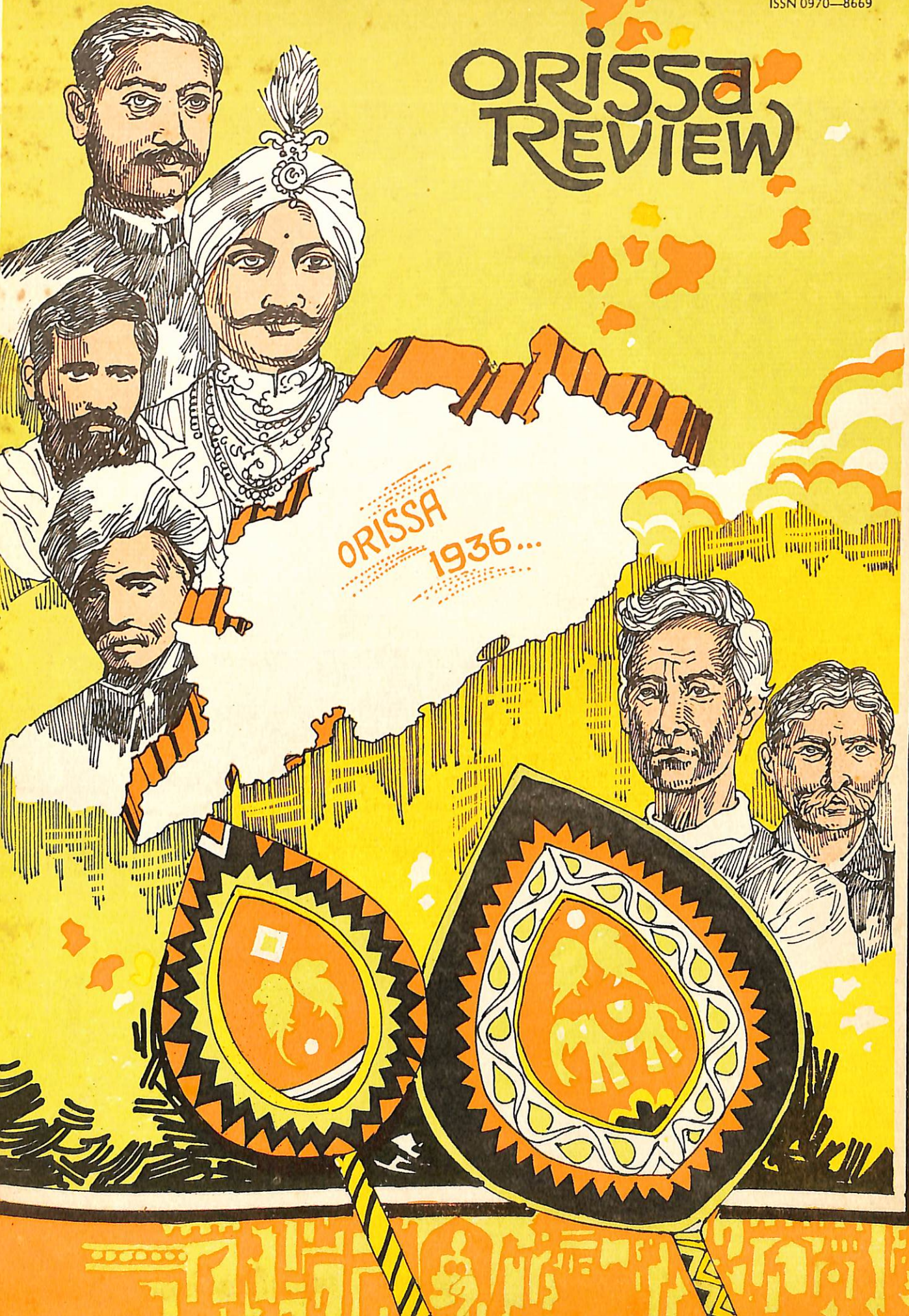
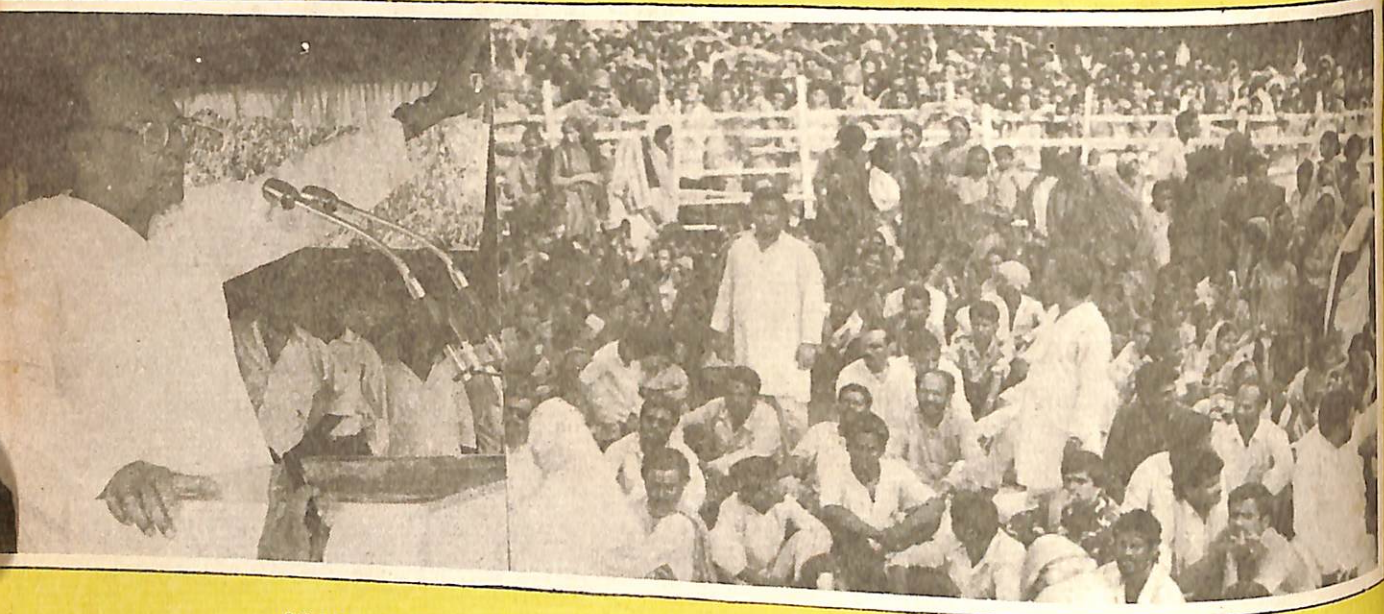


ORISSA REVIEW



ORISSA
1936...



Chief Minister Shri Biju Patnaik is addressing the farmers rally at PMG Square on 12-3-1994.



Chief Minister Shri Biju Patnaik is addressing at the inaugural function of Panchayati Raj Diwas at Soochana Bhavan, Bhubaneswar on 5-3-1994.

ORISSA REVIEW

Vol. L No. 9
April, 1994

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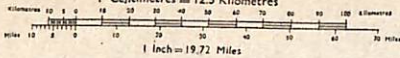
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Phototypesetting System,
Orissa Government Press

Map of Orissa reflecting 30 districts as on April 1, 1994

ORISSA

Scale 1:1,250,000

1 Centimetres = 12.5 Kilometres



REFERENCE

Name of district	.....	BHUBANESHWAR
Headquarters of state	.....	Cuttack
Headquarters of district	.....	.....
Headquarters of sub-division	.....	Randrapura
Name of block	.....	.....
Headquarters of state	.....	.....
Headquarters of district	.....	.....
Headquarters of block	.....	.....
Railway, broad gauge double line	.....	.....
Railway, broad gauge single line	.....	.....
Narrow gauge	.....	.....
Communication, national high way	.....	.....
State high way	.....	.....
M.O.B. & others	.....	.....
Lake, Reservoir	.....	.....
Stream	.....	.....
Boundary, class demarcated, undemarcated	.....	.....
district	.....	.....
sub-division	.....	.....
block	.....	.....

Note
Provisional Map, subject to correction of district boundary, after village scrutiny, as per Govt. Notification of newly formed Districts

The territorial waters of India extend in to the sea for a distance of twelve nautical miles measured from the appropriate base line.



Message of
Dr. Shankar Dayal Sharma
President, Republic of India
on the occasion of the Orissa Day

I have great pleasure in extending my felicitations on the occasion of Orissa Day to the people of the State.

Orissa has produced great sons and daughters like Utkalmani Pandit Gopabandhu Das and Ramadevi Choudhury who have been an inspiration to the cause of national development and progress. In recent years the state has made significant advances in agriculture, industry and other fields of national activity. The people of Orissa have steadfastly upheld democratic ideals and promoted communal harmony and national integration.

I am confident the State will continue its efforts to attain our common national objectives. I convey my best wishes to the State and its people for their progress and prosperity.

(SHANKAR DAYAL SHARMA)



Message of
Shri K. R. Narayanan

Vice-President, Republic of India
on the occasion of the Orissa Day

I am glad to know that the Orissa Day is being celebrated on 1st April, 1994 commemorating the formation of the State.

The creation of Orissa State in 1936 marked an important beginning which culminated in the reorganisation of States. The initiative for the integration of princely states with the Indian Union was first taken by Orissa after independence. In a span of fiftyeight years this State with its glorious cultural heritage has enriched and strengthened our nation. Its galaxy of academics, poets, litterateurs, scholars and danseuses have earned laurels for the State and brought credit to the nation. I am confident that on the Orissa Day the people and the leaders of the State will rededicate themselves to the progress and prosperity of Orissa and the unity of India.

I send my good wishes for the success of the Orissa Day Celebrations.

(K. R. NARAYANAN)

Message of
the Hon'ble Governor of Orissa
Shri B. Satyanarayan Reddy
on the occasion of the Orissa Day
on 1st April, 1994.



Dear Brothers and Sisters,

1st of April, 1936 is a glorious day in the history of Orissa. On this day Orissa was recognised as a separate State in modern India.

Non-violence, tolerance, universal brotherhood and goodwill are the values which have epitomised the ancient and syncretic culture of Orissa which survives even today in the Jagannath cult. These humanistic values are a part of the rich heritage of the people of Orissa which has come down from puranic times. It is on account of these values that Orissa has been famous all over the world. During the British administration, there were attempts to obliterate this tradition. However, on account of the tireless efforts, sacrifice and commitment of Utkal Gourav Madhusudan Das, Maharaja Krushna Chandra Gajapati Narayan Dev and their associates the identity of Orissa was preserved and found recognition as a separate State. In this country's War of Independence, freedom fighters like Bakshi Jagabandhu Vidyadhar and Vir Surendra Sai fought British rule with great determination. In the Satyagraha movement under the leadership of Mahatma Gandhi, eminent leaders like Utkalmani Gopabandhu Das, Pandit Nilakantha Das, Pandit Godabarish Mishra, Acharya Harihar, Pandit Krupasindhu Mishra, Gopabandhu Choudhury, Dr. Harekrushna Mahatab, Smt. Rama Devi and others had also a major contribution. Martyrs like Laxman Nayak sacrificed their lives. Today, on this auspicious day, I have the proud privilege of offering my reverential homage to these great sons and daughters of Orissa.

The glorious culture of Orissa has not only converted the warlike Ashok to the path of Dharma but also inspired the maritime traditions of Orissa, in which the people of Orissa displayed their courage, endurance and adventurous spirit. Commercial relations were established with the far-flung countries of South East Asia like Bali, Sumatra, Borneo, and Cambodia where even today the imprints of Orissan culture can be traced.

The message of peace, goodwill and non-violence has been taken to these far off lands not only by the princes like Mahendra and Sanghamitra but also by the ordinary seafarers who journeyed to these lands. The greatness, subtlety and artistry of this tradition can still be seen in the architecture of temples like Angkor Vat where even the stone statues are alive with its inspiration. Even today the architecture, music and dance of Orissa have a separate identity which has enthralled people all over the world. At the centre of this great culture is the cult of Shri Jagannath, which expresses the message of tolerance and respect for all religions. From the

mountain dwelling tribes to the followers of many religions like Hinduism, Buddhism, Jainism, Shaivism, Vaishnavism, Alvars, Shaktas etc. people belonging to diverse communities pay homage to this body of belief. Muslim devotees like Salbeg and Swamy Haridas Thakur have spent their entire lives in the service of the Lord. Even today their Bhajans are sung.

Nature has also endowed this land with its riches. A long coastline running from the north to south, large rivers, vast forests, mountains, lakes and rich deposits of minerals are the natural wealth which abound in this State. To utilise these resources to the fullest we have to make more rapid and greater efforts. Along with realising the full potential of our natural resources it is also necessary to protect the environment. It is also necessary to bring about greater social and economic development of the Scheduled Tribes and Scheduled Castes while protecting their folk culture, music and dance.

Today on this auspicious occasion of Orissa Day, I call upon the farmers, the workers, students, teachers, administrators, doctors, scientists, economists, politicians, industrialists, representatives of the people and everyone belonging to each and every class and region of the State, particularly the youth to come forward and dedicate themselves in building a new future which will bring back the ancient glory celebrated by the poet in the following words :

Varshanam Bharatah Srestho Deshanamutkala smrutah
Utkalasya Samo Desho Desho Nasti Mahitale.

With this hope and confidence on this sacred occasion of Utkal Divas I extend my heartfelt congratulations and best wishes to all the people of Orissa.

JAI HIND

Message of
Shri Biju Patnaik,
Chief Minister of Orissa
on the Occasion of
the Orissa Day



I offer my hearty wishes and felicitations to all my sisters and brothers of Orissa on the auspicious occasion of the ORISSA DAY.

Orissa, as we see today, emerged as a separate State on April 1, 1936 passing through many ups and downs in the course of history. We honour those worthy sons of Orissa who had displayed tremendous courage, sacrifice and unique patriotism. In honour of their unfading memory, I offer my profound respect to them.

Today we will have to leaf through our past history . It alone reminds us of our glorious heritage and noble tradition. It can provide enough incentive to awaken our dignity. A time was when the Kalinga Empire had extended from the Ganges to the Godavari and the sons of Orissa knew no defeat. Valorous warriors like Kharavela and Kapilendra Dev could elevate the pride of Oriyas through conquests. The Oriya merchants had to brave the rivers and seas to establish commercial trade link with Java, Sumatra, Bali, Borneo and many other South-East Asian countries and made the Kalinga Empire affluent. The epoch also witnessed a galaxy of architectural marvels at Puri, Konark and Bhubaneswar. Eternal poetry which was chiselled on the stone by Oriya sculptors still remains unparalleled.

Oriyas used to lead in all spheres such as, dance, music, art and craft, literature and pursuit of philosophy and science. There was no discrimination between the high and the low or the rich and the poor under the banner of Lord Jagannath which is an emblem of equality, fraternity and goodwill. The Oriyas could establish themselves as a rich, developed and indomitable race in the whole of India. O'the difference between then and now ! Our minds have been narrowed down along with the constriction of the map of our Empire. Now we will have to first of all trim up our minds in order to raise our race high.

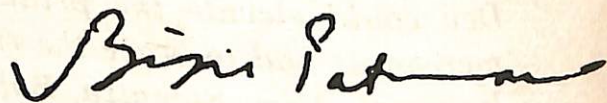
Our State has been endowed with Nature's inexhaustible treasury. She has never made us less advantageous in water resources, forest and mineral wealth. We can rid ourselves of poverty if we harness these resources properly. I am sure, we shall certainly reemerge as a rich and powerful State. The day when a son of Orissa will assert 'this river is mine, the sea is mine and mine is the hill yonder'—nobody shall dare deter us from our path of progress. What needs an Oriya boy today is self-confidence, enthusiasm, industry and enterprise. We must strive hard to stand on our own legs without any feeling of inferiority. Nobody from outside can deliver our goods. We shall have to put in all our efforts for our own progress and development.

I wish the Orissa Day Celebration would not be confined to conventional ceremonies. Let it be a Day of Self-introspection, a Day of Pledge and Dedication. Let the descendants of Kharavela regain their self-pride and dignity. Let this race sparkle again by the light of our past glory and attainments.

I sincerely wish our Oriya nation would lead a victory march by dint of our collaborated effort and above all, by the grace of our immensely merciful God, Lord JAGANNATH.

Glory to Lord JAGANNATH, Glory to MOTHER UTKAL.

JAI HIND



Message of
Shri Bairagi Jena,
Minister, Information & Public Relations
on the occasion of
the Orissa Day on 1st April, 1994



I extend my good wishes and hearty felicitations to the sisters & brothers of Orissa on the occasion of the celebration of the Orissa Day. Owing to the immeasurable sacrifice of greatmen, including Maharaja Krushna Chandra Gajapati, freedom fighter Sashibhusan Rath, Utkalmani Gopabandhu, Pandit Godavarish, Utkal Gourab Madhusudan, Maharaja Shree Ramchandra Bhanj, we now enjoy the status of a separate province. We express our reverential tributes in honour of their memory on this memorable occasion.

This auspicious occasion is being celebrated throughout the State at the Government level. This occasion is also being celebrated with Government patronage in the outlying tracts of our State to encourage our fellow Oriyas. I humbly appeal to all not to confine ourselves to mere celebrations. Let each one of us display real love for the motherland.

Let us take a pledge on this auspicious day to lead Orissa to its height of prosperity and reshape it as one of the leading States in India.

BANDE UTKAL JANANI

Outline of the History of Creation of Orissa as a Separate Province

Dr. H. K. Mahatab

“There is a tide in the affairs of men,
which taken at the flood, leads on to
fortune

Omitted, all the voyage of theirs life
is bound in shallows and in miseries’.

(Shakespeare)

This is as true in the case of men as in the case of societies. No body knows when the tide will come. But in anticipation the individual as well as the society has to remain always prepared to take advantage of the tide. Some make efforts to remain prepared while others become prepared owing to fortuitous combination of many circumstances. Orissa is the fair example of the latter category. Orissa was the first to be a separate province on the linguistic basis. Orissa was the first state in which the princely states merged giving a lead to the other States. If the history of these two historic developments is analysed then it will be seen that for years Orissa had been preparing for the tide under various circumstances.



First Orissa as it is now, came under the British Rule at different periods of time. First, southern

Orissa came under the British alongwith the Nothren Sircars which were under the Nizam-ul-Mulks. Then the Coastal districts came under the British in 1803. These were under the Marhatta rule as was Sambalpur. But Sambalpur alongwith other Marhatta administration areas of the then Central Province came under the British finally in 1818. Thus it will be seen that from the beginning of the British rule the present Orissa was under three administrations, the South under Madras, the West under Central Province and the East under Bengal. In fact, Orissa of today had been under different administrations since 1568 after the death of Mukunda Dev when Orissa lost her Independence. It is one of the wonders in history that in spite of remaining under different administrations for centuries, the Oriya society as such remained intact, thanks to the vitality of its language and literature.

This vitality expressed itself when attempt was made to introduce Bengalee as the official language in the coastal districts and Hindi in the districts of Sambalpur. Fierce controversy went on for some time and at last the Oriya language won the battle. This was the first phase of preparation for the creation of a separate province.

The Bengal Provincial Conference was established in 1888. Bengal at that time was consisting of Bengal, Bihar, Orissa and Assam. The leaders of Orissa used to attend and participate in the Bengal Provincial Conference from year to year. It so happened that in 1902 Bengal Conference was invited to Cuttack to hold its session. But this was objected to mainly by the leaders of Ganjam on the ground that since Ganjam and Sambalpur were not then in Bengal Presidency, the Conference to be held at Cuttack could not be treated as the Orissa Session of the Bengal Conference. Mr. M. S. Das and other leaders of the the then Orissa admitted the validity of this protest and held informal discussion at Rambha in the palace of Raja Bahadur of Khallikote who was leading the cause of Oriya in Ganjam. It was then decided that a separate Conference for the Oriya speaking people living under different administrations should be organised. Accordingly the Utkal Unoin Conference was established and it held its first session in 1903. As a result of this separation of

Orissa from Bengal the Conference could not hold its session for two years 1902 and 1903.

This is the second phase of preparation for a separate province of Orissa. In this phase emphasis was on only amalgamation of all Oriya speaking tracts under one administration. There was no talk of a separate province then. The penultimate phase came when the Simon Commission visited India in 1928-29 to examine the proposal for administrative reform in India. This Commission was vehemently boycotted everywhere by the Indian National Congress. Thousands demonstrated at every place the Commission visited. But in Patna, a welcome demonstration was organised by the Oriyas working in Patna and some others from Cuttack under the leadership of Raja R. N. Bhanja Deo who was then a member of the Executive Council of Bihar and Orissa Government. This welcome was a shaft of cool breeze in the midst of hot summer of hostile demonstrations.

