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ORISSA
REVIEW

November-1969



Governor of Orissa Dr. S. S. Ansari and Begum Ansari going round the Orissa Pavilion in the Gandhi Darshan Exhibition, New Delhi

Shri R. N. Singh Deo, Chief Minister, Orissa, going round the Orissa Pavilion at the Gandhi Darshan Exhibition, New Delhi, on September 28, 1969



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November 1969

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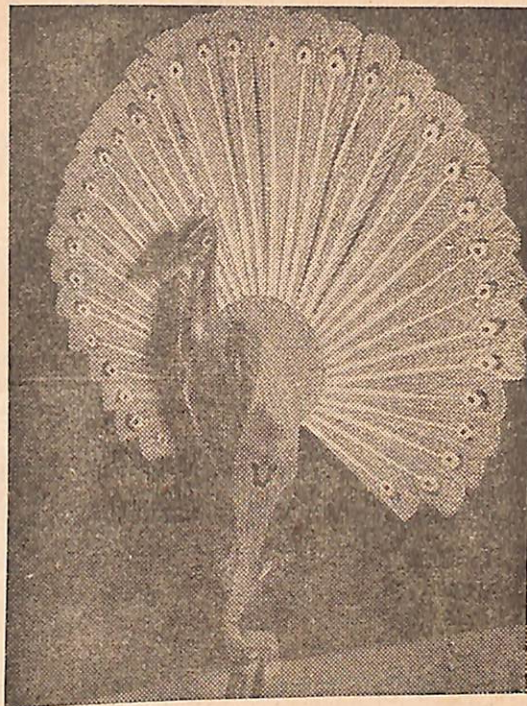
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Editor :
H. N. Dasmohapatra, I. A. S.,
Director of Public Relations &
Tourism, Home Department,
Government of Orissa.

Assistant Editor :
Biswajit Das



Cover : A Specimen of Orissan horn work

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No government
can afford
to ignore the urges
of the common people.
After all, democracy
has its basis
on those very urges
and if any government
flouts them,
it is pushed aside
and other governments
take it over.

Jawaharlal Nehru

ORISSA REVIEW offers its respectful
homage to Pandit Jawaharlal Nehru, the
late revered Prime Minister of India on the
occasion of the National Children's Day

1969: A YEAR OF FAITH AND HOPE

THE PRESENT

1969 bids fair to becoming an unforgettable mile-stone in the onward march of the human family. For the first time, men of flesh and blood have ventured out into the depths of space and, from the neighbourhood of another heavenly body, looked back at our quizzical little planet. And we, borrowing the vision of these daring men, have begun to wonder whether, on this tiny globe of matter drifting aimlessly in space, wars and violence are not a cruel mockery after all.

1969 is also the year of the Gandhi Centenary and recalls to mind another daring venture—of a man who showed, by example no less than by precept, that wars and violence are for the human family, an unnecessary, expensive and sadistic luxury. Longterm work on the Gandhi Centenary began at least four years ago in India. A year later, a National Committee, comprising a wide spectrum of Indian leadership cutting across political and other barriers,

was set up to plan and programme the Centenary. In India every one, whatever his political convictions, accepts Gandhi as the Father of the Nation. To encompass the whole range of gandhian reconstruction, the Committee set up a dozen sub-committees, each charged with the fulfilment of one or more aspects of the programme.

However, not all of the Centenary work in India is directly related to gandhian reconstruction as such, much of it being propagative in character. This is natural, since one cannot expect to bring about far-reaching changes within the short duration of the Centenary. What is being attempted is the creation of a new gandhian ferment in the country, which could then be put to good use by the existing permanent institutions in the years to come.

THE PAST

When Gandhi was assassinated in 1948, soon after India achieved freedom, one of

the ways in which the sorrowing nation re-acted to the tragic event was to create a fund which would help continue the many-sided work of national reconstruction that he had begun in his lifetime. This fund came to be called the Gandhi National Memorial Trust.

During the more than two decades of its existence, the Trust has carried out a massive programme of work, covering the entire country and bringing within its scope both the urban and rural sectors of the population. The emphasis, however, has been on Indian's teeming, and relatively backward, villages. It is here that the new orientation given to the gandhian reconstruction of rural India by the revolutionary Bhoodan-Gramdan movement of Vinoba is beginning to claim universal attention.

In the course of this work, the Trust has so far spent nearly a hundred million rupees. Not all of this money was spent on its own programmes of work, a good part of it being used, especially in the early years, to financially support scores of other gandhian institutions working towards the same social goals. Among these : the Sarva Seva Sangh (engaged in the Bhoodan-Gramdan movement), the Harijan Sevak Sangh (engaged in the eradication of untouchability), and the Kasturba Memorial Trust (engaged in the advancement of women).

The Trust also created several new institutions, chief among which are the Gandhi Peace Foundation, the Gandhi Memorial Museums Board, and the Gandhi Leprosy Foundation. These and other institutions, including the autonomous regional Trusts working in the States of the

Indian Union, have gradually taken over from the parent body the key aspects of its programme, leaving in its hands the residual function of overseeing and coordination.

The Trust is managed by a Board of Trustees, of which the Chairman since 1957 is Dr. R. R. Diwakar.

THE FUTURE

The future of gandhian reconstruction in India is, in a large sense, in the hands of these permanent institutions. Of these, the Gandhi Peace Foundation has a particularly heavy responsibility on its hands.

This ten-year-old Foundation has achieved some noteworthy breakthroughs in the propagation of the gandhian teaching. Chief among these : the holding of an international convention against the nuclear arms race; the sending of delegations to Washington and Moscow to plead for a cessation of nuclear tests; collaboration in the holding of an international symposium of religious leaders for peace; publication of a quarterly journal which aims at defining and extending the area of Gandhi study.

The Peace Foundation also publishes books, sponsors and undertakes research and has a string of urban peace centres throughout the country. Other activities of the Foundation include the holding of periodical seminars, the building up of a specialized library and the provision of grants and fellowships to other research institutions and scholars.

The pioneering role of the Gandhi Leprosy Foundation in the field of leprosy research and control is internationally acclaimed. One of its major current programmes is leprosy education, aimed at

(See page 7)

IMPRESSIONS OVER ORISSA

To give an impression over ORISSA would be a recklessness. The bold builders of this country have left behind such noble monuments that they leave us self-conscious and that we dare not approach them without veneration and admiration.

But let us start with the welcome at the airport. Enchantment of oriental greetings, flower necklaces, open and large smiles are giving to travellers an "Arabian Nights" euphoria immediately upon arrival.

However, charm just starts. It will magnify during Bhubaneswar, Puri, Udayagiri and Khandagiri temples' exploration to reach its highest point at Konarak. The European traveller who is impressed by the temples situated in a tropical surrounding has a first overwhelming feeling. But very soon he is fascinated by the perfection of oriental architecture and as from that moment is participating in the charm of the stability between masses and forms, the charms of decorative fineness of lines and curves.

A profusion of small sculptures, animated by a perpetual motion of sequences is

reproducing all pleasures and sensualibility. Gods and goddesses are being interlaced—wriggle-wave like flames and vibrate by an impetuous sensualibility. Each musician's movement, each love expression, each step of dancers stir up admiration and spell. It is the ultimate point of hymn to the eternal woman: fertile mother by her buxomness, sensual lover by her tactile agility. Each which is passing from the most peaceful to the most lascivious, hands play, arms, legs and bodies plays are not only suggestive but really explicit. Imagination is transcended by realism.

These works of art, which were not only created by one person, but by a whole community, are showing us much better than a book, the spirit of art of a whole nation. And sometimes we are to regret not to know the names of these artists who have participated in the elaboration of these works of art with love and great sensuality. However, their discretion sublimates much more their works of art.

As if the whole could be considered by certain persons as a challenge to the

sensual mind, it is principally an exultation to the eternal love.

Beyond these gestures, beyond these appearances the main point of a sacred message remains. The nobility of the

sun god, three times repeated, proves this.

There is the spiritual message of joy which appears through the senses by the harmony of the bodies to the unity of the spirits.

FAMILY PLANNING

The target set for sterilisation operations during the Family Planning fortnight in Orissa has been exceeded by five hundred per cent bringing the total to 26,938.

As regards IUCD insertions, the target was exceeded by 250 per cent. The total IUCD insertions done during the fortnight was 6,347.

The Special National Family Planning fortnight was observed from September, 16 to 30.

"We may call ourselves Christians, Hindus or Mohammedans. Whatever we may be, beneath that diversity there is a oneness which is unmistakable. As far as my experience goes, at one time or other, we the Mohammedans, Christians or Hindus discover that there are many points of contact and very few points of difference."

—MAHATMA GANDHI

GURU NANAK

Guru Nanak taught three major things :

Between the ascetic and the epicurean, he chose the middle path, the life of a responsible householder. **Gristha (Grihashtan) Ashram** according to him was the best, because it offered opportunities for social, material and spiritual development of the man. **Even fakirs and yogis had to go to the householder for food and alms,** he said.

Guru Nanak also stressed the principle of service to the mankind. He said :

"In the world, Service of the people is Supreme, That will secure a seat for you in God's court."

Guru Nanak opened for men the spiritual highway to **Salvation through the discipline of Nam Samaran**—the constant remembrance of God and living in his presence.

RELIGIOUS FREEDOM FOR ALL

Guru Nanak advocated religious freedom and diversity of faiths. He underlined the

unity of all religions : "The temple and the mosque are the same", he said.

Guru Nanak did not force his opinion or faith on any one. He revealed the truth behind each religion and wanted the followers of respective faiths to live up to its truths and ideals. For him, there was no Hindu and no Muslim. His two constant companions were Bhai Mardana, a Muslim and Bhai Bala, a Hindu. He believed that all men were equal and dignified. Each individual was a spark of God's light. He said : "There is a light in every one and that light is of God". Guru Nanak brought spiritual awakening to many pious Muslims like Shaikh Braham, Shaikh Bahlol of Baghdad and Maulvi Rukun Din of Mecca.

CULTIVATION OF HUMILITY

Guru Nanak laid stress on the cultivation of humility, because he considered it necessary for the elimination of the ego. According to him God had created all, and

therefore one should not malign any human being. He said :

“Know that God dwells in all souls,
So become the dust of the feet of all,
In this way, practise the love of God,
Regard your life, souls, body and
wealth as His Property”.

Guru Nanak considered religion to be a way of life—way of sweetness, humility and light, a way of righteousness and justice which led to the integration of man's personality and union with the Divine soul, of which the individual was a part. He expounded to his contemporaries the revitalising influence of religion in the sphere of daily living which could make the world a better place to live in.

Guru Nanak never arrogated to himself the position of superiority even when he exposed the hypocrisy and falsehood of the so-called *fakirs* of his times. When asked about his social status, his reply always was that he belonged to the lowest strata. He was one of Lord's creations.

Guru Nanak laid emphasis on the purity of character because without good actions one could not enter the realm of spirituality. For him, God was a living reality and not assumption. According to him, life was an opportunity for entering the kingdom of God and escaping from the cycle of birth and death.

