

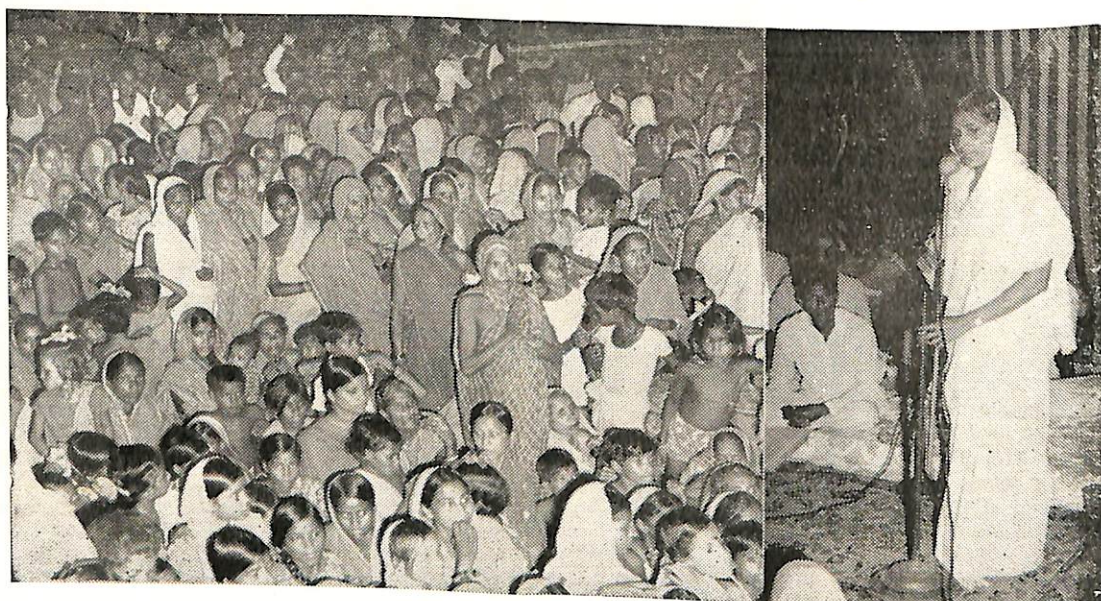
ORISSA REVIEW



WOMEN YEAR SPECIAL, DECEMBER 1975



Chief Minister, Smt. Nandini Satpathy inaugurated the All Orissa Women's symposium on the 20-point Economic Programme to celebrate the International Women's year on the Prime Minister's birthday at Bhubaneswar on November 19, 1975
Picture shows. Smt. Satpathy addressing the large gathering



Shrimati Nandini Satpathy, Chief Minister of Orissa, addressing a public meeting at Durgapur near Banki on October 6, 1975

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Guru Teg Bahadur

Shri Amar Singh, I.A.S. Retd.

In every age and in a number of places have truth-filled souls made their advent to inspire humanity. Three hundred years ago such a soul was born in India to Mata Nanki, wife of Guru Hargobind, the sixth Guru of the Sikhs. On the 7th December 1975, we will be celebrating his tri-centenary martyr's day all over the world. It is therefore appropriate that we remember him and talk about him in these pages.

Har Kishan, the eighth Guru was only eight when he gave up his body. Although on his death-bed this little boy could not specifically name the Guru who was to succeed him, he however, uttered 'Baba is at Bakala', and with these words breathed his last. This sent the Sikhs into confusion and they did not know who their next Guru was. The descendants of the Guru were living at Bakala. So each one of them proclaimed himself as the Guru in consequence of the prophetic utterances.

The confusion was however cleared by one Makhan Shah. He was carrying on his business in Gujrat. At this critical history of the Gurus his ship full of merchandise was caught in a storm at sea. Makhan Shah who was a Sikh by faith

prayed to the Guru and promised to make an offer of five hundred gold coins to the Guru if his ship was saved from being destroyed. It so happened that the ship reached the shore safely. Makhan Shah came to Punjab to see the Guru and offer him his promised offering but when he arrived at Bakala in search of the Guru he found that twenty-two persons had proclaimed themselves as the Guru. He then devised a plan to test who the real Guru was. He decided that he would go and offer one gold coin to each of these self-styled Gurus and even to other descendants and he who demanded five hundred coins, the amount of the offering promised by him was the real Guru of the Sikhs. Accordingly, Makhan Shah visited each one of them and offered one gold mohar only but none of them demanded the five hundred gold mohars. On making further enquiries Makhan Shah found that there was a son of the late Guru Har Gobind living also at Bakala who seldom came out of his house and lived only in seclusion. Makhan Shah decided to try him too. He went to see him and after salutation offered him one gold mohar as he had offered earlier to the other descendants. In this case, to his pleasant surprise Teg Bahadur smiled and asked Makhan Shah where the rest of the promised offering was. He also showed his right shoulder which bore the imprint of the mark of support that was given to the sinking ship to save it. Makhan Shah was convinced beyond any doubt, fell at the feet of the Guru and offered the remaining 499 gold mohars. Then he went to the top of the house and proclaimed, 'I have found the Guru' 'I have found the Guru'. All the Sikhs who were living at Bakala hearing this announcement rushed to the house and surrounded their Ninth Guru. They had found the real 'Baba' as announced by the late Har Kishan, their eight year old Guru.

The Sikhs have always been inspired by a sense of Divine Mission and no fear of any earthly power deflected them from their duty. History is full of their sacrifices and acts of bravery. Their ten Gurus lived for God and as such became fearless, selfless and united. In all of them the voice of God spoke without any variation. They spoke of single-hearted devotion to God as the only means of salvation and of gentle, gracious, fearless and pure living. They held that where love was, there was freedom. In hearts in which love dwelt, forgiveness reigned. Devotion to God was best of all actions and it made men free from sin. But those who followed only the dictates of their own mind could not escape its snares. They enjoined that if man's mind was confused about God, man's whole life was confused. They proclaimed that God was one and all mankind was His without any distinction.

When Teg Bahadur was born, Aurangzeb was still on the throne and India was seething and reeling under the ferocity of his despotic and tyrannical rule. According to many fanatics of Islam he has the protector of religion, the fountain-head

of all power and justice. Islam was the official religion and meant to be used as a gateway for the conversion of people belonging to other religions. Anybody who resisted was put to all kinds of suffering. There were occasions when there was wholesale murder, slaughter, plunder, loot and rape. This made the Hindu society a disorganised community. Buddhism had declined. Jainism survived in the South only. Vaishnavism and Shaivism had come into existence and wanted their survival. And so Islam was fast rising against the declining tide of the Hindu.

Caste system was rigid. There was restriction on inter-caste marriages. Untouchability was rampant. Polygamy was allowed even in Hindu society. Superstitions were ruling the lives of the people. There was attachment to forms and rituals. Hindu social system bred various divisions, evils and mutual jealousies which weakened it so that it was not strong enough to withstand the Mohamadan onslaught.

It was in this context that the lives of the ten Gurus are an important landmark or a mile-stone in History. They made their appearance to speak the truth, whatever the cost, to bring to humanity strength of character, unity of castes and creeds and freedom. In this brilliant galaxy of prophets, Guru Nanak headed the list and founded Sikhism. The ten Gurus tried to create, out of the disunited and emasculated society, a well-knit homogeneous body of people devoted in a bold and selfless spirit to the service of their countrymen.

It was Guru Teg Bahadur who was to stand against the tyranny, bigotry and oppression of the day let loose fiendishly on this society. As a boy, he questioned the object of life and the right course of living. And he himself answered that the object of life was to carry out the God's will and sacrifice one's self unto the Lord's will. One must be truthful, loving, return good for evil, he said. Serve the Lord and His creatures, he preached and acted on it himself.

He married Gujari. He was 23 when his father died and according to the desire of his father he left Amritsar along with his mother and wife for Bakala to reside there. And it was here that he was ceremoniously installed as the Ninth Guru in 1664 A. D. He spent his life in meditation and quiet contemplation. He was unlike others. Sometimes he would quietly sit, meditate and go without eating anything. He travelled widely. He went into U. P., Madhya Pradesh, Bihar and Assam to arouse public opinion against the oppression of Aurangzeb. Scores of people of all castes, creeds and colour congregated at the places the Guru went and they listened in ecstasy to his words of wisdom. He spoke briefly but in simple words, the crux of which was:

- (1) All that is visible and invisible has no permanent existence. It is like the shadow of a passing cloud or the bubbles on a surface of water. Such was the impermanency of all objects of the world.

And so if one felt attracted to these perishable, fleeting and transitory objects he went the wrong way and understood things wrongly.

- (2) Attachment gives rise to desire and hankering after the objects of the senses. Right knowledge is that by which one perceives the true nature of the world and distinguishes the unreal from the real which is unchanging and imperishable and is the source of all existence, consciousness and bliss.
- (3) If we are devoted to the Lord we transcend the realm of change or death and abide in the unchanging Reality which is the abode of eternal bliss.
- (4) Misery lies in forgetting the Lord who dwells in our heart. He is realised only in an unruffled and unagitated mind. So quieten your mind and realise Him through Nam (name). A quiet mind is free from desire and fear and it reflects calm, peace and happiness.
- (5) Following the dictates of the self (ego) one is apt to follow the path of selfishness, the path of sin leading to unrighteousness involving wrath, hate, envy, hypocrisy, conceit, greed and covetousness. So why follow this dangerous path.
- (6) The human goal is to be free of the self and the ego and become Divine to rise above life and death. So the first step on this path of liberation and attainment is to purify the self before it can be effaced to merge in the source which is pure. For this purpose, the course of righteousness has to be adopted, which in turn can be adopted by acquiring the virtues of humility, straight-forwardness, charity, forgiveness, compassion, love, contentment, truthfulness and self-control. One cannot practise these virtues unless he purges hate and earns his own livelihood and shares his earning with others who are in need.
- (7) The name of the Lord has to be recited till the self is dissolved into the Lord, and he becomes alive only in him.
- (8) As soon as one resigns his will to that of the Lord the ego goes and he carries out the will of the Lord. This makes him free from the noose of death and he thus is liberated and gets his salvation, becoming the image of Bhagwan, the Lord on earth.

This is what in short he preached. The people who heard the Guru thus were impressed by these pure, simple and spiritual teachings. Many of them became Sikhs. He composed hymns and sang them. The crowds heard them in rapture. He joined Kirtans and Bhajans in praise of the Lord and exhorted people to render his instructions into practice to set the spiritual ball rolling towards its goal.

During his tour to Assam, Raja Ram Singh of Jaipur who had been asked by Aurangzeb to undertake a military expedition against the Raja of Kamrup, sought the help of the Guru to obtain his victory. The Guru, however, was instrumental in bringing both the Rajas closer till they became, to the happiness of all, true brothers. The Guru asked them to fight for a righteous cause and not for the objective that sets them to fight against each other just to comply with the wishes of the Emperor whose original intention was to destroy them and annex their territory.

During the absence of the Guru on tour, his wife delivered a baby whose name had already been given before his birth by the Guru as Gobind Rai. This remarkable boy later assumed the Gadi as the tenth and the last Guru of the Sikhs. According to the Guru Gobind Rai, later Guru Gobind Singh, was born to perform great deeds, destroy evil and cherish Dharma. And this the boy grew up to fulfil. After finishing his Assam tour Guru Teg Bahadur, turned towards the Punjab for his mission and went to stay at Anandpur where he started receiving people three times a day. In these congregations, men and women from far and wide came. Even visitors from Kabul came. This showed the popularity of the Guru but this was intolerable to Aurangzeb. At this moment Aurangzeb was engaged converting the population of Kashmir to Islam. In consequence of this, a party of Kashmiri Brahmins came to meet the Guru and appealed to him to help them by giving his protection. 'We take thy refuge, thy protection, thou art the true Lord and Saviour', they said and explained their tale of woe, how Sher Afghan Khan, the Governor of the Valley under penalty of death was carrying on forcible conversion of the people to Islam. 'We were told by the still small voice of Bhagvati to go to you, Oh Guru, ninth in succession to the great Guru Nanak and seek help from you' they said. 'The voice said that a perfect man must sacrifice his life for the sake of the cause so that the rule of tyranny may come to an end. Such a sacrifice alone can save the country now. Having heard this voice, we at once started to wait on you', they pointed out.

The Guru heard them and after pondering over the matter, referred it to the congregation present and asked what they thought of it. At the time there were thousands upon thousands of Sikhs in the country who were ready to lay down their lives at the behest of their Guru and the whole congregation with one voice replied that they only waited his commands to rally forth and if need be to sacrifice their lives. But the Guru reminded them that it was the martyrdom of only one good man that was demanded, while the time for Dharma Yudha or collective sacrifice had not yet come, which time would come later. But nobody was able to follow the meaning of the words of the Guru until all of a sudden his handsome young son of 8 years Gobind Rai who was sitting in the crowd got up and with tiny folded hands to the bewilderment of all addressed his father thus: 'O true Lord, who else is more suited to fulfil the condition of a perfect man than yourself as a sacrifice for the atonement of the sins of others.. The Guru smiled a smile of satisfaction and said 'Blessed be thou.'

I am now satisfied that after me you will not only continue the spiritual teachings but by taking up arms in the righteous cause will supplement the sacrifice about to be offered by me.' Thereafter the Guru asked the Brahmins to go to Aurangzeb and tell him that if Guru Teg Bahadur accepted Islam they would with their own free will also embrace Islam. Aurangzeb was pleased to hear it. He was already getting annoyed with whatever the Guru was doing and so he took up the challenge and set himself to convert the Guru to Islam. He sent his officers to invite the Guru to Delhi. The Guru promised to go to him after the rains. And when he actually prepared to move towards Delhi, it is said: flowers showered from heavens and celestial music was heard. The Guru went into a trance and coming out of it he announced that he was moving out to undertake the service of the Lord. The Guru took with him only five sikhs including Bhai Mati Dass and Bhai Gurdutta who too offered their sacrifice. On the way the Guru preached his doctrines of love, faith and Dharma and met his Muslim friends including Saifud-Din, Meeram Shah, a disciple of the famous Sufi teacher, Mian Meer of Lahore and other followers and exhorted them to follow the path that led to the source of Reality that brooks no evil, no ill-will, no anger, no hate and where all was love and compassion.

At the close of the rainy season, Aurangzeb again sent his officers to Anandpur to bring the Guru to him but as they did not find him there, the Emperor thought that the Guru had fled to avoid him. He, therefore, gave orders that he be arrested wherever found and a reward was also announced to be given to the person that apprehended him. The Guru on the other hand unaware of this drastic action was moving from village to village on foot, preaching, helping and giving religious instructions for the solace and enlightenment of his countrymen. At his own expenses, the Guru got wells sunk at different places where there was scarcity of water. He gave money to the needy. He heard about the atrocities of the Mohamadan rule. To console and encourage the villagers, he exhorted that they had nothing to worry when the rulers abandon their Dharma and misuse their power, they suffer. The Dharma of a ruler is to serve his people. A ruler who is virtuous, practises justice, is above avarice, hate and pride, protects his people with sympathy and is ever engaged in removing their sorrow and suffering strives to make them happy and who receives only a reasonable revenue to be spent for the good of the people and suppresses crime, theft and robbery and who acts honestly, shall secure for himself, his descendents sovereignty over his domains. Others who seize wealth and are intoxicated with power are bound to fail because their empire and dignity decrease daily. The Guru further told his congregations: "Aurangzeb comes under the category that forgot duties and responsibilities. He has now formed evil designs and seeks to destroy other religions. In the wantonness of his pride and bigotry he practices violence and oppression. Therefore, it is abundantly manifest that he and his empire shall perish. And that none of his progeny shall remain even to beat a drum."

