significant freedom in family matters from their husbands and other relatives. Instead, they were against common belief that educated/working women are more self-centred, defiant, way-ward and authoritative. They have always been burdened with the triple role of breeder, feeder, and rearer, with additional constraints besides their household-duties.

They denied having any privacy for themselves. In the social sense,

privacy seems to be a social variable that emerges along with the concepts of individualism and is historically rooted in the west since renaissance. This denial of exclusive

self-orientation seems to be an extension of their socialization being always collectively oriented. This leaves them hardly with themselves. They always think of themselves in relation to their family and kin. A breathing space for their private self was recognized but never got a priority.

SPECIFIC ISSUES

1) When asked about their opinions on the way in which young men and women relate to each other at present, during and after marriage, during courtship, at home, in public, most respondents expressed subjective views : "it depends....." For instance, it is good that men and women interact socially, in school, in the canteen, but close friendships should be between the same sex. Private segregation of sexes is outmoded, but social distance is desirable.

2) Their views on dating were even mixed and more often than not negative. It was partly due to their apparent misinterpretation of the term "dating" which was viewed more as a licence rather than a social necessity as a healthy opportunity for young men and women to get to know each other. This ambivalence may be largely due to excessive socio-cultural importance attached to group activities, games, picnics, trips or serious social conversations.

3) By and large they acknowledged religious influences on male-female relationships as constraining and

setting double standards. They asserted that religious themes were basically irrelevant in contemporary male-female relationships.

4) They generally think that women are portrayed negatively as male dominated, dependent persons in movies (mostly), but they still seem to be constant movie goers. They don't seem to sufficiently acknowledge religious ideals being presented within "cultural" media contexts. Their views on the portrayal of women in magazines and story books are less critical since the popular magazines (Femina, Eve's Weekly, and regional language, women's magazines) seem to be helpful in offering new recipes, fashion trends etc., as well as the "ideal" family in its contemporary housekeeping roles. Their views on the portrayal of women in the text books are more positive since the recent texts glorify patriotic and heroic women like the queen of Jhansi and Indira Gandhi. However, these images are frequently unrealistic role models for most respondents. More militant feminist magazines are mostly unknown to the bulk of respondents since they are ironically anti-men, anti-middle class, geared to the proletariat even though published by highly educated urban women.

5) By and large they are not affected by the Women's Movement in India. Some point to it as useful, reform oriented, new and primarily directed towards rural women, the betterment of their social conditions and health standards.

6) Their general denial and critique of Western style Women's Liberation Movement seems to be based on obsolete stereotypes of braburning, lesbianism etc., rather than a search for intellectual, socio-political and economic autonomy.

7) Their opinions on sex education, its need and usefulness were favourable. Ironically they were generally negative about premarital sex as it is culturally tabooed but less negative (and even positive) to contraceptives as it represents a novel scientific-technological tool. It was interestingly interpreted almost as a fascinating combination of magic and science.

8) Most of them are against dowry and price, although their rejection of preference for a son over a daughter is luke-warm. A pro-male family system, reinforced by economic and emotional benefits of sons over daughters may be responsible for the apparent ambivalence of women.

9) When asked to say what makes a healthy marriage, they expressed a general preference for "arranged marriages". Most of them still seem to be operating within the tradition-bound marriages, and more currently within an expedient but retrogressive system of matrimonial ads.

10) Their opinions on inter-caste and inter-faith marriages were even more cautious and subjective, stating "it depends.....". For the educated woman it may be attractive to marry out of the caste and faith but for many, it is still more feasible and advisable to marry within the caste and regional limitations.

11) All these women tend to be very progressive in regard to women's issues condemning women's economic dependence, their oppression e.g. rape, homicide and dowry-deaths etc.

12) About the future most of the respondents are realistic and cautious, neither very pessimistic

nor overtly optimistic. Outwardly cynical, many implicitly wish to combine in them difficult mixture of Eastern womanhood and Western wage earner.

The above responses from urban educated women in Orissa led me to pursue these questions :

Why have Indian women by and large resisted being private self-conscious individuals ? Why is the shift from their traditional background to the present urban conditions so incomplete and problematic ?

HOW DOES THIS DUALISM RELATE IN THE INDIAN CONTEXT?

