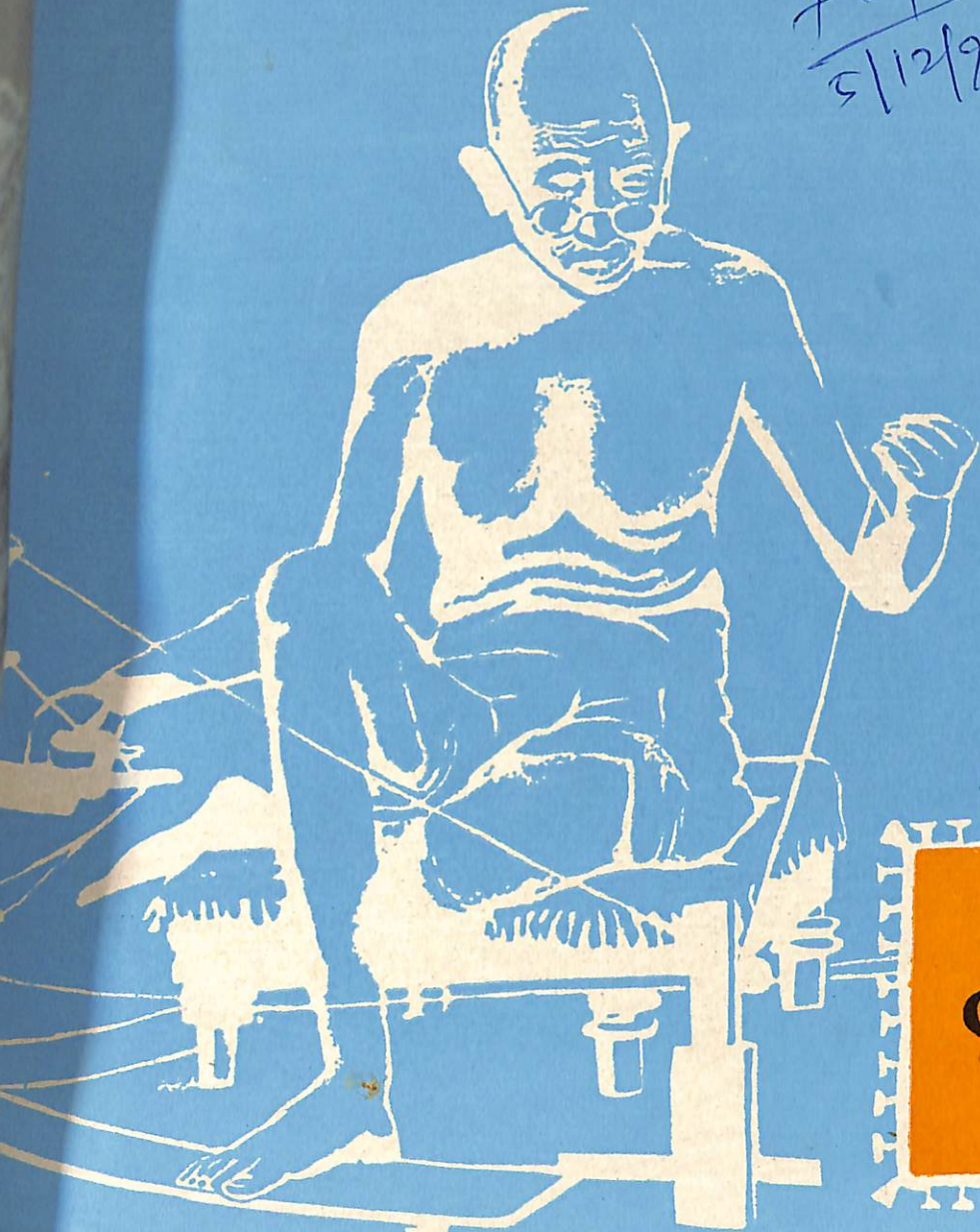




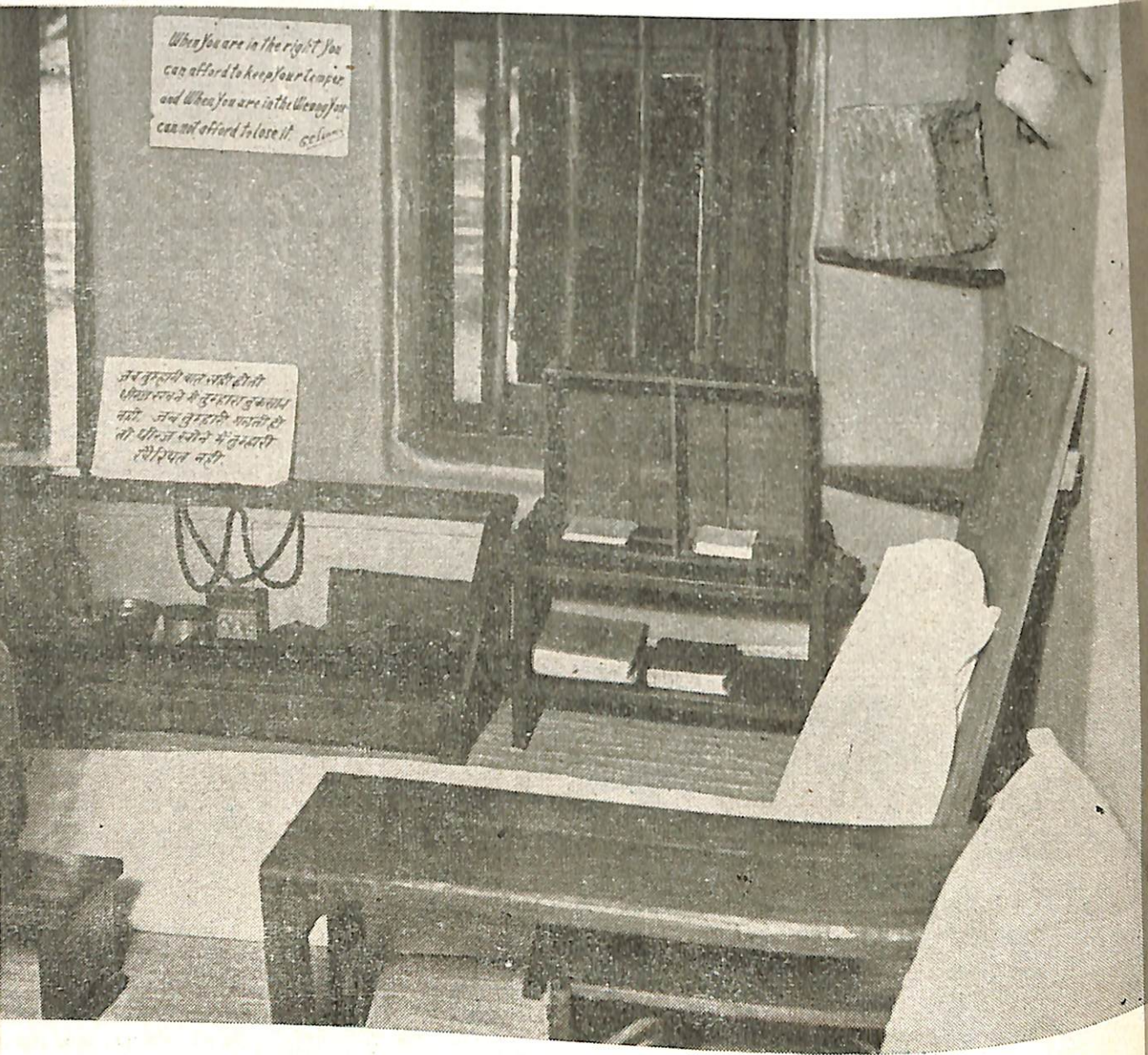
# Orissa Review

7698  
5/12/94



October  
1970





Inside Bapu Kuti : Preserved in this hut are a few pieces of Gandhiji's personal belongings like copies of Ramayan, Gita, Bible, the three monkeys and a lantern (at Sewagram)



# ORISSA REVIEW

OCTOBER 1970

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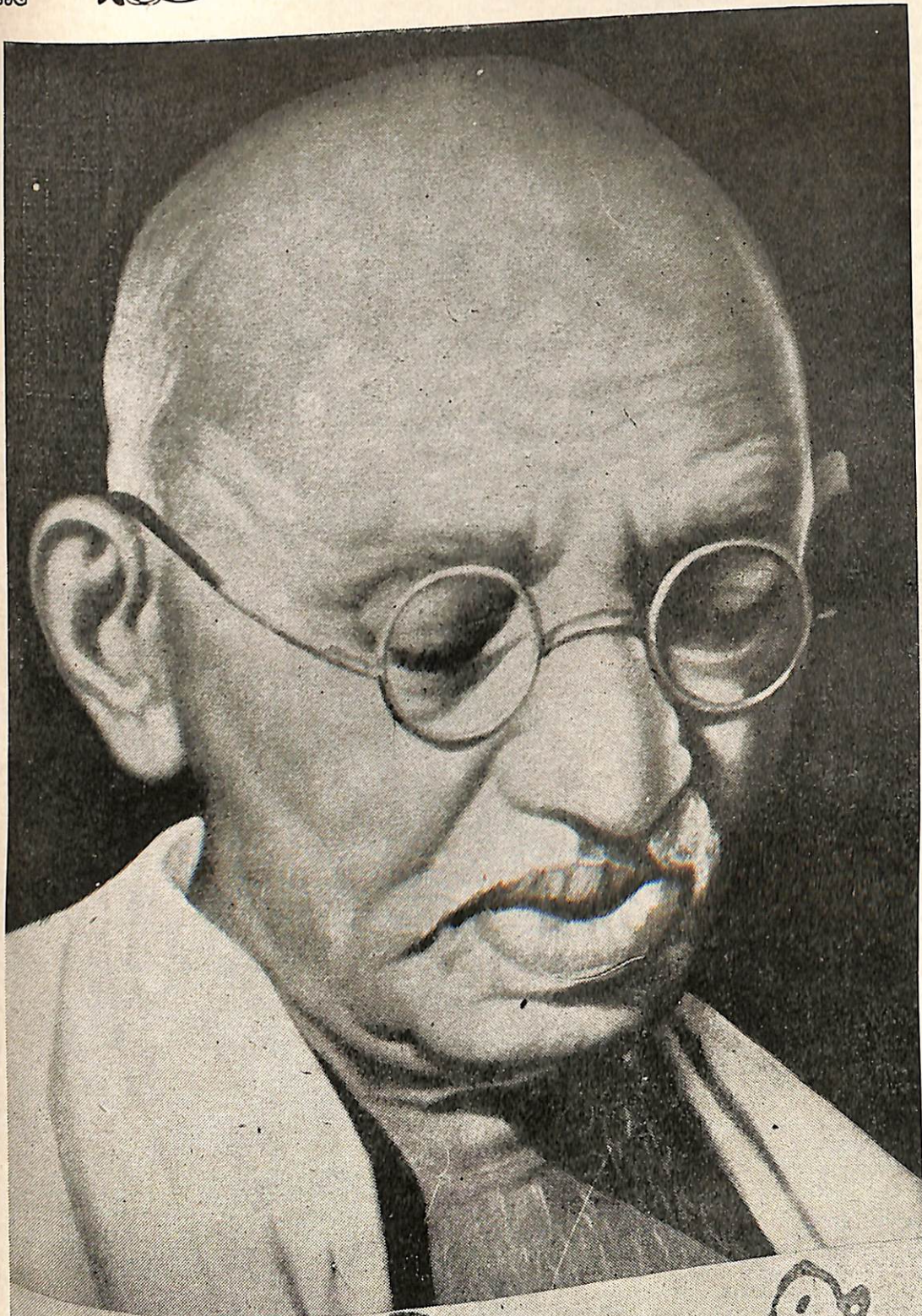
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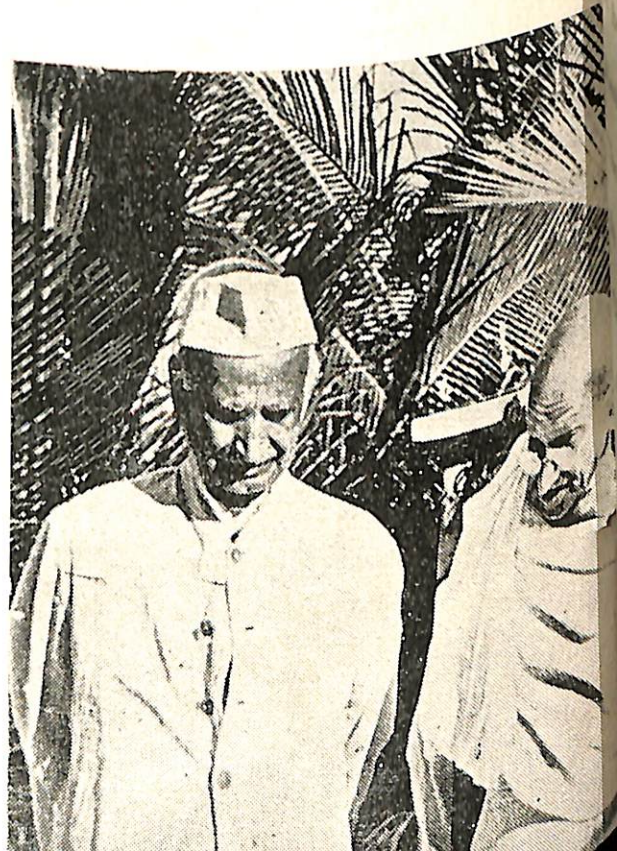


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Ba and Bapu



Gandhijee and Thakar Bapa in Orissa



Dr. MAYADHAR MANSINGH

## The Weaponless War that Broke the Biggest Empire in History

The lonely sands spread out in undulating expanses  
And seated on a dune. Kamala views the prospect  
Of how the mighty deep stretched out, far and wide,  
Kissing tumultuously the meeting-line of the earth and the sky.  
The impetuous waves crumbling in quick succession  
In vaulting impatience, far out on the sea,  
Close to the rim of the world;  
A stream-ship was sailing away to an unknown heaven.  
Making designs in smoke in the air above  
The thorny *gudakanka* flower was gambolling  
From one sand-hill to another in light-hearted glee,

---

"Untouchability poisons Hinduism as a drop of arsenic poisons milk."

MAHATMA GANDHI



The fallow-deer roamed about, leaping blithely  
Making mobile designs with their smooth, agile limbs,  
While flocks of sea-birds winging in the air in a string  
Wreathed garlands of white lilies round the neck of the Blue-God, the  
sky.  
It is afternoon, and deserted lies the entire beach,  
Far off, the dim outlines of hamlets, tall palms  
and cocoanut groves  
Make an indented line of green, across the hazy horizon.  
As the whole beach resounded with the roar of the breakers  
Kamala contemplated all that prospect and pondered over  
The strange cult to which he had pledged himself, of late  
Inspired by the novel mantram that had cast a spell  
Over his country's millions, awakened from their age-long slumber  
Now wrote with their lives,  
An amazing tale of glorious martyrdom.  
Kamala recalled the fact,—how a little man, short and frail  
Far in India's western part  
Close by the western sea, near sacred Dwaraka  
Talked wise words in slow, sacred rhythm,

---

“Legislators are not the master, but servants of their electors—the  
nation.”

MAHATMA GANDHI

ORISSA REVIEW—OCTOBER, 1970



And millions were won over to his message  
 Braving dangers and discomforts,  
 Women, long cribbed and confined,  
 In the dark seclusion of their homes for countless ages  
 Had responded to that frail man's call  
 Casting away all feminine timidity  
 And had plunged into the thick of the battle of freedom  
 With babes in their arms.  
 The blood-hounds of the Empire, in cold brutality,  
 Flogged children of tender age,  
 Who, in cheery answer, sang loudly just one thrilling phrase,  
 "Victory to dear Bapuji",  
 And bared their bosoms to the cruel assault  
 Of the empire's mercenary gangs.  
 Princes had left their palaces, merchants their wares,  
 Farmers their fields of green and gold, so dear to their hearts,  
 To suffer rigours of prison or wanton assaults and insults,  
 At the promptings of that frail Mahatma;

"Non violence is not a cover for cowardice, but it is the supreme virtue  
 of the brave. Exercise of non-violence requires far greater bravery than  
 that of swordsmanship."

MAHATMA GANDHI



Even the haughty sacred Brahmin,  
Was gladly embracing the erstwhile outcaste and the untouchable,  
Wiping out the filthy accretions of the ages,  
Purifying their imagined uncleanness  
With a fresh-born compassion and respect  
For the human being, after centuries of inconsiderate heartlessness.  
The Hindu, the Muslim, the Brahmin and the Christian  
Men and Women, the old and the young, the rich and the poor  
All had eagerly joined in a titanic struggle  
To break asunder the chains of subjection  
Wrought of foreign rule,  
And to become free again, fearless and heroic in spirit.  
The mind of the nation that had lain a waste land  
Was already transformed, all on a sudden,  
With the alchemic touch of an amazing wizard  
Into a lovely garden, diffusing beauty and fragrance all around.  
The master magician, the frail little Gandhi,  
Working beyond the ken of the noisy world,  
Treading the sharp razor-edge of Truth

---

"No country has ever risen without being purified through the fire of suffering."

MAHATMA GANDHI

OCTOBER, 1970



Had long prepared himself for full dedication to Humanity,  
Deeply corroded with jealousy, suspicion and hatred,  
And now standing like a poor and humble peasant,  
The symbol of India's millions,  
Was speaking  
To a wayward world,  
The words of Truth and Love.  
And at his word India was out to wage  
An unarmed war in which he, Kamala  
Was but a humble soldier,  
Chosen to lead the battle on the morrow,  
Defying a mighty Empire, by making salt out of sea brine,  
Forbidden by its tyrannies.  
Not far off was the petty hamlet of Inchudi  
Where stood the Congress camp, a row of lowly huts,  
Where lived the sons of the rich with those of humble farmers  
Sharing the same coarse fare, sleeping on the same bare ground,  
But all glowing with pride as the soldiers of the beloved Mahatma,  
To fight this nation-wide battle for freedom.

---

"Rigorous self-discipline will generate in us a force which will enable us to retain what we have won."

MAHATMA GANDHI



THE WEAPONLESS....

India's womenfolk had sent out those soldiers of Satyagraha  
Painting sacred vermilion on their proud foreheads,  
To the music of conchshells,  
And as though echoing loud their sentiments  
Even the sandy desolate shore felt thrilled and animated  
With novel exuberance, tremulous with expectations.  
They would defy the Empire's unjust law  
To prove their rightful claim  
To their own land, bequeathed to them by their ancients,  
And would face all the tyranny that the alien ruler could impose.  
The unarmed soldiers of this strange non-violent war  
Hoped to alter both the wrong and the wrongdoers in the same process,  
Turning the enemy's hatred into forces of love and understanding,  
Accepting with a smile all sufferings from the enemy.  
The world was agog to see the end of that unique war,  
Which opened out vistas of hope  
For the tyrannised and the oppressed of the world,  
Lending strength and inspiration to all  
Who stood helpless and hopeless so far;

---

"Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants."