On reaching Agra the Guru camped in a garden with his five attendants. It was here that he was taken into custody and sent to Delhi. When he was brought to the Emperor after common courtesies, Aurangzeb said: "Hinduism is a false religion. It allows idol worship. It does not teach "Tauhid"-unity. Therefore, Hindus will be punished in hell. I pity them and therefore I wish that all should be converted to Islam. It is my God's wish that there should be only one religion. If Hindus and non-Mahamadans accept Islam they will be rewarded with wealth high appointments and land. In that case you will be able to retain your leadership. You will have more disciples and be a great and exalted priest of Islam, which is the only true religion on earth."

The Guru replied, "O Emperor, thou and I and all people are God's and so are all the religions which acknowledge God. If it were His will that there should be one religion in the world he would not have allowed other religions to exist side by side at the same time. There is none to dispute His will. Are there not more than one road leading to Delhi and more than one Gate to enter the capital? You work for your selfish end, worldly achievements and to enslave human beings to your willIslam is resignation to the will of the Lord and not to wish worldly things here and even after death".

Aurangzeb : Remember, I am only obeying God's orders in converting all to Islam.

Guru : Remember, conversion is not carried out by force or threats or bribes. Conversion is a thing that depends on the faith of the heart. You speak of unity, but you don't know what it means. All the religions believe in the unity of God. The meaning of unity however does not end here. Remember, where the self or ego is eliminated duality disappears and then alone one can believe in Tauhid. God gives religion to his people according to the stage of their development and their need.

On another occasion, when the Emperor again tried to persuade the Guru to take to Islam, the Guru repulsed the offer and said who is proud shall in due course be extirpated.

This enraged Aurangzeb and he ordered that the Guru be tortured till he accepted Islam. During his stay in prison, attempts were made again and side by side torture was inflicted for his conversion, but all efforts went in vain. One night Mati Dass his attendant approached the Guru and with folded hands said, "O true Guru, it has become intolerable. Permit me and I will destroy the King, his Maulvis and the whole of Delhi. I cannot any more bear to see the holy Guru suffer all these cruel tortures inflicted on him."

Guru : Whence hast thou got this power ?

Mati : From these holy feet (pointing to the feet of the Guru) O Sat Guru.

Guru : Bow to these feet then.

Mati Dass then put his head on the feet of the Guru and lo and behold all his powers with which he felt he could destroy the King and others were gone. He stood speechless with folded hands. So the Guru showed him a vision in which he saw his own execution, and that of the Guru's which was to follow.

Guru : "Now the time has come when we must work to carry out the Divine will by offering our physical lives and cheerfully resigning to his will."

The Guru spoke to Bhai Gurdutta also in the same vein.

This conversation in the prison was overheard and was reported to Aurangzeb.

The Emperor, afraid of Mati Dass and his powers, ordered his execution. Mati Dass was bound between two pillars and by a saw cut into two pieces. Mati Dass serenely uttered the name of God during the working of the saw on him. He also started the recitation of the Japji. It is said that though the body was cut into two, Japji was all along heard being recited by him till it was completed and the soul left his mortal remains. Such butchering in the presence of people was done to strike awe into the hearts of the Guru and his followers. The three attendants of the Guru in consequence did become nervous after seeing the horrible scene. Reading their minds, the Guru asked them to go home but they pointed to the fetters on their hands and feet. At night, the Guru again asked them to leave. This time however the fetters fell and the door of the prison opened for them as a consequence of the Guru's desire. The said three attendants then bowed, touched the feet of the Master and quietly left unnoticed. Bhai Gurdutta however kept back.

The escape of the three prisoners was reported to the Emperor who became enraged and furious. As a result, he ordered that Teg Bahadur be kept in an iron cage. From the cage too the Guru said :

"It is my duty to offer my life willingly for the sake of the suffering humanity. Such a sacrifice in which there is no shade of hate or retaliation can deliver the innocent masses from the oppression of the day and dig out the roots of such a rule and throw it into the salty ocean; what is dissolved in salt never revives.

The Emperor could not bear the sting of these utterances and eventually ordered the execution of the Guru in the presence of Maulvis, nobles of the court and other people.

A messenger from Anandpur had arrived at this juncture with a message from his son and family. The Guru asked him not to return but to stand near the place of his execution. 'My head will fall into thy lap. Fear none but take it to Anandpur where my son will cremate it', said the Guru. Towards the afternoon,

one Sayed Adam Shah was sent with Maulvis, nobles and other men to conduct the execution of the Guru. The Master, unruffled and serene, came out of his cage and after washing himself at the well nearby sat under a banyan tree and began to recite the Japji. He had asked Adam Shah to strike his sword on his neck when he bowed his head in Samadhi. Adam Shah responded accordingly. The head of the Guru flew off into the lap of the messenger who had come from Anandpur. Immediately after, a great storm raged. It filled the eyes of every one with dust and gave a cover of darkness. The sentries and guards were at their wit's end. The Sikh took away the head of the Guru unnoticed and without any interference to Anandpur hastening with it as fast as he could. Thus, at the age of 53 Guru Teg Bahadur offered his great martyrdom by observing completely the spiritual rule of non-retaliation and non-violence. He had neither hatred nor anger at the time of his sacrifice. He was then one with his Creator.

One Sikh of the Laba'na' tribe took the corpse of the Guru and hiding it in the bales of his cotton drove his cart out of Delhi. The tribe cremated the body at Raisina. They placed the body on the pyre and set fire to the whole village so that it could pass off as a common fire and there would be no suspicion. Such was the dread of the authorities.

And when the body was reduced to ashes they put the ashes in a copper vessel and buried it on the spot where the funeral pyre was laid. This place in Delhi is now known as Rakabganj. A magnificent shrine has been built over this spot. It is now a place of pilgrimage for the Sikhs and others. They go in their hundreds daily to this shrine to pay their homage and to pray. We also bow down in reverence to this great spiritual martyr prophet. His sacrifice had the desired effect. It brought unity among different castes and creeds and the Hindu society began to organise its life. A large community of the Mahamadans came closer to other communities and felt living like brothers. It was, however, left for Guru Gobind Singh to complete the series of sacrifices to strike the final blow.

The ten Gurus worked for unity of mankind. They worked for establishing love. They wanted each individual to work for the welfare and service of the other so that there was no want, hunger and ill health, so that peace may reign. Let us, therefore, resolve on this occasion to put the teachings of the Guru in practice to bring about the desired results for our society, for our country and for the entire world.

Even today, Indians, by their scores, bow their heads in reverence to offer their gratitude, devotion and worship on the centenary days of these great brave souls and spiritual gods for the teachings they have given us for our guidance.

O great Guru, protector of the Dharma, compassionate and kind ! your supreme sacrifice has today yielded fruits. Your objective has been achieved and your prophetic utterances have come true. The Hindu religion is more organised and is more accommodative. The religion of the Sikhs, the Hindus, the Musalmans, the Christians, etc., has received appropriate enlightenment and there is interchange of good-will among them. The fanatics and the bigots are rare. Nobody is intolerant against the sect or the religion of the other. We enjoy the boon and the benefits bestowed by your sacrifice, O great Guru. In fact, we do not know how to offer at your feet our adequate gratitude and worship. You are one among the great spiritual personalities that we remember in our daily morning prayers. We, the two and a half crores of Oriya inhabitants of this ancient State of Orissa, bow down to you in esteem and in the memory of your sacred remembrance resolve, that we will try to follow your teachings. On this auspicious day of your martyrdom, we bow down to you humbly in prayer beseeching you to pour your divine grace on us, like the pure cool soft shower of heavenly rain, so that we sincerely begin to work for the welfare, prosperity and happiness of this important State. Take away our sloth and make us active. This is the prayer, O great Guru. Grant it, Grant it, O Great Guru.*

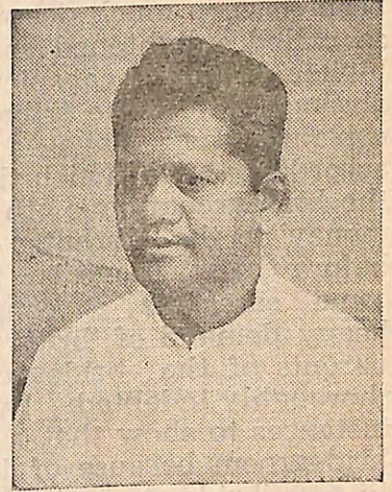
*The Sikhs are the disciples and followers of their ten Gurus in succession. The life stream of the Gurus flowed thus :

- Guru Nanak (1469—1539)
- Guru Angad (1539—1552)
- Guru Amar Das (1552—1574)
- Guru Ram Das (1574—1581)
- Guru Arjan (1581—1606)
- Guru Hargobind (1606—1645)
- Guru Har Rai (1645—1661)
- Guru Har Kishan (1661—1664)
- Guru Teg Bahadur (1664—1675)
- Guru Gobind Singh (1675—1708)

THE SOCIAL LIFE OF THE TRIBAL WOMEN

Sri Rama Chandra Ulaka

MINISTER, TRIBAL & RURAL WELFARE, ORISSA



The Christian era of 1975 is being celebrated as the International Women's Year for the up-liftment of the women and for according a suitable position and right honour to the women folk. During this year all throughout the world a large number of programmes have been adopted for solving the innumerable problems facing the women. In our country, too, quite a number of programmes are being effected. Of these, the most important are abolition of the Dowry System, discouragement of the Purdah and rehabilitation of the women in the society with dignity and honour. There is no doubt that it is a befitting step in the right direction.

Differences do exist between man and man from the very birth. Some of these distinctions are natural while others are rooted in the very social structure. It is, of course, not possible to repeal the discriminations which are natural, and, as such, inherent. These differences are intended to achieve some definite purposes for the living beings. Some social distinctions are also essential for achieving such definite purposes; but

where these differences degenerate to the extent of taking away the freedom of the individual and of giving scope to a few to exploit the many and above all, of destroying the integration of the State. It is the paramount duty of every progressive State and Government to do away with such disintegrating distinctions.

It is, therefore, in the fitness of things to bear this aspect of the problem in mind before we discuss about the rights and privileges of the women in the society.

Against this background it is worth mentioning that in a tribal society the woman not only occupies an important place, but also plays a more vital role than the man in the economic, social and cultural life of the tribals. It is for this reason that social evils such as dowry, the 'Purdah' or oppression of a woman in her in-law's house are no problems for a tribal woman. Nevertheless, a tribal woman has to face quite a large number of problems whose solution during the International Women's Year would be a proper display of honour to the womankind.

It is a surprising truth that the despicable dowry system which has been so very much deeprooted in the so called enlightened society of the higher castes, is conspicuous in its absence among the tribals. On the contrary, they have a custom in accordance with which the parents of the bridegroom have to pay 'bride money' to the parents of the girl before the marriage is finalised. In some cases as a consequence of heavy demand of 'bride money' the parents of the bridegroom become thoroughly indebted. Even there are instances to show that a prospective bridegroom because of his inability to pay 'bride money' serves as daily labourer or wage-earner in the family of the bride till he accumulates the desired "bride money" and then only the marriage is performed. The 'bride money' is only kept as a security deposit with the bride's parents who have no right to convert it to their own use or any other use. It ensures befitting treatment to the girl in the father-in-law's house and if at the worst for any reason the wife deserts the husband and comes to stay with her parents, the latter deem it as a part of their duty to maintain her. But there is no question of mercy, compassion or charity involved in this, because the girl has acquired a rightful claim to maintenance in her father's house by virtue of 'bride money' collected by the parents at the time of her marriage. As a matter of fact, 'bride money' is, as though, a unit of measurement of the beauty, dignity and virtue of the tribal girl. The more the 'bride money', the greater is the social prestige of the girl and her parents. But the tribal society is as yet free from the abominable vices of the dowry system.

Divorce among the tribals is not a monopoly of the male partners; the females do exercise this right with freedom and ease. A divorced

woman does not command proper respect in a non-tribal society and because of various social and economic limitations, she cannot think of a 'divorce' even though she is subjected to interminable oppressions and conjugal disappointments. But among the tribals, the mode of effecting a divorce is very simple and women do have this right equally with men. Once a tribal woman announces her desire to sever all conjugal or marital relations from her husband the process of divorce is complete and the society attaches a great importance to her decision which is absolute. A divorced tribal woman is never an object of contempt in her society. She can choose another partner with impunity.

But this does not mean that divorce is a frequent phenomenon in the tribal society; it is rather a rare exception. So far as a tribal woman is concerned, her awareness about her right to divorce makes her a willing but not a forced partner in the conjugal life.

Selection of the life-partner is a special prerogative of the tribal woman. She cannot be forced to marry a person of the parent's choice against her will. She, who will marry, must choose her mate. But her choice is hardly irrational or merely emotional. There can be no marriage unless the bride is fully convinced that her prospective partner is a noble and valiant person; and the man has to prove his manhood and courage even in acts of violence and strife. Where the tribal woman has the slightest misgivings about the valour or social dignity of her husband, divorce is only a natural consequence. The male members in a tribal society are very often involved in violent struggles, but if a woman enters into the scene and interferes, the combatants immediately cease to fight. Hostility ends and peace prevails. This is a glaring example of



the high honour with which a woman is held in a tribal society.

A tribal man may marry more than one wife; but except among the 'Todas' of the Nilgiris and the 'Khasas' of Himachal Pradesh, a tribal woman cannot betroth more than one husband at a time. Polygamy appears to be a slur on the woman's freedom and dignity. But it is not so because a tribal man can take a second wife only with the prior consent of his first wife. In some cases, polygamy is regarded as a status symbol for the tribal and the first wife even insists on her husband getting a second wife who would lessen the family burden both physically and economically. Thus polygamy sometimes becomes a socio-economic necessity. The tribal man is often addicted to liquor and as such, becomes indifferent to cultivation or other manual labour. Hence the family income dwindles. Of course, the woman, too, works in the

field (though she is forbidden to plough the land); but whatever money is earned (and preserved in an improvised bamboo tube closed at one end) is squandered away by the husband in drinking and other idle pursuits. Hence a single woman is unable to manage the family and she needs co-operation of more women who can very well be accepted as co-wives.

Some tribal women move about freely and without shame in a semi-naked or even full naked condition. There is a popular belief that it is because of the curse of Sita, the illustrious wife of Lord Sri Rama, that the tribal women are destined to remain naked or semi-naked. The story, as it goes, is that once during Lord Sri Rama's term of exile in the dense forest of Dandakaranya in the district of Koraput in Orissa, while Sita was taking her bath in the river Saberi, the wet clothes slipped off her body and some impudent tri-

bal maidens just smiled at her. This provoked a great wrath in Sita who cursed them to lead a life of nakedness for ever and ever. Apart from the historical truth of this episode, it is but certain that the tribals maintain a state of nakedness primarily because of a respect for the tradition and secondly because they desire to establish their distinction and speciality *vis a vis* others.

Of course, some of them use hand-spun and hand-woven clothes from the girdle to the knees and they, too, argue that this sort of dress is very suitable for their hard labour in the fields. Though the upper part of the body remains undressed in some cases, now-a-days the tribal women have tried to cover their chests with colourful beads, brass or bronze ornaments, etc. In Orissa, the tribals known as Lanjia Saura, Kutia, Kondh, etc. move freely or go to market place or fair with their chests fully uncovered and because of the short and tight clothes they wear, they cannot sit but have to kneel down at the time of making purchases in a fair or market.