This must have worked on the mind of the Commission. For the first time a memorandum was submitted to the Commission asking for a separate province for Orissa. This demand was accepted by the Commission for consideration and Major Atlee was charged with the task of examining the proposal. Atlee Report recommended a separate province with the suggestion that some adjustment should be made with the princely states surrounding the districts.

Then the final phase came at the second round table Conference in which Maharaja of Parlakhemundi made a forceful appeal for the creation of a separate province of Orissa. Just at that time people of Sind also were demanding separation from the then Punjab. Persuing the policy of balancing Hindu demand with that of the Moslem the British Government decided to make Orissa and Sind as well to be separate provinces.

Thus the separate province of Orissa came into being on the 1st of April, 1936.

Since it was a small province of only six districts it remained connected with Bihar in the matter of High Court, service cadre, the Public Service Commission etc. When the princely states agreed to some adjustment with the province, a separate University for Orissa was established in 1943. But this was not enough.

The preparatory stage for the merger of princely states was set in 1933 without anybody planning for it. Along with provincial autonomy, the British Government raised also the princes to the status of sovereigns in their territory under the sovereignty of the British Crown. This roused the people in the states who visualised the dangers of autocracy ahead. A non-official committee was appointed to enquire into the grievances of the people in the princely states. After extensive enquiry, this Committee recommended that states should merge in the province otherwise there was no possibility of introducing parliamentary democracy under the aegis of the individual rule of the princes. Their report was submitted to Lord Linlithgow the Crown representative in 1939. After the war when again the question of India's Independence was taken up by the British Government, the plea for merger of princely states in the province was pressed. But the final phase came on the 14th December 1947 when the rulers signed the agreement handing over their States to the province on the 1st January, 1948 and handed it over to Sardar Patel in the Raj Bhavan at Cuttack. Mayurbhanj did not join on this occasion but it fell in line in January, 1949.

Thereafter Orissa became a full-fledged State now competing with other States in every sphere of life. Let us all pray that she may win the race and become the pride of India.

(Reprinted from Orissa Review, April, 1980)

Contributions of Madhusudan Das for the Emancipation of Oriya Women

Purnima Rath

During the second-half of the 19th Century, when a neighbouring province like Bengal had already been modernised, Orissa was still in darkness. Torch-bearers of the new epoch were yet to emerge. At that juncture, Madhusudan Das made his appearance as the Messiah. Madhusudan Das, popularly known as Utkal Gaurav (Pride of Utkal) was not only a freedom fighter of that time, but also a nationalist leader and a great social reformer with the bright sense of dedication. He was the first Oriya to get the M.A. and B.L. degree from the Calcutta University.

While he was in the Calcutta University, he had occasions to observe how Raja Rammohan Ray, Iswarchandra Vidyasagar and the Brahmos devoted their time and energy for a total change in Bengal's social life. In order to give status to women, they took up problems of Sati, Widow re-marriage and the education of girls. Madhusudan who observed them closely determined to bring about a transformation among the Oriya women in the same line. Although his primary aim was political emancipation, yet he realised that without the liberation of women, nothing could be achieved in Orissa, politically or socially. For this he wanted their liberation from the control of a superstitious social order that never did allow them to go to schools, to live with men with dignity and self-respect.

Madhusudan believed that if a nation would have its course of development, the women should be given their due place in society. He knew that the women played their role as mothers who had the capacity to influence the minds of their children, if society needed men of ideas, the women should

first of all be properly educated. To him women as a part of the society, should not be neglected at all. And education among the girls should serve as the best medium for their enlightenment.



Madhusudan was the pioneer of female education. He was interested to educate Sailabala, the daughter of his friend Ambika Hazra in Calcutta. She took admission in school at Calcutta and stayed in a hostel. The expenses were borne by Madhusudan. At last after the death of Prasannamayee, the mother of Sailabala, Madhusudan adopted her and changed her surname from Hazra to Das. After her school education, she entered to the Deveton College, Calcutta where she completed Intermediate class under the care and supervision of Mr. Das.

In those days the Benthune College, the Women's College at Calcutta had its importance. Miss Isabela Samuel studied Intermediate in this College and Madhusudan took all the responsibilities. In those days, girls could not take admission in the Ravenshaw College. But Sailabala and Isabela brought special permission from the Government and had the opportunity to get B.A. degree from this College.

For the spread of female education, he set up the first Girls' High School at Cuttack in 1908. He

spent a large amount of money for this institution. At present this school is famous as Ravenshaw Girls' School of Cuttack.

Because of this strenuous efforts, Sailabala could go to London for higher education.

He arranged an essay competition on female education and Ushabela Sahu got the prize which was donated by Madhusudan.

He was the first Oriya who fought for the women franchise in the Bengal, Bihar and Orissa Legislative Council. In his speech on 23rd November, 1921, in the Bihar-Orissa Legislative Council, he said, "Burn and destroy the Mahabharat and the Ramayan, if you are going to say that women of India are disqualified. Destroy Mahabharat and destroy Ramayan because without Sita there would be no Ramayan and without Draupadi there would be no Mahabharat". The Council recommended to the Government that the disqualification of women for the registration on the electoral rolls should be removed and the regulation should be made providing that women should not be disqualified for registration in the electoral rolls. This measure created an unprecedented enthusiasm among the Oriya women.

By his inspiration, Sailabala started a Widow Training Centre at Cuttack. Though he remained busy in the political activities, he also acted as the Secretary of the Ladytamsan Dispensary situated at Lalbag for the ladies.

The most remarkable achievement made by Madhusudan was the amendment of Legal Practitioners Act on 20th February, 1923. Madhusudan wanted that women as citizens of India should enjoy all the privileges with men for socially they were equal. He tried to liberate this section from such disabilities and disqualification of sex. In those days, the women had no right to

practise as lawyers in the law courts under the Legal Practitioners Act of 1879. Sudhansubala Hazara obtained the degree of Bachelor of law from the Calcutta University in 1922. Madhusudan had the ambition that Sudhansubala would be the first lady advocate of India. Sudhansubala applied to Patna High Court to register her name as a lawyer. Before this in 1916, the appeal of Miss Rezina Guha was rejected by the Calcutta High Court. Though all the disqualifications of women had been removed in England under the Sex Disqualifications Removal Act, there still remained in India. In the judgement on 28th November, 1921, three judges of Full Bench of High Court gave the clarification that under the provisions of the Legal Practitioners Act, woman in spite of her all disqualifications was not enrolled to act as a pleader because of her sex. Then this question was raised by the Privy Council and the Bengal Legislative Council. On 28th February, 1923, a bill was introduced in the Central Assembly to bring about an amendment in the Legal Practitioners' Act and it was passed. Sudhansubala practised law as a lawyer in the Patna High Court. She was the first Indian lady to have this privilege.

It was a great challenge taken by Madhusudan for the first time. The success brought new hope and enthusiasm among the educated women. Meetings were organised where people praised Madhusudan. The elite section of the society could understand the importance of female education. And they came to understand that education could bring women from darkness to light.

Madhusudan Das was the pride of Utkal. He enhanced the glory of Orissa. His field of work was not only confined to women liberation but the development of Orissa in socio-economic and political fields.

Research Scholar,
Department of History,
Berhampur University.

Radhanath Ray :

The Epic Poet of Orissa

Dr. K. C. Bhuyan

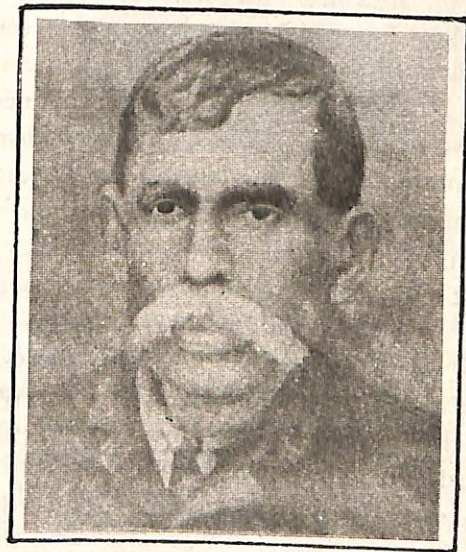
The Mahabharat and the Ramayan, two great epics in Sanskrit literature paved passage for the poets of medieval as well as the modern periods to write epics in their regional languages. The poets of medieval period have either translated or imitated the Sanskrit epics or admittedly accepted them as their sources of materials. Sarala Das and Balaram Das in Oriya, Kasiram and Krutibas in Bengali and Ramsaraswati and Madhab Kandoli in Assamese occupy ideal positions as epic poets for their Mahabharat and Ramayan respectively depicted with local colours and regional variances. Among them Sarala Das stands unparallel in Indian literature for his Maha Bharat of eighteen volumes which was his original one though its story was the adaptation from Sanskrit Maha Bharat.

In Modern Indian literature the contribution of eastern zone in the field of epic writings is no doubt noteworthy. Michael Madhusudan Datta (1824-1873), Hemchandra Banerjee (1838-1903) and Nabinchandra Sen (1846-1909) in Bengali, Bholanath Das (1858-1929) in Assamese and Radhanath Ray (1848-1908) including Anganahal Singh (1892-1943) in Manipuri had to enrich their respective literatures with epic writings. The most forceful among them was Michael Madhusudan Datta who achieved success as an epic poet for his *Meghnadabadha Kavya* published in 1861. Radhanath Ray's *Mahajatra* came to light after about 42 years of *Meghanadabadha Kavya*, after 15 years of Hemchandra's *Britrasamhar* (First part-1875, Second part-1877), after 6 years of Nabinchandra's *Raivatak* (1886), after 4 years of Bholanath Das's *Sita Haran Kavya* (1888), Kavi Anganahal Singh, the epic poet of Khamba Thoibi Sheireng (8 volumes) in Manipuri literature was born in the year 1892 when a part of *Mahajatra* of Radhanath Ray was first published in an Oriya journal, Utkal Prava from Baripada. It was published in a book form in 1896 in the expense of the Rani of Kanika.

Mahabharat of Sarala Das composed one and half century before Kasiram's Bengali Maha Bharat is a national epic. The Mahabharat in Telugu was completed three centuries after Sarala Das's. No other Indian languages probably produced a Maha Bharat so early as Sarala Das. He provided inspiration and encouragement to his immediate successors and the late nineteenth century Oriya poet Radhanath Ray. Ray borrowed episodes from the Oriya Mahabharat for his *Mahajatra*.

Radhanath Ray was born on 28th September 1848 in a Village Kedarapur situated in the sea coast of Balasore. Being educated in the Government High School of Balasore and obtaining his F. A. certificate he started his career as a school teacher in different schools of Orissa and Bengal. Later he proved his administrative efficiency and was promoted to the posts of Deputy Inspector and Joint Inspector of Schools in Orissa Division and Inspector of Schools in Burdwan Division.

The Founder of modern Oriya poetry, Radhanath Ray alongwith Fakir Mohan Senapati and Madhusudan Rao, two tall figures of modern Oriya literature had to struggle for the existence of Oriya language which was threatened to be abolished in the second part of nineteenth century.



Radhanath had keen interest for allround development of Oriya language and literature. He had to write even number of text books which were

badly needed at the time. Those were on literature, grammar, geometry, practical and physical geography and arithmetic. Besides, his *Italiya Yuba*, *Bibeki* and *Shanti Sandhane*, three prose writings he also contributed some minor poems, some of which were translations.

Kalidasa Suktayah and *Kabitabali* (Part I—1868, Part II—1878) were the collections of his Bengali poem. His nine Kavyas which immortalise him forever in Oriya literature are *Nandikeshari* (1887), *Usha* (1888), *Parvati* (1890) *Chilika* (1891), *Yajatikeshari* (1894), *Urvasi* (1895), *Darabar* (1897), *Bana Haran* (1904) and *Savitri Charita* (1906).

The story of Mahajatra speaks of the final journey of the Pandavas to the heaven. The poet takes the Pandavas from Hastina to Prayag, Haradwar, Prag Jyotispuri, Kalighat, Tamralipta and Puri. From Puri Agni, the Fire God as their guide accompanies them to different places of Orissa, significant historically and mythologically and at last to the top of Saihyadri hill before they ascend the Himalayas. There the Fire God gifted divine vision to Yudhisthir and panorama of Indian history was sustained before him. The poet narrates here deterioration of heroism of Aryans after Kali's arrival and the occupation of the Aryan land by the Moslem invaders. The narration goes upto the first battle of Panipath. The call of Amarsi, the General of Prithwiraj to his warring army to fight back the enemy is most heroic and heart-touching. Amarsi injects his soldiers with the spirit of nationalism and questions them "Is this land of the Aryans? Are you the sons and inheritors of the land of that noble race? Does the blood of those who refused to part with as much land as can be covered by the point of a needle, without fight, flow in your veins? Alas, who can say why God entrusted this noble land, so wonderfully protected by nature with these gigantic Himalayas to the hands of cowards like you? Alas, can it be possible that the jackal enter the lion's den, snatch food from lion's

mouth and go away after kicking him, and the lion stand it?"

The poet appears to be determined to evaluate the glorious past of Orissa as well as India. He arrests the minds of the readers when he gives a detailed description of Orissa's flora and fauna and its matchless nature. He expresses his bitterness and criticises them who forget their own heritage. In a symbolic language he criticises the English invaders severely.

The sense of observation of Radhanath is deep and sharp. Narration of charming beauty of nature, hills, rivers and places of significance in cantos II and III proves his poetic power.

Reputation of Radhanath Ray extended from one corner to another for his mighty literary production. For the dexterity of writing, splendiness of plot, the solemnity of the atmosphere, the loftiness of the characters, description of the colourful nature, use of blank verse and application of befitting words at the appropriate occasions take the readers to an unknown poetic arena. Dr. Mayadhar Mansingh in his "History of Oriya Literature" has very rightly said that "The whole epic is written in the finest of grand manners in vigorous and sonorous blank verse. The descriptions of battle engagements and of the different aspects of nature and the plight of degenerate Indian society are in true epic style. Even in its incompleteness this book is as grand as Konark in ruins."

"Rumour has it that the poet had actually finished twenty one cantos, but (in spite of his being a Government servant) there was so much anti British sentiment in the last few cantos, that the matter somehow came to the ear of the British authorities. The poet thereupon burnt the suspected portions and published the present incomplete versions."

4—Priyanath Banarjee Street,
Calcutta—700009.

Biju Patnaik :

The vision of a Patriot

D. C. Das

(There is hardly any serious monograph on the life and achievements of Shri Biju Patnaik, the Chief Minister of Orissa. He has not written his autobiography nor has anybody attempted to write his comprehensive biography so far. An attempt has been made here to record his achievements with facts collected from various periodicals and old records. It is hoped that a comprehensive biography stating the glorious deed of this illustrious son of India may be brought out which will definitely inspire the youths of India.)

Bijayananda Patnaik, popularly known as Biju Patnaik has become a legendary hero in his life time. He has proved that greatness does not descend to a man automatically, it is acquired by hard labour, perseverance and sacrifice. In a very short period he has distinguished himself as an Aeronautical Engineer, Navigator, an ace Pilot, industrialist, an eminent freedom fighter and above all a crowning statesman of national and international repute. A rare celebrity indeed !

His early life and education :

This illustrious son was born to Shri Lakshminarayan Patnaik and Smt. Ashalata



*Flamboyant Biju
(as a student of Ravenshaw
College, Cuttack.)*



at Cuttack in the State of Orissa on 5th March, 1916. He received science education at Ravenshaw College, Cuttack; at the Aeronautical Training Institute of India and at Delhi Flying Club. He developed a keen interest for sports in his student days and captained the University Team in football and hockey. He was a lover of adventure. In these days, the young boys were taking up flying as a sport and



*Biju with his venerable father,
Shri Lakshminarayan Patnaik.*

adventure. His intense love for sports and inclination for adventurous feats landed him in Delhi, where he was trained to fly high in life. He became a distinguished Pilot and Navigator*. He joined Indian National Airways and became its ace pilot. He also served as the head of the Air Transport Command¹ during the war years of 1940-42.

Role in Indian Freedom Struggle :

In 1942, Biju decided to join the Quit India Movement to make India free. He became a leader of underground Congress movement

with Jayaprakash Narain and Dr. Ram Manohar Lohia and underwent imprisonment during 1942—45. Aruna Asaf Ali recalling Biju's role during this period mentions : "Among the thousands who came forward to take up the challenge, Biju Patnaik, Chief Pilot of the Dalmia-Jain Airways was one of the most fearless (and veritable 'dare devil') who mobilised the fellow Pilots and inspired them to help the underground Directorate'.....(ADYAPI, Paradip Port, 1987).

Role in Indonesian Freedom Struggle :

Biju Patnaik came in contact with Nehru during his participation in Indian Freedom Struggle. He became one of his trusted friends. Nehru was sympathetic to the freedom struggle of the Indonesian people who had traditional links with Indian sub-continent from the ancient days. Indonesia is an archipelago state in the Indian Ocean consisting about 13,000 (6,000 inhabited) islands. It was under Dutch rule from 1816 to 1941 when it was occupied by the Japanese. The Indonesian freedom fighters declared the independence of Indonesia on August 17, 1945, two days after the Japanese collapse in the Second World War. The Dutch tried to regain control over these territories and started formenting trouble for the new Government. The new Government under Dr. Soekarno, as President, launched a vigorous propaganda activity to gain support for their cause. Dr. Sjahrir who became Prime Minister of Indonesia on 14 November, 1945 and continued till June 27, 1947 with a gap of one month during June-July, 1946, was a trusted lieutenant of Dr. Soekarno. He also became friendly with Nehru who was at that time the Foreign Minister and the leader of the Interim Government of India. In July 1946, Government of Indonesia concluded an agreement with Indian Government to supply 40,00,000 tonnes of rice in exchange of textile, agricultural implements, tyres and other goods which India would send to Indonesia for her economic rehabilitation. Even after his resignation President Soekarno chose him as his representative to mobilise international public opinion against Dutch action. He maintained contact with Nehru and consulted him when needed. He was also instrumental in signing the Linggadjati Agreement on 25 March, 1947 which brought an end to the Dutch hostilities in Indonesia. On

March 23, 1947, Nehru called "22 Asian countries for First Inter-Asia Conference to which Dr. Sjahrir was specially invited. He addressed the conference after concluding the agreement with Dutch on March 25.

The Dutch continued to forment trouble on one pretext or the other. Finally they launched a large scale attack on Indonesia on 21 July, 1947. Immediately President Soekarno consulted Sjahrir and ordered him to leave the country to create international public opinion against the Dutch and also persuade the friendly countries to raise the issue before the UNO. He tried to come out but could not succeed as the Dutch had absolute control over Indonesian sea and air routes. He was also under surveillance. Nehru came to his help at this critical juncture. He entrusted this task to Biju Patnaik, who was an expert pilot and was famous for his passion for adventurous achievements. Biju Patnaik sprang up to instant action. As an avid reader of the history of Kalinga, Biju knew how Kalinga and Indonesia had a long-standing cultural link in the past and the opportunity now at hand to render some service to the people of Indonesia at their crucial hour of need should never be lost sight of. He braved all hazards. He flew to Java and brought Sultan Sjahrir aboard from Java



"Miles to go. . . ."
Biju with his bride
Mrs Gyan Patnaik.

islands on 22 July 1947² by his own Dacota and reached India via Singapore on 24 July. It is reported that his wife Mrs Gyan Patnaik also accompanied him in this perilous mission.

On reaching Singapore, Sjahrir addressed a press conference to declare that at the behest of President Soekarno he had to leave Indonesia at a short notice and had been entrusted with the mission of visiting overseas countries with a view to eliciting help and assistance for his country. He would report personally to the President. Sjahrir strongly criticised the Dutch military action that came upon without prior warning. He was hopeful that Indonesian force would be able to thwart such atrocious design. He reached New Delhi on 24 July and had consultation with Mr. Nehru. After the meeting, Nehru issued a press statement and denounced Dutch action describing it as an "astounding thing which the new spirit of Asia will not tolerate". He also added that "No European country whatever it may be, has any business to set its army in Asia, against the people of Asia, when it does so, Asia will not tolerate it". On 28 July Nehru announced that India would raise the Indonesian issue in the Security Council and forbade Dutch air traffic over Indian territory. On 30th July India and Australia led the issue before the Security

country under Chapter VI of UNO Charter. Sjahrir was successful in his mission at last.