Indian women as I observe seem to avoid their role conflict. As previously mentioned the majority of respondents seemed to value their already attained socio-economic independence. Yet they are reluctant to question traditional norms and practices. What emerges here are legitimate role expectations, i.e. marriage, education and work, with each role containing contradictory sets of behaviour, (instrumental/ expressive) as well as structural obstacles. While advanced educational degrees are encouraged, women should not surpass their husbands either educationally or economically. Moreover, educational and economic independence can threaten the fabric of family life. Therefore women are reprimanded if they neglect traditional tasks. In urban nuclear families in India, women frequently must manage servants, nannies, their jobs and other familial as well as extra-familial roles. There must be enormous physical stress to say the least.

While these are examples of conflict generating situations, data from studies done in Poona as well as

Delhi School of Social work suggest that the majority of working women gave equal importance to professional and household work and a large percentage achieved full harmony between the two roles. A study conducted among educated women in Bangalore (1967-68) concerning attitudes towards work, education and marriage reveals that most women willingly adjust to their social situations and express the desire to cater to the needs of husband and family. The overall picture that emerges here is one where the majority of women seek the ideal of combining traditional Hindu Values with western style work and education. Thus Indian women do not seem to experience marginality as their western counterparts do, but instead seek a synthesis of their conflicting roles. Still, my study suggests that women's over-burdened private role seriously affects their role-performance in the public plane.

Conclusion

Since temperament, socialization and past experience affect both sex-role behaviour and public-private dualism, it does not seem necessary to set up an either/or argument over whether "freedom" for women involves the general acceptance of more private behaviour by men or whether that "freedom" involves the general acceptance of more assertive behaviour by women. In the transition at least, it certainly involves both.

The issue is whether by institutionalizing opportunities for the education, training, and participation of women in every sector of society at every level of decision-making in every dimension of human activity and extending to men the procreation oriented education, mostly at the

familial level which, so far, exclusively directed to women, we would be able to set in motion a dialogic teaching-learning process between women and men that will enhance the human potentials of both. So, an end in the public-private dualism or conflict among women involves men sharing more of the parental and feeding roles with women. The mutual transformation of gender based roles, though implausible today, in the long run, the factors that will contribute most to a shift toward a complete, peaceful and egalitarian society lie in the hidden reservoirs of adaptability and human caring that remain concealed in all humans. More conscious attention by women to their own innovative potential will help mitigate public-private dualism. There are three spheres in which, change will be desirable to achieve an egalitarian society.

First is family, Consciousness-raising is already taking roots in a certain middle-class sector or Euroamerican culture about equal parenting and equal sharing of what sociologists call the expressive (formerly female) and the instrumental (formerly male) roles. This, to be carried in our society involves redefinition of sex-based social roles.

Secondly, the early childhood school setting-nursery school and early elementary school where the majority of teachers are women can see to it that no set of skills becomes the exclusive domain of any one section of the community. With text book reform and classroom based experiences, teachers can promote the resocialization of both children and adults away from sex-based roles to social roles that express individual human capacities.

Thirdly, the community. Since women stand out at the core of the community, they must unremittingly attend to the training of both boys and girls in order to share community tasks more equally. The sole responsibility lies in them. The development of community based education that begins in family and elementary school and continues to be available throughout life, permitting a variety of special skills for every body would be the basic requirements for the creation of an egalitarian society.

