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## *Editor's Note*



As the Supreme Court asserts that "the Arms of the Court are very long" and ordered arrest of SAHARA Chief Mr. Subrato Roy for defying its order for personal appearance in a contempt case, I start writing my Editorial. Today is also the day when after a string of naval accidents the Chief Admiral of Navy Shri D.K.Joshi has put down his papers.

The concept of Local Self Governance is not new in India. Panchayati Raj system helps democracy reach deep down to the grass-root level. Decentralization of power to the local authorities is the most effective way for empowerment of common mass. It also helps in people's participation in the decision-making process. Gram Sabha by virtue of 73<sup>rd</sup> Constitutional Amendment received the statutory approval of being the core of grass-root democracy for participatory governance. The underlying assumption is that the institutions of Gram Sabha would ensure direct democracy with optimum common participation, transparency and accountability. It is a leap forward to translate the concept of "Gram Swarajya" of Mahatma Gandhi into reality.

As Odisha is going to celebrate the Panchayati Raj Divas on the 5<sup>th</sup> of March 2014, we are elated being the first State to streamline the Panchayati Raj Institutions. It is also the birthday of the legendary and beloved leader of our State Biju Patnaik. In respect of his decision to reserve 33 % of the seats for the women in Panchayati Raj Institutions, he emerged as a pioneer.

The concept of decentralized village level planning and participatory governance is being taken to a next level under the leadership of our present Chief Minister Shri Naveen Patnaik. The State Government deserves appreciation for increasing the reservation for women in Panchayati Raj Institutions and Urban Local Bodies from 33 % to 50 %. Under the leadership of our Chief Minister the State is all set to climb to prime positions in social benchmarks. Odisha today is poised for a leap into new century of hectic growth and development.

As we approach the International Women Day on 8<sup>th</sup> March, there is an attempt by the State Government to ensure gender equality in all fields. One feels elated when large number of women candidates won in Berhampur, Bhubaneswar, Cuttack and Baripada Urban Local Bodies elections. Three of the four Urban Local Bodies are headed by ladies.

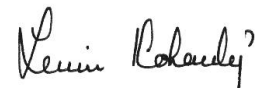
However, the steady growth of our State is being subverted due to the consistent step-motherly attitude of the Central Government. Indian Railways collects huge revenue from our State and in return in the interim budget for 4 months placed in the Lok Sabha, it is found only two new Passengers and one Weekly train originates from Odisha. Hon'ble Chief Minister rightly pointed out that the Railways Budget is a big disappointment.

Even during times of calamity the amount of funds that Odisha deserves is not provided. Whatever little is given is delayed with the deliberate intention to harass us. However, the State Cabinet under the leadership of Shri Naveen Patnaik showed the way by passing an Ordinance on 7<sup>th</sup> November increasing Odisha's contingency fund from Rs. 400 crore to Rs.1900 crore so that rehabilitation work can start without waiting for Central assistance.

Not to bear victimization the State Government realized the needs of our people and proposed to develop an AIIMS in the State Capital. On 26<sup>th</sup> February, 2014 the City-based All-India Institute of Medical Science was finally inaugurated and dedicated to the service of the nation. Hon'ble Chief Minister has aptly termed it as a historic day.

It surprises everyone in Odisha when Central Government decides to accord "National Project" status to controversial Polavaram Project while the decision is subjudice in the Supreme Court. However, one should not forget that due to this erratic decision 1000 acres of land in Odisha's tribal-dominated Malkangiri district would be submerged along with 12 tribal villages owing to this Project. In a federal structure, it is the duty of the Centre to be responsive to the needs of every State. Our Chief Minister has rightly questioned that when Odisha's repeated demands for Special Category Status has fallen on the Centre's deaf ears, very suspiciously the Centre accorded the same status to Seemandhra after division in Andhra Pradesh for a period of 5 years. Whereas in spite of fulfilling all the criteria excepting the international boundary Odisha is being deprived of its genuine demand.

As our Chief Minister continues strengthening the grass-root level institutions, it is time all of us strive to fulfil his mission for Odisha by eradicating poverty, maintaining peace, improving agriculture, promoting industries and making our State a hub for education and health-care.



Editor, Odisha Review

## Tribal Origin of the Cult of the Jagannath

*Abhimanyu Dash*



The origin of the cult of Jagannath is mysterious. The deity itself accepts almost all the sects of Hindu Pantheon like Vedic religion, Vaishnavism, Saivism, Tantricism and Brahminism in His abode. In addition to these sects, Jainism and Buddhism acclaim the Jagannath triad belonging to their religions. In spite of this, scholars in the cult of Jagannath believe in the aboriginal tribal (Savara) origin of the Jagannath triad.

The scholars in the field of the cult of Jagannath also differ in holding their own views and theories. But among all the theories propounded regarding the origin of the Jagannath cult, the theory of tribal origin is the most accepted one. Scholars like B.M.Padhi<sup>1</sup>, A. Eschmann<sup>2</sup>, G.C. Tripathy<sup>3</sup>, H. Kulke<sup>4</sup> and H.V. Stietencorn have dealt with the tribal origin of the Jagannath cult. Though many arguments and counter arguments have been put forth by the scholars to support their own theories regarding the origin of the cult no one has been able to deny the intimate association of the Savaras or the tribals with the cult of Jagannath from its inception. Even scholars like B. Mohanty<sup>5</sup>, N.K. Sahu<sup>6</sup>, K.C Mishra<sup>7</sup>, S.Mohanty<sup>8</sup> and G.N.Mohapatra<sup>9</sup> have accepted the tribal influence in the cult of Jagannath.

The legends of the Puri and the Purusottam Mahatmya of the Skanda Purana, the Musali Parva, the Vanaparva of Sarala Dasa's Mahabharata, Deula Tola of Sisu Krishna Das and Nilambar Das refer to the Savara or tribal origin

of the Jagannath. Almost in a similar way they narrate the Indradyumna story and explain how the deity was originally worshipped by the aboriginal Savara chief Visvvasu in the forest and later on how it appeared at Puri.

**The story in the Purusottama Mahatmya of Skanda Purana** – The story<sup>10</sup> recorded in the Purusottama Mahatmya of Skanda Purana says that the shrine of Nilamadhava was located in the Blue hill (Nila Saila) surrounded by a forest. Indradyumna, the king of Avanti came to know about the sanctity of the place and Lord Nilamadhava. He sent Vidyapati to the place to get information of Nilamadhava. Once Vidyapati told to his wife Lalita about his desire to see the God. At first Visvvasu was unwilling to allow Vidyapati to take him to God Nilamadhava but later on he took him by covering his eyes in order to keep the secrecy of the shrine. But clever Vidyapati on the way secretly dropped mustard seeds, which germinated after a few days and opened the secret path to Nilamadhava. Vidyapati then returned to his master Indradyumna and reported the location of the shrine. The King was overwhelmed and started for Blue hill to have a Darsana (view). But to his misfortune he could not find the image there. In the night the king had a dream in which he saw a noble tree coming from the Svetadvipa where God Visnu appeared in his blue form. In the morning news came to the king that a log impressed with the signs of Visnu

had come floating in the sea to the shore. The log was brought to the shore with great rejoicing and carved into four images of Jagannath, Balabhadra, Subhadra and Sudarsana Chakra. Then Indradyumna constructed a temple on the Blue hill and consecrated the images.

**The story in Sarala Dasa's Mahabharata** - The story<sup>10</sup> gives the account of tribal origin of Jagannath in a different way. When Srikrishna breathed his last, Arjuna and Savara Jara, who had killed Krsna, tried to cremate the corpse. They soon found that the fire was helpless in burning the dead body, since it was the Brahma himself. At the end of the full day, only the palms, legs and the nose were burnt, and then a divine sound was heard saying "O, Arjuna, the fire cannot convert the dead body into ashes please throw it into the Sea." Arjuna acted accordingly and went to Dvaraka.

After sometime 'Jara Savara' saw Krsna in dream, when he woke up, he found beside him an image of Visnu. This was the very image that later Jara Savara worshipped on the Dhauli Hill near Bhubaneswar.

When Galamadhava, a Vaisnava King of Kanchi learnt of Krsna's death, he set out in quest of Krsna's corpse, which in fact, had been thrown into the sea. His servant Vasudeva Brahmana, who had proceeded to the south, located the body there on the Dhauli Hill, being worshipped in the form of an image. On receiving the news, Galamadhava moved the image to Nilachala. Jara Savara at that time was away to Konarka on the seashore in quest of Krsna's dead body. At the same time, Indradyumna, a King in the line of Virata, built a temple at Nilachala with the aforesaid image he consulted the Savara Jara. At this Jara prayed to God and was answered in a divine voice, "I will certainly appear at Nilagiri in the Buddha incarnation. This unburnt dead body will change into Daru (wood)".

After this revelation, both Indradyumna and Jara Savara went to Nilagiri and they saw the wooden form of God in the Rohini Kunda. Vasudeva and King Indradyumna brought the Daru out of the Kunda and Jara Savara undertook the task of carving the image. Visvakarma himself joined Jara in this work. They cut the Daru into three pieces. The image making work supposedly continued in a closed room for fifteen days but no sound was heard outside. When the King, in his anxiety, opened the door, he discovered three images but there was no trace of Jara or Visvakarma in the room.

**The story in Deula Tola of Nilambara Das** – In the 15<sup>th</sup> century Nilambara Das wrote a work, entitled Deula Tola<sup>11</sup> (the making of the temple). His story in relation to aboriginality of Jagannath is as follows. When Indradyumna came to know of Nilamadhava in Nilachala (situated in the eastern shore) he sent his messenger, Vidyapati to find the truth. Vidyapati went there, saw the God and accordingly reported the facts to the King. Indradyumna, with his army marched to Puri and at a place called Charchika, Visvavasu surrendered himself to the King. The author then describes the episode of the disappearance of the God. Indradyumna observed fast for twenty one days. He was told in his dream that the Daru was floating on the sea. He found the Daru and Visvakarma got down to the making of images in a closed room. The King prompted by Gundicha, his queen, opened the door and found three images, all incomplete and unfinished.

Like Nilambara Das, Sisu Krsna Das has also written a book named 'Deula Tola'. Likewise some more Deula Tola books were written in the later period among which Krsna Das's work enjoys greater popularity in Odisha.

**The story in Deula Tola of Sisu Krsna Das** – The Deula Tola<sup>12</sup> of Sisu Krsna Das is more important and acceptable so far as tribal origin

of Jagannath is concerned. Vidyapati, under the orders of Indradyumna arrived at a Savara village in quest of the God. Lalita, the daughter of the Savara Chief Visvavasu fell in love with him. The Brahmin Vidyapati was consequently forced by Visvavasu to marry Lalita.

Vidyapati with the help of Lalita and Visvavasu traced the God in Nilagiri. In fact, the clue came to him from a crow that became four armed when it fell from the 'Kalpa Vrksa' into the 'Rohini Kunda'. Vidyapati thus reported this to Indradyumna and the king started for the place with his army. In course of his journey to Nilagiri he came across the river Chitrotpala, Chatakeswara, Ekamra (Bhubaneswar), Lingaraj, Kapotesvara (near Chandanpur), Kalindi or the river Yamuna (near Sakhigopal – Bir Narasinghpur) and so on.

Reaching Nilachala, the King arrested the Savara and got hold of the God's image. But soon under command that he heard from the heaven, he set Savara free. The king constructed a temple of 120 cubits height and went to Brahma Loka to invite Brahma to preside over its inaugural ceremony. In the meantime, a fierce sand storm buried the temple and King Gala discovered it. When Indradyumna came back from Brahma Loka there arose a dispute between both the Kings as each supported his claim for the ownership of the temple. Finally, Brahma brought about a compromise between them and settled the matter amicably.

King Indradyumna then learnt in a dream that a Daru was floating on the sea. He recovered the Daru from there with the help of Vidyapati and Vasu Savara. But the King found no carpenter able to carve out the image of the god. Finally, an old carpenter, Ananta Maharana of Dvaraka appeared there. He worked there in a closed room for twenty one days, made the very images of

Jagannath, Balabhadra and Subhadra. But before the stipulated period was over the king in haste and anxiety opened the door and found the three incomplete images. And Ananta Maharana was not to be seen anywhere.

The King was so disturbed that he decided to commit suicide. But just then, he heard, "O King, I shall hold the incarnation of Buddha in the Kali Yuga". The sons of Vasu Savara will be called as Daita and they will serve me. The sons of Lalita will be known as Suara and they will cook for me. The sons of Vidyapati will be my Panda and they will worship me. Indradyumna, in return prayed to God that he should not have progeny to claim the temple in future. Here concludes Deula Tola of Krsna Das.

In addition to this, scholars like W.W. Hunter on the basis of Indradyumna legend has remarked "The very origin of Jagannath proclaims him not less the God of the Brahmanas than the low caste aboriginal races<sup>13</sup>. He further states, "The aboriginal people were worshipping a blue stone, in the dense forest. But the deity has grown tired of the jungle offering of the primitive people and longs for the cooked food of the more civilized Aryan race. When the Aryan element at length comes on the scene, the rude blue stone disappears and gives place to a carved image<sup>14</sup>.

Another European scholar W.J. Wilkins tracing the origin of Jagannath to tribal worship has stated (Jagananth) was the local divinity of some, now unknown tribe, whose worship was engrafted into Hinduism and the God when admitted into the pantheon was regarded as another manifestation of Visnu<sup>15</sup>.

B.M. Padhi<sup>16</sup> has also traced the origin of Jagannath to the Daru (wood) worship of the Savaras from the pre-historic times. He has based his arguments on the basis of the cult of tree worship which was prevalent among the proto-

Australoids. They at first worshipped ficus tree and later on the concept of tree worship entered to other religions. Further, he states that the Savaras or the Sauras of Ganjam and Koraput districts worship tree as their Kitung (God). They believe that their Kitung lives on a tree, so they never cut a tree which is called Jagant, another name of Kitung. They also believe that Kitung had ten incarnations similar to the concept of ten incarnations of Visnu. In his opinion<sup>17</sup> the word Jagannath is neither a Sanskrit word nor a Pali word but a sanskritised form of austric word Jagannath.

According to G.N. Mahapatra, “ancient name of Jagannatha, as currently in vogue in the Savara villages of Odisha is Jaganaelo (made of wood). The name of the deity in the Savara languages is ‘Sonam’ and the images are known as ‘Kitungs’. Of all the ‘Kitungs’ Jaganaelo is the greatest, and Savaras call him the Lord of the Universe (The Land of Visnu)”.

The tribal origin of the Jagannath cult is further elaborated by the German Orissa Research Project (1970-76). A host of scholars like A. Eschmann, H. Kulke, G.C. Tripathy, H.V. Stietencorn through interdisciplinary approach, field study and anthropological investigations have shown that Jagannath primarily is a tribal deity<sup>18</sup>.

A. Eschmann<sup>19</sup> is of the opinion that Jagannath is primarily a tribal God and in the process of Hinduization it became a Brahmini God. Further, she has connected the Narasimha cult with the tribal worship of wooden posts and later on in her opinion, Narasimha was accepted in the Visnu worship. On the basis of the prevalent legends she identified Goddess Khambesvari or Stambhesvari with Subhadra. She has remarked, “Narasimha and Jagannath are intimately linked and were identified at an early stage. Even today a Jagannath figure is found to be worshipped as Narasimha. From the important role which

Narasimha plays within Hinduization in Eastern India and his special relationship to tribal deities represented by wooden posts, it could be concluded that the Jagannath figure was the result of a process of Hinduization where a tribal deity represented by a wooden post was identified with Narasimha. The original symbol was changed accordingly by being combined with the popular iconography of Narasimha : a head with arms. This accounts for the iconographic particulars of the Jagannath figure, the head is an attempt to represent a lion head, the round eyes are typical features of Narsimha’s fury<sup>20</sup>.

The tribal element has also not been completely lost in the cult of Jagannath. Among the temple servitors, an important section are the Daitas or descendants of the autochthonous religious leader Jara. They have many important functions in the ritualistic services. Though the worship is conducted by the Pujapandas, who are Brahmins in name only, from the Bathing Festival till the conclusion of the Car Festival, Jagannath is worshipped exclusively by the Daitas<sup>21</sup>.

This is an important festival of Jagannath and is attended by pilgrims from far and near. To the devoted people at large, this pouring of 108 pots of water on each of the idols, is explained as the Gods indulgence in water to ward off excessive summer heat. But in a symbolical way this bathing also washed away the non-autochthonous traits which Jagannath had acquired in course of ages. Soon after the Bathing Festival the Jagannath triad with Sudarsana return to Anasara Tati, a thatched construction erected in an impromptu manner, for the occasion, inside the temple, for the sojourn of the images till the Car Festival<sup>22</sup>.

Anasara is an archaic Odia word, which means close relations and Tati means a hut. Thus Anasara – Tati means the hut of the close relations, which resembles the hutments of the tribal people.



This strange practice is an annual enactment of the drama of the return of Jagannatha to his Kinsmen, in as much as during the Anasara period, the Brahmin priests are not allowed to enter the Tati much less to worship. The rituals conducted by the Daitas, inside the Anasara Tati is kept a closely guarded secret, as no one can enter the Tati or the hut, except the Daitas. During this Anasara period which lasts for about a fortnight, Jagannath is offered only such fruits and berries as are available in jungles. During the Anasara period Mahaprasad or the cooked rice offering is discontinued. Thus the tribal strands of the Jagannatha cult is also existing in practice, though not in rituals, along with the sophisticated Brahmanical elements<sup>23</sup>.

Partaking of Mahaprasad or cooked rice is an important sacrament of the cult. It seems to be tribal in character. Jara Savara's cooked rice offering seems to have originated from this tradition. It may be noted in this context, that communal eating of food offered to Lord Jagannath by the devotees of the Hindu communities, irrespective of caste, is even today prevalent in Odisha. Since the first Mahaprasad offering was cooked in the Temple kitchen, it has recognized no caste or creed in partaking it, even the high caste Brahmin, could eat Mahaprasad, from the same potsherd used by an untouchable<sup>24</sup>.

At present people take their food from the earthen cooking pot or potsherd, even thrown or left by some persons after they have taken their food. They take their food together from the same pot or potsherd without any caste prejudice nor restriction and without any hesitation they take leftover food or offal<sup>25</sup>.

Thus inspite of deeply entrenched Brahmanic influence the autochthonic strands still persists in the Jagannath cult in a transmuted form. This syncretism of opposing religious creeds and

philosophies make Jagannath Universal and unique. His name still draws faithful belonging to all denominations in millions to the holy sands of Puri.

**Sheorinarayan : The original place of Jagannath** – There are contradictory views regarding the original place of Lord Jagannath. Sarala Dasa in the Vana Parva and Musali Parva of Mahabharat<sup>26</sup> has given the traditional account of how King Galamadhava brought the Lord Savarinarayana to Puri. According to him Narayana or Savarinarayana was being worshipped by the Savaras in the forest. King Galamadhava being informed proceeded to the Savara village to take possession of the deity. On the basis of this story K.C. Mishra<sup>27</sup> has stated that Jagannath was brought to Puri from Savarinarayana. On the other hand, G.N. Mohapatra<sup>28</sup> states that Savarinarayana was worshipped by the Savaras on a hill called Dhauli near Bhubaneswar.

S.N. Rajaguru<sup>29</sup> on the basis of the Telugu version of Madala Panji preserved at the Govt. Oriental Manuscript Library at Madras states that Jara, the Savara Chief was residing on the top of the Mahendra mountain. He was the worshipper of Parasamani. Further, he has associated the legendary King Indradyumna with King Indravarman of the Svetaka branch of the Gangas.

The German Scholars like H.V. Stietencorn, H.Kulke, A.Eschmann believe that the cult of Jagannath came from Western Orissa to Coastal Orissa during the time of Yayati-I of the Somavamsi dynasty<sup>30</sup>. Their opinion is based on the accounts of Madala Panji in which it is mentioned that King Yayati had brought the image of Jagannath from Sonepur of Western Orissa.

Sheorinarayana or Savarinarayana, the original place of Jagannath has been identified by scholars like R.V.Russe<sup>31</sup>, Hiralal<sup>32</sup> and most recently J.P. Singhdeo<sup>33</sup> with the modern village

of the same name situated about 40 Kms. South –East of Bilaspur in Madhya Pradesh. This place is a tribal dominated area inhabited mostly by the Savaras, Gaudas and other aboriginal tribes. There are a number of legends prevalent among the tribals centering Sheorinarayana connecting it with the cult of Jagannath. The tribal legends of the Savaras say that local tradition traces their origin to Savari of Ramayana who offered fruits to Lord Rama during his exile. He was supposed to have stayed near Sheorinarayana on his way to Lanka. Another legend states that the Savaras were created for carrying stones for the construction of the great temple at Puri and for dragging the car of Lord Jagannath at the time of car festival. Regarding the name of the place Sheorinarayana, the tradition says that once this place was a forest in which lived an old Savara who was worshipping Jagannath. Later on, the deity was removed to the temple at Puri by a Brahmana. In order to remind the people, Jagannath wished that the place should contain the names of both worshipper and the worshipped. Hence the place was named as Savarinarayana or Sheorinarayana.

According to another legend, Savari Narayana was originally worshipped at Seori Narayana in Madhya Pradesh. The King of Puri (Odisha) brought the idol of the deity to Puri and had it installed here. But Seorinarayana, in fact, referring to the name of the original place, remained unchanged.<sup>34</sup>

Whatever may be the original place of Lord Jagannath, there is no doubt that the Lord was first worshipped by the Savaras either in Western Orissa or in the adjacent Bilaspur region of Madhya Pradesh and later on appeared at Puri.

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# GOOD GOVERNANCE



# ODISHA FAST FORWARD

(The State is all set to climb to prime positions in industrial and social benchmarks)

A visit to the state and a study of its vital statistics reveal that Odisha today is poised to leap into a new era of hectic growth and development. Seen in the backdrop of the dark clouds of the economic slowdown around the country, Odisha could show up as the silver lining.

The factors contributing to the steady growth graphs in different sectors across Odisha are many, but it seems that the biggest contributor has been the decade and half long political stability in the state that helped in steady policy formulation and implementation. The different sectors which are on the upswing are manufacturing, agriculture and the social sector. These form the plinth on which the state has endeavoured to beat the general sluggish economic growth trend in the rest of the country. These are stepping stones in, what the state calls, its inclusive growth agenda route. Odisha's aim is to promote a high and sustainable growth momentum and, as a result, faster poverty reduction as its aim for a broad-based inclusive growth. The Chief Minister, Naveen Patnaik, has been able to understand the issues faced by the people and has arrived at solutions that are simple, and having immense bearing on the lives of the people. The government has been addressing developmental issues basically on three fronts—industry and commerce, social and socio-political. The stress on industry is bearing fruit, and the state is on way to great achievements. In the social sector, the state deals with age-old issues that need deep understanding to deal with. As in other parts of India, every situation in Odisha is unique to the region and has to be dealt in with the right spirit. This has been achieved by the current dispensation.

The State Government that inherited a virtually collapsed economy in the year 2000 had an uphill task ahead. It took the challenge upon itself, and a series of prudent economic policies and pragmatic strategies to boost the industrial sector were initiated. Soon the situation started to improve, and now Odisha is a frontline state in terms of economic growth and investment offers.

The State recorded an average annual growth of 8.23 percent in the 11<sup>th</sup> plan period. Continuing the momentum, the State is all set to achieve a nine percent growth in the 12<sup>th</sup> plan period. The real per capita income in Odisha at 2004-05 prices has increased from Rs.14,862 in 1999-2000 to Rs.26,900 in 2011-12, indicating an increase of over 77 per cent during the period. The State has achieved the highest reduction in poverty with a drop of 24.6 percentage point as per Planning Commission estimates.

In terms of investment, too, the State has become an attractive destination for national and global industrial houses. A stable Government with a series of progressive industrial policies has helped the industries sector to take a parabolic growth. The recent RBI report suggests that the State has received investment offers to the tune of Rs. 53 thousand crores in 2012-13, which is, infact, the highest among all the Indian states.

The socio-political issues are mostly related to the churning of world economy that the country cannot neglect. Starting from child health to overall health of society and education to employment training and employment generation, all these have pre-occupied the mind of the Chief Minister. At this point, the State has done wonders with the resources available. The other important segments are health and life-skills training, the services sector and Tourism.

### **HEAVY INDUSTRY:**

Growth in the manufacturing industry is the accepted norm for inclusive social growth that comes along with the growth in the overall development potential of a region. Engagement of unskilled and semi-skilled workforces by way of providing direct and indirect employment is helping to raise a large number of people above the Poverty Line.

The State's Industrial Policy Resolution has a policy framework that promotes industrial investment. This has led the State of becoming the investment destination of the country and is slowly but certainly becoming the hub of India's emerging industries.

**Steel:** While a number of steel plants have come up in the State the decks are now clear for the largest Foreign Direct Investment ever coming into India – the steel plant to be set up by Korean Steel giant POSCO. Its last hurdle, the environment clearance from the Ministry of Environment & Forest has been granted, and work is expected to start soon.

The steel sector not only employs a large number of people directly, but also has the potential of generating allied employment in downstream units that come up alongside. A steel plant in itself is a game changer for any region.

Steel would be a natural addition to the existing industry support system that exists. Odisha already has 10 per cent of the installed steel producing capacity of the nation, and backs it up with 25 per cent of the total iron-ore reserves of the country. Such natural synergy is expected to take the state ahead of competitors in other regions.

**Aluminium:** The other mineral strength of the State is aluminium. Odisha tops the country in installed capacity and actual output and this is also a sector with huge employability, thus providing sustenance to several families in the lower income group.

**Power:** Odisha is home to the largest resources of power grade coal in the Country. The power sector's support is vital for the growth of heavy industry. The private sector participation in this crucial sector has been opened through the Government's proactive stance and several Independent Power Plants are now set to take part in the generation of electricity. This proactive policy has not only made the state self-sufficient in power production servicing its many needs, especially of heavy industry, but also made the State power-surplus. The State Government



has now taken several steps to improve the infrastructure in the distribution and transmission sectors with investment in new lines, transformers and replacement of old equipments in a phased manner. Odisha is one of the few states that does not give state subsidies in the power sector, a decision that is quite admirable in the present scenario.

Realizing that loss in distribution is the biggest setback in power utility, the government has set ambitious programmes for improvement of transmission and distribution system, reduction in distribution loss, shifting of transformers from schools, colleges and Anganawadi premises to prevent accidents, setting up separate feeder for Agriculture/Fishing Clusters, System strengthening of elephant corridors etc. Apart from this, through effective implementation of Rajiv Gandhi Grameen Vidyutikaran Yojana, Biju Grama Jyoti Yojana and Biju Saharanchal Vidyutikaran Yojana access to electricity for all has been systematically ensured.

The Special actions that the government has taken can be gauged from some projects in certain sectors. Here are some of the projects launched by the Government.

### **THE AGRICULTURE SECTOR:**

While it is making huge strides in the fields of heavy industry and other areas, the mainstay of the economy of Odisha remains agriculture. More and more people are migrating to the cities in search of jobs and more are getting integrated to the urban economy in the State, a phenomenon that is being repeated all over the developing world. Yet, agriculture remains the mainstay for Odisha.

In Odisha, agriculture still provides employment and sustenance, directly or indirectly, to more than 60% of the population. This involves 58 per cent of the total workforce of the state, making it the largest employment sector in the state. The current world food scenario demands more production and hence it was only wise for the State Government to realize the potential of this already established sector and provide it all the impetus it needs for the new century.

Keeping this in view, the State Agriculture Policy has been implemented that draws from a separate budget created just for this sector. The landless agricultural labourers, small and marginal farmers Scheduled Caste, Scheduled Tribe and the Other Backward Classes are now in focus as the government stresses on their development and coming out of decades of obscure existence. This budget will have a provision of Rs.7161.84 crore and will serve the well-being of the farmers' community and allied sectors. This budget has been introduced in the state, being next to Karnataka in the country. It includes a special agricultural package for the farmers. Apart from this, farmers will be benefited with the bonus recently declared by the State Government.

The farmer loans are now extremely farmer-friendly , coming at 2% interest from co-operatives and commercial banks. There are also deferred payment of arrear for agricultural labourers, small and marginal farmers, Scheduled Caste, Scheduled Tribe and the Other Backward Classes and for those affected in floods and hurricane Phailin. Most of the issues that plague a farmer have been looked into. The big issue in irrigation has been the equipment needed in Lift Irrigation Projects. Minor Lift-Irrigation Projects have been installed and the repair

and renovation work of the defunct L.I. Projects are being undertaken through Biju Krushak Vikash Yojana.

To make these effective, the State has introduced special feeders that will provide uninterrupted electricity supply to the lift-irrigation points. This is not just for the farmers, but also for the Cluster Cold Storage meant for the Fishermen. What have these efforts yielded? The useful employment of manpower and resources, for one, and the resultant irrigation potential of the State increasing by another 1.2 lakh hectares and thereby benefitting 1,17,000 farmers and marginal farmers. To add to this Kissan Credit Cards issued in favour of the farmers have been converted to Smart Cards for easy access to agricultural loans. To sincerely address the health care concern of the farmers of the state, Health Insurance facility upto Rs.1 lakh per annum under BIJU KRUSHAK KALYAN YOJANA has been extended to the farmers and agricultural labourers for a maximum of 5 members of their family.

All these impetus given to Agriculture have boosted production and the State registered a record production of 11.4 million tone food grains. The Chief Minister received the **KRISHI KARMAN AWARD** from the President of India in recognition of impressive farm output.

Such developments, however, cannot be done in isolation. The infrastructure has to come up for that as well. So there is greater focus now on development of productive infrastructure to ensure peoples' access to basic facilities like healthcare, education, clean drinking water, sanitation, rural connectivity, electrification and common service centres. With the vision of Chief Minister Naveen Patnaik, several initiatives have been taken to address problems for the overall development of the State.

#### **IRRIGATION:**

Considering the importance of irrigation for agriculture sector, 31 lakh 342 hectares of land in the State have been irrigated by the end of December, 2012. Besides, during the 12<sup>th</sup> Plan period the Government has decided to invest an additional amount of Rs.3000 crores to sink 1 lakh deep bore-wells across the state. Moreover, for installation of private lift irrigation projects 75% concession and for community Lift-irrigation Project 90% concession is being provided.

#### **THE SERVICE SECTOR-TOURISM:**

Odisha has always been a tourist's ideal destination. The state has embarked on making this lucrative sector more attractive for visitors, with the launch of the new Tourism Policy. This policy aims at creating more tourism infrastructure that will not only bring in the mega bucks, but also generate employment. There will be ample opportunities for self employment and there are many incentives woven into the fabric of the initiatives to attract investors to the State.

The other special actions that the government has taken can be gauged from some projects in certain sectors that it has undertaken.

## THE SOCIAL SECTOR:

No amount of development can be sustained without concomitant development in the social sector. Odisha has addressed this issue on an urgent basis. To this end the Government of Odisha has budgeted for many welfare schemes.

## HEALTH

Key indicators emanating from studies in this sector show that there has been a steady improvement of the health of the general population of the state in recent years. The Infant Mortality Rate (IMR), for example, has drastically been reduced from 75 (SRS-2005) to 57 (SRS-2011). This decline has been the steepest compared to data from anywhere around the country in the last seven years.

Linked to that is the Maternal Mortality Ratio (MMR). This too has fallen substantially, from 358 (SRS-2003) to 258 (SRS-2009). The above two generally start off the counting to life expectancy at birth. That indicator has shot up from 59.2 years during 2001-05 to 63.5 during 2006-10, a considerable gain.

### Healthcare Services

Health care services for the people in general has seen improvement through the implementation of schemes that ensure quality health care services. This includes the Emergency Medical Ambulance Services known as 108. Along with this the State Government has been vigorously pursuing vital primary and emergency health services through IMR mission, Mobile Health Units in backward and tribal dominated areas. Health services have been made available to 2 lakh people by organizing Health Camps under **BIJU GRAMEEN SWASTHYA SEVA SHIBIR** in 100 places in the rural area of the State. The Rashtriya Swasthya Bima Yojana aids in capacity building, while the Integrated Child Development programmes have been strengthened.

### Odisha State Treatment Fund

The State has taken healthcare to another level by providing medical treatment assistance up to Rs.3 lakh. This will be available to all the BPL families, APL families in rural area having annual income of Rs.40,000 and upto Rs.60,000 for APL families in urban areas as well as to inmates of Mentally Disadvantaged Rehabilitation Centre, Orphanages and for the unknown persons involved in accidents.

### Education :

The State has been taking rapid strides in this respect, and several indicators in the education sector can tell a wholesome story. The 2011 census revealed that the state has an overall literacy rate of 73.45% that rivaled the national average of 74.04%.

What has this achieved? The basic idea was to increase enrolment in schools. That has substantially increased. Along with increased enrolment, the dropout rate at the primary



level has come down sharply – from 41.8% in 2000-01 to 0.43% in 2011-12. These two factors together have given a shot in the arm to the State's primary education sector.

**To make education freely available, the State has taken initiatives for expansion and improvement in education at all levels. Through the Odisha Right of Children to Free and Compulsory Education Rules, 2010, Gross Enrolment Ratio (GER) and Net Enrolment Ratio (NER) at primary grade have increased from 99.06% and 91.83% (2010-11), to 99.69% and 93.30% (2011-12), respectively. The support system includes free text books and uniforms to students. The State also provides free cycles to all girl students and boy students of disadvantaged sections in class Ten as an incentive to pursue study beyond 10<sup>th</sup> class.**

By extending the scope of Scholarship to 10,000 students at primary and upper primary level, Pathani Samant Merit Scholarship for 7500 students at class 6<sup>th</sup>, 9<sup>th</sup> and +2 level excelling in mathematics, annual student scholarship to 24500 students at junior, senior, postgraduate and technical education level and educational support to the children of construction workers, fishermen and other disadvantaged social groups it has been very sincerely attempted to provide catalytic changes in the educational system.

The aim is to have 100 per cent enrolment. So the government has relaxed the norms for opening of new primary schools. Special efforts are being made especially in tribal areas to reduce dropouts. Beyond primary and school education, the government effort is developing the infrastructure of the ITIs, Diploma and skill development etc.

## **EMPLOYMENT**

The State stresses on “skill development and placement linked employability,” for which “a large number of vocational and technical institutions have been empanelled to impart training and facilitating in getting employment.” The State Employment Mission has been ensuring these skill trainings. To create entrepreneurs and well trained human resource base, 1.5 lakh young men and women are being imparted with employment-based training through Nijukti Mission every year.

## **HOUSING FOR THE POOR:**

Through 'Mo Kudia' scheme, Pucca dwelling houses are provided to eligible poor families excluded from the purview of Indira Awas Yojana. Under this scheme, a sum of Rs.75,000 is provided to the beneficiaries in 18 Integrated Action Plan districts while Rs.70,000 is provided to the beneficiaries of the remaining 12 districts.

## **FOOD SECURITY:**

Since 2008 the State Government has been implementing the Rupees 2 per KG rice programme for all BPL families, AAY beneficiaries and APL families in 8 KBK Districts, borders of ST/SC hostels and from November 2011 about 6.2 lakh Poor and Left Out (PLO) families of 19 poorest districts of the State. From February 2013, the state has converted this scheme into the historic 1 Rupee per KG rice programme. At present about 56 lakh families and 4 lakh individuals are being covered by this flagship food security programme.

### **SOCIAL SECURITY NETWORK:**

The State from its own resources is providing a monthly pension of Rupees 300 to nearly 20 lakh eligible old, widow, destitute and disabled beneficiaries throughout the State under Madhubabu Pension Yojana. Enhanced pension amount of Rupees 500 is also being paid if the beneficiaries cross 80 years of age. Annual summer and winter assistance is being provided to the above beneficiaries.

### **MAMATA:**

Through the above innovative scheme the State Government has been providing Rs.5000 in four phases to the pregnant and nursing mothers in the state to compensate resultant loss of income and for ensuring proper care of the mothers and their children. By now about more than one million women have been assisted and funds to the tune of Rs.403 crore have been transferred to their accounts directly.

### **WOMEN EMPOWERMENT:**

The State Government believes in political empowerment of women where they can take decisions on development agenda. Legendary leader and former Chief Minister Biju Patnaik, recognizing this potential of women, had started 33 percent reservation to women in Panchayati Raj institutions and Urban local bodies. Taking his initiative forward on empowerment of women, the State Government has increased the reservation of women in these bodies from 33 percent to 50 percent.

The State's flagship programme MISSION SHAKTI aims at the empowerment of women. It has covered nearly 58 lakh women in rural and urban Odisha and in order to make the women of the State self-sufficient and improve their economic condition, over 5 lakh 36 thousand Self-help Groups have been formed under Mission Shakti Programme. Through different income generating schemes and Bank loan they have been empowered both socially and economically. Furthermore, to lessen the physical stress of women at working places, the State Government has provided financial assistance of Rs.10,000 to each Self Help Group for purchasing drudgery reduction equipment. This level of empowerment is critical to the overall prosperity and growth of the state. The skilling process through the State Employment Mission takes up this challenge, creating opportunities at the same time.

### **RURAL CONNECTIVITY:**

To construct bridges for providing all weather rural connectivity **BIJU SETU YOJANA** was started in 2010 and has moved fast forward in providing all-weather connectivity to all the villages in the State. The objective is to construct 600 bridges within 3 years with the expenditure of Rs.2085 crores.

With the Objective to convert all rural roads to Cement Concrete Roads, the State has currently allocated Rs.1,000 crore for construction of 5,000 kms. of cement concrete roads in rural areas.

**S.C. & S.T.DEVELOPMENT:**

**Land Rights to the Tribals :** Odisha has achieved the rare distinction of distributing land rights to maximum number of tribal families under the Forest Rights Act, 2006 and individual titles to the extent of 4.37 lakh hectares of forest lands have been granted in favour of 324737 forest dwelling tribal families including 17145 most primitive and vulnerable tribal groups(PVTGs).

For facilitating residential education to the S.T. & S.C. category students, total 2689 nos. of 100-bedded Hostels have been constructed out of which 2471 nos. of Hostels are meant for the girl students.

Stipend/Scholarship of over Rs. 200 crore provided to more than 12 lakh S.C. & S.T students annually.

56 thousand tribal families of 7 backward districts covered under Food Security through OTELP.

**GOPABANDHU GRAMEEN YOJANA:**

This scheme is meant for development of rural infrastructure in the key areas of *SADAK, BIJLI & PANI* in the districts not covered under Backward Region Grant Fund.

**SAFE DRINKING WATER**

To provide safe drinking water to 22,984 villages, 8,592 piped water supply projects have been implemented. It has been targeted to supply drinking water to 854 Gram Panchayats by the end of March, 2014. Besides, steps have been taken to facilitate piped water supply to 1048 tribal villages through OTELP.

**BIJU KBK/KANDHAMAL O GAJAPATI YOJANA**

Special attention is being paid for all-round development of backward and underdeveloped regions of the State. For this, State Government has implemented Biju KBK Yojana for undivided Koraput, Bolangir and Kalahandi districts with a provision of Rs.120 crore and Biju Kondhamal O' Gajapati Yojana implemented for Kondhamal and Gajapati districts from its own resources. Under these schemes, infrastructural development of these regions relating to Electricity, Road and Water has been undertaken.

**NEW FRONTIERS:****Transparency in governance –**

Transparency is key to effective governance. Therefore, the State Government with a single-minded determination has been putting in place better mechanisms to infuse transparency into administration. The State was one of the pioneers to implement confiscation of properties of public servants convicted in corruption cases and establish a number of special courts for swift trial of corruption cases.

The State has again taken another pioneering initiative with the passing of the Odisha Lokayukta Bill in the State Legislative Assembly. This is going to be an all encompassing mechanism in handling transparency issues in the State.

The State also implemented the Right to Services Act 2012 under which citizens are ensured of timely delivery of as many as 63 services of 10 Government Departments. This has ensured a hassle-free provision of services to our citizens.

### **Facing the Fear factor**

The 1999 Super cyclone had virtually spelled doom for the State. Fourteen years since then, another cyclone Phailin, having the potential of similar devastation, hit the coastal districts of the state. But this time, the State was ready. A coordinated evacuation plan was executed with text book precision and nearly a million people were evacuated before the cyclone hit. And then, the world noticed us, the brave people of Odisha. The special representative of UN Secretary General came to Odisha and met the Chief Minister to personally handover an award in recognition of the effort. Now we are on a mission to maximize our preparedness and support other states and countries facing similar calamities by sharing our experiences.

The knowledge of millennia has come to the aid of Odisha. Age-old habits have been found to be sound in scientific base, traditional hospitality has been transformed into huge business ideas in tourism and the immense natural wealth has carried the state forward to new frontiers of the modern world. The Government has been able to superbly blend tradition with modernity, thereby keeping the interests of the tribals and the downtrodden high in the minds of policy makers.

Travelling around the State, one finds the nature of development work impressive because these are found to be in sync with the ethos and beliefs of the people of the region. Human aspirations are aligned with their roots, and hence it was necessary to address situations in the backdrop of a culture of millennia, not alienating the population with a top-down approach. Odisha is growing, bottom up, towards a modern State, high on productivity and prosperity. The Naveen Patnaik dispensation deserves kudos for this.