The noble and heroic deed of Biju Patnaik was duly recognised by the Indonesian Government. For his act of bravery at this critical juncture, he was awarded 'BHOOMI PUTRA', the highest Indonesian award and a rare distinction ever granted to a foreigner.

Role in Kashmir Operation :

Biju Patnaik also played a significant role in the historic Jammu & Kashmir Operation in 1947. India got dominion status in August 1947 and as a result the erstwhile princely states became independent. They decided to either merge with India or Pakistan. The king of Kashmir wanted to maintain a free Kashmir. As such the trouble began Kashmir was attacked from Pakistan side on 22 October. He hurriedly called the Cabinet which decided to approach the King of Kashmir to sign the Instrument of Accession with India. The king signed the agreement on 26 October. Pakistan



*During the inauguration of Paradeep Port on 3rd January, 1962,
Shri Biju Patnaik with Pandit Jawaharlal Nehru.*

Council. India charged the Netherland Government with having "embarked without warning on large scale military action on Indonesian people" and also called upon UNO to take action as it had been a situation endangering the peace and security of a

by that time had occupied a large chunk of Kashmir territory and was approaching to capture Srinagar. It was urgent to mobilise the troops to the front to check the enemy within the shortest possible time. Even delay by one hour would cost our nation dearly. It was not

possible to send the troops through land route because of paucity of time and communication difficulties. The only course open was to drop the troops by air. Again it was also not an easy task. The valley had great elevations and its varied landscapes spelt disaster for flying. The Indian planes had neither de-icing equipment nor were they provided with oxygen system which was a must for high altitude flying. It was also not certain then whether the Srinagar airfield was in our possession or was taken over by Pakistan. In the teeth of such adverse situation the mission was bound to be a formidable one. It required a band of expert and dare devil pilots who would volunteer to negotiate with the recalcitrant and hostile condition. At such critical juncture, there appeared Biju, infuriated, yet committed to the cause of the nation. The prestige of motherland was his prime consideration rather than any other thing. He took up the task as a challenge. His efforts were successful. He was able to land the first platoon of troops at Srinagar airport on 27 October 1947 at 10.00 hrs³.

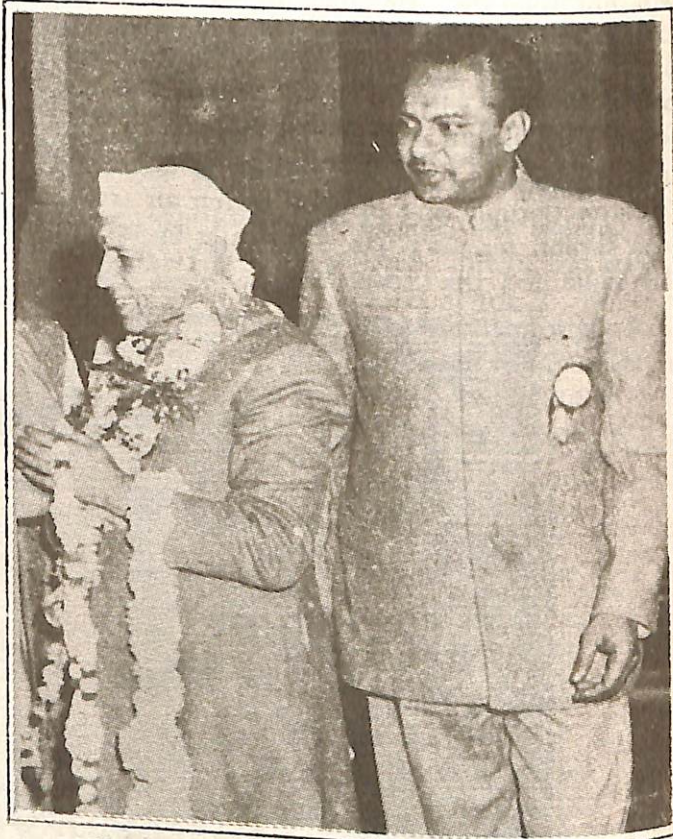
Such is the legendary profile of a nationalist who intently pursued the cause of the nation at the cost of his life. In two spells he has become the Chief Minister of Orissa, the first being in 1961. He became Union Cabinet Minister for Steel and Mines from 1977 to 1979 and Union Minister for Steel, Mines and Coal from July, 1979 to January 1980. He was the member of the Lok Sabha from 1980—85. He became leader of the Opposition in the Orissa Legislative Assembly from 1985 to 1989 and was sworn in as Chief Minister of Orissa for the second time on 5 March, 1990.

Besides his role in the national and international sphere, he is proud of being the son of Kalinga which turned Ashok the great from Chandashoka to Dharmashok. He is greatly influenced by Kharavela, the emperor of Kalinga who brought glory for the kingdom. He named his airline as Kalinga Airlines and all his industrial establishments are named after Kalinga. He also instituted the international Kalinga Prize for the popularisation of science among the common people. The International Kalinga Prize is monitored by UNESCO. He is quite conscious of holding the banner of Kalinga high. He was also instrumental to organise a voyage to the Indonesian island of Bali to commemorate the glorious sea-fare

tradition of the people of Kalinga. People of Orissa are really proud of him.

[The oral Archives wing of the Orissa State Archives should record the role of Shri Biju Patnaik in the freedom struggle, especially his role in Indonesia and Kashmir through personal interviews for the benefit of future researchers and scholars.]

* The job of a navigator included the jobs of air-bomber, wireless operator and knowledge of aircraft maintenance and piloting. In the formative days, the youngmen who had flying experience were taken as pilots and those who had both flying experience and good academic qualifications were taken as navigators. Later on the system changed and all those who failed to qualify as pilots were taken as



Shri Biju Patnaik with the then Prime Minister Pandit Jawaharlal Nehru during A.I.C.C. Meeting, 1964.

navigators. Biju Patnaik distinguished himself in both these fields. Prof. Samar Guha while paying his felicitation to Shri Biju Patnaik in (ADYAPI) (Souvenir, Paradip Port, 1987) recalls "Biju was a navigator of the British Air Force during the days of the last world war who succeeded to make many daring sorties to Moscow, Chunking and other important headquarters of war while commanding one of its transport units."

1. Difficulties arise to explain how he was associated with Indian Air Force. It may be

interesting to note in this connection that in the years of Second World War it was decided to expand the Indian Air Force by forming a force of IAF Volunteers' Reserve, from the trained personnels of the Flying Clubs, who were skilled in piloting and technical maintenance of the aircraft. During peace time they would be like the Indian Territorial Force. They would be imparted training in spare hours and would be called for intensive training periodically. In the time of war they would be embodied for actual service for the period of the war. These forces were raised towards the end of 1940. Coast Defence Flight Units were organised by these persons to guard 3000 miles of Indian Coast line. They had to fly over the seas. The Units were disbanded towards the end of 1942. It may be presumed that Biju Patnaik might have joined this force from 1940-42.

2. Keesing's Contemporary Archives, August 30 to September-6, 1947 P. 8805-A.

(It is a weekly diary of World Events recognised by international news agencies. It was established in 1931 and was published by Keesing's Publications Ltd-London.)

It states that "Dr. Sjahrir, the former Indonesian Prime Minister escaped from Java on July 22 by air arriving the same day at Singapore ; He had, it is reported, been flown out secretly in an Indian Dakota owned by an Indian businessman, who was a personal friend of Pt. Nehru..... on July 24 Dr. Sjahrir arrived by air in New Delhi".

3. At this critical juncture, the Civil Airlines also came to the rescue of Indian Air Force. 22 sorties of IAF Dakota and six sorties of civil aircraft joined the

first batch for Kashmir and landed on Srinagar airport on 27th October, 1947 at 10-00 hrs.

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*Research Scholar,
Utkal University, Bhubaneswar*



Biju with his compeers (Old File)

Integrated Child Development Service : An Appraisal

P. Mohapatra

Integrated Child Development Service (ICDS) is one of the most comprehensive Schemes taken up in the country since the Independence. By far, this is the largest integrated programme in the World today in terms of the targetted group it covers within its fold. During 1975, it was started on an experimental basis with a modest beginning covering only 33 Blocks. Since then its growth has been phenomenal and on date it has extended to 2,594 Blocks in the country. In our State, the Scheme was introduced in the year 1975, in the Subdega Block of Sundargarh District. Presently it has been extended to 218 Projects (118 Tribal, 96 Rural and 4 Urban Schemes). Each Project is headed by a Child Development Project Officer who is supported by appropriate number of field officers who are designated as Supervisors to oversee the functioning of Anganwadi Centres located at the grass-root level.

The impact objectives of the ICDS encompass all the positive components of the human resource development namely, health and nutrition, growth promotion and monitoring, maternal counselling and education, for a complete physical, psychological and sociological development of the targetted groups of the population. Anganwadis function as the nerve centres. The Anganwadi worker is inducted to the assignment from the village, itself. She is not a Government servant. She is a social worker devoted to the service of the community and acts as the friend, philosopher and guide. She is required to impart education on simple health and hygiene, provide access to immunisation programme, facilitate referral services for common ailments in the nearby health and medical centres, organise pre-School education, promote the growth monitoring and run the feeding programmes. She is assisted by one helper and two or three adolescent girls who form the core group of

community workers. They organise Mahila Mandals, conduct mothers' counselling, encourage Income Generation Activities among women and undertake CHEER and WILL Programmes in selected projects to broaden information and education base for the targetted group of population. So far, more than 17,000 Anganwadi Centres have been set up in the State and have more than justified their existence. Training is an important component of the ICDS Scheme. CDPOs are given vigorous training for a period of 3 months in the NIPCCD. Besides, joint training of Medical Officers and CDPOs and other State/District level trainings are organised periodically to keep the project officers fully conversant with the changes. The Supervisors are given job course training in MLTCs for a period of 70 days. Besides they are also exposed to a number of other in-service training programmes to equip themselves with up-to-date inputs of the Schemes. Anganwadi workers are given training for the initial period of 48 days. This is followed up by 4 months field training and 20 days job course training. Training for adolescent girls, helpers, members of WILL/CHEER, Mahila Mandals is arranged regularly to bring home various components of the Scheme and to orient the entire community to avail the packages of services made available under ICDS.

About 23.45 lakhs children and mothers are covered under Supplementary Nutrition Programme in the State out of which about 18.5 lakh beneficiaries come under ICDS Project areas. They are either given CARE food consisting of CSB and Oil or wheat based nutrition food on daily basis. This dose of food is an additive to the normal diet. The Anganwadi Worker prepares and serves the food in the Anganwadi Centres. Regular weighment of children is taken and their nutritional status is kept on record. In case of children suffering from severe malnutrition, who are categorised under Grade III and Grade IV, provision of double ration is made. The Anganwadis are supplied with Weighing Scales to take regular weighment and watch the retrieval or revival. The individual growth chart and community growth chart are maintained to monitor the nutritional status of the children.

Twentyfive Nutrition Rehabilitation Centres have been established in the PHCs/CHCs in the

backward areas of the State. The cost of maintenance of the essential staff and contingencies necessary for running the NRCs are borne out of the ICDS funds. The Medical Officers are given special training on management of NRCs. Besides, joint training of CDPOs and Medical Officers has been organised with the assistance of Health Department. As a back up, efforts are now on to provide therapeutic supplementation in 14 Blocks chronically affected by malnutrition. Regular training courses on health and nutrition components are organised at the level of CDMOs who train the CDPOs. Studies on Functional Task Analysis has also been designed to evaluate and recommend appropriate remedies on this score. Convergence of nutrition and health services is one of the basic features of the ICDS Scheme. Medicines and delivery kits are supplied to the PHCs and CHCs at a graded scale. Besides, the CDPOs are provided with Rs.30,000 per year to take care of the referral cases. Children below six years of age are provided immunisation cover against Polio, DPT, BCG, DT and Measles. Fixed day programmes at the Anganwadi/ANM Centres are followed to organise the immunisation camps. The ICDS Supervisors and the LHV's attend such camps. The Medical Officers and CDPOs take up health check up of the children and the women with high risk pregnancies. The pregnant mothers are given supplementary nutrition to avoid low birth weight babies. Such mothers are also provided with immunisation cover against tetanus. Prenatal and postnatal care and counselling to the mothers are vital ingredients of the ICDS.

Regular and timely interventions in the health sector under ICDS Programme have yielded spectacular results. Independent studies carried out by NIPCCD have indicated definite improvement on the major indicators of health and nutrition like IMR, nutritional status, morbidity pattern immunisation cover and health services. The IMR which stood at 126 per 1000 live births in 1990-91 came down to 114 during 1992-93 and has further scaled down to 98 during 1993-94 in the State. Probably this is the biggest compliment for the services rendered under the Scheme.

The Children between the age group of 3-5 years receive non-formal pre-school education in the Anganwadis. They are supplied with play materials, and are engaged in story telling and

action songs. In the formative age these children learn self discipline, group behaviour, leadership, courage and tolerance. Studies have shown that the children from ICDS areas have better competencies on language, cognitive, conceptual development and behaviour parameters as compared to their counterparts in non-ICDS areas. Improvement in enrolment and scholastic performance have also indicated about the positive impact of pre-school education component of ICDS.

The ICDS Scheme, within its fold has components specially designed to serve the rural women. One such component is meant for the adolescent girls within the age group of 11-18 years of age. These girls are selected from poor families and are given training for a period of 3 days initially followed by 5 one day monthly training during the block period of six months. They are given supplementary feeding in the Anganwadi Centres. The training equips them with basics of health education so that they are better prepared for life as prospective mothers. More than 23,000 adolescent girls have since undergone the training so far. Yet another component designated as "WILL" has been introduced in 14 Blocks of Kalahandi, Koraput, Bolangir and Phulbani districts. The young girls in these Blocks are supplied with reading and writing materials and literacy is promoted among them. The purpose is to make them aware about health and hygiene, nutrition and family welfare programmes so that they make responsible mothers. Besides, Income Generating Activities for women have been introduced in 49 Blocks of Mayurbhanj, Keonjhar, Ganjam and Gajapati districts. Under Phase I of this Scheme 30 Mahila Mandals per project have been provided with an initial capital of Rs.3,000 each. Under Phase II, 273 Mahila Mandals of 21 out of 49 Blocks have been given Rs.15,000 each to supplement the Income Generating activities. This amount will serve as a revolving fund which the members can borrow and utilise for any trade under the Scheme and repay to facilitate others. These components of the ICDS Scheme are designed to create social awareness, generate enthusiasm among women since the Schemes project welfare of the mother and child to the fore-front. The ICDS Project has been able to generate confidence among the rural women. The Anganwadi Worker has now been accepted as a very useful member of the community and no wonder in some villages the people have

themselves come forward to add extra items to the feeding programmes in the pre-school operating in their villages. The structural pattern of the Scheme exhibits that from villages to Project level, the functionaries are ladies. The ICDS Scheme eventually will produce the first generation of responsible lady officers/workers who can shoulder higher administrative/social responsibilities in future.

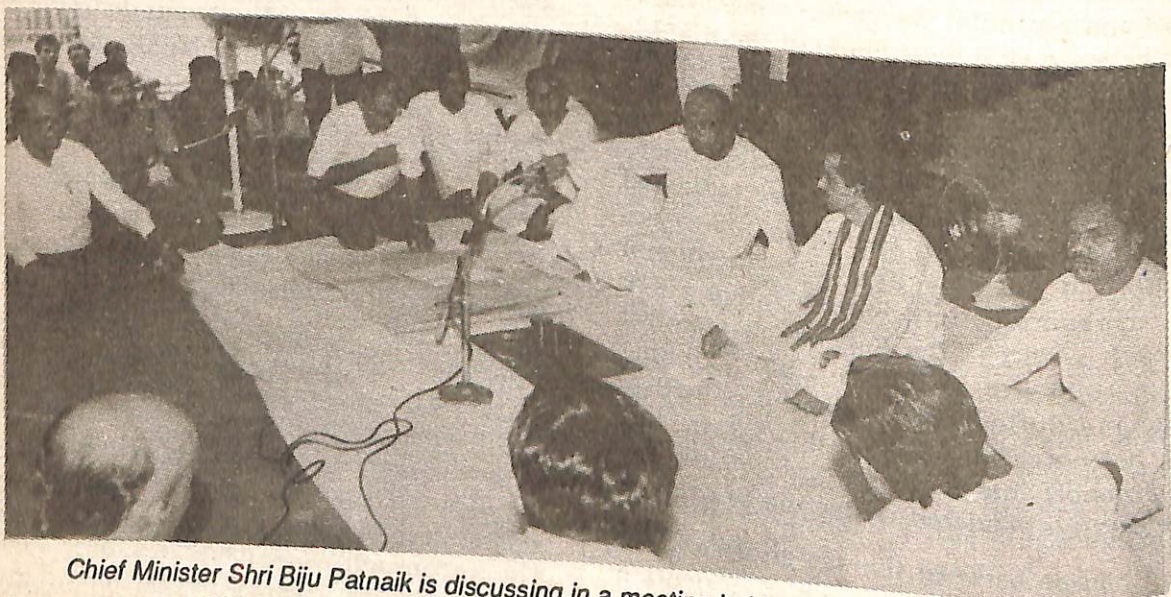
But in the final analysis, the investment is now being made in human resources by way of

nutritional and health service inputs to the most disadvantaged groups of expectant mothers and children in their growth determinant years, where such investments, have the maximum marginal utility, which will yield results by way of more healthy and productive work force in the generations to come.

Director,
Social Welfare, Bhubaneswar



Chief Minister Shri Biju Patnaik is inaugurating the 3,000 Lines of C-Dot Exchange and digital microwave link between Puri-Bhubaneswar on 17-3-1994 at Puri.



Chief Minister Shri Biju Patnaik is discussing in a meeting held at Gundicha Temple, Puri, on 17-3-1994 regarding the repairs and restoration of Gundicha Temple. Gajapati Maharaja Shri Dibya Singha Dev was present.

Cheetah in Similipal ?

Janaki Ballav Dash

Sometimes in November last, a sensational news—item was flashed by UNI—'Cheetah sighted in Similipal,' caught the whole nation with a pleasant surprise. It is surprising in the sense that, environment lovers of India at last heave a sigh of relief that, this extincted species has reappeared in Indian scene. Others thought it to be a 'mere sensational news item'. Since then flocks of enquiries have started arriving to the sections of the Press, regarding the re-emergence of Cheetah.

The Oxford dictionary defines cheetah as "a kind of wild cat of Africa, resembling a leopard, which can be trained to hunt deer" and "an eastern animal like the leopard, used in hunting, having a speckled body". In Hindi, it is called "Chitah" and "Chitraka/Chitrakaya" in Sanskrit. Zoologically its name is, 'Acinonyx Jubatus'.

Cheetah is a wild cat having small round black spots in its body of about 120 cm. in length and the tail, about 70 cm. in length. This fastest specie can chase up to 300 mts. for its prey and can run at a speed of 110 km. per hour. The average life span of a cheetah is 12 years.

Cheetah is a hunting animal. It spots its victim about 200 yards away unconcernedly. It generally lives with five or six cubs and the cheetah family in an average lose two of their members, to marauding lions, hyenas, or eagles. It has a tendency to conceal its cubs under the grass and fur. The cheetah family almost everyday kill to satisfy its hunger.

Among cheetahs, mother-young bonds are strong until the cubs are mature enough to fend for themselves; but otherwise cheetahs are solitary animals. Cubs become independent

at 14 to 16 months of age. Cheetahs teeth are not stronger unlike lion's or leopard's. The life of a cheetah family is rest on the constant search for food, which means endless wandering. It is not a good climber of tree.

The hunting style of a cheetah is almost unique. When it spots its prey from a distance of 200 yards, it prepares itself by disappearing under 6 inches of thick bush. Then a slow walk and finally an allout burst, after a chase of 200 yards, it pins down its prey on ground. The reference of cheetah can be found in 16th century Indian painting. Emperor Akbar used to take trained cheetah, while on hunting. Easily tamed, cheetahs have been kept as hunting animals for centuries, often used in relays, they were blind-folded until it was their turn to hunt.

The habitat of cheetah is only in semi-arid areas, grasslands and woodland savannas. It needs a much larger territory to support it. The rapid shrinking of open grass land, the main habitat of cheetah, because of agricultural and industrial growth, is the foremost cause of its extinction from Asian continent. Lions can survive in grassland, savanna, woodland, thorny bushes and leopards can survive in each of these habitats, but a cheetah needs an exclusive habitat zone. The *Readers Digest* describes Africa as the cheetah range and Asia as leopard range.

