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WE REMEMBER

Pathani Samanta

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Maharaja Shriram Chandra Bhanja Deo

Editor's Note

United Nations appreciated
Hon'ble Chief Minister Shri Naveen Patnaik
for successful management of cyclone PHAILIN.

Hon'ble President of India
Shri Pranab Mukherjee felicitating the State
Government nominee the Collector, Cuttack for
the district being No.-1 in the country for
welfare and rehabilitation of the differently
abled persons.

TIME,
ONE OF THE WORLD'S LEADING
AND ACCLAIMED NEWS MAGAZINES,
FEATURED ODISHA AS A STATE OF EXCELLENCE
AND HAILED THE LEADERSHIP OF
HON'BLE CHIEF MINISTER SHRI NAVEEN PATNAIK.

As action speaks louder than words, we in Odisha under the leadership
of Hon'ble Chief Minister Shri Naveen Patnaik are elated to be the
path-finders.

Editor, Odisha Review

Bhakta Salabeg

Salabega occupies a permanent position among the devotional poets of Orissa who devoted his life for Lord Jagannath. He lived in the first half of the 17th century. Nilamani Mishra, who has written a comprehensive account of the poet and his works, determines the birth of Salabega between circa AD 1607-1608. Salabega was the son of the Mughal Subedar, Lalbeg. His father on one of his military excursions came across a young widowed Brahmin taking bath at Dandamukundapur. Fascinated by her youthful beauty, Lalbeg forcibly took her away and made her his wife. Salabega was their only son.

As soon as he was old enough, Salabega took up fighting in his father's campaigns. Once he was severely wounded in battle. Battling for life he accepted the advice of his mother; he chanted the holy name of Lord Krishna and was cured miraculously. Feeling greatly indebted to Lord Krishna he tried to know more about Hinduism. From his mother he came to know that Lord Jagannath is incarnation of Lord Krishna. Amazed and thrilled he went to Puri but was refused entrance into the temple of Jagannath due to his Muslim birth. Thereafter he went on foot to Vrindavana wherein he lived the life of an ascetic in the association of Sadhus reciting bhajans in honour of Lord Sri Krishna. After one year in Vraja(Vrindavana), he returned to Puri desiring

to see the Ratha Yatra festival of Lord Jagannath, but on the way he suddenly fell ill. Feeling helpless and realising that he would not reach Puri in time to see the Ratha Yatra festival, he offered prayers to Lord Jagannath petitioning Him to wait until he arrived. On the day of the Return Car festival, Nandighosa, the car of Lord Jagannath, did not move until Salabega's arrival. The place where the car remained stationary to give *darshana* to Salabega was later used by Salabega for composing his many bhajans in honour of Lord Jagannath. His body was cremated there after his death. The Samadhi of this great devotee is still

standing on the Grand Road in Puri near Balagandi. In honour of him every year during the car festival, the car of Lord Jagannath stays for a while near his Samadhi.

The poet identified Jagannath completely with Sri Krishna. His bhajans are still popular among the devotees of Lord Jagannath. Salabega composed numerous devotional songs. Most of his compositions are prayers and hymns to Lord Jagannath and Krishna. A good number of these deal with the romantic dalliance of Krishna with the Gopis and Radha, while a few are inspired by the *vatsalya ras*, the sweet, motherly feeling Yashoda had for child Krishna. His deep devotion has intensity and passion, outstanding even in the devotional literature of the Bhakti era. Here, one of his popular devotional songs is accurately given for the reference of the readers.

Aahe Nila Shaila; Prabal matta Varan
mo aarata nalinee bana ku kara dalana !

Gajaraja chinta kala thai ghora jalena,
Chakra peshi nakra nashi, uddhrile aapana !

Ghorabane mrugini ku padithila kashana,
Kede bada beepatti ru kariaccha tarana.

Kurusabha tale suni Draupadi ra janana,
Koti bastra dei hele lajja kala barana !

Ravana ra bhai Bivishana gala saran,
Saran sambhali tanku, Lanke kala raajana.

Prahlada pita se je bada dushta daruna,
Stambha ru bahari taku bidarila takhana.

Kahe Salabega hina jaati re mu jabana,
Sriranga charan tale karuachhi janana.

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GOOD GOVERNANCE

Odisha : The Saga of Inclusive Growth

The Government of Odisha has been implementing various schemes from its own resources for developing the living standards of the people of Odisha. The Govt. is consistently endeavouring to uplift the socio-economic condition of the people through various welfare measures. A number of innovative schemes have been introduced for providing social security to the common masses which has yielded optimum results during three consecutive terms of the present Government.

Agriculture

- Special Agricultural Budget- For the first time in Odisha, the State Government has made a special Agricultural Budget with provision of Rs.7161.84 crore for the well-being of the farmers' community and allied sector. This budget has been introduced in our State being next to Karnataka in the country which includes a special agricultural package for the farmers. Apart from this, farmers will be benefited with the bonus recently declared by the State Government.

- With the installation of minor Lift-Irrigation Projects, repair and renovation of defunct L.I. Projects through Biju Krushak Vikash Yojana, the irrigation potential of the State has been increased to 1.2 lakh hectares benefiting thereby 1,17,000 farmers and marginal farmers.

- Short-term credit facility extended to the farmers @ 2 % interest through Co-operative and Commercial Banks.

- Special Feeder introduced for uninterrupted power supply to the Lift-irrigation points meant for the farmers and Cluster Cold Storage meant for the Fishermen.

- Kissan Credit Cards issued in favour of the farmers have been converted to Smart Cards.

- Health Insurance facility upto Rs.1 lakh per annum extended for the farmers including maximum 5 members of their family.

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, 1 lakh deep bore-wells have been dug with utilization of Rs.3000 crore. Moreover, for installation of private lift irrigation projects 75 % concession and for community Lift-irrigation Projects 90 % concession provided.

Health

- Odisha State Treatment Fund- Medical treatment assistance up to Rs.3 lakh being provided to all the B.P.L families, A.P.L families in rural area having an annual income of Rs.40,000/- and up to

Rs.60,000/- for A.P.L families in urban area, inmates of Mentally Disadvantaged Rehabilitation Centre, Orphanage and for the unidentified persons facing accidents.

Biju Grameen Swasthya Seva Shibir

- Health service accorded to 2 lakh people by organizing Health Camps in 100 places in the rural area of the State.

Education

- Scholarship provided to 10,000 students at Primary and Upper Primary level.

- Educational support extended to the children of Construction workers.

- Educational support provided to the children of Fishermen community.

Employment Mission

- For entrepreneurial progress as well as for creating capable human resources, 1.5 lakh young men and women are being imparted with employment-based training through Nijukti Mission every year.

Biju Setu Yojana

- Since its commencement in 2011, with a view to ensuring all-weather connectivity to all the villages of the State, it has been targeted to construct 600 bridges within 3 years with the expenditure of Rs.1900 crore.

- Cement Concrete Road- The State Government has allocated Rs.1000 crore for construction of 5000 kilometer of village cement concrete road.

Energy

- Biju Grama Jyoti Yojana- This scheme is meant for the unelectrified villages/Bustees having less than 100 population. So far, over 9000 villages/Bustees have been provided with electricity under this Scheme.

- Biju Saharanchala Bidyutikaran Yojana- Electricity is being provided to unelectrified urban villages/ Wards/Slums under this Scheme.

S.C & S.T. Development

* Forest land 'Patta' of 4.73 lakh hectare provided to 2, 92, 500 tribal families including 17,145 vulnerable tribal.

* 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.

Mo Kudia

- Through 'Mo Kudia' scheme, Pucca dwelling houses being provided to the eligible families excluded from IAY. Under this scheme, a sum of Rs. 75, 000/- provided to the beneficiaries in 18 IAP districts while Rs.70, 000/- provided to the beneficiaries of other districts.

Gopabandhu Grameen Yojana

- This scheme is meant for betterment of the village road, village electrification and village water supply in the districts not covered under Backward Region Grant Fund.

Supply of safe drinking-water

- To provide potable water to 22,984 villages, 8,592 nos. of piped water supply projects have been implemented.

- It has been targeted to supply drinking water to 845 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/Biju Kondhamal Yojana

- Special attention 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 Bijli, Sadak and Pani has been undertaken. Under this Scheme, fund to the tune of Rs.28.50 per annum has been allocated aiming at the socio-economic development of the inhabitants of Kondhamal and Gajapati districts.

Mission Shakti for Women Empowerment

- 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 financially. 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 equipments.

Madhubabu Pension Yojana

- Monthly pension of Rs.300/- being provided to 20 lakh beneficiaries under Madhubabu Pension Scheme. This Scheme includes B.P.L beneficiaries as well as persons of 60 years old and above, widows of any age, cured leprosy patients, mentally retarded persons, AIDS patients and widow of AIDS patients.

Mamata

- State Government has been providing Rs.5000/- in 4 phases to the pregnant and nursing mothers in the State for ensuring proper care of the mothers and their children.

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Ela Gandhi : The Peace Activist

Dr. Bishnupriya Padhi

Abstract

In every age and in every country there are always those who have walked the extra mile, who have made an extraordinary commitment and who have lived an exemplary life. There are and have been many Indians in South Africa who dedicated their lives to the struggle against apartheid in pre-1994 era. They continue to carry the highest values and principles with them to maintain world peace. Their contributions to that country and to the world inspire generation after generation. They smoothen the transition from a culture of violence to a culture of peace; from separateness and fear to oneness and hope; from competition and to cooperative interdependence; from win lose relationships to win win peace. Ela Gandhi, the great grand-daughter of Mahatma Gandhi was one of those. A recipient of the Community of Christ International Peace Award and the Padma Bhushan by the Indian Government, she was a beacon of hope to the AIDS victims. She attempts all along at building a culture of non-violence based on gender equality, sustainable food security, arrest of rising food costs, and alleviation of poverty, creation of infrastructure and forging of global alliance for peace.

Introduction

South Africa is in its 19th year of democracy. Kotze in an article in the African Journal on Conflict Resolution had stated that: *"Democratization is directly and positively correlated with conflict resolution or prevention. That socio-economic development is directly and positively correlated with participatory democracy and therefore democratization and socio economic and sustainable development is necessary prerequisites for the resolution or prevention of deep rooted conflict."* [1] Mahatma Gandhi used to say that, "If we want to cultivate a true spirit of democracy, we cannot afford to be intolerant." It is a simple truth, and it is the essence of South Africa's democracy. The world at large looks up with lots of expectation and hope to the prevention of conflict and violence through democratization process in South Africa. The guiding value of this process is *ubuntu.* The famous South African philosopher Leopold Sangor defined the essence of *ubuntu* as "I feel the other, I dance the other, and therefore I am." This means that we become more human through the other. As a country it believes in the values of *ubuntu* and the saying that "it takes a village to raise a child", humanity, human rights and a just and moral society. The worrying news is that it is now caught up in the vortex of violence. Even Thandi Luthuli-Gcabashe, the daughter of the legendary Chief Albert Luthuli, in a conference had stated that[2], "If you look at KwaZulu-Natal region, before the 1994 elections or even today, violence has been

intense largely because resources are scarce. Those things could be solved if there were some attempts at equality. Poverty is a big cause of conflict and the outbreak of war. That is what could be learnt from people like my father and Gandhi. It is very difficult when just day-to-day living is a constant struggle, when people don't see a light at the end of the tunnel." According to Nirvada Singh[3], "in 2001 violence was one of the top leading causes of death in South Africa. There are many forms of violence- interpersonal, youth violence, child abuse, intimate partner violence and sexual violence. She further revealed that in a report presented to the South African Parliament it was stated that violence was a 'sub-culture in the country'… and that the causes include harsh poverty, high unemployment rates, inequality and marginalization."

There is a clamour for a national dialogue on how to end violence in South African society today. Whatever the strengths and achievements of reconciliation and building of new institutions since 1994, South African society and Government can no longer ignore the terrible problem of violence with which people live. Their societal structures continue to be caught up with violence, which becomes visible in disasters like killings in Marikana miners' strike or in the spate of political assassinations in KwaZulu-Natal in 2012. Political action has centred too much on identifying one or other group as the enemy. Colonialism and apartheid had done enough damage in creating and perpetuating a political and civic culture of violence which never valued the lives of all in the society. A society based on attempts by one or other group to gain control and to seize resources was incapable of addressing the deep problems of social inequality and environmental degradation. It is well known that achieving the end of violence is a long task, but as South Africans they have taken on long tasks before. Such a dialogue can only work if

the process itself is genuinely inclusive and is based on some gentleness in how they handle each other. While values such as *ubuntu* and respect are much spoken about, they are generally absent from political life, and their time has come.

This sentiment was echoed even in the historic gathering of South African activists; U.S.-based civil rights veterans, Indians involved in various constructive programmes, and assorted other internationalists convened in Durban from 31 July to 2 August 2012 at Durban University of Technology for a conference on 'Roots to Fruits: Nonviolence in Action'. Sponsored by the Gandhi Development Trust and Satyagraha newspaper, and organized by Ela Gandhi —the three-day event brought together over one hundred educators, students, community leaders, politicians, and religious figures to discuss the future of nonviolence on a global scale. With a wide diversity of viewpoints on the meaning and contemporary significance of nonviolence —from a tactic for militant resistance to a philosophy which sometimes helps adherents tacitly adjust to the status quo — the best part of the gathering was the networking possibilities amongst a strong and energetic grouping of participants.[4]

In this article we have attempted at mapping the efforts of Ela Gandhi as a peace activist from among her multi-dimensional personality. She is a builder of institutions for peace. The study is based on published materials –both electronic and print media.

Early Life

Ela is the grand-daughter of Mahatma Gandhi and is a peace activist and former ANC Member of Parliament. She was born at the then Phoenix Settlement, Durban on 1 July 1940 as the youngest daughter of Manilal and Sushila Gandhi. Her father, who was Gandhi's second son, returned from India to South Africa in 1917 to assist in the running of Phoenix Settlement and

of the newspaper, *The Indian Opinion (1903)*. By 1920 he had become the editor of the paper and would eventually become its longest serving editor. He married Sushila in 1927 and a year later their first daughter Sita was born, twelve years later in 1940 Ela was born. She had a brother called Arun Gandhi. The Gandhi home was a basic family homestead, a wood and iron house where she lived in for the first six years of her life. Her father later built a dwelling out of bricks. Growing up in an *ashram*, Ela was strongly influenced by her family's tradition of non-violent resistance. As the Gandhi children grew up on the settlement they became strongly influenced by their father Manilal, who had become an important focus of resistance in the local community. Initially her parents educated her at home. She saw her neighbour's children were all going to school. She was a little child and she said, "No, I have to go to school now. I was eight or nine years old". Her parents agreed to send her to a school about two kilometres away from home. This was her first rebellion. Ela was admitted into a standard four class. The school was also a wood and iron building with wooden partitions and had no water and electricity. The children and teachers had to use pit latrines. She spent three years here, passed her standard six and went to Durban Indian Girls High School in Carlisle Street.

She had to take a bus from home to the railway station in Duffs Road to catch a train to Greyville Station from where she would walk to her high school in Dartnell Crescent. This continued for four years. The Gandhi children were raised in the spirit of Gandhi's philosophy of a "life of labour...is a life worth living". Sharing this belief with Russian philosopher and writer Tolstoy, Gandhi established two communal farms in South Africa, Tolstoy Farm outside Johannesburg and Phoenix Settlement outside Durban. Ela recalls that Gandhi's "plan was to give each family two acres of land and live a communal life". Gandhi used the settlement "to train political activists called Satyagrahis as well as house their families, while they were engaged in the campaigns against unjust laws". Her early role models were Chief Albert Luthuli, Gandhi, her grandfather, Nelson Mandela, Walter Sisulu, Govan Mbeki, Monty Naicker, her father and Yusuf Dadoo.

Ela first became aware of racial oppression from the time she went to school. Her mother started a non-racial school at Gandhi's House for about 200 children. An inspector said; "you can't teach… there is a law against private schools, and in particular you being an Indian cannot teach African children". In 1952, when Ela was 12 years old, her father started going to Defiance Campaign meetings at Red Square. They used to march to the Brook Street library, which was an all White library. Ela walked with her brother, sisters and friends in and went to African townships where Indians were forbidden to go by law. That was the beginning of her dedicated and courageous life in politics.

She matriculated at the former Durban Indian Girls High School and obtained a BA degree at Natal University and thereafter an Honours in Social Science through University of South Africa (UNISA). She practiced as a social worker at the Verulam Child Welfare. Ela is known for her peace activism during the Apartheid era. At university she took part in placard demonstrations. In the 1970's the Natal Indian Congress (NIC) was revived and Ela was elected as the Vice President. It was the first time that she took on such a position. She also participated in a number of support groups assisting people who had gone to prison, as well as those who had been arrested. In 1971, together with Mewa Ramgobin and others, Ela helped revive the Natal Indian Congress, founded by her grandfather

Mahatma Gandhi. Other affiliations included the United Democratic Front, Descom Crisis Network, and Inanda Support Committee. She was a member of the Detainees Support Committee in Durban where she participated in a number of support groups which assisted detainees. She was a founding member of the Natal Organization of Women and her work as a social worker, political and social activist revolved around creating strategies to raise awareness about race, poverty and gender as well as ways to end these injustices.

In 1975 she was banned with her ex-husband Mewa Ramgobin from political activism and subjected to house arrest for nine years. However, this did not deter her from continuing her activism and community work. There were three parts to this restriction. The first part was a restriction on all social activities, the second part restricted one to a particular area and the third part restricted one to the home between certain hours. In essence this meant that you could just go to work in order to live but do nothing else beyond that. A consequence of this was that they were prevented from going to meetings. One of her sons was killed during the struggle against apartheid. All these harsh realities of living under apartheid did not deter her from continuing her community and grassroots activism albeit some of it surreptitiously. For the eight and a half years that Ela was banned, she worked underground. She was subjected to harassment from the state and her house was constantly watched. She still broke her banning order and house arrest many times, being careful to "cover her back" so that she would not be caught. "I think activism is working at grassroots. It also trains you in democracy to consult, to value opinions of people, not to have a judgement, not to make up your mind in a drawing room or something. To go out in the community and experience what the community is experiencing and work with them

and listen to what they are saying, rather than saying that they are having a bad time, so we need to do something about it", she used to say. Her goal as an activist was to bring about awareness among people. As a social worker, Ela worked with Indian as well as African children in Amouti. When Indians were moved from Springfield Flats to Phoenix, she was the first social worker to work in the area. She used to run camps, discuss various issues, the Black Consciousness movement, the Freedom Charter, education system etc.; she helped people in the neighbouring community to re-build their homes after a flood. Ela believes that not enough recognition has been given to the support groups that were formed by the different religious communities, people who did a lot of work quietly, not politically, but as concerned individuals.

The most important defining moment in Ela's life was the formation of the NIC. "Think Black, not Indian", inspired her a lot. It made her think what was practical. Whilst in principle she agreed to organise on a non-racial basis, practically it was very difficult to organise on a non-racial basis. The discussions that she had with Rick Turner, Barney Pityana, Steve Biko, Strini Moodley, Saths Cooper and others actually helped her to define her own life. That is why, when she was in Child Welfare, she wasn't satisfied just working within the Indian community. For Ela the defining moment for South Africa was the United Democratic Front (UDF), which brought all the communities together. The Freedom Charter and Kliptown experiences were an important milestone in the history of the Congress movement. She was 15 years old then, and not really very conscious. Her father wrote in the Indian Opinion and that report was taken to the United Nations. Ela Gandhi, along with Mama Sisulu, was one of the people who met Nelson Mandela with the United Democratic Front (UDF) leadership the day before he was released from Pollsmoor Prison.

