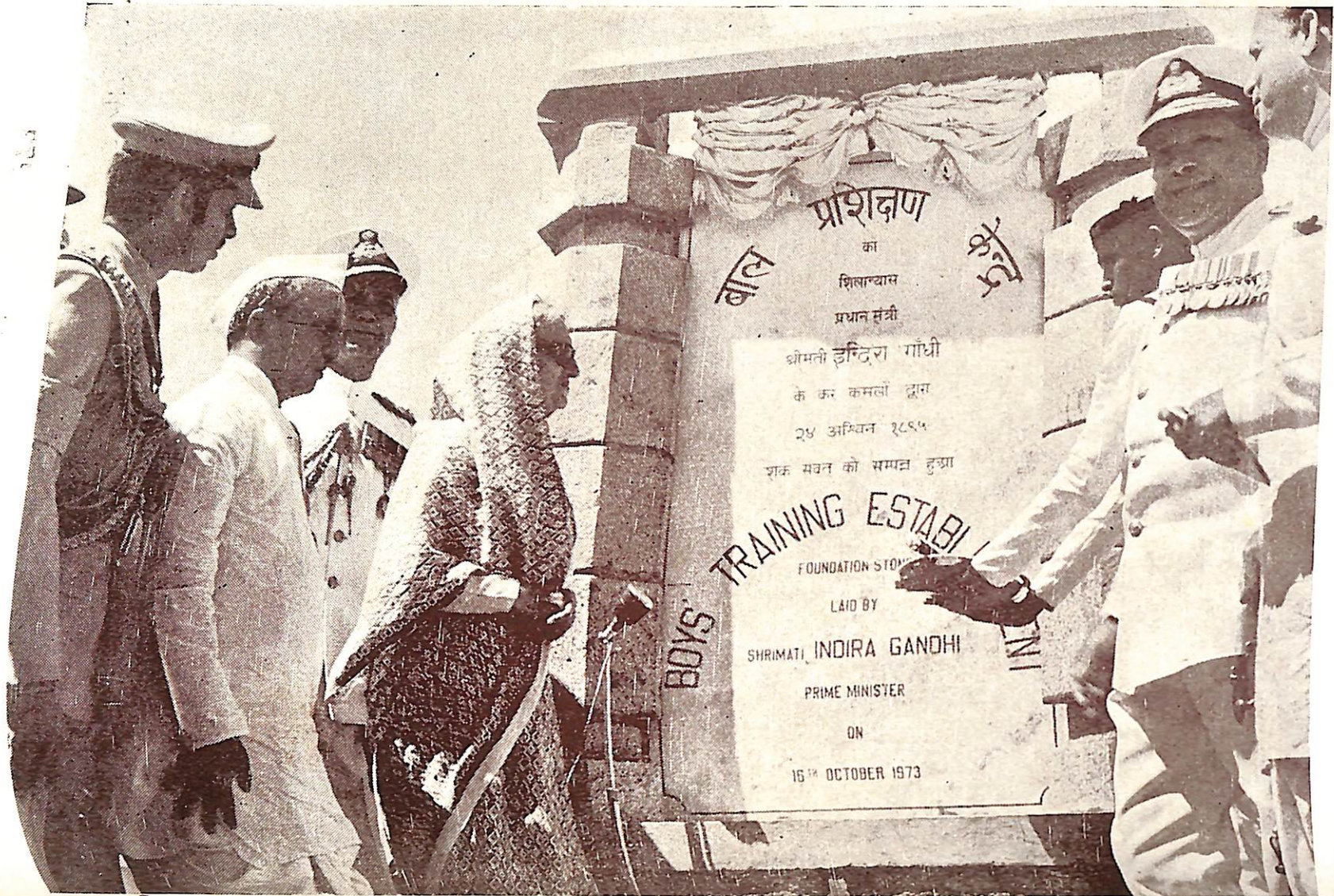


ORISSA REVIEW

OCTOBER 1973



प्रशिक्षण
का
शिलान्यास
प्रधानमंत्री
श्रीमती इन्दिरा गांधी
के कर कमलों द्वारा
28 अश्विन 1973
शक संवत् को सम्पन्न हुआ

BOYS' TRAINING ESTABLISHMENT
FOUNDATION STONE

LAID BY
SHRIMATI INDIRA GANDHI
PRIME MINISTER
ON
16th OCTOBER 1973

ORISSA REVIEW seeks to provide a condensed record of the activities and official announcements of the Government of Orissa and other useful information. Many items appear in summarised form. Such items should not be treated as complete and authoritative versions.

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Generations to come will scarce
believe that such a one as this,
in flesh and blood, walked
on this earth.

Einstein



MY VISION

"Before I ever knew anything of politics in my early youth, I dreamt the dream of communal unity of the heart. I shall jump, in the evening of my life like a child, to feel that the dream has been realized in this life. The wish for living the full span of life, realized in this life. The wish for living the full span of life, at 125 years, will then revive. Who would not risk sacrificing his life for the realisation of such a dream? Then we shall have real Swaraj. Then, though legally and geographically we may still be two States, in daily life no one will think that we were separate States. The vista before me seems to be, as it must be to you, too glorious to be true. Yet, like a child in a famous picture drawn by famous painter I shall not be happy till I have got it. I live and want to live for no lesser goal. A goal ceases to be one when it is reached. The nearest approach is always possible. What I have said holds good irrespective of whether others do it or not. It is open to every individual to purify himself or herself so as to render him or her fit for that land of promise. I remember to have read, I forget whether in the Delhi Fort or the Agra Fort, when I visited them in 1896, a verse on one of the gates, which when translated reads: If there is a paradise on earth, it is here, it is here, it is here." That fort, with all its magnificence at its best, was no paradise in my estimation. In such a paradise, whether it is in the Indian Union or in Pakistan, there will be neither paupers nor beggars, nor high nor low, neither millionaire employers nor half-starved employees, nor intoxicating drinks nor drugs. There will be the same respect for women as vouchsafed to men, and the chastity and purity of men and women will be jealously guarded. Where every woman except one's wife will be treated by men of all religions as mother, sister or daughter according to her age. Where there will be no untouchability and where there will be equal respect for all faiths. They will be all proudly, joyously and voluntarily, bread labourers. I hope everyone who listens to me or reads these lines will forgive me, if, stretched on my bed and basking in the sun, inhaling life-giving sunshine, I allow myself to indulge in this ecstasy. Let this assure the doubters and sceptics that I have not the slightest desire that the fast should be ended as quickly as possible. It matters little if the ecstatic wishes of a fool like me are never realized and the fast is never broken. I am content to wait as long as it may be necessary, but it will hurt me to think that people have acted merely in order to save me. I claim that God has inspired this fact and it will be broken only when and if He wishes it. No human agency has ever been known to thwart, nor will it ever thwart, the Divine Will."

HARIJAN, JANUARY 18, 1947

THE PERFECT ARTIST

By Late *Jawaharlal Nehru*



With the passing away of Bal Gangadhar Tilak, the then uncrowned King of Indian Politics in 1920 the militant age of Freedom-struggle was over and the era of Gandhi and Nehru began. The age of Charkha, non-violence and Hindu Muslim unity, introduced by Gandhiji in 1921-22 gradually expanded its horizons from the national level to international, under the unceasing efforts of Gandhiji's able disciple, Jawaharlal Nehru. From this angle Gandhiji was the first and Jawaharlal the last scion of Gandhian Era.

The last scion is now gone. He was the mirror wherein the wisdom of Gandhi used to be reflected without the smallest defraction. This extract from a memorial essay by late Nehru is intended to represent that reflection before the readers—Ed,

Nineteen-sixteen, and that was when I first saw Bapu.

I want world
sympathy in
this battle of
Right against
Wright
Sande McKim
5.4.30

Inevitably one looks back and memories crowd in. What a strange period this has been in India's history, and the story, with all its ups and downs and triumphs and ballad and a romance. Even defeats, has the quality of a our trivial lives were touched by a halo of romance because we lived through this period and were actors, in greater or lesser degree, in the great drama of India.

This period has been full of wars and upheavals and stirring events all over the world. Yet events in India stand out in distinctive outline because they were on an entirely different plane. If a person studied this period without knowing much of Bapu, he would wonder how and why all this happened in India. It is difficult to explain it, it is even difficult to understand by the cold light of reason why each one of us behaved as he or she did. It sometimes happens that an individual or even a nation is swept away by some gust of emotion or feeling into a particular type of action, sometimes noble action, more often ignoble action. But that passion and feeling pass and the individual soon returns to his normal levels of action and inaction.

The surprising thing about India during this period was not only that the country as a whole functioned on a high plane, but also that it functioned more or less continuously for a lengthy period on that plane. That indeed, was a remarkable achievement. It cannot easily be explained or understood unless one looks upon the astonishing personality that moulded this period. Like a colossus he stands astride half a century of India's history a colossus not of the body but of the mind and spirit.

A TOUCH-STONE

To very, very few human beings in history could it have been given to find so much fulfilment in their own lives. He was sad for our failures and unhappy at not having raised India to greater heights. That sadness and unhappiness are easy to understand. Yet who dares say that his life was a failure? Whatever he touched he turned into something worthwhile and precious. Whatever he did yielded substantial results, though perhaps not as great as he hoped for. One carried away the impression that he could not really fail in anything that he attempted. According to the teachings of the Gita he laboured dispassionately without attachment to results and so results came to him.

ORISSA'S POPULATION AT A GLANCE

The State of Orissa continues to be poor and backward inspite of two decades of planned development. During the twenty years, 1951-1971, the State income (at constant prices) went up by 103.7 per cent. where as the per capita income rose by 34.9 per cent. The main reason was the rapid increase in population.

According to 1951 census, the State had 14.64 million population. It recorded a 19.82 per cent rise in 1961 and 25.05 per cent in 1971. Population was 17.54 million and 21.94 million in 1961 and 1971 respectively. It recorded a rapid rise during the two decades. Decline in the death rate without a corresponding decrease in birth rate accounted for the growth.

Another characteristic of Orissa's population which underlines its backwardness is the low percentage of its urban population. According to 1971 census, 91.6 per cent of population live in villages. In Mayurbhanj district, 97.2 per cent of population live in villages.

Yet another demographic characteristic is the high concentration of backward population. They account for 38.2 per cent of population. In Koraput district, it is 69.8 per cent.

Removal of poverty in the State depends on check of population growth.

THE PERFECT.....

During his long life, full of hard work and activity and novel adventures out of the common rut, there is hardly any jarring note anywhere. All his manifold activities become progressively a symphony, and every word he spoke and every gesture that he made fitted into this, and so unconsciously he became the perfect artist for he had learnt the art of living, though the way of life he had adopted was very different from the world's way. It became apparent that the pursuit of truth and goodness leads among other things to this artistry in life.

As he grew older his body seemed to be just a vehicle for the mighty spirit within him. Almost one forgot the body as one listened to him or looked at him, and so where he sat became a temple and where he trod was hallowed ground.

A MARTYR

Even in his death there was a magnificence and complete artistry. It was from every point of view a fitting climax to the man and to the life he had lived. Indeed, it heightened the lesson of his life. He died a martyr to the cause of



of unity to which he had always been devoted and for which he had worked unceasingly. He died suddenly as all men should wish to die. There was no fading away of the body or a long illness or the forgetfulness of the mind that comes with age. Our memories of him will be of the Master, whose step was light to the end, whose smile was infectious and whose eyes were full of laughter. We shall associate no failing powers with him of body or mind. He lived and he died at the top of his strength and powers, leaving a picture in our minds and in the mind of the age that we live in, that can never fade away.

The picture will not fade. But he did something much more than that, for he entered into the very stuff of our minds and spirits and changed them and moulded them. The Gandhi generation will pass away, but that stuff will remain and will affect each succeeding generation, for it had become a part of India's spirit. Just when we were growing poor in spirit in this country, Babu came to enrich us and make us strong, and the strength he gave us was not for a moment or a day or a year, but it was something added to our national inheritance.

Babu has done a giant's work for India and the world and even for our poor selves. And now it is our turn not to fail him or his memory, but to carry on the work to the best of our ability and to fulfil the pledges we have so often taken.

"BE NOT AFRAID"

He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things, but most of all the working of people's minds. He did not descend from the top; he seemed bodily courage but the absence of fear from the mind. Janaka and Yajnavalkya had said, at the dawn of our history that it was the function of the leaders of a people to make them fearless. But the dominant impulse in India under British rule was that of fear perversive, oppressing, strangling fear; fear of the army, the police, the wide spread secret services; fear of the official class; fear of laws meant to suppress and of prison; fear of the landlord's agent; fear of the money lender; fear of unemployment and starvation which were always on the threshold. It was to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition. Get off the backs of these peasants and workers, he told us,

all you who live by their exploitation; get rid of the system that produces this poverty and misery. Political freedom took new shape then and acquired a new content. The essence of his teaching was fearlessness and truth, and action allied to these, always keeping the welfare of the masses in view. The greatest gift for an individual or a nation, so we had been told in our ancient books, was abhaya (fearlessness), not merely against this all-pervading fear that Gandhi's quiet and determined voice was raised "Be not afraid". Was it so simple as all that? Not quite. And yet fear builds its phantoms which are more fearsome than reality itself, and reality, when calmly analysed and its consequences willingly accepted, loses much of its terror.

So suddenly, as it were, that black pall of fear was lifted from the people's shoulders, not wholly of course, but to an amazing degree. As fear is a close companion to falsehood, so truth follows fearlessness. The Indian people did not become much more truthful than they were, nor did they change their essential nature overnight. Nevertheless; a sea-change was visible as the need for falsehood and furtive behaviour lessened. It was a psychological change, almost as if some expert in psycho-analytical methods had probed deep into the patient's past, found out the origins of his complexes, exposed them to his view, and thus rid him of that burden.

We did not grow much more truthful perhaps than we had been previously, but Gandhi was always there as a symbol of uncompromising truth to pull us up and shame us into truth.

It is not surprising that this astonishingly vital man, full of self-confidence and of an unusual kind, standing for equality and freedom for each individual, but measuring all this in terms of the poorest, fascinated the masses of India and attracted them like a magnet. He seemed to them to link up the past with the future and to make the dismal present appear just as a stepping stone to that future of life and hope. And not the masses only but intellectuals and others also, though their minds were often troubled and confused and the change-over for them from the habits of a lifetime was more difficult. Thus he effected a vast psychological revolution not only among those who followed his lead but also among his opponents and those many neutrals who could not make up their minds what to think and what to do.

Extracts from a memorial essay by Late Jawaharlal Nehru.



LEGACIES OF GANDHI

Indira Gandhi
Prime Minister

Each person's understanding of Gandhiji is a measure of his own change and growth. While Gandhiji was alive, many of my age-group found it difficult to understand him. Some of us were impatient with what we considered to be his fads, and we found some of his formulations obscure. We took his Mahatmahood for granted, but quarrelled with him for bringing mysticism into politics.

This applied not only to my generation. In his Autobiography, my father describes the difficulty which he and others of his generation felt in integrating Gandhian ideas into their own thought structure. But little by little, the experience of the ebb and flow of our national movement enabled my father to arrive at a fuller understanding of Gandhiji and to weave the essential elements of Gandhiji's thinking into his own. He called him a "magician" and devotedly attempted to translate Gandhian thought into contemporary terms, make it more comprehensible and to extend its influence to young people and intellectuals.

Gandhiji himself did not demand unquestioning obedience. He did not want acceptance of his ends and means without a full examination. He encouraged discussion. How many times have I not argued with him, even when a mere girl? He regarded no honest opinion as trivial and always found time for those who dissented from him—a quality rare in teachers in our country or in prophets anywhere. He was an untypical prophet also in that he did not lay claim to revelation. He held forth

LEGACIES....

neither blandishment of reward nor fear of punishment. Nor was he weighed down by the burden of his mission. He was a saint who quipped and had use for laughter.