Inclusive growth, a topic that the state is not deviating from, can be achieved if the current push towards overall growth is maintained. The state has to move ahead with all power and determination and the skill and stewardship of the State's Chief Minister Shri Naveen Patnaik should suffice.

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## Rural Development Programmes in Panchayati Raj Institutions (PRIs): An Overview

*Rudhi Sundar Mohanty*

It is needless to say that Odisha is a land of villages. So, rural development is the main pillar of Odisha's development. The objective of rural development is to provide better prospects to the people living in rural areas and to facilitate economic development, employment generation and welfare of SC/ST and other backward classes under different development programmes and welfare schemes through Panchayati Raj Institutions.

To strengthen governance at local level and empowerment of rural village, Odisha is one of the few states in the post-independent period to take up Panchayati Raj as its medium for rural development. Odisha Gram Panchayat Act was enacted in the year 1948 and subsequently in the year 1961, the three-tier system of Panchayati Raj Institutions was introduced in Odisha. Over the past years, Panchayati Raj Institutions have emerged as powerful rural institutions in bringing about rapid and sustainable rural development and economic transformation in Odisha. Currently, Panchayati Raj Institutions are provided with more powers under 73<sup>rd</sup> Constitutional Amendment Act, 1992. The main objective of 73<sup>rd</sup> Constitutional Amendment Act, 1992 is to provide constitutional status to empower Panchayati Raj Institutions for implementing rural development programmes, since Panchayati Raj Institutions have been assigned with 22 subjects under the aforesaid constitutional amendment.

The 73<sup>rd</sup> amendment of Constitution also mandates state government to endow the Panchayati Raj Institutions with such powers and authority as may be necessary to act as institutions of local self-government. So, the prime objectives of Panchayati Raj Institutions are to eradicate poverty, uplift standard of living of people living in rural areas and bring about a healthy society by creating awareness for hygiene, sanitation, eradication of illiteracy and to ensure social justice to the rural people. Increasingly, at present, Panchayati Raj Institutions are more concerned about implementation of rural development programmes launched by central and state government in India, rather than administration of local areas.

### **Rural Development Programmes:**

Rural Development is a continuous process which aims at improving the socio-economic conditions of people living in the rural areas. For the convenience of this paper on rural development programmes, it has been divided into two categories i.e. rural development programme during pre-independence period and post-independence period. Though there was no such landmark rural development programmes introduced during the pre-independence period for the people, but some programmes were implemented through some individual and institutions.

### **Rural Development Programme in Pre-Independence Era:**

In pre-independence era, a few numbers of attempts were made on a pilot basis for rural reconstruction, insight into which is sought to provide in the upcoming paragraphs:

The first successful attempt for rural development was made in a few villages by Rabindra Nath Tagore in the year 1921 under the stewardship of Elmhurst. The aim of the Sriniketan Institute of Rural Reconstruction established by Tagore, was “to bring back life in its completeness in the villages, making rural folks self reliant and self respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of modern resources for the improvement of their physical, intellectual and economic conditions”. During that period, Brayne, the Deputy Commissioner of Gurgaon district, in 1920, evolved a new technique known as Gurgaon Scheme of Village Development to improve the living conditions of the poor people. In 1932, under the Maharaja of Baroda, a scheme for rural reconstruction was started. In the pre-independence period, Bombay experiment was the pioneering attempt of rural reconstruction programme launched by the Bombay Government. This experiment was based on Mahatma Gandhiji’s programme of Sarvodya. It was meant to develop the backward rural economy of India. The main objective of this programme is to inculcate the spirit of self help and cooperation among the rural people. Gandhiji’s idea of constructive programmes laid great stress on self sufficiency in food and cloths. The Gandhian approach to rural development was to improve inner man and morality through self-help.

The efforts made in the pre-independence era for rural development generally failed to bridge the gap between the rich and the poor mainly because these were confined to a single problem

and a single institution. Moreover, the benefits of the schemes reached only to very few villages.

### **Rural Development Programme during Post-Independence Era:**

In post independence era, government, voluntary organisations and financial institutions have implemented a large number of rural development programmes for the upliftment of rural people. The following are some of the rural development programmes which were started during the post independence period for the transformation of the rural areas of the country.

The Government of India in March 1950 established the Planning Commission to translate the idea of development of rural villages. The Government of India from the very beginning of its planning era i.e. with the launching of the First Five Year Plan (1950-51) has been emphasizing on the development of rural villages. The First Five Year Plan document stated “agriculture, including irrigation and power must have the top most priority”.

### **Community Development Programme:**

In 1952, the multi-purpose Community Development Programme (CDP) was launched to bring about rural development covering all aspects i.e. agriculture, rural industries, transport and communications, health, education, social welfare and welfare of women and children. The central idea behind this programme was to develop self reliance and self-help both in the individual and the community to achieve the goals. According to the First Five Year Plan “Community Development is the method and rural extension is the agency through which the Five Year Plan seeks to initiate a process of transformation of the social and economic life of the villages”<sup>2</sup>.

Community Development Programme in India started in October 1952 with 55 community development projects under the Indo-US

operational agreement. During the Third Five Year Plan period it was gradually extended to cover the entire country. This programme was helped to set up a network of basic extension and development services in the rural areas and introduced administrative machinery which formed the basis for planning and implementing rural development programme. But, Community Development Programme did not yield the expected results because there was no institutional mechanism for the local people to participate in the development work. However, through this programme approach, the country was covered with a network of Community Development Blocks each headed by a Block Development Officer (BDO). The basic premise on which the Community Development Programme rests is to motivate the rural people to undertake self reliant community based approach to improve their socio-economic conditions and rural environment. The target aimed by the programme was to give the rural people a fuller and richer life. However, the programme was failed and not reaped any expected results, so the historical Balwant Rai Mehta Committee Report was submitted in the year 1957. The Balwant Rai Mehta Committee recommended the creation of institutions which were to be statutory, elective, and comprehensive in duties and functions, equipped with necessary executive machinery with adequate resources and with enough freedom and autonomy. To secure this, the Committee envisaged establishment of three-tier system of rural local government system, namely the Gram Panchayat at village level, Panchayat Samiti at Block/Taluk Level and Zilla Panchayat at District level. Later on these three-tiers of rural local governance system, popularly known as the Panchayati Raj system became the hub of all the rural development programmes of central as well as state governments. The birth of Panchayati Raj System heralded a new era in the history of rural development in India by transforming the rural villages into developed villages. Hence, Panchayati Raj started taking the new role of rural transformation by implementing

all rural development programmes / schemes of central government and state government as well.

The institutional approach for rural development was continued during the Second Five Year Plan period by the introduction of Panchayati Raj. It also became the institutional framework for mobilizing people's participation in rural development programme at the grassroots level. Accordingly, the system of rural development begun in 1950 was strengthened in the year 1959. As development agencies in the rural areas, the very objective of Panchayati Raj System was to contribute to the welfare and uplift of poor people living in the rural areas. Hence, from this period onwards, the Government of India and State Governments, while implementing the rural development programmes, emphasized on the institutional approach i.e. on the role of Panchayati Raj Institutions and it also acted as an Institution of Rural Transformation by implementing all the programmes of Government of India as well as the State Governments all over the country.

After the launch of Community Development Programmes during October 1952, the following major rural development programmes of Government were implemented with the involvement of Panchayati Raj Institutions (PRIs) to make rural transformation. The programmes were implemented for improving the socio-economic conditions of rural masses and to bring a change in the lives of people living in the rural areas of the country.

During the first and second plan period (1952-61), the rural development programme sub-divided into 41 different types of programmes in four broad categories namely (i) Constructional Programmes, (ii) Irrigation Programmes, (iii) Agricultural Programmes and (iv) Institutional and Other Programmes.

**i) Constructional Programmes:** Under the constructional programmes category, programmes undertaken for the construction

of Kuchha road, Pucca road, culverts, drains, pavements of streets, school buildings, community centre buildings, dispensary building, house for Harijans and drinking water sources. The primary aim of the constructional programmes was to provide infrastructural facilities in the rural areas to facilitate rural transformation during this period. This type of programmes helped build rural infrastructure which is the soul of rural transformation.

- ii) Irrigation Programmes:** The irrigation programme was meant to provide irrigation facilities in the rural areas as rural areas are predominantly agriculture dependent areas which need better facilities of irrigation. Thus, under irrigation programme, the government undertook works to make irrigation facilities through wells, pumping sets, tube-wells and tanks. This type of programmes helped the rural agriculture sector people to make some improvement to some extent.
- iii) Agricultural Programmes:** Under this category of programme, the government provided financial assistance for the development of agriculture in rural areas. The government funds utilized for reclamation, soil conservation, consolidation of holdings, improve seeds, manure and fertilizers, pesticides, improved methods of co-nations and improved implements. The main aid of these programmes was to make improvement in agriculture and agricultural productivity with an aim to change the rural agriculture scenario.
- iv) Institutional and Other Programmes:** Under this category, programmes were undertaken for the institutional development in the rural areas. The government funds mainly earmarked for the institutional development. The government funds utilized to develop and support youth clubs, women

organisation, community centre, Vikash Mandals, cooperative societies, distribution stores, maternity centres, dispensaries, veterinary dispensaries, key village centres, Panchayats, adult literacy centres, primary schools, training centres, cottage industries, production-cum-training centres, demonstrator plots and soakage pits and smokeless Chhulha. In other word, the institutional and other programmes were meant to build the rural infrastructure in order to make lasting improvements of rural areas in shape of infrastructure building.

During the third and fourth plan period (1962-74), the government of India emphasized on agriculture, area development, employment and social group development in the rural areas. During the Fifth Five Year Plan Period (1974-78) and Sixth Five Year Plan Period (1980-85), emphasis was laid on the removal of rural poverty and unemployment within a time bound period of 10 years. During the Sixth Five Year Plan Period (1980-85), more emphasis was laid on the role of Panchayati Raj Institutions. During this period, programmes undertaken under four broad categories viz. (i) agricultural development programmes (ii) Area Development Programmes (iii) Employment Generation Programmes and (iv) Social Group formation programmes were as follows:

**i) Agriculture Development Programme:**

Under the Agriculture Development programmes like Intensive Agricultural Area Programme (IAAP), High Yielding Varieties Programme (HVP), National Demonstration Programme (NDP), Farmers' Training and Education Programme (FTEP), Multiple Cooperation Programme (MCP), Special Programmes for Commercial Crops (SPCC) and Intensive Cattle Development Programmes (ICDP) were undertaken for rural transformation and development of rural masses.



**ii) Area Development Programme:**

The Area Development Programmes undertaken activities like Drought Prone Area Programme (DPAP), Desert Development Programme (DDP), Hill Area Development (HAD), Command Area Development (CAD) and Whole Village Development i.e. Integrated Rural Development Programme.

**iii) Employment Generation Programme:**

The employment generation programmes aimed at improving skill and knowledge of rural people and to make them ready for employment. A good number of employment generation schemes like Crash Schemes for Rural Employment (CSRE), Pilot Intensive Rural Employment Project (PIREP), Training of Rural Youth for Self Employment and National Rural Employment Programme (NREP) etc were launched by the government to provide skill training and employment to the rural people with the aim to improve the socio-economic conditions of the rural masses and make transformation in the living conditions of rural masses.

**iv) Social Group Formation Programme:**

Under Social Group Scheme, programmes like Small Farmers and Marginal Farmers and Agriculture Labour Development Agency (SFDA & MFAL), Integrated Child Development Services (ICDS) and Development of Women and Children in Rural Areas (DWCRA) etc. were implemented for the development of rural masses and to bring a change in socio-economic conditions of the people living in rural areas.

Besides the above programmes, in the year 1975 Government of India initiated the 20-Point Programme to mount an attack on rural poverty. The programme was announced on 14<sup>th</sup> January 1982. The 20-point programme was launched to eradicate poverty and to enhance the agricultural production and productivity, reduction

in income inequalities, removal of socio-economic disparities and to bring improvement in life. For providing safe drinking water to rural people, the Accelerated Rural Water Supply Programme (ARWSP) was started to provide adequate safe drinking water facilities to the rural families by supplementing the efforts made by the State Government under the Minimum Needs Programme<sup>3</sup>. The National Drinking Water Mission was also launched in 1986 to facilitate quality of drinking water for rural people. The employment generation programmes like NREP and RLEGP got merged into a single scheme namely Jawahar Rozgar Yojana and was launched by the Government on 28<sup>th</sup> April 1989. The scheme aimed at reaching every Panchayat and seeks to provide employment to at least one person in a family living Below the Poverty Line (BPL) in the rural area for 50 to 100 days in a year at a place near his residence. The scheme was implemented by the Village Panchayats and Panchayat Samitis give the technical clearance to the plan of works, which was finalized at the Gram Panchayat level.

The Employment Assurance Scheme (EAS) was launched in the year 1993 during the 8<sup>th</sup> plan period to provide employment during the lean agricultural season. The primary objective of the Employment Assurance Scheme was to create additional wage employment opportunities during the period of acute shortage of wage employment through manual work for the rural poor living Below the Poverty Line. In this programme, the Panchayati Raj Institutions were playing a very crucial role while selection of the beneficiaries of the programme.

The Jawahar Gram Samridhhi Yojana (JGSY) was started during 1999 which was dedicated to development of demand driven rural infrastructure, including durable assets at village level and skills to enable the rural poor to increase the opportunities for sustainable employment. It also aimed at generating supplementary employment for the unemployed poor in the rural

area. Panchayati Raj Institutions played the role of selecting the beneficiaries and implementation of the rural infrastructural programmes in the community.

The Sampurna Gramin Rozgar Yojana (SGRY) was launched during the year 2000-01, merging the Employment Assurance Scheme (EAS) and Jawahar Gram Samridhi Yojana (SGSY). The programme aimed at providing wage employment to rural people. Preference was given to agricultural wage earners, non-agricultural skilled wage earners, marginal farmers, women, members of Scheduled Caste/Scheduled Tribes, parents of child labours withdrawn from hazardous occupations, parents of handicapped children or adults with handicapped parents. The programme was implemented through the Panchayati Raj Institutions.

National Food for Work Programme (NFFWP) was launched during 2004 to generate additional supplementary wage employment and create assets. It also aimed to ensure a minimum level of employment and income to the poor, give the poor an opportunity to develop their collective strength, improve their economic position, reduce their vulnerability, discourage migration and provide access to health, education and welfare services in rural villages. Panchayati Raj Institutions played the role of selecting the beneficiaries and supervised the implementation of the programmes in their respective Gram Panchayats.

### **Current Rural Development Programmes:**

#### **1) Swarnajayanti Gram Swarozgar Yojana (SGSY)**

The Swarnajayanti Gram Swarozgar Yojana (SGSY) is an anti-poverty programme with a focus on reduction of rural poverty through organization of poor at grass-roots level. The SGSY was launched w.e.f. 1.4.1999 as a new self employment programme. With the coming into effect of the SGSY, the earlier programmes namely

Integrated Rural Development Programme (IRDP), Training of Rural Youth for Self Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), the Ganga Kalyan Yojana (GKY) as well as the Million Wells Scheme are no longer in operation.

The main purpose of the SGSY programme is to bring the assisted poor families (Swarozgaries) above the Poverty Line by providing them with income generating assets through a mix of bank credit and government subsidy. SGSY aims at establishing a large number of micro enterprises in the rural areas building upon the potential of rural poor. Below Poverty Line (BPL) families living in rural areas constitute the target group of SGSY and within the target groups and special safeguards have been provided to vulnerable section by way of reserving 50% benefits to SCs/STs, 40% for women and 3% for persons with disabilities. The assisted families may be individual or Self Help Groups (SHGs). However, as per implementing guidelines, SGSY favours the group approach.

The financial assistance to the individual Swarozgaries or Self Help Groups is provided in the form of subsidy. Subsidy to individuals is uniform at 30% of the project cost subject to a maximum of Rs.7,500/-. In respect of SCs/STs, the subsidy is 50% of the project cost, subject to a maximum of Rs.10,000/-. For groups of Swarozgaries, the subsidy is 50% of the cost of the scheme, subject to a ceiling of Rs.1.25 Lakhs. There is no monetary limit on subsidy for irrigation projects, subsidy is back ended. The monitoring and reviews of the programme is being done through Central Level Coordination Committee (CLCC), State Level Coordination Committee (SLCC) and at Block/ DRDA Level by field visit and physical verification of assets. During the current financial year i.e. 2013-14, a total amount of Rs.6000.00 lakhs has been targeted to be supported to the beneficiaries under this project by the Department of Panchayati Raj, Government of Odisha.

## 2) Housing Scheme for Rural Poor:

Indira Awas Yojana (IAY) was launched in the year 1985-86 as a sub-scheme of RLEGP and continued as a sub-scheme of JRY. IAY has been delinked from the sub-scheme and has been made an independent scheme with effect from 1<sup>st</sup> January 1996. Under Indira Awas Yojana, rural people are provided support for housing under BPL category. The families belong to Scheduled Caste and Scheduled Tribes, freed bonded labourers and other vulnerable categories are considered eligible for the benefit under the scheme. The beneficiaries need to be selected through Palli Sabha and approved in the Gram Panchayat for final short-listing under the scheme. The beneficiaries are required to construct the houses for themselves. The amount of financial support provided to the beneficiaries decided by the government by revising the amount from time to time taking into account the prevailing market price of raw materials. During the current financial year i.e.2013-14 up to December 2013, a total amount of Rs.1358.142 lakhs has been spent under IAY for Scheduled Castes, Rs.18018.000 lakhs for Scheduled Tribes, Rs.1375.005 lakhs for minorities and Rs.12079.720 lakhs spent for others respectively as per the financial performance report of Panchayati Raj Department, Government of Odisha.

## 3) Mo Kudia:

Mo Kudia is a fully state sponsored scheme by the Government of Odisha which has been implemented w.e.f. 2008-09 financial year. Under this programme, housing support is provided to the homeless poor families. The objective of the scheme is to provide housing support to that family who does not find a place in the 1997 BPL list, 2002 Household Survey and waiting list of IAY prepared during the year 2006. The beneficiaries are selected by the Panchayati Raj Institutions those who have not been included in the above list but have a genuine housing problem and belong to poor family and

living in rural areas. The beneficiaries are usually selected from the categories like poor family, persons with disability (with 40% and above), mentally retarded, widow, destitute woman, woman of domestic violence, woman head of family, adult orphans of government approved orphanages, leprosy and AIDS patient, family affected by naxal and racial violence, homeless due to flood and fire and home destroyed by elephants are selected for government support. Under this scheme, financial assistance of Rs.10,000/- is also granted to the families whose house is completely destroyed either by flood or fire. The government provides an amount of Rs.45,000/- to the beneficiary for construction of his house in normal districts and Rs.48,500 is granted to IAP districts.

## 4) Total Sanitation Campaign(TSC):

It is aptly said 'water is life and sanitation is health'. Total sanitation is a part of rural upliftment which cannot be ignored while discussing about rural development programmes in PRIs. As per the 73<sup>rd</sup> Constitutional Amendment Act 1992, sanitation is included in 11<sup>th</sup> schedule of our Constitution. Gram Panchayats have been accorded pivotal role in the implementation of sanitation schemes through Total Sanitation Campaign. Panchayati Raj Institutions at all three levels have to implement the total sanitation campaign. Panchayats are to take responsibility of social mobilization for construction of community toilets and for maintenance of clean environment by way of safe disposal of wastes. Panchayati Raj Institutions can also contribute from their own sources for school sanitation over and above the prescribed amount. Panchayats can also encourage opening rural sanitation marts for safe environment and Total Sanitation Campaign.

The Total Sanitation Campaign was launched in April 1999 in Odisha with emphasis on Information, Education and Communication (IEC) and massive training programme to masons,

PRIs as well as government functionaries for demand generation. The purpose of TSC is to bring about improvement in general quality of life in rural areas, since sanitation is one of the basic determinants quality of life and human development index. Good sanitary practices prevent contamination of water and soil and thereby prevent disease. Besides, hygiene and sanitation is a crosscutting issue across all sectors having direct and indirect impact on health, economic, education, nutrition, environment, women empowerment (dignity, convenience and safety etc) and community development as well. Total Sanitation Campaign has been launched throughout the state to encourage sanitary practice and for that the government has also made provisions for cash award to three-tier PRIs on individual and institutional capacity for their best activities in this regard.

### **5) National Rural Employment Guarantee Scheme (NREGS)**

The National Rural Employment Guarantee Act, 2005 which confers legal right to employment on the rural citizens, is landmark legislation in the history of independent India. The NREGA 2005 received the accent of President of India on 5<sup>th</sup> September 2005 and notified in the Gazette of India on 7<sup>th</sup> September 2005. It seeks “to provide for enhancement of livelihood security of the households in rural areas of the country by providing at least one hundred days of guaranteed wage employment in every financial year to every household whose adult members volunteer to do the unskilled work and for matters connected therewith or incidental thereto made under the Act<sup>47</sup>”. Subsequently, the scheme was renamed as Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS). Initially, the programme was started in selected 200 districts of the country and later on it was started throughout the country. The launch of this ambitious scheme was guided by the Maharashtra Employment Guarantee Scheme (MEGS), which has been implemented for over last 30 years in

Maharashtra, without decline in the demand for unskilled wage work. This is the only programme which has brought a radical change in the rural infrastructural development and the wage employment opportunity for the rural poor simultaneously. The programme is entirely planned, implemented and monitored by the Panchayati Raj Institutions. The novelty nature of the scheme has brought a revolutionary change in the socio economic scenario in rural India.

In Odisha, it was implemented during February 2006 in a few selected districts and from 2008 it has been implemented in all districts of Odisha. With the provisions of NREGA 2005, the Government of Odisha has formulated a National Rural Employment Guarantee Scheme (NREGS-Odisha). The purpose of the scheme is to give effect to the legal guarantee of work, by providing at least 100 days of guaranteed employment to every rural household whose adult members volunteer to do unskilled manual work subject to conditions of the Act. The objective of the scheme is to provide livelihood safety to rural families and to strengthen the economic conditions of rural labour and to give them an opportunity to live with dignity. The unique feature of the scheme is that when a registered job card holder fails to get work within 15 days of his application to the Gram Panchayat, he is entitled to get unemployment allowance as per law. The scheme is being implemented through three-tier Panchayati Raj Institutions under the direct control and supervision of Collector of the district, DRDA and Panchayat Samiti. The PRIs being the implementing agency, prepares the annual action plans and monitor and supervise the programme through social audit programme in the Gram Panchayat. The Gram Sabha recommends different works to be undertaken in the Gram Panchayat out of the MGNREGS funds and accordingly the budget and other technical works are being sent to the Panchayat Samiti and Zilla Parishad for administrative and financial approval. At Gram Panchayat level, the programme is implemented by the Gram Panchayat under the

direct control and supervision of Sarpanch and Chief Executive Officer of Gram Panchayat. The Programme is being monitored and supervised through Panchayat level, Block level, district level and State level committees and a Grievance Redressal Mechanism has been developed to redress the grievance of people under the system. During the current financial year i.e.2013-14, up to December 2013, a total of Rs.73251.19 lakhs has been spent under the project throughout Odisha covering 30 districts as per the financial performance report of Department of Panchayati Raj, Government of Odisha.

### **6) Backward Regions Grant Fund:**

The Backward Regions Grant Fund (BRGF) programme is being implemented through Panchayati Raj Institution to address regional imbalances in development. The fund will provide financial resources for supplementing and converging existing developmental inflows in identified districts in Odisha like Balangir, Kalahandi, Phulbani, Boudh, Keonjhar, Rayagada, Deogarh, Koraput, Sambalpur, Dhenkanal, Malkanagiri, Sonapur, Gajapati, Ganjam, Mayurbhanj, Sundargarh, Nabarangpur, Jharsuguda and Nuapada. BRGF consists of two funding windows (a) capacity building fund and (b) substantially untied grants. The capacity building fund is primarily used to build capacity in planning, implementation, monitoring, accounting and improving accountability and transparency. The allocation of substantially untied grants will be used by the Panchayats and Urban Local Bodies to address critical gaps in integrated development identified through the participatory planning process. The funds are usually used for construction of Cement Concrete Road in rural areas, construction of Panchayat's own office building if not available, maintenance of Panchayat office with prior approval of Panchayati Raj Department, Government of Odisha, and construction of drainage system by both sides of rural roads in villages etc.

BRGF insists on integrated, decentralized and participatory plans consolidated by District Planning Committees (DPCs) with the funding pattern being 25% for Anganwadis, 16% for schools, classrooms, compound, 14% for drinking water and 10% for Gram Panchayat buildings. The development grant of BRGF is largely untied in nature and the Panchayati Raj Institutions would largely decide the actual projects to be taken up. During the current financial year i.e.2013-14, as per the financial performance report, out of total expenditure of Rs.16400.97 lakhs, the Department of Panchayati Raj, Government of Odisha, has already spent and submitted utilization certificate of Rs.3051.99 lakhs to Government of India.

### **7) Gopabandhu Grameen Yojana:**

A new initiative called Gopabandhu Gramin Yojana (GGY) was launched by the Government of Odisha during 2006-07 with a view to provide additional developmental assistance to the targeted 11(Eleven) districts of the State not covered under the Backward Regions Grant Fund (BRGF). With this Scheme, Rural Connectivity and quality of rural life has undergone tremendous change. Most of rural roads in the targeted districts have been covered. In order to further strengthen rural connectivity, both inter village and intra village, in the targeted districts during the 12<sup>th</sup> Plan Period with due importance to electrification and water supply, these revised comprehensive guidelines and are hereby issued. It has been conceptualized for providing additional development assistance to the targeted 10 districts namely Angul, Balasore, Bhadrak, Cuttack, Jajpur, Jagatsingpur, Kendrapara, Khurda, Nayagarh and Puri which are not covered under the Backward Regions Grant Fund (BRGF).

The primary objective of the scheme is to provide additional funds to the targeted districts for development of infrastructure primarily consisting of Bijili (Electricity), Pani (Water) and

Sadak (Road) to every revenue village in the identified eleven districts. The additional development funds provided under this Yojana is of untied nature and supplements the programmes, which are already available in the aforesaid sectors and provide synergy and convergence to the different development programmes. As per the Government instructions, 75% of the fund to be earmarked for the construction of village concrete roads and the rest to be used for Bijili (electricity) and Pani (water) component. For the transparency and accountability, the programme is being monitored and supervised by a village level Vigilance Committee and by conducting social audit at Panchayat level. The district Collector along with district level officials is also authorized to make field visit to activate the programme.

During the current financial year i.e. 2013-14, as per the financial performance report up to December 2013, the Department of Panchayati Raj, Government of Odisha, has spent a total of Rs.314.09 lakhs for electrification projects (Bijili), Rs.15083.14 lakhs for construction of roads (Sadak) and Rs.545.66 lakhs for water supply projects (Pani) respectively under the scheme.

### **8) 13<sup>th</sup> Finance Commission Grant-in-Aid:**

The Finance Commission is a constitutional body set up every five years under Article 270, 275 and 280 of our Constitution to make recommendations relating to distribution of net proceeds of taxes between union and states, the principles which should govern the grants-in-aids of the revenues of the states out of the Consolidated Fund of India and the measures needed to augment the Consolidated Fund of a State to supplement the resources of the Panchayat and Municipalities. The 13<sup>th</sup> Finance Commission of India, Dr. Bijaya Kelkar made his recommendations during December 2009 and it came into effect from April 2010 and to be continued up to March 2015. In Odisha context, the release and utilization of funds under 13<sup>th</sup>

Finance Commission grant-in-aids has been earmarked for general basic grant-in-aids, Operation and Management, Pure Drinking Water Supply and Sanitation, Management of solid waste and drainage system of rural areas, Database Management, Accounts and Audit, up-gradation and Maintenance of Panchayat Samiti and Gram Panchayat office buildings etc.

### **9) Cement Concrete(CC) Road in Rural Areas:**

The Panchayati Raj Department, Government of Odisha has taken initiative in the past for construction of Cement Concrete Road in the village under various schemes in order to improve the quality of life and hygienic conditions in the rural villages. It has become a very popular scheme and one of the most sought after schemes in the rural areas. In the past, though Cement Concrete Roads were taken up under different schemes, all the villages have not yet been covered. The State Government has decided to give thrust to the scheme for construction of intra village Cement Concrete Roads in the villages with the objective of attaining saturation in the State with special focus on Vulnerable Tribal Groups like STs/SCs habitations. Government has given importance on construction of good quality roads. The programme is being implemented taking Block as a Unit and Panchayat Samitis are authorized to prepare the plan of action and funds are being provided directly to the Blocks. Under this programme, funds are provided based on population of a village. Rs.3 Lakhs sanctioned to a village having population of 0-500, and population ranging 501 to 1000 gets a grant of Rs.5 lakhs and Rs.7 lakhs provided to the villages where there is a population of more than 1000 people in rural areas. The Panchayat Samiti i.e. Block is authorized to work as implementing agency in every district. The programme is monitored and supervised by the district level officers along with district collector through field visit and physical verification of works implemented.

### 10) Drinking Water Supply Scheme:

Drinking Water Supply Scheme aims at providing sufficient pure and safe drinking water to all rural household on continuous basis for domestic as well as cooking purpose, since providing safe drinking water to all sections of rural population on a continuous basis is of paramount importance. It has been recommended that water be treated not as an 'economic good' but an 'economic resource' which is essential for both growth and development. Accordingly, during February 2005, the State Government took a policy decision to implement all drinking water supply schemes on a participatory mode to improve service delivery system and sustainability. The programme termed as Accelerated Rural Water Supply Programme (ARWSP) is under implementation since 1972-73. In 1986 it was renamed as National Drinking Water Mission. Under the Accelerated Rural Water Supply Programme, a large number of drinking water supply sources such as piped water supply projects, hand pumps, tube-wells and sanitary wells have been installed in the rural areas. Jaldhara is a strategy adopted by the Government of Odisha for the implementation of water facilities for the rural habitations through different projects. In this scheme, the Gram Panchayat is to identify the biggest village and go for the piped water supply and Gram Panchayat is to operate and maintain the existing spot sources.

Above all, Panchayats at village levels are expected to perform certain obligatory functions to provide basic services like health, education, food safety, social safety, agriculture, environment protection and management of common property etc. For this, the Government of Odisha, besides Panchayati Raj Department, with the help of other line departments is also implementing different programmes/schemes with the active involvement of Panchayati Raj Institutions (PRIs) at field levels. So, the Panchayati Raj Institutions (PRIs) play a vital role in selecting the beneficiaries and proper implementation, monitoring and supervision of

programmes at the field level. It also makes all out efforts for better implementation of the programmes day-by-day for the greater benefit of rural people.

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## Biju Patnaik : A Freedom Fighter and Crusader Against Poverty

*Prof. Surya Narayan Misra*

Late lamented Biju Patnaik was born in Odisha which continues to have the dubious distinction to be a land of poverty amidst plenty. He also was seen to be saying : Odisha is rich, but its people are poor. He was probably among few politicians who recognised this fact and internalised this insult and attempted to raise the morale of the people, the vision of the government and policies and programmes initiated by him whenever and wherever he was required to do so. Policies always keep eyes on next election and play safe to keep their vote bank intact. Even politicians charge parties with the intention of becoming a part of the ruling elites. Late Patnaik did not subscribe to the luring ideas of charging parties to grab power. Rather, his approach was to desert parties that do not work for the people. It is always easy to become a politician and to become a statesman one is required to be endowed with exemplary vision and wisdom. But to combine both the characters- politician and statesman one has to



be extraordinarily gifted with right vision, perfect wisdom and effective mission in life. Late Patnaik belonged to the category which made him a politician among Statesmen and Statesman among politicians. Even after seventeen years of his demise, people of Odisha remember his leadership, his concern for people and the dare-devil character he possessed. It is not proper on our part to demand that late Patnaik be given the national honour of 'Bharat Ratna' posthumously. It should have been bestowed upon him the year he was decorated with Bhumitra by the Government of Indonesia. When Sardar Patel's contribution could be recognised after decades for considering him for this honour, Late Patnaik's case cannot receive attention unless people at the helm of affair accord importance to the person, personality and perception. Late Patnaik was a 'Freedom Fighter' with courage of conviction and a 'Statesman' with a bleeding heart for the poor which indoctrinated him to make and implement policies and



programmes in a different style and speed. In view of his political style, writers often go to the extent of calling him 'Legendary Hero', 'multi-dimensional personality and 'Towering leader' etc. All these comments have element of truth. Even at times it looks that we have not understood Biju well.

Late Biju Patnaik was born of 5 March, 1916 at Cuttack as one of the three sons of Late Laxmi Narayan Patnaik who migrated from Ganjam and settled at Cuttack. He was a patriot and took active part in Odisha Union Movement. Biju's mother Ashalata Devi belonged to a freedom fighter family in Bengal. Members of his maternal father's family were implicated in Chittagony Armoury case and were associates of late Surya Sen, a front ranking freedom fighter of Bengal. Thus, Biju had in his blood the inspirations of patriot and radical involvement in the nationalist struggle against the colonial authority.

During his student days at Christ Collegiate School and later at Ravenshaw Collegiate School late Patnaik evinced interest in technology and adventure. He had the ambition of becoming a pilot and in fact his adventure nature was observed when he could dare to go to distant Peshawar from Cuttack by-cycle. While he was a student at Ravenshaw College pursuing studies for a degree in science, his ambition to see his motherland from sky provoked him to leave studies and join Pilot's Training Course at Delhi.

Young Biju was attracted towards Gandhi when later visited Cuttack and addressed the poor people of the State. Gandhi was shocked to see the depth of poverty when he visited the State on an invitation of Late Gopabandhu Das. The words spoken by Gandhi at Cuttack touched Biju and his rich background did not stand on his future plans of reaching higher heights along with which

his sympathy for the poor grew during his formation years and career building days.

Biju joined the Indian National Air-ways after completion of training. He was involved with the war effort from 1940 to 1942. He also served as the head of the Air Transport Command during the period of belligerency. During the Quit India Movement, the nationalism in him forced him to use his capacity, adventure and mission in organising secret meeting of underground leaders, for which he was imprisoned for three years. Whereas, others were involved in slogan and rallies against the British, Late Biju Patnaik evinced a different type of love for his country and risked his life through activism which ranked him among the frontliners of that era.

For him nationalism had no boundary. He played an unbelievable role during the Asian Relations Conference held at Delhi in March, 1947 which had the objective of ending colonial era from Asia. At that time Indonesia was under Dutch Control. The Chief Organiser of the Conference was Nehru. On his request Biju Patnaik took dare devil step by rescuing and escorting Indonesian leaders in a Dakota plane and brought Hatta and Sjahrir to Delhi. Due to this adventurism and exhibition of courage for the nationalistic aspiration of people of other countries, Late Patnaik was honoured by Indonesians as 'Bhumi Putra'. History has recorded Patnaik's similar role during problems in Nepal and Soviet Union as well.

India's independence was a source of inspiration for many. Biju was then a member of the Odisha Legislature from North-Cuttack. Immediately after independence, problems erupted in Kashmir due to infiltration of Pak army in the guise of tribals. When Maharaja Hari Singh could not manage he sent message to

Mountbatten and Nehru for help. This began the process of 'Instrument of Accession' of Kashmir. For Biju Patnaik, the freedom struggle was not over. On request from Prime Minister Nehru, Late Patnaik took initiative to air drop the first batch of Indian Soldiers to Srinagar. He also played a significant role in 1962 when the nation was in trouble due to Chinese aggression. He was instrumental in the restoration of air supply to border when he was Chief Minister of Odisha and Nehru had also taken him as the Defence Adviser. This provides enough testimony about Biju's nationalism and adventurism which is rarely combined in politicians who have unidirectional motive to win election through false promises.

Late Biju Patnaik was also a rare politician who combined in him a freedom fighter, businessman, industrialist, navigator and above all a people friendly human being. From 1946 he was a member of Assembly and repeated this performance in 1952 and 1957 elections. The peculiar result of 1957 election caused continuous political instability when the entire country was under one party dominance era with Congress at the helm. He was instrumental in the formation of Congress-Ganatantra Parishad Coalition which was unheard in those era where ruling party formed a coalition with the main opposition. Ever since Biju settled in the State as a legislator and initiated industrial establishment his objective was how to enhance the capacity of the State and employment opportunity for the people. He was unhappy to see the poverty in the State despite nature's gift to the State. Had a non-politician initiated this process he would have struggled to achieve success and when a politician initiates this he becomes eyesore for the same class. Biju became a victim when his new adventurism was not liked by his mentors and party men. The sole intention behind the coalition formation was a

stable government which would deliver. Odisha is neither proficient in agriculture nor in industry. But the State had the potential to reach new heights by establishing industry and the main industry was iron and steel. This was recognised by Sri Patnaik at an early stage. Late Mahtab was involved in Odisha's development through dam project and Rourkela Steel Plant at public Sector. But in the Private Sector or as joint Sector for industrial development it was late Biju Patnaik who took a positive role during 1950.

Biju was restless when his new political experiment of a unheard coalition failed to deliver. The then Industry Minister did not pay attention to either poverty eradication or employment generation through industrialisation. Seeing this stalemate he managed to take the leadership of the party and then directing the Legislative wing to end coalition causing the imposition of first central rule in February, 1961. When the mid-term poll was held in June, 1961. Biju's Congress secured a comfortable majority unlike the previous two elections.

In 1961 Biju got an opportunity to fulfil his dream of industrialisation, employment generation and ultimately poverty eradication. The Biju ministry stayed in power till October 2<sup>nd</sup>, 1963, when Biju resigned under 'Kamraj Plan'. Though he was out his associate Biren Mitra was the Chief Minister and the later was known for his sympathy for the poor. Biju was the chairperson of State's First Planning Board. The Congress Ministry amidst corruption charges and misutilisation of power lasted up to 1967. But the initial phase contributed immensely for the rise of the State. The concept of State Planning Board, Panchayat Industry, State undertaking and expansion of technical education and establishment of OUAT, Sainik School, Regional College of Education and Regional Engineering

College, Regional Research Laboratory etc provide testimony to the forward looking policies and programmes of Late Patnaik. The way he got the Sunabeda Mig Factory and the manner through which he convinced the Prime Minister in support of Paradeep Port and got his dream fulfilled, it was not known in the political history of the State. He let no stone unturned for the visible development of the State. His ideas of connecting mining area to Paradeep by Express Highway and choosing the site for Balimela project and providing an opportunity for Tikarpara for flood management and power generation vindicated his stand that he needs a rich Odisha with rich people.

Politicians always play safe to maintain secured life without risking their position and support base among masses. Here is a politician who never cared to think about this aspect. The steps taken by him created a fear complex among his adversaries and this aspect did not affect his life style. When he found that Congress is aiding and abetting poverty in the State he being influenced by Annadorai's D.M.K and its vision founded Utkal Congress and infact became a coalition partner. While he could get support from the people, he failed to win a Seat from four constituencies he contested as he could not concentrate on enlisting support from any one of them. Later Late Patnaik became the centre of gravity of non-Congress opposition in the State

with both opponent Chief Ministers Mahtab and Singh Deo joining his bandwagon.

The national politics after emergency went non-Congress way. Biju Patnaik led Janata Party's victory in the State, became Union Minister for steel and mines and initiated 'Big Majority Politics Era' in Odisha Assembly poll of 1977. He played a significant role in the foundation of NALCO under French assistance.

From 1980 to 1990 Late Patnaik was on the other side of power. He swept the poll in 1990 with three-fourth majority but his age and political instability at the centre failed to fulfil his dream of poverty alleviation. However, he began the new decentralisation process ahead of 73<sup>rd</sup> Amendment and enhanced the daily wages of labourer more than twice. Though Late Patnaik was unhappy to see the political system not working for the people, yet he had the vision for the Country. Amidst selfish politics Late Patnaik closed his eyes on 17 April, 1997 and remained as a crusader against poverty.

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# Effectiveness in Management of State Finance :

## An Empirical Analysis for Odisha

*Dr. Asit Mohanty*

### Abstract

Effective management of the state finances in India is crucial in triggering higher inclusive growth. Analysis of the past data shows that there has been substantial improvement in the management state finance of Odisha in terms of significant decline in key deficit indicators in state finance, effective liquidity management and prudent debt management. Curtailment of economically unproductive expenditure without adversely affecting capital expenditure, restructure of debt, implementation of FRBM Act and MTFRP have made a turnaround in management of State finance in post 2002-03. The proposed empirical study attempts to bring out the deteriorating trend in state finances of Odisha in pre 2002-03 and compares improvement in post 2002-03 and examines to what extent the recent reform measures taken by states are helpful in reducing the deficits. The study also makes an attempt to do a critical indepth reviews of the Fiscal Responsibility and Budget Management Act and make an attempt at examining effectiveness and suitability of FRBM Act through a quantitative analysis. Structural Break technique has been used to find out improvement in the management of state finance. The paper details the areas of reform in expenditure and debt management of the States. This study also emphasizes on capital productivity and tax efficiency as the sustainability parameters so as to have higher growth while adhering to FRBM (Amendment) Act, 2011. The State needs to capitalize the good governance of the state in attracting more private investment in Public Private Partnership (PPP) mode.

