

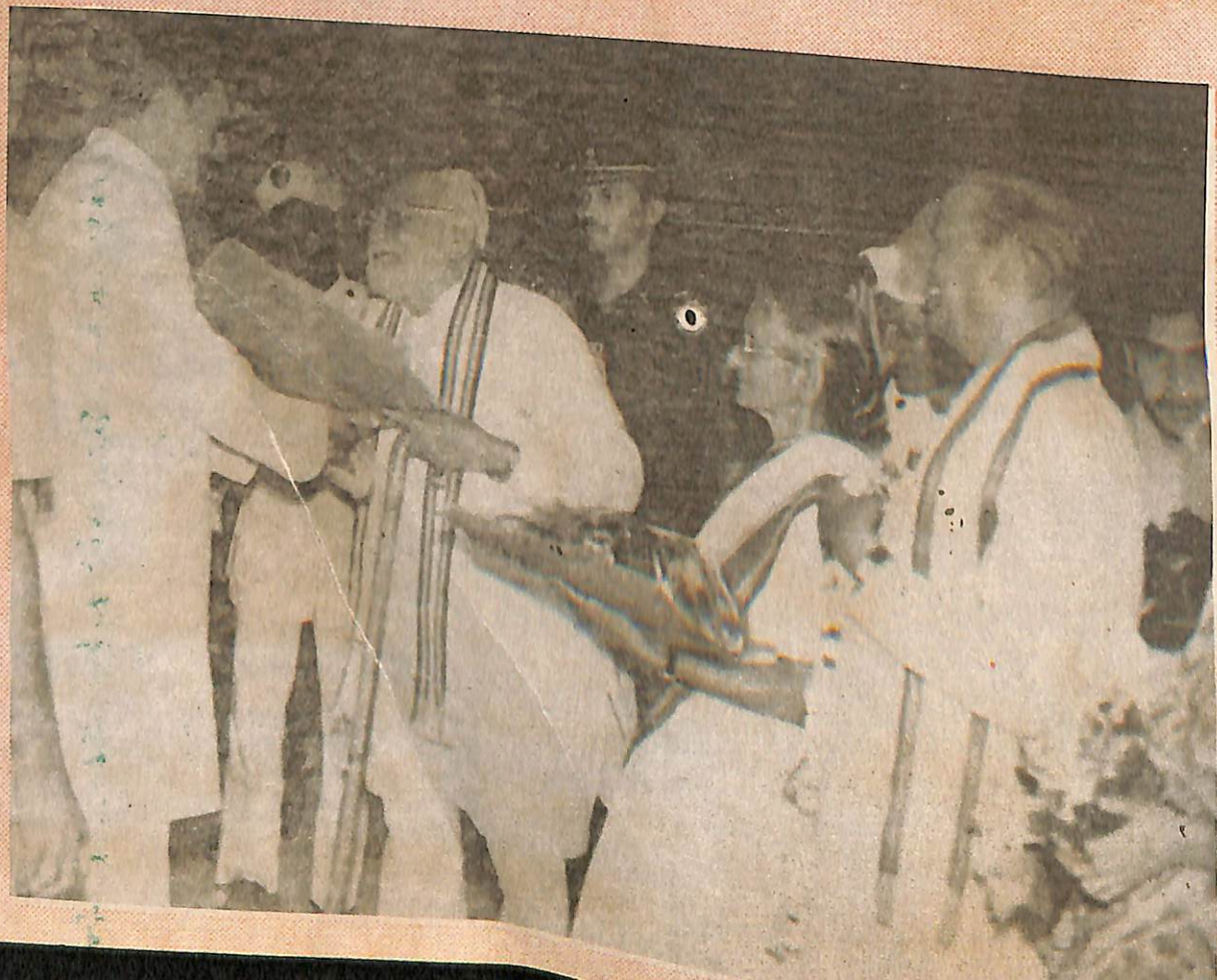
ORISSA REVIEW



NEHRU AND WORLD PEACE
 NEHRU ON EDUCATION
 GRASS ROOT PLANNING
 LAWABHARI AL NEHRU - SOME REMINTSCENCES



Prime Minister Sri Rajiv Gandhi unveiled a bronze statue of Indra Gandhi at Bhubaneswar on October 31, 1988, in the presence of Governor Sri B.N. Pande and Chief Minister Sri J.B. Patnaik.



EDITORIAL BOARD

SRI SUBAS PANI, I.A.S
Director, I & PR, Orissa

SRI SATYANANDA CHAMPATIRAY
Chief Editor

Dr. JITENDRA NARAYAN PATNAIK
Editor

SRI PRAHARAJ SATYANARAN NANDA
Asst. Editor

Editorial Assistance:
SRI BIBEKANANDA BISWAL

Cover & Layout:
SRI PRADYUMNA DASH

The ORISSA REVIEW aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the Orissa Review are not necessarily those of the Government of Orissa.

One Rupee/ Copy

Ten Rupees / Yearly

Published by the Information & Public Relations Department, Government of Orissa, Bhubaneswar-751 001 and Printed at Orissa Govt. Press, Cuttack - 753 010.

Contents

WE REMEMBER

JAWAHARLAL NEHRU: SOME REMINISCENCES

- Sri B.N.Pande
Governor of Orissa

JAWAHARLAL NEHRU: A LIFE SKETCH

- Sri Bichitrananda Barik

NEHRU AND WORLD PEACE

- Sri Radhanath Mishra

NEHRU ON EDUCATION

- Sri L.N.Panda

FOCUS

GRASSROOT PLANNING

- Dr. Baidyanath Mishra

SIMILIPAL: THE PRIDE OF OUR
FOREST HERITAGE

- Sri Sundar Narayan Patra

LOOKING BACK

THE IDEOLOGICAL TRANSFORMATION
OF CONGRESS MOVEMENT: A STUDY ON
ORISSA OF 1935-39

- Sri Chandī Prasad Nanda

PROGRAMMES, POLICIES & PROJECTS

AFFORESTATION & WILDLIFE CONSERVA-
TIONS PROGRAMMES IN ORISSA

TRADITION

BALI JATRA

- Sri Upendra Nath Hota

WOMEN

A LITTLE PLANNING SAVES A
LOT OF NUTRIENTS

- Srimati Saswati Parichha



THE WORLD

Dear Children,

Shankar asked me to write something for the Children's Number of his Weekly. In a weak moment, thinking more of the children than of the Weekly, I promised to write. But I soon realised that I had made a rash promise. What was I to write about?

I like being with children and talking to them and, even more, playing with them. For a moment I forget that I am terribly old and that it is a very long time ago since I was a child. But when I sit down to write to you, I cannot forget my age and the distance that separates you from me. Old people have a habit of delivering sermons and good advice to the young. I remember that I disliked this very much either long ago when I was a boy. So I suppose you do not like it very much either. Grownups have also a habit of appearing to be very wise, even though very few of them possess much wisdom. I have not quite made up my mind yet whether I am wise or not. Sometimes, listening to others, I feel I must be very wise and brilliant and important. Then, looking at myself, I begin to doubt this. In any event, people who are wise do not talk about their wisdom and do not behave as if they were very superior persons. So I must not give you a string of good advice as to what you should do and what you should not do. I suppose you have enough of this from your teachers and others. Nor must I presume to be a superior person.

What then shall I write about? If you were with me, I would love to talk to you about this beautiful world of ours, about flowers and trees and birds and animals and stars and mountains and glaciers and all the other wonderful things that surround us in this world. We have all this beauty all round us and yet we, who are grownups, often forget about it and lose ourselves in our arguments or our quarrels. We sit in our offices and imagine that we are doing very important work.

I hope you will be more sensible and open your eyes and ears to this beauty and life that surrounds you. Can you recognise the flowers by their names and the birds by their singing? How easy it is to make friends with them and with everything in nature, if you go to them affectionately and with friendship. You must have read many fairy tales and stories of long ago. But the world itself is the greatest fairy tale and story of adventure that was ever written. Only we must have eyes to see and ears to hear and a mind that opens out to the life and beauty of the world.

Grownups have a strange way of putting themselves in compartments and groups. They build up barriers and then they think that those outside their particular barrier are strangers whom they must dislike. There are barriers of religion, of caste, of colour, of party, of nation, of province, of language, of customs, and of rich and poor. Thus they live in prisons of their own making. Fortunately children do not know much about these barriers which separate. They play or work with each other, and it is only when they grow up that they begin to learn about these barriers from

AROUND US

their elders. I hope you will take a long time in growing up. I have recently been to the United States of America, to Canada and to England. It was a long journey, right on the other side of the world. I found the children there very like the children here, and so I easily made friends with them and, whenever I had the chance, I played with them a little. That was much more interesting than many of my talks with the grownups. For children everywhere are much the same; it is the grownups who imagine they are very different and deliberately make themselves so.

Some months ago the children of Japan wrote to me and asked me to send them an elephant. I sent them a beautiful elephant on behalf of the children of India. This elephant came from Mysore and travelled all the way by sea to Japan. When it reached Tokyo, thousands and thousands of children came to see it. Many of them have never seen an elephant. This noble animal thus became a symbol of India to them and a link between them and the children of India. I was very happy that this gift of ours gave so much joy to so many children of Japan and made them think of our country. So we must also think of their country and of the many other countries in the world, and remember that everywhere there are children like you going to school and work and play, and sometimes quarrelling but always making friends again. You can read about these countries in your books, and when you grow up, many of you will visit them. Go there as friends and you will find friends to greet you.

You know that we had a very great man amongst us. He was called Mahatma Gandhi. But we used to call him affectionately Bapuji. He was very wise, but he did not show off his wisdom. He was simple and child-like in many ways and he loved children. He was a friend of everybody, and everybody, peasant or worker, poor man or rich man came to him and found a friendly welcome. He was a friend not only to all the people of India but also to all the people in the rest of the world. He taught us not to hate anybody, not to quarrel, but to play with each other and to co-operate in the service of our country. He taught us also not to be afraid of anything and to face the world cheerfully and with laughter.

Our country is a very big country and there is a great deal to be done by all of us. If each one of us does his or her little bit, then all this mounts up and the country prospers and goes ahead fast.

I have tried to talk to you in this letter, as if you were sitting near me, and I have written more than I intended.

Jawaharlal Nehru

New Delhi,
December 3, 1949.



1889 → 1964



1917-1984



JAWAHARLAL NEHRU:

SOME REMINISCENCES

Sri B.N.Pande
Governor of Orissa

In 1923 I was serving a term of imprisonment in the Ajani Central Prison, Nagpur. Amongst the fellow prisoners were Vinoba Bhave, Satyadev Vidyalkar and medical men like Dr. Ghia, Dr. Desai and Dr. Hardikar. Many of us were given work of making quinine tablets in the quinine factory located in the prison. As was to be expected, we were constantly engaged in discussing politics. Hardikar had only one topic to discuss: how to organize and train satyagrahis into a disciplined force of the Congress?

He felt that volunteers were enrolled at every Congress session, huge sums were spent on their uniforms and a short training course was given to them, but after the session they disappeared into thin air. Why should not a permanent organization be created ?

The discussions in the quinine factory took concrete shape in the idea of a Seva Dal. Hardikar was assigned the task of drafting a constitution for it and of convening a conference at the time of the next Congress session. The first conference of the Seva Dal was held at Kakinada in December 1923 under the presidentship of Jawaharlal Nehru. It was there that I came into personal contact with him



for the first time.

The Kakinada Congress appointed a volunteer board. The Hindustani Seva Dal took firm roots in course of time. It became a common sight to see the uniformed volunteers of the Dal efficiently managing Congress functions, regulating traffic, and maintaining order in the million-strong crowds at Congress Nagars. The presence of trained volunteers added dignity to functions like flag-hoisting and presentation of a guard of honour to Congress presidents. Jawaharlal Nehru gave the Seva Dal so much prestige that even Subhas Chandra Bose captained the Congress volunteers at the Calcutta session of the Congress in 1928.

When the Congress decided to launch the Salt Satyagraha in 1930, people enrolled themselves as volunteers in large numbers. In February of that year a volunteers' training camp was opened at Allahabad. Although Jawaharlal Nehru was the president of the Congress, he donned the volunteer uniform and joined the daily drill and parade. By personal example he demolished the barrier between leaders and volunteers. Sri Prakasa, S.K.D. Paliwal, Sampurnanand and other U.P. leaders also took part in the parade.


During parades and camp fires Jawaharlal Nehru obeyed the orders of the captain. I remember that at one of the camp-fires the captain asked him to sing a song. We all knew that music was not one of Jawaharlal Nehru's strong points. But he tried his best to exhibit his talents. This spirit of equality inspired the volunteers to face lathis and bullets.

When requested to address the trainees at the valedictory ceremony, Jawaharlal Nehru's memorable words were: "So long a leader considers himself a volunteer he will inspire the masses to undergo any amount of sacrifice. The moment he loses the volunteer's spirit he ceases to be a worker and the moment he ceases to be a worker he ceases to be a leader."

TRAVELS AMONG THE KISANS

In the first phase of the Non-Co-operation Movement, the Congress Working Committee directed all provincial Congress committees to prepare one of their tahsils for mass civil disobedience. Gujarat chose Bardoli and the U.P. Congress chose Handia.

Early in 1928 the Allahabad District Congress Committee drew up a programme of mass contact in Handia as preparation for launching a mass no-rent satyagraha.



The programme comprised establishment of Khadi production centres, eradication of untouchability, intensification of work for Hindu-Muslim unity, tightening the campaign against drink evil, complete boycott of foreign cloth, enrolment of volunteers, and securing of a pledge from the Kisans that in the event of satyagraha they would be prepared even to lose their lands.

Jawaharlal Nehru and Purushottam Das Tandon used to join the campaign in the afternoon, address village meetings, contact people, and return to Allahabad in the evening. After some weeks Jawaharlal Nehru decided to undertake a walking tour in the tahsil. The workers were electrified. The villagers were informed that he would spend a whole week in the tahsil covering it from one end to the other on foot. Years earlier he had done so in the Pratapgarh and Rai Bareilly districts.

Jawaharlal Nehru arrived at Haridwar by train and immediately started on foot for Rishipur. Thousands of people, including a large number of schoolchildren, followed him. He stopped and talked to the peasants at work in the fields. He examined the tools they were using. He enquired about manure and the crop yield, about their indebtedness and the attitude of the zamindars, and about their health and their habits. The peasants gladly answered his questions. Never before had anyone inquired about their conditions with such sympathy. At many places people broke down when describing their miseries. He would cheer them up.

In the afternoon a meeting was held at a centrally located village when Jawaharlal Nehru spoke to them in a group, analysed the cause of their miseries, and delivered to them Gandhiji's message of self-reliance through Khadi and the eradication of the twin evils of drink and untouchability. Then he talked to them of the impending no-rent satyagraha and the sacrifice it involved. He warned them of the brutal repression that they would have to face.

The pad yatra covered most of Handia tahsil and part of Phulpur and Soram tahsils. It created a deep impression on the peasants. The results were witnessed in 1932 when a cell was given to withhold rent. Thousands of peasants were deprived of their land. An army regiment with machine-guns marched through Soram, Phulpur and Handia to frighten the peasants to pay rent but it had no effect. The vanguard of the army was composed of British soldiers, who threatened the village population pointing machine-guns at them, but the rear was composed of Indian soldiers of the Jat regiment who assured the peasants that this tamasha was only to frighten them. In fact the jawans told the villagers that they had sympathy with them and that they

had come from the peasantry themselves.

HIS HOME TOWN

I was Mayor of Allahabad when Jawaharlal Nehru visited his home-town in 1960. He had been chairman of the Allahabad Municipal Board twenty-five years earlier and had taken keen interest in the planning and development of Allahabad city. He left important notes on civic administration in the municipal files. I went through them carefully. One of his notes said:

"The true civic ideal aims at common possession and common enjoyment of municipal amenities, and these amenities go on increasing till they comprise almost everything that a citizen required. Roads, bridges, lighting, water supply, sanitation, hospitals and medical relief, education, parks and recreation grounds, games, proper housing museums, art galleries, theatres, music are some of the activities that a modern municipality should be interested in, and some of the amenities which it should provide free of cost to all its citizens....."

A few weeks earlier I had informed him that the Allahabad Municipal Board had been raised to the status of a municipal corporation and that I had been elected its mayor. He wrote to me:

My dear Bishambharnath,

My congratulations to you and other newly elected members of the Allahabad Municipal Corporation.

I have been deeply interested in corporations and municipalities and the like ever since the days, long ago, when I was myself connected with the Allahabad Municipality. Somehow, these bodies seem to bring one into more intimate touch with the life of the people than other kinds of work, say, for instance, work on Legislative or such-like bodies which pass laws and otherwise are in charge of the affairs of the State and the country. When you go to Delhi you get farther away from the common man, sitting as it were on some legislative mountain-top from where you may occasionally have a telescopic view. On the contrary the city fathers do come into intimate touch with the people of the city and their problems. And nothing is more interesting and fascinating than dealing directly with this human problem and the problems of a great city. In a sense, I rather envy such people at times.

Yours sincerely,

Jawaharlal Nehru



It was Jawaharlal Nehru's practice to visit his Lok Sabha constituency two or three times a year. During his 1960 visit, he stayed for two days, and addressed several meetings in his constituency. He also addressed a public meeting in the city. I informed him of Tandon's serious illness. Jawaharlal Nehru decided to call on him in the afternoon and asked me to accompany him. On our way he enquired about the slum clearance, housing and other development activities of the corporation. When we were passing through the newly developed narrow streets he severely criticized our town planners:

"These people have no imagination. They look only five or ten years ahead while they should look at least a hundred years ahead. When were these roads planned?"

"Just after the Second World War."

"They are hardly 40 feet wide."

"The side-streets are 40 feet wide and the main roads are 60 feet wide," I said.

"This will create traffic problems," said Panditji and added: "When Russian town-planners planned 300 feet wide roads for Moscow after the War, the British and French town-planners scoffed at them. But ten years later, while the streets of London and Paris were jammed, Moscow has no problems. If you ever visit Moscow you will see it for yourself."

He said that when he was municipal chairman he had commissioned the services of H.V.Lanchester, the famous town planner, to make a survey of Allahabad and suggest a broad outline for the planning of the city. Lanchester made many important suggestions, but the town planners had not made use of them.

I said: "Panditji, we do not have imposing buildings in Allahabad. That is why Allahabad remains unimpressive as a city. Can't some of the Central Government offices be located here?"

He replied: "Some people consider that if a city is to be beautified, big buildings should be put up. Beautifying a city is important but beautifying does not mean putting impressive structures."

After a pause he added: "Are you not satisfied with the beautiful confluence of two great rivers like Ganga and Yamuna at Allahabad?"

Jawaharlal's comments on Sinn
Fein movement, letter to his
father, 1907

TRINITY COLLEGE,
CAMBRIDGE.

Nov. 7th 1907

My dear father,

Have you heard of the
Sinn Fein in Ireland? It is
a most interesting movement and
resembles very closely the
so-called extremist movement in
India. Their policy is not to
beg for favours but to wrest
them. They do not want to
fight England ^{arms} "but" "to ignore
her, boycott her, and quietly
assume the administration of
Irish affairs." They have
nothing to do with the Nationalists
in fact they would even have
boycott of the House of
Commons and they do not
commend itself to Mr. Redn
and his followers.



PANDIT JAWAHARLAL NEHRU:

A LIFE SKETCH


Sri Bichitrananda Barik

Pandit Jawaharlal Nehru was born at Allahabad on November 14, 1889. He received his early education at home under private tutors. At the age of fifteen, he went to England and after two years at Harrow, he joined Cambridge University where he took his Tripos in Natural Sciences. He was later called to the Bar from Inner Temple. He returned to India in 1912 and plunged straight into politics. Even as a student, he had been interested in the struggle of all those nations who suffered under foreign domination. He took keen interest in the Sinn Fein Movement in Ireland. In India he was inevitably drawn into the struggle for independence.