MAHATMA GANDHI

REVIEW—OCTOBER, 19



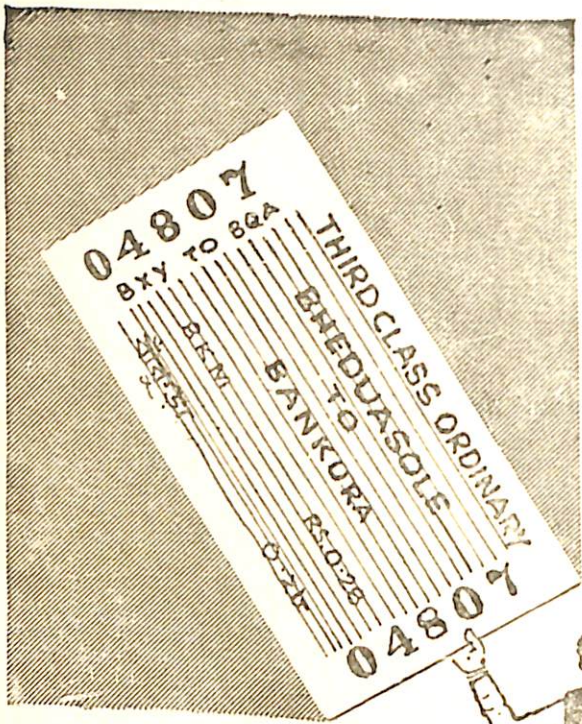
On one side stood a mighty Empire  
With vast resources, matchless in power, to crush the enemy  
With a well-equipped, invincible army,  
And stood on the other side, the frail and semi-naked Gandhi  
With, at his back, India's dumb and inert millions  
Unarmed, barefoot, bare-body and starving,  
But their myriad heads  
Pledged now to be laid down for their human rights,  
Without hurting the enemy.  
Unprecedented and unheard-of is this unique warfare,  
That seemed to unfold a novel chapter in the story of Man,  
And before a world, mad with the powers of science,  
Steeped in malevolence manifold, duped with false values.

---

"Kamalayana is Dr. Mayadhar Mansingh's unique experiment in Oriya, of an epic dealing with contemporary events, highlighting Democracy and Human values in a world already poisoned by violence and totalitarian tendencies in politics and Human affairs. The epic begins with an Orissa famine introducing both the young hero Kamala and Pandit Gopabandhu Das, the noblest servant, of humanity in modern Orissa and carrying the story to the agitation of Indian terrorist as well as Gandhian Satyagraha ends at last in the Hungarian revolt, against Soviet Communist regime, 1926. The Cantō VII Book I of, The "Kamalayana" is entirely devoted to the unique weaponless war of Gandhijee, that broke the biggest empire in History .

When freedom is threatened and territorial integrity is endangered  
there is only one duty—the duty to meet the challenge with all our might.





# my passport to rail journey



If a passenger travels without ticket or with an improper ticket, a court can now fine him up to Rs. 500.  
The minimum fine leviable is Rs. 10.

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*it's cheaper to travel with ticket*



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## VIOLENCE IN THE HEART

It is a paradox that in spite of my intimate connection with Mahatmaji, he is the one subject on which I feel helpless when I begin to write. A cynicism overcomes me. Secular admirers have heaped tributes on him for having shown the world a new method of solving conflicts—truth and love instead of by violence. They often call a "technique". As the secularists have understood the Mahatma, the concealed *petiti principii* invalidates the technique. It appears to me that we must get behind Love and Truth and dive deep till we discover what really can make Gandhiji's solution a serviceable reality.

Leaders of men abroad have admired Gandhiji as one who developed an effective new "technique" based on non-violence for struggling against wrong. The very notion that what Gandhiji taught as a "technique" has led to error and every course disappointment. Non-violence is

not a gadget to get what we used to try to get through violence and much trouble, in the pre-Gandhian days, as we get cooking energy from electricity instead of from coal or wood fuel. Mahatma Gandhi's "technique" is no doubt the presentation of Love and Truth in any confrontation against evil. But love and truth are not available in the market. We cannot procure them as we can procure rifles and pistols. They can issue only out of faith in God.

We have changed from animal power to steam and from steam to oil fuel and from oil to electricity. All these variations of energy do not furnish the basis of understanding Mahatma Gandhi's "technique." The moral energy, Soul-force as Gandhiji loved to call it, comes from Faith and true religious devotion. All the time up to his death, Gandhiji laid stress on this source of power. Much of

"The salvation of our country, remember, is not in the hands of others, but of ourselves."

MAHATMA GANDHI



the non-violence practised by ardent devotees who, for the sake of convenience or for avoiding bloodshed, seek to practise what Gandhiji taught are only variations of violence. Non-violence does not consist in merely not calling to aid a lathi or a dagger or a pistol. The positive aspect of non-violence is what has to be realised: and that is firm faith in the reality of God's sovereignty. Where this is absent, non-violence will fail. It is generally known that the non-violence way shown by Gandhiji demands abstaining from the use of physical weapons. But it is not as generally realized that abstention from the use of physical violence with hatred and venom burning in the heart is not non-violence such as Gandhiji conceived it.

To enunciate that love and truth are the new tools given to us by Gandhiji to serve as powerful answers to the hatred and falsehood and violence of the enemy is easy. To say that these forces of Love and Truth can solve, and are the only way to solve the racial, economic and political conflicts of the world is easy. But in practice it will be found to be a begging of the question. How can I summon up love for one who has given me so much cause to hate? How can the Negro love the White man? How can a Pakistani patriot love Indians? How can Indian patriots love the Pakistanis? The force of Love cannot spring from nowhere where there is good reason for the opposite of love. It must spring from a firm faith in God and His sovereignty over the hearts of men, if we desire to save Gandhiji's way from becoming an empty doctrine or

a disappointing technique. When Antony in Egypt, as Shakespeare depicted, sent Enobarbus's treasure to him on learning that the latter had desecrated and gone over to the enemy, or when the Bishop in Victor Hugo's novel sent the other silver candlestick also to Jean Valjean who had stolen the first one, the conversion was immediate.

*isvarah sarvabhutanam hrddeserjunt  
tisthati  
bhramayansarvabhutani yantrarudhat  
mayaya*

(Bhagavad Gita, XVIII.61)

The Gita tells us in the above mantras that the Lord dwells in the hearts of every being and by His power moves all beings who are set like marionettes on the machine. The secret presence of God in the hearts of all beings is the secret of satyagraha. It was not the application of a new technique but the understanding of ancient spiritual teaching and firm faith in its truth. Satyagraha is not for the sceptic, not for one who is content with the phenomenal world and the careful classification of what one sees in that world which is called science. It may be a beautiful fountain-pen. But if there is no ink in it, or if you fill it only with water, the pen can't write. Let us, while celebrating Gandhiji's birth Centenary, reflect and realise his true teaching and the true lessons of his work and not look upon him as a mere inventor of a cheap gadget to displace an old troublesome way. Gandhiji was not an inventor. He was a man of God, and therefore was he called Mahatma

"Nations are born out of travail and suffering."

MAHATMA GANDHI



## United Nations: A Human Problem

Man settles his differences either peacefully or violently but before he reaches cross-roads he loves to complain to some authority for redress and bides his time in anticipation of a final decision. Time is a great healer and a complaint to authority gives time to heal up old wounds. An emotional being that he is, he is at times overcharged with intense feelings to let out which he needs a forum. If emotionally overcharged contestants confront each other they speak out their minds and go back to a peaceful state. All these human foibles are epitomised in an international organisation, be it the League of Nations or the United Nations or any of its subsidiaries.

An international organisation rests on the concept of the States system and possible delegation of sovereign authority. A sovereign state is intolerant of its neighbours and love for competition and glory brings into being mutual rivalry, which unless peacefully settled, leads, to

an armageddon. An international personality like the Pope of Rome in Pax Christina, eliminated the need for an international organisation. Some cynics described Queen Victoria on the occasion of her Diamond Jubilee in 1897 as an international organisation in-as-much as her kith and kin were on the throne of the principal countries in Europe. In absence of a personality with international influence it is necessary to create an artificial referent to smoothen out mutual conflicts among the Sovereigns of the sovereign states. It is this Diamond Jubilee of Queen Victoria which had inspired her grand-son Czar Alexander-II to convene the Hague Conference in 1899 which resulted in the establishment of an international tribunal at the Hague which till today enjoys the prestige of being the seat of the International Court of Justice and which had also provided the habitat to the permanent Court of International Justice under the aegis of the League of Nations. It is a

"Strength does not come from physical capacity. It comes from an indomitable will.

MAHATMA GANDHI



tragedy that even though the United Nations is conceived as a unified international authority substituting an international personality it has not been vested with a juristic personality; on the contrary it rests on the sufferance of the member-states who if they so like, can sacrifice a large slice of their sovereignty to strengthen the United Nations, or in the alternative they may be so conservative in regard to their sovereign status as to assassinate the U. N. and with it, World Peace. The United Nations is thus an organisation which may be described in the vocabulary of Political Science as a confederation, a referent in matters of international disputes with member-states possessing the power of regulating its efficiency, efficacy and control. If the Chinese Peoples' Republic is not yet a member of the United Nations it is only because it is regarded as a state which has no willingness and ability to discharge her responsibilities towards the world organisation. This carries the implication that all other states which have been admitted to the United Nations are able and willing to carry out these obligations.

Wars in the twentieth century are global in dimensions. Two European States declare War on each other but on account of modern techniques and strategies of war and intimate international contact because of well-developed means of communication, it spreads quickly to all continents embracing within its fold innocent nations which are far away from the battle-field. Small states do not have interest or stake in a war as they are incapable of fighting it

"Satyagraha is a relentless search for the truth and determination to reach truth."

to the finish, but in the long run they are the worst sufferers. The concept of neutrality has lost all its significance and every state worth its name is willy-nilly belligerent. The line of demarcation between neutrality and belligerency is very thin today. If a state desires to continue to exist and it cannot exist as a neutral state in the event of a global war, establishment of an international organisation to ensure peace and security and its participation therein, become almost inevitable. This means that any international organisation must necessarily be universal in membership and not be a club restricting its membership to those acceptable to the states who are already in it. The League of Nations lived a short life of only twenty-five years and for five years it was a refugee in the Princeton University buildings in the United States. This misfortune of the League was due to the fact that it was not a universal organisation and its writ did not run in the entire land surface between the two poles. The United Nations has committed the very same mistake and its membership is restricted to those states who in the opinion of the existing members, are able and willing to discharge their international obligations. To function as an effective instrument of international peace and security membership of the United Nations needs to be universalized and not restrictive.

The concept of great power dominated European politics in the 19th century. A power was deemed great not because it was large in size, population or resources.



because she had an empire in other continents. It was assumed that all great powers were in Europe and those who had this credit were England, France, Austria, Prussia and Russia all of whom had imperial connexions. In the twentieth century Japan after defeating Russia in the Russo-Japanese War of 1904-1905 wrested great power status in Asia and after demonstration of her massive economic and military strength, the United States of the new continent was taken into the comity of great powers. The fact that some of the great powers of the League of Nations were not in the list of the Big Five of the United Nations goes to show that the concept of great power is very fluid and its fluidity is transparent in the concept of bipolarisation of international politics which was a favourite theme for the students of International Affairs for a decade or two. Whoever may be described as a great power it is undeniable that it is the great powers alone who have been traditional disturbers of peace and on the model of the popular adage that the thieves should be policemen in order to protect life and property. The Great Powers have been made custodians of world peace by being accorded permanent seats in the Security Council. In the modern world England, France or Formosa have hardly any claim to great power status and there is no justification in not according this status to countries like India or the Chinese People's Republic; still as a historical legacy imperialism has not been a prominent attribute

of United Nations Policies for which despite the high hopes entertained about its effectiveness, it is gradually languishing. While admitting the fact that if a great power aims at war-fare small powers cannot keep the peace, the U. N. must give their due place to medium and small powers as was the demand in the San Francisco Conference, in consideration of the states' sensitiveness in regard to their sovereignty irrespective of their size, population and resources. The world has witnessed cataclysmic changes during the quarter-century in which the U. N. has functioned and it calls for re-determination of the contours of power politics and accreditation of states as big, medium or small powers. Because the Security Council has been constituted almost on the principle of Balance of Power of the 19th century, it has remained as a small "talking shop" affording opportunities to the Big-Five to let out steam and cool off in times of emergency and satisfying the vanity of the ten other small or medium powers to indulge in high-sounding bombasts in the Council Chamber when they are not in a position even to wag their tail before any of the Big-Five outside the Chamber.

There is a misconception that war has been outlawed by the United Nations. This is not correct. On the contrary, the United Nations exists on the strength of the War and during the last twenty-five years it has waged wars in Korea, Congo, Cyprus and Gaza. Bi-lateral wars are taboo but multilateral wars are sanctioned. The regional defence arrangements made

"The world of tomorrow will be, must be, a society based on non-violence. That is the first law; out of it all other blessings will flow."

MAHATMA GANDHI



through the N. A. T. O., the S. E. A. T. O. and the C. E. N. T. O. are sanctioned by the Charter and like first-aid these defensive organisations are permitted to fight a defensive war almost immediately, till the U. N. is in a position to intervene. The Charter authorises the Security Council to maintain an international Security Force under the control of the International Military staff and casts an obligation in the member states to earmark detachments of their defence forces to respond to the call of the U. N. to fight an international war under its auspices in times of need. Pugnacity is a proverbial human weakness and Governments are run by men susceptible to this weakness. The United Nations has therefore institutionalised this primary defect of human character by sanctioning defensive war at the first instance and international war as the last resort.

The General Assembly is often described as the Parliament of the World. Because it does not possess any of the plenary powers of a national Parliament, critics more correctly describe it as the "talking-shop of the world". Hard words break no bones and it does not very much matter if it is a Parliament or a talking-shop. There is however no denial of the fact that once in a year, five members from each member country meet together, compare notes, receive reports from the Secretary General and other principal, allied and subsidiary organs, approve the budget for the coming year and fill up vacancies in the membership of the principal and associated organs. Because such a large body cannot meet at

frequent intervals the little Assembly the interim Committee of the General Assembly set up in 1950 meets at frequent intervals. Decisions of the General Assembly have no legally binding force on the sovereign states who are the member nations, still problems of the world are discussed, attitudes revealed and differing points of view are reconciled by the annual Assembly of great, medium and small powers. When a country is in difficulty the rulers appeal to the United Nations and till a final decision is communicated on the problem tossed between the General Assembly and the Security Council, the State has to wait patiently before resorting to the ultimate arbitrament of force. It cannot be said that the U. N. is prompt in arriving at decisions and its dilatoriness is at times a contributory factor for world peace. As for instance India and Pakistan were at war in Kashmir in 1947 but after the conflict was referred to the U. N. and cease-fire ordered from the 1st of January, 1949, the dispute is still pending with the United Nations as a result of which though India is at a disadvantage in regard to the final inclusion of Jammu and Kashmir as one of the states, war was stalled and India and Pakistan cannot resort to force again till the decision of the U. N. is known.

The League of Nations had an ignominious death before it was in a position to celebrate its Silver Jubilee. It is to the credit of the United Nations that it has weathered all storms over-taking it at times and continued to exist as a living

"True art must be evidence of happiness, contentment and purity of its authors."

MAHATMA GANDHI



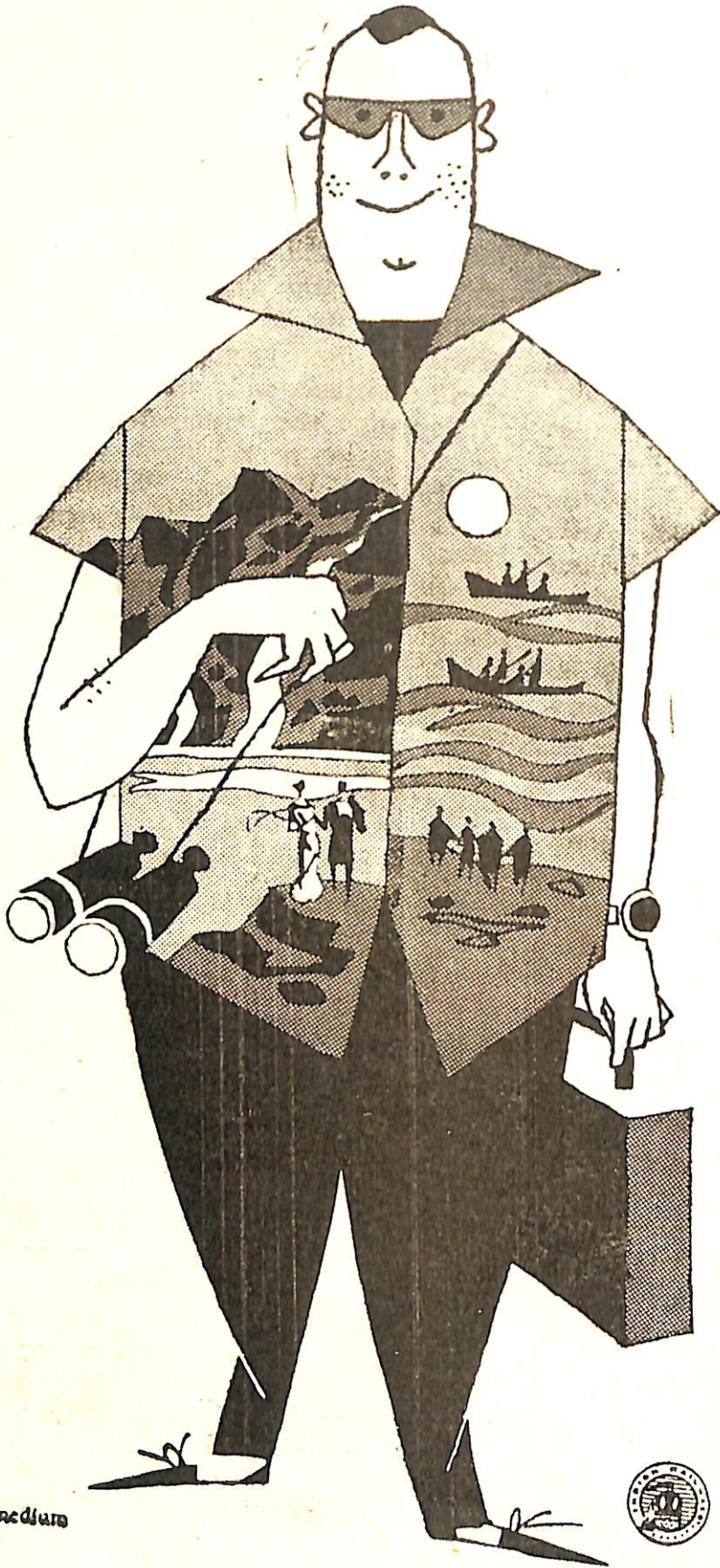
organisation to celebrate its Silver Jubilee. It is a fact that the World of April-June 1945 during which period the Charter of the U. N. was on the anvil at San Francisco, has changed a good deal, has almost under-gone a metamorphosis necessitating new views and new approaches in regard to the purposes, objectives and structures of different organs and organisations. Regional groupings like the O. A. S., the O. A. U., the Non-Alligned Group etc. have figured prominently in world politics and traditional organisations like the Commonwealth of Nations show symptoms of disintegration. Emergence of Arab Nationalism has been a new but disturbing factor in world politics. The proverbial conflicts between the capitalists and the Communist, the East and the West and the Anglo-American and Soviet power blocs are registered a decline and as they say, there is a thaw in Soviet-American relations. The Communist world despite its ideological unity, has been torn asunder because of Moscow-Peking conflict. All these are new dimensions which the United Nations must reckon with. The Charter provided for its own revision ten years after the establishment of the U. N. and by its own resolutions, the U. N. has postponed the moment of its revision. The *balance-sheet* of the world organisation does not expose adverse balance. Politically its achievements many appear negligible because of hypersensitivity of its sovereign member-states but one cannot lose sight of the fact that it has provided a forum for co-opera-

tion between man and man both in political and non-political fields. Mankind is imbued with a hope of permanent peace by getting opportunities for ventilating some of its weaknesses which would have magnified an international dispute of small dimensions and brought about another global war. During the last quarter of a century forebodings of the Third World War have been frequently expressed by world statesmen and every time there is a conflagration the participating states are warned that it may unleash the forces of the Third World War. World statesmen are aware of the sinister possibilities of any future armed conflict because of the discovery of multitudinal thermo-nuclear weapons and every individual human being irrespective of his nationality dreads the ultimate outcome of the Third World War. If in spite of these the Third World War remains as distant as it was in 1945 it is a testimony to the success of the United Nations. Mankind must take a pledge to strengthen and widen the operation of the U. N. so that in course of time this confederation of world states may blossom into a world Federation of Nations and National citizenship may be replaced by world citizenship. Let the *post-war concept* of statelessness which posed a *dangerous problem* for the European States become a universal phenomenon and let us all take the pledge that the brother-hood of man shall replace the brother-hood of states.

