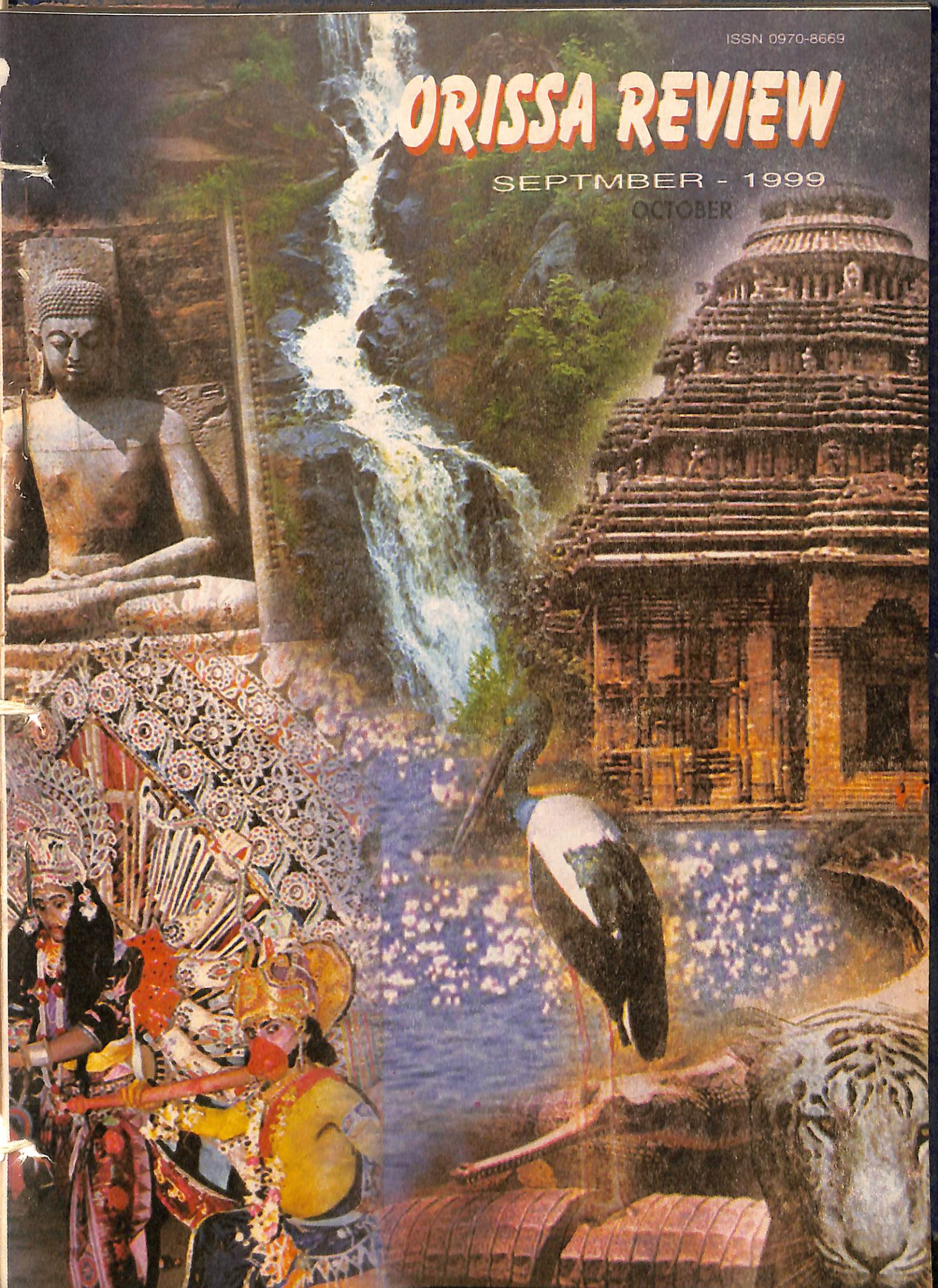


ORISSA REVIEW

SEPTEMBER - 1999

OCTOBER





Hon'ble Governor Dr. C.Rangaranjan inaugurating Electronic Voting Machines Awareness campaign at Orissa State Co-operative Bank Conference Hall on 11.8.99. Dr.(Smt.) Haripriya Rangarajan, Lady Governor is also present on this occasion.



Chief Minister Dr. Giridhar Gamang awarding the Police medal posthumously to the widow of late Binod Behari Meher at Soochana Bhavan.

ORISSA REVIEW

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Commissioner-cum-Secretary

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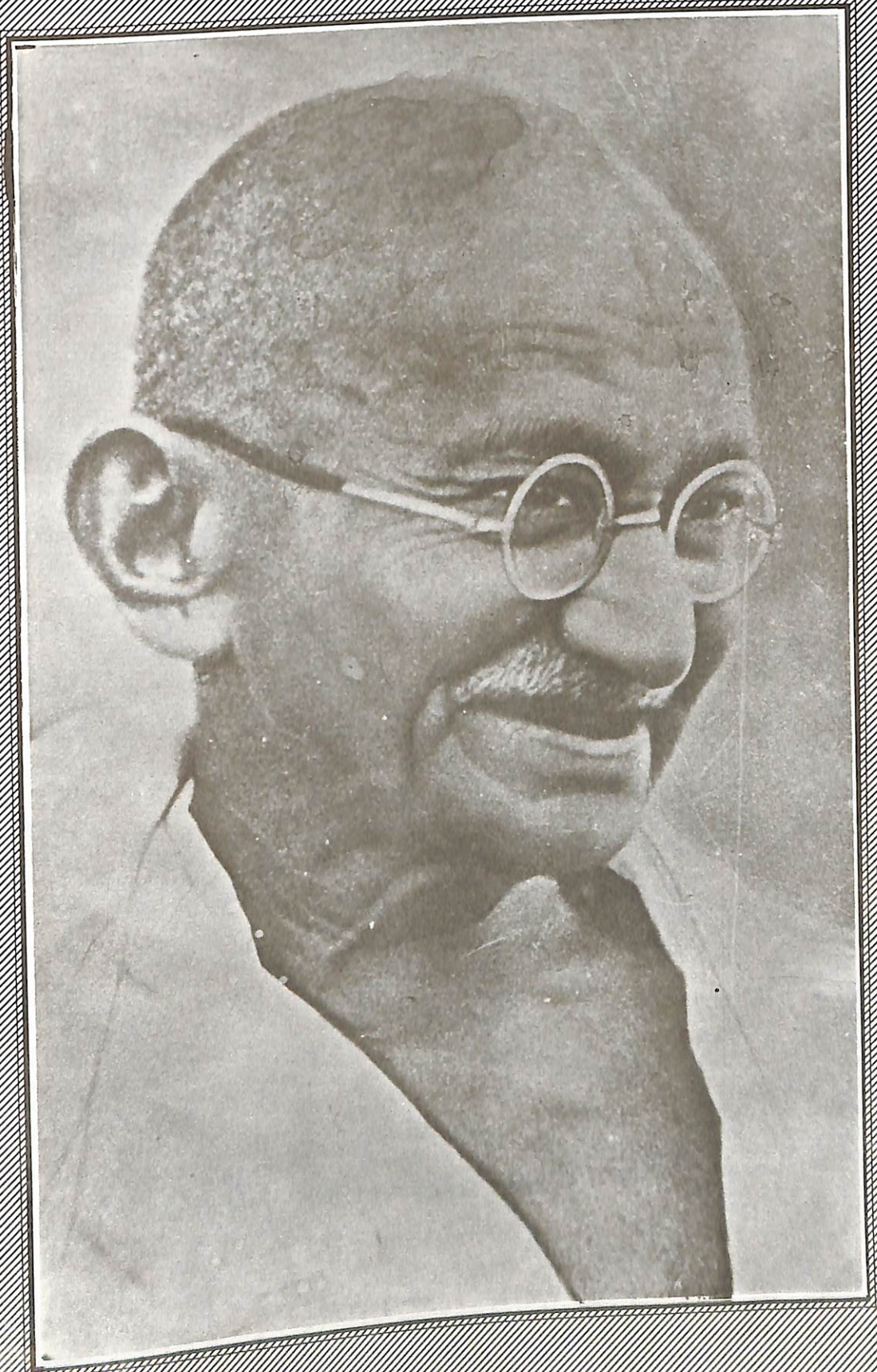
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MAHATMA GANDHI

FATHER OF THE NATION

(02-10-1869 - 30-01-1948)

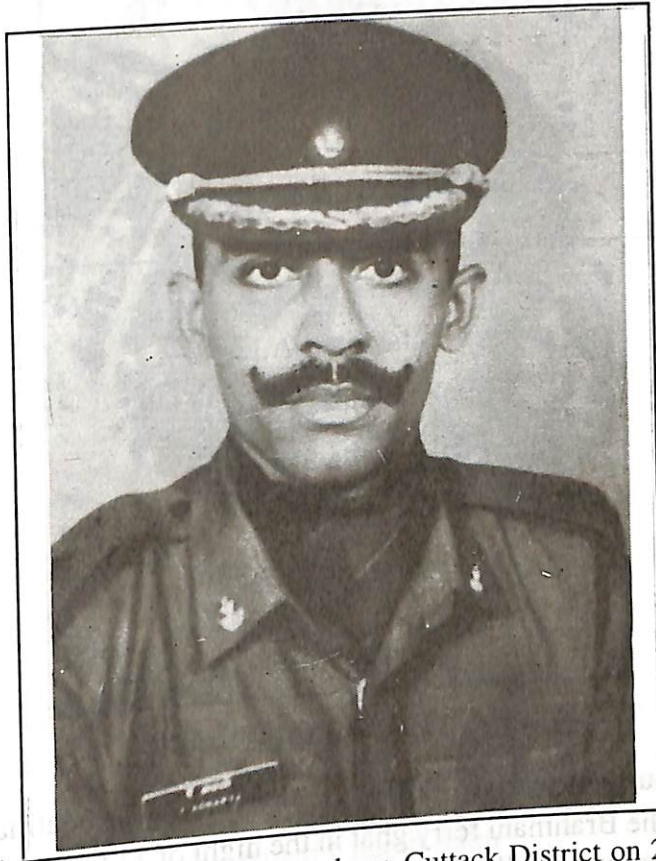


UTKALMANI GOPABANDHU
(09-10-1877 - 17-06-1928)



ORISSA'S FIRST GALLANTRY WINNER

MARTYR MAJOR PADMAPANI ACHARYA MVC



Major Padmapani, MVC was born in Choudwar, Cuttack District on 21 June '68 and was educated in various Central Schools at Ambala, Delhi, Devlali and Gauhati. He did his Diploma in Hotel Management in Bhubaneswar and Graduation from Osmania University, Hyderabad. Joined the Army in Aug. 1993 and was posted to Second Battalion of Rajputana Rifles. He made the Supreme Sacrifice for the Motherland on 29 June 99 while fighting the war in Dras Sector.

TRIBUTE TO MARTYR PRAMOD CHANDRA PATTANAIAK



Martyr Pramod Kumar Pattaniak (27), a B.S.F. Constable was born to Sri Subodh Chandra Pattanaik & Urmila on 5.3.1972 at Raktapata, Via - Nirakarpur, District - Puri. A BSF recruit of 1993, Pramod succumbed in a militant action in Kashmir on 12.8.99. He is survived by his young widow Swarnalata who married him hardly three months before his martyrdom.

In Memoriam...



BAJI ROUT

India's youngest martyr—Baji Rout, a twelve-year boatman lad braved the British forces at the Brahmani ferry ghat in the night of 11 October 1938, during the struggle for Freedom. Bullets pierced through his delicate corporeal frame. Unvanquished, he died on the riverbank to enliven a saga of Oriya Nationalism.



Chief Minister Dr. Giridhar Gamang placing a wreath on the coffin of Martyr Pramod Chandra Pattnaik draped in National Flag at the Biju Patnaik Air Port, Bhubaneswar on Aug. 14 '99.

RESULT OF THE 13TH LOK SABHA ELECTIONS 1999 ORISSA

Sl. No.	Parliamentary Constituency	Name of Elected Members	Political Party
1.	Mayurbhanj (ST)	Sri Salkhan Murmu	BJP
2.	Balasore	Sri M.A Kharbela Swain	BJP
3.	Bhadrak (SC)	Sri Arjun Charan Sethi	BJD
4.	Jajpur (SC)	Sri Jagannath Mallik	BJD
5.	Kendrapara	Sri Prabhat Kumar Samantaray	BJD
6.	Cuttack	Sri Bhartruhari Mahatab	BJD
7.	Jagatsinghpur	Sri Trilochan Kanungo	BJD
8.	Puri	Sri Braja Kishore Tripathy	BJD
9.	Bhubaneswar	Sri Prasanna Kumar Patasani	BJD
10.	Aska	Sri Naveen Patnaik	BJD
11.	Berhampur	Sri Anadi Charan Sahu	BJP
12.	Koraput(ST)	Smt. Hema Gamang (W)	INC
13.	Nowrangpur (ST)	Sri Parsuram Majhi	BJP
14.	Kalahandi	Sri Bikram Keshari Deo	BJP
15.	Phulbani (SC)	Sri Padmanav Behera	BJD
16.	Bolangir	Smt. Sangeeta Kumari Singh Deo (W)	BJP
17.	Sambalpur	Sri Prasanna Acharya	BJD
18.	Deogarh	Dr. Debendra Pradhan	BJP
19.	Dhenkanal	Sri Kamakhya Prasad Singh Deo	INC
20.	Sundargarh (ST)	Sri Jual Oram	BJP
21.	Keonjhar (ST)	Sri Ananta Nayak	BJP

(S-18)-ORISSA
NUMBER OF ELECTORS FOR
PARLIAMENTARY CONSTITUENCIES
POSITION AS AFTER SPECIAL REVISION, 1999

PC No.	Number and Name of the Parliamentary Constituency	Number and Name of the Assembly Constituency	No. of General Electors			No. of Service Electors			Total Number of Electors		
			Men	Women	Total	Men	Women	Total	Men	Women	Total
1.	MAYURBHANJ (ST) P.C.	2 -Joshiapur (ST)	61029	61280	122309	118	76	194	61147	61356	122503
		3 -Bahalda (ST)	60060	62719	122779	90	49	139	60150	62768	122918
		4 -Rairangapur (ST)	62197	63018	125215	110	60	170	62307	63078	125385
		5 -Bangriposi (ST)	68354	67081	135435	35	16	51	68389	67097	135486
		6 -Kuliana (ST)	71876	70753	142629	73	48	121	71949	70801	142750
		7 -Baripada	90664	84041	174705	50	35	85	90714	84076	174790
		10 -Udala (ST)	70171	70307	140478	28	16	44	70199	70323	140522
Total of Mayurbhanj (ST) P.C.			484351	479199	963550	504	300	804	484855	479499	964354
2.	BALASORE P.C.	8 -Baisinga (ST)	70850	70517	141367	50	23	73	70900	70540	141440
		9 -Khunta (ST)	71261	70404	141665	75	40	115	71336	70444	141780
		11 -Bhograi	95639	92641	188280	37	23	60	95676	92664	188340
		12 -Jaleswar	104662	102455	207117	112	68	180	104774	102523	207297
		13 -Basta	82961	82984	165945	58	24	82	83019	83008	166027
		14 -Balasore	116883	100876	217759	124	67	191	117007	100943	217950
15 -Soro	91403	88177	179580	102	62	164	91505	88239	179744		
Total of Balasore P.C.			633659	608054	1241713	558	307	865	634217	608361	1242578
3.	BHADRAK (SC) P.C.	16 -Simulia	86141	85372	171513	52	29	81	86193	85401	171594
		17 -Nilgiri	89574	86100	175674	65	28	93	89639	86128	175767
		18 -B.pokhari(SC)	77000	75819	152819	26	10	36	77011	75829	152855
		19 -Bhadrak	91655	84585	176240	82	40	122	91737	84625	176362
		20 -Dhamanagar	84384	81671	166055	55	31	86	84439	81702	166141
		21 -Chandabali (SC)	91977	87235	179212	117	60	177	92094	87295	179389
		22 -Basudevpur	90306	82573	172879	106	53	159	90412	82626	173038
Total of Bhadrak (SC) P.C.			611037	583355	1194392	503	251	754	611540	583606	1195146
4.	JAJPUR (S.C.) P.C.	23 -Sukinda	89378	83105	172483	40	23	63	89418	83128	172546
		24 -Korei	90663	83933	174596	45	21	66	90708	83954	174662
		25 -Jajpur (SC)	91682	83833	175515	83	44	127	91765	83877	175642
		26 -Dharmasala	81696	74998	156694	56	22	78	81752	75020	156772
		27 -Barachana	89970	85634	175604	43	14	57	90013	85648	175661
		28 -Bari Derabisi	79274	75902	155176	101	45	146	79375	75949	155322
		29 -Binjharpur (SC)	82989	77444	160433	121	52	173	83110	77496	160606
Total of Jajpur (S.C.) P.C.			605652	564849	1170501	489	221	710	606141	565070	1171211
5.	KENDRAPARA P.C.	30 -Aul	86634	84900	171534	193	90	283	86827	84990	171817
		31 -Pattamundai(SC)	90948	86848	177796	77	47	124	91025	86895	177920
		32 -Rajnagar	82413	77604	160017	27	15	42	82440	77619	160059
		33 -Kendrapara	78576	72484	151063	118	68	186	78694	72555	151249
		34 -Patkura	84124	79217	163341	194	106	300	84318	79323	163641
		39 -Kissananagar	79683	73729	153412	82	43	126	79765	73773	153538
40 -Mahanga	74067	68782	142849	72	38	110	74139	68820	142959		
Total of Kendrapara P.C.			576445	543567	1120012	763	408	1171	577208	543975	1121183
6.	CUTTACK P.C.	41 -Salepur (SC)	73042	67452	140494	99	49	148	73141	67501	140642
		43 -Cuttack Sadar	110246	92746	202992	88	43	131	110334	92789	203123
		44 -Cuttack City	133765	103809	237574	53	27	80	133818	103836	237654
		45 -Choudwar	81576	70695	152271	54	27	81	81630	70722	152352
		46 -Banki	81099	72724	153823	157	91	248	81256	72815	154071
		47 -Athgarh	87111	78009	165210	175	93	268	87286	78192	165478
48 -Baramba	86401	75203	161604	199	126	325	86600	75329	161929		
Total of Cuttack P.C.			653240	560728	1213968	825	456	1281	654065	561184	1215249

PC No.	Number and Name of the Parliamentary Constituency	Number and Name of the Assembly Constituency	No. of General Electors			No. of Service Electors			Total Number of Electors		
			Men	Women	Total	Men	Women	Total	Men	Women	Total
7.	JAGATSINGHPUR P.C.	35 -Tirtol	87996	85628	173624	99	42	141	88095	85670	173765
		36 -Ersama	109155	98031	207186	52	20	72	109207	978051	207258
		37 -Balikuda	84165	82063	166228	120	72	192	84285	82135	166420
		38 -Jagatsinghpur (SC)	86598	81458	168056	92	40	132	86690	81498	168188
		42 -Gobindapur	86641	81135	167776	116	59	175	86757	81194	167951
		53 -Nimapara (SC)	86478	83423	169901	52	36	88	86530	83459	169989
		54 -Kakatpur	90799	88524	179323	98	71	169	90897	88595	179492
Total of Jagatsinghpur P.C.			631832	600262	1232094	629	340	969	632461	600602	1233063
8.	PURI P.C.	49 - Balipatna (SC)	72744	67240	139984	58	33	91	72802	67273	140075
		52 -Pipili	79434	75954	155388	33	20	53	79467	75974	155441
		55 -Satyabadi	79664	77666	157330	61	25	86	79725	77691	157416
		56 - Puri	107302	97419	204721	56	39	95	107358	97458	204816
		57 -Brahmagiri	85593	83501	169094	52	25	77	85645	83526	169171
		58 -Chilka	96984	87013	183997	64	38	102	97048	87051	184099
		61 -Ranpur	86524	79133	165657	91	51	142	86615	79184	165799
Total of Puri P.C.			608245	567926	1176171	415	231	646	608660	568157	1176817
9.	BHUBANESWAR P.C.	50 -Bhubaneswar	208239	150384	358623	73	54	127	208312	150438	358750
		51 -Jatni	86558	75777	162335	33	18	51	86591	75795	162386
		59 -Khurda	92864	83998	176862	105	50	155	92969	84048	177017
		60 -Begunia	93620	86511	180131	86	52	138	93706	86563	180269
		62 -Nayagarh	83626	71766	155392	94	58	152	83720	71824	155544
		63 -Khandapar	74575	67283	141858	56	32	88	74631	67315	141946
		64 -Daspalla	75016	67561	142577	46	25	71	75062	67586	142648
Total of Bhubaneswar P.C.			714498	603280	1317778	493	289	782	714991	603569	1318560
10.	ASKA P.C.	65 -Jaganath Prasad(SC)	86723	79611	166334	83	49	132	86806	79660	166466
		67 -Suruda	87139	80751	167890	57	23	80	87196	80774	167970
		68 -Aska	80050	70608	150658	119	57	176	80169	70665	150834
		69 -Kavisuryanagar	94431	84077	178508	58	33	91	94489	84110	178599
		70 -Kodola	91218	86453	177671	45	24	69	91263	86477	177740
		71 -Khalikote	87536	82677	170213	40	17	57	87576	82694	170270
		73 -Hinjili	85409	78480	163889	60	37	97	85469	78517	163986
Total of Aska P.C.			612506	562657	1175163	462	240	702	612968	562897	1175865
11.	BERHAMPUR P.C.	72 - Chhatrapur	88691	84303	172994	202	112	314	88893	84415	173308
		74 -Gopalpur (SC)	74527	75094	149621	416	220	636	74943	75314	150257
		75 -Berhampur	116833	104619	221452	115	59	174	116948	104678	221626
		76 - Chikiti	80195	80637	160832	77	36	113	80272	80673	160945
		77 -Mohana	82494	80643	163137	71	37	108	82565	80680	163245
		78 -Ramagiri (ST)	66666	71319	137985	39	17	56	66705	71336	138041
		79 -Paralakhemundi	75047	76746	151793	167	86	253	75214	76832	152046
Total of Berhampur P.C.			584453	573361	1157814	1087*	567	1654	585540	573928	1159468
12.	KORAPUT(ST) P.C.	80 -Gunupur (ST)	80626	83045	163671	18	9	27	80644	83054	163698
		81 -Bissam Cuttack (ST)	72186	76703	148889	4	1	5	72190	76704	148894
		82 -Rayagada(ST)	82879	84013	166892	5	0	5	82884	84013	166897
		83 -Laxmipur (ST)	70473	72643	143116	1	1	2	70474	72644	143118
		84 -Pottangi (ST)	84493	82156	166649	4	2	6	84497	82158	166655
		85 - Koraput	82346	77677	160023	18	7	25	82364	77684	160048
		89 - Jeypore	86538	84901	171439	25	10	35	86563	84911	171474
Total of Koraput (ST) P.C.			559541	551138	1120679	75	30	105	559616	561168	1120784
13.	NOWRANGPUR(ST)P.C	86 -Malkangiri(SC)	88378	84398	172776	3	0	3	88381	84398	172779
		87 -Chitrakonda (ST)	75028	74691	149719	1	0	1	75029	74691	149720
		88 -Kotpad (ST)	75637	77227	152864	7	3	10	75644	77230	152874
		90 -Nowrangpur	71799	73080	144879	10	3	13	71809	73083	144893
		91 -Kodinga (ST)	64874	65462	130336	5	1	6	64879	65463	130342
		92 -Dabugam (ST)	81924	83977	165901	1	0	1	81925	83977	165902
		93 -Umerkote (ST)	85440	83612	169052	9	5	14	85449	83617	169066
Total of Nowrangpur (ST) P.C.			543080	542447	1085527	36	12	48	543116	542459	1085575

PC No.	Number and Name of the Parliamentary Constituency	Number and Name of the Assembly Constituency	No. of General Electors			No. of Service Electors			Total Number of Electors		
			Men	Women	Total	Men	Women	Total	Men	Women	Total
14.	KALAHANDI P.C.	95 -Khariar	76599	75218	151817	17	7	24	76616	75225	151841
		96 -Dharamgarh (SC)	78238	75453	153691	3	0	3	78241	75453	153694
		97 -Koksora	72616	72467	145083	12	3	15	72628	72470	145098
		98 -Junagarh	74377	72916	147293	8	3	11	74385	72919	147304
		99 -Bhawanipatna(SC)	87407	82026	169433	24	2	26	87431	82028	169459
		100 -Narla (ST)	72271	71667	143938	15	2	17	72286	71669	143955
		101 -Kecinga	75084	74539	149623	13	3	16	75097	74542	149639
		Total of Kalahandi P.C.	536592	524286	1060878	92	20	112	536684	524306	1060990
15.	PHULBANI (SC) P.C.	66 -Bhanjanagar	81050	75015	156065	131	66	197	81181	75081	156262
		102 - Balliguda (ST)	79260	80331	159591	58	22	80	79318	80353	159671
		103 - Udayagiri (ST)	78015	81103	159118	529	183	712	78544	81286	159830
		104 - Phulbani(SC)	83740	81920	165660	155	53	208	83895	81973	165868
		105 - Boudh	77787	73274	151061	20	7	27	77807	73281	151088
		112 - Sonepur (SC)	82429	79529	161958	4	3	7	82433	79532	161965
		113 - Binka	90125	82089	172214	7	3	10	90132	82092	172224
		Total of Phulbani (SC) P.C.	572406	553261	1125667	904	337	1241	573310	553598	1126908
16.	BOLANGIR P.C.	94 - Nawapara	75382	75744	151126	4	2	6	75386	75746	151132
		106 - Titilagarh (SC)	77590	75360	152950	9	6	15	77599	75366	152965
		107 - Kantabanji	71741	67961	139703	1	0	1	71742	67962	139704
		108 - Patnagarh	72027	68920	140947	26	7	33	72053	68927	140980
		109 - Sainitala	73734	70087	143821	30	10	40	73764	70097	143861
		110 - Loisinga	75992	69752	145744	35	9	44	76027	69761	145788
		111 - Bolangir	92952	83756	176708	56	5	61	93008	83761	176769
		Total of Bolangir P.C.	539418	511581	1050999	161	39	200	539579	511620	1051199
17.	SAMBALPUR P.C.	123 - Padampur	81743	79581	161324	13	4	17	81756	79585	161341
		124 - Melchhamunda	77016	70644	147660	22	12	34	77038	70656	147694
		125 - Bijepur	85884	77702	163586	6	4	10	85890	77706	163596
		126 - Bhatli (SC)	78917	72019	150936	15	4	19	78932	72023	150955
		127 - Baragarh	105958	92275	197233	13	1	14	105971	92276	198247
		128 - Sambalpur	118535	100829	219364	48	20	68	118583	100849	219432
		133 - Rairakhol (SC)	77424	71632	149056	16	7	23	77440	71639	149079
		Total of Sambalpur P.C.	625477	564682	1190159	133	52	185	625610	564734	1190344
18.	DEOGARH P.C.	121 - Pallahara	90751	86132	176883	33	11	44	90784	86143	176927
		122 - Talcher (SC)	113425	91509	204934	52	31	83	113477	91540	205017
		129 - Brajrajnagar	93445	77665	171110	11	4	15	93456	77669	171125
		130 - Jharsuguda	87812	77849	165661	38	16	54	87850	77865	165615
		131 - Laikara (ST)	73093	70170	143263	38	11	49	73131	70181	143312
		132 - Kuchinda (ST)	71884	69181	141065	29	10	39	71913	69191	141104
		134 - Deogarh	86221	79433	165654	52	25	77	86273	79458	165731
		Total of Deogarh P.C.	616631	551939	1168570	253	108	361	616884	552047	1168931
19.	DHENKANAL P.C.	114 - Biramaharajpur	75718	69717	145435	27	8	35	75745	69725	145470
		115 - Athamallik	74975	71332	146307	24	8	32	74999	71340	146339
		116 - Angul	107094	91502	198596	255	128	383	107349	91630	198979
		117 - Hindol (SC)	76853	72887	149740	169	86	255	77022	72973	149995
		118 - Dhenkanal	82986	73186	156172	156	60	216	83142	73246	156388
		119 - Gondia	79784	72860	152644	146	57	203	79930	72917	152847
		120 - Kamakhyanagar	89104	79621	168725	78	32	110	89182	79653	168835
		Total of Dhenkanal P.C.	586514	531105	1117619	855	379	1234	587369	531484	1118853
20.	SUNDARGARH (ST) P.C.	135 - Sundargarh	80691	74500	155191	45	20	65	80736	74520	155256
		136 - Talsara (ST)	66587	66736	133323	117	56	173	66704	66792	133496
		137 - Rajgangpur (ST)	89303	82500	171803	169	47	216	89472	82547	172019
		138 - Biramitrapur (ST)	70073	65962	136035	26	18	44	70099	65980	136079
		139 - Rourkela	174432	115958	290490	53	22	75	174485	116080	290565
		140 - Raghunathpalli (ST)	95644	81415	177059	26	7	33	95670	81422	177092
		141 - Bonai (ST)	68620	65177	133797	33	20	53	68653	65197	133850
		Total of Sundargarh (ST) P.C.	645350	552348	1197698	469	190	659	645819	552538	1198357

PC No.	Number and Name of the Parliamentary Constituency	Number and Name of the Assembly Constituency	No. of General Electors			No. of Service Electors			Total Number of Electors		
			Men	Women	Total	Men	Women	Total	Men	Women	Total
21.	KEONJHAR (ST) P.C.	1 - Karanjia (ST)	63457	63296	126753	63	35	98	63520	63331	126851
		142 - Champua (ST)	85922	74786	160708	47	24	71	85969	74810	160779
		143 - Patna (ST)	71181	69622	140803	106	48	154	71287	69670	140857
		144 - Keonjhar (ST)	85764	80594	166358	60	23	83	85824	80617	166441
		145 - Telkoi (ST)	85786	84355	170141	33	15	48	85819	84370	170189
		146 - Ramachandrapur	84513	80852	165365	36	13	49	84549	80865	165414
		147 - Anandapur (SC)	82090	79274	161364	42	18	60	82132	79292	161424
Total of Keonjhar (ST) P.C.			558713	532779	1091492	387	176	563	559100	532955	1092055
GRAND TOTAL			12499640	11672804	24172444	10093	4953	15046	12509733	11677757	24187490

POP SINGER RAJ KUMAR SINGS FOR LOVE, PEACE, FRIENDSHIP AND CHARITY

Singers sing for money or fame. But Pop Singer Raj Kumar who is the founder Director of "The Voice of Love" a non-aided Voluntary Organisation sings only to help the poor and needy.