The centenary year of Gandhiji's birth also marks the fiftieth anniversary of the Jallianwala Bagh tragedy. Those who confuse rigidity or harshness with strength would do well to ponder over the effect of this so called strong-handed action on the future of the British Empire. Seldom has a single event so moved an entire nation, shocked it into a reappraisal of values and aims. It made a powerful impact on men like Motilal Nehru and the poet Rabindranath Tagore. Tagore gave up his knight-hood and wrote passionately and understandingly on the problems of colonialism. My grandfather was drawn, along with the entire family, into Gandhiji's circle. Our lives changed. The mood of the entire country changed. It was the year which brought Gandhiji to helm of our political movement. Looking back on this half-century, we are better able to realize the full impact of his personality and of his teaching, though a total assessment is still beyond us. We are too near to him, and still in a state of transition. Not for decades will we be able to wholly measure the extent of his work for India and for all mankind. Even so, one cannot but marvel at the turn Gandhiji gave to our history in that one year. It was as though with his two thin hands he lifted up a whole people. What changes he brought about in the personal lives of such a vast number of people, eminent and humble alike! To be the prime mover of politics is not a greater achievement than to influence so profoundly the inner-lives of people. Gandhiji differs from his forerunners on the national scene in that he rejected the politics of the elite and found the key to mass action. He was a leader closely in tune with the mass mind, interpreting it and at the same time moulding it. He was the crest of the wave but they, the people, were the wave itself.

Gandhiji freed us from fear. The political liberation of the country was not the culmination but a mere by-product of this liberation of the spirit. Even more far-reaching was the alteration he brought about in the social climate of India. Gandhiji set us free also from the walls and fetters of our social tradition. It was his axiomatic assumption of the equality of women and men, of the supposedly low-born and high-born, the urban and the rural, that inducted the masses into the Gandhian movement. In the long history of India, every reformer has fought against the hierarchy of caste and the debasement of women but no one succeeded in breaking down discrimination to the extent that Gandhiji did. The women of India

owe him a special debt of gratitude. And so do all other groups who suffered from age-old handicaps.

Mahatma Gandhi once wrote :

Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the conviction I stand for.

The Gandhians would have us believe that Gandhiji evolved a universal philosophy, analysing everything, reconciling everything and prescribing for every contingency. How unfar this would be to a man who never assumed omniscience and never stopped his experiments with truth and understanding. He was an integrated being but he did not deal in absolutes. Few men were greater idealists than he, but few more practical. He propounded fundamental truths, but in every plan of action that he drew up, he proceeded on the basis of "One step enough for me."

The policy of planned industrial development which we have adopted in the last two decades has sometimes been criticized as a calculated abandonment of Gandhism. Those who level this charge and advocate cottage industries do not themselves refrain from using the product of large industry such as aircraft, automobiles and telephones. Gandhiji did not shun the railways, and he was a punctilious user of watches. And if we use railways and watches, does it make sense not to manufacture them ourselves? Gandhiji's advocacy of cottage industries should therefore be understood in the correct context. He was intensely concerned with poverty. He abhorred waste. He wanted to use the latent energies of the vast army of rural unemployed to produce more goods for the nation and some wealth for themselves. Then again, like other sensitive men before him, he was reacting to the brutal effects of the first phase of industrialisation. As a seer concerned with the ultimate condition of man, he wanted to caution us against becoming prisoners of our own devices. In his copious writings on the place of machine, there are many passages which show that Gandhiji's outlook was broader and more humanely practical than some literalist interpreters would have us believe.

"If some one fires bullets at me and I die without a groan and with God's name on my lips, then you should tell the world that there was a real Mahatma....."

—GANDHIJI

LEGACIES....

To me, Gandhiji is not a collection of dry thoughts and dicta but a living man who reminds one of the highest level to which a human being can evolve. Containing the best from the past, he lived in the present, yet for the future. Hence the timelessness of his highest thoughts. Much



that he said and wrote was for the solution of immediate problems; some was for the inner guidance of individuals. His intellect did not feed on derived information. He fashioned his ideas as tools in the course of his experiments in the laboratory of his own life.

Speaking of Gandhiji's work in South Africa, Gopal Krishna Gokhale said that he made heroes out of clay. Sometimes I wonder whether we have not become clay again. The exaltation which a truly great teacher produces in his time cannot last very long. But the teaching and thought of such people have a reach farther than their own time and country. We who were born in Gandhiji's own time and country have a special obligation to cherish his image. More than his words, his life was his message.

It is not despite but through his time and place that a man achieves true universality. Gandhiji identified himself totally with the common people of India. For this he even changed his mode of dress. Yet he was receptive to the best thought from other parts of the world. The impact on him of his days in England and South Africa as a student and practitioner of law was evident in his insistence on sanitation and in his habit of examining all that he heard by strictly applying the evidence act. But he assimilated everything he adopted and evolved Indian solutions to Indian problems.

Another of his glorious legacies is the secularism for which he gave his life. Secularism means neither irreligion nor indifference to religion, but equal respect for all religions not mere tolerance, but positive respect. Secularism demands constant self-examination and unceasing exertion. The great truth is inscribed on rocks by Ashoka, that no man reverences his own religion unless he reverences others' religion also. India has been great and has risen high in those periods when this truth was acknowledged and practised by her rulers. In our times Gandhiji and Jawaharlal Nehru made it a living reality for us. Without it there is no future for our nation.

I hesitate to speak of the other great teaching left us by Gandhiji, non-violence. I hesitate not because I find any justification for violence. Mankind has accumulated such a fearful store of weapons of destruction that I sometimes wonder whether we have any right to hope. Wars still erupt here and there but even more distressing and alarming is the growth in all parts of the world of hatred in thought and violence in action and the reckless recourse to the agitational approach. Gandhiji said : "In the midst of darkness, light persists." We must have faith. The

"The supreme consideration is man. The machine should not tend to make atrophied the limb of man."

—GANDHIJI

ultimate justification of Gandhiji is that he showed how armed strength could be matched without arms. If this could happen once, can it not happen again ?

Life means struggle, and the higher you aim the more you wish to achieve, the greater is the work and sacrifice demanded of you. Men of all religions have evoked the eternal truths. It is the great good fortune of India that she has given birth to great sons who have again and again revitalized her ancient thought to make it a part of the lives of the people. In our own lives, we were guided through perilous times by Mahatma Gandhi and Jawaharlal Nehru who merged themselves in the general good. Each complemented the other. Each taught that every decision should be put to the acid test of its relevance to the welfare of the multitude. More than any "ism", this guiding principle will save us from error. As Jawaharlal Nehru said :

"The greatest prayer that we can offer is to take a pledge to dedicate ourselves to the truth, and to the cause for which this great countryman of ours lived and for which he has died".

(From "Mahatma Gandhi : 100 Years")

GROWTH OF A RURAL INDUSTRIAL CO-OPERATIVE

One of the ten-year-old rural industrial co-operatives has crossed the woods. The unit at Rambha in the district of Ganjam, Utkal Light Engineering Co-operative, produced grill, truss, agricultural implements etc. worth Rs. 1,89,546 during the co-operative year of 1972-73. Of this, Rs. 42,380 was paid to the 35 skilled workers of the unit. Workers also receive bonus annually.

The co-operative sold goods worth Rs. 2,38,578 and made a net profit of Rs. 14,618 last year. Its working capital today stands at more than rupees one lakh. Orders worth rupees five lakhs have been received from the districts of Cuttack, Puri and Ganjam.

"THE GREATEST INDIAN SINCE GAUTAMA THE BUDDHA AND THE GREATEST MAN SINCE JESUS CHRIST."

—J. H. Holmes

The Gandhian Epic in Contemporary Society

Justice S. Maharajan

Has Gandhism any relevancy to contemporary life? How has it influenced mankind?

Gandhiji said, "Prayer has saved my life. Without it, I should have been a lunatic long ago. In spite of despair staring me in the face on the political horizon, I have never lost my peace. In fact, I have found people who envy my peace. That peace comes from prayer. I have given my personal testimony. Let every one try and find that as a result of daily prayer he adds something new to his life".

It is through prayer that Gandhiji realised the inter-relatedness and indeed, the oneness of all life. This realisation enabled him to overcome all egoistic fear and hatred and to fill his heart and soul with a self-effacing love.

The multitudinous mass of men may present an appearance of diversity. But they are in fact psychically grounded in an ultimate unity. The only way to eliminate inter-personal friction is to forge a weapon out of the stuff of that residual unity, and that weapon is selfless love. It harmonises the part with the whole.

Hatred, on the contrary, wrenches the part from the whole. So does violence. From an inner discovery through prayer of the unity of all life,

Gandhiji proceeded to discover that loving, non-violent resistance (Satyagraha) is the only efficacious weapon available to man for fighting against injustice and tyranny.

George Bernard Shaw ridiculed this concept of Satyagraha by saying, "The non-violence of the cow, down the ages, has not converted the tiger to vegetarianism."

The Shavian analogy is striking, but inapt. The non-violence of the cow results, not from a deliberate, self-giving courage, but from an unthinking fearful timidity. The cow exerts no soul force upon the tiger for the righting of a wrong, nor is the tiger susceptible to those finer sensibilities, which even the most depraved of humans responds to.

ESSENCE OF NON-VIOLENCE

If a man hits another with a stick and the victim hits back with a similar weapon, both act within the framework of violence, and every violent blow gives the assailant a certain assurance of superiority. If there is a crowd looking at this single combat, it will applaud the more violent of the two.

Suppose the victim, instead of retaliating violently, remains calm and cool and collected, and says that truth is on his side, and that both sides should examine the situation and abide by the truth, such a person would be displaying a superior kind of courage. He would rather suffer at the hands of his opponent than inflict suffering upon him. He bares his chest to the blows of his adversary, but shows no sign of fear or resentment against the evil-doer.

His non-violent resistance will surprise the assailant because the victim's scale of values is different from that of the assailant. A little later the assailant would lose self-confidence and poise until at last he becomes thoroughly demoralised. The bystanders would be quick to realise that the courage of the non-violent man is superior to the courage of violence.

The justice of the non-violent resister's case would then acquire a new authority and prestige. Love would ultimately reassert itself and the issue would be decided in favour of the Satyagrahi, provided, of course, he is championing a righteous cause. This is Gandhism as successfully applied

"Truth is the exclusive property of no single scripture"

—MAHATMA GANDHI

ORISSA REVIEW—OCTOBER, 1973

by Gandhiji in settling the irritating and stupendous problems that arose between slave India and the mightiest empire in history.

RELEVANCY OF GANDHISM

As Albert Einstein, the greatest scientist of this century, remarked: "Gandhiji demonstrated that the allegiance of men can be won not merely by the cunning game of political fraud and trickery but through the living example of a morally exalted way of life." He added, "Revolution without the use of violence was the method by which Gandhi brought about liberation of India.

I regard Gandhi as the only truly great political figure of our age. Generations to come will scarce believe that such a one as this, ever in flesh and blood, walked upon this earth." This is the reactions of the most brilliant mind of our times to Gandhism.

Gandhism, I believe, will become increasingly relevant as the use of new destructive weapons of devastating effect bring home to us the utter futility of violence as an instrument of arbitration.

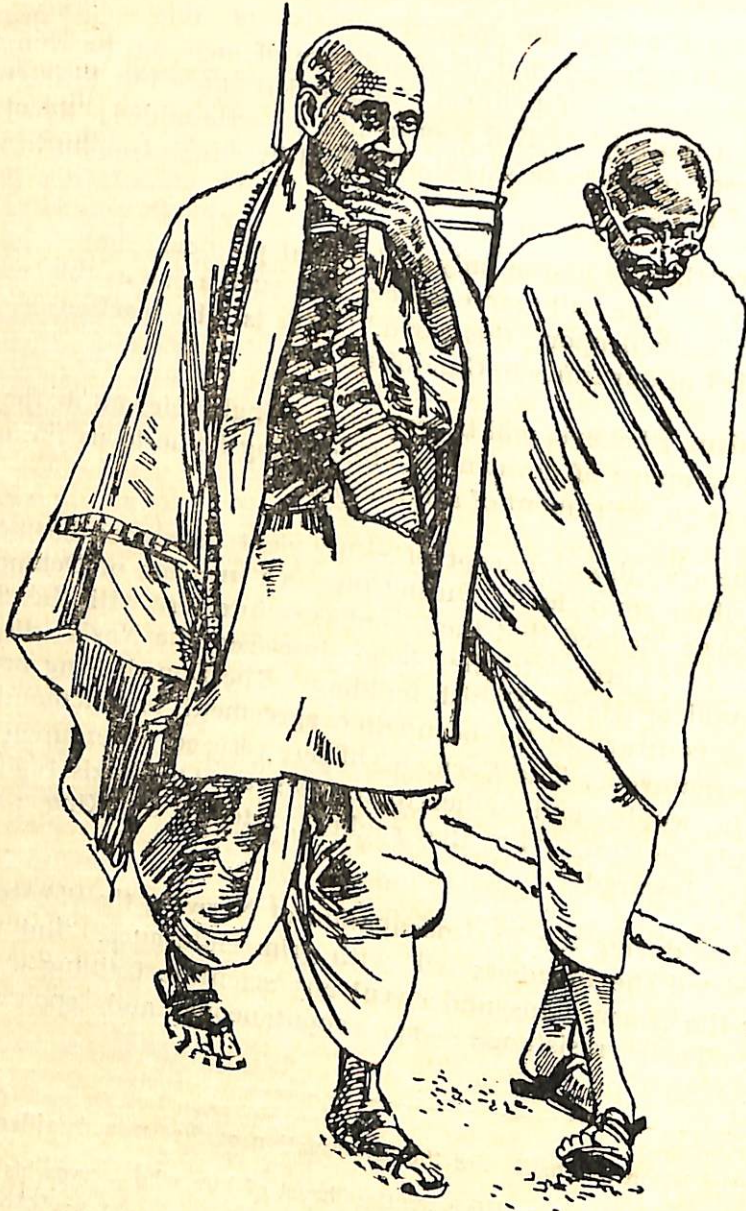
Has the Gandhian concept of non-violent resistance been successfully applied in other countries? During the Nazi invasion of Denmark in April 1940, the Nazis pledged that they would not interfere with the civil liberties of the Danes. Contrary to the pledge, however, the Nazis displayed the Swastika emblem from a Danish building. The Danish King protested that this act was contrary to the occupation agreement, and demanded that the emblem be removed. The German Officers refused, whereupon the Danish King said he would send soldier to remove it. The Nazis replied that the soldier would be shot. "I'm that soldier", retorted the King. At once, the Nazi flag was lowered.

Likewise, during the Nazi occupation of Norway, the Norwegian people silently resisted the invader's will with grim endurance. But neither the Danes nor the Norwegians underwent any scientific training in non-violent resistance. Their resistance was spontaneous and sporadic, though successful.

In the resuscitation of khadi lies the resuscitation of the ruined village artisans. God, of Himself, seeks, for His seat, the heart of him who serves his fellowmen
—GANDHIJI

EFFECT OF NON-VIOLENCE

It was in the United States that Martin Luther King applied the methods of Gandhiji after giving intense training to his Negro followers. In Montgo-



mery, Alabama, racial segregation prevailed in the buses, though the United States Supreme Court had ruled in 1954 that segregation in public schools was unconstitutional.

In the buses, the first four rows of seats were reserved for the Whites and the last three rows for the Negros. If a White man boarded the bus when the first four rows were filled with Whites, the bus driver would ask the Negro to move back and the Negro would have to stand while the White man took his seat.

One Mrs. Park, a Negress, quietly refused to stand up or move back. She was arrested for violating the Segregation Laws, and this triggered off a Civil Resistance Movement under the leadership of Martin Luther King. Angry and violent Negroes obeyed Dr. King who told them, "Non-violence can touch men where the law cannot reach them. It is the method which seeks to implement the just law by appealing to the consciences of the great majority who through blindness, fear, pride or irrationality have allowed their consciences to sleep."

Dr. King added: "It is my hope that as the Negro plunges deeper into the quest for freedom and justice, he will even plunge deeper into the philosophy of non-violence. The Negro must say to his White brother: "We will match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force. We will soon wear you down by pure capacity to suffer." It is this attitude of Gandhian non-violence that has earned for millions of Negroes freedom from injustice.

Dr. King was so inspired by Gandhian thinking that he felt it a religious duty to visit India. As he landed in India, he said "To other countries I may go as a tourist, but to India, I come as a pilgrim."

I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony. There can be no room in India for the curse of untouchability, or the curse of intoxicating drinks and drugs. Women will enjoy the same rights as men.

—Gandhi

Perhaps, the far-reaching implications of the Gandhian epic in contemporary society may be best described in the words of Dr. King, and here are his words: "I left India more convinced than ever before that non-violent resistance is the most potent weapon available to oppressed people in their struggle for freedom. It was a marvellous thing to see the results of a non-violent campaign."