India is a peace-loving country. We have neither the inclination nor is it in our interest to be deviated from the path of peace and economic progress to that of military conflict.

LAL BAHADUR SHASTRI





ରମ୍ଭାର  
 ରକ୍ତନ  
 ଏବଂ  
 ଆବାସର  
 ବ୍ୟବସ୍ଥା

ଦକ୍ଷିଣ  
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 ସମୟରେ ପ୍ରତିଟି  
 ମୁହୂର୍ତ୍ତ ଆନନ୍ଦରେ  
 କଟିଯିବ

# ରାତ୍ରୀ



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 ଟେଲିଫୋନ ନମ୍ବର, ରାତ୍ରୀ ୪୫

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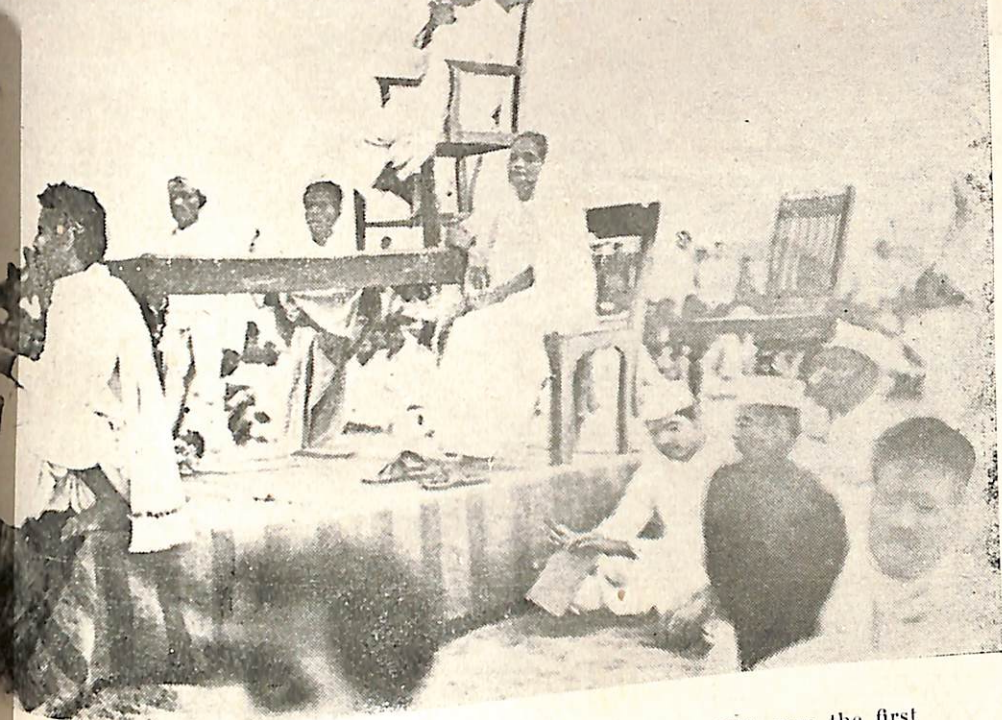


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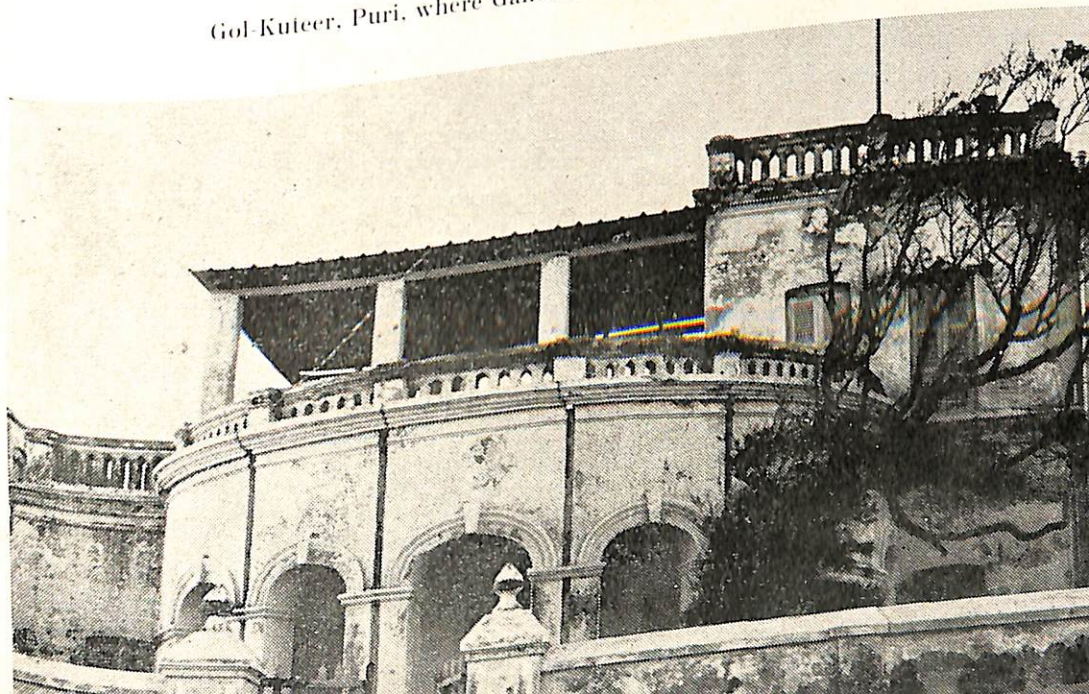




Gandhijee addressing a Public meeting at Cuttack in 1921. This was the first meeting of Gandhijee in Orissa. Kasturba and Utkalmani Gopabandhu Das are seen in the picture

## GANDHIJEE IN ORISSA

Gol-Kuteer, Puri, where Gandhijee stayed during his first visit to Orissa in 1921





Capt. W.C. Roberts

M.K. Gandhi

Mira

Khato

Second prince of  
Bhikari

30/12/27

Gandhijee's signature in the visitors' book of Rambha Palace. He was the guest of Raja Sahab, Khallikote in course of his visit in 1927

## GANDHIJEE IN ORISSA

Gandhijee's foot march in Orissa (1934)



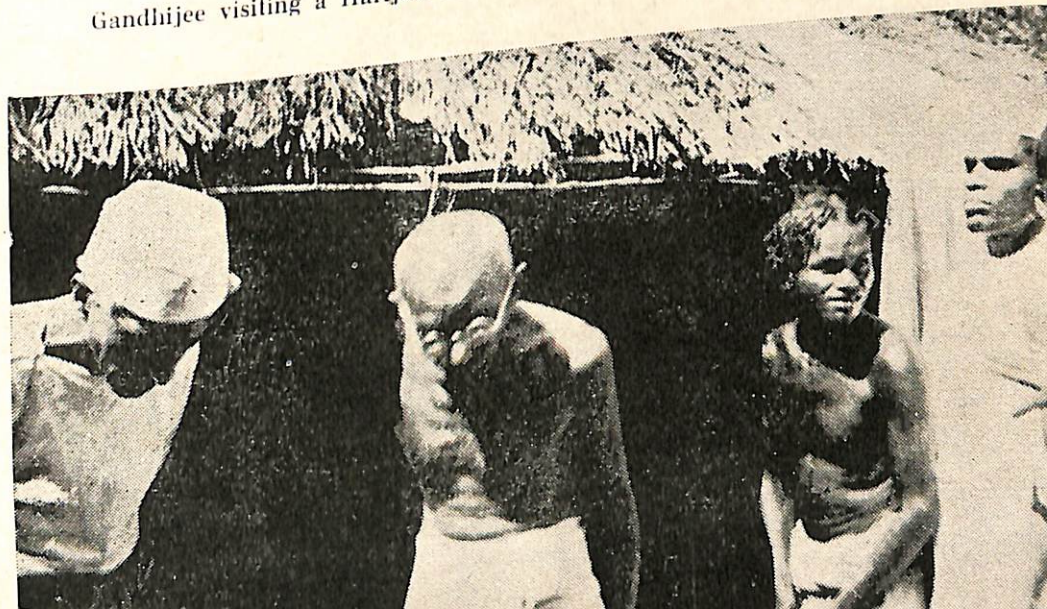




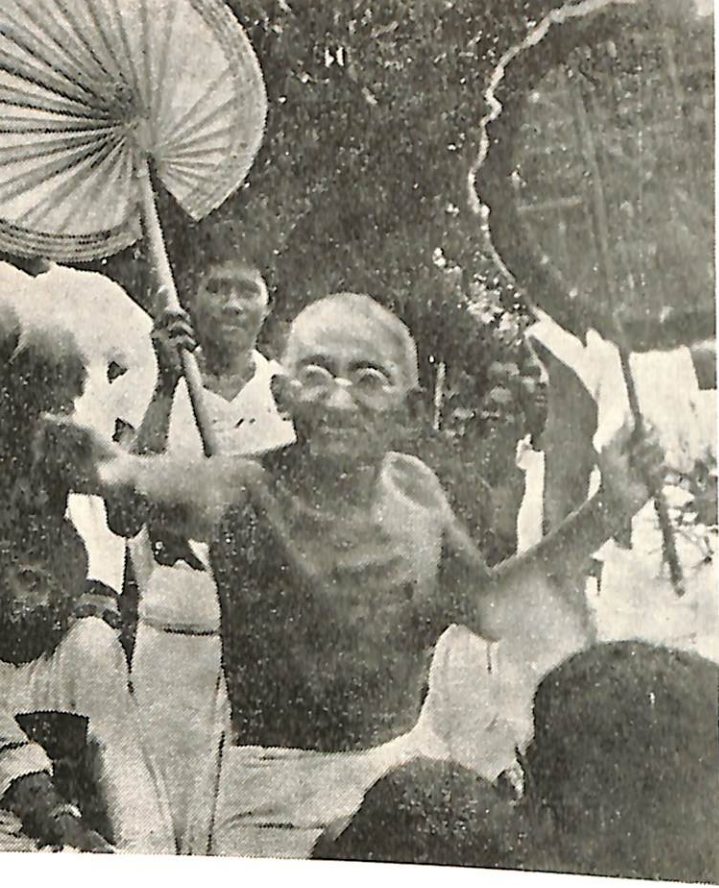
Entry of Harijans into Nikunja Bihari Temple at Baliana in Puri district in May, 1934

## GANDHIJEE IN ORISSA

Gandhijee visiting a Harijan Bustee in Lekhanpur of Cuttack district (1934)







Gandhijee auctioning gift articles for collection of funds for Harijan welfare at a place near Kajipatna in Cuttack district (1934)

### GANDHIJEE IN ORISSA

Gandhijee inaugurating a village industries exhibition at Beraboī near Delang in 1938





# GANDHIAN HUMANISM

True, some generations after people will doubt whether a man like Gandhi could actually walked with flesh and bones. Gandhiji will undoubtedly become a legendary personality and his deeds and thoughts will be preserved as a part of human culture. He was a politician philosopher, thinker, social worker, reformer, revolutionary and above all these he was the most dominating humanitarian of the century. It is very doubtful whether any other man in history has done so much for the mankind and so intensively as well as extensively. In all, what he did, or felt, he associated himself with the innermost pathos and feelings of man. History alone will decide whether centuries after Gandhiji will be able or not to occupy a position as high and immortal as that of Gautama Buddha and Jesus Christ. From such a standard of study, it is more appropriate to study Gandhi as a man and not as a politician. He has always made it

clear that he was first a man and next a politician. The political aspect of his life was a sincere and mere reflection of his love for the mankind and a symbol of his humanitarianism. Well, it will not be too wrong to say that much of Gandhian politics has failed today, and more failures may be in reserve for Gandhian politics in the future. His own country and his own followers have strongly resented his political principles. As a method of practice and principle Gandhian politics has either fallen down or will fall in near future. No other country except India may remember the Gandhian method of non-violence and Satyagraha as methods of political struggle, and in course of time India will be bound to discard the non-violent principles in an age of atomic war and internal conflicts. What all will remain in Gandhian contribution is his love for mankind and his ardent desire to establish humanism on reoriented grounds. In the face of History,

“One who is free from hatred requires no sword.”

MAHATMA GANDHI



Gandhiji will stand as the strongest advocate for human welfare and the upliftment of man as a single entity.

Gandhiji was deeply influenced by the great humanitarian writer, John Ruskin and he accepted the principle that the good of the individual is contained in the good of all, as the first principle of his faith. Being a votary of non-violence he could not subscribe to the utilitarian formula of the greatest good of the greatest number. He would strive for the greatest good of all and sacrifice his life in the attempt to realise the ideal. He would be prepared to die so that others might live. Gandhiji was looking at mankind as undivided and the special importance of Gandhiji lay in the emphasis he laid not on Indians because they were Indians but because they were a part of the entire human family. His sympathy for the South Africans, American Negroes and the Irish people speak clearly of his magnanimity to challenge on behalf of the depraved races. He was one of the few of this generation to realise the significance of a human approach to the political and social problems. In his economic and commercial approaches the importance is more on the human side and less on the monetary side. He was unprepared to weigh the advantages and disadvantages arising due to certain economic policies on the mere ground of economic benefit or loss; much above that stood the problem of man. Gandhiji did not ignore that textile commodities could be produced cheaper and better in Manchester than in Bombay and his opposition for

the foreign made commodities was not on economic grounds, at least in the usual sense in which the economists understand. Behind the bare economic problems there were still deeper and greater humanitarian aspects which compelled Gandhiji to oppose some of the more scientific and more rational problems. His out-look on employment and the industrial sectors was primarily dictated by the necessity of a more humanitarian solution. Besides his emphasis on the Indian scene he was also concerned about the unhumanitarian and non-humanitarian problems which brewed out of the industrial and social changes of the post-war period. No doubt, before Gandhiji there were many men of eminence who had tried to improve the lot of man but the exceptionality of Gandhiji lay in the fact that he opposed the very forces which had created him. His Western education and the Western influences he had taught him that the Western methods of administration and cultural tendencies would be harmful for the humanity in general and the depressed nations in particular. He did not hate any particular nation or people. Though he was opposed to the English administration and Government and their policies in India he never had any ill-feeling against the British people. Such an attitude would have been positively dangerous to a humanitarian standard. He wrote to Vardolona Elwin "I would like you yourself to tell your countrymen that I love them even as I love my own countrymen, I have never done anything towards them in hatred or

"A man without a pledge or a code of conduct is like a ship without a rudder."

MAHATMA GANDHI



e. and, God willing, I shall never do  
ing in that manner in future." This  
mindedness of Gandhiji makes him  
of the fewest jewels of the Earth  
e glamour will enlighten the world for

Observing this lofty humanitarian-  
of Gandhiji, one Christian Missionary  
remarked. "I see in Mr. Gandhi the  
nt suffer for the cause of righteousness  
mercy, a truer representative of the  
fied Saviour than the men who have  
wn him into prison yet call themselves  
e name of Christ."

andhian humanism is best illustrated  
his love for the untouchables and other  
ward communities of the world. He  
ld not understand why the Jews should  
ooked down by the so called progres-  
and advanced peoples. He said, "my  
pathies are all with the Jews..... they  
e been the untouchables of Christianity.  
e parallel between their treatment by  
istians and the treatment of untouch-  
s by Hindus is very close. Religious  
ction has been invoked in both cases  
the justification of the inhuman treat-  
nt mated out to them. Apart from the  
ndship, therefore, there is more common  
versal reason for my sympathy for the  
es". Similar sympathy had been ex-  
ssed in cases of the persecuted peoples  
China or Japan, America or Europe, and  
Gandhian Humanism was singularly  
ifferent towards the differences on the

ground of nationality, caste or colour. The  
Gandhian legacy which has almost become  
a legend could not have been possible with-  
out the love which Gandhiji had for all  
living creatures of the world. Never in  
modern history has any man been mourned  
so deeply and so widely as Gandhiji was.  
A man's worth is tested only after his  
death; and if this be so then Gandhiji has  
passed the test. Gandhiji died as a private  
citizen, without wealth, property, official  
status and any kind of special distinction  
to his credit except his humanism. "Yet  
men with Governments and armies behind  
them paid homage to the little brown man."  
"Mahatma Gandhi was the spokesman for  
the conscience of all mankind." There is  
no limit to which the Gandhian philosophy  
is believed to have shown a new and special  
path for the benefit of the whole world.  
Even though, those few communalists who  
had tried to confine themselves to the limi-  
ted spheres in which and for which they  
had been working were unable to put this  
limitation on Gandhiji. Gandhiji, inspite  
of all the failures and feelings with the  
Muslim League and its members never had  
any feeling about them. The corres-  
pondences which he had made with  
Mr. Jinnha show his great and real love  
for the country as a whole. Gandhiji was  
not a hindu leader and any thing of this  
sort might mean mistaking his ideology.  
Nor was he an Indian leader alone.  
Throughout his life he tried to formulate

"Let all of us—Hindus, Mussalmans, Parsis, Sikhs, Christians—live  
amicably as Indians, pledged to live and die for our motherland. Let it be  
our ambition to live as the children of the same mother, retaining our  
individual faiths and yet being one, like the countless leaves of one tree."

MAHATMA GANDHI



a new method which might give sufficient basis for the future of world society to go ahead. He knew that no religion and no God wants division, God always and in every religion wanted the unity of all men. This was the firmest basis on which Gandhiji wanted to convince the Muslim League leaders and tried to unite the country. Albert Einstein spoke of Gandhi. "That a powerful human following can be assembled not only through the cunning game of the usual political manoeuvres and takeries but through the congenit example of a morally superior conduct of life. In our time of utter moral decadence he (Gandhi) was the only statesman to stand for a higher human relationship in the political sphere."

Unlike others, Gandhiji combined his humanism with his religion. He identified his religious life with the whole of mankind and his relationship with politics was also a reflection of this position. He did not differentiate the different activities such as economic, social and political, and for him the whole life was a single whole and to divide was to destroy it. For others, life could be placed under separate heads and differing kinds of attitudes and actions might be taken. This was precisely the spot where Gandhiji differed from the modern thinkers and particularly from the Western way of looking at problems. For example, the Western missionaries might take the Church life as having nothing to do with the secular issues and the politicians might think that religion has nothing to do with their activities. Such an attitude to the different sectors of human acti-

vity may be a convenient method to escape responsibility. For instance a politician might express his support to the religious people and win their sympathy and at the same time may tell to non-religious people that religion is a private affairs, hence his religion has nothing to do with the public issues. People might remain indifferent to the religious views of his. But in case of Gandhiji he did not know any thing or any human activity separate from human activity. Religion and an approach to humanitarianism were the common background essential for all activities and thought.

The Gandhian humanism is essentially a religious approach. His emphasis lay on the fact that first of all he was a religious man and then only he entered into politics. This may be true. He told to Mr. Montague that his social activities dragged him to enter into politics. His first entrance in political activities in South Africa began only for social causes. Gandhian approach to politics is significantly non-committal and positively defensive. All those whose names have been associated with Gandhiji have clearly testified that Gandhiji had never taken the offensive line to attack. His humanism and love for the living world had no place for such aggressive attitude. He always stood for defence and that too never for self-defence but for the defence of the mankind and the living kingdom as a whole.

The Gandhian approach to every issue was so intimately related with the love for human values that he did not even demand

"Social service to be effective has to be rendered without noise."

