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INDIRA — third Prime Minister of the vast Republic of India.

**THE
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EDITORIAL

WELCOME TO B.C.!!

On November 2nd, 1949, Jawaharlal Nehru, first Prime Minister of India, arrived at Vancouver International Airport to be greeted with tremendous enthusiasm by the local East Indian population. Accompanying the great man was, the local press reported, "a quiet young lady in a sari who stood in the background."

Today we greet this very same lady once again after an interval of nearly a quarter of a century, but she is no longer in the background. Indira Gandhi, daughter of Jawaharlal, has since blossomed into a celebrated and honoured world figure as the third Prime Minister of India. Her stature is such that various flattering epithets have been applied to her, such as "Empress of India" and "The Most Powerful Woman In History."

India owes a lot to this remarkable lady. Her life has been one long saga of selfless devotion to her people from her earliest childhood. In an era of rising totalitarianism and international pressures, of strong economic, provincial, linguistic and other political cross-currents, it is a modern-day miracle that a developing, many-sided sub-continent like India has managed to

survive as a viable democracy enjoying certain cherished freedoms.

Irrespective of one's political persuasion, the credit for such a refreshing state of affairs belongs largely to the leaders of the Union Government, who have commanded respect throughout the length and breadth of this vast nation. Indira Gandhi, a child of the successful and arduous struggle for independence when she sat at the feet of the Mahatma, is such a leader with an aura that transcends regional boundaries.

Canada and India have always had friendly relations and share certain common ideals. Our Prime Minister Trudeau received a very warm reception when he visited India. Indira Gandhi is now returning the visit at the invitation of the Government of Canada. Her charm and statesmanlike qualities are bound to generate a lot of goodwill for herself and her country. And, we Indo-Canadians, will also to some extent benefit from such a favourable limelight.

Welcome back, Indira! We hope you enjoy your stay with us.

Gleanings from the Master

THE BEST THING TO GIVE :

- To your enemy is forgiveness
- To a friend your heart
- To your child, good example
- To your father, deference
- To your mother, conduct that will make her proud of you
- To yourself, selfrespect
- To all man, charity.

Shiva Nanda

INDIRA JEWEL OF INDIA

by
HOMI M. ENGINEER



On November 19, 1917, a WOMAN OF DESTINY was born into the patrician House of the Nehrus of Allahabad. She was named INDIRA and her hands have been firmly steering the destinies of one seventh of mankind for the past seven years. Who is this woman, this Indira (Nehru) Gandhi, third Prime Minister of the vast Republic of India?

CHILDHOOD:

"My public life started at the age of three," she has reminisced. As the scion of the leading family engaged in the struggle for India's independence, Indira never enjoyed a normal childhood. She used to mount the table and harangue the servants with thundering denunciations of British rule in India. Even her games were political in nature, and often ended with martyr Indira, like Joan of Arc, being burned at the stake.

The Nehrus belonged to India. They had given away all their vast wealth to the struggle for independence. They lived at political congresses, at public meetings, in crowded railway carriages and in prison. As such, poor Indira was a rather lonely child who often greeted visitors with a sad, "I'm sorry, but mamma, pappa and grandpa are all in prison." Thus, the character of this otherwise shy and retiring child was forged in the fires of hard circumstances. No wonder she later remarked: "I have lived in crisis since my earliest childhood . . . perhaps that is why problems do not overwhelm me." Lucky for India.

MAHATMAJI'S CHELA:

During those years little Indira was often at the side of Mahatma Gandhi, who grew to love her dearly. Before she reached her teens, he literally flung Indira into India's battle. At the tender age of twelve, she became the moving spirit that founded an effective children's organization to help the Indian National Congress during the difficult Non-cooperation Movement. Her Vanar Sena (Monkey Army) grew to 6000 members in Allahabad alone and was of great help doing a variety of essential tasks for the freedom fighters.

EDUCATION:

With her parents in and out of jail, she received a somewhat chequered education at Poona, Tagore's Shantiniketan and later on in Switzerland



and Oxford. However, she was fortunate in having so brilliant a mentor as her father to give her a breadth of vision that few children can hope to receive.