(Courtesy : All India Radio)



WHAT THEY SAID ABOUT GANDHIJI

Repression, repression and more repression is his cure for human instincts that he regards as entirely shameful. "There is no limits to the possibilities of renunciation" and Mr. Gandhi was evidently seriously perturbed because he could not yet give up milk, which he regarded as a dangerous and passionate drink that made the Brahmacharya now difficult to observe. Fresh fruit and nuts are the Brahmachari's ideal food, but best of all is fasting, so long as it can be endured.

A. Moore

Other nations have been votaries of brute force. India can win all by soul force

—GANDHI

GANDHI

AS I SAW HIM

Kaka Kalelkar

Gandhiji's life and his endowments were so wide, deep and full of life that it is natural for one to feel small in comparison when writing about him. At the same time the deep impression he left on me and the opportunities I got because of him to take part in the new cultural revolution make me at least acknowledge it.

Mahatma Gandhi—although at this stage it is not appropriate to call him a Mahatma—came to live in India at the beginning of 1915. Those were unusual and strange times.

In my view the creation of new India had begun after the failure of the 1857 attempt to wrest independence by force. That was the last organised attempt to rebel against the stagnating social milieu by force.

It was barely 25 to 30 years after this that the Indian National Congress was born, with the policy not to depend on princes and their military forces but to rouse the people and unite and organise the Hindus, Muslims, Parsis, Christians and others on the basis of nationalism which alone could ensure national regeneration. This was the birth of new India and its infancy.

NATIONAL UNITY

The founding fathers of this national organisation, to be sure, had felt the need for national unity and concerted effort by people of all religious

persuasions. But none of them had felt the need for a great nation-wide effort to translate this ideal into reality.

Gandhiji entered this scene with the conviction that it was not enough to realise the unity of the nation; it was vital to fight those institutions which stood in the way of such unity and to actively promote this unity through constructive works.

As we Indians were dreaming of a national regeneration after 1857, the British too were dreaming of a never-ending British empire. In fact, they tried to see the dawn of such an era of an immortal British empire when in 1897 they have celebrated the Diamond Jubilee of Queen Victoria's reign not only in England but in India.

I was then 12 years old and had come to feel faintly and rudimentarily the meaning of Swaraj. I had heard that to achieve Swaraj we, Indians had to establish secret societies, to spread disaffection in the British Indian Army, and to occupy the fortresses of power in the country. Simultaneously, feeling that without industrial development of the country nothing could be done, I had started participating in the swadeshi movement.

The ideals and inventions of the British empire were made clear by drumbeat when in 1903, Lord Curzon held a Durbar in Delhi and displayed the might of the raj. About the same time Gandhiji went to South Africa giving a soul and shape to Indian culture in a foreign land and producing strange sensations among Indians. It was with such pious and powerful thinking that he entered the public life of India.

I will tell you how I felt towards Gandhi at that time. My view was the view of the youth of India. In other words, while sympathising with his point of view, I had my own youthful differences and reservations.

Politically I was an opponent of the Congress Party as constituted those days. I felt that the Congress, by teaching Indians peurile politics, was guilty of betraying nationalism. It was my conviction that this was creating disaffection to the idea that there could be no Swaraj without an armed struggle.

EARLY REVOLUTIONARIES

There were reasons for such feelings. Once I met Tilak and told him that Indians should make propoganda against untouchability so that this curse could be uprooted from Indian society.

Tilak's reply was: "You are correct. But when the untouchables become organised and come to me, I shall tell them to support the struggle for independence and we will, in turn, support the abolition of untouchability. If we give something, we must get something in return".

These might not be the exact words but something to that effect. My reaction was: "If we wait for this to happen the British would attract the untouchables to their side and there would be no occasion for this political give and take".

I returned sad from Tilak and learnt secretly to fire a gun. In fact, I became quite an expert. I also felt that we should learn the methods of modern warfare. But I noticed that no political party or fore had influence with the people. Each tried to increase popular discontent but none tried to increase the people's power.

The revolutionaries had excellent and unwavering patriots who could not be bought. They were ready to be hanged for the country. But they had no power to bring about a popular regeneration.

When I found no hope of doing some solid work for the country, I went to the Himalayas for spiritual inspiration and to meditate on how to influence the people.

I was at that time deeply influenced by Swami Vivekanand and Shri Aurobindo. But saints have invariably taught the people to look towards the other world and neglect this world. What use could their sermons be for the achievement of Swaraj ?

I returned from the Himalayas with this feeling and went to Santiniketan to find a way to make national education developed and pervading. When Gandhiji came to India, I was in Santiniketan and met him. He inquired about me from my friend Bhai Kotwal.

While talking to Gandhiji, I said :

"I agree that non-violence has a high place in spiritualism and in the culture of saints. It is clear that without non-violence there can be no salvation for the individual. This is why I respect non-

More withdrawal of English is not Independence. It means the consciousness in the average villager that he is the maker of his own destiny, his own legislator through his chosen representatives.

GANDHIJI

The golden rule is to resolutely refuse to have what millions cannot.

After this discussion I wired to my close friend and fellow revolutionary, J. B. Kripalini, to come and meet Gandhiji. One sequence of the discussion is worth quoting. Kripalini said:—

COMMUNITY LIVING

"I understand your thinking. To-day people like you are in a majority in the world. I am in a minority. If I reject people like you where will I get men? It is my job to inculcate faith in you in the power of non-violence."

I was vanquished by his reply. He smiled and said:

"I have regard for non-violence, but I have not accepted it as my creed. Will you take such a man in your ashram?"

In persisted in my argument:

"You come with me. I am going to open an ashram and you stay in it. Know my way from close quarters. If you are convinced you can stay; if not, you can leave."

Gandhiji knew that I had studied his writing. He merely said:

"I want swaraj first; even if I have to go to the hell for it I do not mind. After swaraj is achieved, one could, like Chanakya, do penances to purge one's sins. But there seems no other way than an armed struggle to chase away the British."

In fact, I told Gandhiji that:

to Swaraj.

and efficiency, but I want to know whether your way is the way struggle would be inevitable. I am impressed by your energy methods would have to be used, and in the end an armed To rid the country of mental, cultural and political slavery all would let this jewel go when faced with a non-violent agitation. brightest jewel in the British Crown, I could not believe they a non-violent movement. But the Indian empire was the three pound levy on Indians in South Africa rather than to face Swaraj to India. It was natural for the whites to abolish the violence. But I fail to understand how non-violence can bring

"I am a teacher of history. In the world's history there is no example of any nation having achieved independence by non-violence. How can I teach my students what you say?" Gandhiji, as if as a routine, replied :

"You teach history, I create history. When we achieve independence through non-violence teachers of history will lecture on it."

Like me Kripalaniji was also converted. Both of us got busy in our own ways in doing the work of Gandhiji.

Gandhiji's ashram had no servants. There was no distinction of creed or caste. Nor was there a distinction of sex. Everybody cooked, everybody served, everybody sat together to eat. Cleaning the toilets was likewise everybody's job.

We all sang together the prayers of all religions. It was community living, and it was much closer than a family.

Slowly my faith in non-violence and in the effectiveness of the weapon of satyagraha grew firmer. I was convinced that through political preparations for swaraj and national sentiment for independence Gandhiji was doing the great job of promoting emotional integration in the country.

He started campaigns to remove the complexes in society, to end the separateness of various groups and the various narrow interests, and to eradicate mutual suspicion.

He quietly entered the Congress which had been propagating the virtues of nationalism for 30 years and changed its complexion. This organisation, which assembled annually during the Christmas holidays, aired various grievances of the people and sent out petitions to the raj, was transformed by him into a nationwide organisation.

He converted it into an organisation working round the year. He formed a working committee of this organisation which looked after its work throughout the year and put forward three conditions for the achievement of swaraj;

The awakening of millions takes time. It cannot be manufactured. It comes or seems to come mysteriously. National workers can merely hasten the process by anticipating the mass mind.

—GANDHIJI

(1) Hindu Muslim unity to the core of the heart; (2) eradication of untouchability, including the uplift of tribals; and (3) a khadi campaign so that the peasants could get a cottage industry to end their partial unemployment making them self-reliant.

On the basis of these three conditions Gandhiji infused new life into the nation. The Indian people felt a new youthfulness. They learnt to be disciplined followers of common leaders of the nation. In time the whole nation became prepared for swaraj.

CO-OPERATIVE LABOUR

Everybody knows about the work through the Congress to rouse the people that Gandhiji did. But in his ashrams he performed the herculean feat of eradicating the centuries old weaknesses of Indian society which many regarded as the distinctive mark of Indian culture.

When the ashrams were started Gandhiji himself sat in the morning to grind wheat for the day's atta. Frequently, I sat with Gandhiji. Some friends from Maharashtra who had revolutionary ideas scoffed at me: "Look at Kaka Saheb", they would say. "He is sitting with Gandhiji like an old woman grinding wheat and achieving swaraj."

Whatever we did to make such people understand that through co-operative labour and by abandoning the crutch of servants we were creating an atmosphere of equality and social purity in the ashram, they failed to understand. But this was enough for Gandhiji to achieve swaraj. Circumstances also helped.

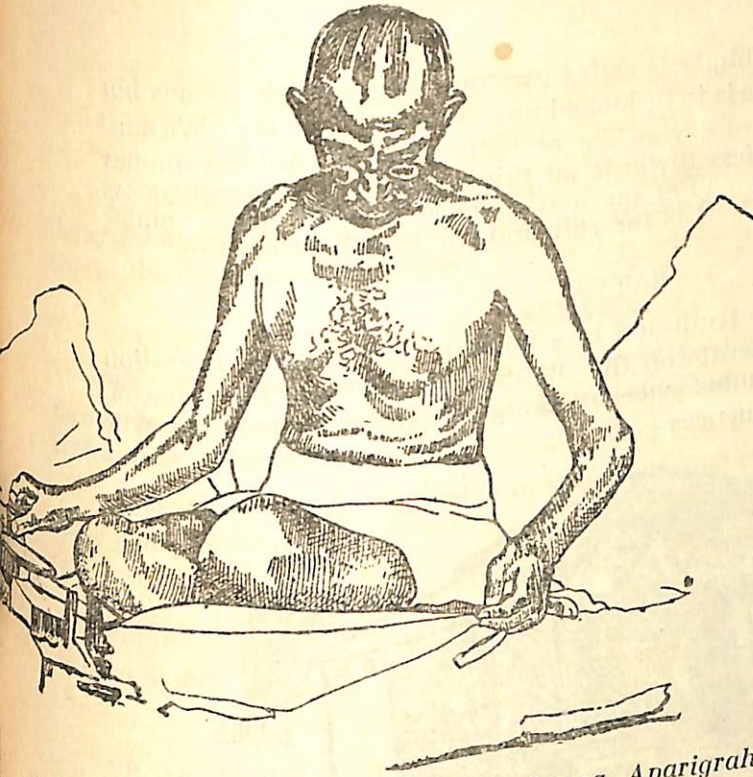
Democracy has now come to India. But the people do not have the key to this new phenomenon. We cannot be smart on the basis of the experience of the western countries.

When the people know that we must learn from our mistakes, then alone will we get the right path. In the search of this path, we were convinced that we could learn much from Gandhiji, and it is for this reason that we accepted him as our leader.

(Courtesy : Indian & Foreign Review)

"Generations to come will scarce believe that such a one as this, ever in flesh and blood, walked upon this earth".

—Einstein



GANDHIJI'S ELEVEN VOWS

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 all 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 Samanatta* or cultivating an attitude of reverence to 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 (*vratanischaya*).

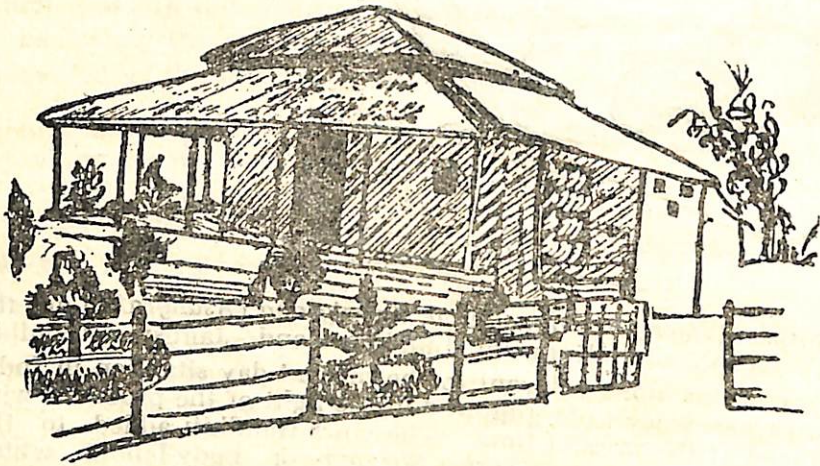
AHIMSA

No one has a right to take away life of another living being. He who cannot give life has no right to take away life. Ahimsa consists in refraining from inflicting not merely physical injury but also mental injury by harsh

words or harsh treatment. Ahimsa is active love not only towards friends but also towards enemies. No one is to be looked upon as ever an enemy. We must behave towards him as one who is a potential friend. Ahimsa implies 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 breath of my life."

SATYA

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



The violation of the law never becomes contempt for law. Fasting cannot be lightly used. "Non-violence in its dynamic conditions does not mean weak submission to the will of the evil doer but it means putting our whole soul against the will of the tyrant."

"Dissolving not antagonists but antagonisms".

"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".

I would rather have India reduced to a state of pauperism than have thousand drunkards in our midst. I would rather have India without education if that is the price to be paid for making it dry.

—Gandhi

SARIRA SHRAMA

(Body-Labour)

"Every one 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".

"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 supreme consideration".

"The Mahatma has led a kind of double life, that of a political leader and a religious leader. As a nationalist ahead of his people he set himself to rouse their national instinct, stiffen their moral, school them in self respect and the spirit of willing sacrifice. With this he combined an appeal to the popular mind based on his own asceticism and renunciation of wealth, which is very powerful in an eastern country and notably in India where poverty and the abolition of desire have long been taught as steps to the path of enlightenment".

--Arther Moore

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 great saints".

"Most religious men I have met are politicians in disguise; I however who wear the guise of a politician 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 no part of Hinduism and if it is such, Hinduism is not for me".

My Hinduism is not sectarian. It includes all that I know to be best in Islam, christianity, Buddhism and zorostrianism.

—Gandhi

CHILKA LAKE PRDIE OF ORISSA

Chilka, the largest brackish water lagoon in the country, was only a geographical entity for the last four hundred years. It is situated on the east coast and connected with Bay of Bengal. The precise geographical situation of the lake is between latitudes $19^{\circ}28'$ and $19^{\circ}54'$ N. and longitudes $85^{\circ}6'$ and $85^{\circ}35'$ E. The greater part of it lies in Puri district while one corner extends into the Ganjam district. The vast lake has played a vital role in the life of the people in this part of the country in the earlier times. Since the pre-Christian era, it contributed heavily to the economic prosperity of this area. The lake covers an area of 450 sq. miles in the rains and 350 sq. miles in summer. Its average depth is five to six feet. But in the south-west area it is twelve feet. The neck of the lake is 200 to 300 yards wide. The rainy season starts from June to December when it becomes a fresh water lake due to the fact that many rivers pour their water into it in northern point.

On the shore of Chilka near Balugaon stands the Deepa-Adia hill. It is a witness to the marine glory of Utkal. A light house guided the mariners. According to the 'Brahmanda Puran', Chilka was an important commercial centre and a large port where thousands of ships were calling. The ships had number of wheels fitted with mechanical devices and commanded by captains. Some of the ships had curvelinear towers. These ships visited Java, Malaya and Ceylon. Some of these ships are also described as sub-marines. In the sixth century B. C.,

CHILKA.....

sailors from Eastern India began to establish contact with Ceylon. According to the reputed French historian, Prof. Sylvan Levi, Prince Vijoy Singh started his voyage to Ceylon from the port of Dantapur in Kalinga. Palur on lake coast in Ganjam district. During ancient times, people from the south travelled to Puri by ships which anchored in the Chilka lake, then a flourishing port.

The celebrated poet Shri Radhanath Ray described the beauty of the lake in his famous poem "The Chilka" as follows :

Utkal-Kamala-vilasa-dirghika

Maralamalini nilambu-chilika,

Utkalara tuhi charu alankara

Utkal bhubane sobhara bhandara,

Swabhabe bhabuka manasa-ullasi

Diganta-vistari tora barirashi,

Prasannavadana Ujjwalavarana

Mukhashri dekhanti yahin digamgana,

Nila Anga tora chitra antarale

Nasi, nalavana, saila, dwipamale.