A tribal woman decorates her ears and nose with various types of ornaments made of iron and she usually keeps a knife hidden in her hair or clothings with a view to protecting herself from the evil desires of voluptuous men. The common belief that the standard of morality is at its lowest among the tribals is totally unfounded and the contrary is rather amply re-affirmed by the practices of carrying a knife hidden under the hair or clothes and also of inflicting tattoo marks on the face, chest and other parts of the body. It is a painful effort to uphold the chastity of the tribal woman, though sometimes 'tattoo' marking is regarded as an antedate or preventive measure against infection of diseases.

In the modern society, amusement is, as though, a monopoly of the males and the women are only objects of pleasure or tools of enjoyment for the men. But among the tribals, the men and women have the equal right to sing, dance and make merry. Even in course of a dance, a tribal woman may join with another man, not her husband; yet her association never degenerates into anything vulgar or licentious. Freedom coupled with self-restraint is a unique speciality of the tribal woman. Apart from social gatherings, the women also take part equally with men in religious functions or even traditional worship of gods and goddesses.

The problems confronting a tribal woman are significantly distinct from those faced by every other woman. A tribal woman has a definite socio-economic role to play, sometimes even with greater responsibility than the menfolk. She has to labour hard to earn a living. Her urgent problems are, therefore, poverty, ignorance and ill-health. She is an easy prey in the hands of dishonest traders and unscrupulous contractors. She is deprived of even the basic medical facilities and her lack of awareness about health and hygiene as well as childcare brings her immature old age and even death.

Intoxicating drinks have scattered the very fabric of the tribal life and the woman is only a pining, suffering but mute spectator of her drunken husband, who is no better than a beast of the jungle where they live. To put an end to this painful habit of drinking among the tribals is an urgent need of the hour. Likewise

ignorance and superstitions cast a gloomy shadow on the life of the tribals. For example, the impact of family planning programmes is very insignificant in tribal families, because a tribal woman believes in procreating a large number of children, especially female children, who would grow up in future to help earning a livelihood.

This is, no doubt, a belief that springs from the primary considerations of economic necessity, a belief

that has a root in the fathomless depths of ignorance; but the tribal woman is never conservative. She is simple and unsophisticated and can be led to believe with utter impunity. The problem is vast but not insoluble; the gloom is ever-whelming but can be dispelled with the slightest light. All that we need to ameliorate the degenerating condition of the millions of our tribal brethren is an understanding mind, a feeling heart and a planning head.

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Marketing Assistance for the Small-Scale Industries

Orissa is aptly called the investors' paradise. Necessary infrastructural facilities are available in abundant measures to set up industries, trade and commerce in the State. Orissa itself is a vast market for a wide range of goods and services right from the primary agricultural sector to the tertiary and secondary sectors in the towns and cities. Besides having large and medium industries the State Government is committed to a systematic programme of industrialising the State through small-scale industries in order to make the full use of the facilities available in the State. Package assistance is now given to the educated youth to start small-scale industries. It is an auspicious sign that a large number of entrepreneurs are now coming forward to avail of the package assistance to set up industries.

The most valuable investment in any industry is the entrepreneur himself. He has to carefully decide the line of industry he would like to start. Of course Government Agencies, Corporations and specialised consultants are there to guide him in this respect. The over-riding factor that should guide him is the marketability of his products. A small-scale unit may be demand-based or resource-based but its survival depends on marketing of its products successfully.

In fact the entrepreneur starts with a feasibility certificate from the Small Industries Service Institute. Besides, the feasibility of the scheme is also scrutinised at different levels by the Banks, Orissa State Financial Corporation, Orissa Small Industries Corporation and other related Institutions. The appraisal of the scheme mainly hinges

Shri N. K. Sahu

DEPUTY DIRECTOR OF
INDUSTRIES

on marketing. Based on feasibility an entrepreneur is extended all the facilities like allotment of land or factory shed, financial assistance, raw-material, power connection, etc. to enable him to set up his unit. Within an incredibly short period of the time specially during the package assistance campaign he can secure these facilities from the concerned agencies. Unlike in the past it does not take him long to commission his unit to realise his dream. But to keep it going smoothly he should avoid getting into pit falls and snags in marketing of his products. Very correctly a product is called finished product only when it is sold out. Reliability of the unit and quality of its products are the two main features to which an entrepreneur should give his utmost attention.

Although the State Government and the State Undertakings are the major buyers of industrial products they do not consume all that is produced in the small-scale sector. Not all that is produced in the small scale sector is required by the State Purchasing Departments and Corporations. The State Government can extend marketing assistance in the matters of State Purchases. Selling goods in an open market for general consumption is no doubt a challenging job. Whether goods are sold to the State Purchasing Department or in the open market the small industrialist will have to look after the general aspects of marketing.

He should project the image of his unit as a reliable supplier of quality goods. His advertisements should carry messages on the functions and special features of his product. No attempt should be made to produce and sell sub-standard goods in order to get rich over night.

Purchase Policy

In order to streamline State purchases from small-scale sector and

to deal with related policy matter a Directorate of Export Promotion and Marketing has been set up by the State Government. This Directorate has set up a Testing Laboratory in the Industrial Estate to test a wide range of products of the small-scale industries purchased by the Government Department, Undertakings and Boards.

Price Preference

A price preference of 15 per cent is allowed to the small-scale industries in the State Purchases over the similar products of the medium and large industries and their suppliers in and outside the State. This State policy has enhanced the competing strength of the small-scale industries.

Rate contract

The Directorate of Export Promotion and Marketing is compiling a Directory of small-scale units for reference of the purchasing officers. This Directorate is registering small-scale units under the rate contract scheme. Under this scheme small-scale industries enter into agreement with the State Government to supply goods to the purchasing officers at a fixed rate for a particular period of time. More and more items of products are now being covered under this scheme. This cuts across the lengthy procedure of calling for tenders and unnecessary delay in the process of State purchases.

Registration

The Directorate of Export Promotion and Marketing also sponsors cases of small-scale units for registration with the Directorate-General of Supplies & Disposals for purchase of Stores for different Departments of Government of India.

Even in the State purchases the small-scale industrialist should not be complacent. He should bear in mind

that quality, specification, sizes and delivery schedules are strictly adhered to. He should have a precise idea of the requirements of the purchasing departments and gear up his unit accordingly to meet the demands.

Export

It is commonly believed that a small scale unit with limited resources can not get into an export market for sale of his products. For the benefit of export oriented units the Directorate of Export Promotion and Marketing in collaboration of the Indian Institute of Foreign Trade organises short training courses in export techniques, documentation and allied subjects. It is heartening to note that the small-scale sector of our country contributes about 40 per cent of our foreign exchange earnings .

Ancillary Development

A number of small units have been set up almost in the shadow of public sector undertakings, such as Hindustan Steel Ltd. at Rourkela and Fertiliser Corporation of India Ltd. at Talcher. In order to develop these units as ancillary to the mother plants the Industries Department has posted one Joint Director of Industries at Rourkela and one Deputy Director of Industries at Talcher to liaison between the small-scale units on one hand and the mother plants on the other. This arrangement has rendered a great deal of benefits to the concerned small units. In fact small units located elsewhere in the State can also become our ancillary to these mother plants.

Ancillary units attached to the mother plant have a special role to play in standardising products, reducing cost of production and ensuring timely supply of parts and components to the mother plants. During the recent past ancillary units have shown commendable progress in

selling their goods to the mother plants. The relation between the ancillary units and mother plant should be based on perfect understanding, mutual co-operation and collaboration.

State Central Purchase Organisation

The State Government are considering a proposal for establishment of a central purchase organisation in the pattern of Directorate-General of Supplies and Disposals, Government of India. It is contemplated that such an organisation will buy the entire products of the small-scale units required by the purchasing officer of the State Government and Public Undertakings and the purchasing officers will draw their requirement from this antebody.

Show House-cum-Business Centre

There is also a proposal to have a show house-cum-business centre at the State Capital for rendering marketing assistance to the small scale units. This show house will display representative samples of products along with business terms and conditions of the concerned units for reference of the general public and purchasing department of Government and Public Undertakings.

Co-ordination Committees

The State Government have become increasingly aware of the marketing problems of the small-scale units. It would be worth-while on the part of the small industrialists to bring to notice of Government any

marketing problem faced by them for remedial measures. They should not feel shy of it. The District Industries Officers should be consulted for necessary guidance. At present there are different forums and different levels to discuss these problems. At the district level a Co-ordination Committee functions under the Chairmanship of the Collector. Similar Committee is also

functioning at the Revenue Divisional level. At the State level there is a marketing and guidance cell functioning in the Industries Directorate to take care of marketing problems.

Marketing problems of the small-scale industries are not insurmountable. With right approach they can be easily overcome.

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THE BUGUDA WEAVERS CO-OPERATIVE SOCIETY—A CASE STUDY

Weaving as an industry must have come next to agriculture in the ladder of civilisation and so did it come in Orissa to be organised on Co-operative lines as early as in 1914. It is not only the oldest but also the most vital of all the industries providing employment to millions of people in their own cottages. They did commendable service not only during the last two great wars, but also in our war of independence. Therefore, it is no wonder that the successive Governments should have accorded priority in organisation of Weavers' Co-operatives providing them shares, subsidy, raw materials and loans of a considerable quantum. The present study is one of the oldest viable societies surviving in the district of Ganjam which has passed through several phases and cycles and is hoped to represent the character of such societies as a whole.

Shri R. N. Mishra

and

Dr. B. Das

DEPARTMENT OF ECONOMICS,
BERHAMPUR UNIVERSITY

The Buguda Weavers Co-operative Society operates in the Block of Buguda. Among its objectives are to provide implements and raw materials to members and market their produce to their best advantage. 1942 is the period of Second Great War when yarn was controlled and therefore, the society confined its activities to war production alone like the tent cloth which were marketed through the liquidated Textile Marketing Organisation. The

work and incomes were steady which encouraged enrolment in the society, the growth of membership and share

capital being recorded in the quinquennial table I below.

Table I

Growth of membership and share capital

Year	Membership	Shares in Rs.	Government shares
(1)	(2)	(3)	(4)
1942	38	38	..
1947	46	46	..
1952	63	63	..
1957	122	2348	750 (55-56)
1962	143	5649	..
1967	163	13560	6000 (64-65)
1972	148	11753	..
1975	147	13953	2400 (72-73)

As is seen from the table in the year 1942 there were only 38 members contributed Rs. 38.00 towards share capital. The working capital that year was Rs. 235, wages paid Rs. 817 and profits earned Rs. 146. Therefore, from all angles it was a success in the initial year sufficient to encourage a secular growth of membership up to

the year 1968 when it started to decline from 168 to 145 in 1974. The value of production, sale, rebates received from Government, profits earned and dividends distributed from the year 1955-56 at five year intervals at table II below may clearly depict the reasons of such fluctuations.

Table II

Value of production, sales, rebates received from Government, profits earned and dividend distributed.

Year	Production	Sale	Rebates	(Rupees commuted to thousands	
				Profits	Dividends
(1)	(2)	(3)	(4)	(5)	(6)
55-56	35	30	3	3	3
60-61	140	140	6	5	5
65-66	251	199	7	16	16
68-69	152	192	..	(—) 2	.. (loss)
70-71	250	210	2	5	5 (spl. rebate)
74-75	443	358	2	..	.. (not audited)

The society produces coarse varieties of cloth from 20s to 60s of both white and vat and naphthal colours to suit the local demand. The local demand fluctuates as per the agricultural produce raised in the area which is non-irrigated and subject to variations according to monsoon conditions. The sale of Rs. 199 thousand as against a production of Rs. 251 thousand in the drought year 1965-66 left a carry over stock of Rs. 52 thousand which blocked all sources of working capital of the society. It borrowed Rs. 20 thousand from the Aska Central Co-operative Bank on the pledge of stocks. Although the loan was retained for only 4 months from the 9th September

1966 to the 21st March 1967 and Rs. 1,054.27 paid by way of interest the damage caused by insects, white ants and rats was quite considerable. Over and above this, the Government discontinued general rebate from September 1967 the immediate effect of which was a loss to the society in 1968-69 that it experienced for the first time in its long carrier. The society in the absence of general rebate lost its competitive strength vis-a-vis Andhra and Madras handlooms sold in the area as well as Mill made cloth. It resulted in a carry over stock every year the last 5 years figures being furnished in table III.

Table III

Carry over stock of Buguda W. C. S. for the last 5 years

Year	Stock at June end	(Rupees commuted to thousands)	
		At Sept. end	At December end
(1)	(2)	(3)	(4)
70-71	85	78	77
71-72	22	26	43
72-73	54	51	53
73-74	16	63	66
74-75	100	..	..

The society has availed itself of cash credit loan of Reserve Bank of India channalised through Aska Central Co-operative Bank to the tune of Rs. 20 thousand in 1967, Rs. 30 thousand in the years 68, 69 and 70, Rs. 25 thousand in 71 and 72, Rs. 30 thousand in 73 and 74 and Rs. 40 thousand in 1975. But this added to own funds and credits available in the market are hardly sufficient to maintain this huge inventory. For example, at the end of June 75, it held besides cloth worth Rs. 1 lakh, yarn worth Rs. 40 thousand. As against this, cash credit

loan outstanding on it was Rs. 26,500 yarn purchased on credit worth Rs. 23 thousand and the rest came from its own resources. Another feature that has taken over is a cyclical fluctuation in yarn rates. The upward trend in prices reached its peak in 1972-73 and the consequent controls, decontrols and price fall have left its spell on the society. The price of say 20s white yarn which was up at Rs. 72 per bundle is down at Rs. 55 at present and consequently the rate of carry over stock is revised resulting in a huge loss to the society.

Although the yarn and other rates have recorded considerable rise there has been no corresponding increases in the wages. Therefore, many of the weavers have left to take up other

occupations and most of the present weavers have other side businesses. The average wages per weaver for the last 5 years is at table IV.

Table IV

Year	Average wage per month of a weaver No. of weavers	Total wages paid, commuted to thousands	Average wage per month	Production Bonus
(1)	(2)	(3)	(4)	(5)
70-71	105	58	46	0.60 per cent of total wages.
71-72	104	49	39	3.50 per cent of total wages.
72-73	102	67	55	not audited
73-74	106	72	58	not audited
74-75	106	109	86	not audited

Non the less there are some whole-time weaver members and the economic status of such a random base is studied at section II through personal interview.

The society is managed by a Board of Directors consisting of 9 members all of them being weavers. The meetings are regular and transaction

of business is strictly as per rules which is a major factor for the survival of the society amidst all odds. The staff of the society consisted of 5 members which was reduced to 4 in 1974. Now they are the Manager, Accountants, Clerk and Attender. The establishment charges by way of salary, T. A., contingency are at table V below:—

Table V

Pay, T. A., Contingency and Bonus paid

Year	Pay	T. A.	Contingency	(Commuted to Rupees)	
(1)	(2)	(3)	(4)	Total (5)	Bonus (6)
70-71	4548	608	679	5835	355
71-72	5950	752	635	7337	1065
72-73	4140	661	714	5515	not audited
73-74	4260	442	715	5417	not audited
74-75	4620	404	954	5978	not audited

Establishment as a percentage of sale is only 1.67 per cent in 1974-75 and this stringency and hard work is another reason of its success.

Section II

Economic Status of Weaver Members of Buguda W. C. S.