MAHATMA GANDHI



kind of punishment for those who had committed even the worst kind of sins. For General Dyer, he never asked any punishment. He suffered all kinds of indignity in every possible hand, but he thought any ill of any one. There is a parallel throughout the history of the social struggle anywhere in the world to each this kind of magnanimity of heart and soul which Gandhiji had for the dignity and human life. Humaneness was sufficient qualification to merit his sympathy and love, no matter how adversely and how gravely he might have been depraved. Life is essentially primarily noble, there is nothing to say that life is born bad. Any life, and so human life can be influenced by various factors and the more is the possibility of interaction, the greater is the chance of being influenced; either way for good. Gandhian approach aimed to strengthen the life force and create a surrounding atmosphere to enable man to see the better aspects of life more intensively and clearly and to counteract the evil influence as far as possible. This religious bent of mind to place human life on the highest moral pedestal makes Gandhiji one of those "Great souls" of mankind who have not had a place given to them. That place has been reserved to them as a matter of right, as a matter of service". He enlarged the individual and the family to the nation and merged the individual happiness with the pleasure and pain of the nation. Person were identified with those of the living.

Gandhiji wished to put into practice his humanistic principles through Satyagraha. About Satyagraha, Rev. Jack, G. Winslow remarked, "Satyagraha is not merely a dramatic method of winning freedom and unity for one's country or conquering militarism and warfare or improving a vicious social and economic order, it goes deeper still. It is the principle of eternal cross between the man who understands something of this true meaning of Satyagraha looks backward down the long vista of history and sees everywhere, all through the slow upward evolution of the race, progress for the type that is destined to survive, bought by the sacrifice and suffering of the innumerable individuals. He sees a great principle like that of parent-love, or later social co-operation coming into action, at first feebly and tentatively, later with decisive effect, but always working by the self-subordination of the individual through suffering and death often voluntarily chosen, in order to promote the well-being of others, of progeny for instance or later of fellow-tribesmen. This aspect of the Gandhian philosophy as a reflection of his humanism has been subjected to criticism. Critics attribute that he was expecting a very high sense of idealism from every body who wanted to be his follower. In practice such as ideal manhood is impossible for the simple reason that every one cannot be a Gandhi or at least a serious follower of his principles. Gandhiji himself was aware of this criticism and he had the realisation that to love humanity is the *one of the most difficult of all self-disciplinary activities which ordinary individuals*

"We will not have a regenerate India, unless we learn to respect our women as we respect our mothers, sisters and daughters."

MAHATMA GANDHI



might not be able to perform. But, unlike the other utopians, he suggested the practical methods which might lead the Satyagrahis to reach the goal of international familyhood.

The place of Gandhiji in the contact of the 20th century political globe was very difficult and complex. It was for one to be a nationalist or to escape the responsibility of all political and social problems. But in case of Gandhiji he did not ignore his responsibility nor he confined himself to the national problems alone. Like a crusader he fought against the evils those existed in India and extended his ideas to

the international plane. This possibility of joining national and international issues must have been an impossibility for any other man except Gandhiji. His weapons of non-violence and satyagraha, his love for man and animal and above all, his firm belief that principles based on humanism alone; will show a new path for the world and avoid conflict make him one of the rarest saints of unique nature never found in the past and possibly will be never discovered in the future. Gandhian humanism is one of the greatest contributions that Gandhiji made to the present civilization.

Ultimately, we have all to subordinate the regional interests and the local interests. The national interests will have to be supreme and we have gradually to create an atmosphere in our country in which the States and the different communities living in the States will live peacefully, and there will be an urge to see that there is a feeling of complete patriotism and nationalism amongst our people and that our countrymen are prepared to subordinate their local interests whenever it is needed.

"No reform has ever been brought about except through intrepid individuals breaking down inhuman customs or usages."

MAHATMA GANDHI



# Effects of Gandhism on Indian Politics

In order to assess the effects of Gandhism on Indian Politics, one has to analyse the political developments of the last fifty years, when half a century back, the Mahatma began his experiment in India with the theory of Satyagraha as the technique for reaching political goals. There was an atmosphere of violent clashes and armed actions at that time. The intelligentsia was baptised by Gandhiji. Due to the contact between the energy of the Indian intelligentsia and the Indian masses, there was an ignition. The mass was energised. The success of the process was felt. Inside the legislature and outside, there was a tremor. Violence began to recede from the minds of the rulers and the ruled. Democratic methods were found more acceptable and more effective. Indian politics and Indian politicians, developing under Gandhian influence.

began to draw the world attention with the experiments of 1930 and 1932.

Thirty-five years back, when Government of India Act of 1935 was introduced, Burma, Malaya, etc. were separated from Indian Administration. They also separated themselves from Gandhian influence. Politics in those areas trod a separate road, and the political situations in those countries to-day are not without significance. Today, one can compare the political trends in India with that in those areas. By the transfer of power in 1947, another part of India separated to become Pakistan and thus to lose the benefit of Gandhism on each aspect of its social life. It goes without saying that while there is the flowering of democracy in India, it weathers away daily in Pakistan. Leaders in that

"It will be the duty of the majority to see to it that minorities receive proper hearing and are not otherwise exposed to insults."

MAHATMA GANDHI



country freely practise double standard. This is evident from the facts that the Pakistan Government opposes expulsion of Pakistanis from South Africa or England while Hindus get expelled from Pakistan. There is mass exodus of minority community. Some sorts of apartheid theory works there. The psychosis of war and hatred is created, maintained and encouraged. its foreign policy influences its home policy.

It was admitted by all that the political leaders and workers had not accepted Gandhism in toto nor the politics in India was fully influenced by him. Yet there was tremendous effect of his theorisations and experimentations. Naturally the question arises in the mind to judge its effect. Gandhism encourages many a flower to blossom and many a thought to flourish after India became independent. Almost all the political parties have come to power. Be it a Rightist party or a Leftist or a Centrist one, no political party is under a ban, no bar has been put for it to assume Governmental powers. As a matter of fact Congress, Communist, Socialist, Swatantra, Jan Sangh, P. S. P. and all other major political parties acting as Governments are properly obeyed by the Civil Services as well as the Armed forces.

India was not independent before the end of the Second World War and so also many other countries. India was liberated from foreign rule through political movements under Gandhian influence. Other countries attained independence through some other methods. While democracy flourishes in

India, it fails in other countries, the being quite obvious. The reasons are far to seek. Gandhian preachings have influenced the Indian mind that any below Peace and Non-violence is acceptable, for the democracy, as practice to be improved upon in all its applications. Trend of events determine the probability of occurrence. The in Indian politics is not for armed action. So there is absolutely no probability of armed insurrections. Never the Government nor any State Government talked of any area beyond Indian border not even Political Party or a Political Leader preaches of aggression. No one can allege any preparation whatsoever either on the part of civil administration or the military administration for an aggressive war. This political stand of India undoubtedly due to Gandhian influence. The result is obvious. Pakistan utters such malicious design on the part of India and returns back with heavy losses and indulges in any armed action with increasing loss of prestige and greater complications in its internal administration. What was the result of Chinese aggression? Never a conquering army retraces its steps without any gains what-so-ever. On the other hand India scored a moral victory. Gandhism saved India.

The observance of Gandhi Centenary has been casting great influence on Indian politics. During this period of Gandhi Centenary, in this atomic age, rapid developments in the sphere of science

“Submission to the state law is the price a citizen pays for his personal liberty.”

MAHATMA GANDHI



Technology have opened wide vistas before the common man causing great stir in the minds of the younger generations. The youth is rebellious. Old cultural values are giving way to new ones. Indian Society is becoming part of the Humanity as a whole and cannot isolate itself from actions and reactions of different international forces. India does not succumb to contradictions but gains from the synthesis. Clash of ideas in the sphere of economy, polity and culture are being noticed but no noticeable clash of arms. Gandhism works like a typical shock-absorber. There is no storm but a gale passes over the political sea.

Seminars, meetings, Sibirs and Padayats during the centenary period influenced the mind of the common man and workers of political parties. Consequently, the political leaders and their workers draw inspiration from these ideals for any political action. Far from preparing the mind for armed action, it prepares the mind for Satyagraha. What would we think if the C.P.M. serves a notice to the District Magistrate of Balasore for redress of certain grievances of the people and Jana Sangh approaches the Governor of Orissa with a petition as in Satyagraha? If redress of certain other grievances is made, it would be found that each and every political party follows a line of open criticism, petitioning or hunger-strike etc.

It does not mean that there are no violent actions in India or Orissa. There were Hindu-Muslim troubles in Orissa and armed attacks on Harijans. So also there were troubles in Gujrat and still troubles in West

Bengal. But one should compare these acts with the conditions prevailing in South-East or Middle-East. Society disowns a violent man. This is something very significant. The future is bright. Instead of violence, Satyagraha gains in popularity. Whether it is real Satyagraha or its vulgarisation is another story and opinions differ. To get the remedy for any alleged wrong in economy, polity or culture, Satyagraha is taken help of. That is the trend. So the probability of occurrence of more and more of Satyagrahas in the Indian political scene is quite evident.

If the objective conditions influence the subjective mind, the vice-versa also takes place. The subjective mind of the common man under Gandhian influence is for Satyagraha to eradicate any social or political evil and definitely not for violence. To break an image of Gandhi or to burn his books will never help to cause necessary subjective change. The image of Gandhi is a mere symbol. The books are to help and assist. The most important work is done through preaching amongst the masses. During the Gandhi Centenary year, insignificant and unknown workers were actively engaged in preaching Gandhism among masses. It so happened that the National Gandhi Centenary Committee had to refuse supplying more photos of Mahatma Gandhi as Orissa had taken the highest number. These Sibirs, Seminars, meetings etc. were responsible to mobilise the village level leaders and workers. The subjective change thus brought about would necessarily cause some objective changes.

"If we discharge our duties, rights will not be far to seek."

MAHATMA GANDHI



In the whole of India, perhaps Bengal is the only State which is viewed as troublesome. Perhaps, it is not out of significance that since the days of Mahatma Gandhi for the last fifty years, Bengal has given greatest resistance to the preaching of Gandhian ideas. With very great difficulties, the Gandhian work is somehow carried on there. During the Gandhi Centenary it was increasingly difficult to make any progress in this direction. Yet the work is being carried on. The then

Chief Minister Shri Mukherjee with colleagues and followers launched Satyagraha against violence. People's consciousness is being roused against violence. It is gaining ground.

So Gandhism has already influenced and is to-day influencing Indian politics. Gandhism cannot be brain-washed. On the other hand application of constructive Gandhism in the present context will be helpful.

NATIONAL SAVINGS COLLECTION IN 1969-70

EXCEEDED Rs. 127 CRORE

ORISSA NETTED OVER Rs. 2.59 CRORE

The net National Savings Collection in Orissa during 1969-70 was Rs. 2,59,47,000 as against the gross collection of Rs. 14,86,95,000 during the year. The corresponding all-India figures were:—net-Rs. 1,27,00,47,000 and gross Rs. 6,39,77,10,000, which in other words meant that the net Savings Collection (about Rs. 127 crore) surpassed the Revised Estimate of the Government by Rs. 2 crore. Uttar Pradesh with a net collection of about Rs. 22.97 crore topped the list of States and Union Territories. West Bengal which came next was credited with a net collection of Rs. 20.49 crore (approx). The ratio of net to gross collection during 1969-70 was 19.8 per cent as against 19.1 per cent in the previous year. Madhya Pradesh recorded the highest ratio (30 per cent) of net to gross collection, and Haryana was a close second with a ratio of 28.3 per cent.



# LAL BAHADUR SHASTRI—A TRIBUTE

On January 11, 1966, Lal Bahadur Shastri passed away at Tashkent at the height of his glorious career. It was indeed, his finest hour.

A man of peace, his life was one of dedication to the country's cause.

Soon after assuming office as Prime Minister, while talking of India and Pakistan being at odds with one another for so long, he said, "we must reverse the tide". He accepted Premier Kosygin's invitation to meet President Ayub Khan at Tashkent, where he signed that historic document known as the Tashkent Agreement.

## CALL FOR CONVERSION OF HEARTS

The Tashkent Declaration was something more than a legal document ; it was, as Shastri had said, a declaration of faith, a call for conversion of hearts.

Under the Agreement, the two countries firmly resolved to restore normal and peaceful relations to promote understanding and friendly relations between the peoples of two countries.

They also reaffirmed their obligations under the Charter not to have recourse to force and to settle their disputes by peaceful means.

Great as he was when the conflict came, Lal Bahadur Shastri proved himself to be greater as a pursuer of peace at Tashkent.

A man of the people, he understood their joys and sorrows, their hopes and aspirations.

In his death, the country lost a great freedom fighter.

When freedom is threatened and territorial integrity endangered, he had said.

"Satyagraha can never be resorted to for personal gain."

MAHATMA GANDHI



there is only one duty—the duty to meet the challenge with all our might.....all loyalties had to be subordinated to the ultimate loyalty—loyalty to the Mother land.

### GANDHIAN SIMPLICITY

Born on the thirty-fifth birth day of Mahatma Gandhi, in 1904, Shastri had revealed, as the years went by, Gandhian simplicity, moral courage and noble character. His qualities of dealing intricate situations with humility and yet firmness came to the fore on many occasions of historic significance.

Indomitable strength he had behind a fragile frame. As someone has aptly put it, he had the softness of silk and the hardness of steel.

His modesty and sincerity won him the respect of world statesmen. He never examined problems from the viewpoint of the East or West, but only in terms of right or wrong.

In the international field, Shastri, Jawaharlal Nehru earlier, continued policy of non-alignment and supported struggles against imperialism wherever it was found.

### FAITH IN SELF-RELIANCE

One of his greatest achievements on home front was his emphasis on the doctrine of self-reliance.

Self-reliance to him meant the capacity to make the utmost of what we have and the courage to do without what we do not have and what we cannot have.

He looked upon economic development and the priorities connected with it as an essential pre-requisite for a state of self-reliant growth. For this reason he attached the greatest priority to agriculture in the Fourth Plan.

His eighteen months of premiership will go down in history as the regime of an uncommon common-man who made the hour of the nation's trial the crowded hour of its glory.

### Quest for Peace

"The problem of problems that faces mankind today is the achievement of peace and disarmament. For countless generations mankind has been yearning for peace.....We pledge ourselves in co-operation with other peaceful nations of the world to continue to work for the realisation of this ideal."



## Gandhiji's view on Ram Raj

Twenty-two years ago, on January 30, 1948, a fanatic's bullet killed Mahatma Gandhi. The Mahatma before he breathed his last uttered the two famous words—"THE RAM" vindicating his devotion to Rama who, according to him symbolised truth and charity. Gandhiji throughout his life desired to establish "Ram Raj", "the Kingdom of God on earth", as Jesus, the Christ, had desired in his life. The American clergyman John Haynes Holmes has rightly compared Gandhiji with Jesus by saying—"He likes His life; he speaks His word; he suffers, strikes, and will some day nobly die for His Kingdom on Earth" Holme's foretelling exactly came true as Gandhiji died the death of Jesus, in 1948.

Gandhiji's Ram Raj is the poor-man's Swaraj. His Ram Raj is the result of Truth and Non-violence, and of nothing

else. Gandhian truth and non-violence are eternal and permanent, but they are never a part of the grand strategy of temporary expediency and opportunism. He adhered to truth and non-violence in all circumstances even at the cost of his life, and faithfully followed them as a creed. He always desired truth and non-violence to be valued as creed rather than to be treated as a mere policy.

Gandhiji cherished a strong desire for achieving India's freedom through truth and non-violence and had nursed formidable ambition for making India the indispensable leader of all exploited Asiatic nations, and to be a torch-bearer for Negro races that inhabit the vast continents of Africa, America and Europe. He sought the freedom of smaller nations by means of truth and non-violence and the emancipation of the neglected and the

"Hindu-Muslim unity must be our creed to last for all time and under all circumstances."

MAHATMA GANDHI



oppressed through peaceful means Gandhi believed that if India could succeed to win her independence by peaceful methods, then she would be in a solid position to provide spiritual leadership to the oppressed mass of mankind.

Gandhiji's dream of independence essentially means Ram Raj, i.e., the kingdom of God on Earth. "Gandhiji's kingdom of God "was never" the kingdom of Heaven", but it was the kingdom of people as a whole, on this earth. He believed in the present, and thought that the future could be moulded in the perspective of the present. In other words, if the present was attractive, the future was bound to be attractive

In concrete terms, Gandhi wanted to usher in perfect political, economic and moral independence in his proposed Ram Raj.

Gandhian political independence meant the removal of the control of the British army in every shape and form from India.

Gandhian economic independence meant entire freedom from the British capitalists, as also their counterparts in this country. In other words, the humblest must feel equal to the tallest. This could, according to Gandhi, take place only by capital or capitalists sharing their skill and capital with the loveliest and the least.

His conception of Ram Raj excluded replacement of the British army by a

"Let it not be said that we are a people incapable of maintaining discipline. Indiscipline will mean disaster."

National army of occupation. A country as Gandhi thought, was governed by even its national army could never be morally free and, therefore, its so called weakest member could never rise to his full moral height.

Gandhiji thought that India would have to decide whether she would like to be a military power or a non-military power after she achieved independence. If she would choose to become the former she would be a fifth-rate power among the free-nations, but if she would choose to become the latter, then, she would surely become a first-rate power and her impact and predominance would be felt everywhere in the world.

By Ram Raj, Gandhi did not mean Hindu Raj. He meant Ram Raj as "Divine Raj" the kingdom of God. For him Rama and Rahim, were one and the same. He acknowledged no other God but one God of truth and non-violence and righteousness. Whether Rama of his imagination ever lived or not on this earth, the ancient ideal of Ram Raj is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure.

Gandhiji's Ram Raj can be religiously translated as kingdom of God on Earth, and it can be politically translated as a perfect democracy in which inequalities based on possession and non-possession, colour, race, creed or sex will vanish. In

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Ram Raj, land and state will belong to the people; justice will be prompt, perfect and cheap and therefore, there will be freedom of worship, speech and the press—all. This will be possible because of the religion of the self-imposed law of moral restraint.

Gandhiji wished that such a state should be based on truth and non-violence and must consist of prosperous, happy and self-contained villages and communities. At the same time he feared that it was a dream that may never be realised. Yet he found happiness in living in that dream-land, ever trying to realise it in the quickest possible way.

Gandhiji's Ram Raj means renunciation of all selfish ends and negative values of life. It means discipline imposed by the people on themselves. He thought the need for discipline for a nation on its march towards independence was infinitely greater and without it Ram Raj, which meant the kingdom of God on Earth, would remain an empty dream. Gandhiji's concept of Rama Raj soundly stands on the grand ideal: "Satyameva Jayate—Nonrutam", which means "Truth alone is victorious, never falsehood".

There is something in our older cultural heritage, too. I have particularly in view that enduring strand in India life which can be best described as respect for human personality and the spirit of toleration. I have no doubt in my mind that it is by methods of persuasion and mutual accommodation and by a constant search for areas of agreement as basis for action that democracy can be worked.

LAL BAHADUR SHASTRI

"I do not expect India of my dream to develop one religion, i.e., to be wholly Hindu, or wholly Christian, or wholly Musalman, but I want it to be wholly tolerant, with its religions working side by side with one another."

MAHATMA GANDHI



# Gandhiji's Eleven Vows

Gandhi Centenary year is just over. Let us try to keep these vows in our own lives. This will be our best homage to his memory.

*Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha (Asangraha)* are the cardinal virtues accepted by Hinduism, Buddhism and Jainism. Gandhiji added six more vows as being relevant to the present-day situation in India and as being most necessary to be followed in the light of the problems with which we are faced at the present time. The vows Gandhiji added to the ancient five vows or *Vratas* are *sarira shrama* or body-labour which impresses us with the idea of dignity of manual labour. *Asvada* the recognition that food should not be wasted and should be shared equally with all. *Sarvatra Bhaya Varjana*, absolute fearlessness with

which one has to face all dangers and disasters. *Sarva Dharma Samanata* or cultivating an attitude of reverence towards all religions. *Swadeshi*—active love towards our immediate neighbours and surroundings. And *Sparsa Bhavana* a dynamic recognition that all men are brothers, that there is no high nor low, that all men are equal and that to treat any one as low or untouchable is a crime against God and Humanity.

These eleven vows are to be pursued in a spirit of humility (*namratva*) and in a spirit of undeviating resolve (*vrata nischaya*).

"Satyagraha admits of no violence, no pillage, no incendiarism."

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## AHIMSA

one has a right to take away life of a living being. He who cannot give has no right to take away life. Ahimsa consists in refraining from inflicting merely physical injury but also injury by harsh words or harsh treatment. Ahimsa is active love not only towards friends but also towards enemies. It is to be looked upon as ever an active force. We must behave towards him as if he is a potential friend. Ahimsa is reverence for all life, kindness towards all things that live, a sensitiveness to human pain and suffering. "For me non-violence is not a mere philosophy, it is a social principle. It is the rule and the life of my life".

## SATYA

Truth is God. Speak the truth and in a simple way. Non-co-operation implies a refusal to co-operate on the slightest pretext with the worst of one's opponents". Disobedience is breaking of an unjust law with the readiness to suffer the consequences.

The violation of the law never becomes a crime if it is done in a just and honest way. Fasting cannot be used as a weapon. "Non-violence in its dynamic sense does not mean weak submission to the will of the evil doer but it means a struggle of our whole soul against the will of the oppressor".

Resolving not antagonists but antago-

"A public worker should not make statements of which he has not made himself sure. Above all, a votary of truth must exercise the greatest caution."

"The hardest heart and the grossest ignorance must disappear before the life of suffering without anger and without malice."

"Self-discipline, self-control, and self-purification."

## SARIRA SHRAMA

(Body-Labour)

"Everyone was bound to labour with his body for bread and most of the grinding misery in the world was due to the fact that men failed to discharge their duties in this respect."

## ASVADA

"For the seeker who would live in fear of God and who would see Him face to face, restraint in diet both as to quantity and quality is as essential as restraint in thought and speech."

"One should eat not in order to please the palate, but just to keep the body going."

## BRAHMACHARYA

"Perfect control over all the senses and freedom from lust in thought, word and deed."

## ASTEYA

"Bring about a progressive reduction of his needs."

"Not to accumulate things not necessary for the day."

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"If each retained possession only of what he needed, none would be in want and all would live in contentment."

SWADESHI

"Spirit in us which restricts us to the use and service of our immediate surroundings, to the exclusion of the more remote."

"I should use only those things that are produced in my immediate neighbourhood."

"The individuals are the one superior consideration."

SARVA DHARMA SAMANATVA

"All principal religions are equal in the sense that they are all true. They are supplying a felt want in the spiritual progress of humanity."

"True knowledge of religion breaks down the barriers between faith and faith. Cultivation of tolerance for other faiths

will impart to us a truer understanding of our own."

"I have of course always believed in the principle of religious tolerance. But I have even gone further. I have advanced from tolerance to equal respects of all religions."

"They are all based on common fundamentals. They have also produced saints."

"Most religious men I have met are politicians in disguise; I however wear the guise of a politician and am at heart a religious man."

"My religion is based on truth and non-violence. Truth is my God and non-violence is the means to reach Him."

SPARSA BHAVANA

"I believe that untouchability is not a part of Hinduism and if it is such, Hinduism is not for me."

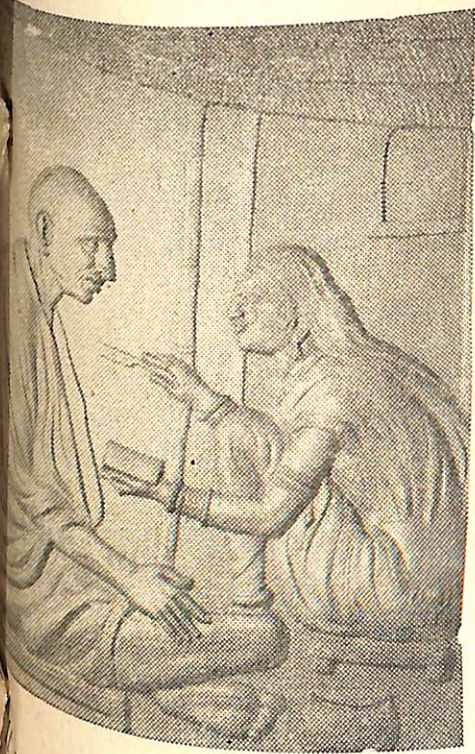
New Social Order

Nothing is more important than a new social order in which the weaker and poorer sections of the society are assured a proper place. What is most important is the welfare of the people.

SHASTRIJI



## Gandhiji and the Barber Woman



Gopinathpur, a purse of Rs. 68-5-3 was presented to him. Speaking at a public meeting he dwelt on village sanitation and exhorted his audience to remove untouchability. At Bahukud, a purse of Rs. 150-9-0 was presented in the meeting.

Mr. Pierre Coresolo, Swiss Engineer, who had come to India in connection with Bihar Earthquake relief work joined the party.

Gandhiji desired for saving at Bahukud where a village woman was brought.

Gandhiji—"I am ready for the Barber".  
The village woman sat before him with shaving tackle all complete.

Gandhiji—"Hallo, This is very good, are you going to shave me?"

She replied with a smile and began sharpening her razor in business-like way. She shaved his chin and his head also, entirely to his satisfaction.

During the process Gandhiji's eye fell on her ornaments. Though a poor woman, she was wearing beautiful gold and silver ornaments.

was the last part of Gandhiji's historic  
Indian foot march in Orissa during May-  
1934.  
reached Bahukud in the district of  
back on 24th May via Gopinathpur. At  
ORISSA REV



Gandhiji—"What are those wretched things? They do not make you beautiful. Indeed, they are ugly and harbour dirt."

The poor woman looked sorrowful and said—"I could not come before you without good ornaments. I borrowed them especially for this auspicious occasion."

Gandhiji reasoned with her, listened, smiled sweetly and that was all.

She shaved two other members of the party and when she received her hair she quietly went and placed them in front of Gandhiji before departing.

### PARADEEP PORT CREATES NEW RECORD IN AUGUST

Yet another record was created when the Minerals and Metals Trading Corporation, Cuttack-Paradeep Region, shipped in August last 255,000 tonnes of iron ore through Paradeep Port. Ores from Barjamda group of mines accounted for 196,000 tonnes of the total shipment during the month. The previous high was in July 1970 when a total of 207,000 tonnes of ores were shipped. The stock of ore in hand at the end of August was 93,000 tonnes, out of which 87,000 tonnes were at the port site and the remaining 6,000 tonnes were at the two transport points Nergundi and Dhanmandal. Between April and August this year, 1,004,000 tonnes of iron ore have already been exported through Paradeep Port.

with the transport and ore-loading processes streamlined, ore movement from minehead to destination through Paradeep Port has assumed amazing speed.

In August last, each consignment of Barjamda ore took in all 18 days to travel from minehead to Japan—the destination. While ore-carrying vessels took 12 days to travel from Paradeep to Japan, operations like transport of ore from pithead to the Port site and its subsequent loading into the ship were covered only in 6 days.

It may be mentioned here that whereas ores of Daitari complex are moved to the Port entirely by road transport, that of Barjamda are hauled both by rail and road transport.



## GANDHI AND SECULARISM

Webster's Dictionary mentions that a Secularist is one who theoretically rejects every form of dogmatic religious faith and worships and accepts an empirical view of the influences of the present life. Further more secularism means that the State, morals, education, etc., should be independent of religion as has been given in Holyoake's (1817—1906) system of social ethics. But it should be borne in mind that a secularist need not be a die-hard atheist or an agnostic. He may be a materialistic absolutely indifferent to religion but he may also be a person who is convinced that religion should not interfere with the mundane activities of individuals like social economic or political and the State should not patronise any form of religious faith or worship. His view of life is neither negative nor cynical, rather it is positive and practical.

Coming to our own proposition that Gandhi was a secularist, we are faced

"If we want to cultivate a true sense of democracy we cannot afford to be intolerant."

with an ambivalence. There are quite a good number of authors who have profusely adored Gandhi's concept of secularism. But on the other hand we also find that Gandhi had pursued a life long tireless endeavour to infuse spiritualism into Politics. Thus the riddle that remains to be resolved is what was Gandhi's concept of secularism and how far he was able to reconcile it with his idea of spiritualism. When we go deep into Gandhi's Philosophy we find this contradiction to be apparent and not real. Rather the two propositions are found to be buttressing each other in Gandhi's effort to bring about a new social order where the individual can reach highest attainment of his human life. As we know well, Gandhi appeared in the drama of National Movement at a stage when everything was at sixes and sevens. Fresh from his experiment in South Africa, he had reached India to pursue his ideals in a wider sphere. He was not concerned

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merely with the Political emancipation of the country from British yoke; he was to usher in an era of social regeneration and communal harmony if his attempt was to bear enduring values. Besides his political activities Gandhiji was more concerned with reducing communal tension and fostering religious tolerance among the Indians. He said that the ultimate aim of all religion was to attain perfection in life. Hence, inter-religious conflict, in his view, was irrational and he discarded it as sacrilegious. According to him secularism helps towards the building up of a United National political community in the midst of religious pluralism and promotes the co-operation of citizens, irrespective of their faith, for economic prosperity and for a common goal. But it ought to be remembered that secularism for Gandhi was no rejection of religion but rejection of fanaticism and obscurantism. He accorded the highest place to the activities of an individual. Because worldly things are ephemeral where as spiritual objects are perennial. His idea of secularism sprang from the teachings of Geeta :—

"SWADHARME NIDHANAM SHREYA  
PARA DHARMO BHAYA BAHAH"

and Dharma means "that which upholds". That man is the most religious who is capable of discharging his duties perfectly and flawlessly.

And no religious scripture of the world ever preaches that one should

"Religions are not for separating men from one another, they are meant to bind them."

neglect his duties and commit inter-religious violence with a view to establishing the superiority of his own faith and belief. Gandhiji kept open the doors of his mind so that all sorts of faith & belief can enter into it but he was always confirmed that he was not to be swayed away by any other influence excepting his own. His secularism was a reverence for life and love for the fellow brethren. By hating others views we will be incapable of imbibing the best of their teaching. But by respecting others views, we will be capable of analysing and comparing our own views & reaching a synthesis. Hence, Gandhiji never discarded any religious view that was opposed to his own. On the other hand he preached "SARBA DHARMA SAMANWAYA" a synthesis of all religious sects and cults. One may worship God in which ever form or way he likes but the ultimate aim remains the same. Hence he found no rationality in discarding any religious view. Rather he preached the gospel of one religion, i.e., humanism based on universal philanthropy.

Further more, Gandhiji's philosophy was based on ethical idealism. His advocacy of the ethical and religious approach to politics is based on the view that human history bears witness to the conquering power of religious consciousness. He wrote "Superstition, evil customs and other imperfections creep into society from age to age, and mar religion for the time being. They come and go. But religion itself remains. Because existence of the world.

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In a broad sense depends on religion. The ultimate definition of the religion may be said to be the obedience to the law of God. God and His laws are synonymous terms. Therefore God signifies an unchanging and living law. No one has really found Him. But prophets have given to mankind a faint glimpse of the eternal law."

The great religions of the world have rendered vital service in the shape of their attempt at the gradual chastening of human brutalities. The fundamental aim of religious evangelisation has been the enhancement of the moral perfection of man. The different religions of the world were studied by Gandhi in devout spirit and he found that the moral element was common to them. During his early life he had found similarities of a fundamental character in the Bhagabata Gita, the light of Asia and sermons on the Mount in the New Testament. At the time of his wife's cremation in 1944, the Christian hymn of cardinal New Man, 'Lead kindly Light' was sung. Hence it is clear that Gandhi is not teaching any dogmatic, conservative or reactionary gospel. That the ethics of piety, forgiveness, meekness, humility and universal tolerance should influence political action is the basic view of Gandhi. According to him all religions barring certain difference in emphasis, believed in the same fundamental maxims and postulates of the moral code. Hence Gandhi wanted the end of all religious struggles. He said in a prayer meeting in Noakhali on the 8th January 1947, "All religions were equal. Religions were like leaves of the same tree. There was nothing to quarrel among Hindus, Muslims, Christians and others." Gandhi called himself a Hindu but he was no narrow or orthodox sectarian.

Gandhi was a man of profound religious convictions. He wanted to incorporate moral values which are the essence of religion into politics. But although he wanted to strengthen the religious basis of politics, he would not tolerate any privileges to any particular group or sect, neither he would discriminate against any group. He would certainly disfavour any attempt by the state to make men religious in the sense of forcing them to give loyalty to certain creeds and dogmas. Gandhi pleaded for "leaving every individual to follow that form of religion which best appealed to him without any interference from the state. Hence he wanted the state should be secular. He did not accept the concept of state religion.

Religion was purely a personal matter. There were in reality as many religions as minds. Each mind had a different conception of God from that of the other. He was also opposed to state aid partly or wholly to religious bodies. For he knew that an institution or group which did not manage to finance its own religious teachings was a stranger to true religion. State Schools should not give ethical teachings. The fundamental ethics were common to all religions. He categorically rejected the concept of coercion in the field of religion. It is possible to believe, however, that he would have accepted the teachings of the fundamental moral norms and ideals common to all religions, in educational establishments run or subsidized by the State. He had sponsored such a programme for the Gujrat Vidyapitha which however was a private institution. But he was opposed to the teaching of denominational and orthodox religious teachings in the state institutions. He said "I do not believe that the state can concern itself or



cope with religious education. I believe that religious education must be the sole concern of religious associations. Do not mix up religion and ethics. I believe that fundamental ethics is common to all religions. Teaching of fundamental ethics is undoubtedly a function of the state. I do not have in mind fundamental ethics but what goes by the name of denominationalism we have suffered enough from state aided religion and a state church.

A society or a group, which depends party or wholly on state aid for the existence of its religion does not have any religion worth the name. I do not need to give any illustrations in support of this truth obvious as it is to me".

Behind all these teachings Gandhiji was not abstract. He was always a man of practice and all his ideas have a practical value in our day to-day life. His novel idea of secularism was intended to create a congenial social atmosphere which would enable us to fight unitedly against the bondage of alien rule. The ignoble attempt of the British people to incite communal disharmony and thereby perpetuate their imperialism in India was a formidable force to be foiled and for this Gandhi had to take recourse to his idea of communal harmony emphasising the need of a bold fight against the British rule. Though his attempt could not reach fall success nevertheless its impact on our independent struggle was immense. Sporadic communal disturbances were a recurring phenomena althrough our freedom movement. Yet the spirit of tolerance, so emphatically preached by Gandhiji could save innumur-

able innocent human lives in times of disturbances.

After the National Movement also the gospel of communal harmony embodied in Gandhiji's idea of religious tolerance & secularism could vibrate in the ears of the makers of our Constitution.

Though no where in the constitution we find the word secularism, yet sufficient attempt has been made in our constjitution to allow each and every citizen ample scope to follow any religion or perform any religious ceremony. That apart the constitutional adumbration of Right to Freedom of Religion is a shining example of our secular approach towards the community. There is no state religion nor does the state encourages or discourages any religious feeling or preaching. As a result of this, to-day we find that almost all the higher administrative ranks have been or had been occupied by persons without any religious bias.

The main aim of Gandhiji's idea of secularism was to promote fellow-feeling and brotherhood among the two dominant religious communities of India i.e., the Hindus & Muslims. He had to face many trials and tribulations and under go all possible stress & strain chiefly to reduce the communal disturbances between the Hindus and Muslims. But his achievement in this regard was far from the expectation. During his life time and also after him communal jealousy & hatred could not be checked. India was divided into two countries purely on religious grounds. And thus Gandhiji's idea of secularism remains a distant dream and we have still to go a long way before we realise it.





S. Ansari, Governor of Orissa, presenting the Red Cross Shield for highest collection to the Red Cross Fund

## NEWS IN PICTURES

The Chief Minister, S. B. R. N. Singh Deo, inaugurated the Maitra Committee meeting on Weights and Measures at Bhubaneswar on 21-9-70



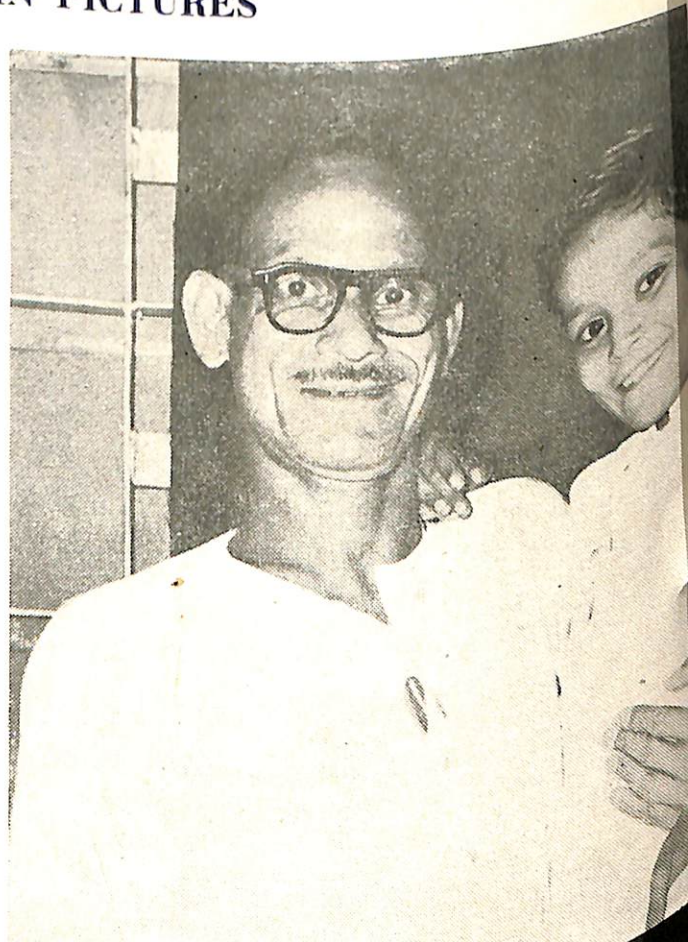




Shrimati W. V. Ranga, Headmistress, Government Girls' High School, G. Udayagiri, receiving the National Savings Running Shield from Shrimati Patnaik, wife of shri P. K. Patnaik, Collector, Phulbani, for securing highest collection in small savings securing during 1968-69

## NEWS IN PICTURES

The lucky winner of the 1st prize of the 4th draw of Orissa State Lottery was an eight year child, Sanjeev Kumar, S/o Shri Ram Kripal Singh of Muzaffarpur of Bihar





## THE TEMPEST

A Prospero, who redeemed the helpless Indian Ariel from the fetter of Sycorax, British rule by the magic wand of peace, non-violence and Satyagraha and arose the dumb, and indolent and xenophobic Indians from the slumber of Van Winkle is no more. No more is the tempest, and no more the British rule. The ship of freedom is safely anchored in the harbour.

But we, the ungrateful crew, have never faithfully followed his footsteps. We are the inhabitants in the dream-land of Gandhijee's Rama Rajya. But that Rama Rajya has proven to be a classic "utopia" with only two faithful followers of Gandhi Lal Bahadur, the servant of India who thought of the same, is no more, and one of his followers is in Pakhtoonistan who is murmuring of a Khudai-Khidmatgar.