### 1. Introduction

Sound and efficient management of the state finance with qualitative and effective liquidity and cash management is a critical factor for the sustainable growth rate in Gross State Domestic Product. A new trend in GSDP in Odisha has been noticed since FY 2003-04. From 2003-04 to 2012-13, the annual compound annual average

growth rate in GSDP at current prices has been 16% at current prices as compared to 10% rise in GSDP during 1992-93 to 2003-04. This growth pattern is quite impressive if it is compared with national average as well as other developed states. On five year moving average basis, the GSDP at constant prices has registered a growth rate of 9.5% as compared to national average of 7% since FY 2003-04. Besides, since FY 2004-

05, per capita income of Odisha is rising at a rate which is higher than the national average.

High levels of fiscal deficit relative to GDP tend not only to cause sharp increases in the debt-GDP ratio, but also adversely affects growth. Both revenue deficits and fiscal deficit, thus, reveal the fiscal health of an economy. Either revenue deficit ratio or fiscal deficit ratio is due to the deliberate decisions to spend beyond revenue collection or because of low tax revenue yield which is not in tune with cash outflow of the economy. The fiscal situation of Odisha represented by the various deficit indicators has worsened during entire 1990s. The revenue deficit ratio, fiscal deficit ratio and primary deficit ratio (ratios are relative to GSDP) were reported at 0.7%, 3.9% & 1.03% respectively in 1992-93. All these deficit ratios started rising and were at a peak level in 2001-02. As a consequence, outstanding debt to GSDP ratio has increased from 31.60%, witnessed in 1992-93 to a peak level 55.23% in 2002-03. It is established that high deficit ratios have fuelled the rising debt to GSDP ratio during this time period. In terms of relative ratio of outstanding debt relative to total revenue receipts (TRR), it has risen from 2.07 in 1992-93 to a peak level of 3.41 recorded in 2001-02 and 3.84 in 2002-03. As a result of high deficit ratios that has triggered rising trend in the debt ratio, the ratio of outflow of interest payment relative to TRR i.e. interest coverage ratio has gone up from 18% to a peak level of 40% in 2001-02 and 35.13% in 2002-03. The number of days when Government Account was in overdraft with the RBI has declined from 169 days in 2002-03 to 152 days in 2003-04. In fact, RBI had stopped transaction with the Govt. twice during 2002 as the Govt. has defaulted on overdraft.

Subsequently, there has been improvement in revenue deficit (RD) ratio, fiscal

deficit(FD) ratio and primary deficit(PD) ratio. Consequently debt and interest payment ratio have improved. In 2012-13, Odisha is a revenue surplus state at 0.18% and moderate level of fiscal deficit ratio and primary deficit ratio at 3% and 1.30% respectively. There is turnaround in the debt ratio and interest coverage ratio which are reported at 19.83% and 10.56% respectively in 2012-13. These ratios are complied with the Fiscal Responsibility and Budget Management Act (FRBMA) implemented since 2004-05.

The index number of GSDP (with 1992-93 = 100.0) shown in chart 1 has gone up by four times from index number of GSDP at 321 in 2003-04 to index number at 1335 in 2012-13.

Besides, ways and means advance is not availed since FY 2006-07 which again proves efficient liquidity management in state finance of Odisha. In fact, Odisha is the only state which has not availed ways and means for seven years consecutively. As a result of paradigm shift in fiscal indicators and efficient liquidity management, the state has witnessed rise in growth in GSDP.

In this backdrop, the objective of this paper is to examine the effectiveness in management of Odisha State Finance by employing the data from 1992-93 to 2012-13.

The plan of this paper is to provide the theoretical background in which the deficit indicators affect other fiscal variables in section 2. Section 3 examines the structural break in selected fiscal variables and makes an attempt at examining the effectiveness and suitability of FRBM Act through a quantitative analysis. Section 4 looks into the effectiveness of debt management policy of the state since 192-93 and reviews the efficiency in management of state finance. Section 5 concludes and suggests the policy intervention.

## 2. Theoretical Background

Government of Orissa has been implementing a plan for restructuring public finances, through a combination of revenue enhancing and unproductive revenue expenditure reduction measures and debt restructuring efforts. The deficit on the revenue account has been reduced from Rs.2834 crore in 2001-02 to Rs.1421 crore in 2003-04. It declined to Rs.414 crore in 2004-05 and is budgeted at Rs.1091 crore in 2005-06. The medium-term target of Government is to reduce the revenue deficit to zero or less by 2008-09 as provided under section 5(a) of the Orissa Fiscal Responsibility and Budget Management Act, 2005 (FRBM Act, 2005).

The goal of reducing the Revenue Deficit to zero by 2008-09 is a commitment stipulated in the Orissa Fiscal Responsibility & Budget Management Act, 2005, which has come into force with effect from 14.6.2005. The enactment of this legislation makes Government of Orissa eligible for debt relief to the tune of Rs.1881.28 crore, through the consolidation of central loans contracted upto 31.3.2004 and outstanding as on 1.4.2005, according to the recommendations of the Twelfth Finance Commission.

Consistent reduction of revenue deficit and, containing the fiscal deficit to the level of 2004-05, Odisha has been entitled to a total debt write off Rs.1751.29 from 2005-06 to 2009-10 in addition to debt relief of Rs.1881.28 crore by way of consolidation of the past central loans and resetting the interest rate at 7.5% per annum on such rephased consolidated central loan contracted upto 31.3.2004

The management of state finance in Odisha is guided by FRBM ACT, 2005 and the recommendation from successive finance commissions. The State Government has

amended the FRBM Act, 2005 on the basis of recommendations of the 13th Finance Commission.

This empirical analysis is based exclusively on secondary data for the period 1992-93 to 2012-13 is taken from the economic survey of Odisha, Budget documents of Govt. of Odisha and Reserve Bank of India report on "State Finances: A Study of Budgets of 2013-14".

## 3. Structural Break in Deficit Variables

*RD: Revenue Deficit, FD: Fiscal Deficit,  
PD: Primary Deficit*

As depicted in chart 1, Revenue Deficit, Fiscal Deficit and Primary Deficit relative to GSDP ratio have deteriorated consistently during 1992-2001. The deficit indicators have started showing improvement since 2002-03.

The main task of this section is to identify the major changes which occurred in deficit management in Odisha State Finance over these periods. To supplement the information in the chart 1 and to give the conclusions there from greater statistical validity, an attempt has also been made to subject the full data to a test of whether or not there was any statistically significant structural break in the deficit ratios. The impact of FRBM Act on deficit ratio has been examined through empirical method. The methodology has been to fit a time dummy and dummy variable model of the following form:

$$\text{Deficit Ratio} = a_0 + a_1 D_1(t - 10) + a_2 D_2$$

Where deficit ratio is dependent variable

t: time trend: 1 to 21

starts from 1 (1992-93) and ends at 21 (2012-13)

D1: dummy variable which is

‘0’ for 1992-93 to 2001-02

‘1’ for 2002-03 to 2012-13

D2: dummy variable which is

‘0’ for 1992-93 to 2003-04

‘1’ for 2004-05 to 2012-13

Here  $a_1$  is structural dummy coefficient that gives the break in deficit ratios for the period 2002-03 to 2012-13 and  $a_2$  is FRBM dummy coefficient gives the significance of the enactment of FRBM Act since 2004-05. The normal ‘ $p$ ’ test on the break coefficient  $a_1$  and FRBM coefficient  $a_2$  is used to examine the significance of the hypothesis that there was a break in deficit ratios in period 2002-03 to 2012-13 and enactment of FRBM has brought the fiscal balance in terms of reduction in Deficit to GDP ratio in the period 2004-05 to 2012-13. The empirical results of the model are given in table-1.

The study regress the Revenue Deficit Ratio (**RDR**), Fiscal Deficit Ratio (**FDR**) and Primary Deficit Ratio (**PDR**) on time dummy and FRBM dummy as described above using Simple Ordinary Least Square (OLS) method.

The empirical analysis find out that the RDR, FDR and PDR have improved by 0.59%, 0.56% and 0.27% respectively on yearly basis in the period 2002-03 to 2012-13. The significance of the improvement in the fiscal balance is measures through ‘ $p$  value’ which has been less than 5% (0.05) for all the deficit indicators. Therefore, it is empirically established that there is a structural break in terms improvement in fiscal balance since 2002-03. It is also established from the empirical analysis that FRBM Act does have

a significant effect on the deficit ratio though the calculated ( $p$ ) value which is less than the 5% (0.05). After the implementation of FRBM Act in 2004-05, the fiscal deficit indicators have started showing a declining trend.

The improvement in these three deficit indicators has been mainly due to compression in the total revenue expenditure. Total revenue expenditure to GSDP ratio was at the peak of 20%, 20.80% and 23.10% in the year 2000-01, 2001-02 and 2002-03 respectively. From 2003-04 to 2008-09, a consistent downward trend has been witnessed in revenue expenditure ratio. It has recorded a low of 15.9% in 2007-08. The trend is reversed since 2009-10 and reached to a level of 19% in 2012-13 which is below the total revenue receipt to GSP ratio of 16.1%. The driving factor for the declining trend in revenue expenditure ratio is decrease in expenditure on salary and pension. Relative to GSDP, the expenditure on salary and pension ratio was at the peak of 9.8% in 2002-03, which gradually brought to the lowest level of 5.8% at the end of 2012-13. Expenditure on interest payment which is also part of the revenue expenditure has declined from a peak level of 5.75% (relative to GSDP) recorded in 2002-03 to a lowest level of 1.57% in 2010-11 and 1.70% in 2012-13. Revenue Expenditure management by compressing the expenses on salary, pension and interest payment has been the strategy for prudent management of the state finance. Though, capital outlay relative to GSDP ratio has been compressed from 2.1% in 2002-03 to 1.6% and 1.4% in 2006-07, it grew up gradually since 2007-08 to a level of 3.1% at the end of 2012-13 as compared to national average of 2.4% for non-special category states.

To examine the pattern of total revenue receipts (TRR), total expenditure (TE), total

revenue expenditure (TRE) and capital outlay (CO) for the period 1992-93 to 2012-13, we have taken 1992-93 (=100) as base year for these fiscal variables. It is evident that the pattern of TE and TRE is almost similar as the compression in growth of TE is mainly driven by compression in growth of TRE. The gap between TRR and TRE has reversed in favour of TRR witnessing a positive gap in 2003-04 and the magnitude of the gap has increased till 2009-10. However, the positive gap is maintained till 2012-13. During the period of 2003-04 to 2006-07, the expenditure management policy of the state finance has not affected the capital outlay. There has been acceleration in growth of CO in post 2006-07 accompanied by widening positive revenue gap.

To examine the expenditure management policy of the state finance in detail, we have fitted a time dummy model using the ordinary least square method. The total expenditure to GSDP ratio (TERR), total revenue expenditure to GSDP ratio (TRER), Capital outlay to GSDP ratio (COR) and State Own Tax revenue to GSDP ratio (TAXR) and Total Revenue Receipt to GSDP ratio (TRRR) are taken as dependent variable and fitted against the time dummy to examine the structural break pattern. The model is given below.

$$Y = a_0 + a_1 D_1(t - 10)$$

Where Y is dependent variable

t : time trend: 1 to 17

t starts from 1 (1992-93) and ends at 17 (2008-09)

$D_1$ : dummy variable which is

'0' for 1992-93 to 2001-02

'1' for 2002-03 to 2008-09

$D_1$  indicates the break in these ratios for the period 2002-03 to 2008-09 and  $a_1$  gives coefficient which quantifies the break in these ratios. The results of the model are given in table 2.

It is seen from the table 2, for the period 2002-03 to 2008-09, there is a significant decline in total expenditure ratio. It has declined by 0.97% annually. The significance of the decline is given statistically in terms of high 't' ratio and low 'p' value. Similarly, the total revenue expenditure ratio has witnessed a yearly decline of 1.06% which is statistically very significant. Capital outlay ratio, being the part of total expenditure ratio has not shown that the state has successfully managed to reduce the revenue expenditure in order to reduce the overall expenditure without affecting the capital expenditure. Total Revenue Receipt ratio has shown an annual increase of 0.19% and annual decrease 0.03% is witnessed in State Own Tax ratio. However, these changes are not statistically significant as indicated by low 't' ratio and high 'p' value. Hence, from the model it is empirically proved that there has been no significant change on the revenue front.

To reduce the deficit level of the state, the compression and rationalisation of revenue expenditure which are not economically productive and at the same time, by not compromising with capital outlay which has multiplier effect on GSDP, has resulted in higher growth in GSDP. The positive revenue gap could be generated after 2002-03 even though no evidence of significant increase in both tax and non-tax revenue. The tax efficiency in terms of tax to GSDP ratio has remained at 5.6% during this period which is below national average. This further validates our hypothesis of effective and prudent management of state finance in Odisha since 2002-03.



#### 4. Structural Break in Debt Variables

The focus of this section is to study the pattern of debt variables i.e. outstanding debt and debt servicing ratio. We have taken outstanding debt to GSDP ratio as debt ratio and interest payment to revenue receipt ratio as debt servicing ratio. This study has attempted to examine the structural break and the impact of enactment of FRBM Act on outstanding debt to GSDP ratio and payment of interest to revenue receipt ratio.

A downward break is noticed in debt servicing ratio in 2001-02 and debt ratio in 2002-03. We have used the same model discussed in section 3 to empirically establish the structural break and the impact of FRBM Act.

$$\text{Debt Ratio} = a_0 + a_1 D_1(t - 10)$$

$$\text{Debt Service Ratio} = a_2 + a_3 D_2(t - 9)$$

Where debt and debt service ratio is dependent variable

t: time trend from '1' to 21'

Which starts from 1 (1992-93) and ends at 21 (2012-13)

$D_1$ : dummy variable which is

'0' for 1992-93 to 2001-02

'1' for 2002-03 to 2012-13

$D_2$ : dummy variable which is

'0' for 1992-93 to 1999-2000

'1' for 2001-02 to 2012-13

Here  $a_1$  and  $a_2$  are structural dummy coefficient that gives the break in debt ratio and debt servicing ratio deficit ratios for the

period 2003-04 to 2012-13 and 2002-03 respectively. The normal 'p' test and 't' test on the on the break coefficient  $a_1$  and  $a_2$  is used to examine the significance of the hypothesis that there was a break in both debt and debt servicing ratio.

The empirical analysis proves that a downward structural has happened in case of outstanding debt to GSDP ratio in 2002-03 and debt servicing ratio in 2001-02. The break is statistically significant in terms of both 't' ratio and 'p' value. The outstanding debt ratio has witnessed an annual decline of 1.60% since 2002-03 and debt service ratio has shown a yearly decline of 1.45% since 2001-02.

The Debt ratio of the state was at the peak of 55.35% as on year ending 2002-03 as against all States average of 34.21%<sup>2</sup>. Prepayment of high cost debt and debt swap has been the policy for debt management of the state. From 2002-03 to 2007-08, the state has managed debt swap amounting to Rs.3295 crores on which the debt service ratio has declined by Rs.183 cr. The debt ratio stands at 19.83% which is very impressive as against national average of 21.70% as on year ending 2012-13. The debt service relative to revenue receipt is reported at 10.56% which is much lower than the national average of 12.20%. In fact, rate of growth of GSDP exceeds the effective interest payment rate by 9.5% as compared to 8.2% witnessed in national level during 2010-11 to 2012-13<sup>3</sup>. This proves the prudent debt management policy in the state finance. The State Government also has not gone for open market borrowing since 2006-07. As a result, net addition to the debt stock has been contained and debt service burden has further been reduced. As part of the liability management, the state has reduced the contingent liability relative to revenue receipt ratio drastically to 12.20% as

on December, 2012 as compared to 128% recorded as on year ending 2001-02. Consolidated Sinking Fund has been created to amortization of open market borrowing.

### **5. Policy Prescription, Summary, Conclusion and Suggestions**

Post 2002-03 and, after the implementation of FRBM Act, it has been empirically proved that the State is managing its finance prudently as key fiscal deficit indicators have shown a declining trend. The improvement is mainly due to revenue expenditure cut. It can be observed that capital expenditure has not been affected. As part of the rationalization of expenditure, expenses on account of salary, pension and interest payments have declined significantly. The prudent management of state finance has taken care of capital expenditure as it is a major indicator of growth and priority has been given for increasing this expenditure rather than cutting it off in the fiscal consolidation process. Target variables have been chosen very prudently in such a way that capital spending has not suffered during the course of fiscal consolidation. As a result, the higher growth rate in GSDP is witnessed in post 2003-04 and the growth in GSDP in last few years in the state has been more than many advanced states. It is empirically established that the management of state finance has been very efficient and effective as compared to other states in India.

In our empirical analysis, FRBM Act has been proved as an important development in managing States finances but this improvement may not be sustainable because mere implementation of FRBM Act cannot ensure the sustainability of fiscal consolidation as further improvement is required in terms of target

variable, in terms of coverage, in terms of procedure and transparency.

Because of debt swapping scheme and prepayment of high cost outstanding market borrowing, both debt and debt service ratio have declined phenomenally. Odisha being one of the top states in terms of both debt ratio and debt servicing ratio in 2002-03 has become one of the lowest states in terms of debt and debt servicing ratio as on year ending 2012-13. This validates the prudent debt management policy of the state. As part of the liability management, the contingent liability ratio has also come to a lowest level.

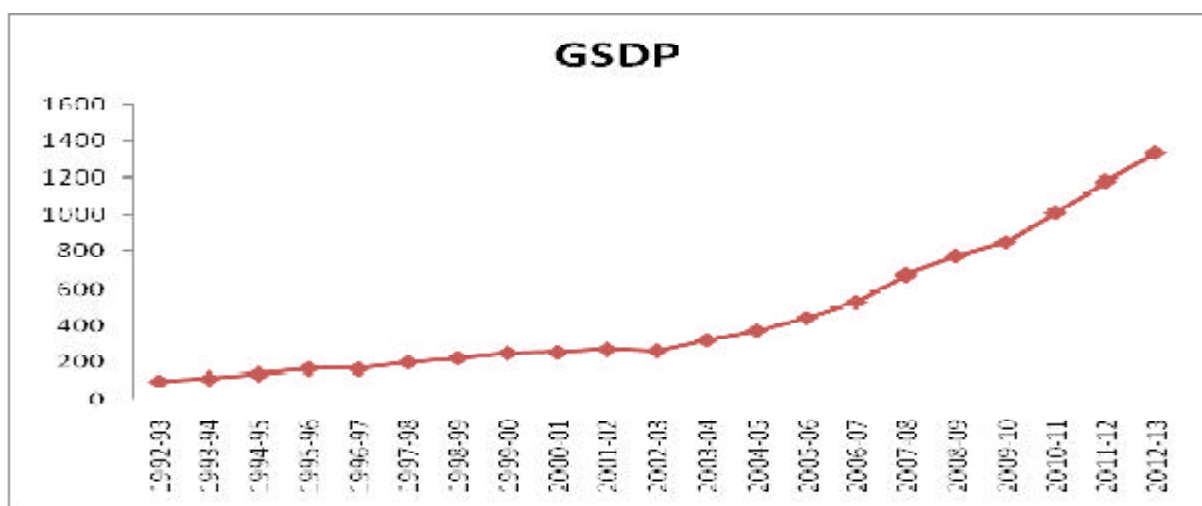
Because of both prudent expenditure and debt management policy of the state finance, there was turnaround from a chronically deficit state to a surplus state with relatively high growth trajectory.

On the basis of recommendations of the 13th Finance Commission, the State Government has amended the FRBM Act, 2005. In tune with the FRBM (Amendment) Act, 2011, the state has to adhere to revenue surplus and the ceiling of fiscal deficit ratio at 3% level. Odisha is a revenue surplus state with fiscal deficit ratio at 3% level, however, it will be not be easy to monitor the mechanism on implementation of FRBM Act in the context of slowdown in global economy. Because of increasing economic and financial integration, the trade, finance and commerce have adversely affected the growth trajectory of our Country and our State. In our state the growth rate in real GSDP has decelerated to 7.2% level in 2011-12. In order to adhere to the FRBM Act (Amendment), the state need to grow at least at 10% level in real terms and 15% in nominal terms. Otherwise, further compression of revenue expenditure compression will be required. To achieve growth rate at this level, the productivity

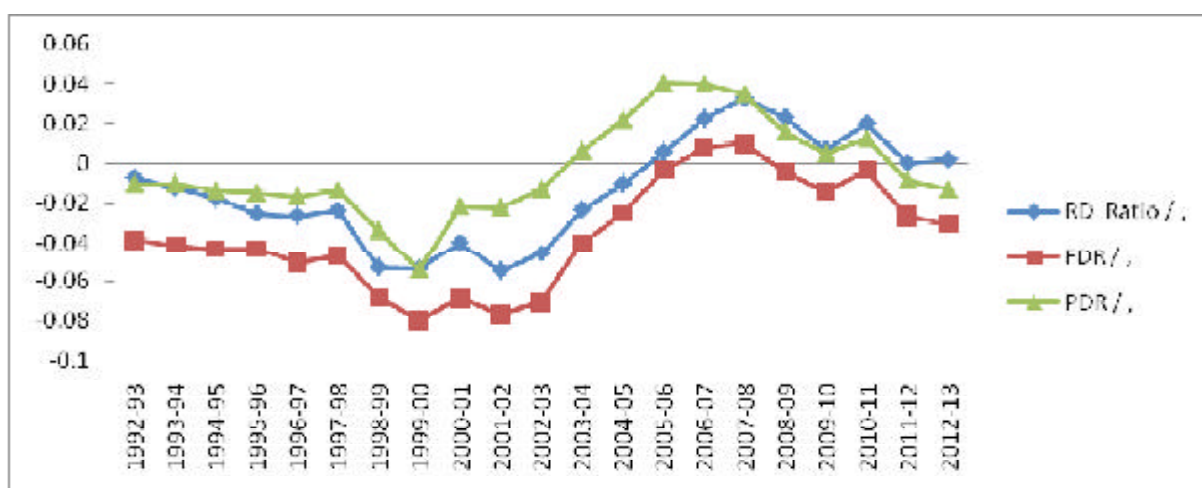
of capital and the volume of capital expenditure is very crucial. Capital expenditure through Public Private Partnership mode in creating capital assets and generation of income by augmenting the capital productivity should be the policy intervention. There is ample scope for investment through private sector participation because of the continuing good governance in the state.

Besides, the tax efficiency of the state in terms of tax to GSDP ratio is at 5.92% in 2012-13 which is lower than the national average of 7.4% for non-special category states. Hence, rising efficiency through rationalization of tax rates, further simplification of tax systems and improvement in tax efforts are the challenges for the existing efficient management of state finance.

**Chart 1: Index of Nominal GSDP in Odisha 1992-93 to 2012-13 (with 1992-93=100)**



**Chart 1: Deficit Indicators**

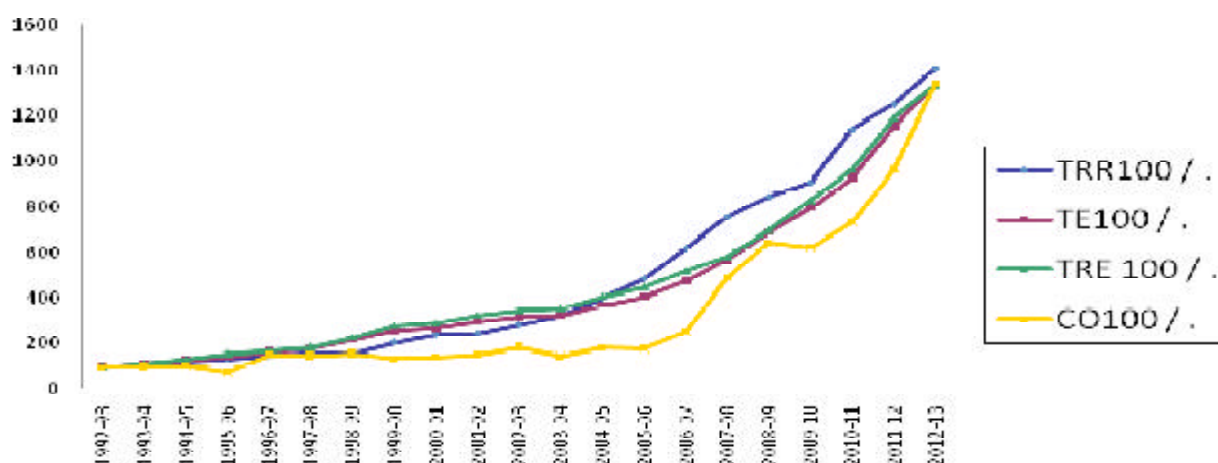


Source: Budget Documents, Govt of Odisha

**Table 1: Empirical result of the Structural Break and FRBM Act on Deficit Ratios**

Sample: 1993-2013 : Included observations: 21

		Explanatory Variables	
		Time Dummy <sub>1</sub>	FRBM Dummy <sub>2</sub>
<b>Dependent Variables</b>			
<b>RDR</b>		<b>0.59%</b>	<b>5.35%</b>
	<i>p value</i>	<b>(0.0331)</b>	<b>(0.0005)</b>
<b>FDR</b>		<b>0.56%</b>	<b>7.16%</b>
	<i>p value</i>	<b>(0.0029)</b>	<b>(0.0001)</b>
<b>PDR</b>		<b>0.27%</b>	<b>6.53%</b>
	<i>p value</i>	<b>(0.025)</b>	<b>(0.000)</b>

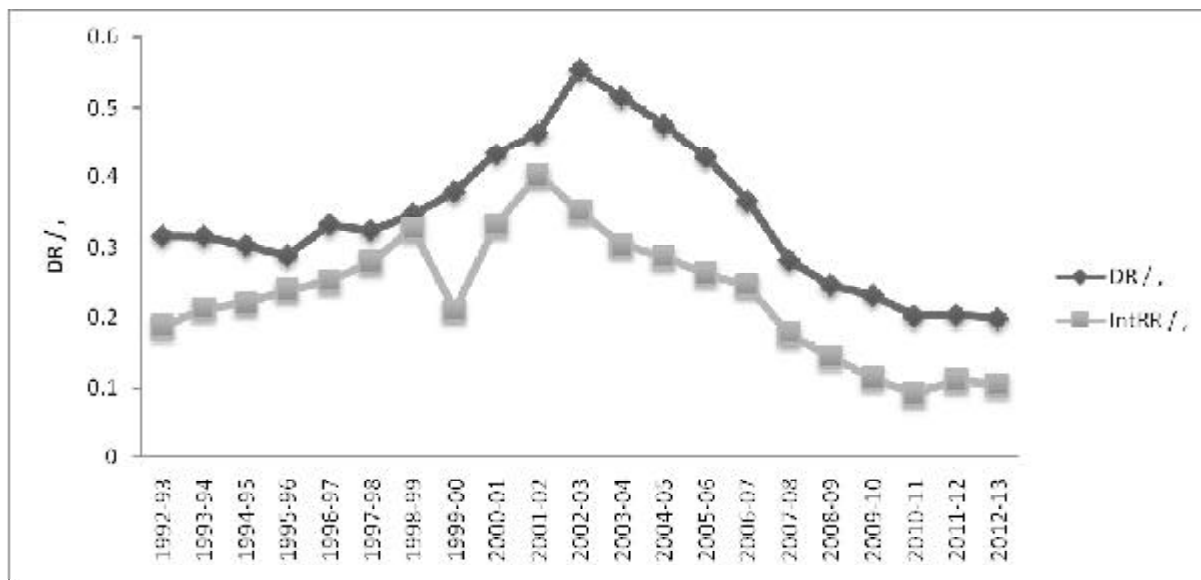
**Chart 2: Trend in Revenue and Expenditure: 1992-93: 2012-13****Table 2: Results of Time Dummy Model**

Sample: 1992-2008

Included observations: 17

	Dependent Variables				
	TERR	TRER	COR	TAXR	TRRR
<b>Explanatory Variables</b>					
<b>Time Dummy</b>	<b>-0.97%</b>	<b>-1.06%</b>	<b>0.10%</b>	<b>-0.03%</b>	<b>0.19%</b>
<i>t ratio</i>	<b>-3.68</b>	<b>-4.20</b>	<b>0.95</b>	<b>-0.42</b>	<b>0.85</b>
<i>p values</i>	<b>0.0025</b>	<b>0.0009</b>	<b>0.3593</b>	<b>0.6814</b>	<b>0.4117</b>

**Chart 2: Trend in Debt and Debt Servicing Ratio**



**Table 2: Structural Break in Debt Variables**

Sample: 1993-2013

Included observations: 21

		Explanatory Variables
		Time Dummy
<b>Dependent Variables</b>		
<b>DR</b> $a_1$	<i>p value</i>	<b>-1.60%</b>
	<i>t' ratio</i>	<b>(0.004)</b>
<b>DSR</b> $a_2$	<i>p value</i>	<b>-5.23 (1% significance level)</b>
	<i>t' ratio</i>	<b>-1.45%</b>
	<i>p value</i>	<b>(0.0003)</b>
	<i>t' ratio</i>	<b>-4.38 (1% significance level)</b>

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## Greatness of Biju Patnaik

*Balabhadra Ghadai*

Bijayananda Patnaik, affectionately called Biju Babu was a versatile personality, a great visionary, a frontline freedom fighter, a dynamic Chief Minister and the architect of modern Odisha. He was born at Anand Bhawan, Tulasipur, Cuttack on 5<sup>th</sup> March, 1916 to Laxmi Narayan Patnaik and Ashalata Devi. He had two brothers and one sister. His elder brother Shradhananda (Dr. George Patnaik) was a renowned Dentist, younger brother Jayananda (Siju) was a Pilot and the only sister was Sukruti Patnaik.

Biju Babu received his education in Cuttack's Mission School and Ravenshaw

Collegiate School. In 1932 he passed Matriculation with first division and got admitted into the intermediate Science Class of the famous Ravenshaw College, Cuttack. In his school days, he was famous for his love for games, sports and adventure. For three consecutive years he was the sports champion of Ravenshaw College.



During his college days once he braved the bicycle ride with his two friends, Bhramarabar Sahu and Amar De from Cuttack to Peshwar of North Western Frontier provinces covering to the extent of 3000 miles. In 1935 he left his college without taking his B.Sc. final examination and underwent flying training at Aeronautical Training Institute of India and Delhi Flying Club. Soon after completing his pilot training he joined Indian National Airways and became its ace pilot.

Biju Babu was a patriot par excellence. Meanwhile, the freedom struggle raised fire under the leadership of Gandhiji. His maternal uncle and

his son died in the freedom struggle by the British Police. This enkindled his patriotic feelings. While in service, he secretly transported the freedom fighters, to secret destinations in disguise. Leaders like Jayaprakash Narayan, Aruna Asaf Ali, Ashok Mehta, Ram Manohar Lohia and Achyut Pattvardhan were helped by Biju Patnaik on

several occasions. Aruna Asaf Ali has said, "Among the thousands who came forward to take up the challenge, Biju Patnaik was one of the most fearless and who mobilized his fellow pilots and inspired them to help the Underground Directorate". The British Government came to know his involvement in freedom movement and arrested him on January 13, 1943. He was released from jail in 1945.

Biju Babu was a rare personality of valour, bravery, heroism and indomitable spirit. His role in the Indonesian freedom struggle was miraculous. Indonesian freedom fighters declared independence of the country on 17th August, 1945 from the Dutch. The Dutch created trouble to regain sway over the territories. The Dutch launched an attack on 21<sup>st</sup> July, 1947. President Dr. Sukarno asked the Prime Minister Sultan Sjahariar to leave the country for mobilizing the outer world to counteract the enemy but that could not be possible because the Dutch had absolute control over sea and air routes. At this crucial juncture Nehru came out to help Indonesia. He entrusted the task to his trusted pilot Biju Patnaik. Biju Babu accepted the proposal. He took off in an old fashioned Dakota with his wife Gyana Devi for Jakarta. On his way at Singapore he received a threat call from the Dutch to shot down his aircraft if it enters Indonesian air-space but he braved the hazards and flew to Jakarta (Java) and brought Dr. Sjahariar and Dr. Mahammed Hatta by his own Dakota and reached India via Singapore on 24 July, 1948. He was honoured in 1950 and rewarded with the forest land measuring 500 acres, a palatial building and special grant and opportunity for setting up industries which are accounted to be about five hundred crores. But at the request of his wife Gyana Devi, he declined to accept the offer with humility as a token of India's goodwill for the Indonesians. Later on

Indonesia conferred on Biju Babu the highest honour of the country 'Bhumiputra' (Son of the Soil) in 1973.

In the year 1946 Biju Babu was elected uncontested to the Orissa Legislative Assembly from North Cuttack Constituency. In 1952 and 1957 he won from Bhanjanagar and Jagannath Prasad respectively. On 13 February 1961 Biju Babu assumed the presidentship of the State Congress. The over all responsibility of the Congress Party in fighting the mid-term election in 1961 was that of Biju Patnaik. The Congress Party captured 82 seats out of 140 securing 45% of the total votes polled and he won from Choudwar Constituency. The poll verdict was astounding and as a reward for securing absolute majority for the Congress first time in the Legislature, Biju Babu took over as the Chief Minister on 23 June, 1961. In 1967 he unsuccessfully contested but next year he was nominated to the Rajya Sabha. In 1971 he contested from four Assembly constituencies and one Lok Sabha Constituency as a candidate of his newly formed regional party named Utkal Congress but lost the election. In spite of successive defeats he was firm and headstrong.

Biju Babu was elected to the Orissa Legislative Assembly in 1971 in a by-election from Rajnagar. In 1974 he won from Patakura and became the Leader of the Opposition. In 1977 he won from the Kendrapara Lok Sabha Constituency and became the Union Minister for Steel & Mines and Coal from July 1979 to January 1980. He was the Member of the Lok Sabha from 1980-85. In 1985 he resigned from his Lok Sabha seat to contest from the Bhubaneswar Assembly Constituency and became the Leader of the Opposition in Orissa Legislative Assembly. In 1990 Assembly Polls he steered his party Janata Dal into victory and

became the Chief Minister of Orissa for the second time. It is worth mentioning that his party could secure 123 seats. Biju Babu contested the 12<sup>th</sup> Lok Sabha election (1996) from Aska and Cuttack Constituencies and won both the seats. Later on he resigned from Cuttack Parliamentary seat.

Biju Babu's first spell of Chief Ministership lasted for only 15 months but during this short period he made a mark in the history of Orissa by giving his people a powerful and efficient administration. He sought to inject a rare dynamism into the administration and lifted the featureless and futureless people of Orissa out of the slough of despondence. He succeeded in setting up the Paradeep Port, the MIG factory at Sunabeda, a Thermal plant at Talcher, the Express Highway connecting the iron ore deposits of Sukinda with Paradeep, Balimela Hydrel Project, Engineering College of Rourkela, Sainik School and Regional College of Education at Bhubaneswar and Orissa University of Agriculture and Technology at Bhubaneswar.

The name of Kalinga was so dear to the heart of Biju Babu that he set up Kalinga Tubes, Kalinga Airways, Kalinga Iron Work, Kalinga Refractories and the Kalinga, a daily Oriya Newspaper. In 1951 he established the international Kalinga Prize for popularization of Science and Technology among the people and entrusted the responsibility to the UNESCO.

Biju Babu was well aware of the fact that Orissa was a poor and backward state in the country inspite of having a good deal of natural resources and its reason was the lack of proper planning for development. He set up the State Planning Board and a number of Public Corporations. Ayodhya Nath Khosla, the internationally reputed engineer as the Governor

of Orissa gave a helping hand to Biju Babu in formulating the development of the river basin of Orissa, by preparing a ten-year plan popularly known as the Decade of Destiny.

During his second term of Chief Ministership from 5.3.1990 to 15.3.1995 Panchayati Raj movement gained momentum under his dynamic leadership. He took a revolutionary step to reserve 33 per cent of seats for women in the three tiers of the Panchayati Raj system and subsequently Orissa Zilla Parishad Act of 1991 and the Gram Panchayat Samiti Amendment Act of 1992 were passed by the Orissa Legislative Assembly, which provided for 33 per cent of reservation for women including S.C. and S.T. women. Further provision was made so that one third of the Zilla Parishad would have inclusively women Chairpersons. In the case of Panchayat Samities and the Gram Panchayats one of the two office-bearers, i.e. Chairperson or Vice- Chairperson in case of Samiti and Sarpanch or Naib-Sarpanch in case of Gram Panchayat must be a woman. As a mark of his profound love for Panchayati Raj Institution the people of Orissa observe his birth day (March 5) as Panchayati Raj Divas.

Infact, the legendary achievements of Biju Babu are always exemplary. Showering lavish praise on him J.B.Patnaik, former Chief Minister of Orissa remarks, "Biju Patnaik was the eagle of the storm and sculptor of the clay. It is hard to believe that Biju Patnaik is no more. He has influenced the political life of the state for half a century. He was the symbol of ever inspiring working spirit".

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Balabhadra Ghadai, Principal, M.K. College, Khiching, Mayurbhanj-757039.



## Panchayati Raj in Odisha : Some Reflections

*Rabindra Kumar Behuria*

Odisha became a separate province in 1963. The only significant step in the decentralisation process came after Independence in 1948 when the Orissa Gram Panchayat Act was passed. During the Chief Ministership of Nabakrushna Choudhury a new innovative attempt was made through the constitution of Anchal Sasan and creation of Anchal Fund under the Orissa Estates Abolition Act of 1951. The Anchal Sasan Act (1955) intended to accord full powers to Anchal, a local authority which was at a higher level than the Gram Panchayat so that the representatives of villagers could have played visible role in the work of system related to public health, education, agriculture, cottage industries etc.

The Anchal Sasan was designed to be a body corporate having fund raising out of land revenue, fees, tolls, cesses and taxes. Besides, provision for education fund was made to finance education programmes of sasan. The institutions of Anchal Sabha and Anchal Adhikari were made and it had its own cadre of officers to be paid out of Anchal Fund.

The Anchal Sasan Act was not implemented which prevented Orissa a pioneering role in the democratic decentralisation process much earlier to the Balwantrai Mehta Committee Report.

The fate of Gram Panchayat during 1950's and early 1960's several was under the mercy of Departments. Till 1956 it was under the Board of Revenue and the Revenue Department. There was a post of Superintendent of Panchayat which was abolished to facilitate an IAS cadre officer to become Director of Panchayats in the rank of Joint Secretary and later revealed to the rank of Additional Secretary. The auditing power was snatched away from Registrar and it was given to Board of Revenue. The Panchayats came under the Department of Agriculture and Community Development in 1956 and then moved to the political and services Department which was under the Chief Minister. In December, 1959 it was placed under the Department of planning and coordination with a secretary to head the Department.

The scheme of Panchayati Raj which was first adopted in Rajasthan on the 2nd October, 1959 was the result of the recommendations of the Balwantrai Mehta Committee. In 1956, the committee was formed to study the working of the community development programmes and suggest remedies for removal of defects therein. This committee is sometimes known as the committee on the Democratic Decentralisation. The Mehta

Committee submitted its report in 1957 and came to conclusion that "we are never be able to evoke local interest and excite local initiative in the field of development unless we create representative and democratic institutions and invest them with adequate power and appropriate finances." The committee arrived at the concept of "democratic decentralisation" through the broadening of the concept of people's participation in Community Development. It recommended to take away more powers from the centre and states and to vest them with the local units of administration.

It also recommended for three-tier system of rural administration, namely, the Gram Panchayats at the base (i.e. at the village level), the Zilla Parishad at the top (i.e. in the district level). The system is popularly known as Panchayati Raj. As written earlier, Rajasthan was the first state in India which adopted this new scheme on the 26th January, 1961. Almost all the states in India adopted this system. Thus, the recommendation of the Mehta Committee brought about a political and social revolution in rural India.

The B.R. Mehta recommendations were given effect in the State. Both Panchayat Samiti and Zilla Parishad Acts were enacted. In July 1962 under the new, young and dynamic Chief Minister Shri Bijayananda Patnaik, a new Department of Community Development and Panchayati Raj was created. The Panchayats, Samities, Parishads and former District Boards came under its purview. The Panchayat wing was separated and it was kept under Commissioner, Panchayati Raj who also looked in to functioning of the community development. Two posts of Directors from IAS cadre were also created. Afterwards the Commissioner post was abolished and the Departments were kept under the Secretary. Thus the three-tier Panchayati Raj system introduced in Odisha took few years to get established.

### **Mehta's Three-Tier System :**

The Panchayat is an executive body of the village ward members headed by the Sarpanch. It mainly consists of the representatives elected by the people of the villages. There is also a provision of two women and one scheduled caste and scheduled tribe, if they do not get adequate representation in the normal course. The Panchayat is a body accountable to the general body of the villages known as Gram Sabha. As regards the main function performed by the village Panchayat, they include maintenance of roads, wells, schools, burial grounds, sanitation, public health, street lighting, libraries, reading rooms, community centres. The Panchayat also keeps records of births and deaths. It takes necessary measures for promotion of Agriculture and Animal Husbandry, Cottage Industries and cooperative societies etc. Sometimes minor disputes among the citizens of villages are also settled by the Village Panchayat.

### **Panchayat Samiti or Block Level Bodies :**

The Block is the intermediary in the three-tier system and is the centre of developmental work. The Panchayat Samiti is constituted by taking -

- (a) about 20 members elected by all the Panchayats in the Block;
- (b) two women members and one member from SC and one from ST, if they do not possess adequate representation otherwise by the process. Panchayat Samiti is headed by a chairman elected by the members of the samiti. The B.D.O. shall be executive officers in the samiti and shall function under the control of chairman of samiti. The executive authority of the samiti shall be vested in the Chairman and it shall be his duty to have the resolution of the samiti implemented through the

Executive Officer of the samiti. The chairman of the samiti shall convene and conduct the meeting of the samiti and have the power to inspect and supervise all works undertaken by the samiti. The Vice-chairman of the samiti shall be elected by the non-official members of the samiti. He will exercise such powers as delegated to him from time to time and when the office of the chairman is vacant, he shall act as the chairman.

