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SURENDRA KUMAR, I.A.S.
Commissioner-cum-Secretary

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bibhu Chandra Mishra
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Kishor Kumar Sinha
Raju Singh
Manoranjan Mohanty

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E-mail : iprsec@rediffmail.com
Visit : <http://odisha.gov.in>
Contact : 9937057528(M)

CONTENTS

Poets Mentioned in the Gita Govinda	<i>Dr. Prafulla Chandra Tripathy ...</i>	1
Good Governance	...	11
Child Domestic Labour in Odisha	<i>Dr. Kahnu Charan Dhir</i>	13
Labour Scenario in Odisha	<i>Dr. Samir Kumar Nanda</i>	20
Principles of Labour Legislation and Industrial Jurisprudence	<i>Dr. Soumitra Ku. Chatterjee</i>	25
Child Trafficking and Forced Criminality : A Discussion	<i>Susanta Kumar Shadangi</i>	30
Child Labour in India	<i>Manas Chandra Behera</i>	32
Who was Behind Dare Devil "Biju Uncle"	<i>Alaka Mahapatra</i>	36
Biju Patnaik and His Dakotas	<i>Anil Dhir</i>	40
Women in Gandhian Constructive Work Since Independence : A Study on Rama Devi	<i>Dhyanimudra Kanungo</i>	42
Golden Girl of India	<i>Baby Satpathy</i>	51
Red Ribbon Club Playing a Major Role in Control & Prevention of HIV/AIDS	<i>Mahendra Kumar Nayak</i>	54
Child Labourer : A Saga of Pain	<i>Prabhudutt Dash</i>	63
History of Medieval Odisha - Religious Perspective	<i>Rajashree Patnaik</i>	64
DHAMILO	<i>Dr. Ajit Kumar Tripathy</i>	67

EIGHTY YEARS OF ODISHA STATE BUDGET

State Budget : The Role of Union Finance Commission	<i>Panchanan Kanungo</i>	...	70
Odisha State Budget in Eighty Years	<i>Trilochan Sahoo</i>	...	77
Government Budgeting : A Study on Zero Base Budgeting	<i>Sidhartha Kanungo</i>	...	81
"Vote on Account"	<i>Ashok Kumar Mohanty</i>	...	87
A Critical Analysis on Odisha Budget : How far Budget meets the needs of the people of Odisha	<i>Dr. Bindu Madhab Panda</i>	...	90
Forest Wealth Development and Budget Provision in Odisha	<i>Dr. Kedareshwar Pradhan</i>	...	94

Startup Odisha Portal Launched by Hon'ble Chief Minister Shri Naveen Patnaik

The state government's mission to position Odisha amongst the top 3 Start-up destinations in the country got a fresh booster shot with the launch of the Startup Odisha portal by the Chief Minister Shri Naveen Patnaik. While inaugurating the portal, the Chief Minister called upon the youth of Odisha to take full advantage of the Startup Odisha initiative to realise their dreams. He stated that the Odisha Startup portal is a one-stop platform for the Startups, Incubators and Investors in Odisha for registration and availing benefits under the Odisha Startup Policy. He expressed hope that the portal will act as a catalyst in boosting the Startup ecosystem in the State and help in achieving the Mission-1000 Startups by 2020. He also released the compendium of Startup Policy with amendments and the revised operational guidelines. The Chief Minister complemented the collaborative efforts of team MSME Odisha, Team Invest India and NIC in development of the Startup Odisha portal.

The seriousness of the government to spur entrepreneurship in the State can be gauged by the fact that while monthly allowance for Startups has been doubled to 20000 per month, marketing and product development assistance has been tripled to 15 lakhs for incubators, process of matching capital grants has also been introduced. Moreover, the operating guidelines have also been revised to ensure further 'Ease of Starting Up'.

The Portal has been carefully crafted, adhering to the 3 core principles of ease of usage, transparency and knowledge sharing. Having been seamlessly linked with Ministry of Corporate Affairs and Startup India, it reduces duplication of efforts in filing of information. Moreover, a single page registration with minimum documentation greatly enhances ease of its usage with clearly laid out eligibility criteria and benefits, an online dashboard clearly conveys status of an application to the concern Startup/incubator. The portal also provides essential sample tools and templates on commercial lease agreement, consultancy agreement, employment agreement and non-disclosure agreement which are regularly required by Startups during their operations.

In a bid to educate youth of Odisha regarding entrepreneurship, a 4 week long online Learning and Development Programme developed by UpGrad in association with Invest India has been made available on Startup Odisha Portal. Comprising of 6 modules on idea identification and assessment, understanding basics of Finance, Law and Business Planning, Fund Raising and Pitching, it is available free of cost for the youth of the state. It is interesting to note that the portal also emphasises the need for creating local angel funding networks and has an easy process for registering them under the Startup Odisha initiative.

For developing the Startup ecosystem in the state, the government has identified access to infrastructure, mentorship and guidance, national and global exposure and access to funding as the major levers for growth. The government is therefore focussing on addressing all these aspects to play a lead role in facilitating the creation of a dynamic and vibrant environment where entrepreneurship is not just encouraged but also flourishes.

Speech of Hon'ble Chief Minister Shri Naveen Patnaik at the launching ceremony of "Startup Odisha Portal"

I am glad that while carrying forward our Startup Initiative, Odisha Startup Portal is being launched by MSME Department. The Odisha Startup Portal will be a one-stop platform for startups, incubators and investors in Odisha for the purpose of registration and availing benefits under the Odisha Startup Policy.

My Government has recently made an upward revision in the benefits that are available to the startups and incubators under the Odisha Startup Policy. I believe, the Startup Portal will act as catalyst in boosting the startup ecosystem in the State and achieving the Mission-1000 Startups by the year 2020.

I am also happy to know that a link on the portal is being provided for the "Learning and Development Programme" developed by UpGrad in association with Invest India. Our youth can avail this online programme on entrepreneurship free of charge.

I would urge upon the youth of Odisha to take full advantage of the Startup Odisha Initiative to realise their dreams. Team MSME Odisha will continue to lend its helping hand to the budding and aspiring entrepreneurs.

Address of Hon'ble Chief Minister Shri Naveen Patnaik at the Annual function of the Students' Union of Utkal University

I am glad to be in your midst at the annual function of the Students' Union of Utkal University. I congratulate all of you on this happy occasion.

Students' Union functions are celebrated with a lot of enthusiasm. These are occasions to display your youth power, unity and brotherhood besides enjoying your time as students. I am sure, each one of you will cherish these moments in the years to come.

These events are also occasions to pause, and do a bit of introspection. Are we utilising the facilities provided to us properly? Are we learning with joy? Is every student able to overcome the inhibition, and express himself or herself in the right way?

In today's world, use of computers and mobile phones is increasingly becoming an essential. You should focus on using internet for creative pursuits and float your own ideas. There are examples of successful start-up companies by youngsters using internet for a variety of usages. You might have heard of Uber model for agricultural machinery that has enabled farmers to rent tractors. Our youngsters need to go all the way to use their creativity and youthful energy to break new grounds, and lift people along with them. I am confident that our youth will be able to take advantage of the Start-up Policy announced by the State Government and move forward in their chosen fields.

For the faculty members, I would like to mention that we all must work for creating an environment that, nurtures quality and enables the students to strive for excellence. I am delighted to note that Utkal University has secured A-plus grading by National Assessment and Accreditation Council. I compliment all the faculty members and the students for achieving this notable distinction. We need to strive continuously towards excellence in teaching and learning, in research and in contributing effectively to society in various walks of life. In a multi-cultural society like ours, we need to take special care to see that the benefits of education flow equitably, to the students belonging to the disadvantaged sections of society and students coming from less developed areas and also girl students.

A lot of infrastructure has been developed in your campus. To make the Central Instrumentation Centre fully functional, I announce a grant of Rs.15 crore towards purchase of instruments. This will be of immense help to the students. I assure you to take necessary steps with regard to your requirements as proposed. I will personally follow it up to take the initiatives forward.

I once again wish the students all success and joy in their lives.

**Letter of Hon'ble Chief Minister of Odisha
Shri Naveen Patnaik to Shri Nitin Gadkari
Hon'ble Union Minister for Shipping, Government of India**

**NAVEEN PATNAIK
CHIEF MINISTER, ODISHA**



**STATE SECRETARIAT
BHUBANESWAR**

*D.O. No. TM-06/2017-49/cm
Dated: 04.05.2017*

Dear Shri Gadkari ji

**Sub: Non-inscription of Odia script on the Kilometer Stones
and Information Boards on the National Highways inside
the State of Odisha.**

It is matter of grave concern that the local language i.e Odia has mostly been ignored in place identification / destination boards and in the kilometer stones on the National Highways throughout the State. According to your Ministry's circular of 24th December, 2004, all information boards should invariably be inscribed in three scripts, namely, local, Devnagri and Roman scripts and local language should be used in every kilometer stone in isolation on every 2nd and 4th kilometer stones and in combination with Roman on 0th and 5th kilometer stones and in combination with Hindi on 1st, 3rd and 6th kilometer stones. The dimensions of letters and numerals to be inscribed on the kilometer stones have also been clearly spelt out in the above mentioned circular. But I am deeply anguished to find that the aforesaid instructions are not being followed in our State.

Besides, there is a perceptible lack of destination and place identification boards inscribed in Odia script on the National Highways causing much inconvenience to the public at large.

In the above context, I would request you to look into this matter and issue appropriate instructions to the concerned authorities to follow the guidelines scrupulously.

With regards,

Yours sincerely,

(NAVEEN PATNAIK)

SHRI NITIN GADKARI,
Minister of Shipping,
Road Transport & Highways,
Government of India,
New Delhi – 110 001.

Council of Ministers

(07.05.2017)

Shri Naveen Patnaik Hon'ble Chief Minister

Home, General Administration and Public Grievances, Water Resources & Works

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While introducing his immortal work of *Gitagovinda*, the great poet Jayadeva invokes the attention of the lovers of poetry in the following verse:

*“Yadi Harismarane sarasam mano,
Yadi vilasakalasu kutuhalam
Madhura komalakantapadavalim,
Srunu tada Jayadeva Sarasvatim.”*
(*Gitagovind – 1st Canto-3*)

“If your heart fills with sublime joy at the utterance of Lord Hari’s name, if you take delight in poetry and artistic creations, endowed with soft, sweet, delicate and musical expressions of high poetical excellence, you are cordially invited to

*Srngarottarasat prameya rachanair-
-charya Govardhan,
Shardhi kopi na bisrutah srutidharo,
Dhoyi kabiksmapatih.”*

(*Gitagovind- 1st Canto-4*)

“The poet Umapatidhara composes very soft lyrics and has free flowing speech. But he does not know the use of appropriate words with depth of meaning, to influence the mood. Poet Saran renowned for subtle flowing sounds composes complicated lyrics with difficult words, which is very painful to listener. Poet Gobardhan Acharya is unrivalled master in presenting erotic art and themes. Dhoyi famed as king of poets for

Poets Mentioned in the Gita Govinda

Dr. Prafulla Chandra Tripathy

go through the verses of Jayadeva, which may be considered to have come out from the lips of Sarasvati, the goddess of music and learning.”

In the following verses the poet appears to comment upon Umapatidhara, Sarana, Govardhana Acharya and Kaviraja Dhoyi, the king among the poets and on the poetic value of their works.

*“Vachah pallavayatyumapatidharah
Sandarvasuddhim giram,
Janite Jayadeva eva Saranah
slaghyo duruhadruteh*

his musical ear has the capacity to grasp others’ lyrics quickly and to present it with additions of his own words. Jayadeva has the divine gift of pure design of words and has the felicity of diction. As such, no poet can surpass Jayadeva.”

The entire stanza appears to be an interpolation. It does not fit in the total text of the poem.

In the *Gitagovinda* there is no mention of these poets being under any common royal patronage. Given below are brief descriptions of the lives and achievements of these poets:-

UMAPATIDHARA

Umapatidhara was a minister of the Sena dynasty. Umapatidhara, who had composed the *Deopara Eulogy* of Vijaya Sena and Umapatidhara referred to in the *Gita Govinda* may be one and the same person. This eulogy records the war between Vijaya Sena and Raghav Deva (A.D. 1156-1170), the Ganga emperor of Kalinga and contains at the end the name of Umapatidhara. It is quite probable that this eulogy might have been composed between (A.D. 1156-1158). The 7th, 23rd, 24th and 30th *slokas* of this eulogy have been mentioned in the '*Sadukti Karnamrtam*'. Another *sloka* of Umapatidhara resembling the 4th *sloka* of the copper plate inscription of Madhainagar has been quoted here. So it can be said that Umapatidhara was in the court of Laksmna Sena. It has been described in the 5th chapter of the '*Prabandha Chintamani*' composed in A.D. 1304 that Umapatidhara, the minister of the Gauda king Laksmna Sena was very wise and intelligent. While going to explain the *sloka*, "*Vachah pallavayati*" in his *Rasa Manjari*, a commentary on the *Gita Govinda*, Maha Mahopadhyaya Sankar Misra writes: "*Umapatidhara namna Laksmnasenamatyao vachah pallavayati vistarayati*" etc. So it can be accepted beyond any questioning that Umapatidhara was a minister in the court of Laksmna Sena and he was closely associated with the Sena royal family from the reign of Vijaya Sena to that of Laksmna Sena, about his literary talents in compositions there can be disputes though.

SARANA

There is only one *sloka* found in the *Sadukti Karnamrta* in praise of Sarana. No other writing on this poet has yet been discovered. There is also no authentic record on the native place of the poet and his date of birth. There is no evidence that he was a court poet of Laksmna Sena.

Inclusion of only one *sloka* in *Sadukti* cannot be an evidence of Sarana being a Court poet of Laksmna Sena. Inclusion of only one *sloka* in *Sadukti Karnamrta* cannot be an evidence of Sarana being a court poet of Laksmna Sena.

GOVARDHANA

In his *Aryasaptasati*, (Published in Chawkhamba Sanskrit Series) Govardhana Acharya speaks very high of the poetic talent of Sena king Pravara Sena of Vakataka clan, the famous writer of *Setubandha* or *Ravanabaho*, Acharya Dandi, in his famous treatise on poetics known as '*Kavyadarsa*' and his fiction '*Avanti Sundari Katha*' speaks very high of the poetic beauty of the *Setubandha* of Pravara Sena. The famous scholar of Maharashtra and the commentator of *Ananta Arya Saptasati* '*Byangartha Deepika*' supports this view when he writes:-

**"Kumuda vana vadhoschandrasyacha
sodasa kalah
kalayitum vaktum kartum va pakshe
darsayitum senakula
tilaka bhupatih setukarta pravarasena
nama,
Raja, Purnamasi pradosa ekah prabhuh
samartha. nanyaitarthah."** (18)

**(Arya Saptasati of Chawkhamba
Publication)**

This Pravara Sena was not a king of the Sena dynasty of the Vanga.

The Malava king Arjunavarma Deva (A.D. 1211-1215) has quoted only one *sloka* from the *Arya Saptasati* in his *Amarusatakam* commentary. But Sridhara Dasa, the court poet of Laksmna Sena, has not quoted even a single *sloka* from *Arya Saptasati* in his *Sadukti Karnamrtam* composed in A.D. 1205. There might be a simple mention of the name of Govardhana. It is indeed strange that Sridhara

Dasa was ignorant of such a renowned scholar and had simply heard of his name from the people.

In his *Arya Saptasati* Govardhana has expressed his gratitude to his two younger brothers Udayana and Balabhadra. Udayana Acharya was a great scholar of the then Utkala (Kalinga). He had composed the eulogy inscribed on the Sobhanesvara temple, located at Brahmin colony (Sasana) of Niali and Meghesvara temple of Bhubaneswar. He was the court poet of Brahmin feudatory Chief Vaidyanatha and latter graced the court of Svapnesvara Deva, the feudatory Chief of Bhubaneswar and brother-in-law of the Ganga emperor Raja Raja Deva (A.D. 1170-1190). In the stone inscription of Meghesvara temple at Bhubaneswar he has described in 11 *slokas* the glorious achievements of Chodaganga Deva, Raja Raja Deva and Aniyanka Bhima Deva. In the *History of Bengal*, published by the Dacca University it has been accepted that Govardhana, the writer of *Arya Saptasati* and Udayana are two brothers. Udayana was the first commentator of the *Gitagovinda*. This commentary 'Bhaba Bivavini' by name is rare to find. F. Keilhorn came across this commentary in a peasants' home in Madhya Pradesh in A.D. 1874 and carried research on it. Kaviraja Udayana had made a commentary on *Naisadhiya Charita* of Sriharsa and named it *Udayakari*. Govardhana Acharya stayed at Puri and had composed the *Govardhana Sataka* in praise of Lord Jagannath. In the book *Alankara Sekhara* written in A.D. 1563 by Kesava Misra, the court poet of Manikya Chandra, the king of Kotkangra, it is mentioned that Govardhana regarded Jayadeva as a poet of the royal court. It is not mentioned which royal court it was and also the basis of such conclusion.

KAVIRAJADHOYI

Kaviraja Dhoyi had composed *Pavanadutam* in Sanskrit in imitation of the

famous *Meghadutam* by Kalidas. It is said that by dint of his poetic skill he could secure a place in the court of Laxmana Sena.

Had Jayadeva been one of the court poets of Laksmana Sena he would never have looked down upon the poetic ability of the above mentioned poets nor would he have condemned the writings of his colleagues. Criticism of the court poets would mean insubordination to the king and was to be considered as a challenge to the king's authority as a result of which one could not expect to remain in his kingdom. So it is far from truth that Jayadeva was a poet in the court of Laksmana Sena. A poetic genius never goes unnoticed. Jayadeva was not unaware of the poetic talent of the poets mentioned in the *Geeta Govinda*. Had he been in the employment of Laksmana Sena, he would never dare to demean the position of other court poets.

Again this *sloka* of Jayadeva is a clear deviation from the established poetic tradition of that age. The great poets of India followed the principle enumerated in Kalidas's "*Athava Krutavagdva Bansemin Purvasurvish*". That is they sing the praise of the creations of their predecessors while going to highlight the poetic values of their own writings. But condemning the contemporary poets was unknown to Indian literature of that age. Having said, "*Srunu tada Jayadeva Sarasvatim*" in praise of his own poetic skill in this *sloka*, it is unbelievable that he goes to decry in the next *sloka* the five poets said to be belonging to Laksmana Sena's court. If at all they adorned the court of Laksman Sena how is it that Jayadeva did not even mention the name of Laksman Sena in the *Gitagovind*? The above five poets referred to in this *sloka* specialized in five different themes. As the *Gitagovind* of Jayadeva deals with love episode of Sri Radha and Sri Krisna, did he admit his own inferiority in composing poetry on love, if he meant that

Govardhana Acharya was unrivalled in writing on love play?

In the second *sloka* that is ‘*Vachapallayati Umapatidhar*’ Jayadeva claims to have expertise of *Sandharvasuddhi* which means clarity and purity composition. In Sanskrit, scholars have explained the word *Sandharva* as *Sandorta Grantha*. This word has been derived from Sanskrit root *drub* which means sewing. So *Vak Sandarva* means two aspects – one is the word contained and the other is the depth of feelings expressed. So if *Sandarva* is taken to be a literary piece of musical verses, the sweetness and appropriateness of words used, the feelings they stood for, the intensity of thought, the style of expression, the manner and sequence of the ideas dealt with accompanied with rhyme, then rhythm and poetic diction come under its purview. Considering from this viewpoint let us now see how far this *sloka* itself maintains *Sandarva Suddhi*.

As discussed earlier, this *sloka* does not maintain the poetic tradition of paying regards to the earlier poets. On the other hand this *sloka* condemns the contemporary poets. Let us take into consideration the expression. “*Sarana Slaghya Durubadrute*” in this *sloka*. The commentators have almost explained this as *Sarana Nama Kalsih Duruhasya Duruha Kabyasya Drutidrute Rachane*. In a *sasthi tatpuruṣa* compound it was not the practice to use adjectives which are not as extraordinary as the first and second word of *tatpuruṣa* compound. It was not in use in languages like Odia, Bengali and Hindi derived from Sanskrit, not to speak of Sanskrit grammar? So *Sandarva Suddhi* has not been maintained in these verses either in proper use of words or their underlying meaning. So it is difficult to say how this *sloka* found place in the original *Gitagovinda*. The commentators of latter times have of course explained these verses. But these appear to be interpolation.

The *Saduktikarnamrtam* is only a collection of extracts from the works of poets very familiar among the then people. The court poet Sridhara Das of Laksmāna Sena was the publisher of this literary collection. It is learnt from *Dana Sagara* composed by Balala Sena, father of Laksmāna Sena, that in the *Saka* era A.D. 1091 or A.D. 1109 the editing of *Saduktikarnamrtam* was started and completed in the 17th national year of Laksmāna Sena. Balala Sena had taken up composing a scripture entitled *Adbhuta Sagara by name in the Saka* Era 1090 or A.D. 1168 which was completed after Laksmāna Sena has ascended the throne. But there is historical controversy in regard to the date of his coronation to the throne. In the opinion of the compiler of *Viśvakosa* he had ascended the throne in A.D. 1199 and having been vanquished by the Muslim invaders, fled away. Some other say that he had ascended the throne in the *Saka* Era 1090 or A.D. 1169. This is more probable. Again some others are of opinion that having ascended the throne during A.D. 1178-84 he ruled till A.D. 1204-05. Whatever it might be, the compilation of the *Saduktikarnamrtam* had begun in the reign of the king of Balala Sena. This collection has been divided into 5 *pravahas* (streams). From among them in the 59th *Bichi* (wave) of the *Deva Pravaha* the 4th *sloka* reproduces the 78th *sloka* of the *Gitagovinda* reading ‘*Jayasri Vinvastairma Hitaiva Mandarakusumaih*’ etc. which is the concluding stanza of the 11th canto. In the *Srungar Pravaha* the 80th *sloka* of the 12th canto of the *Gitagovinda* constitutes the 4th stanza of the 132nd *Bichi* (wave) which begins with, ‘*Pratyulah Pulankurena Nibidasleshe Nimesena cha*’. The 43rd concluding *sloka* of the 6th canto of the *Gitagovinda*. “*Angesvabharanam, kareti Bahusah Patrepi / Sancharini*”, etc. constitutes the 4th stanza of 37th *Bichi*. Again the 81st *sloka* of the *Gitagovinda* beginning with “*mananke rati keli saukularana*

rambhe taya sahasa” etc. forms the 4th stanza of the 134th *Bichi*. The 83rd *sloka* of the *Gitagovinda* “*tasya patala paujankitambare nidrakasaye drusau*” is reproduced as the 5th stanza of 137th *Bichi*.

From the above it is learnt that in the very first stream of *Saduktikarnamrtam* the last *sloka* of the 11th canto of the *Gitagovinda* containing 12 cantos has been quoted. So it is sure that this has been reproduced in the compilation of *Saduktikarnamrtam* which was started in the reign of Balala Sena. It is therefore clear that the *Gitagovinda* had already gained popularity and admiration before the reign of Balala Sena and its composition had also been completed by that time. That Jayadeva had composed the *Gitagovinda* during the reign of Laksmna Sena is therefore, not based on truth.

There are 72 *slokas* in all in the *Gitagovinda*. The verses “*jayasri vinyastairmahite iva mandara kusumait*” etc. quoted in the *Saduktikarnamrtam* as *slokas* from the *Gitagovinda* are considered to be interpolations. Many commentators have not accepted the *sloka* as it is none of the 72 *slokas* in the original text of the *Gitagovinda*. It has been discussed elsewhere how the interpolated verses mingled with the royal edition of the *Gitagovinda* have found a place in the original text. It has to be ascertained first when these interpolated *slokas* were composed and how these found a place in the *Gitagovinda*. The interpolated *slokas* with the four original *slokas* of the *Gitagovinda* were included in the *Saduktikarnamrtam* much later. Had Jayadeva been the court poet of Laksmna Sena and a contemporary of Sridhar Das, the compiler of the *Saduktikarnamrtam*, the above *slokas* would never been condemned by the commentators of latter times.

Again the question that comes up next for consideration is that in the same

Saduktikarnamrtam some *slokas* later said to be composed by Jayadeva in praise of Laksmna Sena have been included. Among them the oft-quoted *sloka* is :

**“Laksmi keli Bhuyangajangamahare
sankalpa kalpadruma
sreyah sadhka sanga sangarakala Gangeya
Vangapriya,
Gaudendra Pratiraja rajaka savalankara,
karnarpita
pratyathah ksitipala palaka satam
drustoshi tustabayam”**

(Odishar Kavi Jayadev-Odia P.45)

The book does not mention this to be composed by Jayadeva, but later scholars have said so.

This means: ‘Oh! that movable deity of Hari, Laksmi’s Consort, Oh! thou wish-fulfilling tree of the supplicants, Oh! symbol of bliss and happiness, Oh! invincible warrior like Bhisma, Oh! mighty one, Oh! beloved of the people of Vanga, Oh! king of the kingdom Gauda, Oh! jewel of the crowned feudatory princes, Oh! benevolent Lord, we are blessed indeed at the sight of your ‘Majesty’.

A. Jayadeva instead of singing in praise of any royal power, devoted his life to sing the glory of Lord Jagannath, the Lord of the universe. It is not that easy to speak contemptuously of poets like Umaphadidhara and Dhoyi enlisted as Court poets under royal patronage. It is quite impossible that such a dauntless poet and a staunch devotee of Lord Jagannath like Jayadeva stooped so low as to compose the above *sloka* glorifying an earthly king. Sridhara Das could not dare to have quoted from Jayadeva’s *Gitagovinda* in his *Saduktikarnamrtam*, when his book contained such a derogatory verse on the four other poets, if at all either these four or Jayadeva belonged, to the court of Laksmna

Sena. So Jayadeva was both in geographic and periodic sense not at all a contemporary of the poets he did not appreciate and in any case he was at least not a court poet of Laxmana sena where Sridhara Dasa was writing 'Sadukti Karnamruta'.

- B. Again hundreds of poets and scholars used to visit the royal court with eulogical *slokas* in honour of the king with a view to obtaining gifts and rewards. A new comer appearing suddenly in the royal court with a eulogical sloka for the pleasure of the king can never expect to be enlisted as a poet or a scholar in the court of that king. In the above *sloka* it has not been mentioned as to which of the kings of Bengal (Vangapriya Gaudendra) has been honoured and glorified. So it is not understood as to how Jayadeva was identified as the court poet of Laksmana Sena.
- C. If at all this *sloka* was composed in the 12th century A.D. it might very well have been a eulogy glorifying a Ganga king. If (*ra*) is substituted in place of the word (*va*) in the word 'Vangapriya' of the sloka it will be 'Rangapriya'. If 'ga' is substituted it becomes Gangapriya meaning thereby that the King of Bengal was dear to the kings of Ganga dynasty. Gangeya cannot be Gangapriya because nobody states the obvious. It is most probably Rangapriya, lover of performing arts. Rangapriya standing for lover of Drama. Probably the word 'Gangeya' might have been derived from the Ganga dynasty and refers to Ganga emperors. It is not unknown to anybody that the Ganga emperors of Kalinga bore the title 'Gaudesvara' before their names. Even now the Gajapati Kings of Odisha bear that dignifying title. This title along with others are 'Vira Sri Gajapati Gaudesvara Navakoti Karnatokala Kalavargesvara

Viradhi Viravara' etc. These titles along with the name of particular Gajapati king and his regnal year are incorporated in the horoscope of every Odia child.

In hundreds of eulogies singing the praise of kings nowhere else has it been found that any king has accepted such titles as 'Kalingapriya', 'Karnatapriya', 'Vangapriya' etc. coined after the name of his own country. It was either Rangapriya or Gangapriya. By substituting 'va' in place of 'ra' or 'ga'

- D. Chand Baradai (Chandrakabi) in his work *Pruthviraj Raso* written in old Rajasthani language has followed the footprints of eight poets of whom Jayadeva has been accepted as one of the same.

**"kabi kirtti bhakatisSudikkhi
ninaiki uchasthi kabichandra bhakkhi
jayadeva athatham kabi kabirayam
jinaem kebalam kirtti govinda gayam"**

Chand Baradai was the contemporary of the last Hindu King of Delhi, Pruthviraj (A.D. 1169-1192) of Chauhan dynasty. Many important and interesting events of the reign of Pruthviraj have been recorded in his *Raso*. Here salutations have been paid to the ten incarnations of the Lord in imitation of the *Gitagovinda*. Chand Baradai was the contemporary of Laksmana Sena, the king of Gauda and Sridhara Das, compiler of the *Saduktikarnamrtam*. So it goes without saying that in the distant Rajasthan region the *Gitagovinda* had already earned popularity and admiration before Chand Baradai who offered his salutations to Jayadeva. Much before the composition of *Pruthviraj Raso*, *Gitagovinda* was familiar among the people and it is sure that it must have been completed long before the *Raso*. Therefore it is not at all possible to treat

Jayadeva as a contemporary either of Laksmana Sena, Sridhara Dasa or Pruthviraj Chauhan.

The main reason of the popularity of the *Gitagovinda* in the distant Rajasthan regions centers around Puri, the abode of Lord Jagannath. It may be that the pilgrims coming to Puri for a visit of Lord Jagannath must have been fascinated by the charming melody of the *Gitagovinda*, sung before the Lord in the temple as an indispensable item of daily worship and might have carried in memory as well as in manuscripts its enchanting eloquence to the distant corners of Rajasthan. This is certain that after the introduction of the singing of the *Gitagovinda* in the ritualistic services of Lord Jagannath, it spread like wild fire to every nook and corner of India.