Since Independence, the Chilka's vast potentials were being exploited. It is known as an inexhaustible source of fish production. Like the sea, Chilka can be a bountiful source of capture fishery as opposed to culture fishery. Crab is an important fishery of the Chilka. It is estimated that 30 tons of crab are annually produced.

Chilka lake is replete with tourist potentialities. It is an important tourist attraction of Orissa from the points of view of recreation, scenic beauty and profound emotional experience. The figures of two giraffes found on the body of the world-famous Black Pagoda of

"Gandhiji—I confess, the last chapter of his life, which I have called the "Swargarohan Parva" or the chapter of the "Ascent to Heaven", remains a mystery, it may become necessary for Gandhiji himself to be born again"

—VINOBA

Konarka belonging to the 13th century surprise the foreign tourists because it indicates links of this part of India with Africa. The Chilka is a mummied specimen of this glory of Orissans.

The lake is surrounded by ever-green mountains on three sides—north, west and south and on the east. It exchanges water with the Bay of Bengal through an opening of a considerable width. The beauty of the vast expanse of water is enhanced by a number of blue-capped hills. There are some islands where thousands of fishermen live and earn their livelihood. One of the bigger islands known as Parikood was a principality at one time in history. The panoramic view of the encircling hills and patches of ever-green forest infested with wild life is an additional attraction for the tourists. What is more interesting is the multitudes of migratory birds of multi-coloured plumage that visit the lake from very distant places like Siberia in winter every year. The refreshing breeze of the lake not only during the winter months, but also during the hot summer evenings makes the tourist season ending by the middle of April not only congenial but also extremely pleasant.

It is not only the Chilka lake as such that is a tourist attraction, but also its delightful surroundings. There are a number of places that attract crowds of pilgrims and home-tourists at present all the year round. They are:

- (i) The temple of Bhagabati at Banpur
- (ii) The temple of Narayani on the top of the hill called Bhaleri
- (iii) The temple and the perennial sweet water spring at Khallikote, having beautiful architecture and sculpture that may vie to a degree with those of the Konarka and Puri temples.
- (iv) The historic fort at Ganjam at the mouth of the Rushikulya river with a tradition of French association with Ganjam centuries ago.
- (v) The Ashokan edicts of the third century B. C. at Jaugarh on the left bank of the Rushikulya river.

"If someone fires bullets at me and die without a groan and with God's name on my lips then you should tell the world that there was a real Mahatma-----".

—GANDHIJI

(vi) The temple of Taratarini on the top of a hill, over-looking the river Rushikulya near Purushottampur, Gopalpur-on-sea, and the hot sulpher-spring at Taptapani with the most indescribable natural scenery surrounding it on all sides. It is fervently hoped and not unreasonably too, that in course of years, the Chilka lake will be the base of an entire tourist complex including all these places. This will provide an interesting and invigorating experience to the tourists for quite sometime and not merely one or two days.

A splendid bounty of nature has continued to inspire poets, philosophers and naturalists. It is now harnessed in the service of man. Orissans look forward to the new era of economic prosperity the lake will usher in. Chilka fish will provide rich protein. Birds will attract tourists from far and near.

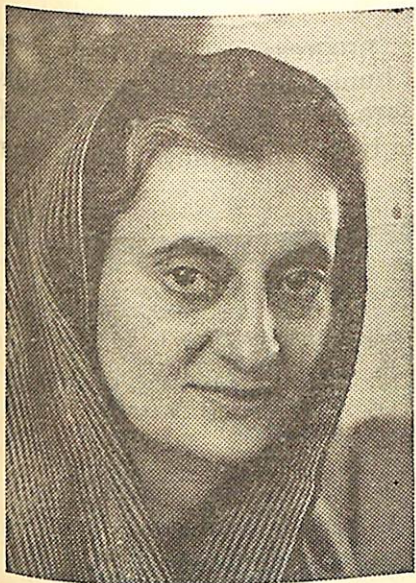
And now with the laying of the foundation stone of the Naval Boys' Training Establishment by Prime Minister Smt. Indira Gandhi, Chilka has drawn the attention of the world.

Courtesy : PIB, Cuttack

"The Greatest Indian since Gautama the Budha and the greatest man since Jesus Christ".

—J. H. HOLMES

COUNTRY CAN NOT PROGRESS WITHOUT DEVELOPMENT OF ADIVASIS



Smt. Indira Gandhi

Inaugurating a special tribal development project at Keonjhar on October 17, 1973, Prime Minister, Smt. Indira Gandhi, declared that the country would never progress without all-round development of tribal people. She observed that our society was exploiting the innocent adivasis for centuries. They were denied of all opportunities. The money-lenders were exploiting them to the maximum. Adivasis were the weakest sections of our society. Unless this class would go up, the whole society would not go up. The economic condition of the adivasis was miserable. Garibi Hatao programme would never succeed without removing poverty from among the adivasis. Social inequalities must be removed. They would get opportunities in the fields of education, employment, agriculture and industry. Due medical facilities should be provided to them. Adivasi villagers should get priority in roads, hospitals, drinking water supply etc.

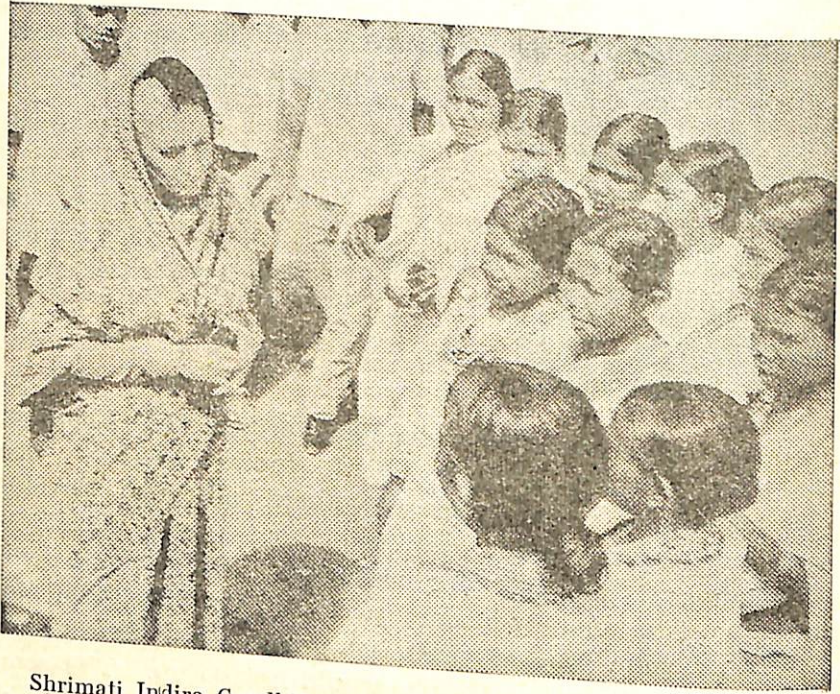
Prime Minister pointed out that modern agricultural methods should be shown to the adivasis to enable them to change their habit.

Smt. Indira Gandhi said, "India is a poor country and its development needs a concerted effort on the part of her people. After Independence,

COUNTRY.....

our sole aim has been to make the country self-reliant. We can not develop unless there is a stable and strong Government and produce our own articles and are able to defend ourselves. It is a long march. It can not be achieved by magic. Without building an infrastructure it is not possible to think of development.

"Our plans particularly relating to the progress of Adivasis are formulated mainly from two view points; humanism and unity of the country. Unity can not be brought unless there is better understanding of the people of different regions in the country. To achieve that our communication system should improve.



Shrimati Indira Gandhi talking with a group of Adivasi women at Keonjhar during here visit on the 17th October 1973 to Keonjhar

"Unless our plans cater to the needs of the common man our problem is not over. I have great love for our Adivasi brothers and sisters. Until adequate facilities are provided to this backward community, our struggle can not be complete. We have to take them with us. It is an uphill task no doubt. We are to move step by step. Food, education, employment and other facilities to these people are an immediate concern. Our freedom struggle will not be over if we fail to achieve this goal".

Human Relations Approach

S. K. Jain

It was a result of the reaction to F. W. Taylor and his followers' over-emphasis on mechanical and physiological character of management that the 1930's noticed stress being laid on human relations. Harvard Professor Elton Mayo and his friend F. J. Rothlisberger, had joined in late 1920's group which had undertaken an investigation into the effect of fatigue and improved working conditions on productivity. This investigation was conducted in the Hawthorne plant of the Western Electric Company in late 1920's and early 1930's. The investigation revealed no relationship between the improved working conditions and productivity. In fact it was noted during the course of the investigation that output continued to increase even after rest periods, provision of breakfast and other facilities were withdrawn. "Something in the nature of the Mental Revolution that F. W. Taylor had believed financial incentives would spark had occurred."

Upward trend

There was an upward trend in output independent of the changes in the rest periods and other improved conditions of work. Rather than give up because of the negative nature of research findings, Mayo and his associates attempted to attach new meaning in human relationships that had been introduced along with the changes in physical working conditions. Mayo drew some extremely broad conclusions from these findings. He said

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that work is a group activity and formation of small and spontaneous groups should be encouraged by management to make up for the damage done by specialisation and mechanisation practised in large firms.

Although Elton Mayo's name is widely associated with human relations school it would be unfair to let him a few others represent this school. Chester I. Barnard, for instance while suggesting education for executives emphatically mentioned that "human relations are the essence of managerial, employee, public and political relations, and in most cases, these rather than science, technology, law and finance are the central areas of the executive function." Barnard's works, particularly his "Functions of the Executives", contributed significantly to the growth of human relations school. He, like Mayo, attached considerable importance to informal organisations. Kurt Lewin, the founder of group dynamics theory also made significant contribution to the human relations concept. He worked on "democratic" and "authoritarian" groups and found that the former, in which there was active member participation in decision making were more productive both of human satisfaction and of achievement of the group objectives. Mention need also be made here of the work done by the British Tavistock Institute of Human Relations in recent past.

What did Elton Mayo and all other try to do? All these human relations specialists tried to "identify some of the crucial determinants of effective collaboration, some of the reasons why attempts of people to work together and in chaos, confusion, unnecessary friction and some of the roots of many of the disturbing and disruptive aspects of our modern industrial society."

Productive work

Keith Davis has defined human relations as "the integration of people into a work situation that motives them to work together productively, co-operatively, and with economic, psychological, and social satisfactions". These goals of human relations, according to Keith Davis, are (i) to get people to produce, (ii) to co-operate through mutuality of interest and (iii) to gain satisfaction from their relationships. He pointed out that when these goals are achieved there is successful group effort.

"Hindu—Muslim unity must be our creed to last for all times and under all circumstances"

—MAHATMA GANDHI

All leaders of human relations school have attached considerable importance to participative management, i. e., the conscious attempt by the management to encourage employees of an organisation to take part in the decision-making process. It has been commonly stressed that workers should be considered as participants in productivity increasing process and, therefore, they should not be regarded merely as 'factors of Production'; they should rather be encouraged to share their views with and make suggestions to the management. Some people, however, question the effectiveness and importance of participative management. They are inclined to attach, as F. W. Taylor had done, greater importance to economic incentives. They argue; what is more important to workers, economic incentives or human relations ?

Motivational effect

W. F. Whyte points out that the issue is not one of choosing between economic incentives and human relations. "The problem is to fit economic incentives and human relations together to integrate them". If an economic incentive or bonus is offered to workers unwillingly and/or as a result of pressure exerted by workers' union or a political party or the Government, such an economic incentive or bonus would hardly have any motivational effect on workers to improve their performance. If, however, an economic benefit is offered to workers willingly and in terms of a scheme evolved with their consent and participation the same would have a far better effect on their performance. Even schemes which are mainly designed to ensure workers' welfare but introduced without seeking their participation in the designing process may fail to motivate workers to improve their productivity.

The scheme of worker's participation in management designed by the Government of India and introduced in selected industrial undertaking both in the private and public sectors largely as a result of the Central Government's persuasion is an example. On the contrary, it may be stated that workers may welcome even such schemes or changes which they normally resist, when the same are introduced after involving them in some way in the change-introducing process. Norman R. F. Maier has referred to many cases in which certain changes affecting production process were introduced without encountering any resistance on the part of the workers when their participation in decision-making concerning these changes was sought in advance.

"In one office the problem of using a new type of business machine was introduced to employees by asking them whether they would test the machine and evaluate its effectiveness. This stimulated interest and resulted in favourable acceptance of the machine. In another office the same machine was introduced arbitrarily, and employee resistance continued for months"

Importance of communication

Besides the widely emphasized principle of participative management, many other related principles have been referred to by human relations experts. Dale Yoder states that "most programme (of human relations) emphasise the importance of communication, especially listening they stress participation as a factor in incentivation and identification and try to develop empathy and sensitivity." He further points out that the human relations view emphasises the potential influence of group behaviour norms, individual job satisfaction, moral, personal identification with the organisation and its goals and changing perception of 'role' and 'status'. Robert Tannenbaum has noted four current view points in which human relation is regarded as (i) a description of interpersonal behaviour, (2) a kit of tools for practitioners. (3) an ethical viewpoint or orientation, and (4) a scientific discipline.

The human relations approach has been viewed by some as a technique of how to deal with people. "Strong criticism has been directed at these proponents of the approach who stated cliches on ways to make employees happy." Critics of this approach feel that "it manipulates people and dupes them into accepting that really are against their best interests."

A careful examination of the conclusions drawn from Hawthorne experiments by Elton Mayo and other proponents of human relations philosophy will reveal that it was never their intention to suggest the use of some 'tools' or 'techniques' for enforcing something which went against the basic interests of the workers. In fact they did not even attempt to evolve some scientific principles which could be used by managers to solve all human relations problems. Roethlisberger and some of his associates, in particular, were impressed with the complexity of human behaviours and so convinced of the uniqueness of each situation that they preferred to treat each case as one that should be examined on its own merits. Thus the 'case method' became an important feature of human relations work".

"Satyagraha can never be resorted to for personal gain"

—MAHATMA GANDHI

The criticism should, in fact, be directed towards those persons who fail to understand the spirit behind human relations approach and who view this approach as 'a kit of tools for practitioners, rather than as an ethical viewpoint'. This approach cannot and should not ever become a 'scientific discipline'. Let this approach be confined to the domain of those well-meaning managers who seek to combine their interests with the interests of the organisation, its shareholders, its employees, its customers and the members of the society of which it is an inseparable part.

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(From the Eastern Economist, New Delhi; Vol. 61, No. 8, August 24, 1973)

Gandhi Said

In my opinion it is degrading both for man and woman that woman should be called upon or induced to forsake the hearth and shoulder the rifle for the protection of that hearth. It is a reversion to barbarity and the beginning of the end. In trying to ride the horse that man rides, she brings herself and him down. The sin will be on man's head for tempting or compelling his companion to desert her special calling. There is as much bravery in keeping one's home in good order and condition as there is in defending it against attack from without.

"Swaraj to be built on Non-violence, will give the villagers their proper place"

—MAHATMA GANDHI

MORE POWER FOR 60 VILLAGES IN KALAHANDI DISTRICT

Another 60 villages in Dharamgarh Block of Kalahandi district in Orissa will be electrified under one more project sanctioned recently by the Rural Electrification Corporation.

This is the third REC-assisted project in the district. With this sanction, the number of REC-assisted projects in the State now rises to 31.

The new project has been sponsored by the Orissa State Electricity Board. It will take five years for completion and will help energise 1,500 pumpsets and supply power to 100 small-scale industries in the 60 villages of the district. Besides, it will also provide for 470 street lights and 2,800 domestic and commercial connections in the project area.

The project, which has specifically been designed to improve the socio-economic conditions in the backward areas of the district, will receive REC loan assistance worth Rs. 34.5 lakhs.

The Rural Electrification Corporation has so far sanctioned Rs. 13.5 crores for the 31 projects. When completed, these projects will help extend electricity to 2,600 villages and energise 30,000 pumpsets and supply power to 4,200 small-scale and agro—industries. Provision for 15,600 street lights and 74,000 domestic and commercial connections has also been made in the project.

Of the 31 projects, 18 are designed with a view to bringing prosperity in the backward and under-developed areas in the State.