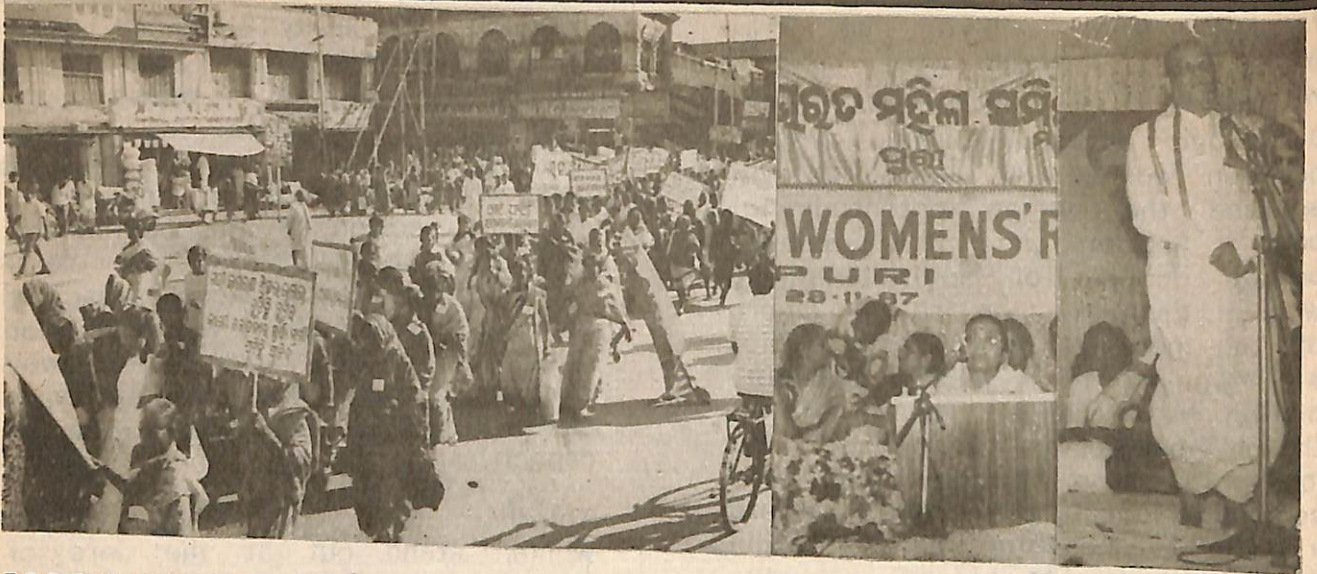
Dr. Annapurna Devi

"....any young man who makes dowry a condition of marriage discredits his education and his country and dishonours womanhood".

Mahatma Gandhi

"....non-violent war calls into play suffering to the largest extent and who else can suffer more purely than women"?

Mahatma Gandhi



WOMEN'S RALLY & CONFERENCE AT PURI

A massive all India rally of women, sponsored by various women's organisation of India, was held at Puri on November, 28, 1987, which was attended by thousands of women drawn from different parts of the country. The procession of women which extended to over two Kilometres was unprecedented in its size and enthusiasm.

The processionists who assembled in a Conference at Saradha Bali were unanimous in their opinion against all kinds of Socio-economic injustice, indignity and atrocity they are subjected to. The Conference, which was presided over by Smt. Jayanti Patnaik, M.P., in a resolution, called upon the women all over the country to launch a relentless campaign to restore the status and rights of women in the society. It also urged them to raise their voice against all attempts by the obscurantists and vested interests to undermine their dignity and rights.

Addressing the Conference, Smt. Nirmala Deshpande, President of the Akhil Bharat Rachanatmak Samaj pleaded for a society free from violence and exploitation, where women could have their rightful place. Swamy Anand Boudh, President of All India Arya Samaj, emphatically repudiated the concept of Sati which, he said, had never had the sanction of the Sastras. He condemned those who were trying to glorify such evil system. Smt. Shanta Pande, wife of the Orissa Governor, Sri B.N. Pande, deplored the exploitation of women and called for an effective women's movement to resist acts of injustice against women.

Addressing the Conference the Chief Minister, Sri J.B. Patnaik said that awakening of the Stri Shakti was the crying need of the hour to put the society on the rails of progress. He said the awakening which was seen among the Indian women during the freedom struggle



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under the leadership of Mahatma Gandhi has to be revived. Referring to interpretations of the Sastras the Chief Minister said the Sastra and religion had no meaning if they failed to meet the need of the society. Implications of the Sastra and religion should therefore be realised in the context of the contemporary society, he added.

The Chief Minister stressed the need to uphold the constitutional rights of women and to fight all

social evils and superstitions. He said the movement against exploitation of women should also be participated by men in order to make it effective. He laid emphasis on women's education as a solution to various problems confronting women in the country.

Among those who spoke on the occasion were Smt Mira Kumar, M.P., Smt. Sudha Joshi, M.P., Smt. Naba Nita Ray, YWCA, Smt. Prabhabati Gupta, M.P. and Dr. Nirupma Rath.