Ela: the Activist

Ela served in the Natal Indian Congress (NIC), ANC Women's League (ANCWL) and the United Democratic Front (UDF), where she sat on the Transitional Executive Council (TEC) before the first democratic elections in 1994 after which she served as MP in the newly led ANC government until 1999. During her first term in Parliament, she helped the people in Phoenix (her constituency at the time). She developed a 24-hour programme against domestic violence, founded the Gandhi Development Trust which still serves as a member of the Religious Affairs Committee, and oversees a monthly newspaper. She chaired the Mahatma Gandhi Salt March Committee and the Mahatma Gandhi Development Trust. She also participated in Convention for Democratic South Africa (CODESA) negotiations, served on the Transitional Executive Council and was a Member of Parliament in the National Assembly from 1994-2004. She was the Chancellor of the Durban University of Technology during 2007-2011.[5]

The most important lesson she had learnt from Gandhiji and which she practised all along is that each one of us has immense power within us. If we can mobilize the power that we have within us, and use that power to promote the welfare of everyone, then we can tackle the world's problems of violence. For popularization of nonviolence and peace she took a number of steps.

a)   A monthly newspaper, Satyagraha- 'In Pursuit of Truth', was started by her in August 2000 to take her vision of transformation in terms of community empowerment, self-help, nation building and cultivation of values of nonviolence. In addition to running a newspaper, she also developed materials to advance the understanding of the Gandhian legacy. These materials are distributed in schools, community and youth organizations, and through interaction with various media. One of her NGOs is called domestic violence helpline, which looks at empowerment of women, assisting them with their problems. It's a 24-hour telephone service but at the same time it offers courses and training for women and work opportunities for women to become self-sufficient. It believes that self-sufficiency is very important if the women are going to report about abusive relationships.

b)   In 2002, the Gandhi Development Trust (GDT) was set up to administer a fund bequeathed in the name of Gandhiji, and to take forward Gandhian values. The Gandhi Development Trust was registered with three Trustees. In the first year, grants were made to selected community organizations. An annual Gandhi Lecture was launched with Dr. Vandana Shiva as the first speaker. On 12 April 2002, Ela received the Community of Christ International Peace Award. "Our world is troubled. Violence, destruction of the environment, use of weapons of mass destruction, intolerance, hatred, and lawlessness is rife in the world today. We have a cause. Let us commit ourselves to fighting poverty and diseases, criminality and corruption, and dedicate ourselves to peace," She noted in her keynote address.[6]

c)   In 2003, to mark the centenary of the first Gandhian newspaper, the Indian Opinion, awards were given to leading journalists who braved the repressive apartheid government and continued their sterling efforts to keep the public informed. In collaboration with the M K Gandhi Institute for Nonviolence in USA, the Mahatma Gandhi Foundation in Mumbai and the Gandhi Development Trust in South Africa, a Mahatma Gandhi Award for Reconciliation and Peace was set up in 2003 and presented to President Mbeki for his outstanding work in bringing peace in Africa through multilateral efforts. Thereafter annually an award is being presented to

personalities from around the world who have made exceptional contribution to the promotion of peace.

d)   In September 2004, the Trust hosted an exhibition in conjunction with a number of other organizations, on the legacy of nonviolence. This exhibition depicted a number of peace builders: Gandhiji, Martin Luther King and Daisaku Ikeda of Japan, among others. There were seven panels made in South Africa to depict South African heroes of the struggle. This exhibition was seen by approximately 10 000 people, including many school pupils in Durban, Johannesburg and Cape Town. During this time panel discussions on key issues were held in order to deepen the knowledge about these icons of peace.

e)   The Gandhi Development Trust commemorated the centenary of Phoenix Settlement, the very first Ashram started by Gandhiji in South Africa and where his transformation occurred. In 2004 GDT identified 11 families of Pioneer Settlers and Associates of Mahatma Gandhi during 1904-1914 and presented them with an award in recognition of the dedication shown by these pioneering families. A booklet on the origin of Phoenix Settlement was also published.

f)   In 2005, on the 75th anniversary of the Salt March of Dandi, India, the 50th anniversary of the Freedom Charter of South Africa, the Gandhi Development Trust set up a committee to organize a commemorative march in South Africa from Phoenix Settlement to Battery Beach, which is a 22 km. walk. In keeping with clause 10 of the Freedom Charter, South Africa's role as peace maker, and peace keeper was promoted by the local military whose band led the walk at the beginning and again at the end. Colonel Kobie, who was in charge of the Durban base, joined the walk with several other officers. The Hon. Deputy Mayor Councilor Logie Naidoo also

walked all of the 22 km, and the Consul General of India joined the walk for part of the way. In an emotionally charged moment, after the walk, a shrine commemorating Gandhian ideals was unveiled in the base and Gandhiji's favourite hymns were sung by members of the Defence Force. There was a wonderful spirit among the walkers, which included mothers pushing babies in arms, children walking barefoot. Young and old showed an enthusiasm seldom seen. This has now become an annual event, which is growing in stature.

g)   In 2006, to mark the Centenary of Satyagraha, a three-day conference was held. There were 311 delegates from 107 organizations and from 14 countries. The objectives of the conference were to analyze the causes of conflict and violence, broaden the conversation around Satyagraha, and improve the impact of peace movement, and setting up of a Centre for Nonviolence in South Africa. The key points that emerged from the conference were the following:[7]

- Introduction of "value-based education", integrating non-violence and Satyagraha principles into school curriculum;

- Work with educators to find new and non-violent ways of managing children;

- Use Satyagraha strategies to respond to globalization and international economic exploitation;

- There is a growing need for spiritual transformation both at personal and social levels by promoting interfaith cordiality and respect, and creating value-driven programmes for children, youths and adults;

- An independent print and electronic media plays a very critical role in fighting injustice;

- There is definite need to address issues of patriarchy and gender. Despite progress made on this front during the last few years, lot more needs to be done, and in the light of

the above, there is a need to launch Satyagraha movement to set things right. Her passion is for gender equality, for changing the lives of the poorest of the poor and doing something about the injustices in the country based on race. She became a founding member of the Natal Organization of Women, which joined the ANC Women's League. [8] African women as though looked at her power, they urge her to be conscious of her power and unite with other sisters, so that they can together take it to the world. They empowered themselves through her efforts and were ready to be liberated from the shackles of traditions.

- Arising from the above conclusions, it was felt that an organizational vehicle should be created to drive these issues not just in South Africa but internationally. As a result, the International Centre for Nonviolence (ICON) has been set up at the Durban University of Technology, and its key tasks are to develop curricula, both for schools and secondary and tertiary education, incorporating nonviolence, peace and gender issues, and organize training in nonviolence focusing on conflict resolution at individual, group and territorial levels. The Centre has also an international outreach programme of collaboration with other institutions doing similar work. For the purpose of research, all the materials gathered by Satyagraha will be housed in a Knowledge Centre, under the supervision of Satyagraha. This will also be a repository for archival material of a historic nature.

Ela Gandhi, the recipient of the Community of Christ International Peace Award, was awarded the Padma Bhushan by the Indian Government on 24 March 2007. The award for outstanding community service is India's third highest civilian honour and was conferred by Indian President A.P.J. Abdul Kalam at his home in New Delhi. Ela's award was in recognition of the work that is being done to promote Mahatma Gandhi's legacy in South Africa. A social worker, Gandhi has researched and produced several exhibitions on Gandhian thought on sustainable development and on the birth of Satyagraha – non-violent action. Gandhi's daughter Ashish Ramgobin said that the family is exceptionally proud of her achievements. "My mum does not just promote Gandhian values and traditions verbally but she lives his message and shows how to keep his values alive. We can only hope to emulate her," added Ramgobin.[9]

The prestigious award which was established in 1954 is given to individuals for distinguished service in many fields including literature and education, social work, medicine, science and engineering. The function was attended by many high profile people including India's Prime Minister Dr. Manmohan Singh and his Cabinet as well as the United Progressive Alliance Chairperson Smt. Sonia Gandhi. Indian Consul Harsh Vardhan Shringla said that they were very happy that the eminent award has been given to someone from Durban. Shringla added, "Ela has always had the welfare and well - being of the Indian community in South Africa at heart." "The award is a richly deserved recognition of her value and long standing contribution not just in promoting Gandhian values in South Africa and abroad but her contribution to the fight against apartheid, contribution to social causes and world peace."

Thekwini Deputy Mayor, Logie Naidoo said that, "We as a nation are honoured that one of our daughters have been acknowledged by the Indian Government for her outstanding work. She walks in the footsteps of the great Mohandas Karamchand Gandhi." Naidoo described Gandhi as a symbol of hope, peace, tolerance and co-existence. "She is focused and driven by the needs and desires of the people - her heart lies with the

community", added Naidoo. Paddy Kearney, trustee of the Gandhi Development Trust (GDT) said, "on behalf of the members of GDT I would like to congratulate Ela on this award by the Indian Government. It is 'well deserved' in recognition of the outstanding work she has done to promote the Mahatma's philosophy of nonviolence. We are all delighted." [10]

In an interview with Varun Soni [11] Ela Gandhi highlighted the role of Indians in the liberation struggle in South Africa. Many Indians made the ultimate sacrifices for liberation, and ordinary people did extraordinary things in the name of freedom. However, many Indians feel as though their role in the liberation struggle has not been sufficiently recognized or appreciated. After apartheid ended, South Africa instituted an affirmative action policy to level the playing field. Rationally, there is justification for racial quotas, because if you want to bring about equity, you have to bring people to the same level. However, some Indians today believe that their situation has not improved, for previously they were discriminated against because they were not white and now they feel that they are discriminated against because they are not black. But there are other Indians who have benefitted tremendously since apartheid in terms of access to jobs that they didn't have in the past, and today there are Indians in South Africa who are successful entrepreneurs, pilots, physicians and engineers. Ela Gandhi tries to bring social coherence in South Africa by promoting peace building activities in the form of developing skills of the local people so that they don't depend on the West, emphasising gender balance and equality at the community level.

Ela visited Japan from October 30 to November 7, 2009. In an interview with Pema Gyalpo[12] during her visit she narrated the achievements of the organization of the Religions for Peace. She had also defined her concept of

peace. According to her, "peace means much more than the absence of violence. It resonates very closely with the Buddhist philosophy. It resonates very closely with the real Christian philosophy, and with the real Hindu philosophy, and with Islam, the real teachings of Islam. Unfortunately, what has happened is that the modern Muslim, the modern Hindu, and the modern Buddhist are all different from their predecessors. They've moved away from the real teachings of their religions and have taken to a kind of interpretation that suits them, that suits their own ideas, whatever their aspirations are, and unfortunately those aspirations are not really good aspirations.

The religious basis has collapsed in every faith. And if you look at the present day, if you look at what the Dalai Lama is trying to teach, or what my cousins and Bishop Tutu are trying to teach, and the ecumenical movement in the Catholic Church, they all have a similar philosophy. If we bring all of them together, if we can unite and take their message even more strongly to the world, it is preaching a different kind of life, it's preaching more love, it's preaching tolerance, it's preaching respect, and it's preaching simplicity. All the things that Gandhiji said are what these movements are talking about.

If we can all get together and strengthen each other, I think we can make a difference. But we also have to have the power to be able to change our own religions, because you see Hindus that are killing in the name of Hinduism, you see Hindus who are practicing the caste system and committing a lot of atrocities against women and so on. That is not real Hinduism, and Gandhiji said it was not real Hinduism. It's a misinter pretation of the scriptures.

Just as apartheid was based on a misinterpretation of the Bible, supporters of apartheid said that the Bible says that whites are

the chosen race, and somewhere in the Bible there is something about the chosen people, so they said they were the chosen people and blacks were supposed to serve the chosen people.

What Religions for Peace achieved was to ensure that religious leaders were there and they were in the front line with us. But in 1990, when things were changing, we called all the religious bodies together, with the leaders, and we drew up a declaration of the rights and responsibilities of religious communities. There were definite things that each religious group should do in order to prevent conflict. One was to shift emphasis from proselytization, as one of the things that led to conflicts. We put this in a document and we gave it to our Constitutional body. Now it's part of the Constitution. Some of the clauses are in our Constitution in the Bill of Rights. We have a commission on the right to language, religion, and culture, to ensure that there is equality among all those languages, religions, and cultures. Religions for Peace also helped establish South Africa's Truth and Reconciliation Commission, and we did research for it.

There were other countries where there were similar processes. We looked at the processes. We looked at the pros and cons of each experience, and then we called our politicians together and we helped them to draw up the Promotion of National Unity and Reconciliation Act. We had the help of Yasmin Sooka and Desmond Tutu. So that was one of the things Religions for Peace did during the nineties.

After the nineties, it was about delivery to the people. What the government was doing, how we could help the government, and how we could ensure that the government also followed some of the religious basis and values. At the moment what Religions for Peace does is look at issues of HIV and AIDS, and AIDS orphans. We are looking at the issues of communities that are experiencing problems like those of people who are living in shanty towns and experiencing problems with access to resources, and other social and economic problems. We have a lot of informal settlements in South Africa and we try to see how we can assist in giving voice to those people as well as in assisting in that process.

The third thing is domestic violence, and violence against women and children, which is also something that Religions for Peace is working on together with other organizations. We try to listen to what our religious communities are saying and think about how we can improve the position of women, both in terms of women within churches, women within religious organizations, and women in society, because at the end of the day, violence against women arises because of the power relations between men and women. And power relations are determined a lot by religious communities as well. So it is an uphill battle, but we are trying. It is not easy. It is a long-term programme, but we are getting there.

The fourth thing is environmental issues. We have an environmental body, and it is looking at environmental issues as well as at the education of children and how education can be geared toward improving the mind-sets of children in terms of the environment, in terms of violence, in terms of values, and so on. That's how Religions for Peace is very active in South Africa."

In another interview with Ms. Sonwabise Mzinyathi on 8 January 2011 in New Delhi [13] she had stated that, "as a member of the Advisory Council of the Prime Minister of India she urged upon the Indian Prime Minister to facilitate for collaboration between the Durban University of Technology and Indian University for peace studies/acts of nonviolence taking from Gandhiji's theory of non-violence." She also emphasised that to build a culture of non-violence we need to ensure sustainable food security, arrest rising food

costs, and alleviate poverty in both the countries. She believes that one of the cardinal principles of nonviolence is gender equality.

To a question on role of women in governance at present in South Africa, she replied that, "at government level more women are being filtered in however in business there is very little progress as women are not getting positions of power quickly enough, especially black women in business. At grassroot level more definitely needs to be done in terms of changing people's mindset. Generally, when gender equality is taught, it does not reflect what is truly needed and therefore it is not effective and society still has a chauvinistic outlook. This chauvinistic outlook is also largely the reason why women and children are still abused. In rural areas especially in KwaZulu-Natal, South Africa, when the husband dies, the husband's brother is most likely to get the inheritance despite having left his assets to his widow because women in some rural areas are still not allowed to own anything. The changes are there but they are slow and not everyone knows about them or has access to the change." She says that gender equality is no longer an option in the 21st century but a necessity. [14]

Ela Gandhi has been nominated and accepted to serve on the Legal Aid Board of South Africa. She is a Trustee of the Gandhi Development Trust and Chairperson and Honorary Editor of Satyagraha. She is also an Honorary International President of the World Conference on Religions for Peace, and a member of many other local and international organizations working for peace and building a culture of nonviolence. Currently, Ela heads the Abused Desk for Women (Phoenix); the Gandhi Development Trust; the Mahatma Gandhi Salt March; and the International Centre on Non-Violence based at the Durban University of Technology. In addition to conceptualizing the Gandhi-Luthuli Peace Centre established at the University of KwaZulu-Natal in 2008, she advises at the Ahimsa Centre, University of California and at the Unilever Centre for Ethics, University of KwaZulu-Natal.

Conclusion

In every age and in every country there are always those who have walked the extra mile, who have made an extraordinary commitment and who have lived an exemplary life. There are and have been many in South Africa who dedicated their lives to the struggle against apartheid in South Africa and continue to carry the highest values and principles with them. Their contributions to that country and to India would no doubt serve to inspire the new generation, as does Ela Gandhi's life. Her role as a peace activist and a social worker was to raise awareness among people of the apartheid oppression and violence in post-apartheid era. She has seen the huge gap between the poor and the rich, and for as long as that continues, Ela cannot see how anyone can be happy and proud of their country. She believes that one cannot speak about democracy to a person who is hungry and dying of AIDS. She holds close to her heart the belief that for the people to govern, we must empower the people to take that power to be able to tell the government what their needs are. If she could change one thing it would be the economy. Ela feels strongly that South Africa has opened up her economy too quickly and brought in overseas investment without really thinking about it. She believes that the most important thing is to create enough jobs for all the people. This can only happen if South Africa has enough job intensive industries. Unharnessed importation of clothing has affected the local clothing industry and has caused the retrenchment of thousands of workers. Similarly other industrial closures too have caused unemployment. Like Gandhiji she believes that a local economy, which is self sufficient and able to provide the essential needs of the people, should

be the model for the development of economic growth. When we ignore local economy and place emphasis on the macro level there is bound to be skewing of access to wealth and to services which leads to suffering and dissatisfaction. There needs to be a balance. Ela Gandhi's message to the world is that we need to heed the teachings of Mahatma Gandhi more passionately now than ever before.[15]

In her presentation in the Summit of the Global Alliance held during 30 September-6 October 2011 in Cape Town, Ela had outlined various tangible models for peace by drawing from the capacity building efforts taking place in Columbia. She highlighted the importance of drawing together stakeholders, assessing the needs at all levels of society, and creating holistic strategies that uphold the goal of peace building at all levels. Although each level of society is equally valuable, she pointed out the power of civil society to make rapid, wide reaching change at a lower cost than it would take to achieve similar results through the government. She reiterated the importance of collaboration by stating that "Just as we make mistakes, the government also makes mistakes, but for us to work, we have to work with government."[16] Calculating the economic benefits of a more peaceful world, Jenny, one of the speakers of the Summit, had noted that if the "world could be 25% less violent, the total additional or redirected economic activity would equal an additional US$2 trillion in 2010." This would provide enough global funding to pay for the budgets of the Millennium Development Goals, EU climate change, Japanese Tsunami and Earthquake relief, and repay Greece, Portugal and Ireland's debt with an additional $1 trillion left over in change.[17]

Ela never believes in the chain reaction of evil. Reacting to a question on Delhi rape case during her visit to Kochi on 11 January 2013[18] she commented that, "When we talk about the recent rape in Delhi, there is a call to hang the culprits to death. But there are so many culprits. How many would you hang? There won't be anybody left on the face of earth if you start hanging all the culprits. From my experience, capital punishment has never acted as a deterrent," said Gandhi. She added that denouncing capital punishment should not be taken as equivalent to lightening the sentences. "It is not about letting the prisoners go away with lighter sentences. Our punishments ought to be correctional. But, under the present system, the culprits end up being more criminalized after their punishments," she said. To find a solution, one needs to look at the root of such violence against women, the peace activist said. Human rights and justice are important. Justice tends to look only at the problem. We can find a permanent solution only if we find the root cause of the problem. Even mothers cannot appreciate the birth of a female child. Why do we have so many cases of female foeticide? If there is no love and respect for the girl child in her own family, then how can one expect the same from society where she grows up ?" She said. "If one looks deeply into Mahatma's philosophy, it is essentially about finding a solution to the problem and then tackling it. When he looked at the problem of colonialism, he found that the root cause for its existence was our country granting entry for the colonial forces," she said.