He attended the Bankipore Congress as a delegate in 1912 and became Secretary of the Home League, Allahabad in 1919. In 1916 he had his first meeting with Mahatma Gandhi and felt irresistibly drawn towards him. He organised the first Kissan March in Pratapgarh district of Uttar Pradesh in 1920. He was twice imprisoned in connection with the Noncooperation Movement of 1920-22.

Pandit Nehru became the General Secretary of All India Congress Committee in September 1923. He toured Italy, Switzerland, England, Belgium, Germany and Russia in 1926. In Belgium, he attended the Congress of Oppressed Nationalities in Brussels as an official delegate of the Indian National Congress. He also attended the tenth anniversary celebrations of the October Socialist Revolution in Moscow in 1927. Earlier in 1926, Pandit Nehru was instrumental in committing the Congress to the goal of independence. While leading a procession against the Simon Commission, he was lathi-charged in Lucknow in 1928. On August 29, 1928, he attended the All Party Congress and was one of the signatories to the Nehru report on Indian Constitutional Reform, named after his father Sri Motilal Nehru. The same year he founded the Independence for India League, which advocated complete severance of the British connection with India, and became its General Secretary.

In 1929, Pandit Nehru was elected President of the Lahore Session of the Indian National Congress where



the goal of complete independence for the country was adopted. He was imprisoned several times during 1930-35 in connection with the Salt Satyagraha and other movements launched by the Congress. He completed his "Autobiography" in Almora Jail on 14th February 1935. After release, he flew to Switzerland to see his ailing wife and visited London and Rome in February and March 1936. He also visited Spain in July, 1938, when the country was in the throes of a Civil War. Just before the outbreak of the Second World War, he also visited China.

On October 31, 1940, Pandit Nehru was arrested for offering individual satyagraha to protest against India's forced participation in the War. He was released alongwith the other leaders in December 1941. On August 7, 1942 Pandit Nehru moved the historic "Quit India" resolution at the A.I.C.C. session in Bombay. On August 8, 1942 he was arrested alongwith other leaders and taken to Ahmednagar fort. This was his longest and also the last detention. In all, he suffered imprisonment nine times. After his release in January 1945, he organised legal defence for officers and Men of the Indian National Army of Subas Chandra Bose who were charged with treason. In March 1946, Pandit Nehru toured South East Asia. He was elected President of the Congress for the fourth time on July 6, 1946 and again for three more terms from 1951 to 1954.

In 1946, Pandit Nehru played a prominent part in the negotiations leading to the transfer of power. He formed the Interim Government and was sworn in as Vice-President of the Governor General's Executive Council on September 2, 1946. He was the member-in-charge of External Affairs in this Government.

As India achieved freedom on August 15, 1947, Pandit Nehru became her first Prime Minister and continued to hold that office until his death in May 1964.

It was under his leadership that India began a multipronged drive for economic development. Behind the Five Year Plans that were drawn for taking India on the path of prosperity were the advice, guidance and inspiration of Jawaharlal Nehru. In fact the concept for planned development originated, to a large extent, with him as far as India was concerned. When he was still in the thick of fight for freedom, he was thinking of the future and was one of the architects of the tentative development plans drawn up by the Congress.

In the field of foreign affairs too, he gave India an independent policy, when he declared that the country would remain non-aligned in international affairs and in spite of criticism and severe stresses caused by various international affairs, he never for a moment faltered in pursuing that policy. He was the author of the concept of the Pancha Sheel which was accepted later by the Afro-Asian nations at Bandung in 1955.

Although he was always concerned about the welfare of the under developed countries, his keenest interest was in Afro-Asian Solidarity. This found its first concrete expression in the Asia Relations Conference held in Delhi in March 23, 1947. That conference in fact may be said to have laid the foundation of the Afro-Asian Meet at Bandung in 1955 at which Prime Minister Nehru's role in bringing Afro-Asian nations, some of whom had conflicting ideologies, together, is well known.

During his visits to foreign countries on various occasions, he never failed to make his impact through his fearless advocacy of the cause of peace and freedom. His address to the United Nations General Assembly on February 3, 1948 and again in 1956 and 1961 were remarkable for their forthright enunciation of the principles which Nehru had held dear all his life, namely, the establishment of peace in the world and the removal of all vestiges of colonialism.



In September 1960, Pandit Nehru attended the U.N. General Assembly Session as leader of the Indian delegation. He moved a resolution in the Assembly urging Mr. Eisenhower and Mr. Krushchev to renew their contacts. He actively participated along with other heads of Governments, in this session and later in the Belgrade Conference of Non-aligned nations in August and September 1961.

His faith in the United Nations remained unshaken throughout, in spite of the shocks that the world organisation received at times. He firmly held to the belief that the United Nations could play a constructive role in world affairs by persuading countries to follow the path of peace instead of trying to indulge either in open conflict or cold war.

The strained Indo-Pakistan relations were a constant source of unhappiness to him and while he was at the helm of affairs in India he never missed an opportunity to bring the two countries together. Right up to the moment of his demise he was engaged in efforts to bring lasting amity between the two countries.

Pandit Nehru was the first to realise that the new regime in China had come to stay and India was one of the first countries, under Nehru's leadership to extend recognition to the new government in China. Pandit Nehru started putting full faith in Chinese government and was responsible for getting China accepted in the Committee of Afro-Asian Nations at Bandung. In 1954, he signed an agreement with Mr. Chou En-Lai, in which the five principles of Co-existence, i.e. Pancha Sheel were incorporated. In the following years too, he continued to extend his hand of friendship to China. His shock, therefore, was immeasurable when China attacked India in October, 1962.

An example of his courageous stand in international affairs was provided by the Suez Crisis. He did not hesitate to condemn the British

Government's action in Suez. He followed it up with an urgent message to the United Nations on October 31, 1956, requesting that organisation to take swift action to avert the aggression against Egypt. In pursuance of his policy of encouraging the nationalist movements in various countries, he gave his full support to the newly emerging Asian and African states.

He visited U.S.A. in October, 1949 at the invitation of President Truman and addressed the U.S. Congress on October 13, and the Canadian Parliament on October 24th of the same year. He again visited the U.S.A. in 1956 and 1961. He also paid visits to U.S.S.R. in 1955 and 1961 and China in 1956. Pandit Nehru paid a visit to Nepal in June 1951 and again in 1959. In May 1953, he attended the coronation of Queen Elizabeth II in London. He also visited Burma, Thailand, Indonesia and Malaya in December 1954. In June-July, 1955 Pandit Nehru visited U.S.S.R., Yugoslavia, Poland, Czechoslovakia, Austria, Italy and Egypt. He saw the Pope in Rome on July 8, 1955. On December 13 that year, he signed a Joint Statement with the Prime Minister of U.S.S.R. Mr. Bulganin on co-existence. In June-July 1956, Nehru toured Ireland, West Germany, France, Yugoslavia, Greece, Egypt, Syria and Lebanon. In June 1957, Pandit Nehru went on a good will visit to Syria, Denmark, Finland, Norway and Sweden and next month he visited Egypt, Holland and Sudan. He also visited Japan in October 1957.

On December 11, 1959, Pandit Nehru issued a Joint statement with President Eisenhower on the need to settle disputes by peaceful means.

For his life-long service to the nation and his "heroic endeavour in the cause of peace for mankind", the President of India conferred on him the highest honour, the "Bharat Ratna," on July 15, 1955, immediately after his return from his first U.S.S.R. tour.



From September 28 to October 1, 1961 Pandit Nehru's sponsorship of the conference on National Integration was acclaimed as a step of far reaching importance in the direction of preserving the integrity and solidarity of the Nation. He had been Chairman of the Planning Commission and been mainly responsible for the basic principles underlying the various Five Year Plans designed to establish a socialist society in the democratic means.

His books, Glimpses of World history, Autobiography and Discovery of India have been acclaimed as works of great literary merit.

May 27, 1964 was one of the darkest days for the nation. The sudden passing away of Pandit Jawaharlal Nehru, cast a gloom on the entire world.

Orissa will long remember his last visit to this state on the occasion of the A.I.C.C. Session in January, 1964.

Indexer
Research & Reference Library
Information & P.R.
Department, Bhubaneswar.

Working - No Damages
NECESSARY CLEANING
DURING TO YOUR TASTE
FREE TAILOR REPAIRS
KAY

The Hindustan Times

LARGEST CIRCULATION IN NORTHERN NORTH-WESTERN & CENTRAL INDIA.
NEW DELHI, SATURDAY, DECEMBER 14, 1964.

Regd. No. L 1782

DELHI EDITION

PRICE TWO ANNAS

"KEEPS AUTOS LTL
VANS STATION WAGE
USED CARS AND TRUCKS
EXCELLENT CONDITION"

Pearcy Lal & Sons L.
Goodway NEW DELHI
Proprietor and General Manager

INDIA WILL BE A FREE REPUBLIC

No External Monarchy, Says Nehru

NATION'S ASPIRATIONS TO BE PUT INTO SHAPE

Resolution A Pledge To Masses

(By Our Special Representative)

NEW DELHI, FRIDAY.—THIS RESOLUTION STEERS US IN TWO EXTREMES AND LAYS DOWN CERTAIN FUNDAMENTALS WHICH, I DO BELIEVE, NO PARTY AND NO INDIVIDUAL IN INDIA CAN DISAPPROVE OF. PANDIT JAWAHARLAL NEHRU, MOVING HIS MOTION IN THE CONSTITUENT ASSEMBLY'S OBJECTIVES AT A MOMENTOUS SITTING, HE SPOKE EMOTIONALLY FOR ONE OF HIS GREATEST WORDS AND MEANINGFUL THINGS HE BELIEVES A GREAT SPEECH WORTHY OF THE HISTORICAL OCCASION.

Whether in this Chamber or in the field or in the market place, we shall go on and continue this great and solemn work. I have earnestly cherished this observation. "In this resolution," he said, "I have tried to avoid saying too much or too little."

Mr. Nehru made it clear that while the resolution granted the degree of freedom to be enjoyed by the people of the Indian Union, it was not to be enjoyed by other people in the world. He said that the possibility of the people of any State enjoying the same rights as ours is a matter which is not for us to decide.

He said that the declaration that India will be a republic, Fundamental 1, it has to be a republic; we cannot produce a monarchy out of nothing. We are not going to have external monarchy. He wanted the House to pass the resolution, when the Government would, in a democratic manner, all standing, and not by a mere vote.

He said that when the resolution was passed, it would be a great day for the people of India. He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India.

He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India.

He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India.

He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India.

He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India. He said that the resolution would be a great day for the people of India.



CURFEW LIFTED IN DELHI

(By Our Staff Correspondent)
The curfew order in Delhi expired at 11 p.m. on Friday morning. The order under Section 144 of the Criminal Procedure Code prohibiting any person from being in the streets of Delhi has been extended up to 11 p.m. on Saturday. The curfew order in Delhi and the surrounding areas of West Delhi and West of Delhi.

Bidant To Stay In Blum Cabinet

PARIS, Dec. 13.—Bidant's resignation from the French Government has been rejected. The French Government yesterday rejected the resignation of Bidant from the cabinet. Bidant is expected to remain in the cabinet. Bidant is expected to remain in the cabinet. Bidant is expected to remain in the cabinet.

Trapped Fishermen Trek Across Ice - Caspian Sea

MOSCOW, Dec. 12.—Sixty-five fishermen, ten of them trapped by the sudden freezing of the Caspian Sea, were forced to trek for several miles across the ice to safety. The fishermen were trapped in the ice of the Caspian Sea. The fishermen were trapped in the ice of the Caspian Sea. The fishermen were trapped in the ice of the Caspian Sea.

CONTROLS IN U.S.A. TO CONTINUE

WASHINGTON, Dec. 13.—President Truman yesterday revived the economic controls in the United States. The President said that the economic controls in the United States will continue. The President said that the economic controls in the United States will continue. The President said that the economic controls in the United States will continue.

Mrs Pandit To Arrive In Delhi On Sunday

Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday.

INDIA DEBATE IN LORDS ON MONDAY

CHURCHILL'S SPEECH MISCHIEVOUS SAYS MRS PANDIT
LONDON, Dec. 13.—Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday.

INVITATION TO CONGRESS "NO ERROR"

Alexander's Defence C Nehru Government OUTSPOKEN REPLY TO CHURCHILL
India's Integrity Should Be Maintained, Says Anderson
LONDON, Dec. 13.—Mr. A. V. Alexander, Minister of Defence, replying to the two-day debate in the House of Commons today, said that the Government had committed no error in inviting the Congress Party to re-join the Government. Mr. Alexander said that the Government had committed no error in inviting the Congress Party to re-join the Government. Mr. Alexander said that the Government had committed no error in inviting the Congress Party to re-join the Government.

Lewis And Minors Appeal To Supreme Court

WASHINGTON, Dec. 13.—Mr. John L. Lewis, United Mine Workers leader, and the non-union miners' leader, appealed to the Supreme Court to consider their case. Lewis and Minors appealed to the Supreme Court to consider their case. Lewis and Minors appealed to the Supreme Court to consider their case.

Mrs Sushila Kripalani In Calcutta

CALCUTTA, Dec. 13.—Mrs Sushila Kripalani, wife of the Congress President, arrived here today. Mrs Sushila Kripalani, wife of the Congress President, arrived here today. Mrs Sushila Kripalani, wife of the Congress President, arrived here today.

Mrs Pandit To Arrive In Delhi On Sunday

Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday.

INDIA DEBATE IN LORDS ON MONDAY

CHURCHILL'S SPEECH MISCHIEVOUS SAYS MRS PANDIT
LONDON, Dec. 13.—Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday. Mrs Pandit is expected to arrive in Delhi on Sunday.





NEHRU AND WORLD PEACE

Sri Radhanath Mishra

Jawaharlal Nehru has been universally acclaimed as a leading architect of world peace. He assumed the office of the Prime Minister of India, the largest democracy of the world, when the entire international scene was full of confusion and tension. The war-time alliance of the Allied Powers ended with the defeat of Germany and Japan. The Post Second-War world saw a bitter cold war between two power blocks led by United States of America and the Soviet Russia. The entire international atmosphere became leadened with mutual suspicion, distrust and hatred. The cold war contained all the ingredients for escalating into another World War with the slightest provocation. The stockpiles of Nuclear weapons in the hands of great powers with their capacity of mass annihilation further aggravated the situation. At this critical juncture, Nehru raised the voice of sanity and vigorously championed the cause of world peace. The policy of positive and dynamic Non-Alignment his doctrine of Panchasheela his plea for the elimination of colonialism, racialism and imperialism from the world and recognition of the right of self determination of all peoples of the world were directed towards the achievement of twin objectives : the promotion of enlightened national interest of India and the establishment of a new world order devoid of tension, hostility, mutual suspicion and hatred. He exhibited firm faith in the role of United Nations in regard to international peace and security even when some of its decisions went against the interests of India.

REALISM AND IDEALISM:

The key to the understanding of Nehru's efforts for achieving world peace lies in his approach which is a happy combination of realism and idealism. He knew that the questions of foreign policy ought to be approached "in a spirit of realism," for a statesman can afford to neglect the interest of his country only at the cost of his own peril. At the same time he was aware that "realism as such leads to incessant conflict," and the realist "looks at the tip of his nose and sees little beyond, the result is that he is stumbling all the time." Therefore there is a strong need of moral values in international relations. As he aptly asserted, 'Idealism is the realism of tomorrow.' Nehru was a nationalist par excellence but at the same time he was emphatic on striking a balance between the spirit of Nationalism and Internationalism in order to ensure a considerable degree of international co-operation among nations.

NEGATIVE AND POSITIVE ASPECTS:

Nehru's approach to world peace had two distinct aspects, the negative and the positive. On the negative side, it was a protest against the concept of power politics in international relations with its concomitants like armaments, war, spheres of influence, alliances and balance of power. Nehru believed that power politics with an uneasy balance of power in its wake cannot guarantee peace but would lead sooner or later to war which in a



nuclear age may, as Einstein said, "lead to the annihilation of any life on earth."

Positively, he believed that, the approach to peace in the atomic age, has to explore the potentialities of negotiation and other means of peaceful settlement of conflicts and in promoting active peaceful co-operation between states. The positive approach therefore had two aspects: (i) tackling the roots of conflict (social, economic and political) (ii) attempting to resolve a conflict without recourse to violence.

FOUNDATIONS OF PEACE

Nehru was aware that durable world peace has to stand on a solid foundation. Therefore he devoted his energies to create an infrastructure which would contribute to the "temper of peace" in the world. The first article of faith with Nehru was the ending of colonialism and racialism. He was a vociferous champion of right to self determination. The driving force behind his anticolonialism was the disapproval of foreign overlordship. "Good government is no substitute for self government," he believed. To him, freedom and world peace were indivisible and thus the elimination of colonialism and imperialism was an essential precondition of world peace. As a logical corollary to the liberation of dependent people, Nehru emphasized the raising of the living standards of people in underdeveloped countries to tackle the roots of conflict. Further the promotion of peace required "the recognition and integrity, non-interference in the affairs of each other and conditions of peaceful co-existence." Use of force as a foreign policy option has to be replaced by discussion, negotiation and accommodation. Since wars arise in the "minds of men," the promotion of the "temper of peace" will help to promote a climate of peace.

With the avowed purpose of strengthening world peace, Nehru as the Prime Minister as well as Foreign Minister of India, initiated a lot of innovative policies which both supplemented and supplanted the traditional theory and practice of International relations based on power politics.

NON-ALIGNMENT

Nehru's doctrine of positive and dynamic Non-Alignment provided a scope to the states to pursue their enlightened national interests in a peaceful world free from diplomacy of 'power politics' and the race for alliances and counter alliances. As Raymond Aron has observed, "Nehru was hostile to all military alliances on principle, regarding them as a source of increased tension rather than as a guarantee of peace." But by non-alignment, Nehru never meant "an attitude of passive neutrality in international affairs." In positive terms, it recognised an independent foreign policy for "the nations who object to lining up for war purposes, to military blocks, to military alliances and the like and wanted to work in the pursuit of peace."³

Nehru believed that the adoption of Non-Alignment policy by a fairly large number of states would automatically widen the so called area of peace and thereby it could best serve the cause of International peace and security. The increase in the number of non-aligned countries will result in the isolation of super-powers. In such an atmosphere there could be a possibility of replacement of mutual fear, suspicion, hostility and cold war by mutual goodwill, tolerance and peaceful co-existence.

Nehru prescribed the policy of non-alignment to the newly emerging and underdeveloped countries of the world not only because of its political content but also for its economic

Confidential - Not for publication


The

(2)

International
 Report on The Congress against Imperialism ~~and~~ held
 at Brussels from February 10th to February 15th, 1927, submitted
 by Jawaharlal Nehru to The Working Committee of The
 Indian National Congress.

In compliance with the resolution of the National Congress,
 passed at Gaunahi, appointing me their representative at
 the International Congress against Imperialism, & I had the
 honour to attend the sessions of this International Congress
 and to take part in its proceedings. I am submitting
 separately ^{another} ~~brief~~ report for publication and for distribution
 amongst the members of the All India Congress Committee. But
 as it was not possible to refer to many matters in that
 report and as I wish the Working Committee to be in possession
 of all the facts, in order to enable them to take such
 action as they may deem necessary, I have decided to
 submit this further and more detailed report.

The Brussels Congress, regarded from any point of view was
 an event of first class importance and it is likely to have far-reaching
 results. This the English press, so far as I am aware has given little
 or no publicity to it; with the exception of some labour organs.
 The continental press gave some more publicity but even here



implications which had a vital bearing on world peace and development. "Alliance," Nehru believed, 'involve military obligations, that divert scarce resources from the urgent necessities of economic development.' Non-alignment, the prime objective of which was promotion of universal peace, would enable the developing countries to devote their full energies to the economic, educational and social development by remaining outside the cold war.