Jawaharlal wrote to her from his prison on her thirteenth birthday: "What presents can I give you? They can only be of the air and of the mind and spirit such as a good fairy might have bestowed on you." Out of these airy presents came the classic book, "Glimpses of World History."

SOCIAL WORK:

But for the voluntary sacrifices made by her family, Indira would ordinarily have grown into a rich, socia-

lite beauty adorned in silks, jewels and perfumes. Instead, the lot of this delicate, aristocratic Brahmin girl was to wear coarse, homespun khaddar and to go and work, at the behest of her Mahatma, in the slums and amongst the lepers and Untouchables. Under such arduous circumstances young Indira developed a new sense of values that have governed her life ever since, a compassion and love for the poor and the downtrodden. She has continually tried to keep in touch with the masses and village uplift has always been uppermost in her thoughts.

TWO KINDS OF PEOPLE:

Such a dedicated, Spartan existence

also developed in her unusual toughness and determination. This toughness has stood her in good stead when at the age of 49 she became head of the world's largest democracy. She also learned to appreciate the truth of what her eminent grandfather, Pandit Motilal, had told her: "There are two kinds of people; those who do the work and those who take the credit." Motilal then advised Indira to be in the first group, since there is much less competition there! Today, she works 16 to 18 hour days, with seldom a day off to relax. In fact she often can't remember when she last went shopping, one of the little pleasures of life that women enjoy.

MARRIAGE:

Indira married Feroze Gandhi, a Parsi boy who had originally belonged to her "monkey brigade." The year was 1942 and once again India's call involved a sacrifice of her newly-found married bliss. Within six months both of them were locked up in prison in connection with the "Quit India" movement at a crucial stage during the Second World War. Feroze later became an M.P. and a severe critic of any corruption. Unfortunately, he died in 1960, leaving Indira a widow at 43.

COURAGE

Shortly after Independence, Mahatma Gandhi called upon Indira to work in the worst riot-affected areas in Delhi. She showed considerable courage and thought nothing about risking her life as long as it helped cool mob passions. After one riot, she bitterly remarked, "There are no tears in my eyes: there's anger in my heart. Is it for such disharmony that so many freedom-fighters have sacrificed so much?" Eventually, Indira managed to bring the Hindus and Muslims together.

CONGRESS PRESIDENT:

Indira joined the Congress Party in 1948 and became a member of the Working Committee in 1955. Her forte were the Women's Department and the Youth Section. Four years later, in 1959, though she was known to dislike politics or being in the public eye, she gave in to the bullying Congress leaders and was elected Congress President, a crown more of thorns than roses. Everybody was pleasantly impressed by the new dynamism that she brought to the office and the sagacity and executive ability that she displayed. She cried, "The nation is in a hurry and we cannot afford to lose time." Would that there were more Indiras in the world.

MULTIPLE INTERESTS

She continued to take considerable interest in education and Women's Uplift, and was closely connected with UNESCO work; she founded Bal Sahyog, a residential training centre for underprivileged boys in Delhi; she chaired the Citizens' Control Council to provide amenities to the fighting forces and welfare to their families; she played an important role in the sensitive issue of Indian unity through the National Integration Council.

When asked about her multiple interests and indefatigable efforts, Indira gave a characteristically simple reply. "Whenever I see something wrong, I want to put it right." As simple as that, but how few show such a crusading spirit!

TRAGEDY & LONELINESS:

Four years after losing her husband in 1960, Indira suffered another heavy blow when her great father passed away. She was by nature a rather lonely person and this double loss in rapid succession depressed her greatly. She withdrew more within herself. It is reported that the financial situation of this ex-rich girl was such that Congress leaders began wondering what to do about Indira. She had little to fall back upon, apart from royalties from her father's books.