Since 1995 he along with his group of 12 musicians compose and sing Devotional, Patriotic, Pop, and Film songs at "Kalavikash Kendra", Cuttack, Soochana Bhawan, Rabindra Mandap, Bhubaneswar, Prakasham Hall, Berhampur, Aska, Bhanjanagar, Phulbani, Bolangir, Bargarh, Sambalpur, Angul, Baripada, Balasore, Bhadrak, Khurda, Jatni, Puri in Orissa and other states and was awarded by different Institutions with the title as "Melody King" for Music and Jr. Jayee" for Comedy.



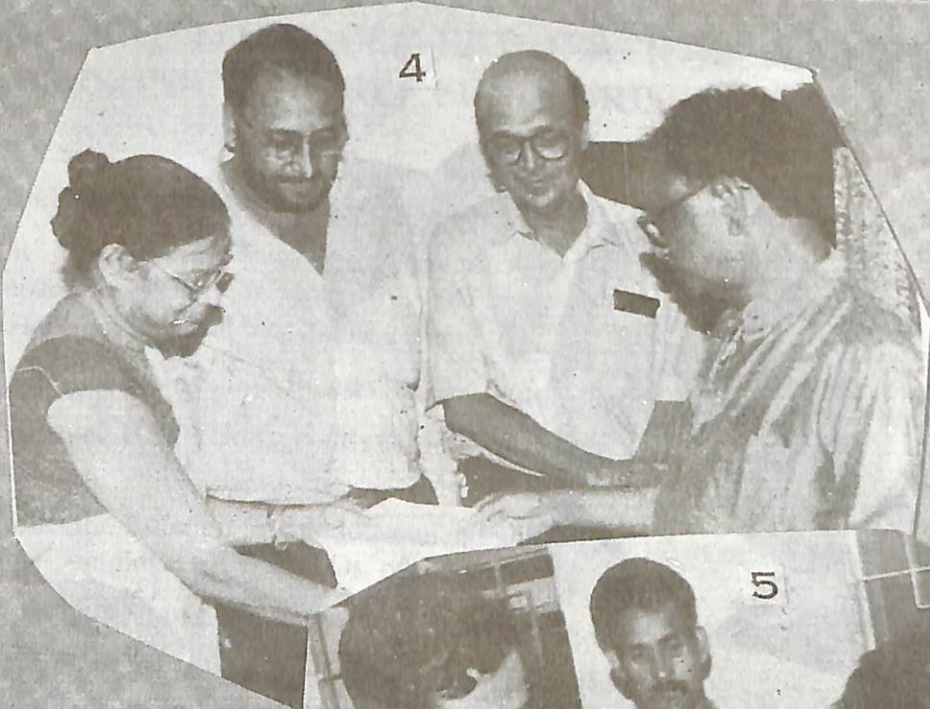
"The Voice of Love" organised a prayer meeting (Help 99) in the Catholic Church, Cuttack on 23 May '99 where Pop Singer and founder-director Rajkumar is distributing sewing machines to the indigent widows.

Till now "The Voice of Love" has given some sewing machines to the poor and needy widows, text books to the poor students and medical assistance to the poor and needy patients. His attitude towards the society is noble and such activities need to be encouraged from all quarters.

CHIEF MINISTER RECEIVES DONATIONS FOR THE DEFENCE PERSONNEL RELIEF FUND, ORISSA (JULY - SEPT.'99)

1. Shri Jaina Svetambar Terapanthi Bhawan Samiti - Rs.1 lakh on 7.9.99.
2. Shri S.K. Routray, Minister of State for Sports; Commissioner-cum Secy Culture. Shri R.N. Senapati and Director Sports Shri P.K. Mishra presenting Rs.4,22,735 on 15.9.99 raised by the Exhibition Football Match played between Speaker XI and Oriya Film Star XI.
3. Secretary, State Sainik Board Col. P.K. Pattnaik - Rs.37,950 on 7.9.99.
4. Principal, B.J.B. College - Rs.90,197 (Collected from one day salary of employees including student's contributions)
5. Collector, Bolangir Shri Madhusudan Padhi - Rs.4 lakhs on 4.9.99 (Collected from the public, Govt. employees and N.G.Os. of the district).
6. Collector, Khurda Smt. Aparajita Sarangi - Rs. 3,80,533 on 3.9.99.
7. Collector, Gajapati Shri Ras Behari Nayak - Rs.5,31,104 on 7.8.99 (collected from one day salary of the Govt. employees of the district.)
8. Sri Bankbehari Das on behalf of All India Freedom Fighters' Organisation, Orissa Branch - Rs.7,000/- on 4.8.99.
9. Chairman, Khadi Board Dr. Kartikeswar Patra - Rs.28,382 on 18.8.99 (Collected from one day salary of the employees of the Board.)
10. Primary and Upper Primary Schools Teachers Association, Jharsuguda - Rs.2,02,222 on 18.8.99.
11. Chairman, I.D.C.-cum-Chief Secretary Shri Sahadev Sahu - Rs.7 lakhs on 16.8.99.
12. Members, Bhuban Panchayat Samiti, Govt. Employees and Primary School Teachers Association - Rs.50,000.
13. Collector, Boud Shri R.N.Padhi - Rs.4,00,005 on 26.8.99 (Collected from the Govt. Employees and the Public of the district).
14. Chairman, B.D.A. Shri C.J.Venugopal - Rs.1,22,563 on 30.8.99 (Collected from one day salary of the B.D.A. Employees).
15. Chairman, Khurda District Council, Shri Rama Chandra Mohapatra - Rs.51,500 (Collected from the members of the District Council) and Rs.5,000 (Collected from the employees D.R.D.A. Khurda on 30.8.99).
16. Sk. Matlub Ali, Minister of State for Mass Education presenting a draft for Rs.68,000/- on 9.9.99 which was raised through a cultural fete 'Salam Sahid Sangitanjali' organised by the Agami Satabdi, Computer Awareness in Secondary Schools (CLASS) and Schools located in Bhubaneswar.
17. Sri S.K. Biswal, C.I. of Schools, Khurda circle presenting a draft for Rs.34,410 on 9.9.99, collected from students and teachers of High Schools in Bhubaneswar.
18. Shri Bana Behari Mishra, S.D.M.O. presenting Rs.14,186 (donated by the staff of Sub-divisional Hospital) to Chief Minister Dr. Giridhar Gamang on 4.10.99 towards Orissa Defence Personnel Relief Fund.



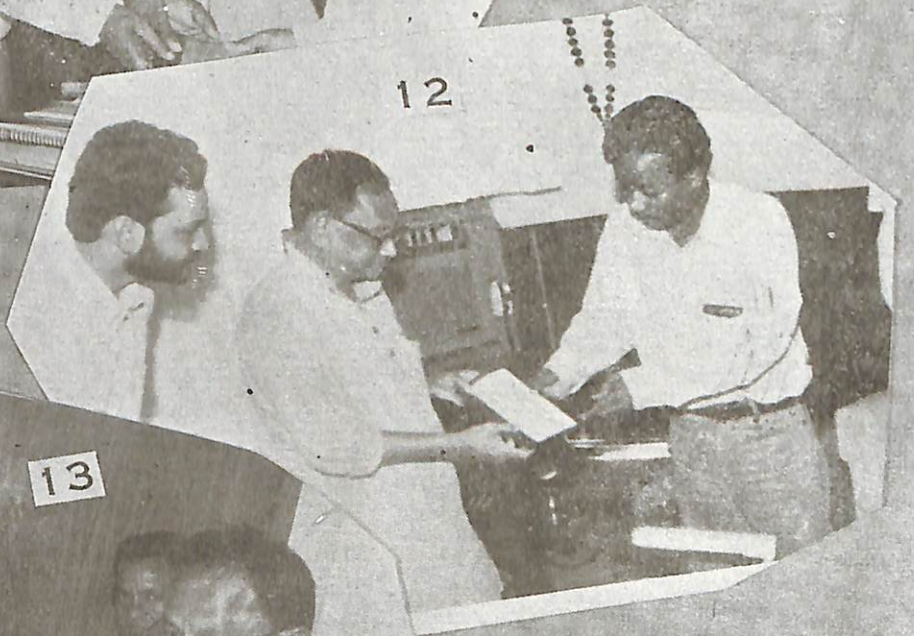




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ORISSA MARCHES AHEAD

- * Realisation of the dreams of late Rajiv Gandhi—Decentralisation of power in Orissa takes a concrete shape.
- * Nineteen subjects transferred to Panchayati Raj Institutions.
- * The Chairman and Vice-Chairman of Zilla Parishads given the status of Minister of State and Deputy Minister respectively.
- * MLA Local Area Fund (MLALAD) enhanced from Rs.5 lakhs to Rs.10 Lakhs per constituency.
- * Minimum wages for unskilled, semi-skilled, skilled and highly skilled workers increased to Rs.40, Rs.48, Rs.56 and Rs.64 respectively.
- * Provisions of unemployment doles to registered educated unemployed and doles to landless agricultural labourers and marginal farmers.
- * New Department of OBCs and Minorities created.
- * Purchase price of salseed raised from Rs.1750 to Rs.3000 per M.T. and that of Kendu leaf raised from 13 paise per 20 leaves to 15 paise. Purchase prices of 83 Minor Forest products fixed.
- * All villages to be electrified by March 2000.
- * Power distribution privatised.
- * Millennium housing scheme launched to provide subsidised houses to poor.
- * UGC Pay Scales for Lecturers implemented with retrospective effect from 1.1.96.
- * Four new Universities including one Tribal University and one University of Culture are being set up. The North Orissa University at Takatpur in Baripada and the Fakirmohan University at Vyasa Vihar, Balasore were inaugurated on July, 11, 1999 by Hon'ble Chief Minister.
- * Technical University in the State is also in the Offing.
- * District Primary Education Programme to be extended to 14 more tribal and low literacy districts with DFID assistance.
- * Provision for Safe Drinking Water to all villages by March 2000. Additional Rs.29 crores sanctioned out of Contingency Fund to tide over the drinking water problem.
- * Rs.49.85 crores sanctioned for drought mitigation measures.
- * Western Orissa Rural Livelihood Project at a cost of 225 crores implemented; More than five lakh Kissan Credit Cards have been distributed.
- * Additional irrigation potential of 6733 hectares created. Irrigation potential to be increased to 50% by March 2000 A.D.
- * 965 SSI Units established.
- * For speedy dispensation of justice, five additional district Judge Courts four Sub-Judge Courts and eight Munsif courts set up.
- * Sharp decline in crime rate. Community Policing system introduced.
- * Annual Plan outlay for this year raised to an all time high of Rs.3225 crores.
- * Agreement for World Bank loan of Rs.3000 crores for fiscal restructuring in its final stages.
- * Restructuring of PSUs with DFID and World Bank Assistance.
- * Rs.134 crores sanctioned by DFID of U.K. for fiscal and administrative reforms.
- * Orissa the first State to take up campaign to eradicate severe malnutrition and complete Pulse Vitamin A Campaign.
- * A comprehensive Policy on Culture, first of its kind, formulated.
- * An Information Policy for mass media under formulation.
- * An integrated Advertisement Policy formulated.
- * In the Industrial front : A 1.98 million tonne per year capacity Chemical Fertiliser Phosphetic Plant (by OSWAL) at Paradeep, a 1.1 MTY steel plant at Duburi (by Nilachal Ispat Nigam), Alumina Project at Doraguda in Rayagada a 9 MTY Oil Refinery Plant at Paradeep (by IOC & Kwait Petrol Corp.), a 10 MTY Mega Steel Plant (by TISCO) at Gopalpur are some of the major industrial development interventions in the state besides Industrial Growth Centres, Export Promotion Industrial Park, augmentation and revamping of various industrial infrastructures and booming of software complexes. ■

THE HALLOWED FOOTPRINTS OF GANDHIJI IN ORISSA

FIRST VISIT - 1921

- 21.3.1921 Arrival at Bhadrak Station at midnight by Puri-Express.
- 22.3.1921 Morning arrival at Cuttack Railway Station. Escorted by 10,000 people to Swaraj Ashram, Cuttack Town. 72 Kirtan Mandals joined the procession. 300 volunteers were pressed into service. Gopabandhu Das presented the introductory speech.
- 23.3.1921 Evening (Dolapurnima) - a mammoth public meeting at Kathajodi bed. 50,000 people attended. Gandhiji was putting on dhoti, shirt and a cap.
In the night, he met the Marwari and Gujrati merchants and discussed abandonment of foreign cloth.
- 24.3.1921, 8 am. Addressed a Muslim gathering at Kadam Rasul.
2 p.m. Addressed a women's gathering at Binod Bihary Temple.
5 p.m. Addressed a gathering of students & lawyers on non-cooperation at Cuttack.
- Night By passenger train back to Bhadrak.
- 25.3.1921 Reached Bhadrak in the morning. Morning meeting with businessmen. Afternoon meeting with lawyers. Evening - Public Meeting on non-cooperation.
By Passenger Train to Puri.
- Night Reached Puri (accompanied by Kasturba, Rajendra Prasad, Swami Biswanand, Pandit Gopabandhu Das)

- 27.3.1921 At Puri (i) addressed a womens' meet at 4 PM. (ii) addressed a public meeting and (iii) visited Bana Vidyalaya.
- 28.3.1921 Day of Silence observed.
- 29.3.1921 From Puri to Berhampur.
- 30.3.1921 Reached Berhampur.
- 31.3.1921 Left for Bezwarda to attend the INC meeting.

SECOND VISIT - 1925

- 19.8.1925 Gandhiji in Cuttack at the invitation of Madhusudan Das. Visited Utkal Tannery in the company of Satis Dasgupta, Mahadeo Desai and some businessmen of Calcutta.
- Visited the Leper Asylum by 3 pm.
- Addressed a meeting in the Town Hall in the evening.
- 20.8.1925 Addressed a gathering at 9 am at the Bishop's chapel. Mr. M.S. Das translated the whole speech in Oriya. Attended a spinning exhibition at the Swaraj Ashram. Left for Calcutta by Puri-Howrah Express.

THIRD VISIT - 1927

- 3.12.1927 Visited Paralakhemundi.
- 5.12.1927 Arrival at Chhatrapur.
- 6.12.1927 Addressed students' meet at Berhampur. Addressed a public meeting. Passed through Rasulkunda and Belguntha.
- 7.12.1927 Visited Purusottampur, Boirani, Polsara, Kodala and Khallikote and fell sick and stayed at the Rambha palace.

- 8.12.1927 Rambha-Banapur-Bolegarh stayed at Bolgarh from 9th December to 11th December (3 days). On 11.12.1927 an encounter with a lowly woman who was slugging a straw in her mouth as a token of respect to the caste people. Gandhiji was upset at the spectacle and persuaded her to refrain from such practice.
- 12.12.1927 Visited Begunia-Khurda and Jatni.
- 13.12.1927 Reached Puri via Sakhigopal. At Puri he visited Mr. B.N.Roy's Museum.
- 14.12.1927 Reached Balasore in the morning, became a guest to Mukunda Prasad Das, a renowned lawyer of Balasore.
- Gandhiji had already invited Rev. C.F. Andrews, Rev. Thakkar and Horace Alexander to Balasore (i) to visit the Baitarani flood affected areas of Bhadrak and Balasore and (ii) to study the impact of Garjat upheaval in Nilgiri and Kanika.
- Evening Addressed a women's meet and a public meeting.
- Cancelled his visit to Bhadrak on 15.12.27 on account of his high blood pressure. Bhadrak meeting was addressed by Kaka Kalelkar.
- Gandhiji stayed for 2 days at Balasore.
- Then came to Bhadrak.
- From Bhadrak, he came to Charbatia where he stayed for 2 days. Bhadrak-Charbatia (25 km. road) was driven by H.K. Mahatab (the-then Chairman, District Board) himself. He brought ailing Gandhiji to Charbatia. At Charbatia Mira Ben, Mahadev Desai, Kaka Kalelkar, Pandit Gopabandhu Das and Niranjan Patnaik were keeping his company.
- 18.12.1927 Gandhiji left Charbatia for Bhadrak Railway Station. From Bhadrak he came to Cuttack and became a guest of Gopal Chandra Praharaj.
- 19.12.1927 Day of Silence-but Gandhiji had to break it to talk to Madhusudan Das.
- He had to cancel his visit to Champapur Ashram (organised by Gobind Mishra of Daspalla) and Alakashram, Jagatsinghpur (of Gopabandhu Choudhury). Mira Ben laid the foundation stone of Champapur Ashram.
- 20.12.1927 Gandhi attended a public meeting. Since he was ill, his speech was read out. He visited Gopal Chandra Praharaj's Office where the Oriya Bhasakosa was under preparation.
- 21.12.1927 Visited the Kusthashram at Cuttack.
- 21.12.1927 By Madras Mail (night) to Madras.
- 17.6.1928 **Death of Gopabandhu.**
- FOURTH VISIT - 1928**
- Conceding the eager demands of the people of Sambalpur Gandhiji on his way from Bombay to Calcutta had to climb down from the train at Jharsuguda on 22.12.1928, almost six months after the death of Utkalmani.
- 22.12.1928 From Jharsuguda by car to Sambalpur. Held a Public Meeting on the Mahanadi sands in the morning. Gandhiji's speech was quite moving. He paid heartfelt tributes to Gopabandhu.
- Evening Addressed a women's meet. The meeting was a great concourse of womenfolk. Left Sambalpur on the same day in the late evening.
- FIFTH VISIT - 1934**
- 5.5.1934 Orissa Tour started from Jharsuguda where he addressed a public meeting. From Jharsuguda Gandhiji came by car to Sambalpur in the company of Sri Balaji Govindji Desai. Gandhiji visited four slum pockets and Leprosy Health Centre. Then he proceeded to Bamur.
- 6.5.1934 From Bamur to Angul. Meeting - Meramundali-Banrapal. From Meramundali to Puri by train.
- 7.5.1934 Day of Silence.

8.5.1934	Puri-Harijan Divas observed. Public Meeting. Gandhiji unveiled the statue of Gopabandhu. The second phase of Harijan <i>Padajatra</i> commenced from Puri. It was also meant to buffet the anti-Gandhi movement of Sanatani Hindus.	22.5.1934	Champapur Hat, Harijan Divas-public meeting. From Champapur to Bheda-Meeting (Minu Masani & Miss Agatha Harrison joined).
9.5.1934 (Commencement of Foot-march)	On foot from Puri to Harekrushnapur-Chandanpur. Sri A.V.Thakkar, K.Butow and Miss Mira Ben were among others who accompanied Gandhiji on his <i>padajatra</i> .	23.5.1934	From Bheda to Lekhanpur-Gopinathpur. At Lekhanpur Gandhiji was shaved by a barber woman. She was fairly well dressed and she decked her hands with silver bracelets. She put on gold ear-rings. When asked, she said she had borrowed it on the auspicious occasion of meeting Gandhiji and shaving him. She also shaved two more persons that day and whatever she earned, she presented her day's earnings to Gandhiji with pride.
10.5.1934	From Chandanpur to Kadua, Bira Gobindapur, Sakhigopal-Birapurussottampur.	24.5.1934	From Gopinathpur to Bahukud-Sisua. Mr. Pierre Ceresol, a Swiss Engineer joined the party.
11.5.1934	(On foot) from Birapurussottampur to Dandamukundapur-Pipli. (During this week total area covered. 276 miles -144 by car, 108 by train and 24 miles on foot.)	25.5.1934	From Sisua to Patapur-Nischintakoili.
12.5.1934	From Pipli to Siula-Balakati. In the evening a huge meeting was addressed on the sands of the Daya river.	26.5.1934	From Nischintakoili to Kakatia-Salar.
13.5.1934	From Balakati to Satyabhamapur, took bath there in the Daya river - Balianta where Gandhiji addressed a public meeting.	27.5.1934	From Salar to Bhagabatipur-Kendrapara.
14.5.1934	Day of Silence observed at Balianta in a half - built temple on the bank of Daya river.	28.5.1934	Day of Silence observed at Kendrapara. At Kendrapara, renowned muslim leader Dr. Wahidulla greeted Gandhiji.
15.5.1934	Balianta-Harijan Divas. Ceremonial opening of Kunjabihari Temple to all Hindus by Gandhiji. From Balianta to Telengapentha (evening). An eighty year-old woman presented a cloth to Gandhiji which fetched him rupees seven on auction.	29.5.1934	Harijan Divas at Kendrapara-Barimul.
16.5.1934	From Telengapentha to Kajjipatna-Subhadrapur-Gopalpur-Tentulinali-Cuttack. Public meeting at Kathajodi. From Cuttack to Patna by train.	30.5.1934	From Barimul to Indupur-Angeisapur-Kalyanpur-Kalamatia-Kaipada.
17.5.1934	Reached Patna at night to attend the INC.	31.5.1934	Bari-Sahaspur. Neula.
		1.6.1934	Sahaspur to Purusottampur-Kabirpur-Budhaghat.
		2.6.1934	From Budhaghat to Jajpur-Manjuri.
		3.6.1934	Manjuri to Bhandaripokhari-Todanga.
		4.6.1934	Day of Silence at Todanga.
		5.6.1934	Harijan Divas. From Todanga to Garadpur.
		6.6.1934	Public Meeting at Garadpur.
20.5.1934	From Patna back to Bairi Station.	7.6.1934	From Garadpur to Bhadrak.
21.5.1934	Bairi to Champapur-Day of Silence observed at Champapur Hat at Gandhi Sevashram.	8.6.1934	From Bhadrak to Markona-Soro-Khantapada-Balasure-

SIXTH VISIT - 1934

Haladipada-Jaleswar-Kharagpur and left for Wardha.

SEVENTH VISIT - 1938

March, 1938

Delang Exhibition . Addressed the annual conference of the Gandhi Sevashrama Sangha at Beraboi near Delang on 25.3.38. Gandhiji stayed at Beraboi, from 25.3.38 to 31.3.38. Kasturba, Sardar Patel, Rajendra Prasad and Maulana Azad gave company to Gandhiji. Sri Gopabandhu Choudhury presented his inaugural address. On 28.3.38 Kasturba and Durgaben (wife of Mahadev Desai) visited the Puri Temple which was inaccessible to Harijans. It terribly upset Gandhiji. Shri S.N. Sengupta, Chairman, Cuttack Municipality met Gandhiji on 27.3.38 and on 31st March, Maharaja of Paralakhemundi also met Gandhiji at Delang.

EIGHTH VISIT - 1946

- 19.1.1946 1946 on way from Assam to Madras.
- 20.1.1946, 8 pm. Prayer and public meeting at the Balasore Railway Station. Unscheduled halt at midnight at Cuttack Railway Station where he reprimanded the crowd for lack of discipline. Shri Nabakrushna Choudhury, Banka Behary Das and N.R. Swamy (of Indian Press) accompanied Gandhiji from Sodepur Railway Station (Calcutta) to Berhampur.
- 21.1.1946 4 am. Berhampur.
Morning Public Meeting.
(Thus ends Gandhiji's last visit to Orissa)

Editor

" It is likely that if my message comes from the heart, it will travel faster on foot than by rail or motor. For the essential truth of the message to soak into the people it has to be delivered to silent and listening crowds. Religious truth or for that matter any truth, requires a calm and meditative atmosphere for its proper realisation".