The Indian cheetah is believed to become extinct and it has been included in the Red Data book of the IUCN. According to a finding of Ajit Pattnaik, wildlife warden, the last reported cheetah was sighted in Bastar of M.P. in 1948, where three cheetahs were killed by hunters. Since then there is no evidence of cheetahs in Asia. Contradicting this earlier version of 'last sight', in 1977, the cheetah was reportedly seen in Kaziranga National Park and the latest in its reappearance in Similipal in 1990. Despite this contradicting facts, it is concluded that 1950 is the year mark, when cheetah had completely disappeared from Indian scene.

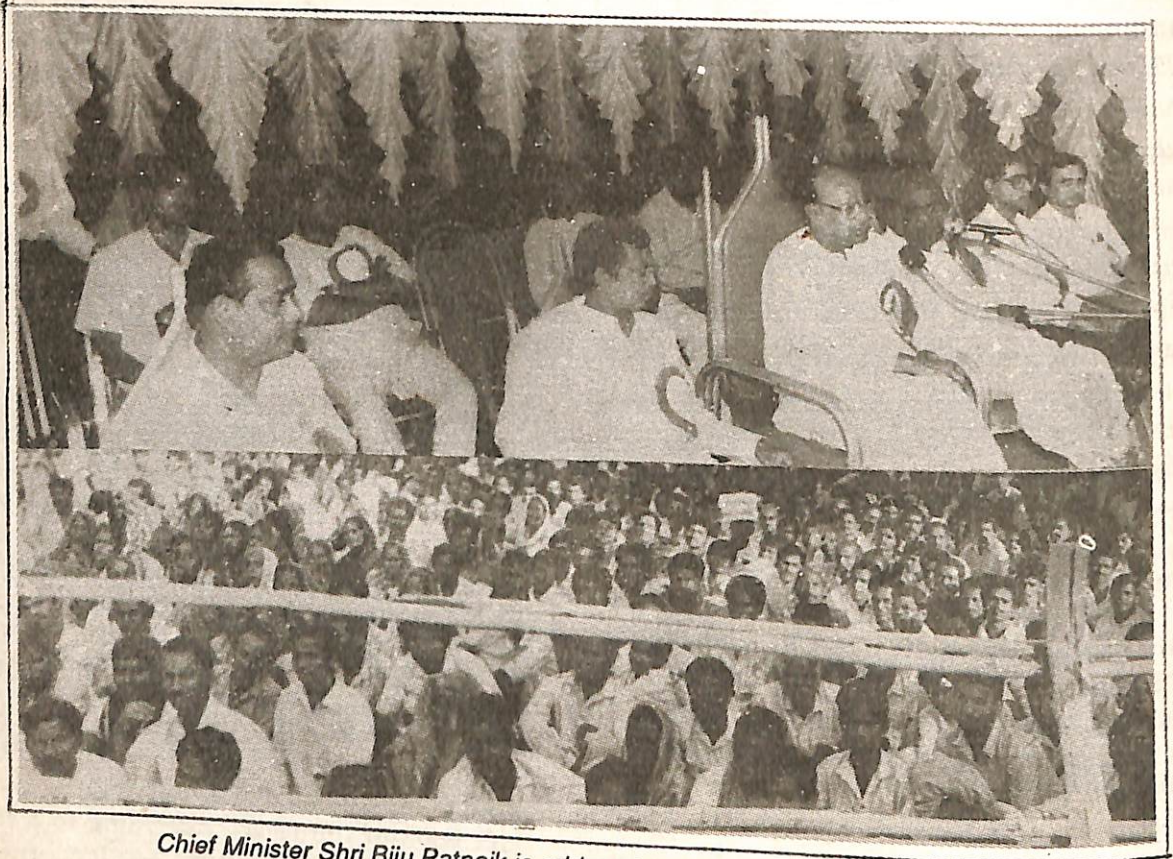
The chief causes of its extinction are rapid loss of its habitat and prey like deer, etc. The lure for its beautiful spotted skin by hunters resulted in its mass killings. Besides, lions and other predators dispose quite a large number of cheetahs. Diseases are also an important factor for its extinction.

The reported reappearance of cheetah in Similipal, is a figment of imagination; while the specialist's view is that the sight of a hyena or leopard in a quick gaze has provided food for the story. However any concrete evidence of cheetah in Similipal, is yet to be figured prominently.

Cheetah is a modern day loser. Comparing 20,000 cheetahs in 1960 in Africa, its number

has come down to a mere 3,000 in the parks and forest reserves. The Serengeti National Park of Africa recorded 250 numbers of cheetahs at present. It is time for the mankind to dwell on this extincted species and all steps should be taken to reintroduce it again on the Indian scene.

*District Correspondent, (A.B.P.)
Sri Ramji Bhawan, Temple Street,
Baripada-757001, Mayurbhanj.*



Chief Minister Shri Biju Patnaik is addressing a massive Rally organised by OMFED. Among others Shri Suryanarayan Patra, Minister, Fisheries and A.R.D. and Minister, Panchayati Raj, Dr. Damodar Rout were present on 5-3-1994.

ORISSA REVIEW

Rich in Orissa's profile

**A must for
inquisitive students, scholars
and general Readers**

Area Development Programme :

(U. K. Aid Project)

Dr. (Mrs) Saraju Mohapatra

High population growth is undermining all our efforts towards socio-economic development of the country and improvement of the standard of life of our people. For future wellbeing of nation, highest priority needs to be given to population control. Children under fourteen years age groups and women of child bearing age (15-44 years) comprise a large number of the total population. Through various attitude surveys, it was realised that unless proper care was taken for mother and child health the people in general would not accept small family norm. In recent years, considerable progress has been made improving the health of the population and strengthening the health care delivery system. Mortality and morbidity, are still relatively high, particularly in the less developed state like Orissa. High priority is therefore, given to schemes designed to improve the quality and quantity of health services. The commitment at the national level is strongly endorsed by the Government of Orissa, is clearly indicated in the plans for the development of health care services aided by Area Development Programme, an ODA (U. K.) assisted project. The principal objective of the proposed project is to improve the health and family welfare status of the rural population by strengthening the delivery of primary health care through the development of both the physical infrastructure and human resources.

Phase-I of the ADP programme focused on the needs of only five of the thirteen districts (undivided Orissa State) in the state. Phase-I of the Orissa Project, aided by British Aid, drew to a close on March, 1987, after seven years. Inputs were targeted on the five districts i.e., Cuttack, Ganjam, Phulbani, Puri and Kalahandi.

Again in 1989, Phase-II of the ADP Programme started which will continue upto October 1994. Focus has been given on further five districts of Dhenkanal, Keonjhar, Mayurbhanj, Sambalpur & Sundargarh. The total cost of the Project is

estimated at Rs. 65.66 crores. Moreover, it will help to achieve the required 7th plan targets for rural health facilities in both Phase-I and Phase-II Districts.

Target of the Project :

The specific objectives of the project are

- (i) To reduce infant mortality rate (IMR) (50 in 1,000)
- (ii) To reduce maternal mortality (2 in 1,000)
- (iii) Population Control-1.2%

Strategy-To achieve the above objectives the following five strategies are adopted known as "PANCHSHEEL". Those are-

- (1) Infrastructure Development
- (2) Human Resource Development
- (3) Information, Education & Communication
- (4) Social Mobilisation, operation research
- (5) Management Information System

(1) **Infrastructure Development** :-Planning for the Eighth Plan (1990-1995), which has commenced Centrally, clearly indicates that the emphasis will be on consolidation of infrastructure and activities rather than any further expansion. The specific activities of the project include construction, maintenance and equipping of primary health care centre and CHC's in project districts. Provision of water supply and electricity to all Phase-I buildings alongwith renovation as necessary have been taken into consideration. To both Phase-I & Phase-II districts equipment is provided. There is also provision of replacement, additional equipment and transport. During Phase-II of the project, physical infrastructure include construction, maintenance and equipping of Sub-Centres and LHV Centres Construction and improvement of training building. There is provision of appropriate transport, equipment and medicines. The total workload to develop physical infrastructure has been endorsed upon IDCO.

Human Resource Development :

For the effective implementation of health care programme in the State, availability of trained

manpower plays an important role. Considerable inputs were provided to strengthen the training infrastructure and to develop both basic and inservice training. Inservice training of medical officers, health assistants, block extension educators, specialists in periphery and nurses and statistical assistants is to be considered as the activities of HRD Cell of Area Development Programme Project. The overall objective of training is to improve the quality of basic training, to develop a formal inservice training programme for all health personnel which will be permanently integrated into the health care system of Orissa State.

As the majority of the deliveries are still being conducted by the traditional birth attendants (dhais), in the rural areas, so, constant effort is continuing to train at least one dhai (TBA) in each village. The emphasis during the training has been given on asepsis, so that home deliveries can be conducted under hygienic condition with a view to reducing the maternal, neonatal and infant mortality. Another objective is to promote the small family norm by a message through them. Because they are more acceptable to the community.

Disposable Delivery Kit (DDK)

To ensure safe and hygienic delivery in the rural area, ADP has decided to distribute disposable delivery kit (DDK) to districts like Balasore, Phulbani and Kalahandi. DDK is a small kit which can be used once only to conduct delivery, then it is to be discarded.

District Training Units (DTU)

District Training Units (DTU) have been constituted and trained at DTU. They are to take up skill oriented training of health workers. This training unit will continue to function as inservice training centre of the district even after the project period. Besides, project also provides induction training programme for newly recruited medical officers, block extension educators and support staff like laboratory technician, pharmacists and statistical personnel. District Training Units and Regional Training Centres are provided with equipment, learning resource materials and logistic support.

Information, Education & Communication :

Effective Communication is a medium for social and economic development. Moreover, health education and motivation play an important role in mobilising community participation and interest in primary health care and activities designed to improve health status. The increased receptivity to health services can be brought about by (i) improving the communication and interpersonal skills of health services providers, (ii) making health education an integral part of health service provision, (iii) mobilising support at the village level, (iv) Culturally appropriate and effective health education and media activities which fully involve the community. The IEC Centre established in a new building in Bhubaneswar, works as a state level resource, to support activities at district level throughout the State.

To strengthen the IEC activities at Block level, equipment, furniture and learning resource materials are provided. Similarly T. V. set, V. C. R. are being supplied for district IEC and training purposes. Newsletters focusing health and family welfare activities have been provided to ANMs at every subcentre, to up-date their knowledge. Besides these provisions every district prepares a need-based I. E. C. plan and accordingly funds are placed for implementation of the same.

Health Promotion and Social Mobilisation

Health Promotion is a very important activity in order to generate health population awareness, and also to ensure maximum utilisation by the people of various health service inputs. Health Promotion and social mobilisation activities are carried out through establishment of MSS (Mahiالا Swasthya Sangha) at subcentre level, and by involvement of voluntary agencies. Members of MSS will be limited to twelve, maximum being fifteen. Out of them five main members are—One mother from twentyfive eligible couples, ward member preferably women, wife of a Sarapanch, youth club volunteers, nongovernment organisation. Each MSS gets support from traditional birth attendant, village health guide.

primary school teacher who is active and preferably a woman, lastly Anganwadi worker and female health worker who is solely responsible and is the convenor of the MSS. She will be assisted by male health worker. MSS meeting will provide educational services and referral facilities. It meets once a month on a fixed day, that is Sunday. At present Keonjhar and Ganjam districts are having 316 & 220 MSS respectively. All the MSS in the district are functioning with full involvement of ANM members and serving as an excellent means of interpersonal communication.

Management Information System (MIS)

For effective health planning and implementation a good reporting and monitoring system is of paramount necessity. Project has developed a new family health card after reviewing the present system and assessment of the need. These cards are going to be introduced in the State in a phased manner. It is expected that this will facilitate data collection at grass root level and analysis at different levels. This system will also ensure timely feedback for effective monitoring.

Editor,
Area Development Programme (U. K. Aid Project),
28, Ganganagar, Unit-6, Bhubaneswar-1.



Hon'ble Governor, Orissa, Shri B. Satyanarayan Reddy releasing a Souvenir at the annual function of Naba Diganta at Soochana Bhawan on 14-3-1994.



Chief Minister Shri Biju Patnaik is addressing at the inaugural function of Panchayati Raj Diwas at Soochana Bhavan, Bhubaneswar on 5-3-1994.

Neo-Brahmin and the Policy of Compensatory Discrimination

Dr. Chitrasen Pasayat

The Policy of reservation in its operational context has both intended/manifest as well as unintended/latent, positive as well as negative consequences to the communities concerned and society as a whole. The policy has played an important role towards the realization of a secular social order in Indian society. It is considered to be instrumental in reducing group disparities, affording representation and encouraging the development of talent and so on (Galanter, 1986). Reservation is a mechanism which brings people of diverse social groups and communities together to a common platform for secular activities (Shah, 1987). Another significant contribution of the policy of protective discrimination is that it has grossly undermined the institution of traditional caste system, as well as the practice of untouchability. The policy has become instrumental in disintegration of caste system and practice of untouchability. The policy has also provided a strong, long and secure institutional safeguard to the lowest rungs of our society. It has paved the practical way for vertical social mobility of the marginalised communities or sections in India. Against the background of uneven development, continued prevalence of mass poverty, inequalitarian distribution of economic opportunities, security, power rights, privileges, obligations and responsibilities and the lack of balanced socio-economic transformation, the policy of reservation has been an ambitious programme to achieve a social order.

It seems that all the policies other than reservations in India are unequal. Allegedly, every major policy other than that of reservations has gone against the larger interest of the Scheduled Castes and Scheduled Tribes (Reddy, 1982). In the context, it would not be wrong to say that during last forty years of its implementation, the policy has brought tremendous changes in India's social structure. To a great extent, it

has succeeded in raising the awareness and consciousness of the beneficiary groups. As a part of the sponsored and planned social change and development, the policy has ushered in an era of social revolution by transforming the hierarchical social order and building up a just social order.

One of the unintended consequences of implementation of the reservation policy is the emergence of a class within caste or castes which has been termed as the 'neo Brahmin' (Poorvathama, 1973) or 'the Harijan Elite' (Sachchidananda, 1977). This development is considered to be a total negation of the envisaged objective of the reservation policy to bring about an egalitarian social order. In reality, contrary to its stated objectives, the policy has benefitted only a microscopic minority or a tiny section of the vast target groups. The relatively better off among the Scheduled Castes and Scheduled Tribes have taken advantage of the concessions and facilities in the spheres of education, employment and politics which are meant for all the listed groups. It is they who have succeeded in achieving upward social mobility. Thus, the benefits of the policy have been confined only to the upper crust of these groups, instead of trickling down to the really needy masses. In other words, uneven development and inequitable distribution of benefits has resulted in a widening gap between the elites and masses of the beneficiary groups. The similar situation is expected in case of reservations more recently made for Other Backward Classes (OBCs).

The new opportunities opened under the policy of reservations have brought a set of dilemmas which have plagued in varying forms all upwardly mobile communities. The dilemma of identity crisis is an important one. Reportedly, those who have moved up the social ladder are reluctant to identify themselves with their castesmen or tribal groups, while other caste groups are unwilling to accept them as their equals. In the context, Issacs (1965 : 201) has rightly said that these educated socially mobile ex-untouchables are in 'semi-limbo', where they are no longer integrated in the old community nor sure of their acceptance in the new environment.

Undoubtedly, this thin stratum of Scheduled groups has a very little concern with the upliftment and betterment of the lot of their

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unfortunate brethren. They are largely out of tune from the mass of their community and seek realignment with status and power groups in the larger society (Ahmed, 1978 : 74; Sachchidananda, 1977:170). Like caste Hindus in politics, they are interested in enjoying the privileges that power brings. Their immediate interests are all inward looking and they therefore, stress on personal and family prestige to elevate themselves to become neo-Brahmins (Porvathama, 1973:226).

A strong passion has also been noticed among Scheduled Caste and Scheduled Tribe legislators for power and authority. They do not press on more allocation for the welfare of Scheduled Caste and Scheduled Tribes simply because it may reduce their chances of promotion to the ministership. Even if one becomes a minister he even avoids to be treated by the epithet that of a Harijan minister. By doing so he intends to show that he has become minister in his own rights rather than by caste to which he belongs (Agrawal and Ashraf, 1976:170). Among the tribals, the vocal, richer and privileged minority utilizes the benefits bestowed on the whole community. Thus, the worst thing about these elite is that after availing most of the benefits of Government policy and programmes, they never like to identify with their caste and tribal brother and fight for their cause. On the contrary, they are engaged in farthering their self-aggrandizement by defeating the basic purpose of the policy. In view of this it may be said that newly envisaged policy of protective discrimination for Other Backward Classes (OBCs) may in all probability create a similar class of New-Brahmins among OBCs who will corner all the benefits meant for the entire OBCs.

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Personal symbol and subjective experience in Mahima Dharma

B. Nepak
Dr. S. Patel

Mahima Dharma is fundamentally a bhakti-cult with a philosophical bent of Visudhadvaita-Brahamavada and as such has close affinity with Advaitavada of Sankara. Mahimites have close affinity with that of Spinoza's "*amor intellectualis del*—the intellectual love of God. To love God is to see the truth, and to see the truth is to love God.

To quote Erdman (1892), "this *amor intellectualis* is nothing else than love for truth...." So Mahima Dharma advocates '*jnana*' as the only means to salvation; attraction for the pure mind towards the ultimate truth—the Param Brahma. Hence, there is no antagonism between *jnana* and *bhakti* in Mahima Dharma, rather the two are the two sides of the same coin.

In essence, Mahima Dharma nourishes man with the 'protein' in its kernel for his growth into right manhood with a capacity to grasp the Truth and at the same time inspires him to use the energy supplied by its 'carbohydrate' for mitigating the sufferings of his fellowbeing.

According to Obeyeskere (1981), "personal symbols" are not entirely idiosyncratic; they play an important role as devices by which human process, assimilate, and otherwise metabolise the cultural code. Further more, such personal symbols form the infrastructure which contributes to the development of continuity of the cultural system.

The aim of this paper, from comparative religion point of view, is to analyse some specific religious symbols of Mahima Dharma, so as to reveal the process whereby Hindu cultural patterns and symbol systems are put back into the melting pot of consciousness and refashioned to create a culturally tolerated set of religious practices (codes).

Bhima Bhoi, the poet-philosopher in a tribal (Kondh) setting, has been able to compartmentalise the bulk of tribal, Hindu, Buddha philosophy into one, that is 'Mahima Dharma', keeping in mind the thrust of 'purity and pollution'; witchcraft and religion; deities and devotees; and heaven and earth as well.

Man is a symbolising, conceptualising, meaning-seeking animal. The aim of interpretation of symbol is to explain the concrete by reference to the abstract; the visible by the invisible; and to extract from the concrete its hidden meaning for an understanding of the abstract.

Symbols are not only economical and more abstract than words, they can also be made to conform to rules which allow of no irregularities. As a universal human process, symbols represent ideas and meanings of concealment and revelation.

The Mahimites have the characteristic symbols: such as The circular palm-leaf fan; long hair; manner of prayer (Saran). These symbols are analysed below.

Whether the symbol of circle appears in primitive Sun-worship or modern religion, in myths or dreams, in the *mandals* drawn by Tibetan monks, in the ground plans of cities, or in the spherical concepts of early astronomers, it always points to the single most vital aspects of life—its ultimate wholeness. The circle is the representation of a unified multiplicity, and at the same time, it is the symbol of Unity, since we cannot conceive of unity without the ingredient of multiplicity. Beyond all this, the Circle indicates to us not only outer creation, but that which is its very breath and essence; the substance of the entire Manifestation, and thus it is for us the closest symbolic representation of consciousness, and of Love.

The long hair symbolises a synthesis between femininity, orality and nuptial union. It raises a type of image that reinforces a particular value among people.

A superb sculpture of Shiva, in the Hindu temple of Elephanta, shows three faces of the God: on the right, his male profile displaying virility and will power; on the left, his female

aspect—gentle, charming, seductive—and in the centre, the sublime union of the two aspects in the magnificent head of Shiva—Maheswar, the Great Lord, radiating serene tranquility and transcendental aloofness. The Eastern mysticism affirms that such a union of male and female modes can be experienced only on a higher plane of consciousness where the realm of thought and language is transcended and all opposites appear as a dynamic unity.