PANCHSHEEL

Panchasheel, which was formally incorporated in the trade and intercourse treaty of 29 April 1954 with China was a significant landmark in Nehru's effort at establishing a new world order based on rationalism, mutual tolerance, friendliness and co-operation among nations. The preamble to the treaty enunciated the Five Principles in this manner:

1. Mutual respect for each other's territorial integrity and sovereignty.
2. Non-aggression.
3. Non-interferences in each other's internal affairs.
4. Equality and mutual benefit.
5. Peaceful co-existence.

In a broadcast from B.B.C, London, on 12 January 1951, Nehru himself summarised these principles thus, "If we desire peace, we must develop the temper of peace and try to win even those who may be suspicious of us or who think they are against us. We have to try to understand others just as we expect them to understand us. We can not seek peace in the language of war or threats."


The doctrine of Panchsheel was criticised as vague and as a policy of

appeasement. Yet it appealed to a large number of Nations as widely different in their foreign policies as U.S.A, Soviet Union or China.⁴ Even the General Assembly of United Nations affirmed its faith in the doctrine by passing a formal resolution unanimously on 14 December 1957. Though the fact remains that the doctrine of Panchasheel has been observed more in its breach than in its practice, yet its intrinsic merit as an experiment in international relations cannot be undermined. Unquestionably, Nehru himself noted that the observance of these principles by states would go a long way in "reducing international tension, fear of aggression and interference and fear of war."⁵

WAR AND DISARMAMENT

Nehru was opposed to war, even to a cold war, which he believed to be more dangerous because of its diplomacy of mutual condemnation and recrimination which generated a psychosis of fear among nations. 'War is futile,' as it failed to solve the major problems of international relations. Therefore the establishment of a meaningful climate of peace requires the elimination of those instruments by which wars are fought.

During Nehru's period India undertook a series of disarmament 'initiatives,' especially at the United Nations. Nehru's disarmament initiatives came mostly in the year 1953-54, 1957-58 and 1962.⁶ The initiatives aimed at securing one single objective: Nuclear Disarmament. Nehru's nuclear diplomacy emerged in 1948 when he took the momentous decision to make India a peaceful nuclear power the first newly liberated country to take such a decision. It was as a result of amendments moved by Indian delegation that the 1953 session of U.N. General Assembly adopted a resolution, affirming its earnest desire for the elimination and prohibition of atomic, hydrogen, bacterial, chemical and other weapons of war and mass



destruction. For the attainment of these ends, the resolution made provisions for setting up a subcommittee consisting of powers principally involved to implement the objectives of the Disarmament Commission.

In 1954, America tested hydrogen bomb with incalculable destruction power. Nehru was so shocked at this development that on April 2, while speaking in the Lok Sabha he came out with four concrete proposals to control the nuclear arms race:

- a. A standstill agreement in respect of nuclear explosions.
- b. Full publicity by the United Nations and by all governments of the destructive power and the known effects of these weapons and also of their unknown and probable effects.
- c. Immediate and continuing private meetings of the subcommittee of the Disarmament Commission to consider a standstill agreement
- d. And, active steps by states and peoples of the world who, though not directly concerned with the possible use of them.

In a statement on September 2, 1957, he said, "We have always suggested that a partial agreement is better than no agreement provided that it is a step toward full agreement."

Another significant achievement in the field of disarmament came in 1961. In 1961 session of U.N. General Assembly Indian delegation moved a resolution which would urge the superpowers to reach agreement on the composition of a negotiating body which both they and the rest of the world could regard as satisfactory. This led to the creation of Eighteen Nation Disarmament Committee (ENDC) with India as a member. The Committee held its first meeting in Geneva on March 14 1962. When the Moscow Nuclear Test Ban Treaty was signed in 1963, Nehru hailed it as a land-mark in

International Co-operation. Jawaharlal Nehru was thus consumed by the desire to see some concrete progress towards a world rid of nuclear menace, but he died without his dream of a world free of nuclear menace being realized.

UNITED NATIONS

Nehru had a firm faith on United Nations as the essential instrument to achieve universal peace. The United Nations not only was to be used to the fullest measure of its possibilities, it also had to be vigilantly guarded from the efforts of Great powers to abuse it and to transform it into a sterile instrument of power politics. 7 Nehru's faith on the efficacy of United Nations never wavered even when he felt disappointed with its stand in respect of Kashmir and Goa issues. He was aware of the inadequacies of United Nations in meeting various contingencies of world peace. At the same time he once remarked, "In spite of its faults the United Nations serves an essential purpose and if we did not have it today, undoubtedly countries will have to come together to build up some thing like it again." In the same vein, in a broadcast on 5th January 1950 he observed, "The mere fact of U.N's existence had saved us from many dangers and conflicts. Also there is no doubt that in the world of today it is the only hope of finding a way for peaceful co-operation among Nations."⁸

WORLD GOVERNMENT

In the final analysis, Nehru thought that in a world government lay the key to world peace. In a message to the Herald Tribune forum in 1949, he said, "There can be no doubt that a world government must come some time or the other, for the only alternative to it is world suicide."⁹ Nehru therefore stood for International integration and the creation of world government on the basis of a federal principle.¹⁰ He was aware that it may take some time to realize the "ideal" because of the slowness with which

people's minds adapt themselves to changing environment. The world changes from day today, not so our minds which are peculiarly static and insist on imagining that today is the same as yesterday and tomorrow will not differ greatly. This lag between our minds and reality prevent us from solving the essential problems, the

sooner the lag is made up, the better for world peace."

Lecturer in Political Science
Rajdhani College,
Bhubaneswar.

REFERENCES

1. Quoted in: A.Appadorai and M.S.Rajan, India's Foreign Policy and Relations (South Asian Publishers, New Delhi-1985) Page-33.
2. W.R.Crocker: Nehru, A contemporary Estimate (Oxford University Press, 1966) P.109.
3. Jawaharlal Nehru's statement in his speech at the Belgrade Conference of Non-aligned Nations in 1961.
4. V.K.Arora and A.Appadorai, India in World Affairs 1957-58 (Sterling publishers-1975) p.6.
5. Tibor Monde: Nehru- Conversation on India and world affairs, New Delhi (George Braz'iller Inc 1956) p.81.
6. For a detailed discussion see Bhabani Sengupta "India and Disarmament" in B.R.Nanda(Ed) Indian Foreign Policy- The Nehru Years. (Vikas 1976) pp.228-251.
7. Berka and Bedi, The Diplomacy of India -Indian Foreign Policy in the U.N. (Standard University Press-1958) pp.1-2.
8. Jawaharlal Nehru, India's Foreign Policy, Selected Speeches, Sept.1946-April 1961 (New Delhi-1961) p.167.
9. Quoted in A.Appadorai and M.S. Rajan Ibid,p.47.
10. Nand Lal, "Nehru's contribution to the theory of International Relations" in V.T.Patil(Ed.) Studies on Nehru. (Sterling 1987)p.39.



TRINITY COLLEGE,
CAMBRIDGE.

Oct. 24th 1907

my dear father,

I have just come back from a lecture on "Socialism and the University man", which lasted quite two hours and consequently it is somewhat late now.

The lecturer was George Bernard Shaw, about whom you must have heard a good deal. I was more interested in the man than in the subject of the lecture, and that was the reason of my going there. G. B. S. is a very able speaker. He gave a very interesting and instructive lecture.



We are citizens of no
 one mean country and we are proud of the land of
 our birth, of our people, our culture and traditions.
 That pride should not be for a romanticised past to
 which we want to cling on to; nor should it encourage
 exclusiveness or a want of appreciation of other ways than
 ours. It must never allow us to forget our many
 weaknesses and failings or blunt our longing to be
 rid of them. We have a long way to go and much
 lee-way to make up before we can take our proper
 station with others in the van of human civilization
 and progress. And we have to hurry, for the time at our
 disposal is limited and the pace of the world grows ever
 swifter. It was India's way in the past to welcome and
 absorb other cultures. That is much more necessary
 today for we march to the One World of tomorrow
 where national cultures will be intermingled into
 the international culture of the human race.



NEHRU ON EDUCATION

"Education is meant to free the spirit of man and not to imprison it in set frames."

Jawaharlal Nehru

Pandit Jawaharlal Nehru was not only a great leader and a statesman, but was also a great thinker. Mentioned below are a few of his ideas on the various aspects of education, drawn from his speeches and writings.

ON STUDENTS:

In his book, The Unity of India, Nehru says, "The student world of India should be a nursery of new ideas and clear thinking and disciplined

action. And yet unfortunately it often shows a lack of all the virtues that it should possess."

CHILDREN'S EDUCATION:

In The Discovery of India, Nehru writes, "It is well recognised that a child's education should be intimately associated with some craft or manual activity. The mind is stimulated thereby and there is a coordination between the activities of the mind and



Feb 4th Thursday

Gandhi Day - just a month to Bapu's death.
and also a month to Shervani's conviction!

It is said that there is a hutal - procession,
meeting re no obstructions by police. But
the day before - on the 3rd - a batch of
people arrested while meeting privately -
Prabha, Dandekar, & Sadig K

The Income Tax Officer visited me in jail
today! Told him that I would pay nothing
to the enemy govt and they could do what
they pleased - Tcho Anant Bhawan!

Extract from Jawaharlal's
diary



the hands. So also the mind of a growing boy or girl is stimulated by the machine. It grows under the machine's impact (under proper conditions, of course, and not as an exploited and unhappy worker in a factory) and opens out new horizons. Simple scientific experiments, peeps into the microscope, and an explanation of the ordinary phenomena of nature, bring excitement in their train, an understanding of some of life's processes and a desire to experiment and find out instead of relying on set phrases and old formulae. Self confidence and the co-operative spirit grow, and frustration, arising out of the miasma of the past, lessens. A civilization based on everchanging and advancing mechanical techniques leads to this. Such a civilization is a marked change, a jump almost, from the older type, and is intimately connected with modern industrialization. Inevitably it gives rise to new problems and difficulties, but it also shows the way to overcome them."

ON THE ROLE OF THE UNIVERSITY:

In an address at the Special Convocation of the Allahabad University on 18 December 1947, Pandit Nehru said, "A University stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards even higher objectives. If the Universities discharge their duty adequately, then it is well with the nation and the people. But if the temple of learning itself becomes a home of narrow bigotry and petty objectives, how then will the nation prosper or a people grow in stature?"

In the Silver Jubilee Convocation of the Lucknow University on 28 January 1949, Pandit Nehru said, "Ultimately, a country's standing in the world is obviously judged not by the number of people it has, crores

and crores, but by the number of top-ranking men and women it has, who show results, who can give proper lead, and also by the number of other eminent men it has to carry on the work of a large country. It is a certain quality that counts in the end, not quantity, although quality also is necessary in a certain measure."

ON BASIC EDUCATION

In a speech at the Silver Jubilee Celebrations of the Central Board of Irrigation and Power on 17 November 1952, Nehru said, "There are many virtues in basic education; but the main thing is that you really get down to something and not just repeat things from a book. You get even the smallest child to do something. Of course, there is nothing specially Indian about it. Modern education is like that everywhere. In India, a certain trend has been given to it, notably by Mahatmaje. The idea is to get down to the job with your hands and feet and not to talk about it. I am tired of people who merely talk about things. However wise you may be, you can never enter into the spirit of a thing if you only talk about it and do nothing. Even scientists have a tendency to let a wonderful experiment remain an experiment once it has been performed. The next stage somehow does not come. They may well say that the next stage is somebody else's job but I think, if the scientist had a sense of practical application, he would either try to do it himself or get somebody else to do it."

Further, in the AICC session at Avadi in January 1955, Nehru said, "Now the whole concept of basic education is, as I understand it, that for a period of seven years, everybody in India, every boy and girl between the ages 7 and 14, must go through this course of basic training and that training must give every person an adequate background to do something. He may, at a later stage, go to higher



studies - not necessarily degrees like B.A. or M.A. It will probably be studies in some technical or scientific

Institute, where he can go and specialize. But seven years basic training will be common for all. It will give some cultural attainment, character, capacity to work, that is fitness to carry on the manual activities, and intellectual ability. We want that kind of basic education throughout."

ON WOMEN'S EDUCATION:

Nehru said in a speech at Madras on 22 January 1955: "If you educate the women, probably men will also be affected thereby and in any event children will be affected." For every educationist knows that the formative years of a person's life are the first seven or eight years. We talk about schools, and colleges which are no doubt important, but a person is more or less made in the first ten years of his or her life. Obviously, in that period, it is the mother who counts most of all. Therefore the mother who has been well trained in various ways becomes essential to education. Most mothers trained otherwise, I request to say, are not good mothers. They are too soft. They stuff their children with all kinds of eatables, put too many clothes on them, wrap their necks and heads and ears with all kinds of woollen apparel and make the boy or girl almost an imbecile before he or she grows up. Therefore, it is necessary for woman to be educated, if not for themselves, at any rate for their children."

ON THE TEACHER:

In his address to the All India Educational Conference at Baradari on 27 December 1939, Nehru said, "Education will always have to think in terms of the hundreds of millions of our people, and not sacrifice their interests for any group or class. The


teacher will then be not just a follower of a profession which gives him a livelihood, but one who has chosen his vocation in the ardent spirit of a missionary in a sacred cause which fills his being."

ON EXAMINATION:

In a letter to Indira Nehru dated 29 June 1936, Pandit Nehru wrote: "I remember reading somewhere what a famous Professor of the Sorbonne said once during the Middle Ages. He compared examinations to the sufferings in purgatory and came to the conclusion that the former were far worse. Not knowing much about purgatory I cannot say but I am sure that examinations are a nuisance. All that can be said for them is that they do push us on a little and bring some tension in our minds and thus help in making them sharp and clear. But there is too much of this tension and sometimes this results in blurring and confusing our minds instead of clearing them. Especially so in India, where for too much importance is attached to the passing of examinations and failure is considered a terrible disgrace. As a matter of fact, examinations as they are conducted today are no real test of anything worthwhile. Often those who do well in examinations are failures subsequently in life, and vice versa. So it is absurd to take them too seriously or to grow enthusiastic or depressed over them. We try to succeed of course in whatever we put our hands and minds to but we must not lose our sense of proportion."

ON THE DANGERS OF SPECIALIZATION:

Addressing at the Centenary Celebrations of the Madras Government Museum on November 27, 1951 Pandit Nehru said, "If I may say so with all humility, the greatest danger in the world is that people, in their zeal to



specialize, lose all perspective. They become specialists at a particular job and very fine specialists at that, but they lose the larger view of things and, therefore, perhaps they may be said to be only specialists and nothing more. Some of you may know these lines from Wordsworth:

A primrose by a rivers brim,

A yellow primrose to him

And it was nothing more.

They bring to mind the botanist who studies the Latin names of flowers but loses all sense of the beauty of flowers. In other words, We are experts in something but lack wisdom in everything else. In our world, which is so learned in so many subjects, there is very little wisdom. Perhaps, that is because we all know something about a very little part of life and very little about the larger scheme of things."

ON SCIENCE AND TECHNOLOGY:

As Chairman of National Planning Committee of the Indian National Congress, during the late 1930s, Nehru acquired a deep insight in to some of the basic economic problems. "There are three fundamental requirements

Mahatma Gandhi

Poona

Now that you are launched on your great enterprise may I send you again love and greetings and assure you that I feel more clearly now that whatever happens it is well and whatever happens you win

Jawahar

for India," he wrote, "and there are a heavy engineering and machine building industry, scientific research institutions and electric power. There must be the foundations of all planning." In 1958 Nehru piloted a 'Science Policy Resolution' through the Parliament pledging the country to foster, promote and sustain cultivation of science and scientific research by all appropriate means. He saw research in science and technology not merely as an end in itself, but as an essential component of socio-economic change. Nehru described planning as "science in action."

The Nehru Era saw the establishment and flourishing of many research organisations like the Central Statistical Organisation, the National Sample Survey, the Indian Standards Institute, the Indian Science Academy, and the Council of Scientific and Industrial research. Even before he assumed office, Indian Scientists found him an ally and patron of science. He had been elected to preside over the Indian Science Congress in 1942, but due to his imprisonment he could not attend this session. He made it almost obligatory for the Prime Minister to be present in the annual meetings of the Indian Science Congress.

Post Graduate Teacher
History, Kendriya Vidyalaya No.1
Unit-IX, Bhubaneswar-751007.

Jawaharlal's telegram to Gandhi on the occasion of the latter's fast in 1933

8/5/33

CHARGE WITH ONE HEAD.

SECTIONS 221, 222, 223, SCHEDULE V, FORM XXVIII (1).

Page-9.

I, J. Knox, Magistrate 1st class Allahabad

charge you Pandit Jawahar Lal Narain

follows :-

That you on or about the 12th day of October 1930 in a speech made at the Parishad Das Park Allahabad, attempted to bring into hatred and contempt the Government established by law in British India and attempted to excite disaffection towards the Government. vide extracts from your speech 4 F was held 15-12 sent out to you and thereby committed an offence punishable under section 124 A of the Indian Penal Code, and within the meaning of any law.

And I hereby direct that you be tried by the Court on the said charge.



charge read with 6th section
Plea? I don't plead at all
Defence? No.
Any further? No.

J. Knox
Magistrate 24/10/30

(1) Put up as in Form XXVIII (1), Code of Criminal Procedure
(2) "My Magistrate" or "the Magistrate of the Court of Session."
(3) In cases tried by Magistrate omit "by the said Court."
M.S. 12, Part II. 3-0148 HO-1729.

Jawaharlal's prosecution for
sedition, 1930

PRIME MINISTER SHRI RAJIV GANDHI IN ORISSA OCTOBER 31, 1988

The Prime Minister, Shri Rajiv Gandhi, inaugurated the Indira Gandhi Park at the former Parade Ground at Bhubaneswar in the afternoon of October 31, 1988 and unveiled a massive 3.4 metre high bronze statue of Indira Gandhi sculpted by the Russian sculptor, D. Rayabichev, and installed on a pedestal designated as a flight of stairs made of shining black granite.

Welcoming the Prime Minister, Shri J.B.Patnaik, Chief Minister of Orissa, said the park would be ever remembered by the people of the country as the place where Indira Gandhi gave her last message to the nation. This particular place, he said would go down in history as a sacred place of national pilgrimage. Shri Patnaik said that this memorial was only an humble attempt to catch the memorable moment of Indira Gandhi's last speech of her life. Shri Patnaik thanked Shri Rajiv Gandhi for agreeing to come to Bhubaneswar on this memorable occasion.

In his brief address, the Prime Minister said, "on this day, Indiraji had attained martyrdom. She spent her whole life in the service of the nation, in making the nation strong and in the removal of poverty." He said that her martyrdom had demonstrated what sacrifices could be made for the sake of the nation. Shri Gandhi said that it was our sacred duty to preserve and promote the unity and integrity of the country.

It was an impressive and colourful function, with thousands of school children forming the map of India in tricolour on the sprawling ground. At the beginning of the function, children from the Central school, D.A.V. School and other schools sang a chorus, "Hum Sub Bharatiya Hain." The entire area was beautifully illuminated.

The function was attended by Shri B.N.Pande, Governor of Orissa and Mrs. Shanta Pande.

Later in the evening, Shri Gandhi addressed a mammoth gathering at the Kalinga Stadium.