It has been described in the *Pruthviraj Raso* that Sri Vijaya Pala during his campaign to the Deccan had arrived in Odisha and received the hospitality of Mukunda Deva, the Gajapati King of Soma dynasty and devotee of Lord Jagannath. There is also mention of the marriage of the eldest son of Vijaya Pala's daughter with the daughter of Mukunda Deva. It is probable that Chand Baradai (Chandrakabi) visited Lord Jagannath and might have been inspired on hearing the sweet verses of the *Gitagovinda* sung before the Lord in the temple. The date of Chand Baradai is also differed among the scholars.

- E. In the middle of the 12th century A.D. an anthology compiled by Vidyadhara Pandit named *Subhasita Ratnakosa* includes in it two *slokas* written by one Jayadeva by name. The 1567th *sloka* of this anthology has been repeated in the *Saduktikarnamrtam* as its 1538th *sloka*. Jayadeva the poet of the *Gitagovinda* and Jayadeva of *Subhasita Ratnakosa* are not one and the same person.
- F. In the preface of the text *Saktimuktavali* composed by Jahrana in A.D. 1275, it has

been mentioned that the dramatist of *Prasanna Raghav* had composed the *sloka Laksmikali Bhujanga* etc. in praise of the king Laksmana Sena of Bengal.

SHEIKH SUBHODAYA :

According to the scripture *Sheikh Subhodaya*, the Seikh belonged to the kingdom of Attavi. While proceeding to the east on his mission to preach Islam he entered the kingdom of Vang. The Seikh possessed many supernatural powers. He could go wherever he liked putting on the enchanted sandals. He built his *asrama* close to the palace of Laksmana Sena. Knowing the motive of the Seikh and apprehending danger Umapatidhara, the minister of Laksmana Sena tried to poison him to death. But Sheikh could save himself by reading *Namaj* in a thundering voice. It was reported that the Sheikh had saved the life of a washerman from the attack of three tigers. He could also save through his magic powers three ships of a merchant named Prabhakar on the point of sinking in the sea. One Kumardutta, the brother-in-law of Laksmana Sena, having entered into a rich merchant's house molested his young wife Madhavi. So the merchant and his wife complained before the king. But the queen advocated her brother's cause and beat Madhavi clutching her lock of hair. But Jagatguru Govardhanacharya who happened to be present there scolded the king and threatened to curse him. Out of anger he was about to leave the place with his staff and *kamandalu* (water pot of an ascetic), but the king lay prostrate at his feet and pacified him. The Sheikh had brought in this compromise. At the machinations of Umapatidhara four persons went in disguise to the Sheikh for causing him an injury. But they had to lose their eyesight. After a lot of entreats the Sheikh had withdrawn the curse and they got back their eyesight. These obviously cannot be believed to be historically correct incidents.

Once a musician named Budhan Misra had come to the royal court of Laksmana Sena. As he was an adept in the art of music, Kapilesvara Deva, the Gajapati emperor of Utkal had granted him the title of *Sadachandra Gaja Jayapatra*. When he sang in the *Patta Manjari* Raga all the leaves of the pipal tree close to the Durbar fell down. All praised Budhan Misra very highly. Padmavati, Jayadeva's wife, while going to the Ganges for a bath heard the musical sound and appearing at the royal court demanded of the king that no letter of commendation should be given to anybody unless he excels her and her husband in music. The Sheikh who was present there requested Padmavati to sing. On his request Padmavati sang in *Gandhara* tune so sweetly that all the boats sailing in the Ganges came ashore. All were amazed to see the boats behaving like animate creatures. The Sheikh asked Budhan Misra to face a competition with Padmavati. But as Budhan did not agree for a competition with a woman and Sheikh proposed to summon Jayadeva to the royal court. On his arrival Jayadeva asked Budhan Misra to make new leaves sprout up on the Pipal tree by his musical talent. But as Budhan Misra declined Jayadeva, sang in *Vasanta Raga* and new leaves shot forth on the Pipal tree making it as green as before. Jayadeva won the contest. At the advice of the Sheikh, Budhan Misra was given only some minor presentation. The story reveals the extraordinary tricks of the Sheikh, his mission to construct mosques and preach Islam and his achievements in settling up differences in royal courts. One need not examine such theological magic stories to make or refuse a point.

If we examine the truth in the above Durbar story, it will appear to be a fabricated one for the following reasons

A. Kapilesvara Deva, the Gajapati king of Utkal, ruled from A.D. 1435-1467 that is

more than 200 years of the reign of Laksmana Sena. So the question arises as to how Gajapati Kapilesvara Deva granted the testimonial 'Sada Chandra Gaja Jayapatra' to a scholar of 12th century A.D.? The story is obviously written well after 16th century and the author did not have the slightest sense of history, putting Laksmana Sena of 12th century A.D. and Kapiledra Deva of 15th century together.

- B. Laksmana Sena was an orthodox Hindu king who was always opposed to Muslim rule and had to flee away in A.D. 1205 having been defeated in a surprise raid by an Afghan Commander. It is not understood how he was believed to be a patron to the spread of Islam.
- C. Nowhere it has been mentioned that the couple Jayadeva and his wife Padmavati had adorned the court of Laksman Sena. Had the superiority of Padmavati and her husband in music known to the king or the Sheikh, there was hardly any necessity for Padmavati to claim and prove her proficiency in the royal court. Again it is absurd to believe that Padmavati, a conservative Brahmin lady of high culture and musical proficiency intruded upon the royal court in a challenging manner when on her way to the river Ganges for bath. One cannot imagine that a lady could be so advanced in the 13th century A.D. of medieval India.
- D. Then another character Govardhana Acharya appears in the story as a travelling mendicant and not as a court poet as claimed later.

It can be emphatically said that the scripture *Sheikh Subhodaya* is not based on any historical truth. The eminent scholar Dr. Sukumar Sena, while commenting on this story has said:

“It indicates that Jayadeva did not originally belong to the court of Laksmāna Sena and that he first came there as an outsider.”

(*Sheikh Subhodaya* of Halayudh Misra – Edited by Sukumar Sen and published by Asiatic Society, Calcutta – 1963). Sheikh Subhodaya cannot have any claim to historic authenticity. It was written, if at all by Halayudha Mishra, only to describe the superiority of a Muslim saint over Hindu Pundits and Kings. Such a Sheikh most probably did not exist and if at all he existed his achievements were either imaginary or highly exaggerated.

The court poet of Laksmāna Sena:

In the ‘*Birbhūm Record*’ by Harekrushna Mukhopadhaya reference has been made to a stone inscription supporting the so called fact that Jayadeva was the court poet of Laksmāna Sena, which is reported to have been seen by Sri Rupa and Sri Sanātana Gosvami of Sri Dham Brundabana in the council chamber of Laksmāna Sena. The *sloka* reads as follows :

**“Govardhanascha Sarano Jayadeva
Umapatih
Kavirajascha rtnani panchaite
Laksmānasyascha”**

This means – Govardhana, Sarana, Jayadeva, Umapati and Kaviraja were the five gems in the court of Laksmāna Sena.

Nowhere in their writings Sri Rupa and Sri Sanātana had mentioned about this stone inscription. It is strange how the compiler of the *Birbhūm Records* could trace out the existence of such a stone inscription. Again the two Goswamis lived after 400 years of the reign of Laksmāna Sena. After the conquest of the kingdom of Laksmāna Sena and the destruction of the Capital town by the Muslim Commander Muhammed-e-Bakhtyar, the city of Nadia was

completely desolated. In the book *Tabakat-i-Nasiri* there is mention of this in A.D. 1260.

“After Muhammed-e-Bakhtyar possessed himself of that territory (Rai Laksmāna’s) he left the city of Nadiah in desolation”. On the foot notes of that page this has been mentioned: “Muhammed-e-Bakhtyar destroyed Nadiah and leaving it in desolation passed onwards.” (*Tabakat-e-Nasiri*- translated by Raverty, p. 550 & Sri Jayadeva Gitagovind P.233)”

In such circumstances it is beyond one’s conception as to how Rupa and Sanātana could come across the above stone inscription at the entrance of the royal palace of Laksmāna Sena. None of the old Vaishnava scriptures mentioned about it. It could be that Harekrushna Mukhopadhaya himself was the composer of this *sloka* and the architect of this stone inscription, if it ever existed.

Sir William Jones, a Judge in the then Supreme Court in Calcutta, the founder of the Asiatic Society in Calcutta and a great Sanskrit scholar had stayed in India in the last two decades of the 18th Century. He had published an essay named ‘*On the Musical Modes of the Hindus*’ in the magazine named “*The Asiatic Researches*” in 1799. In order to ascertain the modes and rhythm of the songs of the *Gita Govinda*, he had discussed with the scholars and musicians of Kashmir, Nepal and other regions of the then India. They told him that such old modes and rhythms were not prevalent in their regions. Further they advised him to contact persons in South India as Jayadeva was born in the southern regions meaning south of Calcutta. He had observed that many people believed that Jayadeva was born in Kalinga. Again some others are of opinion that Jayadeva belonged to Burdhaman area of the then Bengal.

In “*On the Musical Modes of the Hindus*” written in 1784 and since then much enlarged, revised and published in 1799 by the *Asiatic Researches* – Vol. III (p.83-84), Sir William Jones writes:-

“Although the Sanskrit books have preserved the theory of such musical compositions the practice of it seems almost wholly left (as all the Pandits and Rajas confess) in Gour and Magadha or the province of Bengal and Bihar. When I first read the songs of Jayadeva who has prefixed to each of them the name of the mode, in which it was anciently sung, I had hope of procuring the original music, but the Pandits of south referred me to those of the west and the Brahmins of the west would have sent me to those of the south, while they, I mean those of Nepal and Kashmir declared that the notes to the *Gitagovinda* must exist in one of the southern provinces, where the poet was born.”

In the *Asiatic Researches* Vol- III published in 1799 there is an essay on *Gitagovinda* or songs of Jayadeva (pp. 180-207) which contains the following as its preface:

“The loves of Krishna and Radha x x x is the subject of little pastoral drama entitled *Gitagovinda*, it was the work of Jayadeva who flourished, it is said before Kalidasa, and was born at Kenduli, which many believe to be in Kalinga, but there is a town of similar name in Burdman, the natives of it insist that the finest lyrical poet of India was their countryman and celebrate in honour of him an annual jubilee, passing a whole night in representing his drama and singing his beautiful songs.”

(Preface to the *Gitagovinda* translated by Sir William Jones and published by Upendralal Das, Calcutta in 1894).

The Court of king of Utkal and Jayadeva:

In A.D. 1563 Kesav Misra, the court poet of king Manik Chandra of kingdom of Kotkangra, has quoted a *sloka* of Govardhana in his ‘*Sloka Alankara Sekhara*’. From this it is learnt that Jayadeva was the crown of all other poets and scholars adorning the court of the king of Utkala. The *sloka* reads as follows :

**“Prak pratyak pruthivibhruto parishadi
prakhyata sankhyabata
mahnayavatark karkasataya bichhidya
vidyamadam
ye ke-pyutkala bhupato! tabasabha
sambhabitah Panditah
patram Sri Jayadeva Pandit Kavi
stannmuddhi binyasyati”**

(Odisara Kavi Jayadev-Oriya – P.38)

It means – “Oh king of Utkala, of all the scholars of your court who command great respect and admiration by crushing the pride of all other scholars in the courts of the kings of the east and the west who indulge in putting forth dry and argumentative discourses, Jayadeva puts on the terminal of victory over them as the greatest poet.”

Besides the above *sloka*, Kesava Misra in his *Alankar Sekhara* has quoted from Govardhana one *sloka* from each of the *Sabdalkara* (word-ornament) and *Arthalankara* (meaning ornament) sections and eight *slokas* describing the beauty of women. Govardhana, the writer of *Alankara Sekhara* and Govardhana, the writer of *Aryasaptasati* are one and the same person.

Email ID: prafulla1941@gmail.com



GOOD GOVERNANCE



ODISHA : PURSUING THE PATH OF PERCEPTIBLE PROGRESS

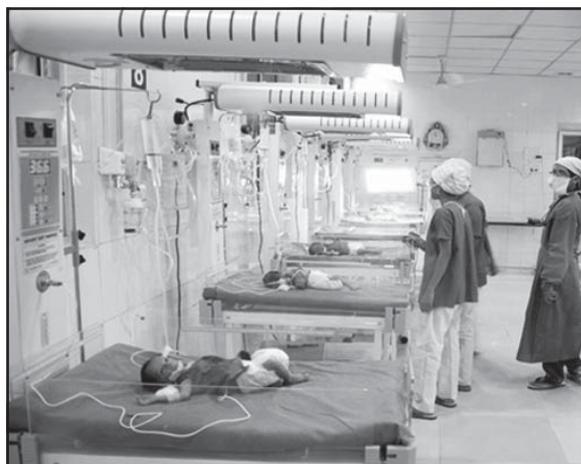
Parbati Giri Mega Lift-irrigation Programme meant to provide irrigation facility to 2.50 lakh hectare agricultural land by the end of 2019 at an estimated cost of Rs.6679 crore.



"Mukhyamantri Swasthya Seva Mission", a new scheme implemented for development of health service as well as health infrastructure in the State

and to facilitate medical treatment for the poorer patients affected by critical ailments.

According to National Family Survey Report, the State has achieved significant reduction in Infant Mortality Rate from 65 in 2005-06 to 40 in 2015-16, which is better than the national average. In



achieving this, "Mamata" Yojana has tangible contribution. Furthermore, aiming at the total eradication of infant and maternal mortality rate with provision of better medical service to the mothers and newborns in the State, an innovative scheme "SAMPURNA" has been introduced.

On the occasion of International Women's Day Celebration-2017, toll free 24 hour Women Helpline Service telephone number 181 launched in the State for distressed women.

”Mukhyamantri Women Empowerment Yojana” has been formulated to provide financial assistance to the SHGs and their clusters.

For holistic development of Puri as well as to accord the status of world class heritage city, a new scheme “ABADHA” (Augmentation of Basic Amenities & Development of Heritage and Architecture) being implemented.

Through Biju Pacca Ghar Yojana target is set to convert all kutchha houses in the rural areas to pucca houses by the end of 2019 and ‘Awaas’ scheme being implemented to provide affordable housing to the economically weaker urban poor of the State.

To provide free school uniforms to the students from Class-I to Class-VIII and to provide bi-cycles to all the 11th class students reading in all the Govt. aided Schools, Sanskrit Tolls and Madrasa, a new scheme “Gangadhar Meher Siksha Mananka Bruddhi Yojana (GMSMY) has been introduced.

“Malati Devi Pre-School Uniform Yojana” being implemented to provide uniforms to the children pursuing pre-school education.

To mark the occasion of completion of 200 years of Buxi Jagabandhu led Paika Rebellion and as a befitting tribute to this great leader, “Buxi Jagabandhu Assured Urban/Rural Water Supply Scheme”- “BASUDHA” has been formulated to ensure supply of adequate safe drinking water to both urban and rural areas of the State.

Free legal assistance being provided to the rural people in each Gram Panchayat through Madhubabu Aain Sahayata Sibirs.

Introduction

Children employed in others' houses in order to perform the household chores like helping in food-preparation, taking care of the babies, cleaning the utensils and the floor of the house, washing the clothes, helping the old family-members in doing their day-to-day activities, etc. is a common phenomenon in India. It is an inhuman and cruel form of child labour, for these children are not only deprived of their parents' affection at their tender age, but also not given the minimum comfort like the employers' children. They are forced to live at the outer houses—in unhygienic condition, sleep on the floor—very often without a mosquito net and feed on the left over of the

for a household or households and “domestic worker” means any person engaged in domestic work within an employment.

The term “domestic work” covers a wide range of tasks and services that vary from country to country and that can be different depending on the age, gender, ethnic background and migration status of the workers concerned, as well as the cultural and economic context in which they work.

Child Domestic Labour & Child Labour

As stated earlier, Child Domestic Labour (CDL) is a general reference to children's work in domestic work sector in the home of a third party or employer. This general concept, according

Child Domestic Labour in Odisha

Dr. Kahnu Charan Dhir

family-members. They are frequently subject to the cruel behaviour of the owner and his family-members, the instances of which are not scanty. The wage for a Child Domestic labour (CDL) is very less and in many cases, the child is attached to the family for a long time—till he grows old or till she attains the age of marriage. Child Domestic Labour, a manifestation of child-bondage is a brutal form of labour—an example of the sheer violation of human rights which needs to be curbed.

Domestic Work

As per Convention No. 189 of the International Labour Organisation (ILO), “domestic work” means work performed in or

to the ILO covers both permissible and non permissible situations. Likewise, Child labour in domestic work refers to situations where domestic work is performed by children below the relevant minimum age (for light work, full-time non-hazardous work), in hazardous conditions or in a slavery-like situation.

The Magnitude of Child Domestic Labour

India takes the credit of hosting the largest number of child labourers in the world but it is an irony that there is no updated (latest) and reliable figure of the total number child labourers in the country. As per Census 2001, 2,52,000 children were engaged in *beedi* manufacturing and 2,08,833 in the construction sector. An estimated

185,595 children were employed as domestic help and in *dhabas*; 49,893 children work in auto-repair workshops. The Census of India, 2011 puts the figure of working children in the age-group of 5-14 years at 4353247 against 12666377 as per the Census 2001. But the real picture is different as a large number of children working in different sectors—organised and unorganised go unnoticed due to the laxity of the enumerators and the apathy of the parents and the employers, the latter putting them out of sight of the surveyors in the fear of punishment by law. Further, a good number of NGOs have conducted surveys on enumerating the child labour. In consideration of their findings, it can be said that the latest figure of the child labourers in India could be more than 55 lakh.

Despite a number of limitations to fully capturing all hidden work situations, a number of household surveys among those used in the 2012 ILO's global estimates on child labour, provide important quantitative information on child domestic work—allowing for global estimates on child domestic workers to be made. As per the ILO estimate, about 17.2 million children are in paid or unpaid domestic work in the home of a third party or employer; of these, 11.5 million are in child labour, of which 3.7 million are in hazardous work (21.4% of all child domestic workers); and 5.7 million, mostly adolescents, in permissible work but need to be protected from abuse and provided with decent work; in addition, undetermined numbers of children are in domestic work as result of forced labour and trafficking. In 2012, the ILO produced Global Estimates on Forced Labour. Of the total number of 20.9 million forced labourers, children aged 17 years and below represent 26% of all forced labour victims (or 5.5 million children). While the specific number of children in forced labour and trafficking

for domestic work remains unknown, evidence points to the existence of significant numbers of children in debt bondage, victims of trafficking and in servitude situations; 67.1% of all child domestic workers are girls; 65.1% of all child domestic workers are below 14 years: 7.4 million aged 5 to 11 and 3.8 million aged 12 to 14; child domestic work touches all regions of the world.

As regards the children accomplishing the task of domestic labour in India, it can be safely claimed that they constitute a major section of the entire child labour force. As per a conservative estimate, it shall not be less than 6 lakhs.

In Odisha, the last survey on Child labour was conducted way back in 1997, putting the figure at 2.15 lakh. According to some NGOs this figure is unrealistic and they claim that the number is nearer 7.30 lakh on the basis of a study conducted by the ILO in 1990. As per Census 2001, the number of working children in the age group of 5-15 years was 3,77,594. But the figure was only 92087 in 2011, which again raises doubt by some NGOs actively involved in promoting the cause of child labourers. On the basis of Unicef's definition—10-14 years old, not in school and hence child labourers—it is 13 lakh. NGO studies claim that 15% of the child-population in the age-group of 5-14 works as child labourers, including those who work on their families' own agricultural land. According to them, the magnitude of child labour is alarming and it must have exceeded 10 lakh by 2011. But in view of less school-drop outs in the recent years, the figure, at best could be put at 4 lakh, which does not seem unrealistic.

Is Domestic Child Work hazardous?

Some adherents of the practice claim that it is not hazardous like other forms of child labour,

for the children who are usually deprived of the basic necessities of life in their own houses could get the same in the place of employment—the quantity may not be at par with the expectation of the human rights activists. Barring the rare instances of torture in employment, they are taken care of properly, claim these supporters. According to them, the employer is simply an extended family and therefore offers a protected environment for the child. Further, there is an increasing need for the women of the household to have a domestic “replacement” that enables them to enter the labour market. In some cases these children are also sent to schools, thereby making a balance between work and study. They do not hesitate to quote article 21 of the Constitution, in accordance with which the poor parents send their children to perform light works at others houses in lieu of food, cloth and shelters—the basic necessities to live a life as they could not afford the same at their own places. May be for this reason, the Child Labour (Prohibition and Regulation) Act of 1987 does not list as hazardous the employment of children as domestic labour in the list of seven occupations and eight processes prohibited by it. But the ILO has identified a number of hazards to which domestic workers are particularly vulnerable and the reason it may be considered in some cases a worst form of child labour. Some of the most common risks children face in domestic service include: long and tiring working days; use of toxic chemicals; carrying heavy loads; handling dangerous items such as knives, axes and hot pans; insufficient or inadequate food and accommodation, and humiliating or degrading treatment including physical and verbal violence, and sexual abuse. The risks are compounded when a child lives in the household where he or she works as a domestic worker. These hazards

need to be seen in association with the denial of fundamental rights of the child, such as, for example, access to education and health care, the right to rest, leisure, play and recreation, and the right to be cared for and to have regular contact with their parents and peers. These factors can have an irreversible physical, psychological and moral impact on the development, health and wellbeing of a child. According to a survey conducted by Campaign against Child Labour (CACL), an NGO, “more than 90% of girl-children engaged in domestic work are exploited through different forms of sexual harassment by their employers, or by their cousins or relatives.” For example, many little girls of nine or 10 say innocently. “My master is very affectionate, he often puts me on his lap and pets me saying ‘good girl, good girl’. Often, men will ask DWs to massage their bodies and nobody thinks anything about it. ‘Even male DWs are sexual abused’, claims CACL. An NGO study in India found that out of 70,000 sex workers, 15% had begun working as DWs between the age of 15 and 18.

A Utkal University study found that nearly 90% of girl DWs started work before they completed 12 years of age more than 75% belonged to the age-group 12-14 years. Pre-puberty girls, whilst themselves still unaware of their sexuality, are increasingly becoming targets of sexual abuse. Again 70% stepped out to work to supplement the family income. The study also found instances where mothers had accepted ‘silence money’, following the abuse of their daughters. This is often prompted by a sense of helplessness and ignorance with regard to registering official protests. Studies reveal one common aspect in the mind set of child DWs—that their work hours extend to all hours, that they have no legitimate rights. Abuse, even sexual

abuse, is accepted as a professional hazard to be endured. The only alternative is to leave the job. To the last one, all child DWs are hesitant to talk about their jobs even after they have left them. They fear they will not only lose their present jobs but will be ‘branded’ by the local employer community.

Root causes of Child Domestic Work

Social and Cultural Factors

In many parts of Odisha, especially in tribal pockets which are the prime sources of supplying child domestic workers to different urban areas and villages child domestic work is considered a major component of socialization—children are taught the domestic chores from their parents while assisting them in performing the same. At an early age, when they are considered fit to handle the household chores in others’ houses, they are pushed to the employers’ family in lieu of some wage. In some cases, the families consider it a cultural necessity that the girl children are born to serve in others’ families—the grooms’ households. Since the village atmosphere and for that matter the atmosphere at the family of origin is not conducive to train to manage certain chores like rearing a child, taking care of the old, etc, the parents consider the employment at others’ houses a part of a woman’s “apprenticeship” for adulthood and marriage. Although the tacit intention of sending the children to work in others’ families is earning some money, the author was astonished to find the above social-cultural factors among the Santhal and Munda tribes of Kankadahad Block of Dhenkanal district in the state of Odisha. Almost all the respondent-parents claimed that child domestic work in the employers’ family is a social cultural necessity which they have been inheriting from their fore fathers. Child Domestic Work is also regarded in

a positive light as a protected and non-stigmatised type of work and preferred to other forms of employment—especially for girls.

Feminisation

Many studies on child labour claim that more than 60% of the girls than boys living below poverty line are deprived of an education and sent out to work to supplement the family income. Girl child labourers, to quote ILO, the nowhere children; a section of the child population that is neither at school nor reported to be economically active.

A large proportion of girl child labourers enter the unorganised sector of domestic work. Girls are seen as naturally domestic workers, seemingly train at home in doing house work. In the absence of the official sources data, rough estimate available from sporadic studies actually limit a realistic assessment of the magnitude and nature of the problem. However, that there is an overwhelming ‘feminisation’ of domestic work is well established and visible. According to the Sharamshakti report (1998), there are 16.8 lakh female domestic workers in the country, as against 6.2 lakh male workers. This finding is reinforced by another study, conducted in the early-1980s, by the Catholic Bishops Conference of India, which says females constituted 78% of DWs in a 12-city study. In Odisha, a 1997 study by the Department of Applied Economics of Vanivihar, Utkal University, reveals a strong preference among employers for girl- children, particularly part time DWs. Invariably, all research points to the fact that children DWs are preferred not only because they cost less but are more pliable than the boys. A section of researchers, like the adherents of the “nimble figure” theory—the belief that the small fingers of the children is indispensable

to weave carpets than the grown up children believe that the girls are better fitted to the new environment—unlike the boys, they learn and handle the household chores quickly.

Social Exclusion

In many parts of the country, the rigid caste system acts as a push factor for Domestic Child Worker. In order to overcome the rigidity of the social exclusion, the members of the lower castes consider fleeing to urban areas and working in different sectors, both organised and unorganised. The children are often seen working in others' houses—cleaning the utensils, helping the olds in performing their day-to-day works, assisting the cooks in food preparation, watching the children playing, etc. In all these instances the intention is to supplement to the family's income.

Violence suffered by children at their own homes

In some cases, the children flee their houses in order to escape the violence inflicted on them by their parents. Sometimes, as the author found in five cases in Bhubaneswar city, the children get troubled due to the quarrels among the parents and other family disturbances and they feel it better to leave the villages for the nearby or distant urban areas where they fall prey to the mediators who take them to the employers. Although children under this category form a small segment of the entire child labour force, more particularly that of the Child Domestic Workers, it is a matter of great concern for the social psychologists. A Utkal-University study revealed that 30% of the total Child Domestic Workers have fled their houses due to family breakdowns—either the father had deserted the family, or he was an alcoholic or a drug addict or, the mother was living with another man. This study

found that the absence of a supportive family structure made girl DWs more vulnerable.

Poverty

Poverty undoubtedly is the prime reason for child labour. It surpasses other reasons like socio-cultural factors, social exclusion, etc. In Odisha, 48% of its population still lives below poverty line. A study by Campaign Against Child Labour (CACL) in 2001 on child DWs in Odisha found that lack of regular income by the head of the family—mostly daily-wage earners or small cultivators—was a major reason for the incidence of child domestic labour.

As regards occupation, 85% of the state's population is dependent on agriculture, which is mostly rain fed—prey to erratic monsoons in the absence of adequate irrigation facilities. The land reforms measures in many parts of the state seem unsuccessful. The average ownership of land (by households) in its poorest districts is between 0.5 to 2 acres. There still exists a big hiatus between the traditional Zamindars (Malgoozars and Sahoozars termed in different regions) and the poor landless and marginal farmers. The frequent occurrence of drought, flood and cyclone brings untold miseries to poor farmers. In a normal paddy year, the harvest is never more than 100 bags of paddy. The family consumes part of the yield, which, once all the debts have been paid off, sustains them for a maximum of three to six months depending on family-size. Barring paddy, the farmers do not take interest in growing other crops, especially the cash crops. Although the government has been imparting training to the farmers on state of the art techniques of production in agriculture, there seems to be lack of interest among the farming communities. In recent years, distribution of 25 kg of rice at the rate of Re.1 per kg per household

living below poverty line has given a solid blow to the incidence of absolute poverty in the state, but it has not brought an end to the occurrence of migration of poor families to neighbouring states like Andhra Pradesh, Chhatisgarh, Madhya Pradesh and Maharashtra. A peculiar situation has emerged in the state. At home, the poor farm-labourers enjoy the supply of cheapest rice and consider it wise to sit idle at their homes than exerting vigour in others' fields. At the same time, a chunk of population flees to others states on the plea that they are starved at home and there is a dearth of job in the state. The migrating farmers in many instances get jobs only in unorganised sector as they lack the skill demanded by the organised sectors. In order to supplement the families' income, they force their women and children to work in others' households, that too at a meagre wage.

State's effort to tackle Child Domestic Work

The successful implementation of mid-day-meal scheme in the schools and free feeding programme for pre-school children at Anganwadi centres in the state, particularly in the backward areas which are the main sources for supply of child domestic workers, has restricted the swelling of the problem. To justify the same, the enrolment of children in primary schools in the state was 42.73 lakh in 2002-03 which has risen to 45.82 lakh in 2008-09. Similarly, the enrolment in upper primary school was 9.16 lakh in 2002-03 which went up to 21.22 lakh in 2008-09. Likewise, the gross enrolment ratio in 2005-06 was 83.59 in 2005-06 which increased to 106.31 lakh in 2008-09. The dropout rate in primary schools has come down to 2.83% in 2009-10 as against the dropout rate of 41.8% in 2000-01. Likewise, the dropout rate in upper primary schools (the prime parameter of child labour) was 57% in 2000-01

which slowed down to 8.19 % in 2009-10. The above-statistics is an indicator of the fact that the rate of child labour, including the child domestic workers has been showing a negative trend in recent years.

It's a fact that the state government has played a commendable role in rehabilitating a great portion of the child labour force through 20 National Child Labour Projects (NCLPs), but the lack of follow-up action by the administration has made the rehabilitation strategies unsuccessful in many cases.

The district child welfare committees have been set up with the objective of curbing the exploitation of children by the employers. When accused of inaction, officials at the women and child development department and labour department pass the buck back and forth saying that unless a case is filed with the police they cannot initiate any action. The onus of pro-activism, therefore now seems to rest squarely with Non-Government Organisations (NGOs)

What is the Solution to end Child Domestic Labour?