Chadheyapalli was the random village in the area of operation of the

society that came out for study, but a second random of persons to be interviewed was dropped as the interior of the village was inaccessible. So the 5 members weavers interviewed were as available within the easy reach in the village. The findings are enumerated in table VI below: —

Table VI

Economic status of weavers of Chadheyapalli village

Sl. no.	No. of adults	No. of children	income from weavings	Total income	No. of persons in the family engaged in weaving
(1)	(2)	(3)	(4)	(5)	(6)
1	5	1	Rs. 1,200.00	Rs. 2,100.00	4
2	3	3	Rs. 1,800.00	Rs. 2,300.00	3
3	5	..	Rs. 2,160.00	Rs. 2,160.00	5
4	4	..	Rs. 2,160.00	Rs. 2,160.00	4
5	2	..	Rs. 2,160.00	Rs. 2,160.00	2

The first two subjects hold 30 and 150 cents of land yielding annually Rs. 100 and Rs. 500 respectively, and have pucca houses. The first subject has one son in the Indian Army remitting Rs. 800.00 annually. He has one Matriculate unemployed son.

It may be seen from subjects at serials 3, 4 and 5 at column 6 that Rs. 180.00 is the maximum income per loom engaged in weaving 20s coloured saris that each of them produce irrespective of the number of persons working behind a loom. More persons may ease their labour or we may call them disguised unemployed rotting behind a loom in the absence of any alternative avenues of gainful employment.

Their saving is as deducted by the society at 6 per cent of wages which

can be drawn at the time of need. Food is cooked only once each day at about noon. Tea with or without sugar and milk is the only beverage they are accustomed to. Most of them take tobacco. All the subjects and some of their family members appeared before me had thin non-muscular bodies and seemed to be undernourished. They stick to weaving because they can not undertake any other hard work like wage labour. One son of the first subject working at Rourkela is away with his family and does not remit anything. His second brother is seeking a similar job. So those away from loom from their childhood can manage some hard labour. Though weaving is a highly technical skilled job the weavers are useless in any other job these 5 subjects gave me to understand.

Section III

Comparative price, texture and dura-

5 yard long, sarees, rate compared						
Count	White	Napthal	Vat	Powerloom white	Controlled white	
(1)	(2)	(3)	(4)	(5)	(6)	
20s	12.00	15.60	17.00	12.00	7.50	
26s	14.62	18.65	20.66	14.00	..	
40s	17.26	20.10	22.00	..	..
60s	no stock	22.84	no stock	..	..

There is not much price difference between coarse handlooms and powerloom sarees, but controlled sarees are found to be 25 per cent lower in price than them.

Enquired of 5 'Khadala' and harijan labour class women passing through the society which is situated at the head of three roads of heavy traffic, a very favourable location for the purpose. They all were of opinion that handloom sarees are coarse and durable that can be used without inner garments and can stand the strain of sweat and dust. A khadala woman from Chilikhama 6 kilometres away from Buguda expressed her ignorance of controlled sarees. The other woman said it was not available to them. At the same time they were sceptical about its usefulness and durability. About handloom sarees from Nayarh 120 kilometre from Buguda and those from Andhra and Madras, they had experience of heavy shrinkage and less durability though the price quoted is lower than Buguda society sarees.

bility of handloom and mill made cloth and the attitude of the local populi towards them.

The Buguda Weavers Co-operative Society housed in a spacious asbestos double story building is situated at the heart of the Buguda town. It is one of the leading societies in the Aska Central Co-operative Bank area and has the proud heritage of having won two prizes in the years 1960-62 for maximum sale and production respectively, of the value of Rs. 100 each time. Its management is efficient, supervision is tight, and only if its B. Tex. authorities directed by a mechanical engineer could understand the intricacies of handloom weaving that a man practises from childhood and goes on perfecting throughout his life, or the laws and practice of co-operation under which fold the society is organised and the fabrics enjoyed a fraction of the sales organisation that is now set up for controlled cloth from outside Orissa the society would go a long way in improving the economic wellbeing of its members that it is weaded to.

ORISSA MARCHES TOWARDS SELF-SUFFICIENCY

Sl. No.	Item	Unit	Achievements			Anticipated Achievement	Target	Fifth Plan Target
			1971-72	1972-73	1973-74			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
<i>Agricultural Production</i>								
1	Food Grains	000Tonnes	4,353.8	4,860.4	5,274.5	3,970.6	6,000.0	7,000.0
2	Oil seed	000Tonnes	242.0	265.6	285.5	294.1	335.3	350.0
3	Sugar cane (Gur).	000Tonnes	191.7	200.1	240.6	275.0	276.0	300.0
4	Jute and Mesta.	000 Bales	554.0	512.5	576.1	508.8	601.5	700.0

**Directorate of Agriculture
Bhubaneswar**

NEWS IN PICTURES

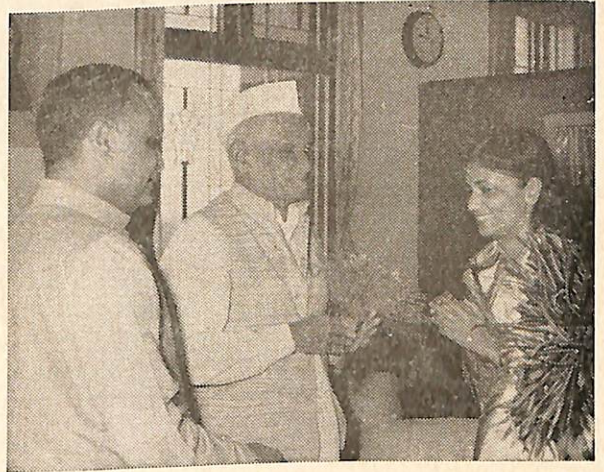


Shri S. N. Shankar was sworn in as the Chief Justice of the Orissa High Court on November 1, 1975

Picture shows:—The Governor of Orissa, Shri Akbar Ali Khan, administering the oath to Shri Shankar

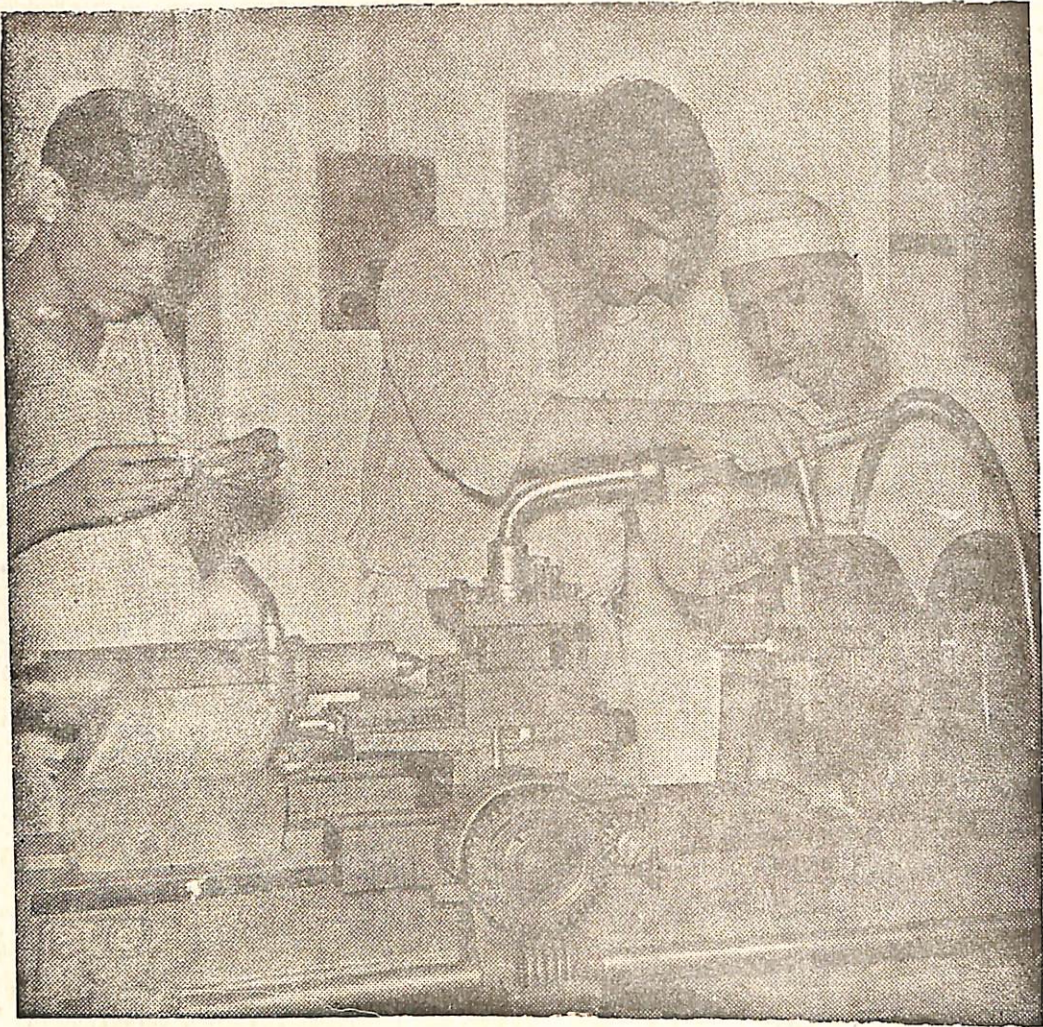
The Chief Minister, Smt. Nandini Satpathy, felicitates the Governor, Shri Akbar Ali Khan on the occasion of his birthday on November 20, 1975

Also in the picture to extreme left is seen Shri Debendra Satpathy, M. P.



Governor, Shri Akbar Ali Khan, taking salute at the Annual Day function of the Territorial Army at Bhubaneswar on November 15, 1975





MORE JOBS AVAILABLE

Educated unemployed stand to benefit with the opening of more employment avenues by the speedy implementation of the new scheme under the Apprenticeship Act in pursuance of the 20-Point Economic Programme, recently announced by the Prime Minister. Managements in the organised sector have been directed to enrol a large number of apprentices for a specified period. One lakh and ten thousands seats are to be filled by the end of September, 1975. Of these, 16,000 have already been filled. The Government have ensured that the Scheduled Castes and Scheduled Tribes and other weaker sections of society get their due share of jobs. States have been directed to locate more seats particularly in the 40 new trades approved by the Central Apprenticeship Council.

Photo shows—Apprentices undergoing training at an industrial unit.

SMALL FARMERS DEVELOPMENT AGENCY, SAMBALPUR MAKES A BIG LEAP FORWARD

Sixty-two per cent of the agricultural households in India are small and marginal farmers. This large segment of agricultural sector has remained outside the vortex of green revolution witnessed during the last decade or so. The Small Farmers Development Agencies have been set up in the country with a view to set right this sectoral imbalance by ensuring traditional subsistence of agriculture of the small farmers is turned into scientific agribusiness. The Small Farmers Development Agency, Sambalpur, is one of the new born agencies during the Fifth Plan. It was registered under the Societies Registration Act, 1860, on the 28th September 1974. However, the project report was prepared thereafter and submitted to the Government of India for their approval. The Sanctioning Committee of the Secretaries of the Government of India approved of the project report on the 29th January 1975 subject to some modifications. The final project report is being prepared in the light of their comments.

Sambalpur's economy thrives on prosperous agriculture. But all the same it presents a picture of dual economy characterised by a very fast growth rate in Hirakud irrigated zone and generally depressed economy in non-irrigated areas. As against this backdrop and in view of the fact that Command Area Development Programme is to be launched in the irrigated areas, the Sanctioning Committee decided to keep these areas out of the purview of the Agency. Further, Kuchinda subdivision was excluded from the operational jurisdiction of the Agency as an Intensive Tribal Development Programme is to be launched there soon. Thus out of the 29 Blocks in the

district, the Agency's operation will be limited to only 16 Blocks.

The district is well served by a network of co-operative organisation to provide agricultural credit. It has one Co-operative Central Bank with headquarters at Bargarh and 11 branches. It has 175 Service Co-operative Societies. Besides, there are seven Co-operative Land Development Banks functioning in the

district. A number of commercial banks with the State Bank of India as the lead Bank are also in the field. Credit for agriculture flows from these co-operative and commercial banks to the small and marginal farmers.

A brief account of the targets for and achievement during 1974-75 of this Small Farmers Development Agency is given below:—

1. No. of Small farmers identified	27,570
2. No. of Marginal farmers identified	43,804
Total	71,374
2. No. of Small Farmers enrolled as members of Co-operatives (informations in respect of five out of sixteen blocks so far received are given aside,	2,205
No. of Marginal farmers enrolled as members of Co-operatives (informations in respect of five out of sixteen blocks so far received are given aside.	2,091
Total	4,296

INVESTMENT OF LOAN BY FINANCIAL INSTITUTIONS

By Co-operative Banks	By Commercial Banks		Total					
	No.	Amount (in lakhs)	No.	Amount (in lakhs)				
Advanced	Sanctioned	Advanced	Sanctioned	Advanced	Sanctioned			
						(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1. Short-term loan advanced—		Nil						
2. Medium-term loan advanced—								
	1.83	12.80	80	0.46	1.48	414	2.29	14.28
3. Long-term loan advanced—								
262	1.83	5.86	2	0.70	0.70	264	2.33	6.56

MINOR IRRIGATION : Dugwell

A special drive for dugwells was launched in the district during the year. The Project Director was kept in overall charge of the drive under the leadership of the Chairman and Collector. As against the target of 500 dugwells for small and marginal farmers during the year 653 small

and marginal farmers availed of dugwell loans. Details of the quantum of loans invested by different banks and subsidy released are given below:—

Investment of Medium and Long-terms loans on dugwells by different banks and subsidy released by SFDA.

Name of the financing Banks.	Number of S.F./M.F. availed loan	Amount sanctioned	Amount invested by Banks (Rs. in lakhs)	Subsidy released by S. F. D. A. (Rs. in lakhs)
(1)	(2)	(3)	(4)	(5)
1. D. C. C. B. ..	364	12.80	1.83	3.40
2. O. S. C. L. D. B. ..	239	5.54	1.53	1.51
3. Commercial Banks ..	50	1.48	0.46	0.39
Total ..	653	19.82	3.82	5.30

As on date, about 2,315 farmers of the district have been advanced loans for dugwells. Out of this about 900 beneficiaries are small and marginal farmers. It is evident that the Agency has been able to play the role of a catalyst in creating a good deal of enthusiasm amongst farmers in general, and small and marginal farmers in particular, for digging of wells. Thus the benefit of the drive has gone mainly to the hitherto neglected small and marginal farmers.

Two small farmers have availed of loans for electric pumps. The Agency has released subsidy of Rs. 2,675.

COMMUNITY LIFT IRRIGATION

A community lift irrigation society named Haldi Unnayan Co-operative Society Ltd., was organised during the year. The area of ayacut owned by the small and marginal farmers in this project is 170.89 acres belonging to 68 small and marginal farmers. The

Agency released subsidy of Rs. 65,000 being 50 per cent of the sanctioned amount for the entire project. However, since the village falls technically within the Hirakud command area it has been decided to adjust the amount with that of the Command Area Development Programme when it comes into being.

AGRICULTURE AND SOIL CONSERVATION

One of the main functions of the Small Farmers Development Agency is to induce the small and marginal farmers to adopt modern agricultural technology. The Agency conducted a modest number of 12 demonstrations for the summer crop during the year. This small number is due to late start of the Agency.

The Agency released subsidy amounting to Rs. 6,465,00 to 21 small and marginal farmers to reclaim 79.29 acres of land. Besides, the Agency located some big chunks of waste lands allotted to the landless and

requested the Orissa Agro-Industries Corporation to survey and prepare estimates for land reclamation work. It also sponsored individual cases for land reclamation to the Soil Conservation Department of the State Government. It is expected that the actual work will be taken up during the next year.

The Agency subsidised 72 small and marginal farmers for purchase of iron ploughs at the approved rate. The subsidy amount is Rs. 874.80. It also gave subsidy to 32 small and marginal farmers for purchase of sprayers. The total subsidy released in this respect is Rs. 3,335.17.