Martin Luther King Jr. long back had suggested that in order to avoid the "dark abyss of annihilation" humanity has to break the "chain reaction of evil". The chain reaction of evil is the outcome of a set of assumptions about human nature that govern the behaviour of human beings—that humans are irrational, materialistic, autonomous individuals that act to maximize their own interests…" But the truth is that by our body's "mirror" neurons, we are driven to be social animals and pushed to break down boundaries

that keep us from allowing our sense of community to encompass all people and all living things. [19]

South Africa is in an epochal moment: the transition from a culture of violence (direct, cultural and structural violence, as defined by Johan Galtung's triangle illustration of violence) toward a culture of peace, resulting from the paradigmatic shift away from separateness and fear, competition and win lose relationships toward oneness and hope, cooperative interdependence, and win win peace.[20] Old systems creating violence and instability are giving way to new strategies which include infrastructures for peace, such as peace studies programmes at universities, community peace building projects, campaigns of the Global Alliance, as well as business principles including corporate social responsibility and social entrepreneurship. Ela Gandhi, as a peace activist smoothens that transition. The world needs peace more than ever. She needs Mme (Mother) Ela too.

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"Special Economic Zone: Perspectives of Inclusive Growth and Social Development in Odisha"

Santosh Kumar Pradhan

Abstract

The Government of India enacted the SEZ Act in 2005 with the broad objective of providing sustainable economic environment for the promotion of goods in a quick and hassle free manner. It is more liberal than previous economic policy with the perspectives of social development especially for the displaced families due to zone set up and the overall development of the nation as a whole. The SEZ Act was expected to give a big thrust to exports and consequently to the foreign direct investment inflows into India and is considered to be one of the finest pieces of legislation that may well represent the future of the industrial development strategy in India. Considering the present scenario; the SEZ policy is probably one of the most controversial of all government policies in the post liberalization era. Political parties, senior government officials, ministers, economists, analysts and activists are hotly debating the policy and its effectiveness towards social development through CSR strategies, opportunities for inclusive growth and sustainable social capital formation. This explorative research article is explaining in details about policy planner's visualization regarding the operation of SEZ and its expected outcome in relation to inclusive growth and social development along with also tracing out problems and prospects of the SEZ.

Introduction

Special Economic Zone is a new initiative to recognize the importance of facilitating international trade for sustained growth of economy and increased contribution to the GDP of the nation. Special economic zone consists of a particular area inside the state which acts as foreign territory for tariff and trade. It is more liberal than previous economic policy with the objective of rapid economic growth by using tax free and business incentives to attract foreign investment and advance scientific technology. Indian economy is doing well and is among the fastest growing economies in the world. The

Government of India liberalized its policy towards foreign investment in 1991 to permit automatic approval for foreign investment up to 51 percent equity in 34 industries. The Foreign Investment Promotion Board was also set up to process applications in cases not covered by automatic approval. During 1992-93 several additional measures were taken to encourage direct foreign investment, portfolio investment and NRI investment etc. The recent trends, encompassing a more visible growth and mobility, tend to substantiate the India shining concept and we now have valid reasons not to be skeptical. In January 1997, this limit was raised to 74 per cent in case of foreign investors and 100 per cent for Non-

resident Indians. As a consequence of the measures taken by the Government, during August 1991 and August 1998, the Government approved total foreign investment of the order of Rs.1,73,510 crores, about 137 times the Rs.1,270 crores of foreign investment during the period 1981-1990[1]. Most developing countries in the world have recognized the importance of facilitating international trade for the sustained growth of the economy and increased contribution to the GDP of the nation. As part of this continuing commitment to liberalization, the government of India has also, since the last decade, adopted a multi pronged approach to foreign investment in India. The last five years have shown the rates of growth that India could achieve with market oriented development policies and a better integration into the world economy. This is a promising development because the last few decades have shown the extent to which the poor stand to gain from acceleration in growth. The latter widens opportunity, provides the resources needed to invest in human development, and creates the very foundation that will increase returns to human capital — and thus families' willingness to send their children, including girls, to school, have fewer of them, or in multiple other ways, invest in their future. All these measures were taken to promote the inflow of foreign capital by offering a large number of concessions. This is in sharp contrast to the policy followed during the first four decades of planning. Obviously, this indicates that the Government has been quite successful in changing the climate for the entry of foreign investment. There should be no complacency about the policy of foreign collaborations. Foreign collaborations do have a positive role in certain fields like power generation, steel, aluminum, petroleum, cement etc., but they should not be allowed to proliferate in consumer goods, needed by the upper strata of Indian

society. Besides this, the activities of multinationals which increase our dependence on foreigners and drain away our resources should be restricted. But a much bolder and persistent policy has to be followed to get rid of them. The stakes are high because multinationals are even known for toppling government wherever they feel that the regime has become an obstacle to the achievement of their aspirations.

The broad objective of such explorative research is to compare different data about SEZs in various states of India, thus identify its nature and impacts. Attention is also drawn to the issues like regional imbalances in different geographies. The impact of SEZs in relation to inclusive growth and social development has also been discussed. SEZs as economic opportunity set brings out social issues and displacement trauma to few. Its implementation is not free from administrative difficulties. These challenges have been discussed in this article.

Special Economic Zone: An Overview

The SEZs in India are the outcome of the present government's industrial policy which emphasizes deregulation of Indian industry and to allow the industries to flexibly respond to the market forces. All undertakings other than the small scale industrial undertakings engaged in the manufacture of items reserved for manufacture in the small scale sector are required to obtain an industrial license and undertake an export obligation of 50% of the annual production. This condition of licensing is, however, not applicable to those undertakings operating under 100% Export Oriented Undertakings Scheme, the Export Processing Zone (EPZ) or the Special Economic Zone Schemes (SEZs).The SEZ policy was first introduced in India in April 2000 as part of the export import policy of India. To provide

stable economic environment for the promotion of export import goods in a quick, efficient and hassle free manner, the Government of India enacted the SEZ Act, which received the assent of the President of India on June 23, 2005. The SEZ Act and rules 2006 were notified on February 10, 2006. The SEZ Act was expected to give a big thrust to exports and consequently to the foreign direct investment inflows into India and is considered to be one of the finest pieces of legislation that may well represent the future of the industrial development strategy in India. The total direct foreign investment approvals till 2004 to India was 2,90,654 crores, out of which the actual inflow to the country was 1,51,124 crores. Considering the figure it is found that nearly 49% of FDI inflows are in high priority areas like electrical equipment, transportation, telecommunication, fuel (power and refinery), metallurgical industries and cement[2]. India foreign exchange reserves stood at $179.052 billion on January 26, 2007. Compared to this with the situation that we had some 15 years back, India's forex reserves stood at $5.8 billion in March 1991, a few months before the ratio of PV Narasimha Rao, Manmohan Singh and P. Chidambaram sincerely set out Indian economy. It reached to $25.2 billion by March 1995 and was $ 38.0 billion by March 2000[3]. Simply put, the current reserves are higher than our external debt. But, unfortunately, India seems to shine only on one side and it is dark on the other. There are enough indications that the economic growth is lopsided and the benefits are not tackling down to the deprived section of the society. Our economic policies seem to focus more on the upper echelons society. That is the feeling one gets if one goes by the growing opposition to the SEZ policy of the Indian government that came into effect on April 1, 2000. SEZ, for instance, may pour capital bank but the results can be far disappointing, as it can widen the gap of inequality.

The SEZ policy is probably one of the most controversial of all government policies in the post liberalization era. Political parties, senior government officials, ministers, economists, analysts and activists are hotly debating the policy and opinions are sharply divided. There was not much opposition to the SEZ policy when the previous government first mooted it and when the SEZ Act was finally passed. Instead it was widely seen as an attempt, though belated, to catch up with China and emerge as a major manufacturing location. The controversies started when a large number of proposals for new SEZ were made to the government and some of these promoters, including politically well connected business houses were granted land to set up SEZs at amazing speed. The Commerce Ministry successfully attempt to remove the cap on the number of SEZs by arguing that the policy would lead to large revenue losses because of tax exemptions. The Ministry of Commerce has estimated a revenue loss on account of exemption on taxes, customs and excises on raw materials and finished products at around Rs.140,000 crore at a time when there was an urgent need to widen the tax base.

India has witnessed a huge rush from private sector companies keen to set up special economic zones. The new SEZ Act was approved in February 2006 and the government has already received hundreds of applications before the new legislation came into effect. So what makes SEZ an attractive proposition is the array of facilities and incentives of that come with the zone ? SEZ is deemed to be a foreign territory for the purposes of trade operations, duties and tariffs. Facilities and incentives offered to a SEZ developer include:

- 100 percent foreign direct investment allowed for developing townships with residential areas, markets, play grounds, clubs

recreation centers etc besides franchises for basic telephone service in the zone.

- Wide ranging income tax benefits.

- Duty exemption on import as well as domestic procurement of goods for the development, operation and maintenance of SEZ.

- Exemption from service tax.

- Permission to the developer to transfer infrastructure facilities for operation and maintenance.

- Permission to generate, transmit and distribute power within the SEZ.

- Permission to provide and maintain services like water, electricity, security, restaurants, recreation centres etc on commercial lines.

- Freedom to allocate the space and built up area to approved SEZ units on purely commercial basis.

Rationalization of Special Economic Zone

India was one of the earliest Asian countries to establish a manufacturing oriented SEZ. The first SEZ India was developed by the central government of India under the Export Processing Zone (EPZ) scheme in the port of Kandla in Gujurat 1965. Since then it is expected that SEZs have been an integral part of India's export promotion policy. In India the first special economic zones (SEZ) policy came in to existence because of bringing economic reform. The economic reform policy in early 1990 did not produce desired results in economic growth due to various reasons like; lengthy administrative procedure, rigid labour laws, poor investment, low quality of infrastructure. When the country was in financial crisis during early 1990, the then Union Commerce Minister Murasoli Maran visited the

high tech SEZs in China and got impressed by their contribution to the rapid growth of GDP of the country. He then thought about taking measures to do the same in India. However by that time India was already introduced with the first Export Processing Zone (EPZ) in Kandala. But the main difference that it was not SEZ but EPZ. India was not deemed to be very happy with the EPZs because they were falling short due to various reasons. As a result the expectation rose high and the SEZs were conceived to be far efficient, calculated and modernized than the EPZs. In the light of the experiences drawn from international level it is evident these centres have added tremendously in the growth of employment and foreign direct investment or FDI. Their role has been evaluated as very significant in the growth of the economy of the host country.

Most of the developed countries follow the SEZ policy, to improve growth rate of the country as a whole. Considering all; the Govt. of India enacted Special Economic Zones (SEZ) Act 2005 and SEZ rules 2006 were notified on February 10, 2006. The basic purpose to introduce this system is to provide sustainable economic environment for promotion of exports and imports of goods at the quickest. Due to implementation of such policies some adverse impact still exists in the process of development path. It helps to raise the level of investment along with ensuring to use aid for stabilizing food prices and import raw materials, enlargement of irrigation and power potentials, improving transport facilities, expand technical resource and so on.

Expected Outcome of Special Economic Zone

Since countrywide development of infrastructure is expensive and implementation of structural reforms would require time, due to socio-economic and political institutions the

development of SEZ is seen as an important strategic tool for expediting the process of industrialization. Despite the recent pick up India's share in world goods export has been very small at 0.9 percent for 2005. Improving the business environment on a nationwide basis and providing a competitive platform to India's entrepreneur will take time. SEZs however can quickly help create high quality infrastructure in pockets. In other way it would help to strengthen a liberal and supportive business environment and thus kick start the much-needed push for manufacturing exports. They allow the government to experiment with the liberalization of labor laws, administrative procedure and eco-friendly business environment. SEZ can be practically helpful for small and medium scale entities that cannot afford to set up captive infrastructure facilities but can share the costs in a large group. However; the country can attract foreign capital and technology through providing ample facilities for the establishment of business environment.

Special Economic Zones denote geographical areas which enjoys privileges as compared with non SEZ areas in the country. The main motivating force for setting up SEZ came from the Ministry of Commerce with a view to boosting exports by attracting both Indian and foreign corporate to undertake investment in the areas. Earlier Exports Processing Zones are now also being converted into Special Economic Zones. Accordingly, the Government of India has converted Export Processing Zones in different places especially in western and south-east region over period of time of specified location of respective states into SEZs.

Critical Estimation of SEZ Policy

Under Special Economic Zone Act it has clearly mentioned about minimum land requirement to set up various types of industries, nowhere it has not been written that how much maximum land is required. In this context, the developers may be tempted to acquire more land than Actual. As per the study report conducted by National Institute of Public Finance and Policy (NIPFP) the Government will lose a sum of rupees 97,000 crores in tax revenue during 2005-10 as a consequence of the tax concession to the SEZ units. Meanwhile the chief economist of International Monetary Fund (IMF) estimates that the loss of revenue to the public exchequer will be to the order of Rs.1,75,000 crores. In regard to this the small sector provided exports of the order of Rs.1,24,146 crores during 2004-05 financial year. In fact, the country should look into the matter for the development of Small and Medium Enterprises (SME). It is clearly visible that SEZ will not create adverse business environment for the SME sector. The country like India requires lot of efforts for the up-gradation of SME at any cost. The basic issue in regard to this is that the assumption of the closer links between the sectors benefiting from the globalization and rest of the economy has not been validated by international experiences. Followed by the other issues which still in top priority to discuss are; to acquiring huge tracts of prime agricultural land for SEZ units, to stipulate only 25% land for export related industrial purpose and rest for infrastructure, housing, parks, golf courses appears to be unjustified and finally the questions related to exemption of labour laws is completely unjustified. In order to attract industrialist- Indian as well as foreign; state govt. are over bending to promise SEZs from exemption of labour laws. In spite of such, there are other certain major issues behind it which pulls down to come up the industries rapidly. These are :

- The key issue on land acquisition, land use and future of existing exports oriented units.

- Free for foreign direct investment.

- Free of all types of taxes up to final production and 10 years after the settlement of the Industry.

- Prime agricultural land should not normally be diverted to non-agricultural uses. Industries must require land but this must be done without jeopardizing agricultural prospects.

- As per the SEZ Act-2005 that the minimum 50 percent of land must be used for processing unit, whereas in almost SEZ area hardly 25 percent of land is being used for it and rest of the land were used for infrastructure, park, hotel, restaurant, house etc. which is completely unjustified.

- There is no concrete mechanism in this act for transparency and accountability.

- The Act and rule has been designed in such a way where the working labour group could not raise work related demand against the company.

- Uses of agricultural land and low productivity along with loss of revenue and forest land.

- Loss of livelihoods as well as inappropriate rehabilitation and resettlement policy.

Status of SEZ in Odisha

The Odisha Government plans to set up 14 Special Economic Zones (SEZ) to promote industrial activity in the state. These centres will come up at Lapanga in Sambalpur, Burkhamunda in Jharsuguda, Chhatrapur in Ganjam, Goudakashipur and Mancheswar in Khurda, Kalinga Nagar and Manoharpur in Jajpur, Gopalpur in Ganjam, Ramdaspur in Cuttack, Tulasideipur in Chandaka under Khurda, Belar in Nuagaon of Kendrapara, Paradip in Jagatsinghpur and Choudwar in Cuttack. The Government of Odisha have notified four SEZs in the state- the sector specific IT/ITES SEZ at Chandaka Industrial Estate in Bhubaneswar developed by IDCO, sector specific SEZ for stainless steel and ancillary downstream industries at the Kalinga Nagar Industrial Complex being developed by Jindal Steel Limited, aluminium and aluminium products SEZ at Lapanga near Sambalpur being developed by Hindalco Industries and another aluminium SEZ with Captive Power Plant being developed by Vedanta Aluminium Limited at Jharsuguda. The Government of Odisha has signed MoU with Pohang Steel Company Ltd. (POSCO) in the year 2005, the proposed investment budget of 52000 crore aims to acquire 4000 acres of land to set up steel plant and in other way the condition is, the area must have to be declared as special economic zone with subject to providing all types of facilities as required based on SEZ Act 2006. Meanwhile the people's struggle and strong opposition is going on in three Panchayats namely; Kujanga, Dhinkia and Nauagaon from the date of MoU signed. The project says that both the people and government will be benefited a lot in terms of financial, social, increase GDP rate, creating more employment opportunity and optimum utilization of available resources towards sustainable development whereas the people and other eminent groups are not in favour of this project. Therefore, if the project is for the improvement of the people and nation as a whole then why strong opposition is coming into front.

Distribution of SEZ in India (As on17th July 2013)

Category	India	Odisha	Top States		
			Andhra Pradesh	Maharastra	Tamilnadu
Formal Approval	576	10	109	102	67
In Principle Approval	49	01	6	16	06
Notified SEZ	392	05	78	65	53
Exporting SEZ (Central Govt. + State govt. / Pvt. SEZ+ Notified SEZs under SEZ Act, 2005	173	01	39	20	33

Source: Ministry of Commerce and Industry; Govt. of India

If we consider the distribution of SEZs we find that Odisha has less than 1 percent of the total number in India. Whereas Andhra Pradesh, and Maharastra have around 19% of the total, Tamil Nadu has 12% of the total. Thus Odisha does not have the proportionate distribution even considering the geographical or population proportion of India. In case of exporting SEZs, Odisha does not have a comparable number in its share.

Formal approval in case of Odisha has the data from IDCO (Industrial Development Corporation of Odisha) only, where as POSCO India has got the in principle approval. Of the notified ones, 4 out of 5 are in IT/ITES category.

Statewise formal Approval of different types of Industry

Type	India	Odisha	Top States		
			Andhra Pradesh	Maharastra	Tamilnadu
IT /ITES	353	04	54	48	35
Metallurgical and ancillary downstream industry	01	01	Nil	Nil	01
Manufacture and Export of aluminium and mineral based industry	09	03	02	01	01
Multi Product	25	01	04	06	02
Solar	03	01	Nil	01	01
Total	**391**	**10**	**60**	**56**	**40**

Source: Ministry of Commerce and Industry; Govt. of India

The table compares the number of Special Economic Zone (SEZ) with formal approval status among Odisha and states like Andhra Pradesh, Maharastra and Tamil Nadu. Andhra Pradesh, Maharastra and Tamil Nadu occupy top 3 positions according to the number of formal approvals of SEZ. In Odisha; there are 10 different industries such as; IT/ITES, Metallurgical/ ancillary downstream industry, Manufacture and Export of aluminum and mineral based industry, Multi Product and solar industries have been notified to be set up under SEZ Act. In fact, the number of SEZs for IT / ITES in Andhra Pradesh (AP), Maharastra (MH) and Tamil Nadu (TN) are 54, 48 and 35 respectively. Meanwhile, the next highest 3 number of industries in Odisha has been notified under Manufacture and export of aluminium and mineral based industry against 09 in India; followed by the status of AP, MH and TN shows 02, 01 and 01 respectively. In this context, it is assumed that Odisha is the state where mineral based industry establishment opportunity is high than other states and it is also expected that the employment opportunity for the average literate person in rural area is comparatively good. However; in case of IT / ITES based industry the high skilled people in urban area would get more benefits from it.