"PLIABLE" PRIME MINISTER:

The new Prime Minister, Lal Bahadur Sastri, prevailed upon Indira to take the relatively minor portfolio of Minister of Information and Broadcasting. Upon the death of Shastri in 1966, the big Congress bosses, called "The Syndicate," decided that Indira alone, because of her family name, would be able to prevent the intractable Morarji Desai from succeeding to the throne. Besides they blithely believed that Indira would be easy to handle, a pliable Prime Minister. They helped get her in, but how wrong they were! She proved to be about as pliable as a barracuda! It is noteworthy that the Delhi correspondent of the Christian Science Monitor was a better judge of Indira, the quiet and self-effacing lady. He correctly forecast when she was elected Prime Minister, "... now and again glints of steel flash from the gentle melancholy mask of ivory and old gold . . . Both they (The Syndicate who expected to keep her in leading strings) and the country that has dandled her as a child on its knees are likely in for a major surprise."

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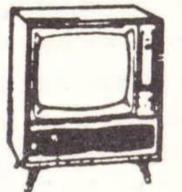
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REBELLION:

Indira found herself in a frustrating position unable to get anything she wanted done. She decided by the summer of 1969 that she had had enough and rebelled. She confounded the Party King-makers by managing to get her candidate, Mr. Giri, elected over the official Congress candidates as President of India. It reached the stage where she, the Prime Minister and theoretical leader was formally expelled from her own Congress Party, a party that her father had so helped to build. However, Indira succeeded in devastating the all-powerful Congress bosses in a prematurely called election, winning two-thirds of the seats in Parliament.

In perhaps one of the swiftest manoeuvres in the history of Indian politics, she summarily dismissed the obstructive Morarji as Finance Minister, took over that portfolio herself and within three days rammed through the nationalism of not just 5 or 6 banks she had originally pleaded for, but all the 14 banks! At long last, the poor and deserving, especially the peasant starved for funds, had a hope for help instead of the friends, relations and plutocrats under the previous regime, so she felt. No wonder one Indian journalist summed her up as "the only man among a bunch of old women!"

NEW STATURE:

After that there was no looking back. She took a tight grip on the reins of power, fought slippery politicians to a standstill, won international prestige over Bangla Desh and swift victory over Pakistan. She is now aiming at "Garibi Hatao" (remove poverty), some say an impossible task. But for Bangle Desh and repeated failures of the monsoons, she would have made significant progress towards eradicating this age-old curse of the masses.

MANY-SIDED WOMAN:

What sort of woman is this Indira? She is reported to be quick, mercurial, sensitive, a civilized product of East-West cultures. She has won many accolades; to name but a few, she won the U.S. Mothers' Award in 1955. Yale University's Howland Memorial Prize in 1960 and the Isabella D'Este Medal for outstanding work in the field of Diplomacy in 1965.

If Indira had the time, she would love to do research in anthropology

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INCORRUPTIBLE:

But all these pleasures must wait till Indira achieves her desire to see the hundreds of millions of India live in dignity. She considers herself, as her life story so amply proves, above all a "Desh Sevika" (servant of the nation). Her credo is "full faith in the Indian people because during every crisis they have been able to keep united and give what was expected of them." In return, the feelings of the people can be summed up in the sentiments of a poor Untouchable who voted for her, "because she does everything that is possible at her level, but when money gets into the hands of other lesser people, they misappropriate it." Such incorruptibility is natural to one who has given her all, from the very beginning to India's cause.

WIPE EVERY TEAR

Today, Indira strides the Indian subcontinent like a Colossus. She has been called all sorts of names, including "American Agent" and "Communist stooge." But name calling is hardly likely to deflect her from her inexorable course. Perhaps she recalls Kruschev's trenchant phrase, "Dogs bark but the caravan moves on." She is out to redeem her father's pledge on Independence Day to "wipe every tear from every eye. She may or may not achieve her goal in the face of exploding population eroding India's gains. But one thing is certain. Indira will give everything she's got to attain a modicum of "Garibi Hatao."

Fateh (success) to you, my dear Indira Gandhi, child of Nehru, daughter of India and may God always go with you! ●

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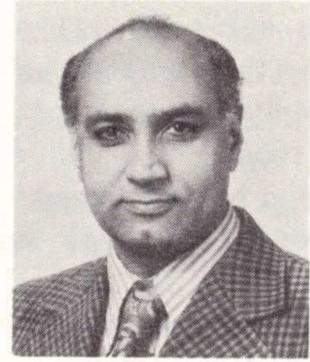
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NEHRU --- THE MODERN MOGUL

By HARKIRPAL SINGH SARA



Nine years before the death of Pandit Jawaharlal Nehru in 1964, I was a security officer at Nehru's home in New Delhi. Nineteen long years now stand between my memory and those exciting days in my life.