GRASS ROOT PLANNING

Dr. Baidyanath Misra

Discussing about the pattern of planning in India, the Prime Minister has now emphasised the need for grass root planning to restructure the Indian economy. Borrowing a phrase from E.M.Forster, Mr. Gandhi has indicated the need for human relationship in the planning process of the country. During the last 38 years, planning mechanism in India has undergone several changes. Though the broad objectives have remained more or less same, the strategy and techniques have varied from Plan to Plan to meet the needs of the time. Yet, inspite of all these changes the basic system of centralised and departmental planning dominates the planning process in the country. Inspite of the formation of District Planning Boards in different parts of the country to secure popular support both in formulation and implementation of planning, local people have not been involved in the development process of the country.

Prof. D.R. Gadgil who was once Vice-Chairman of Planning Commission of India once remarked, "The present mood is to talk about village democracy but to deny real power even to the states. Planning at the state level means official compilation of the schemes which may prove acceptable to the Centre. Of course, non-official workers, experts or productive enterprises, are no where in the picture in their own region". I think this is one of the reasons why planning has not been able to meet the basic needs of the people. There has been a great deal of change in the character of India's economy. Agricultural

development has made rapid strides. Industries have been diversified. A large part of the economy has been monetised. A number of institutions have been established to meet the needs of agriculture, industry and service sectors of the economy. The economy has been sophisticated. A large part of the economy partakes the characteristics of a developed economy. We have tremendous amount of technical skill in the country for which any country can be proud of. The amount of investment that has been made to improve the economy is colossal. No other developing country has made such a sustained effort to change the nature of the economy. All those who have come from outside to study the nature of India's economy have appreciated the effort made by India to improve the base of the economy. Yes, the base of economy has changed. But the basic needs of the people have not been satisfied. Even now about 35 to 40 per cent of people are below poverty line. No body knows what is the extent of unemployment in the country. But there is no doubt that unemployment and underemployment reign supreme in different parts of the country. And there is a great deal of imbalance in different regions in the country.

Why is there so much of contradiction in the country? Well, one of the reasons is that planning is imposed from above. Those who are in charge of planning do not lack education, technical skill or even in sincerity. Formulation of plans is done by best brains in the country. But the question

is, India is almost a continent. Each district or block has its own problems. When one comes to the needs of a block, one finds great difference in resource endowment, the needs of people and the existing level of development. For example, at any point of time, the highest priority need in one block may be the sinking of tubewells to provide for irrigation; in another, and may be neighbouring block, the greatest need may be improvement of drainage system to avoid water logging. A third block may need better communication to improve marketing facility. And so on. Central Planning, however, resourceful it may be, cannot be able to formulate plans to meet the local needs of different regions. In fact, planning in India has not so far been oriented to meet such needs of different areas. There has been an over-all planning for increasing the rate of growth of the economy with emphasis on leading sectors of the economy.

Another factor which has prevented the spread effect of the benefits of planning is that we have not been able to enthuse people in the entire planning exercise and to take the planning and implementing authority down to people themselves. There has been gross misuse of bureaucratic power both in formulation and implementation of planning mechanism. Churchill once upon a time said that civil servants are uncivil masters. Such uncivil masters cannot have any commitment for development planning to improve the life of marginal people in rural areas. This is the main reason why there has been a popular disenchantment with the process of planning in the country. In order to enthuse people to the idea of planning for development, it is essential to ensure the participation of people in planning and implementation exercise.

Further planning at the state or central level may jeopardise the interests of certain blocks

or regions due to lack of co-ordination between different departments. Suppose the Fishery Department of a particular state tries to promote prawn culture in brackish water of the coastal region through the ingress of saline water. This is a very profitable developmental programme to increase income level of the coastal people. But if large tracts of coastal regions are protected from the ingress of saline water through embankments constructed by irrigation department and agriculture is promoted through irrigation provided by ponds or by some other means, fishery programme pursued independently by cutting some embankments for ingress of saline water will hamper agricultural development. As is well known, activities of different departments are frequently planned without reference to the plans and programmes of sister departments. Grass root planning is the only method by which such conflicts can be avoided.

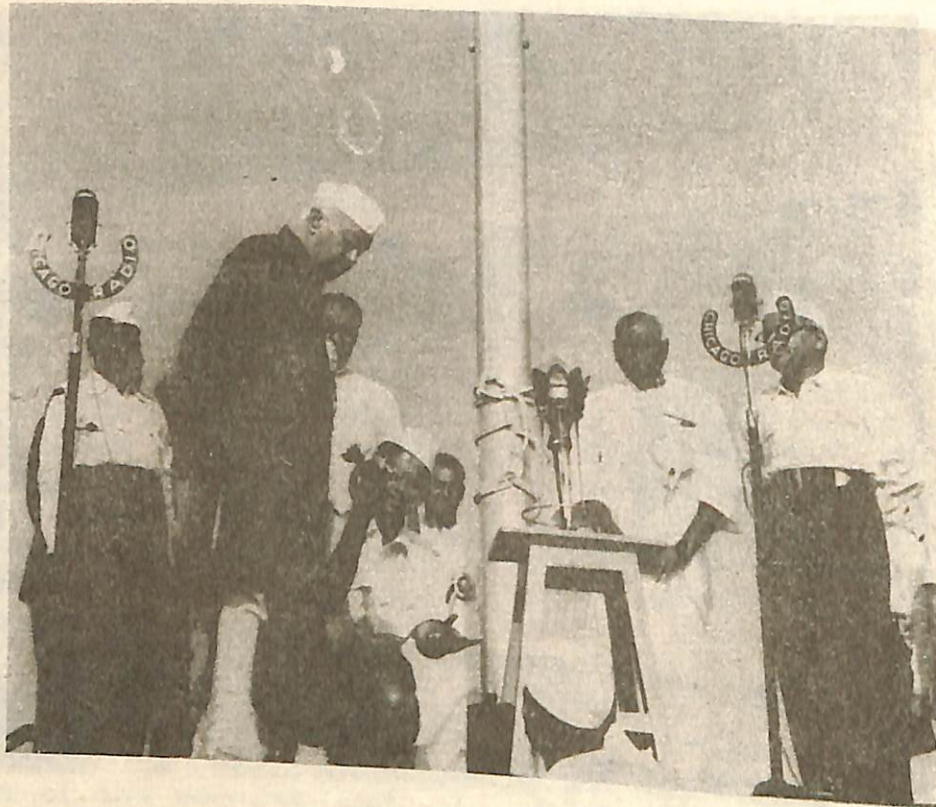
We may, therefore, conclude by saying that local planning will broaden the base of planning at all stages from formulation to execution, involve local people, draw local leadership, improve the level of public consciousness and commitment, avoid the conflict between different departmental programmes and promote the interests and needs of local people. This does not mean that we will give up central planning. The areas of both can be demarcated to bring about a qualitative change in the planning process of the country. This is the rationale of grass root planning.

Deputy Chairman,
State Planning Board, Orissa
Secretariat
Bhubaneswar-751001.



NEHRU IN ORISSA





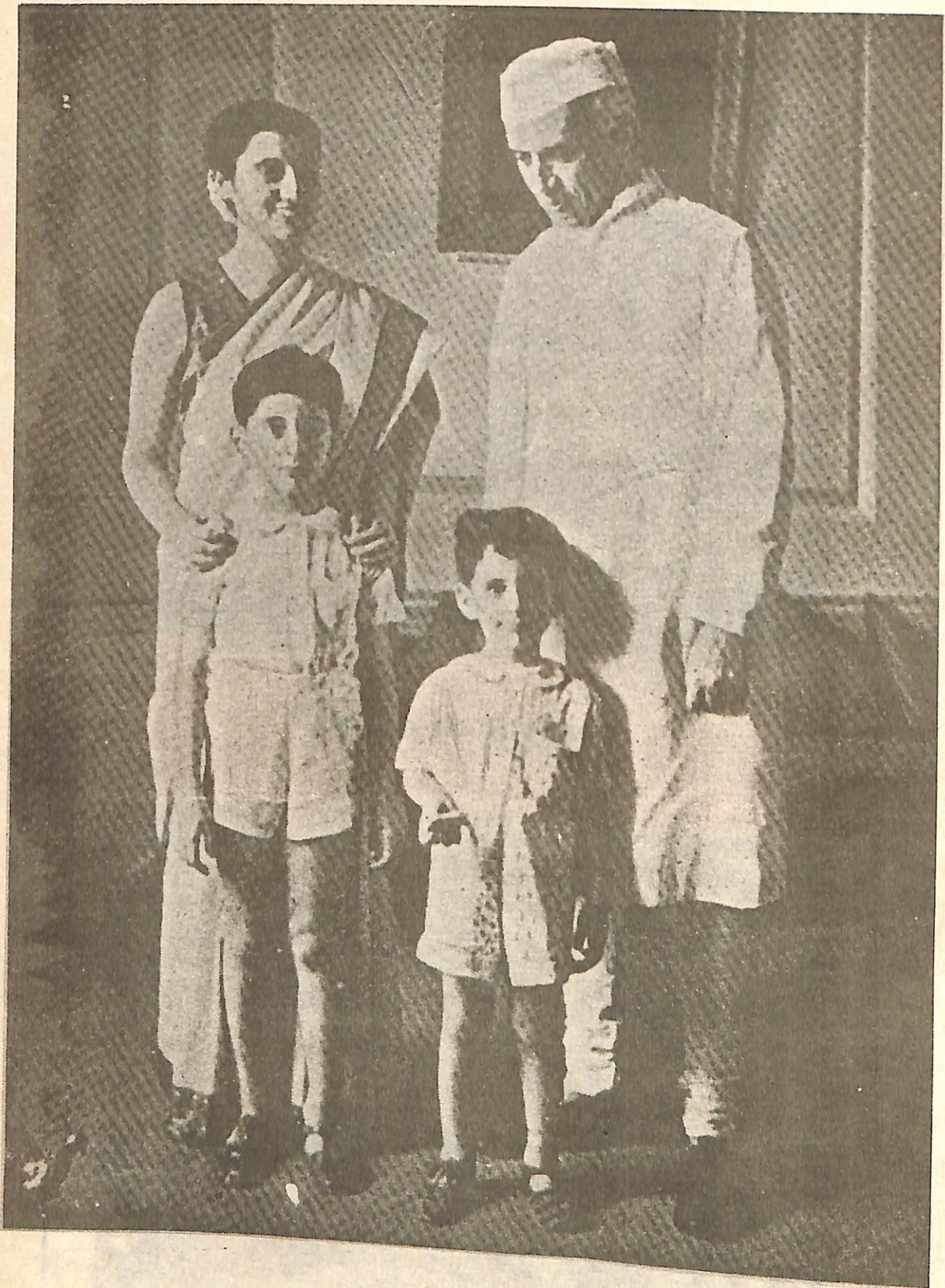
NEHRU IN ORISSA





NEHRU IN ORISSA





Off duty. Nehru playing with his grand-children

SIMILIPAL - THE PRIDE OF OUR FOREST HERITAGE

The National Environment Month in India begins on 19th November every year, coinciding with the birthday of Srimati Indira Gandhi. The Third National Environment Month will be celebrated this year from November 19 to December 18, 1988.

Sri Sundar Narayana Patro

SYNOPSIS

Similipal forest terrain is the rare mixed tropical forest heritage in Orissa, India. It has many distinctive features and is of strategic importance influencing the ecology of the north and eastern parts of the country. The forest features, flora and fauna, destructive forces, protection measures, etc. In respect of the forest are highlighted. Emphasis has been given on conservation of Similipal in its wilderness with the variety of species that calls for its preservation as a 'genepool.'

INTRODUCTION

Similipal plateau, spreading over an area of 2,750 square kilometers, is a unique habitat of mixed tropical forest heritage in the eastern ghat region of India. It can be called a 'Mirable Visu' for its undulating hills with varied topography, soil, climate, cascading water falls, myriads of flora and fauna and genetic species. The name 'Similipal' owes its origin from Simili (Bombax) tree which was once upon a time in climax stage. According to the other school

of thought the name is derived from Seuli or Salmali, the sanskrit name of moss which covers the rocks. Similipal is the home of Khairi that brought international reputation as the free living tigress.

PHYSIOGRAPHY AND ITS STRATEGIC IMPORTANCE

Similipal consists of archean system of rocks and the magnetite is 1,200 million years old. The plateau had its beginning in Mesozoic era and belongs to the well known pre-cambrian iron-bearing formation of the world. The main layout of the formation layers is three concentric cups of metamorphic rocks interbedded with sub-metamorphic layers. The water holding capacity, as a result, is high. This formation is unique in the world.

The Similipal hills range is centrally located in Mayurbhanj district of Orissa State between 20.17' and 22.34' N latitude and 85.41' and 87.10' E longitude. It is the himalayan range of Orissa. The system is the northern boundary of the peninsular India and southern limit of Gangetic plain of the Himalayas of tertiary period. It is also the end of tropics of cancer and hence within the sub-tropical climatic zone.

Orissa State lies within the same range of latitude as Sahara or Arabian desert. Had there been no Similipal-Meghasan range there should have been a desert here. In peninsular India on the western side there is Western Ghat Range and in the eastern side there is Eastern Ghat range. But in the northern India there is the Great Indian Desert covering Rajasthan towards the West whereas there are continuous hills and moist tropical deciduous and evergreen forests extending from Similipal upto as far as north-eastern Indian states like Meghalaya, Assam, Arunachal Pradesh, etc. although they lie in the same latitude of the north-western Indian desert. Already the damage to forest wealth has caused visible disasters in north-eastern India like colossal soil erosion, Cherra Punji becoming a wet desert, frequent rocking of earth-quakes, etc. If any damage is done to Similipal range there is bound to be its affect on the whole of the Eastern Ghat and North-Eastern Ghat region including Himalayas and it may lead to Saharan and Thar desert condition.

Orissa gets its rainfall from Bay of Bengal current of south-west monsoon. A low pressure created over Bay of Bengal passes over north Balasore and strikes at Similipal-Meghasan range. The hills are of an oval shape and the longer axis lies in north-south direction. Therefore the monsoon current is diverted to south-west and crosses Gonasika range in Keonjhar, Pal-lahada, Mankadanacha range of Bonal and passes westward to Barapahar-Gandhamardan range. Similipal-Meghasan ranges, therefore influence the climatic regime and monsoon of coastal districts, north and west Orissa to a great extent and as far as Bihar, Madhya Pradesh and West Bengal to some extent. Similipal serves as the water tower of Orissa.

The Similipal forests are well wooded rolling plateau with deep folds and hills. There are ten large perennial rivers and their tributaries flowing through undulating hills and picturesque valleys forming rapids

and water-falls which add to the beauties of Similipal. Barehipani at 305 meters and Joranda at 153 meters height are the two important waterfalls and the ten rivers are Buddabalanga, Gangahar, Sono, East Deo, Sanjo, Palpala, Khairi, Bandhan, West Deo and Salandi. Meghasan at 1,166 meters above Mean Sea Level is its highest peak.

FLORA AND FAUNA

Out of the 15 types of forests available in the country, 4 types of forests available in the country, 4 types of forests are located in Similipal. They are semi-evergreen, moist-deciduous, dry deciduous plain and high level sal forests, and grasslands and savanna. The forests contain floral and faunal species some of which are listed under the categories-'Endangered,' 'Vulnerable' and 'Rare' in the Red Data book of International Union for Conservation of Nature and Natural Resources (IUCN).

The Similipal Forests carry high proportion of sal (*Shorea robusta*). The other principal species (arranged alphabetically) are *Ailanthus excelsa*, *Artocarpus lakoocha*, *Anogeissus latifolia*, *Adina cordifolia*, *Aphanomixis polystachya*, *Alstonia scholaris*, *Anthrocephalus cadamba*, *Bridelis retusa*, *Bassia latifolia*, *Bombax ceiba*, *Bischofia yayanica*, *Boswellia serrata*, *Cochlospermum religiosum*, *Cedrella toona*, *Careya arborea*, *Citrus sp.*, *Cleistanthus collinus*, *Dalbergia sissoo*, *Diospyros melonoxylon*, *D. peregrina*, *Dillenia pentagyna*, *Erythrina suberosa*, *Ficus sp.*, *Gmelina arborea*, *Glochidion sp.*, *Garuga pinnata*, *Gardenia sp.*, *Kydia calycina*, *Lannea coromundelica*, *Litsea sp.*, *Lagerostroemia parviflora*, *Michaelia champaka*, *Mesua forrea*, *Magnolia indica*, *Macaranga peltata*, *Mitragyna parviflora*, *Odina wodier*, *Ougcinia dalbergioides*, *Pterocarpus marsupium*, *Pongamia pinnata*, *Polyalthia cerasioides*, *Schleichera oleosa*, *Stereospermum suaveolens*, *Salix-terasperma*, *Symplocos laurina*, *Syzygium cumini*, *Saraca indica*, *Sterculia urens*, *Terminalia arjuna*, *Trewia*

nudiflora, *Toona ciliate* (rare), *Xylia xylocarpa*, etc. Also the forest is infested with tapestries of giant lianas, club mosses, shrubs, grasses and chandeliers of variously coloured orchids. The floor is cushioned with myriads of ferns and other forbs.

Out of the 3,000 species of flora available in the state the Similipal forest has about 1,300 species, according to Dr. Gopinath Panigrahi, eminent botanist. The forest has 83 species (20 Himalayan and 8 Nilgiri) of orchids out of 120 species reported in the state, says Mr. Sarat Misra, reputed orchidologist.

Orchids are a class of climate sensitive species which disappear with modification of the habitat. In Similipal there are Himalayan species like *Acanthophippium sylvetense*, a 'rare' ground orchid enlisted in the Red Data book of the IUCN as an 'endangered' species is found here.

Similipal is the sanctum of Indian elephant but the tuskless makhanas are significantly absent. Among other animals it has tiger (*Panthera tigris*), Panther (*P. pardus*), hyena (*Hyaena huaena*), sambar (*Cervus unicolor*), kutra (*Muntiacus muntiae*), wild boar (*Sus crofa cristatus*), gaur (*Bos gaurus*), Asiatic wolf (*Canis lupus*) (rare), Indian Chevrotain (*Tragulus meminna*), cheetal (*Axis axis*), porcupine (*Hystrix indica*), rufus tailed hare (*Lepus nigricollis*), four-horned antelope (*Tetraceros quadricornis*), sloth bear (*Melursus ursinus*), ratel (*Mellivora capensis*), Indian pangolin (*Manis crassi-caudata*), Rhesus macaque (*Macaca mulatta*), common langur (*Presbytis entellus*). Also it has different types of mongooses, Indian bison, wild dogs, cats, deer, jackals, squirrels, etc.

Avifauna is one of the richest and varied seen anywhere. Besides peninsular, there are also Himalayan

birds too. Similipal is known for Hill mynah (*Gracula religiosa*), the lovely mimic bird, which once occupied the most prestigious position in the world pet market. The other birds are pea fowl (*Pavo cristatus*), red jungle fowl (*Gallus gallus*), red spur fowl (*Galloperdix spadicea*), painted spurfowl (*G. lunulata*), black partridge (*Franulinus francelinus*), quails of tropical varieties, imperial pigeons, rufus tailed dove, emerald dove, Malabar trogon, scarlet minivet, paradise lily catcher, fairy blue bird, Nilgiri wood pigeon, parakeets, large pied hornbill, grey hornbill, etc.

In the deep waters of the river muggar, the marsh crocodile, and the terrapin are found. All the hill streams or rivers are rich with mahaseer, the prize sports fish for spinning.

The bulk of ethnic strata in Similipal area is of aboriginal status. There are erenga, kharia, mankidiya, saharas and in their autochthonal primitiveness. The mankidiya live a nomadic life. Santals, bhuminas, bhuiyans, bathudis, aos, gond, paudi bhuiyans, mahalis, sountis are other tribes. The population inside the Similipal area is about 8,000 spread over about 65 villages.