Prayer (*Saran*), is a routine work along with certain postures, prescribed, that is strictly adhered to. To mention the one, it is flat stretching up of the whole body on the ground—like that of *Dharana* (Therapeutic Temple Sleep).

Sarana (*Dharana*) is usually for the emotionally depressed and disturbed people. Through the process, they not only perform an act of purification, but also try to escape from the pressures of caste, village, community and kin. The individual is vulnerable, and becomes a centre, where cosmic forces clash. This principle is practised in Mahima Dharma, the purpose being, to bring the individuation process into reality, one must surrender consciously to the powers of the unconscious, instead of thinking of what one should do, or of what is generally thought of right, or of what usually happens.

This is simply a routine religiosity of institutional faith—like Sunday Church-going; decking and feeding the idol that *has brought in desacralisation*.

This is in parllance with the aesthetic Satre, accepting imperatives of authenticity as

demanding as in any true religion and the godless Camus, whose compassion was almost Buddhist.

Prayers are offered only at day dawn and day dusk, with bare necessity of cloth on body. That too, the robe of red—ochre colour. May be, due to the ultra—violet rays at the time of prayer in open field.

When valid data accumulation proceeds, then mental phenomological inquiry begins. Along with a direct, immediate, and intuitive apprehension of the object domain of Mahima Sect, we can aptly quote the following :

“According to phenomology, if one directly inquires into mental act—an image, a symbol, a word, as one actually uses it—one will find that it intrinsically possesses intentionality on meaning; it has a native form or structure; and it is semiotic or symbolic” (Wilbur, 1982).

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Padmakeshari Aminul Islam : A symbol of National Integration

Surendra Das

Sk. Aminul Islam was born to Sk. Kamal Mohammed and Nazireen Bibi on August 5, 1900 in an humble Muslim family of Cuttack town. He lost his father when he was hardly one year old. Later he was brought up by his maternal uncle, Maulavi Abrar Bux.

Aminul studied upto M. E. Standard in Mission High School, Cuttack but was well versed in Urdu, Arabic, Persian and Oriya which paid him adequately when he entered into the profession of printing and writing. He established the Orissa Kohinoor Press and owned the Orissa Kohinoor Pustaka Bhandar.

Sk. Aminul was a nationalist in true sense of the term. He was a silent worker in the days of freedom struggle in our country. In 1928, the number of Printing Press was quite a few at Cuttack. It was Sk. Aminul who with a spirit of adventure and impelled by patriotic and religious fervour undertook the publication of Oriya palm leaf manuscripts which were lying neglected in different parts of Orissa. Without any inhibition he sought the help of learned Sanskrit and Oriya Scholars so that the common readers would be amply benefited. Thus he brought to light many rare works in Sanskrit and Oriya which would have been lost otherwise to the academic world.

Sk. Aminul was a pioneer in publishing popular works of the contemporary writers, namely of Brajabasi Babaji, Baisnab Charan Das, Ganakabi Baisnab Pani, Balakrishna Mohanty, Kali Charan Pattnaik etc. when other publishers were hesitant to take up these publications as they apprehended that it would be an unrewarding investment.

Sk. Aminul was a patriot of no less importance. He was in close contact with national leaders of



freedom struggle in Orissa and helped publication of all kinds of pamphlets free of cost. He was bold enough to print the patriotic poem of Dandi Jatra of Mahatma Gandhi in his own press and published it at great personal risk. This attracted the notice of the British rulers who banned the publication and confiscated all copies of the book. But he exhibited an undaunted courage and published all kinds of writings in Oriya against the tyranny of the British rulers as well as rulers of the feudatory states. Much talked about was the poem on Baji Rout of Dhenkanal, the youngest martyr of Orissa, nay of India.

The Quit India Movement which started in August, 1942 witnessed a massacre at Eram in Balasore district. Aminul was bold enough to publish a revolutionary writing on the atrocities of Police. As soon as the British rulers came to know it, the Police searched his Press and confiscated all available copies.

Sk. Aminul was a true Indian who endeavoured to promote national integration through a series of publications of India's spiritual lore, i.e. the Vedas, Upanishads, Geeta, Purnas and the holy Koran etc.

A polite, generous and friendly person, Aminul was popular among all classes of people. His commendable work in publishing a standard authentic Almanac known as *Orissa Kohinoor Press Panjika* has made him known in every family in Orissa since 1935. This Panjika incorporating all necessary corrections suggested by Pathani Samanta has been accepted as the most authentic by the Mukti Mandap Pandit Sabha of Puri. It is a

matter of unique significance that this Almanac compiled and published by a Muslim has found acceptance in the greatest Hindu temple of Lord Jagannath. This almanac also gives dates and months according to Muslim calendar and dates of religious significance of other religions too.

On 9-9-1991 Late Aminul Islam was posthumously conferred the National Award, PADMAKESHARI in the field of National Integration by the Chief Minister, Shri Biju Patnaik in a colourful function organised by

CHINTA O CHETANA. On February 4, 1994, the Governor of Orissa Shri B. Satyanarayan Reddy released the book, *Aminul Islam - A Symbol of National Integration* Published by Chetana Prakashani, a sister publication wing of Chinta O' Chetana at a Saraswata Samaroha in Bhubaneswar which was graced by the Chief Minister.

State General Secretary,
Chinta O' Chetana,
Central Office, Bhubaneswar-751002.



Arriving at the mammoth Kishan Rally by traditional country vehicle (Shagada)—Cart driven by bullocks at Bhubaneswar on 12th March 1994.



Smt. Shashimani Devadasi, the last survivor Devadasi, devoted to Lord Jagannath at Puri found performing at the Natyanjali Utsav (March 10-15) in Chidamvaram.

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Public Distribution System in Orissa

Public Distribution System has greater relevance to the economically less developed States like Orissa. Its utility is immense for identified areas like ITDP and DPAP Blocks which are covered under the Revamped Public Distribution System. Orissa has a sizeable number of Blocks, namely 143 under the RPDS. Government of Orissa, therefore, attach utmost importance to the smooth functioning of the Public Distribution System.

The foremost requirement in this context is adequate availability of foodgrains to the consumers. The State Government have therefore, fixed a quota of 21 Kgs. of foodgrains (16 Kgs. of rice and 5 Kgs. of wheat) per family of five persons for distribution in RPDS areas as against the norm of 20 Kgs. stipulated by Government of India. While the allotment of rice to the State is adequate, the monthly allotment of wheat is not commensurate with the demand. The State Government have been persistently pleading with the Government of India for enhancement of its allocation of wheat. Recently Government of India have raised State's monthly allocation from 25,000 to 30,000 M.Ts.

Procurement is of vital importance for sustaining Public Distribution System and also for providing remunerative price to cultivators. In our State rice is procured through levy on miller and by direct procurement through the State Civil Supplies Corporation as well as by Food Corporation of India itself. Through sustained efforts there has been substantial set up in procurement of rice in the State. During the last kharif year (1992-93) procurement reached the highest ever figure of 3.82 lakhs M.Ts as against the target of 2.00 lakhs M.Ts. This year Government of India have fixed a target of 3 lakhs M.Ts. which has almost been reached by now. We hope to reach a figure of about 4 lakhs M.T. this year. For the first time a beginning has been made in procurement of *ragi* this year in the State. The State Government are planning to go in for substantial procurement during the next season.

The State is receiving sugar allocation @ 425 gms. *per capita* on the basis of projected population as on 1-10-1986 with 5 per cent *ad hoc* increase. Our requirement calculated on the basis of 1991 population works out to 13,450 M.Ts. as against 13,013 M.Ts being allocated by Government of India presently. We are pressing for raising the allocation as per 1991 Census. Recently the State Government have taken a decision to rationalise sugar distribution and have done away with the classification of consumers in urban areas on the basis of income and allotment of higher quota to the people of the higher income group. Uniform scale of supply of 800 gms. *per capita* subject to a maximum of 4 Kgs. has been fixed for urban consumers. The scale of supply to the consumers in rural areas varies from 250 gms. to 400 gms. *per capita* per month depending on the demand of sugar in different parts of the State.

There being no other source of supply of Kerosene, the State Government are keen to ensure equitable distribution of this scarce commodity. Unfortunately Orissa continues to be at the bottom of the table in the matter of allocation of Kerosene by Government of India. Till September, 1993 it was getting only 16,648 KLs. for a population of 3.16 crores which works out to about 0.52 Ltr. *per capita* per month, as against the national average of 1.04 Ltr. Due to such grossly inadequate allocation, there was acute scarcity of Kerosene causing extreme hardship to the consumers. The State Government took up the matter persistently with the Government of India at different levels urging for immediate enhancement of quota. Our efforts yielded result in September, 1993 when Government of India increased the State's quota to 20,041 K.Ls. which works out to 0.63 liters *per capita* per month. We have urged Government of India to raise the quota of the State at least to the level of national average. The State Government have rationalised the scale of supply after the last enhancement to 20,041 K.Ls. and have fixed a minimum scale of supply of 0.5 Ltr. *per capita* subject to a maximum of 2.5 Ltrs. per family in rural areas and 0.8 Ltr. *per capita* subject to a maximum of 4 Ltrs. per family in urban areas.

Adequate number of Fair Price Shops have been set up in the State for the convenience of the consumers. As against 19,673 Fair Price

Shops required to be opened as per the norms fixed by Government of India, the State Government opened 23,968 Fair Price Shops in the State. Priority is being accorded to open more shops in RPDS areas. **Preference is accorded to Cooperatives, Women and S.C. and S.T. persons in the matter of appointment of retailers.** In order to expand the coverage of Public Distribution System in remote inaccessible areas, **Orissa State Civil Supplies Corporation is operating a fleet of 69 Mobile vans including 11 hired vehicles.** Fifteen new vans are being acquired shortly. There is a proposal for acquiring another 10 vans before the end of the current financial year. These Mobile vans carry essential commodities like rice, wheat, kerosene oil, controlled cloth, etc. to different weekly markets and central points in the RPDS areas for distribution to consumers. The Corporation is subsidising the extra cost involved in operating the scheme to provide benefits to the weaker sections of the community living in remote areas of the State.

The State Government are fully conscious that enforcement measures are of vital importance for smooth operation of Public Distribution System. Various measures have been taken to strengthen and gear up the enforcement machinery. Checks and raids have been stepped up and the provisions of **Prevention of Black Marketing and Maintenance of Supplies of Essential Commodities Act** have been invoked in all cases warranting such action. As many as 1837 cases have been detected under the E.C. Act during the year 1993. Goods worth about Rs. 70 lakhs have been confiscated and 551 licences suspended during the said year. Five persons have also been booked under the provisions of the PBMS Act. The State Government are relentlessly pursuing enforcement measures and have made it a point to come down heavily on the persons indulging in black-marketing, hoarding and other malpractices in contravention of the provisions of the Essential Commodities Act and the various Central Orders issued thereunder. The Legal Metrology Organisation and the Quality Control Organisation have been revamped to mitigate complaints regarding underweight and supply of substandard quality by the unscrupulous dealers. This has yielded positive results. The number of checks and raids has increased sharply and undoubtedly this has had a salutary effect in

containing the fraudulent practice of underweight. During the period from 1990-91 till end of October, 1993, 19,561 prosecutions have been lodged for violation of weights and measures law and fine amounting to Rs. 18,59,594.00 realised.

Orissa has a programme to provide scientifically designed storage godowns to each of the 314 Blocks for storing essential commodities distributed under Public Distribution System. 143 RPDS Blocks have been placed in the first phase of priority. Already 52 godowns have been taken up for construction this year. We have moved Government of India for providing financial assistance for construction of godowns in the remaining 91 RPDS Blocks. The State Government are also trying to provide funds from Panchayati Raj Department in right earnest for construction of godowns in non-RPDS Blocks.

With the object of disseminating the message of consumer consciousness the State Government have constituted **District Consumer Protection Councils** at the level of each revenue District and **Subdivisional Consumer Protection Councils** at the Subdivision level. Among others, organisations and activists of voluntary consumer movement have been adequately represented on these bodies. Retailer level committees have also been formed to oversee smooth functioning of the Public Distribution System. Representatives of voluntary organisations, S.C./S.T. and the Grama Panchayat/Urban Local Bodies are members of these committees. In order to help the consumer movement to catch up with the imagination of the people living in far flung areas of the State, Government have taken steps to form Voluntary Consumer Societies at the Block level in the name of "**Kalyan Mandals**".

Consumer Welfare has received priority attention of the State Government. Independent **District Consumer Dispute Redressal Forums** have been constituted for all the 30 re-organised districts. 15 persons have been appointed to function as Presidents of 30 District Forums. This has been done as a measure of economy by clubbing two or more districts and appointing the same persons as the President of the said districts. Members have been appointed for all the district forums barring a few, and steps have been taken in the

right earnest for filling up the said vacancies. Steps have also been taken for publication of a quarterly journal on consumer awareness and the first issue is expected to be released by the 1st of April, 1994. From April, 1990 to December, 1993, 1,074 cases have been filed in the State Commission out of which 607 disposed of. Similarly, 7,740 cases have been filed in District Forum out of which 4,334 cases disposed of.

The State Government have taken steps to set up a " CHETANA BHAWAN "—house of Consumer awareness- at Bhubaneswar which will be the regional institute for consumer awareness and welfare. The proposed institute will be a centre for- (a) production of literature and audio-visual materials, (b) consumer guidance, (c) documentation-cum- research, and (d) for conducting training, exhibition, seminars and conferences.



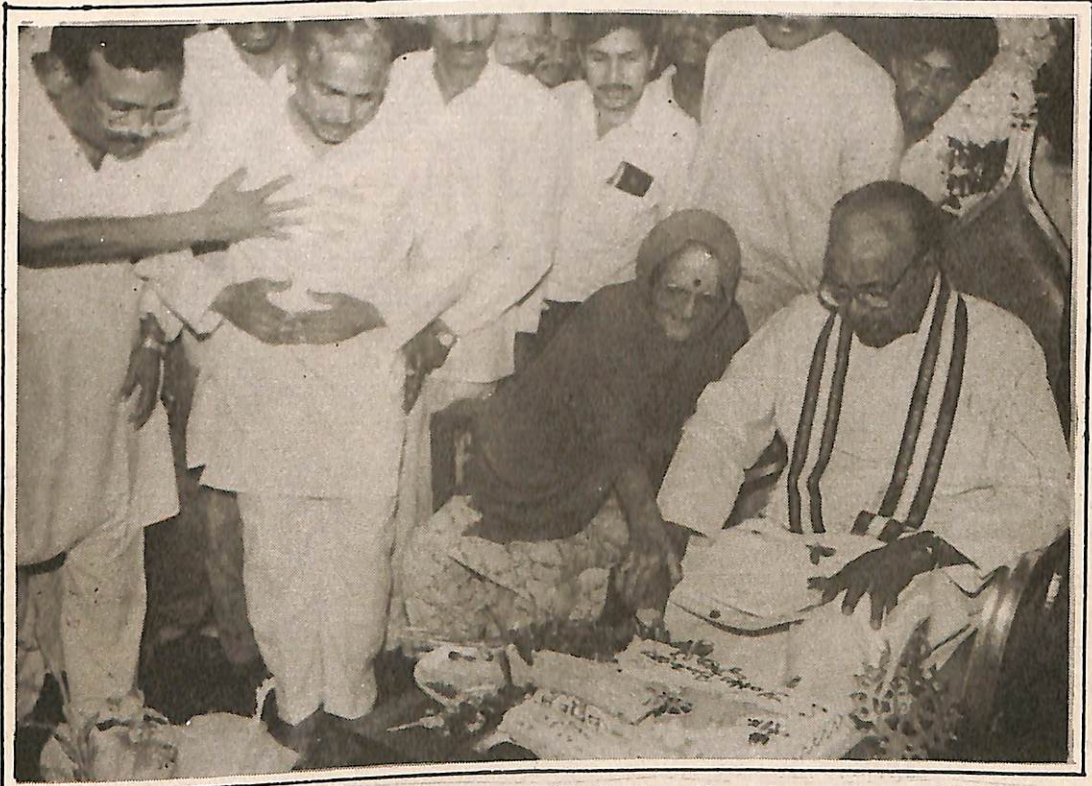
Governor Shri B. Satyanarayan Reddy going round the exhibition organised at Soochana Bhawan on the occasion of 34th World Disabled Day on 20-3-1994.



Chief Minister, Orissa, Shri Biju Patnaik addressing the Orissa Karmachari Mahila State Sammilani on 20-3-1994.



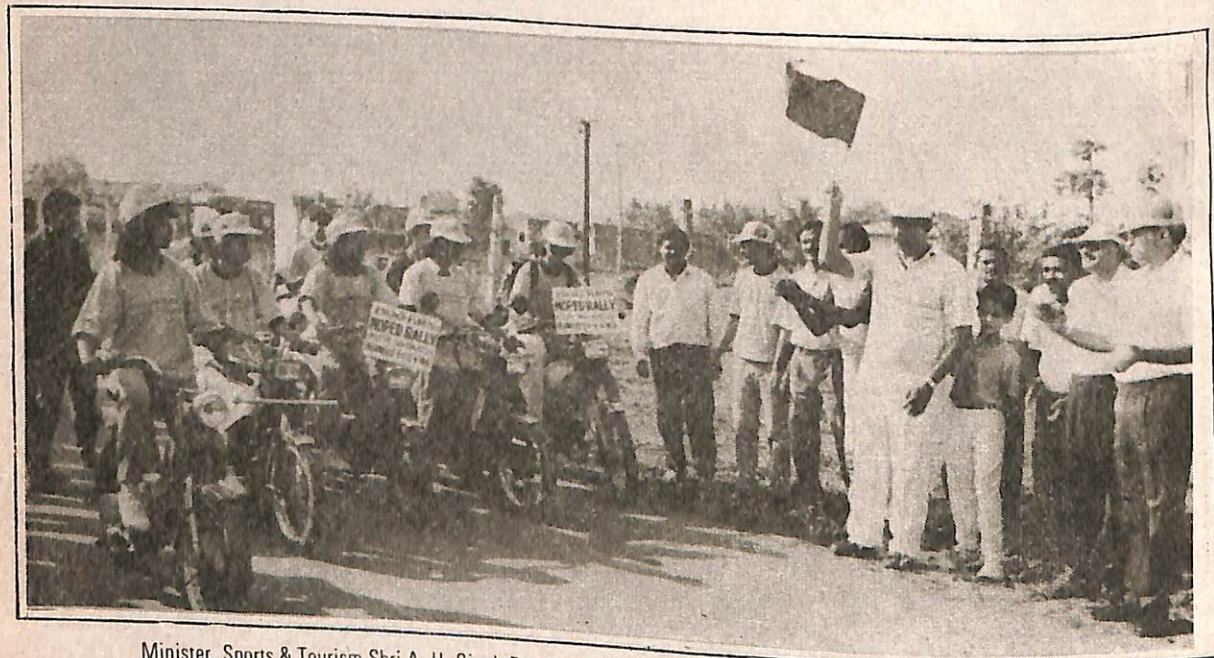
Hon'ble Governor Shri B. Satyanarayan Reddy is distributing awards to Writers on the closing day of book fair on 6-3-1994.



Felicitations to Shri Biju Patnaik, Chief Minister, on his 79th Birthday at his aerodrome residence on 5-3-1994 morning.



Shri Biju Patnaik, Chief Minister, is being introduced with the Players of Santosh Trophy final match at Barabati Stadium on 27-2-1994.



Minister, Sports & Tourism Shri A. U. Singh Deo flagged off the adventure moped rally for women at Bhubaneswar on 10-3-1994.