As the Agency is covering the small and marginal farmers of the non-irrigated Blocks, it proposed to pay particular attention to dry farming during the next year.

SHARE CAPITAL ASSISTANCE

The Agency launched a drive to enroll small and marginal farmers as members of the Service Co-operative Societies and Land Development Banks. This was deemed necessary to ensure flow of credit to the small and marginal farmers who have remained outside the green revolution due to their poverty. The Agency released initial share capital loan assistance at the rate of Rs. 40 to each

small and marginal farmers. The total amount released in this regard is Rs. 55,000.00. 1,375 small and marginal farmers were to be enrolled as members of Co-operative Societies and Land Development Banks with this loan assistance.

The Small Farmers Development Agency, Sambalpur, received funds from the Government of India in January 1975; it got approval of its project report towards the end of January. Thus the Agency started for all practical purposes only in February 1975. The Agency has been able to release total subsidy of Rs. 6,64,606.97 for the benefit of 2,237 small and marginal farmers. The expenditure was Rs. 8,00,279.12 out of an allotment of Rs. 8,40,000.00 according to its budget for the year. A consolidated statement indicating the targets and achievement—financial as well as physical of the Small Farmers Development Agency, Sambalpur, during the year 1974-75 is attached herewith.

Thus the progress of the Small Farmers Development Agency, Sambalpur, during the year 1974-75 has not been momentous; but it has not been inconsiderable either. The Agency has taken a big leap forward, but a small step considering the magnitude of the task ahead.

STEPS TO DEVELOP MARINE FISHERIES IN ORISSA SEA COAST

The United Nations Development Project Evaluation Mission consisting of Mr. Scharja Eddie and Mr. Lindouist visited Paradip on November 14th and 15th, 1975 in connection with exploratory fishery survey project in east coast of India. In order to explore and develop the Orissa sea coast, the necessity for taking up an exploratory survey has been felt since long and the State Government had requested Government of India to take up the matter with the United Nations Development Project.

TARGET AND ACHIEVEMENT OF S. F. D. A., SAMBALPUR, 1974-75

Sl. No.	Item of expenditure	Allotment for the year 1974-75	Expenditure upto 31-3-1975	Balance on 1-4-1975	Physical target for 1974-75	Physical target achieved in 1974-75
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Agriculture & Soil Conservation—					
	(a) Demonstration	1,400·00	1,400·00	Nil	12	
	(b) Land shaping	11,667·00	Nil	11,667·00	100 Acres	The Soil Conservation Officer, Burla has been requested to survey and prepare estimates on receipt of which subsidy will be released.
	(c) Land Reclamation.	8,227·00	6,525·00	1,702·00	50 Acres	Subsidy to 21 persons of Rairakhol and Naktideul Blocks to reclaim 79·29 acres of land has been released.
	(d) Hand pump ..	1,459·00	Nil	1,459·00	10	..
	(e) Persian wheel	2,917·00	Nil	2,917·00	10	..
	(f) Iron plough ..	1,750·00	874·80	875·20	200	72
	(g) Sprayer ..	14,580·00	3,235·17	11,344·83	100	32
	Total ..	42,000·00	12,034·97	29,965·03		
2	Minor Irrigation—					
	(a) Dugwells ..	5,24,875·00	5,29,897·00	(—)5,022·00	500	653 (489 Small and 164 marginal farmers).
	(b) Electric pumps	2,625·00	2,675·00	(—)50·00	3	2 Small farmers
	(c) Failed wells ..	10,000·00	Nil	10,000·00	10	..
	(d) Community irrigation.	62,500·00	65,000·00	(—)2,500·00	5	Rs. 66,000 released for Haldi Community Irrigation Project in Maneswar Block.
	Total ..	6,00,000·00	5,97,572·00	2,428·00	..	..

Sl. No.	Item of expenditure	Allotment for the year 1974-75	Expenditure up to 31-3-1975	Balance on 1-4-1975	Physical target for 1974-75	Physical target achieved in 1974-75
(1)	(2)	(3)	(4)	(5)	(6)	(7)
3	Share capital ..	50,000.00	55,000.00	(—)5,000.00	..	The Share capital of Rs. 55,000 already released for 1,375 small and marginal farmers.
4	Custom service ..	..	..	..	..	..
5	Administrative charges.	1,48,000.00	1,35,672.15	12,327.85	..	..
Grand Total ..		8,40,000.00	8,00,279.12	39,720.88		

HIGH YIELDING COTTON GROWN IN 3,000 HECTARES

The high yielding cotton particularly 'Krishna' and "MCU-5", the American varieties, have been grown in 3,000 hectares during Khariff in the different agricultural districts of the State against the target of 6,700 hectares. Angul agricultural district has covered the highest area of 600 hectares. Due to unfavourable weather condition and severe pest attack, the yield of rainfed cotton may be adversely affected. The Weavers, Co-operative Spinning Mill, Bargarh will purchase the produce like last year. The detail arrangements including procurement price will be finalised soon.

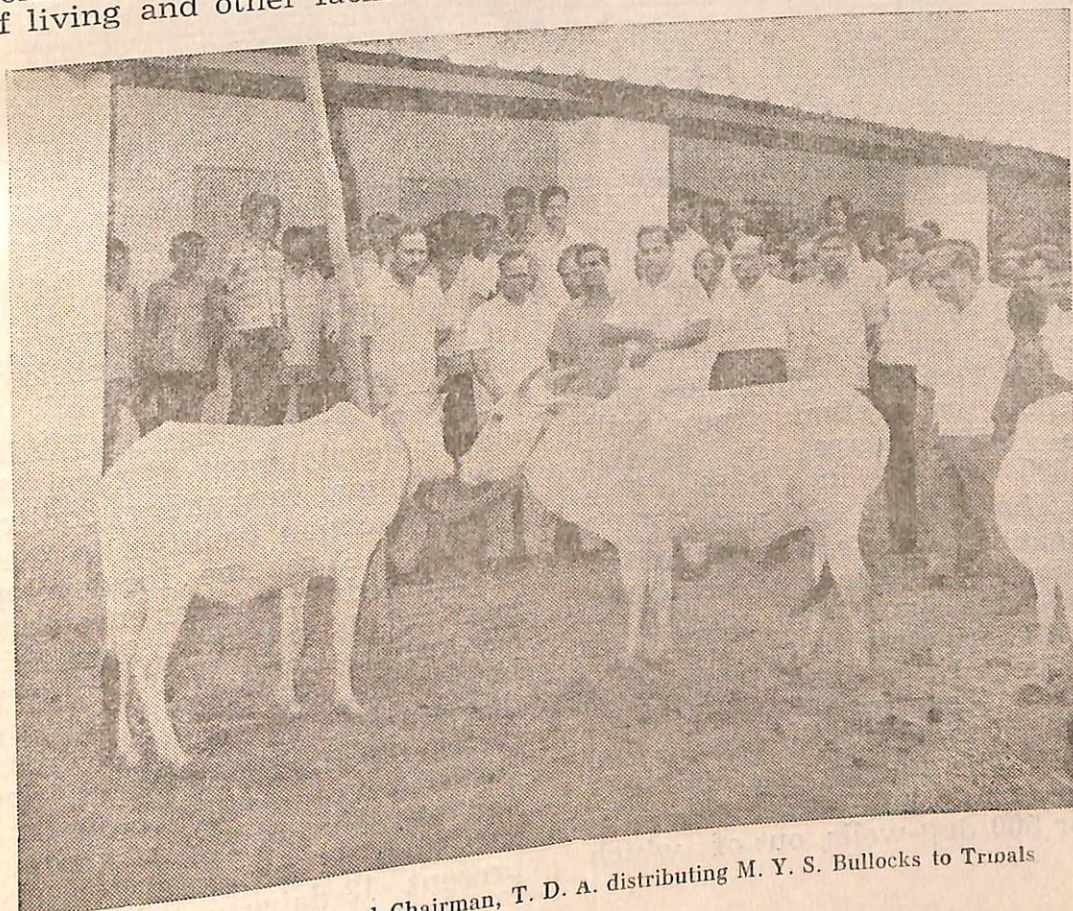
Besides, it has been programmed to grow rabi cotton both as pure crop and cotton-groundnut mixed crop in an area of 1,000 hectares. While Bhadrak, Balasore and Rayagada districts will grow mostly pure crop, Kendrapara, Puri and Khurda will grow mixed crop in the river basin areas. Seeds have been lifted by the District Agriculture Officers concerned. During the last year, the coverage was 3,065 hectares both in Khariff and Rabi.

T. D. A. HELP IN GUNPUR

The Tribal Development Agency, Gunpur in the district of Koraput, Orissa, established on the 13th March 1972 has so far made distinct contribution in various field of rural development. In so far its area of activities is concerned it covers seven blocks of Gunpur Subdivision and 3 blocks of Rayagada Subdivision in Koraput district. Taking into consideration the literacy, standard of living and other facilities like

communication, irrigation, etc.. these areas were considered to be the most backward areas of the district. But now with the establishment of T.D.A. all round progress of the area is round the corner.

The T.D.A. so far given much needed help to 25,766 tribal families of whom 1,185 families each have received 2 acres of reclaimed land. Each beneficiary has been provided

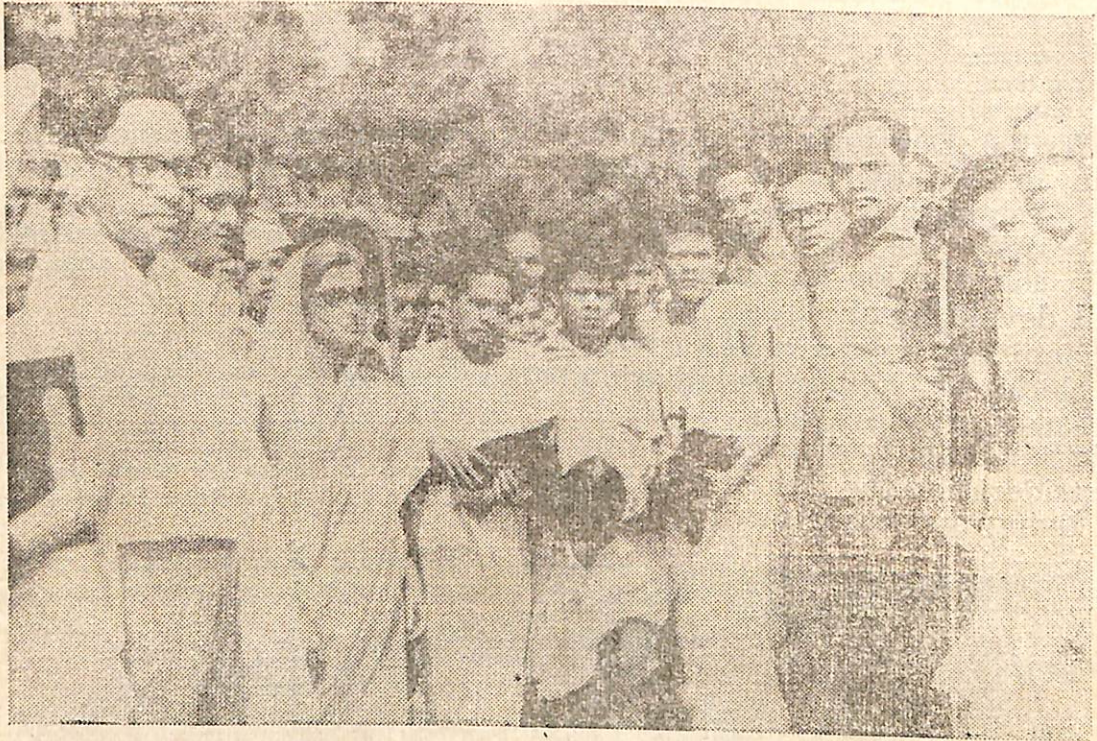


Collector, Koraput and Chairman, T. D. A. distributing M. Y. S. Bullocks to Tribals

with a pair of bullocks, a set of agricultural implements and inputs worth Rs. 200 for one year. Besides, the work is in progress to improve 1,366 acres of land belonging to 1,366 tribals by providing subsidy. So far 1,150 acres of land have been improved by providing subsidy to a maximum of Rs. 270 per acre.

In the field of agriculture, improved varieties of seeds, fertilisers and pesticides were supplied to 13,640 tribal families covering an area of 6,831 acres of land. Each family was allowed Rs. 180 as subsidy.

Two Minor Irrigation Projects, viz., Nalapankha and Bandhamandi with



The Chief Minister, Orissa distributing cocks to Tribals

an estimated cost of Rs. 7,500 and Rs. 5,34,440 respectively have been taken up by this project. Both the works are nearing completion and after their completion they will irrigate 1,500 acres in Kharif and 900 acres in Rabi. The Agency has taken up 8 out of the 9 lift irrigation projects at an estimated cost of Rs. 10.70 lakhs of which all the projects have since been completed. These lift irrigation points are irrigating about 1,000 acres throughout the year. The tribals have been allowed not to pay water tax for the purpose. The Agency has also programmed to provide 50 per cent subsidy for 500 dug-wells, out of which

400 dug-wells have already been taken up and necessary subsidy have been released.

The other activities of T.D.A. includes development of rural industries, animal husbandry, poultry and communication facilities in the area. Under the scheme for development of rural industry, it has encouraged the local tribals to take up fibre industry, bee-keeping and Eri industry in large scale. So far the Agency has distributed 4 bulls, 575 cross-bred cocks, 140 improved ducks and 12 graded bears to tribal hosts on 100 per cent subsidy for upgrading the live-stock of the local variety. At present 13 dairy units and 25 goat

keeping units have been taken up by the tribals availing 50 per cent subsidy and 50 per cent loan from the Agency.

In the field of communication the Agency has a commendable work in the area. Two arterial roads of 33 Kms. length have been taken up at an estimated cost of Rs. 50 lakhs. The most important of them is the Gunpur-Padampur Road which after it's completion will provide all weather communication to Gunpur which remains cut-off during rainy

seasons. Besides, six other link roads of 47 Kms. length have also been taken up at an estimated cost of Rs. 22, 92,300 to connect hinter lands with market, 5 roads have since been completed.

In all Rs. 128 lakhs have so far been spent under various schemes of which irrigation Rs. 34 lakhs, communication 73 lakhs, agriculture demonstration and inputs assistance Rs. 10 lakhs, animal husbandry Rs. 2 lakhs, etc.



Minister of State for Agriculture & Co-operation distributing agricultural implements to Tribals

BETTER DEAL TO THE POOR

“Orissa implements 20-point Economic Programme”

* SPEEDY IMPLEMENTATION OF CEILING LAW

3,700 acres ceiling surplus land being distributed to land less.

* LAND TO THE LAND LESS

49,738 acres distributed among 31,205 landless including 16,360 Adivasis and 6,887 Scheduled Castes.

2.46 lakh acres were distributed in 1974-75 to 1.05 lakh landless of whom more than 83,000 were Adivasis and about 34,000 Scheduled Castes.

* HOME FOR THE HOMELESS

Integrated Housing Scheme to provide house to 2,500 homeless rural korkers by 1975-76 taken up.

* NEW INCENTIVE PROGRAMME FOR INDIGENT STUDENTS

90,000 students at the Primary and M. E. level given free text books and writing materials.

Rs. 2,40,00 sanctioned to supply free uniforms to girl students at Primary and M. E. level

3,000 Attendance Scholarship sanctioned for students of Scheduled Castes and Scheduled Tribes and other girl students from indigent families.

* BOOK BANKS

Rs. 14.17 lakhs for opening more than 1,000 text book banks sanctioned. Up to the end of September, 1975 Book Banks opened in 600 High Schools and 200 M. E. Schools.