DESTRUCTIVE FORCES

Unscientific management of forests, unplanned grazing, forest fires, practice of shifting cultivation, clandestine tree felling, wildlife poaching for skin & tusk, sale of Hill Myna etc., Akhanda Sikar (annual mass hunting of wild animals on the day following Pana Sankranti which generally falls on 14th April) are the traditional destructive forces affecting loss of forest wealth and wildlife in Similipal area.

From the time of British Rule the forests were a rich source of timber for sal sleepers, defence equipments and other valuable purposes.

The private contractors and forest corporations used to make indiscriminate felling of trees. Exploitation of Similipal forest started in 1885 with establishment of railways and mines in neighbouring British administered provinces. In 1906 the Maharaja of Mayurbhanj entered into a contract with M/S Borooah & Company for 30 years lease till merger of the state. The Company encouraged human settlement even inside the thick forests. There was also trespass (infiltration) from adjoining states of Bengal and Bihar. In 1979 the state government with the assistance of World Bank, basing on the recommendation of the National Commission on Agriculture, established the Similipal Forest Development Corporation (S.F.D.C.) which was registered under the Companies Act, 1956. The objective of the Corporation is to exploit the sal seed and timber potential of Similipal Forest by improving the infrastructural facilities and attract institutional finance for all round development. The Corporation constructed motorable roads and replaced natural vegetation with monoculture of economic species, exploited timber, sal seeds etc. paying scant regard for conservation of its ecology.

In a move for providing land for the landless the highly sensitive village enclosures in Similipal were even not spared. Even land in villages abandoned because of wildlife damage was again settled with the people in the plains. During 1972-74 alone 6,000 hectares of forest land in the southwestern part of the district were settled for human habitation. Indiscriminate leasing out of land in the protected forests for agricultural purposes had its disastrous effect. More often than not, deep forests though unsuitable for agriculture, were leased out only for satisfying avarice of timber-traders which subsequently has become a source of soil erosion. Most of plains were once habited by wild animals and now they have been converted to agricultural field through encroachment. During the Darbar times

a number of villages were established and sufficient forest areas were left without the village limits to cater to the demands of the people for timber and firewood. But in course of a few years all these forests have vanished being encroached upon or settled with the tenants posing a great danger to the perennial streams and nullahs.

In recent years with a view to rehabilitating the rural poor, goatery schemes were introduced which have spelt ecological disaster in the area. It is a common site to see herds of goats entering the Similipal reserve forests.

In the sixties with a view to providing cheap firewood to the people the denuded plain sal forests were planted up with fast growing species like Eucalyptus and Acaela. As these species can not stand root competition attempts were made to uproot sal which is very hardy species and can establish itself without difficulty if given a little protection. It is estimated that during last 30 years about 440 square kilometres of reserve sal forests have been denuded in the plain.

Sal climax consists of three tier landscape. The top tier consists of leaf canopy of sal trees, the middle tier of undergrowth, epiphytes and climbers and the ground floor grass vegetations. Eucalyptus do not show this three storeyed structures and hence do not fulfil the phenomena associated with sal forest. The biotic community of Eucalyptus plantation is therefore not in keeping with natural biosphere.

Sal forests create shade environment. Pine trees do not tolerate long the shade climate. Therefore pine plantation in Similipal has led to change in the microclimates.

Sal is the climax community in the Similipal ecosystem. Collection of sal seeds reduces the quantity of food and nutrient material for herbivores and saprophytes. Productivity

and development of wildlife that derive nutrition from sal seeds is a declining trend.

Forests control transport of detritus and sediment load of streams and soil erosion during rainy season. Sheet, gully and other erosion mechanism result in loss of plant nutrients, humus and soils. The sediment characteristics of a stream affects its aquatic life. Turbidity of water interferes with the feeding and spawning habits of fish. Denudation of Similipal forest has resulted in frequent occurrence of flood resulting in loss of life, property and sand casting of fertile agricultural land.

Decades back there was no worry about how much forest was destroyed. But in recent decades it is increasingly realised that more than the commercial value the forests are very much important for ecology and conservation of flora and fauna and their habitat.

PROTECTION MEASURES

Due to gradual depletion of the forest the Similipal loses its naturalness. Therefore, with the object of conserving the natural flora and fauna a national park was established in 1955 and again Similipal National Tiger Project in 1973. As per the guidelines of the Project Tiger a 'Core area' comprising of 303 square kilometres was constituted within the Similipal Forests. In order to provide adequate legal sanction for protection of wildlife and specifically for tigers in the 'core area' the state government on the recommendations of the State Wildlife Advisory Board, had notified its intention to constitute the same as a national park under the provision of the Wildlife (Protection) Act 1972 which would ensure prohibition of forest extraction in the above forest area under the provisions of Section 35(6). The whole of Similipal was declared as 'Wildlife Sanctuary' in 1979 vide the Government Notification

No.3047/FFAH dated 3.12.1979. Recently vide Notification No.8 F(EH)/85-6726/FFAH dt.1.5.85 an area of 542.7 square kilometres was added to the 303 square kilometres core area thus extending it to a total of 845.7 square kilometres.

In 1979 a muggar conservation centre was also established at Ramatirsha at Joshipur inside the Similipal area. On the recommendation of the House Committee on Similipal Forest Development, the State government had put a moratorium on the felling of trees in Similipal Forests for a period of 2 years with effect from April, 1982. On 6.4.88 a high level meeting was held by State government to declare the Similipal to be kept under a single authority called 'Similipal Development Authority' which was followed by declaration of the same by Chief Minister of Orissa Sri J.B.Patnaik at State Function of World Environment Day Celebration and the inaugural function of the Workshop on State of -Art Report on Environment of Orissa held at Bhubaneswar on 5th June, 1988.

CONSERVATION DILEMMA

The commission on National Parks and Protected Areas (CNPPA) of International Union for Conservation of Nature (IUCN) had laid down management objectives of National Parks, Sanctuaries and Biosphere Reserves. The Wildlife (Protection) Act 1972 also have defined several categories of provisions in this line.

One of them is the sanctuary which provides protection to a forest after its being notified under Rule-18. But in this category forestry operations are not disallowed, people holding immovable properties are allowed to continue possession and highways are also allowed to run through them.

Rule 35 of this act gives us the provision of National park in which no forestry exploitation is allowed,

no grazing of cattle is allowed at the same time no immovable property is allowed to be owned by any citizen.

The area should perpetuate in a natural state preserving samples of physiographic regions, biotic communities and genetic resources and species in danger of exploitations to provide ecological stability and diversity. The whole demarcated area of a national park vests with the state government. The core area of the Similipal Tiger Project now comes under this category.

The most recent concept is the biosphere reserve which at present has no legal status under any law in the country. This concept was recommended by a panel of UNESCO sponsored programme named 'Man and Biosphere (MAB)' in the year 1973. Biosphere reserve programme aims at the conservation of biological diversity including the genetic diversity of cultivated crops and domesticated animals and their wild relatives, benchmark studies on natural eco-systems and comparative studies on man-modified ecosystem, the development of technological restoration and training in these new fields of human endeavour. This is created out of the modern ecological theory which tells us that the purpose of conservation of biological diversities is best served by the preservation of large compact areas with maximal habitat continuity embracing as rich a mosaic habitat types and successional stages as possible. Biosphere reserve aims at conservation within natural ecosystems for present and future use.

Why have biosphere reserves when there are national parks? National Parks are hitched to the habitat of a particular wild animal, such as tiger, whereas the biosphere serve is not hitched to any animal, but is a system or sum total of biological communities whose elements are interacting with a single life zone. It is the totality of plants, animals (including man), and micro-organism, as an

inter-connected and interdependent system and therefore, is ecosystem.

The concepts of sanctuary and park are wildlife oriented whereas the concept of biosphere reserve is habitat in totality oriented.

UNESCO began its biosphere reserve programme in 1970 to protect representative natural areas. According to 'A Practical Guide to Man and Biosphere' published by UNESCO in June, 1987 a biosphere reserve could be established by taking three types of zones or areas namely (a) Core area, (b) buffer zone, and (c) transition area. The core area is to be completely protected; in buffer zone research, environmental education and training, tourism and recreation, etc. are to be allowed; and in transition or other buffer area research traditional use, exploitation, human settlement, management, peoples' cooperation and sustainable resources development would be made.

Similipal forest is a vast area covering about 2700 square kilometres. It is heartening that the state government has expanded the 303 square kilometres of tiger project area (core area) to 845.7 square kilometres as national park. Environmentalists suggest that the area may further be expanded and the balance out of 2700 square kilometres may be declared as the buffer zone. Outside this 2700 square kilometres some more area may be covered to create the transition area.

Government of India in their letter dated 13.7.1971 requested the Government of Orissa to identify areas in Orissa for protection as biosphere reserves. Government of Orissa did not, possibly, suggest Similipal forest as such an area. When pressure was mounted on the Government by the House Committee and the general public, the State government now, it seems, requested the Government of India to include Similipal forest in the

list of the biosphere reserves in India. 'A short note on different aspects of the Similipal Forest' circulated at the meeting on all aspects of Similipal Development held in the conference hall of the Chief Minister at the Secretariat under the Chairmanship of the Chief Minister on 23.3.86 states that steps are being taken to obtain the guidelines laid down by the Government of India for identification of the biosphere reserve.

In this connection it is relevant to bring out to the notice about the later developments. The committee of the House for Similipal Forest Development and also for Environment while presenting their interim reports to the Assembly on 29th September 1982 and 15th September 1984 respectively gave the view for Similipal to be considered as a biosphere reserve. In the meantime the Orissa Environmental Society, a pioneering non-government organisation in the state conducted a National Conference and a Workshop and also published a book demanding declaration of Similipal Forest as a biosphere reserve. The society made correspondence with UNEP, UNESCO, Government of India and Government of Orissa. UNESCO sent its prescribed biosphere reserve nomination form with a request to propose Similipal as a biosphere reserve. As per the procedural requirement the nomination form should be duly filled up and submitted to the Department of Environment of Government of India for recommendations and onward transmission to UNESCO. In this connection Mr. P. K. Dash, President of the Society who is also the Speaker of Orissa Legislative Assembly wrote letters the Chief Minister of Orissa Mr. J. B. Patnaik and State Minister of Forest and Environment Mr. D. Ulaka separately requesting them to recommend and transmit the biosphere reserve nomination form after due compliance of all informations, to the Secretary, Department of Environment.

In the high level meeting held under the Chairmanship of the Chief

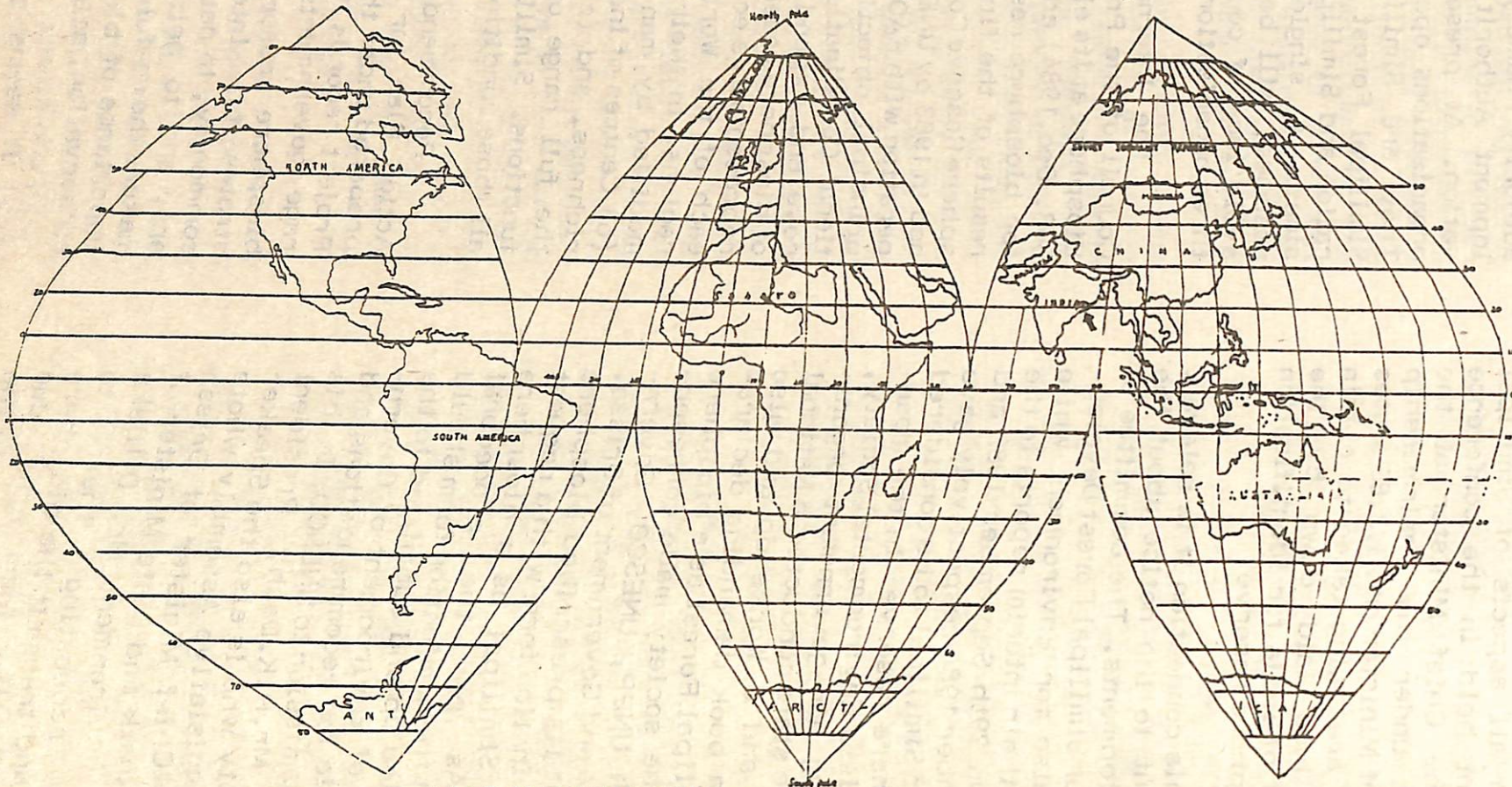
Minister on 23.3.86 the general consensus was in favour of putting the whole of Similipal forest under one authority namely 'Similipal Development Authority' for its conservation. At present there are three organisations operating at Similipal. They are Similipal Tiger Project, Similipal Forest Development Corporation and Similipal Territorial Divisions. A single authority, it is assumed, will be the best answer to avoid lack of coordination among the three organisations.

The International coordination Council of the Programme of Man and Biosphere at its eighth session (Paris, 3-8, Dec. 1984) adopted an Action Plan for biosphere reserves basing on the results of the first International Biosphere Reserve Congress jointly convened in 1983 by UNESCO and UNEP in cooperation with FAO and IUCN. One of the principal objectives of the International Coordination Council is to improve and expand the World Coverage of biosphere reserves by including (a) representative ecological areas within each of the World's biogeographical regions, in their natural state and as modified by man to varying degrees. (b) Centres of indemism and of genetic richness, and (c) areas for carrying the full range of biosphere reserve functions. Similipal forest satisfies all those conditions.

Recommended Action 35 in the Action Plan for Biosphere Reserves prepared under the joint UNEP/UNESCO Project records "Unesco should encourage governments to develop model biosphere reserves which demonstrates to International scientific community, to national and local leaders, and to politicians and decision makers the usefulness and international importance of biosphere reserves for conservation, science and society."

It seems stress is placed, on launching activities to establish biosphere reserves during the period 1985-89 at the 1st International Bio

The map shows Sahara desert and Orissa on the same latitude. But happily, Orissa is not a desert, thanks to the Similipal forests.



≡ MAP OF THE WORLD ≡
(Natural scale — 1:100000000)

sphere Reserve Congress jointly convened by Unesco and UNEP in 1983.

As per Unesco's Nature and Resources Report Vol. XX, No. 4 Oct-Dec. 1984 Action Plan for Biosphere Reserves the biosphere net work at present consists of a total of 243 in 65 countries. The Government of India to start with in getting up 13 bio-geographical areas to be designated as Biosphere Reserves for long term protection and conservation of biological diversities in the country, discloses the Annual Report, 1983-84 of the Department of Environment of Government of India. Unfortunately Orissa does not find a place in the list.

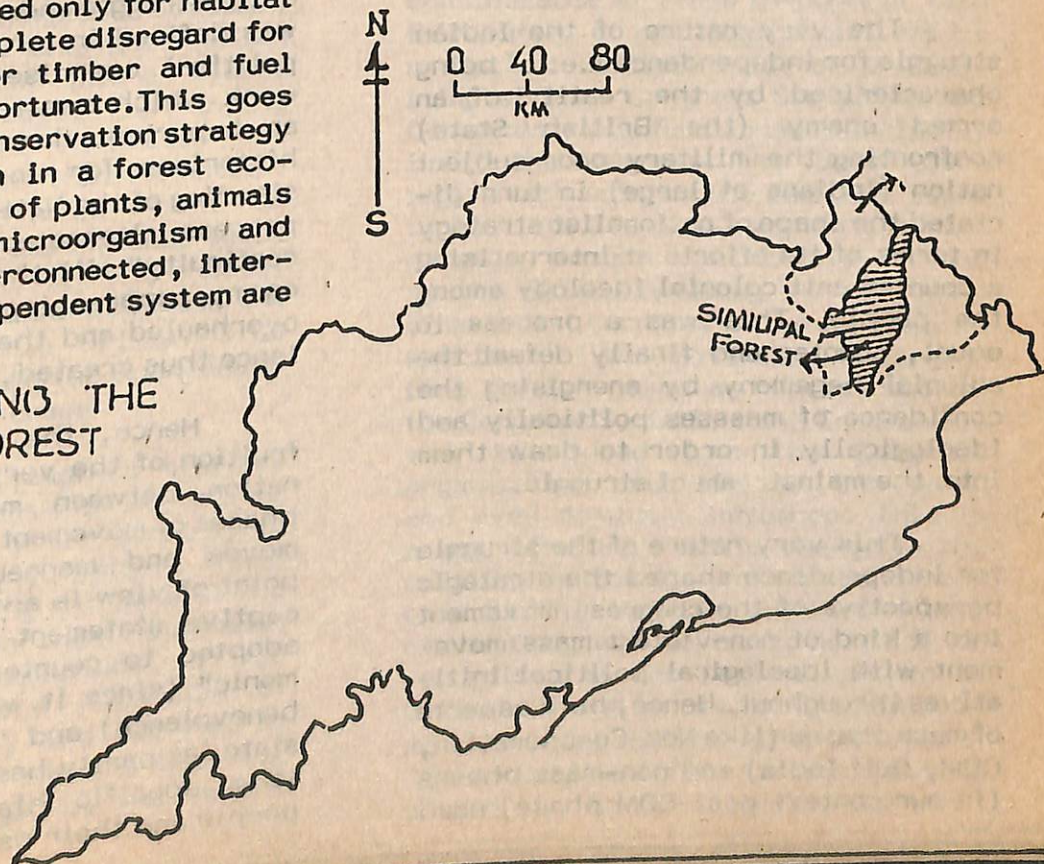
It is argued in some quarters that the dead and diseased and the accumulated litters on the forest floor should be cleared for preservation of ecology. They feel that it will not be worthwhile to sterilise this vast renewal resource of Similipal forest by declaring it as a biosphere reserve or a nature reserve of wildlife sanctuary, where all fellings will be either stopped or restricted only for habitat development in complete disregard for the human need for timber and fuel wood. This is unfortunate. This goes against the world conservation strategy according to which in a forest ecosystem the totality of plants, animals (including man, microorganism and litters etc. as interconnected, inter-related and interdependent system are conserved.