SAFEGUARDS FOR LINGUISTIC MINORITIES IN ORISSA

The Commissioner for linguistic minorities appointed by the President of India under Article 350-B of the Constitution of India to deal with matters relating to the safeguards or linguistic minorities has brought to notice in para 697 of his Fifth Report that the various applications received from time to time in his office and also the discussions with representatives of linguistic minorities in various States revealed that the linguistic minorities are not clear either about the safeguards provided for them or machinery which exist in every State to implement the same. In order to ensure that the persons whose interest are being safeguarded know to approach for a solution of their problems and in what manner, he has recommended the issue of a pamphlet by every State Government giving general information for the benefit of the public.

The facilities provided for linguistic minorities in Orissa under the scheme of safeguards for linguistic minorities are detailed below for the general information of the linguistic minorities in Orissa.

EDUCATIONAL SAFEGUARDS

Primary Education—Adequate educational facilities have been provided at the primary stage to the children of linguistic minority groups scattered in various parts of the State. There is provision for education at the primary stage through the medium of the mother tongue of a pupil where this is different from the regional language. Article 182 (1)

SAFEGUARDS...

of the Orissa Education Code provides that at least one teacher should be appointed for pupils whose mother-tongue is different from Oriya, provided there are not less than 40 such pupils in the whole school. Further instructions have been issued to the effect that one additional teacher competent to teach in the minority language should be appointed where there are 40 pupils in a primary school or 10 such pupils in a class speaking a language other than the regional language of the State provided the teaching of the minority language cannot be done by appointment of bi-lingual teachers and accordingly Article 182(1) of the Orissa Education Code has been amended.

In order to implement the above safeguards, all primary schools in the State with linguistic minority groups are required to maintain Advance Register to entertain applications from parents belonging to various linguistic groups three months ahead of the school session for admission of their children and to seek guidance of school authorities for making necessary arrangements for imparting instruction in their mother-tongue. No applicant is refused admission for the reason that the number is insufficient in the particular school where the application is made and that wherever necessary inter-school adjustments are made in the matter of admission of the minority pupils.

The position in respect of pupils strength and school facilities including teachers as on 1-11-1956 in respect of separate schools and separate sections for linguistic minorities will continue without diminution in respect of the linguistic minority pupils. If the number of pupils go down, corresponding reduction of school facilities including teachers may be made, but no reduction should be affected in any individual case except under specific orders of the Government.

Secondary Education—Article 182(2) of the Orissa Education Code provides that Government will provide necessary facilities in all Government and Municipal schools where one-third of the total number of pupils of the school request for such instruction through their mother-tongue. Government will also require the aided secondary schools to arrange for such instruction if desired by one-third of the pupils, provided there are no adequate facilities for instruction through that particular

Students should not take part in party politics. They are students, not politicians,

—GANDHI

language in the area. Provision also exists for opening or granting recognition to schools, providing instruction exclusively in a minority language of the State. Further, in pursuance of the decisions taken in the meeting of the Chief Ministers of States and Central Ministers held in August, 1961 the State Government issued instructions that one additional teacher should be appointed where there 60 pupils in a secondary school (VIII to XI Classes) or at least 15 pupils in the lowest class (Class VIII) speaking language other than the regional language of the State. Accordingly 3rd and 4th sentences of Article 182(2) of the Orissa Education Code have been substituted as follows:—"Government will also provide necessary facilities in all Government and Municipal and District Board schools where 60 pupils in a secondary school (Class VIII—XI) or at least 15 pupils in a lowest class (Class VIII) request for instruction through their mother-tongue, by appointment of additional teachers, provided that the teaching of the minority language cannot be done by appointment of additional teacher."

For the words "If desired by one-third of the pupil" the words "in the aforesaid manner" shall be substituted.

THREE LANGUAGE FORMULA

According to the existing three-language formula of the State, linguistic minority students are required to study—

(i) Regional language and the mother-tongue when the latter is different from the regional language.

(ii) Hindi or in Hindi-speaking areas another modern Indian language—

(iii) English or any other modern European language. Three modern languages including the regional language, Hindi and English (or another modern European language) will be taught compulsorily to the students during the secondary stage. Where the mother-tongue of the student is neither regional language nor Hindi or English, the teaching of a fourth language may have to be provided for. There is no objection under this scheme to the teaching of any classical language as an optional subject. There is also no bar to a composite paper consisting of a modern Indian language and a classical language being introduced where this is considered necessary or desirable.

"Submission to the state law is the price a citizen pays for his personal liberty."
—MAHATMA GANDHI

PROVISION OF SUITABLE TEXT-BOOKS

The question of providing suitable text-books both at primary and secondary stages of education has been entrusted to the text-books and syllabus committee and the committee has already taken up preparing suitable text-books. The primer for class I has been written in Hindi, Telugu, Bengali, Urdu and these will soon be printed under the nationalisation of text-books scheme. At present books approved by Government of Bihar, Andhra Pradesh, West Bengal are being used in primary schools of Orissa for the linguistic minority group children on a reciprocal basis. But gradually these books will be replaced when the State Text Books are published in the four minority languages of the State.

TEACHERS TRAINING

Separate training schools existing for teachers belonging to Urdu linguistic minorities. There is a reciprocal arrangement with the Government of Andhra Pradesh for training of teachers belonging to Telugu linguistic minorities. There is also a scheme to open a separate Telugu wing at Paralakhemudi.

USE OF MINORITY LANGUAGE FOR OFFICIAL PURPOSES

There is no district in Orissa having a linguistic minority population of 15 per cent or more. The State Government have, however, accepted the general principles of the recommendations made in paragraph 13 of the statement issued by the meeting of the Chief Minister's of States and Central Minister's held during August, 1961 in regard to the publication of important notices, orders, rules, notifications, etc.. in minority languages where such minorities constitute 15 to 20 per cent of the total population of the areas.

Orders have also been issued for posting of officers in the local areas with knowledge in minority languages of the local areas with due regard to the administrative convenience.

THE COURT LANGUAGE

1. In the district of Ganjam Oriya and Telugu with the exception of the Ghumsur Subdivision and the Munsif's Court at Aska where Oriya shall be the sole Court language.

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

—MAHATMA GANDHI

2. In the district of Koraput Oriya and telugu in Gunpur, Rayagada, Bissam-Katak, Pottangi and Malkangiri Taluks, Oriya in Jeypore, Koraput and Nawrangpur Taluks.
3. In other districts of the State Oriya.

RECRUITMENT TO STATE SERVICES

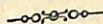
Candidates, seeking employment to posts under the State Government are required to pass the language qualification in Oriya up to M. E. standard. For technical posts which require special qualification, the Administrative Departments concerned will decide in respect of each class of technical personnel as to whether a language test on qualification would be a prerequisite for entry into Government service or it would be provided for within the prescribed probationary period or shall not be insisted on in specific cases. For Class IV posts no language test is prescribed, but a person seeking employment to such posts should be able to speak Oriya and if he is a literate person should be able to read and write.

For purposes of recruitment to services in the State wherever eligibility requires the possession of a University degree or a diploma, degrees or diplomas granted by all Universities, Institutions recognised by the University Grants Commission are accepted.

Candidates appearing for the competitive examination held by the Orissa Public Service Commission for recruitment to Orissa Administrative Service (Class II) and Orissa Subordinate Administrative Service have to answer papers in compulsory and optional subjects (non-language) in English unless otherwise directed.

AGENCY FOR ENFORCING SAFEGUARDS FOR LINGUISTIC MINORITIES

At the State level, the Chief Minister has assumed responsibility for the co-ordination of work relating to national integration including safeguards for linguistic minorities. He is assisted in this task by the Chief Secretary to Government. The Secretary to Government, Home Department is the officer-in-charge of the work relating to national integration and safeguards for linguistic minorities. The District Magistrates are in charge of the work at the district level.



"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"

—MAHATMA GANDHI

COACHING CENTRES FOR SCHEDULED CASTE AND TRIBE CANDIDATES

* The Union Government has advised the State Governments to set up pre-Examination Training Centres to coach the Scheduled Caste and Scheduled Tribe Candidates appearing in the competitive examinations for senior posts.

* The main aim of the scheme "Pre-Examination Training" included in the Central Sector of the Backward Classes Plan is to improve the representation of Scheduled Caste and Tribe candidates in various services in which posts are reserved for them and are filled through the competitive examinations.

* Since 1964, the quota reserved for the candidates of these communities in the IAS, IPS, and other Allied Services is being filled in full.

* Consequent on the setting up of pre-examination training centres by the State Govts. the representation of Scheduled Castes and Scheduled Tribes in various services is likely to increase further.

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L. I. C. CUTTACK DIVISION TOPS IN NEW BUSINESS

The Cuttack Division of Life Insurance Corporation of India has recorded an unprecedented increase of new business at the end of August during the current financial year. The rise was 50.2 per cent plus on August 31, 1973. It is the highest in the country.

The Cuttack Division has volunteered to be one of the eight growth divisions in India with the aim of doubling the business by the end of the current financial year. Its target is Rs. 50 crores of new business. There are 36 divisions in the country.

THEFT OF CULTURAL PROPERTIES

Sri R. K. Padhi

By the simplified expression, "cultural properties" we propose to look at the property in which our culture of different places, different ages, different trends and different developments remain embedded. The expression also connotes the property which can be removed physically. Otherwise, there would be no concept of theft. In fact, talking of theft in this context is clearly an under-statement because what is done is nearer to vandalism, an insult to the values of culture and above all, action with a mean motive which is contrary to every definition of culture. As the subject is vast, only one aspect, which is of great concern at the present moment, is proposed to be touched in the limited terms of thefts of Idols from temples and other objectives of ancient art in and around places of worship.

India is known all over the world not merely as a geographical entity or a political personality but also as the representative of specific and distinguishable ancient arts and culture. This is expressed mostly in her excellent iconography to be found in almost every village of the country and her excellent architecture and sculpture similarly distributed in the temple and other age-old structures of the country. Orissa is particularly well endowed with large physical objectives, which constitute a permanent record of the heights reached in cultural activity at different historic times, The Temple of Lord Jagannath at Puri, the Sun Temple of Konark, known all over the western world as the Black Pagoda of the East, the Mukteswar Temple of Bhubaneswar, the Temple of Khiching in Mayurbhanj district

THEFT OF.....

are but a few of such monuments existing. It can be said without much exaggeration that ancient societies to the extent of their civilisations, felt that wherever humans lived in a group or a social entity, a temple of some sort was one of the essential items of public interest. In such temples deities were installed and they were decorated and honoured to the maximum extent that the community was capable of. Thus, this activity became the forum for the expression of artistic concepts and talents behind it all, was an external symbolism which was and currently also is an distinct strand of Indian culture.

All these items have now become targets for the vandalism and exploitation by people who see in them nothing of value except the money that their sale will fetch. The transaction requires no more than two persons-- the person who is willing to steal and the person who is willing to buy. The purchase is perhaps done sometimes with an understandable objective like pride in art collection or to fill representative stock in a private Museum. Till recent years, no particular security measures were needed because it was inconceivable that the image of a God or Goddess would be stolen, or that the property endowed to such an impersonal deity would be removed from Him or Her. The understanding that they constituted continuity of possession for a community as a whole as well as pride of common possession was widely prevalent and well-understood, even if we were to ignore their religious or mystical attributes.

But times have changed and rather fast, with the philosophy of materialistic interests as the only desirable goal prevailing; and with the consequential development of individual selfishness to a very high degree, the cultural and religious significance of such property is no longer visible. Some persons are now overwhelmed with the idea that self-benefit and self-pleasure are the greatest good that one can have during this life on earth. Because of the artistic beauty, the excellent sculpture, the fine concent portrayed in an iconography hardly excelled anywhere and such other pleasurable aspects an instinct of possessiveness has got great play. Further, such places become venues of tourist interest both for the Indian tourist as well as as the foreign tourist. Perhaps the foreigners have had an important part to play in these activities. Naturally they were not aware or interested in the symbolic value that each one of such items possessed. For them, a decorative piece of monument of Indian Art and such other momentary concepts were of value.

"The voice of conscience is the voice of God and it is the final judge of rightness of every deed and every thought".

—MAHATMA GANDHI

Talking of Orissa only, it would be of interest to the listeners to know that during the six years of 1965 to 1970 both inclusive, 406 cases were reported relating to 4 categories of what we may call theft of cultural properties. 110 cases were of idols made of metal, 11 cases were of sculptures; 184 cases were thefts of utensils used in the various processes of worship and 111 cases relating to thefts of ornaments from temples. In 1971 and 1972, 119 and 112 cases were reported. This gives a higher average of about 115 thefts per annum as against the earlier figure, which gives an average of only 68 cases in the year 1965-70. Thus it is clear, this sort of activity is on the increase. The current year upto 1st September, 1973, has shown some decrease as the number of cases reported is only 31. As broad picture it would appear that what started as sporadic activity of a few has perhaps now become a regular gang activity with its own plans and methods of execution.

To give but one example, the organisation operated this way. Two respectable looking Indians, obviously tourists, used to visit Bhubaneswar and stay at the expensive hotels. They contacted a local person about whom they had heard and used him as a tourist guide. They indicated to him the items which they would like to possess; and the local man using some bad characters and ex-convicts arranged for the theft of a particular item. Then it was transported to them to Calcutta from where they perhaps were smuggled out to other countries. Another outlet is Bombay. The actual theft is done by ex-criminals from the lowest strata of the society. They are illiterate and poor persons. In the majority of cases, they are opium smokers, gamblers and drunkards. They commit this crime entirely for money. All these activities are committed in the temples which are public places. They are open to every one including the criminals.

The Police are no doubt on the alert and have acted to detect the criminals. But one of the major difficulties has been to identify the articles. There are laws like The Ancient Monuments Preservation Act. (1909). The Ancient Monuments and Archaeological Sites and Remains Act, 1958, and the Antiquities (Export Control) Act, 1947. The word antiquities has also been very widely defined as "any article, object or

"Let us forget all thoughts of I am a Hindu, you a Muslim, or I am a Gujrati, You a Madrasi. Let us sink 'I' and 'mine' in a common Indian nationality. We shall be free only when a large number of our people are determined to swim or sink together".

—MAHATMA GANDHI

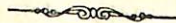
THEFT OF.....

thing, illustrative of science, art, craft, literature, religion, customs, morals or politics in by-gone ages".

As we had mentioned earlier that things of this category are many and so widespread that security arrangements at every place do not exist and are not always possible. Till recent times, the problem had not arisen because they symbolised their own security. A time has perhaps come when the law should be made more stringent and the penalty more deterrent.

The other handicap is the general public apathy towards these occurrences. It is not fully realised that both for the preservation of India's Ancient Culture and properties which represent it, every citizen who calls himself as an Indian has a contribution to make. The best way to participate is to transmit the information to the appropriate executive organisations. For various reasons, including perhaps the fear that a lot of time is likely to be wasted to attend the Court and the like, the attitude is one of apathy. Even when positively questioned, the answer is to pose a safe ignorance. In these days of mass-media, it appears very necessary that widespread propaganda and publicity has to be laid on as a preventive measure. With local self-Government and autonomous bodies like Grama Panchayats and other operating, some scheme of security for individual objects can also be developed.

These are all treasures not measurable in terms of rupees and paisa, but treasures and wealth with which the cultural life and continuity of Indian culture as such is interlinked. As this very damaging and disastrous activity has gone on too long-almost a decade now-all of us, those within the governmental machinery and those outside it, have to begin working together to create an atmosphere which would effectively stop such vandals. Let an awareness of the great cultural heritage that we have and a sensitive pride in our own culture be consciously cultivated so that we may derive therefrom, inspiration and strength for the task.



CAREERS IN HOTEL AND CATERING INDUSTRY

S. M. Gani

The food service industry which includes Hotel & Catering is the fourth largest industry in India and it is rapidly expanding. Those with responsibilities for service of food and management of hotels have a vital role to play in the economies of the country. Good and competent personnel are therefore necessary for the success and development of such important industries like tourism, hotels and catering. A steady and healthy growth of tourism depends upon the quality and extent of hotel accommodation available in a particular area. Catering Industry is further an important link in the chain of operations from the production of food to its ultimate consumption. Food is grown by the farmers, then transported to market for sale by wholesalers and retailers to caterers, who prepare, cook and serve it to the public.

The different types of food services in India that need proper organisation and trained personnel are broadly divided as Commercial Hotels, Mobile Canteens, Hospitals, Industrial Canteens, Hostels, Clubs, Government and Company Guest Houses, School and Institutional lunch Snackerias and Restaurants.