— Mahatma Gandhi

GANDHI AS THE POLITICAL LEADER

Dr. H.K. Mahatab

To study Gandhiji as a political leader, it is necessary to have in mind the conditions in which India found herself in the first quarter of the 20th century after traversing a chequered career of more than two thousand years since the time of Ashoka. The special feature of India's history is that although as many as four distinct civilisations have passed over India in the past several thousands of years, none has been completely exterminated by the other. Each one has run into the other leaving shades of its own which are visible even today. The country has gone on adding to its loads of traditions without jettisoning a single one, the result of which has been the growth of various beliefs, practices, languages and all those elements which constitute the culture of a people. It was Ashoka who made a serious bid to unify various elements on the basis of right conduct (*Sadharma*). It was during his time that most of the territories known as India and Pakistan today came under one political administration. But Ashoka stopped in Kalinga, thus leaving some southern-most areas to remain out of his political domain. But even in these areas and also outside India Ashoka tried to spread the message of peace and good-will to unify different beliefs and practices. That was the time when really what is known as Indian culture was born. But it could not grow to its full height as the whole country went to pieces against only in about fifty years after the death of Ashoka. Thereafter kingdoms grew their own histories and

cultures each great in its own way but there was practically no political unity of any kind amongst them. It is interesting to note that the theory of State, principles of internal administration and external relationship which Kautilya propounded during the Mauryan period, were accepted in toto and acted upon by all the kingdoms which grew later on. Nothing new was added to them in any kingdom till India came under the Moslems many centuries later. In spite of the fact that the same system of administration having a common origin continued to prevail in all the kingdoms, there could be no unity of purpose amongst them even when outside invaders came in the 11th century. Already the spiritual fibre of the people in all the kingdoms had been weakened by the friction between Buddhism and Jainism, the two mass religions on the one hand and the priesthood of the Brahmins which became aggressive after Shankara's phenomenal success in the intellectual field, on the other. Large masses of people gradually lost interest in the affairs of the State behind which they used to stand before in the manner of tribal solidarity. The intellectuals who constituted the higher classes in the society and came into power could exercise their influence over the masses only through priesthood. The priesthood too virtually collapsed when it faced the iconoclasm of the Moslems who were then a bigoted lot, fresh in their energy and enthusiasm to spread their religion by means

of the sword. The Moslems, too, after their stay and rule in India for about four centuries, lost their morale and fought amongst themselves, individually and kingdomwise to their ultimate ruin in the hands of new foreigners.

The conditions of India in the 17th and 18th centuries were almost exactly the same as they were in all the countries of the West before the Industrial Revolution. The Industrial Revolution brought about structural changes in the societies which resulted in Nationalism in the 19th century. When the British got possession of India, it was the period of the first flush of a new civilisation born out of the Industrial Revolution and of nationalism. The nationalism of the British demanded exploitation of India for the national interests of England. They introduced in India the latest developments of science to the extent it was necessary for exploitation and smooth administration. Forceful propaganada of the Christian missionaries denouncing Indian beliefs and customs added to the process of demoralisation. The three factors, namely, the loss of political power, introduction of the new civilisation which science had produced and systematic denunciation of all beliefs which were held to be unquestionable, combined together and brought about a state of comma in the people of India. But India was not destined to be obliterated as many other nations were under foreign invasion and occupation at various periods of history in the world.

It so happened that India came under the subjugation of a country which had a well-established democratic system of Government and which had above all the Protestant-Christian outlook which prevented ruthless suppression of the people of the conquered country as it happened elsewhere in the world. While furthering their own interests the British

established a rule of law. The education which they introduced was of their type but nevertheless it was liberal and open to all classes. Administration was bureaucratic but it was under the control and supervision of the British Parliament which was a democratic body, where the opposition could raise its voice against gross mal-administration in India by the servants of the Company or the crown. All these factors worked slowly to dispel the comma and bring back the consciousness of life in the people. The phenomenal success of Swami Vivekananda in foreign countries and reassessment of the nation's heritage at various levels brought back the confidence that India had something of her own to be proud of and to give to the world.

This consciousness, however, related to the spiritual field. So far as politics was concerned, the general population had already lost interest in it. Those who were educated in the new system were generally interested in their own personal careers. Even then a number of them took interest in the matters of the State. But the hope of complete independence was gone as would be evident from the resolutions of the Indian National Congress (born in 1885) and speeches and writings of the then leaders of India. It was taken as ordained by providence that the British would remain as rulers in India and in no circumstances India would be able to get out of the British rule, because of the material powers and superior qualities which the British possessed.

Political power was and is, even now, always associated with the armed strength of the people of a country. India, although divided into several kingdoms, had some armed strength before. At any rate the scope for acquiring that skill was there. But the British enforced an Arms Act in such a way that it made the people completely armless and

helpless. Even for very small purposes the help of the police of the British was sought. Recruitment to the army was restricted and the army was kept at such a distance from the people that the Indians could not have possibly any chance of acquiring armed strength. As late as 1942 when Lord Linlithgow, the-then British Viceroy of India said to Louis Fischer, the author of 'The Life of Mahatma Gandhi', "We are the occupying power. Ever since the Mutiny we have hesitated to put arms into the hands of the Indians". No other country in the world was ever placed so helplessly in the hands of its foreign rulers as India was under the British. Acquisition of armed strength remaining beyond the range of possibility, the question of independence went off the vision of the people completely.

But ideas have wings. The Nihilist Movement in Russia, freedom movement in Ireland, and similar other movements carried on in other countries, literatures on which were available in India, slowly worked on the minds of the educated youths. Suppression of sentiments and repression of views began to be resented. At last the partition of Bengal came as the last straw on the camel's back. The stubbornness of the British authorities was resisted by terrorist actions of some educated

youths of Bengal. But the effort was futile as a few youths armed with only revolvers surreptitiously secured, could not secure the active sympathy of the armless disinterested population. Gradually the prominent leaders of the terrorist movement felt frustrated and left and field, but the spirit of resistance grew. The first World War came and ended. The high principles of self-determination for the weaker countries, which was loudly talked about at the Peace Conference, made its impact on the Indian mind. Shrewd administrators of the day could notice it and made serious efforts to suppress it. Moral indignation attended physical disability to express it in some form, the only form known then being armed revolt, was on the point of bringing about the complete break down of the spirit of the educated Indians, when Gandhiji appeared on the scene to take the political leadership of India. As he brought the philosophy of the *Gita* from the intellectual field to the daily life, so also he brought politics from the level of the educated to the illiterate masses who after several centuries were made not only politically conscious but also soldiers in the non-violent struggle for freedom. No other political leader of any country in the world at any time could make men of clay as Gandhiji did in India.

Courtesy : Dr. H.K. Mahatab : Gandhi – The Political Leader, pp 15-19 (chapter-II) published by Vidyapuri, Cuttack, 1965.

LOK SEVAK MANDAL AND ORIYA DAILY SAMAJ FELICITATE MARTYRS FROM ORISSA

Lok Sevak Mandal and Oriya Daily, Samaj awarded Rs.50,000/- each to 10 martyrs from Orissa who lost their lives in the Kargil war. The citation and a cheque for Rs.50,000/- in form of fixed deposit were awarded by Shri Manubhai Patel, President, Lok Seva Mandal at a simple ceremony held in the Samaj premises on 31.8.99. Father of Martyrs Raj Kishore Sahu and Manas Ranjan Sahu and parents of Gopinath Moharana received the award while Mrs. Nibedita Mallick wife of martyr Sachidananda Mallick, Mrs. Basanti Patra, w/o-Martyr Srinibash Patra, Mrs. Purnima Pradhan, w/o Martyr Ratan Kumar Pradhan, Mrs. Manimala Das, w/o Martyr Gangaram Das, Mrs. Sandhayrani Behera, w/o Martyr Niranjan Behera and Mrs. Swarnalata Pattnaik w/o Martyr Pramod Pattnaik received the award.

Mrs. Charulata Acharya, w/o Martyr Major Padmapani Acharya, recipient of PVC who has recently given birth to a son could not be present to receive the award.

DR. RADHAKRISHNAN : A TRUE TEACHER AND A PATRIOTIC PRESIDENT OF INDIA

Prof. Jagannath Mohanty

As Dr. Radhakrishnan assumed the high office of the President of India on May 13, 1962, the world-famous Philosopher Bertrand Russell observed, "It is an honour to philosophy that Dr. Radhakrishnan should be the President of India and, as a Philosopher take special pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that she should make a philosopher her President". As a distinguished Professor of Philosophy and as an eminent author of books on Indian Culture, Religions, Education and Civilization, Dr. Radhakrishnan has left an indelible imprint on the history of the Independent India. Especially, as an apostle of peace and harmony, as a saint and humanitarian statesman his life and deeds, his contribution to the development of Indian culture and his work for popularising as well as familiarising Indian Philosophy among the Western countries will ever remain memorable and inspiring.



he learned philosophy at his Post-graduate stage and impressed his teachers including European professors. His way of living was plain and simple, but very much elevating and rational.

Having completed his M.A., he entered into the Madras (Tamilnadu) Provincial Education Service in 1909. He underwent Teacher's training in 1910 and qualified for a post of Professor in 1911, as a result of which he joined the Government Arts College at Rajamahendry, Andhra Pradesh. After discharging his duties as a Professor in various colleges, in 1931 he was selected as the Vice-Chancellor of Andhra University where he joined and exhibited a high degree of efficiency and commitment to the cause of higher education. He then adorned the coveted post of Vice-Chancellor in Banaras Hindu University. During this period his great eloquence and scholarship, his lucid exposition and amiable manners impressed everybody and won their applause and appreciation.

Being born on September 5, 1888 in a small village Tiruttani in Tamil Nadu and being second son of Sarvapalli Veeraswami and Seetamani, poor but learned Brahmins, Radhakrishnan completed his education with a brilliant career. It was only by chance that

Alongwith teachership and educational administration as Vice-Chancellor, Dr. Radhakrishnan contributed articles on Indian philosophy, religious ethics, culture and civilization and published good number of

standard books on those areas, which brought laurels to his credit. These publications not only made Indian Culture and Philosophy familiar all over the world, but also he became internationally known. Reading and writing were his best preoccupations that gave him the greatest satisfaction in his life and achievement. During his teaching and administrative work, he took keen interest in the development of those institutions in general and of their libraries in particular. His academic interest and accomplishment were extraordinary.

Dr. Radhakrishnan was a member of the Constituent Assembly which framed the Constitution of Free India and the Chairman of the University Education Commission which for the first time reviewed the higher education system and suggested ways and means for making it relevant to the emerging national and societal needs and aspirations, just after the attainment of Independence. His vision and ideas on the aims of higher education, moral education, medium of instruction, students welfare, women education, examination reforms and so on, were reflected in the relevant recommendations of the Commission.

When Dr. Radhakrishnan was appointed as the Ambassador to USSR, there were wide criticisms about his lack of experience and preparation for this important political and diplomatic role. But Pandit Jawaharlal Nehru justified his assignment on the ground that the Indian philosophy and culture should reach the Western countries. During his stay there, Dr. Radhakrishnan not only popularised the Indian thoughts abroad, but also very well developed the Indo-Russian relation. He for the first time proposed for a Friendship Treaty with Russia which has so far lasted. Radhakrishnan impressed the then Russian Steelman Stalin with his great learning, Saintry character and unique

personality. Once in his meeting with him he described the conversion of Chandashok to Dharmashok after winning the Kaling war and hoped that Stalin at the height of powers that he already had reached might change for better. On this observation, Stalin smiled and said that miracles might happen sometime.

Being a pure vegetarian and sworn Hindu, the appointment of Dr. Radhakrishnan as the Spalding Professor of Oxford raised controversies among the Christians. But his amiable manners, scholarly disposition and bright eloquence won the heart of students and the staff members. Many English Youths developed interest in Indian Philosophy and attended his lectures with rapt attention and keen interest. He was the President of the Oxford Chapter of the Spalding Trust devoted to the spread of Eastern Religions and Philosophy. Radhakrishnan had to resign from the Spalding Professorship on his election as the Vice-President of India. On the day of his departure from Oxford he was given rousing ovation and the renowned All Souls College, Oxford nominated him as its honorary Fellow.

Dr. Radhakrishnan assumed Vice-President's office on May, 1952 and as per Constitutional Provisions he was also Chairman of Rajya Sabha, the Upper House of the Parliament. He discharged his duties in these high offices with great dignity and respect, with all seriousness and Constitutional loyalty. During his tenure there, he not only proved successful as the Chairman of Rajya Sabha, but also visited a number of countries for improving the country's relationship and also for promoting international peace and harmony. He was elected as the Vice-President for the second term and was admired by all irrespective of the party affiliations and religious as well as linguistic differences.

Dr. Radhakrishnan was elected as the President of India and assumed the highest

office of the nation on May 13, 1962. He did not receive the entire Presidential salary of Rs.10,000/- per month and was taking only Rs.2,500/- donating the remaining amount to the National Relief Fund. The Platonic concept of "Philosopher-King" was actually realised by his assumption of charges as the President of India. He pledged for serving the country and realised the ideals of democracy, socialism and justice. He always pleaded for internal peace and tranquility, national integration and international harmony. In spite of richness and luxury of the President's Palace, he led a life of very "simple living and high thinking".

During this period he desired to know the public feelings and their problems from close quarters and for this purpose, he used to hold open *Darbar* everyday at 5 p.m. and interacted with everybody who could go there freely and hand over any petitions for Government's action. Both in the time of peace as well as war he proved as the true national leader. During Chinese aggression he appealed the people of India to be united and other countries to put moral pressure on China to withdraw Chinese troops, so that negotiations could be made for peace. Radhakrishnan also himself visited the frontline areas of the North-East India to encourage the fighting army, military and civil hospitals where injured Jawans were being treated, for giving them adequate facilities and comfort.

When the Prime Minister Nehru expired on May 27, 1964, he not only paid rich tributes for his service and sacrifice for the

country, but also performed his Constitutional responsibilities for inviting Gulzarilal Nanda as the Head of the interim Government and then inviting Lal Bahadur Shastri to be the Prime Minister of India on June 2, 1964. In 1965 also the Language issue raised its ugly head, Indo-Pak War created ravages and hostility in the country and the Prime Minister Shastri passed away on January 11, 1966 at Taskent, Moscow after signing a Peace Treaty with Pakistan. Dr. Radhakrishnan played a very crucial role in these times of odds and national calamities. He actually became a "Friend, Philosopher and Guide" to the entire nation in adversities. During his Presidentship he was elevated to the position of the high office and won the love, admiration and respect of the whole country. By travelling abroad he endeavoured to promote the relations with these countries and also the inter-national understanding among the countries for peace, progress and harmony of the mankind. After retirement from Presidentship, he kept himself aloof from politics devoting to the pursuit of truth, spiritual knowledge and peace. But as a patriotic President of India, as a true teacher, as a great scholar and as a humanitarian statesman, he will be ever remembered by the peoples of India and abroad. The nation pays him a fitting tribute by observing his birth day, i.e., 5th September as the Teacher's Day.

2935, Gouri Nagar
Bhubaneswar-751002.

1. Adequate Nationalised Text Books (from Primary to Class-VII) are available for the students as reported by Director, Text Book Bureau. These books are being sold through Block, Municipality, Cooperative Store and Private Book Depot. Students and guardians have been advised to procure the required books accordingly.

2. Orissa Computer Application Centre has been selected as an Advisory body to the Orissa State Financial Developmental Corporation and IPICOL in respect of solving the problems relating to computer Y2K. OCAC has been taking a leading step to make Computers Y2K compliant by virtue of its professional expertise in hard ware, software and computer management.

"STATUS OF INDIAN INDUSTRIES AFTER LIBERALISATION, GLOBALISATION AND PRIVATISATION"

Dr. Debendranath Mansingh



Speech delivered by Dr. Debendranath Mansingh, Hon'ble Minister of State for Industries, Orissa at the National Conference on Small and Medium Enterprises organised by Orissa Assembly of Small & Medium Enterprises (OASME) at Puri on 12 Aug.'99.

The spirit of five decades of the past of our economy was fraught with expectations and experiments in various sectors including industrial promotion, in midst of various ups and downs.

In the fifties, socialism was a dynamic and ideal economic phenomenon. In the eighties and nineties, it was the turn of technology to show how backward economies could compete and succeed in the world markets. Even China found it a convenient route for faster progress. The failure of socialist planning to satisfy the basic needs of the people led to the disintegration of the Soviet Union and her economy. The beginning of nineties witnesses a spate of market friendly reforms, all over the developing countries. An era of free trade in the world economy began.

The second half of the nineties, witnessed the collapse of South Asian Miracle. In the competition between the US \$ and the Japanese Yen, the latter was losing. Currencies were getting devalued. The world economy was slowing down, consequent up on the inevitable slow-down of the growth rates of the Western World. The stumbling block to industrial as well as economic development is weak infrastructure, low productivity and lack of adequate power and transport services.

In all fairness, these sectors are to be addressed on a high priority level if the development process is to accelerate. This is not possible without private investment and for that matter Foreign Direct investment in the infrastructure.

Although this calls for Liberalisation, Globalisation and Privatisation on Indian Industries, the impact of this policy, till date can not be specified in segregated quantum. However, the continuity in the growth rate of industry and the trend of Sensex, can be adjudged as test of benefit or impediment of the newly followed policy.

India has made admirable strides in various sectors including industries, during the past decade. It is said that larger flow of foreign investment and better international trade have helped India achieve an annual average growth rate of 7% from 1993 to 1996. India's integration with the world economy also has helped her move towards a healthy growth in the industrial and export sector by 20% in dollar-terms over the same period. The aim of new Exim policy is to accelerate the country's transition to a globally-oriented economy.

It is evident from the data reported by one hundred Companies, that during the recent years industrial production is picking up fast and sales have risen by 10% and profit growth

by 17% versus only 5.8% in the whole of 1998-99. This an optimistic note for the future well-being of Indian industries, may be with adequate and favourable global assistance. The small scale sector has impressively recorded a growth of 9.9% during 1998-99.

There is no doubt about the fact that the Small and Medium Enterprise sector is a very important segment of the India economy. It contributes 40% of the manufacturing sector output and above 35% of the total export and provides largest employment to the Indian citizen. This vibrant sector needs special care and attention.

I am extremely happy to know that, the Small Industries Development Bank of India has played a pivotal role by investing about Rs.33,000 crores to subserve the various needs of the small scale sector industries. This Bank has also become instrumental in exporting Indian technologies developed by SSI sectors to developing countries through its specially designed Technology Bureau for Small Enterprises. I sincerely compliment the Managing Director, Dr.Sailendra Narain for his gracious presence in this National Conference, which is aimed at deliberating various issues confronted by Small and Medium Industries after liberalisation, globalisation and privatisation.

I would request Dr. Narain to develop Aluminium downstream cluster of Industries in Orissa in the line of Leather industries in U.P. and special projects in K.B.K.districts. The prominent entrepreneurs and industries association of the country including promotional agencies, bankers, representatives from large houses will definitely widely discuss the causes of industrial sickness which has created an alarming situation. A large number of the industries in the country are either sick or heading towards sickness. It is high time that the policy makers should very seriously think over providing concrete

measures to adopt preventive and curative measures to bring back the health of the Small and Medium Enterprises Sector. It is often said that, due to managerial deficiency and diversification of financial inputs the industries have suffered a great deal. The experts, attending this conference, should deliberate on this topic with all possible details. In order to find out the solution to improve upon the managerial skill of the entrepreneurial community, a large number of Engineering Colleges, Polytechnics, Schools and Industrial Training Institutes have come up producing high skilled manpower to manage and produce quality products which will be internationally competitive. The introduction of ISO-9000 is creating awareness among the entrepreneurs to make them quality-conscious in order to penetrate the international market with the Progress in Information Technology, the computer, even sophisticated facilities, that too, the Internet and with a large English speaking student base, we have fortune in I.T.Sector, software export.

In the International scenario, the whole world is gradually becoming one market. We should make all our efforts to face the challenges ahead of us. Indian enterprises should have more exposure to international market. This National Conference should examine and come out with concrete suggestions to help the planners to adopt progressive policies for the proliferation of Small and Medium Industries.

It is heartening to note that nature is bountiful for Orissa. We are rich in forest, mineral and marine resources. But we must bear in mind that natural resources alone cannot develop a nation or a state. It is the people who can achieve it.

Orissa is one of the popular destinations in India for establishment of Steel, Aluminium and Thermal Power Plants and Petrochemicals. With the improved port

facility, and new railway links, Orissa has the potential to become one of the prosperous industrial states in India. There are already a number of mega projects in Orissa which can better progress with investments in the afore-stated lines. It may be mentioned here that FDI (Foreign Direct Investment) approvals have been received in respect of 35 projects involving an investment of 2654 crores, constituting 3.7% share of the total investment of the country. Orissa occupies the 6th place in this score, as per the report of the Indian Economic Association.

I congratulate the architects of this noble venture for organising this Conference when a new Government is going to be formed at the Centre very soon. Their efforts will no doubt deliver goods to make a new India during the 21st Century. In the next millennium humanity's hazardous crossing is to be transformed from nature existence into a technosphere.

With these words, I once again welcome Dr. Sailendra Narain and others to our State and request them to select Orissa as one of their focal points as we are still backward, compared to other developed States of the country.

At last, I would thank you all for giving me this opportunity to interact with you on this august occasion.

JAIHIND

THE INDIAN ECONOMIC ASSOCIATION
1998 STATEWISE FLOW OF FDI
APPROVALS (In Crores)

States	Projects	Investment	% share of total investment
Delhi	362	16210	22.9
Maharashtra	661	10522	14.8
West Bengal	137	4227	6.0
Tamil Nadu	419	3698	5.2
Karnataka	327	2821	4.0
Orissa	35	2654	3.7
Andhra Pradesh	239	1704	2.4
Uttar Pradesh	171	1665	2.3
Madhya Pradesh	75	1047	1.5
Punjab	53	779	1.1
Haryana	214	662	0.9
Rajasthan	112	507	0.7
Himachal Pradesh	19	309	0.4
Goa	25	199	0.3
Bihar	20	101	0.1
Others	1561	20932	29.5
All India	4629	70883	100.00

ATIBADI JAGANNATH DAS JAYANTI CELEBRATED :

Orissa Sahitya Akademi in collaboration with the Yugayoti Sahitya Samsad of Brahmagiri celebrated the Atibadi Jagannath Das Jayanti at the temple premises of Lord Allarnath at Brahmagiri on 18.9.99.

Jagannath Das who translated the Sanskrit Srimad Bhagavat into Oriya in a lucid style in the first decade of 16th century is said to be a premier translator of Bhagavat into regional language in India. His translation speaks of his erudition, art of translation and interpretative analysis. His *Bhagavat* brought about a cultural renaissance in Orissa and the people looked upon it as a veritable gospel. It is said that Srichaitanya during his sojourn in Puri was greatly impressed by Jagannath Das and as a mark of loving respect, he conferred on Jagannath the honorific Atibadi. A number of works are assigned to Jagannath Das, i.e., *Arthakoili*, *Tulabhina*, *Solachaupadi*, *Srinama Chandrika*, *Darubrahmagita*, *Gajanistarana*, *Gupta Bhagavata*, *Dutivodha* etc. *Jagannath Charitamruta* by Dibakara Das, *Chaitanya Bhagavat* by Iswar Das, *Padmakalpa Puran* by Gopala Khandaka, *Anakara Samhita* by Nanda Das, *Dardhyatabhaktirasamruta* by Rama Das and *Nityaguptamani*, a sanskrit work by Dibakara Mishra reveal some of the biographical details of Jagannath Das. Born at the close of the 15th Century to Bhagaban Mishra of Kapileswar village near Brahmagiri in Puri district, Jagannath breathed his last at Puri at his Satalahadi Ashram on the sea at the age of sixty. There are *maths* in Puri dedicated to his memory which still remind us of Jagannath Das, the greatest Vaisnav saint-poet of Orissa as the progenitor of Oriya language and literature and an exponent of Jagannath dharma. The meeting was addressed by Dr. Bhagaban Panda, Prof. Rajkishore Mishra, Dr. Prafulla Kumar Mishra, Kumar Kabi Arakshita Pradhan and others. Rebel poet Rabi Singh, Vice President, Orissa Sahitya Akademi presided over the meeting and Shri Aswini Kumar Mishra, Secretary, OSA presented the welcome address.

A Jayanti Tribute

KAVIVARA RADHANATHA RAY

Dr. Mayadhar Mansinha



His Life

Radhanatha was born of cultured parents in the village of Kedarapur in north Balasore in 1848. He was sickly all through his life and had to give up advanced studies in Calcutta, away from home, for that reason. He was the first boy to pass the Matriculation examination of the newly established Calcutta University in the whole district of Balasore and when, so says Fakirmohana in his autobiography, the wonderful news reached the Balasore Collectorate where his father Sundara Ray was a clerk, the latter's semi-literate colleagues started whispering among themselves that if that sickly boy of Sundara Babu could pass the Matriculation examination, then it was not as wonderful a feat as they had imagined it to be! Radhanatha entered life as a teacher in a Government School and on account of his efficiency rose up and up in the official hierarchy, retiring as a Divisional Inspector of Schools. In his private life Radhanatha was a prince among men, humble in spite of great learning and still greater literary fame, unobtrusive and quiet. He was almost deified by contemporary society for his innumerable secret charities and his other great qualities of head and heart.

Late in life the poet suffered a moral lapse, and its reaction on his sensitive mind, till then uncontaminated, was so violent that he almost outraged social decency by making it a public affair by the distribution of a confessional tract. He has left hot tears of remorse and repentance also in his poem, 'To a faithful wife from a faithless husband'.

Rathanatha was very well read in several languages and was admired both for his scholarship and his poetic talents by many of his famous contemporaries in Bengal. The Bengali poet Nabin Chandra Sen and Bhudeva Mukhopadhyaya, the famous enducationist and thinker have left fine eulogistic poems on him.

When Radhanatha was about 20 and was at Balasore as Deputy Inspector of Schools, Madhusudana Rao, his former student and favourite at the Zilla School of Puri, came also to Balasore to work as a teacher in the Government High Schol there. Fakirmohana was already there, the restless leader of all sorts of movements for the uplift of his people. The three together ushered in the new era in Oriya literature round about 1866.

Orissa's Lyrical Ballads

Contrary to the dreams of a section of Bengali officials, the Government, as a result of the popular agitation organised by Gourisankara Ray (brother of Ramasankara Ray, the pioneer novelist and dramatist) at Cuttack and by young Fakirmohana Senapati and the now forgotten Govinda Chandra Patnaik at Balasore, ordered the discontinuation of the study of Bengali in all schools and its replacement by the compulsory study of Oriya all over the Orissa Division. But there were no text-books in Oriya available at that time. The three friends at once set about removing the deficiency. Fakirmohana wrote and published books on history and arithmetic and Radhanatha and Madhusudana tried their hands at literature.

Their co-operative product, *Kabitabali*, is comparable to the 'Lyrical Ballads', produced jointly by Wordsworth and Coleridge, which ushered in a new age in English literature in the late 18th century. In this slender volume, the majority of the small poems were from the pen of Madhusudana, but there is no doubt that in this adventure both the teacher and the pupil suddenly discovered themselves as original poets. Before this, Radhanatha had only published the Oriya translation of Kalidasa's *Meghadutam*. A finer and more musical translation of that great Sanskrit classic it may be difficult to find in any Indian language. And in *Benisamhara*, a long narrative poem on a well-known incident from the *Mahabharata* which appeared in *Kabitabali* as one of Radhanatha's three contributions, we see clearly the budding of the fine narrative poet that he ultimately became.

Great narrative and National Poet

Radhanatha is essentially a narrative poet, a *kavya*-maker par excellence. xxx..... While the *Kavyas* of Upendra and his followers were dictional and metrical exercises and displayed conventional sentiments, those of Radhanatha had the galvanism of genuine young love and warm lyrical quality. The tales he introduced were absolutely new, much closer to reality than those of the medieval *kavya*-makers, and yet no less romantic. The background to these new tales was modern and familiar to the educated and in and through the narration the poet touched, at appropriate moments the new chords of patriotism in the hearts of the Oriyas— something the ancients and the medievalists had not cared for except Sarala Dasa in a rough sort of way. And with all the delights of a medieval romance as abundantly provided in a *kavya* of Radhanatha as in any of Bhanja's, the reader was spared the bother of constantly referring to a glossary or a dictionary to get the meaning. Radhanatha wrote his romantic poems like Scott and Tennyson, for the common reader, unlike Bhanja and his followers who expressly wrote for the 'learned,

the elite, and those who could understand'. These were the new qualities that made Radhanatha as popular in modern Orissa as any great medieval poet. He became the darling equally of the dry-as-dust pandit and the fresh young bride behind the purdah. Perhaps no other modern poet in India has had the popularity that has been enjoyed by Radhanatha with the exception of Tagore in Bengal.