MAP SHOWING THE SIMILIPAL FOREST

The ravages of human hand has already destroyed the forest to a miserable extent. It is now for the conscious citizens of Orissa to stop further disaster to the forest. The time has come to restore this rare forest heritage to its prehistoric glory before reaching a point of no return. Rightly in the World Environment Day Celebration of the State function on 5.6.1988 the Chief Minister declared that the intention of the Government is to put the forest under a single development authority. While it is necessary to take immediate steps for setting up a development authority, it is also necessary that steps are taken for giving Similipal Forest the status of biosphere reserve.

Secretary,
Orissa Environmental Society
& Lecturer in Botany
Rajdhani College, Bhubaneswar.

ORISSA



THE IDEOLOGICAL TRANSFORMATION OF CONGRESS MOVEMENT: A STUDY ON ORISSA OF 1935-39.

Sri Chandi Prasad Nanda

SECTION - I

The paper would like to stress on some interesting facets concerning the National struggle in Orissan context, and in particular, the ideology of colonial resistance as experienced in the case of Orissa in the specific context of post-Civil Disobedience Movement (Hereafter, CDM).

Why to study this specific phase (1935-39) of National struggle :

The very nature of the Indian struggle for independence i.e. of being characterised by the reality of an armed enemy (the British State) confronting the military poor subject nation (Indians at large) in turn dictated the shape of nationalist strategy in terms of its efforts at internalising a counter anti colonial ideology among the people. This was a process to equal, counter and finally defeat the colonial hegemony by energising the confidence of masses politically and ideologically in order to draw them into the mainstream of struggle.

This very nature of the struggle for independence shaped the strategic perspective of the congress movement into a kind of non-violent mass movement with ideological political initiatives throughout. Hence, both aspects of mass phases (like Non-Co-operation, CDM, Quit India) and non-mass phases (in our context post-CDM phase) need

to be examined to evaluate the adequacy and efficacy of the Nationalist strategy in so far as its potential for building a mass anti-imperialist movement is concerned. However, both the phases were primarily hegemonic in the sense of eroding the belief structure of the colonial rule. The very belief structure was based on the twin aspects of benevolence and the invincibility of the ruler. It is significant to note that even the mass or confrontationist phase (like Non-co-operation), CDM) fell for short of exclusive seizure of power. But they were as wars of manoeuvre meant to break the law, thereby saying no to tyranny, exploitation, misrule and rule without consent. So also the non-mass phase of the struggle under the given strategy was defined in terms of constitutional political exercises and constructive work which awaits its recognition as an important domain of research by historians for an integrated understanding of the National movement. The process alternated in the "whole of continuity" till the notion of a strong enemy suppressing weak millions was overhauled and the situation of imbalance thus created, was corrected.

Hence, the need to locate the fruition of the very process of alternation between mass and non-mass phases of movement with its continuous moves and manoeuvres. The above point of view is aptly seen in the perceptible statement that the "strategy adopted to counter the "semi-hegemonic" (since it was partly based on benevolence) and "semi-suppressive" state (as partly based on suppression) is a specific history of (subject) people and their psychology."1

SECTION - II

Basic issues involved in the proposed area of study :

The paper attempts to concentrate on the study of a specific phase (1935-39) from the 'whole' of Congress movement in Orissa i.e. the non-mass phase politics following the great CDM including the special dimensions of the constitutional politics of Congress ministry of Orissa (1937-39). However, the major thrust of the paper is the issue of ideological transformation of the Congress movement. The mass-politicising and participatory aspects of the movement in the Gandhian era lent the course of national struggle in Orissa immense patriotism, militancy and a spirit of self-sacrifice. The liberation struggle of the colonies in the inter war time frame provided a radical content to these struggles leading to a challenge to the middle class ideological hegemony of the movement. Our study shows that big strides were taken towards politico-ideological transformation of the National movement especially after steeling down in CDM. The ideological openness of Congress movement and its multi class character which gradually transformed into a 'bloc' of anti-colonial people during the course of movement facilitated the possibility of such transformation. The other important point which has been highlighted is the immense scope for initiative, creativity and innovation at the mass and cadre level of the Congress movement in Orissa. This significantly points to the open-ended character of the movement.

The study of congress ministry in Orissa (1937-39) assumes importance in so far as a part of the strategy of Congress movement, it defined itself in terms of expanding the base of the national movement through its ameliorative agrarian legislations. It was aimed mainly at the expansion of nationalist hegemony and not just to be simply co-opted into the imperial structure as envisaged by the makers

of 1935 Act. Thus Congress ministry was used as just another arena to weaken the colonial hegemony. The specific popular linkage which were sought to be created through various agrarian legislations of the Congress ministry had assumed distinct necessity after the withdrawal of CDM to revitalise the Congress movement and to take it nearer to the oppressed masses. Finally, it was intended to generate the feeling that a nationalist regime could better represent popular aspirations. In the context of Congress ministry, the nationalist movement synthesised the essential needs of anti-colonialism and agrarian radicalism.

The agrarian leadership which took up the cause of tenants both in the province and the princely states was remarkably radical. The thrust of radical ideology inside Congress was quite significant. The currents of Marxism and Socialism were evolving considerable strength throughout with fair amount of political initiatives by a distinct militant leadership consisting of both Congress Socialists and Communists who functioned principally inside the Congress. The 'Bose' ideology which entered the political scene in the late 30s also exerted a considerable impact specifically on the youth. While examining the emergence of socialist currents in the ideological spectrum of the movement, it is seen that the left trend as represented by the Congress Socialists and Communists was structured into the Congress organisation and wielded increasing and even dominant influence. This in a way effected a basic change in the existing nationalist discourse overtime." This specific qualitative leap of the Congress movement needs to be recognised at the regional set-up of Orissa. On the whole, effort has been made to print out the pattern of post--CDM radicalisation which was occurring within the broad Congress movement.

SECTION - III

The political activities in Orissa took a more decisive and conscious direction responding to national and international developments during the post-CDM phase compared to the hazy scenario of the preceding years. The considerable popular response to Salt Satyagraha and the gigantic emergence of Congress movement from the waves of CDM were the prominent features in the late 1930s. Separate provincehood for Orissa was attained in 1936 which gave a definite push to the leadership which was championing the provincial cause in terms of a separate provincehood for Orissa. Now the newly emergent leadership of post-CDM phase with profound and prolonged experience of previous mass movement came to face the twin problems of peasants in British areas and the popular protest against repression in the princely states.

Inaugurating the Utkal provincial political conference in May 1938, Gopabandhu Chaudhury summed up the post-CDM activities of Congress clearly. He said: "Congress today is not confined only to political activities of the nation. It has permeated through every sphere of life working in every sphere of human progress in the country for attainment of Swaraj with eradication of exploitation, oppression, hatred and violence as the goal of it. Congress is people and people is Congress. It stands on the strength of the nation. So it must devise ways and means for suppressing violence, oppression, exploitation and imperialism." Pointing at the Congress Ministry he maintained "work in the limited sphere of legislature needs to be supplemented by work outside as legislature is limited sphere of work to bring in some rights for the people." He also viewed that "acceptance of office heralded a new awakening and new courage to fight against injustice and oppression."⁴

Constructive Activities :

During the period of 1935-39, the aspects of constructive activities were emphasised by the leadership. During April, 1935, the Pradesh Congress Committee (hereafter, PCC) observed a "National Week" and organised the hawking of khadar and enrolment of members.⁵ By 1936, the following Harijan institutions were functioning in Orissa.⁶

1. Seba Ghar -Bari, Cuttack under Gopabandhu Chaudhury; 2. Gopabandhu Seva Sangha - Sakhigopal, Puri; 3. Satyagraha Ashram - Soro, Balasore; 4. Patita Mohan Mission - Berhampur, under Sasibhusan Rath; 5. Harijan Sevak Sangha - Jajpur under Balram Pati; 6. Karma Mandir, Agara Para under H.K. Mahtab. A.V. Thakkar, Secretary, All India Harijan Seva Sangha visited these institutions during October 1936. In March, 1938, Gandhi Seva Sangha conference was held at Delanga in which most of the top leadership of All India Congress Committee (hereafter AICC) including Patel, Rajendra Prasad and Kriplani attended. Exhibition of khadi work was arranged on this occasion. The leaders in their speeches laid stress on khadi, anti-untouchability, Harijan uplift and prohibition.⁷

By 1937, PCC had enrolled 86,000 primary members under the mass contact programme as against a total membership of 47,500 in 1935.⁸ The Congress also undertook vigorous campaign for holding contact with the Muslims. Gopabandhu Chaudhury asked AICC to send Urdu literature for the purpose of distribution among nationalist minded Muslims. He also requested Kriplani to send Dr. Ashraf, the Muslim Contact Officer of Congress, to come

over to Orissa for necessary suggestions in this regard.⁹

The Utkal provincial political conference of May, 1938 reiterated its promise to carry on constructive activities. Gopabandhu Chaudhury, the President exhorted people "to make Congress self-reliant through constructive work."¹⁰

Emergence of Socialists :

The emergence of a new line of thought alongside the Congress movement can be traced back to February, 1933 when the 'Utkal Samyabadi Karmi Sangha' (Utkal Congress Socialist Workers League) was set up at Cuttack by some Congress members as a forum of discussion within the UPCC. This marked the beginning of socialist organisation in Orissa. The members of this group were nationalists like Naba Krishna Chaudhury, Malti Chaudhury, Goura Chandra Ghose, Dibakar Patnaik, Gati Krishna Swain and Gauri Shankar Samal. Most of these nationalists had steeled themselves vigorously in the wave of CDM. A weekly organ named 'Sarathi' was launched on behalf of this Karmi Sangha with Naba Krishna Chaudhury as the editor.¹¹ It made scathing criticism of feudal and capitalist exploitation thereby creating social awareness and international feeling. This literary initiative was aimed at dissemination of the new ideology of Socialism. However, the elemental left thinking was very much shaping up inside Congress movement from the days of Gopabandhu and much before with Madhusudan's political perception.¹² This indicates that a section of progressive thought was being consistently radicalised inside the Congress. This was signalled with the publication of 'Sarathi.' In 1935, CSP launched another monthly journal named Adhunik and formed a cultural organisation called 'Naba Yuga Sahitya Sansad.' Adhunik was edited by Bhagbati Charan Panigrahi, who later became the leader of the break away Communist Party. The literary initiative in the form of

"Adhunik"¹³ was dominated by a fair amount of discussion on Marxist ideology which heavily leaned towards Soviet Union for a distinct Communist Orientation. The writings of Bhagbati Charan Panigrahi (Sikar, 'Hunt'; Hatudi o'Daa 'Hammer and Sickle') and Sachi Routray (Anguthi 'Finger'; Visarjana 'Immersion') emphasised class struggle and developed the trend of a sort of 'Soviet Cult.'

The 'Utkal Samyavadi Karmi Sangha' drafted its constitution on February 1933. The preamble of the constitution read: "whereas in the interest of the struggle of the masses in India for political and economic freedom, it has become urgently necessary to organise in each of the Congress provinces a well knit and disciplined party of those workers who are determined to fight till the bitter end for the economic and political emancipation of the masses along definite scientific lines of socialism based on past experiences and deep and realistic study of the moral and material condition of the people and their psychology and whereas the wide democratic platform of the Congress and the place it has come to occupy in the popular mind due to great CDM of 30-34 makes affiliation of any such party to the Congress possible and desirable."¹⁴ The Utkal Congress Socialist Workers League was finally affiliated to All India Congress Socialist Party and worked as a provincial unit of it in Orissa from September, 1934. This shows that the platform attempted to build up socialist hegemony over the existing Congress movement.

Describing the nature of political activities carried on by these societies, Dwivedi, the prominent socialist of the period remembers:¹⁵ "we decided to go from village to village holding meetings, getting peasants signatures on a printed appeal to the Government asking for remission. As this was an appeal to the Government, they might not create any obstacle. The Zamindars might not also oppose our move as they would also

be benefited by a corresponding rebate in revenue. Secondly, we could easily enter the villages and organise the peasants by setting up 'Krishak Sanghas.' In the Zamindari areas, the peasants had no rights over trees in their own fields or over the fish in the pond near their house. So, the Zamindars and moneylender found it easy to extract illegal cesses from the peasants. So in such circumstances, it was unrealistic to conceive of organising the peasantry on the basis of class struggle. For this, our programme was to work in such a fashion to make peasants fearless and consequently sought the need to be inside Congress and preferred to work with non-socialists in the peasant conferences." Thus during the period consistent ideological campaign against oppression, exploitation and arbitrary rule by holding public meetings and kisan processions became the major preoccupation of CSP. 'May Day' was observed for the first time in 1933 and 'workers of the world unite' slogans rent the sky alongwith the earlier nationalist chantings marking a new ideological mix. In the course of hectic activities, highly educated youngmen like Bhagabati Panigrahi, Ananta Patnaik, Goura Chandra Patnaik, Baidyanath Rath, Sachi Routray, Biswanath Pasayata, Rama Krishna Pati, Manmohan Mishra joined the CSP resulting in a "happy confluence of rural activities and Congress worker with jail experience on the one hand and educated intellectual youth on the other."¹⁶ Naba Krishna Chaudhury, the leader of CSP, became the Secretary of PCC in 1937 marking the growing influence of the Socialists inside the Congress. In a meeting held at Cuttack during March 1937 several resolutions on the peasant problems were passed by the CSP. The most prominent of their demands were,¹⁷ a) 50% reduction of the land revenue; b) abolition of landlordism; c) repeal of all anti-national and anti-democratic laws; d) guarantee of minimum wages of Rs.30; e) freedom of speech, press and association; f) withdrawal of British

Army; g) right to possess arms. By the end of 1937, the CSP had become quite critical of the Ministry. It passed a resolution which said : "Congress Ministry has not fully satisfied the demands of the people as laid down in the manifesto." However it resolved to wait patiently and vigilantly in order to give the Ministry a fair trial and pledged to strengthen its position to build up a powerful mass organisation so as to radicalise the Congress and direct its activities in the line of effectively combating and wrecking the constitution for abandoning the programme of office acceptance. It called for organising the peasants to fight for their own class interest and to join Congress in large numbers.¹⁸

The British authorities came to resent the speeches made by certain prominent Socialists. On 20th November, 1937, during the celebration of students day, Naba Krishna Chaudhury exhorted the students "to organise revolutionary discipline with a view to ousting Government and stressed on the justification for violence when necessary."¹⁹ In 1939, with a possibility of war becoming clear, the issue was seriously deliberated throughout Orissa. Socialists were indulging in many 'offensive speeches' and also made anti-war speeches.²⁰ In November, 1939 Sadhu Charan Mohanty a Congress Socialist was arrested in Khurda (Puri) under the Defence of India Act. He was produced in the court on 23rd November. On that day a massive rally of peasants, students and public was held under Laxmi Narayan Mishra's presidency. Sachi Routray and Bhagabati Panigrahi addressed the meetings.²¹ It is worth mentioning that during the period certain communist pamphlets were widely circulating in the princely states as well as in the province. Among them Sachi Routray and Anant Patnaik's Rakta Sikha (Red Flame), Bharatare English Raj (British Raj in India) by Guru Charan Patnaik, and Dhwasara Mukti (Riddance from

Destruction) by Gokul Mohan Roy Churmani are note worthy.²² They had distinct communist overtones.

Nature of student participation:

In the context of CDM, the youth spirit found expression in the salt, boycott and picketing campaigns of the movement. They also filled up the empty space within the sphere of leadership when the top-leadership was removed from the scene by arrests. However, such spirit took significant leap in the wake of CDM. Thus, reviewing the existing nature of student movement, a contemporary weekly noted.²³ "A student movement of a new type has been created in the course of last 3 years and it has taken rapid forward strides. They have raised their own organisation to fight for their demands under banner of their Unions. A genuine students movement has thus gone into action to win their demands under the banner of their Unions. A genuine student movement thus has grown up and gained from strength to strength. The students have not created a narrow sectional movement, sheltered from the mass movement of the rest of the people but have forged living links with the wider movement." The youth movement found organisational cohesion during the mid-thirties. As noted earlier, most of the writers who took to progressive literature departing from the sabujite tradition (A romantic one) were young writers with a high degree of predilection for Marxism.²⁴ The youth also had a growing international awareness.

Cuttack remained the hectic spot for youth activity and the major centre of organisation. On 26th January, 1938 the students of Cuttack Medical School sought permission of the Superintendent for flag hoisting. But the British superintendent refused permission maintaining that, "Congress flag should not be flown in any Government building or in the compound of any such building." The students disobeying the directive hoisted the flag on that day.

By the time the Governor intervened to order its immediate removal, it was already evening and students had removed it.²⁵ In the same month, a Congress MLA moved a resolution in the Assembly that Government should issue general circular to all the Schools, Colleges under Government of Orissa, District Boards, District Committees and Municipalities to the effect that National flag be hoisted on their buildings and the portraits of the Indian leaders be hung in the buildings of schools and colleges.²⁶ In April, 1939, the students of this medical school in Cuttack went in for a prolonged strike over Chief Minister's remark in the assembly that "the students were violently agitating on any slightest issue" and "he welcomes indiscipline if it is for the advancement of the country." However, a settlement was reached under the initiative of the PCC President Nilakantha Das. But, the Governor resented such settlement viewing it as "total surrender to students."²⁷ On March, 1938, the students of Cuttack organised a reception for 20,000 peasant marchers on the 'Kisan Day.'²⁸

The emergence of 'Bose' ideology in terms of Forward Block had its impact on the youth. The All Utkal Youth Conference (hereafter AUSF) which again met on March, 1939 decided to invite Subash Bose for the next session of the conference. Bose visited Cuttack on 5th August and inaugurated the formation of Forward Block.²⁹ Earlier, Satindranath Das, an ex-detenué of Bengal, undertook to organise 'Forward Block' in Puri during June.³⁰ In July, 1939, wide-spread protest continued over the report of education committee which said "students should so conduct themselves as not to bring themselves into undesirable prominence and must not take active part in the proceedings of a meeting." Meetings were organised by students in Cuttack and Puri condemning the report. The AISF and AUSF (All Utkal Students Federation) submitted a joint memorandum declaring

It to be an anti-student report which would help imperialism to tighten the noose round the young necks of students.³¹ Anant Patnaik, Baidyanath Rath and Bijay Chandra led this campaign against the report. The third session of AUSF's Conference was held on 12th and 13th August, 1939.³² Jaya Prakash Narayan came over to preside. The session was attended by 87 youth leagues functioning in the province; including the princely states. A total of 1000 delegates participated in the conference. Around 20 volunteers with lathis, swords, daggers, marched to the conference pandal where a competition took place and prizes were distributed. The conference was conspicuous by the presence of 100 Harijan youth who came from a village from Ninapur, 180 miles away from the venue of conference and took part with drums and bugles. In the conference, 'Sahid Park' was formed where photographs of martyrs from Orissa and other provinces of CDM and the martyrs of Dhenkanal State were displayed. The gate of the conference was decorated as to remind the audience of Kisan problems and create awareness on political developments. Both Jaya Prakash and Swami Sahajananda Saraswati stressed the need for anti-imperialism and suggested the items of no-rent campaign, parallel Government and general strike to be included in the immediate Congress agenda. Resolutions on national demand and war were adopted. It was decided to organise volunteer corps throughout the province.³³ College students like Sachi Routraya, Rabi Ghosh and Ananta Patnaik, the CSPites were organising camps and undertaking various constructive activities like anti-illiteracy campaign and physical training. They also used to visit refugee camps of the princely states like Dhenkanal and Talcher to administer 'First-aid' work to the victims of state rule's violence.³⁴

Agrarian Initiatives :

The Congress workers and the Congress Socialists undertook Kisan activities as a pressing task immediately after the suspension of the CDM. These activities were intensified in the days following Faizpur session of AICC and assumed powerful proportion during the period of the popular Congress Ministry. Numerous mass meetings of peasants were organised and big conferences arranged to register the demands of peasants. Organisation of these conferences highlighted clearly the suffering of peasants and exposed the evil interests which exploited them. After the Faizpur session of AICC, the provincial Kisan Sangha came to be formed, thus providing a distinct organisational direction to the peasant movement. As we can not take up the study of Congress Ministry and the agrarian legislations it envisaged due to paucity of space, the focus is confined to the examination of the nature of agrarian leadership which in a way represented the popular aspirations.