He rejected caste taboos; and exposed the hypocrisy and fanaticism of religious bigots. He fought for women's rightful place in the home and society; and he rehabilitated the depressed classes.

NEW DIRECTION TO INDIA'S SPIRITUAL HERITAGE

Though Guru Nanak did not deliberately set out to found a new religion his life and principles gave a new direction to India's spiritual heritage and his radical reforms resulted in the founding a new faith which discarded all meaningless ritualism. His disciples came to be known as 'Sikhs' and he was called the founder of Sikhism. According to Guru Nanak, religion is neither philosophical quibbling nor mental gymnastics, nor dogma nor ritual. It is a practical way of life for the realisation of self or God. Any religion could lead people to God, because he said, there are so many doors to what he called the 'Mansion of Truth'. A person belonging to any denomination, who followed the noble teachings of his religion in daily life and served his fellowmen could enter the kingdom of God. According to him all human beings are equal before God and each one has the right to seek Him.

REHABILITATION OF WOMEN

Guru Nanak rehabilitated women in Indian society. According to him, the woman was man's equal and should therefore receive equal respect and attention. She was the conscience of man and must get her proper place in the social order. He regarded woman as man's companion on the spiritual plain also. He writes at one place : “We are conceived in the wombs of women ; we are born of them, we are betrothed and married to them. On account of this union, several friendly relations are established and it is she who keeps the race going. When a wife dies, another is sought as our social fabric

depends on them. Why call them low, who give birth to great men" ?

CONCEPT OF NATIONHOOD

Guru Nanak gave India a new concept—the idea of nation-hood. Hitherto India was regarded as a collection of various communities, differing from one another in their social, ethnical and cultural life. Guru Nanak used the word Hindustan 500 years ago. We come across this word four times in his hymns. India is a nationality bound together by common ideals and aspirations. He wanted the Lodhi rulers to stand up against Babar and save India from depredations by foreigners.

GURU'S TRAVELS

Guru Nanak spent at least 40 years on his missionary tours. In the first tour, he went to East up to Burma ; in the second, towards South India and Ceylon ; in the

third, to the North in the Himalayas as far as Mansarovar and beyond ; and in the fourth, towards West up to Mecca. On his way back, he visited Baghdad as well.

Guru Nanak was born at a village called Talwandi on April 15, 1469. It is now known as Nankana Sahib. Guru Nanak's father's name was Baba Kalu who served as a Patwari under the local Government. His mother's name was Tripta.

In the 15th century when Guru Nanak was born the country was passing through a crisis. It was divided into a number of small principalities. Political conditions were most unstable. There was no strong central authority.

It was an age of spiritual poverty. Men's minds were polluted by social taboos, caste and communal arrogance. In such a society Guru Nanak spread the gospel of truth and equality.

(From page 2)

eradicating the social stigma of leprosy. Once a dread disease which touched Gandhi's compassion to the quick, the eradication of leprosy in India is slowly but surely coming within the range of possibility, thanks to new sulfone drugs and the imaginative work of the Foundation in the field of research, control and therapy.

The Gandhi Memorial Museums Committee has set up five Gandhi Museums in

India, in places hallowed with his memory. A few more are in the process of being set up. The Central museum in Delhi has the largest library of gandhiana in the world.

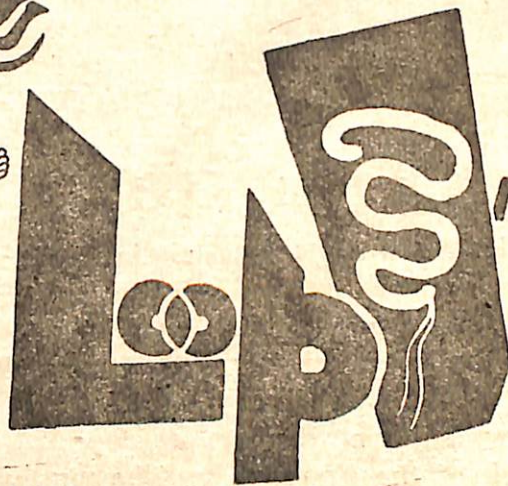
The museums project will gain a new dimension immediately after the Centenary, when the "Gandhi Darshan" exhibition, opening in Delhi on Centenary Day 1969, will be converted into a permanent museum.

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Successful Expedition To "Ushakoti" Hills

Many of us are familiar with the Ramayana, but few of us perhaps believe the epic story of Rama is the biography of an adventurous king of the north who travelled to the southern tip of India, crossed over to Lanka (Ceylon) and conquered the established kingdoms including the kingdom of Ravana in the East. The writer of this article believes the history has been exaggerated here and made into a great epic by Valmiki. The existence of the site "USHAKOTI" in relatively less known and explored jungles in the border of Madhya Pradesh where legend has it that Rama, Lakshmana and Sita had their camp during their *vanavas*, is yet another fact contributing to such a theory. It is strengthened by the fact that the place abounds with snakes and other carnivorous wild animals. A team of adventurous persons headed by Shri S. Sundarajan, I. A. S., Collector, Sundargarh, proceeded to the site on

the 30th April, 1969 and was well rewarded for this adventure. There is not even a footpath leading to the site what to speak of any road. With considerable difficulty, the team jeeped their way to the site and climbed on the hills where the place of archaeological interest is located. The climbing was not an easy task. The hill is composed of loose sand-stones and it was difficult to get a grip or foot-hold. There is no human habitation near about. The nearest place is known as "Lakshmanpa" and is about three to four miles from the site. The village perhaps derived its name from the fact Lakshman, one of the inmates of Rama's camp in the jungle, moved into this village as a guard to Rama's camp. This view is further strengthened by the fact that in this village there is a beautiful rock of the figure of a demon supposed to be that of one Tadaka-sura who was killed by Lakshman. Not far away from this engraving, there is a deep set of foot and knee prints, described

by the people as those of Lakshman who killed the demon.

The site itself consists of three hills of almost equal height situated from east to west. The eastern hill is known as "USHAKOTI" perhaps because it is the hill which faces to the east and thereby faces Usha, the Goddess of dawn. The hill in the middle is known as "Nandi-Bhrukuti" and it still bears a resemblance to the great bull-Nandi, whose figure can be seen in every temple of Lord Siva. On the westernmost hill, Rama is said to have worshipped Lord Siva in his phallus form.

There is to-day actually no Siva Linga in this hill but as these are sand-stones, there has perhaps been some damage due to rains and the shape of the Linga has been deformed.

But the Ushakoti Hills do not disappoint the visitors, as none of the rocks and inscriptions have been disfigured from the ravage of rains as they are located in the concave formations of the hill protected from rains. The first place one comes across while climbing the hill is known as "Dwarapalstan" where Lakshman, the guard of the camp of Rama, is said to have lived. There are some old inscriptions at this place and these are required to be deciphered to throw enough light on the importance of the site. From here, one moves up the hill and comes across an unfathomable deep hole leading to the centre of the hill itself. It is known as Basuki-bibara, where the king of vipers is supposed to be living. From here again, one has to go through a narrow gorge known as "Tondei-ghati". The legend has it that only pious people can pass through this gorge and the wicked people cannot go through it, however, thin they may be.

After crossing the gorge and climbing up the hill, one comes to a place known as "Rama Rahibastan", where Rama and Sita were supposed to have lived. This faces the east and is the real "Ushakoti". Climbing further up, one comes to the flat top of the hill where there is a place called "Baidehi Randhansala". On this flat top one can see marks of the oven, the utensils and drain for the kitchen, etc. Nearby is a resting place where Rama and Sita are said to have rested during the afternoons. One may wonder as to where from the inmates of the camp used to get their water. A few miles from this place there is a deep cavity in the rocks where water collects to a considerable depth. This place is known as "Baidehi Kupa"—the well of Sita, perhaps because this water was used by Sita in the camp.

The place is reached from village Rajbahal and Amtapani in Lephripata Police-Station of Sundargarh district. The hills are located in a deep and dense forest at an altitude of 1328 feet above the sea level. The villages are inhabited by Oram, Munda and Kisan tribes. Various rare species of antelopes live in this area. Enquiries reveal that a Bhuiyan Pujari worships the great Siva Linga once a week for the last 40 years. People have also started celebrating Shivaratri at the Ushakoti hills. Now it is for the reader to think about the link of this place with Ramayana. In Valmiki's Ramayana the places where Rama had stayed during his traverse in the jungles are not described. Only places where he camped for long time and where events guiding the story of Rama took place have been described. Rama and his party are supposed to have crossed Ganga and then the Jamuna near Prayag (Allahabad).

They then marched towards the south and they should have come across the Vindhya hill ranges with their dense forest. It is possible that instead of entering the hills they might have tried to get round the hill ranges by walking towards the south-east and then to the south. The Ushakoti hills are the hills towards the east in the Vindhya ranges and they might have

camped here for some time. There are some inscriptions at the "Rama Rahibastan" also. If the inscriptions at the "Dwarpalstan" and "Rama Rahibastan" are studied carefully by the archaeologists, further light can be thrown on the importance of these places and their actual historical links.

HINDU MUSLIM UNITY

"That unity is strength is not merely a copybook maxim, but a rule of life is in no case so clearly illustrated as in the problem of Hindu-Muslim unity. Divided we must fall. Any third power can easily enslave India so long as we Hindus and Mussalmans are ready to cut each other's throats. Hindu-Muslim unity means not unity only between Hindus and Mussalmans, but between all those who believe India to be their home, no matter to what faith they belong."

(Young India, May 11, 1921)

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

MAHATMA GANDHI

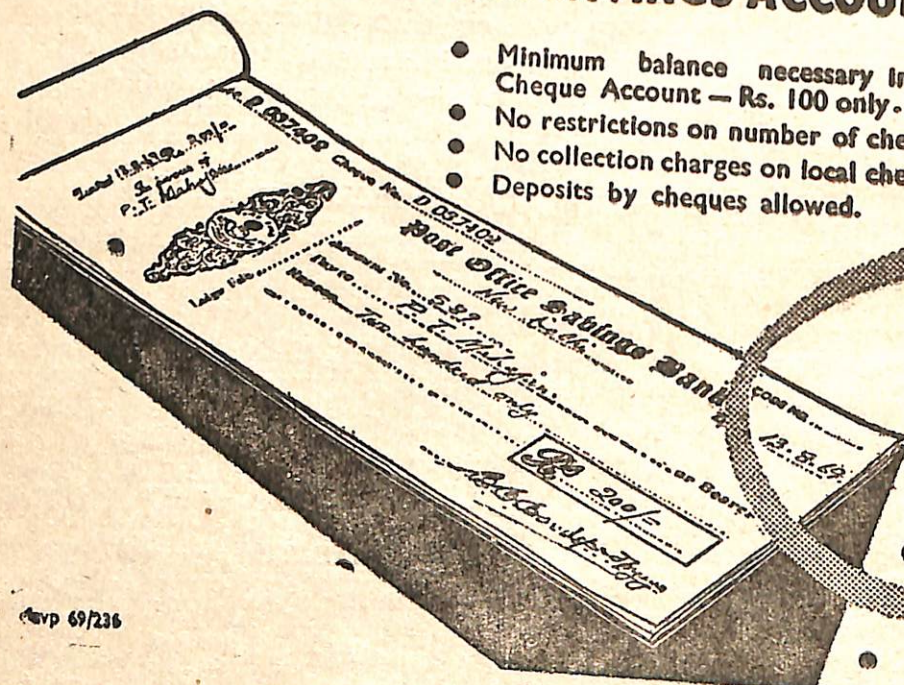


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The Seed Of The Future

Mohandas Karamchand Gandhi was born in Kathiawar in 1869. Two years earlier, in far-away Hamburg, Karl Marx had published the first volume (the only one actually written by him) of *Das Kapital*. A year later, in 1870, Vladimir Ilyich Ulyanov, better known to history as Lenin, was born in Kazan. Were these three events, thousands of miles apart and compassed in the short period of four years, the ideological seeds of the world society of which we are each one of us—a part today?