The purely commercial organisations are Hotels, Motels, Cafeterias, Drive inns, Fountains, Grills and Restaurants. They are profit making units serving to non-captive customers. They entertain and serve various types of clients of different sexes, age groups, occupation, social status and religious beliefs. The mobile units are those serving food in mobile vans in Air

Crafts, Railways, and Ships. They are profit making but the goodwill of service is very important. The customers are captive since passengers have no option to eat elsewhere. Need is great for very good quality food. Facilities for equipment and storage supplies are limited due to shortage of space.

In hospitals, the requirement is therapeutic diets which are required to be highly nutritious and easily digestible.

With the growth of large industries and increase in industrial production, the industries sponsor large Industrial Canteens to provide food service in locations where adequate eating facilities are not available. Industrial establishments do so in their own interest to save time of the employees, executives, customers and visitors. They try to provide nutritious and hot food at low-cost. Such Organisations need personnel with the ability to produce in mass, good quality food with skill in management and cost control.

The next is hostels, mess or clubs, Dak Bungalows, Guest Houses serving to students, Armed Forces or Officers on tour, and guests. Here the demand varies from high class costly food to low-cost palatable food with limited budget.

In schools and institutions, arrangements are made to provide mid-day meals. The aim of such food service is to provide the pupils and the teachers with well prepared, palatable and nutritious food at a very low price under strict sanitary conditions.

The Restaurant is a more complex organisation because each customer demands varieties. People eat outside their homes for various reasons and under different circumstances. To help people to select the types of food, several specialised restaurants have developed. We find these days Nationality restaurants like Chinese, Iranian, French or speciality restaurants as Tandories. Barbecue stands selling Kababs and grilled food, soft drink stands, Ice-Cream stands, Waffle shops selling Bhelpuri, Channa and Chats & Vegetarian restaurants. In modern times much attention has been given to make restaurants more and more attractive.

The Hotel and Catering industry offers good opportunities for every intelligent youngman and woman desirous of good prospects for the future while rendering service to humanity. The opportunities for employment and being self employed in all branches of this varied industry are numerous and

well paid. The Directorate General of Employment and Training made a study of the emoluments offered by the hotel and catering industry in the country. Though the pay, allowances and facilities depend on the size and location of the establishment, broadly a general manager of a one-star hotel starts from Rs. 1,200 and of a five-star hotel from Rs. 3,000. The different departmental managers like Food & Beverage Manager, Front Office Manager get between Rs. 1,000 to 1,500. The Assistant Managers are paid between Rs. 1,000 to 1,800. The chief steward and the Chief earn nearly 800 to 1,500 rupees. Mid-level executives and other supervisory staff are paid between Rs. 300 to 600. The Personnel engaged in junior positions like Accountants, Receptionists, Pill Clerks, Store Clerks, Senior & Junior Cooks, Bearers, Waiters, Commis earn between Rs. 150 to a maximum of Rs. 600 per month.

Today there are 11,335 recognised hotel rooms in India. It has been estimated that by the end of 1980, India would need 30,000 hotel rooms in different categories of Hotels. To operate 30,000 additional rooms, the country needs the services of at least 90,000 men and women skilled in hotel and catering technology. The expansion in hotel and catering industry will give a boost to Taxi and Bus services, handicrafts and handloom shops, railways, air lines and travel agents. On a very conservative estimate, these 30,000 hotel rooms are to be built at a capital cost of Rs. 300 crores which would bring a revenue of nearly Rs. 150 crores to the hotel owners. With the steady growth of tourist traffic in India, the ministry of Tourism expects that by 1980, the tourist arrivals would reach one million mark. They would, therefore, bring in nearly Rs. 135 crores of foreign exchange.

Food Service is the most complex industry. Foods have psychological aspects of human acceptance. These psychological aspects of food are met through intelligent food service keeping in view the type of Food, how it is prepared, its appearance, flavour and even the general atmosphere in which it is eaten.

In order to enable young men and women who choose catering as a career adopt a critical and imaginative approach to the complex problems of Hotel and catering Industry and to make them receptive to new ideas, develop a broader outlook and gain deeper knowledge of food preparations all over the world. The Government of India in co-operation with State Governments have established Institutes of Catering Technology and Applied Nutrition in Delhi, Bombay, Calcutta and Madras and Food Craft Institutes in Lucknow, Nagpur, Bangalore, Goa, Kalamassory in Kerala, Hyderabad,

CAREERS

Ahmedabad and Chandigarh. These Institutes offer a number of specialised courses with sound theoretical knowledge and intensive practical training in the fundamental of hotels Management, Catering and Nutrition and in specific fields like Cookery, Bakery & Confectionary, Canning & Food Preservation, Reception and Book Keeping, Restaurant Counter Service, etc. The next Institute of this kind has just been established jointly by Governments of India and Orissa at Bhubaneswar. This Food Craft Institute will have the ultimate capacity to train 200 craftsmen and 100 house-wives every year through full-time and part-time course. A survey recently conducted in Orissa indicates that this State needs nearly 2,500 trained personnel every year for catering and allied industries. The number will further increase when the several projected hotels are commissioned and further expansion of the existing hotels and Government Tourist Bungalows are completed.

Thus the establishment of a Food Craft Institute at Bhubaneswar will provide the long felt need of trained personnel to run the fast growing Hotel and Catering Industries in the State. This would further train young men and women in various crafts under Hotel and Catering Industry and enable them to obtain gainful employment and open up opportunities for self employment with very little capital but lots of skill.

Courtesy : All India Radio, Cuttack

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

—MAHATMA GANDHI

ADULTERATION OF FOOD AND OF DRUGS

Offences relating to food adulteration and drug adulteration are anti-social in that these practices are detrimental to the health of the nation. The practices of adulteration appear to be widespread. According to a survey by the Central Committee for Food Standards, out of a total of 1,04,225 food samples examined, 30,173 were found to be adulterated. Three hundred families in Dum Dum area in Calcutta were recently struck by paralysis after taking adulterated mustard oil for cooking. The people and the Government should, therefore, necessarily be vigilant and should make a concerted drive to root out the evil.

Instances have come to light where foodstuffs are adulterated with all types of material which are poisonous and deleterious to health. Wheat, rice and dals mixed with stones, dust and other impurities are too well-known. Cocoanut oil is adulterated with harmful mineral oil, dal with talc, turmeric with lead chromate. When a consumer buys adulterated stuff he is not only cheated of his money but he is running the risk of injuring his health and that of his people.

Again, if a consumer is supplied with a spurious drug, he has no means of knowing it to be sub-standard or fake. He uses it in good faith and is perplexed when it does not give the desired results or when it worsens the condition.

ADULTERATION...

In fact, adulteration of food and drugs is a very serious crime. Such anti-social and criminal practices need to be curbed at all costs. Laws and regulations to curb such practices are there.

The relevant Central Acts aimed at combating practices of food adulteration are: Prevention of Food Adulteration Act, 1954 and the Prevention of Food Adulteration Rules, 1955. The legal provisions are comprehensive. The executive implementation of the provisions of the 1954 Act rests with the Food Inspectors who are appointed by the Central or State Governments. Purchasers can lodge complaints with Food Inspectors or pursue cases of food adulteration themselves. Food Inspectors are required to conduct investigations into complaints of food adulteration received by them and carry out the prosecutions.

Similarly the offences relating to manufacture, import and sale of drugs are dealt with in the Drugs and Cosmetics Act, 1940 (as amended from time to time) and the Drugs and Cosmetics Rules, 1945. For offences related to misbranded or adulterated drugs produced within the country, the punishment can go up to 10 years of imprisonment and fine. The law also provides for confiscation of drugs which are the subject of the infringement of the Act and the Rules. Under the Act, a purchaser of a drug is entitled to obtain a test report from a Government Analyst. The executive implementation of the legal provisions vests in Inspectors appointed by the Central and State Governments for the purpose.

Publicity and Public Co-operation Necessary

It is true that punitive action against offenders under the Acts relating to adulteration of food and drugs will have some deterrent effect on those indulging in such malpractices. But it will not go a long way in eradicating the evil. Sustained publicity in arousing the will of the people to expose and condemn such practices will have a more lasting effect. The consciousness of the manufacturers and traders should be raised against the evil. It is in this field, the enlightened citizens, voluntary organisations and publicity men can help eradicating the evil and in creating a climate of opinion in which the practice of adulteration is held in contempt and a moral stigma attaches to those indulging in it.

Adulteration must be reported

The people can benefit by the services of voluntary organisations like Citizens' Central Council which has been organising a campaign against

food adulteration. They may report cases of adulteration to the concerned Food and Drug Inspectors.

The consumers will help themselves and the society by realising that those indulging in food and drug adulteration are committing offences against society. They will be helping again if they take a few practical steps like reporting cases of adulteration to the Food Inspector or Drug Inspector, purchasing drugs only from licenced dealers at prices not higher than those marked on the container and against cash memos, and disfiguring or destroying bottles and containers of drugs to prevent their being used for sale of spurious drugs.

The State has enacted legislation to combat the menace of adulteration. The Food Inspectors and Drug Inspectors are there to prosecute the offenders under the Act. Their success depends on the people's willing co-operation. The public should be encouraged to give up apathy and neglect in exposing the offenders. Their consciousness against the evil and their vigilance and their active assistance to the Inspectors and other voluntary organisations campaigning against the evil will help a great deal in minimising the anti-social practice.

SAVINGS SCHEMES

* Government have recently announced the introduction of two new savings schemes.

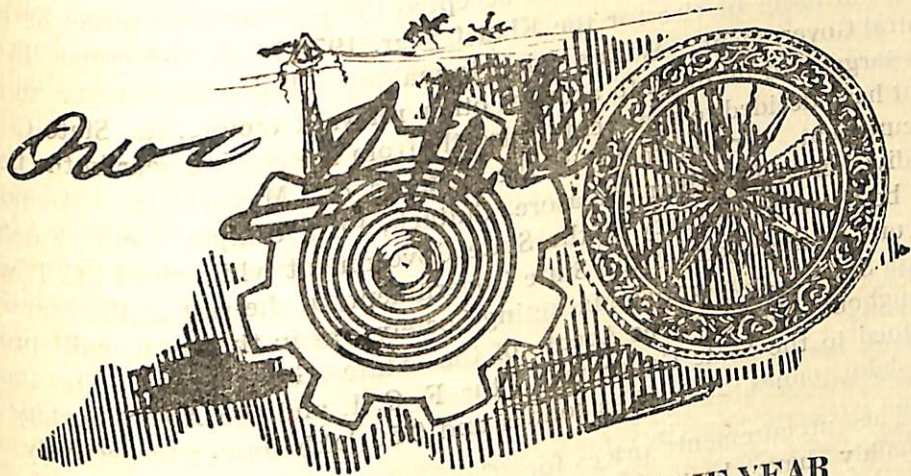
* The first is a 2-year Post Office Time Deposit scheme with effect from 1st August 1973, which will yield taxable interest of 7% per annum.

* The second is a 7-year National Savings Certificate scheme, effective from 1st October, 1973, on which the principal and taxable interest at 7.5% per annum will be payable at maturity.

* With a view to rationalising and improving the existing Small Saving Securities, the following decisions have already been announced.

(i) The rate of interest on the 15 year Public Provident Fund Scheme has been increased from 5.0 per cent to 5.3 per cent with effect from the 1st April, 1973.

(ii) The 5-year and 15-year Cumulative Time Deposits are being withdrawn from the 1st October, 1973. Thereafter there would be available for regular savers 3 schemes, viz. 5-year Recurring Deposits, 10-year Cumulative Time Deposits and 15-year Public Provident Fund.



FOOD POLICY FOR 1973-74 KHARIF YEAR

The State Government have finalised the Food Policy for 1973-74 Kharif year, after taking into consideration of the decisions of the Government of India based on the recommendations of the Conference of Chief Ministers and State Food Ministers held on September 17, 1973 and after holding a series of discussions with the Union Minister of State for Agriculture, Senior Officials of the F. C. I. and the Orissa State Co-operative Marketing Society, concerned Departments of the Government, Collectors of Major Surplus Districts, local representatives of Reserve Bank of India and the State Bank of India and representatives of Rice Millers Associations. The main elements of the Food Policy, which will come into effect from November 1, 1973, are indicated for general information and also for information and guidance of producers, Rice Millers, Co-operative Societies, etc.

The monopoly scheme of procurement under the provisions of Orissa Rice and Paddy Control Order, 1956, in terms of which wholesale purchases of rice/paddy will be solely on Government account through duly appointed Agents, will continue to operate during the next Kharif year. In addition to this main mode of procurement, the State Government have decided to impose a fixed levy on different classes of licensed hullers so that the large number of such processing units operating in the State are also made to contribute to the procurement efforts. The details of the proposed levy system are being finalised and would be announced later.

Keeping in view the need to maximise procurement in the context of the national foodgrains situation and also the very good crop prospects in the State, the State Government have accepted the procurement target of 4 lakh tonnes in terms of rice for the Kharif year, 1973-74 as proposed by the Central Government. With a view to making all possible efforts to reach this target and taking into account other relevant factors, the State Government have decided to again enter directly from the coming year in the field of procurement. Procurement in the districts of Mayurbhanj, Anandapur Subdivision of Keonjhar, Balasore, Cuttack, Puri, Ganjam and Kalahandi will be the responsibility of the State Government while the F. C. I. would procure, as the Agent of the State Government, in the rest of the State. The Orissa State Co-operative Marketing Society, as in the past, will procure throughout the State as Agent of the State Government. The targets assigned to the State Government, the F. C. I. and the Apex Society are 1.50 lakh tonnes, 2.00 lakhs tonnes and 0.50 lakh tonnes respectively.

The procurement prices for Coarse, Fine and Superfine varieties of paddy have been fixed at Rs. 70, Rs. 72, and Rs. 75 per quintal respectively with effect from November 1, 1973. These revised prices, as compared with the procurement prices of Rs. 55, Rs. 59 and Rs. 62 per quintal applicable during the Kharif year 1972-73, represent a very substantial increase. As the producers will now be assured of considerably higher remuneration for their produce, the State Government expect that they will come forward readily to sell their produce to the authorised Government Agents and the Co-operative Societies. Collectors, however, continue to have the power as in last year to take recourse to requisitioning of stocks from big cultivators holding stocks in excess of 75 quintals, in case of their failure to sell the stocks voluntarily.

The consumer retail prices for rice procured on behalf of the State Government and to be issued in the State through the public distribution system will have to be revised upwards mainly on account of the higher procurement prices of paddy to be offered to the producers during the next year and also due to certain other inescapable factors. These issue prices are being worked out and would be announced soon.

The classification of various types of paddy grown in the State under the three board categories of Coarse, Fine Superfine, as was effective last year, will continue in the next Kharif year also. The specifications of rice and paddy as were in force in 1972-73, subject to slight modifications, will also continue.

Since the producers have ample opportunities to dispose of their stocks to the various agencies acting on behalf of the State Government within the district itself and also in the interest of procurement drive, it has been decided to impose certain temporary restrictions on inter-district transport-action of stocks in excess of six quintals by any mode of conveyance. These restrictions will remain in force until March 31, 1974 and necessary legal orders in this regard would be issued shortly. The State Government at the same time wish to make it clear that the provisions of Orissa Rice and Paddy Control Order in respect of limits of daily sale and purchase as well as storage would not be relaxed at any time during the course of the forthcoming Kharif year.

Although no procurement targets in respect of coarse cereals have been fixed by the Central Government for this State, the State Government have decided to make efforts to procure Ragi and Maize to the extent possible in the three districts of Koraput, Kalahandi and Ganjam during the forthcoming Kharif year. The procurement prices for Ragi and Maize of F. A. Q. standard have been fixed at Rs. 70 per quintal as announced by the Central Government uniformly for the entire country as compared with Rs. 57 for Ragi and Rs. 58 for Maize per quintal during the year 1972-73. The procurement will be undertaken by the State Government in Kalahandi and Ganjam while it will be the F. C. I.'s responsibility in Koraput. Various suitable agencies including the T. D. C. S. would be engaged for this purpose.

CHILKA LAKE DECLARED AS BIRD SANCTUARY

Orissa Government have declared the protected forest constituting the Chilka lake in the districts of Puri and Ganjam as a bird sanctuary under the provisions of the Orissa Forest Shooting Rules, 1973 and have strictly prohibited hunting in the area with immediate effect. According to these rules, the Chilka lake is now altogether closed to hunting and any person who in contravention of these rules, hunts, shoots poisons water, sets traps or snares or collects any bird animal in the sanctuary, shall be punishable with imprisonment for a term which may extend to one year or with fine which may extend to rupees two thousand or with both; as laid down in the Orissa Forest Act, 1972.