That pilot, is the perfect by-product of the orient culture. "The East is East, the

West is West', and the twain can never meet on any common ideology. The occident culture had infused in the minds of Alexander and Caesar to attain perfection by swimming through the ponds of human blood. But the orient culture had infused in the mind of the 'Great soul' to create flood in the hearts of the millions through peace, non-violence, compassion, charity, magnanimity and philanthropy.

Man, the son of Nectar is an exquisite blend of both divine and beastly qualities. He can relinquish the beastly qualities provided that he has an insight into the mission of his life. Therefore, the surroundings of his culture and tradition play a vital role for his attainment of perfection. This, Gita has taught and the 'Light of India' emphasised on this point to be followed by his fellow men. For this spiritual attainment a purification of heart and mind is the *sine qua non*. Without spiritual attainment human beings are

"Means and ends are convertible terms in my philosophy of life."

MAHATMA GANDHI



always victim to their wishes, whims and caprices. Therefore, the lessons of all the holy scriptures and sermons play a vital role in this context. The Father of the Nation had taught us this. Have we faithfully followed it? No more in the mind of a young Indian the little trace of it but the Indian youth has the pig satisfaction by reading some obscene novels like "Bitter honeymoon" by Albert Moravia. A degenerated and debased tide has affected the naked and nude. Man has become a Frankenstein and the State has become a Leviathan. There is no readymade solution to it. In no way we are the trustees of his posterity. In the name of Satyagraha Duragraha is in force. Strikes, gheraos and bundhs have taken their worst forms. Are all these the salient features of Gandhijee's long cherished Rama Rajya which was come to existence after two decades of his demise? Why such a tempest?

The tempest is not a tempest in the Indian sky nor in Indian Ocean but it is a tempest inside the State, inside society, inside family, inside mind and inside the heart of Indians.

The Hindus and Muslims to whom the great soul of India proclaimed to be the two sons of a Great father—are they two sons in the real sense of the term? Are they wedded to communal harmony? Sometimes they do forget that in this secular State they should be tolerant to each other. They behave in a peculiar fashion in the name of Ram and Rahim, in the name of God and Allah and they are engaged in fighting and disrespecting each other so far as religion is concerned.

The Naked Fakir who condoned apartheid throughout his life could pacify the caste Hindus inside the State to be tolerant towards the uncaste Hindus. The untouchable to whom 'Light of India' called as the Folks of God, their conditions are still far from satisfactory. No one knows when they will be able to come par with the civilised society. They have improved a lot in so far as the economy and education are concerned. But has any one wiped out from memory of the caste Hindus that they are not 'untouchables' under the sun and are created equal. The same blood which flows in the artery and veins of a caste Hindu also flows in uncaste Hindus.

The Father of the Nation once said "is they (the so-called caste Hindus) will have to embrace the suppressed brothers and sisters as their own, whom they have to invite to their temples, to their homes to their schools. The 'untouchables' in the villages should be made to feel that their shackles have been broken, that they are in no way inferior to their fellow villagers and that they are worshippers of the same God as other villagers and are entitled to the same rights and privileges that the latter enjoy. But if the vital conditions of the pact are not kept by caste Hindus, could I possibly live to face God and man?"

Again for a Linguafranca in this cloistered land of regional languages, unrest is parading here and there. United we stand, divided we fall, have already been forgotten. The family life has been polluted. No more in the mind of a



lu father there is the flash of a Dasa-  
and in the case of his son, a Rama  
in case of a woman, the flash of a  
e have attained freedom due to the  
ulean efforts of a Naked Fakir who  
mt that India can be converted into a  
dise where all will remain in peace

and bliss. But his schemes seem to have  
been given good-by. Know not when we  
will be saved from this tempest. Let the  
footsteps of the 'Naked Fakir' be our be  
all and end all to save us from the ensuing  
tempest like 'Noha's arch'. Otherwise in  
this problematic country every thing will  
be a sphinx's riddle.

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With unity among ourselves, and with faith in our future, we should  
do all we can to preserve our freedom and sovereignty and should march  
ahead confidently towards the attainment of the national objectives which  
we have set for ourselves.

SHASTRIJI



## Khadi and Village Industries in Orissa

After achieving political independence our leaders thought of ways and means to secure economic and social independence for the people of our country. In order to achieve the same, plans for economic development were prepared and implemented. By now three Five-Year plans are over and we have stepped into the 4th Five-Year Plan. Even after implementation of these plans, our country is still faced with a gigantic and complicated problem of unemployment. Our National leaders, Economists, Politicians, Social workers, Planners as well as Administrators are worried over this problem. All are anxious and worried about an early solution of this problem. Every year lakhs of educated persons coming out from schools, colleges and universities remain unemployed. According to the finding of experts there were about 2 crores of unemployed and one and half crores of under-employed in our country at the end of the 3rd Plan.

It is not altogether untrue that the highly educated persons or even technically

trained hands passing out of the school and colleges shirk to actively participate in any productive programme. The present day education system no doubt helps some to work in office, to write something or to deliver a lecture. But the prime need of the country now is to increase production. While the country is faced with the problem of rapid increase in population on one side, the problem of unemployment has assumed terrible proportions on the other.

The village industry sector including handicrafts has been recognised to be capable of contributing to production of consumers goods at national level thereby providing livelihood to the millions of people and ensuring a balanced growth of economy in collaboration with the agricultural sector. The Village Industry sector is patronised by the masses as they are not only engaged in but also consume and utilise their own product to a large extent. The Village Industry provides ample opportunities to exploit all the untapped



resources, both human and material. Nearly 80 per cent of the people in India reside in villages. Majority of Indian population are agriculturist and the fact remains that in spite of the growth of the mechanised industries, large number of people are not touched by this process and possibly will not be touched for a considerable time. Village industry is the only way by which the massive agricultural population can be provided with part-time and supplementary occupation to increase their earnings and to improve their standard of living. It also provides livelihood for the weaker sections of the community. The industry also plays a very vital role in providing employment to the women folk. There is no gain saying the fact that the village industry in India has a strong case for patronisation as they are part and parcel of our country's economy and balancing the socio-economic structure. It also maintains equilibrium in agricultural and industrial progress. Despite the craze for machine, village industry still thrive in the village atmosphere. We have been hearing about power tiller for the last 25 years. But the traditional plough is still in use in the country side. Big Rice Mills of improved type have been set up at some places. But the traditional "Dhenki" is still found in good number in the villages. The large scale oil mills have been set up but traditional oil presses are still operating in the villages. Even with the advent of the age of machines, Village Industries supplement the means of occupation and help improve the level of village economy by providing gainful employment to the villagers during their off time.

To organise, develop and regulate the village industries, a Khadi and Village Indu-

stries Board consisting of 15 members has been set up in Orissa. Minister, Industries is the president of the Board and 5 of the members are M.L.As. This Board provides financial, technical and organisational help for the growth of village industries. The entire programme is executed through Industrial Co-operative Societies numbering about one thousand spread over the whole of Orissa. The India Khadi and Village Industries Commission provide financial assistance to the Board every year to the extent of Rs. 30 to 40 lakhs in the form of working capital, loan and grant. Some of the programme undertaken by the board are set out in the following paragraphs:—

**KHADI**

Khadi programme in Orissa is now being implemented through registered voluntary organisations.

The following activities come under the programme for Khadi Industries.

- (a) Cotton ginnings
- (b) Spinning with the help of "Takli", Kisan Charkha and Ambar Charkha.
- (c) Weaving of cotton Khadi, silk and tasser fabrics with the help of Handloom.
- (d) Payment of proper wages to the spinners and weavers.
- (e) Sale of Khadi

**PROCESSING OF CEREALS (HAND-POUNDING OF RICE)**

Handpounded rice is more nutritious than mill-made rice. It is well known that



handpounded is very tasteful. Orissa is a leading producer of paddy. Therefore, introduction of improved implements like qualitex dehusker, gear sheller, polisher etc. for dehusking and processing rice and sale of nutritious rice are included in this programme. This Industry provides employment mostly to poor village women and widows.

#### VILLAGE OIL INDUSTRY

Although the oil extracted from the traditional ghani is pure, the percentage of extraction is low. Therefore, improved ghanies have been supplied to village oilmen to extract oil from the edible seeds available in the country side and to market pure edible oil.

#### VILLAGE LEATHER INDUSTRY

Tanning of leather and making footwear through the co-operative societies, preparation and use of bone meal from dead animals and sale of all these items are included in this programme.

#### GUR AND KHANDASARI

Introductions of improved method of production of Gur and Khandasari and other edible items as well as sale of these items come under the perview of this programme.

#### TAL-GUR

In our State, people are used to extract juice from the dates and palm trees. The juice was being used as an intoxicant. This was very harmful to the society. But the present programme consists of enforcing control on extraction of juice from dates and palm trees, preparation of sugar candy

and making of various handicrafts from the leaves and trunks of these trees. The Orissa Rajya Talgur Samiti, Cuttack is implementing this programme with the assistance of Orissa Khadi and Village Industries Board

#### BEE KEEPING

This programme aims at bee-keeping on scientific process and collection and preservation of pure honey.

#### HANDMADE PAPER

The object of this programme is to make paper on scientific process by hand out of the village wastes like old cloth, paper, rice, straw and fibre.

#### COTTAGE MATCH

Under this programme part-time and full-time employments is provided to village folk to make cottage match out of bamboo and necessary chemicals.

#### EXTRACTION OF NON-EDIBLE OIL AND SOAP MAKING

This programme includes extraction of oil from non-edible oil seeds such as Nim, Karanja and Mohua and utilisation of the non-edible oil in soap making.

#### VILLAGE FIBRE INDUSTRY

Sisal plant grows abundantly in almost all parts of Orissa and more particularly in the districts of Sambalpur, Bolangir and Sundargarh. In some places these plants are used for green fencing. Fibre is extracted from the leaves. This fibre is used for making ropes, mats, carpets, broom etc. There is great demand for ropes made out of this fibre. With a view to increase production of sisal fibre and to increase the



earnings of the people growing sisal, financial assistance in shape of loan and subsidy is given towards working capital, construction of godown and purchase improved tools and machines. Besides, there is provision to render technical assistance, training to artisans to handle improved machines and making of ropes.

#### VILLAGE CARPENTRY AND SMITHY

This scheme provides for organising village artisans on co-operative basis to produce newly designed furniture and fixtures and marketing of these items.

#### COW-DUNG

The object of the scheme is to meet the shortage of fire wood in the villages by producing gas from the cow-dung for the purpose of cooking and lighting.

#### PURCHASE, SALE AND EXPORT OF ORISSAN HANDICRAFTS

The object of the scheme is to meet the growing demand for the traditional handicrafts of Orissa for export and to improve the earnings of the poor craftsmen who are falling in poverty in spite of their fine craftsmanship.

The following procedure is followed to render assistance for development of Village Industries :—

- (i) Advance of working capital and stocking loan.
- (ii) Advance of loan for stocking raw material at the collection time and make it available for processing during the lean period.
- (iii) Advance of share capital loan.
- (iv) Subsidy for purchase of improved tools and implements and their use.
- (v) Financial assistance for construction of godown and work shed.
- (vi) Subsidy for technical training.
- (vii) Subsidy for management and training.
- (viii) Financial assistance for sale of Village Industry products and handicrafts.
- (ix) Subsidy for publicity and propaganda.

We do not want to conquer even an inch of anybody's territory; we want to live in peace and good neighbourliness; but if we are attacked, we will defend ourselves with all our resources.

LAL BAHADUR SHATRI



# New Dimensions to Family Planning

India's Family Planning Programme is the single largest programme in the world. In its scope, size and magnitude it is unique in the annals of medical, health and welfare services. Also significant is the fact that this programme has been welcomed by all sections of the society. Judging by records the performance has been quite impressive. There have been 7.3 million sterilizations, 3.4 million cases of loop insertions. During 1969 there were 1.5 million users of conventional contraceptives. According to some recent surveys birth rate of population has come down to 39 per thousand. This, however, falls much short of our target of bringing it down to 25 per thousand.

To accelerate the pace of the programme and to bring within its ambit hitherto uncovered areas, several new schemes have been introduced recently to boost up the family planning programme. Prominent among them are : post-partum programme, intensive district scheme, special facilities

in dis-advantaged areas and propagation Nirodh. These schemes will add new dimensions to the family planning programme.

## POST-PARTUM PROGRAMME

A programme to effectively integrate family planning with pre-natal, delivery and post-partum services has been introduced in forty hospitals since February this year. These hospitals are either attached to Medical Colleges or conduct 3,000 deliveries per year. Full Central assistance for the project is guaranteed for five years. The objectives of the post-partum programme are to motivate women coming to these hospitals for deliveries to adopt family planning and also to strengthen and initiate family planning and also to strengthen, expand and initiate family planning procedure within a hospital setting.

The programme has been launched after a successful experimental project in



darjang Hospital, New Delhi and S.A.T. Hospital, Trivandrum (Kerala).

The post-partum programme institutions in these teaching institutions will spread to smaller hospitals and maternity homes. Trained personnel will be posted. All these hospitals will have an Urban Family Welfare Planning Centre. It is proposed to extend the scheme to 59 hospitals.

Each institution has to ensure performance of tubectomies on at least 20 per cent of the delivery cases every year and acceptance of vasectomy or conventional contraceptives by husbands of at least 10 per cent of maternity cases.

### INTENSIVE DISTRICT SCHEME

Out of 336 districts in the country, 51 districts cover over one-third of the total population. Therefore, it was thought that intensifying family planning work in these districts by augmenting inputs of mass education and provision of services will yield better results. The scheme has started operating in 17 districts and it will soon be extended to 14 additional districts.

The higher mass media and extension education inputs to motivate people and well organised clinical services to make family planning acceptable are the aims of this programme. Adequate follow-up services will be provided to sustain interest among the eligible couples for a small

### DISADVANTAGED AREAS

A scheme to revive reasonably good facilities in the disadvantaged areas is

being finalised and will be launched soon. The scheme envisages provision of certain basic amenities such as working and residential accommodation, potable water supply, electricity, and transport and approach roads. Added incentive is in the form of a special allowance of Rs. 150 per month to attract doctors to these neglected areas.

The criteria for deciding the disadvantaged areas depend upon inaccessibility on account of location in desert, forest, flood-affected areas and difficult terrain where there are no easy means of communication and generally backwardness due to non-availability of doctors. Extension of health services to such areas will ensure equal facilities in the economically-weak administratively ill-organized and geographically remote segments of the community. It is proposed to cover 400 Primary Health Centres in such areas in the Plan. Lack of proper motivation of the doctors may be traced to the absence of family planning contents in the training imparted in medical colleges. To rectify this, family planning has been included in the curriculum of medical courses.

### NIRODH

A safe, simple and clinical contraceptive, Nirodh is being extensively propagated by free supplies and subsidised sales. It is also an ideal contraceptive for younger couples who want a spacing method. Nirodh is today readily available throughout the country through commercial channels, post-offices and family planning centres and sub-centres. Six leading private organisations are helping the Government's efforts by commercial distribution through their sale outlets. These are Brooke







## THE BAIGA TRIBE

Baiga, a primitive Dravidian tribe, is distributed mainly in Madhya Pradesh and Orissa. The Binjhals of Chhatisgarh division and Sambalpur district appear to have been originally Baigas, though they have dropped the original caste name, accepted Hinduism and now disclaim connection with the parent tribe. But in Madhya Pradesh especially in Mandla and Bilaspur, the sub-tribe is still recognized as the most civilised subdivision of the Baigas, and they are recognised as the most ancient residents and are usually the priests of the indigenous deities. It is believed that Baigas are really a branch of the primitive Bhuya tribe of Chhota Nagpur and that they have been given the name of Baiga, the designation of a village priest on migration to other parts.

A legend as regards the origin of the tribe is prevalent in the district of Sambalpur. According to the legend God created Nangi Baiga and Nangi Baigon and asked them to choose the calling for their living. They, at once, chose shifting cultivation for their living. They had two sons, one of whom remained a Baiga, while the other

became a Gond. The sons married their own two sisters who were born afterwards. The elder couple are the ancestors of the Baigas and from the younger are descended the Gonds. Another story relates that the first Baiga cut down some thousands of old sal (*shorea robusta*) trees in one day and God told him to sprinkle a few grains of seed on the ashes. After sometime he was able to reap a rich harvest for his children.

The tribe has seven subdivisions: Binjhwar, Bharotia, Norotia, Raibhania, Kothaira, Kondwan or Kundi and Gondwaina. Of these the Binjhwar, Bharotia and Norotia are the best known. The name of the Binjhwar is probably derived from the Vindhyan range. The rule of exogamy is strictly observed by them. It is stated that these three sub-groups inter-marry though they do not eat together.

Each sub-tribe is divided into a number of exogamous septs, the name of which are identical in many cases with those of the Gonds, and Markom, Maravi, Nitam and Tekam. Gond names are found frequently among the Gondwaina. Thus the



four septs above-mentioned worship seven gods and may not intermarry, but they marry among other septs. The meanings of the sept names have been forgotten. The adoption of Gond names and septs appears to indicate that Gonds were in former times freely admitted into the Baiga tribe; and this continues to be the case at present among the lower sub-tribes. But the Binjhvars and Bharatias, who have higher status refuse to admit Gonds and are adopting the strict rule of endogamy within the sub-tribe.

A Baiga must not marry a girl from his own sept or from another one worshipping the same number of gods. But he may marry within his mother's sept. Adult marriage is usually practised, and the proposal comes from the parents of the bride, but in some localities the girl is allowed to select a husband for herself. Bride price is paid to the bride's parents. Orphan boys often take services for a wife. After negotiation is made a date for marriage is fixed. On this occasion the boy's father gives a large feast at the house of the girl. To ascertain whether the union will be auspicious, two grains of rice are dropped into a pot of water. It is believed that if the points of grains meet immediately, the marriage will be highly auspicious. If the grains of rice do not meet a second pair is dropped into the water and should these meet, it is believed that the marriage life will not be happy.

The wedding procession starts from bridegroom's house and is received by the bride's father. Then the bridegroom's party proceeds to the marriage-shed. Here the bride and the bridegroom throw fried rice to each other until they are tired and walk seven times round the marriage post

with their clothes tied together. With marriage is permitted. Usually the wife is expected to wed her late husband's younger brother. The ceremony consists merely of presentation of bangles and new clothes by the suitor. Divorce is effected by the husband and wife breaking a straw in the presence of tribal priest. If the woman remains in the same village of husband and does not marry again, the husband is responsible for her maintenance. Polygamy is permitted.

The religion of the Baigas is purely animistic. Their principal deity is Bu Deo (The great god) who is believed to reside in Sal tree. He is worshipped in the month of Jaiyस्था (May). Thakur Deo is the god of the village land and village boundaries and is propitiated with a white goat. The Baiga cultivators perform a ceremony called Bidri which is performed before the breaking of the rains. Dull Deo is the god who averts disease and accident. He is offered with goat or fow of reddish colour. Bhimsen is the deity of rainfall and Dhariti Mata (Mother earth) is believed to be the wife of Thakur Deo. The grain itself is worshipped by the Baigas. Nag Deo or the cobra is supposed to live in the ant-hill. Like other superstitious people, they are great believers in omens. A single crow bathing in a stream is a sign of death. A cock which crows in the night should be instantly killed and thrown into darkness. The woodpecker and owl are birds of bad omen.

The Baigas are generally the priest of the Gods because being earlier residents of the country, they are considered to have intimate acquaintance with the local



deities. They have a wide knowledge of medicinal preparations of jungle roots and herbs and are very often successful in curing diseases. The village priests have considerable reputation as skilled sorcerers.