No intelligent man of reasonable maturity in the late eighteen sixties would have thought any of these three events significant, even if he had been aware of them. The world around him had all the appearances of permanence. The British Empire was rapidly becoming the leading world power. In Europe, the French Empire, the Austro-Hungarian Empire and the Russian Empire seemed to be firmly established and the German Empire was gestating. These five powers dominated

the affairs of the rest of the world. Even the United States, which has grown so significantly during the intervening century, was a country of no more than 39,000,000 people struggling to heal the wounds of a recent civil war. Its coal production was only one-third that of the United Kingdom: its production of iron about one-quarter.

Europe dominated the world. In spirit the domination was intended to be kindly: it was based upon the assumption that Europeans were better qualified to organize the progress of mankind than any other peoples. The countries in Asia, Africa and South America were regarded with that mixture of affection and severity with which the typical Victorian father treated his children. If they behaved well they were loved and assisted in every possible way; if they were disobedient they were punished. In 1868, a British army invaded Abyssinia because the Emperor had imprisoned a British consul; Russia annexed Samarkand and the whole of Uzbekistan.

It is hard for us, in the third quarter of the twentieth century, to recapture and understand that state of mind, but it is probable that Gandhi in his youthful years understood it and did not find it strange. It was reasonable to expect that the princely courts in Kathiawar would continue for ever : his success at school and at the Inner Temple, in London, must have suggested to him that, in due course, he might follow in the steps of his father and grandfather.

As we look back upon those years, with the advantage of historical perspective, it is apparent that the technological revolution (which had begun much earlier and is still continuing) relentlessly changed the pattern of human society and provided fertile soil for new ideas. Two aspects of that technological revolution, which were profoundly to influence Gandhi's philosophy, must be mentioned.

First, the continuous improvements in transportation and communication were shrinking the size of the globe and multiplying the opportunities for contact among men. The Suez Canal was opened six weeks after Gandhi was born, reducing dramatically the length of the voyage from India to Europe. In the same year George Westinghouse invented the pneumatic brake that was to revolutionize railway transport and make possible the safe, regular and swift operation of such transcontinental systems as the Canadian Pacific and trans-Siberian Railways.

Second, the whole pattern of industry was changing imperceptibly and the small factory was giving place to the mammoth enterprise. Again, to cite no more than a couple of examples that fix the pattern, P. D. Armour opened his

first meat-packing factory in Chicago only a few months before Gandhi was born : John D. Rockefeller founded the Standard Oil Company a year later.

Both of these technological trends must have begun to make an impact on Gandhi's thinking when, a young and intelligent barrister, he arrived in South Africa in the Spring of 1893 and found himself confronted with the deeply human problem of race discrimination—a stark prejudice against the colour of a man's skin that destroyed the possibility of reasonable human contact. He could have shirked the issue and returned to India but "I decided to stay and suffer", he wrote. "My non-violence began from that date."

"The greater part of what my neighbours call good, I believe in my soul to be bad", David Henry Thoreau had written in Walden, in 1854, and five years earlier he had expressed in his essay on Resistance to Civil Government the concept of non-violence that Gandhi was to make his own and forge into a weapon of such power as Thoreau had never conceived. No man can say with confidence how much of a great achievement is due to the magnitude of the challenge ; how much to the quality of the man that accepts it. Emerson and the other members of the Concord group of transcendentalists were friends of Thoreau, and the members of the Government that he opposed were, after all, much like himself in character, education and political philosophy. Gandhi in South Africa was opposing a Government of an alien race and (although his ambulance services to the Imperial Government during the South Africa War suggest that he had not yet fully realized it) the whole

tradition of European superiority. One of the fundamental assumptions of the world into which he was born he had found in his soul to be bad and he determined to oppose it by that deep strength of character which is mis-named "passive resistance."

Others can write with greater knowledge than I of the Natal Indian Congress that he founded in 1894, and of its impact during the fifteen years that followed. The climacteric of his life—the great divide that separates his participation in the attempt to reform the old world from his conscious determination to re-create it closer to his heart's desire—came when he abandoned his law practice and embraced voluntary poverty, foreshadowing his later decision to be numbered among the untouchables.

Hind Swaraj, which he wrote at the time, sets out clearly his rejection of both the basic assumptions of the world into which he had been born. Self-Government for India denied the paternal tradition of European superiority; the philosophy of the spinning-wheel condemned whole-heartedly the modern machine civilization of the Western world.

When Gandhi returned to India, in 1915, it was Rabindranath Tagore another great soul, who hailed him as Mahatma but the Western world had not yet learned to appreciate either his greatness or his powerful impact on the pattern of human society. The Encyclopaedia of the Social Sciences, published in fifteen volumes during the years from 1930 to 1935, contains a long article on Karl Marx and an equally long one on Lenin,

in which Harold Laski describes him as "the greatest practical revolutionary in modern history". There is no biographical article on Mahatma Gandhi since the Encyclopaedia cautiously refrained from appraising individuals who were still living at the time of publication, but H. N. Brailsford, in his discussion of the "Indian Question" and of "Passive Resistance", deals at some length with Gandhi's ideas before concluding that "only a rash theorist will draw from this record any confident conclusion as to the efficacy of passive resistance."

Brailsford and Laski were writing three decades ago, events have overruled their judgments and shown mankind, once more, how "the stone which the builder rejected, the same is become the head of the corner." The shot that assassinated Gandhiji on January 30, 1948, echoed in the minds of countless millions of men and women in every corner of the world, bringing back memories, reviving hopes and, in some, creating a new sense of purpose in life.

It would be impertinent of me, especially in this book where so many of the contributors knew him personally and were his associates, to attempt any precise assessment of the contribution that the Mahatma made to the independence of India and its subsequent development. We, in the world outside, were increasingly aware of the spiritual power of the man who had voluntarily renounced all those things that most men cherish; the man, frail and sometimes emaciated, who could influence Viceroys and Muslims in fasting, persuade Hindus and Muslims in India to cease from fighting one another.

Lenin, in a bitter blood-bath, destroyed the empire of the Czars and established the Union of the Soviet Socialist Republics. Das Kapital has become a Bible to millions of people although, like the writings of other religions, it is more often quoted and argued about than understood: it has brought to the world not peace but a sword. Gandhiji, with no weapons and no material power, as the world reckons it, exercised an influence that spread far beyond the Indian subcontinent. The influence of Gandhi and the British experience in the transfer of power in India led, during the following twenty years, to the peaceful attainment of

independence by all those countries in Africa and Asia that had been British colonies in 1947.

Resist with all your mind and spirit the things that are evil but never resort to violence; worship Truth, love your fellow man. These are ancient precepts that men have heard often, and ignored. Gandhiji proved that in this twentieth century, they can change the face of the world.

(FROM "MAHATMA GANDHI: 100 YEARS")

TRUE NATIONALISM

"There is nothing wrong in making a knowledge of Hindustani compulsory, if we are sincere in our declarations that Hindustani is or is to be the Rashtrabhasha or the common medium of expression. Latin was and probably still is compulsory in English schools. The study did not interfere with the study of English. On the contrary, English was enriched by a knowledge of the noble language. The cry of "mother tongue in danger" is either ignorant or hypocritical. And where it is sincere it speaks little for the patriotism of those who will grudge our children an hour per day for Hindustani. We must break through the provincial crust if we are to reach the core of all-India nationalism. Is India one country and one nation or many countries and many nations?"

—MAHATMA GANDHI

Educational Schemes

In Orissa

Hitherto the Primary stage of Education comprised classes I to V only. By an amendment to the Board of Secondary Education Act, the two M. E. School classes (Classes VI and VII) were withdrawn from the purview of the Board of Secondary Education and were placed under the academic control of the Board of Primary Education. Consequently, the Board of Primary Education will take up the publication of text-books for Classes VI and VII also. To start with, the Board has taken up publication of text-books commencing from June 1969. To implement this programme 11 Editorial Boards have been appointed to prepare manuscripts in 11 subjects of class VI. Besides the aspect of publication of text-books the overall financial implications involved in the change-over to the new pattern of classes

in the Primary and Secondary stages arising out of merger of Classes VI and VII in the Primary stage, are being examined by the State Government.

TRAINING OF PRIMARY SCHOOL TEACHERS

It has been decided to transfer the conduct of Final Examination of Training Schools to the Board of Secondary Education.

SECONDARY EDUCATION

Middle School Examination—During the year 1968-69 Class VIII in 15 Government M. E. Schools in 7 backward districts and Classes VI and VII in 25 Government M. E. Schools in backward ex-State areas were continued.

Besides the continuance of grant-in-aid to 391 M. E. Schools in ex-State areas and minimum grant-in-aid to 533 M. E. Schools in old rural areas, provision was made for payment of grant-in-aid to 147 newly recognised M. E. Schools in ex-State areas and minimum grant-in-aid to 250 M. E. Schools in other areas on the result of 1968 examination.

Steps were taken during the year to re-organise the Girl's M. E. Schools. Under this process, quite a large number of ineffective Girls' M. E. Schools were either merged with the local Boys' M. E. Schools, local Girls' High Schools or converted to co-educational institutions. Some M. E. Schools were upgraded to High Schools where the progress, where the staff position, and the student strength were found satisfactory. This consolidation was taken up to effect economy and to ensure efficiency in standard in the Girls' M. E. Schools. By way of this re-organisation, the total number of M. E. Schools merged with High or M. E. Schools was 280 while the number upgraded to High Schools was 32.

In the Tribal & Rural Welfare Department budget funds were sanctioned during 1968-69 for opening of 2 new Ashram Schools including one Kanyasram besides the continuance of 88 Ashram Schools and other schools.

HIGH SCHOOL EDUCATION

Besides opening 3 Government High Schools and continuing different classes started in previous year, provision was

made for opening of the next higher classes in 13 Girls' High Schools, i.e., class X in 6 Government Girls' High Schools and class XI in 7 Girls' High Schools.

During the year, payments of grants-in-aid to 117 High Schools for boys in the ex-State areas and minimum grants to 112 High Schools for boys in other areas were continued in addition to payment of grant-in-aid to 74 new High Schools for boys in the ex-State areas and minimum grant to 60 new High Schools for boys in other areas.