Nonetheless, time has failed to erode from my memory the spectacle of the crowd that was daily attracted to Nehru's official residence.

I remember quite well that Nehru's car never stopped for the waiting crowd. The visitors never expected this to happen. They only came to catch a glimpse of the man whom they regarded as a modern mogul.

As each crowd melted away, I would usually hear some visitor say in reverence: "Panditji ko bara kam hai" (Panditji is very busy).

I think of Nehru as an emperor, comparable historically and in his personal life — to Shah Jehan, the builder of the Taj Mahal and absolute ruler of 17th century Hindustan. Both men made India powerful, one as an absolute divine ruler, the other as the country's first democratically-elected prime minister.

Both men were widowers who never remarried. Shah Jehan cherished the memory of Mumtaz and Pandit Nehru never forgot Kamla. Each of them enjoyed the affection and trust of his daughter. Pandit Nehru passed away in the arms of his loving Indira just as Shah Jehan had died in the arms of his faithful Jehanara.

Although even rustics understood that their modern Shah Jehan had little time to bemuse the crowds, very few outside the walls of Nehru's home really knew how hard Nehru worked for his countrymen.

When in Delhi, his days were

spent at the Foreign Office. I never saw him return from the office before 6 p.m. — sometimes as late as 7 p.m.

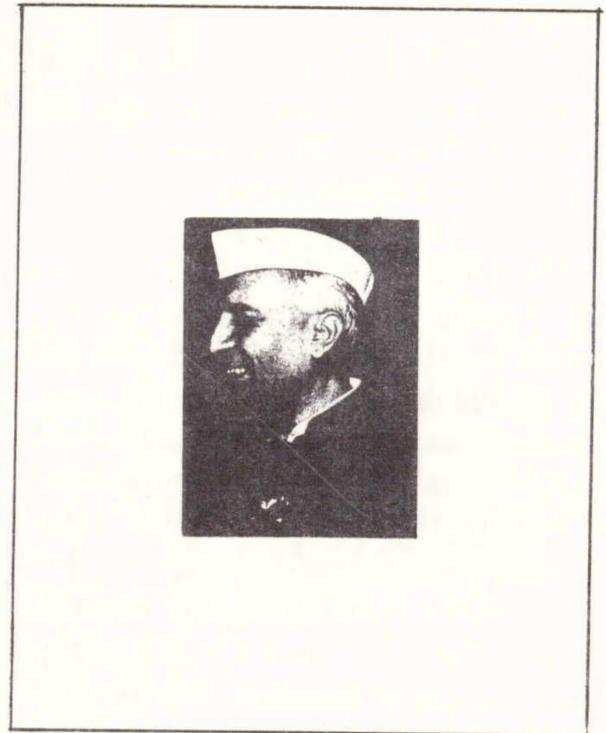
Even then, his work was never finished. Bundles of files travelled home with him and after eating dinner with his daughter's family — (Mrs. Indira Gandhi, her husband Feroze Gandhi and Nehru's grandsons, Sanjaya and Rajav) — he would sit down with his papers.

Sometimes, the lights of his study burned until 1 a.m. If he was tired of his desk and chair, he took the files to the bedroom. I think he slept barely five hours a night.

His limitless energy often puzzled me. It was my job to guard his life and his person. I had to be awake and alert. But I was much younger than he. I never knew what sustained his power of endurance despite his advanced years: Did his daily yoga head-stands keep him in good shape? Or was there some magic in faithful Hari, the servant who massaged his master's head with almond oil each night?