Socio-Economic Dimensions of SEZ in Odisha

A strategy which considers and includes in its beneficiaries, the poorest of the poor, disadvantage of groups is known as inclusive growth. The eleventh five year plan approaches paper according to which a key element of the strategy for inclusive growth must be "to provide the mass of our people access to basic facilities such as health, education, drinking water etc and that government at different levels have to ensure the level of provisions of these services", growth in a competitive economy is and will always be inclusive. Inclusive growth by its very definition implies an equitable allocation of resources with benefits acquiring to every section of society. But the allocation of resources must be focused on the indented short and long terms benefits and economic linkages at large and not just equitable mathematically on some regional and population criteria.

The biggest lacunae in India as well as Odisha are; lack of sufficient data related to employment. In fact; the employment status in organized sector is almost clear but in case of unorganized sector the data is not available annually. The total employment in public and organized sector has been declined slightly over the period 2001-2011. While the share of private sectors in employment have been steadily increasing. For Odisha, human resources are always a great strength. Keeping in view the Govt. of Odisha has launched various employment generation programmes such as Mahatma Gandhi National Rural Employment Generation Scheme (MNREGS), Swarna Jyanti Gram Swarojgar Yojana (SGSY), Swrna Jayanti Sahari Rozgar Yojana (SJSRY), Prime Minister Employment Generation Programme and self employment shemes like Odisha State Employment Mission Society (OSEMS) in order to assist skill development. As a part of new initiative, State Employment Mission has entered into Memorandum of Understandings (Mou) with nine selected training partners under the National Skill Development Corporation for conducting placement linked programme as a Private Public Partnership (PPP) undertaking in the first phase. Under this programme the training patterns are to ensure at least 75% placement of trained youth after the completion of the training programme[4]. When India became independent the poverty level

was very high. It was thought that if the economy is on the growth, the benefits will trickle down to the poor. When this did not happen, then some has to take Action for the development of the poor. So the state has to take the responsibilities of developing the status of the poor and implement the measures required for the same and it has to include poorest of the poor as well as disadvantage groups in all measures and schemes. Though the inclusive growth was and will always be one of its objectives of Indian planning, it lacked in action mainly because Indian economy was not growing enough to cater to the social sector.

However, the growing economy of Odisha in recent years made the government spend more and more in the social sector. The state that has grown rapidly over a decade but has not seen substantial reduction in poverty rates may need to focus specifically on the inclusiveness of its growth strategy, on the equality of the opportunity for individuals and firms. Sustained, high growth rates and poverty reduction, however, can be realized only when the sources of growth are expanding, and an increasing share of labour force is included in the growth process in an efficient way. Rapid and sustain poverty reduction requires inclusive growth that allows people to contribute to and benefit for economic growth. The inclusive growth approach takes a longer term perspective as the focus is on productive employment rather than on direct income redistribution, as a means of increasing incomes for excluded groups.

In spite of economic growth through industrialization in Odisha there are opportunities in social sector where the growth as well as development is possible as compared to the industrial growth. The development approaches for Odisha are mainly focusing on improvement of agriculture and allied sector in all parts of the state in general and rain-fed and drought prone areas in particular. Special attention has also given to depressed regions and marginalised class across the state. In addition to this focused efforts are required to improve employable skills, education and other soft skills of youth to harness opportunities that may come up for them in and outside of Odisha. Finally the most important approaches which have been given priority to improve human development indicators including quality education, affordable health care facilities, food security, improved nutrition facilities and safe drinking water. The Government is also trying to formulate policy and institutional measures to promote private sector investment.

Status of land allotment in various sectors in Odisha

Status	Sector	Number	Land in hectare
Formal Approval	IT /ITES	4	208.986
	Metalaurgical and ancillary downstream industry	1	101.5
	Manufacture and Export of aluminum and mineral based industry	3	463.94
	Multi Product	1	1173
	Solar	1	101
Total			**2048.426**

In Principle	Manufacture and Export of aluminium and mineral based industry	1	1620
Grand Total			**3668.426**

Source: Ministry of Commerce and Industry, Government of India

IT/ITES requires a much less area of 52 hactare than compared to Manufacturing sector. Thus the service sector intensive SEZs will have more manpower engagements for less area required. The land acquisition, displacement related issues are expected to be much less compared to other sectors. However these industries (IT/ITES, Multiproduct and solar) are situated in urban areas than the manufacturing SEZs. The manufacturing SEZs in the rural areas are more likely to have automation and less employment opportunities for the local workers. This fact in a way is not helping much to the intention of creation of more job opportunities in rural areas.

The table indicates that the coastal districts of Odisha have more share in terms of formal and in principle approved SEZs. It being an economic decision to set up in a specific location, does not give due emphasis on the regional disparity that has become an issue in the recent years. However SEZs being an opportunity to ameliorate such regional imbalances, the western and hinterland areas should be more connected with such SEZs. The impact and the size of the SEZs could be more pronounced if those are in economically backward less dense areas.

Efficacy of SEZ towards Sustainable Development and Inclusive Growth

Inclusive growth focuses on both the pace and pattern of growth. How growth is

Indicators of SEZ (formal approval) districts in Odisha

Status	District	Land allotment in hectare	Literacy	Density of population
Formal Approval	Khurda	208.986	86.88	800
	Jajpur	101.5	80.13	630
	Jharsuguda	242.81	78.86	274
	Ganjam	1278.19	71.09	430
	Sambalpur	115.94	76.22	157
	Cuttack	101	85.50	667
In principle	Jagatsinghpur	1620	86.59	682

Source: Ministry of commerce and Industry, Government of India & Directorate of Economics and Statistics, Bhubaneswar.

generated is critical for poverty reduction, and any inclusive growth strategy must be tailored to country specific circumstances. Inclusive growth focuses on productive employment rather than income redistribution. Hence the focus is not only on employment growth but also on productive growth. Inclusive growth is not only related with the farm but also the individual as the subject of analysis. Inclusive growth is in line with the absolute definition pro poor growth, not the relative one. Inclusive growth is not defined in terms of specific targets such as employment generation or income distribution. These are potential outcomes not specific goals. Inclusive growth is typically fueled by market driven sources of growth with the government playing a facilitating role. Reducing the gender inequality among the poor requires a determined effort to focus on improved health care for women, maternal health care in particular, combined with basic education. India's health system needs to put a new emphasis on basic care. Doing so will improve not only the life span and well-being of poor women and their ability to determine what family size they want, but it will also contribute to the economic health of their families, and consequently of India's society and poverty is not the only source of India's gender disparities, a determined government effort to eradicate such disparities is urgently needed.

The services relating to access to quality health care and education, particularly in the rural areas and for girls, minorities, scheduled castes and scheduled Tribes, backward classes and below poverty line families, and also the employment under the rural employment guarantee act and access to clean and good quality water, sanitation, housing and electricities are delivered at the local level. This calls for both empowerment and accountability of the relevant authorities and effective monitoring of service delivery, particularly for low income groups. There is a heavy reliance on a dynamic private sector to expand investment and create new employment opportunities. This requires developing a business friendly environment, enabling setting of and expansion of business and promoting efficiency, matching world standards. Adequate space to the voluntary organization is important for developing citizen initiatives, acting as a watchdog on govt. system and strengthening the group initiatives. This can only be done if full transparency is assumed. Finally, it is necessary to tackle the problems of corruption which is widely perceived as a major source of complaint about the quality of governance.

A central future of good governance is the constitutionally protected right to elect govt. at various levels in a fair manner, with effective participation by all sections of the population. Government at all levels must be accountable and transparent. Closely related to accountability is the need to eliminate corruption, which is widely seen as a major deficiency in governance. Transparency is also critical both to ensure accountability and also to enable genuine participation. Government must be effective and efficient in delivering the social and economic public services which are its primary responsibility. The responsibility for delivery of key services such as primary education and health is at the local level. This calls for special attention to ensure the effectiveness and efficiency of local government.

The Eleventh Plan seeks to substantially empower and use the PRIs as the primary means of delivery of the essential services that are critical to inclusive growth, so as to improve the delivery mechanism of essential social services at the grassroots level. There are about 2.5 lakhs elected institutions of local self govt. of which 2.38 lakh

are in the rural areas. There are about 3.2 million elected representatives in the PRIs of which 1.2 million are women. These large numbers of elected representatives in the PRIs are involved in the planning, implementation and supervision of the delivery of essential public services to ensure inclusiveness of growth.

The twelveth five year plan, aims at faster and more inclusive growth. It targets faster growth in all productive sectors like agriculture, industry and services with suitable intervention in policy. It seeks to achieve inclusiveness through significant improvements in literacy/ education and health, greater employment opportunities and more focus on various socio-economic groups. Inclusive growth connotes a growth process, which yields broad based benefits and ensure equality of opportunities for all. The measure of inclusive growth articulated in the eleventh plan is primarily meant to sufficiently spread the benefits of growth by way of renewed emphasis on education, health and other basic public facilities determining the levels of welfare of large sections of the population. The vision of inclusiveness encompasses equality of opportunity, as well as economic and social mobility for all sections of the society with affirmative action from the marginalized groups of the population, which are the scheduled castes, the scheduled tribes, Other Backward Classes, minorities and women. Empowerment of disadvantaged and hitherto marginalized groups is an essential component of inclusive growth.

Conclusion

Both the Government of India and the state government like Odisha are trying to implement SEZ policies effectively with the objectives of increasing economic growth at the national perspectives, creating both direct and indirect employment opportunity for the rural educated masses and proper utilization of natural resources. Meanwhile, it should be very clear that growth as well as development is possible only when we can give equal priority to the agriculture and industries. Development is not possible with the cost of poor people in terms of sacrificing land and sustainable livelihoods, so we need inclusive growth in a sustained way where everyone can get equal opportunities to improve and maintain their life in a dignified manner. However, considering the sustainable livelihoods and inclusive growth rapid economy is an essential requirement to reduce poverty since growth is an instrument for achieving a steady expansion in employment and incomes for large number of people. The growth should also be better balanced to rapidly create jobs in the industrial and service sectors, because it is necessary to shift a significant portion of the labour force from agriculture in which people are engaged in low productivity employment, into non agricultural activity which is capable of providing higher real income per head.

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Urban Health Programme in Odisha : An Innovation for GO-NGO and Community Partnership

Umakanta Mohapatra

It is now a well established fact in developmental literature that effective service delivery, the essence of Good Governance is a cooperative effort, and hence, can be realized through partnerships only. The planners, executors, change agents and the civil society organizations have come to the consensus that Govt. alone cannot achieve the goals of inclusive development; and, partnership with community and peoples' organizations will go a long way in launching a comprehensive strategy for delivery of services. The Urban Health Programme initiated under National Health Mission offers a wide scope for such partnership in delivery of health services to the disadvantaged and hither to excluded sections at the bottom level of population.

The Magnitude of the Problem in Odisha

As per 2011 Census, the urban areas in Odisha covers 107 Urban Local Bodies (ULB) including 3 Municipal Corporations, 37 Municipalities and 67 Notified Area Councils (NAC). The percentage of Urban population to total population of the State is around 16.68%. On an average, around 43% of the population living in these localities are below poverty line and around 23% of them live in slums. Speaking in a National Seminar on Water Management Chief Secretary to Govt. of Odisha Shri Jugal Kishore

Mohapatra, IAS opined that urbanization in Odisha is likely to increase up to 30 to 40% from the present level of 17% in coming 10 years.[1]

Urban areas host to burgeoning unauthorized slums with floating population. This makes it difficult or even un-permissible to provide institutionalized health services in these unauthorized locations which leads to low level of health indicators almost at par with rural areas. The conditions of urban living with its low educational and awareness level are non-conducive for IEC and BCC activities. Weak linkage between service providers and communities, non-extension of services to these unauthorized locations, low level of investment by ULBs, poor environmental conditions, inadequate health and sanitation facilities are perpetual conditions. Poverty and low level of awareness lead to malnutrition which in turn, leads to diverse alarming consequences. A senior executive of Health for Urban Poor (HUP) in Mission Directorate, NHM observes , "Anemia is a major health problem in the slums especially among women and children. Further, the other health indicators like IMR, Institutional Delivery, ANC, PNC, TFR, immunization, anemia among the adolescent, US mortality, underweight children are very low. The disease outbreaks are also frequent."[2] The urban slum population is mostly

concentrated in 7 to 8 cities namely Balasore, Bhubaneswar, Cuttack, Ganjam, Puri, Sundargarh, Sambalpur and Berhampur. These slum dwellers have little to access to primary health care services and can hardly afford private hospitals. Health indicators in these areas are far lower than what the urban average data denotes. One in 10 children in urban slum does not love to see his/her first birth day. Child mortality is 103 per 1000. Many communicable diseases like Tuberculosis commonly prevalent in these areas adversely impact health of slum dwellers more particularly mother and children.[3] Increasing urbanization accompanied by growing slums makes it difficult for ULBs to provide institutionalized health services. All these conditions pose challenges before the State and calls for special intervention.[4]

Odisha Model of Urban Health Project (UHP)

To combat the perpetuating evil (as briefed above) Govt. of Odisha have evolved an innovative strategy of partnership among Bureaucracy-Urban Local Bodies-NGO and Community for implementation of Urban Health Project to extend the outreach of health services in urban area. The strategy has been viewed by experts as a model for adoption elsewhere. Of course, the trail is on, and, the end result will speak about its efficacy elsewhere. The author in the present article has tried to look into the strategy adopted in Odisha with its background, techniques of operation and visible outcomes.

The programme has been launched as Urban Slum Health Project (USHP) from 2011 on pilot basis in identified slums in 11 towns and cities of the State covering 922 slums served by 37 Urban Health Centres (UHC). Each USHP covers 20,000 to 25000 slum population including migrant labourers, homeless, street children,

rickshaw pullers, construction and brick workers etc.

The Programme has been designed as a community health development strategy aimed at improving health standards of urban community by enhancing availability and accessibility of health services to the people. It envisages capacity building at community level for planning, monitoring and management of health problems by people themselves with Government only playing the role of a facilitator. The programme targets at promotion of safe motherhood, reduction of Maternal Mortality Rate (MMR), Reduction of Neo-natal Mortality Rate (NMR), prevention of Reproductive Tract Infection (RTI), Prevention of Sexually Transmitted Diseases (STD) and improve the health standards of the urban poor, especially in identified slum locations. The specific objectives of the programme are:

➢ To provide integrated primary health services for maternal & child care and prevention/control of communicable diseases in slums areas.

➢ To promote health status of the urban poor through increased coverage of reproductive child health services, adoption of healthy behavioral practices and catering to unmet family planning needs.

➢ To undertake necessary activities for qualitative improvement of health determinants like water, sanitation, hygiene & nutrition.

➢ To generate community demand for health services and to enhance the accessibility to health institutions through capacity building at community level.

Approach and Activities

The programme adopts a multi-dimensional approach for realization of these

objectives viz. **preventive, curative, referral and extension of outreach services**. The preventive steps are taken by creating awareness through community involvement. Curative services are provided in urban health centres which is centrally located and easily accessible to the people from slums. The cases which are difficult to be managed at UHC are referred to referral hospitals and people are provided handholding support for availing the benefits of 108 ambulance service, emergency ambulance service, state treatment fund etc. Outreach services include organization of health & nutrition day, health camps, check up camps, immunization programmes, family planning promotion, IEC and BCC activities, sensitization of adolescent girls on life skill education, promotion of institutional delivery, capacity building of WSHGs, formation and strengthening of Ward Swasthya Samiti, promotion of Malaria control. These activities are managed by ANMs and link volunteers of the project.

Integration and Convergence

An artifice of integration and convergence has been evolved to make primary health care universally accessible. A good synergy between planning, execution and management of primary health care has been worked out through a partnership among Govt. of India, State Govt, HUP programme supported by USAID India, local community, urban local body and NGOs. Transparency, credibility and efficacy have been the guiding principle for selecting the partners. Service providers have been made accountable to the community.

Government has expertise in identifying social goals and crafting out programmes to achieve them. Government has also dovetailed funds to provide for incentives and medicines. The HUP of USAID India provides technical support.

The voluntary/private sector has the skill of implementation and innovation with reliable ability to reach the targeted population and deliver services. Involvement of private and voluntary sector brings in more manpower and expertise for extending outreach of services of large number of people. The voluntary sector has also some reliable track record of working for good health among people and community since such an activity is entrenched in charity.

Considering all these, Government of Odisha have planned a synergy and integration of all the stakeholders for instilling a sense of programme ownership in them and making them a part of the system for harnessing community health. Govt. have made proactive policies and facilitating norms of public private partnership in health programmes. Department of Health and Family Welfare, in collaboration with National Health Mission have worked out the guidelines for partnership. The NGO and private partners were selected through inviting of the Expression of Interest (EOI) in open bidding process. The final selection of NGO and private partners were done on the basis of the track record of the organizations, their experience in health programmes, their expertise and ability to deliver the services. Attempt was made to ensure equity, transparency and accountability at each stage in the whole partnership.

In this synergetic strategy Government provides available infrastructural facilities, funds for salaries, operational expenses, equipment, furniture and pharmaceuticals etc. NGOs are also provided necessary training by expert and professional bodies of Government. Hiring of doctors, and support staff is the responsibility of NGOs. Opening of OPD, delivery of services, organization of outreach camps, health check-up programmes, mobilization of the community,

networking with people, empowering of the community to demand for health services, enabling the community to access the services, awareness and behavior change communication (BCC) are entrusted to NGO partners. Community has been activated through formation of Ward Swasthya Samities, Mahila Arogya Samities, Balika Mandals and Peer Groups. The similar health schemes and programmes like reproductive child health, mother & child care services have been converged and a holistic approach has been devised. The integration has been designed in such a manner that ownership of the project by ULB is ensured at every stage starting from signing of MoU(Memorandum of understanding), planning for establishment of urban health centre and release of funds to executing agencies for monitoring and evaluation. The Health Officer or the Medical Officer of the concerned ULB has been designated as the Nodal Officer for the project in their respective towns or cities. In the whole project NGOs have been involved as the real performing and delivering partner in the field. Attempt has been made to mobilize the local human, financial and infrastructural resources by way of convergence. The following figure presents a pictorial presentation of the process.

The programme is now put to pilot testing in 12 locations of 11 towns and cities. The detail of the present coverage of the programme is presented in table No.1 for a snap view.

Monitoring & Evaluation

In OUHP close monitoring and suggestive evaluations have been accepted as the keys for ensuring delivery of primary health services and improvement in health indicators. Three-tier monitoring system has been put in place. The first level of monitoring is done at the NGO level which is often called the internal monitoring. The Executive Committee and the Advisory Council

of the NGOS are directly involved in the monitoring and evaluation. They mostly monitor the utilization of funds, organization of the programmes, working of OPD and other extension services. The second level of monitoring is done at the District level involving the ULBs, partner NGOs, Medical Officers, NRHM and RRC coordinators. The third level monitoring is done at the State level.

Detailed guideline and structure have been framed for adequate monitoring and dependable evaluation. The entire process is undertaken in the following manner.

1.   Service providing NGOs, after having their internal evaluation, submit MPR in a prescribed format both in soft and hard copies.

2.   At district level the progress of the project is reviewed monthly by the concerned ULB and District Health administration involving the Collector.

3.   At the State level the project performance is reviewed on quarterly basis by the State Level Mission Director of NHM. The progress and bottlenecks in the process are also reviewed by the Apex Body State Health Society under the Chairmanship of Chief Secretary.