Rathanatha took his stories from many sources—the mythologies of Greece and Rome, the Puranas, and the oral tradition as well as the history of Orissa. The way he metamorphosed the foreign tales into Orissan stories is indeed a marvel. Practically all his *kavyas* have the Orissan landscape as their stage. Though Orissa is one of the most picturesque states in India, the Oriya poets in old and medieval times had no eye for the natural magnificence on their door-step—the sea, the romantic hills of Meghasana, Mahendra and Malyagiri, the broad rivers, the primordial forests, and the lovely lakes of their own land. Engrossed with 'holiness' only, as derived from Rama and Krishna stories, they sang *ad nauseum* of the places and objects of nature associated with those divine heroes which they had never seen with their own eyes—the river Yamuna or the Govardhana hill or Naimisaranya for example. For the first time in the whole history of Oriya literature, nature in Orissa spoke and became an integral part of Orissa's national consciousness through the modern romantic poetry of Radhanatha. As a poet of nature Radhanatha has done for Orissa what Kalidasa did for India, putting the geography and the topography of his homeland to splendid poetic use. As the Greeks did in respect of the Hellenic world, Radhanatha peopled the whole of Orissa with living gods and goddesses who took as lively an interest in human affairs. He endowed innumerable little spots in Orissa with significant living personalities of their own. He made Orissa, in short, a land of superb poetic beauty, a theatre for supernatural beings, a land of myths and legends, of handsome fighting heroes and lovely

heroines. There is not a single celebrated mountain, river, lake, or historic or religious monument in Orissa which has not had a magical poetic baptism from Radhanatha's pen. Almost anywhere a sensitive, educated Oriya moves, a few lines of Radhanatha's poetry come naturally to his lips, aptly revealing the essence of the place he finds himself in. Radhanatha was almost worshipped in his time as the true national poet of Orissa, most deservedly.

The Nature Worshipper

But it is not as a poetic story-teller only that Radhanatha's special contribution to Oriya literature has to be judged. He was innately a devoted admirer of nature for her own sake. This element in him gave a real, precious novelty to Oriya literature, this love of nature for her own sake, a great spiritual quality, absolutely different from man's love for a woman. In the latter an elemental passion for possession and pleasure lies always hidden. Most oriental literatures practically overflow with it. Radhanatha introduced an illuminating and ennobling quality into a literature that was earthly with the desires and consummation of the sensuous, possessive, physical delight, except for a few rare pieces such as in the poetry of, say, Gopalakrishna. As Inspector of Schools Radhanatha travelled widely and came in close touch with the wild, unharnessed and grand natural scenery of Orissa. He was shaken to his soul in wonder and admiration. To satisfy this keen new-found appetite for nature's charms, he also travelled all over India from the Himalayas down to Cape Comorin, taking long leave from Government work. When he returned with all that wonderful experience and saw the *Chilka* lake—the lake of beauty and wealth in Orissa—he burst into ecstatic poetry. It was as though he had never seen anything more beautiful before. So he says, in *Chilka* his loveliest nature-poem; and compares the lovely little Chilka to a coy maiden companion, in contrast with the vast seas and the mighty Himalayas, in whose

overpowering presence one feels one's individual entity practically lost. And not in *Chilka* alone, but in his other poems also, big and small, we find similar heartening and intimate touches of nature in illuminating word-pictures. Radhanatha is undoubtedly Orissa's greatest landscape painter in poetry.

But Radhanatha was not only a story-teller or a wordpainter of nature or of beautiful women, though these are not very common powers in poetry even if detractors think any poetaster could have them all—and all through his life Radhanatha had some persistent detractors in Orissa from motives other than literary or aesthetic. This is most regrettable. Almost alone in the long history of Oriya literature, Radhanatha had a courage of genius to defy privilege and ruthlessly whip the powerful with his pen for their shortcomings. He is to be saluted for the fact that behind his quiet, cultured, humble and gentle exterior he kept the holy fire of righteous indignation burning. He aimed fiery arrows at the perpetrator of any human indignity that came to his notice from any quarter. This, I think, is integral—this holy fire—to all true genius. Radhanatha has revealed it in all his books, but in a concentrated form in the *Durbar*, where through satire, taunt, and direct condemnation he has torn to pieces the contemporary Rajas, Maharajas and such other glorified nincompoops who dominated society in his time as they do in all ages. He sets off against them the poor, indebted and sickly genius of the great Oriya astronomer, Samanta Chandrasekhara Simha. He was the only one worthy of admiration, in the whole durbar of padded nothingnesses that temporary beaurocrats and dignitaries often are. The soulful tribute that the poet pays to the great astronomer should be the envy of any genius, and in the dignity of its diction, the width of its vision, and in the whole heartedness of its praise, this encomium rises to the heights of great poetry, becoming much more than a personal topic. xxx

Source : Exerpts from the book "History of Oriya Literature" by Dr. M.Mansinha, pp-181-188, Sahitya Akademi, New Delhi, 1962

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GOPABANDHU CHOUDHURY : THE MAN AND HIS WORK

Dr. Purnima Rath

Gopabandhu Choudhury's name dazzles among those who sacrificed their lives for the independence of India. Living in the midst of Gandhian ideals, Gopabandhu practised *swadesi* and taught others to follow this way of life. Though an individual he became an institution for the reason of his character. With his ideas, he provided many with new ways of thinking. In front of him there was only one aim and this was his country's independence. For achieving this he employed all his power—mental as well as physical.

Gopabandhu Choudhury was born in 1895 on the Budha Purnima Day. His father Gokulananda Choudhury, was an established name during his time. Being a zamindar, the atmosphere in his family had been aristocratic. But, the family participated in the national movement with an aim to liberate the motherland from a foreign domination. This atmosphere contributed its share in shaping the personality and awareness of Gopabandhu, who was destined to be a political leader.

After completing his school education Gopabandhu joined the Ravenshaw College in the F.A. class. Then he went up to the Presidency College, Calcutta and Calcutta University where he passed his M.A. examination. With this he had the degree of law from the Calcutta University. Although he began his service career as a deputy magistrate, Government service did not attract his imagination for its soulless systems.

In 1920, the whole of India was influenced by Gandhiji's non-cooperation movement. Rejection of foreign goods had occupied the people's minds. Gopabandhu was deeply influenced by this historical event. Immediately he resigned from Government service and joined Gandhiji's movement. Enthusiastic people in Cuttack arranged a meeting on the white sands of the Kathajori river to celebrate his decision. In his reply Gopabandhu said that he did not deserve such felicitation, when his sacred aim was to serve the people and the country.

After quitting the government job, Gopabandhu had enough time to engage himself in the activities of the movement. Right from 1921 he started with constructive work such as spinning, weaving, khadi work, cottage industry, village development, women's education, removal of untouchability, spread of education. And equally well he worked hard for the culture of his own people. He dressed himself with the simplest materials just to follow the Gandhian ideals. In him there was the desire of becoming a social worker to serve mother India.

In 1921 on the Dola Purnima day Gandhi visited Orissa. A meeting was organised on the bank of the Kathajori river. Gopabandhu's participation in the meeting was clearly visible. He organised the **Alaka Ashrama** near Jagatsinghpur where Satyagrahis were given training under his

direct supervision. **Alaka Ashrama** during those days had been the centre of Gandhian activities. Spinning and weaving were regularly done by the inmates of the *ashram*. Gopabandhu engaged himself in social service with the help of the students and teachers of the *ashrama*. He was instrumental for establishing Bharati Mandir at Cuttack.

Not only this Gopabandhu Choudhury dedicated himself for the unification of the scattered Oriya speaking tracts. The movement which Madhusudan Das started attracted him widely and he joined the movement. His earnest desire had been the unification of all the Oriya speaking areas under one administration in order to form a separate state for the Oriyas. But he was not one with the methods of the movement. He believed that the Oriyas would not get their objective by appealing to the British Government through memorandum and representations. He rejected the idea that the Utkal Sammilani would achieve the goal. Only through the activities and programmes of the Congress movement people would reach their goal.

Gopabandhu worked as the president of the reception committee of the Provincial Congress during its Cuttack session in 1924. Apart from this, he actively participated in different sessions of the Congress. His contention was that nothing could be achieved by mere words. To reach the goal, hard work and right propoganda would be of prime importance. On 1st January, 1929 about 10,000 Oriyas assembled at Deshabandhu Nagar in Calcutta to demonstrate their strength. Gopabandhu Choudhury was the President on this occasion. A resolution for the amalgamation of all Oriya speaking tracts was adopted with a view to achieving a separate province for the Oriyas.

In 1929, the Provincial Congress had its session at Cuttack and Gopabandhu became

the General Secretary. In the same year he attended the Congress session held at Lahore where a resolution was approved for total *Swaraj*. Gopabandhu provided a strong leadership to the Salt Satyagraha in Orissa in 1930. He read out the oath of independence on 26th January, 1930 at Cuttack. While leading the Satyagrahis from the Swaraj Ashram to Inchudi, he was arrested on the way and sent to Hazaribag Jail. Soon after the conclusion of the Gandhi - Irwin Pact he was set free from jail on 10th March 1930.

Alongwith Neelakantha, Harihara, Sasibhusana and Nandakishore Das, Gopabandhu Choudhury remained the member of the reception committee of the Congress for its session at Puri. It was a time when the people were getting ready to plunge into the second phase of the Salt movement. Pickettings were organised in front of wine shops as part of the programme. Gopabandhu took keen interest in such activities. For his work against the Government, he was arrested on 19th January, 1932 and put in Cuttack jail. When he was released from jail in September, 1932 he again jumped into the Congress movement. Arrests and jail terms did not take him away from the mainstream of the national movement.

From 1932, the Indian Congress decided to adopt constructive programmes all over the country under the instruction of Mahatma Gandhi. Orissa was also chosen to be one of the centres for such activities. Gandhi's visit to Orissa accelerated this programme. Gopabandhu Choudhury enrolled himself as a member of the **Gandhi Seva Sangha** in 1932 and in the same year he attended the Working Committee meeting of the Congress at Bombay.

Mahatma Gandhi's *pada-yatra* in Orissa started in 1934. Gopabandhu had shouldered the responsibility as the organiser

and accompanied Gandhi. In August (same year) he shifted the centre of his activities from Cuttack to Bari from which place he worked for the uplift of the poor and the downtrodden. His service to the flood affected people of the area remains to be a part of history. In all such work Rama Devi walked hand in hand with him. They built their **Ashrama Seva Ghara** at Bari and made it their centre for Gandhian work. They included eradication of untouchability, khadi work, harizana seva, uplift of women in their work.

At Cuttack a Khadi centre was established with Gopabandhu Choudhury as the centre of its activities. The work was extended to **Bari Alaka Ashrama** made a name for khadi work. People from Singh Bhum, Balasore, Puri, Sambalpur, Ganjam came and joined the Ashrama for training in Khadi work. **Orissa Provincial Khadi Board** continued its activities under the direct supervision of Gopabandhu.

Gandhi Seva Sangh's 4th annual session was organised by Gopabandhu from 25th March to 31st March, 1938 at Delanga. In the same year the Wardha scheme of education was accepted in Haripur Congress as a policy for educational and social reconstruction. To implement the scheme **Hindustani Training Sangha** came into existence. Bari became the centre of this education. In 1938, **Orissa Board of Basic Education** was constituted with Gopabandhu Choudhury as its President. At 14 different places schools were established to impart to students lessons in character building, self-dependence and personality development. Again in 1941, **Utkal Mouluka Sikhya Parisada** was constituted with Gopabandhu Choudhury as Secretary. Acharya Harihar remained its President. But in 1942, Gopabandhu was arrested and put in Jail till 1945. Though in jail he did not stop his habit of spinning.

The country attained independence in 1947 and in the following year Gandhiji was assassinated. This incident changed Gopabandhu Choudhury, a change that converted him into the Sarvodaya ideology. With that end in mind he organised the second Sarvodaya Conference at Angul in 1950. Politics did never attract his interest. Rather, he devoted himself to Gandhian ways of social reconstruction. In the Sarvodaya Conference in 1952 at **Puri Sarvodaya Samaja** was constituted with Kishorilal Mastnwalla as its President. Gopabandhu accepted the responsibility as its co-ordinator. The Sarvodaya Samaj aimed at various social works for the general good of the people. Its main activities were concentrated on the development of women, agriculture, languages, khadi, education etc.

In 1952, again Gopabandhu Choudhury's decision to leave Bari was meant to give a new turn to his life and career. Even in the Congress rule the ordinary people were deprived of food and clothing. This pained him terribly. With Rama Devi, he undertook a *Pada yatra* in the same year from 7th January. The purpose of his mission had been to accelerate the *Gramadan* and *Bhudan* movement. In 1955 during Binova Bhavē's Pada Yatra in Orissa this movement received tremendous momentum. Gopabandhu desired that this movement should receive as much strength as the Freedom Movement. Books were written on this. Shyamasundar Panda, one of his companions, composed Bhudan songs and the *Gram Sevaka* became the periodical literature of the movement. Though Gopabandhu did not ask for land, people used to donate land out of their own accord. Harapriya Devi donated 12 *guntha* of land whereas a farmer of Ramachandrapur donated one *guntha*. Many others advanced the movement with their donations.

Seeing the unhappy plight of the Adivasis Gopabandhu paid attention to their development. Their development had been his main concern. In Koraput, he saw with his own eyes, the exploitation of the Kandh's, Paraja's, Gadava's, Saura's, Bhuyan's, Juanga's, Munda's, Santala's and Oram's poverty and ignorance. Their misery under the weight of poverty and ignorance moved him greatly. A Congress camp was opened at Nuapata near Jeypore for training Adivasi youths who, after this, would provide leadership to their own people and educate them. For the development of the socio-cultural life, for freeing these Adivasi's from exploitation, the Sarvodaya Movement adopted various programmes. Their successful execution brought about visible changes in the lives of the Adivasi people.

Gopabandhu was critical of the English education for its apathy towards physical work. He encouraged Ayurveda. Right from 1945, he engaged himself in the leprosy eradication work. To achieve his end he sent Ajaya Kumar Ghosh, Alakha Patra, Golak Patra, Ratan Das and Annapurna Samantray to Isac Samantray for training. With a financial assistance from **Kasturaba Smarak Nidhi**. Gopabandhu established Matrumangala centres at Bari, Aurangabad, Baragam, Khanda Sahi, Gadasila, Tulasipura, Chandanapur and Satyabhamapur. In all such work he had the direct association of Rama Devi, his wife.

Gopabandhu Choudhury's personality expressed itself not in social work alone, he showed equal interest in literature too. While in Berhampur jail, he wrote *Chasimuliya Gandhi*, which attracted the attention of writers in Orissa. He also translated *Gandhiji's Atmakatha* from Gujarati to Oriya. For his interest only, *Grama Sevaka* was published

from Cuttack. Under his supervision and care *Gandhi Kama*, *Khadi Buna*, *Satyagraha Pantha*, *Seva O Khyamata* were published and distributed for the general information of the Congress workers. He also authored *Delhi Diary* and *Stitapranjyara Lakhyana* and edited the *Gramaseva Sangha* and *Satyagrahi*.

One of the salient features of Gopabandhu's personality was his love for all communities. Though a Hindu by birth and upbringing, he did never distance himself away from the Muslims. He realised that Indian society could exist not by the contribution of the Hindus or the Muslims, but by their mutual cooperation and understanding. With this ideal in mind he plunged into social service. He served both communities with equal love and attention. When he was the Chairman of Cuttack District Board he discharged his responsibility with great care keeping the interests of both Hindus and Muslims in mind. Recognising his service to the poor and the downtrodden, the Utkal University honoured him with the degree of Doctor in Philosophy in 1956. But Gopabandhu knew such a degree was not needed for a social worker whose ideal was selfless service and sacrifice for the greater cause of humanity.

Gopabandhu Choudhury, the loving child of Kherasa, lived until 1958. He passed away on 19th April. Long after his death, today, though his physical image has disappeared from most of the minds of the people of Orissa, his ideal still persists in every one's memory. How can one forget a man who loved all mankind as his own ?

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On the occasion of the World Literacy Day

TOTAL LITERACY CAMPAIGN : ADMISSION TO SOCIAL PROCESS

Dr. Digaraj Brahma

Adult Education emerged as separate process of study and was taken up as a Government Policy during the British period. In the year, 1836-37 a sample survey was conducted in some urban and rural pockets of Bengal and Bihar. As per the survey, it was revealed that the percentage of literacy in India was 6 only. Till 1917, British Government took more interest in Adult Education. However, the freedom struggle movement paved way for revitalising adult education programme in the country.

Post Independence Period

In 1947, when India became independent, the level of literacy was only 14 percent. Maulana Abul Kalam Azad, the first Education Minister of Free India, emphasised on social education. As such a 5-point programme of social education was developed by Government of India.

1. Spread of literacy among the adults.
2. Education on the principles and rules of hygiene and good health.
3. Arrangement of Occupational and Industrial Education.
4. Development of good sense of citizenship.
5. Arrangement of proper means of recreation and amusement.

The table given below provides a detailed description of literacy in India since 1951.

TABLE - A

Percentage of Literacy since 1951.

Sl. No.	Year	Percentage of literacy
1.	1951	19.26
2.	1961	27.76
3.	1971	34.08
4.	1981	43.05
5.	1991	52.11

From Table-A it is evident to note the slow achievement of literacy target in India.

Present status of literacy

Present status of literacy can be well examined in keeping with the number of illiterates.

Table-B provides a picture of illiterates in India.

TABLE-B

Yearwise distribution of illiterates (15-35) age group.

Sl. No.	Year	No. of illiterates (in crores)
1.	1951	9.10
2.	1981	11.00
3.	1991	11.60
4.	2001	11.00 (projected)

As the country intends to achieve the objectives of EFA, the scope of UEE and NFE is to be widened to literate the people of 15-35 age-group by the end of this century.

Orissa: Its Scenario

A comparative picture of literacy rate (1991) of the State of Orissa with the highest and lowest rate is presented below :

	Maximum	Minimum	Orissa
Total literacy rate.	Keral - 89.81	Bihar - 38.48	48.09
Female	Keral - 86.17	Rajsthan- 20.44	34.68
Male	Keral - 93.62	Arunachal- 51.45	63.09

A comparative picture of literacy rate of India with Orissa as per 1991 census is stated below :

	India	Orissa
1. Total	52.11	49.09
2. Male	64.13	63.09
3. Female	39.21	34.68
4. Urban	73.01	71.99
5. Rural	44.54	45.66

A picture of literacy rate of Orissa as per 1991 census presented below :

Name of the district	Person	Male	Female
1. Angul	51.52	67.64	34.32
2. Balasore	57.64	71.23	43.40
3. Baragarh	47.65	63.78	31.21
4. Bhadrak	60.54	74.62	46.05
5. Bolangir	38.63	55.64	21.30
6. Boudh	40.96	60.61	21.01
7. Cuttack	65.44	77.30	52.47
8. Deogarh	44.45	59.43	29.26
9. Dhenkanal	54.92	68.82	40.33
10. Gajapati	29.37	41.76	17.44
11. Ganjam	46.72	63.88	29.67
12. Jagatsinghpur	65.78	78.41	52.94
13. Jajpur	58.00	70.50	45.29
14. Jharsuguda	52.64	67.21	37.01
15. Kalahandi	31.08	46.85	15.28
16. Kandhamal	37.23	54.68	19.62
17. Kendrapara	63.01	76.82	50.67
18. Keonjhar	44.73	59.04	30.01
19. Khurda	67.72	78.74	55.39
20. Koraput	24.64	29.42	15.15
21. Malkangiri	20.04	28.22	11.69
22. Mayurbhanj	37.88	51.84	23.68
23. Nawarangapur	18.62	28.10	9.01
24. Nayagarh	57.20	73.00	40.74
25. Nuapada	27.52	42.31	12.78

26. Puri	63.30	76.83	49.41
27. Rayagada	26.01	36.53	15.63
28. Sambalpur	51.56	65.94	36.48
29. Sonepur	42.62	61.48	23.38
30. Sundargarh	52.97	65.41	39.60
Orissa	49.09	63.09	34.08

From the above table, it is revealed that

- (i) The district of Khurda has the highest percentage of literacy (67.72%) whereas Nawarangapur lowest percentage i.e. 18.62.
- (ii) As regards Male literacy, Khurda scores the highest (78.74%) and Nawarangapur scores the lowest (28.10).
- (iii) As regards female literacy, Khurda scores highest (55.39%) and Nawarangapur lowest (9.01%)

Effects of Government of India

For the liquidation of illiteracy, Govt. of India have made systematic and sustained efforts since 1978 by launching the National Adult Education Programme (NAEP) from the birthday of Mahatma Gandhi i.e. 2nd October.

While emphasising literacy skill, the programme was made;

- relevant to the environment and the learners' needs.
- flexible regarding duration, time, location, instructional arrangements etc.
- diversified in regard to curriculum teaching and learning materials and methods.
- systematic in all aspects of organisation.

The National Policy of Education, 1986 emphasised the importance of Adult Education and Public participation in the National Development of India.

Origin of TLC Programme

The National Literacy Mission launched an alternative models of literacy programme named as Total Literacy campaign programme. This is a campaign for total literacy which is area-specific, timebound, volunteer-based, cost-effective and outcome-oriented.

It attempted to literate eight crores of illiterates by 1995 and the rest by 1997. But the achievement in this direction is not upto mark. Sustained effort and deliberate planning is needed to gear up the programme in right direction.

TLC and Its Operational Strategy

1. Selection of an area
A definite area will be taken as a unit.
2. Care will be taken to literate people within the age group of 9-35.
3. All the pupils, both boys and girls, within the age group 6-14 will be admitted to school without any dropout.
4. Within a period of 2 to 3 years target audience between 9-35 or 9-45 will be literate.
5. When the area will be literate fully, the programme will be shifted to another area, and post literacy programme will be conducted in this area.

Preparation of an Action Plan.

1. Preparation of the area Action Plan to make the area totally literate within a definite period of time, say 2-3 years.
2. If 90% of the people will be literate, the area will be declared totally literate but for the S.C. & S.T. area 80% of people from 15-35 age group/9-45 age group will be literate.

Preparation for the programme

1. Collection of local specific data- location, area, population, socio-

economic status, agriculture, climate, cultural tradition, language etc.

2. Collection of data as regards boys/girls/ male/female, SC/ST/General, within the age group 6-14, 15-35 and 35 above.
3. Acquaintance of workers with definite plans and programmes of TLC.

Monitoring of the programme

Step	Govt. Level	Project level	Voluntary levels
1. Village	Gramsevak	Main Volunteer	VEC
2. Panchayat	Panchayat Officer	Asst. Pr. Coordinator	PEC
3. Block	B.D.O.	Pr. Coordinator	BEC
4. District	Collector	Chief Pr. Coordinator	Zilla Sakshyarata Samiti.

Periodical review of the programme at different level will be conducted for the better monitoring of the programme.

Functional Literacy : Its Meaning

An adult functionally literate should have :

- Independent functioning in respect of reading, writing and calculation.
- Knowledge as regards his deprivation from different types of help accorded by Govt. from time to time.
- Capacity to ensure economic development of not only the self, but also of his family.
- A sense of acceptance towards the ideas of fellowfeeling, protection of environment, equality of sexes, status of women, small family norm.

How to achieve the Goal : Styles & Strategies

The programme of Literacy, Post literacy and Continuing Education go together with NLM;

The strategy encompasses;

- (i) Basic Literacy for adult 200 hours spread over about six months which will be a guided learning programme.
- (ii) Systematic Post Literacy programme for about 50 additional hours spread over the months with guided and self learning.
- (iii) Self-directed Continuing Education; Library service, news papers for new literacy.
- (iv) Formulation of detailed plan of action by State Govt./UT to achieve TLC by 1997-98.
- (v) Orientation of political parties.
- (vi) Orientation of officers: State/Central.
- (vii) Registration of Sakshyarata Samiti in the district.
- (viii) Mass Mobilisation of all section of people.
- (ix) peoples' participation in environment building.
- (x) Creation of people-oriented management structures at the district, Block, Panchayat, Village level.
- (xi) Involvement of dedicated volunteers.
- (xii) Preparation of teaching learning materials.

Decided Level of Literacy

(a) Reading :

1. Reading aloud 30 words per minute on own environment.
2. Silent reading of 35 words per minute.
3. Reading of posters, Newspapers, Sign of road etc.
4. Understanding of own profession and environment.

(b) Writing :

1. Copying out of words per minute.

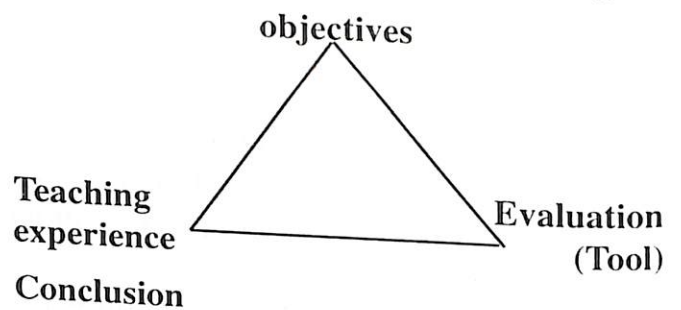
2. Taking dictation of 5 words per minute.
3. Writing with proper spelling of words.
4. Writing of letters and application.

(c) Arithmetic :

1. Reading and writing of figures from 1 to 100.
2. Addition and subtraction of three digit numbers and multiplication and division of two digit numbers.
3. Knowledge of Metric system for own work.

Evaluation

Evaluation is a process which aims at knowing the exact of realisation of the objectives suggesting modification if any. The process can be explained through a triangle.



For the realisation of the goals of Total Literacy Campaign, the role of Panchayatiraj ensuring local specific programme and local participation of all concerned has become inevitable.

Hence planning at grassroot level with sustained means and modes of monitoring would achieve the goals of TLC by liquidating illiteracy from the country.

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A DAY WITH THE CHIEF MINISTER

Gurukalyan Mohapatra

Dr. Giridhar Gamang was a unique tribal leader of our State who was sworn in as Chief Minister on February 17, 1999. I came in contact with him several times earlier, but never got a chance to spend a day with him. I was really, looking for an opportunity. However, I was fortunate to be with him on June, 19, the last day of campaign for the by-poll of Laxmipur assembly segment.

It was Dr. Choudhury's residence at Rayagada town. The tribal leader was Chief Minister Dr. Giridhar Gamang, who sought bye-election as per the notification issued by the Chief Election Commission for the bye-election to be held on June, 21. Dr. Gamang was awfully busy. His party workers surrounded him and he was taking his brunch. He was also having discussions with his party leaders and workers about next strategies. Those who took part in the discussion were Dr. Gamang's brother and Rayagada District Zilla Parishad's Chairman Bijaya Gamanga, Information and Works Minister, Bhupinder Singh, Party M.L.A. and former Minister Jayadev Jena, wellknown writer and party leader Annada Ray. Akhaya Sahu of Asian Age was waiting outside.