Sri B.N. Pande, Governor of Orissa lighting a candle to mark the inauguration of the Annual session of All India Women's conference and the Golden Jubilee ceremony of Nari Seva Sangha at Puri on 28.12.67.

Smt. Sushila Rohatagi, Union Minister, Smt. Shanta Pande, Smt. Ashoka Gupta, Chairman of the A.I.W.C. and others were present.



MEMORANDUM ON WORLD PEACE
PRESENTED TO HIS EXCELLENCY THE GOVERNOR OF ORISSA
BY THE YOUTH OF THE USSR AND INDIA
JANUARY 12, 1988.

Today, when nuclear weapons threaten to annihilate mankind, we, the youth of the U.S.S.R. and India, solemnly resolve to work for the emergence of a new world order that would guarantee the survival of humanity and human values.

Our vision of the future is based on the principles of freedom, peace and equality. We are deeply conscious that human happiness and social justice cannot be ensured in an atmosphere of fear and violence, and under the threat of a nuclear holocaust.

While we are sadly aware of the dangers that threaten mankind, we are confident that the youth of the world shall pave the way for a new world order, free of violence and hatred, fear and suspicion.

On this National Youth Day of India, we call upon the peoples and leaders of all the countries to dedicate themselves to the urgent task of building a new world order based on peace, mutual respect and tolerance.

SOVIET YOUTH DELEGATION IN ORISSA



The city of Puri wore a festive look on 7th January 1988 with the flags of India and USSR flying high and fluttering in the hands of the school children and young college students to welcome the Soviet Youth Delegation to Orissa.

Present at the railway station to welcome the visiting guests were Orissa's Education Minister, Sri Jadunath Das Mohapatra, Commissioner-cum-Secretary to Government, Sri S.M. Patnaik, Director of Tourism and Culture Sri Narottam Sahu, Collector of Puri, Sri Sudam Charan Patnaik and a large number of officials, intellectuals and eminent citizens.

In a brief welcome ceremony Sri Das Mohapatra hoped that the visit of the Soviet youth delegation to Orissa would foster stronger bonds of friendship between the two countries. Replying to the welcome address, Mr. Peter Nikitin, Leader of the Soviet Youth

delegation said he was overwhelmed by the reception given to the delegation by the citizens of Puri. He hoped that the visit of the youth delegation to Orissa would be a memorable experience.

The Soviet youth were lodged in the Hotel Holiday Resort in the Puri beach. Around 11 a.m. on the same day, the delegation visited S.C.S. College, Puri where the Scouts and Guides gave impressive demonstration of their activities. The students of S.C.S. College, and the visiting Soviet youth informally exchanged views and information relating to the Soviet and Indian life.

In the afternoon of 7th January the visiting team went to see Patachitra paintings, stone carvings, Palmleaf drawings and other traditional Oriya crafts at Raghurajpur. The villagers of Raghurajpur gave a rousing reception to the Soviet youth and took them round the village where every household practises some craft or the other. The state government has declared Raghurajpur as craft village. From Raghurajpur the visiting team proceeded to Sundara Jaga at Puri where they were entertained with wrestling shows, sheep-fighting and specimens of Oriya martial arts. The Soviet youth delegation also had a glimpse of the Jagannath Temple from the top of the Emarmath building. In the evening on the same day, a civic reception was given to the Soviet youth by the Puri

Municipality. Sri Maheswar Mohanty, Chairman of the Puri Municipality, read out the welcome address and the leader of the Soviet delegation in his reply thanked the people of Puri for extending them their warm hands of friendship. A splendid and colourful show followed in which traditional Indian dances were presented and the Soviet youth demonstrated ballet, acrobatics and dumb plays.

On 8th January 1988, the Soviet youth delegation and the villagers of Bhuani participated in the plantation of trees, which, Mr. Nikitin, leader of the delegation, described as the "friendship park". In addition to the Soviet youth, those who participated in the plantation programme included Sri Sudam Charan Patnaik, Collector, Puri and Sri Batakrisna Tripathy, Superintendent of Police, Puri. On the same day the delegation drove to Konark. The Konark beach fascinated the visitors so compellingly that they got into the sea with their swim-suits, though this was not scheduled in the programme. The team then proceeded to Konark temple and were taken round by Dr. Arjun Joshi, Joint Director of Cultural Affairs Department. The visitors were astounded by the fine architectural beauty of the temple and moved about for 3 hours taking photographs, trying to understand the intricacies of the Odissi art and enjoying sculptures.