The declarations of Chilka as a bird sanctuary will not, however, in any way interfere with fishing by the lease of Chilka Fisheries which are sold annually by the Revenue Department nor in the existing customary fishing rights.

DELIMITATION OF CONSTITUENCIES

The *Delimitation Commission* of India have published in the extraordinary issues of the Gazette of India and in the Gazette of Orissa, dated the 20th October 1973, their proposals for the delimitation of the constituencies into which the State of Orissa shall be divided for the purpose of elections to the House of the People and to the Legislative Assembly of the State. Copies of the State Gazette containing the proposals are available for reference in the offices of District Elections Officers, Subdivisional Officers and other election officials in all the districts.

The Commission have invited objections and suggestions in relation to the proposals. They have fixed the 20th November 1973 as the last date for their receipt. Any objections or suggestions in respect of the proposals may be sent to the Secretary, Delimitation Commission, 'Nirvachan Sadan', Ashok Road, New Delhi-1 (Pin. 110001), on or before the 20th November 1973.

It will facilitate prompt consideration, if they are sent in English.

JOB FOR EDUCATED UNEMPLOYED IN ORISSA

The Planning Commission has approved twenty-three employment-oriented schemes for Orissa under the "Half a million Jobs Programme" with an assured allocation of Rs. 2 crores 80 lakhs. The scheme will provide employment to 21,200 educated unemployed during 1973-74.

The State Government, while formulating the schemes with a view to ensure maximum coverage, has given high priority for schemes providing incentive for self-employment and training opportunities besides development of infrastructural facilities.

The highlights of the self-employment and infrastructural development schemes are: self-employment of medical graduates, establishment of Co-operative dispensaries, provision of seed-money, supply of machinery under hire purchase scheme, margin money for construction of industrial estates, taxi and other transport business and self-employment of 200 I. T. I. boys. The training schemes, on the other hand, include training and employment of multipurpose basic health workers, training of qualified personnel in mineral development, geological assistance to other departments, employment of educated matriculates and graduates as primary school teachers, employment of unemployed Veterinary graduates, training of personnel as Social Education Organisers, Lady Social Education Organisers, Village

Level Workers, Lady Village Level Workers, training of Scheduled Castes and Scheduled Tribes matriculates as primary school teachers, employment of 100 graduates for intensification of small savings drive. Advance action under "Education" in the backward classes welfare sector, training of technical personnel in hydrological survey, training of Kanungoes and Amins, survey and investigation of house sites for rural landless, survey and investigation for protected water-supply and training of educated unemployed persons in driving. Under the employment incentive schemes, in plant training is also to be imparted in small scale industries to candidates seeking self-employment.

Meanwhile, the State Government has taken steps to attract large number of educated unemployed and entrepreneurs who can avail themselves of the opportunities. Necessary training arrangement has been made and personnel to man the training institutes have been appointed.

NAVY BOYS' TRAINING ESTABLISHMENT AT CHILKA

The quest for a permanent home for the Boy's Training Establishment of the Navy will come to its fruition when the Prime Minister Shrimati Indira Gandhi lays the foundation stone for the new building complex in the picturesque surroundings of the Chilka Lake in Orissa.

The Establishment, which is the premier boys' training centre of the Navy, is presently located at Vishakhapatnam. The training is open to boys from all parts of the country between the age of 15½ and 16½. The minimum educational qualification is 2 years pre-matric. The curriculum for the boys' training includes academic subjects as also professional subjects such as seamanship and gunnery. This training schedule with small breaks is of one year's duration on completion of which the boys are rated as ordinary seamen and allocated to different branches of the Navy. Their further training is carried out in their respective branch schools.

Before independence, this Establishment was situated in Karachi and moved to its present temporary location in Vishakhapatnam. Since then the quest for a suitable place had begun. In view of the expansion of the Naval Complex at Vishakhapatnam, the search for a permanent location of the Boys' Training Establishment assumed urgency.

The choice of Chilka Lake for locating the training establishment is the most natural. Far enough from thickly populated areas and near enough to avoid total isolation with a water frontage so vital to any naval training establishment Chilka is most ideally suited for the purpose. A shallow inland set, separated from the Bay of Bengal by a group of islands formed by silt

deposit and a long strip of sandy ridge not more than two hundred metres wide. Chilka communicates with the Bay of Bengal by narrow inlet through the sand bar thrown up by the sea. Although 1152 sq. Kms. in area, the size fluctuates with the season and the ebb and flow of the tide. Shaped like a pear, its natural beauty has been enhanced by the bold, barren spur of hills of the Easternghats running down along its shores.

The ever green islands with which the lake is dotted are visited by a vast variety of birds. Particularly in winter, thousands of these migrate here from the colder regions of Siberia.

The site for the training establishment is located along the lake at the foot of the Jatia hill, where about 1,500 acres of land has been acquired for the purpose. The area will be divided into administrative and technical buildings consisting of offices, class rooms, parade-grounds and boat slips. There will be living accomodation for over a thousand boys and instructional staff of officers, sailors, and civilians. The complex will be self-contained with houses for the families of the instructional and administrative staff, swimming pool, playgrounds, gymnasium, shopping centre and other modern amenities.

There will also be a small hospital to look after the medical requirements.

RENGALI MULTIPURPOSE PROJECT

The Planning Commission has approved Rengali Multipurpose Project. Stage I at an estimated cost of Rs. 5,792.68 lakhs which includes Rs. 4,192 lakhs for the dam and appurtenant works and Rs. 16.68 lakhs for power plant involving installation of two hydraulic units of 50 M. W. capacity each. Preliminary works of the project have already been taken up and expenditure of Rs. 53,60,598 was incurred till the end of March 1973, and Rs. 22,48,329 spent during the current year till June 1973. Thus, the total expenditure till the 30th June 1973 is Rs. 76,08,927.

There is a budget provision of Rs. 4.75 crores during the current year against which Central assistance amounting to Rs. 1 crore has already been released basing on the above expenditure.

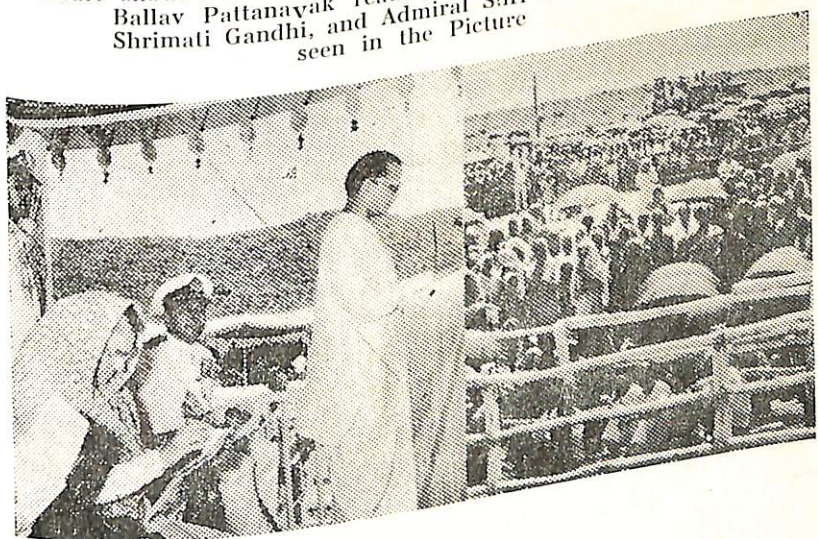
The road from Budhupal to dam site covering 31 Kms. is started and about half of the works have been completed. All the major bridges and culverts have been constructed up to deck level. 160 numbers of temporary houses have been completed at the site of work to accommodate staff



Prime Minister, Shrimati Indira Gandhi being received by Shri B. D. Jatti, Governor of Orissa at Charbatia on October 16, 1973

Prime Minister, Shrimati Indira Gandhi laid the Foundation Stone of the Naval Boys' Training Establishment at Jalia Hills near Chilka on the 16th October 1973

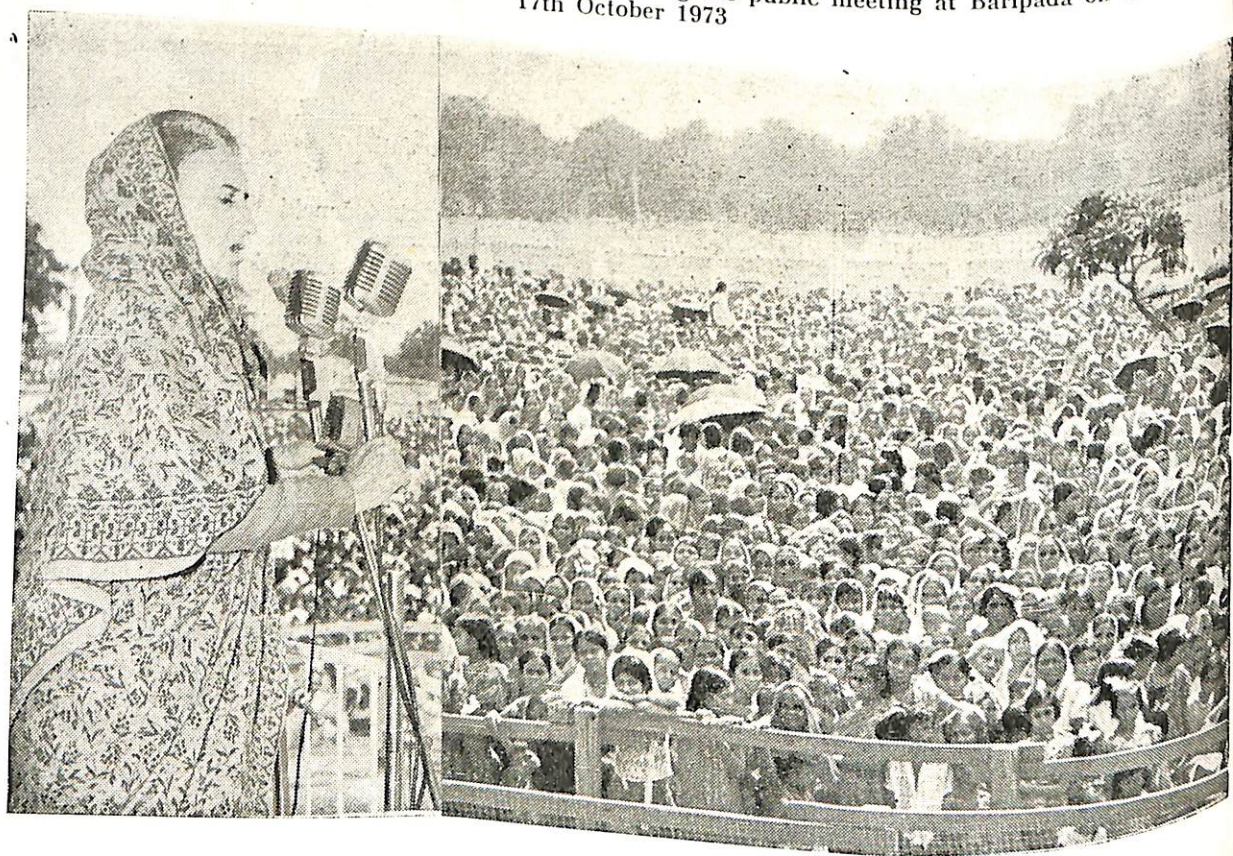
Picture shows : Union Deputy Minister for Defence, Shri Janaki Ballav Pattanayak reading the welcome address. Shrimati Gandhi, and Admiral Shri Kohli are also seen in the Picture





Prime Minister, Shrimati Indira Gandhi addressing the public meeting on the occasion of All-India Panchayat Samiti Seminar at Bhubaneswar on the 16th October 1973

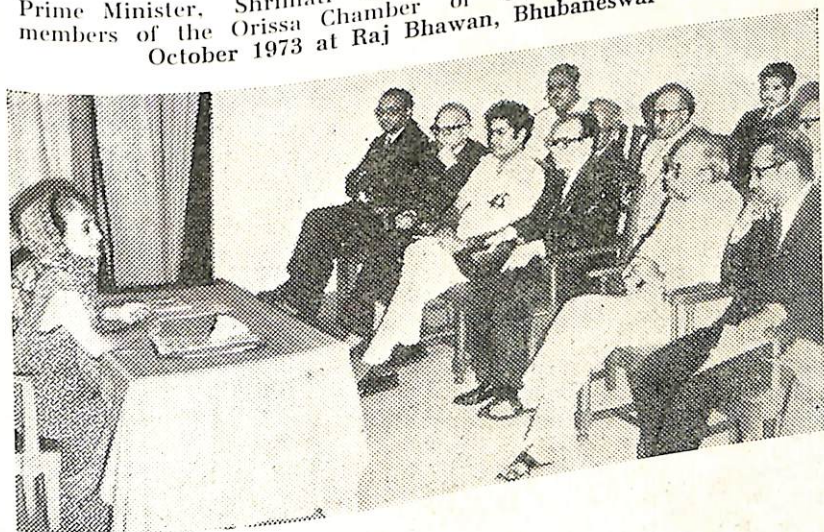
Prime Minister, Shrimati Indira Gandhi addressing the public meeting at Baripada on the 17th October 1973

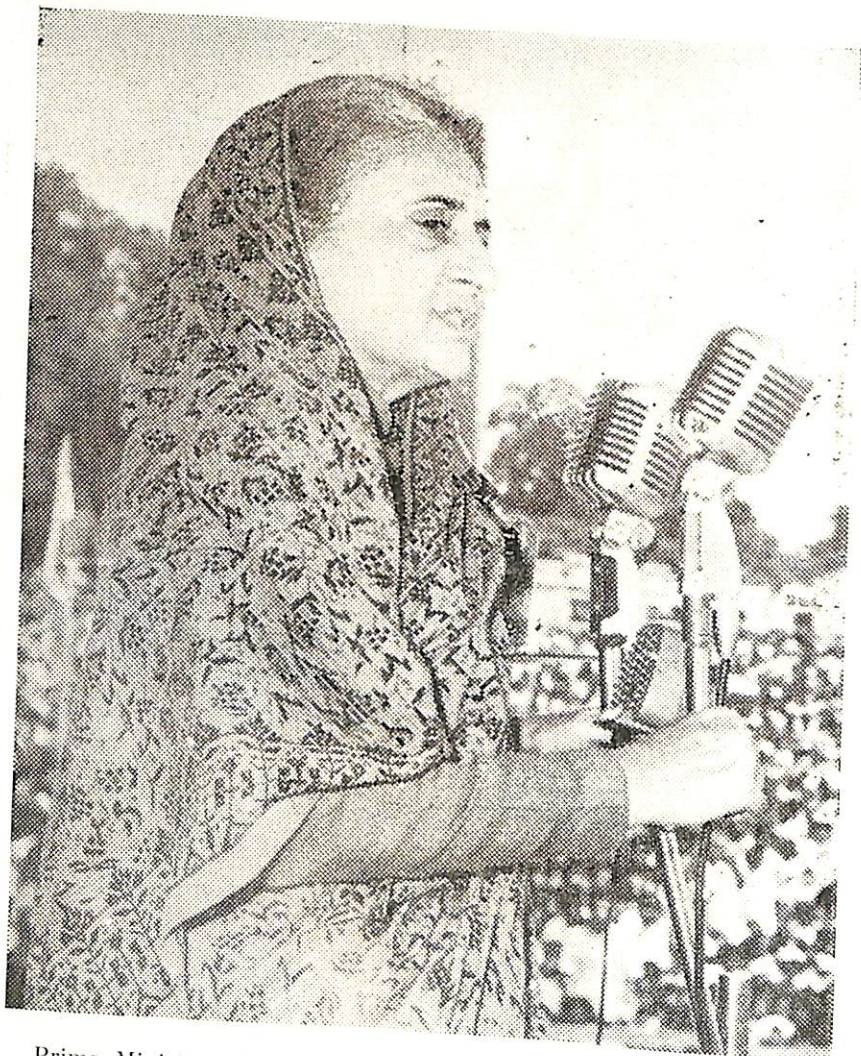




Prime Minister, Shrimati Indira Gandhi holding the Press Conference at Raj Bhawan, Bhubaneswar on the 17th October 1973

Prime Minister, Shrimati Indira Gandhi discussing with the members of the Orissa Chamber of Commerce on the 17th October 1973 at Raj Bhawan, Bhubaneswar





Prime Minister addressing the public meeting at Baripada
on 17th October 1973

including one Superintending Engineer and two Executive Engineers. All the drilling works required for design work have been completed during this period and detailed design work has been started in the C. W. & P. C. in Delhi in view of starting construction work in November 1973. Steel and cement have been procured in advance. It is now proposed to start the foundation excavation and treatment to the foundation in November, 1973.