As early as the end of 1933 and the beginning of 1934 attempts at organising peasant at district levels had been made. Mahtab was organising the peasants in Balasore to secure remission of rents towards the end of 1933.³⁵ On 6th February, 1934 a peasant meeting attended by more than two thousand peasants was organised in Bhadrak (Balasore). Mahtab and Lingaraj Mishra stressed the necessity of forming peasant organisations to compel the authorities to reduce rents. In the meeting, the peasants were fed free.³⁶ Throughout 1933, the officials apprehended that the possibility of agrarian movements being developed by the followers of Jawaharlal Nehru. They were also afraid that taking advantage of natural calamities like floods, the leaders might persuade the ryots to join a no-rent campaign.³⁷ The apprehension of the possibility of a peasant movement in Balasore due to the activities of Mahtab also re-

mained strong in the official mind in the beginning of 1934.³⁸ The 1935 was marked by a lull in political activities in Orissa. However, CSP undertook to organise Kisan Sanghas in Cuttack, Puri and Balasore districts.³⁹ These activities revived and attained renewed vigour during 1936. Congress workers devoted themselves to peasant agitation and advocated the programme of village reconstruction to remove the grievances of peasants and to relieve their distress.⁴⁰

Nehru visited Orissa from November 10th to 12th. He toured Cuttack, Puri and Ganjam. In the Cuttack townhall, he addressed a gathering of 10,000 peasants. He also addressed numerous mass meetings in the rural pockets like Bahugram, Jagat-singhapur, Salepur, Chandor and Kendrapara. In Berhampore and Puri town, he addressed a fairly huge gathering of peasants. He was accompanied by Mahtab, Nilakantha Das. Nehru in these meetings specially talked about Socialism and organisations of Kisans. He referred to the need for an attack on the Zamindari system as existing in Southern tracts (Ganjam) of Orissa. In his appeal, he urged all to unite and fight for Congress Swaraj, which in his view was a form of government where ultimate authority vested in the people. He exhorted peasants to further their cause by joining the ranks of the Congress and by supporting Congress candidates during the elections.⁴¹ It is interesting to note the impression of Nehru on his visit to Orissa. He referred to the state of poverty and unemployment in Orissa where, "Swaraj becomes an urgent and overwhelming necessity to put an end to them and the rest of India more particularly AICC having special responsibility for the comrades of Orissa."⁴² The Congress Election Manifesto issued by the PCC pointed out various issues of all-India nature and also added a number of items specially designed for Orissa. The following demands were included : (a) Abolition of permanent settlement affecting

Kanika, Parlakhemundi and a number of smaller landlords in Ganjam and Cuttack and the very important Zamindari of Jeypore; (b) Remission of arrears of rent and land revenue; (c) Reduction of all rents and water rates by half; (d) Graduation of rent on the line of income-tax; families with an income of less than Rs.250/- a year being excused altogether; (e) Amendment of Tenancy Act in various respects to the detriment of landlords; (f) Forests to be thrown open to neighbouring villages; (g) Securing a living wage for labourers; (h) Death-duty on property over Rs.20,000 and succession duty as well; (i) Free primary education; (j) Relaxation of the salt-law; (k) Religious endowments to be diverted to the upkeep of schools and dispensaries.⁴³

In 1937, CSP chalked out an agrarian programme for the Ministry, if at all the Congress accepted office. It included the following demands.⁴⁴ (a) 50% reduction of rent and revenue; (b) Abolition of landlordism with compensation; (c) Amendment of Tenancy Laws to make the tiller the proprietor of the soil; (d) Abolition of salt duty; (e) Resumption of religious endorsements; (f) Stoppage of payment of illegal taxes such as Salami to Zamindars. Societies were particularly loud in the peasant meetings to reduce the land revenue and to protect the tenants against the Zamindars.⁴⁵ They also advocated the repeal of all anti-national and anti-democratic laws, guarantee of a minimum wage of Rs.30/- per month to workers, freedom of speech, press and association, withdrawal of British army (from states) and right to possess arms.⁴⁶

During May 1937, Congress Enquiry Committees were set up by both Cuttack and Balasore DCCS to enquire into the complaints lodged by tenants against landlord and police. Individual enquiries were also undertaken by Congress leaders. Radhakrishna Biswas Roy personally conducted enquiry into the alleged grievances of tenants in the Jeypore estate

of Koraput.⁴⁷ Rajkrishna Bose, the veteran Congress leader, advised a peasant meeting at Cuttack to stop payment of illegal taxes to the Zamindars and to continue to agitate for the remission of rent.⁴⁸ Congress organised Kisan conferences in the interior areas with a view to spread the message of Congress among the masses. The Bargarh peasant conference was held at Padmapur (Sambalpur) on 11th October, 1937. S. M. Joshi, the Socialist leader presided and said that "Zamindars would be powerless if the ryots adopted the attitude of the people of Bardoli and took to Satyagraha in the form of non-payment of rents." The meeting passed several resolutions including one on the boycott of Japanese goods.⁴⁹ On 5th December, 1937, a peasant conference at Jallesore (Balasore) was organised under Rajkrishna Bose (M.L.A., -Parliamentary Secretary). To a gathering of more than one thousand, he explained the political situation of India and stressed the need for the peasantry to be organised and united so as to resist the oppression of Zamindars and moneylenders. He said that "Congress has accepted the Ministry to utilise the very opportunity for the benefit of the masses and to rouse mass consciousness for defeating and exposing the errors of present administration." He went on to explain that as the British Government was able to continue its administration through the help of Zamindars, moneylenders and village touts, their (Congress) object was "to crush these intermediaries section first." But he cautioned the peasants to adopt a peaceful and constitutional approach in such efforts.⁵⁰ In November, (1937) Laxmi Narayan Mishra advised the tenants to stop payment of all fees except land rent.⁵¹ Visualising such an alarming development Chief Secretary reported to the Governor around January, 1938 "we are giving up an important power i.e. persecution of persons who might instigate others to withhold or defer payment of legal dues in such areas as may be notified by Government and the campaign for

a no-rent might be a possibility at no distant date."⁵².

Malati Devi, the Congress Socialist, was elected to the All-India Central Kisan Committee in March, 1939. The All-India Kisan Conference deputed Jaya Prakash and Sahajananda Saraswati to visit Cuttack and hold an enquiry to review the activities of Provincial Kisan Sangha. In its report they held that, though the Kisan Sabha had carried on its work till the middle of 1938, its work had remarkably slowed down due to a kind of "most deplorable political factionalism" that confronted the Ministry and to the "pre-occupation of the Kisan leaders with state people activities." The report pointed out that in Puri there were 18 Kisan Sabhas functioning in a total 23 thanas. This pointed to an ever-expanding base of Kisan organisation. As per the suggestion of the report to strengthen the Kisan Sabha activities, Pranath Patnaik was elected as the Secretary of Provincial Kisan Sabha.⁵³ The agrarian discontent manifested throughout Orissa. Being a flood-prone province, the demand for remission of rents and taxes was a long-standing one. As early as 1933, the official report noted that "petitions for the remission of rent and canal taxes are pouring in not only from flooded tracts, but Balasore where there had been no flood... Mahtab is attempting to organise peasants with the object of securing reduction of taxes and in the event of failure to start a no-rent campaign."⁵⁴.

In general, peasant conferences were held in Cuttack, Puri, Balasore, Sambalpur, Ganjam where resolutions advocating pro-peasant laws and "abolition of bethi and rasad"⁵⁵ were passed. Besides, resolutions demanding compulsory education for children and facilities for the Harijans formed the other notable aspect of such demands.⁵⁶.

The nature of popular protest and pattern of mobilisation in princely states :

State peoples movement remained a major issue for the leadership in Orissa during the late 30s and it provided a great deal of radical thrust for the national movement. The mass movements that enveloped the Orissa states were primarily due to terribly backward political and social condition prevalent in the states. The mass nature of movement obtained due to the fact that 95% of Orissa states' population was peasantry. Whether high-caste or Harijans, they used to suffer equal disabilities. The mass character of the movement is evident from the charter of demands they made. The other crucial factor in the situation was that the popular Congress Ministry provided the state peoples with a lot of confidence. At the organisational level, the method of mobilisation was unique. A meeting would be announced. The word would go around that from each family one member should attend. So on the stipulated day thousands would gather. "Mass meetings of 30,000 or 40,000 are not infrequent. In the meeting, caste rules are ignored."57. A strong spirit of solidarity also existed among the people of different states. For example, Dhenkanal Prajamandal ordered that "every adult man or woman must contribute one paise to Nilagiri Satyagraha fund."58. The Krishak magazine (of CSP) which had little circulation in its infancy (it was founded in 1934) "moved up its circulation during the period and sold in thousands."59. This magazine played an important role in exposing the evil deeds of the rulers of the states.

P.C.Joshi, writing his impressions of the cadres of the Dhenkanal state nicely characterised the type of leaders who led the movement. We are reproducing them because of their relevance and for historical interest.

Sarangadhar Das : He was a sugar technical and hailed from a land-lord

family. The woes of the victims of the state terror led him to the movement. He is no socialist but he is with the comrades as they work and help the people. From his ambition of becoming a leading industrialist of Orissa, he has become the true leader of the movement.

Naba Krishna Chaudhury : As leader of CSP, the political strategy comes from him. He helped to link up Congress with Dhenkanal movement.

Malati Devi : She looked after the victims of terror and the hospital arrangements as only a woman and won the respect of all.

Subahu Singh : A true son of the soil. He is to the people of Dhenkanal as what Swami Sahajananda is to Kisans of Bihar. He led a mass movement of his people in 1921 against enhancement of rent and rigidity of forest laws. He has got a mass appeal, knows how to move people. In Dhenkanal, he could arrange a gathering of 50,000 people out of 3 lakhs several times. He is a great enthusiast. When he knew that Nehru would be personally leading the state peoples movement, he was ready to collect Rs.10,000 (He would have got the people to sell their cattle and utensils to make Rs.10,000) which would enable Nehru to come to India in 'Hawai Jahaj' to personally lead Dhenkanal movement.

Baishnava Patnaik : A painter on the B.N.R. He got attracted to Marxism and Leninist ideology. He would talk of Lenin, Marx, Russia Freedom. He regularly writes for 'Krishak' and collects information from the state in coolie dress (worker-socialist).

Srikant, Rabi Ghosh, Banmali : All are students. They work as captains for collecting volunteers and funds. All of them had joined CDM and joined CSP after coming back from jail. Banamali leads Nilagiri Prajamandal. They are of material of which Bolsheviks are made.

The states people movement in Orissa states, as Sarangadhar Das, come to perceive "is a true case of masses seeking contact with leaders; the Congress leaders have long looked for opportunity of moulding this freshly awakened mass and of linking it up with great movement for freedom." Being a contemporary, his reflection on the movement makes valuable reading. He further held that only during the last decades i.e. in the 30s or so "during the last decades or so has the Congress begun to come into contact with the masses and discovered the whole gamut of their political, economic and social disabilities which are constantly eating into the vitals of the people. The mass awakening in British India today is therefore the culmination of the continuous hard work of the leadership of the Congress during the period of last years, which was marked by the entry of Gandhi to Indian Politics."60

The Congress Ministry from the beginning was disposed in favour of the state people's struggles. Referring to the attitude of the Ministry to the crisis in states the Governor told the Viceroy that: "The sympathies of the most people in Orissa are with the subjects of the state and against the

ruler. They allege the government of these states as inefficient, antiquated and oppressive. This view is held by Congress Ministers, Congress party. The ministers share the sympathies to the full and blame the Government of India for importing troops to bolster up an inefficient and oppressive rule. For these reasons they are not prepared to take any action or check the agitation beyond the undertaking to use their influence to discourage actions in Orissa calculated to promote violence in the states. The Ministry holds that shooting in Dhenkanal is making it more and more difficult to keep the agitation beyond the undertaking to use their influence to discourage actions in Orissa calculated to promote violence in the states. The Ministry holds that shooting in Dhenkanal is making it more and more difficult to keep the agitation in check. They are strictly opposed to the extension of 4 to 7 of the Indian States Protection Act (1934) which curtails speeches of the leaders." Explaining the Government's helplessness, he added "if they are forced to do it, they would resign and there is no possibility for alternative Ministry as all sections of Congress will support the Ministry in this issue."61

REFERENCES

1. Bipan Chandra, *The Long-Term Dynamics of the Indian National Congress*, pp.8-9, New Delhi, 1985.
2. Sashi Joshi, "Nehru and Emergence of the Left Bloc, 1927-29, *Indian Studies in History*, Vol-III. Dec.1981, pp.51, New Delhi.
3. Bipan Chandra, *Op.Cit.*, p.42.
4. *Indian Annual Register*, 1938, pp.408-409, Calcutta.
5. AICC Papers, File No.F.21, Secy. UPCC to AICC, dt.16.4.35, Manuscript Section, Nehru Memorial Museum Library, New Delhi.
6. Mahtab, *History of the Freedom Movement in Orissa*, Vol-V, pp.22-25, Cuttack, 1957.

7. AICC Papers, File No.PL-7, Report by PCC.
 8. AICC Papers, File No.31 (D-1),letter to AICC by UPCC.
 9. AICC Papers, File No.P.21, Letter by Gopabandhu Chaudhury to President AICC, dt.4.5.38.
 10. Indian Annual Register, Op.Cit., pp.408-409.
 - 11.S.Dwivedi, Quest for Socialism, p.31, New Delhi, 1984.
 12. Gopabandhu Das commented on Lenin's death that "the world is very sad over his death; always he would be a source of inspiration to those people who fight for revolution," quoted in Nityananda Satpathy, Sabujaru Sampratika, p.71.
- The pro-peasant orientation in Madhusudhan's political outlook is crucially important. He attacked the Orissa Tenancy Bill of 1911 on the floor of Bengal Legislative Council on the ground that it crushed the Oriya peasants at the cost of Bengali landowners and characterised the Bill as a combination of all that is oppressive in Bombay, Madras, Chotnagpur and Bengal. In 1912, he organised an association called Praja Pratinidhi Sabha in Cuttack to focus peasant grievances. This Sabha became a representative of peasants and agricultural labourers. It used to organise various mass meetings in the coastal districts of Cuttack, Puri and Balasore. Amal Mishra, "Madhusudhan - the Growth of Economic Nationalism in Orissa - A Retrospect" in Orissa History Congress Proceedings, Bhubaneswar, 1979.
13. Dwivedi, Op.Cit., p-81.
 14. Constitution of the Utkal Samyabadi, Karmi Sangha, cited in S.Dwivedi, Short History of CSP in Orissa, pp.4-5.
 15. Dwivedi, Op.Cit., p-52.
 16. Dwivedi, Op.Cit., p-59.
 17. Fortnightly Report, 2nd half of March 1937, Home Political Department National Archives, New Delhi.
 18. J.P.Papers, File No.27, Letter by UPCSP, Nehru Memorial Museum Library, New Delhi.
 19. Linlithgow Collection, Hubback to Linlithgow, Vol-I, dt.5.1.38, Microfilm Section, Nehru Memorial Museum Library, New Delhi.
 20. Linlithgow Collection, Vol.I, DAted 7.12.39.
 21. National Front, Vol.II, No.34, dt.31.12.1939, Microfilm section, Nehru Memorial Museum Library, New Delhi.
 22. Ibid.

23. National Front, Vol.II, No.15, dt.13.3.38.
24. Sachidananda Routray, Bhagabati Chran Panigrahi, Ananta Patnaik, Manmohan Mishra, Raghunath Das were all young poets working under the progressive cultural platform of 'Nava Yuga Sahitya Sansad.'
25. Linlithgow Collection, Vol.I, dt.26.1.38.
26. Linlithgow Collection, Vol.I, dt.29.1.38.
27. Linlithgow Collection, Vol.I, dt.8.4.39, 24.4.39 and 10.5.39. However the next of the settlement is not available.
28. National Front, Vol.II, No.15, dt.13.3.38.
29. Fortnightly Report, 1st half March, 1939, Home Political Department.
30. AICC Papers, File No.P.L.7, Reports from province.
31. National Front, Vol.I, No.21, dt.10.7.39.
32. National Front, Vol.II, No.29, dt.3.9.39.
33. Ibid.
34. Linlithgow Collection, dt.30.1.39.
Also, National Front, Vol.II, No.9, dt.9.4.39.
35. Fortnightly Report, 1st half September, 1933, Home Political Department.
36. Fortnightly Report, 2nd half February, 1934, Home Political Department.
37. Mahatab, Op.Cit., p.21.
38. Fortnightly Report, 1st half February, 1934, HOME Political Department.
39. Mahatab, Op.Cit., pp.22-23.
40. Ibid.
41. Home Political File, No.4/38/36, Home Political Deptt., "Appreciaton of speeches by Nehru in Orissa."
42. AICC Papers, File No.p-21.
43. P.N.Chopra (ed), Towards Freedom, (1930-1947), Vol.I, pp.113-114.
44. Mahatab, Op.Cit., p.28.

45. Fortnightly Report, 2nd half January, 1937, Home Political Department.
46. Fortnightly Report, 2nd Half March, 1937, Home Political Deptt.
47. Fortnightly Report, 1st Half May, 1937, Home Political Deptt.
48. Fortnightly Report, 1st Half June, 1937, Home Political Deptt.
49. Fortnightly Report, 1st Half October, 1937, Home Political Deptt.
50. Fortnightly Report, 1st Half December, 1937, Home Political Deptt.
51. Fortnightly Report, 2nd Half November, 1937, Home Political Deptt.
52. Linlithgow Collection, Hubback to Linlithgow, Vol.I, 5th Jan, 1938.
53. National Front, Vol.II, No.28, dt.24.8.39.
54. Fortnightly Report, 2nd Half September, 1937, Home Political Deptt.
55. Fortnightly Report, 1st Half September, 1937, Home Political Deptt.
56. Mahatab, Op.Coit., p.32.
57. National Front, Vol.II, No.25, dt.30.7.39.
58. National Front, Vol.II, No.25, dt.30.7.39.
59. Ibid.
60. National Front, Vol.II, No.25, dt.30.7.39.
"Masses seeking contact with leaders",
by Sargangadhar Das.
61. Linlithgow Collection, Vol.I, dt.19.10.38,
Hubback to Linlithgow.

AFFORESTATION & WILDLIFE CONSERVATION PROGRAMMES IN ORISSA

The total recorded forest area of the state is about 59,963 sq. kms. constituting about 38% of the total geographical area and about 8% of the total forest area of the country. However, for a variety of reasons, the actual extent of forest cover has substantially diminished over the years. According to the studies undertaken on the basis of satellite imageries, not more than 20.36% of the total land surface of the state is under reasonably good forest cover. With a view to regenerating forest cover over the forest land already substantially degraded as well as to make provision for meeting the house-hold requirement of fuel wood and small timber, plantation and afforestation programmes have been accorded foremost priority from the year 1980-81. This is evident, both in terms of investment made on afforestation programme from 1980-81 onwards as well as from the actual physical coverage accomplished during this period. Whereas during the period from the Ist Five Year Plan upto 1980-81, an amount of Rs.17.97 crores was invested on afforestation programmes during the last 8 years, the order of investment is about Rs.75.67 crores. Similarly during the last 8 years, plantation has been raised on 2.29 lakh ha. is against the coverage of 2.20 lakh ha. In the period preceding 1980-81. In terms of rehabilitation of degraded forest, the coverage as from 1980-81 onwards has been 1.66 lakh ha. while in the period preceding that the achievement was only 0.03 lakh ha.