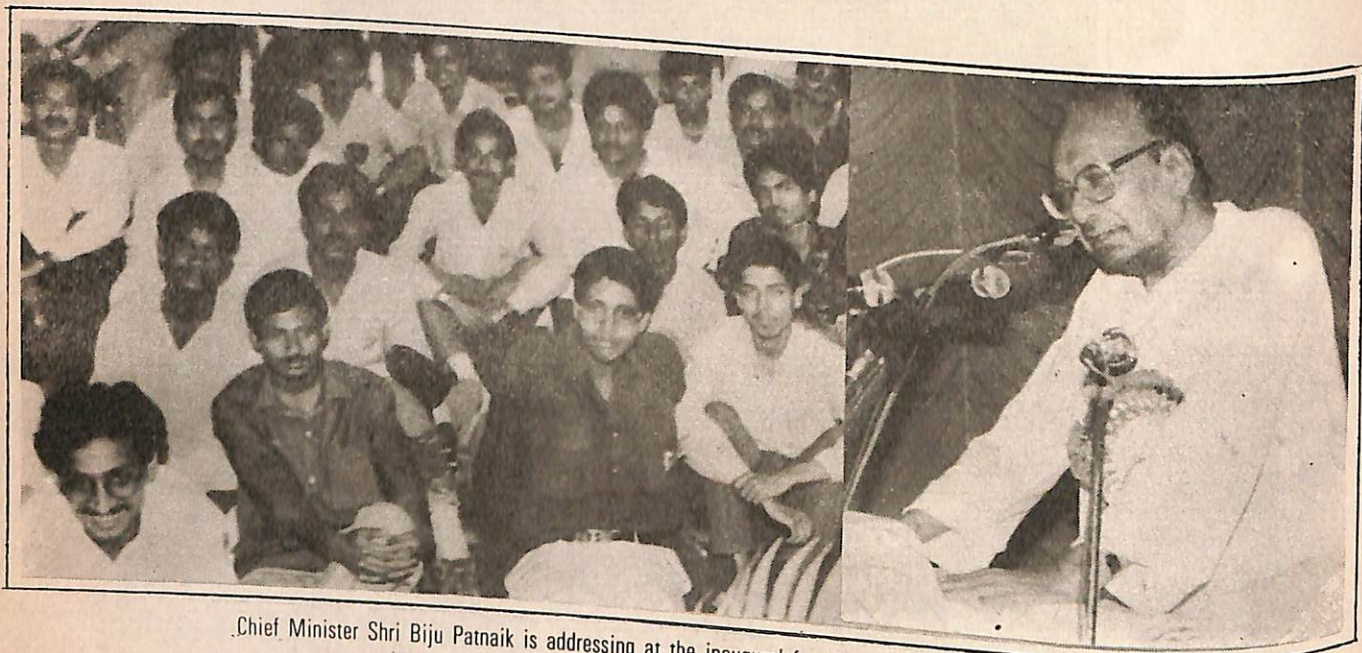
Hon'ble Governor Shri B. Satyanarayan Reddy is inaugurating the Bhajan Samaroha at Lingaraj Temple on the occasion of Maha Shivaratri on 10-3-1994 evening. The famous singer Smt. Anuradha Podual and Hon'ble Minister, Revenue Shri S. N. Naik and Minister, Works Shri N. K. Mohanty are seen on the dias.



Chief Minister Shri Biju Patnaik is inaugurating the International Womens Week at State Social Welfare Board Office on 8-3-1994.



Hon'ble Governor Shri B. Satyanarayan Reddy inaugurating the Red Cross Cabin Complex at Baripada on 27-2-1994.



Chief Minister Shri Biju Patnaik is addressing at the inaugural function of the Students Union at Ravenshaw College, Cuttack on 9-3-1994.



Small Savings Lottery draw at Soochana Bhavan on 27-2-1994.



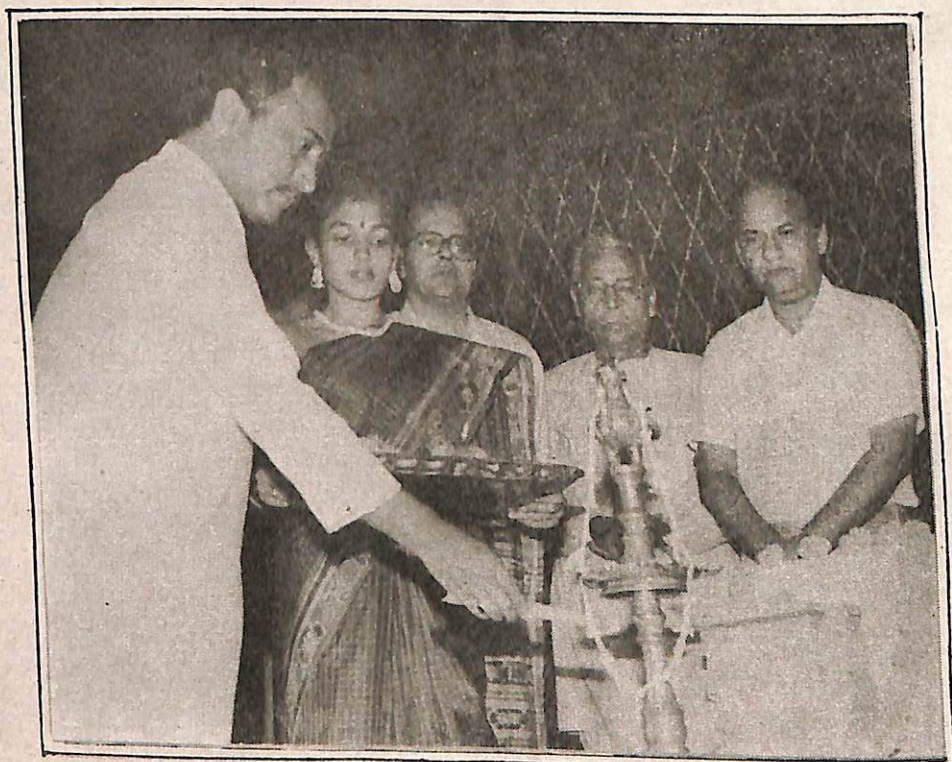
Dr. (Mrs.) Kamala Das, Minister, Family Welfare is addressing at the meeting held in connection with International Womens Week at Bhubaneswar on 7-3-1994.



Shri Prafulla Samal, Minister for Labour and Employment presenting State Safety Award on the occasion of National Safety Day at Hotel Swosti, Bhubaneswar on 4-3-1994.



Hon'ble Governor of Orissa Shri B. Satyanarayan Reddy is inaugurating the "SPRING TIME" Annual Function at Regional Engineering College, Rourkela on 9-3-1994.



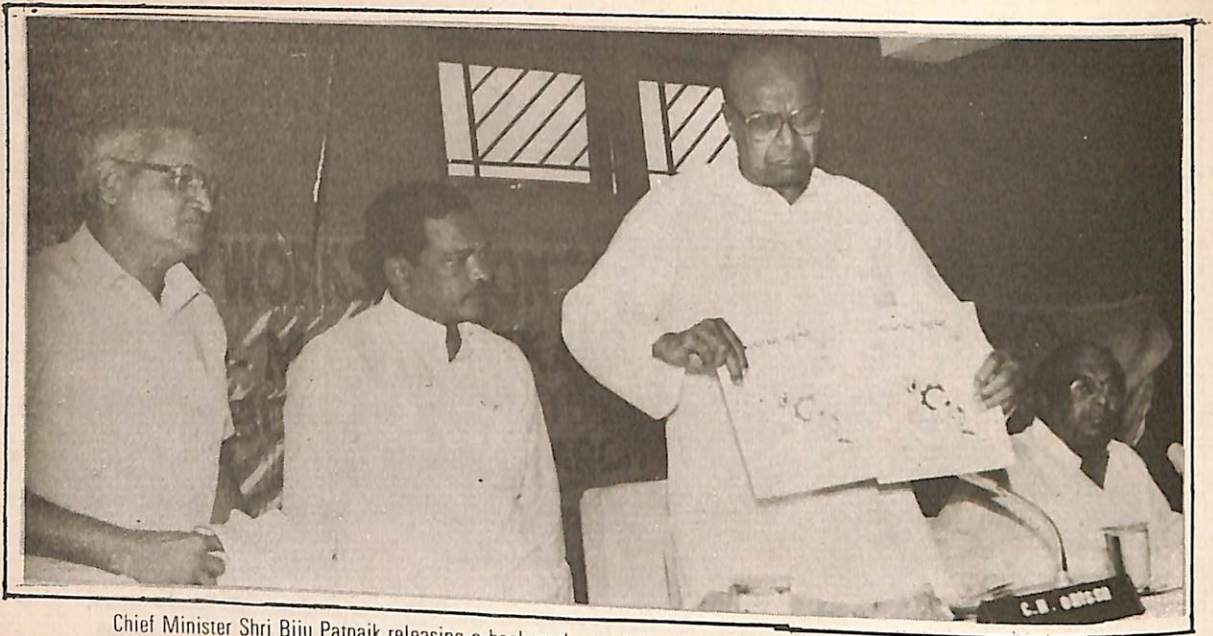
Shri Bijoy Mohapatra, Minister, Irrigation and Parliamentary Affairs is inaugurating the State Level Jayanti Celebration of Kavi Sarala Das at Bhubaneswar on 18-2-1994 organised by the Department of Culture.



Shri Biju Patnaik, Chief Minister, is awarding prizes to the students at Sailabala Women's College, Cuttack on 28-2-1994 on the occasion of the Annual Day Celebration of the College.



A delegation of Orissa State Non-Gazetted Employees Co-ordination Committee presenting a memorandum to Chief Minister Shri Biju Patnaik in his Assembly Chamber on 3-3-1994.



Chief Minister Shri Biju Patnaik releasing a book at the workshop for women on "Science and Technology" at Bhubaneswar on 8-3-1994.



Minister, Information and P.R. Shri Bairagi Jena is addressing at the meeting held at the Secretariat on 8-3-1994 in connection with the celebration of ensuing Orissa Day.

State Institute for Rural Development (SIRD) : A Bird's Eye View

*Dr. Haripada Acharya
&*

Pramod Kumar Mohanty

There are a few academic-cum-administrative training institutes in India where minds are made alive in the thrust areas of developmental dynamics, where honest endeavours are to be realized with a continued belief in the infinite possibilities of a better future for countrymen, especially of rural echelon and grassroot genre. SIRD or State Institute for Rural Development, Bhubaneswar is one such premier institute. It has a humble heritage of bringing sincerity with systematic inputs of knowledge to the line of conduct of the varied inservice-trainees providing functional education in an integrated way on the new developmental and welfare strategies for milieu in the post independent era.

The SIRD, the erstwhile Tribal Orientation and Study Centre (1964) was the centre for Community Development Training Programme for officers from Bihar, Andhra Pradesh, Tamilnadu, Karnataka, Kerala and Andaman and Nicobar Islands. Even after being named as State Training Institute of Community Development (STICD) in 1976 and becoming SIRD in 1984 its function is centring round Panchayati Raj activities.

The Institute is academically rooted and continuously associated with two National Institutes such as National Institute of Rural Development, (NIRD), Hyderabad and National Institute of Public Corporation and Child Development (NIPCCD), New Delhi in preparing course modules and imparting training to various inservice personnels, elected representatives of Panchayats and leaders of Voluntary Organisations engaged in the developmental activities of rural development and social welfare.

The functional activities in operation at this Institute throughout the year are precisely stated as follows :

Organisation of long term Job Courses, Foundation Courses, Orientation Courses and short term Refresher Courses for newly recruited

officials working at District, DRDA, Sub-Division and Block level relating to developmental and welfare programmes under Panchayati Raj Department.

In collaboration with Gopabandhu Academy of Administration, Orissa, Bhubaneswar training programmes on Panchayati Raj Administration Rural Development and Allied Programmes for OAS Probationers are being held here.

In collaboration with National Institute of Rural Development (NIRD), Hyderabad, Off-campus training programmes for Panchayat Samiti Chairmen, Vice-Chairmen and other elected representatives, DPOs, SDPOs and ADPOs are being conducted here.

BDOs, Addl. BDOs, DSWOs, SSWOs, SEOs, Progress Assistants, Sericulture Extension Officers and Junior Engineers use to get training in SIRD on Panchayati Raj Administration and social welfare programmes.

One of the distinguished activities of SIRD is that it continues to serve as Middle level training centre for personnels of Integrated Child Development Services since the year 1982. Training Programme on Financial Management and Administration for CDPOs, Job Course and Refresher Courses for Supervisors and training programme for Instructors of AWTCs of the State are a few instances of such activities at SIRD.

Developing, revising and updating the module of courses for BDOs, ABDOs, Refresher Programme for GPEOs and Job Course Training Programme for VLWs are a few important works done at SIRD. Research activities on Rural Sanitation have been done at SIRD. Other research works on Sericulture and ICDS are also on operational level.

From 1985 to 1990, SIRD was engaged in socio-cultural endeavour i.e. editing, publishing and distributing a monthly ICDS Newsletter having 10,000 copies of circulation. This has been discontinued since 1991.

SIRD functions through trilateral platform under a single administrative control, i.e. SIRD MLTC and ETC—all are under the Panchayati Raj Department.

A new separate double storeyed library building has come up in SIRD campus in the year 1988-89 by the financial assistance from Government of India. This spacious library having 10,000 priced and 2,000 unpriced books

with subscription of several monthlies, fortnightlies, journals and weekly periodicals and daily newspapers. It has a large well-furnished reading hall, display racks for current topics too.

Set amidst sprawling orchard and greenery in the capital and temple city of Bhubaneswar, its main double-storeyed structure is easily discernible with its separate ladies' and gents' hostel, library building, computer room, residential staff quarters, administrative building and teaching wings. Meanwhile SIRD has become a complex for it has housed three institutions i.e. two independent social welfare teaching institutions such as Regional Centre of Ali Yavar Jang National Institute of Hearing Handicapped, Bombay for training of Teachers of the Deaf and Training Centre for the teachers of the Visually Handicapped under the academic control of National Institute of Visually Handicapped, Dehradun. Both the Institutions are under the administrative control of Panchayati Raj Department and the third one being the Vocational Rehabilitation Centre for the Handicapped is run by Ministry of Labour, Government of India.

The comprehensive picture of year-wise training conducted at SIRD is as follows :

Year	No. of courses conducted	No. of personnel trained
1986-87	12	288
1987-88	29	684

1	2	3
1988-89	29	588
1989-90	31	830
1990-91	29	685
1991-92	43	1,017
1992-93	48	1,129
1993-94	45	1,020

SIRD is not an ivory tower of pedagogic dialogues between trainers and trainees, nor a basket-case of knowledge-pills. It is a living nucleus—a fountainhead of spreading socio-economic aspiration and ideals for grassroots milieu. It is a throb pulsating and spreading clear awareness about imperative needs of the hour in the heart and head of incoming trainees in the ever preparatory trial ground of innovative programmes in the nation building policies of the Democratic Government. SIRD will continue to be vociferous over the aspects of Panchayati Raj scenario for all time to come. But again thousand miles to tread before brooding over under any way-side-shade while bidding adieu a passing mile stone for journeys never end and traditions die hard ; so also teaching and learning in any historic home of almamater.

Dr. Haripada Acharya
Principal, SIRD
Pramod Ku. Mohanty
Instructor, SIRD

Holi fete observed by Chinta O' Chetana

In a colourful frivolous spring afternoon fair at Soochana Bhavan on March 28, 1994 Shri Biju Patnaik, Chief Minister of Orissa was greeted with loud cheers by the kids and city elites. In mock heroic grandeur the Holi Emperor, the grandad Shri Patnaik showered fake pearls. In a brief speech, he referred to the 'Grand Fools Meet' where really the intellectuals are treated as fools. An exclusive hour given to such frivolity and extravaganza amidst all gripping seriousness was a welcoming relief to everybody. The Chief Minister inaugurated an Art Exhibition prior to this meet. The meeting was followed by an exciting variety entertainment programme by child and young artists. Others who spoke on the occasion were the organisers of Chinta O' Chetana—Shri Sivananda Ray and Shri Surendra Das.

Tribes of India and National Integration

Sarat Chandra Mohanty

India has largest concentration of tribals in the world next to Africa. As per 1991 census, they number 67.76 million accounting for 8.01 percent of India's population. They are largely concentrated in the mountainous territories of Central Highlands, the Eastern Ghats, Western Ghats, the Chhotnagpur plateau, Western and North-Eastern region, Andaman and Nicobar Islands. They occupy around 18.7 percent of total geographical area of the country lying usually in the most difficult and inhospitable terrain in the hills and highlands. They present a varied picture in race, language, culture and levels of development. In other words, there are about 250 categories of tribal communities in this country speaking 105 kinds of languages and another 225 subsidiary dialects. So far as numerical strength is concerned, the tribal communities range all the way from the Santals, the Gonds and the Bhils whose number exceeds 4 millions each, to small groups like the Mankirdia numbering less than 1,000 or the Chanchu numbering less than 100. There are some tribal groups who are at hunting and food gathering stage; some others practise shifting cultivation; yet others carry on incipient agriculture. Some tribal regions are most inaccessible, while in others modern industry and mining activities create problems for tribal society.

These culturally divergent groups, show divergence not only of habits, customs, race, languages, cultures and economy but, also of personality and innate motives on which they are nourished. Obviously their social and cultural values, life styles and the level of development vary very widely. At one extreme, there are isolated primitive groups thriving upon hunting, food gathering and shifting cultivation, a preagricultural stage and at the other and there are settled peasants and urbanised industrial workers almost assimilated into the mainstream of Indian society.

Most of the tribal communities possess a well-knit socio-cultural system, strong, kinship

bonds, a stable village organization, strong supernaturalism and high level of folk traditions rich in art, crafts, dance, song and music with high degree of sophistication and complexity. For example, the Saora pictograms and icons painted in the walls have attracted worldwide attention. Santals build houses which are well known for their symmetry, cleanliness and elegance. They paint the walls with floral motifs and geometrical designs. These tribal communities have a vast repertory of songs and dances linked to ritual performances, ceremonies and festivals. Such finer aspects of their lifestyles reveal a sense of gratitude for the fact of being alive and a mood of acceptance of life on its own terms almost in an existential way. There is no fashionable despair, cynicism or turning back on life. Thus, a high level of social cultural expression co-exists with the poverty, starvation, deprivation, illiteacy, ignorance and isolation in tribal India.

Post-Independence Approach :

With independence came a great awakening in this country. The welfare state gave due recognition to the status and suffering of the tribal-folk who had suffered from neglect, isolation, exploitation, inferiority complex, discrimination, degradation and socio-economic backwardness for centuries and remained far behind the national mainstream. The political leadership, Indian Constitution and Government adopted various measures to protect and promote the interests of the tribal population. Over the years there has been a host of legislations and welfare programmes for protection and economic development of the tribals. On the whole, the central objective of national policy for the tribals has been their socio-economic progress with a view to integrating them with the rest of the population on a footing of equality while maintaining their cultural autonomy to the largest extent possible. There has been a constant search for a strategy which will effect a planned change balancing their distinctive natural talent, cultural forms, value system and personality traits with the imperatives of growth and modernisation. The objective of the state policy is thus to work through their socio-cultural institutions putting right emphasis on the ecology of the region and taking into account the tribals dependence on their natural habitats.

The great national leaders like Mahatma Gandhi, Jawaharlal Nehru, Thakkar Bapa, Bhimrao. Ambedkar and many others who fought with the British for India's independence had expressed their concern for the betterment and integration of the tribals into the national mainstream in terms of equality and social justice. This has found expression in the Constitution of India. The Constitution provides various concessions and safeguards to the tribal people. These provisions have led to the development of an administrative structure suitable for protecting the interests of the tribal people and accelerating the pace of their socio-economic modernization. Now the Union and State Government, non-Government agencies, voluntary agencies, social workers, religious agencies, and academic agencies are actively engaged in the field of tribal welfare.

Thus the post-independence approach rejected the pre-independence British policy of segregation and sought for assimilation and integration of the tribals with the rest of the nation. Huge amounts have been spent for implementing various welfare schemes for the tribals. As a result the tribals are now passing through a phase of development with the rest of the country.

The assimilation of the tribal people with rest of the population which is the present approach, is a continuous process and the culture contact with the neighbouring nontribals is responsible for this. In India the tribals have come in contact with Hindu and other communities since ages. They have different degrees of culture contacts leading to various degrees of assimilation in different parts of this country. While some tribals have accepted Hindu culture, others have accepted Christianity, Buddhism and Islamic faiths. Many authorities have tried to classify the tribals according to their level of integration with rest of the Indian people and culture. According to Majumdar, the tribes can be classified as; (1) assimilated and (ii) adaptive or transitional. The transitional groups are in three successive stages viz, (a) commensalic (economic ties with neighbours) (b) symbiotic (interdependence) and (c) acculturative.

Elwin and Dube have given fourfold and fivefold classifications respectively. The Tribal Welfare Committee under Indian Conference of

Social Work (1952) classified the tribes into following four main divisions.

- (1) *Isolated and homogenous communities* still retaining their distinctive life-styles.
- (2) *Semi-Tribal communities* living in close interaction with the peasant communities in rural areas.
- (3) *Acculturated Communities* migrated to urban areas, taken up occupations and adopted the culture traits of the urban community.
- (4) *Totally assimilated tribals.*

Roy Burman (1971) had given a fourfold classification in respect of their extent of hinduization.