Meanwhile, I alongwith my journalist friend Soumyajit Pattnaik, intercepted Chief Minister Gamang, when he was about to leave by the rear entrance.

'Do you have a strong chance of victory this time' ? Was my question when we called on him there.



'Yes, surely I am going to win', was his sharp reply. He also added, 'opposition accused me for defeating the Union Government with my single vote. But voting in favour of my own party was neither an indisciplined act nor was unconstitutional. Each and every vote has a meaning. Each vote carries definite value. I can even win by a single vote. But I shall win surely'. He regretted, however, that no one now a days gives importance to a single vote.

'Do you think that opposition's canard would harm at this juncture' ? I asked.

'No, my friend, no, I have won this seat for Loksabha elections eight times since 1972. People here know me and my party. In the last Lok Sabha Poll (1998), I won this Lok Sabha seat with a margin about more than 80,000 votes. I did not go out for campaigning. Of course that was an experiment. I really wanted to be uncontested. But some of my friends objected to this idea as that was meant to destroy the democratic spirit. So I experimented with that method', he said.

'Now opposition alleges, that you even did not cover most parts of Laxmipur area while you were M.P.', I asked.

Dr. Gamang's reply was amusing. According to him, when Sarpanchs don't even get time to cover small patches of their area, how could an M.P. cover all that ? 'It's not possible. But I have heard their problems and solved them in time through my own agencies. Seldom have I heard dissenting voices in this area. I am rather conscious of social life of this area and I never want that this area to be sunk into an atrophy', he replied.

All of a sudden, a party worker informed him that some important Ministers from Bhubaneswar are coming for campaign. Dr. Gamang's immediate reaction was — 'Why ! Nobody should come here and make showbiz. I know my ways of electioneering.

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No money should be deposited in my party's coffer here and I want to set an example before the Chief Election Commissioner'.

I was taken aback. Dr. Gamang was catapulted to power here for the Chief Ministership as the ruling party's image had tarnished and the party seemed sinking downwards as everybody felt.

Chief Minister Dr. Gamang then started for Kashipur on the last day of campaign. He wanted only two or three vehicles to accompany his jeep (No.OSK-7261) (He never goes electioneering in a car). Of course the security vehicle was waiting to follow. Dr. Gamang wanted to avoid unnecessary election expenditures by that. We had had a separate car and a thin sheet of paper was pasted on its front glass as 'PRESS'. 'This car's expenditure would not be included in your election expenditure. Hence don't be afraid, Sir' !, I told to the Chief Minister. He smiled for a while. Then he told—'But why should your car follow me ? You can reach Kashipur before I reach there' !

I could understand his problem. In a tribal dominated rural area, he didn't want to show that a Chief Minister was visiting his own area with splendid display unlike past Chief Ministers.

After sometime, I told our driver to go to Rayagada bus stand to buy some newspapers. But we could not get. I could feel the newspaper dealers bonanza during the bye-election. I then told our driver Balaram to go to Kashipur straight. Saumyajit okayed my proposal.

We had to pass through beautiful Ghat hilly roads. Roads were zigzag with fearsome sights. Foamy clouds were caressing mountain peaks. The driver then slowly stopped the car as two or three vehicles were standing in front of a small roadside temple. The driver reported, 'this is Maa Sankheswari's temple.

'Maa protects everybody in this ghat road'. The Chief Minister, after offering prayers came out of that temple. I told our driver to start quickly. He did so. But we found a square ahead on that ghat road, known as Rupukuna. The left side road led to Laxmipur and the right one to Kashipur, only 33 Kilometers away. Such a long distance from one area to another within an assembly segment was beyond any imagination.

However, we followed the Chief Minister's vehicle, lest we miss the track. We were not so much acquainted with the roads. But it was about half a kilometer from that square, where C.M's vehicle made a halt. I got down to know the reason. Someone had felled a tree to obstruct the road. 'Is it opposition's mischief in this tribal area', ? I suspected. The C.M. evaded the matter. Road was cleared. The cheerful Chief Minister waved his hand and told his driver to speed up.

We then reached a place known as Tikiri. Posters of the rival candidate were adorning the walls. But the Chief Minister showed no sign of irritation. He was cheerfully waving his hand and greeting the people at the roadsides and was being greeted by them in turn.

We had to move towards a nearby village known as Kachei Padar. Sri Anantaram Majhi, former M.L.A. belongs to that village. In 1995, Sri Majhi was elected from the same village, the same Laxmipur assembly constituency with a ruling party ticket. He had been winning from the same seat for last 25 years. However, when Dr. Gamang came as the Chief Minister, he inducted Sri Majhi in his cabinet. Sri Majhi was in charge of Health & Family Welfare portfolio. Mr. Majhi was so loyal to the Chief Minister that for the cause of the state he even sacrificed his seat for the new Chief Minister Gamang.

Meanwhile, Dr. Gamang dispelled our doubts that he had no differences with Sri Majhi at all. 'It was simply opposition's rumour', he alleged. All of a sudden he entered a small cottage. We followed him. It was Sri Anantaram Majhi's residence. His family members were eating ripe mangoes inside. The Chief Minister met, greeted them and talked to them for a while and came out. Of course Sri Majhi was at Laxmipur for campaigning on the last day.

It was a well planned village with Indira Awas houses, unlike villages in coastal districts. When asked about this Dr. Gamang said, 'most of the sanctioned amount for Indira Awas Yojana was not properly utilised in coastal areas. But here it is difficult to bungle. You can find most of the roads in these remote areas in good conditions'.

Most of the villagers greeted their Chief Minister in a novel way. They wanted his presence. There was a small gathering also. Some wanted to speak their mind to the C.M. directly. The C.M. listened to their problems eagerly. It was a good meeting except a little trouble, created by a handful of malcontents. They were all drunk in the afternoon. They opposed the proposed Utkal Alumina Project at Tikiri. The Chief Minister tried to pacify them – 'See I am not an outsider. I belong to your area and I am one amongst you who had been made Chief Minister to solve your problems. Why don't you believe me and look for those people who always misguide you ! They come to you several times but hardly come to me to explain the situation. They were not able to answer that Hindel Group's Alumina Plant was required to be shifted. Let there be a discussion. Let the authorities, the opposition and all of you take a unanimous decision'.

The Chief Minister, on his way to Kashipur also halted at Dangasil Bazar for

sometime. Everyone greeted him with garlands. C.M. sat with them on the floor and took tea. The locals were frowning at us in doubt. They didn't want our presence. But the C.M. introduced us as reporters and everything was normal. The C.M. was explaining – 'to be C.M. of a State is a difficult task and to be an M.L.A. of a constituency is still more a difficult task. So many problems to be solved in a stipulated time. Really very difficult', the C.M. said.

We then went to Kashipur hamlet. Hardly there was any male member. A long pillar was erected in the middle of the village. 'What is this !' I was curious. The C.M. bowed down before that and replied, 'it was 'Patro Munda God'.

An old lady alongwith two others came to greet the guest, Sri Gamang in a different way. She brought turmeric (*Haldi*) mixed with rice (*chaula*) and water to wash the C.M.'s feet. But the educated C.M. opposed this and withdrew his legs. He showed his forehead to be washed with that holy water. The old lady and others did so. A *jhuna* smoke was made to greet him and us.

'What is this system', ? I asked the C.M. He narrated that it was the ageold tradition of these tribals in Kashipur region to greet the guests. Kashipur was in Kalahandi district since long. It was amalgamated with Koraput district on 1st April, 1962. The kings of Kalahandi and our guests were treated this way. Again Kashipur came under the Rayagada district administration in 1992 after 30 years. Our beloved Prime Minister Rajiv

Gandhi visited this village in the year 1986 and I tried this area to be in the list of scheduled area. The innocent people of this area cannot forget Rajiv Gandhi', Dr. Gamang said.

Kashipur proper, was 10 kilometers away from that place. It was already four O'clock. We proceeded to Kashipur. On our way, floral tributes were arranged for the Chief Minister. We heard also party slogans hailing him for his victory. We had to halt at so many places. We then entered Kashipur. The first hamlet was Arjun Sahi. People greeted Dr. Gamang overwhelmingly. Till yesterday it was considered opposition's fort ! Traditional drums were beaten. Even conches (Opposition's election symbol) were blowing.

We were invited to lunch at a party worker's house. Vegetarian meals were served. After that we had had enough of chat with the Chief Minister. He talked not only of politics, election, but of music and literature.

The campaign for the entire election period was going to end by five O' clock and our team would return with triumph, Believe me, the C.M. told us smiling, 'I am giving a final touch,' he said. He seemed, however, reticent about his next plans and programmes. He was flanked by a retinue of a few policemen and party workers. We bade him adieu and came back to Rayagada for a night halt.

Senior Journalist,
D-10/5, Unit-8, Bhubaneswar-1.

MANAGEMENT OF FERRY GHAT AT SONEPUR

Bishnupada Sethi, IAS

Introduction

The District of Sonepur is situated in the Western part of Orissa bounded by Bargarh on the north, Angul and Boudh on the east, Boudh on the South and Balangir in the West. There are two Sub-divisions namely Sonepur and Birmaharajpur. River Mahanadi has been the greatest barrier in communication between these two. However, this barrier has been the only source of livelihood for a certain community of Sonepur Town in Sonepur Sub-division and Raxa Gram Panchayat of Birmaharajpur Sub-division. From the time immemorial, these people belonging to KEUTA (Scheduled Caste) have been ferrying people across the river and managing their day to day living.

Even though these people have been engaged in the job of ferry service, they have always acted under some contractors or middlemen. Lack of organisational ability and financial resources have disabled them to free from the clutches of the middlemen. Most of them are under acute poverty and depend on money lenders for small needs at the time of crisis, festival and ceremonies. Lack of education has pushed them down in the social order.

To add to their predicament, a new bridge over river is under construction. While from the point of view of overall development of the area such construction is a much needed step, but as far as these boatmen are concerned

life can become only miserable, the day the project is inaugurated.

The District Administration has proposed to take certain steps to organise the boatmen, free them from the middlemen and enable them to stand on their own feet within a limited period i.e. the duration of the construction of the bridge.

Past Practice :

From the records available, Sonepur Municipality managed the ferry ghat till 1986-87. Their report shows that they made losses and asked for the PWD (Public Works Deptt.) authority to hike the fare. When the fare was not hiked, Municipality Council disengaged itself from the management in the year 1987. After that the PWD authority managed the ghat departmentally. The Departmental management resulted in widespread leakage of revenue and resulted losses to the Govt. The following financial situation would depict the true position.

Year	Rev. Expenses (Rs)	Rev. Collection (Rs)
1986-87	74204	56146
1987-88	252513	70193
1988-89	161383	62681
1989-90	177728	50809
1990-91	214281	51756
1992-93	278838	48996
1993-94	209431	44961
1994-95	240314	33393
1995-96	204843	27705

Later on, it was decided to go for public auction and one contractor took over the management from October 1998. This period of management is remembered with disgust in public. Higher amount of fare was collected from the poor passengers using threats. There was discontentment in the general public. Being aggrieved a writ petition was also filed in the Hon'ble High Court of Orissa.

General public protested against the auction and the manner of operation by the contractor. Some of them started the ferry operation as a protest measure on 1.4.99.

Whatever may be the previous management, the boatmen were never in the control of the ghat. During the time of management by Sonepur Municipality or by the Contractor, they were under control of some middlemen.

Problems:

The district administration looked at the problem with a total perspective. Some of the challenges before it were as follows.

1. To find the best possible management of ferry ghat.
2. To save the general public from the excess fare.
3. To bring about improvement in the safety condition of the services.
4. To save the govt. from recurring losses in managing the ferry ghat.
5. To free the boatmen from the control of middlemen.
6. To bring about improvement in the living conditions of the families of boatmen and enable them to stand on their feet by the time the bridge across Mahanadi comes into operation. It is likely that the bridge will be constructed within 10 years from now.

Present Arrangement :

A meeting was convened on 3.8.99 wherein all concerned were present and certain decisions were unanimously taken. They are:

(a) A society of the boatmen in the name of 'NABIKA KALYAN SAMITI' is to be formed wherein the District Collector and other administrators of the district to have substantial role. The society shall manage the ferry ghat without any involvement of middlemen.

(b) To take certain safety measures, all the boats shall be marked with free boardline and they shall keep inflated motor tubes, which can be used at the time of emergency. A register is to be maintained detailing the names and addresses of the passengers being ferried on both the side of the river.

(c) There shall be introduction of printed tickets and no one shall be charged extra amount than the prescribed rates of the administration. No person below the age of 18 years would be engaged in the ferry service. The society shall save from their daily earnings, which will be used for credit among the members. They can institute scholarships for the promotion of education and take up other welfare measures with the help of group fund.

After that, the society in the name of NABIKA KALYAN SAMITI has been formed with 86 family members taking them from both the sides of the river. Traditionally, these families are engaged in the ferry operation. The members have elected their office bearers such as President, Vice-President, Secretary and Treasurer. The important feature of the bye-law is that there is control of the Collector over the affairs of the society. An executive committee under the chairmanship of Collector has overriding power in the society. The District Collector can take any step in the

matters relating to the society. The managing committee of the boatmen is to function under his supervision and guidance. The other members of the executive committee are Sub-Collector, Sonepur, Chairman., Sonepur Municipality, Sarpanch, Raxa Gram Panchayat and Executive Engineer, R&B, Balangir.

The working committee has already decided to contribute 20% of their daily earnings to the group fund. The fund shall be used for internal credit. They have also instituted certain scholarships to encourage the children to study better.

It is estimated that there can be a saving of about Rs.3.0 lakhs annually which can be used for internal circulation. The amount can also be used for financing various economic activities among the group members. When the group becomes stronger, banking institutions may be associated to further their economic development.

The Govt. have been moved to approve the following arrangement.

1. The society should be exempted from the payment of any royalty since govt. had incurred losses in its management. Another reason for the exemption is that the earnings

would be used for the purpose of the economic development of the poor persons belonging to the 86 families.

2. There must be delegation of authority to the District Collector to fix up the fare in different seasons.

3. The R&B authority should take up the construction of fair weather road inside the riverbed during the summer season as per the present practice.

Conclusion :

The present arrangement has evolved over a period of so many years. All the parties involved in the ferry ghat operation have given their consent for the present arrangement. Besides taking care of the interest of the general public, the focus of the arrangement is on the overall economic development of the poor people basically the boatmen within a limited period of 10 years. However, proper guidance and monitoring by the District Administration in their management, linking with the banking institutions would be necessary to ensure its success in a long run.

District Magistrate & Collector,
Sonepur.

Minimum Rate for sale of various types of Jute and Mesta for the year 1999-2000 is fixed by Indian Jute Development Directorate. The farmers have been advised not to sell their products below the fixed price.

1st Category	Tosha Jute	Rs.1089.00	5th Category	Tosha Jute	Rs.789.00
	White Jute	Rs.139.00		White Jute	Rs.739.00
	Mesta	Rs.844.00		Mesta	Rs.664.00
2nd Category	Tosha Jute	Rs.1019.00	6th Category	Tosha Jute	Rs.729.00
	White Jute	Rs.969.00		White Jute	Rs.671.00
	Mesta	Rs.804.00		Mesta	Rs.624.00
3rd Category	Tosha Jute	Rs.949.00	7th Category	Tosha Jute	Rs.669.00
	White Jute	Rs.899.00		White Jute	Rs.619.00
	Mesta	Rs.764.00	8th Category	Tosha Jute	Rs.609.00
4th Category	Tosha Jute	Rs.849.00		White Jute	Rs.559.00
	White Jute	Rs.799.00			
	Mesta	Rs.704.00			

THE CULTURAL HERITAGE OF KENDRAPARA

Umakanta Mohapatra

A CULTURE emerges and develops through two broad processes, first through orthogenetic or indigenous evolution and second, through heterogenetic or exogeneous interactions with other cultures. Its structure operates at two levels, first, that of the folks in unlettered peasants and second, that of the elite or reflective few. The cultural processes and institutions in the former comprise Little Traditions and those in later constitute Great Traditions. The growth of cultural heritage of Kendrapara can be analysed better within this theoretical perspective.

The nomenclature Kendrapara refers to a religio-cultural territory that spreads through the area situated to the south of the Tropic of Cancer in the eastern coast of Orissa between 20°-21°-37' North Latitude and 86° 14'- 87° 1' East Longitude. There is no specific village or place named as Kendrapara in the revenue map of Orissa. The name applies to a whole region, the orthogenetic civilization of which has been fashioned out of pre-existing agrarian folk traditions. The culture of the region is a product of the common consciousness shared by masses of this region and expressed in similarities of their behavioural patterns. This cultural consciousness has been transmitted to generations through the social agencies like sacred text books, sacred objects, material base of subsistence and a special class of peasants. The heterogenetic contacts and subsequently modernising influences have culminated into a form of unified and synchronized culture in

this region with its diverse faiths and practices.

There are some historical records which reveal that this landscape was under the water course of river Mahanadi and sea tide. Due to the change of the course of Mahanadi and receding of the sea tide a horse-shoe like lake came up to existence which later on developed into alluvial plain with the deposits of 7 rivers known as Baitarani, Bramhani, Mahanadi, Kharasrota, Luna, Karandia, Govari and 17 rivulets of these rivers. As such, the soil of the area constructed of alluvium in which sand and clay got intermixed in varying proportions and made the soil arable as well as fertile for agriculture. The climate of the region has been temperate and monsoon type. Such geo-physical and climatic conditions gave rise to a kind of CLAN life (among aborigines of this region) having its Little Traditions around animal husbandry, agriculture, fishing and forest collections. The cultural performances of such people gave rise to a totemic worship. Most probably the totem bore the symbols of agriculture and power. The belief that one milkman called Sidha Das worshipped Lord Baladevjew in ancient times is but a legendary testimony to such totemic practices. Baldevjew, now the presiding deity of the area also bears the weapons of 'Hala' & 'Musala' symbolising agriculture and power. The advent of Aryans to the area disturbed such clan life of aboriginals and newly trespasser Aryans. The mythological war between Kandarasura and Lord Baldev is but a symbolic expression of such conflict between

these two alien cultures. This war did not end in perish of either as elsewhere in this vast sub-continent. As the primary Little Traditions were institutionalised in social life of aboriginals, the Aryan culture inspite of its developed social forms could hardly overpower them. As such, there emerged a synthetic cultural form with amalgamation of the little and great traditions of both the cultures. The marriage between 'Tulasi' the pious daughter of tyrant demon 'Kandara' and Baldev, the Lord of Aryans is still another puranic expression of such married synthesis. The iconography of Lord Baldevjew which includes both the aboriginal and Aryan elements is still another testimony to our haunch.

Thus, the orthogenetic little traditions of this coastal region, in interaction with heterogenetic Aryan tradition culminated into a kind of agrarian cultural life with its unique, institutions and patterns. In course of time, the cultural performances around such little traditions gave rise to great traditions of Vaishnavism at religious level and institutions of joint family, village community etc. at the social level.

The second wave of change unleashed in this region with the advent of Buddhism. Great centres of learning of 'Tantrayana' Buddhism grew up in Ratnagiri, Lalitgiri and Udayagiri areas. Of course, such areas now lie in border line between the districts of Kendrapara and Jajpur. But culturally speaking, they formed the integral part of Kendrapara's socio-religious life. These areas have distinct religious and social continuum with Kendrapara. After all, socio-historical evolution of a culture cannot be strictly confined to a revenue area. The historical authorities like R.Chandra in his "Memories of Archaeological Survey of India" dates Buddhist sculptures of these areas to 4th-5th century A.D. The scholars like R.D. Banarjee ascribe these sculptures to 7th to 8th century

A.D. Whatever may be dating of these archaeological remains, all of them provide the proof that Buddhism developed and flourished in this area after 4th or 5th century A.D. There are also historical texts which reveal that Buddhist Tantric Tradition spread to various parts of Asia including Nepal and Tibet from the centres of Udayagiri, Lalitgiri and Ratnagiri. Pitopada, an Acharya of Ratnagiri was the founder of Mahayana Buddhism with its various branches of 'Vajrayana', 'Sahajayana' and 'Kalachakrajana' was quite popular in this region. Out of seven 'Tantra Sadhikas' in Buddhist Tradition, five belonged to these hill ranges. They were known as Sukuti Chamaruni, Lahakata, Lahuruni, Nitei Dhobani, Gyanadei Malliani and Gangei Gouduni. Gradually this Tantrik Buddhism developed into a kind of esoteric Buddhism roughly between 8th and 10th century. The scholars like Dr. B.N. Das held the opinion that, when esoteric Buddhism was at height of its glory, the Buddhist monks and nuns residing in the monasteries preached sex in the name of religion and it was highly condemned by the general masses. Consequently some progressive preachers of Buddhism and other reformative priests founded 'Nathism' preaching the glory of dedication and restraint. (Das B.N. (Dr.) - 'Kendrapara, a study' in souvenir of All Orissa Association of English Studies, 6th Annual conference, 1996). The famous preachers of this religious culture were Gorekhnath, Machhendranath and other Siddhas. This Nath religion accepted worship of Siva and Sakti. The principles of esoteric Buddhism came to be worshipped as a sacred symbol and as such, Nathism became again a synthesis of Saivism and Buddhism. In course of time, this Nathism merged in Baldevjew religion, Baldev being called as Natha-Siddha. In this way, Buddhism was absorbed into Goudiya Vaishnavism of Baldev cult through Nathism in this area. Many of the Buddhist icons came to be worshipped as Hindu Gods, and even some

new icons developed cementing the synthesis of Buddhism and Vaishnavism. The scholars like Dr. H.C. Purty maintain that the monolithic and miniature votive stupas attached to the temple wall of Binodviharee Gopinathjew temple at Ganamahal, Kakat is one such example. The gigantic colossus of four armed 'Jatamukuta Lodesvara' is being worshipped at Baniamala as a stylan Hinduised god called Narayan. Some sculptures of Buddha, Khasarpara, Avalokiteswar, two armed Khadiravani Tara now adorn the pristine precincts of Sri Baldevjew and Mausima Temple at Ichhapur. A sculpture of Buddha in Bhumisparsha-mudra is being worshipped under the pseudonym of Dandavati Baba at Rajgarh. The Thakurani precinct of Bagada with the Goddess 'Marichani' is yet another proof. The very name 'marichani' has most probably originated from the sacred memory of the rare Vajrayanic Buddhist Tantric goddess 'Marichi'. (Prusty H.C. (Dr.) *The Antiquities of Kendrapara*, in *The Wonder that is Kendrapara* (ed.) Mohapatra U.K. & Jene A.K., 197. P.P. 25-28). There are many such examples of Buddhist sculptures being worshipped as Hindu Vaishnavite or Saivite deities throughout this district. The icon of Gajalaxmi, a popular deity of this area, now-a-days being worshipped with much pomp and ceremony is still another token of proof of the amalgamation between Buddhism and Vaishnavism. Towards 16th century, the last phase of Buddhism was incorporated into Vaishnavism radiating its glow in religion, art, sculpture and literature of this region. The cult of Baldevjew has admitted and re-admitted the indentification of Baldev with Buddha and Siva-Buddha being conceived as a form of Baldev and Baldev being conceived as an incorporation of Lord Siva.

During Muslim Rule in Orissa from 1568 to 1751 A.D. this district also did not remain free from Islamic invasion. There are certain evidences to believe that the original

temple of Lord Baldevjew near old bus stand was destroyed during the reign of Aurangzeb as Baldevjew was not paying 'Jijiya' Tax. (Das Basudev (Dr.). The temple history of Lord Baldevjew also reveals that out of the fear of attack of Islams, the Brahmins had taken away Baldevjew to an island called 'Sakhabata'. At the initial phases there was antagonism and conflict. As the entire region was divided into feudal estates each being ruled by one so called *raja*, it was easier for Muslim generals to win over them. The feudal rulers of Kanika, Kujanga, Aul, Utikana and Kendrapara in their trials to continue their reigns agreed to terms and conditions of Islam rulers. Under such conditions people in general reconciled themselves to their fate and gradually got alienated from power play among rulers. During such periods, a gradual process of assimilation between Baldev cult and Islamism started taking shape. Belief in *Sanyasi, Baba, Sadhu* in Baldev cult in interaction with Islamic cult gave rise to a synthetic religious cult like Bokhari Baba, Satyapira, Quadam-i-Rassul. Such worships that soothed the religious sensitiveness of both the communities became very popular throughout the region. Towards the fall of Moghul empire the feudal rulers of Kanika, Kujanga, Aul and Kendrapara (Badakotha) had acquired considerable autonomy. Their estates also became economically sound and culturally rich. During such times the art and literature started flourishing in this area under patronage of those feudal lords. Different centres of cultural and religious learning grew up during later part of 17th century. Sadhucharan Das, who bore the poetic name of Kabisurya Sadananda Bramha established a *matha* at Dikshitpara. The *matha* Rasikraya still stands today as the silent witness. He composed many voluminous poetic works like *Jugala Rasamruta lahari, Chaura Chintamani*" etc. During later part of 17th century and early part of 18th century, a centre of art, literature, song

and religion grew up in 'Kendrapara under the patronage of Badakotha Zamindar. This centre developed into a great literary tradition attracting the famous poets like Abhimanyu Samanta Simhara. It was under the patronage of this family that great saints like Bala Baba carried on their meditations, exertions and preached the principles of religious philosophies. The royal family was more famous for their love and devotion to deities like Govindjew, Binodviharijew etc. The teaching and beliefs of those temples shaped the cultural life of Kendrapara to a great extent. The great temple of Laxmi-Baraha at Aul, Jagannath temple at Righagada were also built by the respective feudal rulers locally known as Rajas.

Gradually, the cults of the temples and mathas brought about a kind of ritual rigidity in religio-cultural affairs. Brahminic dominance grew up. The Vaishnavite Bhakti-cult of this region that had evolved through centuries with the inner spirit of *jnana-mishra bhakti* got sealed with Bramhminic ritualism. However the Vaishnavite cult continued its dominance till the arrival of saint Arakshita Das in the region. The great sage carried Avadhuta cult with him. He settled down in Olasuni hills under the patronage of Badakotha Zamindar family. The Avadhuta cult was a kind of reformative movement against Brahminic dominance and ritual rigidity in religious affairs. But in this land of spiritual awareness, these two cults got synchronised with each other instead of being hostile. Under the influence of such a synthetic cult led by Arakshita Das, the great poetic works like *Mahimamandal Geeta*, *Padmakalpa Geeta* came up carrying the message of a new liberal cultural tradition. During this time, several other seats of such literary tradition flourished

in the region giving rise to many Great Traditions. Madhu Das of Kanti Matha composed *Kali Bhagabat*, Fagu Das of Naupala Matha composed *Nama Bramha Geeta*, Shyamaghana Das of Korua Matha composed a series of spiritual songs. These religious works and their preaching influenced the social life of the people and acted as dominant forces in shaping their cultural performances. Alongwith these great traditions, another little tradition emerged in the form of maritime trade. This little tradition was so powerful that some institutions grew up around it. A kind of maritime-literature started emerging. The poetic works like *Tapoi* composed by Purusottam Das, *Khulana Sundari* composed by Bhikari Dhibara bear this tradition. The places mentioned in '*Tapoi*' has greater and definite resemblances with the areas like Indupur, Ghagara, Chandbali, Bhitarkanika forest, Dhamara *muhana* etc. These maritime institutions and practices influenced folk-life of Kendrapara to a great extent.