4.   Apart from these mid-term evaluation (after one year) and final evaluation (after three years) of the project is done by the external independent agency.

Visible Outcomes

As told in the previous sections of this article this innovative approach is in the trial and end results are yet to be realized in their full potential. The end result, particularly in the context of long term impact, behavioral change of people, people's ownership and sustainability of the programme are yet to be seen. But the upcoming

results in terms of service delivery and outreach of the programme are clearly visible. The inter-sectoral collaboration among H & U D Dept, H & F W Dept. and W&CD Dept and other stakeholders have been institutionalized through formation of State Coordination Committee and City Coordination Committee. Some midterm evaluations done by independent agencies have clearly pointed out the upcoming results. The institutional mechanism which is offshoot of this innovation has also been put in place. The Table No.2 paragraphs point to some such outcomes of one year in 9 major cities and towns where the programme has been put to pilot.

It may be observed from the figures in table below that average patients treated as outdoor patients in UHC is 35 per day, average monthly referral of the patients to the referral hospital by UNHCs in 9 towns is 50 and average institutional delivery facilitated per month by the HUC is 25, average RTI and STI cases detected and treated are 6 per month. These achievements are over and above the normal treatment provided by health machinery. A focused discussion with MOs of the PHCs and hospitals of the nearby areas revealed that because of UHP interventions there has been observable difference in referral cases and institutional delivery. There are also visible outcomes in treatment of RTI ,STD, and TB patients. Motivation towards adoption of planning measures and prevention of Malaria have also been achieved in good numbers.

A Case Study of Bhubaneswar City.

In order to have a micro level deeper analysis of the outcomes, attempt was made to look into the grounding and outcomes of the project in Bhubaneswar city. A look into the operationalization of the project over last one year revealed the following achievements.

1.	City Collaboration Committee has been institutionalized through coordination among NHM and Governmental departments and BMC.

2.	Listing of slums and assessment of facilities to be provided have been done through collaborative efforts of NHM, Govt. Health machinery and NGOs.

3.	A significant integration of OUHP with peoples' representatives, district administration, Govt and private doctors, AWC, field level health functionaries, SHGs has been achieved.

4.	An encouraging level of peoples' acceptance has been noticed in the project. Slum dwellers have accepted the project whole-heartedly as the project caters to their felt needs which remained unmet due to lack of adequate Govt. facility.

5.	176 Mahila Arogya Samities and 5 ward coordination committees have been formed and made functional.

6.	Awareness programmes on hand wash, general hygiene and sanitation practices have been organized for school children in 24 primary schools through demonstration, animation films, and magic shows. Street play on nutrition, health hygiene and growth monitoring of the child have been organized in 30 slums areas. Films on maternal health and safety motherhood have prepared and exhibited in 20 slums. HIMS have been developed and introduced in urban slum health centre.

Apart from these administrative cohesion, dovetailing of resources and IEC activities the UHP interventions through partnership model has brought about visible changes in **institutional set up and service delivery**. The data availed in course of the preparation of this article are presented in the table No.3.

It can be inferred from the statistical analysis made in table that OUHP in Bhubaneswar city has provided preliminary health services to the additional 2.31,292 population living in 47,685 households across 242 slum locations within 39 wards of the corporation who otherwise were out of the reach of common health services. The services are being provided by 9 NGO partners spread throughout the city. NGOs have been allotted specific wards to ensure inclusive coverage and accountability.

A look into the **Mid-Term Evaluation** done by Independent Agencies after completion of one and half a year of the project reveals the following outcomes of the programme.[1]

1.   The average number outdoor patients in UHCs per day has increased to 41.

2.   The average number of critical patients identified and referred to Hospitals has increased to 47 per month.

3.   The percentage of institutional delivery increased by 23% in catchment area of the project.

4.   Monthly average number of RTI /STI cases identified and treated per month is 6 who otherwise would have been the source of contamination.

5.   In Post natal Care, on an average 13 PNC cases per month are flowed up and provided check up and other post natal services.

6.   As Family Welfare measure, a total number of 114 cases have been motivated who opted for sterilization.

7.   A total number of 29 TB cases have been identified and cured through proper service.

8.   As Malaria prevention measure a total number of 54,789 bed nets have been impregnated in slums areas.

Project Impact on Identified Health Indicators-

Attempt was made to look into the performance of the project in the light of identified
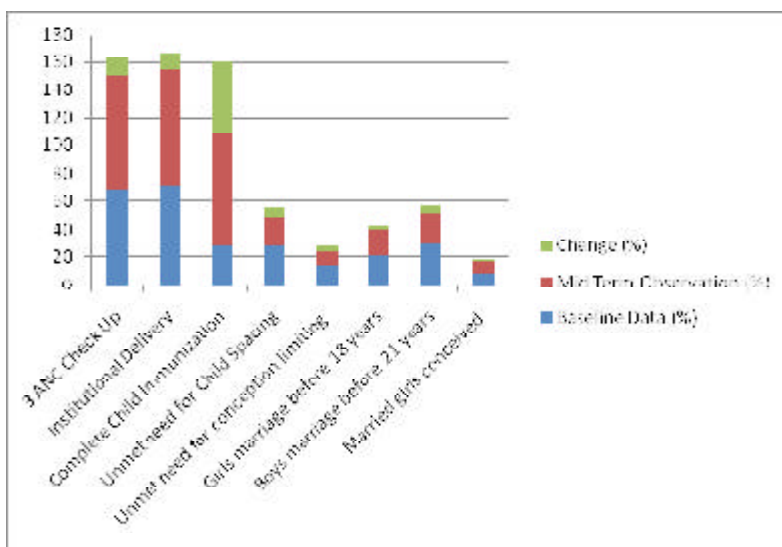
health indicators. An assessment of performance of the project in Patharbandha slum near Vanivihar was done through adoption of scientific methodology. Research tools like FGD (Focused Group discussion), narrative interview, examination of MIS (Management of Information System), validation reports and facility observation reveal the table No.4 impact of the project within a period of one and half a year.[2]

It can be observed from the table that a degree of improvement in key indicators of urban health is visible in project operation area which for a synaptic view can be seen in the diagram.

Sample Case Stories

1.   Savitri Maharana, w/o- Rabindra Maharana is a resident of Patharbandha south slum. She got married during 2009 and was blessed with a male child who is now 2 years old. The OUHP was started in the said slum during January,2011. The project staff and the link volunteer came to her and explained her about the utility of keeping gap between two children and adoption of planning measures. They also motivated her to use contraceptives. Savitri said, "earlier she had a lot of mythical beliefs about the conception of a child, birth of a child." After constant persuasion by link volunteer and subsequently by ANM , Savitri took up the issue with her husband. She talked with her husband about the use of condoms and assured him that it will be available free of cost at their home without knowledge of parents and elders. Till now they are using contraceptives and taking good care of their first child.

2.   Ojifa Bibi w/o Samsar Khan is a resident of Regional Science Park Bustee. She is aged about 26 years. She has been blessed with 2 children one boy and one girl. The project staff gave her proper information about conception of a child, prenatal postnatal care and utility of adopting family planning measures. She reported that at the initial level the sayings of project people was against her family norms and she knew that none of the elders including her husband would agree for this. However, after constant persuasion by project staff she and her husband became convinced and agreed to use condoms. It was made available to them at their home. Ojifa said that now she is happy and free from the fear of bearing another child. She also said that project staff have been persuading her to go for permanent sterilization. She has convinced her husband. They have planned to go for it during January, 2014

3.   Kiranbala Mahapatra is now working as Angnawadi worker in Bisheswar Bustee. She says that there is no ASHA worker in her AWC area. She used to face a lot of problems in carrying out various mother & child care works and immunization. She had to do all works alone for which work was not being satisfactory. But now, because of the project she has got one sister as link volunteer who assists her in all these works. She is able to do the works and immunize all the children in her Anganwadi area.

Challenges and Suggestive Measures

        Along with the success as pointed out in preceding paragraphs, the opereationalization of the project has also brought about some challenges as is revealed from the field situation. The challenges along with suggestive guidelines are put in the succeeding paragraphs.

1.   The resources put in are quite inadequate to cater to diversified project objectives of a large population. There is need to increase the number of UHC and frequency of health camps. There is requirement for additional human resource and infrastructure. The medicine for various types of common ailment should be made available at UHCs. There should be improvement in quality and quantity of medicines supplied.

2.   There is need to provide basic public utility facilities like toilet, water supply, drinking water, waiting space etc. in the UHCs.

3.   There is need for providing technical hands for paramedical and pathological services in UHCs.

4.   Though the project has been accepted by the slum dwellers, it seems that male participation is quite low and measures should be taken to promote male participation.

5.   The link volunteers who play the most crucial role need to be imparted professional

training with practical exposures. The promised incentives should be released to the volunteers in time so that they do not lose their interest to deliver the services.

6.   Various stakeholders of the project site and the opinion makers of the slum community need to be actively involved in the project.

7.   The BCC and IEC activities need to be intensified through Public Relation Approach (PRA) to effect real changes in behavior of the people.

8.   The CBOs (Community Based Organizations) existing or constituted in course of the project need to be mobilized and motivated

through interpersonal techniques of public relation exercise.

9.   Community ownership of the project should be promoted through qualitative service delivery, involvement of opinion makers and public relation activities so as to make the project sustainable.

The OUHP strategy of Odisha has grounded an innovative model of partnership among the Government machinery, Non Government Organizations, Urban Local Body in particular and civil society in general. But its effectiveness will depend on the extent to which these challenges are addressed and mitigated.

Table No.1

Pilot Coverage Status of OUHP

District	Name of the ULB	NGO Partner	No. of slums covered	Slum population covered
Cuttack	Cuttack	Lions Club of Mahanadi	34	29000
		Madhusudan Matrumangal Kendra	19	27744
		CHANGE	29	19301
		NIAHRD	26	20370
		SAI	19	21,059
		Utkal Sevak Samaj	17	20157
		Pragati Yuba Kendra	34	28541
		Suprativa	20	20,000
Khurdha	Bhubaneswar	My Heart	16	22,205
		FPAI	17	21,244
		Open Learning System	27	22,897
		Odisha Voluntary Health Association	17	26,320
		Bhairabi Club	42	26,702

District	ULB	NGO	Slums	People
		Gopinath Juba Sangha	60	24,367
		Nikhila Utkal Harijan Adivasi Seva Sangha	27	24,463
		VIKASH	45	24,020
		CARAM	24	24,955
		Viswa Jiban Seva Sangha	30	23,614
		Ashirbad Health Care Center	24	26,097
Sundargarh	Rourkela	SEWAK	18	23,002
		NISWAS	25	26,080
		BSS	21	23,879
Balasore	Balasore	Punaruthan Voluntary Organization	15	19,417
		May I Help You	10	20,025
Ganjam	Berhampur	Indian Red Cross Society	16	25,000
		CARD	40	25,292
		Govinda Pradhan Smruti Sansad	20	26,205
		Association for Rural Uplift & National Allegiance	28	26,800
Sambalpur	Sambalpur	Adarsa Sisu Mandir	32	22,875
		Aruna Institute of Rural Affairs	34	24,649
Jagatsinghpur	Paradeep	IRDMS	08	21,466
Jharsuguda	Brajarajnagar	LAVS	36	26,678
	Jharsuguda	SEWA	32	21,913
Mayurbhanj	Baripada	IMTS	35	24,602
Puri	Puri	PENCODE	3	30,000
		ISERD	7	22,000
Keonjhar	Joda	Aruna Institute of Rural Affairs	15	23856
Total 11 Dists.	**12 ULBs**	**37 NGOs**	**922 Slums**	**8,86,795 people**

Table No.2

Up coming Outcomes of the Project in 9 sampled cities.

City/Town	No of Projects	Key Activities and Outcomes.								
		Avg OPD per day	Avg. monthly Referral	Avg. inst. delivery per month	Avg No of RTI.STI referred	Avg. PNC Cases	TB cases treated	Sterili zation Cases moti vated	NSV cases moti vated	Bed nets Impreg nated
BBSR	11	41	47	23	6	13	29	114	0	45789
CTC	8	44	70	25	16	22	31	278	0	47587
Berhampur	4	38	76	34	7	17	12	229	3	10226
RKL	3	45	58	24	2	27	27	59	0	5650
Smblpr	2	35	30	27	—	30	0	20	0	5969
BLS	2	49	71	36	2	28	16	45	0	6428
Puri	2	23	15	14	10	9	1	3	0	9333
Jharsuguda	2	20	48	22	3	14	3	15	0	10532
Joda	1	20	39	19	4	15	7	33	0	27530
Total 9 ULBs	**35**	**35**	**50**	**25**	**6**	**19**	**126**	**796**	**3**	**169044**

Table No.3

Coverage Status of UHP in Bhubaneswar Municipal Corporation

NGO Partner	Location of UHC	Wards Covered	No of Slums allotted	Total House hold covered	Slum Population Covered
Ahribad	Bharatpur	17,18,28	22	5951	29,214
Bhairabi Club	Mundasahi,CRP	26,27,31,32,33,34,45	40	5189	26,702
CARAM	L-1875-Phase-II Dumuduma	29, 59 60	24	4052	24,955
FPA of India	Nilachakranagar Saliasahi	15	15	5943	20,521
Gopinath Yuba Sangh	Kargil Basti	30,46,47,52,53,54,56,57,58	60	6752	27,045
MY HEART	Swadhin nagar Saliasahi	16	12	5765	26,860

NUHASS Open Learning System	Patharbandha Sandhyasathi Club Near Sriya Talkies	12,13,14,22,23,24,37 25,35,36,38,43,49	27 25	4565 4130	26,778 22,897
OVHA	Panda Park Chandrasekharpur	9,11,15	17	5338	26,320
Total- 9	**9 UHC**	**39 Wards**	**242**	**47,685**	**2,31,292**

Source: Mission Directorate NHM Odisha

Table No.4

Impact of OUHP on Health Indicators

Sl.No	Key Health Indicators	Baseline Data (%)	Mid Term Observation (%)	Change (%)
1	3 ANC Check Up	69.3	81.3	12
2	Institutional Delivery	72.4	82.7	10.3
3	Complete Child Immunization	28.6	80.0	51.4
4	Unmet need for Child Spacing	28.0	21.3	6.7
5	Unmet need for conception limiting	14.0	9.7	4.3
6	Girls marriage before 18 years	21.6	18.7	2.9
7	Boys marriage before 21 years	28.7	22.3	6.4
8	Married girls conceived	9.1	7.9	1.2

Source-Mission Directorate NHM, Odisha

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Umakanta Mohapatra, Information Officer, Information & Public Relations Department, Bhubaneswar.

Civil Servant's Accountability for Good Governance

Dr. Niranjan Parida

Introduction :

The primary concern of the citizens in a good civil society is that their government must be fair and good. For a Government to be good it is essential that their systems and sub-systems of Governance are efficient, economic, ethical and equitable. In addition the governing process must also be just, reasonable, fair and citizen-friendly. The administrative system must also be accountable and responsive besides promoting transparency and people's participation. The test of good governance lies in the effective implementation of it's policies and programmes for the attainment of set goals. Good governance implies accountability to the citizens of a democratic polity and their involvement in decision making, implementation and evaluation of projects, programmes and public policies. In this perspective transparency and accountability become invaluable components of good governance as well as of good administration. Transparency makes sure that people know exactly what is going on and what is the rationale of the decisions taken by the Government or its functionaries at different levels. So it is right to take decision on behalf of civil servant for their action in day to day life.

Civil Service Reforms Relating to Good Governance :

A well-functioning civil service helps to foster good policy making, effective service delivery, accountability and responsibility in utilizing public resources which are the characteristics of good governance. "Good Governance" is being used as an all-inclusive framework not only for administrative and civil service reform but as a link between Civil Service Reform and an all-embracing framework for making policy decisions effective within viable systems of accountability and citizen participation. Administrative reform focuses on rationalizing structures and operations of government machinery. Governance reform tends to focus on facilitating the effective functioning of and interactions between the state, the market and the civil society. It refers to the improvement of legal institutional and policy frameworks to create proper decision making and implementation environments for economic growth and distribution. It encompasses participatory systems for elements of civil society to become actively involved in formulation of policies and programmes and their implementation. It also includes effective and transparent systems and processes for accountability in government activities. Civil service reform cannot be seen in isolation and

it has to be undertaken along with administrative and governance reforms for effective results. Although comprehensive reform that involves governance, the civil service administrative practices and civil society is ideal. It requires sustained commitment from political and administrative leaders. It is also too complex to implement all at once. Few countries have undertaken comprehensive reforms and there are mixed results. The challenge lies in finding linkages among the governance, civil service and should come from within the civil servants to create pro-active vibrant and accountable civil service.

Civil Servant's Accountability :

The civil servants have always played a pivotal role in ensuring continuity and change in administration. However, they are dictated by the rules and procedures which are formulated taking their advice into account. It is the 'rule of law' rather than the 'rule of man' that is often blamed for widespread abuse of power and corruption among government officials The explosion of media in the recent past has opened civil servants to external scrutiny and called for transparent accountability mechanisms in terms of outcomes and results not processes. The issues of accountability of civil servants in service delivery have come to the forefront in all dialogues regarding civil service reforms. The credibility of civil service lies in the conspicuous improvement of tangible services to the people, especially at the cutting edge. Conceptually, the civil servants are accountable to the Minister in charge of the department, but in practice, the accountability is vague and of a generalized nature. Since there is no system of *ex ante* specification of accountability, the relationship between the Minister and the civil servants is only issue-sensitive. The civil servants deal with the Minister as the issues present themselves.

The accountability relationship can be anything from all-pervasive to minimalistic and it is left to the incumbent Minister to interpret it in a manner that is most convenient to him. It is true that the legislatures in India are armed with control mechanisms such as questions, adjournment motions, no confidence motions, calling attention notices, half an hour discussions and control through legislative committees. However the legislatures in India have failed in demanding and enforcing any meaningful accountability from the civil service. The control mechanisms of the legislatures have at least succeeded only in reviewing how much money has been spent and how much more is going to be spent. The reasons why the legislatures in India are not in a position to enforce accountability from the civil service is because their review is *ex post*. Talking about the financial committee of the Parliament N. N. Mallay says, broadly speaking the scrutiny exercised by the Financial Committee are *ex post facto* one - a post performance review of administration. They examine not what the administration of the government propose to do but what they have done how well or ill it has been done and with what results. They aim at correction and prevention or recurrence of working or incorrect administrative action. They look to the future by looking into the past. (1972). In New Zealand, the legislature has succeeded in enforcing accountability from the civil service only because of *ex ante* specification of performance expectations through the system of outputs. The Parliament in New Zealand resorts to an appropriation process that votes resources for the purchase of outputs. The resources so voted follow the costing provided by the civil servants and are in terms of the outputs as agreed upon in the annual performance agreements. With outputs specified *ex ante* and resources provided the legislature

is in a position to review what is being actually delivered rather than how much has been spent and how much more is proposed to be spent. The Indian system provides for post-audit of government accounts. Post-audit, the age –old mechanism for ensuring administrative accountability is ineffective under certain circumstances. The current practice of accounting does not lend itself to a discriminating measurement of performance from different perspectives. In New Zealand we have seen that it is now possible to measure performance from several perspectives and to hold the civil servants accountable with the adoption of accrual accounting. For instance where the government is the owner of the assets good performance has implied maintenance of the department's capital and accrual accounting makes it possible to measure this. Where the government provides services information on full accrual cost including the cost on capital is furnished to enable comparisons between the cost of a government department providing particular services versus the cost of using a private sector supplier. On the informal side institutions of the civil society such as consumer organizations and professional associations in India have neither the means nor the clout to hold the civil servants accountable. The industry associations are informed and organized but they know better than to confront the powerful civil servants. The trade unions are organized on political lines and are incapable of taking an objective view of things. The print media scrutinize the working of civil service but only desultorily. The concept of accountability of the civil servants to the user public does not exist in India although almost all the public utilities are owned by the government and managed by civil servants. There is nothing remotely resembling a Citizen's Charter that can set and regulate service standards and

ensure that the user public is provided with choices and given value for money. In fact, terms such as 'user public' or client public have not entered the authorized government vocabulary. The term beneficiary is in currency clearly ruling out any measure of accountability for largesse handed out by the civil servants. There is however some talk that the civil servants should be accountable to the people. The Approach Paper to the Ninth Plan (1997-2002) states Lack of accountability of the implementing agencies either to the government or to the people has been the single major cause for misappropriation of funds for development programmes. (Planning Commission 1997 p.19) T.S.R. Subramaniam the Cabinet Secretary and head of the civil service says Civil Servants are accountable to the people. They have to reform themselves of course. But the politicians have to be told that the civil servant is a public servant (Sunday 15-21 Sept. 1996 p. 23). But the idea of the accountability of the civil servants to the people still remains an abstraction. The civil servants themselves will have a play a critical role in reforming the civil service. In all democratic countries civil servants are accountable both to the political executive and to citizens for ensuring responsive, transparent and honest policy implementation and service delivery. But ensuring accountability for performance is not a simple task in government service. There are immense complexities involved in making public officials answerable for outputs and outcomes. Setting performance targets and their measurement is easier in respect of service delivery agencies particularly when the service provided is tangible and thus an easily measured unit but for many public organizations where the output is policy related and therefore not very concrete assessment of performance becomes much more complicated.