Further grant-in-aid to 39 non-Government Girls' High Schools was continued and 142 taken over schools were converted into full fledged Government Schools. 6 Ashram Schools and Kanyasrams were upgraded to the High School standard for the education of the Scheduled Castes and Scheduled Tribes students.

TRAINING FOR SECONDARY SCHOOL TEACHERS, ETC.

A new teachers' training college at Bolangir was started during the year with 64 seats. Provision was also made for continuance of Summer short correspondence course in the Regional College of Education for training of untrained graduate teachers. Besides, grant-in-aid was sanctioned for payment of stipends at the usual rate to 64 students in the Khallikote Teachers' Training College.

To meet the requirement of diploma holders there were 5 Engineering Schools, one Polytechnic and Mining Engineering School with an intake of 1,270 at the end

of the 3rd plan period. But due to fall in admission one Engineering School has been closed during 1968-69. It is proposed to close down one more school during the year 1969-70.

It is proposed to consolidate two existing technical schools and open two new technical schools during Fourth Plan. The existing schools at Aska and Chowdwar are attached with workshop facilities which will prepare boys for preparatory examination in Humanities and Science streams.

UNIVERSITY EDUCATION

General Education—Besides increasing seats in different colleges to meet the growing demand for Higher Education, several new subjects of study both Science and Arts including Hons. classes were started in different Government Colleges.

2nd year classes in each of the 4 Evening Colleges at Puri, Balasore, Baripada and Jeypore earlier could not be opened due to inadequacy of funds but provision has been made for continuance of P. U. and 1st year Arts classes in each of these colleges.

The Ravenshaw Evening College, Cuttack, was taken over by Government from the control of the Utkal University.

MEDICAL

The main difficulty faced in execution of Health Schemes is shortage of Medical and para Medical personnel. On the basis of 1 doctor for every 3,000 population, the State requires 5,700 doctors. At present 2,658 only are available in the State. Three Medical colleges are at present functioning

in the State at Cuttack, Burla and Berhampur with 400 annual intakes. During 1968-69 the admission capacity of the three Medical Colleges has been raised to 457. The Medical College at Berhampur has been improved considerably in regard to construction of buildings for the college and hostel, purchase of essential teaching equipments and provision of more beds in the college hospital. The Laundry plant has been purchased and is going to be installed in the S. C. B. Medical College, Cuttack. Three Rural Health Centres are functioning under the three Medical Colleges, with a view to providing specialist services at the District Headquarters Hospitals and other hospitals and teaching staff for Medical Colleges, P.-G. Medical education was introduced in the S. C. B. Medical College, Cuttack and in the Medical College, Burla. Accordingly, the Department of Surgery and Paediatrics of the S. C. B. Medical College, Cuttack and the Department of Physiology of the Medical College, Burla, have been upgraded. The annual admission capacity for the P. B. Study at the Medical College, Cuttack is 50 while at the Medical College at Burla is 30.

ENGINEERING

Due to the present recession there is lack of employment opportunities for Engineers and Diploma holders. There is one Regional Engineering College at Rourkela and University College of Engineering at Burla with intake capacity of 250 and 270 respectively.

AGRICULTURE

The University of Agriculture and Technology located at Bhubaneswar at present consists of faculties like Agriculture, Veterinary, Basic Science and Agriculture Engineering with the present

strength of 1,124 of students. The policy of the Government is to pass on research schemes to the Orissa University of Agriculture and Technology and some research schemes have already been transferred to them. The Orissa University of Agriculture and Technology is at present carrying on Agriculture Extension work in three blocks of Puri district.

Besides, the University of Agriculture and Technology, there are three Universities with faculties and affiliating functions functioning in the State, viz. the Utkal University, Bhubaneswar, Sambalpur University and Berhampur University. The grants given by the State Government to the Utkal University were found to be less as the expenditure of the University has been increasing fast in contrast to the schemes in hand of the University and the financial resources at its command. The gap becomes larger from year to year which the University is expected to bridge with the meagre grants. Coming to its help Government have decided to pay an annual block grant of Rs. 35 lakhs with effect from 1968-69 with the condition that the same will be reviewed once in every five years. The University will be at liberty to spend the grant on any approved scheme without specific concurrence of Government. On the same consideration Government have also decided to pay an annual block grant of Rs. 20 lakhs and 15 lakhs to the Sambalpur and Berhampur Universities, respectively.

SOCIAL EDUCATION

On account of reduced outlay Rs. 33,500 was provided for removal of illiteracy on Pilot Project Schemes.

SPECIAL EDUCATION

The State Youth Welfare Board carried out its developmental activities in schools and colleges with a money grant of Rs. 50,000. The scheme for expansion of existing P. T. college and other ancillary schemes for Physical Education were also implemented. The Deaf and Dumb school at Bhubaneswar has been given annual maintenance grant-in-aid. There is a scheme for re-organisation of Sanskrit Education in the State with different specialised branches of study with curricula on par with the standard and stages of general education. This scheme is expected to be implemented with effect from the session 1969-70.

STATE EDUCATION DEPARTMENT SUPERVISION AND FUNCTIONS

The Directorate of Public Instructions, Orissa, has been bifurcated into two Directorates and consequently the 2nd post of Director has been created during the year 1968-69. The post has been designated as Director of Public Instruction (Schools), Orissa and the existing post of Director of Public Instruction has been redesignated as D.P.I.(H.E.), Orissa. One post of Assistant Director of Public Instruction (Women's), Orissa, has also been created during the year 1968-69.

EDUCATIONAL FINANCE

The following table shows the position of educational finance during the session 1967-68 and 1968-69 in the State.

	Plan	Non-Plan	Total	Plan	Non-Plan	Total
1. Primary Education ..	61,39,500	7,69,29,400	8,30,68,900	55,90,306	6,35,10,641	6,91,00,947
2. Secondary Education ..	95,98,100	4,13,08,000	5,09,06,100	61,24,436	2,19,38,735	2,80,63,171
3. College Education ..	28,16,000	1,18,88,600	1,47,04,600	16,40,048	1,14,58,161	1,30,98,209
4. Trg. & other Schemes ..	9,45,800	2,12,65,200	2,22,11,000	21,69,582	1,88,81,059	2,10,50,641
5. University ..	15,00,000	55,23,300	70,23,300	15,15,613	11,10,218	26,25,831
	2,09,99,400	15,69,14,500	17,79,13,900	1,70,39,985	11,68,98,814	13,39,38,799

Progress of Education—The statistics in regard to the progress of Education in the State during period from 1966-67 to 1968-69 have been furnished in the statement enclosed.

Progress of Education during 1966-67—1968-69

22

Year	No. of Institutions	No. of Students	Rate of growth	No. of teachers	Rate of growth	Expenditure (Rupees in lakhs)	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)

PRIMARY EDUCATION

1966-67	26,001	18,47,341	..	52,663	..	546.17	
1967-68	26,074	19,24,938	4.3	52,547	..	691.01	
1968-69	26,208	*18,98,565	..	53,675	2.2	620.09	

SECONDARY EDUCATION

1966-67	4,906	3,96,322	..	24,055	..	311.15	
1967-68	4,964	4,15,684	5.0	24,781	2.8	281.80	
1968-69	5,202	4,51,640	8.6	25,534	3.3	502.67	

COLLEGE EDUCATION

1966-67	67	27,461	..	1,867	..	121.82	Expenditure does not show any trend due to receipt fluctuation of outside grants.
1967-68	68	28,030	1.8	1,996	6.9	157.51	
1968-69	72	33,322	18.9	2,149	7.6	240.46	

NOTES :—Figures relating to 1967-68 and 1968-69 are provisional.

*Unreconciled figure hence does not give the correct position.

Rate of growth means percentage of increase over the previous year's figure.

Year	No. of te ching Depts.				No. of students				No. of teachers				Expenditure		
	Utkal University	Berhampur University	Sambalpur University	Total	Utkal University	Berhampur University	Sambalpur University	Total	Utkal University	Berhampur University	Sambalpur University	Total	Utkal University	Berhampur University	Sambalpur University
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1966-67 ..	12	Nil	Nil	12	732	Nil	Nil	732	54	Nil	Nil	54	63,47,099	N.A.	Not available
1967-68 ..	14	1	Nil	15	814	17	Nil	831	60	3 (1 whole time 2 part time).	Nil	63	49,70,269	N.A.	6,85,186
1968-69 ..	14	4	2	20	839	81	36	956	68	15 (11 whole time 4 part time).	8*	91	58,69,657	N.A.	11,88,280
															*(1 whole time 7 part time).

UNITY IN DIVERSITY

"We may call ourselves Christians, Hindus or Mohammedans. Whatever we may be, beneath that diversity there is a oneness which is unmistakable. As far as my experience goes, at one time or other, we the Mohammedans, Christians or Hindus discover that there are many points of contact and very few points of difference.

"I know that Christian girls and Christian boys, at least some of them, consider that they have nothing in common with the vast masses of people. That is mere ignorance. No good Christian now-a-days says that, and I am sure, no one here in charge of your education gives you that training and teaches you that you have nothing in common with the masses. No matter to what religion you belong, I say that you were born in India, take Indian food and pass your life in India. Your life would be incomplete in more senses than one unless you can identify yourselves with the masses. What is that bond between the masses and yourselves?"

MAHATMA GANDHI

(From a speech at Women's Christian College,
Madras, March 24, 1925)

Rajdhani Express :

Darling Of The Elite

There she stands ready to steam out. This is the Rajdhani Express, the queen of the running trains and darling of the

She has a bright streamlined red and white formation, the white stripe running between the two red ones. She provides all the comforts of travel, the most luxurious and fastest train in the country with a speed of 120 km an hour gliding a stretch of a thousand and four hundred and forty-five kilometres in just about 17 hours between the capital city of Delhi and the largest city of the country, Calcutta.

What has she to offer ? Fully air-conditioned sleeping or sitting accommodation in dust-proof, noise free cushioned sleeper coaches or slumberette chaircars. The train consists of four chaircars, one sleeper coach, one pantry car-cum-lounge

and two power generating cars with luggage compartments. There is the 'public address system' for making announcements and relaying music and news bulletins from A I R. Small lounge attached to the pantry car—a unique feature on Indian Railways—enables sleeper patrons to relax and discuss matters in a drawing-room atmosphere.

Thanks to Rajdhani Express, India has now joined the ranks of Japan, Canada, the USA, Britain, West Germany and France, the countries which run the fastest trains in the world.

After intensive laboratory research work at the Railways' Research, Designs and Standards Organisation in Lucknow, the Rajdhani Express took shape in the Integral Coach Factory at Perambur in Tamil Nadu. The shells for the Rajdhani Express coaches are made of standard all-steel, all welded integral, light weight construction with anti-telescopic ends.

All these aspects account for her sleek looks and other charms for which she is so inviting. The wide windows offer panoramic view of the country-side as the traveller glides along with her. There are matching curtains over the windows, to cut out direct light when the same is not required. The sleeper-coach has three four-berth compartments and an equal number of coupes with extra-wide windows and sunk-in upper berths. The compartments as also the corridor are equipped with matching carpets and curtains.