Such primary traditions of aboriginals mingled with agrarian Vaishnavite tradition of Aryans enriched with Buddhist search for *nirvana* and peace, penetrated by Islamic influences and re-oriented by reform movements of liberal Vaishnavism and Savisim set the unified cultural heritage of Kendrapara. Such pluralistic culture, firmly established by the end of 18th century was a fertile uterus to receive the seeds of Great Reformist movements of pan-Indian character and was ready to plunge into the national struggle for freedom in the first half of 19th century.

S.D.I. & P.R.O.
Kendrapara.

INCREASING PRODUCTIVITY OF WASTE/DRY LANDS

(Clonal Technology of Pulpwood species by JK Crop.)

A JK Crop release

The J.K. Corporation Ltd., Rayagada have been taking up plantation programme since 1990. The programme is being implemented under three schemes, i.e., Social Forestry, Farm Forestry and Land Cultivation-cum-Share Cropping.

The Social Forestry Programme which was initiated in 1990 over an area of merely 36 ha has recently gone up to 6750 ha. The Company is producing quality seedlings (Clonal Eucalyptus) from decentralised nursery which are easily available to the farmers alongwith technical support.

The organisation has recently released a Directory of Farmers which enlists names of successful entrepreneurs alongwith their profit profile. Farmers are being motivated to make sincere endeavour towards greening of unutilised degraded private lands with the help of the J.K. Corporation which is committed to extend necessary technical know-how and quality seedlings.

A period of 7 years at the minimum is required for harvesting the first crop. The farmers are advised to go for intercropping, i.e., sunflower, cotton, arhar, green gram, blackgram etc. for additional income. The J.K. Clonal Plantations in rain-fed conditions yield 120 tonnes per hectare at 7 year rotation. In irrigated conditions, it is believed, yield can go up to 200 tonnes per hectare.

The plantation activity comprises the following segments, i.e. (i) Cultural Practices which include ploughing, applications of insecticide and fertiliser and intercropping. (ii) Investment Details: pre-harvesting, harvesting and post-harvesting expenses. (iii) Expected Returns from intercropping and harvest of Eucalyptus at site. (iv) Estimated Income after 7 years.

Tales of Success

Sl. No	Name & Address of the farmer	Year & Area of plantation	Total investment	Returns Expected after 7 years	Income Estimated after 7 years
1.	Azad Choudhury Tikarapada, Rayagada	1990 7.2 Ha	3,16,160	7,03,840 (1998)	-
2.	Y.Ravi Prasad Kothapeta, Rayagada	1990 1.6 Ha	54,900	2,17,350	1,62,450 (1997)
3.	Veer Raju Raniguda Farm Rayagada	1983 1.72 Ha	78,200	3,04,000 (expected after 10 yrs)	2,25,800 (in'93)

4.	Amit Chakravorty Putmari, Podaguda Koraput	1990 7.2 Ha	2,04,000	3,53,000 (after 8 yrs)	(sold the plant- ation for) 5,57,000
5.	Padmanav Bidika Laxmipur, Rayagada	1995 4.4Ha	1,04,600	3,85,000	2,80,400
6.	Nilambara Pattnaik Bharing, Ukkumba Rayagada	1993 3.2 Ha	48,000 96,000 (likely to be incurred)	2,52,000	1,56,000
7.	Ladi Enkati Rao Ladi Street, Gudari Rayagada	1995 3Ha	1,22,600 (likely to be incurred)	2,88,750	1,66,150
8.	Ladi Keshab Rao Ladi Street, Gudari Rayagada	1995 10.4 Ha	2,38,100 (to be incurred)	8,19,000	5,80,900
9.	Gobardhan Lima Danduguda Bhursingh, Rayagada	1995 2Ha	82,000 (likely to be incurred)	1,75,000	93,000
10.	Dinabandhu Sahoo Laxmipur, Rayagada	1995 3.2Ha	1,89,200 (likely to be incurred)	6,21,000	4,31,800
11.	Satyabrata Mishra Tikiri, Rayagada	1995 6 Ha	1,26,000 (likely to be incurred)	5,77,500	4,51,500
12.	Gopala Sabara Kalama, Chalkamba Rayagada	1995 4 Ha	43,560 (likely)	3,15,000	2,71,220
13.	Smt. Pramila Satpathy Marathiguda, Gunupur	1995 8.8 Ha	2,15,600 (likely)	9,24,000	7,08,400
14.	Bhikari Gomango Lobba, Dombosora Rayagada	1994 2 Ha	41,800	1,75,000	1,33,200
15.	Niladri Panigrahi Nigaman Street, Gunupur	1995 6 Ha	1,89,200	4,72,500	2,83,300
16.	Dharmaraj Bisoi Dumbaguda Gudari, Rayagada	1994 12 Ha	2,15,600 (to be incurred)	15,75,000	13,59,400
17.	Prasant Ku. Das Laxmipur, Rayagada	1994 6 Ha	1,89,248 (to be incurred)	7,35,000	5,45,752
18.	Jagili Sabar Nalpandaguda, Nilamguda, Rayagada	1996 4.36 Ha	1,27,600 (to be incurred)	3,81,500	2,53,900
19.	Daya Patro Bilamal, Tikiri, Rayagada	1994 4 Ha	1,26,166 (to be incurred)	4,55,000	3,28,834
20.	Saheba Sabar Nalpandaguda Nilamguda, Rayagada	1996 4.4 Ha	1,32,000 (to be incurred)	3,92,000	2,60,000

FOOD PRODUCTION LIKELY TO BE HAMPERED IN ORISSA DURING KHARIF

J.K. Tripathy

Erratic monsoon, inadequate precipitation and unusual rains during post-monsoon period have affected the overall productivity and production of kharif '98 crops. This time, the food-grains production in Orissa is likely to be hampered during the Kharif period due to cessation of monsoon in the month of July and the recent floods (27.7.99 to 11.8.99) in some parts of Cuttack, Balasore, Kendrapara, Bhadrak, Jagatsinghpur, Jajpur and Mayurbhanja districts which include 485 G.Ps in 48 blocks affecting 1.5 lakh hect. of crop areas. In order to meet the flood damages in Agriculture, Housing and Urban Development, School and Mass Education, Rural Development, building and roads side in Works Deptt., Health and Animal Resources Deptt., the State Govt. have sought Central Assistance to the tune of Rs.112 cr., 70 lakhs and 9 thousand. Besides this, the state Govt. have prepared a package of Rs.10.5 cr. to bring back the pre-flood condition. Similarly the erratic rainfall in some parts of Nayagarh, Ganjam, Phulbani and Nuapara districts may lead towards drought.

The Chief Secretary and Chief Development Commissioner of Orissa Mr. Sahadeva Sahoo has issued a circular to all Collectors of the districts to help improve the overall productivity and production of foodgrains during Kharif '99. The State have projected a production level of 85.20 lakh tonnes of foodgrains during Kharif '99 against the achievement of about 55.46 lakh tonnes during kharif '98. Adopting the modern strategies in foodgrain production by improving the supply of quality seeds, input management, increasing level of fertiliser consumption from 33kg. to 55

kgs. per ha. and by expanding irrigation facilities like L.I.Points, shallow and bore tube wells etc. the Govt. have geared up to ensure tangible increase in foodgrains production programme during the kharif season.

Rice is the principal crop in our state. 85% people mainly depend on Agriculture. But there are some rainfed and highland areas where crops like rice are not suitable to meet the requirement of the local inhabitants. In that case pulses, groundnut, cotton, mesta and other vegetables etc. are to be adopted by the farmers. Basing on the climatic condition, manpower and the availability of seeds, fertilisers and pesticides the Govt. of Orissa have fixed a target of area utilisation and production of different crops during Kharif '99. According to the target sheet the total foodgrains production for the Kharif '99 is 85.20 lakh tonnes which include 75.00 lakhs tonnes rice, other cereals 5.16 lakh tonnes and pulses 5.04 lakh tonnes. Similarly groundnut 2.61 and oilseeds 5.07 lakh tonnes have been fixed whereas cotton, jute and mesta productions are targetted at 6.70 and 6.05 lakh tonnes respectively.

According to the Director of Agriculture and Food Production Ms. Jagannath Sahari the paddy coverage during Kharif '99 by 15.8.99 was 31,26,000 hect. against the target of 39 lakh hect. By this time, 44,85,000 hect. have been covered against the total target of 62 lakh hect for all crops. Last year by this time 44,51,000 hect were covered with all crops. Due to cessation of monsoon in the month of July the coverage under paddy is slowed down during the current Kharif season. The coverage under non-paddy

crops is better than the last year, especially in cotton, til, nizer, arhar, beri, mung, mesta and vegetables etc.

COTTON :

Cotton is the profitable commercial fibre crop in the state of Orissa. Last year the coverage under cotton was 0.29 lakh hect. mainly in undivided Koraput, Bolangir and Kalahandi (KBK) districts. This time it is proposed to cover 0.80 lakh hect. However, the Govt. have targetted to supply 800 qtls of cotton seeds during Kharif '99. Besides this, it is programmed to supply 2,71,841, qtls. of certified/quality seeds of different crops during kharif season which include 2,40,000 qtls. of paddy seeds, 2600 qtls. of maize seeds, 10,500 Qtls. of pulses (including Mung, Biri and Arhar), 13,600 qtls. of oilseeds and 1800 qtls. of fibre seeds.

SEED VILLAGE PROGRAMME :

In order to make the State self-sufficient in certified seed production of paddy and non-paddy crops through farmers' participation, the State Govt. have accepted Seed Village Programme in the state since last 10 years under which 4.60 lakh qtls. of certified paddy seeds will be produced in 16,000 hect. during 1999-2000.

FERTILISER

Fertiliser is a key input for boosting up the production and productivity of crops. It is programmed to increase the level of consumption of chemical fertilisers to 55 kgs. per hect. as against 33 kgs. per hect of east kharif. The nutrient requirement in N+P+K for kharif 1999 is proposed at 3,43,880/- M.T. against consumption of 2,01,479 M.T. during Kharif '98. Similarly the requirement of urea for Kharif '99 is proposed at 3,90,000 tonnes and for other decontrolled fertilisers at 3,40,000 tonnes. Besides this, Bio-fertilisers like Azolla, Blue-green algae, Rhyzobium Azotobactor including organic manures are essential for maintenance of soil fertility, ecological harmony and sustainability in crop production.

In order to assess the physical chemical status of the soil, the Deptt. has set up 11 Soil Testing Laboratories all over the state to test the soil samples with a nominal charge of Rs.5/- per smaple from the farmers.

Transfer of appropriate know-how on improved mechanical power, use of chemical and bio-fertilisers, pesticides, and other technologies to the farmers is the key input for sustainable agricultural production. Keeping this in view, awarness campaign through training to the farmers is to be organised in Block and Gram Panchayat level to enlighten the farmers about crops production technologies.

A number of special programmes like Integrated Cereals Development Programme - Rice(ICDP-Rice), Oilseeds Production Programme (OPP), Intensive Cotton Development Programme (ICDP), Sustainable Development of Sugarcane based Cropping System (SUBCS), Technology Mission approach on Maize-Accelerated Maize Development Programme (AMDP) are under implementation in the State for increasing production and productivity of agricultural crops. Besides this, a National Agricultural Technology project (NATP) is being launched in the districts of Khurda as APICOL project in the year 1998-99 which will provide funds for infrastructure development of the training institute and extension support for increasing production and productivity of different crops.

State Govt. have taken revolutionary steps for adopting the new Agriculture Policy through which agriculture has been given the status of industry. 48 Krishi Sahayak Kendras have been opened in the offices of the District Agriculture Officers to boost seed production, entrepreneurship in equal expansion of private lift irrigation farm mechanisation and agro-based industries under the able guidance of APICOL.

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SGSY : A NEW WINDOW FOR RURAL DEVELOPMENT

Amita Patra

India has been continuously experimenting with anti poverty Programmes on the trial and error basis because there is no tailor made experience of poverty alleviation in a developing world which India can possibly emulate. An overall appraisal of most of the well planned and well financed government Programmes shows the achievement full short of the stipulated objectives. This happens mainly due to target orientation and less emphasis on qualitative results. The earlier schemes had not taken into account the significance of mass participation in their implementation. As such the benefits largely went to the resourceful manipulative privileged group rather than the intended rural poor beneficiaries.

The Swarna Jayanti Gram Swarajgar Yojana (SGSY) an innovative package has been formally launched by Govt. of India from April 1st, 1999. The major objective of this programme is to bring each assisted poor family above the poverty line in three years and to ensure each household to earn at least Rs.2000/- net income per month. The target of SGSY is to cover 30% of rural poor families in each block during the next five years.

SALIENT FEATURES OF SGSY :

- * It is a holistic programme covering all the aspects of self employment such as organisation of poor into self help group, training, credit, technology, infrastructure and marketing.
- * SGSY is an integrative programme which requires the joint effort of different Govt. agencies concerned with

rural development, common mass, NGOs as well as Banks starting from planning till evaluation.

- * Selection of activities in each block is one of the important criteria of SGSY. Unlike the earlier programmes this Yojana emphasises first on the identification of 4/5 main activities in each block depending upon locally available resources, aptitude and occupational skills of the people as well as market availability. The selection process should be done in a consultative manner but not in an arbitrary manner. For each activity few villages should be selected where backward and forward linkages can be established effectively.
- * SGSY adopts a project approach for each identified key activity. The project report should clearly mention various components like training, credit, technology, infrastructure and marketing. The carrying capacity of each key activity should also be indicated.
- * Another important feature of SGSY is identification of Swarajgaris (beneficiaries) from the duly approved BPL list.
- * This programme has focussed on Group Approach. There is a conviction that rural poor have immense potentiality. The most important need is to organise them into self-help groups. Besides, SGSY has made an effort to strengthen the existing groups.

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* Development of the missing link in the existing infrastructure is a salient feature of SGSY. SGSY will seek to ensure that the infrastructure needs for the identified activities are met in full. If any gap is found, additional infrastructure should be created in a meaningful way to bridge the gap.

* SGSY is a credit-cum subsidy programme where credit will be the critical component and subsidy will be a minor and enabling element. All SGSY loans are treated as medium term loans. This programme ensures prompt recovery. Subsidy will be 30% of the project cost subject to maximum of Rs.7,500/-. In case of SC/ST, it will be 50% and Rs.10,000/- respectively. For group the subsidy will be 50% of the project subject to ceiling of Rs.1.25 lakhs. There will be no monetary limit for irrigation project but Swarojgaris will not get any benefit of subsidy if loan is fully repaid in lock-in period.

* SGSY promotes the provision of multiple doses of credit system rather than one time credit injection. The Swarojgar if proves his/her credit-worthiness by way of proper utilisation of assets and prompt repayment, he/she will be able to get the second dose of credit. Under no circumstances, the scheme will resort part financing/under financing.

* There is provision of upgradation of technology, which can be comfortably managed by Swarojgaris and simultaneously lead to the improvement of the quality of the product in a cost-effective manner. This Yojana lay emphasis on skill development through training. There may be two types of training contemplated under SGSY.

- Basic Orientation Training (to familiarise the Swarojgaris with SGSY and its basic objectives and to induce minimum managerial

skills). This training can be imparted for a short duration normally not more than two days.

- Skill Development Training (it is meant only for those Swarojgaris who possess minimum skill requirement).

There is no stipend provision for training under this scheme. However, Swarojgaris are entitled for financial assistance from Banks in form of soft loan.

SGSY envisage promotion of marketing by providing the Swarojgaris consultancy services, institutional arrangements for marketing of the goods including export potentiality.

SGSY focuses particularly on the vulnerable groups among the rural poor. Accordingly, the SC/STs account for atleast 50%, Women 40% and disabled 3% of the Swarojgaris.

Last but not least feature of SGSY is follow-up monitoring and periodical evaluation.

FUNDING PATTERN

The fund allocation under SGSY will be shared by Central and State Governments in the ratio 75 : 25. All the unspent balance of the above mentioned earlier programmes as on 1.4.99 will be pooled under the head of SGSY Fund. DRDA will maintain this fund for each district. The central allocation earmarked for the states will be distributed in relation to the incidence of poverty and some other parameters in the state. 75% of the total allocation of SGSY fund will be spent on key activities and the rest 25% may be spent on any other economically viable activity. Any Panchayat that will make recovery less than 80% under the scheme by 2001 will not be eligible for further allocation.

- There will be -
- an Infrastructure Fund(20%)
 - a Revolving Fund (10%)
 - a Training Fund (10%)
 - Special Fund at National level (15%)

- Risk Fund for consumption credit of weaker section(1%) (Not exceeding Rs.2000/- per Swarojgaries)

IMPLEMENTATION PROCESS

The whole implementation process can be divided into three important phases. For smooth and effective implementation four major committees should be constructed at different levels. They are Block SGSY committee, District SGSY committee, State SGSY committee and Central Co-ordination Committee.

Phase I- Identification of Key Activities :

The success of the whole programmes depends upon the identification procedure. Block SGSY committee should select 8/10 economically viable activities in each block by interacting with stake holders, different govt. functionaries and reviewing the survey reports, past experience of various activities undertaken in the block. After the selection is over, the list of the activities will be placed before the GB of Panchayat Samiti for its recommendation. Then it will be forwarded by BDO to District level committee alongwith project reports. These committees are expected to scrutinise the proposals and select 4/5 activities for each block and will place it before GB of DRDA for final approval. At last, the approved list should be circulated to the BDO, Bank branches in concerned line departments in a Block.

Phase II - Selection of Swarojgaries :

Under SGSY Swarojgaries may be individual or group. BPL list duly approved by Gram Sabha forms the basis for identification of Swarojgaries. A three-member committee including Sarapanch, BDO and Banker will be constituted to select individual Swarojgaries. Transparency should be maintained in the selection process. However, the final selection is left to the discretion of the Banker.

For the selection of Group Swarojgaries under the scheme, a system of

grading has been introduced. It is intended to assess the strength and weakness of the existing SHGs and to suggest remedial measures to strengthen them. This exercise can be done by DRDA, Dist. SGSY committee or may be by some independent professional research institution. At the end, groups will be categorised according to their performance.

Phase - III Release of Funds :

Under SGSY, those existing groups which functioned effectively but not received any fund earlier may be provided revolving fund. This fund can be used for purchasing raw materials, marketing, infrastructural support or for lending to individual members for their own purposes. Those groups who have already received revolving fund and demonstrated themselves as functionally viable groups will be eligible to receive credit and subsidy from the banks.

The banks shall not take more than 15 days to sanction loan after receiving their application. Swarojgaries will be given full amount (loan & subsidy) and will have freedom to procure the assets within one month from the date of release of the money by the bank.

MONITORING AND EVALUATION

The performance of the implementation of SGSY is to be monitored and evaluated continuously at all the levels by a combined effort of various agencies. Two copies of Vikas Patrika should be prepared out of which one copy will be given to Swarojgaries and the other will be kept at block office. The copies should be kept continuously updated. Monthly and Annual progress reports will be prepared by the coordination of four SGSY committees and will be sent to the centre. Any reputed institution or organization may be given the charge to conduct periodical evaluation studies on the implementation of the programme and furnish it to the Central Government.

Faculty Member,
SIRD, Bhubaneswar.

INPUT AND OUTPUT TRANSACTIONS TABLE (IOTT)

Umakanta Mishra

The history of Input-Output Transactions Table is the history of National Accounts Statistics. The IOT speaks volumes over the current economy going around the country as a whole. The idea of preparation of I.O.T. was first mooted by the National Accounts Statistics in the year 1968-69. Subsequently, the first table was prepared jointly by the Central Statistical Organisation and Planning Commission in the year 1973-74 with a concrete decision to continue the preparation and publication in every 5 years gap. It covers the wide gamut of important issues such as scheme of sectoral classification, valuation of transactions, balancing and methods of estimation of Input and Outputs for the various sectors of the economy. It also highlights the assumptions made in the case of non-availability of information in the forms required for particularly in the case of unspecified inputs and outputs and their allocation to different sectors. Table for 1973-74 was first prepared taking the base year 1968-69 with the use and analysis of product Mix Matrix and Market Share Matrix. Prof. W.W. Leontief is the Pioneer of I.O.T.

The matrices required for preparation of I.O.T. may be as follows:

- (i) Input flow (absorptions) matrix as the commodity X Industry matrix.
- (ii) Output matrix as the Industry X Commodity Matrix.

- (iii) Input Output Coefficient Matrix.
- (iv) Product Mix Matrix.
- (v) Market Share Matrix.
- (vi) Commodity X Commodity Matrix under the industry technology assumption.
- (vii) Leontief inverse matrix for commodities.

The input output table gives the inter-industry transactions in value terms at factor cost presented in the form of commodity X Industry Matrix where the columns represent the industries and the rows the group of commodities which are the principal products of the corresponding industries. Each row of the matrix reflects in the relevant columns the deliveries of the total output of the commodities to the different industries for inter-mediate consumption and final use. While preparing the table, the row total may not tally with the columns total for the simple reason that it also includes the secondary products like manufacturing industries which produce subsidiary products in addition to their main products. The sectoral classification in number depends on the state to state as per their needs. Broadly, the classification may be (i) Primary products, manufacturing and tertiary activities.

Data Base for the Exercise :

The primary requirement for the preparation of a good I.O. Table is the sound

data base. But because of the openness of the state economy and other weaknesses, the data available is neither adequate nor reliable for preparing an authenticated I.O. Table. In absence of reliable data, the statistician at work may adopt simulation models which is new and innovative in statistics.

Let us examine some mathematical/statistical models which are very much common in computing I.O. Tables.

$$1. \text{ Input relations } = q_j = \sum_k X_{jk} + f_j \quad (1)$$

$$2. \text{ Output relations } = q_j = \sum_i m_{ij} \quad (2)$$

$$g_i = \sum_j m_{ij} \quad (3)$$

Where :

q_j = total output of Jth commodity group

g_i = total output (of all products and by-products) of the ith industry group.

f_j = final demand of the Jth commodity.

X_{jk} = Output of Jth commodity used as input in kth sector industry group.

m_{ij} = Output of Jth commodity produced by the ith industry group.

The above symbols without subscript refer to the corresponding vectors.

A schematic arrangement of input output data as a simplified accounting framework can be prescribed as follows.

Items	Commodities	Industries	Final Demand	Total
Commodities		X	f	q
Industries	M			g
Primary inputs		y'		
Total	q'	g'		

Here y denotes the column vector y_j and y_j denotes the value of primary inputs (factor incomes) in the jth industry. The super script prima(') is used to denote the transpose.

From this accounting data various other matrices can be derived using further the following notations.

A: Commodity X commodity of coefficient matrix

W: Commodity X commodity flow matrix recording the value of purchases of commodities by commodities.

B: Commodity X Industry coefficient matrix, value in the absorption matrix expressed as coefficient.

$$B = X (g) - 1$$

C: Product mix matrix, columns of which show proportions in which a particular industry produces various commodities.

$$C = M' (\bar{q}) - 1$$

Where :

g = diagonal matrix with diagonal elements as the elements of vector g.

D: Market share matrix, the columns of which show proportions in which various industries produce the total output of a particular commodity.

$$D = M (\bar{q}) - 1$$

Where :

\bar{q} = diagonal matrix with diagonal elements as the elements of vector q.

E: Industry X industry coefficient matrix

Z: Industry X industry flow matrix recording the value of purchases of industry outputs of industries.

and e = Final demand for the outputs of industries.

The derived matrices can be conveniently seen in the following schematic arrangement :

	Commodities	Industries	Final demand
Commodities	$W = A\bar{q}$	$B = X(g)^{-1}$	
Industries	$C = M'(\bar{g})^{-1}$	E	
	$D = M(\bar{q})^{-1}$	$Z = E\bar{g}$	e

The other methods like commodity X commodity table and Industry X industry table, with suitable modalities for computation and preparation of I.O. Tables are also available which needs no explanation at this juncture.

In the meanwhile, number of states have completed their I.O. Tables with the help of Economists/Statisticians available in their states. Now preparation of revised IOT in their states are in the pipeline. But unfortunately, Orissa Govt. have not yet prepared any IOT in spite of pressing demand. Of course, action was initiated during 1995-96 by the then Special Secretary and Development Commissioner having plethora of meetings with the concerned pvt. agencies to find out the modalities to be adopted. But the action has slowed down with snail pace which may be attributed the financial problem.

Preparation of such table is no doubt a touch task. It involves huge staff and vehicles

for collection of data. The P & C Deptt. cannot take up this study with the limited staff available. Recruitment of more technical staff is of immense need. As regards technical know how, P & C Department is well equipped with the finest hands, like, Sri L.N. Sarangi, Additional Secretary-cum-Director (P.M) and Sri G.C. Paul, Joint Director, who are gold medalists in Statistics with wide ranging experiences and exposures. Their services can be best utilised in framing such I.O. Table provided the infrastructural facilities are given in time.

Orissa should not be lagged behind with other states in terms of I.O.T. It is high time for the State Govt. to take up this issue with a realistic outlook making proper provision in the Budget in future. If possible, we may take the help of C.S.O. and I.S.I. for accomplishing our goal in right direction.

Department of Planning & Coordination,
Govt. of Orissa.

Minimum price fixed for Oilseeds and pulses for the year 1999-2000

Ground Nut (Raw)	Rs.1158.00
Soyabean (Yellow)	Rs.845.00
(Black)	Rs.755.00
Sunflower seeds	Rs.1155.00
Til	Rs.1205.00
Alasi	Rs.915.00
Mung Biri & Arhar	Rs.1105.00

WHITE TIGERS AT NANDANKANAN

Nandankanan sources reveal that there are 27 rare variety of white tigers and 20 common tigers, at the Tiger Safari and Zoo cabins at Nandankanan near the Capital City.

THE ROLE OF MEDIA IN SAFEGUARDING HUMAN RIGHTS

Jagannath Pati

It is commonly assumed that development only means greater production in the farms and factories and more recently, the inflow of capital from abroad. That is a shortsighted view as we in India have discovered to our cost. There has been tremendous increase in production in agriculture and in industry but this has only benefited some areas and some sections of the society. The vast majority of the population benefit only marginally from the new wealth and resent that only a few have accumulated wealth in a short period of time. How one can explain that while there has been a rise in literacy level and in the percapita income, there has been an alarming growth in the number of crimes and human right violations. The benefits of our planned development over the years have gone to those who are well-off. Even specific plans and projects meant to benefit the deprived sections of society have been largely cornered by the others.

The stories of human right violations sometimes are not digestible to the naked eye. There are hundreds of people who are going to be displaced for the third time in the Ib Valley in the name of development for setting up multipurpose megahydro electric project. There are thousands of tribal girls and women in South Bihar involved in local brewing. The same place popularly known as Chotanagpur or Jharkhand which is struggling for statehood for over five decades is having another painful story. Soon after harvesting of produce, there

are countless villages where 40 to 50 percent of total households migrate to far-off places for work particularly in bricks in lean season. Nobody takes care of their health and security. Infants don't get care and proper nutrition; children lose study, become dropouts and further become child labour. They are also subject to a number of health hazards. Young girls and their mothers are subject to a series of physical and mental exploitation. Here there is no equal pay for equal work. Whatever amount they earn during the whole period of six months is so meagre that they are unable to get rid of the chains from the landlord when they return to their own home. The cycle of exploitation goes on.