Accountability of the executive arm of government to Parliament and to the citizens of the country is of course the fundamental feature of a democracy. The final expression of accountability in a democracy is through the medium of periodic elections which is an instrument for punishing and rewarding the Government of the day, and therefore serves as an ultimate instrument of accountability. In India constitutional and statutory bodies such as the office of the Comptroller & Auditor General, the Election Commission and the Central Vigilance Commission (CVC) are examples of other oversight mechanisms that are autonomous but lie within the framework of the State. Analysts have categorized these accountability mechanisms into "horizontal" accountability mechanisms which refer to those located within the State as against 'vertical' accountability mechanisms which are those outside the State and include the media, civil society and citizen.

Fitness Bar of Civil Servants in India :

The public perception today is that government servants are unresponsive to the needs and concerns of citizens and the system does not address this problem because the mechanisms to ensure accountability, integrity and efficiency of public servants do not appear to be adequate. This is supported by a plethora of anecdotal evidence. Data obtained from the UPSC and the CVC clearly bring out that there are very few cases where disciplinary proceedings result in imposition of substantial penalties. The life long job security provided to a government servant further leads to such a distorted incentive structure because it is a fact that under the present system very rarely is a government servant punished or removed for poor performance. As a result an element of complacency and inertia has got internalized in the civil services. In fact it has been noted that

this trend not only manifests itself in terms of indifference and disregard of citizen's complaints and concerns but also in the form of indiscipline and insubordination. In the section Dismissal Procedures the 2nd Administrative Reform Commission has recommended a major revamp of the present system of disciplinary proceedings against government employees to ensure greater accountability and to minimize if not eliminate misconduct and indiscipline. In addition the Commission feels that there is also need to find a systematic solution to the issue of complacency that stems from the lifelong job security coupled with lack of penal consequences for non performing or inadequate performance. While the performance of government organizations and their sub units are periodically subjected to indepth reviews seldom are efforts made to link organizational performance to the performance of an individual civil servant. In fact, at present annual confidential records of civil servants are the only mechanisms to assess the performance of a government servant and these records are used to evaluate the fitness of a civil servant usually at the time of promotion. The Commission is of the view that there is need to have a comprehensive in-depth assessment at important milestones in an officer's career. These assessments in view of the Commission should be carried out on completion of 14 and 20 years of service. The first review at 14 years would primarily serve the purpose of apprising the public servant about his/her strengths and shortcomings for his/her future advancement. This should also be used for assessing his/her training needs. The second review at 20 years would mainly serve to assess the fitness of the officer for his/her further continuance in government service. These performance evaluations could be conducted by committees constituted for this purpose. So

far as the second review is concerned as this would involve a more intensive assessment about a public servant's fitness to continue in service, this may be entrusted to an empowered committee comprising both government officers as well as external experts. The second review would involve a very careful scrutiny and analysis of the officers' general reputation performance and his/ her potential to hold leadership positions involving higher responsibilities in government. To the extent possible feedback from citizen wherever available should be used as an input in this exercise. A personal interview with the officers should normally be a part of this process. The detailed modalities of this assessment would need to be worked out by government. The services of public servants who are found to be unfit after the second review at 20 years should be discontinued. A provision regarding this should be made in the proposed Civil Services Law. Besides for new appointments it should be expressly provided that the period of employment shall be for 20 years only. The Commission feels that these reviews combined with the changes suggested in the performance management system disciplinary proceedings and the reforms in the recruitment and training of civil servants would make the entire system much more proactive responsive and accountable.

Promote Accountability to Citizens :

Accountability also means answerability i.e. questions asked of public officials have to be answered by them. There are two types of questions that can be asked. One type as under the RTI Act merely seeks information / data and involves one way transmission of information. It promotes transparency and to a much lesser degree accountability in Government. The second type of question enquires not just as to what was done but why and therefore

involves a consultative two ways flow of information with the citizens usually providing a feedback in respect of the working of government departments and service delivery of public agencies. Such mechanisms include citizens charters, service delivery, surveys, social audits, citizens report card and outcome surveys.

Governance and Right to Information

Good governance means the efficient and effective administration in a democratic framework. It involves high level organizational efficiency and effectiveness corresponding in a responsive way in order to attain the predetermined desirable goals of society. According to the World Bank document entitled Governance and Development (1992) the parameters of good governance are as follows :

1. Legitimacy of the political system. This implies limited and democratic government.

2. Freedom of association and participation by various social, economic, religious, cultural and professional groups in the process of governance.

3. An established legal framework based on the rule of law and independence of judiciary to protect human rights, secure social justice and guard against exploitation and abuse of power.

4. Bureaucratic accountability including transparency in administration.

5. Freedom of information and expression required for formulation of public policies decision-making monitoring and evaluation of government performance.

6. A sound administrative system leading to efficiency and effectiveness.

7. Co-operation between government and civil society organizations.

Similar principles have been enunciated by the OECD which emphasizes on legitimate government accountability of political and official elements of government, competence of government to make policy and deliver services and respect for human rights and rule of law. In the light of the above, if one were to venture a list of parameters that go into determination of the quality of governance the major factors would include *limited Government, legitimacy of the Government, political and bureaucratic accountability, freedom of information and expression, transparency and cost effective administration, established legal framework based on rule of law for protecting the human life, securing social justice and checking abuse of power.*

Advisory Role of Civil Servants in Policy Making :

Rendering policy advice to the political executive is the most important staff function of the civil servant. Policy making is the ultimate responsibility of the Minister. After a policy is approved by the elected government it is duty of the civil servant to implement such policy in the right earnest whether he/she agrees with it or not. At the same time it is the duty of the civil servant to provide the factual basis, thorough analysis of all possible implications of any measure under consideration and free and frank advice without fear or favour at the stage of policy formulation. It is unfortunate that at times senior civil servants get bogged down in routine administrative decision making and are unable to contribute adequately to this crucial aspect of their functions. However for civil servants to be able to provide appropriate policy inputs they must acquire the necessary combination of a broad perspective of the sector as well as of the Government as a whole combined with

conceptual clarity and requisite knowledge. If a policy that is being formulated is perceived by the civil servant to be against public interest his/her responsibility is to convince the political executive about the adverse implications of such a policy. However, if the political executive does not agree with such an advice there is little chance that the civil servant can do other than putting his/her views clearly on record. It is for the other institutional mechanisms such as Parliament, the CAG, Judiciary and ultimately the electorate to hold the political executive to account for bad policy.

Civil Services which help the Ministers in Promoting Good Governance :

A) Civil servants can place all the facts and opinions before the Minister without any fear.

B) The Civil servant is responsible for the continuity of policy.

C) The civil servant must maintain secrecy.

D) The Civil Servant remains anonymous but he has to bring creativity and excellence based upon facts.

E) The ultimate prerogative in Policy-making is of the Minister.

    a. In India, the relationship is the same in theory but in practice many problems have crept which have become **challenging problems for good governance.**

    b. The increasing tendency on the part of Ministers to interfere in day-to-day administration to allow accommodation to individuals and groups for parochial and political consideration.

F)   Lack of clear and adequate perception by Ministers of their administrative responsibilities and their inability for various reasons to do full justice to them.

G)   Lack of fuller appreciation by the Civil Servants of the political side of the Ministers role.

H)   Differences in the social background, intellectual ability, professional commitments, temperament and outlook of Ministers and Senior Civil Servants.

Good governance is generally characterized by **participation, transparency, accountability**, **protection of human rights and a society based on the rule of law**. Recent advances in communication technologies and the Internet provide opportunities to transform the relationship between governments and citizens in a major way, thus contributing to the achievement of good governance. It is in this context that the issue of e-governance needs to be analysed. Good governance must be founded on moral virtues ensuring stability and harmony. Confucius described righteousness as the foundation of good governance and peace. The art of good governance simply lies in making things right and putting them in their right place. Confucius prescription for good governance is ideally suited for a country like India where many of our present day players in governance do not adhere to any principle and ensure only their own interests. Confucius emphasizes the righteousness for life and character building. This is in conformity with Dharma or righteousness as taught by all religions in the world and preached in Buddhism very predominantly in its fourth noble truth. He also emphasizes that man himself must become righteous and then only there shall be righteousness in the world.

This is comparable with what Gandhiji said "Be the change you wish to see in the world."

Accountability under Good Governance :

Good governance is itself an accountability-oriented concept applicable to a specific target group of the Third World countries. To follow the line of thinking of its sponsor (the World Bank) good governance is synonymous with sound development in economic policies. Governments are the main procedures of public goods and they frame rules for the market to work efficiently. The institutional frameworks conducive to growth and poverty alleviation do not evolve on their own rather the emergence of such frameworks needs incentives and adequate institutional capacity to create and sustain them. It is in this context that the World Bank pinpoints accountability as an essential prerequisite of 'good governance'. Recent policy to do away with permanent tenure for civil servants and introduce contract-based appointments makes the public servants more vulnerable to political executives, who exercise control of job contracts and careers. Ministerial control as a means of accountability makes public servants extremely loyal to Ministers, thus ignoring their accountability to the general public.

Questions of accountability in recent trends

The report of the Comptroller and Auditor General on the 2G spectrum deals submitted in November 2010 revealed a presumptive loss caused to the Central government of about Rs.1.76 lakh crore. The Central Bureau of Investigation's decision to arrest the former Telecommunications Secretary Siddhartha Behura along with the former Minister A. Raja in connection with the 2G spectrum case revives an old debate over the relationship between the civil servant and the politician. The

drastic action by the agency should shake the entire bureaucracy especially the officers of the Indian Administrative Service and the Indian Police Service out of their complacency. It should make them introspect on how they should regulate their response to ministerial demands for unequivocal compliance of directions. The issue is ticklish and may never be resolved to the satisfaction of either side or even those members of the public who believe that the independence of the civil service became extinct a long time ago. Nevertheless it has become necessary to place things in perspective so that the public understands the dynamics of a relationship which places enormous strain of officers at the senior levels of the bureaucracy. There is nothing that has been reported till now that suggests that Mr. Behura had been dishonest and received monetary favours from the Companies which were benefited. Only a CBI chargesheet will lead to the process of confirming or disproving his integrity. There is just a possibility that while being personally honest he had been more than willing to do the Minister's bidding in order to stay in the good books. It is not insignificant that he had worked under Mr. Raja earlier in the Ministry of Environment. The fact that he signed more than 100 letters in regard to the issue of licences within days of assuming charge as Secretary is a cause for grave misgivings he was dishonest or negligence or displayed a lack of application of the mind. His lawyer claims his client had raised several objections to the Minister's actions. It is not known these had been recorded on the files. If Mr. Behura's dissent had indeed been put down on paper that would provide an extenuating circumstances when his criminal liability is assessed.

Conclusion :

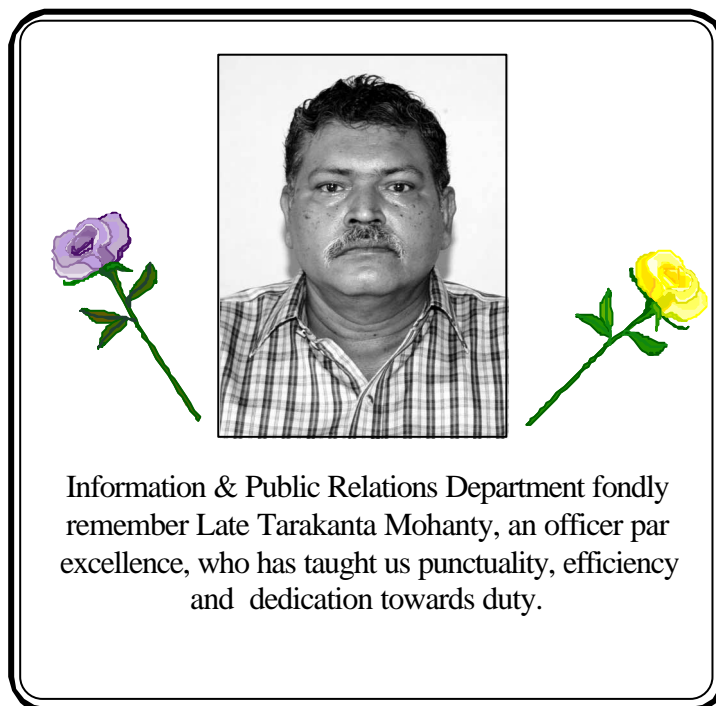Governance is admittedly the weak link in our quest for prosperity and equity. Elimination of corruption is not only a moral imperative but an economic necessity for a nation aspiring to catch up with the rest of the world. Improved governance in the form of non-expropriation contract, enforcement and decrease in bureaucratic delays and corruption can raise the GDP growth rate significantly. There is a perception that the public services have remained largely exempt from the imposition of penalties due to the complicated procedures that have arisen out of the Constitutional guarantee against arbitrary and vindictive action. Those Constitutional safeguards have in practice shielded the guilty against the swift and certain punishment for abuse of public office for private gain. A major corollary has been the erosion of accountability. The huge body of jurisprudential precedents has crowded out the real intent of Article 311 and created a heap of roadblocks in reducing corruption. Such a provision is not available in any of the democratic countries including the U K. While the honest have to be protected the dishonest seem to corner the full benefit of Article 311. Hence there is need for a comprehensive examination of the entire corpus of administrative jurisprudence to rationalize and simplify the procedures. One of the indicators of tax enforcement is delay in sanctioning prosecution of a delinquent by the competent authority. Reference may be made to the Annual Report of the Central Vigilance Commission for the year 2004. Out of 153 cases for sanction 21 cases were pending for more than 3 years 26 cases between 2-3 years, 25 between 1-2 years. The departmental enquiries are soft-pedalled either out of patronage or misplaced compassion.

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Information & Public Relations Department fondly remember Late Tarakanta Mohanty, an officer par excellence, who has taught us punctuality, efficiency and dedication towards duty.

Corporate and Women Empowerment in Odisha

Lina Rani Pradhan

Dr. Swarnamayee Tripathy

Good governance and women empowerment is inextricably interlinked in a modern democratic society. Women are central to the social and economic aspirations of any nation as they numerically constitute half of the global population. Precisely speaking, the position of women in society is one of the indices of national development in India. Therefore, all national governments, especially India have taken major initiatives to empower women. They have directed their administration as well the 'corporate citizens' to facilitate the process of empowerment. The modern neo-liberal state, being an 'enabler' in the contemporary market-driven society considers it's corporate as 'corporate citizens'. It has allowed it's corporate, to have accelerated growth on the one hand and on the other, directs them to discharge their developmental responsibilities towards the respective society in which they operate. The state clearly lays down the fact that Corporate Social Responsibility (CSR) agenda covers both the public as well as private sectors. It adopts the approach of making business 'socially relevant and environmentally sustainable'.

The major areas of CSR activities of corporates operating in India and abroad, largely are livelihood promotion, providing health care, educational development, environmental protection and women empowerment. Especially,

the corporate, both in public or private sector are providing support for skill development programmes for the members of the local community. Their major aim is to enhance the capability of the people in the local community and to make them self-reliant.

This paper is an attempt to study the CSR activities of some corporates, both in public and private sector. The study would specifically focus on their social assistance towards empowering women. This study will focus on the CSR activities of two companies-one is Jindal Steel and Power Limited (JSPL), a private enterprise and another is National Aluminium Company Limited (NALCO), a Public Sector Undertaking(PSU) company. Both the companies are located in Odisha, an eastern state of Indian Union.

I

Corporate Social Responsibility:

Towards the later part of 1999, against the backdrop of increasing demands for a more inclusive and sustainable global economy, United Nations's Secretary General Kofi Annan launched UN Global Compact, the first Corporate Social Responsibility (CSR) initiative at global level. These principles focus on labour standards, human rights and environmental protection. While

the Global Compact was welcomed by national governments, countries became conscious of it in their corporate governance strategy, only in 2007.

In the era of globalization, a number of developments such as increasing democratization of governments, creation of newer social and economic institutions, rapid growth of volunteerism in the form of non-profit organizations, increasing consumer awareness, focus on the need to reduce poverty and concern for human rights issues among others have reinforced the need to initiate public policy initiatives to incorporate corporate social action and emphasize the concept and practice of corporate social responsiveness. Thus, Corporate Social Responsibility (CSR) is the continuing commitment of business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families, as well as of the local community and society at large. In more recent approaches, CSR is seen as a concept in which companies voluntarily integrate social and environmental concerns into their business operations and into the interaction with their stakeholders. Stakeholders include employees, investors, shareholders, customers, business partners, clients, civil society groups, Government and non-government organisations, local communities, environment and the society at large.

Today, businesses are concerned with 'Triple Bottom Line' that impacts their output. These triple bottom lines are profit, people and the planet. Therefore, CSR, as an instrument of corporate governance has become a global phenomenon and democratic India is not an exception to it. CSR has become a part of governance agenda of the Indian state. The Indian Parliament has dealt with it in detail desiring to evolve fair principles of corporate governance. Under the strategy of corporate social responsibility corporates are mandated to work towards educational development, health care and women empowerment.

Women's Empowerment

Empowerment is a multi-faceted and multi-dimensional concept. Philosophically, it means giving or endowing power to somebody. Its main aim is to make the powerless capable of making their lives better. It is the process of increasing the capacity of individuals or groups to make choices and to transform these choices into desired actions and outcomes. The concept of empowerment has been operationalized in the context of the marginalized groups in the society. The marginalized groups include women, Dalits and the poor. Precisely speaking, empowerment stands for "the expansion of assets and capabilities of the marginalized people to participate in, negotiate with, influence control, and hold accountable institutions that affect their lives". (World Bank). It emphatically states that, women have the inherent potential to act as independent society builders; therefore, empowering women in social, legal and political spheres becomes nevertheless necessary to convert a gender-driven static society into a self-sustainable society.