* BLOW TO THE RURAL MONEY LENDERS

To save indigent families from the exploitation of rural money-lenders, Orissa Money-Lenders (Amendment) Ordinance in force from September 22, 1975.

* Rs. 9,20,000 assistance by way of share money given to small farmers from Chief Minister's Relief Fund to enable them to take loans from Co-operative Societies.

AND

A LOT OF SOCIO-ECONOMIC MEASURES TO BUILD A PROSPEROUS, ORISSA.

Home (P. R.) Department Govt. of Orissa



Shri Bhagirathi Gomango, Minister of State for Agriculture & Co-operation
distributing cloths to destitutes of Koraput on 28-9-75

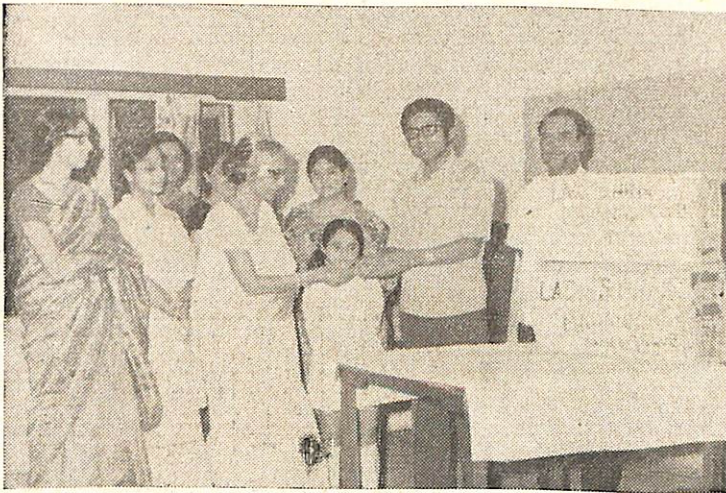
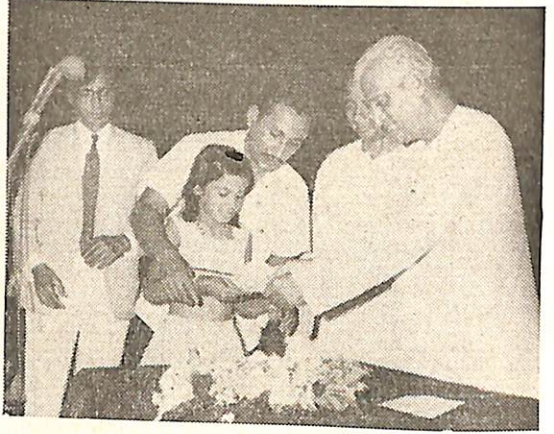


Shri Sriballav Panigrahi, Minister for Revenue, distributing Pattas to
landless persons at Kujang in Cuttack district on 24-10-75

NEWS IN PICTURES

NEWS IN PICTURES

Shri Binayak Acharya, Finance Minister, giving a cash award of Rs. 5,000 to Kumari Bandana Bidyarthi who won the prize under the Post Office Savings Bank Incentive Scheme



Ladies Wing of Mahanadi Club, Sambalpur donated Rs. 1001 to the Chief Minister's Relief Fund and two bundles of Dhooties and Saries for distribution to flood affected people of Deogarh Subdivision. Shri N. Mohanty, Collector, Sambalpur is seen receiving the cash and the clothes from the members of Ladies Wing

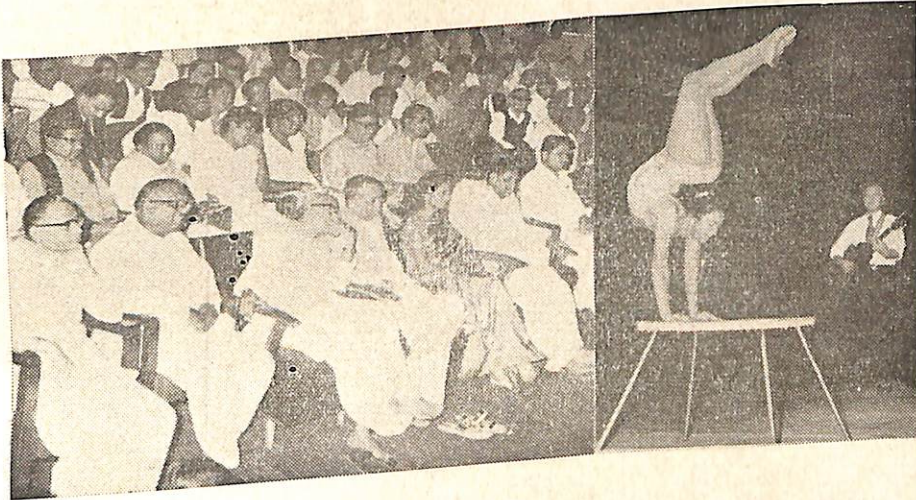
Shri Gangadhar Mohapatra, Minister, Cultural Affairs presenting the running Shield to the winners of the Foot Ball Tournament held at village Jayanla in Furi district. Shri A. N. Tiwari, Director and Secretary, Cultural Affairs is also seen in the picture



NEWS IN PICTURES



Chief Minister, Shrimati Nandini Satpathy, inaugurating the Central School at Jatni on 4-10-75. Mr. Menezes, General Manager of S. E. Rly, Shri Chintamani Panigrahi,, M. P. are also seen in the picture



A cultural troupe of Leningrad Concert Organisation of the U. S. S. R. presenting their cultural programmes at Rabindra Mandap, Bhubaneswar on November 13, 1975



The Union Minister of State for Shipping and Transport, Shri H. N. Trivedi visited Paradip on November 17, 1975

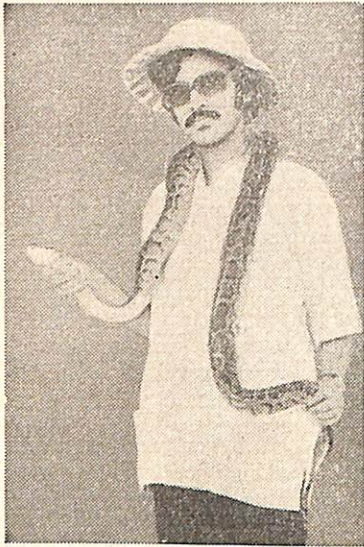
Picture shows:—Shri P. Tripathy, Chairman, Paradip Port Trust explaining salient points to Shri Trivedi over a map at the site



The birthday anniversary of Gana-kabi Baisnab Pani was celebrated at the poet's birth place village Kotpada in Cuttack district on October 20, 1975

Picture shows:—Shri A. N. Tiwari, Secretary, Cultural Affairs garlanding the bust statue of the poet while the Ex-Dy. Minister, Cultural Affairs, Shri Matlub Ali looks on

Cultural Programme presented by the students of the Food Craft Institute to celebrate the Anniversary of the Food Craft Institute



Cartoonist Shri Tapas Ghose with a live-snake around his neck



NEWS IN PICTURES

Kumari Vijayalaxmi in a Oddissi pose



SIXTEENTH POLICE MARTYR'S DAY

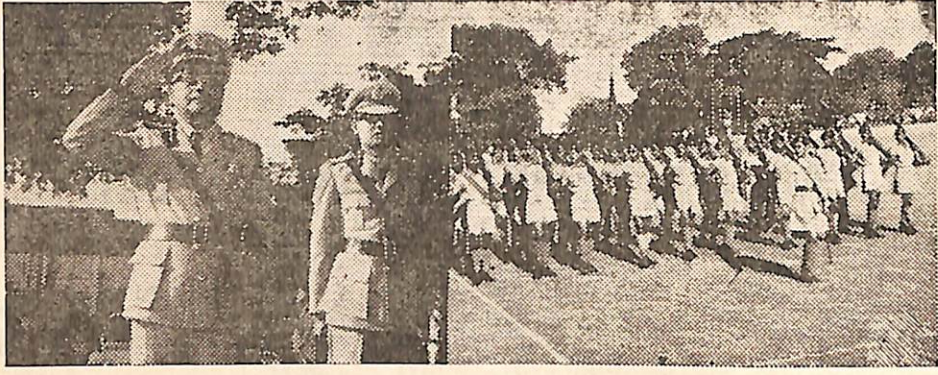
Shri N. Swain, I. P. S.

I.-G. OF POLICE, ORISSA

Everyone knows that a country's Armed forces guard its borders against enemy attacks. Everyone also knows that the Police forces of a country generally maintain internal security and order in time of war as well as peace. An extraordinary occasion, however, arose in 1959 when a Police party of only ten had to confront a contingent of Chinese soldiers while carrying out reconnaissance on the show-bound Ladakh border on October 21. In defending the borders of the mother-land against the Chinese incursion, these policemen had to pay with their lives—their blood turning the waters of the Hot Springs in Ladakh crimson red. They were the first casualties in a chain of events across the Himalayan borders which culminated in a war between India and China in October, 1962.

As families feel proud of the brave and heroic deeds of their near and dear ones in a war, so do we, the members of the All-India Police family spread all over the country from Kashmir to Kerala and Gujarat to Mizoram feel proud of these policemen, who had the guts to challenge the Chinese intruders on the Himalayan heights and sacrificed their lives. Ever since 1960, October 21st is being observed as the Police Martyr's Day by the various Central and State Police forces throughout the country in a spirit of solemn dignity and dedication in the memory of the policemen who lost their lives at the Hot Springs, Ladakh as well as others who have since met death in harness.

Representatives from all the Police forces of the country have been undertaking annual pilgrimage to the holy spot at the Hot Springs, Ladakh, on October 21 every year ever since 1960. They will continue to do so as long as memory lasts.



From September 1, 1974 to August 31, 1975, 274 Policemen have met death in the performance of their duties. From year to year they have been sacrificing their dear lives in the service of the people and the society, both of which they have endeavoured to protect from hostile environmental conditions. How far the people and the society have acknowledged their sacrifices is a different question. On this holy day of remembrance and introspection, the Police would like to appeal to the people, be they politicians, administrators, intellectuals or toiling masses, to reflect for a while and realise the sea-change that has come over the Indian Police since Independence. The Indian Police has been shedding all its colonial characteristics like the autumn leaves in the course of the last 28 years but the process has been slow and imperceptible. It is a long way for the King's Police to transform itself to a People's Police. Such transformation in the overall police personality could neither have been easy nor a simple task but for the leadership of the force and its constant endeavour to improve. While external events change fast, attitudes of men take a long time to change. Police is no exception to this rule. That a change has taken place in the attitudes and goals of the Indian Police is something which deserves to be acknowledged by the people. That the Police forces in India

are striving to reach higher goals and values in defending the country's borders and rendering otherwise valuable services to the people is something which should not be lost sight of. Surely, it is high time for at least the thinking sections of the public to give a fresh look at the overall performance and achievements of the Police forces in India and acknowledge their contributions in maintaining a large measure of stability and order in the country over the decades. Those of the administrators who still suffer a sense of nostalgia at the thought of the police as a convenient tool in the pre-Independence pattern of administration should realise that in a fast changing society, such anachronisms will not last for ever and the inevitable change will take place enabling the police to grow and attain a stature of selfrespect and dignity.

There are some who are uncompromisingly critical of the Police. They deliberately overlook the good deeds done by the Police, the goals and ideals set for them and the conscious change in their outlook and personality. These critics concentrate on failings only, failings and short-comings of individuals, stray incidents and mishaps. No wonder, they miss the wood for the tree. The Police critics need not have to go far in search of examples. All they have to do is to recall the achievements of the Police during the present

Emergency. Here in Orissa there is plenty of material for them to change their views of the Police. Not by maintaining law and order or detecting crimes only that the Orissa Police has distinguished itself but it has other reasons to be happy. The Orissa Police today turns to the poor and the helpless masses in the countryside for its recognition.

I am confident that there are not a few but many who would agree

with me that the Police forces of India deserve greater recognition and consideration than have been shown to them so far. On this auspicious occasion, I appeal to my Police brethren to keep on striving for higher goals and values and transform the old concept of a Force to that of a Service, meant to serve the people, particularly those sections of the people who are poor and helpless.

TRIBALS OF KORAPUT DISTRICT IN ORISSA TAKE TO INTENSIVE FARMING

Koraput district has 14.25 lakhs of S. C. and S. T. out of its total population of 20.43 lakhs. It is in this district that the Dandakaranya area is located where 10,916 families from East Bengal covering a population of 54,000 have been settled. The district has been divided into six tribal development blocks where intensive developmental activities have been taken up. There has been a massive break-through in the sphere of agriculture and the tribals accustomed to their traditional shifting cultivation have taken to improved agriculture.

The tribals of Umerkote block of Koraput district have for the first time, grown improved maize in about 40,000 acres of land. They have reaped a bumper harvest. This prosperity has not come as a wind-fall. It has been rightly earned and richly deserved. The district administration is now busy finding adequate market for this bumper maize crop of the tribals.

In a district where a sizeable population was living below the poverty line, this agricultural revolution has come as a new vision and tribals from various parts of district and the State are flocking to see this miracle which has produced plenty in the proverbial land of poverty.

REPROACH

(A Story)

Prof. Jayanta Mohapatra

The old man can wave his heart easily like a hand. Now, for him, just a lightweight thing, poised on his body, moon swaying on a long long stem. A thing outside. Its heaviness is a thing of the past. Now he is at home with the quiet beat, its own private alternation of a wavetrain existence. The scarlet running of a measured flood, into nowhere.

Beyond a certain experience, response does not change at all, only now when he puts up his hands against the light, the palpitating redness seems to stand still. His thoughts are rimmed with time. Eyes surrounded by slate-blue seas. And his heart is an abject fish put out on a limb to stay with him until he's dead. Dug it out of The Old Man And The Sea, glad to bring Hemingway into life again.

There is always something in the world you are looking for. Something you wouldn't know when you found it. Something you would never find if you know what you are after.

He shuts the door, steps onto the street. The sun at thirty degrees with the horizon stares like a maddening orange mouth, yet heat distant, away circling somewhere over Capricorn. Winter is a wish in youth. For the old man it rots in his sleep. no more a privilege than a smile which only inches forward to its return.....

The son is no more his. That night, like any ordinary night, way back in thirty-four. Stretched besides his wife, and seven year old son, asleep. Usually cool and transparent, the summer sky turned into a stretched, opaque membrane. The violent dark. And the house pitching like a ship. Without a second thought he picked up his sleeping son and rushed out of the house.

He came back for his wife later.

His twinge of conscience.

That wife was dead. And his son, living apart from him, now that he'd brought a wife home.

Father, son. Parallels. Proceeding to the same end, two rails laid out on the earth. Dark immobiles: each one in his own reason.

And now?

You have chosen to stay alive because you feel the slight pull of hope. Because you can't be otherwise. Are you what you really are?

The knowledge that he can overcome nostalgia. And yet above all this, those distant mountains coming back to him, whispering softly under their breath. Their gentle sadness in the dusk, the untouched unknown that men feel they would only put their Everest feet on and exult. Is this all they know and feel?

Cross your heart, old man. Cross your heart, without love, without hatred.

Tunu reminds him of a bird. He recognizes the familiar flutter of summer wings in the boy, the slow sough of trees over which he often skims. There he stands a yard away, his pale brown arms covered with mosquito bites, the round pebble face grinning at the world. Yet Tunu is no gamin.

Ai... eee, Noah! How's the ark?

Noah is his usual way of addressing the old man. His house an empty ark, adrift.

The old man's deep thumbed-in eyes are two small squares, hard and white, as they hold the boy. Foot-ball fields receding, zooming away through a long focus lens, and Tunu shuttling to and fro as a ball. A beautiful hope: a frightened little leaf. His.