The problems posed by child labour in domestic work require a complementary approach in different domains and at different levels.

- On orders from the Supreme Court, the central government amended the All India Service (Conduct) Rules 1968, in February 2000. This prohibited the employment of children below the age of 14 as domestic servants by government servants. In order to assess the magnitude of the Child Domestic Labourers in Odisha, the first and foremost target should be the houses of the government servants.

- Before implementing different strategies for the rehabilitation, a vigorous and effective state wide survey on these children should be conducted. Co-operation of parents and employers in this regard is required. Further, proper follow-up action by the implementing agencies should be conducted so that the different strategies of rehabilitation could be made more effective.
 - There should be a massive awareness among the parents that their children should not be burdened with household chores of others at a time when they are expected to play with their friends in their villages. Further the social attitude that the children are indispensable for domestic works and the beliefs amongst employers and parents that these situations represent a protective and healthy environment for children – especially girls should be changed.
 - The law enforcement mechanisms should be strengthened so that the employers engaging the children in hazardous domestic works should be punished.
 - If at all a lower minimum age for the domestic workers is established, say 20, the employers would not prefer them for accomplishing the petty jobs at their homes.
 - Identification of the hazards the children face while performing household chores should be made so that stringent legal actions could be initiated against the employer inflicting such hazard, thereby dissuading them from employing children at their households.
 - The hours of domestic work performed by the children should be regulated and the employers should be compelled to provide them with the wage at par with their young and grown up counterparts, so that the employers shall prefer the latter than the children.
 - The enrolment of the children at school should be made compulsory; an affective vocational education for the vulnerable children should be ensured and successful feeding programmes at schools should be implemented.
 - Effective labour inspection that is authorized by law to enter premises in order to enforce provisions applicable to domestic work should be made.
 - The employment relationship in domestic work should be formalised through written contracts / model employment contracts;
 - Finally, the worldwide movement against child labour should be supported by all.
-
- Dr. Kahnu Charan Dhir, Sub-Divisional Magistrate, Kamakshanagar, Dhenkanal.

The history of our Odisha is very old. In different era it bears names like Utkala, Kalinga etc. The names signified different territorial extent ruled by different dynasties of rulers at different periods. Each of these comprised large areas of current Odisha but also included areas forming parts of the neighbouring states. With the freedom movement of India a revolution was started for unifying all the outlying Odia-speaking areas into a separate state. For this purpose Madhusudan Das set up an organization called “Utkal Sammilani” in 1903. Sir Basudev Sudhal Deb, KCIE, CIE, king of

Labour Union

National and State politics highly affected the labour revolution in Odisha soon after it became a separate province. On 1st March 1938 the first labour union of Odisha namely “Press Workers Union” was founded in Cuttack by Pyari Shankar Rai including the workers of Mission Press, Saraswat Press, Observer Press, Satyabadi Press, Nababharat Press, Kohinoor Press and Manmohan Press. This labour union was registered with the Trade Union Act, 1926 as 1st labour union of Odisha bearing registration no 1. On 1st June 1938 Sri Rai had formed the

Labour Scenario in Odisha

Dr. Samir Kumar Nanda

erstwhile Bamanda state was invited by Madhusudan Das to preside over the first meeting of the Utkal Sammilani. But, it was not possible due to sudden demise of Sir Basudev Sudhal Deb. At last Odisha became separate state on 1st April 1936. Struggle of many Odia leaders and intellectuals during three decades led to the formation of Odisha state. Eighty years since the momentous day, much has changed in the labour relation, juveniles, child labour problem and migrant workers of Odisha. Let's discuss the journey of our state as well as the difficulties it faced since 1936.

2nd labour union with the workers of Cuttack Electricity Company. Till 1940 there were two registered labour unions in Odisha. During 1944 to 1946 around 29 numbers of labour unions were registered in Odisha out of which 19 labour unions were in Cuttack district, 4 numbers were in Sambalpur district, 2 numbers were in Puri district and rest 4 labour unions were functioning in Ganjam district. Twenty years old Sadananda Mohanty was the youngest Labour Union leader in Odisha. Banka Bihari Das had formed the 1st union of domestic servants in Odisha which was registered with the recommendation of the Ramanujam Committee in 1991 by making

necessary amendment in the Act. On 16th July 1946 Member, Servants of People Society Shayma Sundar Mishra founded AITUC in Odisha involving 30 labour unions. The union of Primary Teachers in Odisha was first established by the Primary Teachers of Cuttack district in the month of November, 1945. On 1st April 1953 the Labour Directorate was established separately in Odisha for the betterment of the labour force in the state. In different years Government of Odisha has fixed the minimum wages for the unskilled labour in the state as follows:-

Prior to 1965 Re.0.62

1965 Re.1.00

1872 Rs.2.00

1980 Rs.5.00

1982 Rs.6.00

1985 Rs.7.50

1986 Rs.10.00

1999 Rs.40.00

2009 Rs.90.00

2012 Rs.150.00

2015 Rs.200.00

DADAN LABOUR (Migrant Workers)

The *dadan* labour system is a form of labour contract under which people are recruited by middlemen on payment of advance to work in different parts of India. Such a system has all the ingredients of bonded labour system, as is prevalent in Western Odisha, Puri and Ganjam districts. The Orissa Dadan Labour (Control & Regulation) Act, 1975 was enacted by Govt. of Odisha and as per the Act all recruiting agents

had to register themselves before proceeding to recruit persons. Until the end of February 1976 the Act remained merely in pen and paper without any evidence of its enforcement. With enactment of Interstate Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979 it has since been repealed.

Role of Juvenile Court to Protect Girl Child abuses.

The scheme of prevention and control of the juvenile and social morale judgement is being implemented in the state of Odisha as per the Juvenile Justice Act, 1986 that came into force w.e.f 2nd October 1987. Observation Homes were established in Berhampur, Rourkela, Choudwar. Delinquent and neglected juveniles were admitted, maintained and corrected in those observation Homes.

Odisha State Child Protection Society (OSCPS)

In exercise of the powers conferred by Section 62A of the Juvenile Justice (Care & Protection of Children) Amendment Act 2006, State Government vide its notification No.20825/WCD Dated 03.12.12, was to constitute State Child Protection Unit, designated State Child Protection Society formed under ICPS to act as State Child Protection Unit.

As per Rule-64 of the Juvenile Justice (Care and Protection of Children) Orissa Amendment Rules 2009, the specific functions of the State Child Protection Unit includes; implementation of the Juvenile Justice (Care and Protection of Children) Act and supervision and monitoring of agencies and institutions under the

Act, set up, support and monitor the District Child Protection Unit, represent State Child Protection Unit as a member in the selection committee for appointment of boards and committees;

Child Labour

Almost each of us from our childhood goes through the various phases of education. This over the years brings about the best in each one of us, both in term of creativity and learning. Empowerment plays the most predominant role in shaping us. We acknowledge that elimination of child labour is a task that needs continuous effort and even certain insensitivity to taunts and threats from interested quarters. We are certain that in course of time, it will be quite possible to ensure that the child is protected from economic exploitations, hazardous work or interference with the child's education or anything harmful to the child's health or physical, mental, spiritual, moral or social development. We are committed to such a possibility and call upon all righteous people to join us in this effort.

The economic rationale of child labour is the contribution it makes to household income and lack of consciousness in the case of poor households. In such a situation, it becomes important to know the nature of work in which a child labourer is engaged and how hazardous it is. Since child labour means educational deprivation, it also becomes equally important to facilitate access to non-formal schooling for child labourers. Government of Odisha and the Central Government have adopted various programmes for the eradication of child labour in Odisha. These programmes have given good results. The Government officials now a day take very sensitive steps against such activities. In order to eliminate child labour the Govt. of Odisha has passed

Orissa Child Labour (Prohibition and Regulation) Rules, 1994 vide Notification No. S.R.O. 219/94, dated 24th February, 1994. In exercise of the powers conferred by sections 13 and 18 of the said Act, the State Government formed State Action Plan for Elimination of Child Labour.

A sample survey on child labour was conducted by the Labour Directorate of Government of Odisha in 1990-91 and the report was published under the title "Socio Economic Condition of Child Labour in Orissa". The survey was undertaken on the occasion of SAARC Year of Girl Child in 1990. Susequently another survey on child labour in Odisha was conducted in the year 1995-96 which depicts more comprehensive approach to the problem with the inclusion of agricultural sector. There were 831664 child labourers identified in the state which was 2.63% of the population. Findings of the Department of School and Mass Education through the survey conducted by Sarva Shikshya Abhiyan in 2007-08 indicate the number of out of school children at 2.70 lakh.

As per the guidelines issued by the Ministry of Labour & Employment, Government of India, the survey and identification of child labour should be conducted twice in each Plan Period with the financial assistance of Govt. of India. As per the survey conducted in the year 1997 with the directives of the Hon'ble Supreme Court of India 2,15,222 number of child labours were identified in the State of Odisha. However, following numbers of child labourers were found in the State of Odisha as per the different census report of India.

1971	1981	1991	2001	2011
4,92,477	7,02,293	4,52,394	3,77,594	92,087

From the above figures we can observe that the percentage of number of child labour has increased 43% in the year 1981 in comparison to 1971 Census whereas the percentage has decreased up to 36% in the 1991 census in comparison to 1981 and 17% decreased in 2001 in comparison to 1991 and decreased 75% in 2011 in comparison to 2001 census. If we compare the census report of 1971 and 2001 then we find the percentage has decreased to 23% over the years. As per the said guidelines of Government of India the child labour survey were conducted in Deogarh district with the funds sanctioned by Govt. of India in the year 2005, 2011 and 2016 by the NCLP & District Administration with the help of State Labour Institute, Odisha Bhubaneswar. As per the survey report 10014, 7163 and 1875 numbers of child labours were identified in the district respectively.

The State Level Coordination Committee on elimination of child labour headed by Additional Chief Secretary has been constituted vide Labour & Employment Department Resolution No.2490/LE dtd.11.03.1997. The Committee held its 1st meeting on 7th November 1998 to expeditiously implement the directives of Hon'ble Supreme Court of India. Subsequently, District Level Task Force Committee on Child Labour headed by the Collector and District Level Monitoring Committee of Labour has been also constituted in each district of the State in the year 2012 & 2015 respectively. District Level Task Force for Beedi Workers is also functioning for the betterment of the Beedi Workers in each district.

National Child Labour Project

National Child Labour Project is functioning in 271 districts in 21 states in our

country. This is the major scheme for rehabilitation of child labour in the world. Following the adoption of National Policy by Government of India, National Child Labour Projects were launched with grant-in-aid provided by the Ministry of Labour & Employment, Government of India. The Union Govt & the State Govt. have also undertaken programme for convergence of services at the grass root level for the benefits of the parents of the child labour under different poverty alleviation programme. National Child Labour Project (NCLP) is a Government of India sponsored scheme meant for such children (6-14) who were living an adult like life in childhood. 890 numbers of Child Labour Special Schools were opened under the scheme where working children were enrolled, provided with education, nutritive food, monthly stipend of Rs.150/-, health care facilities and marketable vocational skill and finally after three years mainstreamed into the regular schools. These special schools act like a bridge for such children which make them students from labourers, give them education from exploitation and admit them in a school instead of engaging at a workplace.

In Odisha the first NCLP was inaugurated in Sambalpur district in the year 1994 however, in other districts NCLP started after 1995. Primarily, in the year 1994 only one NCLP was there and in 1995 NCLP schools were started in 17 districts and in the year 2002 another 6 NCLP districts have been functioning. Under the National Child Labour Project, a total of 675 special learning centres had been opened till December 2002 in which 37,614 child labourers were admitted. Out of this, 35,054 had been mainstreamed to formal schools. Thus, only about 17.5 per cent of child labourers in the state were admitted to special learning centres.

After implementation of NCLP scheme in Western Odisha many changes took place among the identified child labourers. During the period from 1994 to 2010 around 162305 child labourers have been identified in Western Odisha out of which 83042 students have been enrolled through NCLP Schools which is 51% of the total child labour. 55% of child labour students enrolled have been mainstreamed into higher education after passing from NCLP Schools during the period which is 28% of the total Child labourers identified. About 53% of the students enrolled in NCLP Schools have undergone Vocational Training for self employment after being educated which is 27% of the total child labourers identified in the Western Odisha after implementation of NCLP Scheme. So NCLP Scheme had played a major role for the rehabilitation, identification and mainstreaming of the child labour in Western Odisha. The Project Directors & the Field Officers (at present Programme Manager) of the National Child Labour Projects of 24 NCLP districts play an important role for the success of the project. In the year 1996-97 Govt. of Odisha declared Project Directors and Field Officers of the NCLP as Inspector under the Child Labour (Prohibition & Regulation) Act, 1986, the Minimum Wages Act, 1948, the Equal Remuneration Act, 1976 and the Beedi and Cigar Workers (Conditions of Employment) Act, 1966 for the smooth implementation of the Labour Laws in the state. National Child Labour Project of Odisha has conducted State Level Sports Meet of the students of 24 NCLP districts for seven times.

Social changes do not happen very easily. People who deal with production in industry often apply erroneously the same yardstick to movements for social and educational transformation too. Nothing could be so usualistic as that. Viewed against the general trend, it is our

feeling that consequent on the formation of National Child Labour Project and the various steps taken to reduce child labour and rehabilitate them by the District Administration, the problem has got considerably reduced which is reflected from the 2001 census figures and the 2011 census. (i.e from 377594 of 2001 to 92087 in 2011). This is a great achievement in this state despite several constraints.

Unfortunately, Letter No.3201(24), dtd: 04.03.2014 of the Labour Commissioner, Odisha, Bhubaneswar addressed to the Collector-cum-Chairman, NCLP instructs all the children studying in NCLP Schools to be mainstreamed at the nearby formal schools run by School and Mass Education Department immediately and such centres shall be closed since no students are left in the NCLP Schools. Accordingly, all the 890 NCLP Special Schools in 24 NCLP districts (in Odisha State only) were closed in the month of May, 2014 and the child labourers again came to the street. Thousands of staff of the concerned NCLP districts who had dedicated their whole life for the rehabilitation and elimination of child labour in the state were jobless.

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Dr. Samir Kumar Nanda, Programme Manager (NCLP), Ministry of Labour & Employment, Govt. of India, Deogarh, Odisha, Email:-drsamir.2015@gmail.com.

INTRODUCTION

Industrialisation is the modern trend in almost all developing countries now a days, as industry plays an important role in shaping the economic structure of a society. For the planned, progressive and purposeful development of the society proper regulation of employer - employee relationship is a condition precedent. This relationship is therefore one of the most important factors of success of the industrialisation programme. The workers and employers are two pillars of our national economy. It cannot be denied that labour has a vital role in increasing

Democratic ideas have also been grown simultaneously with the growth of industrialisation in our country which have pleaded for and also helped in mass awakening and consciousness for greater power amongst the working class. Therefore labour legislation and industrial jurisprudence are based on certain fundamental principles, like Social Justice, Social Equity, International Uniformity and National Economy. This paper intends to highlight these principles in a nutshell.

(A) SOCIAL JUSTICE

The concept of social justice has become an integral part of industrial law. It is founded on

Principles of Labour Legislation and Industrial Jurisprudence

Dr. Soumitra Kumar Chatterjee

productivity, and management has to create conditions in which workers can make their maximum contribution towards this objective. In this connection, the social and economic upliftment of the labour is very important for securing industrial peace.

With the growth of industrial jurisprudence the concept of master and servant has been abolished and in that place the employer and employee concept came out, where the former may hire the latter but he can no more fire them at his will. The interest of an employee is now in many respects protected by legislations.

the basic idea of socio-economic equality. In an industrial set-up social justice implies two things; first an equitable distribution of profits and other benefits accruing from industry between the owner of the industry and workers; and secondly, providing or affording protection to the workers against harmful effects to their health, safety and morality.

The Constitution of India has affirmed social and economic justice to all its citizens. The fundamental rights and the directive principles of state policy enshrined in our Constitution need a special mention in view of their supreme importance in directing and influencing the labour

legislations in the country. These provisions provide sufficient guarantee against exploitation.

In this regard Article 24 of the Constitution specially provides that “no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment.”

Likewise Article 38 says that “the state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice— social, economic and political shall inform, all the institution or the national life”.

Article 39 ordains that it shall be the duty of the State to apply certain principles of social justice in making laws. Thus, it specifically says that “the State shall, in particular, direct its policy towards securing -

- a) that the citizen, men and women equally, have the right to an adequate means of livelihood;
- b) that there is equal pay for equal work for both men and women;
- c) that the health and strength of workers, men or women and the tender age of children, are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;
- d) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.”

The Constitution of India further provides¹ that the State shall, within the limits of its economic capacity and development, make effective provisions for securing the right to work, to education and to public assistance in case of

unemployment, old age, sickness and disablement, etc.

Article 42 again directs the State that it shall make provision for securing just and humane conditions of work and for maternity relief.

The State shall also endeavour to secure, by suitable legislation or economic organization or in any other way, to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure etc.²

Article 43 – A further provides that the State shall take steps, by suitable legislation or in any other way, to secure the participation of workers in the management of undertakings, establishments or other organizations engaged in any industry.

In India, labour laws have been codified in consonance with the above principles of state policy.

Social Security

The concept of social security has become an integral part of social justice. It is based on ideas of human dignity and social justice. The underlying idea behind social security measures is that a citizen who has contributed or likely to contribute to his country’s welfare should be given protection against certain hazards.³ Social security means a guarantee provided by the State through appropriate agencies, against certain risks to which the members of the society may be exposed. Its measures are significant from two view points, i.e. they constitute an important step towards the goal of a welfare state; and secondly, they enable workers to become more efficient and thus reduce wastage arising from industrial disputes. Lack of social security impedes production and prevents formation of stable and efficient labour force. Therefore, social security

measures are not a burden but a wise investment which yields good dividends.⁴

Adoption of Social Security measures in India

In 1952, International Labour Organisation has adopted the Social Security (Minimum Standards) Convention, which embodies universally accepted basic principles and common standards of social security. The application of these principles has guarded developments of this field throughout the world.⁵ Accordingly, in India, a number of social security legislations have been enacted from time to time to promote the condition of the labour keeping in view the development of industry and national economy. Some of these enactments are as follows:

The Workmen's Compensation Act, 1923

This Act is one of the earliest measures adopted to benefit the labourers. It was passed in 1923, but came into force on 1st July, 1924 and was originally applied to railway, tram, factory, mine, sea, dock, building, trade, sewage and fire-brigade workers. The Act provides compensation for death, permanent total disablement, permanent partial disablement and temporary disablement caused either by accident or by occupational diseases, in the course of and arising out of employment. It laid down compensation according to the degree of injury sustained while on duty. The employers are responsible for paying such compensation in accordance with the provisions of the Act and rules made thereunder.

The Trade Union Act, 1926

A trade union, in common parlance, means an association of workers in a particular craft or industry for the purpose of maintaining the conditions of their lives. In legal sense, it means

a combination whether permanent or temporary, formed primarily for the purpose of regulating the relations between workmen and employers; or between workmen and workmen; or between employers and employers; or imposing restrictive conditions on the conduct of any trade or business. The main function of trade unions is to enable the workers to act together. An individual, by himself being in a weak bargaining position to negotiate with employers, the strike being the weapons of last resort to be used by the Trade Union only after negotiations have broken down. The Act contains detailed provisions for formation, procedure, registration, including conditions of registration, advantages of registration and the immunities available to the union leaders both from civil and criminal laws while engaging themselves in the union activities of a registered Trade Union.

The Industrial Employment (Standing Orders) Act, 1946

The absence of standing orders in industrial establishments was one of the most frequent causes of friction between the management and workers in industrial undertakings in India. To avoid this friction, the Industrial Employment (Standing Orders) Act was passed with the objects to regulate the conditions of recruitment, discharge disciplinary action, holidays etc. of the workers employed in industrial undertakings.

The Industrial Disputes Act, 1947

The Industrial Disputes Act, 1947 is a progressive measure of social legislation aiming at the amelioration of the conditions of workmen in industry.⁶ This Act intends to minimize the conflict between labour and management and to ensure, as far as possible, economic and social justice. The object⁷ of this Act is to make provision

for the investigation and settlement of industrial disputes.

The principal objectives of the Act are to secure industrial peace:

- i) by preventing and settling industrial disputes between the employers and workmen;
- ii) by preserving amity and good relation between the employers and workmen through an internal works committee; and
- iii) by promoting good relations through an external machinery of conciliation, courts of enquiry, labour courts, industrial tribunals and national tribunals.

The Minimum Wages Act, 1948

The Minimum Wages Act was passed in 1948 for the welfare of the labourers. This Act has been enacted to secure the welfare of the workers in a competitive market by providing for a minimum limit of wages in certain employments.⁸ The main object of this Act is the statutory fixation of minimum wages with a view to obviate the chance of exploitation of labour.

The Act provides for the fixation of a minimum rate of wages for time work; a minimum rate of wages for piece work; a guaranteed time rate; and an overtime rate, for different occupations, localities or classes of work and for adults, adolescents, children and apprentices.

However, like other branches of labour legislations the security of industrial peace and efficiency may be kept in view when giving effect to the provisions of this Act. It may also be observed that this Act is in consonance with Article 43 of the Indian Constitution providing for living wage, conditions of work ensuring a decent standard of life etc.

The Employee's State Insurance Act, 1948

This is another important social security legislation. This piece of legislation aims at bringing about social and economic justice to poor labour class. The object of the Act is to introduce social insurance by providing certain benefits to employees covered under this Act in case of sickness, maternity and certain other matters. It is the first measure of social insurance which provides benefits financed from the contribution of employees, employers and the Government.

The Factories Act, 1948

The Factories Act, 1948 is also a social enactment meant to achieve social reform. The objective of this Act is to regulate the labour and provisions of the Act clearly show that said regulations are intended for the benefit and welfare of workers. The main purpose of the Act is to regulate working conditions in factories and to take proper steps for the safety, health and welfare of the workers, to regulate working hours and to provide effective machinery for the administration of the Act. The Act aims to protect the workers employed in factories against industrial occupational hazards and ensure safe and healthy conditions of life and work. It contains detailed provisions regarding health, safety and welfare of the workers in order to provide good working conditions and other facilities to enhance their welfare.

Maternity Benefits Act, 1961

This Act was enacted with an object of doing social justice to women workers. This is a social welfare legislation making provisions to provide different kinds of benefits to female wage earners. The Act was passed to regulate the employment of women in certain establishments for certain period before and after child birth and

to provide for maternity benefit and certain other benefits.

(B) SOCIAL EQUITY

Another principle on which labour legislation is based is social equity. Any legislation which is based on social justice prescribes a definite standard for adoption in future, taking into consideration the events and circumstances of the past and the present. Once a standard is so fixed by legislation it remains in force until it is changed or modified by another legislation passed in conformity with the legislative procedure. The Government is only empowered to make such changes and the rules may be modified or amended by the government to suit the changed situation. Such legislation is therefore said to be based on the principles of social equity.

(C) INTERNATIONAL UNIFORMITY

This is another principle on which labour laws are based. The pivotal role played by the International Labour Organization in this connection is praiseworthy. It has produced a large number of International Conventions and Recommendations covering unemployment, general conditions of employment, wages, hours of work, weekly rest periods, holidays, employment of children, young persons, women, industrial health, safety, social security, industrial relations and many other allied subjects.

(D) NATIONAL ECONOMY

In enacting a labour legislation, the general economic situation of the country has always to be taken into account. Because in any country the state of national economy is a key factor in influencing labour legislation.

CONCLUSION

Workers are the dominant partners in the industrial undertakings and without their co-operation, effort, discipline, integrity and character the industry cannot survive. Therefore, there should always be a good relationship between the employer and employee which is very important. The profits of the industry must also be shared between the employers, workers and the community. At the same time, as mentioned above, the workers must be safe, secured and they should be provided with sufficient welfare measures, healthy working conditions so that not only the employers will be benefited but the society and the nation shall also get the positive result.

References :

1. See Article 41.
2. See Article 43.
3. I.L.O., *Approaches to Social Security*, 1942, p. 80, as quoted in *Report of the National Commission on Labour*, 1969, p. 162.
4. V.V.Giri, *Labour Problems in Indian Industry*, p.248.
5. *Report of the National Commission of Labour*, 1969, p. 162.
6. *S.N. Rai v. Viswanath Lal*, AIR 1960 Patna 10.
7. See the *Preamble* of the Act.
8. See the *Preamble* of the Act.

Dr. Soumitra Kumar Chatterjee, Lecturer, Madhusudan Law College (Utkal University), Cuttack – 753003.

Trafficking of children can be attributed as the recruitment, transportation, transfer, harbouring and/or either by force or by a third person or a group for the purpose of exploitation. It is a worldwide phenomenon that affects a large number of boys and girls. Children and their families are often lured by the promise of better employment and a more prosperous life far from their homes. A large number of children are trafficked not only for the sex trade but also for other forms of non sex based exploitation which include servitude of various kinds as domestic labour, industrial labour, begging, organ trade and false marriage. There are many contributing factors for child trafficking which include economic deprivation, lack of employment opportunities, illiteracy, social status and political uprisings and

beyond that. Alarmed at the growing incidence of trafficking in women and children in Odisha, the state government in Dec 2009 formulated a policy to address the issue. The policy among other things provides adequate steps for psychological support, economic and empowerment and reintegration to ensure that the rescued victims of trafficking not get down in to the trade again due to non-availability of other option for livelihood. Besides it, the state government on the heels of the Hon'ble Supreme Court directive (1990), has decided to extend the Integrated Anti-Human Trafficking Units (IAHTU) to twenty five more districts police headquarters besides the existing twelve numbers police headquarters to combat this crime of

Child Trafficking and Forced Criminality : A Discussion

Susanta Kumar Shadangi

the like. It is also a fact that children, particularly girls are found more vulnerable than boys, as they are looked upon as more expandable than the rest of the population. Often young girls become sex slaves and forced into prostitution.

As per the data available with the state government, there are as many as 3,578 women, mostly minor and young girls remained untraced between the year 2000 and 2005. Out of them 1,418 were minor girls and 1,342 young girls, of them the state police have rescued as many as 299 young girls and 492 minor girls from different places as the figure revealed.

Legally, children are allowed to do light work, but they are often trafficked for bonded labour, domestic work and are also worked

trafficking, kidnapping, forcible marriage, sexual abuse etc.

Various provisions and schemes

India has a fairly wide framework of laws enacted by the Parliament as well as some state Legislatures. Article 23 of the Constitution categorically guarantees the right against exploitation, prohibits traffic in human being and forced labour and makes their practice punishable under law. Article 24 of the Constitution prohibits employment of children below 14 years of age in factories, mines or other hazardous employment. Besides this specific legislations have been enacted relating to trafficking in women and children (Immoral Traffic (Prevention) Act, 1956,

Prohibition of Child Marriage Act, 2006, Bonded Labour System (Abolition) Act, 1976, Child Labour (Prohibition and Regulation) Act, 1986, Transplantation of Human Organs Act, 1994. Apart from specific Sections in the IPC, e.g. Sections 372 and 373 dealing with selling and buying of girls for the purposes of prostitution.

As women and children are considered as weaker sections of the society, the Constitution, following the principles of protective discrimination, allows for making and implementing laws specific to them for their wellbeing. The Immoral Traffic (Prevention) Act of 1956 (ITPA) is in line with this principle. Some of the other laws relating to trafficking are the Juvenile Justice Act 1986, a number of begging prevention Laws, the prevention of illicit Traffic in Narcotic Drugs and Psychotropic substances Act, 1989, the Bonded Labour Act and so on. Besides these, specific Sections in the IPC, like Sections 372 and 373 dealing with selling and buying of girls for the purposes of prostitution is considered as an offence and punishable. The Criminal Procedure Code of India and the Indian Evidence Act provides for various forms of trafficking. However there are enough loopholes in the law, in the legal system that result in the crime being perpetuated without fear.

Under the Ministry of Women and child Development different schemes have been taken to tackle the menace of human trafficking:

- *Under the Ujjawala Scheme:* Comprehensive Preventive measure is taken for combating Trafficking and Rescue, Rehabilitation, Re-Integration and Repatriation of victims of Trafficking for commercial and sexual activity. The Scheme also provides shelter, food, clothing for victims, counseling, medical care, legal and other support, vocational training and income generation activities. Besides this the scheme also promotes community based systems to prevent trafficking from source areas.

- *Swadhar and Short Stay Homes:* The trafficked women and children victims are given shelter in Short Stay Homes and Swadhar in difficult circumstances. The Scheme also provides shelter, food and clothing for women and children below the age of 18 years. Besides this counseling, clinical, medical, legal, other support, and helpline facilities are provided.

Issues of concern

Prevention of child trafficking requires several types of interventions as it violates a child's right to grow up in a family environment and exposes him/her to a range of danger including violence and sexual abuse. Unlike other different policies on child labour, national policies on Health, Education and Nutrition there is no national policy on child trafficking as such. Although there are number of reports and documents on the issue of child trafficking, there is very little systematic effort so far has been made. This is because there is no common understanding on this issue and there is no single definition for child trafficking. Most of the available data is reflected to women and children prostitution. Besides this the available figure varies from one source to another. So it becomes difficult to design policies, guidelines to tackle this problem. The other thing is that it has also got failed to receive adequate attention from the public as a whole even though it takes place in large numbers in various forms, for various purposes, some of them being absolutely gruesome. Hence, a coordinated and consorted effort among the groups working on this issue is quite necessary for any changes in law and policy has to be brought about to protect the nation from the heinous practice of Child Trafficking.

Susanta Kumar Shadangi, Plot No.396, Dr. Alka Das Lane, Mahtab Road, Old Town, Bhubaneswar-751002.