Hence, once declared as a 'spent force' women have seen the elevation of their status in social, economic and political spheres due to the efforts of our development measures. In addition to it, the mandate of the Constitution of the Indian state is to guarantee to all Indian women equality of opportunity. Feminist activism in India picked up momentum during later part of 1970s and has expedited the process of women's development.

In 1990s, the Self Help Group model was adopted to empower women at the grass root level. Grants from foreign donor agencies enabled the formation of new women-oriented

NGOs who in association with the State facilitated the emergence of Self-Help Groups in thousands and lakhs in Indian villages. These SHGs and NGOs played a major role in ensuring women's rights in India. Moreover, the Government of India declared 2001 as the Year of Women's Empowerment (*Swashakti*) and launched The National Policy for the Empowerment of Women as a progressive public policy in 2001. The 9th five year plan of the government of India had given due recognition on the importance of the Self Help Group method to implement developmental schemes at the grassroots level.

Self Help Groups

A Self-Help Group is an informal association consisting of around 10-20 women belonging to relatively similar economic background, and residing in the same locality. The members of a Self- Help Group generate common fund out of their small savings in the group fund, collected on a regular basis. SHG model is a medium to organize poor people and the marginalized to come together to solve their individual problems. As per the recent microfinance report released by NABARD in March 2012, a total number of 79.6 lakh SHGs with active bank-linkages are operating in India. This has ensured involvement of around 9.7 crore people in the country, with an aggregate bank balance of Rs.6,551 crores. From among them, 90% of SHGs in India consists exclusively of women.

Now one of the proven ways to improve women empowerment in rural India has been the SHG approach. The Indian state has taken initiatives to develop SHGs as administrative mechanisms to expedite the process of development. Formation of SHGs has become a mundane activity undertaken by NGOs and

nationalized banks being facilitated by the Government. In rural India, the SHGs being supported by the government are engaged in income-generating activities like processing and packaging the produce, milling of grains etc.

There is provision of financial support in terms of subsidised loans to SHGs for venturing in to micro-enterprise activities under various government programmes like Swarnajayanti Grameen Swarojogara Yojana(SGSY), Swarna Jajanti Sahari Rojagar Yojana(SJSRY), Prime Minister's Employment Generation Programme (PMEGP) and others.

This move has also been welcomed by the corporate as SHGs work as 'convenient springboard' for them towards promotion of their products in the untapped areas. Therefore, coporates spend in livelihood promotion of the local population through these SHGs.

II

CSR initiatives in India:

In India the term 'Corporate Social Responsibility' might be new, but the concept is not. It has been there since the earliest times when the religious scriptures prescribed for donating a part of one's earnings for the benefit of poor and community welfare. The pioneers of Indian industry during the colonial era, were also active in social field rendering service to the poor. Shri Jamshedji Tata, Founder, Tata Group had emphatically mentioned " in a free enterprise, the community is not just another stakeholder in business but is in fact the very purpose of its existence". After independence, India was grappling with grave socio-economic issues like inequality, regional imbalance, weak industrial base and infrastructural facilities. Hence, the road map for public sector was developed as a step

forward towards self-reliant economic growth. The Industrial policy resolution 1956 classified industries into Schedule A industry funded by the state, the Schedule B industries in the joint sector and the third category was left to the private sector.

However, advent of the era of globalization brought in a New Economic Policy in 1991 which reestablished the social responsibility of the corporate. Gradually, the corporates were persuaded to fulfill their responsibility to their social environment The Indian Prime Minister, Dr. Manmohan Singh in 2007 said, 'Corporate Social Responsibility must not be defined by tax planning strategies alone; rather it should be defined within the framework of a corporate philosophy which factors the needs of the community and the regions the corporates exist.' This has increased the scope for meaningful intervention by corporate India in socio-economic development.

Companies Bill 2012

The Indian Parliament passed a new Companies Bill in 8th August 2013 and it is on the way to get Presidential assent. According to the guidelines issued by the Ministry of Corporate Affairs of India Public Sector Units (PSUs) are required to spend up to 5% of their net profit towards corporate social responsibility. Further, as per the new Companies Bill Private companies that have a turnover of over 10 billion rupees or have a net worth of 5 billion rupees or recorded net profit of 50 million rupees and above are expected to spend 2 per cent of their average net profits in the preceding three financial years towards Corporate Social Responsibility (CSR). This means that for 2500 companies in India reporting on the CSR spending (though spending as such is voluntary) to the Corporate Affairs Ministry would become a compulsory annual

exercise. Rough estimates by experts have kept the amount that could be spent annually on CSR activities to be around 100 billion rupees. It is fairly a huge amount for investment in social development if done in a strategic way. Thus CSR would not remain as an act of corporate philanthropy, as has been the case for large number of Indian business houses, but as an area of public welfare.

In order to focus the CSR activities towards core areas of development Schedule VII of the Company's Bill, 2012 has earmarked the areas. They are as following:

- Eradicate Extreme Hunger & Poverty.

- Promote Education

- Promote Gender Equality & Women Empowerment

- Reduce Child Mortality & improve Maternal Health

- Combat Diseases like HIV, Malaria etc.

- Protect Environment

- Conduct Employment

- Enhancing Vocational Skills.

- Social business projects and companies could also contribute to the Prime Minister's National Relief Fund or any other fund set up by the Central government or the State governments for socio-economic development and relief and funds for the welfare of the Scheduled Castes, the Scheduled Tribes, Other Backward Classes, minorities and women.

Public Sector Undertakings (PSUs) and social responsibility:

254 Public Sector Undertakings (PSUs), registered under the Company Act 1956 of India

are regulated by the Department of Public Enterprises (DPE) under the Ministry of Corporate Affairs (MCA). Government initiative to make CSR mandatory for the public sectors in the country began in the year 2009 with the guidelines prepared by the Ministry of Corporate Affairs. This has resulted in active involvement of PSUs and natinalised banks in various areas such as education, healthcare, improving infrastructure, social empowerment, vocational training and environmental protection. on 1st April, 2013, Department of Public Enterprises, in order to make CSR activities more fruitful, has directed the public enterprises to take initiatives in the following major areas:

i)   promote organisational integrity and ethical business practices through transparency in disclosure and reporting procedures,

ii)   leverage green technologies, processes and standards to produce goods and services that contribute to social and environment sustainability,

iii)   contribute to inclusive growth and equitable development in society through capacity building measures, empowerment of the marginalised and underprivileged sections / communities.

iv)   promote welfare of employees and labour (casual or contractual), by addressing their concerns of safety, security, professional enrichment and healthy working conditions, whether mandated or otherwise.

To name a few, NABARD which plays a prominent role in empowering women by taking the following initiatives:

- Empowerment of Rural women through micro-credit and micro enterprise programs.

- Joint liability group and Rythu Mitra Sanghas for providing credit access to landless farmers, agricultural workers.

- Natural Resources Management initiatives for sustainable development of poor and the tribal.

- Finance supply chain management in agricultural produce market.

- Creation of special fund like Watershed Development Fund, Tribal Development Fund, Resource Development Fund etc.

- Provision for large -scale employment through initiatives like Cluster Development, Rural Haats, Rural Industrial Programmes, Rural Economic Development Programmes, etc.

Oil and Natural Gas Corporation (ONGC), has contributed towards health care, livelihood generation through self-employment, women empowerment and environment preservation.

Private Sector Company and Social Responsibility:

The privately owned corporates in India have also accepted this public policy of corporate social responsibility. Ministry of Corporate Affairs has issued guidelines for them under which they have to spend a part of their profit towards social development. The recent approach as enunciated in the Companies Bill is that the Government and industry must alter mindsets and arrive at a consensus to bring inclusive growth by participation of the corporate sector. '**Creative capitalism need to operate with creative regulations.**' Private enterprises are interested to extend cooperation in order to enhance their brand image and to gain competitive advantage. To name a few, Birla Group established a trust for promoting educational research and they also run an academic institution. Tata Power Co Ltd sponsored the Lifeline Express (the world's first

hospital on rails) to cater for over 500 villages. The train is even equipped with an operating theatre. It has provided free medical check-ups and medicines to villagers in the vicinity of the projects.

Empowering women and encouraging their entrepreneurial spirit was a vital aspect of CSR for business houses like the Tatas, Hindustan Unilever Limited, Vedanta, Hindalco, Jindals and many others. The interventions were mostly carried out in the surrounding areas of the main operational regions, particularly in villages situated closer to the factory location. In the case of Jindal Steel, the CSR activities was concentrated around Hisar (Haryana), Angul and Jajpur (Odisha), Visakhapatnam (Andhra Pradesh), and Gurgaon in the National Capital Region. The direct interventions were carried out either by in-house CSR specialist teams, or by professional CSR teams. Partnerships had also been made with non-profit organizations and specialised agencies in some cases. Some of the companies like Tata Steel, over the last 15 years had supported the formation of more than 500 rural enterprises in agriculture, poultry, livestock and community entrepreneurship.

It has continued to work untiringly towards furthering women empowerment by facilitating the formation of around 200 women SHGs every year, who were encouraged to venture in to income generating activities. Tata Steel also held regular competitions for identifying women leaders who could be role models through its programme 'Tejaswini'. The Kamalnayan Jamnalal Bajaj Foundation (KJBF) founded by the Bajaj family states its mission is to "empower the rural community for efficient and judicious use of human and natural resources. It is actively involved in sustainable agricultural development in about 200 villages of Wardha district where the farming community has been motivated to adopt integrated farming practices.

Case Studies:

NALCO(National Aluminium Company Limited):

National Aluminium Company Limited (NALCO) was incorporated into Indian economy in 1981 as a public sector enterprise, under Ministry of Mines, Govt.of India. It is Asia's largest integrated alumina-aluminium complex, comprising bauxite mining,aluminium smelting & casting, power generation, rail and port facilities. The company extracts bauxite mine of Panchpatmali hills, manufactures alumina through a chemical plant at Damanjodi, supplying raw material to Aluminium plant at Angul and exporting alumina to other countries. NALCO, a zero-debt company has achieved an enviable track record in productivity and profitability which has brought for itself Navaratna status.

NALCO's policy on social responsibility:

NALCO's social responsibility has proved to be multi-dimensional. Its management has fulfilled its internal social responsibilities developing human values such as motivation, morale, co-operation, self actualization of the employees along with employees' welfare and manpower development through training. Its external social responsibility mainly focuses on protection of environment, creation of social overhead capital, employment generation and peripheral development of the surrounding locality.

Corporate Social Responsibility (CSR) activities of National Aluminium Company Limited (NALCO)

Interventions areas	Initiatives Undertaken	No. of villages covered	No. of individuals benefited
Health	- Free health checkup - Appliance distribution camp for physically challenged person - Mobile health unit - propagation of safe drinking water - Creating Malarial awareness and distribution of mosquito net - Dug tube well in villages & free water supply, assistance during natural calamities	4 - 18	- 69 1800 water filter distribution 3600
Education	- Sponsoring formal education for tribal children in KISS (Kalinga Institute of Social Science), Bhubaneswar - Remedial schools for drop-out children - Free school uniforms, educational kit & sport kit distribution - Organizing rural sports - Literary competition	16 16 villages	450
Skill enhancement	- Gives ITI training for the youth - Backyard poultry training programmes livelihood promotion for mushroom - Free veterinary training- Free agricultural training		23 male &57 female participants
Women empowerment	- Through Village Information Centres gives information regarding government programmes - The renovation of Kanyashram- Self Help Group Formation ensuring bank linkage, seed money, loans and grants etc	-1 Gram Panchayat	-10 S.H Groups

The above given table reveals that major CSR initiatives of NALCO mainly focus on health care, women empowerment,capacity building and environment preservation. NALCO has started allocating 0.5% of its net profit every year for periphery development since 1998-99. This amount has been enhanced to 1% from 2002-03. Out of the total sum : Till 2011-12, NALCO has allocated Rs.157.56 crore under Periphery Development Programmes.

So far as health care is concerned NALCO has undertaken the following activities. Health camps were organized for health check-up of children, mothers and expectant mothers. 69 persons from four villages (Nandichhod, Gopinathpur, Korada and Kosala) of Utkal-E Coal Block Area attended the camp. NALCO Foundation has taken over the operation of the existing Mobile Health Unit (MHU) for the periphery villages of Damanjodi, from October

2011. Appliances for Physically-challenged of Gopinathpur, Korada, Kosala and Nandichhod villages were distributed. The representatives of Artificial Limbs Manufacturing Corporation of India (ALIMCO) and Vocational Rehabilitation Centre for Handicapped (VRC), both Govt. of India agencies, participated in the camp.

NALCO has also undertaken vocational training programmes in order to enhance the skills of women and youth of working age group. Training programmes were held with the support of Orissa State Poultry Products Co-operative Marketing Federation Limited (OPOLFED) in the Gopinathpur village. 80 participants (23 male and 57 female) attended the programmes. In the post-training phase, each participant was provided with 20 chicks, free mesh cage, vaccines, chick feed, medicines and veterinary support.

Village Information Centres (VICs) had been established in Nuagaon, Badapadu, Medhamgandhi, Galigabadar & Kartalmaudi villages with the initiatives of NALCO Foundation. Forms related to Government programmes like BPL card, old age/widow/ disability pension schemes, Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), job card, Chief Minister's Relief Fund, Antyodaya Anna Yojana, Janani Suraksha Yojana etc are available here. All help extended through these centres.

Being facilitated by NALCO Foundation ten SHGs have been started, ensuring bank linkages, seed money, loans and grants, besides access to various schemes in the Nuagaon Gram Panchayat.

Apart from this, NALCO has also established Grain Banks at Nuagaon, Badapadu, Kartalmaudi, Kakipadu and Medamgandhi villages for ensuring food security.

NALCO has also taken keen interest in educational development of the peripheral villages. The renovation of Kanyashram, a residential school set up by ITDA for 110 girls from 7 nearby villages, is a major step in this direction. Sponsoring formal education of children living in periphery villages 450 children were enlisted from 16 villages for residential education till Class Xth at Kalinga Institute of Social Sciences (KISS), Bhubaneswar (for tribal children only), Koraput Development Foundation (KDF) School, Jeypore and Bikash Vidyalaya, Koraput. Remedial Schools have been established for school drop-out children .

NALCO has also planned to carry out the following important projects.

- Promotion of solar energy in rural households by distributing 1800 solar lanterns (Damanjodi)

- Propagation of safe drinking water by distributing 1800 water filters (Damanjodi)

- Funding Rs. 4.08 Cr for setting up an ITI at Marichamal (Damanjodi)

- Renovation of existing community water structures at Badapadu village (Pottangi)

- Construction of check-dam and repair of canal at Karidiguda (Damanjodi)

- Construction of natural stream-based drinking water system at Khagodara (Damanjodi)

Jindal Steel and Power Limited (JSPL):

Jindal Steel and Power Limited (JSPL) is one of India's major steel producers with a significant presence in sectors like mining, power generation and infrastructure improvement. JSPL operates the largest coal-based sponge iron plant

in the world. Its plants are located in Chhattisgarh, Jharkhand, Raigarh and Odisha.

JSPL has not lagged behind in discharging its responsibilities towards the community. With the advent of industrial activities by JSPL in Odisha's Angul district, a turnaround is seen in the social lives of people in the project areas. It was found in an Impact Assessment study of the CSR Activities of JSPL, Angul conducted by NABARD. The activities relating to health, education, infrastructure, creation of livelihood opportunities involving the affected families in creating a new societal atmosphere are quite commendable.

In order to measure the impact of JSPL's CSR initiatives, the researcher interacted with the primary beneficiaries at all levels including social groups, community institutions like that of the SHGs and PRIs with a special focus on displaced and affected families.

Jindal Steels Ltd. has ceaselessly worked towards providing health care through mobile health units and First Aid centre. It has also worked towards preventive health care by establishing Immunization centres, distributing mosquito nets, arranging pulse polio programmes and sensitizing the public about AIDS through spreading awareness. The Company has made sufficient arrangement to provide safe drinking water to the local population. The most commendable effort is the launching of Kishori Express for sensitizing the adolescent girls regarding primary health care. The programme targets the girls in the surrounding villages.

The Table-1 given below delineates the CSR activities undertaken by Jindal Steel Plant in the area of healthcare.

TABLE—1

Corporate Social Responsibilities(CSR) Activities of Jindal Steel Plant Limited(JSPL) (In the area of Healthcare)

Interventions	Initiatives undertaken	No. of villages covered	No. of individuals benefited
Health	-First Aid Centre/Health Centres & Immunization Centre	22	7000
	-Mobile Health Units		
	-Awareness & facilities for HIV&AIDS control	20	6500
	-Medicated mosquito net distribution		
	-Universal pulse polio drive	18	3700
	-Kishori Express	3	167
	–an adolescent girls awareness program	4 Gram Panchayats	1850
	-Handpump boring		
	-Pipe water supply	13	
	- Drinking water supply	12	4250
	-First-Aid training for village youth	6	256
			860
		18	240

TABLE-2

CSR activities of JSPL in the area of educational development

Interventions	Initiatives undertaken	No. of villages covered	Number of individuals benefited
	-establishing new Schools	12	700
	-Scholarships rewards and incentives to meritorious students	18	500
	-Renovation of periphery schools		
	-Life skill education through imparting Yoga practices &spiritual awareness &	14	2100
	moral education through Art of Living	18	3000 students
	-Vocational education for skill building &short term technical training for the youth	18	339

Table-2 reveals the initiatives taken by JSPL in promoting education. It has contributed towards infrastructure development as well as trainings in Yoga and Art of Living in order to enhance the spiritual development of school-going children. It has assisted the Government in a sporadic way without having any systematic policy guidelines.

TABLE-3

Corporate Social Responsibility activities undertaken by JSPL with regard to women empowerment and capacity building

Interventions	Initiatives undertaken	No. of villages undertaken	No. of beneficiaries
Capacity building	-ITI/Anmol kiran For modular course	18	731
	-Farmer's promotion under Maize cultivation &organic vegetable farming-Freshwater	-	400
	prawn cultivation		10
	-livestock treatment &care		
	-Vegetable farming	20	3657
	-Initiation for		
	-Vermin-composting unit	-	12 from one village
			12 from one village

Women's development Farm Sector			
	-Mushroom cultivation	-	84 women
	Off farm sector:	-	225 women (15 SHG)
	Stiching&embroidery	-	20 (3 SHGs)
	-Phenyl making	-	20 (2 SHGs)
	-Leaf cup making	-	650
	-Food processing	-	10
	-Jute product making	14	10 women
	-Advanced tailoring	1	22 women
	-Herbal products-Eco-spa	4	
	-Soft toys &other products	3	12 women
	-Exposure visit for marketing skill	2	120 women
	development	2	120 women
	-Sanitary napkin making	7	
	-Sodoshi	1	12 women
Environment	Construction of community hall		
preservation	-Provision of solar lamps		

The above table indicates that CSR initiatives at JSPL, Angul are conceptualised around a holistic development strategy with a long-term and unwavering perspective. The basic thrust of this strategy is to bring about an integrated socio-economic transformation, addressing different sections of community in terms of caste, creed, age, gender and occupation. The focus is on promoting quality of life in terms of health, education and sustainable livelihood initiatives. JSPL followed a three-broad approach to generate sustainable livelihood options of women through farm sector, non-farm sector, services and ancillary sector. JSPL has used Self Help Groups as mediums for imparting training for skill development. It seems so far as women empowerment is concerned JSPL has approached the issue strategically.