- (1) Incorporated in the Hindu social order.
- (2) Positively oriented towards Hindu social orders.
- (3) Negatively oriented towards Hindu social order.
- (4) Indifferent towards Hindu social order.

Considering from all angles i.e. extent of Hinduization, degree of acculturation and level of socio-economic development Vidyarthi (1976) has assessed the level of integration of the tribals as per the following five-fold divisions :

- (1) *Distinct Tribal Communities*: living in highly isolated regions e.g. forest hunting tribes and shifting cultivators.
- (2) *Rural Tribals*: Who are living in rural areas and are dependent on agriculture and other allied pursuits. e.g., agriculturist tribes.
- (3) *Semi-Acculturated Tribals*: Who have successfully blended their own agricultural traditions with the neighbouring people and the situation e.g., the tribal communities living in mixed villages.
- (4) *Acculturated Tribals*: Who have adopted modern occupations in urban and industrial settings and have mixed to a great extent with the rest of the population e.g., the urbanities and industrial workers.

(5) *Totally Assimilated Tribals*: Who have acquired a place in the Hindu caste system e.g., the Raj Gonds, the Bhumija, the Majhis, the Khasas etc.

No culture is static. In case of tribals, the growth and change of their respective culture have been an age old process due to their contact with their non-tribal neighbours and exposure to the agencies of civilisation since time immemorial. The factors reasonable for this process of cultural transactions may be dichotomised as traditional and modern. The traditional process is characterised by the impact of certain traditions of the major neighbouring communities on the tribal folks. It has been operating since remote past and has given rise to the resultant concepts like 'Hinduization', 'Sanskritization' 'Tribe-Caste continuum' 'Revitalization' etc. In the past, it was responsible for forging transformation in social, secular and sacred spheres of the tribal culture. This process has helped the change of tribal culture on the regional pattern of Hindu life style. Vidyarthi (1976) holds that this process was "indigenous, continuous, non-competitive and voluntary" and hence, the pace of change "was slow, selective, reciprocal and accommodative as well as integrative and/or assimilative".

While the traditional process directed the tribals towards the regional 'Hindu model', the modern process has led them towards a model that is western, industrial, urban, democratic and developmental in character. The process of modernisation has disturbed the course of tribal integration with the age old traditional process of Hinduization because of confusion and unevenness of social change leading to many internal stress and strains. The secular model of westernization operating through industrial urbanization, democratic traditions and welfare administration has certainly broken the barriers of isolation and stagnation for the tribals and non-tribals all over the country. Now the tribal communities are passing from phase of

acculturation to that of the 'accelerated cultural mutation'. The major factors responsible for the transformation are: (i) development of communication exposing the tribal areas to external world, (ii) introducing of monetized economy (iii) spread of education, (iv) rapid industrialization and urbanization (v) extension of development schemes, (vi) introduction of advanced technology and (vii) privileged constitutional status.

The forces of modernization have replaced the finer qualities of ideal tribal life like honesty, simplicity, truthfulness, optimism, selfreliance, homogeneity, cooperation, distinctiveness and the like by complexity, heterogeneity, competition, individualization, conflict, frustration, hypocrisy etc. Some anthropologists feel that this is a negative pattern of cultural transformation and call it 'detrribalization'.

Rapid economic and political change are taking place in the tribal India. New technologies in agriculture, family planning, health, irrigation, etc. are being introduced. New concepts of tribal sub-plan approach for integrated development and the panchayatiraj system of political decentralisation and participation have come to stay in the tribal areas. The tribals can no longer remain geographically or culturally isolated. Among different models of integration, emphasis has been laid on the theory of melting-point with reciprocity and cross-cultural co-existence. The time has also come for the tribal communities to start their inherent search for universal human values in their own cultural matrix. The search for Great Tradition, abiding historical values, cultural identity by the tribal elites is a positive sign for cultural growth vis-a-vis, their bitter confrontation or withdrawal in earlier phases. This appears to be a kind of resurgence or revivalism.

T.H.R.T.I., Bhubaneswar

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I, Shri Surasen Jena, Director of Information and Public Relations and Ex-Officio Additional Secretary to Government, Information and Public Relations Department, Bhubaneswar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Surasen Jena)
Signature of Publisher

Kedu Festival in a Kutia Village

Balaram Dash

The Kutia Kondhs are a primitive section of the great Kondh tribe of Orissa. They are found in a contiguous pocket comprising the Belghar area of Balliguda Subdivision in Phulbani district, Chandragiri area of Gunupur Subdivision in Rayagada district and Lanjigarh area of Kalahandi district. Their habitat is a wild mountainous country situated at about 2,500' above the sea level.

There are sixty-eight Kutia Kondh villages in Belghar area comprising Belghar and Guma Panchayats which is now covered under the Micro Project, the Kutia Kondh Development Agency. In these villages there are 991 Kutia Kondh households with a total population of 3,961 individuals including 1,908 males and 2,053 females. The level of literacy is very low i.e. 11 per cent at present. It is much lower than the level of literacy for the whole tribal population of Orissa State which was 13.9 per cent in 1981 census.

The Kutia bear racial affinity with the proto-Austroloid stock. They grow long hairs and wear loin clothes leaving the upper parts of the body mostly uncovered. They are fond of wearing brass, aluminium and gold ornaments and bead necklaces.

The Kutias are a Dravidian tribe and they speak a Dravidian tongue called "Kui". The tribesman call themselves "Kuiloc" or "Kuienu" which may possibly be derived from Ko or Ku, a Telugu word for mountain according to Russel and Lal (1981). Thus the meaning of 'Kuttia' as 'Kuiloc' not only refers to those who speak the language but also to those who live in a mountainous habitat. Indeed the Kutias live in their hill country and speak 'Kui'.

The origin and history of the tribe is still obscure. "The old men of the community recall a mythical story that God *Sapangada* was the creator of this world. He created seven brothers. Those brothers lived in a village called Gumma in Balliguda Subdivision of Phulbani district. Seven deities namely

Raniadu, Bendiadu, Pusharini, Deusadu, Tumbasadu, Udungadale and Betangdali were created for seven brothers. These brothers were asked to satisfy the deities. Two brothers out of seven who could satisfy the deities became Oriyas. They were asked to eat goat only. Three other brothers could not satisfy the deities and therefore became Kondh. They were asked to eat buffalo. The remaining two brothers could satisfy the deities half-heartedly and therefore became Panos or Dombs. They were asked to eat cows. Thus, the Kondh came to be known as the Adi-Manab (Early man) from whom the Panos and Oriyas descended. In course of time the three brothers quarreled with each other being cursed by 'Sapangada' as they could not satisfy the deities. One of them hid himself in a Kutia (cave) and became untraceable. He was therefore came to be known as Kutia Kondh. In fact, the Kutias are considered to be the original Kondhs with their habitat in Gumma area of Phulbani district where the cult of Sapangada still exists" (Patnaik, 1989).

The Kutias are feared by their neighbours for their clandestine skills in black magic. They have an evil reputation for their barbarous practice of human sacrifice and female infanticide in the past as recorded in history. It has been authentically documented that as late as the second half of the last century, "the Kutia Kondh immolated human beings to the earth goddess, Tari Pennu, in the belief that the victim's blood would fertilize the earth, and that, in return for the life of human being, the goddess would bless them with an abundant harvest" (Watts, 1970). Frazer in his famous book *Golden Bough* (1900) wrote about this barbarous practice. Our knowledge of them (the Meriah sacrifice) is derived from the accounts written by British Officers, who were engaged in putting them down. Frazer had given a brilliant analysis about this rite. He was of the opinion that "from the treatment of (Meriah) victims both before and after death it appears that the custom cannot be explained as merely a propitiatory sacrifice. A part of the flesh certainly was offered to the Earth Goddess, but the rest of the flesh was buried by each householder in his field and the ashes of the other parts of the body were scattered over the fields, laid as paste on the granaries, or mixed with the

new corn. These latter customs imply that to the body of the Meriah there was ascribed a direct or intrinsic power of making the crops grow, quite independent of the indirect efficacy which it might have as an offering to secure the good will of the deity. In other words, the flesh and the ashes of the victims were believed to be endowed with a magical or physical power of fertilising the land. The same intrinsic power was ascribed to the blood and tears of the Meriah, his blood causing the redness of turmeric, and his tears producing rain, for it can hardly be doubted that, originally at least, the tears were supposed to bring down the rain, not of merely to prognosticate it. Similarly the custom of pouring water on the buried flesh of Meriah was no doubt a rain charm. Again, magical power as an attribute of the Meriah appears in the sovereign virtue believed to reside in any thing that came from his person as his hair or spittle. The ascription of such power to the Meriah indicates that he was much more than a mere man sacrificed to propitiate a deity. Once more, the extreme reverence paid to them points to the same conclusion" (Frazer).

Major Campbell speaks of the Meriah as being regarded as something more than mortal. Major Macpherson says "A species of reverence which it is not easy to distinguish from adoration, is paid to him. In short, the Meriah appears to have been regarded as divine." The latter view of the Meriah as a victim rather than a divinity may perhaps have received undue emphasis from the European writers who have described the Kondh religion.

The Kutias derive their livelihood primarily from shifting cultivation. This is backed by the sanction of their mythology and strengthened by their age old tradition. The chief religious right i.e. the Meriah sacrifice and the harvest rituals are inexorably linked with the fertility of their hill clearings. Their belief and practices, their annual cycle of rituals and festivals and their total economy are centred round these clearings. Settled plough cultivation is a very recent phenomenon among them because they loathe to use plough for cultivation of paddy in their valleys.

The Earth Goddess called "Dharani Penu" or "Tari Penu" is their supreme deity. She is responsible for the growth of vegetation and other produces of land and for supply of food and other requirements for survival of all living beings. The Kondhs have firm belief that she can be appeased by human sacrifice and bless them with a bumper harvest. They also believe that the flesh of the Meriah victim buried in the soil has magical powers to make the crop grow abundantly.

The Meriah puja was also known as "Toki Puja" among the Kutias. This barbarous practice has been stopped by the British Government since one and half century ago. A buffalo is substituted for human victim and this ritual is called "Kedu Puja or Podo Puja".

The **Kedu festival** is observed in the month of Phalgun (February-March) to worship Dharani Penu just before the hill clearings are sown with the crops. Every Kutia village celebrates this festival once in every three years. Kutias from neighbouring villages are invited to participate. Preparations for the festival, which include the collection of contributions from all the Kondh families of the village to purchase the buffaloes for the sacrifice take about a month. The ceremonies pertaining to the Kedu festival are spread over a week.

The village priest, Jani fixes an auspicious date for holding the festival in the village and intimates the villagers at least two months before the date of the festivals. In order to meet the expenses, contributions from each family is fixed in the village meeting and collected from each household before one month of the festival.

The festival starts with beating of drums signalling commencement of the ritual. The villagers observed fasting through out the day and the young men visit neighbouring villages beating drums to invite the neighbours, guests and relatives to attend the festival.

Jani remains quite busy to supervise the arrangements. He carefully selects the tree which is to be cut making the new forked pillar to be installed inside the village for the animal sacrifice.

Dancing with beating of drums during evening, drinking home-made millet beer (*Katul*) and merry making continues for the whole festival work. Guests arrive with beating of drums and are entertained lavishly by their friends and relatives in the village. Each family spends a lot for purchasing new clothes for family members, animals for sacrifice, other items for the ritual and for entertaining the guests. On the day of the ritual, every one pours turmeric water over the buffaloes tied to their respective poles. The villagers are in a festive mood with alcoholic intoxication and rejoice amidst noise of dance, beating of drums and playing of musical instruments like gongs, cymbals and flutes.

N.A. Watts (1970) has given a lucid account of the buffalo sacrifice conducted in a Kutia Kondh village.

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Chief Minister Shri Biju Patnaik inaugurating the bridge over Brahmani near Bonai on 19-3-1994. Shri N. K. Mohanty, Minister, Works, was present.

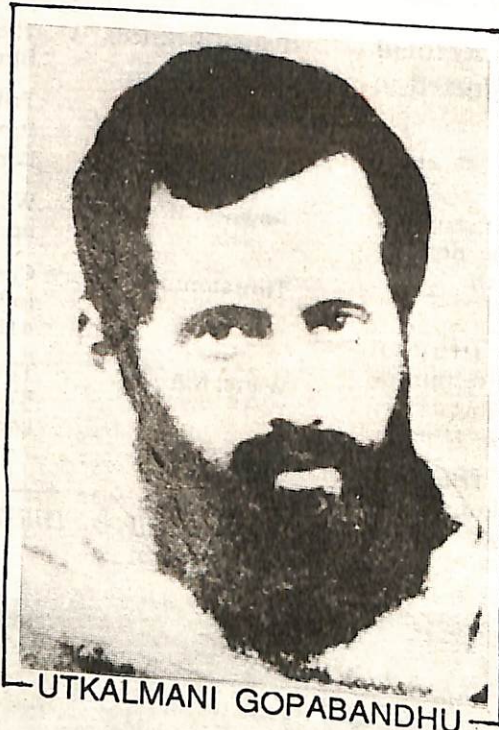
We remember.....



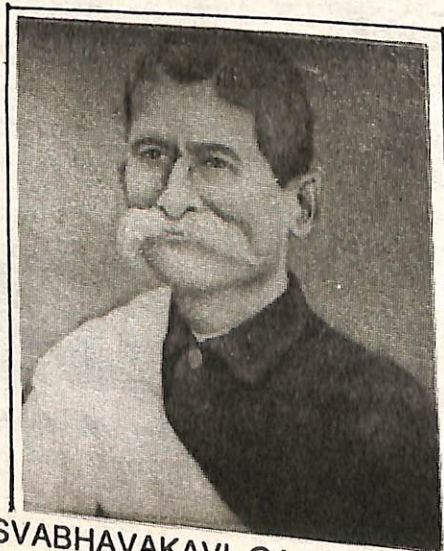
K. C. GAJAPATI NARAYAN DEV



VYASAKAVI FAKIRMOHAN



UTKALMANI GOPABANDHU



SVABHAVAKAVI GANGADHARA

Sitakanta Mahapatra : Jnanpith Award

Manipadma Jena

'Sitakant Mahapatra', wrote Nissim Ezekiel on reviewing his anthology of poems 'Quiet Violence'. 'has a modern sensibility which is at the same time unalienated from the Indian and Oriya tradition'.

This 'here and now' element universalised; the intensity of involvement with post independence urban and technological civilization and the myriad often agonising patterns of existence this has brought to bear on contemporary human living is what constitutes the appeal of the literary works of Dr. Sitakant Mahapatra, awarded the Jnanpith for 1993.

Mahapatra, 56, over the last three decades has established himself as one of the foremost voices of post-independence Oriya poetry. In the form of short lyrics and long poems, both in his mother tongue and in English, *Quiet Violence, The other silence, Old Man in Summer, The Song of Kubja* and other creations have been translated into most European languages.

The poet has also made a place for himself in an unusual niche. He is an avid collector and editor of the oral songs of the tribes of Orissa, the Mundas' *The Empty Distance Carries*, the Oraons' and Santals' *The Wooden Sword, Stay is in Nowhere, Forgive the World, The Awakened Wind*.

Backed by two years of research on a Homi Bhabha fellowship on the sociological and cultural structure of these tribal societies and interpreted through the sensitive vision of a true poet these 'transcreations' as the author prefers to describe the poems are rare anthropological gems. His research work is compiled in books like *Modernisation and Ritual, The Realm of the sacred and The Tangled Web*. Mahapatra's essays on Orissa's

literary and culture scenario are also well-acclaimed, *The Curve of Meaning, Barefoot into Reality* and *Gestures of intimacy*.

Prior to the Jnanpith, Sitakanta Mahapatra has been winner of the State and Central Sahitya Akademi awards, the Soviet land Nehru award, the Sarala award, the highest literary honour in Orissa. Earlier he has been a fellow at the Universities of Cambridge and Harvard, been in the executive board of Sahitya Akademi and the Central Selection Board of Bharatiya Jnanpith, too.

A kittyful of Kudos by any standards, but even that is not all. Always a topper in academics Mahapatra also topped the 1961 Indian Administrative Service list and is now serving as the Secretary of the Cultural Department at the Centre, a member of the growing region of poet bureaucrat.

Mohapatra published his first poem in Oriya in a College Magazine during his under-grad days in 1956. Although this poem, *Across the Seas* did not reflect the later modern Western elements the metaphysical tradition of Eliot or the creation of personal myths in the manner of Yeats or even the aesthetic views of the poetry of Ezra Pound, it contained the peepings of his later developed style—a style that was metaphysically suggestive, unobtrusively Indian in tone, precise, rugged, yet inherently lyrical and even pictorial, a style that at no point of time yielded to verbal adventurism or stylistic sensationalism, though the poet did continually experiment in varying forms and themes.

In his poetry one could hear the authenticity of a felt experience, an experience individual yet universal and contemporary, as in *Dipti O Dipti* (The shine and the Glow) *Astapadi* (Eight steps), *Sabdak Akash* (The sky of words) and *Chitranadi* (The picture River), *Adrushya* (Invisible), *Samayara Sesha Nama* (Time's last name), *Aara Drushya* (The other vision) and *Nisanga Manisha* (Lonely Man).

This individual experience which is in fact part of the spiritual quest of the existentialist is elevated to the realm of the universal and the historical by a single masterstroke, through the use of ancient myths and archetypes, taken in most instances from the *Puranas* which still hold an emotive

contemporariness for most Indians. This is a distinctive hallmark of Mahapatra's styles.

Particularly recurring is the symbolism of Krishna, much used by other contemporaries of Mahapatra but in his hands the dark god appears in a wider context and often represents resurrection and redemption.

O ultimate beginning and end that you are
this day I therefore beg for deliverance
for the imprisoned cursed citizens of Mathura
at the touch of the dust of your feet
Let the useless slough of life drop away
let there be an end to the grey death
and the fragmented age.....

(A Song for Kubja)

A *Song for Kubja* is one of the eight poems of *Astapadi* which deals with a single theme, the journey of the protagonist from the horror of hell, anguish and death of nightmarish estrangement from everything real towards positive affirmation of, and reconciliation with reality.

In the sixty poem 'Crossing the River of Blood' is the myth of Duryodhan, the ill fated hero of *Mahabharat* who has to cross a river of blood, created by his un-human ambition, to temporary safety using the dead body of his son as a boat. The poet points out that every day and in every age you see a Duryodhan floating and sinking in a self-made river of blood or sitting crouched not in the Vyasa Sarobar but in a matinee show, away from life and sun light for fear of a certain death.

Myths live even today, says the poet in *Barefoot into Reality*. That is how modern man may endure his unbearable reality, in the thought that other too have suffered alike, that is a universal human condition.

Technically too, the use of a single myth of archetype helped the poetic structure to crystalize and grow patterned from around one central image.

While Mahapatra's poems are undoubtedly the troubled voice of modern urban man

burdened with his inner violence and his individual search for a set of values so that he can, if nothing else atleast 'fold life's experiences into a workable neat bundle ! though there is in his poetry an intense preoccupation with death, agony and futility yet the search seems to be moving towards a triumph over the predicament. The tone and colours of his poems are muted, even slow moving emotions are almost always recollected in tranquility, the contents, not reactive but reflective and somehow close to an acceptable resolution.

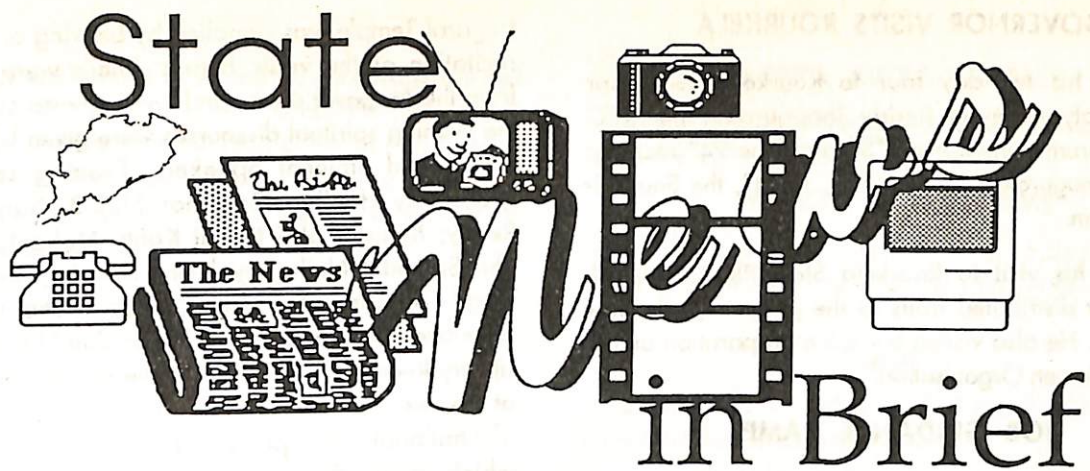
'It was no longer the same village I had seen in the day time, featureless, squalid and ordinary. It had been transformed by the magic of moonlight and exuberance all round. They danced and they sang. Ancient, timeless songs. Old as the neighbouring hills, ancient as the moon'.