### **Functions :**

- (i) Planning, execution and supervision of the development programmes, schemes and works in the Block relating to the community development.
- (ii) Management, control and spread of primary education in the Block.
- (iii) Supervisory powers over the Gram Panchayats within the Block to be exercised in such manner and to such extent as may be prescribed.
- (iv) Management of such trusts and endowments and other institutions and as may be entrusted to them under any law for time being in force or under the government.
- (v) Supervision of enforcement of laws relating to vocation and registration of births and deaths.
- (vi) The budgets of Gram Panchayats are to be submitted to the samiti and the Samiti will approve the budgets.

### **Zilla Parishad :**

Zilla Parishad is at the apex of three-tier system and treated as the higher developmental agency in the state. The organisation of Zilla Parishad differs from state to state. Still it consists

of the elected members of the State Legislature and Parliament, medical officers of the district, District Collectors, Officers of agriculture, veterinary, education, engineering, public works, public health etc. Being a developmental body, its main function is supervisory within its areas. It approves budgets of panchayat samitis in certain states and also gives necessary advice to the government regarding the implementation of programmes and developmental work. Besides this, it deals in maintenance of education, dispensaries, hospital, minor education etc.

### **Panchayati Raj and Biju Babu :**

Biju in his second spell as Chief Minister of Odisha was more determined and exhibited sheer self confidence and unremitting zeal to streamline panchayatiraj. For him "let the people rule themselves, let them chalk out plans/schemes for the improvement of their respective areas and let them execute their plans" was the hallmarks of Panchayati Raj administration. According to Biju Babu the goals of Panchayati Raj can not be fructified unless there is proper devolution of financial power to panchayats. His government made concerted effort for appointment to a Special Finance Commission to look after the domain of devolution of financial powers.

Biju was most emphatic about the participation of women in the Panchayati Raj system. He announced that for the first time in the history of Independent India, women will be given 33% reservation in the three-tier Panchayati Raj Institutions. And true to his word, he saw to it that the Orissa Zilla Parishad Act of 1991 and the Gram Panchayat Samiti Act of 1992 were passed by the Odisha Assembly that provided for 33% of reservation for women including SC and ST women. Therefore, for the first time, more than 28 thousand women were elected to various

gram panchayats and panchayat samitis and zilla parishads. It was further provided that one-third of Zilla Parishads would have exclusively women chairpersons. In case of the panchayat samitis and the gram panchayats, one of the two office bearers, i.e. chairpersons or vice-chairpersons must be woman. It must be pointed out that Biju Patnaik's policies on reservation for women were followed by many other state governments in India that culminated in the 73rd and 74th Amendment Acts to the Constitution of India, which provided for similar provisions for rural and urban local bodies respectively. Under his leadership, the Orissa Gram Panchayat Act, 1964 and the Orissa Gram Panchayat Samiti Act, 1959 were amended in 1991, 1992 and 1993. The Orissa Zilla Parishad Act was also enacted in 1991 to constitute zilla parishads at the district level. This Act was extensively amended to bring in conformity with the provision of the Constitution Amendment Act, 1992. It also adds to the credit of Mr. Patnaik that after a lapse of eight years, it conducted elections to gram panchayats in the year 1992 for 5264 Gram Panchayats in the state. Some salient features of Gram Panchayat Samitis and Zilla Parishad deserve mention as there were the outcome of the Amendment made during Biju's Chief Ministership. In case the Gram Panchayat, three notable points are :

- (i) The post of Naib Sarpanch is reserved for the women members, if the Sarpanch is a male.
- (ii) One-third of the total wards are reserved for women candidates including SC and ST candidates.
- (iii) Gram Panchayats have been vested with the power of supervision of women and child welfare programme, social forestry, rural housing, small scale industries and public distribution system to other normal functions.

As regards Panchayat Samitis the following features deserve mention :

- (i) One-third of the total seats are reserved for women members including women members of SC and ST category.
- (ii) Provision has been made to reserve the office of the vice-chairman for a woman in case the chairman is male.

After the enforcement of the Constitution Amendment Act, 1992, it became necessary to amend the Zilla Parishad Act, 1991. The following important changes are made :

- (i) Reservation of seats for SC and ST members has to be done on the basis of their ratio to the total population of the district.
- (ii) One-third of the seats are to be reserved for women members including ST and SC women.
- (iii) The post of vice-president should be reserved for women if the President is not a woman.

The state law has provided that no person having more than two children will be eligible to contest in the election to the Zilla Parishad. Similarly persons having more than one spouse have been disqualified from contesting the election. The government headed by Biju Patnaik also set up quite a few commissions of finance for the Panchayati Raj Institutions in order of offer methods and mechanism for resources funding thus unleashing some genuine purpose to the decentralisation of power. As a mark of his profound love for Panchayati Raj Institutions the people of Odisha observe his birth day (March-5) as Panchayati Raj Divas.

Many of his dreams remain unfulfilled. He was rightly honoured by the Indonesian government with the highest citizen award of that country "Bhumiputra". The son of the soil breathed his last on 17th April 1997 at the age of eighty-one. The whole country was stunned and messages condoling his death and eulogizing his contributions started pouring in from far and near. In the words of Manoj Das "perhaps Biju Patnaik was having a deeper inner-self which was known to a very few of his fellow beings. He seems to have achieved many things in one life which might be impossible to achieve in a number of lives."

### **Problems :**

Diverse and huge problems in the functions and working pattern of the panchayatiraj system which are facing in the day to day activities can be broadly described as mentioned below :

Initially there was domination of the bureaucracy over PRI's. The agent of implementation of all major programmes (CDP or IRDP) has always been the State Administration, various parallel bodies that have grossly undermined the importance of the PRIs.

Secondly, inadequate financial resources to carry out the administration is a serious problem. The grant-in-aid is the major component of the PRI revenue. The government should realise the difficulty and try to solve it permanently.

Besides, other major problems are also affecting the structure. These are -

- (a) Incompatible relations among the three-tiers;
- (b) Undemocratic composition of various PR institutions;
- (c) Political bias; and

- (d) Uncordial relation between officials and public.

### **Suggestions for removal of these defects :**

The government should take to spread education rapidly. The government should also change its former attitude towards the local bodies. The local bodies need better personnel as well as a better office organisation and methods. The local bodies should have adequate finance at the disposal to take up manifold developmental activities. Local bodies should be away as far as possible, from the arena of nasty party politics. Last but not the least, the success of the Panchayati Raj and other local self governing institutions, public life should be free from corruption. People and the leaders should possess a high moral standard. They should be honest, truth-binding, vigilant and well informed. The establishment of the Panchayati Raj has led to the quest of new leadership. The new leadership should be "development oriented" and not "power motivated". The success of Panchayati Raj much depends on this pattern of emerging leadership. If it is successful, it will bring a new era of prosperity. We may quote De Jockueville, "Local institutions constitute the strength of free nation. A nation may establish a system of free government, but without local institutions, it can not have the spirit of liberty."

### **Conclusion :**

The whole exercise of decentralisation of powers is equivalent to that of transfer of power from the British to the Indians. The Panchayati Raj set up is still in experimental stage. Every experiment has its problems and promises. The Panchayati Raj may have weakness today, but it will be a vital force of tomorrow in shaping and developing the richer and prosperous life of

people of India. It requires a movement of the masses. For mobilising the masses for a new task, the leaders are to be trained. It is needless to say that the Panchayati Raj system acts like the grassroot of democracy and a time may come when Jay Prakash Narayan's dream of "Gram Sabha to Lok Sabha" may be materialised through it. Besides, the democratic decentralisation took its shape for better administration and developmental perspectives for quick rural development and cooperation of local people. State Government does not possess adequate wisdom of local affairs and problems. In this sense, it constitutes a significant contribution to the theory and practice of nation-building activities in the developing areas.

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# Empowering Women, Empowering Nation.....!!

*Subhrata Pattnaik*

Empowerment means moving from enforced powerlessness to a position of power. It is defined as the ability to influence the behavior of others with or without restraint. Generally, it is a socio-political process but particularly it is an individual item of self development. It also means taking control of one's own life. Women empowerment is, contrary to what modern day media may advertise for the sake of their benefit, the cultivation and fortification of women's sense of identity, power, recognition and conviction through fostering in women the capacity to acquire self-actualization critically with concrete forces-education and knowledge. The Women's Empowerment Framework was developed as a way to conceptualize the process of empowerment through a sequence of measurable actions. The tool highlights the ascending levels of gender equality, although the levels are not linear in nature, but rather are conceptualized as reinforcing in nature. The path can be used as a frame of reference for progressive steps towards increasing equality, starting from meeting basic welfare needs to equality in the control over the means of production. To achieve the equality of both men and women, some measures have been undertaken:-

The Convention on the Elimination of All Forms of Discrimination against Women

(CEDAW), adopted in 1979 by the UN General Assembly, is often described as an international bill of rights for women. Consisting of a preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination.

The Convention defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

By accepting the Convention, States commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

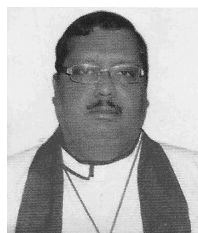
- To incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women.

- To establish tribunals and other public institutions to ensure the effective protection of women against discrimination, and
- To ensure elimination of all acts of discrimination against women by persons, organisations and enterprises.

A concept like women's empowerment is, therefore, hard to define and especially liable to have different characteristics attributed to it in different parts of the world. Most of the literature researched shows that even though definitions of women's empowerment may differ, the majority of writers at least agree on the fact that empowerment is a process, and more specifically a process of change, enabling people to gain the power so neatly incorporated in the word "empowerment".

Involvement of women in the political arena and decision-making roles is an important tool for empowerment as well as monitoring standards of political performance at local level. However, in the present political process of entry into decision making political institutions, there is growing influence of money and muscle, power, backroom dealings, communalization and criminalization. In many respects women elected representatives face problems on election to office. Above all, there is a need to understand just how to be a good local politician. The role political representatives at local level is demanding and all new "recruits" need time to gain experience and to understand the rules, regulations and procedures governing the administrative bureaucracy with which they now have to work- often quite closely in urban service delivery system.

The following are the views of different personalities in our society:-



Bishop  
Diocese of Cuttack(CNI)  
Rt. Rev. Dr. Samson Das

In urban areas educated women are aware about their rights and status in the society. When the responsibilities given in the fields of education, administration and in politics, they try their best to exercise power and perform duties successfully. Women like Mrs. Sujata Rout (Kartikayan), former Collector of Cuttack, in the field of administration and Dr Pratibha Rai, in the field of literature, are well-known to everyone.

In the rural areas, as because the women are illiterate are not exposed to the civil society, are different. The NGOs and other religious organizations have been trying to enlighten them and bring awareness of women empowerment, women rights and the facilities declared by the government. It is a process, and with hard work, we can achieve the goal. Therefore, to make the general comment about the women is not always correct.

**Prof. M.Q. Khan**  
Former Ex Vice-Chancellor  
Berhampur University

### **The Empowerment of Women:-**

When the entire country is seized with the idea of empowerment for women, the women of Odisha are miles away from the idea. Actually the parents and husbands of married women, seek to share more power than the women themselves. We have to create much more awareness and urge for our women to build confidence, assert their position in the society and display their power of capacity building in order to establish their claim



for their empowerment. Unless and until our woman come forward and clamour for their rights and power, the women of our state will be left far behind others.



**Mr.R.N.Roy**

Principal (Indira Gandhi Women's College)  
President (All Odisha Non-Govt College Teachers Association)  
Secretary (All India Federation of University and College Teachers Organizations)

Unless security of the women is protected, women empowerment is not possible. Women should feel that they are protected, so that they can empower themselves. Unless, the virus like dowry system is not abolished from the society, women empowerment is not possible. women empowerment is not possible through law only, so we have to change the mindset of the people.

Provision for women empowerment is not properly implemented which needs proper implementation of the provisions. Poverty is an important hurdle which is making the women empowering process difficult.



Mr. M. Akhaya, IPS  
Addl. DG Police

**(a) How far the women of Odisha have been empowered ?**

The meaning is to be made clear first. Empowerment is variously known as a process of emancipation, development, upliftment, gaining equality and elimination of any form of suppression, oppression, discrimination and

subjugation. Empowerment means uplifting women from margin to the mainstream with regard to their status in the socio-economic, political and jural aspects. The issue of empowerment of women has gone through three distinct analytical phases from the study of status of women to the growth of feminist ideology to now gender issues.

Empowerment has been possible as can be seen from tables-1-7 below depicting indicators. Position of Odisha like Tamilnadu (other South Indian States) is much better than other Indian States.

A word about increase in crime rate. Increase in the sense of increasing reporting, media sensationalism and judicial activism, efficient functioning of MSDs after 2005.

**(b) the negative side of women empowerment**

This is debatable. Please see my views on 'C' below.

**(c) the women are utilizing their power efficiently or it is the male members of their family who are misutilizing the power which the government has provided to them.**

Yes, this is important and a matter requiring critical examination. The process of women's empowerment has not been an unmixed blessing. The problem lies not in the plans and programmes but the tradition in which the gender relations are socialised, the mindset of the people, poor/non-implementation of plans and programmes and misuse of law. A mother does not treat the daughter-in-law in the same manner as she treats her daughter. Do the sister's claim their rights to property against their brothers. Those sisters claim it do not have anything to share.

**Tradition and socialisation :** Women in the paid employment are on the increase and have

accordingly attained self-sufficiency. But the very socialisation of daughter has been such that they are to handover their pay package to the father if unmarried and to the husband if married. Former is called the optional rational act of reciprocity and latter is called obligatory because the socialisation is such that one can not do without it. Such a situation may leave a huge question mark on the nature and content of Empowerment.

**Mindset :** The mindset stands as a solid hindrance. (i) One example can be taken from marriage and family. Our people want a total package in a marriage : Looks, brain, salary, dowry and responsibility and at the same time a stable marriage. Any incongruity in the role expectations and role performance results in disaster.

ii) Career women are certainly empowered. It has its other danger too. Studies show that a trend has developed where people are afraid of marrying career women lest their family go unstable.

1. They are less likely to have children
2. If kids born, then they are unhappy about it.
3. Expression of inability to work for the household.
4. Forcing the husband to frequent her parental house.
5. Demand for frequent outing and dinner outside.
6. Leaving the office early makes the boss dissatisfied.
7. Leaving the office late makes the family dissatisfied.

Any mismatch in the aforesaid conditions and modalities may result in an unstable marriage and divorce.

Marriage is still preferred under the following conditions, as attributed such concept of mindset.

- I. Bride's age to be lower than the groom
- II. Status of brides parents to be inferior to that of groom parents
- III. Earning of wife should be less than that of the husband.

If such is the mindset then, empowerment shall be a difficult proposition.

Plans, Programmes and laws have created a host of dilemma and the most ingenious paradox. Laws are made less for use but sometimes misused. There are people who have suffered the worst due to misuse of law.

**(d) 50% reservation of seats provided to the women. Is it beneficial ?**

Yes, 33% reservation has been of help. Odisha is the second state in the country to have highest number of women in police after Tamilnadu. Women are found in local bodies well operating within their limits and limitations.

**(e) are the powers in the right hand?**

Debatable. Requires empiricism. However following observations for introspection and may be appreciated.

Power can be understood as operating in a number of different ways:

1. Power over: This power involves an either/ or relationship of domination/subordination.

Ultimately, it is based on socially sanctioned threats of violence and intimidation, it requires constant vigilance to maintain, and it invites active and passive resistance;

2. Power to : This power relates to having decision-making authority, power to solve problems and can be creative and enabling;
3. Power with : This power involves people organising with a common purpose or common understanding to achieve collective goals;
4. Power within : This power refers to self confidence, self awareness and assertiveness. It relates to how can individuals recognise through analysing their experience how power operates in their lives, and gain the confidence to act to influence and change this.



**Mohammad Moquim**  
President, Cuttack City  
District Congress Committee

Generally, we all know, that the Odisha's population mostly consists of ladies. Women are contesting in the local body elections. Yet we have not got suitable candidates in the reservation area. There remains a compulsion to bring out the women from the election process. Women are not able to come to the complete power because of the male members of the family who act as the backing system.

In Cuttack, there are elections held, where women belonging from different family background contest in the election. They have been provided with the scope, in spite of that they are not able to take their stand in this field.

But as far as the misutilisation of power is concerned, it will not continue for a long time. Because at present the women of Odisha are uneducated and illiterate for which their powers are misutilized. In this context, how can we forget the generation ahead who will come into power and get a chance. Later on they will put on their own effort in the social life and administration field. No doubt, there is reservation for the women. The women's only need to understand the power of reservation whereas the men's need to respect the power of such reservation.



**Mrs. Uma Banerjee, M.Phil (Eng)**  
Teacher (Stewart School, CTC)

Women occupy an important position in any society. The last few decades have witnessed a steady growth in the awareness of the need to empower women. Yet we cannot say that we are successful in this program. Women should be free to think and act. Men should be taught that women should be treated as their equal.

Women through their capability have entered various fields of governing the nation. There are seats reserved for women in the Panchayat, but they are unable to exercise their power. This is because, either they are unaware of the political scenario or not too educated to do so. On the other hand, women try to say or do what the men of their family want.

For women to exercise empowerment, they should be educated. Illiterate women are at the mercy of social taboos. But we can always hope that we can break all the walls and emerge successfully.



**Mrs. Suroma Mohapatra**  
Eminent Writer and Social Activist

I was of the opinion that empowerment is happening. Of late I have a feeling that empowerment should have an impact in every sphere. The message of empowerment has not reached successfully in all aspects. In the field of education, I personally feel that there is a lot of scope but to me the impact of empowerment is yet to spread over all aspects. A girl child is interested to perform at her best but unfortunately the mindset has not changed yet. A lot of females who are fortunate to have scope and support are excelling in their field. However, many women who are waiting for an opportunity and scope are unable to prosper because of lack of it. In a society, which is male dominated a woman is supposedly getting lot of enthusiasm in multiple fields but it is also expected that a woman should behave as a woman only.

It is sad that during finalization of a marriage, a women's qualification, jobs and other interests are discussed but once married there's a strict warning that the women are not made for jobs and they should not go outside. It is also expected that a married lady should also not be in touch with her parental house which again has an impact on her identity parse. For all ventures which goes wrong, a woman is blamed.

The biasness still continues. Lots of messages are put in various media to reach the common mass and change the mindset for a better world for the women. However, lot of those is unable to reach the target audience.



**Mrs. Bandana Pattnaik**  
(House Manager)

In the global push for gender equality from business to politics, education to health, Odisha is striving hard to eradicate gender gaps by empowering women at all levels. Years ago, the Odisha government sought to empower women politically through reservations at the local governance level. The maze of studies on and experiences of women's political empowerment continually found hiatus in the leadership of women politicians. Their inefficiencies are critiqued either because of lack of education, knowledge, skill and confidence at the individual level or constraints faced at the institutional level for accessing resources and opportunities.



**Sayed Hidayat Ali (Student)**  
Xavier's College of Hotel  
Management

Being a student, as far as the empowerment of women in Hotel Industry, Odisha is concerned, the level of women empowerment in this sector is not so encourageable. This is because mainly most of the women are housewives and so they enter into this field in very less numbers. They do not prefer this field due to apprehension of security problems.

Generally speaking, the women are not able to utilize their rights and powers given to them because of various reasons. They are not given

opportunities to exercise their rights and powers. Their inherited rights are misutilized by others. For example:- the power of any female elected member is misutilized by her husband and co-relatives. They try to keep the women in their control. However, women are not less than the men in any aspect. They should come forward with braveness. And try to overcome all the obstacles which is debaring them utilize their rights and powers.

**Smita Dash (Student)**  
Ravenshaw University

Women experience greater difficulties than men when it comes to balancing work and home life. Having children and assuming the task of looking after dependent family members means that women are often forced to leave the labour market or participate intermittently. This contributes to the pay gap by weakening women's career progression which impacts on their financial position. Another important factor affecting women's earnings is that they are more likely to choose part-time work in order to combine work and family responsibilities. Women are often clustered in a narrow range of predominantly female occupations which are usually paid less and valued less than predominantly male occupations.

Women are also under-represented in higher-level jobs and are more likely to be found at the bottom or middle of an organisation, in terms of governance roles. Despite legislation which prohibits sex discrimination in employment, discriminatory practices – the unequal treatment of men and women in the government level – may still be a contributing factor in the political administration. It is a factor which women can help address for themselves.

**Parvati Amma**  
Maid Servant

Women should know how to make themselves capable enough to survive in a society where discrimination prevails. They should stand firm in every decision they take in order to make themselves self-sufficient. According to me, both men and women are equal. Women should be given the same respect and honour as we give to the male members in our society.

As the women have taken a step ahead, people have started treating both men and women alike. In a family, I believe that both the male and female member should earn to run their family. I have made myself independent. I personally feel happy when I get to earn something for my family.

We hold a very important position in the society. In the elections, 49% power has been given to us. "We the women", "sarkar bana bhi sakti hai aur gira bhi sakti hai". I love to earn for my family and I have the right to do so. By doing this, I could succeed in becoming a mother, a working lady, and most importantly, a WOMAN. Women are in every way powerful. We just only have to make people aware, especially the men in our society.

### **Conclusion:**

Education is an essential means of empowering women with the knowledge, skills and self-confidence necessary to fully participate in the development process. Unfortunately, it's pathetic that the women of our state are mostly not educated. As, most of them don't understand the value of education lack of knowledge tends to lower down the potential of the female habitat in Odisha.

I do agree with the view given by Mrs. Bandana Pattnaik:-

The maze of studies on and experiences of women's political empowerment continually found hiatus in the leadership of women politicians. Their inefficiencies are critiqued either because of lack of education, knowledge, skill and confidence at the individual level or constraints faced at the institutional level for accessing resources and opportunities.

Women of Odisha have the potential to change their own economic status and that of their communities in which they live yet usually women's are not utilizing their potential.

Another important problem which the women are facing is lack of protection and security.

As mentioned by the Principal of Indira Gandhi Women's College Mr. R.N. Roy:-

Unless security of women is protected, women empowerment is not possible. Women should feel that they are protected.

But unfortunately, this is the thing which the women are not feeling.

Nothing can be less than the burning example of Delhi rape case, Dec 16<sup>th</sup> 2012

New Delhi, Dec 16: It has been one year since a 23-year-old paramedical student was gangraped by a gang of four in the national capital city. One year has passed and nothing much has changed for women in Delhi. Protests against sexual harassment have become stronger, police and judiciary have become more vigilant and women have become more cautious. And crimes against women? It's on a rise. Police records say that number of sexual harassment cases registered

has gone up post-Nirbhaya incident. Now more and more women dare to come out in public and protest against sexual harassment, thanks to the the unprecedented public support Nirbhaya received. Times of India reports that, as per data available till October, complaints of rape went up by as much as 125 per cent, when compared to the first 10 months of 2012 and that of this year. The number of complaints has already crossed the limit of last year. In 2012, 24,923 reported rapes were reported in the country, according to National Crime Records Bureau. However, only 24 per cent cases resulted in convictions.

Post-Nirbhaya, many laws were amended. And now there is provision for an increased sentence for rape convicts, including life-term and death sentence. Crimes such as acid attacks, stalking and voyeurism will be handled more strictly.

Laws amended Various sections of the Indian Penal Code, the Code of Criminal Procedure, the Indian Evidence Act and the Protection of Children from Sexual Offences Act have been amended. The modified law is better prepared to handle rape cases. According to it, a rape convict can be sentenced to rigorous imprisonment for at least 20 years. The punishment can be extended to the end of criminal's natural life. Repeat offenders may receive death sentence and for the first time, stalking and voyeurism have been defined as non-bailable offences. Acid attack convicts can get a 10-year jail sentence. Justice Usha Mehra commission was set up to check lapses on the part of authorities in solving cases. The commission also recommended many reforms to improve law and order situation in Delhi. Government has also become more alert post-Nirbhaya. It has now installed GPS in all public transport vehicles and has increased the number

of public buses on roads. Soon after Nirbhaya incident, court had directed police to crackdown on vehicles with tinted glasses and curtains. The police has also stepped up night patrolling in cities.

**Juvenile law** One of the four men convicted in Nirbhaya case tried under juvenile law. This triggered protests from across the nation. The Women and Child Development ministry has firmed up its view that juveniles in the age bracket of 16 to 18 years committing heinous crimes should not have the protection of the Juvenile Justice (JJ) Act. In July, the apex court of India had rejected petitions for lowering the age of juvenility from existing 18 years. However, the court recently said it would reassess whether juvenility should be considered on a case to case basis keeping in view the maturity of the offender and the heinousness of the crime.

The participation of women in the affairs of the Panchayat administration is not satisfactory. The awareness, interest and involvement of women in Gram Panchayat elections is still in the darkness of traditional culture.

**According to Mrs.Uma Banerjee:-**

Women through their capability have entered various fields of governing the nation. There are seats reserved for women in the panchayat, but they are unable to exercise their power. This is because, either they are unaware of the political scenario or not too educated to do so. On the other hand, women try to say or do what the men of their family want.

Mere inclusion of political reforms, constitutional provisions and rights is not enough; the issue is critical, and requires careful consideration by women. Women have to recognize, collectively and critically. The political participation of women in the functioning and the electoral process of panchayats is not satisfactory.

Some do not even know the names of the political parties and they cast their votes by identifying the symbols of the political parties. Women are facing this sort of problem because of lack of education. As a writer I completely agree with the statements given by Mr. M.Q.Khan and Mr Sayed Hidayat Ali.

**Mr M.Q.Khan:-**

Actually the parents and husbands of married women, seek to share more power than the women themselves. We have to create much more awareness and urge for our women to build confidence, assert their position in the society and display their power of capacity building in order to establish their claim for their empowerment. Unless and until our women come forward and clamour for their rights and power, the women of our state will be left far behind others.

**Mr.Sayed Hidayat Ali:-**

The power of any female elected member is misutilized by her husband and co-relatives. They try to keep the women in their control. However, women are not less than the men in any aspect. They should come forward with braveness. And try to overcome all the obstacles which is debarring them utilize their rights and powers.

The women themselves have to realize their own importance and take a step ahead. Most of the women have a great apathy towards politics. A parochial culture, patriarchal society and low level of education are responsible for their backwardness. Especially, these factors are creating hindrances in the path of empowerment and also in political participation.

A developing democracy needs the wider participation of Women irrespective of caste, colour, creed, age. As women constitute a sizeable portion of the total population, their participation

in grass roots politics is essential to make democratic governance successful. In Odisha, women constitute a little less than 50% of the state's total population. Still then the women of our state are not taking their own stand during the elections.

We will get a clear idea, if we give a look on the opinion of Mr. Mohammad Moqim:-

Odisha's population consists of mostly the women, who are contesting in the local body elections. Yet we have not got suitable candidates in the reservation area. There remains a compulsion to bring out the women from the election process. Women are not able to come to the complete power because of the male members of the family who act as the backing system.

There's a deep thought which keeps on revolving around them is that, "they are dependent". They are so very involved with this thought that they don't even want to come out of that particular agenda. They don't realize that they have already left the male-oriented society far behind. It's high time that the women of Odisha should introduce new ideas and take active participation on their own for the betterment of the public.

There's no doubt Gender inequality is a problem that has a solution. In spite of having a solution, the problem is still left unsolved :

As mentioned by Mr M. Akhaya :-

The problem lies not in the plans and programmes but the tradition in which the gender relations are socialised. Tradition and socialisation:- Women in the paid employment are on the increase and have accordingly attained self-sufficiency. But the very socialisation of daughter

has been such that they are to handover their pay package to the father if unmarried and to the husband if married. Former is called the optional rational act of reciprocity and latter is called obligatory because the socialisation is such that one can not do without it. Such a situation may leave a huge question mark on the nature and content of Empowerment.

Smita dash is also of opinion that Women are often clustered in a narrow range of predominantly female occupations which are usually paid less and valued less than predominantly male occupations.

Women are also under-represented in higher-level jobs and are more likely to be found at the bottom or middle of an organisation, in terms of governance roles.

This proves that women are victims of inequality. Two decades of innovation, experience, and activism have shown that achieving the goal of greater gender equality and women's empowerment is possible. There are many practical steps that can reduce inequalities based on gender, inequalities that restrict the potential to reduce poverty and achieve high levels of well-being in societies. There are also many positive actions that can empower women. Without leadership and political will, however, the whole of Odisha will fall short of taking these practical steps—and meeting the Goal. Because gender inequality is deeply rooted in entrenched attitudes, societal institutions, and market forces, political commitment is essential to institute the policies that can trigger social change and to allocate the resources necessary for gender equality and women's empowerment in Odisha. The spirit of the Goal, gender equality and the empowerment of women—requires fundamental transformation in the distribution of power, opportunities, and



outcomes for both men and women. Genuine equality means more than parity in numbers, which can sometimes be achieved by lowering the bar for all—men and women. It means justice, greater opportunity, and better quality of life so that equality is achieved at high levels of well-being. This can be achieved only if women empower themselves by realizing the power which Women should know how to make themselves capable enough to survive in a society where discrimination prevails. They should stand firm in every decision they take. In order to make themselves self-sufficient. According to me, both men and women are equal. Women should be given the same respect and honour as we give to the male members in our society.

We hold a very important position in the society. In the elections, 49% power has been to us, “we the women”. “sarkar bana bhi sakti hai aur gira bhi sakti hai”. Women are in everway powerful. We just only have to make people aware, especially the men in our society. They hold and make the men aware. It is rightly observed by Parvati Amma, as she mentions.

Lastly, I would like to say, achieving true gender equality and women’s empowerment requires a different vision for Odisha, not just piecemeal rectification of different aspects of inequality but indeed a strong determination.

**Table-1: Literacy Rate in Orissa vis-à-vis India (1951-2001)**

Year	India			Orissa		
	Male	Female	Gender Gap	Male	Female	Gender Gap
1951	27.16	8.86	18.3	27.32	4.52	22.8
1961	40.40	15.35	25.05	34.68	8.65	26.03
1971	45.96	21.97	23.99	38.29	13.92	24.37
1981	56.38	29.76	26.62	46.39	20.60	25.79
1991	64.13	39.29	24.84	63.09	34.68	28.41
2001	75.85	54.16	21.69	75.95	50.97	24.98

**Table-2: Trend of Sex Ratio in Orissa vis-à-vis India (1951-2001)**

Year	Orissa	India
1951	1022	945
1961	1001	946
1971	988	941
1981	981	930
1991	971	927
2001	972	933

**Table-3: Maternal Mortality Rate in Orissa vis-à-vis India (1997-2003)**

Year	Orissa	India
1997-98	346	398
1999-01	454	357
2001-03	358	301

*Source:* Registrar General of India, Ministry of Home Affairs

**Table-4: Infant Mortality Rate in Orissa vis-à-vis India**

Year	Orissa			India		
	Male	Female	Total	Male	Female	Total
1961	119	111	115	122	108	115
2003	82	83	83	57	64	60
2005	74	77	75	56	61	58

*Source:* Registrar General of India, Ministry of Home Affairs

**Table-5: Work participation rate of India and Orissa (1971-2001)**

Year	India			Orissa		
	Male	Female	Gender Gap	Male	Female	Gender Gap
1971	52.61	12.06	40.55	55.62	10.47	45.15
1981	52.62	19.67	32.95	55.86	19.81	36.05
1991	51.61	22.27	29.34	53.79	20.79	33.00
2001	51.93	25.68	26.25	52.75	24.62	28.13

*Source:* Economic Survey

**Table-6: Women's representation in Parliament and State Assembly(%)**

Year	Parliament	Year	State Assembly
1952	4.4	1952	2.14
1962	6.7	1961	3.57
1971	4.2	1971	0.71
1980	7.9	1980	3.40
1991	7.16	1990	6.12
1996	7.18	1995	6.8
2004	8.3	2004	7.48

*Source:* Election Commission, Govt. of India and Odisha Legislative Assembly

**Table-7: Crime Against Women as Percentage of Total Crime (1993-2001)**

<b>Year</b>	<b>Women Crime as per cent of Total Crime in India</b>	<b>Women Crime as per cent of Total Crime in Orissa</b>
1993	5.2	4.1
1994	5.6	4.5
1995	5.7	6.5
1996	6.2	7.8
1997	6.4	8.2
1998	6.7	8.2
1999	7.0	8.6
2000	7.2	8.6
2001	7.4	10.5

**Source:** Computed from Crime in India Reports

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Subhrata Pattnaik, Satya Nivas, Sutahat, Christian Sahi, Cuttack.

## Time to Look Indian Agriculture

*Dr. Pranab Kumar Ghosh*

Gandhiji said in Noakhali in 1946 that **the first and foremost duty of Independent India is to see that no child, woman or man should go to bed hungry, because to the hungry, bread is God.**

Agriculture in India is the pivotal sector for ensuring food and nutritional security, sustainable development and for alleviation of poverty. It is the key sector for generating employment opportunities for the vast majority of the population.

Agriculture involves 70 per cent of the country's population, generates about 56 per cent of national income, 64 per cent of total expenditure and about one third of total savings. So, any neglect translates into gigantic cost. The "Green Revolution" has been the cornerstone of India's agriculture development, transforming the country from one of food deficiency to self-sufficiency country. Further, the so called "Rainbow Revolution" enabled the nation in livestock, vegetables, fruits and pulses.

During the recent global food crisis in 2008, Indian agriculture performed better than several of the developing countries, mainly owing to timely policy intervention. Yet the agriculture sector needs special attention and emphasis to address numerous inherited and future challenges.

The Vision 2020 documents of the National Planning Commission has also reiterated **"India needs to sustain an agricultural growth rate of 4.0 to 4.5 per cent in order to reduce food insecurity and poverty. At this growth rate, agriculture development could move rapidly diversity into horticulture, fishery, dairy, animal husbandry and other areas."**

Agriculture has been backbone of Indian economy. It is time to identify doable programs and implement them in a time bound manner. The following inputs/views can be incorporated to evolve the way forward.

### **1. Need for Second Green Revolution**

The first Green Revolution was a spectacular success in India and became a role model for many developing nations to improve agricultural production and technology. There is now an urgency for a second Green Revolution in the country. The second Green Revolution will depend solely on the extensive and intensive use of integrated nutrient pest and water management, revival of indigenous specific seeds and planting materials and use of bio-technology tools to meet effectively the future challenges to improve agri-production.

## 2. Enhancing efficiency of Water usage

Raising efficiency of water usage is also important for increasing agriculture production for sustainable way. Advanced techniques for rain water harvesting coupled with improved methods for water management can dramatically improve the productivity of both irrigated and rain-fed cultivation in the country. The next green revolution would emerge from improvement in rain-fed agriculture technology aimed at developing systems with low water requiring crops and beating the crop-yield barriers.

## 3. Development of a Strong Agricultural Infrastructure base

Now, there is an urgent need to develop agricultural infrastructure to meet the rising demand in India for food growth and other agri-products. Setting up storage facilities to process facilities for our farm products is one big issue. Building of rural roads, rural telecom and rural electrification need to be accelerated and coordinated.

## 4. Re-structuring the Agricultural Sector

It is time for re-structuring a trained and dedicated cadre of agricultural extension workers. It is necessary for strengthening of agricultural research and technology development and institutional support system. There is need for augmenting the physical and economic connectivity of farm to market, post harvest operations and ultimately enhancing farmer income / rural employment.

## 5. Approach towards Yield Gaps

Low yield areas are to be demarcated and an analytical measurement should be taken

up to find out the reasons of yield gap and low factor productivity.

## 6. Organizing Farmers into Bodies

Individual farmer has no bargaining power to sell farm produce at the reasonable price. Companies or Co-operatives are capable of leveraging the opportunities afforded by the market. For example: ITC's E-Choupal, Shriram's Haryalli Stores.

The agencies concerned should ensure minimum support price to the farmers by procuring their produce directly from their fields, on the pattern of Public Distribution System. According to Padmashree, Dr. Anil P. Joshi from HESCO, Dehradun **“Pay the true value of the produce to the farmers, there will be no gigantic loan waivers, no suicide.”**

## 7. Increasing Bargaining power of Farmers

Lack of bargaining power by the farmers is one of the major constraints since farmers are not allowed to quote their price; only the buyers quote the price at Mandis. Small quantities of produce, lack of aggregators and lack of alternate platforms other than Mandis for sale of produce, long chain of intermediaries are some of the other issues being faced by farmers. It is necessary to strengthen institutional mechanism, by organizing farmers' associations which would facilitate effective marketing system.

## 8. Solving Problems of Small Farmers

Small farmers have problems of access to new technology, poor knowledge of disease management, high cost of finance, market risk-no assured price, less realization due to middlemen margin, high post-harvest losses etc. There is required of 360 degree intervention with

the farmers addressing all interlinked components of farming viz. seeds, inputs, credit, disease, storage, marketing etc. in a holistic manner. A successful partnership of farmers and industry helps to break the myths that big companies exploit farmers; small farmers not quick to learn and traditional chain of intermediaries is the best for the farmers.

### **9. Empowering Farmers about Agro-technologies**

Appropriate technologies suitable for adoption in agriculture in different aspects ranging from conservation agriculture, ground water sharing for demand management, solar powered water lifting devices, pest management etc. have been developed by different agricultural universities and ICAR institutions. Much needs to be done to empower the farmers with knowledge for adoption of these technologies on a wider scale. Traditional knowledge and technologies available with the farmers at grass root level may also be developed and promoted.

### **10. Shifting of Physical Inputs to Knowledge Inputs**

Knowledge and knowledge management have to be leveraged effectively for the benefit of the farming community. Results from agricultural research are sometimes too academic to guide intermediary organizations and extension agencies. If that is the case, farmers do not gain anything, as knowledge is not being transferred to them in an understandable and doable form. Therefore, there is need to start programs that create partnerships between intermediary organization and research institutes to produce accessible content in local languages and at the appropriate technical level. The emphasis has to shift from physical inputs to knowledge inputs.

### **11. Involvement of SHGs for Institutional Support**

The flow of credit, particularly to small and marginal farmers should be made speedy and hassle free. SHG should play more active role in the process. In Public Distribution System, through SHG, micro credit should be opened to have an early product delivery system.

### **12. Land Reform**

Huge swathes of land lie inadequately cultivated in large holdings, in violation of ceiling laws. If these are redistributed to needy sections, productivity will zoom up.

### **13. Linking Industry and Farmer**

The approach will have to change from one where the farmer is viewed as a "tiller" to one where we look at the farmer as an agri-preneur who is eager to look at new forms of engagement with other stakeholders, to enhance productivity and profitability from agriculture. The inputs of knowledge and scientific research, access to markets, credit support, insurance coverage and management techniques for effective utilization of various resources are essential components for running a successful business operation. Linking industry and farmer is very much a viable option.

### **14. Introducing PPP model**

A PPP model combining operational efficiencies of the private sector and the investment by the public sector with quantifiable outputs alongwith defined timelines and strategies may be evolved. This model should move away from business as usual approach and take up area specific initiatives. Flexibility in schemes, convergence of schemes, single window clearance to reduce transaction costs etc. should be salient features of the model.

### **15. Role of Panchayati Raj Institutions (PRIs)**

Panchayati Raj Institutions (PRIs) have a definite role in development of agriculture. States have to devolve powers to enable Panchayats to function as institutions of self-government and prepare plans and implement schemes for socio-economic development. Agricultural development requires a range of initiatives involving technology, marketing, provision of inputs, credit, people's participation etc. and PRIs can be the platforms for convergence of these activities.

### **16. Involving Third Sector in Agriculture**

The Third Sector NGOs have emerged as a new force contributing to all most all sectors in India. NGOs act as a bridge between hard-to-reach areas and the government. Involving the third sector in agriculture can take forward the process of development.

### **17. Convergence of Agriculture with MGNREGA**

Schemes like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) have made a major impact in rural India. It has opened up many opportunities for work and employment which is very important. Its further utilization for agriculture needs to be looked at in a deeper way, to see how to maximize the potential of this scheme for rural development and agricultural operation, in the context of the emerging scenario of farm labour shortages and food security.

### **18. Establishment of National level Task Force**

There should be a National level Task Force to draw guidelines for convergence in

planning and implementation at district level in flagship programs of the Central Govt. like Rashtriya Krishi Vikas Yojana, National Horticulture Mission, Food Security Mission with MGNREGA.

### **19. Formation of Agriculture Technology Mission (ATM)**

The Agriculture Technology Mission (ATM) should be formed that will act as the umbrella for planning, direction and implementation of all of the policies relevant to agriculture and allied sectors and the welfare of farmers and farm workers.

### **20. Creation of Special Agriculture Zone**

The land should be earmarked for the creation of Special Agricultural Zone so that the production does not suffer at the hands of Special Economic Zone.

### **21. Attracting Youth**

For attracting youth in the coming years to take up agricultural enterprises, it is essential to bring about mechanization of agricultural activities. On the part of industries, they have to understand the need of the customers, both national and international. Forging an effective farmer-industry partnership poses host of challenges for both farmers and industry due to several reasons ranging from lack of mutual trust, existing policy and legal constraints, frequent political changes etc.