The dress of the Baigas is very simple. A small strip of rag between the legs and another whisp for a head covering is sufficient for man though the women are decently covered from their shoulders to knees. Baiga women are seen at work in the field with babies carefully seated in their cloth. A girl is tattooed on her forehead at the age of five and over her whole body before she is married.

The Baigas formerly practised shifting cultivation. Now they are engaged in regular cultivations on the plains. In addition to the regular cultivation they collect and sell honey and other forest products. Their skill and dexterity in the use of the axe in hunting is extraordinary. Small deer, hares and peacocks are often knocked over by throwing it at them. They are expert trackers and are also clever at setting traps and snares.

Under the impact of modern civilization the culture of the Baigas as other indigenous tribes has undergone change. Many of them have adopted Hindu customs and manners.

In the land of Gandhiji, it should not be difficult to make sacrifices. People should change their food habits. If adequate rice is not available they should take to wheat. We should not be dependent on imports all the time. There is need to be self-sufficient in our requirements as far as possible.

LAL BAHADUR SHASTRI



# Our Assembly Report

## ORISSA'S FOURTH PLAN

The size of the State's Fourth Five-Year Plan might be more than the approved outlay of Rs. 222.60 crores.

This was disclosed by the Chief Minister Shri R. N. Singh Deo in the State Assembly on September 14, 1970. In reply to a question in the State Assembly, the Chief Minister said that the Centre has agreed to include in the State's fourth plan, the additional resources to be raised by the State. The State would also get a share of the additional resources to be mobilised by the Centre on fulfilling certain conditions.

Out of the total outlay of Rs. 222.60 crores, the Central assistance was fixed at Rs. 160 crores, negotiated borrowings at Rs. 28 crores and additional resource mobilisation by the State at Rs. 34.60 crores.

It may be recalled that a minimum of Rs. 265 crores was sought for the State plan to prevent the economy of the State from sliding backwards and to maintain at least the existing level of disparity between

the *per capita* income of the State and the all India average. In approving the plan size at Rs. 222.60 crores, the Centre had pleaded its inability to give higher assistance in view of the fact that the "Pattern of central assistance had been agreed upon after discussion between different States and the Planning Commission".

The Chief Minister said that in finalising the State's fourth plan emphasis had been laid on early implementation of the continuing major and medium irrigation projects with a view to deriving benefits from the heavy investment. Emphasis had also been laid on agricultural and allied sectors with particular stress on intensive cultivation by extending the area under H. Y. V. P and multiple cropping.

The break up of the additional resources to be mobilised by the State Government is as follows: Cess—Rs. 240 lakhs, Salami—Rs. 100 lakhs, Agriculture Income Tax—Rs. 50 lakhs, Stamp duty—Rs. 150 lakhs, State Excise—Rs. 100 lakhs, Sales tax—Rs. 500 lakhs, Tax on passenger fares—Rs. 350 lakhs, Forests—Rs. 650 lakhs, Toll on



Express Way—Rs. 200 lakhs, mining  
Royalty—Rs. 400 lakhs, Electricity duty—  
Rs. 465 lakhs, State Lottery—Rs. 55 lakhs  
and Irrigation rates—Rs. 200 lakhs.

#### EXPORT OF RICE FROM ORISSA

During the current year, Orissa exported till September 1, 1970; 192,858 tonnes of rice. Of this 192,682 Tonnes of rice was procured through the Food Corporation of India and 176 Tonnes under the Supply Department's purchase scheme.

Giving this information in the State Assembly, the Minister for Supply, Shri Nityananda Mohapatra said that no paddy has been exported from Orissa to other States. The Minister added that the State Government is eligible to get Rs. 80,18,200 bonus from Government of India on account of these exports.

On procurement through departmental agencies, the Minister said that a quantity of 5,801 tonnes of rice has been procured till September 1, 1970 and out of this quantity 2,368 Tonnes of rice was issued for internal consumption.

In reply to another question the Minister added that 409,227 tonnes of paddy was procured by the Food Corporation of India till the end of July 1970 and the stock position on August 31, 1970 was 84,904 tonnes in terms of rice.

#### RURAL SPORTS CENTRES

Government of Orissa have decided to develop Rural Sports Centres during the remaining period of the 4th Five-Year Plan.

Disclosing this in the State Assembly, the Minister for Education, Shri Banamali Patnaik said that a proposal to this effect has been received from the Government of India very recently. These Rural Sports Centres would be located in the Primary Schools in the village areas and a grant of Rs. 200 for the first year and Rs. 100 for the next year would be given for purchase of sports materials and equipments with a view to encourage the rural folk in these activities. One of the Primary School teachers will be kept in-charge of such Centres and he will be paid Rs. 20 per month towards his remuneration. The Central Government will meet 50 per cent of the expenditure in this connection, he added.

#### GRANT TO CULTURAL INSTITUTIONS

Government of Orissa have given grants totaling Rs. 6,46,734 to different Cultural Institutions in the State during the year 1969-70.

Giving this information in the State Assembly, the Minister for Cultural Affairs Shri Nityananda Mohapatra said that a sum of Rs. 14,050 has been given as grant to Cultural Institutions so far during the current financial year.

#### STIPEND TO SCHEDULED CASTES AND SCHEDULED TRIBES STUDENTS

A proposal to enhance the rate of stipend allowed to students to belonging to Scheduled Castes and Scheduled Tribes is now under consideration of the Government.

In reply to a question in this connection in the State Assembly, the Minister for



Tribal and Rural Welfare Shri Monmohan Tudu said that the monthly rate of stipend allowed to boarders is proposed to be increased by Rs. 5 and the annual scholarship to Day Scholars is proposed to be raised by Rs. 10 in case of each student in the Pre-Matric stage.

The existing rates of stipend are Rs. 23 per month for boarders and Rs. 50 per annum for Day Scholars.

### EMPLOYMENT OF ENGINEERS

Orissa had 513 unemployed Graduate Engineers and 1,016 Diploma holders at the end of August 1970.

Giving this information in the State Assembly, the Deputy Minister for Planning and Co-ordination Department, Shri Brundaban Tripathy said that during the last two years 177 Graduate Engineers and 296 Diploma holders have been provided employment under the State Government till September 15, 1970. The Minister added that 270 Graduate Engineers and 758 Diploma holders are likely to be absorbed under various schemes by the State Government during the 4th Five-Year Plan. In order to mitigate their suffering, the State Government have initiated several schemes for self-employment for Engineers, he added.

In reply to another question, the Deputy Minister said that during the last one year, 8 Graduate Engineers and 23 Diploma holders have been employed under Contractors. 48 Civil Engineers have also been appointed as Senior Inspector of Weights and Measures under the State Government.

### MEDICAL FACILITIES DURING THE FOURTH FIVE-YEAR PLAN

Government of Orissa have proposed to open 5 Alopathic Dispensaries, 42 Ayurvedic Dispensaries and 35 Homoeopathic Dispensaries in different areas of the State during the 4th Five-Year Plan.

Giving this information in the State Assembly, the Minister for Health Shri Murariprasad Mishra said that some Medical Aid Centres will also be opened in different places. 6 such centres have already been opened during the current year and 15 more centres are proposed to be established during the current year, he added.

### MINOR IRRIGATION SCHEMES

A total of 4,31,469 acres of crop-land have been assured of irrigation facilities through Minor Irrigation Projects till March last.

Disclosing this in the State Assembly the Deputy Minister for Planning and Co-ordination said that an area of 3,17,447 acres was being irrigated through Minor Irrigation Projects during the year 1967.

### FOURTH PLAN PROPOSAL FOR IRRIGATION

Government of Orissa have provided Rs. 25 crores in the 4th Five-Year Plan for expenditure on Major and Medium Irrigation Schemes.

Giving this information in the State Assembly the Chief Minister, Shri R. N. Singh Deo said that a sum of Rs. 12.50 crores has also been proposed to be spent



Minor Irrigation Schemes. The total outlay for Agricultural Production has been fixed at 15.25 crores and for General Irrigation 14.25 crores. It may be recalled that Rs. 222.60 crores have been allocated for the State's 4th Five-Year Plan. Of this Rs. 160 crores will be available from the Government of India as central assistance and the balance of Rs. 62.60 crores will be from the State's resources.

#### SAL SEED OIL EXTRACTION PLANT

The Sal Seed Oil Extraction Unit, the foundation stone of which has recently been laid at Rairangpur in Mayurbhanj District will utilise 25,200 tonnes of Sal seed and produce 2,000 tonnes of sal-seed oil annually besides 12,000 tonnes of meal.

Disclosing this in the State Assembly, the Minister for Industries, Shri Harihar Patel said that the concerned private sector firm has applied to the Government of Orissa for obtaining licence for location of the plant and as soon as the same is received the location of the plant will be completed within one year. The firm has, in the meanwhile purchased assets of the sal seed vanadium plant at Rairangpur at a cost of Rs. 2.50 lakh, he added.

With regards to employment opportunities created by this project, the Minister said that about 60 people would be employed in the plant. Besides, thousands of people would be benefitted by indirect employment in the collection of sal seeds and other related works.

#### HIGH YIELDING VARIETY OF PADDY

The Government of Orissa propose to double the area under high yielding variety of

paddy cultivation during the next khariff year. Disclosing this in the State Assembly, the Minister for Agriculture said that as against the current year's proposal to cover 3.07 lakh acres under high yielding variety of paddy, the target set for the next khariff year is 6.05 lakh acres.

#### CONSUMPTION OF FERTILIZERS

One lakh thirty thousand six hundred tonnes of chemical fertilizers valued at Rs. 9.30 crores were used to boost up agriculture production in Orissa during the year 1969-70. During the preceding year 113,700 tonnes chemical fertilizers valued at Rs. 6.30 crores were used. During the current year it is estimated that 237,300 tonnes of fertilizers will be required for 26 lakhs acres of crop land.

This information was given in the State Assembly by the Minister for Agriculture.

#### FERTILIZER PLANT AT TALCHER

The rupees 70-crore coal-based fertilizer plant at Talcher is expected to go into production by the end of the 4th Five-Year Plan.

Disclosing this in the State Assembly, the Minister for Industries Shri Harihar Patel said that the fertilizer plant will produce 15,000 tonnes urea daily and 4.95 lakh tonnes of urea annually. It is understood that the foreign exchange component of Rs. 19.99 crores has already been arranged.

The Talcher Fertilizer Plant has been decided to be implemented during the 4th Plan Period in the Central Public Sector.



The Fertilizer Corporation of India, a Government of India undertaking has been entrusted with the task of execution of this project. The Government of India have already issued instructions to the Fertilizer Corporation of India to take preliminary steps for implementing the project and the staff of the F. C. I. are making a survey of the area earmarked for the purpose.

### HOMEOPATHIC DISPENSARY

Government of Orissa have proposed to open 25 Homeopathic Dispensaries in the State during the current year as against the earlier target of 10 Dispensaries. This was stated by the Deputy Health Minister, Shri Gobinda Munda in the State Assembly on September 14, 1970 in a written reply.

The places where these Dispensaries will be located are :

Kodala and Parbatipur in Cuttack district; Belpara and Biruda in Puri district; Khojapali and Patpur in Ganjam district; Guamal and Paliabindha in Balasore district; Torani Pokari and Maidan Kela in Keonjhar district; Bandhabahal and Darlipali in Sundargarh district; Dabugan in Koraput district; Deogarh, Maneswar, Kutarimal and Khuntalamahal in Sambalpur district; Sabitula and Bolangir Town in Bolangir district; Banipas and Pabitranaagar in Dhenkanal district; Banapari and Kapadeha in Mayurbhanj district and Ranipada and Madhapur in Phulbani district.

### MINOR IRRIGATION PROJECTS DURING THE 4TH PLAN

An additional area of 1.53 lakh acres is proposed to be brought under Minor

Irrigation during the Fourth Five-year Plan.

Giving this information in the State Assembly on September 14, 1970, Deputy Minister for Planning & Coordination Shri Brundaban Tripathy in written reply said that a sum of Rs. 12 crores is proposed to be spent on Minor Irrigation schemes in course of the four Five-Year Plan. It was further revealed that a sum of Rs. 2 crores will be spent during the current year and a further sum of Rs. 2.40 crores during the next year for execution of Minor Irrigation Projects.

### DEVELOPMENT OF RURAL AREAS IN THE STATE

Government of Orissa have suggested to the Centre to include 25 Panchayat Samitis of the State in the special programme for development of rural areas. These Panchayat Samitis are located in the districts of Kalahandi, Sundargarh, Bolangir and Sambalpur and these have been selected on the basis of rural unemployment, absence of irrigation facilities and scarcity of rain fall.

The Panchayat Samitis suggested are Narla, Golamunda, Komna, Khariar, Sinapali and Nuapara in Kalahandi; Sundargarh, Balisankara, Dargaon, Kutra, Rajgangapur, Nuagon, Bonai and Koiran in Sundargarh district; Loisinga, Khapar-khol, Ulunda, Bramaharajpur and Patnagarh in Bolangir district; Sohela, Paikamal, Jharbandha, Padmapur, Gaisilet and Bijepur in Sambalpur district. Centre's approval for inclusion of these areas has not yet been received. This was revealed in the State Assembly on September 14, 1970.



## IRON-ORE RESERVES IN MALANGATOLI BLOCK

According to preliminary estimates by the Geological Survey of India, the Malangatoli block in Sundargarh district of the State has a reserve of 608.72 million tonnes of all grades of ores.

Giving this information in the State Assembly on September 26, 1970, the Deputy Chief Minister, Shri Pabitra Mohan Pradhan said that out of this reserve 307.88 million tonnes are workable. The total reserve of lump ore (63% FE and above) and blendable grade ore (60% to 62.99% FE) amount to 164.71 million tonnes.

The final report of the survey undertaken by the Geological Survey of India has not yet been received by the State Government.

## REHABILITATION OF THE BURMA REPATRIATES

Government of Orissa have so far provided financial assistance to the tune of Rs. 82,49,030 for rehabilitation of repatriates from Burma. Out of this amount, Rs. 53,10,770 has been given as loan for undertaking trade and business, Rs. 25,96,000 towards House Building Loans and Rs. 3,41,400 towards House Building Grants.

The Minister for Urban Development, Shri Kartika Ch. Majhi while giving this information in the State Assembly on September 26, 1970 added that 2,383 families of Burma repatriates comprising 5,662 persons have been resettled in Orissa.

## RELIEF TO FLOOD AFFECTED PEOPLE

Government of Orissa have released till 17th September 1970 a sum of Rs. 11,57,529 for providing relief to the flood affected people in Orissa.

Out of this, a sum of Rs. 91,000 has been sanctioned for providing gratuitous relief, Rs. 28,529 towards transportation of relief materials, Rs. 46,000 for repair to the houses damaged and Rs. 9,92,000 towards agricultural loan.

Besides, the value of rice released for relief work from the depots of Food Corporation of India would be Rs. 5 lakhs approximately.

The departments like Agriculture, Animal Husbandry & Veterinary and Public Health have also rendered necessary help in the flood affected areas.

The Minister for Revenue, Shri S. N. Patnaik, while giving this information in the State Assembly said that sanction of additional funds for the flood affected areas is being considered by Government.

Giving the details of damages caused by the recent floods in 9 of the 13 districts of the State, the Minister said that a population of 1,789,845 in 3,400 villages were affected by the floods during the current year. 12,066 dwelling houses and standing crops in 740,756 acres were damaged due to the floods. The floods also claimed 8 human lives and 29 live stocks, he added.

It has been our endeavour to bring up the weaker and more vulnerable sections of the society to the level of others. We have also tried to help the weaker and retarded individuals by affording them the necessary means of rehabilitating themselves, so that they may not be a burden on the society.

SHASTRIJI

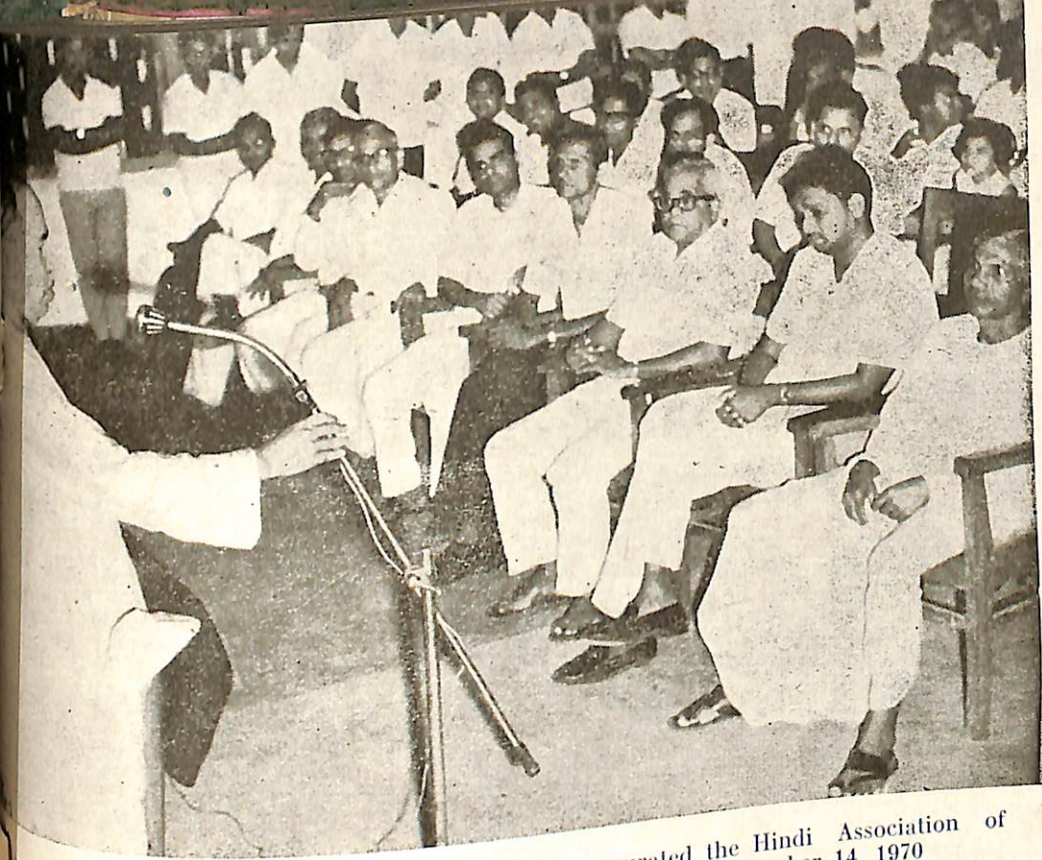


## CALENDAR OF EVENTS—ORISSA

September 1970

- 4-9-1970 ... Governmena of Orissa decided to revive the District Development Committees in all the districts for ensuring effective co-ordination in the implementation of development schemes at district level.
- 7-9-1970 ... The Orissa Cabinet decided to do away with the land revenue of trust estates. Current floods in northern Orissa have severely damaged paddy crops and houses in the districts of Cuttack, Puri, Balasore and Keonjhar.
- 9-9-1970 ... State's Deputy Minister for Health, Shri Govinda Munda laid the foundation stone of a Dispensary building at Hatadiha in Keonjhar district.
- 12-9-1970 ... A City Booking Office of the Indian Airlines was opened at Cuttack by Shri Pabitra Mohan Pradhan, Deputy Chief Minister, Orissa. Orissa Assembly meets for its autumn session.
- 14-9-1970 ... Formation of a 22-member new opposition Party with Shri Gangadhar Mohapatra as its leader was announced in the State Assembly.
- 15-9-1970 ... The no-confidence motion against the Orissa Ministry was rejected in the Orissa Legislative Assembly with a margin of 20 Votes.  
The Utkal Congress leader, Shri Gangadhar Mahapatra was recognised as the Leader of the Opposition in the State Assembly.
- 17-9-1970 ... The Orissa Land reforms (amendment) bill passed in Orissa Legislative Assembly.
- 18-9-1970 ... The Orissa Assembly unanimously adopted a resolution, urging upon the Central Government to take up the establishment of a second steel plant in Orissa during the fourth Plan period. The Orissa-Bihar Excise Amendment Bill passed in the State Assembly.
- 25-9-1970 ... The full text of the report of Shri J. R. Mudholkar, Former Judge of the Supreme Court on certain allegations against several past and present Ministers of Orissa was placed in the State Assembly by the Chief Minister.