On the same day, the youth delegation also visited the N.S.S. Camp of Konark College where they saw the adult literacy programme. They were warmly received by the teachers and students of the Konark College with whom they exchanged ideas and information. On the afternoon of 8th

January the Soviet youth delegation had a brief stop over at Pipili to see applique work, where each member of the delegation was presented with a beautiful bag with applique designs by the villagers. A rousing reception was arranged at the Jawahar Vidyapith. Sri Judhistir Samantaray, Chairman of the Panchayat Samiti and Sri Gokulananda Mohanty, Chairman of the N.A.C. welcomed the guests and wished eternal friendship between India and USSR. The leader of the delegation thanked the villagers. Members of the delegation answered questions asked by the farmers present there. On their way to Pipili, the Soviet delegation stopped over at Gop and Nimapara where hundreds of villagers greeted them with flowers. On their way back to Bhubaneswar the Soviet youth delegation also visited the Central Inland Fresh Water Acquaculture Project at Kausalyaganga.



The whole day of 9th January was spent by the Soviet youth delegation in visiting places of tourist interest in and around Bhubaneswar. The visits included the Rajarani temple, the state museum, Khandagiri and Udayagiri caves, the Dhauli Santi Stupa and the Regional Research Laboratory, where Dr. K.K. Kumaran, Acting Director and other scientists welcomed the delegates in a meeting and took them round the laboratory.

In the evening a colourful cultural show was presented by the Soviet delegates and the cultural affair is Department of the state government, after a brief welcome speech by the Chief Minister of Orissa, Sri J.B. Patnaik who presented them with a silver filigree work as a token of love and friendship.



On 10th January the Soviet Youth visited Nandankanan Zoological park and spent about two hours, watching the animals, boating and elephant riding. The lions Safari of Nandankanan was thrilling experience for them. In the afternoon the Soviet youth attended a welcome function at Ravenshaw College, Cuttack. The inter-action programme on the sprawling green lans of the College quadrangle was, as everyone felt, charming and fruitful. Dr. Umakanta Mohapatra, Principal of Ravenshaw College was all along present during their one and a half hours of stay in the college. In the evening, a magnificent cultural show was presented by the Soviet youth and local cultural organisations at the Barabati stadium. Before the commencement of the cultural show the Chief Minister of Orissa, Sri J.B. Patnaik, welcomed the

Soviet delegates to Cuttack and hoped that their visit to Orissa would further strengthen the traditional bonds of friendship between India and USSR. The Soviet delegates and spent the whole day at Puri on the January, taking bath in the sea shopping and going around various places of historical and religious interest.

The concluding day of their visit, 12th January, was the National Youth Day of India. A massive rally of students and youth was arranged by various schools, colleges and youth organisations in which the Soviet youth also participated. The processionists assembled at the parade ground of Bhubaneswar where there was a brief function, presided over by Sri Bhupinder Singh, Orissa's Minister of State for Information & Public Relations and Irrigation. A memorandum was presented jointly by the Soviet and the Indian youth to the Governor of Orissa appealing to all the countries of the world to work



towards disarmament, peace and social justice. Sri B.N. Pande, Governor of Orissa in his brief address to the youth of Orissa and USSR, said that India has always been inspired by principles of peace, freedom and equality and has always pleaded in various international