This is the state of our country where 40 million children are denied education. The condition is much severe in eastern India and Bihar is the worst case. In railway platforms of Calcutta, Bombay and Delhi, one can find that about fifty percent of the coolies are at their adolescents. In exchange of hiring cheap labour, they manage to earn fifty to hundred rupees a day without much struggle or confrontation. The unfortunate thing is that millions of children are deprived of childhood and are involved in supporting themselves as well as their parents. Migration from Bihar to New Delhi and surrounding areas is so severe that a time will come very soon the city will be blasted by a human bomb. These migrants live here with most unhygienic condition, do maximum pollution to the city and increase crime rate.

There are eight primitive tribes in Bihar having population of 2 lakhs who are deprived of minimum civic amenities of life. There are 7,000 Asur tribes concentrated in the Netrahat plateau alone and are victim of unplanned bauxite mining. No principle of mining law or environmental law is given any weightage. They are poor because they are ignorant. Crores of rupees have been sanctioned for them in Tribal Sub Plan and equal amount of revenue have been earned by HINDALCO through bauxite mining but the tribals remain as they are and their life has become more painful. For instance, poor state of health, malnutrition, acute shortage of drinking water, degradation of forest resources and livestock prove detrimental to their quality of life.

There are innumerable cases of human right violations everywhere in the country and ensuring everybody a life with freedom and dignity is becoming a dream now. Prostitution, child and bonded labour, riot victims, sexual harassment, domestic violence, torture in the police custody, attack on innocent people by fundamentalists, less social security measures for common men, poverty, famine, illiteracy, incidents of ethnic hatred, genocide and group rivalry are some good instances of human right violations. The children are not having adequate access to safe health, education and proper nutrition. Their exploitation starts from the mother's womb. The fate of pregnant and nursing mothers belonging to lower socio-economic strata is quite painful. Millions of women are in low pay, low status, work with no proper prospects of pensions or care in their old age. How many of us in the country are having right to life, liberty and security and how many of us in the country are having the right to a standard of living adequate for the health and well-being of ourselves and our family, including food, clothing, housing and medical care.

Mass media can act as watchman to arrest increasing human right violations as it informs widely and effectively enough to move people. Mass media can help form attitudes and tastes as people tend to like what they hear and see over a period of time.

The authorities in this country tend to forget that the mass media are expected to cater to the needs of the entire community. The peoples fundamental right to information, speeches and expressions should be duly respected. One big reason for the female gender to lag so far behind the other gender is their powerlessness and dismemberment. Male always set the priorities for the female. For promoting human right in a democratic country like India both print and electronic media personnel need to develop the concept of community communication based on the philosophy, 'of', 'by' and 'for' the community. For promotion of this noble cause, it is necessary to apply the participatory, horizontal development communication approach where people are helped to help themselves.

Infact the mass media perform a vital public service particularly through information and educational inputs. It brings to the people awareness of the entire range of activities and the wide spectrum of news and views. It is the credibility and reliability that count most. In modern democracy, the people have fundamental right to get correct informations on different social legislations, human right provisions and constitutional obligations and the government which seeks to deny this basic right by suppression loses it's credibility and it's claim to be described as democratic. After all a well informed public is an asset to a democratic order.

It is observed that media is essentially doing a routine job and carrying stories of political news, crimes and day today developments. By far they have not succeeded

in projecting an impressive and popular image of human right issues which constitute an integral part of life and activity of the average citizen. In rural area, people have less access to media for a variety of reasons. The real challenge is to prepare a development communication strategy to condemn human right violations on the one hand and to highlight exemplary human right causes. In electronic media like radio, TV, cable TV and multinational channels, different formats such as interviewing prominent human right activists or making a feature on human right violations or airing different OB based programmes will be highly productive. Any other format can also be experimented. The purpose is to make people aware of important human rights and duties. Particularly, audiovisual media has got some advantage to motivate the audience with visual clippings and software. Similarly print media particularly newspapers and journals can arrange maximum coverage to human right violations as well as human right issues. Particularly local press can play a prominent role in highlighting such type of activities. Here is worth mentioning that whatever little is being done in this direction that is safeguarding human right issues is being done by local press.

Why we consider media very useful in this kind of development communication or public service, is because of the fact that it creates awareness and necessity sensitization and stimulation in its audience.

According to Dr. J.S. Yadava, "the Indian society remains a pyramid with a very small majority of people enjoying the benefits of development and a very large majority of the poor masses are being deprived of adequate opportunities including access to the media

and education. This social unbalance is creating tensions and increasing conflicts among various sections of society.

The local trains coming to Ranchi carry more wood than human beings and mostly the tribal women and young girls are involved in this trade. There is a lot of environmental degradation in the whole plateau.

It is media only which can give extensive coverage to violation of gross human rights. Both print and electronic media have to evolve suitable communication strategies for mobilizing the mass. Here traditional media as well as institutional media can also play a significant role as that of inter-personal communications. Particularly in the case of development communications, news and views of NGO's and that of various activists should be taken into account. Media should highlight those issues which have been outcomes of various actions, researches and surveys in connection with human rights.

What is important that both AIR, TV and press should give most priority to human right issues and second, the message must reach the people who are most affected, and thirdly, it should generate necessary sensitization in the rest of the population which can result in mass awakening. The main aim of the communication policy should be to aware people what is available to them and what they could do or expect additionally from the state and other agencies concerned with their uplift. Thus, a philosophy of consciousness ought to be the hallmark of a given communication policy formulated by the state.

*All India Radio.
Ranchi - 834001.*

CONVENTIONAL HABIT OF DEFECATION AND ITS INFLUENCE ON ENVIRONMENT

Dr. P.C. Pattanayak

Defecation out of the sanitary latrine is detrimental to environment and to human health at large. Long back Father of the Nation, Mahatma Gandhi perceived this fact and strove to change such habit by writing time and again against the age-old conventional method of defecation on ground surface. Understanding the poverty of the general public of the country, he had his own idea of trench latrine, instead of going for costly sanitary latrine which was beyond the affordable amount for the common mass. Mahatma Gandhi used to practise what he preached. As such he practised trench latrine in his Ashram at Savarmati and elsewhere. He also adopted this in all the A.I.C.C. venues. This practice was followed by mass of the followers and I have seen during my childhood days such latrines in many families which started immediately after the visit of Mahatma Gandhi to our village during the period of Quit India Movement. I also remember, though faintly, that one of my neighbours planted papaya seedling in one such old trench latrine in his backyard. This plant had unexpected fruitings and one of such fruits was sent to an exhibition which was considered the best exhibit in view of its large size, attracting a good crowd. I am sure such incidences must have happened elsewhere in the State and in our country as well. But the practice of trench latrine is almost lost, the reason of which is obscure. Construction of trench latrine is not only simple but also cheap and most suitable to our village conditions where 85% of the

population are living and most of them cannot afford for a sanitary latrine of their own.

It is observed that even in urban area citizens do not teach their children to defecate in their sanitary latrine, where they do have one, but encourage them to defecate right in front of their back or front door on both the sides of the street. Such scenes are rather common in our cities especially in southern part of the state. This goes against the personal hygiene of a person which must be taught right from the childhood. To speak of rural areas the condition is still worst. Most villagers neither go for sanitary latrine even if they can afford for it in view of its utility nor go for devices of sanitary latrine like *Barapalli* latrine or trench latrine. The result of this conventional habit of defecation on the surface is pollution of the environment by filthy smell coming out of decomposed defecating matters, in addition to causing the common ailments of worm infestation like hookworm, round worm and tapeworm besides spreading bacterial diseases like gastro-enteritis due to and cholera like organisms. Now-a-days this has multifaceted adverse effects than the last decades due to the fact that then the pig herds used to engulf entire mass immediately after defecation. But due to the spread of encephalitis for which pigs play as amplifying host, these have been expelled from the territory of the Municipal areas. As a result, life cycle of etiological agents of different diseases continue without any hindrance

polluting atmosphere and water pools causing serious health hazards.

I would like to cite here one example of the parasitic infestation of both human and animals due to such habit i.e. hookworm infestation. This is caused by various species of worms of genera ANCHYLOSTOMA and NECATAR. These worms being the blood suckers cause loss of blood from the host. As a result the host suffers from anaemia. Pathogenesis relating to anaemia sets in causing other clinical syndromes like malfunction of liver and spleen, loss of appetite, so on and so forth. In view of poor medical facilities especially in our rural areas and high rise of cost of medicines in the recent decades, the poor villagers are very often deprived of medical aid. As such the worst cases succumb for want of proper medical care.

This disease can be controlled to a great extent by avoiding defecation on the surface and by improving personal hygiene. This fact needs further explanation. By defecation on the surface, the eggs of the hook worm passed out in the faces of the host, under proper conditions of temperature and humidity for which the coastal climate is very conducive, hatch to 1st. stage larva. The 1st. stage of larva molts and 2nd stage of larva come out of it. Finally the infective third stage larva comes out of molting of the 2nd stage larva. This larva is capable of penetrating intact skin of the host to start further molting and ecdysis in a host and sets the pathogenesis of a clinical parasitosis during migration in the stomach and at the site of predelection. Most villagers in our state do not use any sort of foot-wears. Even simple chappals are not also insurance against the infection by the 3rd. stage of larva of hookworm which is capable of mounting up to some extent. As such the only way to prevent the disease to spread is to change the conventional habit of defecation on the ground surface and improve personal

hygiene of the mass. This will prevent other worm infestations and bacterial diseases besides saving the atmosphere from pollution with its foul smelling gas. Sanitary latrine is the best way to deal with where pathogens do not get any liberty for continuance of their life cycles. Further in urban areas through a common sewage the mass of defecation is adopted to generate energy, supplementing the total production. But in view of the cost of construction of sanitary latrine which an ordinary person cannot afford, Barapalli latrine is the best choice for them. The last, but not the least, choice is the trench latrine which is easy to prepare and even the poorest of poor can afford for such latrine. This latrine may be prepared by digging a trench of 3' to 4' deep. The length of the latrine may be 4' and width 1 1/2'. Simple arrangement for sitting can be done as per the availability of materials. As far as possible trench may be dug away from the living space in the backyard of the plot. Saw dust, ash or sand may be kept at the trench for covering after each defecation in order to prevent smell to come out. The entire trench may also be covered with bamboo mat or any metal plate for the purpose. By the time the trench is filled to about half of the depth this may be completely covered and a new trench may be prepared. For privacy the area can be covered with three sides either with bamboo mats, cocoonut leaves, palm leaves or even tin sheets supported with simple bamboo or wooden posts. The bamboo materials when used may be painted with coal tar to prevent white ants and to last longer. In such old trenches fruit bearing seedlings can be planted which would need no further fertilizer neither organic or non-organic. The author would invite the attention of the Government and N.G.Os as well to propagate against the conventional method of defecation through the audio-visual media at their disposal.

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IMPORTANCE OF NON-TIMBER FOREST PRODUCE IN KANDHAMAL DISTRICT

Rebecca Nayar, IFS
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Introduction

Kandhamal having a geographical area of 11,094 Sqkm boasts of 51.3% tree cover. The total population of this district according to the 1991 Census is 7,10,016. The district is an undeveloped one. It has no industry and mining activities are non-existent. Nearly 25% of the total population live below the poverty line. However, no starvation deaths have been reported in this area. The main reason is the non-Timber Forest Produce availability in the district which largely goes unnoticed.

This paper attempts to quantify the NTFP (Non Timber Forest Produce) collected by the tribals in the district.

Methodology

1. Data regarding the quantity of NTFP collected and the value of the produce was collected from the weekly markets spread all over the district.
2. This was supplemented by the price these commodities fetched in the local market.
3. Data was also collected from the office of the Divisional Forest Officer, Phulbani and Balliguda.

Findings

1. In all, 57 NTFP were identified in the district which found its way to the local market. This is exhibited in the table appended as Annexure-I.
2. The prices in the local market varied from those fixed by Government. This is shown in Annexure-II.

3. Collection of NTFP takes place all throughout the year.

4. There are many more NTFP of economic importance available in the district whose importance was not known to the local tribals.

5. The quantum of transaction which took place against NTFP stood at Rs 249 million.

6. Timely fixing of procurement price would help the tribals more as in many items they do not get the minimum procurement price. For example, during 1999 the minimum procurement price was announced towards the end of the mango season when the local tribals had already disposed of the mango kernels at lesser rates to the local traders.

Summary

Collection of NTFP forms an important economic activity amongst the tribals. Although the importance of this activity is recognised, quantification of the availability of NTFP has hitherto not been done in the district.

The quantum of trade offered by NTFP alone to the tribals is to the tune of Rs 249 million. No other commodity fetches this amount to them. However, at times they do not get their dues because of faulty institutional structures. Many of the NTFP of economic importance available in the district, are not being collected by the tribals. Rationalisation of procurement prices and marketing support would go a long way in ameliorating their living conditions.

ANNEXURE - I

Categorywise list of Non-Timber Forest Produce and its availability in Kandhamal District

Sl. No.	Name of NTFP	Season of availability	Average annual collection	Procurement price	Approximate value in rupees
1.	Antia fibre	April to May	16 tonnes	Rs.100/quintal	16,000
2.	Dhantari lata	December, January	12 tonnes	Rs.50/quintal	6,000
3.	Jungle Jute	February, March	6 tonnes	Rs.100/quintal	6,000
4.	Siali fibre	April to May	90 tonnes	Rs.500/quintal	4,50,000
5.	Semul cotton	April to May	3 tonnes	Rs.50/kg	1,50,000
6.	Sisal fibre	April to May	9 tonnes	Rs.500/quintal	45,000
7.	Cane	April to May	2 quintals	Rs.12000/tonne	2,400
8.	Dry grass	April to May	30 tonnes	Rs.500/quintal	1,50,000
9.	Hill broom	December to February	12 tonnes	Rs.800/quintal	96,000
10.	Genduli gum	January to April	6 tonnes	Rs.300/quintal	18,000
11.	Sal resin	March to June	6 tonnes	Rs.50/kg	3,00,000
12.	Anla	November to March	80 tonnes	Rs.300/quintal	2,40,000
13.	Bahada	November to March	30 tonnes	Rs.150/quintal	45,000
14.	Banahaldi	January, February	40 tonnes	Rs.10/kg	4,00,000
15.	Gunja	May, June	1 quintal	self consumption	
16.	Landabaguli	March, April	8 tonnes	Rs.500/quintal	40,000
17.	Lodhamedha	March, April	25 tonnes	Rs.200/quintal	50,000
18.	Nageswar flower	January, February	5 kg.	Rs.50/kg	250
19.	Nux vomica	December to February	10 kg.	Rs.4000/quintal	40,000
20.	Patalagada	October to January	10 kg.	Rs.4000/quintal	40,000
21.	Rohini flower	February to April	8 tonnes	Rs.200/quintal	16,000
22.	Baghanakhi seeds	April to May	4 quintals	Rs.500/quintal	2,000
23.	Banatulsi seeds	February to April	32 tonnes	Rs.500/quintal	1,60,000
24.	Cashew nut	March, April	30 quintals	Rs.2000/quintal	60,000
25.	Char seeds	April to June	10 tonnes	Rs.5000/quintal	5,00,000
26.	Gaba seeds	May, June	25 tonnes	Rs.100/quintal	25,000
27.	Gilla seeds	November, December	8 tonnes	Rs.100/quintal	8,000
28.	Karanja seeds	February, March	5 tonnes	Rs.800/quintal	40,000
29.	Kusum seeds	May, June	10 tonnes	Rs.900/quintal	90,000
30.	Mahua seeds	April, May	4000 tonnes	Rs.500/quintal	2,00,00,000
31.	Mango Kernel	April to July	800 tonnes	Rs.100/quintal	8,00,000
32.	Neem seeds	May, June	1500 tonnes	Rs.8500/quintal	8,50,000
33.	Sal seeds	May, June	3 tonnes	Rs.300/quintal	45,00,000
34.	Sikakai seeds	February, March	5 tonnes	Rs.700/quintal	21,000
35.	Arrow root	February to April	600 tonnes	Rs.60/kg	3,00,000
36.	Mahua flower	February, March	20 tonnes	Rs.500/quintal	30,00,000
37.	Mushroom	July to October	4900 tonnes	Rs.30/kg	4,00,000
38.	Tamarind	January to May	2000 tonnes	Rs.500/quintal	2,45,00,000
39.	Kendu leaves	April, May	500 tonnes	Rs.800/quintal	1,60,00,000
40.	Khajuri Pati	February to May	6,00,000 chakis	Rs.100/quintal	5,00,000
41.	Siali leaves	December to February	40 tonnes	Rs.6/chaki	36,00,000
42.	Versungaha leaves	January to December	60 tonnes	Rs.500/quintal	2,00,000
43.	Mat reed	September to May	5 quintals	Rs.500/quintal	3,00,000
44.	Sabai grass	October	50 tonnes	Rs.400/quintal	2,000
45.	Thatch grass	November to February	40 tonnes	Rs.500/quintal	2,50,000
46.	Benachera	January, February	60 tonnes	Rs.2500/quintal	10,00,000
47.	Phenfena bark	March to May	10 quintals	Rs.200/quintal	1,20,000
48.	Harida	November to March	10 tonnes	Rs.200/quintal	2,000
49.	Kamala gundi	February, March	96 tonnes	Rs.550/quintal	55,000
50.	Marking nut	November to March	80 tonnes	Rs.100/quintal	96,000
51.	Sunari bark	April to May		Rs.500/quintal	4,00,000

52.	Bamboo	October to June	32000 tonnes	Rs.600/tonnes	16,12,40,100
53.	Honey	January to December	25 tonnes	Rs.60/kg	15,00,000
54.	Bel	March to June	800 tonnes	Rs.2000/tonne	16,00,000
55.	Bhuineem	January to December	10 tonnes	Rs.300/quintal	30,000
56.	Sal seeds	May, June	1500 tonnes	Rs.3000/tonne	45,00,000
57.	Sal leaves	January to December	1,50,000 chakis	Rs.4/chaki	6,00,000
TOTAL					249,325,750

ANNEXURE-II

Statement showing procurement prices of Minor Forest Produces fixed by the State Government for the procurement year 1998-99 effective from 1st October, 1998.

Sl. No.	Name of the Minor Forest Produce	Procurement Price in rupees per quintal
1.	De-Seeded Tamarind	1200
2.	Tamarind	550
3.	Tamarind Seed	250
4.	Hill brooms	1000
5.	Nuxvomica	375
6.	Siali leaves	Rs.6/Chaki
7.	RS Roots	4,000
8.	Harida	350
9.	Bahada	350
10.	Amla	500
11.	Chargum	250
12.	Dhauragum	900
13.	Genduligum	5500
14.	Marking nuts	300
15.	Cleaning nuts	550
16.	Kusumi lac	2500
17.	Honey	6000
18.	Thorn brooms	300
19.	Kathalai	2.50 per pana
20.	Sabai grass	400
21.	Mushroom (dry)	300
22.	Khajuripatia	2.25 per Bani
23.	Atundi fruits	500
24.	Fenfena fruits	200
25.	Forest Bela	200
26.	Broom grass	200
27.	Antia fibre	300
28.	Siali fibre	900
29.	Dhatuki flower	500
30.	Sal leaf plates	Rs.4/chaki
31.	Arrow root	5500
32.	Behada gum	900
33.	Cane	Rs.1.50 per piece
34.	Soap nuts	800
35.	Eksira fruits	250
36.	Simul cotton	2000
37.	Bhuin Neem	300
38.	Nageswar flower	1000
39.	Mankara kendu	300
40.	Bee wax	5000
41.	Swan climber	1000
42.	Thatch grass	200
43.	Mat reed	Rs.150/penal
44.	Kusum seed	900
45.	Neem seed	850
46.	Karanj seed	800
47.	Mohua seed	1550
48.	Siali seed	750
49.	Palasa seed	650
50.	Geela seed	400
51.	Babul seed	500
52.	Char seed	Rs.10/1000 seed
53.	Basol seed	300
54.	Bana tulsi	700
55.	Sikakai	1500
56.	Jangal jada	400
57.	Indrajaba	850
58.	Bena root	450
59.	Bana haladi	600
60.	Bana kolathi	600
61.	Chakunda seed	550
62.	Makhan seed	900
63.	Tal makhna seed	550
64.	Nageswar seed	550
65.	Baidhanka seed	300
66.	Baghanakhi seed	400
67.	Anantha mool	400
68.	Polanga seed	500
69.	Kamala Gundi seed	550
70.	Landa Baguli	500
71.	Mohua flower	1000
72.	Mango Takua	500
73.	Rohini fruit	200
74.	Curry leaves	500
75.	Vanda Tessellate	200
76.	Bhida Fruit	300
77.	Putrani	500
78.	Asparangua	2000
79.	Atundi	300
80.	Palasa Atha	900
81.	Babul Atha	900
82.	Siali Atha	900

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WATERLOGGED SOILS OF ORISSA AND THEIR MANAGEMENT

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The State of Orissa covering the geological area of 15.57 m.ha has 66.6 lakh ha of cultivable lands, out of which the upland, mediumland and lowland constitute 29.40, 21.31 and 15.57 lakh hectares respectively. The lowlands are potentially suitable for cultivation of wetland rice. Under certain conditions, part of lowlands are converted to waterlogging due to continuous stagnation of water on soil surface and become illdrained. The soils under such situations are called waterlogged lands/soils. The waterlogged soils are unsuitable for cultivation for aerable crops. These soils are recognised as problem soils.

I. Extent of waterlogged soils in Orissa

The waterlogged soils in Orissa amounts to about 3.63 lakh hectares sharing 5.4 percent of total cultivable area and 23.3 percent of lowlands. The Orissa Remote Sensing Application Centre has identified eight thousand hectares typical waterlogged soils in state completely unsuitable for cultivation purpose. The distribution of waterlogged soils alongwith their type and nature under ten different agroclimatic zones of the state are given in Table-1.

The East and South Eastern Coastal Plain Zone having the districts of Cuttack, Kendrapara, Jagatsinghpur, Khurda, Puri and Ganjam occupies the maximum areas (0.96 Lakh ha) of Waterlogged soils followed by the North Eastern Coastal Plain Zone (0.64 lakh ha) in the districts of Balasore, Bhadrak, Jajpur

and part of Keonjhar (Anandpur). The Western Central Table Land constituting the districts of Sambalpur, Bargarh, Bolangir, under the Hirakud command area has an appreciable areas of waterlogged lands (0.59 lakh ha). The districts of Nowrangpur and Malkangiri in the South Eastern Coastal Plain Zone have the least waterlogged lands of 0.05 lakh ha.

II. Causes of Waterlogging :

Formation of waterlogged lands/soils may be due to (1) Natural or (2) Man-made.

(1) Natural Causes :

(i) Many lands in coastal plains depressed by natural calamities are unable to discharge excess rain water and cause illdrained soils. The water height of these lands measures as high as one meter depth by entry of flood water during rainy season and recedes to 15-20 cm depth during summer. Such type of waterlogged lands exist in the districts of Balasore, Bhadrak, Jajpur, Kendrapara and Jagatsinghpur.

(ii) Undulated topography showing slopy from the uplands creates depression at the lower bottom leads to waterlogging in the districts of Sambalpur, Bargarh, Bolangir, Sonapur, Jharsuguda and Sundargarh. These lowlands are locally termed as "Bahal" lands.

(iii) Narrow strips of lands in between two hillocks receiving drain water from the uplands lead to illdrained situation. This type of waterlogged lands locally called as 'Jhola'

lands occur in the districts of Koraput, Kalahandi, Nowrangpur, Rayagada, Nowapara, Malkanagiri and Phulbani. Water in these lands flows along the slope. The lands remain swampy throughout the year.

(iv) Sudden change in water course during rainy days by obstruction of road or embankments cause depression by erosion of soil lead to waterlogging. Such type of waterlogged lands occur in coastal districts.

(v) Abiotic factor such as formation of hard pans in subsoils prevents percolation of water causing ill drained surface soil. Such category of waterlogging occur in lateritic soil zone of the state.

III. Man made :

Many human activities in agricultural operations due to lack of foresight lead to creation of waterlogged soils. These factors include :

(i) Faulty irrigation practices without provision of drainage system in command areas of Hirakud, Salandi, Mahanadi and Kolab Dam Projects cause waterlogging.

(ii) Poor or nonmaintenance of drainage channels leads to waterlogging by stagnant of seepage water in nearby areas of drainage channel.

(iii) Construction of embankments, high ways, and roads very often become barrier for natural drainage system and cause water stagnation.

(iv) Absence or construction of unfavourable outfalls in the irrigation channel cause overflow of water and leads to waterlogging.

(v) Introduction of Irrigation at high water allowances and seepage from canal sides cause waterlogging.

(vi) Construction of oversized or excess

canal outlets discharges uncontrolled water leading to waterlogging.

(vii) Recharge of ground water and shallow water table cause waterlogging in many parts of Hirakud command area.

(viii) Unlined canals in all the ayacut areas of the state is one of the major causes of waterlogging.

IV. Typical Features of waterlogged soils

The soils of waterlogged lands are swampy and marshy due to drainage congestion. The soils are loose, soft and structureless. The soil colour looks blackish due to deposit of undecomposed organic matter. Heavier soil particles are deposited in subsoil. The surface soils have lighter bulk density than subsurface soils.

The soil remains under reduced condition due to depletion of oxygen and accumulation of carbon dioxide, methane, and hydrogen sulphide. Under low oxygen tension mineralisation of organic matter becomes slow and increase in the concentration of organic acids.

The soil pH remains at neutral with increase in salinity due to dissolve salts. The degree of salinity varies from medium to high depending on concentration of dissolve salts of chloride and sulphate of sodium, magnesium, potassium and calcium. The concentration of soluble iron, calcium, magnesium, potassium, chloride and sulphate remain at higher side. There is production of bluish to greenish grey matrix colour in the subsoil horizon.

V. Production constraints of waterlogged soils :

Crop growth under continuous water stagnation is retarded due to adverse change of physical, chemical and biological properties of the soil. Loose structure of the soil obstruct

tillage operations. Neither bullock plough nor tractor can enter the ill drained soil. Sometimes it is difficult to work the soil with human labour.

Chemical changes under waterlogged conditions restricting crop yields might be due to one or more of the following reasons.

- (i) Sulphide injury to rice seedlings in coastal alluvial and saline soils.
- (ii) Iron toxicity in the red and lateritic soils.
- (iii) Lethality of crop due to accumulation of organic acids.
- (iv) Yellowing, shy tillering and depressed growth of rice plants due to increase of salinity.
- (v) Non-availability of applied and native zinc and boron to crop due to rise of soil pH.
- (vi) Loss of applied fertilizer nutrients such as nitrogen and potassium.
- (vii) Deterioration of soil ecology favouring increase in pest and disease prevalence.

Biological processing of the soils such as mineralisation, ammonification and nitrification are ceased due to lethality of micro-organisms. Beneficial free living micro-organisms belonging to different groups of

bacteria, blue green algae and fungi cannot thrive.

VI. Management of waterlogged soils :

The waterlogged soils can be made into good paddy lands by improving the drainage systems. Two such aspects such as (1) Physical intervention and (2) Biological methods are considered important.

(1) Physical intervention :

- (i) Opening of surface and subsurface drainage.
- (ii) Creation of flood control devices by construction of embankment to check the entry of flood water.
- (iii) Pumping out of stagnant water and harvesting the excess water in ponds for recycling.
- (iv) Lining of irrigation water to check seepage and percolation.
- (v) Making proper alignment of irrigated net work recognising the contour and soil stratification.
- (vi) Shaping and levelling of undulating and depressed lands to convert into aerable lands.