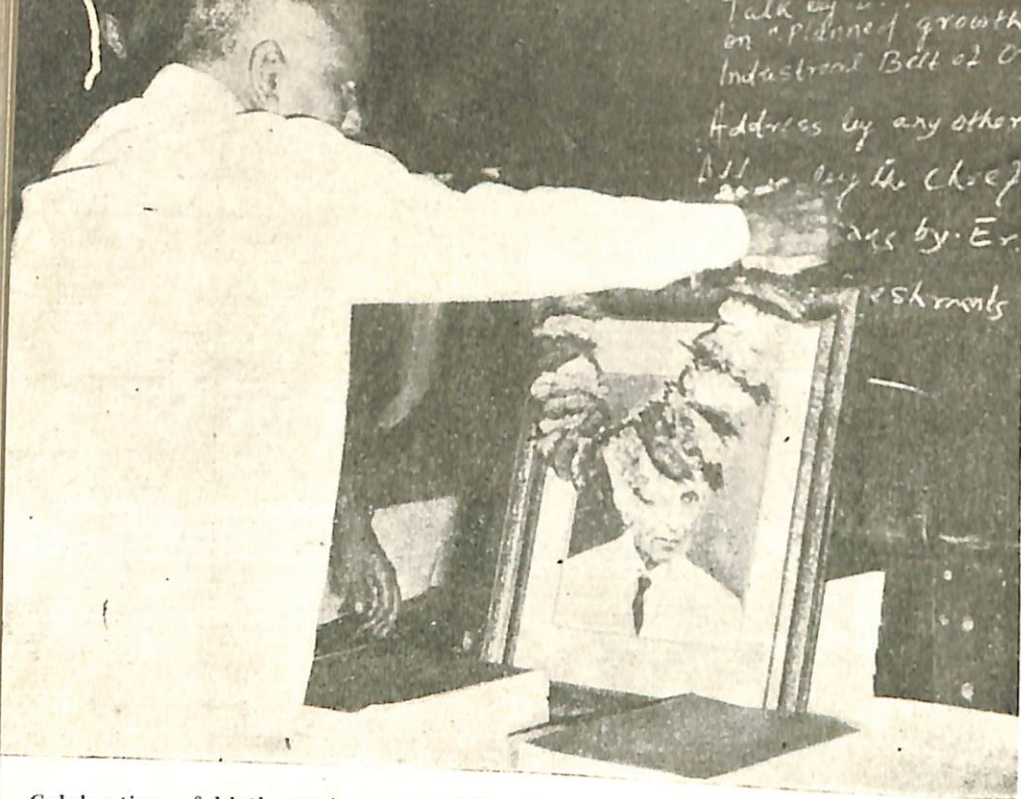
The Deputy Chief Minister, Shri P. M. Pradhan, inaugurated the Hindi Association of the Regional College of Education at Bhubaneswar on September 14, 1970

## NEWS IN PICTURES

The Deputy Chief Minister inaugurated the Branch Booking Office of the Indian Airline Corporation at Barabati Stadium, Cuttack, on September 12, 1970







Celebration of birth anniversary of Dr. Visveswaria on Sept. 15, 1970  
at Bhubaneswar

## NEWS IN PICTURES

A Parliamentary team visited the Regional Research Laboratory, Bhubaneswar,  
on September 23, 1970







The artists of the drama "Asoka Sthamba", presented by Orissa Troupe at the 13th Annual Drama Festival at Bangalore alongwith the Officials and Organisers of Song & Drama Division, Government of India, after the performance on 21st July 1970

## NEWS IN PICTURES

The Deputy Chief Minister, Shri Pabitra Mohan Pradhan, inaugurating the open air Gitinatya performance "Karna Badha" written by late Ganakabi Baishnab Pani and presented by the members of Gopabandhunagar Social & Cultural Association, Unit IX Bhubaneswar on 15-9-70



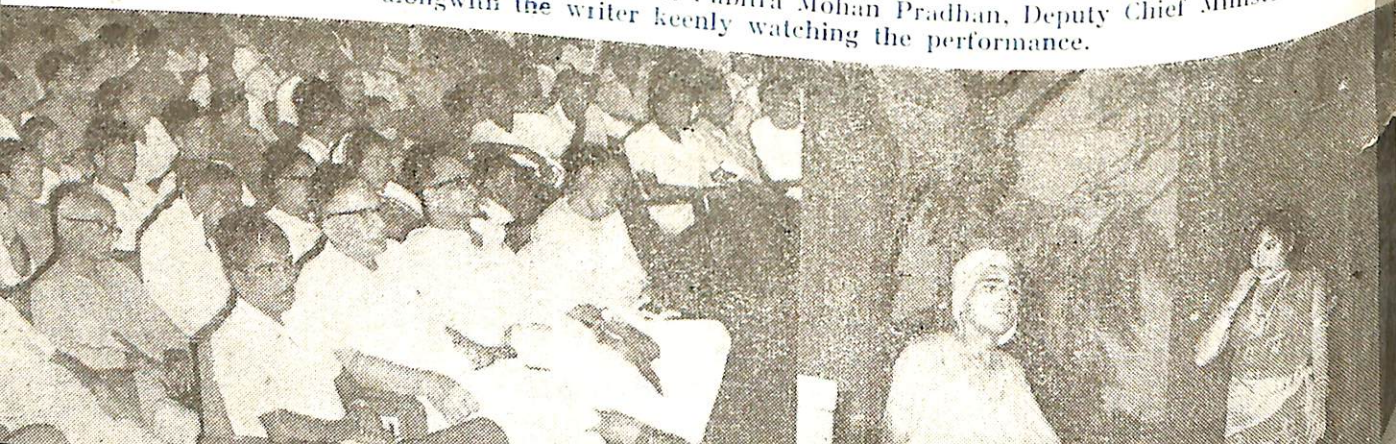




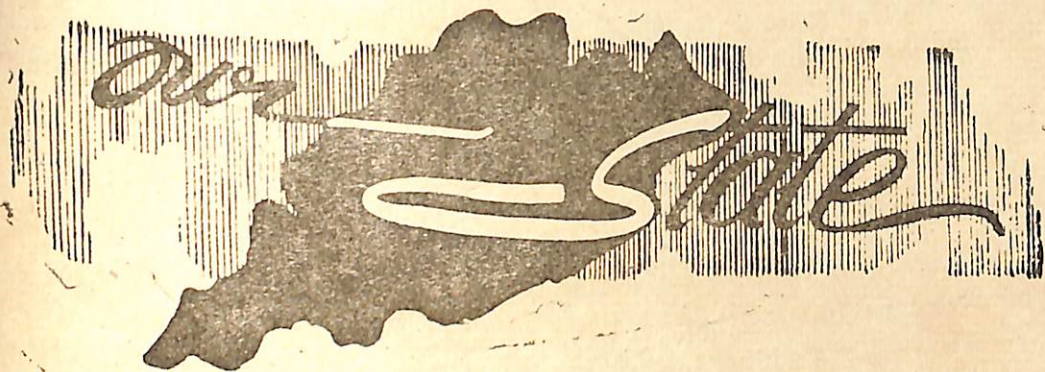
A cultural programme was held at the Rabindra Mandap Bhubaneswar, on September 21, 1970 on the occasion of Nabanna Utsab

## NEWS IN PICTURES

A scene from the drama "Sanjivani" written by Shri Nityananda Mohapatra, Minister for Cultural Affairs and presented by Kala Kendra, Bhubaneswar on 20-8-70  
Photo shows Dr. H. K. Mahtab and Shri Pabitra Mohan Pradhan, Deputy Chief Minister, alongwith the writer keenly watching the performance.







## SALES TAX ON CHEMICAL FERTILISERS

Chemical Fertilisers which were heitherto subjected to purchase tax at the rate of 5 per cent will be replaced by Salex Tax with effect from October, 1970, according to a decision of State Government. The relevant provision in the Government notification No. 23341-F., dated the 30th May 1962 subjecting Chemical Fertilisers to purchase tax has been withdrawn with effect from the 1st October 1970.

Thus Chemical Fertilisers not being specifically mentioned in the schedule of taxable goods appended to Government notification No. 33927-F., dated the 30th December 1957 now comes under the general rate of tax @ 5 per cent as provided under sub-section (1) of section 5 of the Orissa Sales Tax Act, 1947 (Orissa Act XIV of 1947).

## NATIONAL SAVINGS STATE ADVISORY BOARD RECONSTITUTED

Government of Orissa have reconstituted the National Savings State Advisory Board with Chief Minister as Chairman and Chief Secretary as Vice-Chairman. Other

members of the Board are :  
Secretary, Finance Department; Post Master General, Orissa; Director of Public Relations; Deputy Director of



Small Savings; Labour Commissioner; Shri Kshetramohan Naik, M. L. A.; Shri Bijaya Kumar Beuria, Bar-at-law; Shri Bidika Mallana, M. L. A.; Shri Debananda Amat, M. P.; Rajmata Ratnaprava Devi, M. L. A.; Shrimati Sumati Behera, Shri Raj Kishore Samantray, M. L. A.; Shri Dibakar Patnaik, M. L. A., Shri Nilamani Sethi, M. L. A.; Shri Gopinath Das and Shri Lingaraj Mishra.

Among other things, the 20-member reconstituted Board will advise Government

on policy matters relating to financial aspects of various securities, rate of interest, limits of investments and organisation of agency system for boosting up investments under small savings in the State. Besides, the Board will review the progress of collection under small savings in the State and examine the complaints from members of public regarding difficulties experienced in administration of the scheme and recommend suitable remedial measures.

### FREE TRADE IN RICE AND PADDY

The Government of Orissa have amended the Orissa Rice and Paddy Control Order, 1965 with effect from the 12th September, 1970 in their notification No. 17669, dated the 12th September 1970, modifying the existing restrictions on purchase, sale and storage of paddy and rice except in so far as they relate to the border areas of the State. In other words, anybody can hereafter store and move any quantity of paddy or rice or paddy and rice taken together anywhere inside the State except the border area. In the border area, the limit of such storage will continue to be two quintals only. This limit will not, however, apply to licence holders, cultivators, landlords or persons who have been specifically exempted under the proviso to sub-clause (1) of Clause 3 of the said Control Order. Border area has been defined in the said Control Order as the area falling within a 16 kilometer belt inside the State in respect of all border districts.

The existing limits of five quintals for sale and purchase in a calendar day by a dealer has been raised to ten quintals except in the border area with effect from the 12th September 1970. This means that a person, who does not fall within the exempted categories mentioned above or who is not exempted under the proviso to clause 11 of the said Control Order, cannot sell or purchase more than one quintal of rice or paddy in a calendar day inside the border area and more than ten quintals elsewhere in the State.

Government have also decided that in order to boost up procurement, which has already shown signs of decline of late, miller sub-agents of the Food Corporation of India shall be allowed to sell in the open market, subject to prescribed restrictions, 50 per cent of the paddy purchased and milled by them daily with effect from the 12th September 1970.



It is hoped that the above restrictions would substantially promote free trade in rice and paddy inside the State and lead to

stabilisation of prices by increasing availability of rice in the open market to the advantage of the consumers.

### MINIMUM SUPPORT PRICE OF PADDY

The State Government in consultation with the Government of India have decided to undertake purchase of paddy at a minimum support price during the ensuing Khariff year. The support prices are in the nature of a guarantee to the producer against a depression of prices, in the event of a temporary glut in the market.

In the event of fall in the open market rate of paddy, the Government will undertake purchase of paddy at the minimum support prices mentioned below, should the open market prices go below the said level :—

Name of food-grain

1. Common paddy
2. Medium paddy
3. Fine paddy
5. Superfine paddy

Minimum support prices per quintal

Rs. 46·00

Rs. 51·00

Rs. 55·00

Rs. 58·00

As the scheme for purchases at the minimum support prices is intended to stabilise prices at a level not unfavourable to the producers, such purchases will also be stopped as and when the open market price available to the producers is either higher than or equal to the minimum support prices offered by Government.

Producers have therefore been advised by Government to intensify their efforts for greater production without being apprehensive of any loss to them on account of possible over-production.

While the scheme for purchases at the minimum support prices will be available

to producers throughout the State, Government are taking steps to prepare for the convenience of the consumers a list of assembling points in different districts where Government will purchase all paddy brought for sale in the event of there being need for implementation of the scheme. This list will be announced for the information of the public in the event of there being need for implementing the scheme during the next khariff year.

It may be noted that these prices are not the prices at which Government will procure. Procurement prices will be announced by the Government as usual before the harvesting season.



**CLASS VI AND VII AS HIGHER PRIMARY CLASSES**

Government of Orissa have constituted a 9-member Cabinet Committee with Deputy Chief Minister as Chairman to examine various aspects of the proposal for declaring classes VI and VII as Higher Primary classes.

Besides the Deputy Chief Minister, the Committee will consist of Minister for

Education, Minister for Revenue, Minister for Health, Minister for Industries, Minister for Law, Minister for Supply, Minister for Excise and Minister for Tribal and Rural Welfare

Secretary to Government in Education Department will act as the convenor of the Committee.

**PROPOSAL FOR PIG-IRON PLANT AT TALCHER FEASIBILITY REPORT UNDER PREPARATION**

Government of Orissa have entered into an agreement with a consultancy firm for preparation of feasibility report on production pig-iron out of formed coke produced from Talcher coal.

This has been done in order to establish the technical viability for location of a Pig-Iron plant at Talcher.

The firm, M/s Chemical and Metallurgical Design (P) Co. Ltd., is expected to complete the preparation of report by July next.

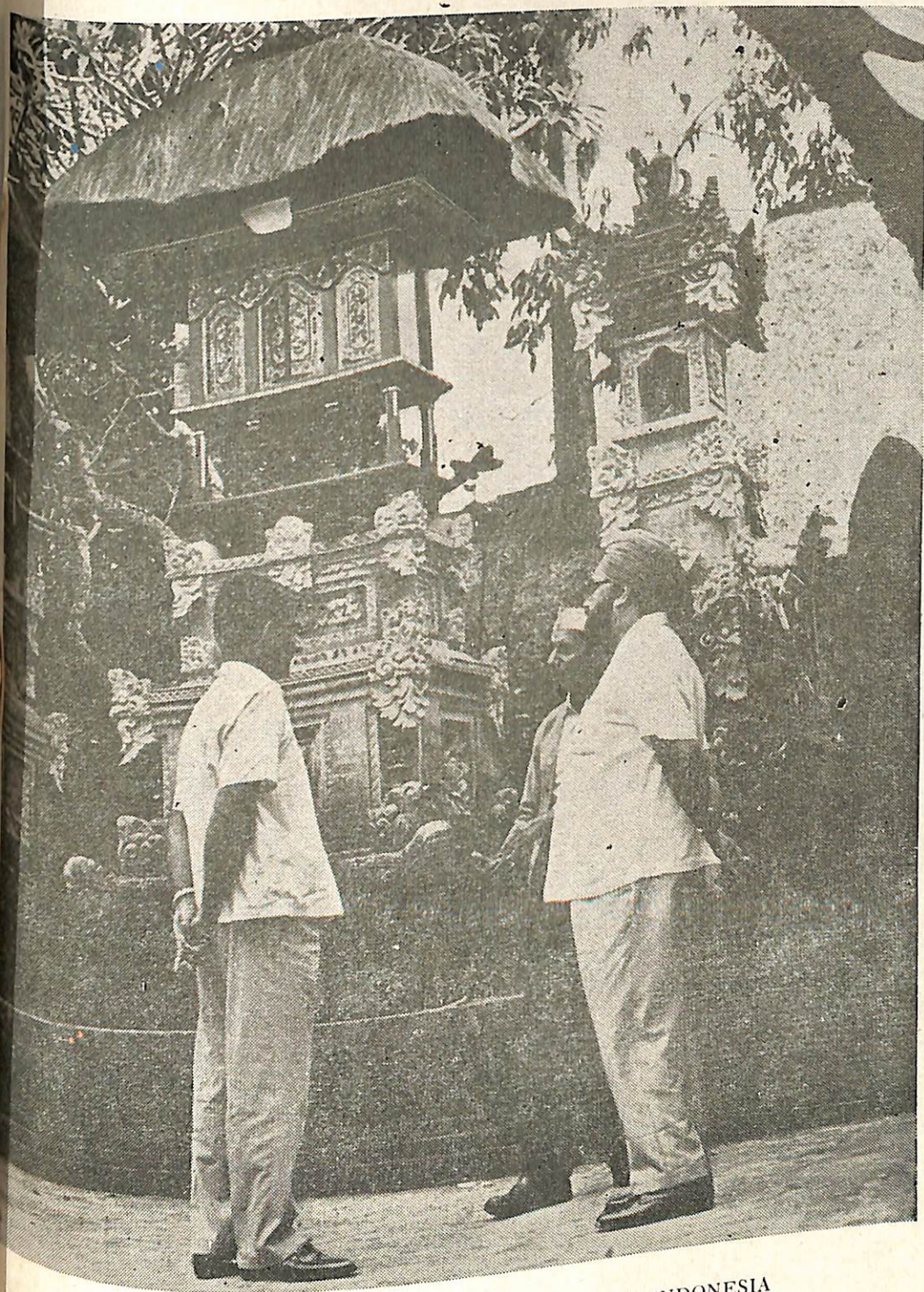
It may recalled that the State Government had submitted a proposal to Government of India in 1964 for establishment of an integrated industrial complex at Talcher during 4th Plan period for production of urea, Pig-iron and some other by-products of coal. Although the fertilizer portion of the project has been approved, some doubts have been raised about the technical viability of the Pig-iron Project.

Pending preparation of the feasibility report by the consultancy firm, the Industrial Development Corporation of Orissa, (a State Government undertaking) has in the meanwhile submitted a revised application to Government of India for issue of necessary license to implement the project in a phased manner at an estimated cost of Rs. 23 crores. In the first phase it is proposed to construct the Carbonisation unit for production of 20,000-24,000 tonnes of reactive coke per annum for supply to the ferro-chrome and ferro-silicon plants and 1,00,000 tonnes of formed coke. A Blast furnace with a production capacity of 300 tonnes of Pig-iron per day is proposed to be taken up in the second phase. The hematite Pig-iron will be used for all malleable castings. In the third stage, a pellatisation plant will be set up for iron ore fines and this will augment the production capacity of the Blast furnace by about 40%.

A poor man can be self-reliant, while a wealthy person may be dependent on others. Self-reliance means the capacity to make the utmost of what we have and the courage to do without what we do not and what we cannot have.

SHASTRIJI





**INDIAN PARLIAMENTARY DELEGATION VISITS INDONESIA**

A 5-member Indian Parliamentary Delegation led by Shri G. S. Dhillon, Speaker of the Lok Sabha, paid a goodwill visit to Indonesia recently. Photo shows Shri Dhillon and Dr. Bhai Mahavir at a traditional temple in Bali during their visit to the famous temples.





Shri Ajoy Kumar Mukherjee, ex-Chief Minister, West Bengal after unveiling statue of Bagha Jatin is putting chandan on the head of the statue at Barabati Girl's High School Balasore on 10-9-1970.

Shri Ajoy Kumar Mukherjee speaking at the function held at Barabati Girls H. E. School after unveiling the Statue of Bagha Jatin.