Once you are in the Rajdhani Express, she is ready to perform all the functions of a good housewife for your convenience. Her electrically operated kitchen equipment includes toasters, hot cases, bottle and water coolers and deep freeze cabinet for the ice-cream. Food prepared in base establishments is picked up at starting or halting stations and stored hot or cold. She would give you all the attention and personalised service you need. The food will be served to you in your seats, as in aircraft. All this means she is a symbol of modernisation and progress.

In fact she intends to provide you a boon service between Delhi and Calcutta,

a bi-weekly diesel-hauled service, a barometer for the era of high-speed travel. The Rajdhani Express claims to be having an enviable position. Practical negligible amount has been spent on the upgrading of track and signalling equipment. In Japan the New Tokaido line between Tokyo and Osaka on which runs the world's fastest train, the cost of laying one kilometer of track was fantastic i.e. to the tune of Rs. 1.25 crores. In USA 26.5 million dollars were similarly spent on 365 km. track between New York and Washington.

In spite of her modesty she is a snail and is prohibitive to an extent. She would not allow an AC sleeper berth for less than Rs. 280 and an AC chaircar for less than Rs. 90, though of course the tickets are inclusive of the cost of meals. The she would not brook a mid-way passenger though she would halt at Kanpur, Mughalsarai and Gomoh *en route*.

How is she viewed? Naturally with satisfaction. Travel in chaircar sleeper-berth is equally comfortable say the regular users. Food services are excellent. Reception of music and bulletins is remarkable. Nothing complain and no suggestions.

Law And Legislations In Orissa

To ensure better administration of Hindu Religious Endowments in the State it has become necessary to re-enact the existing Orissa Hindu Religious Endowments Act and for the said purpose a bill known as the "Orissa Hindu Religious Endowments Bill, 1969" has been introduced in the Budget session of the Assembly which seeks to effect necessary changes in the administrative set up as per the recommendations of the Committee constituted by the State Government to suggest necessary amendments to the existing Act. Under the new set-up there shall be a Board of Management which shall remain in charge of religious institutions under the direct control of the State Government and shall exercise administrative control over other institutions that are of a public nature. For dealing with judicial matters, the proposed legislation contemplates the constitution of a Tribunal. A special Fund to be known as the "Common Good Fund" has also been proposed to be constituted under the proposed legislation which shall consist of

contributions made by individuals, associations or institutions for the purpose of being utilised mainly for the benefit of religious institutions in need of financial assistance and for establishment of institutions for imparting religious instructions. Pending enactment of the new Act steps have been taken as an interim arrangement to amend the Orissa Hindu Religious Endowment Rules, 1959, so as to provide—

- (a) for the constitution of Regional Advisory Committees for different local areas to suggest improvement in the administration of the religious institutions within its jurisdiction;
- (b) for fixing of a time-limit for disposal of proceedings under section 28(2) of the Orissa Hindu Religious Endowment Act, 1951;
- (c) for minimising the procedure to be followed in enquiries under section 25 of the said Act;

- (d) for furnishing of cash security by non-hereditary trustees.

JAGANNATH TEMPLE

In order to improve the general administration of the affairs of Shri Jagannath Temple at Puri extensive amendments to Shri Jagannath Temple Act, 1955 were effected in the year 1968. The amendments chiefly aim at the following:—

- (a) to reconstitute the Committee with a view to giving better representation to the persons intimately connected with the affairs of the Temple ;
- (b) to provide for certain disciplinary measures to regulate the conduct of the *sevaks* and other persons who perform any *niti* of the Temple or in any way deal with the pilgrims.
- (c) to provide for the speedy recovery of encroached lands of the Temple.

REVISION OF LAWS IN THE STATE

It has been decided to set up a Committee to examine the different laws that are in force in the State and to suggest suitable improvements therein.

PREPARATION OF GLOSSARY OF LEGAL TERMINOLOGY

The State Government have decided to constitute a Committee known as "the State Official Language Legislative Committee" for preparation of a comprehensive glossary of legal terminology and for maintaining effective supervision over the work of translation of Acts and Rules, etc., the Official Language of the State.

ESTABLISHMENT OF COURTS

For the convenience of the litigant public, courts of Additional District Sessions Judges have been established at Dhenkanal and Bhubaneswar and a court of Subordinate Judge has also been established at Nayagarh.

"This is the exclusive property of no single scripture."

"Untouchability is repugnant to reason and to the instinct of mercy, pity and love."

MAHATMA GANDHI

Promising Nickel-ore Deposits In Orissa

The first and hitherto the only workable nickel-ore deposit in the country has been located in the Kansa East Block in the Sukinda Tahsil of Cuttack district by the Orissa Unit of the Geological Survey of India. The total probable reserves of nickel-ore in three deposits in the Kansa Block is estimated at 15 million tonnes, the metal content being more than 0.8 per cent. Beneficiation tests carried out by the National Metallurgical Laboratories on bulk samples of nickel-ore from these deposits have indicated that about 83 per cent of nickel can be extracted from the ore by Ammonia leaching process.

Similar, detailed investigation for nickel-ore are also underway in the adjacent Saurabali-Kumardah-Sukerangi sector of the Sukinda Chromite belt, since January 1966. Results so far obtained indicate a reserve of 23 million tonnes of the ore with a little over 0.9 per cent nickel and 0.07 per cent cobalt on an average. This ore content has been

tentatively estimated up to a depth of 30 kilometers. Till June 1969, the total tentative estimated reserves of nickel-ore in the Sukinda Chromite belt are of the order of 38 million tonnes. Geological mapping is in progress in the entire belt of 31 square kilometers area to delineate the potential nickel bearing zones.

Indications of the existence of promising nickel-bearing zones in Balarampur and Nawana sectors of the Simlipal basin of Mayurbhanj district have been obtained from the systematic explorations being carried on in the area since 1968. The Geological Survey of India is now busy in systematic geochemical sampling and geological mapping of the area.

Results obtained so far give hope for commercial extraction of nickel from ores obtaining in these areas. Needless to say, nickel is one of those important metals of strategic value of which the country is

totally deficient. The country's requirements so far are being met from imports. Between January-May 1968 a total of 826 tonnes of nickel and its alloys were imported at a cost of Rs. 137.56 lakh. The metal finds use in a number of alloys

including high-temperature resistance alloys. A new alloy of steel with nickel has exceptional qualities. It is extensively used in coinage and storage batteries and its compounds are used in electroplating, chemical and ceramic industries.

ORISSA PAVILION

The Orissa Pavilion in Gandhi Darshan Exhibition at Delhi depicts on "Gandhiji and Orissa". The theme of the exhibition emphasises (1) social aspects of Gandhiji's life and teaching and its impact on removal of untouchability. (2) The cult of Lord Jagannath and Harijan upliftments and (3) Gospels of non-violence linked up with the background of Kalinga War and renunciation of Emperor Ashok. Besides these aspects Gandhiji's association with the people and problem of Orissa during his visit on seven occasions from 1921 to 1945 as well as people's response to implement his ideologies are depicted through models, traditional folk paintings and photographs.

The entrance gate of the pavilion has been designed as the door-jamb of Ratnagiri which stands till today as the symbol of peace from 7th Century. It was then the Buddhist Centre of learning and culture from which cultural exchanges between the countries and peace mission to various places in the world were taken up. Besides this, the frontage of pavilion has also been depicted with the Wheel of famous Sun Temple, Konarka and some wood carving murals symbolising Progress, Confidence and Sacrifice.

A Scheme For The Tribals

The Grama Panchayats of Jakeda, Kaptapalli and Beruabari in the Nuagaon Panchayat Samiti under the Nayagarh subdivision of Puri district are predominantly inhabited by Kondh tribes. These three Panchayats have 97 villages with a tribal population of 5,214 and with a Harijan population of 1,953. The total population of these Panchayats is 11,346. Thus, the Scheduled Tribe and Scheduled Caste population of the area is more than 50 per cent. The tribal population alone constitutes 46 per cent of the total population of the area.

Most of the tribals of the area are farmers and they produce Kulthi, brinjals, maize, niger, mustard, etc., sufficiently. They also produce ragi, kandul, etc.,. They collect mahul, turmeric, etc., from the local forests. Due to lack of marketing facilities, they cannot sell their produces at reasonable rates and as such they are exploited by unscrupulous money-lenders and traders, who give them loans and advances, and take away their crops in repayment.

The tribals have been so accustomed that they are not in a position to think that they are being exploited. Their condition is not improving even though the produce from their lands is more than their need.

In order to save these tribals from exploitation and to improve their economic and social condition in the quickest possible time, the State Government has decided to introduce a Purchase, Sale and Fair Price Shop Scheme initially in the three above-mentioned Grama Panchayats of the Nuagaon Panchayat Samiti. The Scheme may be extended to other Grama Panchayats as and when necessary.

Under this Scheme, all commodities which tribals of the scheme grow or collect from the jungle and offer for sale will be purchased by Government at reasonable prices and all commodities which people of the area wish to buy will be sold to them from the Fair Price Shop at reasonable rates.

A SCHEME....

A Fair Price Shop will be set up by Government at every centre. There will be a godown at each centre for stocking commodities purchased from tribals.

At Nuagaon, there will be a godown where commodities will be stocked for sale. Similarly, commodities meant for being sent to the Fair Price Shop will be stocked at Nuagaon before these are despatched.

Interest free loans and advances without security will be given to tribals for all their needs, except for buying drinks. Loans will be recoverable in 3 years and advances from the working capital within a year. Recovery of loans and advances may be in kind, i. e., a portion of the price payable to a loanee on account of purchase of commodities made from him will be deducted towards repayment of his loan. In the case of advances, the entire amount must be repaid by delivery of crops to the Government the value of the crops being equal to the amount borrowed.

Purchase of commodities will also take place by barter if the seller so desires. In that case, the price payable will be calculated in terms of money which will then be

converted into commodities needed by the tribal.

The scheme will be implemented directly by the Collector, Puri, in his overall responsibility. The Subdivisional Officer, Nayagarh, will be in charge of the scheme in the field under the Collector, Puri. Under the Subdivisional Officer and in-charge of sub-unit, there will be one Assistant District Welfare Officer to work as the Marketing Officer.

The Special Officer, Tribal Development Programme in the Tribal & Rural Welfare Department, will guide and inspect the work of the scheme.

Prices at which commodities will be purchased from tribals and will be disposed of and the selling prices of commodities in the Fair Price Shops will be fixed by the Subdivisional Officer.

Rules and instructions issued for the operation of the Dongria Kondh Development Scheme and various Purchase, Sale and Fair Price Shop Schemes will apply to this Scheme also.

"If the seven lakhs of the villages of India were to be kept alive, and if peace that is at the root of all civilization is to be achieved, we have to make the spinning wheel the centre of all handicrafts."