You like me because I am poor, isn't it, Noah?

You like me because you feel you can take care of me?

You like me because you think I'm neglected?

Old man, I like you too. But I am young.

And you are afraid of winter.

Hobbling down the road, he comes across Tunu in the market square. Tunu is at his old place, strong wiry legs spread apart, balanced on his wish. Balancing himself, his hands are clawed around a wooden shuttle and wide-eyed, paying out the line into the silver space of air. Engrossed, he doesn't appear to notice the old man who stands watching him. Smiling. Like every day.

The wind is still. About fifty feet above their heads, the wind springs its quiet surprise on the blank face of the kite, pushing it about, higher, further from him. The light string bends into a broad bow in the breeze. Tunu feels the joyful tug in his curled fingers, responds to the flight of his enchanter. Thousand hands full of the beating of paper wings in the air.

At that moment an excited boy is seen running towards Tunu.

Tunu, he shouts, half out of breath. Tunu.

The old man's eyes quiver in apprehension. Taking fright, he asks: What's the matter?

Tunu. It's Tunu's mother. She's fainted at the doorstep. Hurry.

Blankly looking at the old man, unnerved. The old man's gaze has turned to the sky, wondering if he should come to the other's aid. The kite looks odd, shaking its frail wind-caught body from side to side in a pathetic motion.

Here, can you manage this, old man? I'll be back in no time.

The kite. Tunu's own communion with the space of his thirst. And I, hanging on another string, of time. All right. I will. Because of my dimmed eyes, I will. Because of my

slowed-down beat. But do you know what I know too of right, another bright and unborn day. I know too a mother. And revenge, and the endless sadness of skies.

Steady, old man. See, you don't lose my kite!

The old man breathes deeply. He grabs the strange shuttle from Tunu with a fierce gesture. The long drawn-out string loops away from him. Above, the kite watches his imposed potency, swinging gently in the wind.

Careful, old man.

Tunu and the boy have already disappeared at the bend down the street. A mongrel runs up from nowhere and starts circling around the old man. Finally it stands close by, looking up at him.

Why do you stare at me like that?

The veins on his wrists press him with their loneliness. He takes in a lungful of air, eyes fixed on the green and red face overhead. Patiently he grips the shuttle, trying hard not to move either body or mind, standing still amidst his encircling heartbeats. He can feel the wind slow down as it creeps past him, warm and white to the touch. And involuntarily he shrinks, knowing this is not an embrace like the other.

Now the wind turns, and the kite careens with a small lift to the left and he catches a glimpse of a glittering smile within the fluffy cirrocumulus and he feels the rigid confines of his heart buckle in a responding smile and the kite rocks like a ship in space as he shares his whole silence with the spaces throbbing with an uncertain happiness; then the youth in him ridding the quiver of wings deep inside his longest day frozen the great bird flying drifting circling the long longing deserted and nameless.

And then this wind whirls round madly, pushing the small square kite away from him, lunging into it so that the sudden increased momentum spins the shuttle between his moist palms, tearing thirty meters of thread in a giant leap of alarm that is thrust into his eyes.

Once more he is afraid of his body.

Fish, the other had said.

The trees are old too, and they will be, and know.

An instant. Its sadness he would kill. If he were able.

And as he desperately tries to put the kite back in its proper place in the sky, it drifts slowly into a wide swooping arc, going down towards a new emptiness. His knees give under him as though they are made of dough. He sees the blob of inert tissue isolating him.

Tunu, he says to himself, under his breath. The lesson of a body that turns its back on pain. What good does it do?

With inept fingers he salvages the few meters of thread he can. The wooden spool is almost empty; a noisy stranger he has come across in a street.

An end.

Crippled, walking home, retracing his path in his stillness. Tunu is a bird, rising and falling with sun and wind.

Tunu is a bird he knows.

When Tunu realizes he has lost the thing he loved. He will not see the logic of the hour.

The stranger he holds in his hands witnesses his gradual death. Who is it that becomes your stranger?

The one who does not understand?

Late that night a bird hears the dying, distant cry, flies back and starts to peck at the old one's eyes.

The bird of lost hopes.

SUCCESS STORY

Small Farmers Development Agency, Sambalpur

Shri P. K. Mohanty

PROJECT DIRECTOR

The Small Farmers' Development Agency, Sambalpur, was born on the 28th September 1974, but it actually started kicking in February, 1975 after it was fed with grants from the Government of India. During the short span of eight to nine months the Agency has been able to bestead the small and marginal farmers in the project area. The project area is limited to 16 non-irrigated Blocks of the district. No wonder, therefore, the Agency laid stress on maximum utilisation of underground water by the small and marginal farmers. The Agency has subsidised 863 small and marginal farmers for sinking dug-wells. The total subsidy amount on this account is Rs. 7,11,893-00. It has drawn up a massive programme for this year. The target is 3,140 dug-wells.

The Agency helped in formation of a lift irrigation co-operative society. This community lift irrigation project built on the banks of the Mahanadi costs Rs. 1.30 lakhs. The Agency released subsidy of Rs. 65,000, this being 50 per cent of the cost of the project. 68 small and marginal farmers have been benefited by the project; 170.89 acres of their land get irrigation from this project. One more lift irrigation co-operative society of this nature is in advanced stage of formation. The Agency has already got four lift irrigation projects surveyed by the Lift Irrigation Corporation. Four more projects are expected to be executed by December, 1975.

The Agency has focussed its attention on the development of land allotted to the landless recently by the Government. Already 178.00 acres of land have been surveyed. Another 1500.00 acres of land are under survey.



Collector, Sambalpur receiving a sum of Rs. 1,601-00 from Shri Kapileswar Pradhan, Chairman, Jajomura Panchayat Samiti for the Chief Minister's relief fund.

by the Soil Conservation Organisation and the Orissa Agro Industries Corporation. It is expected that this land will be reclaimed in a couple of months.

Not content with planning for development of land given to the landless, the Agency ensured cultivation of about 60-00 acres of such land during the current kharif in three villages. The farmers concerned were enrolled as members of the Service Co-operative Societies with the S. F. D. A. assistance. Crop loans were arranged for them. Demonstrations of dry land crops were also given to encourage the farmers to take to crops suitable to rainfed conditions. Rs. 4,58,295-00 as crop loans have been given to small and marginal farmers by the Sambalpur District Co-operative Central Bank alone during the last co-operative year. This, when added to the crop loan given during

the current kharif, would make a substantial figure. During this rabi, it is proposed to cover 680-00 acres under wheat, 257-00 acres under potato, 550-00 acres under vegetables, 660-00 acres under mung and 125-00 acres under sunflower.

The Agency is also trying to push agricultural implements amongst the small and marginal farmers. Rs. 4,109-97 as subsidy for 72 iron-ploughs and 32 sprayers have been released. The project has prepared a scheme for horticulture in the dugwell ayacut and in the backyards of the small and marginal farmers and agricultural labourers. Mixed orchard in the ayacut of the dugwells sunk during this year will be developed. 95-00 acres are proposed to be covered. The subsidy amount is expected to be around Rs. 25,000. 1892 grafts of mango, orange, kagji lime and guava each, 946 grafts of pomegranate,



The small and marginal farmers of Charmal in Rairakhol Block who successfully cultivated ground-nut

sapeta and lichu each and 13,720 papaya and banana suckers are proposed to be supplied on subsidy to the small and marginal farmers and agricultural labourers.

188 demonstrations have been laid out in the field of small and marginal farmers for propagating high yielding varieties of different crops. In addition to this 176 demonstrations will be given during this rabi.

The Agency will very soon implement the Animal Husbandry Scheme on Poultry and Dairy.

The Agency has released Rs. 1.30 lakhs in favour of the D. C. C. B. for enrolment of 3250 small and marginal farmers as members of the

Service Co-operative Societies and Rs. 10,000 in favour of the Land Development Banks towards share capital loan assistance to the small and marginal farmers. It has also released Rs. 64,144.14 in favour of the D. C. C. B. and L. D Bs towards risk fund contribution on the short, medium and long term loans advanced by it to the small and marginal farmers. It proposes to subsidise construction of godowns by the Regional Marketing Co-operative Societies, Regulated Marketing Co-operative Societies and Service Co-operative Societies.

This Agency has been playing the role of a catalyst since its inception and has attracted sanctioned loan of Rs. 40.32 lakhs—short, medium and

long term loans in favour of small and marginal farmers from various commercial banks as well as D. C. C. B. and L. D. Bs. The total expenditure so far is Rs. 12,99,062.83. This

figure is one of the highest in India. The Agency has taken off the ground and is poised for a soaring flight.



Farmers of Charnal with the Project Director and Asst. Project Director of S. F. D. A.

MORE BOOK BANKS OPENED

In a bid to implement the 20—point Economic Policy Programme announced by the Prime Minister, the State Government in the Education and Youth Services Department have so far opened Book banks in 600 High Schools and 226 M. E. Schools as against the target of opening such banks in 776 High Schools and 314 M. E. Schools in the State.

PLASMID ENGINEERING: A MAJOR BREAK THROUGH IN MOLECULAR BIOLOGY

Shri Debakanta Mishra,

LECTURER, RAVENSHAW COLLEGE

Species are determined and defined by the genes they carry. In organisms that produce sexually the concept of species depends on nature's ability to prevent the biologically significant exchange of genetic material between unrelated groups. This essential genetic material is the nucleic acid DNA. The persistence of genetic uniqueness is perhaps most remarkable in simple organisms such as bacteria. There are a few exceptions however. There are bits of DNA, called plasmids, that exist apart from the chromosomes in some bacteria. Sometimes a plasmid can pick up a short segment of DNA from the chromosome of its own cell and transfer it to the cell of related bacterial species and some times the plasmid and the segment of chromosomal DNA can become integrated into the chromosome of the recipient cell. Such transfer of genes between species by extrachromosomal elements has definitely played an important role in bacterial evolution. Apparently it has not been widespread in nature.

The Historic Experiment

In 1973 Annie C. Y. Chang and Stanley N. Cohen at the Stanford School of Medicine and Herbert

W. Boyer and Robert B. Helling at the University of California School of Medicine at San Francisco reported the construction in a test tube of biologically functional DNA molecule that combine genetic information from two different sources. Though the description of the experiment, as narrated below, appears to be quite simple, yet the complications involved are quite enormous. Standing on the solder of giants, these scientists could successfully complete an epoch-making experiment that has far reaching importance. What they did is simply this.

Genetic material from an animal cell, like the South African toad cell was grafted into *Escherichia coli* bacterium. The bacterium carries DNA in two vehicles, chromosomes and plasmids. Using a newly discovered enzyme as a chemical scissor, the bacterium plasmid and the toad chromosomes were cut into DNA segments with 'sticky ends' that can be joined to each other. These segments of alien DNA were reassembled, forming hybrid or recombinant DNA not normally found in nature. Out of this reassembly, a reconstructed plasmid (which contains both toad and bacterium DNA) could be isolated. The hybrid could then be

reinserted back into an E. Coli bacterium where it duplicated rapidly.

This procedure that was initially pioneered by the above mentioned scientists has since been repeated and extended by workers in several laboratories. It has been named Plasmid Engineering, because it makes use of plasmids to introduce foreign genes.

A discovery of far reaching importance

The potential of such a novel and ingenious technique seems to be very broad. Gene manipulation opens the prospect of constructing bacterial cells, which can be grown easily and inexpensively. Such constructive process will synthesize a variety of biologically produced substances such as hormones and antibiotics or enzymes that can convert sunlight directly into food substances or usable energy. Specialists in the field also feel that it even provides an experimental basis for introducing new genetic information into animal and plant cells.

It is quite natural that imaginative efforts of scientists may be directed to perform successfully among other varieties the following two types of experiments:

Experiment of the Type I involves the construction of novel organisms containing combinations of toxin producing capabilities or antibiotic resistant genes not found in nature. Such manipulation of certain genes can give rise to novel organisms whose infectious properties and ecological effects can not be predicted.

Experiment of the Type II involves the introduction of DNA from tumor viruses or other animal viruses into bacteria. It is expected that such recombinant molecules may be easily disseminated to bacterial populations in humans and other species and may

thus increase the incidence of cancer or other diseases.

International Conference to avoid possible ecological hazards

Eminent conscientious scientists of U. S. A. were of the opinion that they may not be able to assess the hazards of certain experiments accurately before the experiments were undertaken. So, they formed an advisory committee to discuss about this important matter. The committee recommended the deferral of Type I and Type II experiments until the hazards are more fully assessed, until it was determined whether or not the work could be undertaken safely and until adequate safety precautions were available. Realising the gravity of the situation the committee proposed to arrange an international conference to consider the matter elaborately.

Such a meeting was held in February, 1975 at the Asilomar Conference Centre near Pacific Grove, Calif. It brought together 85 American biologists and 53 biologists of 16 other countries. They reviewed the progress in the field of plasmid engineering for three and half days and finally there was consensus on the following three major points:—

(a) The novel method of plasmid engineering offer the prospect of dealing with a wide variety of important scientific and medical problems as well as other problems that trouble society, such as environmental pollution and food and energy shortages.

(b) The accidental dissemination of certain novel biological combinations may present varying degrees of ecological hazards. The construction of such combinations should proceed only under a graded series of precautions, mainly physical and biological barriers, adequate to prevent the escape of any hazardous organisms; the extent of the actual risk should be

fully explored by experiments conducted under strict containment conditions.

(c) Some experiments are potentially too hazardous to be performed at present, even with the most careful containment. Further research and experience may show that many of the potential hazards considered at the meeting are less serious and less probable than now suspected. Nevertheless, the consensus was that standards of protection should be high at the beginning and they can be modified later if the assessment of risk changes.

Containment procedures are not unknown to scientific community. During the past twenty years or so, physical containment barriers have been used in space-exploration programme to minimize the possibility of contamination in earth by extraterrestrial microbes. Physical containment procedures have also long been employed routinely to protect scientists, technicians and the public from hazards associated with radioactive isotopes and toxic chemicals and in work with disease-causing bacteria and viruses. The Asilomar Conference formulated an additional concept of biological barriers.

Science and Society

Scientists were quite aware in the past about the potential risk of their discoveries and they did not hesitate to respond to ethical concerns with self-imposed restraint. Usually, but not always, society has concerned itself about public well-being in

determining how scientific discoveries should be applied. Public awareness and open discussion by scientists and non-scientists of the possible benefits and risks of a particular line of basic research has been rare in the history of mankind, however, when (as in this case) the hazards in question are only potential and for some experiments even hypothetical.

It is to be noted that non-scientists from the field of law and ethics participated in the discussions at this conference and as it was open to the press, the proceedings were fully reported. It is still too early to know what the long-range outcome of the public discussions initiated by scientists working on molecular biology will be.

We all know that even after atomic scientists could successfully perform the chain reaction experiment under the guidance of Enrico Fermi, no international conference was called for to discuss about the potential hazards of such work. Of course, the turbulent atmosphere of the Second World War made Americans blind to adopt any means to end the war soon. The consequences of such an adventure was the explosion of atom bombs on Hiroshima and Nagashaki and to end the war dramatically. We all know quite well as to how nuclear power controls the global politics today. It is quite heartening to note that the rigorous standards that have been adopted for scientific research in the field of plasmid engineering will promote a sharper focus on other issues relevant to public and environment safety.

DEMOCRATIC INDIA

Shri Prakash Chandra Sahu

In a reply to Blitz Editor, our Prime Minister Shrimati Indira Gandhi said that India shall continue to be a democratic State. Hence, I am attempting to deal this subject astrologically to answer whether or not the democratic institution will continue in our country and how-far the utterance of our Prime Minister tally with the fate of our country.