The magic the poet describes of the strange combination of sophistication and simplicity which are indeed the hall mark of great poetry to be ill found in tribal poems urged Mahapatra to do for these children of the what Ezra pound did for Chinese poetry—translate them or rather trans-create them with meticulousness and sensitiveness so as not to destroy the music in it, nor the unique socio-culture nuances, the vitality of the primitive life-view, the fulness of spirit and the dark energy and exuberance that surface in the songs, representative of their complex communal life, of marriage, love, sex, and death :

when brass or aluminium utensils have holes
They can be exchanged
Not so this life.
The potter's earthen pots when broken
Cannot be made whole again,
My dear, this life
will not come back again.

The Wooden Sword.

19, Satyanagar
Bhubaneswar-7.



CHIEF MINISTER INAUGURATED THE SEMINAR ON RURAL DEVELOPMENT

Chief Minister Shri Biju Patnaik inaugurated the Seminar "People's participation in Rural Development" at Souchana Bhawan organised on the occasion of the State-level Panchayati Raj Day on 5th March, 1994. Shri Patnaik said that Orissa was the first State to involve women in Panchayati Raj administration. He called for efforts to make Panchayati Raj system more people oriented. Dr. Damodar Rout, Minister, Panchayati Raj presided over the meeting. The Chief Minister released the special number of Utkal Prasanga and Orissa Review published on the occasion. Dr. Sarojini Mahisi presented to the Chief Minister, an icon of Ganapati prepared by the rural artisans on behalf of CARPART, New Delhi. The Chief Minister also inaugurated the 'Gramyasri Mela' and gave away awards to Shri Jayanta Kumar Mohanty, Kumari Jayashree Tripathy and Kumari Alakananda Mohanty for standing 1st, 2nd and 3rd respectively in State level Essay Competition in English and to Kumari Jayashree Tripathy, Kumari Sritapa Mishra and Shri Santosh Patnaik in Oriya Essay Competition respectively.

GAJAPATI '94 EXHIBITION

Revenue Minister, Shri Surendranath Nayak who inaugurated the "Gajapati '94 exhibition" at Parlakhemundi recently called upon youths to be self-reliant. He said, the Government was keen on raising the standards of living of the economically weaker sections. The MLA, Parlakhemundi, Shri D. L. Naidu and the MLA Ramgiri Shri Haladhar Karji who attended as Guest Speakers urged the Minister to take up road construction work at the earliest. Collector Shri Santosh Kumar Mishra was in chair.

ID GREETINGS

In a message released on the eve of Id festival, Governor Shri B. Satyanarayan Reddy sent his good wishes to Muslim brothers and sisters.

ORIIA WRITERS LAUDED

Governor Shri B. Satyanarayan Reddy lauded the efforts of Oriya Writers and journal editors in fostering people's awareness in the third annual meet of "Nava Diganta", a journal for boosting social awareness, at Souchana Bhawan on 14th March.

Minister, Public Grievances and Pension Administration, Dr. P. K. Patsani; Director, Sports, Shri Anadi Charan Sahu; Engineer Shri K. M. Rao addressed as guest of honour. Smt. Anuradha Mohanty gave the introductory remarks and the Chief Editor of the journal, Dr. H. K. Panda presided over the function. Shri Reddy conferred the title of "novelist of the masses" to Kanhu Charan in absentia. Nava Diganta annual award winners included—Dr. Krushna Charan Behera (Essay and criticism), Shri Bijayeeni Das (Short Story), Kumar Hasen (Poetry), Dr. Bhagaban Panda (Cultural Writings), Dr. Krutibash Nayak (Children's Literature), S. A. Kalim (Journalism) and Shri Bharat Bhusan Jagadev (Writings on Environmental Awareness).

ACCENT ON WOMEN EDUCATION

'Women should avail of facilities of learning at par with men in the society' said Governor, Shri B. Satyanarayan Reddy while addressing the inmates of Ravenshaw Ladies' Hostel on the occasion of its 33rd anniversary.

GOVERNOR VISITS ROURKELA

During his two-day tour to Rourkela, Governor Shri B. Satyanarayan Reddy inaugurated the REC Cultural Forum annual meet "Spring Time-94" recently. He also inaugurated "Roving Eye, 1994", the Souvenir of the forum.

During his visit to Rourkela Steel Plant Hospital, Shri Reddy distributed fruits to the patients at the free Eye camp. He also visited the spice preparation unit of Deepika Women Organisation.

JOB GUIDANCE CAMP

A vocational guidance camp was held on 25-2-1994 at Lankahuda High School sponsored by Sundargarh and Rourkela employment exchange to encourage students to toe the line of self-employment. The camp was presided over by Shri Raghubir Keshari.

PRESS NOTE

In accordance with the programme issued by the Election Commission of India, the electoral rolls of all the 147 assembly constituencies of the State shall be finally published on 12-3-1994 in the office of the Electoral Registration Office (Sub-Collector) concerned for a period of 30 days. Wherever the office of the Electoral Registration Officer is situated outside the limit of the constituency, the roll shall be published in the office of the Block Development Officer or Tahasildar as the case may be.

Every citizen who has completed 18 years of age on the first day of January, 1994 is entitled to be a voter. Every such citizen is advised to check up if his/her name is included in the Electoral Roll. In case his or her name is not there or is wrongly printed or he/she has any objection to a particular entry in the roll, an application in duplicate in Form No. 6, 7, 8, 8A or 8B as may be appropriate, may be made in that behalf to the Electoral Registration Officer (Sub-Collector) concerned. The forms for filling the objection can be obtained from the Office of the Electoral Registration Officer (Sub-Collector) free of cost.

No fee is required to be paid for inspection of the roll.

THE MAHASIVARATRI OBSERVED AT THE LINGARAJ TEMPLE

An unprecedented spiritual atmosphere prevailed in the Lingaraj Temple at Bhubaneswar on the Mahasivaratri Day i.e 10th March, 1994. Ekamra Sanskritika Prakashini, a leading voluntary organisation took up an elaborate programme right from 4.00A.M. till the late night. Commencement of worship in the

Lingaraj Temple was signalled by blowing of conch and recitation of the vedic hymns. There were recitations from the *Bhagavat Geeta* and *Rama Charita Manas* and in the evening spiritual discourses were given by venerable Saints and eminent Speakers. Evening session was graced by Hon'ble Governor Shri B. Satyanarayan Reddy; Minister Shri Nalini Kanta Mohanty; Minister, Shri Surendra Nath Nayak and Minister, Shri Jayaram Pangi. Minister Shri Nalini Kanta Mohanty laid the foundation stone of Shri Lingaraj Bhajan Mandap and the Library Reading Room much to the acclaim of thousands of devotees. Smt. Anuradha Padwal, an eminent singer of national fame presented a few devotional songs which drew the applause of the multitude. The *Mahadeepa* was placed on the temple-top around 10.15 P.M. Smt. Padwal and eminent Oriya singer Shri Basudev Rath were awarded "Lingaraj Sree" and "Ekamra Sree" respectively. The celebration continued till 4 O' clock of the following night. Shri Sanat Mishra, General Secretary of the Organisation welcomed the guests and Shri Harihar Mohapatra proposed a vote of thanks. The meeting was presided over by Shri Suresh Kumar Routray, President of the Organisation. Eminent Speakers who presented spiritual discourses were Shri Baikuntha Brahmachari, Shri Haricharan Das Maharaj, Shri Raj Kishore Mishra, Shri Rangadhar Sarangi, Pandit Prabodh Mishra, Shri Sivananda Roy, Shri Surendra Das and members of the Prajapita Brahmakumari.

NATIONAL SEMINAR ON BIO-GAS

Chief Minister Shri Biju Patnaik has called upon the Government agencies and Non-Government Organisations to explore the possibilities of reaching the huts of the poorest of the poor in providing them with the cheaper sources of non-conventional energy.

Inaugurating a National Seminar on Bio-Gas Development organised by OREDA at Hotel Kalinga Ashok on 21-3-1994, Chief Minister said that the Ministry of Non-Conventional Energy should take steps to maximize generation of energy through windmill, small hydel plants and solar systems. Problems of the poor are always forgotten, he regretted. He further suggested that funds should be made available by Banks for biogas, solar energy devices and other non-conventional energy equipment at a nominal interest of 2 to 3 per cent with long repayment periods. Simultaneously efforts should be focussed on increasing the efficiency and reducing the cost of these devices.

Shri L.M. Menezes, Secretary in the Ministry of Non-Conventional Energy Sources highlighted the importance of commercialisation of the available technology and results of research and development. He said that committed Non-Government Organisations can play a great role to cover more households and

rural energy entrepreneurs should be encouraged to sell and market the devices. Shri U.N. Panjiar, Joint Secretary in the Ministry of Non-conventional Energy Sources said that new thrust is being laid on rationalisation of subsidy and greater involvement of NABARD banks and other financial institutions.

Earlier, Shri Subas Pani, Secretary, Science and Technology and I. & P. R., Government of Orissa in his welcome address said that Orissa is among the high performing states under this major national programme. He said that a total number of 12,000 gober gas plants has been targetted for this year and the Government have proposals to scale it up to 20,000 in the next year. Shri U. P. Singh, Chairman and Chief Executive, OREDA proposed vote of thanks.

IMPROVED CHULLAH

Out of the target of 1 lakh 20,000 chullahs for the year 1993-94, 92,957 chullahs have been set up till the end of January, 1994 in Orissa.

INDIRA AWAS YOJANA

By the end of February, 1994; 7,147 houses under IAY have been provided in the State.

MILLION WELL SCHEME

By the end of February, 1994; 15,544 irrigation wells have been dug and 10,196 wells are under construction.

IRDP

By the end of February, 1994; 82,834 families have been benefited under IRDP.

JAWAHAR ROZGAR YOJANA

By the end of February, 1994; 34,140 mandays have been generated and 1,556 small industrial units have been set up.

SURPLUS LAND FOR THE POOR

2290.284 acres of surplus land have been distributed among the landless poor by the end of February, 1994.

ORISSA SAHITYA AKADEMI AWARDS, 1990 & 1991

Area	Title	Author	Year
1. Fiction	Kaniska Kaniska	Shri Jagadish Mohanty	.. 1990
	Durgapatanara Vela & Devadasi	Padmaja Pal	.. 1991
2. Short Story compilation	Jahnarati	Smt. Bijayini Das	.. 1990
	Prachakshu	Smt. Yasodhara Mishra	.. 1991
3. Poetry	Ipsita Krodha	Bijaya Krushna Mohanty	.. 1991
	Shavari Charya & Bhora Akasha	Dr. Ashutosh Parida	.. 1990
4. Drama/One Act Play	Samudra Manthana & Ho Bhagate	Dr. Banshidhar Sarangi	.. 1991
	Ashra Khoji Buluthiba Iswara	Nityananda Nayak	.. 1990
5. Essays/Criticism	Shri Jagannath Tattva	Gopal Chandra Patnaik	.. 1991
	Bhinna Samaya Bhinna Drusti & Sanskruta Sahityara Itihasa	Dr. Subodh Patnaik	.. 1990
6. Biography/Translation/Travelogue	Patala Purira Halchal	Dr. Narayan Sahu	.. 1991
	Mo Swapna Mo Jivana	Dr. Gopinath Mohapatra	.. 1990
7. Children's Literature	Rajara Swapna	Dr. Niladri Bhusan Harichandan	.. 1991
	Bajare Baja	Dr. Harekrushna Satpathy	.. 1990
8. Sanskrit Writing (Sponsored by Sri Jagannath Sanskrit University)	Rutam	Dr. Guru Prasad Mohanty	.. 1991
	Abhinava Kavitalih	Dr. Radhanath Rath	.. 1991
		Shri Birendra Kumar Samantaray	.. 1990
		Shri Ram Prasad Mohanty	.. 1991
		Dr. Keshab Chandra Das	.. 1990
		Shri Narayan Rath	.. 1991

The above awards with copper plaques were given away in a special literary meet on 23-3-1994 at Bhubaneswar with Shri Biju Patnaik, Chief Minister; Shri C. P. Majhi, Minister, Culture and Smt. Manorama Mohapatra, President and Shri Indubhusan Kar, Secretary, Orissa Sahitya Akademi in chair.

Glory to Mother Utkal

I adore Thee, O' Mother Utkal
How loving are thy smile & voice I
O' Mother, Mother, Mother I

Bath'd art Thou by the sacred sea,
Thy shores adorned with trees tall and green,
Balmy breeze blowing by beauteous streams,
O' Mother, Mother, Mother I

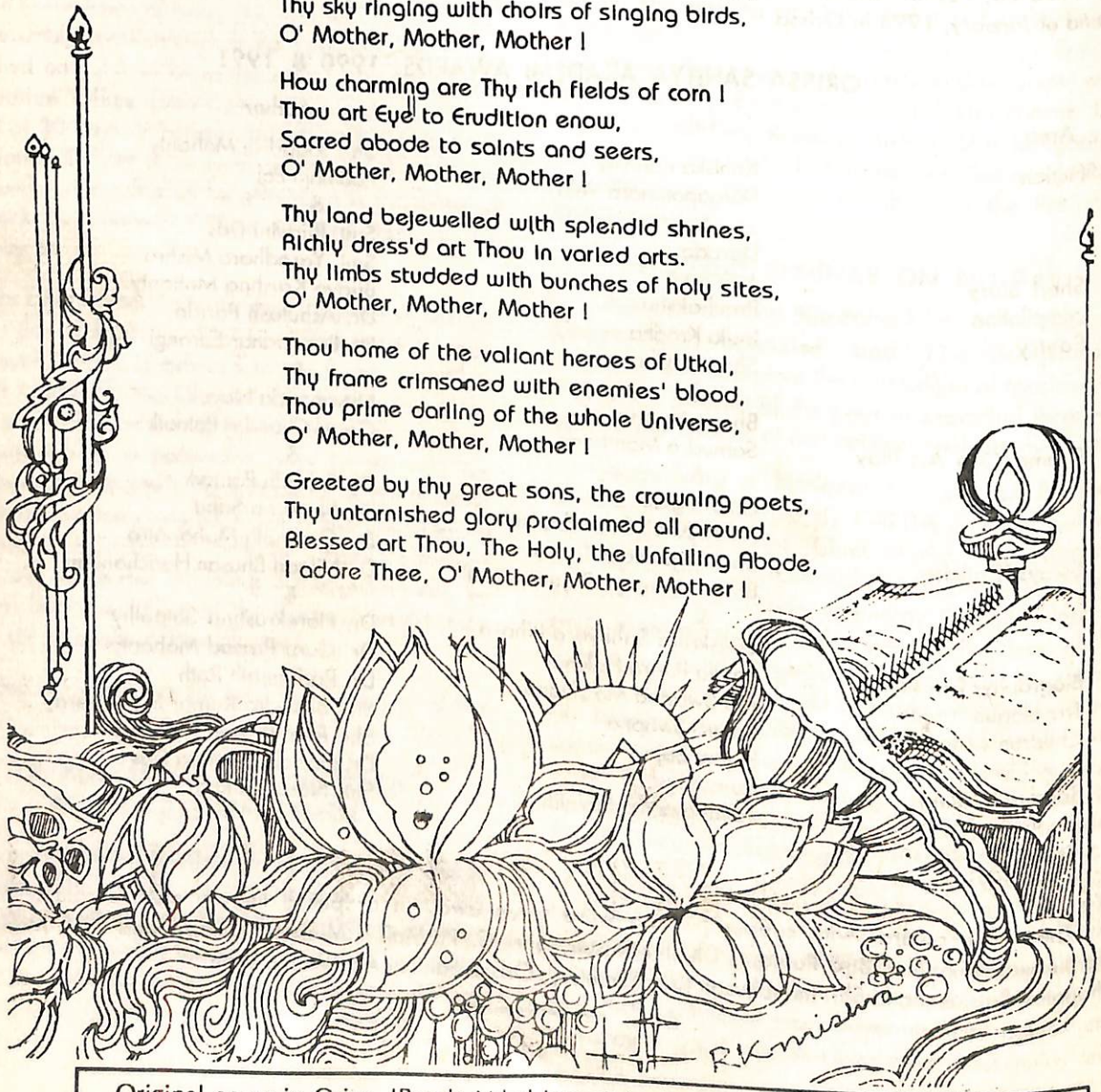
Thy body bedeck'd with dense woodlands,
Arayed with green hills plaited like waves,
Thy sky ringing with choirs of singing birds,
O' Mother, Mother, Mother I

How charming are Thy rich fields of corn I
Thou art Eye to Erudition enow,
Sacred abode to saints and seers,
O' Mother, Mother, Mother I

Thy land bejewelled with splendid shrines,
Richly dress'd art Thou in varied arts.
Thy limbs studded with bunches of holy sites,
O' Mother, Mother, Mother I

Thou home of the vallant heroes of Utkal,
Thy frame crimsoned with enemies' blood,
Thou prime darling of the whole Universe,
O' Mother, Mother, Mother I

Greeted by thy great sons, the crowning poets,
Thy untarnished glory proclaimed all around.
Blessed art Thou, The Holy, the Unfalling Abode,
I adore Thee, O' Mother, Mother, Mother I



Original poem in Oriya, 'Bande Utkal Janani' by Kankakavi Lakshmikanta Mohapatra
Trans : EDITOR



Chief Minister Shri Biju Patnaik is addressing a big Farmers' Rally organised by OMFED. Among others Shri Suryanarayan Patra, Minister, Fisheries and Animal Resources Development and Minister, Panchayati Raj Dr. Damodar Rout were present on 5-3-1994.



5TH OF MARCH 1994
TO VALLEY POWER PVT LTD. 2x210 MW
 FOUNDATION STONE JOINTLY LAID BY
SHRI BIJU PATNAIK
 HON. CHIEF MINISTER, ORISSA
 AND
SHRI N.K.P. SALVE
 HON. MINISTER OF POWER GOVT OF INDIA
 PRESIDED BY
SHRI KALINDI CHARAN BEHERA
 HON. MINISTER ENERGY, ORISSA

ଭାରତୀୟ ବିଦ୍ୟୁତ୍ ସ୍ୱଳ୍ପାୟନ ସଂସ୍ଥା (ଏସ୍.ଏସ୍.ସି)ର ୨x୨୧୦ ମେଗାୱାଟ୍
 ଉତ୍ପାଦନ ଉପକ୍ରମ - ଡା. ଡ. ୧୯୯୪
 ଶିଳାମଧ୍ୟ ଚୂଳା - ଶ୍ରୀ ସୁକୁ ମିଶ୍ର ପଟ୍ଟନାୟକ, ମାନ୍ୟତା ପ୍ରାପ୍ତ, ଓଡ଼ିଶା
 ପର୍ଯ୍ୟାୟ
 ଶ୍ରୀ ଏନ୍. କେ. ସି. ସାଲ୍ଭେ, ମାନ୍ୟତା ପ୍ରାପ୍ତ, ଓଡ଼ିଶା
 ପରିଚାଳନା କର୍ତ୍ତା - ଶ୍ରୀ କାଲିନ୍ଦୀ ଚରଣ ବେହେରା, ମାନ୍ୟତା ପ୍ରାପ୍ତ, ଓଡ଼ିଶା
 ଭାରତୀୟ ବିଦ୍ୟୁତ୍ ସଂସ୍ଥା ପ୍ରା. ନି.

Chief Minister Shri Biju Patnaik addressing the gathering having laying foundation stone of the 3rd and 4th unit of 1b Thermal Power Station being set up by A.E.S. Corporation of U.S.A. at Banaharpali in Jharsuguda District of Orissa on 5-3-1994. Shri N.K.P. Salve, Union Minister, Power; State Energy Minister, Prof. Kalindi Charan Behera and Mr. Dennis Bakke, President A.E.S. Corporation among others were present.