MAHATMA GANDHI



Kartick Chandra Majhi, Deputy Minister, Finance and Public Relations, Orissa, minutely observing one of the paintings while going round Orissa Pavilion at the Gandhi Darshan Exhibition on 21-10-1969

NEWS IN PICTURES

A view of the Facade of the Orissa Pavilion in Gandhi Darshan exhibition, New Delhi. The entrance and the exit of the pavilion have been designed on the model of Ratnagiri Door Jamb





Dr. H. K. Mahtab after unveiling the Statue of Gandhiji at Bhawanipatna (Kalahandi) is standing in reverence

NEWS IN PICTURES

The Vice Chief of Naval Staff, Admiral Krishnan, discussing with the Minister of Orissa, Shri R. N. Singh Deo in the Chief Minister's Office at the Secretariat, Bhubaneswar on October 24, 1969 regarding setting up a Training Institute at Balugaon on Chilika Lake





Shri Jagjivan Ram, Union Minister for Food and Agriculture, going round the Orissa Pavilion at the Gandhi Darshan Exhibition, New Delhi, on Sept. 27, 1969

NEWS IN PICTURES

Shrimati Nandini Satapathy, Union Deputy Minister, is going round the Orissa Pavilion at the Gandhi Darshan Exhibition at New Delhi on October 20, 1969





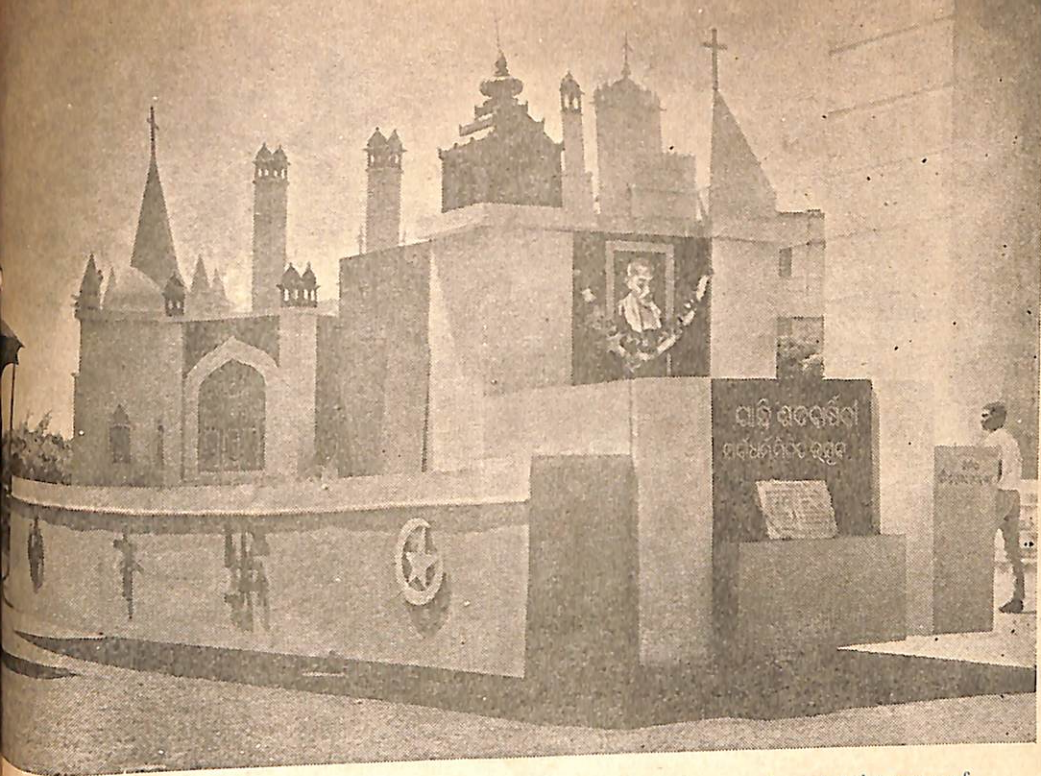
Professor Jean Filliozat (Second from left) the well known Indologist was given a rousing reception at Rabindra Mandap, Bhubaneswar on November 3, 1969

Picture shows Governor of Orissa Dr. S. S. Ansari delivering the address of welcome. Shri Nityananda Mahapatra, Minister for Cultural Affairs is seated to the right of Professor Filliozat.

NEWS IN PICTURES

Kumar Utsab celebration at Bhubaneswar on October 26, 1969





"The need of the moment is not one religion, but mutual respect and tolerance of the different religions" thus said Gandhiji. To symbolise this a tableau depicting "The Soul of all religions is one" was put up by the State Gandhi Centenary Committee, Orissa which went round the main thorough-fares of Bhubaneswar on October 2, 1969

NEWS IN PICTURES

The 77Dn Utkal Express providing a direct link between Puri and Delhi steamed off on October 1, 1969 from Puri Railway Station on its first journey. Picture shows Shri S. S. Mukherjee General Manager, S. E. Rly. delivering the inaugural address. Shri P. K. Chakravarty, Revenue Divisional Commissioner, Central Division is seated to his left





After a successful completion of one month's training course for Guides, the successful Candidates were awarded certificate in a special function organised by Tourist Organisation, Government of Orissa at Rabindra Mandap on 16th evening which was followed by a Cultural programme
 In the picture Director, Tourism, Government of Orissa is awarding certificates to the Successful trainees, before a gathering of foreign tourists

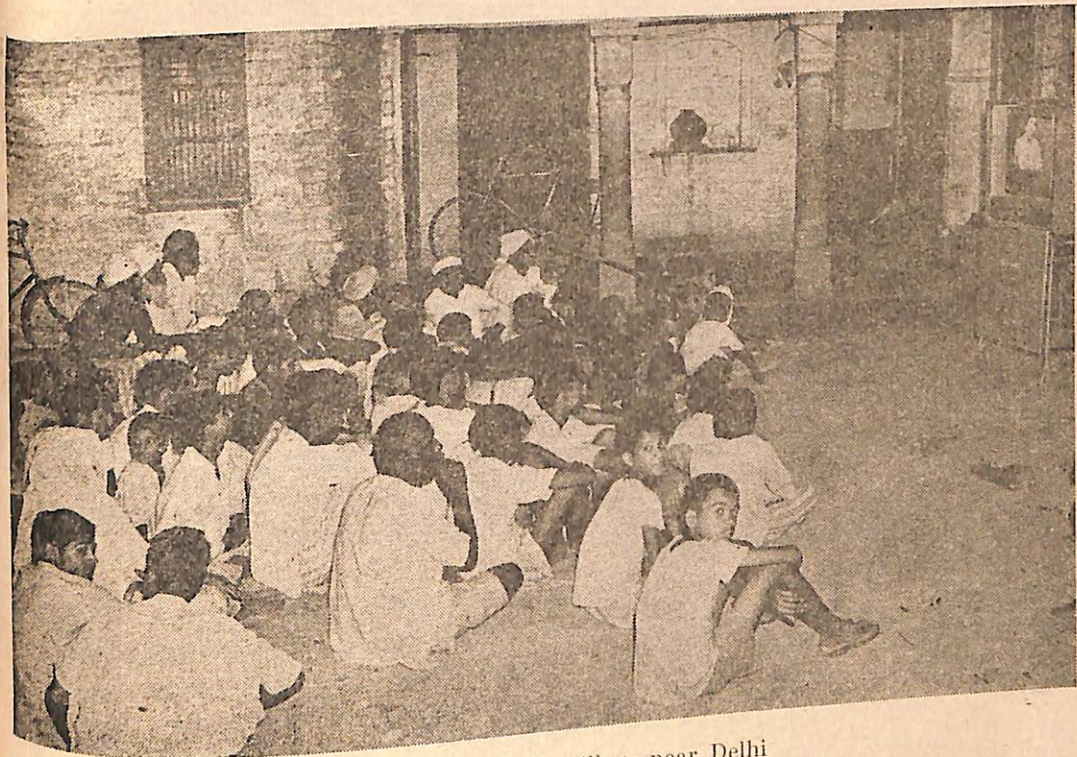
NEWS IN PICTURES

Honourable Chief Justice Shri G. K. Mishra was the Chief Guest at the Annual Day functions of Sainik School, Bhubaneswar on October 15, 1969.

Shrimati Misra awarding shield to Cdt. P. K. Mohanty who was adjudged to be the best all rounder in Academic and Athletics for the year.



Teaching The Farmer Through Television



A Teleclub in a village near Delhi

For the first time 80 villages around Delhi had a unique experience combining rural flavour with the blessings of science. Each of these 80 villages has become the proud possessor of a TV set.

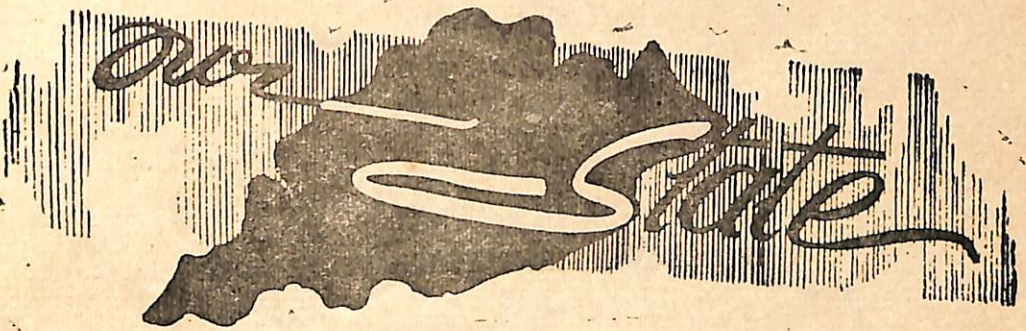
The TV sets have been supplied by the Department of Atomic Energy, which sponsored a programme to demonstrate use of television as a development aid in agriculture. The low rate of literacy and lack of adequate means of communication have contributed to the need for experimenting with the potentially powerful visual medium of television to disseminate information on new techniques in agriculture to the rural masses.

The TV sets have been installed in 80 electrified villages situated within a 23-mile range of the Delhi TV transmitter. Farm teleclubs were organised in these villages. Members of teleclubs view the telecasts regularly and discuss the programme thereafter. The discussion reports, queries and suggestions are passed on to All-India Radio by these clubs.

Twenty-minute telecasts in Hindi entitled "Krishi Darshan", are made every Wednesday and Friday. The first item in each programme usually consists of queries received from the teleclubs.

The second comprises reports of action initiated in the villages and this is followed by a programme on the topics scheduled for the day. AIR has assigned two producers specially for these programmes. They consult various experts from the Indian Agricultural Research Institute and the Delhi Administration regarding the technical content of each programme. This covers agriculture, including vegetable and fruit cultivation, poultry and animal husbandry. There is little or no lecturing by experts. The bulk of the material presented is location-oriented, shot on surroundings familiar to farmers.

An evaluation of the programme reveals that farmers viewing the telecasts regularly have benefited from it. Sixty eight per cent of the farmers interviewed said that they received timely and useful information on farm practices from these programmes. Seventeen per cent of them said that very valuable information, which is not available from other sources, was provided by the programme. Another reason cited for the utility of TV is its appeal to the illiterate and small farmers to whom information somehow does not trickle down.



FIFTEENTH ALL INDIA PRIZE COMPETITION FOR CHILDREN'S LITERATURE ONE PRIZE TO BE AWARDED FOR ORISSA

The Ministry of Education, Government of India, have announced holding of the Fifteenth All-India Prize Competition for Children's Literature during 1969 in which one prize of Rs. 1,000 will be awarded to the authors of Oriya literature along with 15 different prizes for 14 languages. Books and manuscripts on children's literature will be entertained for this competition.