Child Labour is a common feature and common phenomenon not only in India but also in many other poor countries of the world as well. These poor countries may be cited as Pakistan, Bangladesh, Myanmar, Bolivia, Chile, Peru, Uruguay, Bahrain, Nepal, etc. It is one of the major ills and evils of the social stratifications, such as Liberalization, Privatization, Globalization, Urbanization and Industrialization. Child Labour is evident not because of shortage of Labourers but due to its easy availability as well as cheapness. India, unlike China, is an over populated country. While China is the largest populated country, having a populace of 150 crores on the contrary; India is the second largest populated country of

deprives the children of their childhood. It is highly harmful to their physical, mental, moral, social and psychological developments. There are several reasons which are largely responsible or accountable for the spread of child labour throughout the country. These reasons may be enumerated explicitly under the following heads.

1. **Poverty:-** Lack of sound financial condition for the social sustainability or social survive compels parents to engage their children as Child Labourer.
2. **Lack of Social awareness:-** The poor and downtrodden people of the society conceive

Child Labour in India

Manas Chandra Behera

the world having a populace of about 128 crores. Due to this reason, there is wide unemployment in the country, very convincingly. Still Child Labour is employed due to its wages being less and easy availability.

Sometimes the question arises what is Child Labour? In the common understanding of the present parlance:- it roughly refers to the children, those who are engaged in any source of labour like factory, industry or in any private or public job, house work etc. under the age of 14. Child Labour is the practice of having children engaged in divergent economic activities, on a part time or fulltime basis. This practice generally

in their mind that – what their lads will do by imparting education, to them? Rather, it is better on the part of their lads to earn some money, and to render it to the parents.

3. **Lack of Education:-** It compels to the Indian poor and unprivileged people towards a life leading to darkness.
4. **Untouchability:-** Most often, untouchability, compels the poor people of the lower caste, to send their lads to be engaged in the Child Labour and to earn money anyhow.
5. Lack of good Schools is yet another reason of Child Labour.

6. The growth of informal economy deprives the downtrodden, to earn money. Hence, the inevitability of Child Labour is very much obvious.
7. **Ignorance:-** Ignorance is the insignia of lack of knowledge and common sense, which compels for Child Labour.
8. **Compulsion:-** Sometimes people are compelled for Child Labour because the society looks them down wards, and in a manner of underestimation.
9. Lack of Education and Social distinction, which is otherwise designated as a social discrimination compels the poor, illiterate and ignorant people of the society to engage their children as the Child Labourer.
10. **Social Status:-** Sometimes the people of the aristocratic and the elite group reckon in their mind such a preconceived notion that – it is a social status on their part, to keep servants who are even if the little lads belonging to the age of under 14.

UNICEF Report:- For much of the human history and across different cultures, children less than 17 years old have contributed significantly to their family welfare in a variety of ways. However, the UNICEF suggests that poverty is the proximate cause of Child Labour. The report also notes that in rural and impoverished parts of the developing and underdeveloped parts of the world, the children have no real and meaningful alternatives. Schools and teachers are unavailable. Hence, child labour is the unnatural result.

BBC Report:- In addition to this, BBC report (British Board Casting Corporation Report), else concludes that poverty, illiteracy, ignorance, inadequate public education, infrastructures are some of the proximate reasons of Child Labour in India.

Less/Lower priority on Female or Girls Education:- The UNICEF has also re-iterated that – Between boys and girls it (UNICEF) finds girls are two times more likely to be out of School and working in a domestic role. Parents with limited resources, claims UNICEF, have to choose whose School costs and fees they can afford when School is available. Educating girls tends to be a lower or less priority across the world including India. According to the UNICEF Report, solely by virtue of their gender, therefore, many girls are kept from School or drop out, then provide Child Labour.

ILO Report regarding the cause of Child Labour:- The International Labour Organisation or the ILO and the OSSE Spreading Smiles Through Education Organisation, however suggests that poverty is the greatest single factor and force driving children into the work places. Income from a child's work is felt to be crucial for his/her own survival or for that of the household. For some families income from their children's labour is between 25 and 40% of the household income.

ILO Report 2008:- According to an ILO report of 2008, it is explicitly evident that, among the most important factors driving children to harmful labour is the lack of availability and quality of Schooling. Many communities' particularly in rural areas do not possess adequate School facilities. Even when Schools are sometimes available they are too far away to reach Schools.

According to the ILO report of 2008 illiteracy resulting from a child going to work rather than a quality primary and secondary School, limits the child's ability to get a basic educational grounding which would in normal situations enable them to acquire skills and to improve their prospects for a decent adult working life.

UNICEF Report of 2009:- In the year 2009 the UNICEF report had reiterated and claimed

that while 80% of the Child Labour in India is in its rural areas, the availability and quality of Schools is decrepit in rural areas of India. Claims the old UNICEF report, about 50% government funded primary Schools that exist do not have a building, 40% lack a blackboard, few have books and 97% of funds for these publicly funded Schools have been budgeted by the government as salaries for the teachers and administrators.

Wall Street Journal Report/Article of 2012:-

According to the report of “The Wall Street Journal Article (2012), it is evident that, while the enrollment in India’s School has dramatically and dimensionally increased in recent years to over 96% of all children in the 6-14 years age group, the infrastructure in Schools aimed in part to reduce Child Labour, remains poor – over 81,000 Schools do not have a blackboard and about 42,000 Government Schools operate without a building with makeshift arrangements during monsoons and inclement weather.

The two renowned economists, named Biggeri and Mehrotra, have scientifically studied the macroeconomic factors that contributed cogently to encourage Child Labour. They focus their study on five Asian nations comprehending India, Pakistan, Indonesia, Thailand and Philippines. They suggest that Child Labour is a serious problem in all the five nations, but it is not a new problem. The macroeconomic causes immensely inspired for the widespread Child Labour across the world, over most of human history. They reiterate that, the causes for Child Labour include both the demand and the supply side. While poverty and unavailability of good Schools explain the Child Labour the supply side, (on the contrary), they suggest that the growth of low paying informal economy, rather than higher paying formal economy-called organized economy in India-is amongst the causes of the demand side.

Consequences / Results of Child Labour:-

1. **Social ill and evil:-** Child Labour is a social ill and evil, as it adversely affects the social status by indicating the system as a social dogma, prejudice, and blind belief.
2. **Political ill:-** Child Labour is an another insignia of political ill and evil, else. Because, it hampers the political rights and values, of the individuals of the world’s greatest democratic country i.e. India.
3. **Economic ill and evil:-** Child Labour in a way is an economic evil also. Because the economic condition of the society goes down and down as inefficiency increases abundantly for the child in his later age and later phase to perform his work at any factory and industry.
4. **Mental Harassment:-** Now the sociologists, psychologists, anthropologists, government and social reformers are opposing the ills and evils of Child Labour, as it psychologically affects the child, by the virtue of which it leads to severe frustrations.
5. **Child Labour as the bonded labour:-** Most of the Child Labour are actually bonded labour. However, the term “Bonded Labour” roughly indicates that, it is a system of forced labour or partly forced labour under which the child or usually the child’s parents enter into an agreement oral or written with a creditor. The child performs work as in kind repayment of credit. According to the UNO report of 2005, it is evident that, debt-bondage in India emerged during the colonial period as a means of obtaining reliable cheap labour, with loan and land-lease relationships implemented during that era of Indian History. These were regionally called Hali or Halwaha or Jaura system. However, it was named by the

colonial administration as the indentured labour system. These systems comprehended bonded child labour. Over time, claims the ILO report, this traditional forms of long duration relationships have declined.

6. The Child Labour simply ruins the childhood of the children.
7. Child Labour makes the children pessimistic. It means the children become helpless, hopeless and furiously frustrated in their later phase of life, as they pass or they loss the golden glory of their childhood.
8. Childhood causes adult unemployment.

Remedies:-

For the eradication of Child Labour, multifarious remedies or steps have been undertaken by the government.

The Factory Act of 1948:- The Act prohibits the employment of children below the age of 14 years in any factory. The law also placed rules on who, when and how long can pre-adults aged 15-18 years be employed in any factory.

The Mines Act of 1952:- The Act prohibits the employment of children below 18 years of age in a mine.

The Child and Adolescent Labour (Prohibition and Regulation) Act of 1986:- The Act prohibits the employment of children below the age of 14 years in hazardous occupation identified in a list by the law. The list was expanded in 2006, and again in 2008. In 2016, the Act was amended (not in force as of 30 July 2016) to prohibit employment of child below 14 years in all occupation (except for helping in non-hazardous family business and of child artists in the entertainment industry and sports). Further, adolescents between 14-18 years will not be allowed to work in hazardous industries and processes.

The Juvenile Justice (Care and Protection)

Act of 2015:- This law made it a crime, punishable with a prison term, for anyone to keep a child in bondage for the purpose of employment.

The Right of Children to Free and Compulsory Education Act of 2009:-

The law mandates free and compulsory education to all children aged 6 to 14 years. This legislation also mandated that 5 per cent of seats in every private school must be allocated for children from disadvantaged groups and physically challenged children.

India formulated a National Policy on Child Labour in 1987. This policy seeks to adopt a gradual and sequential approach with a focus on rehabilitation of children working in hazardous occupations. It envisioned strict enforcement of Indian laws on child labour combined with development programmes to address the root causes of child labour such as poverty. In 1988, this led to National Child Labour Project (NCLP) initiative. This legal and development initiative continues, with a current central government funding of Rs. 6 billion, targeted solely to eliminate child labour in India.

Conclusion:-

There are a large number of legislations for the eradication of the ills and evils of Child Labour in India. Divergent Legislations, such as (1) The Factories Act of 1948, (2) The Mines Act of 1952, (3) The Child and Adolescent Labour (Prohibition and Regulation) Act of 1986, (4) The Juvenile Justice (Care and Protection) of Children Act, 2013, (5) The Right of Children to Free and Compulsory Education Act, 2009, etc. have been enunciated by the Indian Constitution to prohibit Child Labour.

Manas Chandra Behera, Lecturer in History, Neela Madhava Mahavidyalaya, Kantilo, Nayagarh-752078, Email : mcbehera1969@gmail.com.

Biju Patnaik's elder sister late Sukruti Mahapatra is my mother in-law. During leisure hours, she used to tell us so many incidents of Biju's adventurous life. This particular writing is also from her narrations. For flying part of it, I have taken help of my husband Jagadananda Mahapatra who was also a pilot during his young days.

Being encouraged by parents, both my mother-in-law (nick name "Budhi") and Biju uncle used to go for swimming in Mahanadi which was proximate to their Cuttack house "Anand Bhawan". When my mother-in-law was eleven years old and Biju uncle was nine years old, one day they planned to swim to a "patha" (sand-

to the patha again and ate water melon up to their heart content. On return, they brought one water melon. Biju swam back with one hand as he carried the water melon in other hand. He was very much tired and came back to home after little rest. After the lunch, the water melon was cut to pieces and served to the entire family. Everybody was happy with the sweetness and taste of the seasonal fruit. Then my mother-in-law narrated the story of bringing water melon by Biju Uncle. On hearing, Biju uncle's father got angry and told him to stop swimming and instructed my mother-in-law not to go out of the gate henceforward. But his mother told "Budhi" that "I am proud of the bravery of your brother "Biju".

Who was behind Daredevil "Biju Uncle"

Alaka Mahapatra

dune on river bed). They ventured to reach a *patha* after swimming about 500 feet, where they met an old man resting in a thatched house surrounded by water melon cultivation field. The old man was astonished to see both of them and told them that it is very dangerous for children to swim such a long distance in a deep river and advised them to go back home carefully. As a token of love and affection, the old man gave them water melon to eat. They came back being tired and worn-out. As they were late in reaching home, their parents were very much angry. Next day, they told their mother about the taste and sweetness of water melon they ate at *patha*. After a week, both of them quietly and stealthily swam

At the age of 14 years, Biju uncle was studying in Collegiate School, Cuttack. One day, two policemen brought him and told his father to be careful with his son. They said that to-day Gandhiji came to Cuttack for which there was mammoth crowd. Biju had beaten a British Police officer who stopped him when he tried to go near Gandhiji. After that, there was lathicharge. Biju sustained injury coupled with profuse bleeding from his head. He was given first aid at home and on the next day, his father Laxmi Narayan Patnaik went to the Collector with a written apology. His mother was little upset, but told her daughter "Budhi" that "She is proud as Biju has beaten an Englishman".

Biju uncle's mother Ashalata Patnaik belonged to Chittagong (now in Bangladesh). Her entire family and relatives were revolutionary freedom fighters. After Sepoy Mutiny, Chittagong was the next place where Armed Revolution took place under the leadership of Surya Sen. Unfortunately, they succumbed to failure. Most of the rebels were killed and rest sent to Andaman. Surya Sen was sent to gallows. Biju's one cousin was killed and other one "Ananda Gupta" was sent to Andaman Jail as a life prisoner. Almost every day he was severely tortured for at least one hour with hunter. Mother said Biju do something, I can not tolerate this any more. She said the Britishers will not leave our country unless something is done.

After few years, Biju was studying I.Sc. in Ravenshaw College. One evening, he tried to convince his mother that he wants to become a Pilot. The British Government is very powerful. Only something can be done against them from the sky. His mother was excited and tried to convince Biju's father. His father said that a lot of money is required for Pilot training in addition to recommendation from higher British Officers. Biju's mother offered to sell her ornaments to meet the expensive training and brothers and sister of Biju supported him.

On the next day, his father went to the British Collector at Cuttack and requested to help him for pilot training. The Collector told his father that "Biju" is a good Athlete and he will complete I.Sc. shortly. It will take some months to complete the formalities and advised to arrange money. After few months, the Collector informed him to deposit the required amount in Cuttack Treasury. Thereafter, he handed over the required documents and recommendation letter addressed to the Chief Pilot Instructor (CPI) of Delhi Flying Club. With all papers and little money, Biju left

for Delhi via Calcutta by train. After reaching the Flying Club, he was admitted and given a room. Few days after, his flying training commenced. All the trainers and trainees were Englishmen. Within a short span of three months, his calibre as a trainee pilot was super for which other trainees were very much jealous. During training, unfortunately, he met with an accident inside the Safdarjung Airfield. The training plane was severely damaged, but he managed to escape unhurt. In the evening, the trainees told him to pack up and go back to home. Tomorrow the Committee will meet and issue termination letter. Biju was frustrated and could not sleep for the whole night. Next day, the Committee met and moved a proposal to terminate Biju. But the Chief Instructor requested the members to give him just one more chance for his ability. He said that "no English pilot can be compared with him, later on when he will be taken in the "Royal Air Force" he will be a big asset to us. The request of Chief Instructor was honoured and next day his training got revived. Two months passed away very smoothly. Suddenly a telegram "Your son is missing and his plane not traceable" was received in Ananda Bhawan giving rise to so many doubts and uncertainty. After three days, another telegram "Still not traceable" was received. After two more days, the third telegram was received. This time no body dared to open the telegram. However, his mother opened it, and there was smile in her face as the message contained that "Biju is safe and sound but the plane has been severely damaged". This accident took place in Murshidabad forest area. On the other hand, Biju took off his small plane at 1.00 PM for a cross country flight, supposed to fly 100 miles to the west and come back. After an hour a severe storm hit his plane. He was totally out of control. The plane was drifted, nobody knew how many miles away. When the storm abated, he could not know

his own bearing and where he was heading was not known. He could not locate any railway track, road or river for a lead. The area was full of hills and forest. It was getting dark slowly, fuel level was alarming. He made up his mind for a force landing. Finally he landed breaking the wings by hitting against the trees. Again he came out of the plane unhurt. It was dark inside the dense forest. He could hear howling of jackals. He selected a big tree and climbed up to a big branch and spent the whole night. Early in the morning, he got down from the tree and saw a group of women coming towards him, probably for collecting firewood. When the women saw him, they started running. After some time, a group of men came with sticks and sword with attacking mood. He stopped them and explained everything and showed the damaged aircraft. He requested them to help him to take the aircraft to the nearest road. They told him that the road is about 2.00 miles. They assured him to extend help to carry the damaged aircraft next day and invited him to take rest in their village. The village was a small Muslim village. They provided food, shelter and ensured comfort for him. Next morning a group of men and women came voluntarily and took the damaged aircraft for about half a mile by cutting some branches of big trees which were hindering smooth passage of the aircraft. They came back to the village. In the evening, Biju uncle started telling stories to the villagers about his flying experience, aeroplane and so on. Pushing of the damaged aircraft during day time and telling stories during night time continued for three days. Finally, they came nearer to the road which passed through the forest area. Biju took the only bicycle available in that village and reached the nearest police station situated about 10 miles away from the village with the help of a small boy. He narrated everything in the police station. Wireless message was sent to Delhi via other police station network and then he came

back to the village. Next day, one military truck, one jeep and a team of support staff reached the spot. The aircraft was dismantled and loaded in the truck. Biju came back in the Jeep. All the villagers had seen off Biju with heavy heart and with tearful eyes as all of them developed too much affection for him during his sojourn.

They reached Delhi next day night. There after his flying license was cancelled putting a big full stop to his flying career. Without losing hope, he met the Chief Pilot Instructor. The CPI was very sympathetic towards him and advised him to take up Ground Engineering Course which has just commenced. Biju agreed to the suggestion and joined the course. He has successfully completed the first year and was elevated to the second year. One day two Police Inspectors came to the class room and asked who is Biju ? Biju was astonished to see them and asked what was the new problem?. They said “Come with us to the office immediately”. He followed the policemen and found that CPI, Police Commissioner and Collector were sitting in the office room. The Collector promptly asked Biju “your flying license will be revived and you will be allowed to continue flying, if you will agree to discharge a challenging and difficult job”. Biju politely asked what the task is. Then CPI explained that two senior officers are coming from London to make an Aerial survey in some areas of Kashmir valley. It will be a very low flying in a difficult terrain for an hour and should be within fifty feet height above the ground level. Experienced British pilots and even the flying Instructors did not agree to undertake this dangerous task. They said it is very dangerous and requires high precision flying; only Biju can do this flying. Biju promptly agreed with a smile. After a few days, those two officers came to Delhi and flew to Srinagar in a four seated plane

“Aeronca” with Biju on cockpit, after breakfast. Lunch was arranged at Srinagar Airport. After reaching Srinagar, they had lunch and after little rest, started for aerial survey and came back after two hours after finishing their work. During the survey, the plane was flying at a height of 30 feet continuously for more than one hour. This was amazing. In the evening, a lavish and big dinner party was arranged in the Military Guest House. In the party all were Englishmen except Biju, the only Indian. During dinner, after a couple of drinks, one senior officer out of two suddenly shouted, I never liked to fly with an Indian dog. They are slaves. Unfortunately, our people gave importance to this Indian. By the way, who invited him to this dinner?. He should be given food with other servants. Biju was humiliated and could not tolerate any more and left for his room without food. Next day after breakfast, all came to the airport for return journey. The two officers sat on the back seat. Biju asked everybody to clear the area for takeoff and started the engine. After a distance of about 500 feet, Biju suddenly stopped the plane, got down from his seat, opened the rear door and dragged the officer out who misbehaved with him during the dinner time. He was mercilessly beaten by Biju and thrown on the runway. Before the ground staff came to the spot, he took off for Delhi. On the way, he warned the other officers to sit quietly. On reaching at Delhi Airport, Biju was arrested. In the evening Biju was pushed inside the Jail and the English officer was admitted in the Military Hospital at Srinagar. In the night, the jailor met Biju and told him that the matter has become very serious. The hearing, trial and judgment are likely to be completed within three days. Biju told him:” I don’t care-let they do whatever they like. After two days of the incident, the trial began. The Indian Government Pleader appealed for life imprisonment. The other English Officer who was

the only eye witness narrated true facts from beginning to end. But it was a great surprise, when he said the way Biju was humiliated – he has done the right. He also said that, I would have done the same thing if I was in his place. The work, for which he was selected, was extremely important and urgent for the British Army and it was successfully done by this extraordinary Pilot. He should be sufficiently rewarded and honoured by our Government. On hearing both the parties, the trial court passed orders “You are excused, but you have to go to the jail for one day and pay one rupee fine. Further, the Court passed orders to Government authorities that his flying will continue and his license will remain valid.

After a few days, a long letter came to his mother. Biju wrote “now everything is favourable and time has come to fulfill the aim in my life”. The British will soon go out of India and Ananda Gupta will be released from Andaman jail. Your blessing will never go waste. Then he had written a lot of things about freedom struggle and so on. His father repeatedly read this letter and asked his daughter have you read this?. She said yes, three times. His father asked to burn this letter; I am always in tension for this boy.

Time passed. People know many things what happened thereafter. In 1947, India was free from the yoke of British Rule. Ananda Gupta came from Andaman to Calcutta who did not get any help from anybody and finally came to Cuttack Ananda Bhawan. But it was too late, Ashalata Devi was no more to see all these.

Alaka Mahapatra, Plot No. 239, Kharavela Nagar, Unit-III, Bhubaneswar-751 001

The late Biju Patnaik's daredevilry as a pilot has been eulogized in all his biographies. These legendary exploits have given him a near mythical status. For his flying skills, Jawaharlal Nehru called him "India's buccaneer."

It is a pity that the person whom every Odia is proud of has been often misquoted, and absolutely wrong references have been made of his aviator days. He has been variously described as a fighter pilot in many of the official biographies. In fact, as a transport pilot, he possibly saved many more lives than he would have as a fighter pilot.

Kalinga Airlines was formed in 1947 and based in Calcutta and Biju Patnaik was the

Kalinga Airways restarted operations in December 1957 by the merger of five airlines, Assam Airways, Indamer Airways, Jamair, Kalinga and Dharbhanga Aviation with a fleet of 15 DC-3s. From May 1960, Kalinga specialised in supply dropping operations in the north-east regions of the country. Non-scheduled operations from Bombay to Dubai were also operated but were suspended in October 1962 to focus on supply dropping.

Biju Babu rescued Muhammad Hatta, the then Vice President and Premier Sutan Sjahrir. He has been credited with making the first landing at Srinagar on the 27th October 1947. Biju Patnaik did fly many supply sorties later on, and

Biju Patnaik and His Dakotas

Anil Dhir

Airline's chief pilot. Kalinga had in its fold 15 Dakotas which were extensively used all over the country. The Kalinga fleet had carried soldiers into Kashmir, landing the platoons of troops in Srinagar. Kalinga Airlines' DC-3s were also used to drop supplies at North Eastern India. The dare devil exploits of Biju Patnaik in his Kalinga Dakotas are a lore in Indian aviation history.

In 1953, Kalinga along with other seven independent domestic airlines including Deccan Airways, Airways India, Bharat Airways, Himalayan Aviation, Indian National Airways, Air India and Air Services of India was nationalised and merged into the Indian Airlines Corporation.

ferried troops and arms which helped in reversing the tide against the tribal invaders. His Kalinga Airlines and the Dakotas he flew are another forgotten aspect of one of the glorious aspects of Indian aviation history.

His contribution as a contract pilot with the transport wing of the Royal Indian Air Force is commendable. Biju Babu has entered the Hall of Fame of Pilots for flying improvised aircrafts in the "Hump" operations to the Chinese nationalists—the most difficult air operations in World War II. One in every three planes of the supply missions crashed. In fact, wreckages are still discovered every year in the hills of Arunachal Pradesh. More than half the pilots who participated in these

operations lost their lives. Biju Patnaik apparently did the runs with a death wish; he survived all the hazardous missions and was never shot down.

I first met him as an awestruck cadet Pilot at the Government Aviation Training Institute, formerly the Orissa Flying Club, at Bhubaneswar Aerodrome in 1980. Biju Patnaik would often come to the hangar and regale the cadets with his flying stories. I would even skip my flying sorties to hear him. I used to go to Naveen Niwas and spend time with him. I would timidly approach the gate of Naveen Niwas, and if Biju Babu used be in the lawn, I would stand there until he took notice of my presence. With cautious temerity I would go nearer. Most of the times he would shoo me away, grumbling '*sabu dino palai asuchi*', (he comes the every other day). His factotum would chase me away, but on some occasions, he would change his mind and ask me in.

I recollect those days with vivid clarity. He would be sitting in a wicker chair on a small grassy mound in his garden. His orderly would bring a telephone set with a long wire that extended to his house and place it on a small stool near him. I remember the umpteen times I sat at his feet. He would share with me tea and biscuits. At times, he would be reminiscent, and tell me some stories about his chequered life, but I am sure many more remained untold. Biju Babu would read the newspapers, and intermittently pause to tell me of some anecdotes of his flying days. If he found something interesting in the papers, he would ring up some of his party men and discuss the matter.

He told me many flying tales, most of which I still remember. The umpteen times he landed with the Dakota's fuel gauge at zero was the lore of pilots of his days. Half a dozen times he had flown long distances with just one engine. Twice he had landed with a damaged undercarriage.

I remember one story that he had told me. Biju was in the cockpit, all revved up for takeoff, when he saw a grounds man gesticulating to him. The grounds man was pointing towards one of the engines and indicating that there was something leaking. To make a check, the engines would have to be stopped. Biju Patnaik gestured to the grounds man that he should collect the liquid in his cupped hand and reach it to him in the cockpit. He told me that a leak could have been any of the three - fuel, oil or water. The man collected the liquid, climbed a stool and passed the liquid to Biju Babu in the cockpit. He took it in his cupped hand, and tasted it. He did not tell me what he found the liquid to be, but he did tell me that he took off without any hitch.

I must have been a regular visitor for nearly a year. Then came the elections and he became busy, and Naveen Niwas became a beehive of activity. There was a crash at the flying club and flying was stopped for many months. I lost touch with the great pilot, but still remember the many stories he had told me.

The story of his Kalinga Airlines and the sixteen Dakotas he owned is the matter of a book that I am writing which I hope to finish soon. Just tracing the journeys of his Dakotas makes such interesting history. Nearly all of them crashed in different parts of the world, some were scrapped. But just one is kept at a memorial in Indonesia.

When a journalist asked Biju Babu on his 79th birthday about the sort of death he wished for, he had replied, "I would like to die in an air crash rather than from prolonged illness. I would like to die instantly- just fall down and die". Such was the man- a true daredevil who did not want to die idle.

Anil Dhir, independent researcher, Bhubaneswar,
anildhir2k5@hotmail.com.

Gandhiji and his ideologies will remain alive today and tomorrow. If one considers from the post independence perspectives, he or she will feel the relevance of Gandhian ideology even today. The post independence era in India witnessed multi-faceted programmes for an all round development of the society that are carried out by different organizations, institutions and sometimes by individual persons. In the nook and corner of India, the emphasis has been laid down by the Central Government and the State administration as well to carry out the Gandhian constructive programmes for socio-economic

a social worker. Born in an aristocratic family on 3rd December 1899 in pre-colonial India of village Satyabhamapur in undivided Cuttack district of Odisha, she was initiated with the *mantra* of “Service to Mankind is Service to God” by her family members. ‘Love to Nation’ was inculcated into her mind by her own uncle Utkal Gourav Madhu Sudan Das. Her Parent Gopal Ballav Das and Basanta Kumari Devi also played a vital role in shaping her character. She with her husband Gopabandhu Choudhury became a worthy soldier of freedom struggle by courting arrest and imprisonment frequently.¹ The day, 15th August

Women in Gandhian Constructive Work Since Independence : A Study on Rama Devi

Dhyanimudra Kanungo

upliftment in the one hand and cultural unity and integrity on the other in the society. A trend is seen to be continuing in India since the days of freedom struggle to translate the Gandhian constructive programmes in letter and spirit throughout the land. Odisha is no exception to it. A dynamic spirit is also noticed among the men and women of Odisha to struggle hard for implementing Gandhian ideology especially in the field of constructive programmes in various fields for the betterment of Odia society. The pioneering authority to carry out Gandhian constructive programme in true letter and spirit in Odisha was Rama Devi Choudhury, who was a freedom fighter, a true nationalist and

1947, India achieved Independence, both Rama Devi and Gopabandhu Choudhury observed fasting taking a resolution to aware the people that “hence forth they are their destiny makers. They are now responsible for their own progress and development”. It became the primary duty of everyone to see how a “*Rama Rajya*” would be established in India. One should try to be self-dependant, self-confident, self-reliant and self-efficient through hard practice to establish a society free from violence, corruption, exploitation and humiliation.² As she was not ambitious and power hankering, she did not join in the active politics after Independence of India.

She always said that “why should we govern India for whose Independence we are ready to sacrifice our own lives? Others are there to manage the affairs of the administration. If Gandhiji desired, he could have become all in all of the country. But he made Pandit Nehru the Prime Minister of India. Gandhiji is our ideal preceptor. We must have to follow his foot prints.”³ A descriptive analysis about her working style in different aspects of Gandhian ideology is reflected in this writing.