The Control Board has been set up with Adviser-II to Governor as Chairman for speedy execution of the entire project.

The policy to be followed for the rehabilitation programme has already been drafted and is now under consideration of Government.

The above project will provide flood protection to 1,000 Sq. miles in deltaic lands which are now under vagaries of devastating floods in Brahmani. In addition, it will generate 60 M. W. firm power at 100 per cent load factor and will irrigate 4.3 lakh acres in the districts of Dhenkanal and Cuttack.

LIFT IRRIGATION

At the end of 1972-73, altogether 1,107 projects were energised of which 607 projects relate to the year 1972-73. The total cumulative potential worked out to 66,860 acres.

742 projects both from Plan and Non-Plan spilled over to the current year. It was found that 29 projects are not feasible and in respect of another 172 projects energisation during the year is not possible as power line cannot be drawn now. Thus 541 projects remained for execution.

Out of these 541 projects, with the current year's Plan allocation, 113 Plan Projects are expected to be completed. Besides 29 projects under Non-Plan can be energised for which funds are available. The remaining 512 projects for completion need an additional provision of Rs. 107 lakhs.

During 1972-73 a good progress was made on account of central assistance from the Ministry of Agriculture. The Central Government were requested to extend similar assistance during the current year but this request did not materialise.

The matter for augmentation of Plan is under consideration of Government in P. & C. Department.

OUR STATE

However so far 129 more Lift Irrigation Projects have been energised during the current year creating additional irrigation potential of 5,970 acres at the end of August, 1973.

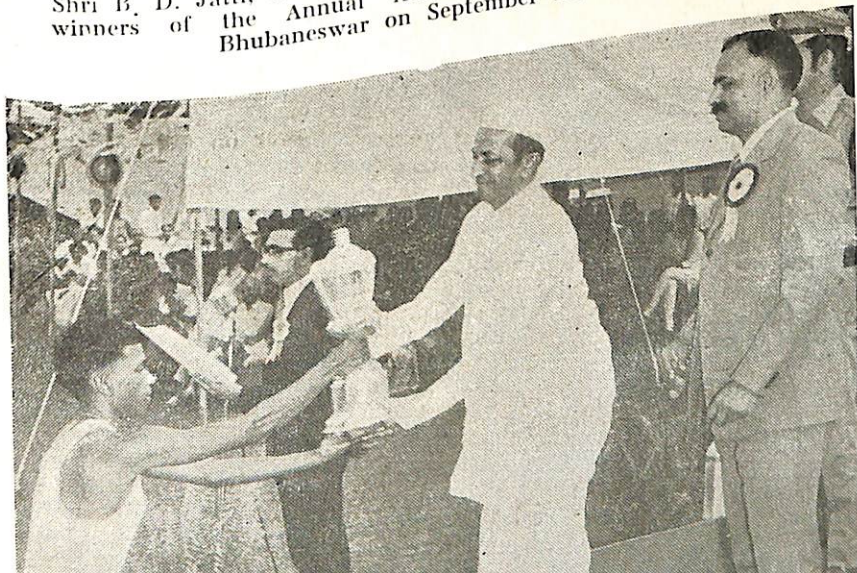
Government have decided to constitute a Lift Irrigation Corporation, to mobilise resources available from institutional finance for a large scale programme to develop surface and Ground Water for Lift Irrigation in view of paucity of funds under Plan.



Shri B. D. Jatti, Governor of Orissa inaugurating the first Unit of Lift Irrigation point at Chandipur in Cuttack district on October 2, 1973. This was organised by the Lift Irrigation Corporation, Orissa

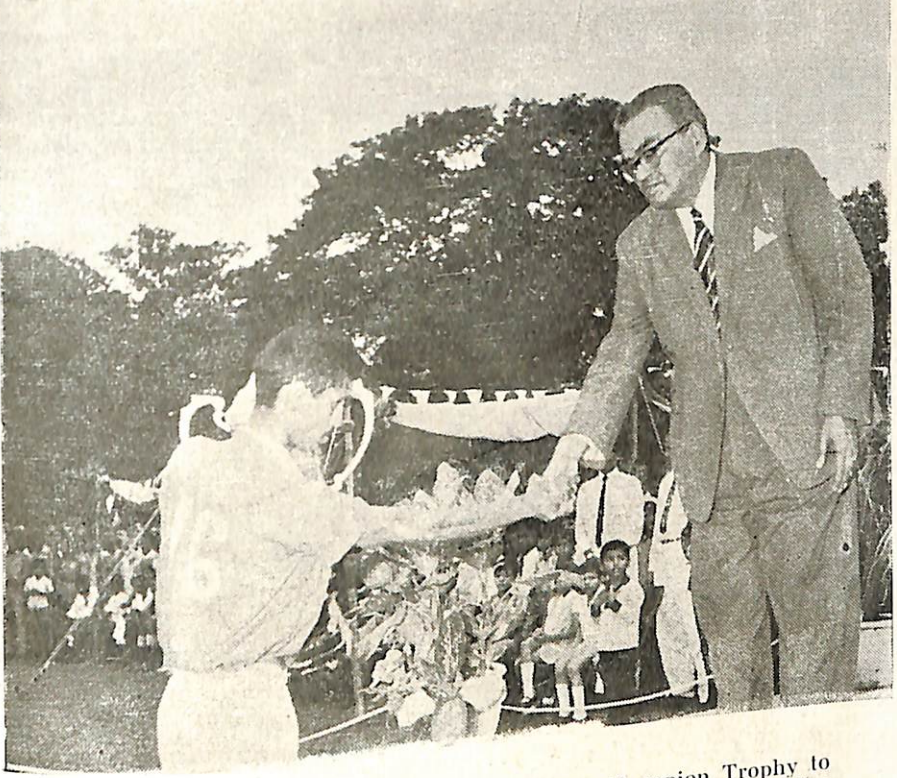
NEWS IN PICTURES

Shri B. D. Jatti, Governor of Orissa giving away prizes to the winners of the Annual Athletic Meet of Sainik School, Bhubaneswar on September 28, 1973





Admiral Kohli, Chief of Naval Staff called on Shri B. D. Jatti,
Governor of Orissa at Rajbhavan, Bhubaneswar on October 15,
1973

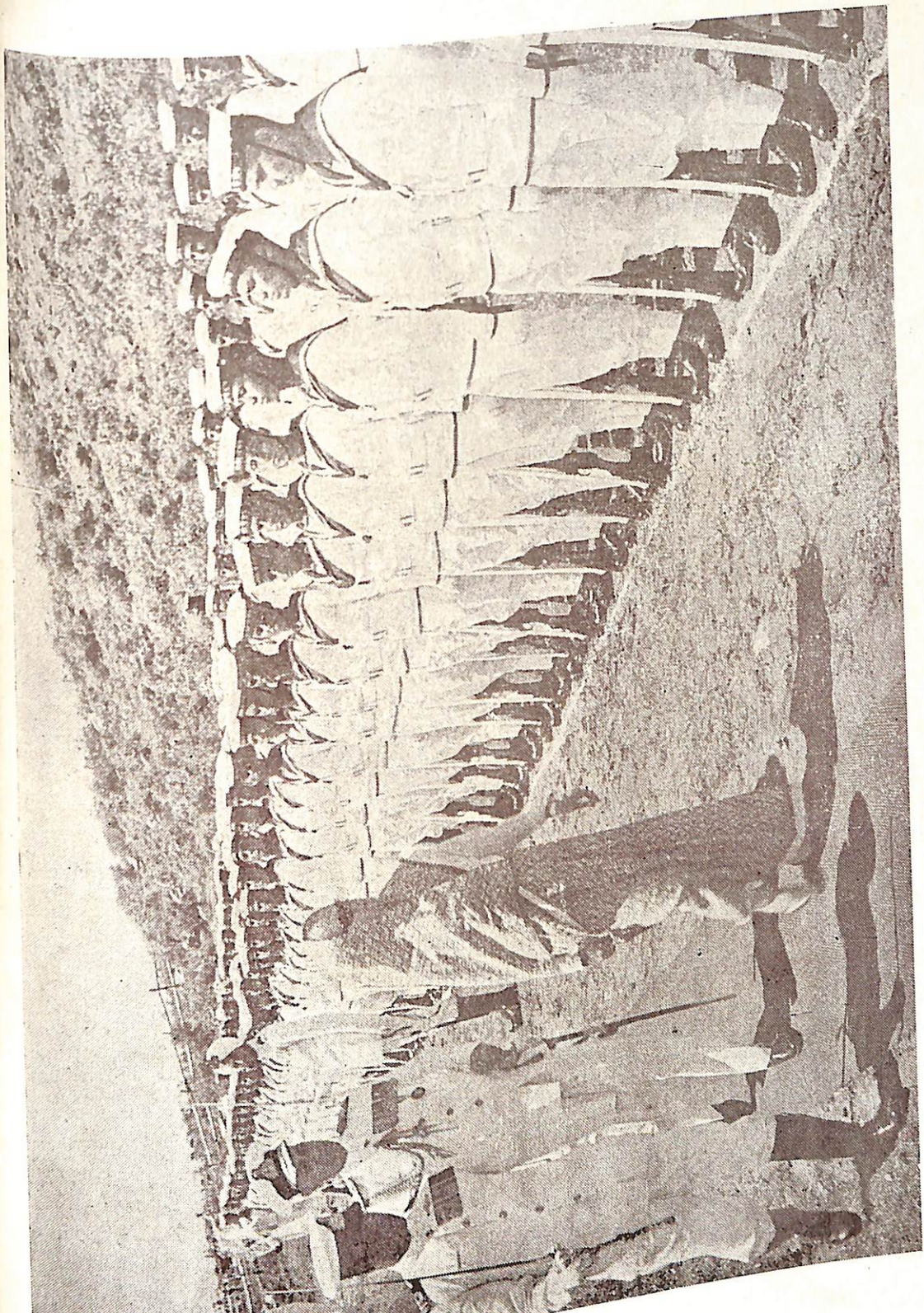


Shri R. K. Padhi, I. G. of Police giving the Champion Trophy to the Captain of the O. M. P. 6th Battalion, Cuttack on September 24, 1973

NEWS IN PICTURES

Shri R. K. Padhi, I. G. of Police is seen with the players who won the Trophy





Prime Minister Shrimati Indira Gandhi, inspecting Guard of honour presented by the Boys' Training Establishment, Chilka on 16th October 1973



Rourkela Steel Plant sustaining Orissa's food production

A unique feature of the Rourkela Steel Plant is that it has a completely separate fertilizer complex attached to it. This plant, which produces Calcium Ammonium Nitrate fertilizer with 25% Nitrogen, is the largest CAN producing plant in India. The CAN produced at Rourkela is sold under the name SONA.

Another fertilizer produced at Rourkela is Ammonium Sulphate which is sold under the name RAJA.

Fertilizers from Rourkela have made a signifi-

cant contribution to Orissa's food production. Already, nearly 3,00,000 tonnes of SONA and about 36,000 tonnes of RAJA have been distributed in the State. With increasing production, greater and greater quantities of the fertilizers will be available to the farmers.



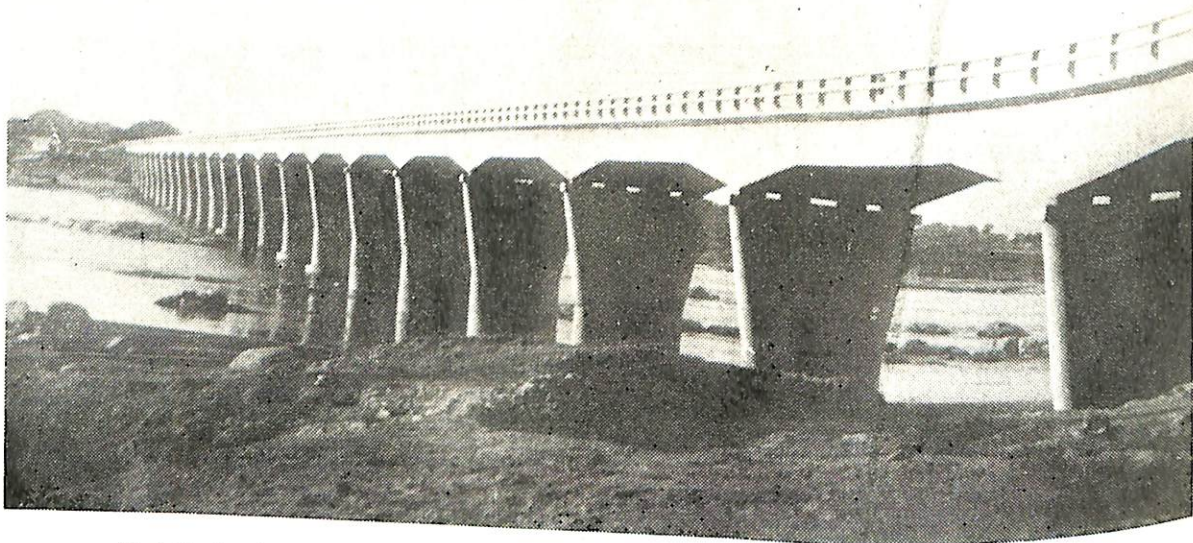
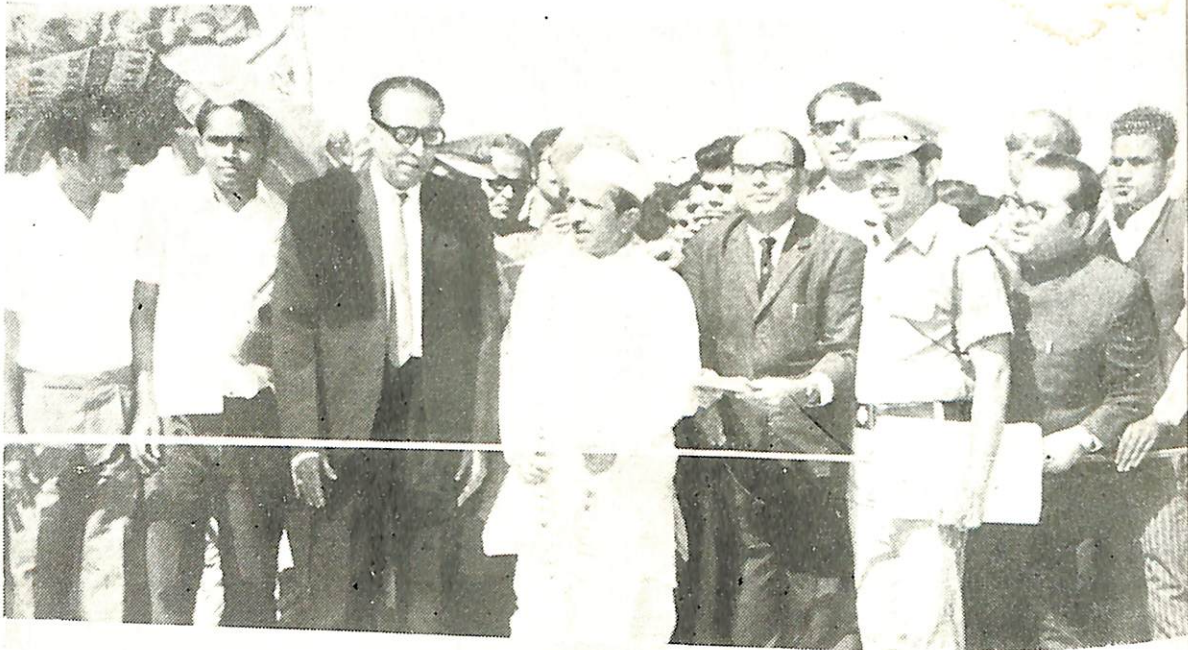
HINDUSTAN STEEL
A national trust for national growth

UNION NEW

NOVEMBER 1973



PLAN SPECIAL



Shri B. D. Jatti, Governor of Orissa inaugurating the bridge over river Tel in Bolangir district on November 30, 1973

The bridge has been constructed at a cost of Rs. 39.50 lakhs and this has reduced the distance between Bolangir and State Capital by about 126 kms.