TABLE - 1

Distribution of waterlogged lands in different agroclimatic zones of Orissa

Sl. No.	Agroclimatic Zone	Cultivable (lakh ha)	Lowland (lakh ha)	Waterlogged Land (lakh ha)	Soil Type
1.	North Western Plateau	4.94	0.80	0.13	Red and yellow, light textural soil
2.	North Central Plateau	6.91	1.56	0.36	Red, Loam, light textured
3.	North Eastern Coastal Plain	6.58	2.70	0.64	Alluvial soil, narrow strip of sedimentary sandy loam to clay textured

4.	East and South Eastern Coastal Plain	7.90	3.14	0.96	Loam, clay loam, coastal alluvium, narrow strip of sabine inundated.
5.	North Eastern Ghat	10.59	2.02	0.40	Brown and forest soils, sandy loam, loamy & clay medium textured
6.	Eastern Ghat High Land	4.00	0.70	0.12	Mostly red with low organic matter content
7.	South Eastern Ghat	1.93	3.10	0.05	Red, Red & yellow mixed soil
8.	Western undulating	6.24	1.05	0.20	Black heavy and Red light soils, mixed red and black soils medium to heavy textured
9.	Western Central Table Land	9.90	2.39	0.59	Light to medium textured red soils and heavy textured calcareous soils
10.	Mid Central Table Land	5.42	0.90	0.18	Light textured lateritic medium textured red loam soils and mixed red and black soils.
TOTAL		66.4	15.57	3.63	



Mahisamardini Durga (clay image by Oriya Artist)
Photo - I. & P.R.



Gajalakshmi (Clay-image by Oriya artist)
Photo - I. & P.R.

O.U.A.T
Bhubaneswar

A NOTE ON HARIPURGARH, DISTRICT MAYURBHANJ

Pradeep Kumar Gan

1. Geographical Background

Haripurgarh in Mayurbhanj District is a place of religious, historical and archaeological significance. Haripurgarh is situated about 15 km. to the south-east of Baripada on the bank of Budhabalanga river. It was the capital of the ex-Bhanja rulers of Mayurbhanj before the present town of Baripada was founded.¹ Hariharpur is the correct name of the present Haripur. The capital city of Haripurgarh was founded by Maharaja Harihar Bhanja. He called the place Hariharpur after his own name and made it the capital of his kingdom. Though it was shown as "Harriorpour" in the old map of Rennell of 1770 A.D., it remained unknown to the public for over half a century more.²

The favourable geographical situation and its charming surroundings were probably responsible for selection of this place as capital. The innumerable ruins that surround the place and its neighbouring hill fort of Kusumia or Banakatigarh lead to the conclusion that it was an important place even before the time of Harihar Bhanja.³

2. Political History

During the rule of the Ganga king Bhanudeva III (1352-78 A.D.), Firoz Shah Tughlaq, Sultan of Delhi, invaded Orissa, early in 1361 A.D. and marched through Manbhum and Singhbhum towards Varanasi Kataka, the capital of Orissa.⁴ It was in course of this expedition that Khiching, the headquarters of the Bhanja kings was reduced by the Muslims and the temples and shrines of the place were

defiled and destroyed.⁵ This disaster seems to have led the Bhanjas to desert the ancestral capital, although the actual transfer of headquarters could not be effected till 1400 A.D. An old record bearing the genealogical account of Mayurbhanj, discovered in the house of Syamakarana of Nayabasan,⁶ reveals that Maharaja Harihar Bhanja, a powerful monarch of the line, founded the magnificent township of Haripurgarh in 1322 Saka era corresponding to 1400 A.D. For almost 400 years this place served as the administrative headquarters of Mayurbhanj.⁷

Orissa alongwith Mayurbhanj was occupied by the Afghans of Bengal in 1568 A.D. During that period, the capital of the Bhanja rulers suffered heavily at the hands of the iconoclast Kalapahar, the Army General of Sulaiman Karrani. The members of the royal family were compelled to run away and seek shelter elsewhere. After the death of Sultan Sulaiman Karrani of Bengal, regular war took place between the Mughal and the Afghan powers. Daud Khan, the young and impetuous Sultan of Bengal was defeated in 1574 A.D. and fled away to Hariharpur, where he took shelter for sometime in February 1575 A.D.⁸

• Baidyanath Bhanja, the then ruler of Mayurbhanj retreated from Hariharpur and stayed with his family at Rajgada, a place about 3 miles from Hariharpur.⁹

Daud Khan, the ruler of Bengal took refuge in Hariharpur to avoid all attacks from the powerful Mughal Emperor Akbar. According to *Akbarnamah*, it is known that Daud Khan was defeated at Tukaroi on the

Suvarnarekha on 3rd March 1575 A.D. by the Mughal generals Munim Khan and Todarmal.¹⁰ He was killed in the battle of Rajmahal in 1576 A.D. after which the Mughals occupied Hariharpurgarh alongwith Bengal and Orissa.

After the death of Raja Baidyanath, the Bhanja rulers reigned in peace and prosperity for about a century. During this period the Radhamohan and Lakshminarayan temples were erected in Hariharpur.¹¹ In the reign of Raja Bira Vikramaditya the Telanga gate of Hariharpur was decorated with ornamental works and surmounted with Chauri.¹²

In 1740-41 A.D. Alivardi Khan usurped the Subadari of Bengal, Bihar and Orissa. He was one of constant threats of invasion against Mayurbhanj. Alivardi Khan behaved with great cruelty against the people of Mayurbhanj and their Raja.¹³ This compelled the Raja to transfer his capital from Hariharpur.

During the days of Maratha supremacy in Orissa the rulers of Mayurbhanj tried to maintain their independence.¹⁴ The ruthless depredations of the Maratha army to exact *chauth* from the Raja was also responsible for the transfer of capital. In 1785, the Marathas occupied the capital Hariharpur and left only when the Raja Damodar Bhanja fled to the hills with his family and sent a sum of Rs.24,000 which he collected from his subjects.¹⁵ The Marathas destroyed the fine and picturesque palace of Hariharpur and the city became desolate. Even the temples and gods and goddesses did not escape their ruthless hand. This happened perhaps sometime in 1791-92 A.D.¹⁶

The depredations of the Marathas continued in the time of Rani Sumitra Bhanja (1798-1811 A.D.) till the advent of the East India Company in 1803.¹⁷ In the court documents, Hariharpur was mentioned as the headquarters of Rani Sumitra Devi, though it had already been abandoned.¹⁸ During that time Baripada emerged as the new seat of Government.

3. Religious Condition

Hariharpur found a prominent place in the accounts of Bengal and Orissa of the 15th and 18th centuries, when Chaitanya Mahaprabhu passed through this place on his way to Utkal.¹⁹ The *Kadacha* of Govinda Dasa reveals that Sri Chaitanya on his way to Puri visited Hariharpur, where he influenced the people by his devotional love.²⁰

During the later part of the sixteenth century Vaisnavism was propagated by Rasikananda, a prominent disciple of Sri Chaitanya in Mayurbhanj.²¹ He met the ruler Baidyanath Bhanja at the Rajgada court. Before Rasikananda came to the royal court, the Bhanja rulers were the followers of Saktism. Baidyanath Bhanja alongwith his two brothers accepted the gospel of Sri Chaitanya preached by the Vaisnavite saint. Rasikananda became their spiritual guide. As a mark of profound respect for his guru, Baidyanath Bhanja constructed the beautiful temple of Rasika Raya in his capital at Hariharpur. The temple was made of burnt bricks in Gaudiya style with decorative designs on the outer surface. Nowhere in the whole of Orissa is to be found a brick-built temple of such superior workmanship and grandeur; such temples are rare even in Bengal.²²

4. Archaeological Remains

4.1 Monuments

Hariharpur is important for its archaeological significance. The eastern side of the old Hariharpurgarh now in complete ruin in 1091 feet and the western side 1102 feet, whereas the northern and southern side are 652 feet and 686 feet respectively.²³ On the south-east corner of this wide area stands the beautiful temple of Rasika Ray covered with trees. This brick temple had still retained some of its decorative embellishments and representations of stories from Hindu Mythology notwithstanding its damaged condition. This was a rare brick temple of Gaudiya style having no match in artistic excellence elsewhere in Orissa.²⁴ The main

temple has not yet been totally ruined, though certain portions, have broken down and the temple has almost lost its former splendour. It is 30 feet long and 27 feet 6 inches broad.²⁵

In the opposite direction and a little to the north of the courtyard of the Rasika Raya temple lies the Ranihansapura. It is the south-western portion of the building and consists of the seraglio with adjoining bathrooms. In the east of this, and on the north of the courtyard of Rasika Raya temple once stood the Durbar hall and retiring chamber studded in front by sculptured stone columns and arches of fine designs.²⁶

To the north-west of the palace and behind the old court stands the Radhamohan temple. It is a plain rectangular structure made of bricks and plastered with lime.²⁷ Its workmanship is inferior to that of the Rasika Raya temple. The builder of the temple was Raja Vira Vikramaditya Bhanja.

Another temple of Jagannath at a distance of 270 feet to the south-east of the Rasika Ray temple standing outside the fort area. The original image of Jagannath was shifted to the nearby village, Pratapur. According to local tradition the builder of this temple was Harihar Bhanja, the founder of the capital city.²⁸

4.2. Sculptures

A part from the above mentioned monuments from the ruins of Hariharpur, a stone image of Goddess Mahisamardini known by the name of Gada Chandi found in Badapada, near Haripurgarh. It was formerly enshrined on the south side of Haripurgarh.²⁹

There is a small stone image of Goddess Kotabasin at present known as Kotasini, standing by the side of the image of Mahisamardini in the aforesaid bamboo grove of Badapada.³⁰

5. A close examination of the existing ruins of Hariharpur, would furnish us with abundant proofs of the ravages committed by

the invaders. What was once upon a time a prosperous township studded with beautiful monuments and palaces lost its splendour for ever and was turned into ruins. These ruins tell a sorrowful tale even to this day.

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6. This was discovered by N.N. Vasu sometime before 1st January 1911 the date of publication of his *Archaeological Survey of Mayurbhanj*.
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15. *Ibid.*
16. P.K. Mishra, *op.cit.*, p.24.
17. *Ibid.*
18. N.N. Vasu, *op.cit.*, p.21.
19. *Ibid.*, p.6.
20. N. Senapati, *op.cit.*, p.67.
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25. R.P. Mohapatra, *op.cit.*, p.146.
26. *Ibid.*, p.145.
27. P.K. Mishra, *op.cit.*, p.25.
28. *Ibid.*
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Editorial Tailpiece

THE DASAHARA AND SAKTA DIVINITIES IN ORISSA

Odra-Kalinga-Utkal alias Orissa with all its varying historical and geographical segments presents a melange of Sakta divinities which draw curious attention of the credible laity and the scholars alike. Most divinities are steeped in legends - both pastoral and urban. They have emerged in unchattered hill-tracks, hill-bends, inaccessible forest recesses, valleys, river banks, surfing seashore, townships, colonies and in metro sophistry. The plethora of consecrated idols both with forms and without, are believed to be on the quiver throughout the country. It is for the belief of the people the prayers are answered by the divinities. The manifest forms of divinised icons present infinite variety, some adhere to the prescriptions of the Hindu pantheon whereas most others are carved out in a queer fashion, satisfying the imaginations and perceptions of indigenous artists sculptors. But the fact, however, remains that the Oriya populace displays its their devotion to all these forms.

The Sakta images as available in Orissa have undergone multiple changes right from the 8th century. Probably except the Mahisamardini image, all other images carry undertones of Buddhism. The deities pertaining to Buddhist pantheon abound in Orissa though they have, in course of time, lost their Buddhist identity. The forms of Sakta divinities worshipped throughout the State are classified under broad categories, i.e. Mahisamardini Durga (Vana Durga, Giri Durga) Viraja, Vimala, Parvati, Ambika, Gauri, Chandi (Hara Chandi, Rama Chandi) Kali (Bhadra Kali, Smasana Kali, Shyama Kali, Dakshina Kalika), Mangala (Pattamangala), Bhagavati, Matraka, Kichakeswari, Chamunda, Gramadevata, Manikeswari, Stambheswari, Thakurani, Bhagavati, Charchika, Marichei, Tara, Ugra Tara, Chhinnamasta, Bagalamukhi, Tarini, Baseli, Bhairavi, Yogini, Manasa, Sitala, Manikeswari, Samalei and Pataneswari etc. with later additions of Santoshima and the like. In their physical forms, they are mostly heterogeneous. They differ in respect of the number of hands, vehicles (*vahanas*), displayed objects in their hands (*ayudhas*), looks, costumes and ornaments and in their *bija mantras*. They have been as per popular belief, givers of divergent endowments to the devotees.

Decades back, the Dasahara festival in Orissa was observed with great enthusiasm. People used to gather around the established shrines carrying with them appropriate presents for the presiding deities. Stray cases of animal sacrifice were witnessed in the past. Later, in consonance with the growth of population, the Mahisamardini images were shaped out from clay which adorned crowded centres in the state. When clay images started occupying the urban niches, there arose a competition to make them more elegant, fashionable and often exotic so as to cater to queer aesthetics of the young. Quite recently, the autumnal Durga Puja has been slipped into the hands of the young adherants who attach little importance to its religious aspect and take it

up as a greater issue involving pride and pelf. Of course, the case of traditional worship in the established shrines is different.

Folk and tribal Sakta divinities have probably not been ostentiously exposed to vagaries of intimidation and reorientation as they are more conservative and traditional in all their outfits. **Nisanimunda** for example in Koraput town is one such piece of profound sanctity which is revered by local tribes. In an enclosure of 40' x 30', the deity is worshipped at the centre which comprises three pieces of blunt stones beneath an old mango tree. The four corners are marked with Budha Raja (a 1'6" x 2'6" stone slab with a crudely carved male figure in the S.E.), a couple (oval size stone piece in S.W.), a replica of Sun (with 16 spokes on a flat surface of 2' x 2'6" in the N.W.) and in the North-East stands a crudely engraved man with clasped hands flanked by a lizard and a dagger on both sides. A hero stone is also close by. Just above the central piece (i.e. Nisani Munda) there stands a 4-armed figure. The shrine attracts huge audience during the autumn for a competition of javelins (*lakha bindha*). People attach greater importance to the Shrine of Nisanimunda during the Car Festival at Sabar Srikshetra. Various tribes of Orissa worship female deities in a pastoral backdrop without any urban grandeur. Their prayers are answered silently and generations continue to reaffirm their loyalty to these deities.

Samaleswari, the tutelary deity of the Chauhan dynasty of Sambalpur is virtually the Srikshetra of Western Orissa. People used to flock there from all parts of the country with a great religious fervour. The goddess is enshrined in a square building on a high plinth surmounted by a spire. The image enshrined in the sanctum sanctorum (i.e., a large block of stone with a narrow projected groove as mouth) however, does not conform to any icon of the Hindu pantheon. Likewise **Khambeswari** of Aska and **Stambheswari** of Sonapur appearing in the form of stone poles like their counterpart Sudarsana Chakra of Srikshetra are highly deified.

Some deities physically appear to be charming and benign whereas quite a many are awesome. The two-armed image of Viraja at Jajpur, one of the oldest enshrined deities of India is unique so far as her iconic features are concerned. She carries the image of Ganesha, Snake, Phallus, Sakti and crescent moon on her crown.

The impact of mother goddess in Orissa besides Lord Jagannath at Puri, is quite massive. People here worship both Sakta and Vaisnav female divinities with profound religious faith. Some legendary women have also been deified like **Khudarakuni** (Taupoi) and **Savitri** at the backdrop of Puranic and legendary accounts.

The present **Dasahara** festivals in most of the urban pockets are fraught with disharmonious interaction of the enthusiastic people, often tinged with animosity. This does not send out a salubrious signal to the approaching millennium. The **Ravana Podi** (burning of the effigy Ravana), though ingrained in the inner content of the festival is however an obnoxious feat and is despised by many in the South. The slaying of **Mahisasura**, a demon in the guise of a man is however welcome, as it diagnoses the malady and the beast in man, such beastliness is crushed by a superior power which is both motherly and all-divine. This feat however sends a very powerful and positive message that every human being is MANIMAL and the MOTHER SPIRIT is often evoked to purge of the unwholesome virus surreptitiously breeding in the body. The body politic and global physique. Myriad prayers should emerge from the beaches, valleys, hills, woods and metropolis so that these can be strung together into a forceful cable to draw love and strength from the Mother of the Humanity.

PRESS NOTE

Sub: Withdrawal of Sales Tax incentives.

The State is passing through a phase of serious fiscal imbalance on account of mounting revenue and fiscal deficits. In the last few years, revenue expenditure has far exceeded the revenue receipts. The situation has particularly worsened after the implementation of the Fifth Pay Commission report by Government of India, forcing the State Government to revise the pay scale of their employees. Other reasons of fiscal imbalance are the following :

- (i) Mounting debt servicing liability
- (ii) Low return from capital expenditure

The revenue deficit which is measured in terms of the gap between the receipt and the expenditure is being made good by incurring more debts which in turn increase the debt servicing liability. Unless immediate measures are taken to correct the fiscal imbalance, State Government's ability to invest in developmental programmes will be seriously affected.

A two pronged strategy has been formulated to redress the fiscal imbalance. On one hand action has been taken to reduce the revenue expenditure by downsizing the Government establishment and reducing the subsidy including grant-in-aid to Non-Government Educational Institutions.

On the other hand, steps have been initiated to rationalise sales tax rates, introduce Entry Tax in lieu of Octroi and reduce the tax holidays and exemption given to the Industries. No efforts to reform and modernise the sales tax system would succeed unless the exemptions are phased out.

Government of Orissa have reviewed the Sales Tax concessions granted under different Industrial Policy Resolutions. It has been observed that the industries are getting incentives under different IPRs i.e. IPR' 89, IPR'92 & IPR'96. The sales tax concessions under IPR'89 being very liberal and open ended were responsible for more than 75% of total loss to exchequer on account of the concessions to the industries. The IPR'89 was effective for the period from 1.12.89 to 30.11.94 i.e. for a period of 5 years. The fact that even after 30.11.94 the industries continued to get incentives was because of the ambiguities in the policy. A large number of industries have claimed benefits under IPR'89 even after the Industrial Policy'96 came into force on 1.3.96. An industry availing sales tax benefit under IPR'89 was in a more advantageous position than the new industries promoted under IPR'96.

Considering these facts Government have consciously decided not to allow any further sales tax benefits to the industries under IPR'89 or under IPRs. Prior to IPR'89 with effect from 1.8.99. The industries which may be adversely affected by this decision can approach Government within the framework of IPR'96 for an appropriate rehabilitation package. No genuine industry would be allowed to suffer or to become irreversibly sick due to the withdrawal of benefits of IPR' 89.

It is unfair to expect that sales tax incentives under an IPR which has elapsed will be available for all time to come. Industries set up in the '80's must begin to stand on their feet. New industries set up in the '90's will continue to receive sales tax incentives under the IPR'92 and IPR'96.

IN HOUSE



Shri Bhupinder Singh, Minister, I. & P. R. addressing the D. I. P. R. Os. Conference on 18-8-1999. Other present on the occasion are Commissioner-cum-Secretary Shri J. K. Dev and Director, I. & P. R., Shri D. M. Dash.



Minister, I. & P. R. Shri Bhupinder Singh, Former Secretary Shri A. N. Tiwari, Additional Director, I. & P. R. Shri M. Tudu, President, Secretariat Central Committee Shri Prabhulal Deep and other departmental officers and staff are gracing the Class-IV staff committee Annual meeting of I. & P. R. Department on 9-9-1999



Chief Minister Dr. Giridhar Gamang and Speaker, O.L.A. Shri Chintamani Dyansamantara offering floral tributes to the statue of Pandit Nilakantha Das on the occasion of 115th birth anniversary of Pandit Nilakantha Das at the O.L.A. premises on 5.8.99.



Guru Kēlu Charan Mahapatra Award giving ceremony being organised by "Srujan" at Rabindra Mandap. On being awarded, Shri Durlabha Singh, Manimala Devi and Kasinatha Pujapanda are found in the company of Chief Minister Dr. Giridhar Gamang; Minister of State for Home Shri Prasad Harichandan; noted film star Hema Malini; Kathak Dance Maestro Shri Birju Maharaj.



Chief Minister Dr. Giridhar Gamang inaugurating a symposium at Shri Ramchandra Bhavan, Cuttack.



Chief Minister Dr. Giridhar Gamang receiving two cyclists at his official residence who have commenced their journey from Salepur on a mission of propagating peaceful coexistence all over India.



Chief Minister Dr. Giridhar Gamang inaugurating the North Orissa University at Shri Ramchandra Vihar, Baripada on 11.7.99.



Chief Minister Dr. Giridhar Gamang inaugurating the Fakir Mohan University at vyasa vihar, Balasore on 11.7.99.



Chief Minister Dr. Giridhar Gamang gracing the 86th birth anniversary celebration of Shri Gangadhar Mahapatra organised by Shriksheetra Nagarika Suraksha Samiti at the Puri Municipal Hall on 8.8.99.



Shri Niranjan Patnaik, Minister Health & Family Welfare inaugurating the C.D.M.Os Conference at Hotel Prachi on 3.8.99.



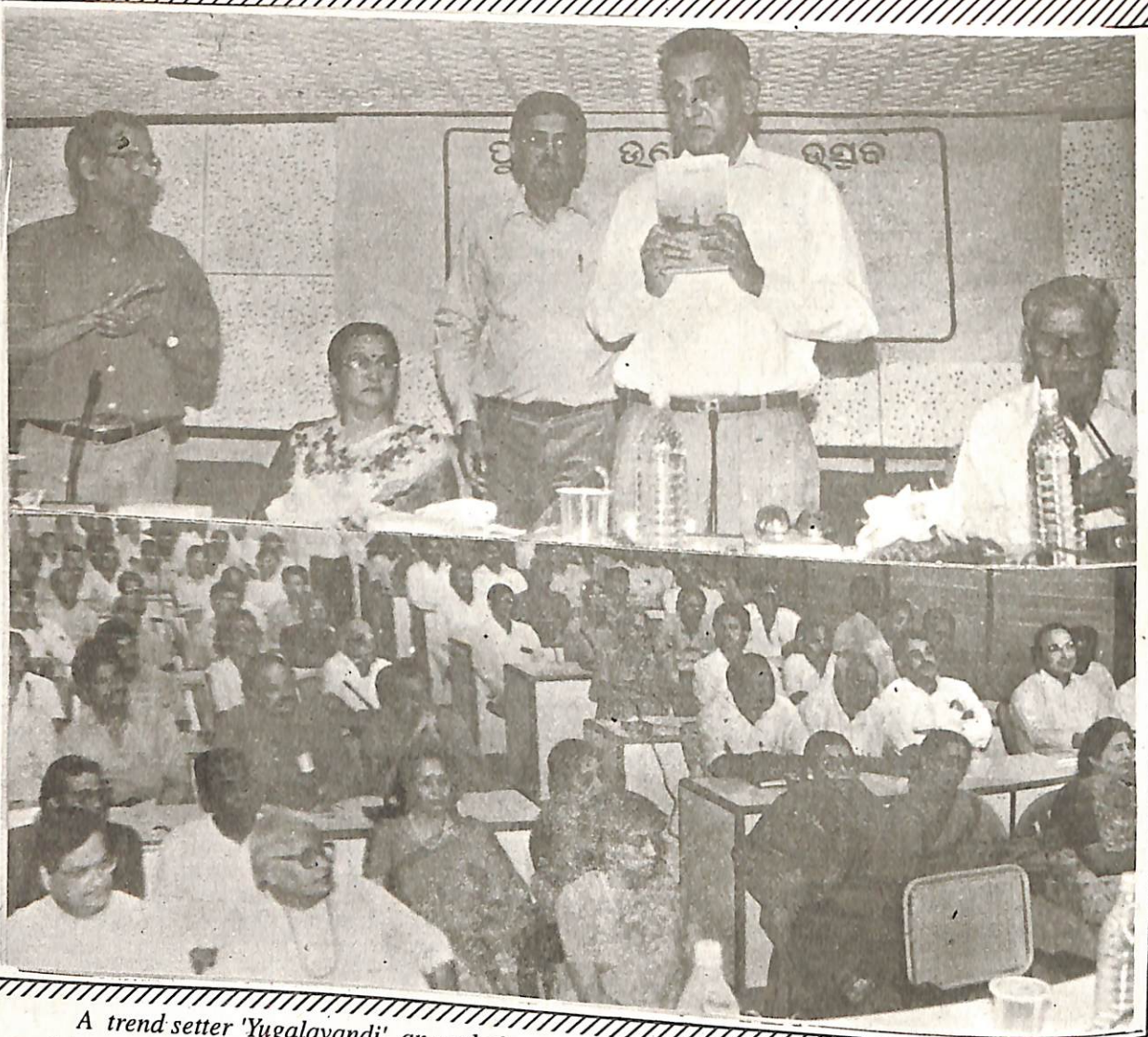
Chief Minister Dr. Giridhar Gamang presiding over the 32nd meeting of the State Flood Control Board at the Secretariat Conference Hall on 7.9.99.



Chief Minister Dr. Giridhar Gamang presiding over a high level review meeting on Padiabeda murder case on 30 .8.99.



Chief Minister Dr. Giridhar Gamang gracing a cultural function at Rabindra Mandap organised by Panjabi Arya Sanatan Biradri.



A trend setter 'Yugalavandi', an anthology of short stories translated into Oriya by Sri Prasanna Kumar Hota alongwith the translator's own narratives is being released by Sri Ramakant Rath in a special function at Bhubaneswar on 29.9.99. Present on the dias are Prof Trilochan Mishra, Prof. Ganeswar Mishra, Mrs. Prativa Satpathy and Sri P.K. Hota.



Voters of Phulbani Parliamentary Constituency are casting their votes on Sept. 25, 1999.



Chief Minister Dr. Giridhar Gamang releasing a book titled 'Ajnamala' authored by Shri Prafulla Kar at an assembly of litterateurs organised by Orissa Lekhaka Sammukhya at Hotel Swosti on 5.9.99.



Chief Minister Dr. Giridhar Gamang releasing a book "Swadhinata Sangramara Veera Purusha" on 22.7.99 published by the State Resource Centre.



Chief Minister Dr. Giridhar Gamang paying floral tributes on the statue of Mahatma Gandhi on the occasion of Gandhi Jayanti at OLA premises on 2.10.99



Smt. Saraswati Hembram, Minister, Women & Child Development addressing the public on the occasion of the Independence Day Celebration at Nayagarh District Headquarters.



Minister Works, U.D. and I.& P.R. Shri Bhupinder Singh; Minister of State for Home
 Shri Prasad Harichandan and Commissioner-cum-Secretary, I.& P.R., Shri J.K. Dev and other
 dignitaries taking the Sadbhavana oath at Sookhana Bhavan on 20.8.99 during the observance
 of the Sadbhavan Divas.



Chief Minister Dr. Giridhar Gamang receiving the salute at the 53rd State Level Independence Day Parade at Bhubaneswar on 15.8.99.



Chief Minister Dr. Giridhar Gamang inaugurating the Exhibition Football Match of Speaker XI Vrs. Oriya Film Stars XI organised in aid of Kargil soldiers on 1.8.99.