SARVODAYA

As a born socialist in mind and attitude Rama Devi tried to establish socio-economic equality in the society of Odisha. This led her to be attracted towards the *Bhoodan* and *Gramadan* movement started by Vinobaji after Independence of India. She associated herself along with her husband in the *Bhoodan* movement from 1951 onwards.⁴ Taking a journey on afoot with her husband and the volunteer of *Naba Jeevan Mandal and Kasturaba Trust*, Rama Devi moved around first in the arid region of the then district of Ganjam in order to popularize the *Bhoodan* movement.⁵ She convinced the people and persuaded them to donate the land to be distributed among the poor people. To save the people from the exploitation of the *Sahukars*, she had undertaken a number of beneficial works and explained the people not to be victimized by them relying on their own self effort and self confidence. Convinced by her explanation the people of that region donated 1000 acres of land which was distributed among the poor people through a *Bhoodan Mela*. To expedite and encourage the *Bhoodan* movement, Vinobaji moved around Odisha by taking a *Padayatra* in 1955 and 1963. By this time, Odisha was on front lead of the *Bhoodan* Movement.⁶ While Vinobaji carried

Kranti Yatra in 1955, he observed that a field was already created in Odisha for *Gramadan* along with *Bhoodan*. Vinobaji entered in the district of Balasore of Odisha from West Bengal on 26th January 1955 and spent long 8 months in *Padayatra* out of which he spent 4 months in the undivided Koraput district of Odisha. The *Bhoodan* Movement was already in a growing stage during that period when the *Gramadan* movement was started. It is wonder to find out that the number of village-donations were reached into 40 while Vinoba reached in Odisha and miraculously, its number was increased to 812 during the time of departure. Odisha was glorified and praised in the nook and corner of India and it was possible due to the strenuous effort of Rama Devi and Gopabandhu Choudhury. It was found that male and female members of different organizations of Odisha engaged in different constructive programmes and devoted their valuable times in *Bhoodan* and *Gramadan* during 1955/56. The arrangement for the smooth stay of Vinoba in different places and other co-workers for promoting *Bhoodan* and *Gramadan* works were managed by both Rama Devi and Gopabandhu Choudhury. Rama Devi convinced the people about the utility of the donation of some part of their wealth, land and village and organized a *Grama Sabha* for the betterment of the people.⁷ Besides, it was seen that Rama Devi created a very cordial and amicable atmosphere for the newly joined volunteers to work shoulder to shoulder with the old ones. She was vigilant enough to look after the welfare of the volunteers who carried out these programmes. Being inspired by the *Sarvodaya* movement of Vinoba, Rama Devi and Gopabandhu Choudhury along with the volunteers carried out *Padayatra* of approximately 2000 Kilometres in different part of Odisha. In 1955, the 7th *Akhila Bharat*

Sarvodaya Conference was organized in Puri which was attended by more than 6000 delegates. It became successful due to the presence and effort of Rama Devi, Malati Choudhury and Acharya Harihara etc. Rama Devi presided over the *Sarvodaya Sammilani* in Pandarpur in Maharashtra in 1958.⁸ Being instructed by Vinobaji, both Rama Devi and her husband Gopabandhu Choudhury went to Laxmipur of Assam in 1956 to attend the *Sarvodaya* Conference.⁹

Once again in 1963 Vinobaji carried out his 2nd *Padayatra* in Odisha which was successfully managed by Rama Devi. This *Padayatra* was started from the district of Mayurbhanj from where they proceeded to Balasore, Cuttack, Dhenkanal, Talcher, Sundargarh, Sambalpur and Balangir and entered into the Khariar Road of Kalahandi district from where they proceeded to undivided Madhya Pradesh via Raipur for attending the *Sarvodaya Sammilani* organized in the month of December. Rama Devi played a vital role in organizing and collecting funds from *Padayatra* and simultaneously carrying out *Gramadan* work. Rama Devi assisted Vinobaji in receiving the bags full of donated funds offered by the people on the way while making *Padayatra* in Rourkela, Sambalpur, Balangir and Khariar Road.¹⁰ The credit must be given to Rama Devi for her dynamic effort to make Odisha to top the list in India in matters of the donations of land.¹¹ In the next year, from February 20th to 1st March in 1964, Ramadevi moved around Nawarangpur, Rayagada, Narayanpatna, Odasu, Itaput, Taragan, Parua and Patangi of undivided Koraput district and organized 6th *Gramadan* Conference and also addressed a general meeting in Nawarangpur. Around 100 People from 9

villages participated in the *Odese Gramadan* Conference discussing about the trivial programme. i.e. *Gramadan*, *Bhoodan* and popularization of *khadi*.¹² Side by side, other discussions were followed regarding the provision and eradication of water scarcity in the villages; suggestions were laid down to abolish dowry system as the people had to borrow money from the money lenders on high interest. Further Rama Devi attended the Latapur *Gramadan* Conference in which around 200 people joined from 15 villages. Rama Devi met a number of *Sahukars* and discussed with them about the *Gramadan*. She also met a member of the women committee of *Narayan Patna* and the Chairman and *Sarpanch* of *Panchayat* committee and discussed with them about trivial programme.¹³

The Famine Work

Rama Devi was informed about the famine which befell in the district of Kalahandi in March 1966 from Gopal Prasad Das, a *Sarvodaya* worker who worked in both the district, of Kalahandi and Balangir. Immediately, Rama Devi rushed back to Kalahandi and observed the pitiable condition there. What she had seen with Jagadish Prasad Joshi, a famous social worker while moving in the villages like Bhela, Deo-Duraha and Baulapada was indescribable and she was really perplexed seeing the people eating the leaves of Neem and Pipal trees. People were almost dead alike. Rama Devi sat down with grief putting her hands on her head and uttered, "What crime have I committed for which the God has shown me this merciless scene?"¹⁴

Returning back to Cuttack, she convened a meeting inviting all the eminent personalities where she described about the pitiable condition of Kalahandi to the people and *Utkal* Relief

Committee was instituted after wards. Listening about the sorry plight of the people of Kalahandi from Rama Devi, Aditya Nath Khosla, the Governor of the then Odisha immediately sanctioned ten thousand rupees to Red Cross society and went personally to that area for an inspection. He was also moved with the situation and described the pitiable condition of the people in a tearful eye to Rama Devi. Help and donations came from different parts of India. An organization called '*War on Want*' carried out the work of providing water by digging four water tanks. Other miscellaneous measures were taken afterwards like spinning of threads, digging wells and ponds. A *Balashram* was established under the superintendent ship of Snehilata Pati for the orphans. Out of the Relief organization of India, one of the Relief organization managed by Santh Ranchod Maharaj and his disciples of Gujrat worked with utmost dedication which is worth being to be mentioned. They fed at least 1800 people in a day in turn wise manner. He instructed to his disciples that "You must feed these people just you feed your own children with utmost care". Rama Devi and Annapurna Moharana whole heartedly co-operated with Maharaja Ji.¹⁵

Further more to serve the nation and the society, Rama Devi established an organisation called *Shanti Sena* where she taught the students about Gandhi's elementary education system based upon 'self-dependence' and 'self-reliance'. They were motivated to such an extent that when heavy flood occurred, they relentlessly worked rescuing the flood affected people providing them food and shelter.¹⁶ While discussing about the programmes to be performed on birth centenary of Gandhi in Jambu region, Rama Devi and Binod Mohanty got the information about the breaking of a riot in between Bengali and Odia peasants

on the issue of harvest of paddy. In that region already section 144 was imposed by the Magistrate. The peasant from both the sides gathered there with cudgel and axe and were on the verge of beating each other. Rama Devi made an appeal to all of them to solve the matter in reasonable and peaceful way. Rama Devi and her associates settled the matter in a peaceful way and saved the people from a great disaster.

For her service to poor, downtrodden, needy, and afflicted people, Rama Devi was popularly called 'Mother' throughout Odisha; rather she was known as '*Maa Rama Devi*'. She was a lady of patient and equilibrium. She confronted all odds and sad situation with a bold and blatant spirit. It was known that when Rama Devi went to her maternal uncle's house to see her ailing cousin, he died shortly. Instead of consoling the bereaved family she returned back to her Thoria Sahi residence getting information about the outbreak of severe cyclone causing the fall of heavy trees and blocking road to Paradeep.¹⁷ She sent Udaynath Biswal, Sarat Chandra Moharana, and Shyam Chandra Biswal to make a survey of that affected area and started helping and providing relief to the people after her visit to Patapola and Marsha Ghai. A relief center was established in Kendrapada College and people were instructed to clean the well, and to bury the corpse of dead animals like cattle, foxes, dogs and vultures to save the people from infectious diseases. Rama Devi started to distribute the foods to the children and ailing persons. Jayprakash Narayan immediately sent the leftover food preparing material and the clothes from Bihar Relief Committee to Odisha when he was informed by Rama Devi.¹⁸ Odisha Relief Committee had also widely undertaken a number of welfare measures to help the cyclone

affected areas such as opening dining centres, digging wells, embanking the water sources and repairing the Schools etc. Cultivation of Bengalgram was carried out as Jayaprakash sent a number of pumps through which water was lifted from the rivers for irrigation. In order to save the land from the flood of the salt water, large embankments were constructed. Capital and accessories were provided to potters, fisherman and the salt farmers. Besides, spinning work was started for the women and cash was directly given to the family of dead persons. In real sense, Rama Devi had undertaken a noble measure that while carrying out the relief works the people should be trained to be constructive oriented. When she got the information about the severe flood occurring in the rivers of Balunga and Gangadhara affecting a number of villages in Mayurbhanj in 1968, Rama Devi accompanied by a number of volunteers went to that affected regions for distributing sacks of *Chuda* among the people. She also instructed to the village people that they must reconstruct their dilapidated and broken houses with the help of each other. People were inspired so much with the words of Rama Devi that they immediately started to renovate the destroyed thatched houses.

Further, when the drought befell in the districts of Phulbani, Koraput, Balasore, Dhenkanal, Puri, Ganjam, Cuttack and Mayurbhanj of Odisha in 1968, Rama Devi immediately sent information to Jayaprakash Narayan who helped her to present the drought situation of Odisha in front of a meeting organized by different institutions of the world. Coincidentally the Chief Minister of Odisha was present in Delhi at that time and Rama Devi persuaded him to organize a meeting by inviting these Relief organizations in Bhubaneswar and it was held in Bhubaneswar in the presence of the

Revenue Minister Surendranath Pattnaik and Ramnathan. It was decided by Rama Devi to work in different drought affected districts through different organizations for which an integrated committee was organized under her foster care.¹⁹ Each organization promised to manage one district to face the drought situation, In Daspalla, Rama Devi prepared a scheme for construction of embankments and grinding of corn for the men and women respectively. She discussed about the scheme with the Prime Minister Indira Gandhi who promised to pay 2 lakhs of Rupees, but in reality the Secretary of the respective department granted only 20,000 Rupees.²⁰

Establishment of Peace

Isolating herself from active politics, Rama Devi was always found to maintain communal harmony in the society. Unfortunately, India witnessed a communal riot in Calcutta on the eve of the pre Independence Day; communal massacre was abruptly started there. During those days, Rama Devi made a sincere attempt to check this riot and rampant killings. As she was dynamic in her attitude, she was not only confined to *Bhoodan* movement but became a member of *All India Nikhila Bharata Shanti Sena* (All India Peace co-operation) in order to maintain communal harmony in the society.²¹ It was due to her attempt, a branch of this organization was established in Odisha in which a number of elite and educated women of Odisha joined being influenced by the clarion call of Rama Devi in order to serve the society and nation. The rift and dispute that was once started among the people of *Bari* leading to the court case was solved by the member of *Shanti Sena* under the leadership of Rama Devi. Rama Devi became just 60 during Indo China war. She proceeded to Gowhati of Assam via Calcutta with her associates receiving

the telegram from the co-ordinator of *Akhila Bharata Shanti Sena*. Assam was caught by severe cold by that time but Rama Devi without caring the severe cold carried out nursing work with pleasure. Her filial love that rendered to the soldier of Odisha through discussion, consolation and inspiration virtually united them and touched the very core of their mind and heart.²² A communal riot broken out on 25th November 1968 in Cuttack and the curfew was on the verge of being implemented. The true cause of this communal riot was that the students of Christ College went in a procession to celebrate their victory on winning the football match when the 'Azan' of the Muslims was going on in a mosque. The Muslim started obstructing the victory slogans and procession from which the dispute was started. Rama Devi united all the influential and distinguished personality of Cuttack and started a campaign throughout the city for establishment of communal harmony and it was successful.²³

The people of Rourkela hearing the news on 9th & 10th March 1964 that a special train carrying the refugees from East Pakistan would pass through Rayagarha to *Dandakaranya* from Calcutta via Rourkela gathered at the railway station to feed them. The news about the brutal torture inflicted on the refugees by the Muslims of East Pakistan was spread like wild fire throughout Rourkela and a tense situation arose due to the provocation writings flashed in the newspapers. On 19th March, 1964, Kshetrabasi Pati, one of the members of the Peace Organisation, informed Rama Devi that the special train carrying the refugees from East Pakistan to Madhya Pradesh was halted in Rourkela railway station on 18th March, 1964. The people were getting irritated on listening about the inhuman torture inflicted on the refugees and

it was expected that a communal riot might break out at any time in Rourkela. So the Chief Minister of Odisha should be well informed in advance to face the situation.

Biren Mitra, the then Chief Minister of Odisha laughed at Annapurna Moharana who went to inform him about this tense situation at the instruction of her mother Rama Devi. He told that there was no chance of communal outbreaks and they must remain in peace. Once again, Kshetrabasi Pati informed at 12 P.M. on 20th March, 1964 about the murder of a man near a fruit shop due to the out-break of a riot. The police was incapable of tackling this grave situation. Immediately, the Chief Minister was informed who told that arrangements had already been done to despatch a military troop. The people of Rourkela committed such inhuman atrocities due to the provocation and irritation that it was beyond one's description. The general saying that the Hindus could never commit any brutality in their action was contradicted here and the situation did not become calm even after the arrival of the military force.²⁴

Rama Devi started to work for the resettlement of peace in consultation with Naba Krushna Choudhury. They were also helped by Malati Choudhury and Annapurna Moharana. They saw that the funeral pyre that had been ignited at *Julda* by the soldiers for burning the deads was not extinguished till 4th April, 1964. The role played by the engineering students to save the life of the Muslims was really praiseworthy. An instance of cruelty and brutality is cited here. Father Russ Habby, a man from Beligum who settled in Rourkela for 20 years, serving the tribes, heard about the outbreak of the riot in Jarader village, he went alone to the place riding on a bicycle. He found that a large number of

Muslims took shelter in a mosque of that village and were gheraoed by thousands and thousands of tribes with bow and arrow in hand. Father tried to refrain them convincing through explanation, but they were not in a mood to compromise. At last, the father told them that they must kill them after killing him. The rioters killed father while he was praying.²⁵ Afterwards, the Muslims taking shelter inside the mosque were killed. However, the volunteers from different organizations like *Naba Jivan Mandal*, *Gandhi Smaraka Nidhi*, *Sarvodaya Mandala*, *Kasturba Gandhi Smaraka Trust* and *Hindu Sevak Sangha* etc, were working there for establishing peace.²⁶

During the immersion of Goddess Saraswati on 30th January 1969 in Kendrapada, a communal riot also broke out. Here Rama Devi also acted as a peace agent with the help of Dr. Sarojkant Kanungo and others. She established peace committee and started to work to return back peace in the region. Further, when a bomb was exploded in Odia Bazar of Cuttack, Rama Devi with the help of Dr. Shivaji, E.B. Samuel, Dr. Prana Krushna Parija, Sangram Keshari Ray established a peace committee and successfully established peace in that region. She also organized a number of meetings in different places and explained the people to make success of the trivial programme of Vinobaji that is Bhoodan, Gramadan and popularization of *Khadi* and establishment of peace.²⁷

In 1969, she proceeded to Rajgir of Bihar to attend All India Sarvodaya Conference from where she proceeded to Indore to preside over All India women's Conference held in commemoration of the centenary celebration of Kasturba Gandhi organized by *Kasturba Trust*. As she possessed a rational and scientific approach, she thought to isolate the healthy

children from the leprosy parents by establishing an organization for the children. She was the vice president of Red Cross Society and persuaded the members of this society to establish a health home in Bhubaneswar on the occasion of birth centenary of Mahatma Gandhi.²⁸

Refugee Work

Things were getting worsened in the East Pakistan as savage suppression and barbarous torture had been carried in 1970 during general election in Pakistan. More than one crore of people migrated to India and had taken shelter in Tripura, Bihar, West Bengal etc in India. There were no words to describe the pitiable condition of the refugees. The government of India and volunteers extended their help to a great extent. Inspired by Rama Devi's clarion call a number of physicians and volunteers came forward to work for these people and Rama Devi proceeded to West Dinajpur of West Bengal. First she went to west Dinajpur along with 10 physicians and 23 volunteers with a fund of 10,000 Rupees granted by Biswanath Das, the then Chief Minister of Odisha. Rama Devi started to vaccinate the people affected by the great epidemic like cholera. Greatly satisfied with this work Oxford Organization provided lakhs and lakhs of blankets, medicines and other necessary materials according to the need of Rama Devi.²⁹

When the war was broken out between Western Pakistan and Bangladesh in 1971/72, Rama Devi started to nursing the soldiers, distributed food and made arrangements for drinking water along with the volunteers in the hilly block of western Dinajpur. The volunteers led by Rama Devi worked hard for the resettlement of the flood affected people by distributing relief like food, cloth and blanket and also reconstructed the destroyed houses. To

emancipate the women from the subaltern state, she established *Nari Jagarana Mancha* (Women Awareness Organization).³⁰

Rama Devi established an integrated community called '*Samanvya Samiti*' in 1959 for the settlement of village disputes by the village people. She got full-fledged support from Baidhara Jena of Benjarpur, Gayadhara Jena of Haladi Basant, and Gobinda Samal of Rampur Villages. A number of complicated disputes were settled here with mutual consent.³¹

She played a vital role in establishment of Acharya Harihar Das Memorial Trust in 1977 in Odisha and made arrangements for the treatment of the patient for free of cost. A lady of self-sacrifice and self-dedication, who worked incessantly for the service of nation and society, Rama Devi had shown apathy towards receiving title and honour. In true sense, she was not working for the name and fame, she was working for upliftment of the society which she thought is the primary duty of a man. She refused politely to the Governor of Odisha for the *Padmashree* award of government of India for her excellent work in social services.³²

During the convocation meeting of Utkal University in April 16th 1984, the then Vice Chancellor Manmath Nath Das uttered while awarding D. Litt. Degree that, "We feel a great pleasure and pride in honouring the highest honorary degree (*honoris causa*) of Utkal University to Smt. Rama Devi, the most respectable, distinguished and the most ablest daughter of Mother Utkal. This University increases its own honour by honouring this great mother. We congratulate this eminent lady on behalf all of us". In her speech Rama Devi told that, "I do not want to receive it at such a ripen

age. As I could not avoid the request of the affectionate teachers and students, I receive it".³³

A women's college was established after the name of Rama Devi in the year 1969 at Bhubaneswar. It will be a great milestone to memorise this great lady. She has also got Jamunalal Bajaj Award in 1981 for her social services. On behalf of this foundation Dada Dharmadhikari had given this award. This great lady breathed her last in July 21, 1985. After her death in July 1985, the Coast Guard ship was named after her. It is really a herculean task to describe and analyse Rama Devi in a nut shell. As a lady of undaunted character, she was a symbol of love, compassion and kindness who felt the sorrow of the others as her own, especially of the poor. Her incessant work for the upliftment of the poor, tribals and *Harijans* are really praiseworthy. She worked hard for the popularisation of basic education, eradication of untouchability, revival of cottage industry, spread of women education, prohibition etc. She had established different organizations like *Gandhi Smarak Nidhi*, *Naba Jeevan Mandal* and Odisha Relief Committee and above all her daring spirit to protest the government of India during 1975 for imposition of emergency was really praiseworthy.³⁴ Mahatma Gandhi had a very high opinion on her. It is apparent from Gandhiji's act of introducing Rama Devi to Jamunalal Bajaj while the former showed her projects to Gandhiji scheduled to be carried for child care, women education, *Harijan* upliftment, treatment for leprosy, elementary education, prohibition and promotion of *Khadi* etc, at the time of a Constructive Workshop in 1946, Gandhiji told to Jamunalal Bajaj that, "within few minutes, Rama Devi had presented to me the developmental programmes than the other women

of India who had taken much time to explain. I like her project. No one works satisfactorily like her. She is really Rama". Iswarlal Vyas immediately told I did not wish to go back to Gujarat as I got inspiration from her.³⁵

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Dhyanimudra Kanungo, Research Scholar, P.G. Department of History, Ravenshaw University, Cuttack.

On 11th February 2016 afternoon at Washington DC's National Press Club, American Scientists have had declared their discovery about gravitational waves in connection to Black Hole. Prior to that night, Paul Kenedy, Host of Canada's National Broadcasting Corporation **CBC Radio's Ideas programme presented an interview of physicist Sonali Mohapatra, Indian girl of age 23 years born in Odisha** along with Dr. S. James Gates, the Scientific advisor to outgoing USA President Barack Obama. Then Sonali was doing her Masters at Perimeter Institute, Waterloo as a PSI

available online at "word press" and 'sound cloud' respectively. At present Sonali is pursuing her PhD on Quantum Gravity and Cosmology at UK as a Chancellor's Scholar.

In her interview expressing about the recent scientific discovery on 'Black Hole' in Cosmology, she said that "we discovered the Einstein's 100 years prediction of 'gravitational waves' in togetherness." For such, now it opens up a new 'eye' at the universe, design future experiments and race toward a new era of technological advancements. That is her opinion by working as an intern at the Caltech's LIGO,-

Golden Girl of India

Baby Satpathy

Scholar. In her interview Sonali not only explained Albert Einstein's theory of "general relativity", an aspiration after 100 years of prediction, but dedicated her own poem on "Gravity" where she has referred the name of two scientists and their endeavours after Einstein, which reads: the 5th dimension knocked at a tense time/ on the doors of both Kaluza and Klein/It said I can roll up ready small/if you can make me gravity's hall.

She also recited her own composed songs and ended with the song "I love my India". Those reflect her talent not only as a scientist, but also as an extra-ordinary spoken word poet, music composer and singer. Her poetry and songs are

Laser Interferometer Gravitational Wave Observatory as a SURF fellow.

Defining her academic success she went beyond self doubt which is heightened by society's perception towards women. Comparing to India's education with Canada, USA and United Kingdom, she opined that there is more qualitative independence and administrative flexibilities in learning and Perimeter is undoubtedly the best at what it does.

At the school level she has bagged the best debater, the best guide, the best student, all rounder, best social worker award and has also managed to crack both the scholarships NTS,

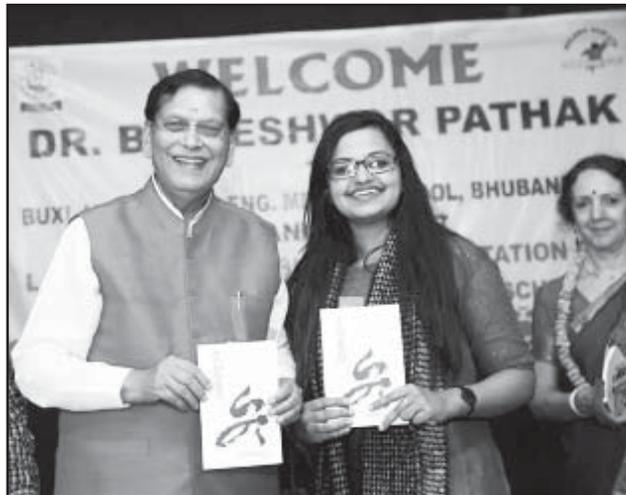
and KVPY. As a national level child scientist, her innovative project was selected for national documentation in the NCSC and she had got the chance to interact with the then President and great scientist Dr. A.P.J Kalam. The compilation of State Women and Child Development Department has featured her as one of the 23 wizards of state and addressed her as little Madam Curie. She is also a Dale Carnegie graduate and a personality development trainer. She as a National level speaker has managed to bag the Pratija open oratory award held by KIIT University as best speaker and also the 2nd best parliamentary award in the youth parliament organized by Katha Rakhiba Sarkar.

Muhammad Ali Bukhari, (bukhari.toronto@gmail.com), Canada based Bangladeshi reporter, owner of Desh Publication, Canada has taken an exclusive interview of Sonali and featured her both in Bangladesh National Daily newspaper “Our Time” and Amari Arthoniti. It is remarked that Sonali is a “pride for India.” Even if she is called as neighbouring country’s “Golden Girl”, that would not be an overly praised.

My City Links (MCL) BBSR/Cuttack/Puri has rightly judged, even as the debate on literature and science has been going hand in hand for ages, Odia girl Sonali is changing the way the two different subjects are looked upon.

Sonali, an intermediate from BJEM School has achieved more than what people wish to do in a lifetime. To add to her achievements, debut poetry book ‘**Leaking Ink**’ published by “Events Publication” was launched recently at Bhubaneswar by Padmabhusan Dr Bindeshwar Pathak and Padmashree Ileana Citaristi.

Her poetry book Leaking Ink got significant praise from others as well which is available at several leading stores in India and



abroad and she overviewed that it covered exploring love, friendship, existential crisis, religion, social issues such as terrorism and feminism, memories, war and so on, which carries an important message with uses of small “i” instead of capital “I”, by denouncing our ego of “I” dominance over all.

She is the founder of international digital literary magazine “**Carved Voices**” which gives young poets and authors a platform, and deals with controversial and social subjects.

Born in Odisha’s Bhubaneswar Sonali believes that creativity is her forte and aims to achieve equality in scientific knowledge among the masses and the intelligentsia. Being an alumnae of India’s fourth top rated IISER, Kolkata other than excelling for her Ph.D she has similar interest in Neuroscience and Cognition. Sonali aspires that enthusiasts of Science and Technology around the world would move steadfast and question when others might find stupid at first.

Sonali's poetic genius has been well recognized and appreciated in Brighton, UK, where she regularly gets invited to perform her poetry in various festivals.

She is the elder daughter of Sri Pramod Kumar Mohapatra, ARCS, Bolangir. Sonali noted that, her second poetry book '**Reveling in Insomnia**' is underway for publication.

Visit sonali at <https://aboutme/shineshones> to connect and support her work.

I am fire

I burn and char with words.

I am lightening !

I strike right after the thunder of my anger.

I am rain.

I cleanse my pain away with my melodies.

I am tragedy and fear, comedy and relief.

I am, but in the amalgam of opposites.

I am helpless and despair, endurance and survival.

I am sweet briar desert rose perfected to illusion.

I am a scratcher on the grand plan of the universe.

I am a joker behind the mask of superiority.

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Baby Satpathy, Information & Public Relations Department, Lok Sampark Bhawan, Bhubaneswar-751001. satpathy.baby@gmail.com.

AIDS is a serious challenge and is as much a social and political phenomenon as it concerns a challenge to biological and medical sciences. AIDS is a silent Killer disease caused by Human Immune Deficiency Virus (HIV). It is no longer restricted to specific regions in the world or individuals with high risk behaviour, rather it can infect and affect any body, children to old aged, rich or poor, male or female and anywhere i.e rural-urban, remote, developed, developing under developed countries or states.

HIV/AIDS is not merely a medical problem; the manner in which the virus is impacting

most serious health and development challenges. According to UN AIDS Report, all over the world 34 million are currently living with HIV/AIDS in 2011. More than 25 million people have died of AIDS worldwide since the first case was reported in 1981. In 2008, two million people died due to HIV/AIDS, and another 2.7 million were newly infected.

Today, India is home to the largest AIDS epidemic in the world with 5.7 million people living with the disease. Of these merely 48% are women, and this number is rising fast. While the prevailing notion is that the majority of HIV

Red Ribbon Club Playing a Major Role in Control & Prevention of HIV/AIDS

Mahendra Kumar Nayak

upon society reveals the intricate way in which social, economic, cultural, political and legal factors act together to make certain sections of society more vulnerable.

HIV is currently spreading in the world at the rate of one new infection in every fifty seconds. The HIV/AIDS is not confined to any one class, community, religion, age group, sex or profession, according to the Indian Health Organization (IHO), Women and Children are believed to be more prone to AIDS. The HIV infection is spread over all regions and all groups. HIV, the Virus, has become one of the world's

positive women are commercial sex workers. Statistics show that they comprise only around one per cent of the total given prevailing gender norms in Indian society, the reality that, this point is to grim: the majority of women infected are married women whose husbands or primary sexual partners are engaging in high risks sexual behaviour outside marriage and are in effect bringing home the Virus. In India, the rate and pattern of HIV infection is not uniform in various States. The highest number of AIDS cases are found in Mumbai, which is known as "AIDS capital of India."

AIDS (Acquired Immune Deficiency Syndrome) is a condition in which the inbuilt defence systems of the body break down completely. The phenomenon is gradual, but ultimately leads to total depletion of a very important cell component of the immune mechanism. Those affected are thus unable to combat commonly known diseases like pneumonia, diarrhoea, tuberculosis and even common colds, ultimately they die due to one or another of these infections. Because of the varied nature of these diseases, called AIDS associated, AIDS related or AIDS indicator diseases. AIDS has been identified as a syndrome rather than a single clinical entity. These mean that AIDS patients show several signs and symptoms which occur together at the same time.

The Virus of AIDS called Human Immune Deficiency Virus (HIV). HIV/AIDS is an infectious disease but is not easily transmitted through the environment, e.g. from air, water, food etc. Thus it is not a communicable disease like common cold, influenza or polio-viruses and other infectious agents. The virus enters the body in three major modes. The most important mode is having sexual intercourse with an infected person. The virus can be transmitted from men to men, men to women and to a slightly lower extent from women to men.

The second mode is through the transfusion of HIV infected blood or blood products or through infected blood in needles, syringes and other such instruments. The third way is the transmission from an infected mother to her newborn.

Although HIV has been detected in several body fluids, it is infectious mainly from blood, semen and vaginal secretions. For instance,

very few virus particles have been detected (even by sensitive tech.) in saliva, tears and breast milk. Since an infant can consume about 800 ml to one litre of breast milk per day, there are chances that it might get infected through this route. However, various advantages of breast milk which make an ideal baby food should be weighed against this small chance of transmission. In any event saliva and tears are not consumed in such a large quantities and thus are not considered likely to spread the virus of AIDS.

In the context HIV prevention programme in the Country, mobilizing and organising youth focused to prevent them from HIV infection is the need of the hour, while looking at the statistic pertaining to HIV infection among youth in the country, it estimated to be 35% of reported total HIV infected population in the country. However, limited data regarding female adolescent are more vulnerable to HIV than their counterpart. Thus it is imperative to organise this group including their counterpart male adolescent to increase their knowledge on HIV prevention so that the HIV burden on the state could be reduced.