2. To supplement plan funds earmarked for afforestation programme, it has been considered necessary to raise plantation by availing institutional Finance. Accordingly, the State Government have set up the Orissa Plantation Development Corporation during 1985-86. This Corporation, apart from implementing the existing different plantation schemes under the Plan Programmes would take up-commercial plantations by formulating suitable bankable projects. During the year 1988-89, the Corporation has drawn up a programme to take up 10,000 ha of commercial plantation. Similarly, the Orissa Forest Corporation, as a measure of diversification, has also targeted to raise commercial plantation over 10,000 ha.

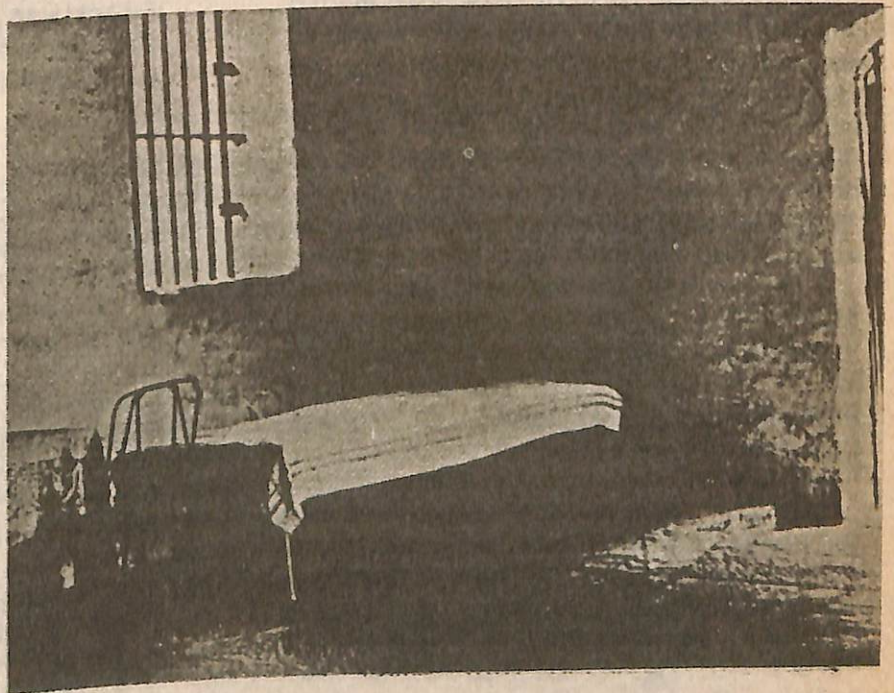
3. Apart from undertaking plantation programme through the departmental and corporated agencies of the State Government, thrust has been given to accelerate farm forestry through motivational campaign. Under this component 1000.58 lakh seedlings have been distributed free of cost among the farmers during the last 8 years, whereas the achievement prior to 1980-81 is only 45.39 lakh seedlings.

4. The Social Forestry Project with the assistance of Swedish National Development Agency (SIDA) has been launched in the State from the year 1983-84. In the first phase (1983-84 to 1987-88), the project covered 9 districts, viz. Ganjam, Cuttack, Puri, Balasore, Mayurbhanj, Keonjhar, Dhenkanal, Sambalpur and Bolangir. The projects aims at development of forest resources with active participation and involvement of the village communities in creation, management and protection of new resource from which they can meet their bonafide requirement of fuel, fodder and small timber. In the first phase, a sum of Rs.27.05 crores has been invested on the project and under different components of the project plantation has been raised over 57,776 ha. 349.27 lakh seedlings have also been distributed among farmers under the farm forestry

component of the project. Phase-II of the Project has started operating with effect from 1.4.88 for a further period of 5 years. The project coverage has been extended all the districts in the 2nd phase during which plantation over 85,400 ha. and 104 lakh seedling distribution under farm forestry has been envisaged. Investment of the Project in Phase-II would be of the order of Rs.78.35 crores. Implementation of this project is being closely monitored and evaluated.

5. During the current year, i.e., 1988-89, a programme has been drawn up to raise plantation over about 61,000 ha. and to rehabilitate about 61,000 ha. of degraded forests under the different ongoing schemes. Thus, through a major thrust on the plantation programme a systematic effort is being made not only to restore ecological equilibrium but also to provide where -withal to meet community requirement of fuel, fodder and timber.

6. For effective conservation and protection of Wildlife in the state, 11 new sanctuaries have been constituted during 1980-88. Four new wildlife divisions have been set up for scientific management of the sanctuaries and improvement of the wildlife habitat. A scheme for protection of black-bucks in Vetnoi area of Ganjam district has also been taken up during 1987-88 with community participation. In Chandaka Wildlife Sanctuary, a protected habitat is being carved out for the elephants, at present numbering about 72 Captive breeding of crocodiles at Dangmal and Tikerpara has been successfully accomplished. Aaptive breeding of white tigers in the Nandankanan Zoological Park is another spectacular achievement. Besides, a variety of exotic animals have been acquired for the zoo through achieve animal exchange programmes. All these measures have boosted up the tourist potential of the zoo which is evident from the fact that the number of visitors has gone up from 6.18 lakh during 1980-81 to 12.53 lakh during 1987-88.



Jawaharlal's cell in Almora jail,
1930

BALI JATRA

Bali Jatra is one of the most colourful festivals of Cuttack, the historical city and ancient capital of Orissa. It is celebrated on the auspicious day of 'Kartika Purnima.' Ancient scriptures speak very high of this holy month. Naradiya Purana says:

'Na' Kartika samo maso na
krutena samam yugam

'Na' Bedena samam sastram na'
tirtham-Gangaya samam.'

There is no month like Kartika, no yuga like Satya, no scriptures like the Veda and no holy tirtha like the Ganga. Vayu Purana and the Mahabharat equally speak high of this holy month. To take bath in the dawn of 'Kartika' and to take 'Satwik' food during this month are considered holy and auspicious, promoting good health. According to Gadadhar Padhati, to take both in the dawn and to observe 'Rai-Damodar Brata' Kartika is considered holy:

'Kartike Aham karishyami
Pratahsnanam Janardan

Prityartham taba debesa
Damodar ma'ya saha.'

The people of Orissa continue to observe many of these religious rites as enjoined in different Puranas. On the auspicious dawn of Kartika Purnima, people take a holy dip in the rivers etc. At Cuttack, people take a holy dip and celebrate a colourful 'Jatra' known as Bali Jatra, when a

Sri Upendranath Hota

huge and colourful fair is held adjacent to the bank of the river Mahanadi. The bank of the Mahanadi on the dawn of that very day is resounds with the ancient Oriya lore :

'Aa Ka Ma Vai
Pana Gua Dei
Gua Pana Toara
Masaka Dharam Moara'

The symbolic meaning of this ancient legendary lyric is as follows:

'Aa' means Akasha (the sky), 'Ka' means the water and 'Ma Vai' signifies, to sail boldly without fear. According to another school, 'Aa' 'Ka' 'Ma' 'Vai' represents 'Ashadha', 'Kartika', 'Magha' and 'Baisakha', the four auspicious months for religious observances.

According to different Puranas, on this auspicious day is otherwise known as 'Sarata Rasha Purnima' signifying the last day of 'Ras Krida' of Rai-Damodar' (Radha Krishna). Therefore people of Orissa re-joice on this day in a festive way. On the dawn of Kartika Purnima they take bath very early and worship 'Rai-Damodar' with devotion making sand deity on the bank of river etc. Therefore it is known as 'Bali Jatra' at Cuttack, held on the banks of the river Mahanadi.

People used to sail boats in the river made up of 'Kadali Patua' (the external coverings of plaintain tree) with 'deepali' (earthen lamps). The boats are loaded with salt, mustard, different cereals, pan leaves and



masalas as symbol of the ancient maritime activities through which Oriyas sailed to distant south-east Asian regions for trade and commerce.

According to historians, during the eighth century A.D. the king of Kangoda Mandal named Pulinda Sen left this land for Bali Iland with twenty thousand soldiers being attacked constantly by the Bhauma Kara kings from the north and Ganga kings from the south. So Bali Jatra is being celebrated every year as symbol of that grand farewell on that day of Kartika Purnima. On the whole, that the rituals of Bali Jatra reflect the ancient glory of Orissa and people on Kartika Purnima day worship the boat, the Boita, and sail it in the river joyfully. That is why the day is also called the day of Boita Bandana.

A birds eye view of Konark temple and Boital temple reveal the ancient origin of Maritime trade of Orissa. Giraffes live only in Africa and is the tallest animal in the world. The carvings of Giraffe at Konark remind us of our ancient Maritime voyage to Africa.

The Boital temple of Bhubaneswar with its beautiful sculptures signifies the maritime trade of ancient Oriyas.

Prataprudra Dev, the Gajapati king of Orissa, welcomed Sri Chaitanya at the Bali Jatra field. Both embraced each other and rolled on the ground. So it is named as "Gargaria Ghat" and "Gargaria Jatra." As our ancestors used to sail for Bali, Java, Sumatra, Borneo and Ceylon etc., the festival is known as Bali Jatra festival at Cuttack. The Bali Jatra festival is now observed for five to seven days with pomp and splendour. The massive and colourful fair held at Cuttack attracts thousands of men, women and children who throng around hundreds of stalls, exhibitions, shops, merry-go-round and the river bank for a joyful boat ride on the moonlit surface of the Mahanadi.

Secretary,
Viswa Sanskrita Pratisthanam
Qr. No.IV-3/4
Unit-I
Bhubaneswar-9.



FICUS RELIGIOSA (ASWATHHA)
FREEDOM TREE PLANTED ON OCT.
1987, ON THE OCCASION OF COMMEM-
ORATION 40th ANNIVERSARY OF INDIA'S
INDEPENDENCE

A LITTLE PLANNING SAVES A LOT OF NUTRIENTS

Smt. Saswati Parichha

Lack of little thought and ideas leads to lose a valuable nutrients that we need for living. We can save a lot of them provided we follow correct method of cooking. All foods are not consumed in cooked state, some are also taken in the raw state in form of salad, chattney etc. vegetables in raw state provide good amount of vitamins and minerals. So there is necessity of consuming raw foods, like salad in daily diet. A complete diet provides all the carbohydrates, proteins, fats, vitamins and minerals in required proportion which in turn save the body from deficiency diseases.

Points to remember:

There are certain points to be kept in mind to make out diet balanced and nutritive.

1. Preparation before cooking
2. Avoidance of loss during cooking
3. Consumption of raw food
4. Use of left over foods.

A. PREPARATION BEFORE COOKING

1. Wash and drain vegetables before cutting,

2. Cut the vegetables with iron knife to incorporate iron in the diet.

3. It is better to cut the vegetables into a big sizes just before cooking,

4. Do not soak cut vegetables in water.

5. Remove the skin of vegetables as thinly as possible. Try to boil with the peels to reduce vitamin losses.

6. Unpolished rice like par-boiled milled rice and parboiled hand pounded rice should be used as they contain more vitamins and minerals.

7. Frequent washing of food i.e. Rice and Vegetables leads to loss of vitamins and minerals.

8. Utilise the bran in wheat as it contains vitamin B. Do not strain flour through a strainer.

9. Do not waste the green leafly tops of radish, carrot, Onion etc. These contains vitamins and iron. Utilise it either as sagor in curry.

10. Sprouting and tormentation brings improvement in thiamine, niacin, riboflavin and vitamin C content of pulses. Dally consumption of sprouting pulses can cure scurvy disease.

11. Consume sprouted pulsés in raw state either in salads or in chuttney.

12. Keep all food grains in dry, clean and air tight tins.

13. Keep all fresh vegetables, fruits and egg etc. in dry cool and well ventilated place or in refrigerator.

B. AVOIDANCE OF LOSS DURING COOKING

During cooking lot of vitamins and minerals are lost either through evaporation or through leaching, when excess water or cooked water is discarded. There are 2 methods of cooking food. (i) Wet method i.e. boiling and steaming and (ii) Dry method i.e. Roasting, Baking and frying etc. Hence correct method of cooking a particular food is necessary.

Wet method of cooking:

1. Cooking vegetables steadily on a slow flame.
2. Use just sufficient quantity of water for cooking.
3. Do not throw excess cooking water from rice, dal or vegetables, about 20-50 per cent of vitamins like Thiamine, riboflavin and niacin are lost. Also minerals like calcium, iron and sodium phosphorus are lost.
4. Vegetables should not be cooked for longer time as it destroys vitamins and minerals.
5. Avoid reheating of cooked food while serving.
6. Green vegetables should be cooked under a cover. This will lessen the loss of vitamin C.
7. To thicken the gravy of curry do not boil down at the end of cooking.
8. If lemon juice or tararind or sour butter milk is added to the cooking less vitamins are lost.
9. Cooking in cast iron pot and spoon improves the iron content of the diet.
10. Donot use cooking soda during cooking. Most of the thiamine and some riboflavin vitamin are lost.

11. Cooking in pressure cooker or in stem under pressure enhance the nutritive value of food.

12. Dry method of cooking lowers the nutritive value of cereals by destroying lysine content.

13. Moderate moist heat to animal and plant proteins cause coagulation and shrinking hence proteins are easily digestable.

14. In frying and roasting the temp. of cooking food is much high and there is much exposure to air hence frying and roasting of vegetables destroy more vitamins than boiling and stemming.

15. Frying for long period leads to destruction of vitamin A and E and essential fatty acids present in fat or oil.

16. If the same fat or oil is used repeatedly for frying over a long period it becomes harmful for body.

17. Milk is a poor source of vitamin C, during exposure of milk to sunlight there is a destruction of vitamin A,B,C. During pasturization a lot of vitamin C are lost. Hence avoid heavy cooking of milk

18. Eggs are to be cooked below the boiling points of water. It should be just half boiled.

C. CONSUMPTION OF RAW VEGETABLES

Lot of vitamins and minerals are lost, while cooking. We may take any nutritious food daily, may use the basic principles of eating, we suffer from diseases. But vegetables and fruits taken as salad provide us with all the vitamins, minerals like vitamin A, B,C and calcium, iron, phosphorus and sulphor etc. Some also contain carbohydrate and protein. This strenghenes our resistance against

diseases. Salad provides a fair amount of fibers. Thus it eases digestion and prevents constipation.

When consumed in the raw state vegetables like Radish, Carrot, Turnip, Beetroot, Cabbage Green leaves, Tomato, Cucumber, Line, Mint, Onion, Green chilli, Corriander leaves, Knolkhol and Ginger provide maximum amount of vitamin needed for maintaining a good health.

D. USE OF LEFT OVER FOODS

Use of left over foods to avoid food wastage which indirectly saves a lot of nutrients.

1. The top most layer of Cabbage, leaves of Cauliflower contains a lot of carotene and vitamin C which can be cooked as Sag.

2. Use left over water of rice (gruel), dal, vegetables either in the form of soups, gravies or any other preparation.

Peels of plantain, ash gourd, green peas can be used as Chatni, pickle or bhaji etc.

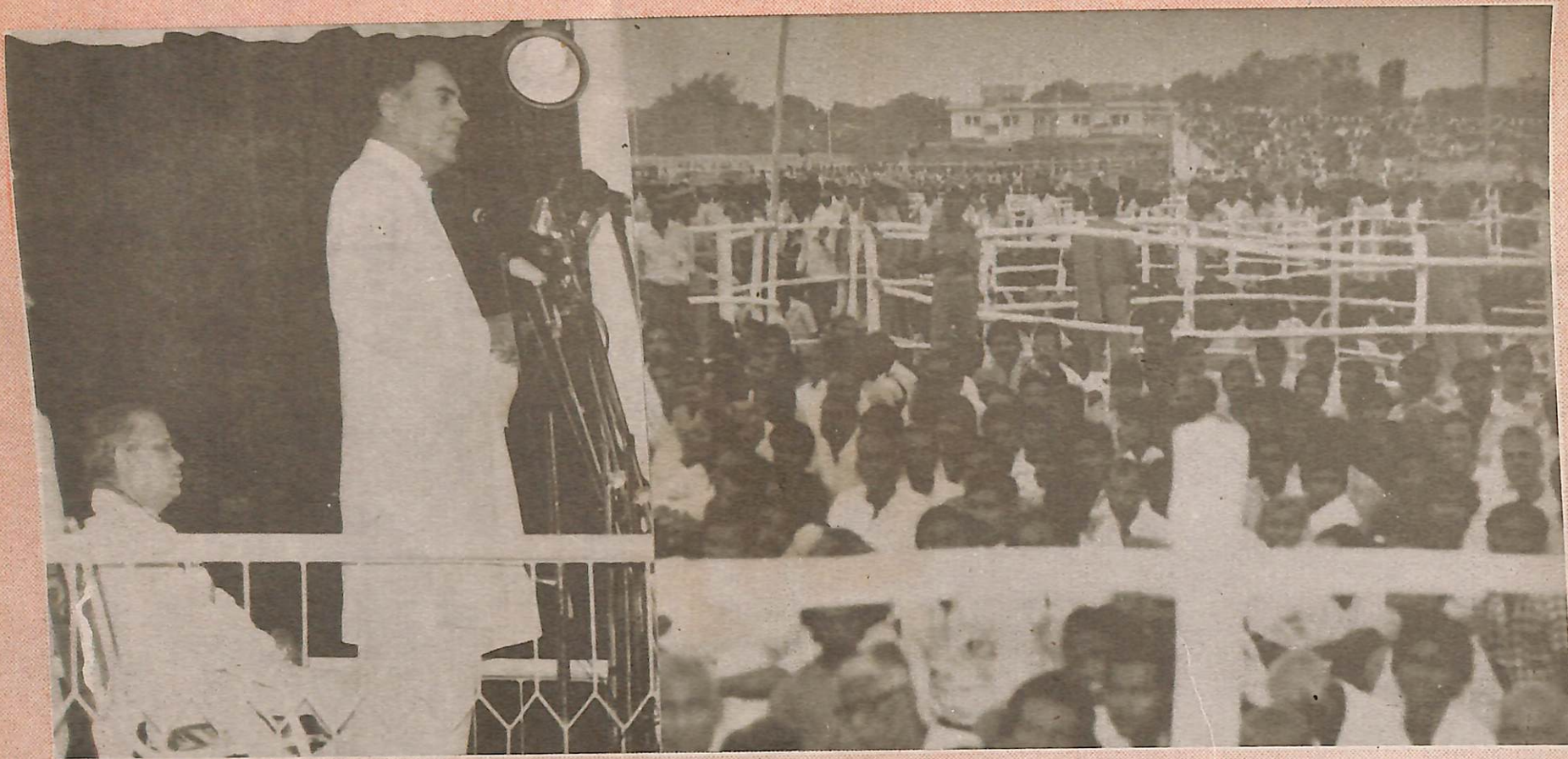
4. Solid residue of vegetable soups, can be utilised, by making chatni etc.

It is better for every person irrespective of age and sex to follow the above methods and also include some raw food in daily diet to get maximum value of our food.

Junior Specialist (Home Science)
SC & OBC Scheme
Directorate of Extension
Education, Orissa University
of Agriculture & Technology
Bhubaneswar 751003.

NEHRU IN ORISSA





Prime Minister Sri Rajiv Gandhi addressing a public meeting
at Bhubaneswar on 31 October 1988 at Kalinga Stadium,
Bhubaneswar.



जवाहरलाल नेहरू
जन्मशती

JAWAHARLAL NEHRU
CENTENARY

1889 *JN* 1989