But in spite of heavy work, Nehru found time for relaxation. Before leaving for the Foreign Office around 8:30 a.m., he diverted himself for about thirty minutes in the manner of the old Moguls. Walking majestically in the fresh morning air of the garden, admiring roses, playing with the pair of Raj Hans (swans) that split the morning air with their cackles on seeing him, and feeding or teasing his favourite Bhimsas (the pair of 18-pound cat-bears that had been brought from Indo-Burma frontier jungles) were as much Nehru's routine as was his work. Once in a while he enjoyed a promenade on horseback.

How well I remember that while Mr. Nehru diverted himself with his pets, I and a few other plain-clothes police officers would stand nearby completely awed by him. Mr. Nehru never liked our being around, yet he never ordered us out. It was always awkward for us to stand guard in his presence; and his unpredictable temper made matters worse.



Nevertheless, I strongly felt attracted by Nehru's dynamic personality. If I couldn't see his person, I would look at his bronze bust that stood in the corridor leading to the spacious waiting room on the first floor.

Once as I stood admiring the elongated sculptured head, I was startled by a soft voice saying from behind "Dekhoji Mathaiji ko bullao" (Please call Mr. Mathai). Panditji had addressed me in a warm and kind manner, and with a godly smile. I was nervous. But to my relief, Mathai, Nehru's personal secretary, appeared suddenly from nowhere.

Then, the Prime Minister's Long chin came out and his brown eyes flashed. But the secretary said something and they both went into the reception room.

I stood behind, dazed by those bright eyes. There was something mysterious about Mr. Nehru's eyes. You couldn't be sure whether there was kindness or sternness in them. They simply inspired awe.

Although every moment I spent at Mr. Nehru's official residence was memorable, one occasion was extraordinary.

It was the summer of 1954 and Nehru looked to me pale and haggard as if he had been fighting for his life against some vicious monster. His lips were dry and he kept moistening them with his tongue. Sometimes he would force a smile.

He was in the company of Chou En-lai.

Mr. Nehru and the Chinese Premier had come out after meeting for three hours. They had lunched together and had held talks. I stood near the car of the Chinese leader and Mr. Nehru was clearly in my view.

Chou En-lai betrayed no expression. He appeared stone-faced. He raised his right hand to give a Chinese salutation. Then, flanked by his two interpreters, an Indian and a Chinese, the Chinese Premier stepped into his waiting car.

Nehru stood still in the entrance and did not leave for his study until the car of his Chinese counterpart had gone past the main gate. What had passed between the two Asian leaders, I had no means of knowing. But the contrast of their facial expression was inauspicious.

The visit of the Chinese Premier was the only time Nehru appeared to me less than dignified. In the company of his admirers and critics alike, he always held himself in the manner of an emperor.

Indians of all ranks felt awed to some degree in the presence of this small, august man.

Many deposed maharajas used to pay their homage at Nehru's home. I often wondered what use the maharajas had for the man whose government had dealt a fatal blow to their

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power. Nevertheless, they came and reconstructed the scenes of the Diwan-i-Khas (Hall of Audience) of the Red Fort where the Rajas used to do their obeisance to the Mogul Emperor.

Of the top Indian leaders, I saw no one behave more submissively in Nehru's presence than V. K. Krishna Menon.

Menon was a faithful warrior-Khan who enjoyed the privilege of staying as the Prime Minister's guest whenever he came to give account of international verbal battles to his master.

I never saw the faithful Menon walk abreast of his chief. Whether walking with Nehru in the gardens, or passing through the halls in his master's company, Krishna Menon always respectfully kept himself a few feet behind.

One evening a farewell party was arranged in the garden by the playmates of Mr. Nehru's two grandsons who were next morning proceeding to Dehra Dun to join the school for the children of the aristocrats. Nehru and Menon came out to attend the children's function. Menon sat meekly on the rug behind, and did not move nearer until he was asked by Nehru himself. The faithful Khan never forgot his station before the Mogul Emperor.

Even the bitterest political adversaries seemed to falter before Nehru.

One morning a deputation of Brahmans was led by Mr. Khanna, who was the Prime Minister's Public Secretary. The followers of the Brahmans meanwhile shouted slogans outside. The Brahmans demanded legislation to ban the slaughter of cows throughout the union of India.

Their leader had a long beard and long flowing hair. In his priestly saffron robes he appeared very impressive. I thought he would boldly accuse Nehru of neglecting the most sacred duty of a Hindu.