India attained independence on 14th August 1947, one minute after midnight. The first President and Prime Minister of the country are Shri Rajendra Prasad and Pandit Jawaharlal Nehru respectively. The present President and Prime Minister are Shri Fakhruddin Ali Ahmed and Shrimati Indira Gandhi. We shall discuss these five horoscopes along with the horoscope of Indian National Congress which are as under:

INDEPENDENT INDIA

- (a) Rasi:—Rahu in Taurus Lagna, Second house (Gemini) Mars, third house (Cancer) Sun, Moon, Mercury, Venus, Saturn, sixth house (Libra) Jupiter, Seventh house (Scorpio) Kethu.

- (b) Amsa:—Lagna (Taurus) Jupiter, third house (Cancer) Moon fifth house (Virgo) Kethu, Seventh house (Scorpio) Mercury, eighth house (Sagittarius) Mars, ninth house (Capricorn) Saturn and Venus, eleventh house (Pisces) Sun and Rahu.

SHRI RAJENDRA PRASAD

Born : 3-12-1884 at 11.00 A.M.

Capricorn Lagna, third house (Pisces), Kethu, fifth house Moon, Saturn (R), eighth house (Leo) Jupiter, ninth house (Virgo) Rahu, tenth house (Libra) Venus, eleventh house (Scorpio) Sun, twelfth house (Sagittarius) Mars and Mercury.

PANDIT JAWAHARLAL NEHRU

Born : 14-11-1889 at 11.00 P.M.

Lagna (Cancer) Moon, Second house (Leo) Saturn (R), third house (Virgo) Mars, fourth house (Libra) Venus and Mercury, fifth house (Scorpio) Sun, sixth house (Sagittarius) Jupiter and Kethu, twelfth (Gemini) Rahu.

SHRI FAKHRUDDIN ALI AHMED

Date of Birth : 13-5-1905

Lagna (Leo) Moon and Rahu, third house (Libra) Mars (R), Seventh house (Aquarius) Saturn and Kethu, (Virgo) Moon, Mars, Jupiter, ninth Jupiter, Sun, Mercury (R).

SHRIMATI INDIRA GANDHI

Date of birth : 11-11-1917

(Sun Mahadasa 1 year 11 months 12 days)

Lagna (Cancer) Saturn, second house (Leo) Mars, fifth house (Scorpio) Sun and Mercury, sixth house (Sagittarius) Venus and Rahu, seventh house (Capricorn) Moon, eleventh house (Taurus) Jupiter (R), twelfth house (Gemini) Kethu.

INDIAN NATIONAL CONGRESS

Pisces Lagna, fourth (Gemini) Saturn, sixth (Leo) Rahu, Seventh (Virgo) Moon, Mars, Jupiter, ninth (Scorpio) Mercury, tenth (Sagittarius) Sun, twelfth (Aquarius) Venus and Kethu.

The ruling planet for democracy is Saturn, if Saturn is in Lagna, or aspects to Moon or in tenth, or aspects to tenth house, or tenth Lord, the Democratic Institutions to continue. Hence, I shall discuss the position of Saturn in the above six horoscopes along with Sun and Jupiter and ninth and tenth house and its Lords as these are concerned with Government, authority, power and politics.

Saturn is ninth and tenth Lord of Independent India (Chart No. 1) placed in third, along with Moon (own house) Sun, Venus and Mercury, aspects to ninth house. Five planets aspect to ninth house (Capricorn) specially of Venus, Mercury and Moon is noteworthy. Therefore, ninth house and ninth Lord are very strong. The tenth house is aspected by Jupiter which is Good. Jupiter Lord of 8th

and 11th in 6th certainly causes viparith Rajayoga. Rahu (a duplicate of Saturn) is in Lagna and its Lord Venus is with Saturn along with Moon. The combination of Lord of 1st, 2nd, 3rd, 4th, 5th and 6th house in third (Cancer) is note-worthy and indicates that the Independent India will have large number of friends, Independent India's ascendant Lord Venus and India's ascendant (Capricorn) Lord Saturn & Venus are two friends and combined in Cancer. Hence, most of the countries belonging to Taurus, Gemini, Cencer, Leo, Virgo, Libra, Capricorn and Aquarius shall remain well connected with India. Specially most of the countries belonging to Taurus, Libra, Capricorn and Aquarius ascendant shall be friends of India. These countries are Ireland, Persia, Poland, Cyprus, Asia Minor, White Russia, Austria, Argentina, Japan, Tibet, Burma, Arabia, Australia, Hungary, Spain, Albania, Bulgaria, Mexico, Abyssinia, Prussia and Russia (Everyday Astrology by Shri V. A. K. Ayer, Page 149). Indian Independent chart is now enjoying Mercury Mahadasa. Rahu Antra up to 11-9-1975. Mercury is with Saturn in Cancer and Rahu is in eleventh house from Mercury. Therefore, the question of abandoning democracy does not arise. The Lagna and Moon in the Independent Indian's Horoscope is Vargothama and Sani in Capricorn i.e. in own house. Jupiter in Lagna in the Navamsa Chart. All these indicate in favour of democracy, Saturn is the ruler of the Mass and a Philosophical Planet and as such the democracy in India will be for the good of general mass and for the good of the majority.

The Congress's horoscope (Astrological Magazine October 1963) Kethu Mahadasa Sani Antra from 28-11-1974 to 7-1-1976. As mentioned earlier, Saturn which is the Ruling Planet for democracy and general mass, in

fourth, aspects to tenth house, Lagna. This certainly indicate in favour of democracy. Saturn's sub-period which will continue till 7-1-1976 is surely quite favourable for democracy. Hence, and for other reasons the action of our Prime Minister is designed to protect democracy and to save the country from indiscipline. Every privilege has a corresponding responsibility. Saturn during its sub-period will teach people of India that responsibility in a democracy.

In the first President's horoscope (Chart No. 2), one can observe Sani is the Lord of Lagna, placed in fifth, retrograde, alongwith Moon. The Saturn in the present President's horoscope is placed in seventh own house aspecting Lagna. Moon aspects ninth house, tenth Lord, and other planets, indicating the thought of the present President is predominately for the general mass and democracy.

In the first Prime Minister's horoscope (Chart No. 3) Moon in Lagna and Sani (R) in second. As such to a large extent the first Prime Minister was very much for the general mass. But the present Prime Minister (Chart No. 5) Saturn in Lagna, aspecting Moon and there is a sthana-parivartan Yoga with Lord of Lagna and Seven. This is a Mahayoga. Again aspect of Jupiter to Moon, and aspect of Sani to tenth house, confirms that our Prime Minister Shrimati Indira Gandhi is for the people and will work with the people and she will be in authority by the help of the people. She cannot think of anything which is not for the good of general mass. Hence, the present action and steps are to protect democracy in the interest of the country, general mass and to uphold the principles of democracy.

SURVEY OF MEDICINAL PLANTS IN ORISSA

With a view to explore the resources of medicine and other economic plants available in Orissa region, the Regional Research Laboratory, Bhubaneswar, has been conducting systematic survey for the last five years. In a recent survey conducted by the Scientists of the Laboratory, more than one hundred medicinal plants were collected from Ganjam district. *Costos Speciosus* (Gaigobra), a species recently discovered as a good source of diosgenin which is in much demand for the preparation of oral contraceptive pills, has been found growing in abundance in coller localities specially in the Parlakhemundi Forest Division. *Rauwolfia Serpentina* (Patalgrud), a reputed drug for the treatment of high blood pressure, was found in exploitable quantities in Ramgiri, Paniganda and other adjoining areas. *Solanum khasianum* which is widely used in the preparation of oral contraceptive pills, has been found in wild state in Paniganda area. A number of interesting plants such as 'Ramkedar', 'Chakrakedar', 'Dhalakainch', etc. used by the tribal people for diarrhoea, snakebite and as antifertility agent, have come to light. Further investigations on the plants are in progress in the laboratory.

STATE GOVERNMENT TO DONATE 34 ACRES OF LAND TO MOTHER TERESA FOR LEPER ASSYLUM

The Chief Minister, Shrimati Nandini Satpathy presented the record-of-rights of 34 acres of land to Mother Teresa at a formal ceremony, presided over by the Governor on October 9, 1975 at Alakara.

The land at Alakara near Janla is being donated to Mother Teresa at nominal rent of Re. 1 per acre per annum for rehabilitation of the lepers.

Coming from a modest Yugoslav family, Mother Teresa, in her prime of youth left home and went out into the cloister to extend her helping hand to the diseased and suffering humanity. After working for twenty years in the Convent of Calcutta, she suddenly discovered her vocation in 1948 and became the initiator and leader of her own 'mission of mercy'.

The 'Mission of Charity' founded by her in 1950 with only 10 sisters has now 1,100 members drawn from all parts of the world. In the course of her mission, Mother Teresa has founded a number of institutions of charity. In 1951, the first 'Nirmal Hridaya Home' was founded in Calcutta for the destitutes. In 1954, a 'Sisu Bhavan' for the diseased and mentally retarded and orphaned children was established in Calcutta followed by a colony for sheltering 400 leper families at Shanti Nagar in West Bengal. An Angel for the road side humanity assulted by exploitation, corruption, poverty and disease, Mother Teresa, the sari-clad nun has won world-wide recognition as an embodiment of universal compassion and love.

In April, 1962, Mother was awarded with 'Padma Shri.' In August 1962, she was awarded with the Raman Magasaysa Award. She was awarded the Pope John XXIII Peace Prize. In 1971, She won the Good Samaritan Award. The U. S. A. awarded her with the Kenedy International Award. In 1972 she was awarded with the Jawaharlal Nehru Award for International understanding. The Templeton Foundation Prize for progress in Religion was conferred on her in 1973.

1-10-1975 ... Shrimati Nandini Satpathy, Chief Minister of Orissa, making voluntary donation of Blood on the occasion of All India Blood Donation Day at the Capital hospital
BBBR.

CALENDAR OF EVENTS

October, 1975

- 1-10-1975 ... Orissa District Re-organisation Committee submits its report to the State Government.
- The Hospital Improvement Committee headed by Shri V. S. Matthews submits its report to the State Government.
- 2-10-1975 ... Chief Minister, Shrimati Nandini Satpathy, launches an integrated housing scheme to provide house to five lakh homeless rural families in the State by the end of Fifth Five-Year Plan.
- Shri K. Kamraj Nadar passes away.
- Chief Minister, Shrimati Nandini Satpathy, inaugurates the Drug Control Research Laboratory Building and the State Co-operative Bank Building at Bhubaneswar.
- Orissa Governor, Shri Akbar Ali Khan, inaugurates the Orissa Krushak Samaj Building at Bhubaneswar.
- 3-10-1975 ... Chief Minister, Shrimati Nandini Satpathy, launches a scheme to enrol Small and Marginal farmers as members of Co-operative Societies.
- 4-10-1975 ... Chief Minister, Shrimati Nandini Satpathy, inaugurates a Central School at Jatni in Puri district.
- 8-10-1975 ... President of India promulgates an Ordinance for voluntary disclosure of income and wealth by the end of the current year.
- 9-10-1975 ... Chief Minister, Shrimati Nandini Satpathy, presents the records of rights of 34 acres of land to Mother Teresa for rehabilitation of lepers at Alakara in Puri district.
- Orissa Government bans drinking at public places.
- State Bank of India chooses Orissa for "Village Bank" experiment.

- 10-10-1975 ... Tourist Coach Service introduced at Bolangir by the State Tourist Department.
- 16-10-1975 ... Swami Bichitrananda Das, an eminent social worker, passes away.
- 18-10-1975 ... Orissa Land Reforms Ordinance promulgated.
- 19-10-1975 ... Orissa Cabinet reshuffled.
- 20-10-1975 ... Shri Gangadhar Mahapatra and Shri Ramachandra Ulka sworn-in as Cabinet Ministers in the Orissa Ministry headed by Shrimati Nandini Satpathy.
New Postage Stamp on "Oddisi Dance" released.
- 22-10-1975 ... Rourkela Steel Plant agrees to build 100 houses for rehabilitation of Orissa flood victims.
- 24-10-1975 ... President of India promulgates Ordinance abolishing bonded labour system in the country.
- 27-10-1975 ... Eastern Regional Live-Stock and Poultry Show opens at Bhubaneswar.
- 28-10-1975 ... Orissa Governor, Shri Akbar Ali Khan, inaugurates the office building of Tribal Development Agency at R. Udayagiri in Ganjam district.
21st Commonwealth Parliamentary Conference held at Delhi.
- 29-10-1975 ... Union Government decides to set up Air Defence and Guided Missile School, an Artillery Centre and a Cantonment at Gopalpur in Ganjam district and a Naval Armament Depot at Sunabeda in Koraput district.
Orissa Government decides to award stipend to deserving students for study in engineering and technology outside the State for which no facility exists inside the State.
- 30-10-1975 ... Orissa Cabinet decided to set up a Leather Development Corporation at an estimated cost of Rs. 75 lakhs.
Women's College at Baripada in Mayurbhanj district named after Prime Minister, Shrimati Indira Gandhi and the Women's College at Dhenkanal named after Chief Minister, Shrimati Nandini Satpathy.

WEIGHTS AND MEASURES

1. All Weights, Measures and weighing and measuring Instruments are required to be checked periodically by the Inspector of Weights & Measures under the Law. Ensure that the same have been duly verified in time.

2. Selling articles in old units of "Pao", "Seer", etc., is not permissible under the Law. Always, sell in terms of Metric units of Weights and Measures.

3. Ensure that the net content is legibly marked at a prominent place on the packaged commodity. This is obligatory under the Law.

4. Look for the stamp of verification on the Weights & Measures, weighing and measuring instruments. This is your guarantee that these have been tested and found accurate.

5. Petrol pump measuring instruments are being periodically checked by the Inspector of Weights & Measures for accurate delivery of petrol. In case of suspected short delivery, report the matter to the Inspector of Weights & Measures of your area.

6. The price of a commodity is judged not only by its quality but also by the quantity. If you get less of a commodity than you pay for, you are in a way paying more for it in terms of money. So be cautious that you get the full quantity so that you get your money's worth in these days of rising prices. Weights & Measures Department provides you protection in this regard.

WEIGHTS & MEASURES
Orissa, Bhubaneswar



Housewives in Cookery Class of the Food Craft Institute, Bhubaneswar



WHEN WE SAY:

“THE IMMENSE BEACH OF PURI IS AMONG THE FINEST IN THE WORLD, THE BEAUTY OF THE TEMPLES IN BHUBANESWAR, KONARKA AND PURI IS SECOND TO NONE IN INDIA—A COUNTRY SO RICH IN ART—YET, THE MOST STRIKING FEATURE OF ORISSA ARE THE PEOPLE WHO BUILT THE MONUMENTS AND WHO HAVE MANAGED TO PRESERVE TO THE PRESENT DAY, AGAINST THE OVERWHELMING ODDS, SO ADMIRABLY THE INTEGRITY OF THEIR ETHOS”

WE SIMPLY QUOTE WHAT MR. MARO GUCIC, PRESIDENT MARO TRAVEL, INC. CHICAGO HAS SAID ABOUT ORISSA AFTER VISITING BHUBANESWAR, PURI AND KONARKA.

BUT WHAT MR. GUCIC HAD SEEN WAS ONLY THE TIP OF THE MIGHTY ICE-BERG

NOW IT IS FOR YOU TO DISCOVER THE REST—YES—IN THE BEST WAY WHAT IS OURS

Please write to us or to any of our Tourist Offices located at Balasore, Konarka, Puri, Bhubaneswar, Sambalpur and Rourkela.

Issued by : DIRECTOR OF TOURISM, ORISSA, BHUBANESWAR—751006