### **22. Addressing Challenges on Climate Change**

Diversification is a key issue to address the challenges of climate change. Diversifying the existing cropping patterns from traditional wheat-

rice to include more vegetable crops, horticultural crops, plantation crops and medicinal plants will help us to get more income per unit area and our farming will also become more weather resistant.

Unless the issues related to agriculture is addressed, poverty will not be reduced significantly in the region, and inequality will widen further. In turn, this will jeopardize the economic prospects of our country and the social cohesion of our communities. Our ex-Prime Minister, Pandit Jawaharlal Nehru has rightly said **“Everything else can wait, but not agriculture.”**

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## Depiction of Indian Women and the Legal Interpretation of Dignity of Women

*Deepak Ranjan Sahoo*

“Dignity does not consist in possessing honors, but in the consciousness that we deserve them.”<sup>1</sup> “One’s dignity may be assaulted, vandalized and cruelly mocked, but it can never be taken away unless it is surrendered.”<sup>2</sup>

The concept of *dignitas hominis* in classical Roman thought largely meant status, honour and respect. In legal systems based on Roman law, dignity was seen as a right of personality and status, and criminal and civil remedies were frequently provided if dignity in this sense was infringed.<sup>3</sup>

In Cicero’s classical writing, where *dignitas* is referred to as the dignity of human beings as human beings, not dependent on any particular additional status. In this use of dignity, man is contrasted with animals. “It is vitally necessary for us to remember always how vastly superior is man’s nature to that of cattle and other animals; their only thought is for bodily satisfactions. Man’s mind, on the contrary, is developed by study and reflection. This implies that sensual pleasure is wholly unworthy of the dignity of the human race<sup>4</sup> and where human beings are regarded as having a certain worth by virtue of being human, the concept of human dignity raises important questions such as what kind of beings are we? How do we appropriately express the kind of beings we are?”<sup>5</sup> Radically

different answers are possible, of course and therein lies the root of the problem with the concept of human dignity.

During the Middle Ages, with the ferment of debate in intellectual circles about the relationship between God and Man, the idea of *dignitas* came to be used as the way of distinguishing between Man and other creatures, as it had in Cicero.

Hugo Grotius<sup>6</sup> in his classical writing observed:

“The most obvious explanation is to be found in the dignity of man, who surpasses other creatures, it would be a shame, if his body were left to be devoured by beasts of prey. For to be before by wild beasts ... is to be robbed of those honours, in death, which are due to our common nature...Consequently the rights of burial, the discharge of which forms one of the offices of humanity, cannot be denied even to enemies, whom a state of warfare has not deprived of the rights and nature of men”.

Immanuel Kant’s<sup>7</sup> conception of dignity most closely associated with Kant is the idea of dignity as autonomy; that is, the idea that to treat people with dignity are to treat them as autonomous individuals able to choose their destiny.

The philosophy of Jean-Jacques Rousseau has often been thought to bring a more communitarian flavour to justify human rights, 'exhibiting more concern for equality and fraternity, and less exclusive emphasis on liberty' than that prevalent in North American traditions.<sup>8</sup>

The concept of dignity came to be used as a rallying cry for a variety of other social and political movements advocating specific types of social reform during the 19<sup>th</sup> century. One of Friedrich Schiller's epigrams, *Würde des Menschen*<sup>9</sup> (1798), puts well the connection between dignity and social conditions which was beginning to develop: 'give him food and shelter; When you have covered his nakedness, dignity will follow by itself.'<sup>10</sup>

In 1847, Karl Marx denounced the use of dignity by a fellow socialist as a 'refuge from history in morality'<sup>11</sup> In 1872, Friedrich Nietzsche railed against the ideas of the 'dignity of man' and the 'dignity of labour', judging them to be merely the outpourings of a sentimental egalitarianism used to persuade those who toiled to continue to do so<sup>12</sup>.

Human dignity played an important role in several social and political movements of the 20<sup>th</sup> century. It has been shaped most by the reaction against Nazi ideology and practice before and during the Second World War, culminating in the horrors of the Holocaust. It was a central organizing concept in the civil rights movement in the United States, and in the articulation of feminist demands concerning the role of women (echoing Mary Wollstonecraft). Dignity is playing a major role in discussions on the ethics of biomedical research.<sup>13</sup>

The use of dignity has not only become commonplace in the context of social movements, but there also appears to have been something of a resurgence of interest in the use and analysis of

the concept of dignity among philosophers and political theorists.<sup>14</sup>

The Universal Declaration on Human Rights was pivotal in popularizing the use of 'dignity' or 'human dignity' in human rights discourse. The use of 'dignity', beyond a basic minimum core, does not provide a universalistic, principled basis for judicial decision-making in the human rights context, in the sense that there is little common understanding of what dignity requires substantively within or across jurisdictions. The meaning of dignity is therefore context-specific, varying significantly from jurisdiction to jurisdiction and (often) over time within particular jurisdictions.

The Universal Declaration of Human Rights provides a suitable opportunity to reflect on one of the key concepts which underpins and informs the human rights enterprise. Due significance to its centrality in both the United Nations Charter<sup>15</sup> and the Universal Declaration of Human Rights,<sup>16</sup> the concept of 'human dignity' now plays a central role in human rights discourse.<sup>17</sup> The International Covenant on Economic, Social and Cultural Rights (ICESCR) and the International Covenant on Civil and Political Rights (ICCPR) both state that all human rights derive from the inherent dignity of the human person. Dignity is becoming commonplace in the legal texts providing for human rights protections in many jurisdictions. It is used frequently in judicial decisions also. Indeed, instead of providing a basis for principled decision-making, dignity seems open to significant judicial manipulation, increasing rather than decreasing judicial discretion.

### **Constitution of India and Concept of Human Dignity**

India has been the great votary of human dignity since time immemorial. Various texts of

ancient Indian literature have brought forth the testimony of Indian peoples' serious concern over this valuable issue. As the frontrunner of human values and human norms, India has made abundant contribution in this field and has acted as the torch-bearer for others in this venture.

Hence, the concept of Human dignity is not new for Indian society and culture. The term *Manav Swaviman* is the Hindi counterpart of human dignity. Contextually, the makers of the Constitution have given due primacy to human dignity in the Constitution of India. The drafters of Constitution were aware of the significance of human dignity and worthiness and therefore they incorporated this term in the preamble of the Constitution. This shows that the framers showed an uncompromising respect for human dignity.

'Human Dignity is the cardinal principle of any democratic society which claims to be humanitarian and person-oriented in its approach and functioning. This is a noblest concept of the present society. It is a stark reality that all human beings are born free and equal in dignity and rights. Hence, to discriminate on the basis of any unreasonable ground is altogether against the laws of nature and humanity. The edifice of democratic form of governance rests on this premises that the prime object assigned to it is to safeguard the dignity of an individual. The rule of law is one of the means to achieve this goal because it orients towards equality before law and equal protection of laws. Thus, human dignity is the golden thread traverses through all the human rights, like, right to life, shelter, food, drinking water, pollution free environment, basic amenities to the prisoners, education, clothing or right to health and development etc. That is why, endeavors are being made at global level to make this right available to all and thus securing the purpose of peace, freedom and justice. Right to live with dignity is

fundamental to all human rights and it aims at ensuring the fullest development of human personality.

Although Indian Constitution does not specifically provide for right to dignity in Part III but its presence in the Preamble rendered the Supreme Court to elaborate and enumerate the various facets of right to dignity. Study of various cases reveals that the Supreme Court has expressly recognized this right and extended it to the largest possible limit in consonance with human rights philosophy. Elevation of these rights to this level has taken place from the human need to live and develop in a environment having minimum standard of living and breathing. The apex court has succeeded in bringing to the fore the finer aspects of human dignity but still a long way is to traverse. A ceaseless pursuit to fathom the ideal of human dignity is the need of hour, since its contours are still blurred and many of its aspects are unexplored and obscured.

The right to dignity must be made a core value of today's governance. For this, one will have to keep pace with the evolving and advancing standard of the society and social norms. At the same time, there is an urgent need to give wider meaning to this concept by talking a realistic view towards the requirements of human beings. The right to dignity helps the individual to grow and develop in natural manner.

The Supreme Court, on various occasions has declared that right to live with human dignity enshrined in Article 21 derives its 'life and breath from the Directive Principles of State Policy and has not been as an independent right under the chapter 'Fundamental Right'.<sup>18</sup>

In the Indian polity, all efforts have been made for liberation of **women** and guarantee to them of their **dignity** and personality. Despite **preservation** of the rights of **women** and

acknowledgement of their equal status in the Society, the Constitution framers incorporated Article 51-A which imposed fundamental duties upon the citizens of India including the duty “to renounce practices derogatory to the **dignity of women**”.

Thus, it can be observed that every person is entitled to a quality of life consistent with his human personality. To a civilized society, there can be no attributes more significant than the life and human dignity. In other words, human dignity is not only a concept but the essence of humanity. It is this distinction which makes one a complete human being. Deny this very right is the antithesis of democratic norms and this approach will prove deadly on humanity. Dignity is a kind of ignition to move the entire system called- human being- in the manner it is rationally expected, judicially addressed and, above all, divinely ordained.

### **Dignity of Women**

In old Greek, Roman, and Indian societies, the status of women was poor. They did not enjoy the same legal rights as men. They were outcast and looked at with contempt. The famous Indian leader Jawaharlal Nehru says in his book ‘The Discovery of India’<sup>19</sup>:

“The legal status of women in the Laws of Manu was poor and doubtful”.

In Medieval times the humanness and constitution of women was subject of doubt; it was questionable whether they had souls like men or not? Or whether theirs were like animal souls. Some philosophers of Rome went even further and declared that women had no souls and will not be resurrected in the Hereafter with men.

As for Arabs before Islam, their attitude was something else; they thought of women as a potential source of disgrace. A man hated to beget a female. Some men even went so far as

to get rid of a newly born female by burying her alive at birth.

The French Revolution, considered by many world thinkers as a positive historical turning point in the stream of human life and seen as a cultural lighthouse in contemporary history, gave freedom to men, but not to women. French scholar Gustave Le Bon declares in his book the Spirit of Sociality in response to advocates of equality between men and women:

Recorded history tells us that women began to be recognized as having a voice as early (or late) as 1718. Sweden and Russia led the way in the long and still continuing journey to women’s rights.

However, in this past century we have seen extraordinary changes in the state, status, rights and roles of women. Not everywhere and not for every woman, yet the world is certainly unrecognizable in so many ways from the year 1900.

Every woman has the right to live in dignity—free of fear, coercion, violence and discrimination. Every woman has the right to health, including sexual and reproductive health. Yet, for hundreds of millions of girls and women worldwide, these human rights are denied.

The Supreme Court of India on several of its decisions has reiterated that “Right to Life” does not merely mean animal existence but means something more, namely, the right to live with human dignity.<sup>20</sup> Right to Life would, therefore, include all those aspects of life which go to make a life meaningful, complete and worth-living. Unfortunately, a woman, in our country, belongs to a class or group of society who are in a disadvantaged position on account of several social barriers and impediments and have, therefore, been the victim of tyranny at the hands of men with whom they, fortunately, under the

Constitution enjoy equal status. Women also have the right to life and liberty; they also have the right to be respected and treated as equal citizens. Their honour and dignity cannot be touched or violated. They also have the right to lead an honourable and peaceful life. Women, in them, have many personalities combined. They are Mother, Daughter, Sister and Wife and not play things for centre spreads in various magazines, periodicals or newspapers nor can they be exploited for obscene purposes. They must have the liberty, the freedom and, of course, independence to live the roles assigned to them by Nature so that the society may flourish as they alone have the talents and capacity to shape the destiny and character of men anywhere and in every part of the world. But, the question is what the parameters of dignity of women are ?

**Gender Identity:** Gender identity is a person's private sense, and subjective experience, of their own gender. This is generally described as one's private sense of being a man or a woman, consisting primarily of the acceptance of membership into a category of people: male or female<sup>21</sup>

The status of women in India has been subject to many great changes over the past few millennia.<sup>22</sup> From equal status with men in ancient times<sup>23</sup> through the low points of the medieval period,<sup>24</sup> to the promotion of equal rights by many reformers, the history of women in India has been eventful.

However, women in India continue to face atrocities such as rape, acid throwing, dowry killings, forced prostitution of young girls.<sup>25</sup> According to a global poll conducted by Thomson Reuters, India is the "fourth most dangerous country" in the world for women,<sup>26</sup> and the worst country for women among the G20 countries.<sup>27</sup>

**Depiction of Women:** Women have historically been depicted as either 'traditional' or 'modern' in character. The traditional woman would be dressed in a sari or rural costume and depicted with pale skin. As a dutiful wife and mother she is likened to *Sita* and *Savitri*, goddesses from Indian mythology. The high moral standards of the Indian woman were often held up as a measure of the nation's character. By contrast women dressed in western clothes were regarded as 'modern' with all the immoral values associated with a western lifestyle.

Film advertisements frequently depict overtly sensuous and voluptuous figures. These displays of sexuality are often legitimized by linking them to Indian traditions; a prime example is the poster for *Satyam Shivam Sundaram* where the revealing rural costume is regarded as a customary rural practice.

In the past decade, the visual representation of women has changed dramatically. The most recent films show women in sexy western designer clothes. Rather than any implied judgment on their morality, these clothes indicate the affluent lifestyles of the new middle class on which these films focus.

Therefore, unless the gender identity of women protected and respected the identity and dignity of women can not be protected.

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## Brain Storming Deliberations of Biju Patnaik

(I)

### At the Meeting of the National Development Council on June 18-19, 1990

This is an important meeting of the National Development Council as we have assembled here today to finalise the approach to the Eighth Five Year Plan which will certainly be a significant milestone in our path towards social change and transformation. I compliment the Planning Commission for preparing a pragmatic Approach Paper which will be the blueprint for our future growth. This, of course, will need to be supplemented in various ways for drawing up operational schemes for removing disparities and the sources of discontentment among various sections of the people as well as for instilling in them a sense and self-confidence as self-respect to achieve the objectives.

2. There is no doubt that excessive obsession with target and target-oriented growth during the past plan periods has led to the



emergence of imbalances in various spheres. It has also led to a slowing down of employment opportunities, sickness in industry with consequential loss of jobs as well as increasing disparities among various sections of the people and regions of the country. Widespread dissatisfaction among the people has resulted in a change of the Government through the democratic process. It is, therefore, in the fitness of things that the Approach Paper for the Eighth Plan has identified generation of employment alongwith integrated Rural Development with active involvement of the rural people and Panchayat Raj institutions and Voluntary Organisations as the prime thrust areas. We welcome this change.

3. The challenge before us is to break out of the various circle of low productivity, unemployment and poverty. Our primary emphasis should be on increased efficiency and productivity in all sectors of development. Economic growth should be seen not merely in terms of a "rate" - the emphasis should rather be on the content of development



than on a “growth rate” per se. Growth has to be combined with equity, a reasonable minimum standard of living and provision of an essential social amenities to every one as speedily as possible. It should ensure special attention to the needs of the disadvantaged and the vulnerable sections of the society and at the same time ensure more rational and wide spread diffusion of the fruits of development across regions and classes. In other words, growth with equity and diffusion of the benefits of development in a balanced manner among the regions as well as among various sections of the society should be our primary goal in tackling the twin problems of poverty and unemployment. I may mention in this context that we are formulating a programme for making two of our districts viz., Bolangir and Kalahandi as “Zero Unemployment Districts” within this plan period by integrating various sectional schemes.

4. In this context I would specially suggest the need for particular attention to the weaker regions and the backward States and for devising special measures to enable them to play their appropriate role in the mainstream of economic development. Take for instance, the case of Orissa. After 40 years of planning and development the State has not been able to improve the relative position vis-a-vis other states in the matrix of economy development. Orissa's economy has retained its predominantly agrarian status and the contribution of agriculture to the Net Domestic Product has been stagnating around 60% or thereabout, throughout the Sixth Plan and Seventh Plan periods. Another striking feature of the economy is that there has been no substantial change in the pattern of inter-sectoral contribution to the Net Domestic Product over the years. Obviously the pace of structural change is relatively slower compared to that at national level. This is reflected in a comparison of per

capita income of Orissa with that at the national level. Though there has been an increase in the State's per capita income both at constant and at current prices, this has not been adequate enough to keep pace with the level of development achieved at the national level. The gap between the per capita income of Orissa with that at the national level started widening significantly during the Sixth Plan. This was aggravated during subsequent plan periods indicating a slower pace of growth at this State level. At current prices, a gap of Rs.376 in the year 1980-81 increased to Rs.623 in the year 1985-86; it rose further to Rs.934 in 1986-87 and is about Rs.1,397 in the year 1988-89 (quick estimate).

5. The relative backwardness of Orissa as compared to other States both in regard to extent of poverty and its intensity are reflected in the available data. In fact, the intensity of poverty is much higher in Orissa than in many other States. This calls for appropriate remedial measures particularly in regard to the devolution of financial resources between the Centre and the States. I would suggest that the existing Gadgil Formula might be supplemented by a composite index of backwardness, appropriately devised, which might benefit relatively backward and poverty-stricken State like Orissa.

6. I am sure, you will agree with me Mr. Chairman, that situation like this deserves special attention for devising specific measures for bridging such widening gaps. I would not like to go into details at the present stage but I am confident that such problems would be tackled and solved appropriately when we finalise our 8th Plan.

7. I would now like to give my comments briefly on several important issues raised in the Approach Paper. It has been suggested that many of the existing problems can be corrected by

transferring a substantial part of the responsibility for planning and implementation of economic and social development programmes, e.g., minor irrigation, soil conservation, primary education, health, drinking water, housing etc. to the elected representative institutions of local Government alongwith provisions of necessary financial resources and staff. It has been further stated that the local area plans at the village or Panchayat level will first aim to expand employment, production and income in various economic activities. While agreeing with the approaches, we must remember that employment generated must be productive and relevant. The job seekers have a legitimate right to work; at the same time, those who are already in employment have a duty to work sincerely and generate assets. The objective of our planning should be to work more and produce more so that in the process the nation gets benefited.

Decentralisation of the planning process including formulation and implementations of relevant schemes at the district level and below is necessary for utilising the latent energy of the people in our plan efforts as well as for plugging the loopholes. It would be rational in this context to entrust the elected Panchayat Raj institutions with implementation of all rural employment schemes like J.R.Y. etc. This brings into focus the urgent need for introducing a proper system for human motivation as well as a clean and impartial system of administration at the grass-root level. In the absence of these inputs, a combination of other resources - men, material and capital - will fail to achieve the desired objectives.

8. Agriculture still being the main-stay of the people deserves our particular attention. In my view the entire gamut of activities in this sector requires a thorough reorientation with particular attention to the needs of agriculturally backward

regions as well as needs of refined tacts, dry lands and wastelands. I strongly feel that greater attention be paid to development of horticulture, sericulture and cash crops so that we can build on it a network of suitable agro-based industries. This will be of great help to the farmers in remote, rural and tribal areas not only in terms of employment but also in terms of generating higher income by ensuring a better price for the produce. There is also a great scope for development of our huge untrapped potential in complementary sectors like Dairy Development, Poultry Development, Fishery Development, Sericulture etc. These have to be taken up in an integrated manner for promoting rural employment and for reducing urban bias. This is particularly relevant for accelerating the pace of development in our Scheduled Areas which still suffer from lack of communication and marketing facilities exposing them to exploitation by various agencies.

9. Irrigation as an input to agriculture must receive the highest priority. All on-going Major and Medium Irrigation Projects should be completed as quickly as possible. Greater emphasis should be given on Minor Irrigation and Lift Irrigation during the 8th Plan period. Here, as in many other sectors, we have a tale of missed opportunities. Had we been fortunate in translating into reality Pandit Nehru's dream and commissioning the Tikarpara Project on the Mahanadi river in Orissa in the early sixties, Orissa's economy would have been transformed. However, we can still retrieve a part of the vision by implementing quickly the irrigation part of the Rengali Multi-purpose project in our State. I mention this particularly as Irrigation canals have to be completed within the next 7 years or earlier if possible, for taking full advantage of the Dam and Power Plant which has already been constructed. I would further suggest that for ensuring optimum utilisation of our water

resources, investment in irrigation sector should be proportionate to the availability of irrigation potential in various regions. How can a State like Orissa progress when the investment on irrigation is as low as 2% against its potential of 11% ?

10. I firmly believe, Mr. Chairman, that in consonance with our accepted objectives for the 8th Plan, the social services sector, particularly, education and health, deserve a much higher priority. This is necessary for ensuring that the benefits of development percolate down to the poorest of the poor and the vulnerable sections, specially women and S.C./S.T. population. Such a change will also significantly help in making our population limitation measures more effective. We agree that a major overhaul of our Education Policy is necessary to achieve the goal of greater equity as well as the necessity for providing adequate technical inputs at various levels. Greater thrust on our programmes of mass literacy with skilled development as well as elementary and secondary education is essential for achieving the goal of complete eradication of illiteracy by the end of 1990s. I have already started a scheme for involving all secondary school students in the literacy campaign.

I am glad to announce in this context that we would be launching a special drive for making two of our districts, viz. Kalahandi and Bolangir "Full Literacy Districts" within this plan period.

11. On the health front, it is heartening to note the adoption of multi-disciplinary approach for tackling the problems. It has been rightly stated that education, specially women's education, has a great deal to contribute to the health delivery system. Similarly in our strategy for population control, it is accepted that the focus should be on women's status, female literacy, responsible motherhood and control of infant mortality. I would suggest that Malaria, Filaria, Kalaazar and

Encephalitis should be integrated into a single programme of control of vectorborne diseases. The Universal Immunisation Programme should be implemented vigorously to reduce infant mortality. As malnutrition is one of the important factors leading to high infant mortality, additional inputs would be necessary for the Integrated Child Development Scheme (ICDS) so that nourishing food may be served to the children. I fully agree with the suggestion in the Approach Paper that the better off sections of the community should pay adequately for the services utilised by them both in the sphere of Education and Health.

12. In the social services sector, our main aim should be to increase the purchasing power of the poor through employment preferably in rural agro-based industries. However, we must provide a minimum of food security through a restructured, more efficient and decentralised Public Distribution System (PDS). Its coverage particularly in the rural areas has to be expanded and local Panchayati Raj institutions and voluntary organisations involved to a much greater degree. Stopping the present leakages and cutting down costs are equally important. As rightly suggested in the Approach Paper, we should also explore the possibility of procuring those food-grains that are relevant to the food basket of the lower income groups in particular areas.

13. The strategy for industrial development as spelt out in the Approach Paper. Mr. Chairman, deserves particular attention. This is an area where we have to take an integrated view taking into account of various relevant sectors, viz., the need for developing our resources, the requirements of balanced regional growth, the balance of payment problem, the need to ensure a minimum 12% annual volume of growth in export, the need for modernisation and updating of technology, promotion of technological innovation, environmental issues as well as provision of

requisite infrastructure facilities particularly in the energy and transport sectors. It is imperative to ensure that our resources are optimally used to promote product quality and cost effectiveness in all spheres and more efficient use of energy and other infrastructure inputs. Employment need not, as rightly stated in the Approach Paper, necessarily be the primary consideration in certain areas. However, even in areas where additional demand generated for consumer goods is expected to be met through labour intensive processes of production on a decentralised basis, our motto should be improvement in productivity and cost effectiveness.

14. We should encourage building up of a network of viable and efficient Small Scale Industrial Units - both modern and traditional - which would work in a regime free of irksome regulations utilising local resources and manpower. We must aim at larger value addition to all our primary produce and raw materials. Just as we are trying to step up agricultural production by re-organising it according to Agro-Climatic Zones, industrial production should similarly be raised by utilising the natural resources of various regions to the fullest extent. In other words, we must develop those sectors where we have a comparative advantage in a most appropriate manner. Infrastructure support like provision of power, roads, railway lines, port facilities etc. should be tailored to meet such requirements. For example, in many parts of the country including Orissa, there are vast reserve of mineral resources, marine wealth as well as convenient locations for off-shore and on-shore facilities. In a scenario where the world situation is changing fast we should be poised to grab the opportunities that come our way and do away with dilatory bureaucratic fetters which stifle initiative and growth. A determined effort must be made in this direction both by the Central and State

Governments, so that national requirement is met in the most efficient manner. The multiplier effort of such growth centres will obviously quicken the pace of development.

15. One brief word on Plan Finance before I conclude. Even after taking into account the devolution of financial resources recommended by the 9th Finance Commission, some State still emerge as deficit State on Plan Revenue account. I, therefore, strongly endorse the Finance Commission's suggestion in their report that the Planning Commission should consider granting special long term loans for bridging such deficit so that the Revenue deficit States do not have to divert their borrowings for meeting their Plan Revenue needs.

16. Mr. Chairman, planning by its very nature, implies imposition on our selves of a certain degree of discipline and self-restraint. This also involves a common vision and a common heritage of dreaming together and working in unison utilising all our resources endowments for the common good. We need not be daunted by the magnitude of the task that lies ahead. Well-begun, as they say, is half-done. I am sure, Mr. Chairman, the Planning Commission under your guidance will rekindle the spirit of objective self-reliance, which was the essence of Pandit Nehru's vision of planning for development with equity.

Thank you.

**Sources : *Orissa Review*, August, 1990.**

(II)

**Conference on Human Rights on September 14, 1992 at New Delhi**

Mr. Home Minister and Friends,

I must congratulate the Union Home Minister for the comprehensive agenda papers he has sent us. I would like to make a small suggestion before I respond to proposals

contained in the agenda papers. The issues referred to are extremely important and we must devise strategies based on mature deliberation. Some of the suggestions in the agenda notes have a bearing on Centre-State relations. Some others have serious financial implications. Some others, it seems to me, do not take sufficient note of ground realities. Before any specific decision is taken, it will be appropriate that our response based on years of experience and first-hand acquaintances with problems under discussion are carefully considered. We should avoid the temptation of coming out with solutions at the end of the meeting and producing the impression that these solutions were always round the corner and all that was needed was the will to find them. I would advise that the proposals contained in the agenda notes are reviewed in the light of today's deliberations : we can meet again to discuss the results of the review and design strategies inspired by pragmatic perceptions rather than summons issued by self-appointed defenders of human rights from abroad and from within the country.

It is odd, and certainly humiliating that we should be treated to lessons on human rights by foreign organisations whose good will towards India is not at best doubtful. They accuse the Indian state of abridging human rights of terrorists and of scoundrels intent on dismembering India with the help of foreign arms and money. For these organisations, human rights of terrorists and secessionists and sacrosanct and indubitably superior to those of the innocent people they kill and of the women and children who are forced into a life of penury, anguish and insecurity. Their conscience, if any is inexplicably dumb when thousands of families are forced to abandon their homes and properties and become refugees. These organisations and their high priests have not thought it fit to condemn terrorism or secessionism or systems of governance that

openly subordinate human rights to what they think are laws of their religion. They have also desisted from condemning interference by one state in the internal affairs of another, leading to enormous human rights abuse. While the erstwhile Soviet Union was accused of human rights violation in eastern Europe, open support for armed rebellion in Afghanistan resulting in mass killing and exile of millions of Afghans was viewed differently and kindly. Our neighbour's dirty work in Kashmir and in Punjab has also been viewed with extraordinary indulgence. Is it because Indians, Afghans and people of other Asian and African countries have no human rights unless they are murderers, robbers, or on foreign pay rolls ? Why is it that there is such clamour when one of these species is killed and none when the basic human right-the right to live - is abrogated every day in Somalia, Ethiopia and the erstwhile Yugoslavia ?

I submit that throughout the ages as well as today India can boast of human rights record which is superior to the record of any other country. This will be evident from the fact that minority populations have grown and flourished in India whereas in the history of the west, they have often been victims of relentless carnage. Those who raise an outcry over the reported death or torture of a terrorist in India have no word of sympathy for a Malkankit Natt who was mercilessly bashed up by the London Police or for a Rodney King who was administered 56 video-taped blows by the Los Angeles police or for the Korean immigrants who lost practically everything they had earned in the race riots that followed the acquittal of policemen who had assaulted King but who the Jurors thought were simply doing their duty.

Let us therefore say, and say it openly that we do not mean to take these experts at doublespeak seriously at least not until they have

taken up defence of human rights in their own countries and not until they have launched an impartial campaign against outside inspiration for militancy and terrorism.

The basic objective of our freedom struggle was to restore to the Indian people the human rights they were deprived of by colonial rule. Our constitution guarantees these rights and also provides for their enforcement. I frankly do not see much merit in the proposal to set up a Human Rights Commission. I can understand a commission going into certain issues in greater detail than the Government which has its hands full with everyday problems and recommending policies, laws and procedures of implementation but actual implementation has to be the function of Government and not of an agency outside it. It is not correct that a Government elected by the people should assign its functions to an organisation outside people's mandate. Such institutions, I am afraid are not legitimate in terms of our Constitution. This is precisely what has been happening over the past few years. We have Commissions for the Scheduled Castes and Tribes, for women and for minorities. Is the Government incapable of looking after India's Scheduled Castes and Scheduled Tribes, women and minority communities? The proposed Human Rights Commission will also, I am afraid, impinge on the powers of State Governments public order, police and prisons fall under the State list. Clause(3) of Article 246 vests in State Government to "exclusive power to make laws" in respect of matters enumerated in the state list. It is no doubt suggested in the agenda notes that the commission will be a fact-finding and advisory body, but I would also have the mandate to recommend prosecution of the offenders and to advise authorities about the steps they should take to uphold human rights." There is absolutely no doubt that it will function as an authority that

believes that State Governments are accountable to it, especially when it is set up as has been suggested by an Act of Parliament. We may perhaps have a Commission to enquire into human rights questions and submit its report to Government, but it should cease to exist after a specified period during which it must submit its report. To go beyond this will lend strength to the thesis that the Union Government and the State Government cannot be trusted in the matter of human rights. Let us be clear that it is the Government's duty to uphold human rights and it will do so at all costs.

Agenda item No.2 is far more important. Custodial crime is utterly reprehensible and must be curbed regardless of the status of the offender. We should however look at the problem in its perspective. In large number of cases, policemen responsible for such offences have been punished. This is the position in my State and is, perhaps true for other States. What this means is that the State in India does not take an indulgent view of custodial crime. We should also take note of the fact that in a large number of cases, allegations of custodial torture are motivated, the motive being to force the investigating officer into a position of self-defence and thereby deflect him from single-minded pursuit of the case. The motive may also be to win the court's sympathy. This phenomenon has been observed in several countries.

A disciplined and motivated police force is seldom guilty of custodial crime. Such crimes are committed by a few deviant members of the force, but their proportion to the number of correct and responsible policemen is no higher than such proportion in other profession.

The most effective insurance against custodial crime is the morale and the attitude of the force. Unfortunately police morale had suffered serious erosion both due to politicisation

and unionisation. For the first evil, we ourselves are responsible since we would like to use the police to protect people whose only virtue is that they are with us and persecute people who have different loyalties. As long as we persist in this behaviour, no system can be effective against custodial crime. The offending police officer may have done us some service in the past or may promise to do in future. This distortion is matched by a corresponding distortion caused by unionisation of the force. If an investigation into an alleged custodial crime is taken up against a police officer, there is a tendency on the part of others to combine and protect him. We must make up our mind that we shall not suffer this impediment and must proceed against every police officer, guilty of such crime.

While allegations of custodial death and torture are exaggerated, such allegations are widely believed to be true because there is very little openness in enquiries and because the results of enquiry are seldom published. We can consider a system that would ensure expedition and objectivity in enquiries. There is no advantage in a mandatory judicial enquiry in such cases. Section 176 of the Code of Criminal Procedure already vests in Magistrates the power to hold an enquiry into cases of custodial death including death allegedly due to suicide. We can examine whether the provisions of the Code cannot be enlarged and made more effective so that cases of custodial death and rape are enquired into by authorities other than those of the police. Greater authority to the District Magistrates or to functionaries nominated by the State Government would go a long way in investing transparency and credibility both to enquiries and follow up actions.

Award of financial relief should be informal and left to State Governments. I do not see why State Government that provide financial relief to victims of natural calamities and communal

riots cannot be trusted with this task and must act in pursuance of a central law. We can agree on certain guide-lines, but their implementation is best left to State Governments. Let us consider setting up a task force to formulate the guide-lines, but let us desist from doing under law what can be done through an attitude of concern and compassion.

I have said earlier that there is a correlation between the incidence of custodial crime and erosion of police morale. In addition to the two aforesaid causes of declining police morale, there is another, the alarming fall in convictions due largely to the present system of prosecution. The earlier system of prosecution which had succeeded in securing convictions for the larger number of criminals was replaced in 1973 by the new Code of Criminal Procedure. After the new system came into force, acquittals have far outnumbered convictions. The result is that, the law breaker is no longer afraid. Citizens are afraid of the law breaker. So great is the citizens' fear that they have lost the capacity to resist the most heinous crimes committed in broad daylight. So great, again, is the erosion in the State's will to govern that several such crimes go unpunished although there is no doubt either about the identity of their perpetrator or the distress of their victims. The powerful and the rich have acquired the capacity to abuse the judicial process and to be immune to retribution under the law. We are fast moving into a situation which Shakespeare described as follows :

Through tatter'd clothes small vices do appear  
Robes and furr'd gowns hide all. Plate sin with gold,

And the strong lance of justice hurtless breaks,  
Arm it in rags, a pigmy's straw both pierce it.

(King Lear, Act 4. Scene 6).

I would submit that it would be artificial to dislink human rights from punishment of crime. It will be artificial for two principal reasons. Firstly in a situation in which the system of punishment for crime is ineffective the criminal has the licence to trample upon the human rights of hapless victims. Secondly in such a situation, society which includes the police, will be compelled to devise other methods of containing crime. The police are accountable when the crime situation deteriorates. If the normal system of investigation and prosecution does not yield results, there will be a tendency to resort to other methods; so that the police can give a good account of itself. I should think that the incidence of custodial crime should be seen in the perspective of our system of administration of Criminal Law. If amendment of the Evidence Act and the Code of Criminal Procedure is being contemplated so that those responsible for custodial crime are punished adequately and quickly, there is clearly a stronger case for contemplating amendments so that criminals and killers do not acquire the power to dominate the society.

The need for educating police officials in human rights is both great and urgent. It should be possible for us to devise a programme of training the cost of which can be shared between the Union and State Governments designed to promote human rights literally. Financial support to State Government is also necessary for expanding and modernising jails.

As for crimes against disadvantaged sections of society including women all that we need is a strong administrative will. Crimes against these groups have come down significantly when there is clear evidence of the State's will to punish the offenders. These criminals do not belong to the under-world. They have social status, being either land-owners, or Government employees, or employees of the corporate sector or persons

who are prospering in their own business. I have recently issued instructions to the effect that a Government servant against whom a prima facie case of dowry offence is made out shall be placed under suspension and if his responsibility for the offence is established, he shall be dismissed from service. I am aware that this will not have more than marginal effect on crimes against women but this is an illustration of State will. We do not unfortunately have a worthwhile social movement that creates awareness against such crimes. During the days of our freedom struggle the goal that inspired us was not only political independence but a society in which the individual whatever his religion or caste or sex or income status, could live with dignity. Gandhiji who gave direction to the freedom struggle integrated issues like removal of untouchability, rights of tenants to land and freedom from poverty with the issue of political independence. We are incapable today of understanding his integral philosophy and have assigned the task of social engineering to thousands of non-Governmental organisations supported with munificent Government grants. Societies do not change through the work of persons who are paid to bring about change. We, regardless of the parties we belong to, and the political goals we cherish, must combine to create an awareness which will not condone any crime against a Harijan, a woman, a poor man or a person who calls his God by a different name.

I am sorry I have taken a lot of time but then the issues you have raised do not admit of a summary response. I would make a final submission. Human rights are important not because foreign human rights organisations have asked us to honour human rights but because our culture and our history have embedded respect for man in our soul. We should devise methods consistent with realities of our situation to operationalise this respect. If these methods do



not conform to the prescriptions of some self-righteous organisations, there should be no cause for distress.

**Sources : *Orissa Review*, October, 1992.**

(III)

**Chief Ministers' Conference on Administration of Criminal Justice November 13, 1992**

This conference, in my view, is not merely a conference to discuss administration of criminal justice; it provides us all with an opportunity to review the manner in which the Indian State is functioning. The basic function of the State is protection of the life, liberty and property of citizens and prevention of their harassment by any individual or group. The State has now come to acquire several other functions, but these are clearly not in lieu of its basic function. A society in which the security of life and property of its members is under frequent jeopardy is clearly not a well governed society. Such societies are characterised by the emergence of individuals and groups who assume to themselves the illegitimate and wholly mercenary authority to compel others to live in terror and deprivation and to punish what, according to laws fashioned in their imprudent imagination, is deviant behaviour. The larger the extent of such wicked authority, the greater is the irrelevance of the State which, in course of time, becomes so feeble that assorted scoundrels and criminals, instead of dreading its instrumentalities, take control of them. Since the State is unable to punish crime, they coerce a hapless society into giving them the honour and status it used to assign to the wise, the brave, the honest and the industrious. The law-breaker is no longer afraid; citizens are afraid of the law-breaker.

Such a society is clearly reprehensible. All enlightened Governments have, throughout

history, endeavoured to ward off such distortions in the social process through installation of a system in which crime is quickly punished. Where they have succeeded, individuals have striven to realise their higher aspirations and have not been driven into diminutive cocoons by fear or insecurity. Societies that have ensured freedom and security have made remarkable advance in material and intellectual development; societies that have failed in this basic task have remained underdeveloped and have frequently had to surrender political sovereignty, for mercenaries and criminals who had acquired positions of pre-eminence were the most unlikely defenders of freedom.

We had, in this country, a reasonably effective system of punishing crime. It certainly had several drawbacks, but it had the merit of denying the criminals the sense of impunity they have lately come to acquire. Immediately after independence, we thought that the whole system was evil and started a romance with exotic concepts. One such concept was the separation of the judiciary from the executive. We forgot to take note of the fact that this concept had evolved in an altogether different situation and was administered by altogether different people. In those societies, it is a functional distribution, whereas in ours, the judiciary is convinced that the entire authority of the State vests in it alone.

The overall result, as the agenda papers for this conference show, has been a disturbing rise in acquittals and a disturbing fall in convictions. It is significant that these trends became manifest after the new Code of Criminal Procedure, which effected the separation of powers and installed a new system of prosecution in Courts of Magistrates, which came into force. Our first duty should be to contain this development and reverse these trends. We should give some time and thought to evolving implementable strategies so

that no Indian citizen lies in fear and so that whoever transgresses the law is quickly and effectively dealt with. If these strategies requires a change in the law, we should be prepared to effect these changes without being hamstrung by shibboleths. The illustrative areas where the law may have to be changed are : the system of prosecution; empowering executive magistrates to try offences under certain chapters of Indian Penal Code and under some minor Criminal Act and Special Acts; and provisions relating to preventive arrest and bail. With regard to the prosecution system, I would like section 25 of the Code of Criminal Procedure to be amended so that the State Government can appoint a police officer to conduct prosecution subject to the condition that he has not taken any part in the investigation into a case under trial. This would go a long way towards eliminating lack of co-ordination between prosecution and investigation which has benefited criminals. Some States have amended several sections of the Code of Criminal Procedure. In order that we have a uniform Code of Criminal Procedure, these amendments, along with certain others which are found necessary, can be incorporated into a Central amendment which can become the law for the whole country.

Delay in completion of investigation is another major contributor to the worsening crime situation. It not only creates a public impression that nothing much is going to happen to a criminal, at least for quite some time, it also enables the criminal to tamper with evidence, win over or liquidate witnesses and in effect decide the case. There are three major reasons for delay in investigations. Firstly, the police manpower is inadequate. Secondly, the available manpower has several other pre-occupations, such as performing security duty for a horde of dignitaries who relish the illusion that their lives are in danger. Thirdly, investigating officers do not have adequate

mobility or access to modern techniques of investigation. The first and third factors would require financial and technical collaboration between the Centre and States. If this collaboration materialises immediately, we should be able to register improvement in the immediate future. As for the second factor, demanding security cover has become a status symbol. It is time that self-appointed luminaries of our political firmament realised that, in the unlikely event of some madcap disposing them of, the only cost to the country would be a by-election.

I would reiterate that improving the administration of criminal justice should be the collective responsibility of the Union and the States and that it would be disastrous to leave resource-deficit State to meet the full cost of desired improvement. Cost-sharing should extend to enlarging accommodation in jails. There has been no significant enlargement of such accommodation which has been under great strain due both to the increasing number of convicts and of under-trial prisoners. A few days ago, we met here to discuss human rights abuse and, in particular, infringement of such rights in custody. Such infringement becomes inevitable when we have to pack 500 people in space meant for 50.