According to the terms and conditions for this competition the choice of the subject matter of the book has been left to the participants. It may be mentioned, however, that fairy tales, animal stories, simple folk tales, stories with domestic background and stories dealing with the

immediate environment of the child appeal to the age-group of 5—8. Stories of adventure, heroism and patriotism, mystery, account of scientific discoveries, travel, biography, the great myths and legends of India or other countries are topics which generally appeal to the children of age-group of 9—14.

The competition is open to all citizens of India barring the officers and staff of the Ministry of Education and Youth Services of Government of India and officers and staff of the State Education Department and Directorate of Public Instructions who are associated with the handling of the competitions.

Each individual entry for this competition shall be accompanied by a Treasury Chalan of Rs. 3 (if submitted by an author) and Rs. 5 (if submitted by a publisher). 5 copies of every book or manuscript entered for competition are required to be submitted to the Secretary, Education Department, Government of Orissa,

Bhubaneswar, on or before December 2, 1969.

Other terms and conditions regarding this competition can be had from the Director of public Instruction (Schools) Orissa, Bhubaneswar, or from the Education Department of the State Government.

NEW PROCUREMENT PRICE FOR PADDY

After careful consideration Government have been pleased to classify the various varieties of paddy grown in Orissa into 4 categories, viz., common, medium, fine and superfine for the purpose of procurement

operations during the Kharif year 1969-70 commencing from 1st November, 1969. The procurement prices fixed by Government for these varieties are as shown below :—

Common paddy	..	Rs. 48 per quintal
Medium paddy	..	Rs. 53 per quintal
Fine paddy	..	Rs. 57 per quintal
Superfine paddy	..	Rs. 60 per quintal

These prices will be effective from 1st November 1969 and will be applicable to all places in the State for F.A.Q. standard. These prices are exclusive of the transport charges of Rs. 1.50 p. and Re. 1 per quintal payable to the producers for delivery at Railhead and interior mills, respectively.

F. A. Q. paddy is defined as follows :—

The paddy shall be in sound merchantable condition, sweet, dry, clean, wholesome, of good food value, uniform in colour and size of grain and free from moulds, weevil, smell, discolouration, admixture of deleterious substances or colouring agents and

all impurities except to the extent indicated in the table below :—

Constituent of Admixtures or Impurities	Tolerance limit per cent	Rejection limit per cent	Rates at which cuts shall be imposed for admixture or impurities exceeding the tolerance limits specified in column 2
(1)	(2)	(3)	(4)
1. Foreign matter
(a) Inorganic ..	1.0	2.0	T. L. to R. L. at full value
(b) Organic ..	1.0	4.0	
2. Admixture of lower Grades	5.0	10.0	T. L. to R. L. at 1/4 value
3. Damaged, weevilled, immature, shrunken, prouted and discoloured grains.	3.0	6.0	T. L. to R. L. at full value
4. Moisture ..	15.0	18.0	T. L. to R. L. at full value

T. L.—Tolerance Limit, R. L.—Rejection limit

For incidence of admixture of lower grades, beyond the Rejection limit of 10% the paddy will be downgraded to the next lower variety.

The varieties of paddy classified as Common (Short bold), Medium (long bold), Fine (Medium slender), and Super-fine (long slender/short slender and scented) are given below :—

- (I) *Common (Short Bold)*—1. Co. 29, 2. CR. 28-25 (Padma) 3. Barly Basanji, 4. Daluachina, 5. Ramachandra Boita, 6. Nalisinga, 7. Motara, 8. Nalisurangi, 9. Bellomanji, 10. Mahubanki, 11. Muturi, 12. Navasaki, 13. Gurumutia, 14. Kanakachudi, 15. Kharakoli, 16. Kalamali

17. Baranga Guntia, 18. Bhatiamali, 19. Haladighamta, 20. Mugdhi.

- (II) *Medium (Long Bold)*—1. MTU-15, 2. IR8/68, 3. Mota Ratnachudi, 4. Samuli, 5. Donkaisali (Daksal), 6. Lunakanti, 7. Kakharua, 8. Baktichudi, 9. Holdiganti, 10. Ichabati, 11. Kanakachudi, 12. Kharkoli, 13. Pathan Goda Khaunta, 14. Tikichudi, 15. Sonasari, 16. Damburmalati, 17. Asu Bhanjana, 18. Hullapathar, 19. Chudakhunta, 20. Dhanbakuji.

21. Aloswara, 22. Jamainadu,
23. Bodanfarm, 24. Akul, 25.
Ladiari, 26. BAM-9, 27. Dhulia,
28. Hirakani, 29. IR-8, 30. Kakudi-
bija, 31. Kukudia, 32. Mahipal,
33. Prasadi, 34. Prasadbhog,
35. PTB-10, 36. Raisini, 37. Sefree,
38. Gunupur Sannalu, 39. Mettu
Samnttu.

(III) *Medium Slender or Fine*—1.
Asna, 2. BAM3-, 3. Badsa Bhog
(Scented), 4. BAM-12, 5. Hari
sankar, 6. Benibhog, 7. Gaigudi,
8. Kalajeera, 9. Lilabati (Scen-
ed), 10. Luchai, 11. Rangi, 12.
Raghusai, 13. Ratnachudi, 14.
Saldhenti, 15. Sola, 16. T. 442,
17. T. 1145 (Usha), 18. Jeera,
19. Baiachunda (I n c l u d i n g
Barhampur Baiahuda and Gunu-
pur Baiahunda), 20. T. 141, 21.
Karnasel, 22. Luna, 23. Nali-
kalama, 24. AD. (T), 27 25. Bara
Panka, 26. Suryakanti, 27. Kanta-
sana, 28. Kanthasini, 29. Mota
Samuli, 30. Kanta Siyani, 31.
Ratamali, 32. Kolamolli, 33.
Rangabaskoti, 34. Kalkati, 35.
Namalkathi, 36. Balji, 37. Makar-
kand, 38. Panahoci, 39. Assam-
chudi, 40. Selection Saumalu, 41.

India Saunalu, 42. Khochidi
Sannalu, 43. Khadichampa.

(IV) *Superfine (Long Slender Short
Slender-Scented varieties)*—1.
Badajhilli, 2. Banchakalama, 3.
Dokalama, 4. Jhilli, 5. Jhingasal,
6. Kalam or Kalama, 7. Kendrajal,
8. Kasubali, 9. N. 136, 10.
Patnai, or patini, 11. Rupasal,
12. Sitala, 13. S. R. 26 B, 14. T.
1242, 15. T. 90, 16. Soru Baia-
hunda, 17. Soru Ratnachudi, 18.
Belki, 19. Chinamali, 20. Hunda 21.
Machhakanta, 22. Padmakeshari,
23. Soru Samli, 24. Baunsagaja,
25. Dengadhulia, 26. Kalamabank,
27. Kataka Tara, 28. Sorulundhi-
ari, 29. Kantanimei, 30. Kalama-
kathi, 31. Gobaguchi, 32. Lamba
Luna, 33. Lata Chanri, 34. Bankai,
35. Lamba Karnasal, 36. Lamba
Baliadhada, 37. Sunakathi, 38. CR
1014, 39. Gaguadhuli, and
40. BAM-6.

As regards the names all other varieties
which are not included in the lists will be
considered for inclusion in the appropriate
category on the basis of the recommenda-
tions of the Ramaiah Committee.

TALCHER-BIMALAGARH RAILWAY LINE

The preliminary engineering-cum-traffic
survey for the Talcher-Bimalagarh Rail-
way line with an extension up to Koira
Valley has been started. The survey work
is expected to be completed within one

year. The Engineers and staff in charge
of the survey have taken position from
the 1st July 1969. The cost of the prelimi-
nary engineering and traffic survey has
been estimated at Rs. 14, 38, 398 and this

has been sanctioned by the Railway Board. Adequate funds have been provided in the Railway Budget for this work during 1969-70.

A preliminary report was submitted to Railway Board along with the estimate based on reconnaissance survey. This describes in detail the possible alignments and the terrain through which they have

to traverse. This also includes a brief study of the extension of the railway line to Koira valley.

Initially a survey estimate is sanctioned for any project. As soon as the survey is completed, construction estimate is prepared and decision is taken by Railway Board about the construction programme of this work.

FACTORY BUILDINGS TO BE LEASED OUT ON LONG TERM BASIS

The Government of Orissa have decided to lease out the factory buildings in the Industrial Estates to entrepreneurs on long term basis.

According to a recent decision of the State Government the factory buildings will be leased out for a period of 99 years instead of giving annual lease every year. This is intended to stimulate the interest of industrialists to consolidate their industries.

The terms and conditions fixed for the longterm lease provide that the lease value (Premium) can be paid fully either in one instalment or in several instalments as agreed to by the State Government. Existing occupants of the factory buildings in the Industrial Estates can also avail of this facility provided they agree to pay the premium and abide by the terms and conditions fixed by Government.

Other details of the plan for longterm lease can be had from the Director of Industries, Cuttack.

AWARD OF LOAN STIPENDS

Applications in the prescribed form are invited for award of loan stipend, free of interest, to deserving and meritorious candidates desirous of undergoing higher study/training within and outside the State and abroad in the following subjects:—

(A) IN INDIA

MEDICAL SCIENCE

M.B., B.S., B.D.S., B. Pharma, Diploma in Sudha Ayurveda in G. A. V., Puri, Post-

graduate studies in Medicine & Surgery, Neurology, Radiology, Anaesthesiology, Bacteriology, Kerato Plasty, Chest disease and M. D. S. and D. M. R. T. (Isotops).

ENGINEERING

Civil, Electrical, Mechanical, Telecommunication, Electronics, Chemical, Mining, Metallurgy, Architecture, Marine, Aeronautical, Radio, Automobile, Sound and Sanitary.

TECHNOLOGY

Textile, Leather, Printing, Instrument, Paper, Mineral, Food, Oil, Glass and Enamel, Sugar, Petroleum.

AGRICULTURE

B. Sc. (Ag.), Post-graduate study in Agriculture: Botany, Agronomy, Agricultural Economics, Agricultural-Chemistry, Agricultural Engineering, Mycology, Horticulture, Entomology, Soil Conservation, Soil & Water Conservation.

VETERINARY

B. V. Sc., B. Sc. (Dairying), Post-graduate studies in Veterinary Science, Poultry Husbandry, Preventive Medicine in Veterinary Science, Artificial Insemination and Gynaecology, Geological Products, Animal Husbandry, Bacteriology, Animal Nutrition.

EDUCATION

Post-graduate studies in Science and Arts, Statistics, Music, Librarianship, Sociology, Commerce, Home Science, Fine Arts.

MISCELLANEOUS

Geology, Geophysics, Geochemistry, Ceramics, Silicate, Fishery, Military Training, Naval Training, Flying Training, Rocketry & Space Craft, Labour and Labour Welfare, Cinematography, Chartered Accountancy, Cost-Accountancy, Forestry, Business Management, Homoeopathy, Sampling.