But as Nehru appeared in the corridor, the Brahmans began to retreat towards the walls of the waiting room. When he stood before them his bright eyes flashed and he appeared grim. I am certain he under-

stood what the Brahmans had come to demand.

The head Brahman advanced nervously. He held in his hands a clean earthen jar full of fresh cow's milk. With trembling hands the head priest raised the jar up to the level of Nehru's head and began to intone

some Mantras (Sanskrit prayers).

At this Nehru lost his patience (I am sure he lost his temper too) and I heard him say as he walked out: "Aapp mera waqat zayia kar rahe hain" (You are wasting my time).

The snub left the Brahmans



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dumbfounded. A thick roll of papers which the chief Brahman had tucked under his arms, fell on the floor.

In his amazement, the holy man had forgotten to present the resolution requesting abolition of cow slaughter. When he recovered from the shock of Nehru's exit, the Brahman said, "Kabhi to Panditji ko manana pare ga" (One day Panditji will listen and agree).

But not all people who wanted to see Nehru were friendly curiosity-seekers or special-interest lobbyists.

One day when I was assigned to the front gate a man came up and said he had an appointment with Nehru. I recognized him from an intelligence bulletin as a dangerous rebel and potential assassin.

It was straight police work. I detained the suspect for questioning. He was indeed the man we were looking for.

All intrigue and excitement is behind me now.

Still, I can close my eyes and see Nehru passing through the corridors of his home, relaxing in his garden and showing the beds of wheat plants and his pets to Lady Mountbatten, wife of the last British Viceroy of India.

I can still see him smile like a god, his bright brown eyes flashing somewhere near the bronze bust. I can remember that he looked at his wife Kamla's picture every time he crossed the waiting room.

I can still see Hari, the stocky servant, staggering in and out of the master's bedroom. And I can still hear the melodious feminine voice saying "Bapu" (father).

But the cheers of the crowd outside at the Teen Murti (three faced statue) break up my dreams and awaken me. I awake as the Rajput warrior who once guarded the Royal Palace discovers in disbelief that Shah Jehan is dead. ●

Good examples have twice the value of good advice.

DEPLORABLE !

The recent trend of virtually blackmailing individuals is very deplorable.

We have democratic means to deal with people. Come to the meetings and exert your rights there. It is better that we fight for our rights at the proper places and in a proper manner than airing your grievances in a malicious manner in bad taste. Publishing one's personal matters and differences do not become public concern. This is in reference to a recent issue of a local East Indian news paper item and a circular. ●



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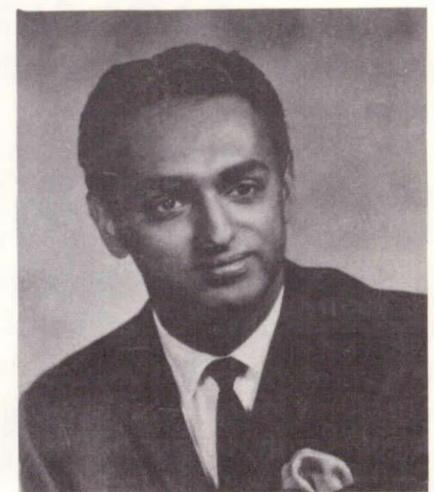
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LOCAL NEWS

EAST INDIAN ORGANIZATIONS

The Khalsa Diwan Society was the first East Indian organization to be formed in B.C. as far back as 1908. It remained the sole organization to represent the community for decades till the advent of the East Indian Canadian Welfare Association to fight the many injustices in the then immigration policy of the Government of Canada. Today, there are a growing number of organizations covering a very wide spectrum that reflects the various social, cultural, religious and linguistic interest groups that compose the East Indian population in B.C.

Such a growth in the multiplicity of bodies is a phenomenon common to other ethnic groups as well, many of which hail from countries far smaller and less diverse than India. There has been a growing feeling that these various bodies should get together to attend to community-wide activities.