The situation of HIV/AIDS is alarming in India. Everyday approximately 1500 people became infected with HIV and of them young people below 25 years account for over 50% infections. Men account for 77% of AIDS cases and women 23% (a ratio of 3:1) 28% of the rural people and 11% of the urban people have never heard of AIDS. Ironically, 90 % of the infected people themselves are not aware of their HIV status and may therefore be transmitting the virus to partners unknowingly. This is because they usually look and feel fine for many years after HIV infection occurs. As compared to the rest of the world AIDS is spreading rapidly in India. It has

reached almost every state and union territory of India, and devastated the lives of millions. The majority of AIDS virus infections have occurred in the younger people i.e. below 25 years when they are sexually more active. Latest estimate of National AIDS control Organisation (NACO) shows that 87% of the cases are occurring in sexually active and economically productive age group of 15-49 years of the total AIDS cases.

Since the birth of AIDS in India in mid-eighties (1986), the Indian Government has been very tough in its stand to control the spreading of the epidemic with the cooperation from international institutions, agencies and friendly countries. The World Health Organisation (WHO) and U.S centres for disease control with financial assistance from World Bank helped the Indian in designing a programme to combat the epidemic. This effort has initiated modest gains in establishing a nodal AIDS infrastructure, such as National AIDS control organisation (NACO) and its local Chapters in 32 states/union Territories. In a phased manner the National AIDS control project (NACP) started by NACO to develop a national public health programme in HIV/AIDS prevention and control was implemented. The World Bank and Indian Government have increased their efforts substantially and in 1999 India began the second phase of the NACP, tripling the budget. In this phase the project will be aimed at keeping HIV prevalence rate below 1%. Besides, the project will target to attain HIV/AIDS awareness level of not less than 90% among the youth. So, there is the need to work with youth.

The youth are growing up in a rapidly changing environment with different beliefs and values about morality and sex from these of the earlier generation and that has created conflicting

demands and a teething lifestyle for them. In addition there are several factors that make the youth vulnerable. Which are, growing sexual developments and maturity among youth leads to increased curiosity among youth makes them more vulnerable to different forms of risk and hazard ? This is supported due to lack of correct relevant and adequate information. The education offered in tertiary institutions is inadequate information on psycho-social, physical and sexual growth which leads to mystification and secrecy around human sexuality. In some occasion, youth are misleading by the messages carried in media. There is rich evidence across the world supporting the fact that a large proportion of drug users started drug use during their youth period. The increasing use of addictive substances (injecting drug use and alcoholism) among youth affects their ability to make decisions about behaviour in general and sexual behaviour in particular. In addition the constellation of media, peer pressure, and access to internet creates excitement, curiosity and adventure about sex and sexuality among youth. Although youth suffer most from HIV and AIDS, the epidemic among youth remains largely invisible both to themselves and to society as a whole. Youth often carry HIV for years without knowing that they are infected. As a consequence, the epidemic is spreading beyond high-risk groups to the general population of youth, making it even harder to control. The youth are economically dependent and socially inexperienced, and generally have less access to health care than adults.

Many youth are socially inexperienced and easy to be influenced. They are left to the risk of HIV infection without the knowledge and understanding of the consequences of risk exposure and protection modalities. Societies,

with its traditional norms and values often compound the risk by making it difficult for youth to learn about HIV/AIDS and reproductive health. In a cultural setting as that of India, marriage is highly valued and a woman's status depends on finding a husband and having children unassertive women through educated, happen to run to risky sexual behaviour resulting in being affected by STIs and HIV/AIDS peer pressures easily influence the youth-often in ways that can increase their risk. The youth are the potential change against who can protect themselves from the health and other types of hazards including HIV/AIDS. Well trained and sensitised youth from Red Ribbon Clubs can serve as peer educators and bring about the desired behavioural change among their peers within and outside educational institutions.

Red Ribbon is the international symbol of HIV/AIDS awareness. It is being worn by increasing number of people around the world to demonstrate their care and concern about HIV/AIDS for those who are living with HIV, for those who are ill, for those who have died and for those who care for and support those directly affected. The Red Ribbon offers a symbol of hope and support for those living with HIV, for the continuing education of those not infected, For maximum efforts to find effective treatments, cures or vaccines and for those who have lost friends, family members or loved ones to AIDS. But the Red Ribbons are not enough. The Red Ribbon is only a useful symbol in the long run, when attached to words and deeds that actually make a difference.

If someone is offered a Red Ribbon, he is asked to take it and wear it as a tribute to the millions of people living with or affected by HIV/AIDS worldwide. Anyone can wear a Red

Ribbon. There is no "official" Red Ribbon. You can make you own to wear. Wearing a Red Ribbon is the first step in the fight against HIV/AIDS. It can be worn on any day of the year, but especially on World AIDS Day (i.e 1st December). The next step is to do something more for those suffering from HIV/AIDS.

Red Ribbon Club, a movement started by Govt. of India is educational Institutions through which students will spread awareness over HIV/AIDS. The Red Ribbon foundation is an organization founded in 1993 whose main purpose is education about prevention of HIV/AIDS. The Significance of RRC in HIV/AIDS is :- Red like love as a symbol of passion and tolerance for those affected, Red like blood, representing the pain caused by many people who have AIDS, Red like the anger about helplessness about which we are facing for a disease for which there is still not cure, Red as a sign of warning not to carelessly ignore the biggest problem of our time. Mainstreaming of HIV/AIDS and ensuring safe blood are major activities to control the spread of HIV/AIDS in the country, of the over 1 billion youth (aged 15-24), worldwide, some 10 million youth are living with HIV; everyday, an estimated 6,000 youth are infected with the virus. Out of 2.47 million estimated population infected by HIV in India, 88.7% are in the age group of 15-49 years. In view of this Ministry of Health & Family Welfare, Govt. of India has proposed to establish a network with universities and educational institutions to generate awareness regarding HIV/AIDS and to promote voluntary blood Donation to ensure Safe blood and implement preventive programmes on HIV/AIDS.

Across India youth studying in colleges and professional institutions are mobilized and formed a RRC. It is a platform where skill and

knowledge building sessions are conducted for the youth population. Through RRC youth are encouraged to learn about safe and healthy lifestyles. The strategy is to promote health seeking behaviour and voluntary blood donation as well as enable them to become change agents in HIV/AIDS Prevention Programmes. The RRC is initiated and supported by Govt. of India. This was supporting development initiatives that are implementing HIV prevention programmes for the high-risk population (women in sex work, MSM, IDU, Migrant, truckers) and general population under link work scheme. Under services programmes such as, ICPC, PPTCT, ART, HIV/TB and blood safety are the ones that are made available to the people at district and taluka levels by RRC members to aware people.

Under the NACP III Youth have been identified as a vulnerable group requiring special attention. Recognizing the heterogeneity of the youth NACP III aims to promote Red Ribbon clubs to cover youth at risk to HIV both in campuses as well as in community. The main goal of RRC is to equipping youth with correct information on HIV/AIDS Prevention, treatment care and supporting. The primary objective of RRC is to prepare youth as peer educator/ agents of change both among youth as well as society at large by developing their skills on leadership, advocacy, communication and team building. The secondary objective of RRC is to increase awareness among youth on sexual reproductive health and HIV/AIDS and to impart skills among youth on self-protection, negotiation, and effective group interaction. The additional objectives are to encourage blood donations among youth and to serve as forums for medical students to participate in the fight against HIV/AIDS. The main objective is to reduce new infection among

youth by raising their risk perception through life skill education and creating awareness on sex sexuality and HIV/AIDS. Vision of RRC is to make HIV/AIDS free India by creating awareness about the spread and cause of HIV/AIDS among the student youth, non-student youth and public.

There is the key focus areas that will be part of activities conducted by RRCS:- that is, correct, concise and adequate information to youth on HIV/AIDS 'in order to increase level of awareness thus eliminating myths and misconception. Educate youth on situations of exploitations and abuse that lead to increase their vulnerability. Sensitize care and support needs of PLWHA and install the spirit of helping and supporting the people living with HIV and AIDS (PLWHA). Increase awareness on different services available such as ICPC, PPTCT, ART, etc. so that accessibility of these services could make easier for self and for the community members. Create linkage between youth and governmental, non-governmental and community based organizations to access safer and responsible healthy behaviour. Organize and facilitate voluntary blood donation camps and mobilize and motivate the youth to part in such programme. Create a cadre of peer educators among youth to seek and encourage positive health seeking behaviour as well as ensuring sustainability of the club.

It is a commendable step that has been taken jointly by the UNICEF and NACO with the cooperation of Rajiv Gandhi Foundation Trust and Nehru Yuva Kendra's and Railway authorities in introducing a "Red Ribbon Express" train which aims at creating awareness about HIV/AIDS and its prevention. The Red Ribbon express train has started its journey from New Delhi on 1st December 2007 and it is expected to move

around 9000 kms in the country and make halt at 180 railway stations to cover 43,200 villages. This train is generating the attention of the rural youth, self-help women group, students of the school and colleges, members of the Panchayat Samities, NGOs and the general Public about such dreadful disease and its prevention by organizing drama, theatre, folk dance and short play etc.

Communication continues to be one of the most important strategies in the fight against HIV/AIDS. In the absence of a vaccine or a cure prevention is the most effective strategy for the control of HIV/AIDS. IEC is tool of behaviour change by combined use of mass media, traditional and interpersonal media having the effect of behaviour change and de-stigmatizing HIV/AIDS. In Odisha, more than 99% of the population is still uninfected. It therefore becomes imperative to continue intensive communication efforts that will not only raise awareness levels but also bring out behavioural change. Knowledge is power, information is a tool, behaviour is action, change is a process. But both information and knowledge is only a necessary but not sufficient condition for behaviour change. Through TV, video spot, talk show, live phone-In, serial programmes, FM Radio, Newspapers, Tele counselling, Hordings, Wall Paintings, Palla, Dashkathia, awareness is created by Red Ribbon Club, because RRC has a major role in control and prevention of HIV/AIDS. To create awareness on HIV/AIDS in general public, OSACS, NACO, LEpra, UNFPA, UNICEF, INDIAN Red Cross Society publish messages on HIV/AIDS during special events/occasions in the Souvenirs, Magazines, weekly, Dailies in different Indian languages from time to time, Govt. of India RRC, OSACS, LFpra, NACO, WHO have developed Posters, Leaflet, Booklets, Exhibition

Kits, Stickers and Flex Banners etc to disseminate messages on HIV/AIDS for the general population and BCC material like Flip Charts and panic models for the High Risk Groups (HRG). These materials are being disseminated to all services centres like ICTCs, STD Clinics, ART Centre, and Community Care Centres, Drop-in-Centre including all Organizations / Institutions and NGOs who are undertaking awareness activities in India. FM Radio Channels also play a great role in influencing youth opinion and disseminating awareness on HIV/AIDS in Urban areas, Collage NSS, NCC, YRC, JRC, RRC Units. Special events like World AIDS Day, Voluntary Blood Donation Day, International Women's Day and International Drug Abuse and illicit Drug, Trafficking Day vigilance week, World Health Day, International Youth Day, National Youth Day etc. are being observed throughout India by Red Ribbon clubs and other Institutions in collaboration with line Govt. depts., agencies, corporate houses etc. Advocacy with various Govt. depts., NGOs/INGOs, Corporate bodies, CBO, Religious leaders, Journalist, PRI members, Govt. officials, SHGs are being undertaken voluntarily with the help of Govt.

There are so many social security schemes which are implemented by Govt. The main objective of the social security scheme is synergies and coordinated efforts across different players to optimize resource utilization and maximize impact. Building capacities of key institutions at various levels to improve the quality of lives of PLHIV and MARPS. Provision of key HIV services using existing and large reach to immediate staffs and other stakeholders. Creating a enabling environment through policies, programmes and communication strategies. OSACS has facilitated the various social

protection schemes for PLHIVs in Odisha. The scheme are Madhu Babu Pension Yojana, Antyodaya Anna Yojana, Mo Kudia Yojana take away ration for children with HIV and free transport facility to ART Centers for treatment. Sanjog card distributed to more than 550 PLHIV to avail different social protection scheme provided by the government. To effectively ensure that PLHIV and affected communities are actively involved in responding to the pandemic, it is essential that PLHIV contribute to a diverse range of roles that includes policy development, advocacy, activism, health care service, education, awareness generation, prevention, leading community, public services, as may be appropriate applicable in a given situation and setting.

RRC is a comprehensive promotional and preventive intervention to enhance voluntary blood donation as well as mainstream HIV/AIDS prevention, care and support and treatment impact, mitigation, stigma reduction, among the youth in educational institutions. It will also prepare and promote youth peer educators within and outside the campuses. The RRC scheme targets youths who are invariably in the age group of 15-29 yrs. cover all educational institutions like universities, colleges, polytechnics and non-academic areas, such as art colleges and institutions. The outcome of the programing is no. of youths aware of at least 3 correct modes of transmission and know at least 2 correct modes of HIV/AIDS prevention, no. of PLHIV involved in the programme to reduce stigma and discrimination, no. of peer educators trained, no of other youths sensitized by peer educators regarding HIV/AIDS, no. of youth registered for regular blood donations, no. of units of blood collected through voluntary blood donation. Red Ribbon Club members gain in-depth knowledge

about HIV/AIDS, Voluntary Blood Donation and related issues, mobilizing resources for the club's activities producing innovative BCCC materials-slogans, jingles, posters, logos, handbill messages, songs and plays etc. Actively participating in competitions and community outreach program, sensitizing the youth regarding the issue of PLHIV, Red Ribbon Club (RRC) is a comprehensive promotional and preventive intervention to enhance voluntary blood donation as well as mainstream HIV/AIDS prevention, care and support and treatment impact, mitigation, stigma reduction, among the youth in educational institutions. It will also prepare and promote youth peer educator within and outside the campus.

Red Ribbon Club has a major role in control and prevention of HIV/AIDS, through RRC educate youth with correct, concise and adequate information and heighten their level of awareness about HIV/AIDS/STI/Sexuality and other related issue, Enable youth, especially the Female students, to identify and understand situations of exploitation and abuse. In Red Ribbon Express, there are coaches on basics of HIV/AIDSs, services available, coaches on counselling, coaches on training, STI, NRHM, TB, etc. The key objectives of RRE project is to increase levels of accurate knowledge about HIV/AIDS, build and enabling environment to reduce stigma and discrimination and increase of utilization of health services. RRE consists of eight coaches out of which four are exhibition coaches, one coach is Auditorium-cum-conference and one coach for counseling-cum-medical services and the rest two coaches are for sleeper, office and dining cum pantry.

HIV/AIDS an epidemic has become a global concern. Though the "AIDS" has become familiar word in our vocabulary but very few

understand the seriousness of the disease. Currently the prevalence and control aspect of this disease do not confine itself to the health and FW Dept. only; rather it is to be seriously considered as everyone's responsibility. The gravity has attained such a magnitude that an integral and multi-sectoral approach to control this disease is highly essential. Therefore, the issues related to HIV/AIDS, whether directly or indirectly require sincere involvement of various stakeholders, like govt., corporate and other social agencies. Spread of this disease is due to Migration in Odisha. Therefore the information related to HIV/AIDS must reach the Public, which should be taken to control the epidemic and appropriate steps to be taken for addressing the problem of HIV/AIDS infected and affected people, should get top priority. Emphasis needs to be paid on the great saying "Live and let Live" which holds good for the principle of Greater involvement of people living with HIV/AIDS.

Due to association of stigma, isolation and social prejudice associated with HIV/AIDS, individuals infected with such deadly diseases are obviously more concerned with maintaining confidently of their health status and accordingly need better protection from unauthorized disclosures of their intimate health information, physician patient confidentiality deserves enhanced protection in the context of HIV/AIDS, subject to some narrow exceptions, no public interest may justify disclosure of the disease, especially in view of the fact that the information might bring about serious consequences to the patient, including social ostracism and the inability to continue normal everyday life. Generally speaking, every piece of information obtained by a physician in the course of medical treatment should remain confidential under law on medical

profession or professional ethics. All professionals must observe the same confidentiality rules.

There is an area of human conduct where law and morals overlap. There is however another area in which what is immoral is not necessarily illegal traffic in women is illegal but prostitution goes on and has invaded different classes of our society in different forms. A permissive society need not necessarily be promiscuous society. We must set our own moral standard even if they have not been provided by the law. Religions have long been telling us what is immoral. Indeed the religious exhortations are not without scientific basis. The laws therefore must encompass the reason of religious beliefs, morality and science. In conclusion, it should be emphasized that the epidemic of HIV is evolving in an explosive, exponential way. This means that two HIV infected persons become four and then 16, 256, 65536 and so on. No wonder, those in the know are crying out that high priority be given to control of HIV/AIDS before it reaches irreversible situation. So India is also committed to the Millennium development goal of halting and reversing the HIV/AIDS epidemic in the country by upcoming some year. The implementation of NACP has resulted in institutionalization of efforts nationwide and there is encouraging evidence regarding its stabilization in some parts of the country. However, it is also true that over the virus has travelled from urban to rural areas and from high risk to general populations, affecting the women and the youth disproportionately. Red Ribbon club volunteers support and encourage people living with HIV/AIDS to participate in life in the community and to comfort those who are sick and may die through counseling, home visiting or other programmes. She inform people living with HIV/AIDS about their rights and about treatments. She/he gives service and support to

people who may be at risk, including women, children and young people, men who have sex with men, injecting drug users and commercial sex workers. She/he is to create space where people living with HIV/AIDS can meet, share concerns and information, and take joint action; people with HIV are part of society. They can continue their lives, do their jobs as well as they could before they were infected. They look and feel perfectly healthy for a long time. People with HIV should be treated just like anyone else. If you know that someone has HIV/AIDS, you should respect that person's privacy and do not tell no one about his or her interaction. We all need to learn to live with HIV/AIDS. This involves understanding people with HIV/AIDS and giving them love and support, not prejudice and rejection. Young people may find it difficult to obtain clear and scientifically correct information about HIV/AIDS, sexual behavior, or other topics that may be sensitive in their society. Where information is available, it may be given in a manner that is authoritarian, judgmental or non-adopted to the young people's values, viewpoints and lifestyle. This situation threatens young people's right to information.

I think, a good place to start showing your care and solidarity may be within your group, your family, with acquaintances or colleagues. When someone you know has HIV/AIDS, you may feel helpless you may be afraid of intruding on your friends privacy or simply not know what to say or do? If you know that someone in your group has HIV or AIDS, it is important to make sure those friends who are already aware of his or her condition know that it is safe to touch, hug, share food and be together socially. It is important to show that your regard for this person has not changed, and that you can continue to share

friendship or joint activities in the same way as before. If the person is sick, She/he will certainly need other forms of support such as help with cooking, shopping, taking medicines, going out, cleaning or simply taking about his or her feelings. HIV/AIDS related discrimination and stigmatization also often occurs at the workplace. If you know a colleague who has HIV/AIDS, you may be able to help by making him or her as well as other colleagues aware of the rights of people living with HIV/AIDS at work. One concrete way to address such discrimination and stigma at the workplace is to advocate for behaviors and conducts which are consistent with international human right standards.

“The basis of discrimination against people living with HIV/AIDS is fear, and this fear comes mostly from wrong or distorted information ... so our first step had to be to correct misunderstandings about how HIV is transmitted...”. So, let us join our hands together in the interest of protecting our general population and also make all possible endeavours to provide maximum care support and treatment for HIV infected as well as affected people. Because Red Ribbon Club has a major role in control and prevention of HIV/AIDS.

“Know AIDS for no AIDS, Give up all your inhibitions, visit to the ICTC, Do the HIV Test”, “Stop AIDS- KEEP PROMISE” “USE CONDOMS - SAVE LIFE”.

Mahendra Kumar Nayak, National Youth Awardee, Gadaba Street, Nabarangapur – 764059.

Child Labourer: A Saga of Pain

Prabhudutt Dash

He is not born with a silver spoon in his mouth.
He is unclad, unfed, uncared and unknown.
School is a distant dream for him.
Diseases plague and injuries affect him.
Filth and garbage contain him.
From dawn to dusk he works incessantly.
Exploited by his cruel master, he leads a miserable life.
Despised and dehumanized, he is a victim of human trafficking.
Dingy rooms and unhealthy slums fill his life.
His pain and misery are indescribable.
Happiness and contentment elude him.
An uncertain fate and a bleak future await him.
Victim of vicious cycle of poverty, he is ever cursed by a cruel fate.
Rules and debates do not cheer him.
And assurances do not satisfy him.
His is an endless journey.
He suffers in silence.
He needs care, compassion and grace.
I think, we do have a great responsibility to end this menace.

Prabhudutt Dash, Plot No.307, Haladipadia, Saralanagar, Laxmisagar, Bhubaneswar-751006,
Email: 1977tiku@gmail.com

The history of religion in medieval Odisha from 12th Century AD onwards is of immense importance. Different religious cults flourished side by side and every faith had its culmination in the cult of Jagannath. There are three distinct features. First, the continuance of the cosmopolite homogeneity in the midst of diversity. Second, predominance and supremacy of Vaisnavism as a major religion of Odisha as well as the erection of remarkable religious structures. Third, the inspired influence of the saints of Odisha. The role of Ramanuja and Chaitanya created a magnificent chapter of dedication and devotion in Odisha.

Medieval period in Odisha was a great age of religious achievements. The suitable

controversies to establish their own theories. Ramanuja was the Alvar, who was the successor of Yamunamuni. The philosophy of Ramanuja is called Visistadvaita. From the commentary on Brahmasutra, the keynote of his entire work can be summed up. Himself a devotee of Visnu, he derived his metaphysical doctrines from the Upanisads and Brahmasutras. R. G. Bhandarkar opines that, the Vaisnavism of Ramanuja is the Vasudevism combined with the Narayaniya and Visnu elements.

Most of the historians agree that Ramanuja visited Odisha between 1122 to 1137 AD. His visit to Odisha was a great event indeed. P. Mukherjee states that Ramanuja visited Puri

History of Medieval Odisha - Religious Perspective

Rajashree Patnaik

geographical location and the favourable cultural atmosphere of Odisha have provided opportunity since ancient times for the growth and progress of various religious cults like; Buddhism, Jainism, Saivism, Saktism and Vaisnavism. This age is also remarkable due to the contribution of religious personalities. Proofs exist to show how they won innumerable number of hearts for their sparkling humanity, brilliant optimism and catholicity. Among the Vaisnavas of South there were two classes of teachers, viz, the Alvars and the Acharyas. The Alvars were interested in devotion for Vishnu or Narayana and they expressed their loving devotion in composing songs, while the Acharyas were engaged in their arguments and

to preach his faith, as a part fulfillment of his mission. The religious history of Odisha reveals the fact that, popularity of any religion used to depend on royal patronage. Anantavarman Chodagangadeva (1078-1147 AD) of Ganga dynasty was at first a Paramasaiva. But Ramanuja, a Srivaisnava exerted a remarkable influence on Chodagangadeva. As a result he was mentioned as a Paramavaisnava. The grand temple of Lord Jagannath was built by him. This fact is mentioned in Chodagangadeva's grandson Rajaraja's Dasagoba Copperplate of 1198 AD. Even some of the functions of the Srivaisnavas were introduced in Jagannath temple. W. W.

Hunter points out that, during thirteenth and fourteenth century AD, a reformation took place, as a result of which Vishnu worship became the 'National Religion of India'. Vaisnavism flourished in Odisha and at last it had its culmination and synthesis in the cult of Jagannath. Jagannath is regarded as Vishnu and Jagannath temple became the centre of various religious cults. K. C. Panigrahi opines, "Jagannath grew into an institution embodying the principles of all the sects and cults known to India". It has been a historically established fact which has been accepted unanimously by historians like K. C. Panigrahi, M. M. Ganguly, H. K. Mahtab and P. Mukherjee that the important centre of religious movement in Odisha during medieval period was Puri, which is otherwise known as 'Srikshetra', 'Visnukshetra' and 'Purusottamakshetra'. But Odisha was studded with several religious centres connected with Buddhism, Jainism, Saivism, Saktism and Vaisnavism. The worship of Panchadevas or the five deities was quite popular. Jajpur, a Sakti Pitha, is famous for Viraja temple, Bhubaneswar for Lingaraj temple, Konark Sun temple is a silent testimony of Sun worship while Mahavinayak is famous for the worship of Lord Ganesh. Especially Puri became the highest centre of Vaisnavism, delighting in religious activities for the magnificent Jagannath Temple.

The worship of Saptamatrukas was prevalent in Belkhandi in Kalahandi district. Hirapur and Ranipur Jharial are famous for worship of Yoginis. Hirapur is situated near Bhubaneswar and Ranipur in Bolangir district. Rise of Tantrism expressed itself in several temples, like temples of Chamunda, Varahi and Saptamatruka. Even after the construction of Jagannath temple at Puri, Sakti cult gracefully retained its former popularity. Subhadra and Vimala both of them are regarded as Sakti. So Vaisnavism, Saivism and Saktism were interrelated. The cult of Gopinath was very

popular in the coastal area of Odisha. During the reign of Anangabhimadeva-III, Narasimhadeva I and Narasimhadeva II, the cult of Gopinath Krishna was popular. In this way several places of religious significance are situated all over Odisha.

Particularly 'Puri' became a magnetic centre of pilgrimage. Predominantly this place is connected with Bhakti or devotion. The doctrine of Bhakti or loving devotion is the most important doctrine of the Vaisnavas. It created a sharp difference between sacrificial and devotional religion. Non-violence or Ahimsa is an important doctrine of Vaisnavism. The worship of the Avatars or incarnations of Vishnu forms another doctrine of Vaisnavism. The purpose of Avataravada is connected with the benevolent aspect of divinity. Jayadeva, the great poet has beautifully described the ten incarnations of Vishnu in his literary work 'Gita Govinda'. Singing of Gita Govinda, in Jagannath temple was introduced during the reign of Narasimha –II (1278-1306 AD). Not only literature but also architecture depicts the popularity of incarnations. In Odisha the ten incarnations are Matsya (Fish), Kruma (Tortoise), Varaha (Boar), Nrisimha (Man Lion), Vamana (Dwarf), Parsurama, Rama, Balabhadra, Buddha and Kalki. Scholars have used the terms, 'Anthropomorphism' and 'Theriomorphism' while describing the incarnations. Vaisnavism had its culmination in the cult of Jagannath. Chaitanya Mahaprabhu was a great devotee of Lord Jagannath. He was a Gaudiya Vaisnava who belonged to Nadia in Bengal. In 1510 AD he arrived in Puri. Impressed by the religious atmosphere he cherished the desire to stay at Puri. He was so popular that, his name has become a household word in almost every village and town. Chaitanya always identified himself with Sri Radha, the beloved of Sri Krishna. As he was devoted to Lord Krishna, for him there was no difference between Lord Jagannath and Lord

Krishna. Chaitanya was the contemporary of Prataprudradeva, the then ruler of Odisha who ruled from 1497 to 1534 AD. Like his predecessors he was also a man of spiritual disposition. He was very much impressed by Chaitanya. Panchasakhas in Odisha were deeply influenced by the outlook of Chaitanya. He used to experience the vision of God in ecstasy.

Jelal Uddin (1207-1273 AD), Hafis (1300-1388 AD) and Jami (1414 – 1493 AD), were Muhammadan Sufi poets who expressed similar feelings. Not only Hindus, but also Muhammadans were impressed by his personality. Chaitanya made people acquainted with Nagarsamkirtana. Sama, a kind of devotional dance prevalent among the Sufis has similarity with Samkirtana. The Sama was introduced by Rumi, who was the founder of Vedantic type of Sufism in Islam. Embodiment of love, Chaitanya was the champion of equality, compassion and above all the angelic messenger of Hindu-Muslim unity.

Medieval period is remarkable for the study of religion. The study is fact revealing as well as enlivening. Different religious cults had their origin and every faith attained a process of development. No doubt excessive devotion and admiration for Lord Jagannath, gave rise to a cult and other religious faiths such as Saivism, Saktism and Vaisnavism absorbed themselves in this cult without losing their identity, because there was enough spiritual space for the growth of faith and worship. Different cults contributed generously to the cultural heritage of Odisha. The deity and the saints, the ruler and the ruled, the divinity and the devotee played an epoch-making role in the religious history of medieval Odisha.

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Rajashree Patnaik, Research Scholar, Ravenshaw University, Cuttack.

There is a village today called Damilo close to Bhubaneswar. Presiding deity of the village is Jagulai, also called Janguli. Janguliki it is said, was the name of Kalinga princes who was an expert in Tantra, having specialized in removal of all forms of poison from the human body through Tantrik rituals.

Janguli is also the name of a Buddhist goddess who like goddess Manasa Devi, worshipped by Hindus, was a dispeller of all forms of poisons. Worship of Janguli as a Goddess whom the Buddhists adopted later as their own was prevalent in Kalinga ages before the birth of Buddha.

Sanskrit. The place name of Dharma (Dhamma) as time passed could also have been called Dhammilo.

‘La’ or ‘Lo’ was a very ancient tribe of Vietnam (Indo-China) in the South East Asia. Within a radius of fifteen kilometers of Bhubaneswar, there are many villages with names ending with ‘Lo’ which are as follows. They are Kanchilo, Andilo, Dandilo, Gandilo, Barubilo, Pampalo, Sisilo, Kwainlo, Arislo, Shathilo, Suaanlo, Ratilo, Mahulo, Subalo, Amilo, Dedhalo, Gavilo, Harilo, Sailo etc.

Bouddha "Jataka" says that in Majhima Desha (Middle land) there was a river called

DHAMILO

Dr. Ajit Kumar Tripathy

‘Dhama’ stands for upward direction and Mil stands for mix-up or mingling. Dhamilo is also a Sanskrit word having local origin which stands for a particular hair style which ties the hair of a woman and makes it stand upward in a form. Dhamilo stands for a beautiful woman with a rich growth of hair nicely tied upwards. Very often this Dhamilo stood for braided hair of a woman decorated with flowers and ornaments. In Odia Dhamilo means Juda, Braided hair of a woman.