There are two further points I would like to make. An increasingly significant factor in the present crime situation is crime by organised groups whether subscribing to terrorism as a political activity or bound by a common criminal intent. The distinction between these two groups is very often a fiction since, for the first group, politics is a veneer for crime and the second group has little compunction in seeking political patronage when driven to a corner. I would like it to be understood that as long as organised crime is not effectively dealt with, no refinement in dealing with individual criminals would improve the crime situation. Individual and small-time crime is

yielding place everywhere to organised crime. While the individual criminal offends an individual victim, criminal gangs offend society at large and challenge the authority of the State. Let us not, in dealing with them, be shackled by international prescriptions on human rights. Innocent citizens of this country and their society have certain rights and if conglomerates of criminals assault these rights, we have to protect the larger and superior rights. If necessary by abridging and indeed even extinguishing inferior and irrelevant rights. If we act otherwise, we would bring about a situation in which no true human rights exist. I have to say this because it is necessary that we are not overwhelmed by the latest inspiration doled out by human rights activists.

Secondly, some amount of introspection on the part of the community of politicians is overdue. Quite a few crimes occur because we ourselves organise agitations on a number of non-issues with a view to keeping ourselves in limelight. Since we have been in power and since it is not unlikely that we will come back to power, the law enforcing machinery is handicapped in dealing with our proteges in the manner they deserve to be dealt with. Let us be frank and admit that we ourselves have inducted into legislatures and endowed high offices on a number of persons whose legitimate place is in the jail. This criminal aberration afflicts all political parties and the result is that no political party today has the moral authority to suggest any reform. By far the larger part of my life is behind me. I would hope to see, in the remainder of my life, that the profession of politics does not admit persons who find in politics protection for their past and present criminality. This may cost us a few votes, but the voting system itself may cease to exist very soon if such persons enjoy the immunity and prestige they have come to enjoy for sometime past.

**Sources : *Orissa Review*, December, 1992.**

#### (IV)

#### **Orissa of My Dreams :**

I have been commissioned here in the memory of my dearest friend Binod Kanungo - not to speak but to dream. I have been told that I should project Orissa of my dreams. What would I dream ? Once Gurudev Rabindranath Tagore said, "When you dream, dream big. It is only by dreaming big things that big tasks are accomplished." We are born to die. While dreaming think of big things - Dream the biggest dream of all. In his poetry, what did he say ? "Sapan dekhi tulab ami badi, prabal dwipe manimuktar ...." This was the dream which urged the young people of those days to dream big. I have not forgotten these lines of Rabi Thakur.

When I want to dream of Orissa what should I dream ? Orissa has become a small little place. One day it was the greatest empire of India. Its army defeated Alexander's Army and threw them across the border of India. Kalinga was the largest maritime power ever known in the world. That Kalinga spread her civilisation throughout the South East Asia; relics are found in all these countries even today. What better dream can I have than dream of those magnificent days, when Orissa was vital, when Kalinga was vital, when Kalinga was the greatest empire of India, when the sailors of Kalinga did not know fear, when the soldiers of Kalinga did not know fear, when the mothers of Kalinga were known as "Biranganas". That was Kalinga. Therefore that is a dream worthy of Kalinga.

In my dream of the 21st century for the State, I would have young men and women who put the interest of the State before them. They will have pride in themselves, confidence in themselves. They will not be at anybody's mercy, except their own selves. By their brain, intelligence and capacity, they will recapture the history of

Kalinga. I would like my Orissa of 21st century to have excellent artisans, superb craftsmen and sculptors, greatest musicians and poets. After all it is we who built Konark. It was in Orissa or Kalinga where the great Geeta Govinda was composed. It is the same place where Great mathematicians like Pathani Samanta looked at the sky and created astronomical wonders. A place where we have mathematical genius, great sculptors and artists, great musicians and dancers and men and women of great culture, this should be the dream of my Orissa, should be the dream of my life.

There is no English word for “Karuna”. When a young woman goes to pray before her God she asks for one blessing. “O’ Lord, fill my soul with ‘Karuna’, I ask for nothing else.” That is the epitome of culture, which Orissa of my dream would have.

We men and women of today, have shrunk. Because we do not dream big, we have become little men and women with little problems, little conspiracy, little likes and dislikes, little gain or loss. Orissa can be lifted by collective will. We are the descendants of great ancestors. Look at my beautiful hills, beautiful rivers, beautiful sea, rich forests which are gifts of God, given to our people. I would like my men and women, young people of my State, in the coming years to take all these gifts that God has given and produced the greatest machines that produce wealth for all and provide employment and productive work to all. In my dream of Orissa no cultivator would go with his field dry. Every drop of water that percolates through our soil is recovered. In my dream of Orissa of tomorrow, I will not like to hear a whisper about oppression to women. I dream of a day when women would play equal role with men. They will exercise with men equal power and enjoy the same privilege. This should

be my dream of tomorrow the 21st century. In that time no child of my State will go hungry without food or suffer from malnutrition. And all over my land, there will be no illiteracy or ignorance.

For my farmers, I would like to dream that never and never his crop shall perish for want of water. Each drop of water will be conserved and used. Natural calamity, the scourge of Orissa, would be a thing of the past. All the rivers would be tamed, all the water storages reconstructed so that parched lands get that water when needed.

Yesterday I inaugurated an exhibition of the Adivasis. Those of you who have not gone, I would recommend that you spend a couple of hours there, see their style of living. You realise that 30% of our people live in this condition. I will like to see that every citizen of my State has a decent roof over his head, every family gets drinking water and all-weather protection. They must have all weather roads and bridges, schools properly manned with able teachers and hospitals with adequate number of excellent doctors. It has to be ensured that every nook and corner of my state has proper health care, proper schooling, proper road system and communication systems like telephones, like electronics - all that the modern science has given, the average villagers must have.

The wealth of minerals that nature has endowed us will sustain many major industries for long years to come, whether it is steel, whether power from coal, whether aluminium or oil refineries and petrochemicals. All these will come to us. We should make our State a place of attraction to all people from all over the world. In India, today we have no social harmony, no religious tolerance, no caste tolerance. Certainly we cannot grow with all these divisions. In my dream of Orissa, there should be harmony, broad-

mindfulness, greater tolerance all around and fellow feeling from neighbour to neighbour.

In conclusion, I would like to say what Max Muller said long time back, "If I have to look over the whole world to find out the country that nature has bestowed its best, I would point to India". We all together can make our State such that the whole world would say that Orissa is our dreamland.

(First Binode Kanungo Memorial Lecture delivered extempore on January 27, 1992 at Soochana Bhawan, Bhubaneswar.)

### (V)

#### **Soft State, Hard Decisions**

It is unfortunate that hardly any government in this country has had the courage to adopt a tough line as far as austerity measures go. And this is because no one in the government wants to give up his own benefits - even when hundreds and thousands of our countrymen are getting no benefits at all. Running the Government is getting more and more expensive. Be it the civil, military or police administrations, hundreds of million people are employed. And who pays for them? The already over-burdened tax payer.

The public sector corporations are also a part to it. Heavily overstaffed, they employ five men where one is required. And the unions ensure that they are well protected. So the government continues to ball them out.

We should emulate the example of Mexico. The President there took a stern position. He broke the unions and as a result of that, Mexico is already looking up today. It is about time that we recognised that if we are losing in a particular area, government funding should be discontinued.

We have reached such a pathetic stage that as a nation we are now forced to borrow in

order to pay wages and salaries. And if we want to develop a plan, we have to pay even more. At the same time, the public services that the government should be funding—such as schools, health services and other activities — are being ignored. In Korea, to produce 15 million tonnes of steel, the country employs 20,000 people but here to produce 15 million tonnes of integrated steel, we employ 300,000 people.

No nation can survive like this. Our overstaffed administrative machinery is too expensive. The bureaucracy is negative all over the country—both at the Centre and in the States. There is absolutely no initiative at any level to change this—all they are interested in is cushioning their interests with precedents and authority.

The political machinery is even more expensive. The upkeep of the Prime Minister, the Ministers, the Cabinet, Parliament is maintained by the contributions of the tax payers. These people are supposed to serve the people but instead they only serve as rulers. It is absolutely ridiculous that an MP should be entitled to 28 flights per year to his constituency. Their pensions also keep increasing. An MP is not part of the administrative service yet they, their wives, their widows, their children are all recipients of benefits from the government.

It is a sickening spectacle for a person like me who has fought for the nation's Independence and suffered for it. Today the entire patronage system encourages corruption at all levels. In fact, corruption has been in-built into the system where even men in high places are corrupt. Quite simply, the common perception is that power is for the self.

Even Nehru never thought seriously about controlling the country's population in terms of incentives and disincentives—no one with more than two children should have been entitled to a

government job or an elective position. Instead, we have been converted into a nation of 90 crores from one of 34 crores. The whole world is laughing at us. Every other country is increasing its per capita income but we seem to be getting poorer each year.

It is time that we took some hard decisions. Of course this will be resented. Once benefits are taken away from the political class, these “secure” men will feel naked as if they are no longer the representatives of the people. We should also redefine the concept of security - today there are 10,000 applicants for a peon’s post in the government because it is perceived as a secure job. The Centre will also have to truly respect the federal nature of our Constitution. For example, it is ridiculous that even though agriculture is a state subject, the union agriculture ministry employs over 40,000 people. And for whose benefit ?

In the old days, nobody received any special benefits. Not even the Prime Minister. I remember even Nehru did not have peons at his beck and call. On one occasion, I dropped in to see him at 8 p.m. - I had just returned from a wonderful film at Rivoli. I told him about the film and suddenly, on an impulse, he decided that he wanted to see it. His devoted assistant Mathai, went down to fetch the driver but he had left. So without any fuss, we hailed a taxi and proceeded to the cinema—no security nothing. And even at the cinema hall, there was no fuss, people were happy to see him but that was all.

We have to blame ourselves for making life so cheap today. Why is there no peace in this country today ? Because even though the economic czars have left the country we continue to buy goods at ten times the price. What is this

freedom about ? To abuse, to kill each other, to stab ? I am not disillusioned because I have no illusions. Yet I can not lose hope. This is my country, I was born here I fought for it, I have served it.

But half of our population is below the poverty line with no food, no water, no education, no shelter, no literacy. And every year, the negatives only multiply. If I were to run the country and if I were 30 years younger, I would certainly impose Draconian laws and punitive measures to ensure that corruption does not pay. I would lay down that if a person has more than one child, then he would not be eligible for a government job or an elected position even in the Panchayat. And if Parliament is not supportive, I would acquire the power to suspend Parliament and pass this law. Yes I would do that. Because, Parliament is far too expensive, anyway.

Hard decisions are a must. No development is possible without human sacrifice. Be it Ashoka or Peter the Great, human lives perished but that is how their great empires flourished. In Chernobyl or Bhopal, human sacrifice was the cost that one had to pay for development. When aeroplanes first started, people were sacrificed. The development of rockets sacrificed scientists. So for any human development, there have been human sacrifices galore. So why do we shy away from paying a price for development ?

(As told to Sabina Sehgal and published in the National Daily, The Times of India on June 13, 1993)

**Source : Orissa Review, July-1993**

# Development and Displacement in Odisha: A Study of Anti-POSCO Movement in Jagatsinghpur District

Tanmaya Swain

## Introduction:

The research proposal deals with the issue of displacement caused by industrial projects, which affects large number of people and the resistance offered by people to this development-induced-displacement. It also tries to analyze the role of government in the process. Development projects not only bring changes in country's economy but also alter the lives of millions of people by displacing them from their natural habitat. The tragedy is that experience shows these development projects are boon for few sections of society but proved disaster for most of displaced people. So naturally displaced people oppose or resist these development projects which affect them adversely. As a result the protest movements against industrial projects are gaining momentum. All over India industrial projects are facing resistance from displaced or potentially displaced people.

The growing awareness among the communities who face displacement has given rise to a wide range of protest movements all over the country. Through struggles in Nandigram and Singur of West Bengal, Kalinganagar and Paradip of Odisha or the Bastar region of Chhattisgarh people are asserting the need to both democratize the model as well as to seek alternative to them.

The protest movement has not only created national awareness of the problem but also has raised question of equity, fairness, justice and equality before law in the matter of distribution of benefits and burdens.<sup>1</sup> Though the process of acquisition of land for setting up mining, irrigation, transportation and other mega projects (mostly in the public sector) is not new, the intensity of adverse effects was never comprehended in the past as it is today.<sup>2</sup> R.N. Sharma, "Involuntary Displacement: A Few Encounters,"

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The problem of displacement and resistance is result of present development pattern followed by Indian states. People feel these patterns which threaten their cultural and social fabric and which seek their 'sacrifices'<sup>3</sup> for a 'public good' that is both disputable and dubious, are fundamentally flawed. Protest by the tribal and other vulnerable communities challenge the use of development programmes which sustain dependency on the governmental apparatus as well as resettlement exercise which legitimize greater control by this apparatus over the lives and livelihood of those dispersed by development intervention. In addition to highlighting the extent of displacement, the inadequacy of resettlement

efforts as well as a critique of development projects themselves, resistance movements are also challenging the limited democratization of the Indian states where the strategies of nation-building and national security and of integrating into the national mainstream continue to be predominant.<sup>4</sup>

In the absence of any serious attempt to measure the magnitude of displacement due to development projects since the introduction of planned development in India in the early 1950s, nothing substantial can be said about it. Vijaya Paranjpye<sup>5</sup> (1988) puts the number of people displaced due to dams alone at 21.6 millions. According to another estimate, the country's development programmes have caused the displacement of approximately 20 million people over roughly four decades, but that as many as 75 percent of these people have not been rehabilitated.<sup>6</sup> Their incomes and livelihoods have not been restored. That means the vast majority of development-induced displaced people in the country have been impoverished. According to Smitu Kothari (1995)<sup>7</sup>, since independence of the country, development projects of the Five-Year Plans have displaced 0.5 million persons each year primarily as a direct consequences of administrative land acquisition which does not include displacement by non-Plan projects, changes in land-use, acquisition for urban growth, and loss of livelihood caused by environmental degradation and pollution.

A common question from people facing displacement is that while precise details exist regarding the technical and economic aspect of the projects, backed by scores of professionals, why is there never a plan for the affected people? Why are they not consulted, even post-facto? "If detail blue print exist for every bolt and every bag of cement", why is comprehensive rehabilitation

seen as such a burden at best to be reluctantly handled as an act of benevolence?<sup>8</sup> Although projects are undertaken to promote wider societal development, yet the displaced person is seldom the beneficiary of development projects. The benefits mostly go to an entirely different section of society. Those who receive the benefits, usually urban dwellers, commercial farmers and industries, are typically not the same groups who bear the social cost. Development creates both winners and losers, and this gives rise to conflicting situation. Those who stand to gain from the projects justify them in the national interest, while portraying those opposing them as obstacle on the path of development.<sup>9</sup>

Today the project affected people are no longer in a mood to suffer displacement along with its concomitant attributes like occupational degeneration, social disorientation, pauperization, loss in dignity and often getting cheated of the compensation amount, which serve to make the experience a trauma. This has given rise to protest movements, marked by growing militancy. An interesting feature of the growing protest movement has been the creation of a national awareness of the problem. Also protest movements of the displaced have played a major role in displacement becoming a key issue in the debate on development.<sup>10</sup>

## REVIEW OF LITERATURE

However as the number of displaced people soared, as the civil society gained strength, and as the legitimacy of the state eroded, the discontents of development manifested in numerous protest movements against displacement gradually surfaced. The estimates of displacement vary vastly. According to one such estimate some 35 to 55 million people have been displaced in independent India. Of these, displacement due to large projects according to



the government, between 1951 and 1985, is 16.5 million. But critics estimate that the figure for 1951-90 is little over 21 million.<sup>11</sup> Therefore it is no accident that the 'temples of modern India' got de-sacralised and the 'destructive development' pursued by the Indian state came to be intensely interrogated by late 1970s.<sup>12</sup> In the 1980s the struggle against the KoelKaro Dam in Jharkhand and the Hirakud Dam in Odisha attracted wide public attention in India. In the 1990s the Sardar Sarovar Dam in Gujarat and Tehri Dam in Uttarakhand did the same. In the present decade one cannot speak of any one struggle as central. Though some like Nandigram and Singur in West Bengal hog headlines, such struggle exists all over India. Examples include protest against the SEZs in Navi Mumbai, Gujarat, and Haryana, regional planning in Goa, mining and industries in Chhattisgarh, Jharkhand, and Odisha, and others elsewhere. They symbolize the change wrought by globalization.<sup>13</sup> Walter Fernandes, "Sixty Years of Development-induced Displacement in India: Scale, Impacts and the Search for Alternatives", *Indian Social Development Report 2008*, CSD, Oxford University Press, New Delhi p.89, 2008.

Upendra Baxi provides a human right perspective in the development induced displacement and resettlement. He is emphatic that no development without displacement is the *mantra* that makes good sense only to the few who stand to gain from the development projects. These are *develop mentalist* in contrast to *developees* numerically much larger who are displaced by development projects. They not only bear disproportionate cost of development but are also treated less than citizens and human beings. Any voice raised against project is at once dubbed as anti-national, and if the *developees* with their human right supporter lunch protests, then they run the risk of repression by police and even paramilitary forces.<sup>14</sup>

The popular belief is that [L.K Mohapatra (1994), Amit Basole (2010), Michale M.Cernea (1998), Smithu Kothari (1996), R. N. Sharma (2003), Neera Chandhoke (2006-07)] due to displacement it is the marginalized section of society who are dependent on common resources suffer the most.

According to Kothari, displacement most critically threaten the poor and the weak with even greater impoverishment. Displacement caused widespread traumatic psychological and socio-cultural consequences. These include the dismantling of production system, desecration of ancestral sacred zones or graves and temples, scattering of kinship groups and family systems, disorganization of informal social networks that provide mutual support, weakening of self management and social control, disruption of trade and market links etc. The neglected dimension of displacement is its adverse impact on women. Their trauma is compounded by the loss of access to fuel, fodder and food collection of which inevitably requires greater time and effort. Similarly children are adversely affected since not only is schooling less accessible, in most cases there is also disruption in the traditional socialization process.<sup>15</sup>

Sharma argues that the present model of development necessitates the setting up of large industrial and related projects-mostly in locations close to the natural resources. It alienated people from their traditional sources of sustenance, such as lands, forest and village habitats. The product of these mega projects, rarely reach the affected people, moreover, the displaced family hardly get fair treatment from the projects in terms of their resettlement and rehabilitation.<sup>16</sup> They have no say in the legitimacy of setting up such projects as the government is empowered with legal rights in the name of public interest.

Neera Chandhoke argues that in the name of public purpose the local people have been disposed of their homes, their access to means of subsistence, disposed of their life style. Displacement means breaking up of communities, sundering their ties with their ancestral lands, dividing people who may be tied by organic links making in short people rootless. It is systematic violation of basic right i.e. the right to move and live freely in any part of India, the right to livelihood, the right to culture and community.<sup>17</sup> Violation of these basic rights by development project leads to resistance to displacement. It is something thrown upon people. This resistance or what Chandhoke call people's movements are fighting for the survival and against exploitation, for the assertion of rights i.e. right to freedom, freedom to decide their own future. These resistance movements show how people who are marginalized by the state and by the dominant classes re-enter the political arena often on their own terms and regenerates agendas. These movements exposed class biased state policy and raised wider issues about justice (who benefits and who loses and questions about development).

For Medha Patkar (1998) and Parthasarathi Banerjee(2006) resistance to displacement is natural and they find the marginalized farmers, landless peasants and women in the forefront of these resistance movements.

In the face of efforts to displace them, the poor, indigenous peoples and other marginalized groups are increasingly choosing to resist to development induced displacement and resettlement in the hope it will prove more effective in protecting their long term interest. This shows displacement no more being taken for granted by the affected persons. The demand and struggle was not to remain confined only to the resettlement

aspect. People started questioning the displacement itself. Why displacement? For whom? What is public purpose? Who decides the public purpose, the propriety of displacement? Whether the evaluation of resources of affected people, which includes their social, cultural and other aspects of life, could re-compensate them adequately? The consent of people becomes an important factor.<sup>18</sup> According to Medha Patkar the peoples movements in all corners of India have brought forth number of serious issues related to the rights, resources and life of people, particularly the deprived sections of population. All these relates to an alternative approach towards development projects, policies and paradigm itself. The struggle by tribal, peasant, backward classes, labourers and other sections of population against the displacement have added an important aspect to the exploration of the alternative. So she defines these peoples movement as struggle for paradigms change, for an alternative model of development.

Resistance of people against dominance, direction and command of dominant group is treated as social movement, when it involves confrontation and collective action. Ghanshyam Shah argued that protest movements are strictly not social movement. Because protest or agitation may not have the organization or ideology for change, precisely Shah treat agitation, protest, strikes etc as part of a social movement of a particular stratum or strata of society. From this point struggle of people on the issue of their livelihood and access to forest resources are coined as environmental movement.<sup>19</sup> If we take Amita Baviskar view that social movement as collective action directed against the state demanding change in the policy and have some degree of organization, shared objective and ideologies, then anti-project protest movement can be termed as social movement. According to

Baviskar environmental movement raised the question of inequities in the distribution of natural resources and class conflict, which refracted through state policy that favoured industrial elite. These movements challenge the prevailing model on development on the ground of both ecology and social justice.<sup>20</sup>

For Anthony Oliver-Smith resistances to development induced displacement and resettlement is call for greater democratization and participation of local people in decision making. It questions the fundamental social, cultural and economic assumption of development. Resistance brings into high focus the serious defect and shortcomings in policy frameworks, legal options. According to Smith the violation of basic human rights and environmental right is the core substance of resistance movement. Smith again argues that lack of resistance does not mean displacement is voluntary. Where government has a history of abuse and coercion, displaced may accept it as only alternative. Resistance not always means reluctant to relocate, in this case resistance becomes a tool of negotiation to increase the level of compensation.<sup>21</sup>

According to R.N.Sharma and Shashi.R.Singh involuntary displacement of people from their lands or homesteads for industrial, mining, irrigation and infrastructure projects all across the country is a major cause of widespread agitation. These agitations of people against involuntary displacement question the sovereign right of the state to acquire properties of the people for setting up such projects.<sup>22</sup> India's land, rivers, hills, seas and forests are being sold to global corporate, displacing millions of farmers, Dalits, Adivasis and fisher folk today, devastating this country's environment.

### Statement of Problem

The project planned by the multinational giant POSCO represents the largest Foreign Direct Investment of this country (FDI) during the post-globalised India. The people's movement against POSCO started soon after the signing of the MoU between POSCO and Odisha Government. The \$12 billion Pohang Iron and Steel Company (POSCO) project in Odisha is the largest foreign investment project ever in India. This project has three components: Captive iron ore mines in three areas of Keonjhar District and Sundargarh District. Mining lease on 6204 hectares in Sundargarh District recommended to be approved by the Supreme Court. Steel plant: in Jagatsinghpur District, coastal area. Private port: at the mouth of the river Jatadhari, close to steel plant area; the MoU only makes reference to the possibility of a "minor port" being created. So for this project POSCO needs 3719 acres land and the Odisha Govt. also try to provide the required land to the Company. So after the MoU signed between the POSCO and Odisha govt. people of this area started agitation and also started a movement(anti POSCO movement) for withdrawal of this project because of the following reasons such as creating food insecurity: the destruction and appropriation of fertile farmland for industrial projects at a time when the country is facing a severe food security crisis.

The 3 Gram Panchayats that would be affected by the project have already rejected it and they are staunchly resisting the project. Encouraging predatory investment: While, the local population and civil society are strongly campaigning for the project to be dropped on grounds of innumerable law violations, manipulation of data and considerable threats to local communities and the environment, the Govt is lobbying relentlessly on behalf of POSCO to

attract the FDI. Government Committees have rejected the project on grounds of gross regulatory violations and procedures and deliberate misuse of information. Two Committees have been appointed the MoEF to assess the project : both N.C. Saxena Committee and the Meena Gupta Committee majority recommended the withdrawal of the Forest clearance and stopping of the illegal land acquisition in this area, cancellation of the CRZ clearance and Environment clearance for this project.

Objectives of the Study are as follows:

- to examine the rationale of setting of POSCO,
- to assess the possible impact of POSCO project on the livelihood of the affected people in this area in future,
- to analyze the cost-benefit analyses of this project on environment and also on the fertile land of this area,
- to examine the role of governments (both central and state) on POSCO issue,
- to analyze the role played by political parties, NGOs and civil society on the projects,
- to interpret the findings of the various committees and judicial decisions regarding POSCO project;and
- to analyse the demand of Anti-Posco movements and other related issues.

### **Hypotheses**

- Development which degrades environment is self-defeating.
- People's basic livelihood will be severely affected with the setting up of POSCO.
- This project will degrade environment adversely affecting the lives of the people.

- The compulsory displacement, in the long run will accumulate resentment and negativity as it will lead to loss of cultivable land and their livelihood.
- The corporate social responsibilities are too inadequate.

### **Method of Study**

Broadly the methods adopted for the study are descriptive, empirical and analytical. As part of empirical study, a cluster of three villages are taken of as the universe of study. For the selection of the respondents, suitable types of samplings (random and stratified) will be adopted. Nearly 220 respondents will be chosen for the empirical study. Questionnaire and interview method will be adopted for primary data collection. Questionnaires are to be framed bilingually. Besides data analysis is to be done through the use of tables, diagrams and statistical methods. Data are to be collected from both primary and secondary sources.

### **TENTATIVE CHAPTERISATION:**

1. Introduction
2. Development and Displacement: Multiple perspectives
3. Review of literature
  - Objectives and Scope of the study
  - Formulation of Hypotheses
  - Methods
4. Anti POSCO Movement: An overview
5. Protest Movement and the strategies and interventions of Govt. and judicial decisions
6. Problems of land acquisition, compensation and rehabilitation

7. Corporate social Responsibilities: An Appraisal
8. Findings
  - Select Bibliography
  - Appendices
  - Events

### Significance of Study

The study on this issue is very important because now the state of Odisha has established itself as an emerging industrialized state and it has signed 90 MoUs with corporate houses including POSCO, Vedanta, TATA Steel etc. So there is a need to find out whether or not this industrialization process is addressing the issues like poverty, livelihood, illiteracy, ill health, inequality etc. The study will help the policy-makers to formulate judicious and pragmatic policies and strategies to address the issues of development induced displacement and rehabilitation in Odisha, in particular and India, in general.

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## Change has Begun-Tribal Women Empowered to Demand for their Right

*Sarada Lahangir*

“Knowledge is Power” the tribal in Rayagada district realised this. Due to lack of knowledge and awareness the tribal community live in and around the hills and forest areas in Odisha were always being isolated from the mainstream of the society with their own belief and superstition. Due to ignorance they often caught in a vicious cycle of corruption and deprived of all the Government’s schemes and programmes meant for them. This deprivation ultimately marginalised them for ages. Women become the most vulnerable in this process. But the scene in Mundipadar and Hikini, two tribal villages of Rayagada district is different. A great behavioural change has been seen in these villages. Here the tribal community especially women have the power of knowledge, they are not only aware of their rights but they have guts to raise their voice and demand for their entitlements. These changes have brought by the Participatory Learning and Action (PLA) introduced two years ago by the Living Farm, a Bhubaneswar based NGO who is implementing the Fight Hunger First Initiative (FHFI) project funded by Deutsche Welthungerhilfe (WHH) of Germany, to address the issue of malnutrition and hunger in Rayagada district.

The awareness and the intervention of the tribal women in Mundipadar village save the life of the low birth weight baby. Runi Pidikaka (20) wife of Kanu Pidikaka (21) of Mundipadar village gave birth to a low weight male baby at home

couple of months ago. The weight of the new born was only 1.2 kg. and was in critical condition. Both Anganwadi worker and ASHA suggested Runi and Kanu to take mother & baby to hospital. But they did not go. Draupadi Pidikaka, one of the senior leaders of the women group formed during the PLA took up this case; they met with Runi and Kanu at their home and explained whatever they learnt from the PLA about the expected dangers for the new born. Runi and Kanu shared their difficulties of not having money to take their new born to hospital. Being aware of the services available, Draupadi informed them that, a small amount is required only for the travel. Once she reaches hospital treatment will be available free of cost. They had arranged for some money to take their baby to hospital. Next day one of the group members accompanied them to go to nearby primary health centre. When Runi and Kanu reached at hospital, Anganwadi worker and ASHA were already reached there. Doctors there referred the baby to Bissam Katak community health centre where the baby was provided with immediate treatment free of cost for 3 days.

After three months the baby’s weight has increased to 2.6 Kilogram. Kanu and Runi expressed their gratitude to the village women’s group. After that Runi has been regular in attending the women’s group meetings and PLA meetings.

“It was my first issue. I had no idea about the born care and the precaution that I am suppose to take for the good health of my child but I have learnt many things about new born care like thermal care, early breast feeding, diet for mother etc from the PLA meetings. Now I am well trained on thermal protection to new born”. She thanked to the Living Farm who initiated PLA in the area.

“Earlier people were not coming to me. Ever since conducting these PLA meeting cycle, my acceptance has been increased and whenever I call for a meeting all the women come to participate. Institutional delivery has increased in my village”, Malama Kalaka, ASHA worker said.

Participatory Learning & Action has not only brought a great behavioral change among the tribal but it has also empowered the tribal men and women to demand for their rights.

35kms away from Block headquarters Bisam Katak of Rayagada district, there is another village Hikini in Dumernali gram panchayat with 63 tribal families. The Anganwadi centre in this village was not working properly. Several times the women of this village urged their village Anganwadi worker to distribute SNP (supplementary nutrition packet) to pregnant mothers and children. But the Anganwadi worker Dhanima Kandhapani did not give importance to them. Then they met with CDPO and lodged a formal complaint. As a result the worker is performing duties properly and pregnant mothers and children are getting SNP as per the schedule.

"The Anganwadi worker was irregular from the very beginning but Earlier we neither have any idea about the importance of supplementary nutrition food packet for our pregnant mothers and children nor know to whom to lodge the complaint but after involving the PLA activities we came to know that we could complaint to the CDPO. First, all of our women got united and we went to the CDPO and told her about the irregularities and lodged a formal complaint. As a result the worker got warning from the Authority

and now she is working properly. Now all the pregnant mothers and children are getting SNP as per the schedule.” Deepa Mundika-46, a tribal woman of the village told.

Participatory Learning and Action is based on the ideas of creating critical consciousness. It has pioneered by the Brazilian educator Paulo Freire. The problems of malnutrition amongst rural and tribal communities have also issues of powerlessness. The social and political empowerment of these communities deepens the effectiveness of the strategies to address the malnutrition of mother and children. Nutritional education can be more empowering if it involves dialogue and problem solving, rather than mere message giving/ or information dissemination; communities can develop critical consciousness to recognize and address the underlying social and political determinants of malnutrition.

The PLA cycle is being rolled out in four phases in Living Farms’ project to address neonatal death, and IMR, malnutrition of mother and children. Phase 1 is to identify and prioritize problems during pregnancy, delivery, and post partum; phase 2 was to plan and phase 3 implement locally feasible strategies to address the priority problems; phase 4 was to assess the activities. The women’s groups are facilitated to increase appropriate care-seeking (including antenatal care and institutional delivery) and appropriate home prevention and care practices for mothers and newborns.

PLA has been introduced in April 2012. Since then 15 PLA (Participatory Learning and Action) meetings have been organised in each of the 46 project villages of Rayagada district. The themes were the cycle of malnutrition, measures to prevent malnutrition, dangers signals and care during and after pregnancy, delivery, care of the newborn, health services available for mother and child, emergency drill (on delivery preparedness) and preventive measures for diarrhoea and dehydration.



With these 15 rounds of PLA facilitated, community members are empowered with the knowledge of malnutrition cycle that it is continuation over generations, the importance of breaking the cycle at every stage - pregnancy, childhood, adolescent age and lactating stage. They have also planned to prevent early marriage to break this cycle.

This exercise also helped community members to increase their decision making ability as most of the members got connected with their own life. Many of the community members in different villages have shared their experience of improper decision of choosing the service provider for serious problems and the sad consequences.

“Initially PLA was initiated in Rayagada district to address the issue of the malnutrition that is the main area of concern here but later we realized that PLA is based on a firm conviction that rural communities have abilities to think, reflect, analyse, question, decide and act to bring about change in their situation. However, for various gross and subtle reasons these faculties have been lying dormant / relatively passive. So, we have been making efforts to enable them through PLA to mobilize themselves as individuals and collective to articulate which have not been articulated, act which have been withheld and question which have been remained unquestioned in the context of their Rights and entitlements of food, nutrition, livelihood and other issues. Over the period of two years the tribal community specially women rights groups in our operation area (two blocks of Rayagada) became emerged as a power due to this PLA.” Mr. Debeet Sarangi, Founder and Director, Living farm explained.

The air of change is spreading in other villages of these two blocks. Women members of Solagudi (Muniguda Block) took control over the mango orchard of their village and collected all the mangoes. All the families of the village consumed the mangoes and then sold the surplus for Rs.3000 in the nearest market. Earlier this orchard was used by outsiders.

After PLA meetings Community members and women groups of 28 villages have actively been monitoring the rice distribution through PDS. They ensure regular opening of the PDS outlet, measurement and the quality of PDS rice. Due to this PDS dealer seem to be working sincerely than earlier. In the village Bangana of Muniguda Block, 3 new ration card holders were denied without any reason by the Executive Officer of Jagdalpur Gram Panchayat to get subsidized rice under Public Distribution System. They were told that, their names are not in the list. Womens group and Community members of Bangana met with Block Development Officer (BDO) of Muniguda Block and within 3 days, the problem got resolved and they got their entitlement of subsidized rice under PDS.” We had lost hope that we could ever get subsidized rice because we are illiterate and poor can’t raise voice against the officers but thanks to our women rights groups who have helped us to get the rice in subsidized rate.” Rajibo Pusika one of the ration card holder expressed his gratitude.

“PLA has been found extremely effective in tapping into the perspectives of the rural communities, helping to articulate their unarticulated ideas not only on the nature and causes of the issues that affect them, but also on realistic solutions. It has been enabling local women and men to share their perceptions and identify priorities and appraise issues from their knowledge of local conditions”. Says Bichitra Biswal, the Project Coordinator, Living Farm.

“There are approaches which tend to ‘consult’ communities and then take away the findings for analysis, with no assurance that they will be acted on. In contrast, PLA tools combine the sharing of insights with analysis and, as such, provide a catalyst for the community themselves to act on.” He added.

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# Growth and Prospect of MSMEs in Odisha : An Analytical Approach

*Dr. Suratha Kumar Das*

## ABSTRACT

*Micro, Small and Medium Enterprises sectors are emerged as a jewel in crown of Indian economy. It is the breeding ground of entrepreneurship at ground level. It provides gainful employment to a large chunk of population, enhance export earnings and make significant contribution to GDP in a country. So they are engine of growth. They also help in reduction of poverty by providing a source of livelihood with very less capital. Recognizing important role of MSMEs in the development process of a developing economy in our country, Government of India and State Government have made various policies for growth and progress of MSMEs. The small scale sector has registered consistent growth from 80,000 units in 1940s to more than 100 lakh units in 2011. They are the largest employment provider in India next to agriculture. They are sometimes the only source of employment in poor regions and rural areas and thus help in removing regional imbalances in the country. The Government of India passed Micro, Small and Medium Enterprises Development (MSMED) Act in 2006 to facilitate the development of this sector and also enhance their competitiveness. On this backdrop, it is interesting to make an analytical study to highlight growth story and their magnitude of growth in the State of Odisha as well as their importance to achieve the sustainable socio-economic development of the State. The basic objectives of the present study is to discuss factors for growth, Govt. initiatives, role of NGOs and micro finance and credit flows for enterprises at grass root levels. This present study is basically based on secondary data collected from journals, literature, Odisha Economic Survey, MSME Department, Government of Odisha. The primary data collected from personal interview of some entrepreneurs to hold the reality of growth of MSMEs in Odisha. The research tools like ratio, percentage, average etc are being used to reach valid findings and conclusion.*

## INTRODUCTION

*“Indian society is like a mountain. With the very rich at the top, lush Alpine pastures where skilled workers in the biggest modern industries graze, a gradual slope down through smaller firms where pay and conditions are worse and the legal security of employment means less, a steep slope around the area where the Factories Act ceases to apply, a plateau where custom and the market give poorly paid organized workers some minimum security, then a long steep slope down through*

*casual migrant labour and petty services to destitution. There are well-defined paths up and down those slopes, which are the easiest for some kinds of people.”*

*.....Holmstrom*

Micro, Small and Medium Enterprises (MSME) sector has emerged as a highly vibrant and dynamic sector of the Indian economy over the last five decades. MSMEs not only play crucial role in providing large opportunities at comparatively lower capital cost than large industries but also help in industrialization of rural

& backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth. MSMEs are complementary to large industries as ancillary units and this sector contributes enormously to the socio-economic development of the country. There is a consistent and continuous growth of MSMEs in our country. MSMEs have increased from about 80,000 units in the 1940s to more than 100 lakh units till 2011. The MSMEs produce more than 7,500 products and also contributes to about 35% of the India's exports. MSMEs contribute 8% of the country's GDP, 45% of the manufactured output and 40% of exports (Prime Minister's Task Force on MSME, 2010). The MSME sector in India is highly heterogeneous in terms of the size of the enterprises, variety of products and services produced and the levels of technology employed. As per the estimates of 4th All-India Census of MSMEs (2006-07), the number of enterprises is estimated to be about 26 million and provide employment to an estimated 60 million persons. Of the 26 million MSMEs, only 1.5 million are in the registered segment while the remaining 24.5 million (94%) are in the unregistered segment. The sector is dominated by micro units, of the total working enterprises, the proportion of micro, small and medium enterprises were 95.05%, 4.74% and 0.21% respectively.

The states like Bihar, Madhya Pradesh, Odisha and Uttar Pradesh have high incidence of poverty with more than 30% head count ratio (HCR) among their populations. Rural poverty remains high at more than 30%. In this context, importance of micro and small enterprises (MSEs) in contributing to job creation and inclusive growth is widely acknowledged (Eversole, 2003). The major objectives of the MSME sectors generate employment potential at low capital cost, use of local raw material and labour in rural base.

## MEANING OF MSME

The MSMEs are defined in different ways in different parts of the world. Some define them in terms of assets, while others in term of employments, shareholder funds or sales. At present, Government of India (GOI) has given a clear definition. According to the Micro, Small & Medium Enterprises Development (MSMED) Act, 2006 the Micro, Small and Medium Enterprises (MSME) are classified as:

**Manufacturing Enterprises:** The enterprises engaged in the manufacture or production of goods pertaining to any industry specified in the first schedule to the Industries (Development and Regulation Act, 1951). The Manufacturing Enterprises are defined in terms of investment in Plant & Machinery.

Enterprise	Investment in plant & machinery
Micro	less than Rs.10 lakhs
Small	over Rs.10 lakhs but not exceeding Rs.2 Crores
Medium	over Rs.2 Crores but less than Rs.5 Crores

**Service Enterprises:** The enterprises engaged in providing or rendering of services and are defined in terms of investment in equipment.

Enterprise	Investment in plant & machinery
Micro	less than Rs.25 lakhs
Small	over Rs.25 lakhs but not exceeding Rs.5 Crores
Medium	over Rs.5 Crores but less than Rs.10 Crores

## MSMEs-PRESENT SCENARIO

According to final report of MSME fourth All India Census, MSME is an important sector

and plays a critical role and has an important place in the Indian economy, in terms of employment generation, exports and economic empowerment. For the year 2011-12, total number of enterprises in the MSME sector is 261.12 lakh of which 15.64 lakh are registered. 14.85 lakh enterprises are registered in the micro sector, 0.76 lakh in the small scale sector and 0.03 lakh in the medium sector. Out of total, 28.60% enterprises belong to the manufacturing sector and 71.40% belong to the services and repairs and maintenance. It provides employment to 502.57 lakh persons in the country. The sector has registered gross output of Rs.7,07,57 crore. Total number of exporting units are 0.47 lakh and the total amount of exports of the country is 67,914 crore. The Directorate of Industries, Odisha is the nodal agency for promoting MSME, ancillary and down stream industries in the State. The growth of the MSME sub-sector is being emphasized not only because of its potential for generation of employment opportunities but also for its contribution to industrial output in the State. This sub-sector is the second largest employment generating sector after agriculture. During 2011-12, 5,505 MSMEs went into production with an investment of Rs.500.73 crores and 30,387 persons were provided employment opportunities.

## LITERATURE REVIEW

The research is a continuous process. The review of literature seems to be indispensable, as it provides strong feedback to the present study to strengthen research activities. The some of the important previous research literature covering various dimensions of MSMEs are presented here.

Birch (1979) argued that small firms are particularly important in job creation. He reports that over the 1970s, firms with fewer than 100 employees generated eight out of ten new jobs in

America. However, a wide array of evidence rejects the view that small firms are the engines of job formation. (Dunne, Roberts, and Samuelson, 1989; Leonard, 1986; Brown, Hamilton, and Medoff, 1990). This paper reviews the existing micro-economic evidence on whether MSMEs boost economic growth in India in respect of continuous growth in number of units, production, employment and exports. Morck, Shleifer and Vishny (1988), concluded that disciplinary takeovers are likely to be hostile transactions, whereas synergistic takeovers are likely to be friendly transactions. Hostile transactions are acquisitions that go against the wishes of the target company's management. Finnerty (1976) concluded that the occurrence of profitable insider transactions implies that, "trading on inside information is widespread" and that insider actually do violate security regulations." Keown and Pinkerton (1981), provide evidence of excess returns earned by investors in acquired firms prior to the first public announcement of planned mergers. Seyhun (1986), examining transactions reported to the SEC, finds that corporate insiders earn excess returns that are on average small.