This need became all the more pressing with the advent of "multi-culturalism" as the official policy of the Government of Canada. If the proposed multi-cultural centres do materialize, including one at Vancouver, the vexed question would arise as to who should represent the East Indians on the Governing Body of such a centre if the community were asked to nominate somebody.

Accordingly, to meet such future contingencies or to organize a community function on special occasions, a meeting was convened on April 29, 1973 to which presidents of the various East Indian organizations were invited. The response was most heartening. There have been, at the time of writing, two subsequent meetings on May 7th and May 27th.

The following organizations contributed towards the success of this joint venture:

- Khalsa Diwan Societies in Greater Vancouver.
- Sikh Temples in Greater Vancouver and Abbotsford
- East Indian Canadian Welfare Association
- Akali Singh Sikh Society.
- Canadian East Indians of B.C.
- Caadian Ramgarhia Society
- Fiji Sanatan Dharam Ramayana Mandli
- Gujrati Society
- India Club
- India-Canada Friendship Association
- Ismailia Community

Punjabi Sahitya Sabha
Bhai Chara Eastern Cultural Society of B.C.
Vishva Hindu Parishad
Zoroastrian Society

There was a general consensus in favour of setting up an umbrella organization covering the various viable East Indian organizations. It was felt that, to begin with, the umbrella body should be a loose organization. The groups that met decided to call themselves the "East Indian Co-ordinating Committee of B.C." The actual details of the parent body, its composition and minimum requirements for affiliation, its future role, etc. will be discussed at future meetings, and all recommendations made will be subject to final ratification by the respective general bodies of the participating organizations.

NEWS MAKING

From the list of the various local clubs and societies, one feels that lot of reports can be available for circulation through the printed media. We extend an open invitation to all of you to use the space in this magazine to report any activities of your group. The material should be type written and concise.

Admit your mistakes,
but don't brag about them.

Inflation is when those who
saved for a rainy day get
soaked.



THIS IS THE NEW SIKH TEMPLE

Dear Brothers and Sisters,

We are pleased to inform you that the work on the New Sikh Temple at New Westminster, B. C., has started. The whole project is estimated to cost \$250,000.00 (approx.). Bids for the building have been advertised in the Sun and Province news papers in May. The covered area of the building will be approximately 9600 square feet, which will comprise of upper hall for religious prayers and the lower hall as kitchen.

Without your co-operation, suggestions and kind guidance all this would not have been possible. Now to complete

the project successfully we will need your support in every way. Your generous donations will help in completing the building in time. Shortly the elected representatives will approach you for contributions. Give them generously. You may send your donations direct to the Society at the address given below:

347 Wood Street, New Westminster.

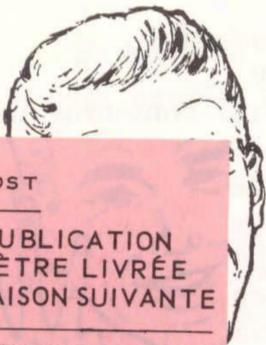
Thanking you for the past support and hope you will continue it in the future.

Yours Sincerely,
KHALSA DIWAN SOCIETY

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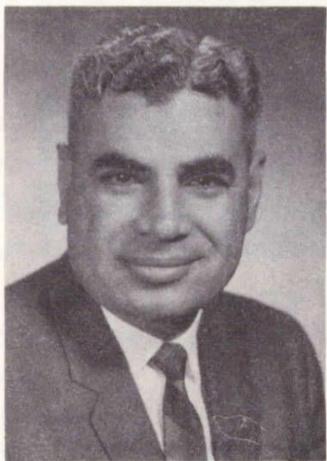
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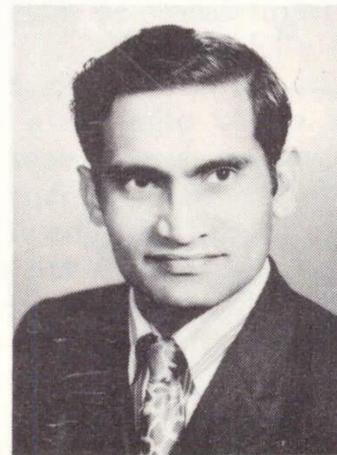
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