From a few Bouddha Jataka stories it is known that the name of mother of Ashoka was Dhamma. Dhamma in pali stands for Dharma in

Solavati. By the side of Dhamilo flows today a stream called Sola. In Vietnam and other ocean of South East Asia, there used to live a tribe known as ‘Lo’ or ‘La’ around 150 B.C. These tribal people could have come to Toshali, Utkala, Kalinga and Koshala by the sea and the river routes and some of them staying in these areas is not ruled out. ‘Lo’ as a suffix is used as a mark of affection in addressing daughters and girls even today in Odisha (The Early Voyagers of the East, Vol.-I, Published by Pratibha Prakashan, Delhi, Page-417).

An inscription discovered at Nagarjunakonda of Andhra Pradesh refers to Dhammilo as a holy place for the Theravada followers of Buddhism. Along with Dhammilo appear names like Tosali, Palura, Chilatra (Chelo Ta Lo) and Siviparvate which have been identified as Buddhist shrines.

According to Hindu mythology Swayambhuba Manu had a son named Priyabrata and his son's name was Agnidhra. Nabhi was the son of Agnidhra and his son was Rishavadeva who had one hundred sons and each of them was reputed scholars on Vedanta. The eldest of them was Bharata, the devotee of Vishnu and the name this country was named as Bharata was also the supreme of the entire world of 99 other sons of Rishavadeva, nine had ruled over nine islands of India. Land enclosed by rivers was also called Dwipas (Islands) in those days. Nine others were Digambar Sannyasis. They were called Yogiswars with names like Kavi, Hari, Antarikhya, Prabuddha, Pittalayan, Abihota, Drumila, Chamas and Karabhajana.

This Bhagawan Rishavadeva of Shrimad Bhagabata is believed to be the first Tirthankaras (prophets) of Jainism.

In the list of rulers of Toshali, a name Drumila appears. Dhamilo could have come to local dialect path from Drumilo in Sanskrit the

name of the king. In the popular folklore, Janguli was the daughter of Drumilo, the princess of Toshali kingdom.

(2) Dhamini was a lady companion of Naga princess Ulupi, who was also the queen of Arjuna of Mahabharat fame. Her father's name was Vasuki and mother was Keshini. Chandaka was the army chief of Nagaloka. As one of the important relics of the Naga rule in Sundarpada near Dhauli hill (famous for Asokas rock inscription archaeological remains) Buddhist sculptures of the two Nagarani images known as "Kaliasuni" in the middle of Nagaraja are worshipped.

It is found in Kulavamsam Itihas (Vol XXXVIII, 11-12) of Simhala that from the South Eastern Central India, the descendants of Dhamilla dynasty ruled over north Srilanka for a few years. King Pandu of this dynasty had defeated and killed king Mitasen of Srilanka in a battle and ruled over the kingdom. The same book describes how king Dhahesena of Srilanka took revenge and defeated Pithiya of the same dynasty. The descendants of Dhamillo branch of Nagavansa had occupied small parts of eastern coast of India in Tamilnadu, Andhra, Kalinga and the present Bengal.

One conclusion from these discussion could be that the present Dhamilo was a part of an independent kingdom ruled over a Dhamilo branch of Naga dynasty.



**EIGHTY YEARS OF
ODISHA STATE BUDGET**

The inflow to the State's Budget the consolidated fund, is composed of state's own resources and the resources transferred from Union Govt., a major part of which is the tax devolution recommended by a constitutional body, the Finance Commission.

The Federal Constitution of India made separate financial arrangements for both the Union Govt. and State Governments. And also created one institution i.e. Finance Commission under Art.280 to share central collections among Union Govt. and the State Govt. The Union Govt.

considering certain parameters and weightage. Besides the devolution, the Commissions have been suggesting state specific, area specific, subject specific special grants and grant in aid to different states as directed under Terms of Reference (ToR) given time to time. During 1951 to 2015, fourteen Commissions have successively given their accurately calculated recommendations. The period of each Commission is five years as provided in the Constitution of India. The methodology and weightage adhered to in different factors are not constant or uniform. As a result there is neither

State Budget : The Role of Union Finance Commission

Panchanan Kanungo

financial support to state budget is compulsory through the devolution, recommended by the F.C.

The Finance Commission (FC) has been working since 1951 to uphold and sustain the federal concept of the Constitution. In every five years, the Commission provides recommendations on both horizontal and vertical devolution which have been worked out

commonality in horizontal distribution nor there is constant formula to distribute at the rate of same percentage to a specific state. It varies from Commission to Commission. Odisha's horizontal shares as proposed by the several Commissions are given below (table — A).

Sixty seven years post our triumphant independence; the State of Odisha is still

Table — A

State-wise share in total transfers recommended by different F.Cs (Odisha)

1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th
5.06	4.51	7.72	8.03	5.41	6.01	4.72	4.84	4.53	5.21	4.28	4.77	4.89	4.642

*(tax devolution + grants as % of total devolution)

languishing in a backward, conventional and stagnant agrarian economy, an extremely weak industrial base, gross unemployment and abysmally low incomes with dire distress and acute never-ending poverty.

With the financial devolution, in area and state specific grants by different Finance Commissions, it has been deduced that at the end of Thirteenth F.C. Odisha's dependence on transfer of funds from the Centre has increased significantly and the central transfer with respect to state's total budget has been more than 50%. Almost over sixty years of our systematic planning under the supervision of the Central Government, could not uplift the economy of Odisha thereby not accomplishing the desired goal, despite of preponderance of bountiful forest, mineral, land, water and marine resources. Currently in the Report of the Committee for evolving a composite development Index of state (2013 September), the miserable and deplorable condition of the state of Odisha has been thoroughly analyzed in a vivid manner. The study group headed by Sri Raghuram G Rajan as the chairman strongly viewed that "The inter-state comparison of performance of states based on the various indicators reflects that while certain states have performed favourably with respect to the growth indicators, they have performed poorly when compared with the other indicators like poverty, rural urban disparity, unemployment, education, health and financial inclusion. This circumstance calls for a rethinking on the criteria used for devolution of funds to states under Finance Commissions on urgent basis where parameters like income distance (12th Finance Commission) or fiscal capacity distance (13th Finance Commission) along with population are given immense emphasis and none of the human development indicators or financial

inclusion indicators are utilized. Similarly, the benchmark used for awarding 'special category status' to states (hilly and difficult terrain, low population density and/or sizable share of tribal population, strategic location along borders with neighbouring countries, economic and infrastructural backwardness, and non-viable nature of state finances) need to be revisited." In view of the above study the state of Odisha ranks the top in the list to be taken up for serious reviews with utmost urgency.

In Odisha, the crops do not grow or flourish due to lack of rains or dearth of proper facilities for irrigation. Adding to the said bottlenecks, the state of bizarre multiplies due to the floods followed by excessive rains, which causes unprecedented damage to the crops. Similarly, droughts in the state in every two or three years. One creates a situation of catastrophe causing famine in this state. Floods could have been controlled and droughts averted respectively by suitable flood control and provision of irrigation facilities by optimally utilizing both ground and surface water. However the scarcity of funds adds further to the acute distress. Cyclone a form of wrath of Mother Nature adversely affects the life — both of human being and domestic animals, property and economy of the society to a major extent. It has been a continuous phenomenon in Odisha during last sixty years or so. In the year Govt. claimed 28 districts out of 30 being affected by drought due to shortage of 30% loss of normal rain, which vividly indicates the failure to provide irrigation facilities even during the rainy season (kharif).

The backwardness of Odisha both in economy and public finances is for historical reasons which even after freedom was not

remedied. Odisha's plight is an extension of British regime.

If the institutional managements take absolute and concrete direction, the State's revenue collection is always dependent on the economic condition of that State. More the economy of the State is developed, higher will be the revenue generation thereby enhancing the capacity of purchasing power of individual and family, more is the own revenue of the state. A weak revenue base occurs predominantly due to the poor economy of the State and diminishing capacity of purchasing power. If a state devoid of natural resources strengthens its phase of underdevelopment, it can be somewhat understood and accepted. But it seems really paradoxical that despite of voluptuous natural resources like land water, forest, mineral, marine and above all human resources a State like Odisha still continues to drag itself in such an acute condition and abject poverty. Considering the All India average, however, it reflects that one in four people's lives persist below the poverty line. Furthermore, it also confirms that there is certain intrinsic weakness somewhere in the system for such a paradox to exist even after sixty seven years of independence. The development planning is completely centralized; financial resources dependence which includes both budgetary and extra budgetary is center oriented. State's responsibility can never be ignored for arranging its own revenue and managing efficiently and optimally its own finance. It is also true that, mere management has a minimal effect on the state's revenue generation and prosperity without procuring an easy and free access to financial resources and autonomy in policy formulation. This dichotomy is to be understood in proper perspective. Another triggering factor cannot be

put behind that the plight of Odisha is actually manmade, though many used to holistically blame that the wrath of nature means the frequent flood drought was responsible for the abject poverty of Odisha and protruding ribs of Odishans. Both these calamities could have been successfully averted by proper planning, resource investment and effective management of institutions. They lacked in this systematic planning and effective utilization of resources and continue in the same bizarre situation.

In the backdrop Odisha's financial relations with central/union Govt. needs to be analyzed briefly. Odisha was created as a truncated and deficit separate Province on 1st April, 1936 as a result of Simon Commission's recommendation. Section 142 was included in the Government of India Act, 1935 specifically for the purpose of providing subvention for the newly created deficit provinces. Besides Odisha, the other new Province created as a deficit Province was Sindh which in 1947 became a part of Pakistan. The expert Committee has also decided the amount of subventions and had also suggested a long period for which subventions should be effective so as to enable these two Provinces with a view to sustaining them on their own after the lapse of the subvention period. But in 1936, Sir Otto Nimeyer was appointed to make recommendations on matters which under Section 138 (1) and (2), 140(2) and 142 of the Government of India Act, 1935 and in certain ancillary matters which had to be presented or determined by order-in-Council. The scope of the enquiry was made comprehensive by a supplementary reference which enabled it to be extended to cover a review of the existing liabilities of the Provincial Governments to the Centre. The recommendations of Sir Otto Nimeyer were

prejudicial to the interest of Odisha and the award was even decried in the Advisory Council on the 11th May, 1936 of the Britishers under the Governor of Odisha - Sir John Austin Hubback. The fiscal distortions meted out to Odisha by Sir Otto Nimeyer remained uncovered and unrectified till date. Successive Finance Commissions did not correct the weakness extant in Sir Otto Nimeyer recommendations. Out of sixty six years after the independence Odisha unlike other Provinces latter on called states suffered from revenue deficits most of the years since its inception in 1936. Out of sixty six years after the independence Orissa suffered from revenue deficits for forty three years and had surplus on revenue accounts for only twenty years. From the year 1982-83 deficits on Revenue Accounts became regular phenomena in Orissa Budgets. From two digits deficits up to 1986-87, deficits jumped to continuous three digits (Except of course in 1990-91 when the deficit was Rs.19.59 crore till 1997-98 and then jumped to four figure deficits from 1998-99 after the implementation of the recommendations of the Fifth and Sixth Pay Commission and touched 2800 crores in the year 2001-02. Undoubtedly because of better financial management, the deficit started coming down from 2002-03 and the trend of revenue surplus again appeared after 2005-06. It is again due to the cut in non-plan expenditure and rising revenue from mineral activities and rise of royalties. Again it has been showing a declining trend from 2013-14 and compelling the Govt. to go for loan to the tune of 12 thousand crore including a market borrowing of five thousand crore in 1915-16 to meet the budget promises and in the year 2016-17 the loan hike is a matter of concern.

In this context, it is to be pointed out that Odisha has been a revenue-deficit state since its

inception in 1936. The first Finance Commission had assessed a revenue deficit of Rs.6.71 crore after Central devolution and had recommended an equal amount as grant-in-aid to Odisha. Every successive Finance Commission, since then, found revenue receipts of Odisha including Central devolution falling short of the revenue expenditure and have recommended revenue gap grants. This imbalance caused primarily on account of the limited resources base and the growing needs of development especially in social and infrastructure sectors. Again the horizontal devolution from 1st to 14th F.C. has shown a fluctuating trend, not favourable to the State's economy (Table-B). Though there is significant changes occurred in 11th, 12th, 13th and 14th FCs in vertical devolution (Table — B), the reduction in horizontal devolution reduced the central support. The vertical devolution in 14th F.C. showed a increase of 10% over the award of 13th F.C. against the state's demand of 50%.(Table-B)

Table — B

11th FC	12th FC	13th FC	14th FC
28% of net proceed	30.5%	32%	42%
+ 1.5% = 29.5%			
State's demand in 12th FC - 40%			
State's demand in 13th FC - 50%			
State's demand in 14th FC - 50%			

The fiscal difficulties and the recommendations of the successive Finance Commissions admit that the severe fiscal problem faced by Odisha has not been seriously addressed. The relative share of Odisha in the total transfer

of revenue under the recommendation of Finance Commissions has declined even though it has a very limited resources base. The relative share of Odisha in the transfer of revenue under the award of the Ninth Finance Commission (1990-95) was 5.21%. This was reduced to 4.28% under the award of the Tenth Finance Commission (1995-2000). The reduction in the relative share under the award of Tenth Finance Commission was mainly on account by more than Rs.1542.00 crore for the period 1995-2000. The same apathy was also repeated by the Eleventh Finance Commission, on a larger scale for the period 2000-05. If one compares the relative share of States, the share of Madhya Pradesh increased from 7.10% under the award of Tenth Finance Commission to 8.06% under the award of Eleventh Finance Commission. Similarly, in the

case of West Bengal the relative share increased from 6.61% to 8.11% and in case of Uttar Pradesh, the share increased from 15.95% to 18.08%. However in case of Odisha the share increased from 4.28% to 4.78%, a very insignificant amount. This was due to the fact that the Eleventh Finance Commission grossly underestimated the Non-Plan revenue deficit grant by Rs.7500.00 crore. Similarly in the 12th, 13th and 14th F.C. the horizontal share was reduced though the vertical share was increased from 29.5% to 32% and again to 42%. An analysis of these three successive commissions (Table-C) explicitly speaks of the fluctuating support and the trend of awards to different states. The award of 14th F.C. was reduced by 0.14% (horizontal) due to less weightage on performance and taking the population parameters based on 1971 census.

Table – C

Inter-se Share of States (%)

States	Inter-se Share of States (%)				Diff of % 11 th -12 th	Diff of % 12 th -13 th	Diff of % 13 th -14 th
	11th	12th	13th	14th			
Andhra Pradesh	7.7	7.4	6.9	4.305	0.301	-0.5	-2.6
Arunachal Pradesh	0.244	0.3	0.3	1.37	0.056	0	1.07
Assam	3.285	3.2	3.6	3.311	-0.085	0.4	0.3
Bihar	14.597	11	1.3	-0.1	-3.597	-0.1	1.3
Chattisgarh		2.7	2.5	3.08		-2	0.58
Goa	0.206	0.3	0.3	0.378	0.094	0	-0.1
Gujarat	2.821	3.6	3	3.084	0.779	-0.5	0.84
Haryana	0.944	1.1	1	1.084	0.156	0	0.84
Himachal Pradesh	0.683	0.5	0.8	0.713	-0.183	0.3	0.087

Jammu & Kashmir	1.29	1.2	1.4	1.854	-0.09	0.2	0.454
Jharkhand		3.4	2.8	3.139		-0.6	0.33
Karnataka	4.93	4.5	4.3	4.713	0.43	-0.1	0.413
Kerala	3.057	2.7	2.3	2.5	-0.357	-0.3	0.2
Madhya Pradesh	8.838	6.7	7.1	7.548	-2.138	0.4	0.448
Maharashtra	4.632	5	5.2	5.521	0.058	0.2	0.31
Manipur	0.366	0.4	0.5	0.617	0.034	0.1	0.117
Meghalaya	0.342	0.4	0.4	0.642	0.058	0	0.242
Mizoram	0.198	0.2	0.3	0.46	0.002	0	0.16
Nagaland	0.22	0.3	0.3	0.498	0.08	0.1	0.198
Odisha	5.056	5.161	4.779	0.382	0.105	0.382	-0.137
Punjab	1.147	1.3	1.4	1.577	0.166	0.1	0.177
Rajasthan	5.473	5.6	5.9	5.495	0.124	0.2	0.4
Sikkim	0.1184	0.2	0.2	0.367	0.016		0.167
Tamil Nadu	5.385	5.3	5	4.023	-0.085	-0.3	-0.67
Telengana				2.437			
Tripura	0.487	0.4	0.3	0.642	-0.087	0.1	-0.142
Uttar Pradesh	19.798	19.3	19.7	17.959	0.498	0.4	-1.741
Uttarakhand		0.9	1.1	1.052		0.2	0.048
West Bengal	8.116	7.1	7.38	7.324	1.016	0.2	0.024

It is true that Union Govt.'s budgetary transfer is not only the FCs award. Union Govt.'s discretionary power special and/or additional grants and transfer through centrally sponsored schemes/plans are also added to the state Govt.'s budget.

The Fourteenth Finance Commission's period is more critical and uncertain for the state. There is upward revision of vertical transfer which increased from (13th F.C) 32% to 42% (14th). But the horizontal devolution was decreased by 0.137%. Simultaneously Govt. of India dropped

eight welfare subjects and reduced the budgetary support for 33 wellbeing subjects. In all centrally sponsored schemes Govt. of India enhanced the state share from 25%, 35% etc to 40%. The effect of all these is likely to influence the state budget. The loss calculation, due to this only can be ascertained at the end of 2019-20, because there is every possibility of changes in C.S.P/ C.S.S. by the Union Govt. For the first time due to this uncertainty Govt. of Odisha has shifted the regular budget time from before March to after March. After the 14th F.C., the behaviour of tax transfer was uncertain, now many other central transfers cannot be projected on speculation.

States are to be made free for prioritizing their own programme, shouldering the responsibility, and thereby the state would be directly accountable before the public. Union's prime assignment is to remove the inequalities and imbalances and to give a check on the intra state unhealthy competition and to bring all states to the level - playing field. Since the function and functionaries are with the state the funds also are to be transferred totally without any schematic approach, particularly in agriculture, primary and secondary education, primary health, public health like sanitation, drinking water, environmental

hazards, wellbeing of child, women, scheduled castes, scheduled tribes and all other challenges in all welfare activities. Any allocations of Union fund in any form to local bodies are to be transferred to the state consolidated fund to enable them to prepare and execute necessities and priorities. Since, it is the constitutional obligation of the Union Government to Support the states, the only constitutional body Finance Commission is to be totally assigned the task of total central transfer. The devolution of central taxes is to be made all inclusive. A definite percentage of collected cess, surcharge, is to be shared between the states on the basis of population. In a federal system of Governance, Union Government holds the prime responsibilities to remove regional imbalances in all spheres of welfare activities with reasonable unconditional support to the weaker states. The role of Finance Commission is to be redesigned and the institution to be empowered with appropriate amendment of the Constitution.

Panchanan Kanungo, former Finance Minister, Odisha.

Introduction about Odisha

Odisha is one of the 29 states of India, located in the eastern coast. It is surrounded by the states of West Bengal to the north-east, Jharkhand to the north, Chhattisgarh to the west and northwest, and Andhra Pradesh to the south and south-west. Odisha has 485 kilometres (301 mi) of coastline along the Bay of Bengal on its east, from Balasore to Malkangiri. It is the 9th largest state by area, and the 11th largest by population. Odia (formerly known as Oriya) is the official and most widely spoken language, spoken by 33.2 million according to the 2001 Census. As per Census 2011 population of Odisha is 4,19,74,218. Out

capital by many rulers, through the British era until 1948. Thereafter, Bhubaneswar became the capital of Odisha.

The term “Odisha” is derived from the ancient Prakrit word “Odda Visaya” (also “Udra Bibhasha” or “Odra Bibhasha”) as in the Tirumalai inscription of Rajendra Chola-I, which is dated to 1025. Sarala Dasa, who translated the Mahabharata into the Odia language in the 15th century, calls the region Odra Rashtra and Odisha. The inscriptions of Kapilendra Deva of the Gajapati Kingdom (1435-67) on the walls of temples in Puri call the region Odisha or Odisha Rajya.

Odisha State Budget in Eighty Years

Trilochan Sahoo

of this the Rural population of Odisha is 3,49,70,562 and Urban population is 70,03,656.

The ancient kingdom of Kalinga, which was invaded by the Mauryan emperor Ashoka in 261 BCE resulting in the Kalinga War, coincides with the borders of modern-day Odisha. The modern state of Orissa was established on 1 April 1936, as a province in British India, and consisted predominantly of Odia-speaking regions. April 1 is celebrated as Odisha Day. The region is also known as Utkala. Cuttack was made the capital of the region by Anantavarman Chodaganga in C.1135, after which the city was used as the

The name of the state was changed from Orissa to Odisha, and the name of its language from Oriya to Odia, in 2011, by the passage of the Orissa (Alteration of Name) Bill, 2010 and the Constitution (113th Amendment) Bill, 2010 in the Parliament. After a brief debate, the lower house, Lok Sabha, passed the bill and amendment on 9 November 2010. On 24 March 2011, Rajya Sabha, the upper house of Parliament, also passed the bill and the amendment.

Introduction about the Budget

The 21st Century is witness the growth of the problem in public finance and in the allied

subject is largely effective. In the meantime the Govt. approves separate budgets in different heads in order to facilitate different public oriented programme. Further it is very much required a strong financial budget in different heads of the Govt. The Odisha Budget becomes a very strong and important tool of financial and administrative management from the very beginning of 1936 till 12th five year plan.

Meaning of the Budget

The word "budget" derived from French word i.e. Bougette, which meaning a leather bag or wallet, the term was used for the first time in 1733 in a satire entitled "open the budget" pointed against Walpole's financial plan for the year. The Chancellor of the Exchequer used to carry a bag containing different financial documents and other important documents and it is because of this association of the financial plan with the Bougetee for the entire financial year which is very much known as budget. In the modern era budget is very much used for a fixed period of time that is from 1st April to 31st March of a definite year.

According to the Dimock "A budget is a financial plan summarizing the financial experience of the past starting a current plan and projecting it over a specified period of time in future".

According to Taylor, "budget is a financial plan of Government for the definite period."

Types of Budget

Generally budget can be classified in different types like annual or long term budget- single or plural budget; surplus, deficit or balance budget cash or revenue budget, departmental or performance budget etc.

Principles of Budgetary Provision in Odisha in Eighty Years

Budget is an important instrument of the economic analysis as well as in the social changes. It is more vital when it is most effectively used for the welfare of the people. In order to make an effective and welfare budget some principles are very much important after 80 years. The principles are as follows :

- Budget should be balanced one. In every situation it should be balanced that is revenue and expenditure should be balanced, which makes a budget effective.
- In the mean time executive responsibility is more vital when the budget is prepared.
- On the other hand, the budget of the state should be prepared on the basis of Gross as well as on the basis of Net Domestic Income of the state. It is a vital principle after the cross of eighty years in the Odisha Budget. Revenue and capital parts of the budget should be kept in distance.
- Further the estimation of the budget should be exact. If it is done the state can achieve the perfect goal which he has aimed at previously.
- In spite of the above principle there are more principles available which are more vital after the First five Year Plan. These are now strictly followed by the government for an effective budget, which are not followed in the previous year like 1936-37 till the end of the century. Furthermore in the next century these are miserly looked by the budget maker. As a result of which Odisha has a low level of opportunities in every respect.

Odisha State Budget in Eighty Years

There are so many difficulties available in the starting point that is from 1936 to some conjunctive years. For that it has been continue, from 1st Five Year Plan to 12th Five Year Plan. In spite of these difficulties Odisha's budget becomes a parallel development in the recent years in order to achieve a specific goal that is to achieve an effective and a well balanced standard of living of the people.

In the financial year 1936-37 the revenue of Odisha was 1 crore 63 lakh and the expenditure was as same including subvention from Govt. of India as to the revenue of the state. In the revised budget 1936-37 it shows that a closing balance of Rs.3.55 lakh, in fact, a deficit balance by Rs.4,000/- the opening balance was Rs.12.55 lakh. This doesn't represent the surplus money that Odisha on hand out of the saving under normal expenditure during the year 1936-37. For the period of 1937 the Govt. of India has provided a recurring a sum of Rs.40 lakh as subvention for the ordinary administrative purpose of the state of Odisha.

In specific analysis of the budget from the very beginning it has been found that there is a miser amount sanction in every head of account like irrigation and agricultural development, forestry and other conservative programmes, education and allied subject, development of co-operative society and financial inclusion of the rural people, development of Cottage and Khadi industries, wealth and sanitation management etc.

In consequent upon the development of the budgetary provision of the state simultaneously the population of the state has been increased tremendously. In the census year 1901 the

population of Odisha was 1.03 crore when India's population was 23.84 crore.

In the census year 1931 the population of Odisha was 1.25 crore the population of India was 27.90 crore. And in the census year 1961 the population of Odisha was 1.75 crore when the India's population was 43.92 crore. But now the population of Odisha is 36706920 as per 11th census whereas the India's population is more than 1.20 crore. Till now that is for the year 2016-17 India's opening balance is -515.45 crore. The deficit has been increased tremendously from 2015-16. For the financial year 2012-13, 2013-14, 2014-15 the opening balance of the state of Odisha was -465.38 crore, -23.92 crore, 26.87 crore respectively. Whereas in the initial period of budget the opening balance and the performance of the state of Odisha was in a positive mode. Now a days a large development is possible only for a huge amount of budget in different heads of account but in the meantime Odisha is compelled to borrows a large amount from various sources.

Importance of performance Budget after 80 years

Performance budget has a significant role in the recent year which has now weightage in the initial period of the budgeting. It is also a challenge to the traditional budget system. The entire performance budget shows in terms of different functions, different government programmes and activities.

According to the Burkhead, "Performance budgeting can be most appropriately associated with the budget classification which emphasizes the things which government lays".

In the word of Administrative Reforms Commission, a Performance budget is, “a technique for presenting government operation in terms of functions, programmes, activities, and projects.

Thus, it can be said that Performance budgeting indicates a process that seeks the implementation and control of programme through budget allocation. It gives important on functional classification of the Govt. transaction which results in identification of Govt. activities in the annual budget in the financial and physical terms.

Performance budgeting helps to analysis every programme and activities, helps in effective improvement in the procedure of budget formulation and reviewing the actual progress of different programmes of the Government at the grassroot level. It provides a clear picture about

the budget. Till now the performance budget is implementing in every respect which is neglected in the past.

Conclusion :

In spite of all the above discussions it can be said that more reforms are very much required in the state budget of Odisha. Financial burden from the people should be less as much as possible in the least part. It can be said the Odisha’s budgetary system has been changed in a significant manner though more reforms will be required in the present situation.

Trilochan Sahoo, At/Po-Fakirpur, Via-Anandapur, Dist-Keonjhar-758022, E-mail: trilochan.555@rediffmail.com.

The word 'Budget' has been derived from the French word 'Bougettee' which means a bag. It symbolizes a bag containing the financial proposal.¹

In its current sense 'Budget' means the plan of expenditure and revenue, of usually a public authority.

The Budget is the most important financial document of the Government which contains transactions of the government for three consecutive years. It is also known as Financial Statement of the Government. It contains actuals for the preceding year, the Revised Estimates for

The Consolidated Fund, the expenditure out of which should either be charged or voted by the State Legislature. This fund again has three divisions (i) The first division deals with the proceeds of taxation and other receipts classed as revenue and the expenditure met there from, the net result of which represents the revenue surplus or deficit for the year. (ii) The second division deals with expenditure met usually from borrowed funds with the object either of creating concrete assets of a material character or of reducing recurring liabilities. This is also called Capital outlay outside the Revenue Account. (iii) The third division deals with loans raised by

Government Budgeting : A study on Zero Base Budgeting

Sidhartha Kanungo

the current year and the Budget Estimates for the ensuing year. Prof. Dimock and Dimock say "In the hands of the administrator, the budget is a record of past performance, a method of current control and a projection of future plans".² The Budget is prepared and presented to the State Legislature under Article 202 (1) of the Constitution of India.

The Accounts of State Government are kept in three parts:

- (i) Part -I - Consolidated Fund
- (ii) Part- II - Contingency Fund
- (iii) Part- III- Public Account

Government and loans and advances made by Government together with repayment of loans and recoveries of loans and advance paid.

Part-II of the State Budget is known as the Contingency Fund of the State. The State Government maintains this fund under Article 267 (2) of the Constitution of India to meet unforeseen and emergent expenditure.

Part-III of the Budget is the Public Account of the State. Here transactions relating to Debt '(Other than these included in PART-1)', 'Deposits', 'Advances', 'Remittances', and 'Suspense', are recorded. The transactions under

'Debit', 'Deposits' and 'Advances' in this part are those in respect of which Government incur a liability to repay the money received or has a claim to recover the amounts paid together with the repayments of the former ('Debt' and 'Deposits') and the recoveries of the latter (Advances). The transactions relating to 'Remittances' and 'Suspense' in this part embrace all heads which are merely adjusting heads under which appear such transactions as remittances of Cash between treasuries and currency checks, accounts between different accounting circles, etc. The initial debits or credits to these heads will be cleared eventually by corresponding receipts or payments either within the same circle of account or in another account circle.

The combined effect of the transactions in the Consolidated Fund, the Contingency Fund and the Public Account presents the over-all budgetary position and the surplus or deficit thereof.

Ours is a Welfare State. So Government expenditure in a developing economy like ours is growth oriented.

Due to fundamental changes in the character and functions of Government for about the last forty years, development planning both in the economic as well as social spheres has been taken up.³ A Budget should therefore reflect the over policy and purpose of government and should be designed so as to help the society move nearer to the chosen goals.