ABROAD

English, Home Science, Economics, Bio-Chemistry, Geology, Commerce, Political Science, Mathematics, Botany, Statistics,

Chemistry, Physics, Anthropology, Geography, History, Archaeology, Sociology, Philosophy, Zoology, Bio-physics and Aerobiology, Physical Education, Education, Paper Technology, Psychology, Applied Geology, Exploration, Geo-physics, Mineral Technology, Mining Engineering, Geo-Chemistry, Soil Survey, Soil Conservation, Civil Engineering, Electrical Engineering, Mechanical Engineering, Metallurgy, Agricultural Science, Aeronautical Engineering, Agricultural Engineering, Fishery, Veterinary Science, Medical Science, Industrial Engineering.

2. (a) For training or higher study in India, the candidates will not be given any assistance from the Orissa Loan Stipend Fund if the income of their parents or guardian, as the case may be, exceeds Rs. 1,500 per month. If the income exceeds Rs. 1,000 per month but not Rs. 1,500 per month, only half the usual stipend will be admissible.

(b) For training or higher study abroad, the candidates will not be eligible for any assistance from the Orissa Loan Stipend Fund, if the income of their parents or guardians, as the case may be, exceeds Rs. 1,500 per month.

3. For higher study or training abroad the candidates will be given only the cost of passages and out-fit allowance, viz., Rs. 5,000 for going to U. S. A. and Rs. 3,500 for countries other than U. S. A. provided they secure Fellowship or Assistantship from the Foreign Government or University or Firms.

The applications for passage money shall reach the Education (L. S. F.) Dept. two months ahead before the date

of departure to the U. S. A. or U. K. There shall be a departmental Screening Committee to determine the eligibility of loan stipend.

4. Percentage of marks shall be as follows for eligibility to loan stipend, viz.—

- (i) For Medical Science and Engineering 55 per cent (fifty-five per cent) of marks in the last qualifying examination.
- (ii) For Agriculture (B. Sc. Ag.) & Veterinary Science (B. V. Sc.), 45 per cent (Forty-five per cent) of marks in the last qualifying examination.
- (iii) The percentage of marks mentioned against (i) and (ii) will hold good in the case of candidates applying for loan stipend in the first year class as well as those in higher classes for the first time.
- (iv) (a) For Post-graduate subjects in Science and Humanities (other than English) either Honours or Distinction in B. A. or B. Sc. examination.
- (b) For Post-graduate in English 45 per cent (Forty-five per cent) in English degree examination.
- (v) For Post-graduate study in Medical Science 60 per cent (Sixty per cent) of marks in final M.B., B.S., examination.
- (vi) For subjects like Music, Fine Arts and Home Science 45 per cent (fortyfive per cent) of marks in the last qualifying examination.

(vii) For students in the 8th year (Science or Arts) who were not eligible to get loan stipend in the 5th year 45% (forty-five per cent) of marks in Part I Examination taken after the 5th year.

(viii) For students of G. A. V., Puri 50% (Fifty per cent) of marks in the H. S. C. examination.

(ix) In subjects other than mentioned above, 55% (Fifty-five per cent) of marks in the last qualifying examination.

5. The loan stipend admissible may be reduced in case of students getting assistance from any other source, viz., Merit Scholarship, Government of India Scholarship, etc., but not free studentship. Government will be the sole judge as to the quantum of reduction in each case. Candidates receiving National Loan Scholarship would not be eligible to get loan stipend.

6. No loan stipend would be granted for Post-graduate studies in Indian Universities outside Orissa in subjects for which facilities are available inside the State.

7. The payment of loan stipend is subject to availability of funds.

8. A loan stipend when awarded is disbursed only on execution of the money bond prescribed for the purpose. The bond is to be registered in usual manner after execution by the parties.

The loan stipend is recoverable in suitable instalments according to the terms of the bond to be executed by the loanees.

The loan bears interest if repayment is not made in accordance with the terms of the bond.

9. The applications in the prescribed revised form should reach the Under-Secretary, Education (L. S. F.) Department Bhubaneswar by the 30th November 1969 through the Heads of institutions along with attested copies of mark-sheets of all University examinations and High School

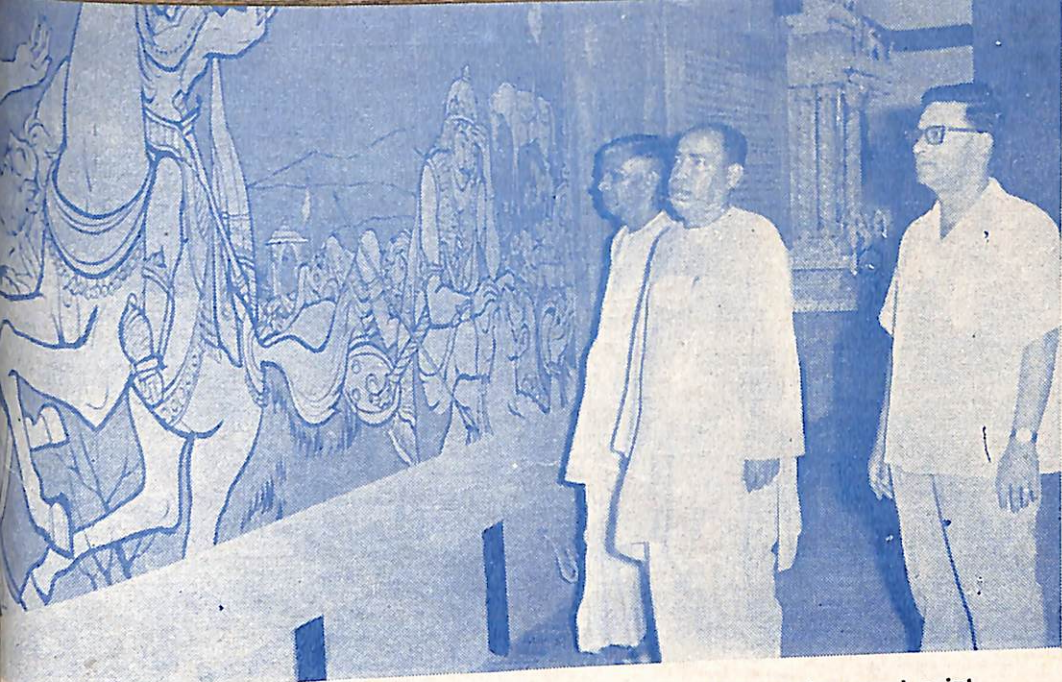
Certificate examination. Applications the old form will not be accepted. Applications received after the 30th November 1969 will not be considered for grant loan stipend. The candidates and Heads of institutions should ensure that the applications reach the Education (L. S. F.) Department in time.

10. Application forms have already been sent to the concerned Heads of institutions within the State, from whom intending candidates may obtain the application form.

RELIGION A PERSONAL MATTER

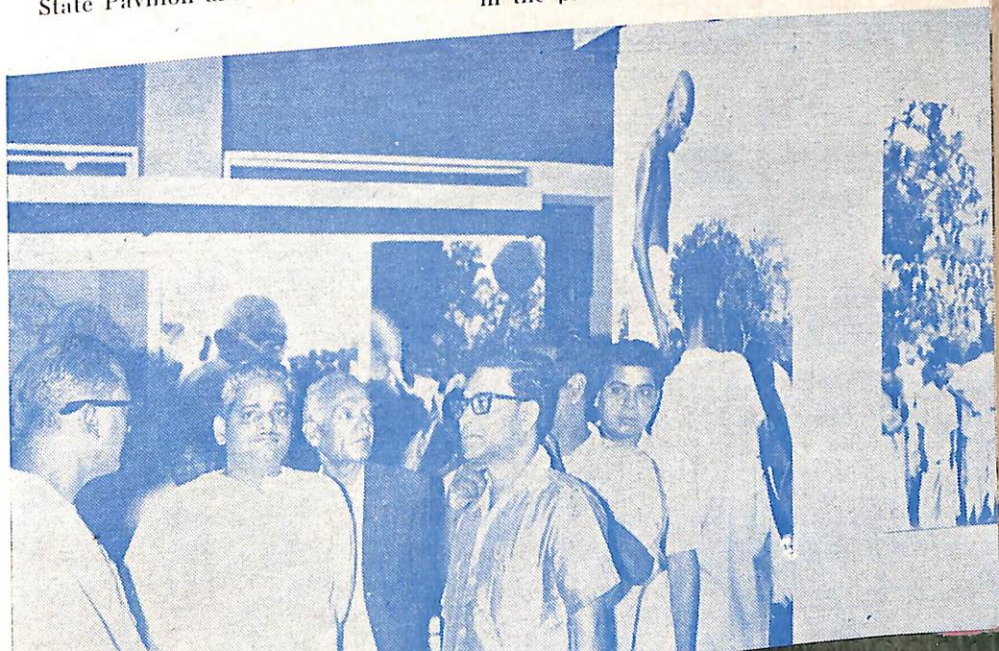
".....Hindustan belongs to all those who are born and bred here and who have no other country to look to. Therefore, it belongs to Parsis, Beni Israels, to Indian Christians, Muslims and other non-Hindus as much as to Hindus. Free India will be no Hindu raj, it will be Indian raj based not on the majority of any religious sect or community but on the representatives of the whole people without distinction of religion. I can conceive of a mixed majority putting the Hindus in a minority. They would be elected for their record of service and merits. Religion is a personal matter which should have no place in politics. It is the unnatural condition of foreign domination that we have unnatural divisions according to religion. Foreign domination going, we shall laugh at our folly in having clung to false ideals and slogans."

MAHTMA GANDHI
(*Harijan*, August 9, 1942)



Deputy Chief Minister Shri Pabitra Mohan Pradhan is looking at the mural painting depicting Kalinga war in the Orissa Pavilion in Gandhi Darshan Exhibition

Shri Harihar Patel, Minister for Public Relations accompanied by the Director of Public Relations paid a visit to the Pavilion to see the progress of work. Shri Bharat Prasad Banerjee, Member of Gandhi Darshan Exhibition Sub-Committee in charge of the State Pavilion and Shri D. N. Banerjee, Engineer-in-charge of the exhibition are also in the picture





Khan Abdul Gaffar Khan was accorded a rousing reception on his arrival from Bombay in New Delhi on October 1, 1969. The Prime Minister, Shrimati Indira Gandhi, the Sarvodaya leader, Shri Jaya Prakash Narayan, Central Ministers, Mayor of Delhi, Shri Hans Raj Gupta, distinguished citizens of the capital and thousands of people from all walks of life warmly received him at the Delhi airport

Picture shows Shrimati Gandhi and Shri Jaya Prakash Narayan greeting Khan Abdul Gaffar Khan on his arrival.

The President, Shri V. V. Giri, gave a reception in honour of Khan Abdul Gaffar Khan at Rashtrapati Bhavan in New Delhi on October 3, 1969. A large number of distinguished persons including the Prime Minister, Shrimati Indira Gandhi, Vice-President, Shri G. S. Pathak and Shrimati Saraswathi Bai Giri attended the reception

Photo taken on the occasion shows Khan Abdul Gaffar Khan with Shri Giri