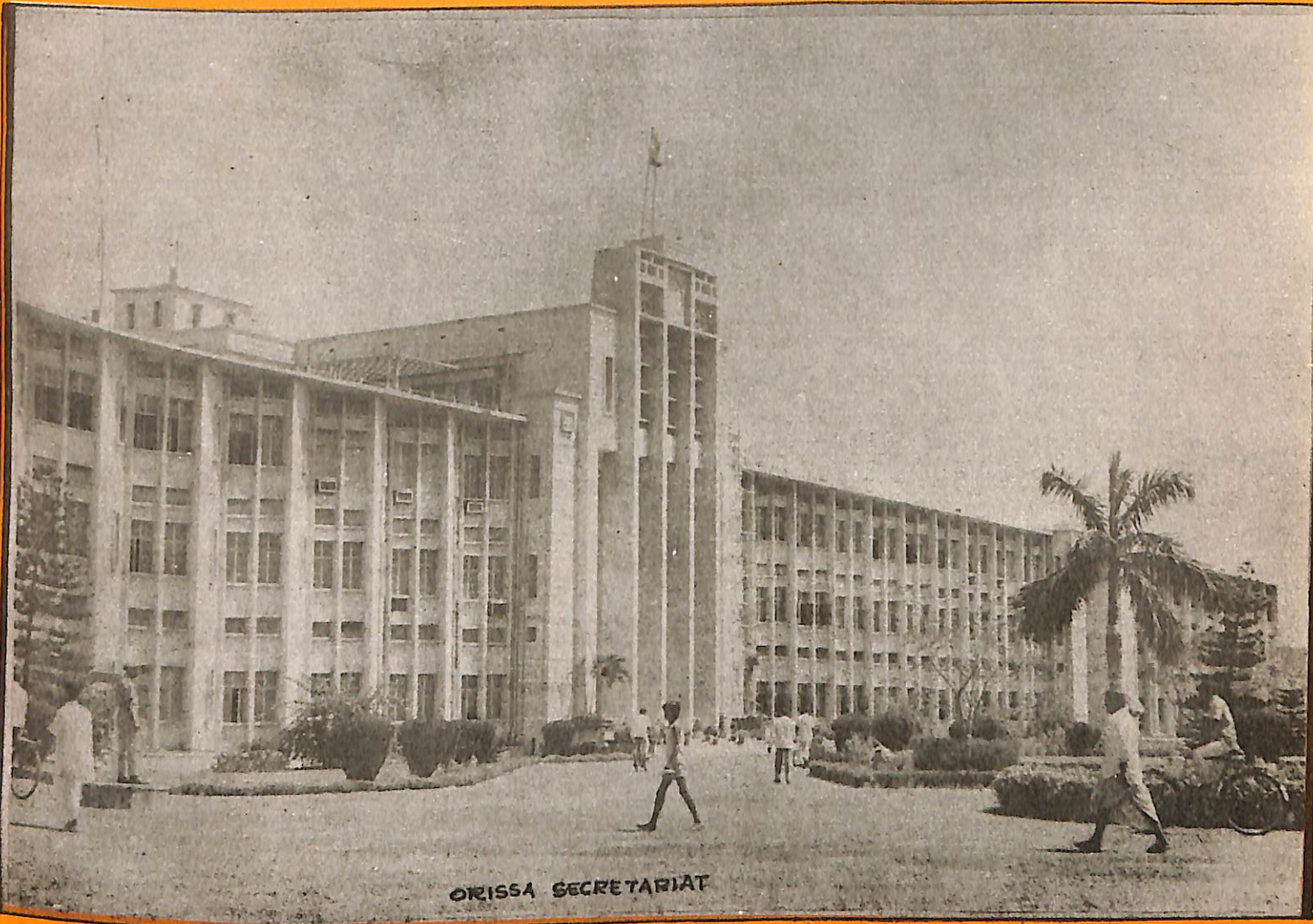
forums for disarmament and peace. The rally and the meeting at the Parade ground were highly impressive and colourful with the school children singing patriotic songs and hundreds of flags of USSR and India fluttering in the air symbolising friendship and love between youth of the two countries. The Soviet delegation left Orissa on 12th January 1988. They were seen off at the Air Port by Sri Sudhansu Mohan Patnaik, Commissioner and Secretary to Government of Orissa, and a large number of officials and citizens.

Throughout their sojourn in Orissa during the 6 days of their stay the USSR youth delegation were

given colourful receptions by the people at all places they visited and the Soviet youth were visibly moved by the warmth of love shown to them by the people of Orissa.



Sri. Jadunath Das Mohapatra, Minister, Education & Youth Services, inaugurating the Quami Ekta Week on 19th Nov'87 at Bhubaneswar.



ORISSA SECRETARIAT