As pointed out earlier, in India, the actual finance statement of the Government is called the Budget Statement. Article 112 of the Constitution of India states that an annual financial statement will be placed before both the Lok Sabha and Rajya Sabha and on the other hand Article 202

of the Constitution states that a similar financial statement for each State will be placed before the legislature of that State.

The Annual Budget of Government of Odisha for 1991-92 was presented on the 4th March 1991. The Budget reveals the actuals of 1989-90, Revised Estimate for 1991-92 and the Budget Estimate for 1991-92.

The documents presented to the State Legislature are :-

1. Annual Financial Statement.
2. Revenue and Receipts (with details)
3. Demand for grants in 55 volumes with details and list of Plan Schemes.
4. Explanatory memorandum on Budget.
5. Demand for grants (Abstract).

It may be pointed out at this stage that estimates of expenditure to be met from the Consolidated Fund have been shown under two main broad classes, i.e. 'Voted' and 'Charged'. The former requires the Vote of Legislator and the latter does not.

In the current financial year the entire expenditure of the State under Consolidated Fund has been divided into 35 Demands for grants, higher than previous year, each contains expenditure both on Revenue and Capital Account. This has happened due to the decision of the Government to create 5 new Departments, i.e. (i) Textile and Handloom Department, (ii) Tourism Department, (iii) Fisheries and Animal Resources Development Department, (iv) Co-operation Department and (v) Department of Public Enterprises.⁵

What we have discussed about refers to conventional budget. Thus in short, in conventional

budgeting, the main concern is to ensure that funds are raised and money is spent by the Executive in accordance within the limits of legislative sanctions and authorisation.

But by its nature, philosophy and practice, a conventional budget is accounting oriented without any specific output-input linkages. It is presented in form of a departmental Budget and the funds being allocated to certain aggregated budget head rather than to certain specific activities/programmes.

The concept of performance Budgeting has assumed significance in the recent past, as it constitutes an integral part of the financial administration. This Budget fundamentally differs from the conventional budget which is focussed on the objects of expenditure. In the words of Administration Reforms Commission, a performance Budget is a technique for presenting Government operation in terms of functions, programmes, activities and projects.⁶

By performance budgeting we mean a system of presentation of public expenditure in terms of functions, performance units, activities and projects, etc, reflecting primarily the Governmental output and its cost. Its main concern is the ends to be served by the Government, this technique lays emphasis on precisely defining the work to be performed and a correct estimate of what that work will cost. Therefore a performance budget is prepared in functional categories, as for example health, education, agriculture, etc. Each function is divided into programmes and the programmes are subdivided into "activities". The activities in turn, are further classified into project works which is the last unit of the functional classification.

The various components of performance budgeting and its supporting system include-

(a) formation of objectives, (b) Programme/ activities classification, (c) norms, yardsticks and standards, (d) classification accounting, (e) Management accounting (f) decentralised responsibility structure, (g) delegation of financial powers and (h) reporting and review performance.⁷

The latest entrant into this area is the Zero Base Budgeting (ZBB). It has been accorded at least a lot of publicity if not of importance. The Zero Base Budgeting technique involves a critical review of every scheme before a budgetary provision is made in its favour. In India, the budgets are generally prepared by taking the current level of funding for the existing programmes and increasing the expenditure to fund the new programme scrutinised closely.

A question arises at this stage as to the meaning of Zero Base Budgeting. ZBB means different things to different people. Some say that it is an act of starting or preparing the budget from the scratch or requiring each programme or activity to be justified from the ground up. This is not true. Pyhrr observes that in practical terms Zero Base means the evaluation of all programmes. The evaluation of alternatives and programme performance may lead us to completely rethink and reject a programme, in which case we do. Throw everything out and start all over again. However, in the great majority of cases, programmes will continue in co-operating modification and improvements. For the majority of programmes, we will concentrate our analysis on evaluating programme efficiency and effectiveness and evaluation and prioritization of different levels of efforts.⁸

Thus the term Zero Base does not mean that every one's position is automatically zeroed or that we must reinvent the wheel which should

be entirely unrealistic in a programmatic world. What we exactly mean is that one must re-evaluate all activities to see if they should be eliminated, funded at a reduced level, funded at similar level or increased, which of these funding levels from Zero to significant increase is appropriate. It will be determined by the priorities established by top management and availability of total funding.⁹

Broadly speaking, ZBB tries to identify the areas in which economy may be affected without impairing efficiency or adversely affecting growth. It tries to locate activities which are not essential and where there is an overlapping of functions between different departments.

The approach of ZBB imbues that each manager prepares his budget year taking into account the important assumption that his organisation is new and all activities are critically examined in depth on cost benefit consideration for their justification to be included in the forthcoming budget. Only after such a study the manager will include those activities in the budget, which are almost indispensable to the organisation and will discard those activities which are not necessary. Unlike the traditional budgeting system, the manager does not rely on the last year's budget for presentation of the budget of coming year.¹⁰

Viewed in this perspective, the process of formulation of Zero Base Budget (ZBB) consists of the following six steps, (i) identification of 'Decision Units', (ii) Preparation of 'Decision Packages', (iii) Ranking/Prioritisation of decision packages within a decision unit, (iv) Ranking/Prioritisation of decision packages of various decision units, (v) Allocation of resources for the chosen decision packages under each decision units, (vi) Monitoring and evaluation.

However, the following clarifications may be made in a detailed Zero Base Budget exercise.

1. Decision Units should be such where a particular activity or a group of activities can be independently and meaningfully identified and evaluated.
2. There is no overlapping between the activities of one decision Unit and the other.
3. The Decision Unit should be managerially viable.

In ZBB, each budget unit in the organisation should make provision for contingencies for various levels of financial allocation. "The most basic level of financial allocation for the organisation to survive and to provide for its basic services". The organisational Units might also be asked what they would do if there were to be 5 or 10 per cent cuts in their budgets and what they would require to maintain their current levels of services.¹¹

Problems of Z.B.B.

While analysing the problems of Z.B.B. we can say that the problems which the Zero Base Budgeting process face can be grouped into.

- (i) Implementation problems.
- (ii) Decision Package Formulation Problems.
- (iii) Ranking Problems.

Implementation of Z.B.B. can be successful only when we take care of the following conditions.

- (i) Full co-operation and support from top management.
- (ii) There must be effective management of the system.
- (iii) There must be effective design of the system to meet the needs of User Organisations.

- (iv) There must be less mobility of the trained managers from the organisation.

Fears and Administrative Problems

Some critics point out that resentment may be anticipated at the initial stage of the implementation of Z.B.B. “from the managers because they are often apprehensive of any process as Z.B.B, involves a detailed scrutiny of each discrete activity and forces the managers to devote more time than they were devoting under the traditional budgeting system”.¹²

Decision Packages Formulation Problems

At the stage of developing decision package and administering the Z.B.B. process, certain problems may also be anticipated. One of them is establishing the minimum level of effort.¹³

There may be other problems as to identifying work measures and evaluating data for each activity.

Ranking Process Problems

There would also arise some problems under ranking process. Among such problems, are determining who will do the ranking to what level within each. Organisation packages will be ranked and what methods or procedure will be used to review and rank the packages? “Conflict may arise in the ranking process as managers strive to keep pet projects”.¹⁴

The typical problem may also arise in handling large volume or decision packages particularly in large organisations, which is having a multi-product lines of manufacturing. This became a tremendous burden on top management if it is not managed properly.

The pioneers of Z.B.B. have tried to project this technique scientifically as a new

revolutionary budgeting tool because of numerous benefits from its applications and regarded it as a cost reduction tool in the hands of the corporate managers.

The Zero Base Budgeting is said to have several advantages. However, we can enumerate the major advantages under the following heads-

1. Benefits of Improvements in Plants & Budgets.
2. Benefits realised during the Operating Period.
3. Benefits from a Skilful Management Team.

Benefits of Improvements in Plans & Budgets.

Critics point out that substantial savings could undoubtedly be realized if it were required that every department made a case for its entire appropriation request each year, just as its programme or programmes were entirely new. This made it clear that high priority new programmes can be funded totally or in part by eliminating or reducing current activities which are not very essential.

Benefits Realized during the Operation Period

- (i) Programme effectiveness can be dramatically improved although it may or may not have budgetary impact.
- (ii) Managers can be measured against goal performance.

Benefits of Skilful Management Team

“The identification and continuous evaluation of activities in the manner required by the decision packages and ranking process can become an ingrained thought process where

managers evaluate their planning operations, efficiency and cost effectiveness on a continuous basis.”¹⁵ Z.B.B. is an educational process that can promote a management team of talented and skilful people.

Other Benefits

- (1) It establishes clear-cut goals and objectives.
- (2) It serves as a basis for cost cuts or additions as revenue charges.
- (3) It provides management with tremendous data base of information and analysis and can be a significant aid to operational audit in two ways.
 - (a) Identifying problems and determining areas of potential operating and profit improvement.
 - (b) Improving efficiency and effectiveness of the operational audit.
4. It provides an overview of activities which is especially valuable for newly appointed managers.

No doubt, Z.B.B. has some problems, but the advantages of Z.B.B. are more numerous than the problems. It must be borne in mind that if Z.B.B. is used systematically, it would solve a lot of problems which we notice under the conventional budgeting system.

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Sidhartha Kanungo, Additional Treasury Officer, Special Treasury No. 1, Bhubaneswar - 751001.

Vote on Account is a grant in advance in respect of the estimated expenditure for part of any financial year when the presentation and approval of regular Budget is delayed due to certain reasons. Legislative Assembly of a State shall have the power under Article 206 of the Constitution to make any grant in advance in respect of the estimated expenditure for a part of any financial year pending the completion of the procedure prescribed in Article 203 for the voting of such grant and the passing of the law in accordance with the provisions of Article 204 in relation to the expenditure. This is required to make a grant for meeting an unexpected demand upon the resources of the State when on account of

This year Odisha is celebrating its 80th year of presentation of Budget after formation as separate State on 1st April 1936. During these years a good number of Chief Ministers headed the State, and a number of Finance Ministers laid "Vote on Account" in addition to the regular Budget in accordance to the prevailing situation of the State. The Vote on Account have been laid in the Odisha Assembly during the financial year 1977-78, 1980-81 (twice), 1990-91, 1995-96, 1996-97, 1998-99, 2007-08, 2009-10, 2010-11, 2014-15, and in 2016-17.

In the Current Financial Year 2016-17, Finance Minister has presented 'Vote on Account'

Vote on Account

Ashok Kumar Mohanty

the magnitude or the indefinite character of the service the demand can not be started with the details ordinarily given an Annual Financial Statement or Budget. Legislative Assembly of the State shall have the power to make an exceptional grant which forms no part of the current service of any financial year, and to authorise by law the withdrawal of moneys from the Consolidated Fund for which the said grants are made. Article 202 of the Constitution of India provides the power to State Legislature to make and lay the statement of the estimated receipts and expenditure of the State for each financial year which is called as Annual Statement or Budget.

along with the Annual Budget. There are sufficient reasons for presentation of 'Vote on Account'. During this financial year the State Budget has been placed after the presentation of Union Budget.

It is felt that if the State Budget will be presented before Union budget then it is very difficult to reflect accurate State's share in Central Taxes and Central Assistance in the Budget Estimate of the Odisha State. To overcome this situation, it is unanimously decided in the all party meeting under the chairmanship of Hon'ble Speaker in the Odisha Legislative Assembly on

1st February 2016 to present the Annual Budget in the month of March instead of month of February and after presentation of the Union Budget. As the full fledged Budget will be placed in the month of March, then it will not provide sufficient time for approval of Demand of Grants and Appropriation Bill and scrutiny of Demands by Departmentally related Standing Committees before the end of the financial year i.e. 31st March, 2016. Taking these matters into consideration it is decided to present 'Vote on Account' to incur expenditure for the first two months (from 1st April, 2016 to 31st May, 2016) on existing establishment, schemes and projects. The Appropriation bill on Vote on Accounts has been decided for approval in the Odisha Legislative Assembly on dt.31.03.2016.

Starting from the date of presentation of Budget in Odisha Legislative Assembly the 'Vote on Accounts' were presented on the ground of several reasons. The common grounds are –

- (i) Due to declaration of General Election for either Lok Sabha or State Assembly or for both and awaiting of formation of new Government for placing of regular Budget.
- (ii) Due to immediate acceptance of recommendations of Finance Commission and non-finalisation of the size of the State Plan at the moment.
- (iii) Due to declaration of elections to 3 tier Panchayati Raj Institutions in the State of Odisha.

The chronological events of Vote on Accounts mentioning the financial year, number of months & reasons are discussed below.

2014-15

The Vote on Accounts was presented for 04(four) months on the ground of expiry of terms of 15th Lok Sabha and 14th Assembly and holding of General Election.

2010-11

The Vote on Accounts was presented for 02(two) months as funds position was awaited as per report of 13th Finance Commission and non-finalisation of size of State Plan Outlay.

2009-10

The Vote on Accounts was presented for 04 (four) months on the ground of expiry of terms of Lok Sabha and Assembly and holding of General Election.

2007-08

The Vote on Accounts was presented for 04(four) months due to declaration of elections to the 3 tier Panchayati Raj Institutions.

1998-99

The Vote on Accounts was presented for 04(four) months on the ground of General Election for Lok Sabha and plan outlay was awaited after formation of new Union Government and placing of Union Budget.

1996-97

The Vote on Accounts was presented for 04(four) months on the ground of General Election for Lok Sabha and plan outlay was awaited after formation new Union Government and placing of Union Budget.

1995-96

The Vote on Accounts was presented for 04(four) months due to acceptance of recommendations of 10th Finance Commission and finalisation of state plan outlay was awaited.

1990-91

The Vote on Accounts was presented for 04(four) months as funds position was awaited as per report of 9th Finance Commission and non-finalisation of size of state plan outlay.

1980-81

The Vote on Accounts was presented twice during this financial year. It was presented for 04(four) months on the ground of expiry of terms of Assembly and holding of General Election and for the second time for 02(two) months due to formation of new Government of Odisha and required sufficient time for inclusion of different projects in the regular budget.

1977-78

The Vote on Accounts was presented for 04(four) months on the ground of expiry of terms of 6th Lok Sabha and holding of General Election.

Vote on Account is a special provision which Government obtains the Vote of either of Parliament or Assembly in case of Union or State Government respectively for a sum sufficient to incur expenditure drawing from the Consolidated Fund for a part of the financial year. Typically this period does not exceed six months. Mostly during the Election Years Vote on Accounts are presented and after formation of new Government immediate steps are taken for presentation of full fledged Budget.

Ashok Kumar Mohanty, Under Secretary, Finance Department, Odisha Secretariat, Bhubaneswar.

This analysis confers understanding on the direction of the Budget and largely impact of Budget on the ensuing period. This would help the readers to understand various economic parameters including State finances and Central transfers. Largely, this is an analysis on how expenditure and revenue receipts impact the State Gross Domestic Product (GSDP).

The macroeconomic condition of the Indian economy has registered remarkable image especially in the situation where U.S. Federal Reserve begins its monetary tightening, Europe is struggling to manage migrant and debt crisis, China facing financial instability and emerging economies are increasingly fragile. The Indian economy has

low growth on account of weak monsoons. In the Union Budget, GDP for the year 2016-17 has been projected at Rs.150.65 lakh crore assuming 11 per cent growth over the Advance Estimates of 2015-16 (Rs.135.67 lakh crore) released by CSO. Nevertheless, sustainability of economic growth at this challenging period equally rests on States' move.

2. The Finance Minister, Shri Pradip Kumar Amat, presented the Annual General Budget (2016-17) including a separate Agriculture Budget in the Assembly on March 18, 2016. Odisha is among a few States that present a

A Critical Analysis on Odisha Budget : How far Budget meets the needs of the people of Odisha

Dr. Bindu Madhab Panda

continued to consolidate the economic benefits by restoring macroeconomic stability and recovering economic growth. The benefits of the growth have been cycled across the States in the situation where inflation has come down, fiscal disciplines are well met, economic reforms found progressive and growth drivers are controlled. The Central Statistics Office (CSO), in its Advance Estimates, projected the growth rate of GDP at constant market prices at 7.6 per cent in 2015-16 compared to 7.2 per cent in 2014-15. Industry has shown significant improvement mainly on account of the growth in manufacturing (9.5 per cent in 2015-16 compared to 5.5 per cent in 2014-15), although agriculture is likely to register

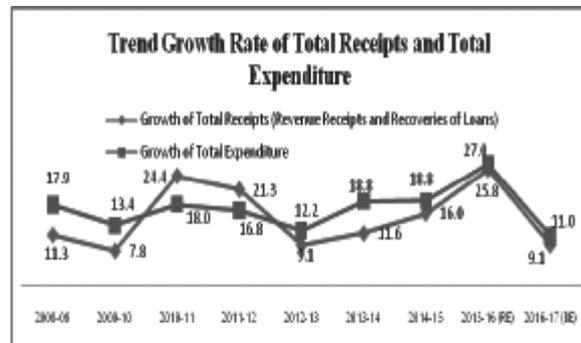
separate Agriculture Budget with the outlay of Rs.13,182 crore assigning the prime objectives of addressing the challenges like regional disparities, low household income in the agriculture and allied sectors, and focusing towards elimination of poverty. The outlay in the Agriculture Budget for 2016-17 is about 14 per cent of the total Budget Estimates of Rs.94,053 crore.

3. It was a rational decision of State Legislative Assembly for laying down the State's Annual Budget, 2016-17 after the presentation of the Union Budget so that the Budget may have

an advantage to factor in State's share in Central Taxes and Central Assistance reflected in the Union Budget, which has the greater degree of necessity for an accurate and well representative Budget. While people of State anticipate more, it was a difficult task for the State Government making Budget while the Central budget has focused on the fiscal disciplines, restructuring of Centrally Sponsored Schemes (CSS) and rationalisation of fund allocation thereon, etc. The State policy needs to be reflected in the Budget with the aim to drive the growth and welfare while the fiscal situation of the State is better off in the current scenario compared to the Centre.

4. The State is required to gain advantage from the economic stability of the country, by exploring all the means to attain significant growth and passing on the benefits of the growth to consumers, investors and all other economic agents. The estimated nominal GSDP at current prices of the State is Rs.3.83 lakh crore for 2016-17 which is 15.3 per cent higher over the Advance Estimates of 2015-16 (Rs.3.32 lakh crore). The estimated figure of the GSDP is significantly higher to the actual figure based on the Fourteenth Finance Commission's recommended norm.

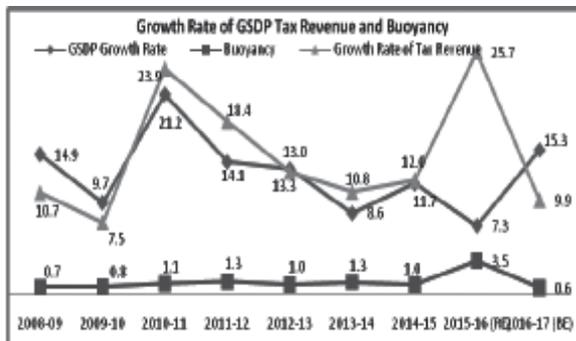
5. Can this Budget (2016-17) emanate a roadmap for fostering household spending, investment and Government expenditure required to achieve projected growth of 15.3 per cent of GSDP? The growth trend of total expenditure of the State incessantly increased and remained higher than the growth of total receipts (revenue receipts and recoveries of loans) except 2010-11 and 2011-12. The improvement in revenue (both tax and non-tax) receipts during 2010-11 and 2011-12 coupled with lowest growth of expenditure in 2012-13 lead the State to become



fiscal surplus in 2012-13. The trend growth of total receipts (revenue receipts and recoveries of loans and excluding borrowings) and total expenditure is given in the chart below.

6. There is a strong correlation between the Government's tax revenue receipts and economic growth, i.e with the faster economic growth, the tax revenue growth of the Government also goes up and vice versa. It refers to the responsiveness of tax revenue growth to changes in GSDP. A tax is buoyant if the tax revenues increase more than proportionately in response to a rise in GSDP, and can increase the revenue of the State without increasing the tax rate. The correlation among tax buoyancy, growth in tax revenue and GSDP can be seen from the chart below. The growth trend in GSDP and tax revenue linked to buoyancy for the years 2010-11 to 2012-13 is completely reflected in the chart. The growth in tax revenue touches its peak of 25.7 per cent in 2015-16 from 12 per cent in 2014-15, with the increase in buoyancy to 3.5 in 2015-16 from 1.0 in 2014-15. But with the fall in buoyancy to 0.6 in 2016-17 growth in tax revenue again dipped to 9.9 per cent.

7. Besides State's own revenue receipts, the State receives Central resources in the form Union Taxes (Corporation Tax, Taxes on Income, Custom Duty, Union Excise Duty and Service



Tax) from the divisible pool (4.66 per cent of horizontal share for Odisha out of 42 per cent of vertical transfers) excluding cess or surcharges, non-plan grants-in-aid (post devolution revenue deficit grant, grant for State disaster response fund) recommended by the Fourteenth Finance Commission, and plan grants (Central Assistance for State Plan comprises of Special Central Assistance for various schemes and grants on account of Centrally Sponsored Schemes). During the last 10 years, State's own revenue shares have been significantly lower than the revenue receipts from Centre, and also less than 50 per cent of the total revenue receipts of the State, except for the year 2012-13 and 2013-14. In 2015-16, the State has received significantly higher quantum of resources (tax and non-tax revenue) from Centre following the Fourteenth Finance Commission's recommendations, and in 2016-17 Central assistance will also be at a higher side, further adding to the share of Central resources into the States total resources.

8. During 2007-08 to 2014-15, fiscal deficits of the State were under control (0.0 to 2.3 per cent) and encouraging, while the State experienced revenue surplus during the same period. However, despite low growth in budgeted expenditure for 2016-17, the Budget proposed

to increase fiscal deficit to 3.8 per cent in 2016-17 from 3.0 per cent in 2015-16 (RE) and 1.8 per cent in 2014-15, primarily due to low growth in revenue receipts. Fiscal disciplines helped the State to contain debt stock during 2007-08 to 2014-15, however, debt stock for last two years increased significantly with the increase in fiscal deficits. It is worth mentioning that a State like Odisha needs fiscal disciplines by making necessary economic reforms to increase revenue receipts, rationalisation of expenditure for non-growth oriented programmes without cutting warranted expenditure.

9. The Budget has also focused on agriculture and allied sector, especially, on agriculture, irrigation, co-operation, fisheries and animal resources development, allocating 14 per cent of the total budgeted outlay which is 21 per cent higher than the budgeted outlay in 2015-16. The financial support earmarked for agriculture sector coupled with good monsoon forecasted for the year 2016-17 would help the sector to revive its growth adding to the overall growth of the State. Despite the discussions above, a number of good indicators like, moderated interest rate, decline in wholesale & retail inflation rates, and good weather forecast (above normal rainfall) are likely to boost the economy, supported with probable growth in consumption demand with the implementation of 7th Pay Commission's recommendations. This would help the State economy to revive its gross value added (GVA). At the same time, challenges in the coming years for the State Government are to ensure housing for all, food for all, electricity for all and all other basic needs as a joint campaign with the Union Government. Nevertheless, aspiration of the youth for seeking job is another responsibility for the State Government providing either through the

micro, small and medium enterprises or any self employment generation programmes. The whole success is vested upon how the funds earmarked for different programmes are effectively utilised so that marginal utility of each rupee spent can reach to the different corners of the State. Broadly, people want to see corruption free Odisha to make a prosperous new-Odisha and is expected in the present Government's regime.

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Dr. Bindu Madhab Panda, Asst. Chief (Economics),
Central Electricity Regulatory Commission, New Delhi,
E-mail : bm.panda@nic.in

Forest resources play a very important role in the socio-economic development of the people as well as contribute greatly to the economy of the nation.

In view of the growing alarming situation, steps were initiated through forest conservation enactments and celebration of "Vanamahotsav" and joint forest management (JFM) for development of these resources.

Yet the disastrous effects of environmental pollution warranted for forest ecology and environmental conservation world over to save the green planet "The earth" habitable for the posterity. Most nations of the world including India

case of Odisha there is an increase in the forest cover over 7(seven) square km. during 2015 against 2013 due to peoples co-operation in joint forest management and different afforestation programmes. This indicates the positive awareness among public and sincerity among field functionaries to conserve the extension of invaluable forest wealth of our state.

Forests are a rich storehouse of many products of greater economic importance such as :

1. **Major forest products** - Timber and fire wood.

Forest Wealth Development and Budget Provision in Odisha

Dr. Kedareshwar Pradhan

and world bodies like UNO, are worried over this issue.

India is a land of rich biodiversity of flora (plants) and fauna (animals) and it has two mega biodiversity out of twelve in the world. During recent years due to the greedy use of the forest resources by the exploding human population mostly for timber, firewood and fodder it is reported that the country is losing the forest cover to the extent of 1.5 million ha. every year. Against desirable green cover of 33% of land area hardly there is 15% of total forest cover (source NRSA, 2003 - Wasteland Atlas of India). However in

2. **Minor forest products** -

- (a) Oilseed of Sal, Mahua, Neem, Karanj, Kusum and Polang etc.
- (b) Edible fruits of Kendu, Char, Tamarind, Custard apple, wood apple, Bael, Mango, jackfruits, cashew, Jamun etc.
- (c) Flowers of Mahua, Palas, Dhatuki and Anapto.
- (d) Useful grass such as Sabai, Hill broom and Vetiver and Thatch grass etc.
- (e) Bark of Sunari, Leaf of Karada, Khair and resin of Sal.

- (f) Medicinal produce - Myrabolan, fruits Nuxvomica and Kamalgundi etc.
- (g) Plants of miscellaneous uses - Soap, nut, vitex, Jhumpuri and Bahunia etc.
- (h) Miscellaneous economic plants - Arjuna, Babul, Silk, Cotton, Bamboo and Cane
- (i) Honey Bee and Wax - Skin, hide and horns of wild animals.

3. Raw materials for industries

A large number of industries utilized forest produce as raw material for manufacturing products like paper pulp, rayon, plywood, particle board, furniture industries, saw mill, match industry, body building of boat, bus, truck and ship etc. dying and tanning materials, essential oils, alcohol, non-edible oil (Sal, Mahua, Karanj, Neem, Kusum and Polang). As such there is need of adequate budget provision for forest conservation and development.

The importance and urgency of forest conservation and development up to eighties was mostly considered as a departmental activities and thereafter tremendous pressure of exploiting population and rapid rate of deforestation beyond restoration importance was laid for active participation of public as Joint Forest Management approach for restoration development of forest wealth.

Now at the beginning of 21st century importance is being given on biodiversity conservation and development which encompasses every form of plants and animals to keep natural balance so as to keep the green planet earth habitable for the posterity.

The dreadful effects of widespread deforestation and destruction of biodiversity expressed through various climatic hazards such

as devastating occurrence of cyclone, Tsunami, torrential rain, flood and drought and weather warming sun stroke decrease of life saving oxygen gas level in the atmosphere and increase of carbon-dioxide level during first decade of twenty first century have created havoc among the citizens world over. Now all nations are conscious of dreadful effect of environmental pollution and role of forest in amelioration of environmental hazards due to severe pollution and maintaining healthy habitable condition of the world.

Steps to be taken in this regard :

1. A populous country like ours with faster degrading forest cover, there is an urgent need of rebuilding the forest cover with very useful and economic plant species in the earliest possible time. To achieve this objective productive research and development works need be taken up by our scientists in collaboration of countries who have achieved excellence in this regard. Research success achieved in home and abroad so far need be carried to the field.
2. In respect of our State Odisha, though recently the forest cover is stated to be increasing and agriculture productivity is excelling at national level continuously for last four years but we need not be complacent over this achievement. The people and Govt. machineries need be at work in hand in hand to make this achievement perpetual and the technologies followed in this regard should percolate to grass-root level and the local users in a very simple and effective form of extension approach.
3. State Bio-diversity information outlook should be prepared for State of Odisha for efficient management of the bio-diversity resources as has been done for national level (Jasmin B 2013) for easy appraisal of public and lower level functionaries.

4. The successful "Vana Suraksha Samittees"(VSS) should be given the legal rights to harvest and sale of non-timber forest produce (NTFP) under the Forest Negotiation Act without violating the environmental norms, to encourage share of benefits and conservation of concerned created assets (Jena, 2013).

5. Cooperation of industrially developed populous foreign countries which have achieved spectacular excellence in this regard with apparently lowest knowhow may be taken for faster achievement.

6. Our existing important forest plant species which have scope for export earning but existing in uncared form be given horticulture status and their high yielding varieties may be developed by application of modern technology. Varieties so developed may be raised in different forest, bald hills, wasteland of Government and public and their processed products may be exported such as sweet tamarind of Thailand, bamboo fod of China. In our case Kendu, Char, Aonla, custard apple, bael and wood apple, many plants of medicinal value and useful grasses like bamboo, hill broom, votives, essential oil-yielding grass and colorants like palasa and Dhatuki and non-traditional oilseeds like Mahua, Neem, Karanj, Kusum and marking nud may be considered etc.

Development of high-yielding varieties (HYV) of above forest species will attract the farmers and unemployed youth mass to raise these crops in the degraded forest land and these species now facing extinction would be revived.

7. Similarly, H.Y.V. planting materials of exoite species which have edible and other economic importance such as Macadamia, Simarouba, Jojoba, sweet tamarind may be raised in Govt. Nurseries for adoption by people and

demonstration of growing and processing of these crops may be taken up by the Govt. Departments.

The research and extension approach in reviving forest wealth should be visible and convincing to the public and grass root level functionaries and evaluated annually and budget provision should be made in free hand for successful items to reach the goal.

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Dr. Kedareshwar Pradhan, At-Dehurisahi (Adarsha Nagar), PO-Redhakhhol, Dist.-Sambalpur-768106.