## RELEVANCE OF THE STUDY

The micro, small and medium enterprises (MSMEs) have been accepted as the engine of economic growth and for promoting equitable development. The labour intensity of the MSME sector is much higher than that of the large enterprises. The MSMEs constitute over 90% of total enterprises in most of the economies and are credited with generating the highest rates of employment growth and account for a major share of industrial production and exports. In recent years the MSME sector has consistently registered higher growth rate compared to the overall industrial sector. The total SSI production, after 2002, has risen at a faster rate. Since 2000,

there is a continuous growth in number of units, production, employment and in exports.

The majority of the population (87%) lives in rural areas in the state and is highly dependent on agriculture (73%). Rural problems are seen due to poor banking infrastructure. At this particular period MSMEs are playing important role in providing rural credit to unbanked poor and changed their socio-economic status in the state. The MSMEs are generating ample employment opportunities among rural youth in household base micro enterprises in local areas. It is on this background, the present study is important and interesting to study effectiveness of MSMEs in promoting the socio-economic condition of rural poor in Odisha.

### OBJECTIVE OF THE STUDY

The present study attempts to make critical evaluation in performance of MSMEs in promoting socio-economic development of poor in rural Odisha. The specific objectives of this study are as follows.

- To examine the performance of MSMEs in the development of socio-economic condition of rural poor.
- To make an analysis of Products of MSMEs.



- To know the growth and performance of MSMEs in terms of Units set up, Production, Employment generation and Exports in India as well as Odisha.
- To suggest recommendations and suggestion on performance of MSMEs as catalyst to rural development.

### PROFILE OF THE STUDY AREA

The State of Odisha is located in the eastern coast of India at 17 degree 49' N - 22 Degree 34' N Latitude and 81 degree 29' E-87 degree 29' E Longitude. Odisha is surrounded by Andhra Pradesh on the South-East, Madhya Pradesh on the West, Bihar in North, West Bengal in North-East and Bay of Bengal in the East.

The 85 per cent people of Odisha live in villages. Their main livelihood is agriculture. Cultivation of paddy is the significant in agricultural activities. According to 66th NSS and Tendulkar Committee, the present's poverty head count ratios at Rs.567.10 and Rs.736.00 for rural and urban Odisha respectively. The poverty has declined by 20.2 percentage points from 57.2 per cent in 2004-05 (61st NSS round) to 37.0 per cent in 2009-10 (66th NSS round). This shows a welcome sign of drop in poverty incidence during 2004-05 to 2009-10. The fall of 20.2 percentage points, consisting of 21.6 percentage points in rural Odisha.

### RESEARCH METHODOLOGY

#### Data Sources:

The present study is based on certain facts and data, which are collected from the following sources.

- The secondary data includes annual report of MSME, Economic Survey of Odisha, MSME Department, Govt. of Odisha and RBI website other related research articles.

### Tools and Techniques

The most appropriate research tools like: Anova, ratio, percentage etc. are used to analyze the effectiveness of MSMEs in promoting the socio-economic condition of rural poor households in Odisha.

### LIMITATIONS OF THE STUDY

The study is also subject to certain limitations. These limitations are as follows:

- The present study does not cover the entire gamut of the MSMEs due to paucity of time and other constraints.
- Secondary data and primary data are used in our study. From the secondary data point of view, office staffs are non-cooperative and reluctant to furnish the data on deposits and various activities undertaken by MSMEs.
- The present study period is too short and also inherent limitation of the study.
- The appropriate data is a major concern in social science research. The present piece of work is not free from such limitation.

Table-01 depicted that there is a consistent growth of MSMEs in Odisha during 2007-12. The year 2011-12 witnessed highest number of MSMEs with capital worth Rs.500.73 crore and huge employments. The lowest units of MSME was 4556 in the year 2006-07 with investment Rs.271.14 crore. The MSMEs are the biggest employment providers in rural Odisha next to agriculture. During 2008-09, growth trend employments in MSMEs was in decreasing trend.

From Graph-01, the total number of MSMEs in Odisha was 4556 in the year 2006-07. This graph shows consistent growth in number of MSMEs units in Odisha. The year 2011 registers highest number of MSME units is 5016. As a whole, this graph depicts constant rising number of MSMEs in Odisha despite natural calamities like floods and cyclone and other impediments.

### Product wise MSMEs in Odisha.

Graph- 2 shows that the maximum number of MSMEs belongs to the repairing and services sub-sector (32.29%). Food and allied sector occupies 22.20% in total MSME units set-

## DATA ANALYSIS AND INTERPRETATION

### Growth of MSMEs in Odisha

Table - 01, showing Growth of MSMEs in Odisha

Year	MSME units setup (cumulative)	MSME units setup during the year	Investment made (Rs. in Crore)	Employments (persons)
2006-07	92417	4556	271.14	20839
2007-08	97127	4710	295.51	23301
2008-09	101933	4806	227.92	20996
2009-10	106840	4907	292.34	23195
2010-11	111856	5016	395.02	24451
2011-12	117361	5505	500.73	30387

Source: Directorate of Industries, Odisha

up. It is the engineering and metal sector which occupies 11% in total MSME units set-up. Similarly Textiles' Glass and Ceramic occupy 7.45%, 7.31% respectively in total MSMEs. Forest and wood (6.07%), Misc. Manufacturing (5.58%), Paper & paper products (2.57%), Chemical allied sector (2.55%) of the total number of MSME units by the end of 2010-11. The livestock and leather sector is the last in number in terms of MSME units set-up.

### **Progressive trend of employments in MSMEs sector in Odisha.**

MSMEs are recognized as the biggest providers in employments among rural youth and brings a sea change in their life style as well as various dimensions of rural Odisha.

From Graph-03, it is depicted that the year 2006-07 shows employment in lowest number (20839) and highest number of employment touches 24451 during 2010-11. Every year registers gainful employment except 2008-09. As a whole, there is an increase in gainful employments in MSMEs in Odisha.

### **MSMEs' contribution in enhancing exports growth.**

MSMEs sector plays a major role in India's present export performance. This sector contributes 45%-50% of the Indian exports. The export constitutes direct export for nearly 35% and indirect 15% to exports. As per the data available in Economic Survey, Odisha at the end of 2011-12, there were 344 exporters in Odisha and 22,012 Industrial units including 2,285 small scale registered units. Nearly 5,225 samples were tested in the six testing laboratories and Rs.12.70 lakh of testing fees were collected in 2011-12.

Graph-04 reflects that MSMEs have made Rs.13,000 crores export transactions. There was little rise in export transactions from

2007 to 2008. The year 2009 registered lowest exports worth 12500 crores.

The year 2010-11 reflects highest exports (16500 crores) in MSME in Odisha.

Graph-04 reflects that mineral sectors achieved highest percentage of exports in 2010-11. The second highest percentage of exports achieved by metallurgical sectors that is 28.19%. The marine sectors showed 3.18% exports transactions. Electronic sector occupies third highest position in exports.

### **OPPORTUNITIES & POTENTIALITIES IN MSMEs**

The opportunities of growth in the MSMEs sector are enormous due to the following factors:

- Less Capital Intensive.
- Extensive Promotion & Support by Government.
- Reservation for Exclusive Manufacture by small scale sector.
- Funding - Finance & Subsidies.
- Raw Material Procurement
- Manpower Training
- Cluster programme for development of technical & entrepreneurial skills.
- Reservation for exclusive purchase by government
- Due to export growth.
- Growing in demand in the domestic market size.

### **CHALLENGES FACED BY MSMEs**

Small is beautiful. MSMEs have commendable contribution to the rural economy as well as national economy at large. But MSME Sector facing financial constraints and does not get the required support from the concerned

Government Departments, Banks, Financial Institutions and Corporate. MSMEs face a number of problems and constraints in their path of progress.

- Lack of adequate and timely funding.
- Limited capital and knowledge.
- Non-availability of suitable technology with limited sources.
- Lower production.
- Lack of marketing scope.
- Globalization impact
- Cut throat competition with big sectors.
- Non availability of highly skilled labor at affordable cost.
- FDI in retail sector etc.

Despite the various challenges in the way of progress, the MSME sector has performed exceedingly well and enabled our country to achieve a wide measure of industrial growth and diversification. SSI sector has made significant contributions to employment generation and also to rural industrialization. This sector is ideally suited to build on the strength of our traditional skills and knowledge, by infusion of technologies, capital and innovative marketing practices.

### **GOVERNMENT POLICY IN PROMOTION OF MSMEs**

According to Odisha MSME Development Policy, 2009, the Government has given top priority on the following areas of MSMEs in the state.

- The policy lays emphasis on addressing the infrastructural needs of MSMEs on priority. There is provision for reservation of minimum 20% of land in all industrial estates, industrial parks, industrial corridors and land banks for MSMEs.

- This policy has emphasized on constitution of a credit monitoring group to monitor and facilitate the flow of institutional credit to MSMEs. Launching of “Orissa MSME Venture Capital Scheme” will stimulate promotion of new entrepreneurs, technologies and innovations.
- To boost forward linkage, State Government will ensure procurement of goods and services by the government departments and agencies from MSMEs located within the State via rate contract system.
- Setting up of specialized / focused industrial area / park for MSMEs.
- To promote entrepreneurial spirit amongst the educated youth.
- Enhance competitiveness of MSMEs. through clusterisation.
- Convergence of schemes and resources.
- Sector specific Ancillary and Downstream industrial parks shall be set up by IDCO preferably in association with mother plants.
- Commercial banks and financial institutions shall be encouraged to set up dedicated branches for MSMEs to provide business loan at concessional industrial rate.
- The District Industrial Centre (DIC) was set up at district level to provide necessary support services to the MSMEs for their growth and development.

### **CONCLUSION:**

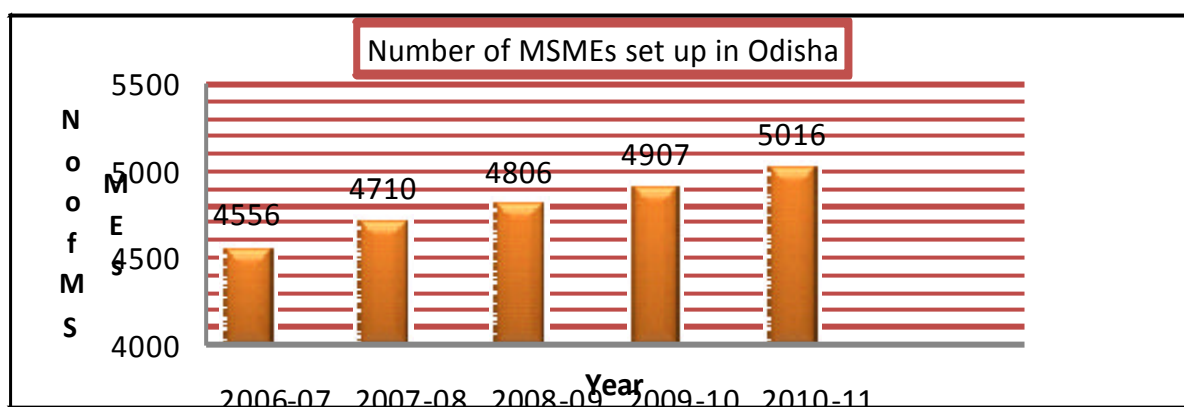
The present study revealed that there is a continuous growth of number of MSME units. The growth story of these sectors enhances production, employment and exports of the state as well as in our country. According to Economic Survey of Odisha, 2011-12, the anticipated growth rate of Odisha is estimated at 7.18% as against all India anticipated growth of 6.9% in



2011-12. The State Odisha inherent to its location, natural resources has tremendous potentialities to create ample opportunities in small businesses in various sectors. Entrepreneurship development is considered as a key factor to fight

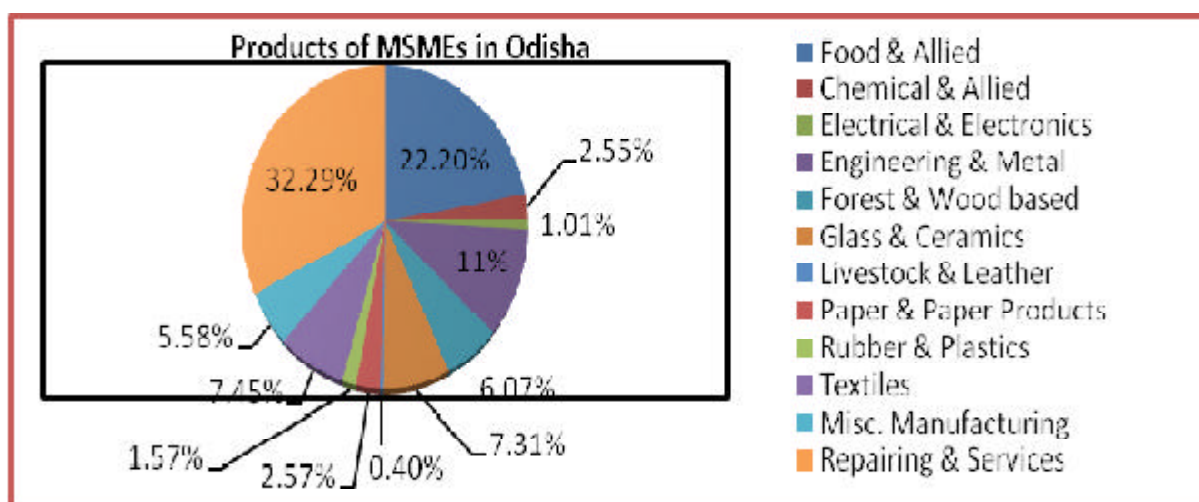
against unemployment, poverty and achieve overall socio-economic growth in our state. Last but not the least, growth rate of MSMEs is very good and healthy sign towards progress and prosperity of Odisha.

**Graph-01 showing number of MSMEs in Odisha.**



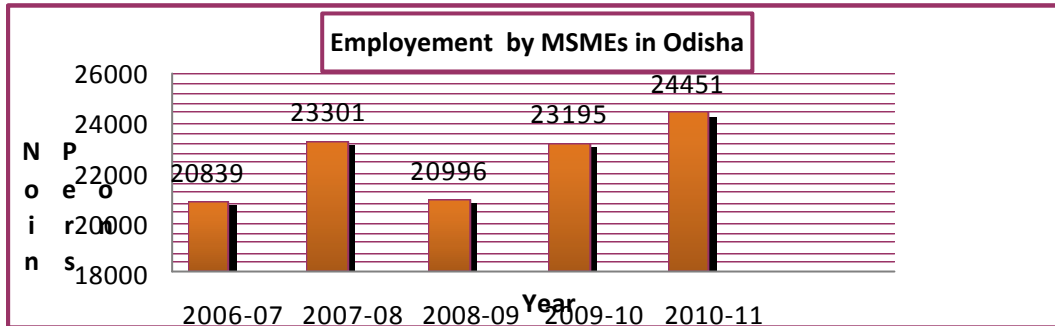
*Source:* Economic Survey, Govt. of Odisha, 2011-12

**Graph-02 showing product wise MSMEs in Odisha.**



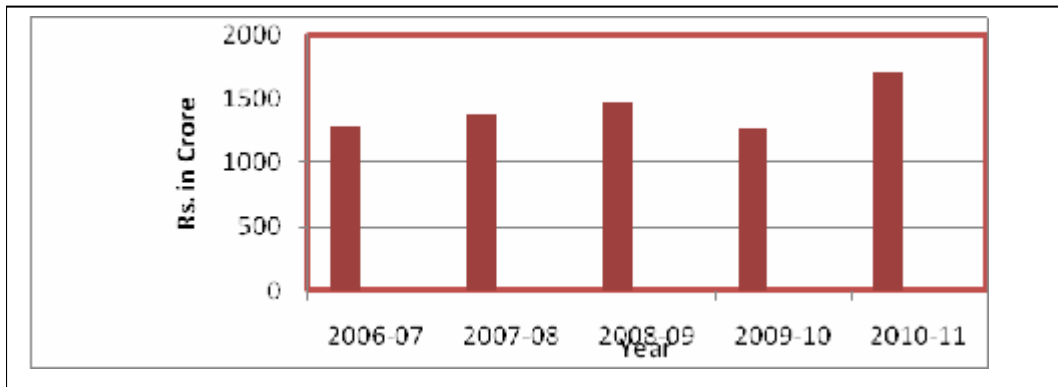
*Source:* Directorate of Industries, Odisha - 2011.

**Graph-3 showing Employment Generation by MSMEs Sector in Odisha.**



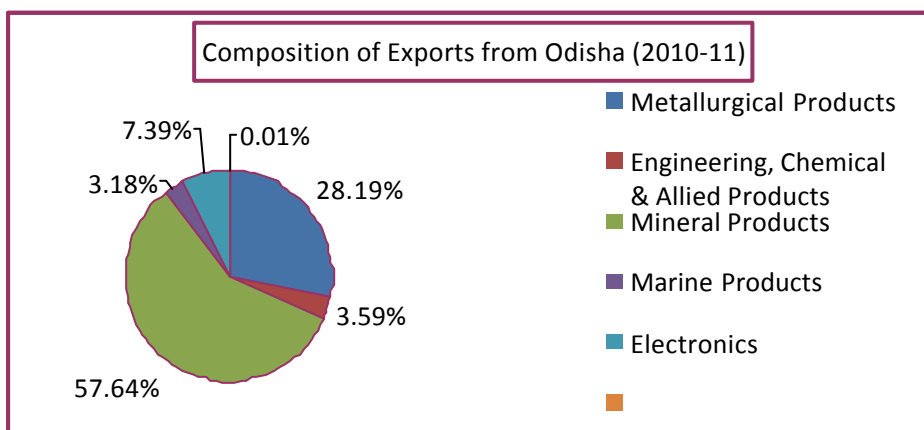
*Source:* Economic Survey, Odisha, 2011-12

**Graph-04 showing export growth in MSMEs**



*Source:* Economic Survey, Odisha 2011-12

**Graph-04 showing export growth in MSMEs**



*Source:* Economic Survey, Odisha 2011-12

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## A Tribute to Abani Kumar Boral

*Dr. Ahalya Swain (Boral)*

Abani Kumar Boral was the leader of the masses in the post independence Odisha and famous for his various constructive activities. He was born on 3 June 1935 in the present district of Kendrapada. His parents, Jemamani Boral and Bhramarabar Boral were the natives of Haladiapada of present Jagatsinghpur district. As his father was in a transferable job of Post Master, he had to spend his childhood and school days in different places of Odisha. He was curious and experimental from his early age. As that was a period of national tumult, the various progressive movements going on in that time had definite impact on the young and conscious mind of Abani. The spirit of anti- government movement and demand for rights by the Indians in the pre-independence period nurtured the mental make-up of the young boy. Gradually, his rebellious mind found expression in literature, drama and other creative activities. Realism and humanism dragged him to organize the suffering people and fight for their dues and rights. He continued doing that in right earnest till the last breath of his life on 7 November 2013.

### ***Communist***

Abani Boral passed High School Certificate examination in 1950 from Ravenshaw Collegiate School, Cuttack. He had interest in

writing, music and drama since his school days. He had his higher education from S.C.S College Puri ; Christ College, Cuttack and Ravenshaw College , Cuttack. He came to be influenced by All India Students Federation at Cuttack. He also became a part of the new cultural and political wave of post -independent Cuttack. As a student leader he came in contact with the great communist leaders of Cuttack like Gurucharan Pattnaik, Ramakrushna Pati and Sarat Pattnaik. He became a member of Communist Party in 1952. He also became associated with the All India People's Theatre Association (AIPTA), the leftist cultural wing and worked as its Joint Secretary.

Since the beginning of the 1950s, Abani's different revolutionary activities were mainly based on his socialist thought. As a true communist he led Progressive Writers Association, Indo-Soviet Cultural Society, peace movements and teacher movements. His dedication, diligence, logical thinking and sense of logistics made him a hero of many movements. In his revolutionary voice against the establishment underlay a tender sympathy for the underdogs of the society. He never compromised in his policy as a true communist. In the age of power politics, he never got tempted to change his political loyalty in order

to gain a high position in the government. Abani was a member in the editorial board of *Nua Dunia*, the weekly magazine of the Communist Party in 1956-57. In 1971, He became a member of the State Working Committee of the Communist Party of India. He became a member of National Council of the Party in 1990. He became the state Secretary of the Communist Party of India in 1996.

When the art and culture of Odisha was taking a new shape after independence, Abani Boral had a definite contribution towards it. He with Gopal Ghose and others as the pioneers of All India People's Theatre Association tried to spread awareness among the people about the situation in the State and the country through street plays. The actors of the Janata Theatre, got a new lease of life due to the genuine efforts of Abani. His continuous pursuance opened the eyes of the state and central government towards the dismal condition of the artists depending on the stage show. Financial grants from the government helped in the amelioration of the problems of the *Janata Rangamancha*. It got energized and spread the progressive messages among the common rural folks in different parts of Odisha through powerful performance. Many talented people became associated with the theatre. His management and direction brought a new trend in the stage craft and performance of *Janata Rangamancha* (Theatre). Under his stewardship, the female actors got the freedom to go outside and purchase their own necessary commodities from the market which was denied to them earlier.

### *Litterateur*

Abani Boral was a student of Odia literature. His favourite place in his house was his study table and library. His literary contribution

has enriched Odia literature. His writings reflected his insight and foresight of mind which was far ahead of time. He tried to bring up a change in the prevailing scenario by highlighting the realities of the common people. When Abani was studying in class-X of High School, his first poem *Pimpudi* (The Ant) was published in the *Prajatantra*. By the time he joined as a student in the college, he started writing stories and dramas. His stories were regularly published in the *Asanta Kali* published from Calcutta. His first novel, *Prema ra Anweshana re Gotie Taruni* was published in *Asanta Kali* serially for about two years. That was being highly appreciated by the young students of Odisha. His writings of undergraduate days were published in magazines like *Agrani*, *Samabesha*, *Yugabharati*, *Subhasankha*, *Krantidhara*, *Diganta* and others. He is a luminous star of Odia literature. As a teacher, mentor and writer he had contributed highly to reconstruct it. His novels are *Aparahna Ra Chhaya*, *Mancha Kanyara Kahani*, *Sanlapa Nirjanata-ra*, *Prema Ra Anweshana Re Gotie Taruni*, *E Ratri Mayabini* and *Mayabini Mancha*. His translation works are *Ispat* (*How the Steel was Tempered* by Nikolai Ostrovsky), *Lal Ajhala and Marx-badi Sahitya*. He was awarded *Soviet Land Nehru Award* for literature for his translated novel *Ispat*. His story collections are *Jaraja*, *Uttara Basanta* and *Bhinna Swada ra Galpa*. After he became the teachers' leader, he wrote essays on the system of education and the problems of teachers and students. Those are: *Siksha Ra Aneka Samasya*, *Siksha Ra keteka Byatha*, *Jatiya Siksha Niti-1986*, *Sata Kahibaku Kian Daribi*, *Siksha Bancha-a Odisha Bancha-a* and others. As the Vice-President of World Federation of Teachers' Union since 1978, he used to visit different countries. His inquisitive and analytical mind caught different aspects of the life of the people

in foreign countries and he produced travelogues such as *Dunia Ra Chala Patha- ru Saunta Mani Manika* and *Hiroshima Nagasaki, Au Nuhe Au Nuhe....* He had edited ***Mukhashala***, an Odia monthly magazine of high literary value.

His pen had never stopped until the last moment of his life. While he was busy in writing an article about a lady school teacher who was burnt to death in a school hostel, he had a massive heart attack and he passed away. He had a very good collection of books of poems. He used to read a number of newspapers daily in the morning and keep paper clippings. The ***Sisksha Samasya*** was his monthly publication for thirty four years. It was mainly dealing with the problems of teachers, students and education policies. He was a columnist in different newspapers. His biographical works were ***Asuchhi mu Asuchhi*** on Ananta Pattnaik and ***Gana Sangrama ra Maha nayaka: Pranath*** on Pranath Pattnaik. He was emotionally and reverentially attached to these two personalities and picturised their lives in a literary way in these two biographies.

### **Teacher in Pranath College, Khurda**

After his post-graduation, Abani joined in Teladia High School of present Jagatsinghpur district as the Headmaster in 1957-58. As it was his inherent instinct to get fully involved in whatever he did, he wanted to have an all round development of this private school. But he got disgusted with the service conditions and resigned from the job. He remained busy in his work in the Communist Party and Publication Agency, ***Adhunika Prakashani*** at Cuttack. There was a turning point in his life when he was requested by the great communist leader and social worker Pranath Pattnaik to join in Khurda College as a lecturer. He joined in that college on 19 July

1959 and retired as the Principal of Pranath College, Khurda in 1994. The Khurda College was renamed as Pranath College after the death of its founder Pranath Pattnaik. Within this long thirty five years of his service as a college teacher he became the greatest teachers' leader of Odisha and one of the prominent teachers' leaders of India.

In spite of his active involvement in the Communist Party of India and teachers' movements, Abani never compromised with his work as a teacher. From the very beginning he took interest in building the College with proper academic environment. He became a favourite of his students and colleagues. His students were very much impressed by his knowledge, commitment, magnetic personality and affectionate approach. The students of Odia Honours used to come to his house to study even in holidays. His constructive advice, dedication to work and fellow-feeling inspired many students.

Abani was trying to fulfill the dreams of Pranath in establishing an ideal educational institution. Jayee Rajguru High School was established in the College campus by him to provide jobs of teachership to poor and talented students of Khurda College so that they can earn money. Both the School and college grew simultaneously. Abani was also the key person in the development of Jayee Rajguru Library of the College. Besides, he was the nomenclature and the first editor of the college magazine ***Prateeka***, and Odia departmental magazine ***Dhuli Muthae***. He enthusiastically organized dramas, seminars, workshops, *Kabi Sammelan*, literary gatherings and other cultural functions.

He became the Principal of Pranath College in 1991. During his term as the Principal

he tried to establish discipline in examination and academic work. Construction of halls, class rooms and boundary walls of the college were built during his time and the college campus was beautified.

### ***Successful Leader of the Teachers' Movements in Odisha.***

Abani Boral was a genius in different fields of his work, but he proved to be miraculous as a leader of teachers in Odisha. His sincerity, determination, perseverance, organizing ability and fighting spirit made him to stand against all odds in his path to achieve his goal. He was unique and extraordinary in his achievement towards the betterment of the teachers and non teachers working in the private institutions of Odisha.

In the post-Independence period, there was no much change in the life of the common people and the problems prevalent in the various non government organisations. Abani as an efficient writer and trained communist used his pen and rebellious voice to unite the teachers to fight with the government to get their dues. He thoroughly studied the educational rules and regulations prevalent in different parts of India and the world and put forth his views accordingly by which he became unchallenging. Till his death, he was consulted by the senior administrators at the time of controversy in framing educational rules of Odisha. Therefore, he was like a mobile encyclopaedia for the Department of Education.

Abani was very dissatisfied with the insecurity of the teachers in the private schools and colleges from the very beginning. They did not have any appellate authority to redress their grievances. He took up the leadership to protect the employees of these institutions. In 1966-67, he became the Secretary of All Orissa Non-

Government Teachers Association. In 1968, he became the Secretary of All Orissa University and College Teachers Association. In 1969, he became Vice- President of All India University and College Teachers Association.

Abani Boral tried to bring the teachers of private schools and colleges together to strengthen their stand. On 27 July 1969 the Joint council of Action of Teachers was formed. It became Joint Teachers Co-ordination Committee on 22 December 1969. The historic 'All Orissa Shikshak Mahasangha' came into existence at Bhubaneswar in the hall of ***Bhanja Kala Manadap*** on 5 September 1971. Under the efficient leadership of Abani Boral, the teachers of Odisha achieved security of service, equal pay, retirement benefits, and UGC scales of pay by the Education Act 1969. Full direct payment to Orissa Non-government Teachers in 1974 was a historic achievement for the non-government educational institutions. Abani became the Vice-President of World Federation of Teachers Union in 1978 and remained in that position throughout. He also was an expert of the Right to Education in India. As he became thoroughly involved in the problems of teachers, students and educational institutions, his writings mainly concentrated on these issues. He expected that the teachers with their security of service and payment could be able to discharge their duty with honesty, sincerity and responsibility and bring up a positive change in the scenario of Odisha.

Abani was a member of Senate and Syndicate of Utkal University for a long time. The united movement of teachers and other government employees under his leadership in 1989 was his organizational marvel. He raised his voice against any kind of injustice till the end of his life.

Abani Boral was strong and determined and at the same time he was generous and sympathetic. He was a shady umbrella for his children and an angel for his grand children. He could easily understand, endear and communicate with common people. Therefore people loved him and kept hope on him. His patience to solve the problem of people was remarkable. He was really the need of the time and great a hero of post-Independent Odisha.

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## Specialized Museums of Odisha

*Bhagawana Mahananda*

The museums which contain special branch or section is called specialized museum. These museums are based on particular type of collection. Specialized museums played an important role in preserving the heritage of the world. They are more suitable for undertaking research work on the museum specimens by students, research scholars and the teachers of the subject. They are also suitable for the people who want to make a systematic use of their leisure hours and enhancement of their knowledge in the specific field of their interest. Experts from other related institutes from inside and abroad visit these museums regularly for enhancing their knowledge and for higher studies. As these museums take step to display the objects in an appropriate manner and the documentation process is very elaborate, the scholars in the subjects are pursuing their research work in these museums more than other places. The rich collections in these museums are easily accessible to the scholars and as the Director, Curator or other staff member of the museum are experienced and trained in the subject, they are of great help to the scholars in their research work. In India we can find a large number of specialized museums which were established after the independence of India. Before the independence of India, these museums were very few in number but with the improvement of the mass communication after independence

they grew rapidly. The specialized museums which were founded after independence are Anthropological Museum, Craft Museum, Children Museum, Personalia Museum, Science and Technology Museum, Natural History Museums, Agricultural Museum, Medical Museum, Botanical Museum, Zoological Museum, Geological Museum, Defence Museum, Police Museum, Sports Museum, Rail Transport Museum, Textile Museum, Industrial Museum, Forest Museum, Health Museum etc. They are administered and financed by different agencies such as central and state government, Universities or other educational institutions including medical colleges, local bodies, municipalities or district authorities, research institutes, societies or trustees and private individuals. The method of collection, display, documentation and conservation etc. of these museums differ according to their nature and financing authorities.

Museums established in the earlier times were general or multipurpose museums. These museums did not have any defined scope and objective. They collected objects for the museums in a random way, whatever came their way were collected and displayed in the galleries. It was the policy of the early museums of India as well as in other parts of the world to make sure that when a visitor enters the museum, he must visit all the galleries of the museum in his first visit. To

facilitate this, a large number of specimens were displayed in big halls and there were very limited number of exist doors. A visitor cannot come out of the museums after visiting two to three galleries; even he was not interested to see more galleries. As there were one or two doors and the galleries were planned in such a manner that the visitors were forced to go through all the galleries in big halls in the museum. But now there is a remarkable change in the policy of museums. It is an accepted slogan by museum all over the world "to show less but show well."<sup>1</sup> The museum buildings are now constructed in such a way that a visitor may be able to come out the museum according to his will even after visiting one gallery. Limited numbers of specimens are now displayed in galleries in well planned and attractive manner. In multipurpose museums it may not be possible to limit the number of specimens in galleries due to shortage of space. It has been noted that the sequence of different sections are arranged according to the convenience of the museum. For example, a person who is visiting a museum purely for his relaxation and entertainment feels disgusted to go to a hall where mineral, stone etc. are shown after enjoying his visit to a gallery with beautiful paintings. But the general public, students and scholars visit specialized museum after knowing fully well about the collection of the museum. They may be able to know about the collections of the museum from the name of the museum.

In specialized museums the Head of the Museums make concentrated and wholehearted efforts to improve and develop the museum as the museum belongs to his discipline and he has long years of experience and expertise in the subject. The relevance of specialized museums to the contemporary society is judged in term of their ability to become social instrument capable of imparting education, providing entertainment, bringing about desirable changes in human attitudes and enlightening to the public at large.

Display techniques specially in specialized museums have undergone enormous change in present time. From static exhibits and overcrowded display of objects came thematic exhibits, dioramas animation techniques, demonstration using objects, use of audio-visual aids, participatory exhibits, interactive exhibits, discovery rooms, live exhibits, use of electronic aids etc. Each of the above innovations in museum display represents a new dimension in communication through exhibits. In Odisha we have a number of specialized museums such as Balasore Museum, Khiching Museum, Baripada Museum, Khariar Museum, Jeypore Museum which comprise particular type of collection.

#### **Baripada Museum :**

The Baripada Museum was established in 1903 by the late Maharaja Sri Rama Chandra Bhanjadev of Mayurbhanj which is considered to be the first museum of Odisha.<sup>2</sup> The museum was located in the Jubilee Library of Baripada town where it is functioning till today. Till the integration of the Mayurbhanj State, the museum was maintained by the Government of the Maharaja of Mayurbhanj but after the merger, the museum has been attached and came under the control of the Odisha State Museum. This museum is essentially an archaeologically museum. The collection of the museum was due to the efforts of Nagendranath Basu, R.P. Chanda, Paramananda Acharya, E.C. Worman Junior and many other local enthusiasts.<sup>3</sup>

The museum consists of the collection of Palaeolithic and Neolithic implements, copper implements, sculpture, historical documents including copper plates of the Bhanja dynasty of Mayurbhanj and other dynasties of Odisha, gold, silver and copper coins of different period of history, punch-marked and silver coins, beads, terracotta, inscriptions belonging to the Bhanja dynasty of Mayurbhanj, enlarged photographs of

the sculpture from Khiching, Palm-leaf manuscripts, seals, minor antiquities etc.<sup>4</sup> The collections are housed in one room of 30 ft by 20 ft and two verandahs of the Victoria Diamond Jubilee Institute. The present museum building though a monument by itself, is not adequate for its ever increasing collections and therefore steps are being taken to provide a separate building in the central place of Baripada town.

The material in the museum is explained to school children and college students and also P.G. students who frequently visit the museum. The museum attracts a large number of visitors, tourists for its collections. We can find different type of visitors visit the museum regularly. There is an increase in the number of visitors during the Car Festival, Durga Puja and Kali Puja.

Portable exhibits like Palaeolithic, Neolithic are sometimes loaned to other museum. Collections are added by explanation, purchase, treasure trove and excavation.<sup>5</sup> The museum is recognized for treasure trove finds. At present a caretaker and a night watchman have been appointed for the smooth functioning of the museum.

### **Khiching Museum :**

The archaeological museum at Khiching, one of the repositories of the cultural heritage of Odisha is the second in the point of age in the state. The museum was established by Maharaja Pratap Chandra Bhanja Deva, the ruler of Mayurbhanj in 1922 under the supervision of R.P. Chanda, the then Superintendent of Archaeological Section, Indian Museum, Calcutta and late Paramananda Acharya, the then Archaeologist of Mayurbhanj district.<sup>6</sup> Originally it was under the Mayurbhanj State Government, but after the merger of the state, the museum came under the control of the Odisha State Museum. This Archaeological Museum preserves mostly specimens retrieved through excavation near the

site which still has a number of well preserved temples. The collection comprises sculptures of Brahmanical, Jaina and Buddhist pantheons, excavated materials from Viratgarh, coins and copper plate grants and stone inscriptions. The sculptures with an exquisite workmanship speak of the art tradition of the Bhanjas.

Several pre-historic tools such as the crude pebble tools, hand axes, cleavers, scrapers, knives ranging from the crudest to the most developed forms have been collected from the sites in and around Khiching and displayed in the museum.<sup>7</sup> Besides the primitive copper shouldered Celts found from Khiching and exhibited in the museum would suggest that these were manufactured at a time when the knowledge of metal working was much less developed than the early historic period.

Apart from the discovery of copper plate charters of the Bhanja rulers, precious and semi-precious stone-beads and other antique materials recovered from the sites, large number of great artistic merit collected from the Thakurani's compound and from many other sites near Khiching are now housed in the site museum. The image of Buddha in Bhumisparsa Mudra represents post-Gupta style. The face is oval and characterised by natural fullness, the eyes are in *nasagradrusti*, lips express inner attainment. The total aesthetic experience is characterized by animated smile with a sense of spirituality. The image belongs to a transitory phase of art between post-classical and the Bhanja period.<sup>8</sup>

The largest image found at the site of Thakurani's compound pieced together from fragments is of Siva made of Maguni stone measuring 98½'' in height with its pedestal. It is pertinent to mention that the worship of Siva in the form of Linga is common throughout India but the worship of Hara in human form as a cult image is a peculiarity of Khiching. The image is

marked for well portion and symmetry with exquisite workmanship in needle work fineness. The sculpture looks elegant with his smiling face flanked by two beautiful chiseled female attendants and the Vahana bull. The identification of Hara of the copper plate grants of the 10<sup>th</sup> and 11<sup>th</sup> century A.D. with this colossal image is very significant for dating the remains of Khiching. The image is *abhanga* pose. The floral designs are represented with remarkable freedom and fluidness. The Prabhabali with flames is round decorated with beaded design. In decoration of *kirita* type of Jatamukuta, beaded necklaces, waist girdles, bhujabandha etc. precision is remarkably achieved. The oval face shows a subdued smile and *nasagradrusti* producing the effect of meditative grimace. The two beautifully carved female attendants one on either side add glamour to the image. Two other large images of Chanda and Prachanda in a standing pose measuring 74" and 78" in height respectively are equally beautiful. In the artistic merit and bodily features they correspond to the features of the image of Hara. They are elegantly carved with beautiful floral designs. The artist has successfully depicted the distinction of Chanda with Prachanda by showing the pleasing feature in the face of Chanda and Ugra aspects in the face of Prachanda.<sup>9</sup>

Ganesh is regarded as the gem of Khiching art for its grandeur and elegance. Standing in *Abhanga* pose on a carved lotus having all ornaments including *kiritamukuta* and Nagaya Jnopavita gracefully arranged over his different limbs. The two Sun images are excellent specimens of Khiching art. The image is standing in *Samabhanga* posture flanked by Usha and Pratyusha and Aruna driving the spirited horses of the chariot. The two armed Sun god seated in *Padmasana* on a double petalled lotus with his two hands holding full blown lotuses has a conical

crown, earrings, necklace and other ornaments. Arun driving the seven horses is the only accessory motif in the relief.<sup>10</sup>

There are various images of Naga and Nagini depicted in human form with canopy of snakehood which remind us the presence of Naga worship at Khiching in earlier period. Here these figures do not appear to be cult objects but are accessories to the cult of Siva. One such image is shown in a very charming *dvibhanga* pose holding by both hands a long and thick beaded garland. The facial expression is graceful and pleasing.<sup>11</sup>

The sets of Uma-Maheswara sculptures almost similar in iconographic norms are shown seated on the *Visva Padmadala* in *Lalitasana*. Siva is four armed with his usual attributes and Uma two armed. The goddess holding a mirror in the left hand embraces Siva by stretching the right one and touching the shoulder. Both are shown looking each other emitting pleasing smile. Their respective mounts are depicted exquisitely. They are decked with various ornaments. The *Jata* of Siva is elegantly arranged forming the shape of a long *Mukuta*, the black-slab trifolged at the top with the carvings of flames adds glamour to the image.<sup>12</sup>

The image of Ganga and Yamuna set in the *Dvarabandha* of the present temple of Khichakesvari are marked for their sensuous smile and elegance. Iconographic distinctions between the two images are indicated by their respective mounts *Makara* of Ganga and *Kurma* of Yamuna. Both of them are two armed holding each a bunch of flowers and a pitcher in their hands. Each of them is flanked by two female attendants one of them holding a *Chhatra* for the goddess. The ornamentation and bodily features of both images are similar. The images are standing in *tribhanga* posture tilting the head slightly to right or left.<sup>13</sup>

The coarse figure of Parsvanatha standing in Kayatsarga pose is very rigid and sturdy. Below the Padmadalana are seen a number of devotees and attendants in folded hands. The same amount of rigidity, heaviness and sturdiness are observed in the image of Tara. The image is seated in *lalitasana* pose holding a lotus in the left hand and right one is in the Varada pose.<sup>14</sup>

It is clearly known that Buddhism and Jainism flourished at Khiching with the Brahmanical religion. The inscribed image of Avalokitesvara and Buddha in Bhumisparsamudra are the best example of art and remnants of the Buddhistic efflorescence, the sculptures of Jaina pantheon such as Santinath, Parsvanath, Risabhanath, recovered from the site speak the emergence of Jainism along with the mainstream of Indian religion.

A large number of images discovered of Adipur situated three miles away from Khiching, on the bank of the river Vaitarani have been displayed in the Khiching Museum. There are also collections of several sculptures from Benusagar 5 miles from Khiching. They have been stylistically assigned to about 9th-10<sup>th</sup> centuries of the Christian era.

There are many ruined temples and sculptural remains found at Khiching have been exhibited in the museum. Khichakeswari, the presiding deity of the Bhanjas enshrined in an elegant chlorite temple is the chief attraction of the visitors.<sup>15</sup> There was an excavation undertaken by Paramananda Acharya of Mayurbhanj and Rama Prasad Chanda the then Superintendent of the Indian Museum, Calcutta in 1922-23. The excavation revealed massive brick buildings, some of the objects brought to light through excavation have been preserved in the museum. Various images and innumerable decorative stones excavated from different sites have been arranged in the museum for the attraction of the visitors.

The sculptural art of Khiching may broadly be divided into three phases – Early phase, Middle phase and Late phase.

The Buddha in Bhumisparsamudra marked for stylized delectation of the lion on the pedestal and simplicity in reading of torso, hands, legs and oval face much related to classical norms and figure of Abhisek Lakshmi shown inside a decorated frame seated gracefully in *lalitasana* decorated with accentuated waist, round breasts represent the early phase of art at Khiching.<sup>16</sup>

Ardhanarisvara, colossal Siva, Chanda and Prachanda, Ganesha, dancing Ganesha, Mahisamardini, Matraka figures, two images of Sun, three pairs of Uma-Maheswara images, marked for their fine workmanship, fascination for roundness as evident from the modelling of a facial contour, limbs like hands, legs etc. represent the second phase of art.

A few sculptures of the late phase of art relate that the art form towards the end of 12<sup>th</sup> century became flattish and bodily contour coarse with some of sturdiness. The figures more or less with closed eyes reveal the tendency of meditateness in mood and calmness in facial appearance. The faces do not show smile with divine glow but reflect a kind of subdued smile causing stress at the end of lips. The figure of Gajalaxmi, Dvarapala, a coarse figure of Parsvanath and the Tara are some of the representative specimens of the period.

The Khiching Museum has an average of 20 visitors a day and 8,000 visitors in the year with large number in special occasions like Shivaratri, Dol Purnima, Makara Sankranti and Raja Sankranti. There is a Chowkidar for watching the museum during day and night. A caretaker has also been appointed in this museum. This museum opens daily from 7.00 A.M. to 11.00 A.M. and 2.00 P.M. to 5.00 P.M.

### **Belkhandi Museum :**

The Belkhandi Museum was established in the year 1946-47 with the archaeological remains excavated from the site.<sup>17</sup> The excavation was conducted by the Department of Archaeology and late Kedarnath Mohapatra, the then archaeologist in the ex-state of Kalahandi under the direction of the Maharaja of Kalahandi. The museum was very closed to the rivers Tel and Utei in Kalahandi district. At first the museum was functioning in a private building in a village named Belkhandi. After the merger of the states, the museum was brought to the administrative control of Odisha State Museum and at present it has been shifted to the Headquarters, Bhawanipatna of the district.

The museum is the storehouse of antiquities ranging from the pre-historic period to the modern era. It is a great centre of tourist attraction due to its rich cultural heritage in and around it. The Manikyaswari temple situated near the palace of the Maharaja of Kalahandi.

The museum preserves stone and terracotta sculptures, stone tools etc. The earliest collections of this museum are few pre-historic stone tools of Chalcolithic period. The important collections of the museum include Brahmanical, Buddhist and Jaina images of the local area. We can find various stone inscriptions of 4<sup>th</sup>-5<sup>th</sup> century A.D. and one set of copper plate grants belong to early medieval period have been displayed in the museum.<sup>18</sup>

The Numismatic collections of the museum comprise few punch-marked coins and medieval coins of the local dynasties. There are also collections of British coins which are very attractive not only to the local people but also the domestic and foreign tourists. Besides this, the images like Saptamatrika Manasa, Uma-Maheswara, Hara, Kartikeya, Lakshmi-Narayana, Mahisasura-Mardini, Nataraja,

Avalokiteswara, Parvati etc. have been exhibited in the museum.<sup>19</sup>

As the museum is located at the district headquarter of Kalahandi district the visitors come to the museum regularly. We can find a large number of visitors during lunar months of Magha, Phalguna, Chaitra and Vaisakha and specially on Shivaratri day. The museum opens throughout the year from 10.00 A.M. to 5.00 P.M. A Watchman has been posted to watch the museum during day and night.

### **Balasore Museum :**

The Balasore Museum was established in the year 1975 at Santikanan situated at the heart of Balasore town and subsequently it has been shifted to the newly constructed Fakir Mohan Memorial Building located at the birth place of the noted litterateur of Odisha.<sup>20</sup> Most of the collection was in the form of donation by the late Maharaja Manoranjandev and other objects were gathered from the locality. The Balasore Museum is an archaeological museum preserving Buddhist, Jaina, Brahmanical sculptures and a colossal Portuguese anchor. This museum developed rapidly with the help of R.M Senapati, IAS, the then Collector of the district. It is pertinent to mention that Baleswar and its environs Nilgiri, Ayodhya, Bahanaga and Soro are found with archaeological remains but not a single old temple is now in intact condition. The sculpture pieces preserved in this museum are from Nilagiri, Ayodhya and Baleswar region. These antiquities belong to Buddhist, Jaina, Sakta and Vaishnava pantheons.

### **Saptamatrika Panel :**

The first beautiful panel comes to the notice of visitors is a dancing Saptamatrika set on a well carved door jamb. On the bottom of the panel there is an inscription of four lines belonging to 11<sup>th</sup>-12<sup>th</sup> century A.D.<sup>21</sup>

Two pieces of door jamb are finely carved with needle work fineness. These originally form main door jamb of a temple. The fine workmanship prompts us to place it to about 11<sup>th</sup>-12<sup>th</sup> century A.D.

#### **Vishnu :**

Vishnu having 24" x 18" in size carved from chlorite cist is greatly defaced owing to human vandalism and natural hazard.

#### **Mahisamardini :**

Mahisamardini is greatly rubbed off. From the surface to image appears to have been lying for a long time in water.

#### **Ganesa :**

Ganesa is a fine art piece belonging to the Somavamsi period. This is in good state of preservation.

#### **Avalokiteswara :**

Avalokiteswara is well ornamented with Kiritamakuta over the Jatas, worked ear-stud, bajubandha, anklets and brasslets, beaded waist girdle, long *upavita*, three banded necklaces and a long hollow at the back reminds us of the Somavamsi period.

#### **Padmaprabha :**

This image is unfortunately broken into two pieces but shows fine workmanship with serene face.

#### **Santinath :**

This image reflects fine workmanship flanked by two attendants, one in each side below his Bahana bull. There are row of devotees below the pedestal is seen.

#### **Mahisamardini :**

It is eight armed figure. The image seems to have been kept in the pond of Raja Manoranjan Dev for a long time.

#### **Risabhanath :**

The image is seated in *dhyana* pose with his Vahana bull and devotees below the lotus pedestal. This emits bold workmanship with serene face having a curled Usnisa over which is seen the Chhatra.

#### **Gopinath :**

This is one of the finest images of the museum shows excellent workmanship. He is flanked by Astagopis and two female attendants. His fine ornaments like Kirita Mukuta, ear stud, necklace, Champakamala, neatly carved drapery, waist ornaments along with *makara torana* hollowed at the back bear the art tradition of the Gangas. In workmanship the image is similar to Khirochora Gopinath at Remuna. Unfortunately two hands are broken from the palm. One peculiar feature of this image is the carving of a miniature Krushna image below the lotus pedestal.

#### **Portuguese Anchor :**

It is made of solid iron used in the Portuguese ship coming over to Baleswar port. The Portuguese had their brisk trade not only with the main land but also in the internal market in Baleswar port.<sup>22</sup> The remains of Portuguese are seen in Old Baleswar town. In the private house of Barabati and Old Baleswar the Portuguese made costly materials of household use including the lantern, crockery sets, plates are to be seen in large number. This particular anchor was kept in the residence of Collector, Baleswar. Two other anchors of this variety were also collected which are now in the office of the Odishan Institute of Maritime and South-East Asian Studies at Bhubaneswar.

#### **Tara :**

The image is greatly eroded seated in Lalitasana on a lotus pedestal. The traces of the sculpture as well as the miniature figures below the lotus pedestal give a faint idea that She

represents Buddhist Tara. The image is assigned to 10<sup>th</sup> century A.D.

#### **Manasa :**

This is finely carved image seated in Lalitasana with seven hooded snake canopy over her head. Unfortunately two hands are broken from the elbow. The back portion behind the snake hood is in the form of a crowning elements of a temple. She may be assigned to the Bhauma period, probably associated with a Saivite temple.

#### **Yami :**

This image is in good state of preservation and is one of the finest specimens of the museum. Yami is the counterpart of Dikpala Yama placed above him in the southern façade of the temple. The depiction of eight Dikpalikas in eight directions of the temple as the counterparts of eight Dikpalas became a tradition from the time of the Imperial Gangas. Before this time no temple of Odisha was associated with illustration of the images of Dikpalikas. In the earliest group of temple Dikpalas are placed at a particular place of the temple, but in the later stage Dikpalas were depicted in the assigned directions. The Dikpalikas were depicted in the temples just above their counterparts from 12<sup>th</sup> century A.D. This image is standing in Alidha pose on the back of Her Vahana buffalo. She is four armed holding in the lower left hand the tongue of Her Vahana buffalo which is held upwards from its neck. She is well ornamented with rayed oval halo looking like the Sun.

#### **Trivikram Vishnu :**

This image shows a vertical crack from the middle obliterating its beauty. The raised left leg is broken from the anklet. The trifoiled lotus pedestal is flanked by a kneeling devotee and a miniature dancing figure. This Avatara of Vishnu certainly belongs to the Ganga period and it was

placed as Parsvadevata of a Vishnu temple.<sup>23</sup> The sculpture is four armed. The upper right hand is broken but its Ayudha Gada is present, left upper one holds Chakra. The left right hand holds a full blown lotus and the broken left hand shows Sankha. The image is well decked with all types of ornaments. The miniature figures of Brahma and Maheswara are seen above his Kiritamukuta. There are two female attendants, one on each side, adding beauty and glamour to the main figure.

This archaeological museum opens on all working days except Monday and Government holidays from 10.00 to 5.00 P.M. The visitors from different parts of Odisha and abroad come to the museum regularly in order to know the cultural heritage of the district.

#### **Jeypore Museum :**

The Jeypore Museum came into being in the year 1975 when the then S.D.O. Subas Pani of the sub-division collected a number of life size Jaina images from Kotpad, Boriguma, Papadahandi, Bhairava-Singhapura, Ocharamala and other areas of the sub-division and housed it in a building at the sub-division headquarters built by the local municipality.<sup>24</sup> The museum not only preserves the tribal cultures of the locality but also the great Jaina culture of this region. Once upon a time Koraput was famous for Jaina culture. Various Jaina sites were discovered from where the images relating to Jainism have been collected. The Jaina collections of the museum include Tirthankaras like Risabhanath, Parsvanatha, Mahavir etc.

The Jeypore Museum is the storehouse of antiquities ranging from the pre-historic period to the modern era. It is a great centre of tourist attraction due to its rich tribal culture. Jeypore is famous for its traditional art objects Gobara Kandhei<sup>25</sup> which has been prominently displayed in the museum. The decorative tribal ornaments are attracting not only to the general tourists of



the local areas but also the scholars. The late medieval huge terracotta objects are the finest example of workmanship of this region.

The museum preserves stone and terracotta sculptures, stone tools, arms, masks, paddy varieties, traditional art objects, Brahmanical pantheon, folk artifacts and handicrafts etc. In this museum we can find more than hundred varieties of paddy which is very attractive and have been kept them in good state of preservation.

The making of Gobara Kandhei is one of the dying arts of Odisha. The museum tried its best to preserve some finest specimens of these arts. The huge sculpture of Hindu and Jaina religion are the most interesting collections of this museum.

Attempt is being made to collect other more archaeological treasures of Koraput district through survey and explorations and bring them into the fold of the museum. The Jeypore Museum opens from 10.00 A.M. to 1.00 P.M. It closes on Monday and Government holidays.

#### **Khariar Museum :**

The Khariar Museum was organized in 1976 in a private building of the Raja Saheb of Khariar.<sup>26</sup> Subsequently the museum has been shifted to a rented house in the heart of the town. This museum is originally an archaeological museum. Most of the objects were donated by Jitamitra Singh Deo, the Yuvaraj Sahab of Khariar who was an enthusiast in archaeological and historical research and survey.<sup>27</sup>

The museum preserves archaeological objects of Saravapuriya and Panduvamsi dynasties like sculptures, epigraphs, coins, palm-leaf manuscripts, armoury objects and art and craft specimens. Some of the excavated finds from Nehena are also to be seen in the collection which was brought out by Jitamitra Singh Deo.

Some archaeological objects of Marguda Valley are also displayed in the museum.

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## Enticing Fictions and Illustrative Creativity of Pratibha Ray

*Santosh Tripathy*

In the post Kahnu - Gopinatha era and during the post-modern development of Odia literature Pratibha Ray stands out as an indefatigable genius in the field of fiction making. Looked from different stylistic canons and diversity of thematic angles she is regarded as the motive power of Odishan main fictional chapter (1975-2010). She deserves a prominent place as a philanthropic fictionalist in the post-colonial Indian literature. Leaving behind the traditional prose style she has textured a dramatic-poetic and epistolary narratology in her fictions. Love of nature, love of culture and ritual, love of life and love of universal distinct race with its eco-humanitarian ideals are powerful entities found in almost all her novels and stories. She has written extensively novels, short stories, biographies and travelogues and is established today as a very substantial writer of Odisha. In her novels and stories the contemporary challenges of socio-ethic existence have been shaped evocatively with a probing spirit and human understanding. Her novelty mind is like a sensitive antenna that almost always received the messages of an eternal and immortal life and projected the integrated feelings and aspects of human-race in a friendly speaking and solicitous way.

Beginning from early seventies as a versatile feminist writer Pratibha is writing continuously for about 40 years and recently is

able to receive 'the Jnanapitha', the grand literary award of India for her life-long creative perseverance and major contribution to Indian literature. Her fictions have designed to entice reader into spending impressive experience and optimistic estimation. As a philanthropist her perspicacious creativity probes into six areas mainly to formate fictions, these are rural, tribal, urban, histromythic-circle and universal affection (or primitive colloquial, regional, national, international, cosmological and decolonial). It is needless to say that Pratibha's greatest crative achievement is in novels and short stories. Like Gopinatha, Kahnu Charan and Surendra she is deeply entangled with socio-cultural realities and instincts. Pratibha is also quite prolific to provide the necessary nourishment for the growth of post-independence and post-colonial Indian literature. In the popularity-scale she is the most popular fictionalist today in Odisha as like as Kuntala, Kalandi, Kahnucharan, Gopinatha, Surendra, Basanta Kumari, Rajakishore and Bibhuti and most of neo-idealistic fiction makers like Santanu, Chandrasekhar, Manoja and Gobinda.

Her novel making work started to be published from 1974 and by mid-eighties (1985-86) she was already established as a forefront writer. She was awarded Jnanapitha's, Murti Devi Award for her stupendous deconstructive mythic

novel Jajyaseni in 1991. Her other effective and well appealing novels are Barsa Basanta Baisakha (The Rain Spring Summer, 1974), Parichaya (An identity - 1978), Punyatoya (The Hallowed River - 1978), Asabari (The rhythm asabari, 1980), Nilatrushna (The Blue Thirst, 1981), Sila Padma (The Stone Lotus, 1983), Uttarmarga (The Salvation Way-1988), Adibhumi (The Primal Land / The Primitive Land - 1993), Maha Moha (The great fascination / The great lust - 1997), Magnamati (The Sunken Earth / The regenerative earth, 2005) and Maharaniputra (The queen's son, 2008).

Next to novel the literary genre that emerged in richness in the creative world of Pratibha is short story. In response to this effective genre the achievement of Pratibha's creativity is remarkable. Thematically her stories are concerned with middle class life and its manifold problems, issues and individualistic psyche. These also provided a deep and sympathetic understanding of human life through psychological entanglement. Some of her stories are socio-ethical, some are ritually mysterious and some are feministic in appeal. She has written more than 260 short stories and these stories have been collected in about 20 collections, that include as : Samanya Kathan (The little talk / The ordinary talk - 1979), Aikatana (concert sound - 1981), Gangasiuli (mossflower - 1982), Ghasa O' Akasa (Grass and the sky - 1984), Abyakta (Latent spoken -1986), Itibrutaka (The annals / A Historic, 1987), Harita Patra (Gray Leaves, 1989), Pruthak Iswar (separate God, 1991) Bhagabanra Desa (The country of Lord / Lord's country, 1991), Moksha (The Salvation, 1993), Ullanghan (The violation / The transgression, 1998), Gandhinka Gan (The village of Gandhi, 2003) and Story telling mode of Pratibha has co-mixed with the individual's intensive emotion,

rustic issues of the race, corrosion of socio-polito system and human suffering with its transcendental prevention. Mostly Ray's short stories is based on a humanitarian notion and dealt with social situations in connection with human behaviour. Besides these intensity of emotion with philosophical state of mind is a hallmark of her stories and her framework of rural lores, legends, idioms, beliefs and insight of good faiths help to provide a romantic touch to readers. As a whole a refined reader may be noted three aspects in her stories : firstly a seraphic attitude towards negative feelings and ominous of life, secondly a strong feministic commitment towards reality and thirdly a sympathetic universality.

Unlike her great predecessors and contemporaries (in Odisha and abroad) Pratibha often has used her novel-creativity for didactic purpose. Till date she has framed 21 novels, out of which 10, gained huge popularity for their outstanding and high literary merit. These are Barsa Basanta Baisakha, Nila Trushna, Ashabari, Silapadma, Jagyaseni, Uttar Marga, Adibhumi, Mahamoha, Magnamati and Maharaniputra. These are capable to serve unending and reliable strength of feeling of better human relationship in an immersing and perspective narrative techniques. The worth excellence merits of these novels are humane-feminism, historization of contemporary realities and events, deconstructing the pre-mythic narratives and elements, juxtaposition of ritual tradition and modernity, pseudo argumentative presentation, develop a hyper reality to great reality, demythilization of race-milieu-moment, re-production of new ethics and appreciation of psycho-philosophic understanding. She is influential writer, whose novels in a way created a taste for reading and accepting the novel-art in the last part of 20th century, for which she is a household name in her

native land Odisha and having made a notable journey from her obscure village 'Alabola' of Jagatsinghpur district, to the hearts and minds of readers of all over India.

The earlier novels (1974-82) of Pratibha suggest a sense of natural eroticism and romantic aesthetics. The appealing factors of novels of this period are able to proclaim about romantic realistic treatment. Here we can discuss two novels as example.

The first novel is 'Barsa-Basanta-Baisakha'. The protagonist Sulagna has faced three types of victim and false promises. Society also detached her. The tragic plight of her life (due to her erotic love) draws sympathy incites resentment against those victims who look upon romance and love as commercial goods in the market. The second one is 'Parichaya'. In this novel there is a conflict between the rural and urban life style. Eternal love rather than body-enjoying-love has been skillfully and psychologically depicted in this novel. This type of her early novels has a flair for emotional, but her latter novels of middle phase (1982-88) show a greater concern with socio-eco-ethical life. In the novels of this chapter readers find social issues given a wide as well as diversified treatment and the formative talent of Ray seems to play a humane game with contemporary existence and feminist background. Pratibha has a novelized universal mobilize vision as well as a nativist mind. So far her novels help readers get in touch with their interior spaces, learn to access and deal with important internal realities of their lives, time and values. Again the cycle of birth, flowing of life and goodness of death are also found throughout her novel-circle which give a constructive metaphysical idea about Indian transcendent faiths to the readers. From 'Sila Padma' to Jagyaseni and 'Adibhumi' Ray's novelism

combines with the soil dreams and tragedies, native rituals and decades, cultural ambience and histrographic aesthetics, legends and myths, temple culture and folk motion, ethnological race and pastoral essence, national attitudes and existential modernity etc in a optimistic manner. She is capable to experiment with different discourses, themes and stuffs; such as socio-political, Anthro-scientific, histro-mythical, psycho-philosophical, eco-geographical and even plots dealing with evolution of mankind, women and their social issues and psychics. In middle turns her novel is death with such type of issues as love, sacrifice, widow remarriage and caste restriction, inherent relationship, family ties and regret and commentment. Her story telling and picturable themes and its tolerant tone and compromising attitude have a great appeal to the middle class sentiment.

Pratibha is best known for her three prose-epic, i.e. Silapadma, Jagyaseni and Uttarmarga. These three given a celebratic idea to reader that women is the greatest source of chaos and disruption in the socociety. In these three Pratibha is in quest of a value based humanistic society. The protagonist of these novels want to establish a new model of humanistic idealism in every sphere of life (regimal to universal). Compared with the males, women characters play dominant roles in these novels. Females are more emotional, more active-reactive and sympathetic also and this complex lends some more weightage to the theme.

"Silapadma' (The lotus of stone / The Stone Lotus - 1983) and histro-realistic novel on Konark, the Sun temple of Black Pagoda of Odisha and its legendic surroundings. The structural discourse of this novel is so differ from previous novels. For the first time the novelist has laid emphasis on arrangement of stuffs rather than

making of characters. Stuffing synthesization of history, myth, religion, legend, folk rituals, monumental sublime and allegorical imagination is an attractive quality of this novel. The past dignity (13<sup>th</sup> century) and the present condition (related with Touri-cultural discourse) seem to be standing at a particular point of inner tone of this novel. Pratibha's Jagyaseni is most popular novel today in Odisha and abroad. The entire novel is written in a epistolary pattern. Krushna (myth based Draupadi) in her letters to Krishna has poured out her sorrows, sufferings, torture, sacrifices, hopes, desires, distress and dismay. Pratibha is able to deconstruct the mythic sense of Draupadi. In this epic-novel the reader can notice the mythical descent of Jagyaseni (made by Vyasa and Sarala in their ancient epic) from a thorny condition in to the dusty path of current race. Eventually and incidentally the demythical protagonist Jagyaseni raises various protests against the male dominated Chauvinism and logically declares that all war, elite establishments and their elation are trifling in response to refreshment of new life. She also reveals the principles and ethics of Kaurava and Pandava's basically husbandship of Judhisthir and other brothers are futile and the rejection of heaven-willing is only truth for earthly living human. Undoubtedly it is a grand-narrative of modern feminine attitude and is based on remodulating and modelling faith of humanistic sentiment. The demythical creativity of Pratibha has played a damaging match with ancient epic facts, events, characters and tones as well as its poetic justice.

The nationalistic novel Uttar Marga (1988) is written broadly on social and political issues of pre-independence time. It deals with freedom fight movement relating with the birth regional area of novelist as a symbolic way. Firstly Pratibha has taken the freedom-fighters of village

area and then fictionalized them as pertaining sacrificial heroes. Lastly she has historalized the facts of a little famed area and time for future generation. Uttar marga has been accepted by histro-enthusiastic reader as a well-made nationalist novel.

Adibhumi (The Primal Land/The Primitive land), Mahamoha (The great fascination), nagna mati (The Regenerative Earth) and Maharani Putra (The queen's son) - these four novels may be accepted as mega-Novels of Odia literature. These fours able to establish Pratibha as a prose-epic-creater and give a national reputation.

The problem of human sensibility, derefresh of historical facts, post modern conditions, neo-humanistic traditions and globalized fellow feeling sympathy and overall brotherhood outlook etc. have come out neatly in these novels.

Adibhumi (The primal land) is a research oriented ethnological novel based on life style and rituals of primitive tribes Bonda. Before writing this maga-novel Pratibha engaged her inquisitive mind to know about ethereal, folk ethical and socio-ritual life style of the Bonda's in the Bonda hills of South-West Odisha. Her anthropological investigative experience has fictionalized in this naturalistic novel. She has taken a poetic-novelistic language and emotive style to present and enliven the Bonda culture, society, life and their nativistic pattern. In this novel the creative persona of Pratibha has aided a life giving force, a vitalizing strength and an insight which has rendered this novel as a classic masterpiece. The ecstasy mind of Pratibha has also played with the ecological philosophy of the primitive Bonda in a sympathetic and mysterious way.

'Maha Moha' is outstanding philosophical aesthetic novel in Indian literature written in Odia

language and it is a demythical illustrative novel able to give a new taste to Indian post-modern feministic trend. She has used radical feministic logic, reason and outlook. In this way she can make the great character Ahalya as a complete woman biologically and a truthful icon spiritually and an eternal symbol of love-experience psychologically.

Pratibha has an offbeat and interesting histrographic documentary novel that is 'Maharani Putra' (2008). Very successfully she has been able to bring the past close to the present in this novel. It is true that in the novel Maharani Putra the both type of personal and historical problems are closely linked. Pratibha often finds only the plots from history to create a thematic circle in novel, but the dramatic action, emotive reaction and humane conflict has been flowed from beginning to end. This novel is a documentary experiment about the mass-revolution relateing to colonial history of Keonjhar.

The best and well-impactive mega novel of Pratibha Ray is 'Magnamati', based on the 1999 devastating cyclone of Odisha. Externally the theme of novel relates with unhoping natural disaster, but internally it commixes with a grand feeling about mother-earth and global brotherhood. Magnamati is not only a novel, it is a prose epic of great magnitude and power. This novel is largely accepted by reader for its felicitous style and picturable presentation.

The post independence scenario, the globalization movement, the spirit of world-

humanities and optimistic moralities have been portrayed artistically in Magnamati. In this connection the central character of novel Kubera Dalai believes in the eco-ideal relationship and togetherness of human kind that exists in a fellow feeling situation as 'Basumatipur'. According to structural point it is a unique and magnificent exposition of Odia prose in idiomatic and lyrical vein which is the hallmark of Pratibha's success. Here arrangement of incidents is systematic and having logical connection with each other. Plots are skillfully constructed in a episodal manner. More than one story has been running together with similar impactive force. Shortly in Magnamati Pratibha has a power of graphic description.

Finally it can be said that as a fictionalist of great reputation Pratibha's illustrative creativity has aided some new enticing features to the growth of the Indian literature in post-colonial and post modern era. Considering cultural mind, social plot psychological mode, constructive-value based theme, figurative and poetic structure, dramatic presentation and coherence an affectionate reader can easily arrive at the conclusion that Pratibha Ray has displayed her communicative and consummatic skills as a humanist - feminist writer.

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# A Management Approach to Sambalpuri Sari with a Sign of Cultural Facets

*Nihar Mohapatra*

## **Introduction**

Woven textiles are one of the oldest techniques developed by people the world over. Earlier, the woven cloth protected the body from the heat and cold, and later developed into a form of dress, which expressed the cultural values of the people and their identity. The art of weaving and dyeing of fabrics was practiced in India from very ancient times. It was such an important part of the life of the ancient times that many of its techniques gave the name to philosophical and religious thought.

The global textile scenario is changing and gradually the production base is shifting to developing nations due to more than one reason. Trade blocs and non-tariff barriers will be among the challenges that will emerge in the changed market scenario. The industry will have to integrate itself and go in for vertical specialization to take on the challenges. Importance of handloom lies in its ability in generating non-agricultural employment in rural areas. Phasing out of the multi-fibre arrangement (MFA) and functioning of the World Trade Organization (WTO) are likely to pose new challenges for the handloom industry. Removal of controls required under MFA and WTO will increase competition between developing economies while permitting the developed economies to retain protection over their textile sector. Non-tariff measures like ban

on child labour and use of certain dyes and chemicals etc will be posing serious obstacles to export, while opening the doors to import of textiles. In the today's world, changes relating to globalisation have become inevitable and irreversible. Handloom industry is required to be strengthened adequately for meeting these emerging challenges by exploiting its inherent strength.

## **Handlooms in India**

Evidences of weaving practiced in India are found in epics like Ramayana and Mahabharata that speak in length about the craft. The Indian 'sari' has been in existence for more than 5000 years which is mentioned in the Vedas. Some versions of the history of Indian clothing trace the sari back to the Indus valley civilization, which flourished in 2800-1800 BC. It is the basic wear of rural people of India.

India has a rich cultural heritage of handloom industry and world famous workmanship of hand-woven textiles. Fascinating motifs and super design of the fabric assigned special importance to the sector. India has the largest handlooms industry in the world. The handloom sector, with a long tradition of excellence in craftsmanship, not only plays an important role in preserving the country's heritage and culture, it

also makes a major contribution to the economy. India's strength derives from its traditional production which commands premium value in the global market. The diversified fibre base and skilled manpower are the strength. Handloom products from India enjoy international reputation and have a good demand in the global market, contributing a significant portion of the nation's GDP. Sheer love of handloom products, its cultural richness and heritage, and exquisite designs and patterns have brought this industry into global spotlight. Handloom centres also serve as tourist spots attracting a large amount of foreigners. Thus tourism industry is also indirectly benefited.

Historically famous few of the hand woven textiles of India are Baluchar sari of Varanasi, Bandanis of Kutch, Brocades of Banaras, Chanderi saris of Madhya Pradesh, Georgettes of Mysore (Karnataka), Ikat saris of Odisha, Jamdhani saris of Bengal, Karalkuddi saris of Kerala, Kora cotton saris of Coimbatore, Paithani shalu of Maharashtra, Patolas and Tancois of Gujarat, Rathwa loincloth of Chhota Udaipur and Temple silks of South from Kancheepuram, Arni, Dharmavaram etc. India owes lots of cultural identity to its rich handloom heritage. But with liberalization of Indian economy, the modern textile industry has posed serious threat to the traditional handloom industry. Still, there are many advocates of handloom for reasons including ideology, philosophy, sheer love for handloom products and economic arguments. However, irrespective of the policies, projects and aspirations arising out of various quarters, the handloom sector is undergoing changes that are impacting the livelihoods of handloom weavers. The weakening position of handloom sector in the wake of global competition of textile industry has posed a serious threat to the socio-economic life of the traditional weaver communities. With

growing competition posed by the modern textile industry, the handloom industries has steadily deteriorated over the last decade, rendering thousands of weavers to unemployed and under employed resulting in large scale closure of several societies and production units.

### **Position of Odisha in Handloom**

Odisha is a beautiful state enriched with huge agricultural landscape and enormous forest products. Across the unending green fields and forests, the harmonic and rhythmic picking sound of a fly shuttle in most of the rural huts indicates the importance of the handloom industry and its role in the economy of Odisha. The picking sound is waved from more than 1,20,000 nos. of handlooms and this sound provides livelihood to more than 5 lakhs of weavers directly and more than this indirectly in cultivation of cotton, ginning of cotton and marketing of handloom products. The sari is a traditional female garment in the Indian Subcontinent consisting of a strip of unstitched cloth ranging from four to nine metres in length that is draped over the body in various styles. "Khandua" of Cuttack, "Habaspur" and "Bomkai" of Kalahandi, "Kotpad" of Koraput, "Parda" of Khurda, "Kusumi" of Nayagarh, "Saktapar" and "Bichitrapar" of Bargarh and Sambalpur etc. are the unique traditional products reflecting the essence of traditional way of life with expression of their unparalleled depth, range, strength and craftsmanship. In contrast to the mosaic like appearance of "Patola" of Gujarat, "Checkboard" and "Chowk" design of Puchampali, Andhra Pradesh and "Bandhni" of Rajasthan, the appearance of design and forms of Odisha have a soft curvilinear effect. Odisha's handloom base is made of two distinct types of products, the low quality plain fabrics that are used for towels, dhotis and plain saris and the other of high quality, design intensive tie and dye 'Ikat'



and 'Bomkai' fabrics. While the first category of low quality – low skill handloom production has been facing the stiff competition from power looms at the price front, the other category of high skill-high quality fabrics, which have brought fame for the state, have not been able to reach out to the desired markets in a sustained manner.

### **Sambalpuri Sari as a Presentation of Odisha Culture**

Odisha has a history of exporting handloom to south-East Asia countries like Thailand, Java and Borneo. Sambalpuri saris are a symbol of tradition, culture and intricate technique. They have long been an important part of the ethnic Indian female attire and have been unadulterated in the present western culture inspired apparel world. Sambalpuri Sari is a traditional hand woven Ikat sari where in the warp and the weft is tie-dyed before weaving. Today the Baandha fabric is popularly known by its geographical and cultural name Sambalpuri owing to the pioneering efforts of Sri Radhashyam Meher, who brought about a radical improvement in the skills of the craftsmen and the quality of the products. Tie-dye weaving in western Odisha came in to existence during mid of 14th century and borrowed from Raipur, Chhatisgarh. King Ramai Dev of Patnagarh had invited 100 weavers' families who were skilled in tie and dye art. These weavers belonging to Bhulia community and their title is "Meher". Sambalpuri saris are a symbol of tradition, culture and intricate technique. They have long been an important part of the ethnic Indian female attire and have been unadulterated in the present western culture inspired apparel world.

Sambalpuri saris are known for their incorporation of traditional motifs like shankha (shell), chakra (wheel), phula (flower), all of which have deep symbolism, but the highpoint of these saris is the traditional craftsmanship of the

'Bandhakala', the Tie-dye art reflected in their intricate weaves, also known as Sambalpuri "Ikat". Traditionally, craftsmen created Baandhas with images of flora or fauna or with geometrical patterns. More recently, new types of Baandha depicting portrait, landscape and flowerpots are being designed. The designs in the sari are derived from our culture, tradition and mythology like Ramayan, Mahabharat, Jaganath culture and folk tales of Odisha. Different kinds of arts are:-

Panchabati:- Resembles to panchabati Forest, in which lord Rama had a "Vanavasha. Konarka Chaka:- Resembles to the "Art and Creativity of Konarka Chariot Wheel". Asaman Tara:- Resembles to the "Shining Stars of sky. Nandighosha:- Resembles to the "Chariot of Lord Jagannath of Ratha Yatra". Sankha:- Resembles to the "Mythological Use of Sankha". Bichitrapuri:- Resembles to the "Variation of Ikat on Borders; the designs are repeated three or more times". Passapalli:- Resembles to the "Folk Tradition". Taa-poi: - Resemble to the "Story of Taa- Poi and Boita Bandana, Festival of Odishan folk culture".

Before 1950's the products mix of Sonapur clusters were cotton saris and Dhotis. During this period only natural dyes were used this was due to unavailability of synthetic dyes. In 1950's, late Padamshree Krutartha Acharya established a handloom unit in Sonapur by installing 200 handlooms. In 1954, Dr. Acharya converted his firm into cooperative society named Sambalpuri Bastrayala Handloom Cooperative Society Ltd, Bargarh, which is at present stand as a leading PWCS of not only the State but also of the country. Synthetic dyes were introduced by Padamshree Krutartha Acharya during 1960s, some loom upgradations has been done. To provide protection to the weavers practicing this art, the handloom saris manufactured in Sambalpur Odisha were included in the India's

Geographical (GI) registry. Bomkai design was borrowed from village name “Bomkai” in Ganjam District of Odisha to Sonapur. The Bomkai Design were developed in late 1980s and introduced in the Sonapur in early 1990s. And also value addition with zari work was also carried out during the same period.

In the 1980s, the Sambalpuri sari became an international brand, thanks to substantial non-governmental support and the setting up of weaver’s cooperatives. Former Indian Prime Minister Indira Gandhi became a sort of brand ambassador of the Sambalpuri sari, it was her favourite attire. Newsreaders on India’s national television channel, Doordarshan, turned this sari into an unofficial uniform. Her Excellency, the President of India, Smt. Pratiba Devisingh Patil took her oath of office and secrecy on 25th August 2007 clad in a simple, yet elegant spotted mulberry silk sari. The sari in question was a traditional one, with tie-and-dye design, woven by a weaver of Bhulia community of village Hardokhol, near Sonapur. The Sonepuri Sari called Radhakunja was a great attraction in the wedding of Abhishek Bachchan and Aishwarya Rai. The Sonepuri Saris were designed by master craftsman Chaturbhuj Meher of Sonapur and supplied to the Bachchans family. Sonapur district being the cradle ground of tie-and-dye textile nourishes many great craftsmen of excellence and fame. The boom ensured employment and dignity to lakhs of weavers in Odisha. Many of them have been honoured and awarded prizes, both at national and international level. The greatest maestros of the community Sri Chaturbhuj Meher and Kunja Bihari Meher of Sonapur were conferred with “Padma Shree” for his adroit workmanship and innovative skill in tie-and-dye textile designing. Late Krutartha Acharya of Bargarh too was conferred with “Padma Shree” for his unique and monumental contribution in the

field of tie-and dye textile designing. The cooperative societies would provide raw material like thread and colour to the weavers. Later, they marketed the finished product. Demand for Sambalpuri saris all over India and overseas ensured a high turnover for the cooperatives. Sambalpuri Bastralaya of Bargarh alone used to do business worth Rs.15 crore a year.

### **Problems of Weavers and Cooperatives**

Handloom is one of the oldest cottage industries in India. But with liberalization of Indian economy, the modern textile industry has posed serious threat to the traditional handloom industry. The weakening position of handloom sector in the wake of global competition of textile industry has posed a serious threat to the socio-economic life of the traditional weaver communities. With growing competition posed by the modern textile industry, the handloom industries has steadily deteriorated over the last decade, rendering thousands of weavers to unemployed and under employed resulting in large scale closure of several societies and production units. After enjoying several years of prosperity and success, the weavers of Odisha famous Sambalpuri sari have fallen on hard times. The Bhulias of western Odisha are the acclaimed weavers of celebrated tie-and-dye textile fabrics, popularly known as Sambalpuri cloth. For centuries they have practiced and perfected the local tie- and- dye techniques of designing and weaving and zealously guarded the secret from being passed onto others. Sonapur district being the cradle ground of tie-and-dye textile nourishes many great craftsmen of excellence and fame. Under the stress of persistent problems of unemployment, low wages and distress sale of handloom cloth, the craftsmen of Sonapur district have bundled up their looms and are vending vegetables, pulses and grams in the daily market. Some of them have migrated to

Andhra Pradesh, Maharashtra and Gujarat to work as daily labourers. The once prosperous, flourishing, vibrant and lively handloom sector of Odisha is now in a state of ruin and shamble. Some of the village weavers, however, are still playing their traditional looms as a testimony to a glorious tradition of great craftsmanship.

Due to the unprecedented economic hardship the handloom sector endures in Odisha and the Bhulia community in particular calls for urgent attention of the policy makers. If we have to conserve this great culture, the socio-economic conditions of the weavers have to be uplifted. There are also severe supply constraints. The weaver's cooperative society, the handloom development corporation, the apex marketing society etc, connected with the sale of handloom cloth and ensuring regular employment to weavers have all become sick and many have closed their shutters under the pressure of financial restructuring. Sonepur, the hub of Sambalpuri textile materials in western Odisha, is home to at least 50,000 weavers. But, absence of an organised market has pushed them into a state of misery. The weavers' co-operative society, which used to look after the community, is now non-existent in Sonepur. Reduction in number of Weaver's Cooperative Societies was due to reduction in government subsidies, declining support from apex WCS, closer of Handloom Development Corporation and mismanagement at the primary WCS level.

### **Institutional Mechanism for Sambalpuri Sari**

There are mainly three numbers of Apex marketing organizations functioning under Government patronage. These agencies are formed by the producers cooperatives of the State. The products so produced are mainly marketed through different sales outlet existing both inside and outside the State (metros and cities).

**Boyanika :** Boyanika is synonymous with the rich weaving heritage of Odisha, the exotic state in Eastern India. Boyanika is working for the weavers in the state for more than five decades and Odisha's pioneer brand for hand-woven fabrics. Today it is a stamp of authenticity and high quality to the consumers in India. Boyanika also offers authentically designed famous Handwoven to the discerning international buyers. Boyanika is authorized to use "Handloom Mark" and "Silk Mark" as the Flagship Organization for promotion of Odisha Handwovens and the first Govt. owned organisation to receive the ISO 9001 - 2008 Certificate.

**Sambalpuri Bastralaya :** At the level of Primary Societies in the Western part of the State, marketing of the Products are taken care by Sambalpuri Bastralaya which is considered to be one of the largest Primary Societies in Asia. Mostly the products are marketed through buy back arrangement between the society and the producer. The marketing network is spread all over the country both in and outside of the State.

**Utkalika:** Odisha State Cooperative Handicrafts Corporation Limited (Utkalika) established under OCS Act, 1962, is the Apex body of Primary Handicraft Cooperative Societies in Odisha. The main objective of the Corporation is to organize and promote various handicraft industries on commercial basis within its area of operation along with procurement and marketing of handicraft products both inside and outside of the country.

**Others :** Presently, the cluster is marketing its products predominantly through the local weekly *haat* and through small traders/ local shops wherein nearly 80% of the production of the cluster is sold. However, slowly and slowly some master weavers and the awardees were able to develop contacts with the outside markets and thus started supplying in a small way to these

customers. In addition to this the producer cooperatives also market their own products through local /city base reputed private traders with mutually agreed terms and conditions.

## CONCLUSION

The product has travelled along with socio-political history of Odisha and India and seen many ups and down with cultural forces. We have seen the product itself developing along with these social changes and the patronages received in the history. With this creative product variation the art and technique has survived through ages. Our handloom saris are so rich that there is great demand of the Odisha fabric throughout the world. The weavers who practiced the art for centuries are now leaving their job in search of other livelihood options. To keep the Sambalpuri sari art in tact which is an important part of our culture we have to find out the possible ways how the weavers will get fair wages. In the current scene of the aggressive marketing and high competition the business needs to adopt some modern practices to keep the art, technique and pride alive. The handloom textile sector has its own peculiar features and determinants of competitiveness. Once they are identified, we can attempt for its development along with global challenges. What our handloom industry needs now is better marketing strategies and design

innovations. We could experiment with our patterns and add more creativity to suit the international market.

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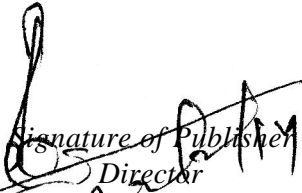
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