Concluding observations:

Observing two case studies in detail we are to conclude that last 20 years have seen a massive growth of corporate power in India, a force that is largely driven by the unrestrained search for profit. In a publication survey conducted by Partners in Change, a NGO, on corporate involvement in social development in India in 2000 based on a study of 600 companies (PSUs, MNCs & private Indian companies) it was found that 78% of the companies had no policy on CSR, only 11% had a written policy while 8% had an unwritten policy.* The major contribution of these companies were seen in terms of assistance in education, medical help, donating money, increase employment, helping the downtrodden, plantation/environment/pollution control etc. However, India's democratic system offers ways of resisting the new biases that may emanate from the pressure of business firms. Thus, Indian state has compelled them to discharge their social responsibilities. It has intertwined creative capitalism with creative regulations.

The given study reveals that all the companies whether funded by the state or non-state personalities are emphasizing CSR route to

economic development. Their approach is 'inclusive' in the sense that they have addressed the needs of various stakeholders.

However, one of the limitations of their approaches is that there is lack of clarity in their model of Corporate Social Responsibility as there is inadequate focus on the agenda of corporate social responsibility. The net result is that regardless of efforts, results thereof are invisible with regard to the targeted population.

The CSR initiative particularly with respect to rural employment through SHG formation have been made by many corporates. The emphasis on SHG development and related activities is lower in the case of businesses engaged in IT and telecommunications. Banking sector is intensely involved in extending credit to clients belonging to SHGs. Banks like ICICI through its foundation was also operating training centre for skill and competency development.

Corporate social responsibility has become an increasingly significant phenomenon in today's business world. Corporates in both Public and private sector are aware of it. It provides them with a convenient medium to uphold their brand image. The Indian state is not averse to it as it serves her purpose of socio-economic development. Such legislative and institutional changes can make a big difference if it is not sold out as 'handouts' to the corporate lobbies.* We have to turn the corner and face the future. The pace of social and economic development would test the effectiveness of our public policy and the wisdom of our Parliament.

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Christmas

Christmas (meaning "Christ's Mass") is an annual commemoration of the birth of Jesus Christ and a widely observed holiday, celebrated generally on December 25 by millions of people around the world. A feast central to the Christian liturgical year, it closes the Advent season and initiates the twelve days of Christmastide, which ends after the twelfth night. Christmas is a civil holiday in many of the world's nations, is celebrated by an increasing number of non-Christians, and is an integral part of the Christmas and holiday season.

While the birth year of Jesus is estimated among modern historians to have been between 7 and 2 BC, the exact month and day of his birth are unknown. His birth is mentioned in two of the four canonical gospels. By the early-to-mid 4th century, the Western Christian Church had placed Christmas on December 25, a date later adopted in the East. The date of Christmas may have initially been chosen to correspond with the day exactly nine months after early Christians believed Jesus to have been conceived, or with one or more ancient polytheistic festivals that occurred near southern solstice (i.e., the Roman winter solstice); a further solar connection has been suggested because of a biblical verse identifying Jesus as the "Sun of righteousness".

The original date of the celebration in Eastern Christianity was January 6, in connection with Epiphany, and that is still the date of the celebration for the Armenian Apostolic Church and in Armenia, where it is a public holiday. As of 2013, there is a difference of 13 days between the modern Gregorian calendar and the older Julian calendar. Those who continue to use the Julian calendar or its equivalents thus celebrate December 25 and January 6, which on the Gregorian calendar translate as January 7 and January 19. For this reason, Egypt, Ethiopia, Eriteria, Russia, Georgia, Ukraine, Serbia, the Republic of Macedonia, and the Republic of Moldova celebrate Christmas on what in the Gregorian calendar is January 7. Eastern Orthodox Churches in Bulgaria, Greece, Romania, Antioch, Alexandria, Albania, Finland, and the Orthodox Church in America celebrate Christmas on December 25 in the revised Julian calendar, corresponding to December 25 also in the Gregorian calendar.

The celebratory customs associated in various countries with Christmas have a mix of pre-Christian, Christian, and secular themes and origins. Popular modern customs of the holiday include gift giving, Christmas music and caroling, an exchange of Christmas cards, church celebrations, a special meal, and the display of various Christmas decorations, including Christmas trees, Christmas lights, nativity scenes, garlands, wreaths, mistletoe, and holly. In addition, several closely related and often interchangeable figures, known as Santa Claus, Father Christmas, Saint Nicholas, and Christkind, are associated with bringing gifts to children during the Christmas season and have their own body of traditions and lore. Because gift-giving and many other aspects of the Christmas festival involve heightened economic activity among both Christians and non-Christians, the holiday has become a significant event and a key sales period for retailers and businesses. The economic impact of Christmas is a factor that has grown steadily over the past few centuries in many regions of the world.

God's Gift of Hope : Christmas, Showers in the Cuttack City

Bandana Pattnaik

Christmas, the Feast of the Nativity, speaks of the relationship between God and humanity. Christmas is the feast of the birth of God as a human child, born of a young virgin woman, Mary. Christmas tells of God becoming a human person and entering the ups and downs of the human condition."Christmas" is a compound word originating in the term "Christ's Mass". CHRIST, a translation of Hebrew "Messiah", meaning "anointed". Christmas, is an annual commemoration of the birth of Jesus Christ and a widely observed holiday, celebrated generally on 25th December by billions of people around the world.

While the birth year of Jesus is estimated among modern historians to have been between 7 and 2 BC, the exact month and day of his birth are unknown. His birth is mentioned in two of the four canonical gospels. By the early-to-mid 4th century, the Western Christian Church had placed Christmas on 25th December, a date later adopted in the East. The date of Christmas may have initially been chosen to correspond with the day exactly nine months after early Christians believed Jesus to have been conceived, or with one or more ancient polytheistic festivals that occurred near southern solstice (i.e., the Roman winter solstice); a further solar connection has been suggested because of a biblical verse identifying Jesus as the "Son of righteousness".
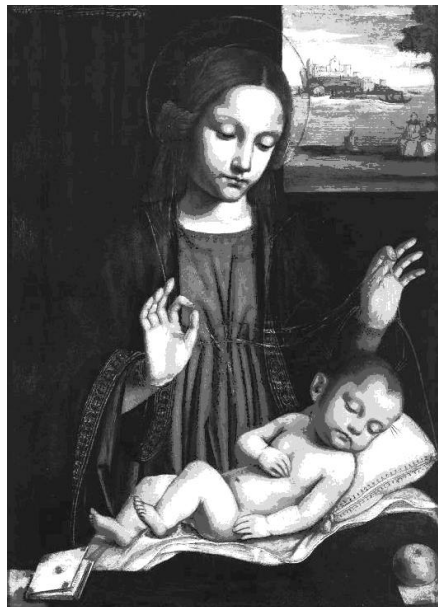
Christians celebrate the birth of Jesus to the Virgin Mary as a fulfilment of the Old Testament's Messianic prophecy. The Bible contains two accounts which describe the events surrounding Jesus' birth. Depending on one's perspective, these accounts either differ from each other or tell two versions of the same story. These biblical accounts are found in the Gospel of Matthew, namely Matthew 1:18, and the Gospel of Luke, specifically Luke 1:26 and 2:40. According to these accounts, Jesus was born to Mary, assisted by her husband Joseph, in the city of http://en.wikipedia.org/wiki/Bethlehem Bethlehem.

**All is calm....all is bright, in the city of Cuttack:- (a time of wonder)**

Christians in Cuttack city celebrate Christmas in various ways. In addition to this day, being one of the most important and popular for the attendance of Church services, there are other devotions and popular traditions. In some Christian denominations, children re-enact the events of the Nativity with animals to portray the event with more realism or sing carols with reference to the event. A long artistic tradition has grown on producing painted depictions of the nativity in art. Nativity scenes are traditionally set in a stable with livestock and include Mary, Joseph, the infant Jesus in the manger, the three wise men, the shepherds and their sheep, the angels, and the Star of Bethlehem. Some Christians in Cuttack also display a small re-creation of the Nativity, known as a Nativity scene, in their homes, using figurines to portray the key characters of the event. The final preparations for Christmas are made on Christmas Eve, and many families' major observation of Christmas actually falls in the evening of this day in Cuttack.

When was Cuttack blessed with the Christmas gift ?

We the people of Cuttack city are very much obliged to have celebrate Christmas with pomp and show all because of the founder of "The Baptist Church". The contribution of Rev Amos Sutton Hayden is remarkable towards the Christian survivors in the city because for celebrating Christmas Church is of utmost importance.

Founder of Cuttack Odia Baptist Church (COBC):-

Rev Amos Sutton Hayden (Sevenoaks in Kent, 1802-Cuttack, Odisha, August 17, 1854) was an English General Baptist Missionary to
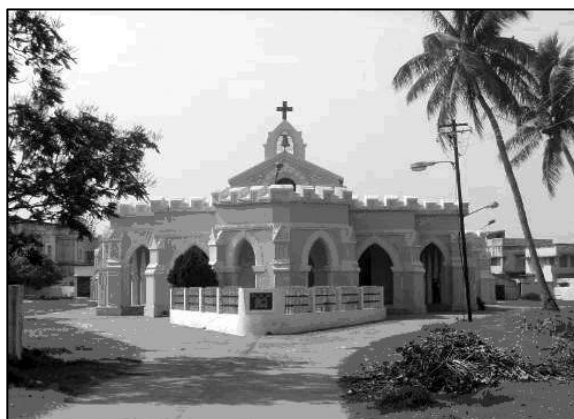
Orissa, India, and hymn writer. He published the first English grammar of the Odia language (1831), a History (1839), and Geography (1840), then the first dictionary of the Oriya language (1841-3) and translated the Bible into the Oriya language.

At the age of 21, he was recruited by General Baptist Foreign Missionary Society for missionary service. He is trained for the ministry under J.G. Pike, founder of the Connexion's Missionary Society in Derby. After a brief period in home ministry, he was sent as a missionary to India in 1824 by Baptist Missionary Society two years after William Bampton and James Peggs, the first two Baptist missionaries, had entered Odisha.

Missionary work in Cuttack

The missionary began the evangelism and recorded the first Oriya conversion in 1828. By 1841, he trained three Odia evangelists at Cuttack. By 1846, when the students increased to eight, he formalised the class as the *Cuttack Mission Academy.* As Baptists Missionary Society was not able to support the Odisha missionary work, through his second wife he was able to get contact details of American Free Will Baptists. Sutton contacted Free Will Baptists Mission mentioning the great needs of Orissa and

adjoining Telugu speaking areas; accordingly, he received an invitation from the convention to visit America.

As a hymn writer, he prepared the Odia's first hymn book—179 of the hymns being of his own composition. He composed hymns, especially for divine worship, public, private, and social occasions. It looks, Amos Sutton's hymns happens to be the Protestants first hymnal printed in India. On his visit to England in 1833, he composed a farewell hymn—to the tune of *Auld lang syne - Hail sweetest, dearest tie that binds* - it soon became very popular and is still in common use.

Christmas Celebration in Cuttack :-

Christmas Day is celebrated as a major festival and public holiday in Odisha, whose population is mostly non-Christian. In Cuttack, where Christmas is popular despite there being only a small number of Christians, have adopted many of the secular aspects of Christmas, such as gift-giving, decorations, and Christmas trees.

Christians in Cuttack eagerly await grand Christmas celebrations. With conducive atmosphere prevailing the usual grandeur that is associated with this festival is likely to be back this time as people across the city have been gearing up for the occasion.

Preparations in all Churches get over early as the 30,000-old Christian community in the city is ready for their usual services and rituals. "The merriment associated with this festival would be back in place as before", said a reveller. Christmas celebrations around all over Odisha vary markedly in form, reflecting differing cultural and national tradition.

People from different places of Cuttack gather in the Cuttack Odia Baptist Church, which is the first General Baptist chapel in Odisha and was commenced in May, 1826. Dr. Amos Sutton stood upon the stone, delivered an appropriate address, and prayed, as well as gave out suitable hymns; Rev. Charles Lacey laid the first foundation stone.

We opened the house on Lord's-day, November 5th, 1826. In the morning, Dr. Sutton commenced by singing,

"Where shall we go to seek and find
A habitation for our God
A dwelling for the' eternal mind,
Amongst the son's flesh and blood"

**TRADITIONAL CUISINE of Cuttack:-
Christmas glows with food**

A special Christmas family meal is traditionally an important part of the holiday's celebration, and the food that is served varies greatly from door to door. Some have special meals for Christmas Eve. A standard Christmas meal includes turkey or goose meat, gravy, potatoes, vegetables, sometimes bread and cider. Special desserts are also prepared such as Christmas pudding and fruit A -carolling we go making spirits bright:-

The word carol comes from the French word *Carole*, meaning circle dance, or song of praise and joy. The singing of carols did not originate with Christianity, but with the pagan

practice of celebrating the seasons. The Winter Solstice celebration generally took place around the 22nd of December. It was this time of the year that the Christians claimed for their own celebration of the birth of Christ. Interestingly, although the pagan celebrations took place during all four seasons, only the winter celebration has survived - not as a pagan celebration of season; but as the Christian celebration of Christmas.

The door to door carol rounds are held in Cuttack which starts from 7 p.m and continues till midnight. People with full of energies and excitement keep waiting for this particular hour to arrive. Popular modern customs of the holiday include gift giving, Christmas music and carolling, an exchange of Christmas cards, Church celebrations, a special meal, and the display of various Christmas decorations, including Christmas trees, Christmas lights, nativity scenes, garlands, wreaths, mistletoe and holly. In addition, several closely related and often interchangeable figures, known as Santa Claus, Father Christmas, Saint Nicholas, and Christ kind, are associated with bringing gifts to Cuttack children during the Christmas season and have their own body of traditions and lore. Because gift-giving and many other aspects of the Christmas festival involve heightened economic activity among both Christians and non-Christians, the holiday has become a significant event and a key sales period for retailers and businesses. The economic impact of Christmas in Cuttack is a factor that has grown steadily over the past few centuries in many regions of Odisha.

In CHRISTMAS EVE, deck the halls

Christmas Eve is the evening or entire day before Christmas Day, the widely celebrated annual holiday. One reason celebrations occur on Christmas Eve is that the traditional Christian liturgical day starts at sunset. This practice is based on the story of Creation in the Book of Genesis: "And there was evening, and there was morning – the first day." Many Churches in Cuttack ring their Church bells and hold prayers in the evening before holidays, which is the Scandinavian i.e, Christmas Eve is simply referred to as "Christmas Evening".

Since Christian tradition holds that Jesus was born at night (based in Luke 2:6-8), Midnight Mass is celebrated on Christmas Eve, traditionally at midnight, in commemoration of his birth. The idea of Jesus being born at night is reflected in the fact that Christmas Eve is referred to as Holy Night and the "Good Night" and similarly in other expressions of Christmas spirituality, such as the song "Silent Night, Holy Night".

Christmas Eve is celebrated in different ways in Cuttack, varying by place and locality. Elements common to many areas of Cuttack include the attendance of special religious observances such as a midnight Mass or Vespers, and the giving and receiving of presents.

"THE TRUE MESSAGE OF CHRISTMAS"

* God's control fills your Christmas with peace.

* God's vision fills your Christmas with hope.

* God's care fills your Christmas with love.

In the season of advent, Christmas is particularly aware of God's gift of light revealed in the eternal word who became flesh, and who dwells among us even now. This is the light that gives us hope for this present world in spite of disunity, abuse, hatred, violence, poverty, greed, and corruption.

Hope is important in times such as these. We live in a nation where children live homeless and suffer hunger. Climate change threatens God's

very creation. We look across the globe with concern at battles that rage in places like Syria and Afghanistan. In the midst of these times the marvellous volunteers from diverse faith communities who work with homeless children at many places, who spend their lives fighting for environmental protections. A big thank you to those who are teachers and first responders, blessed are the peacemakers who seek this Christmas season to end war.

We approach each Christmas with the living experience of our personal life's drama. For this reason each Christmas may have a different tone. Some are celebrated in joy and success, when life for us, our families and beloved is upbeat.

Others are clouded by sadness, suffering, serious illness, debt and financial stress, dejection, or a profound sense of isolation. Unemployment, job insecurity, emigration for work that weighs on family life: all this and more, including the recent violent threats to public safety and security on our streets makes life hard for many of us. Joy seems far away, a thing of the past that's gone forever.

"Christ's light is the lamp for our feet that show us the way toward justice and peace. Even when our own wicks burn dimly, the Word of God withstands the darkness, faithfully bringing forth justice on our common way toward peace."

The birth of Jesus stands as a symbol of hope for all time. In his ministry he envisioned a new world - the Kingdom of God - where the last would come first and justice would roll down like mighty waters, echoing the words of the Hebrew Prophets. Our task this Christmas is to offer prayers and sing praises to God for all the gifts we have been given but also to act on the teachings of Jesus to bring hope to people and places left in darkness. We recommit ourselves to the Christian faith at Christmas time and, then are called to live out that faith into the world. Christmas helps us to be at one with God, with ourselves, and with our neighbour. May it empower us in God's grace to cross barriers to new life and hope in the Risen Saviour, born of Mary and parented by her and Joseph.

As a writer My personal opinion on Christmas:-

Christmas is a feeling, an emotion, an enduring search, for me anyway, for a time thats so exciting I couldn't sleep. That feeling I get every Christmas Eve is the triumph of hope over experience, that this year will be the best yet. And even though it never is – there are fights, and disappointments – that doesn't matter. It shows that you are not yet cynical to the core, and when you're a grown-up, surely that's something to be thankful for.

Bandana Pattnaik, "Satya Niwas", Sutahat Christian Sahi, Cuttack-753001.

Thursdays of Margashir

Abhiram Nanda

It is Odisha, the ancient land of legends and folklores;
The land of Emperor Ashok's magnificent metanoesis;
The terrain consecreted by the Lord and His celestial siblings;
The region where diversities dwell in dulcifluous delights;
Where the cosmic mother Lakshmi is worshipped
With especial devotion on Thursdays of Margashir.

The Goddess inspects each house and bestows Her blessings
On the unsullied, unblemished dwelling of the planet
Where Her name abounds in passion and resounds with piety !
Nowhere in the world She is adored and revered so highly
As in this part of the world which is battered and shattered
By virulent and vicissitudinous vagaries of Nature.

Misfortunes come and go leaving their scars and pockmarks
As Phailin with a fell swoop felled us and our livelihood.

And this impoverished, imprecated and execrated land
Is pulling itself up by its own bootstraps in right earnest.

Still we hold You close to our hearts and adore You much;
Have compassion O Mother, and bestow Your boon on us !

You are the saviour, sustainer and supporter of the upright;
Forgive our faux pas and fence us against Fate's frenzy !

Abhiram Nanda, (PGT-English), KV, No.1, Cuttack-753014.

Role of Self-Help Groups in Empowerment of Women : A Study in Bargarh

Dr. Mahendra Kumar Dash

Introduction :

Women empowerment is a global issue. The SHG Movement worldwide aimed at systematically empowering marginalized grass root level women by way of conscientization, income generation and capacity building. In the words of Gandhiji "One step for women ten steps for nation." [1] The discussions on women's political rights are the forefront of many formal and informal campaigns. This concept appears to be the outcome of several important critiques and debates. Its source can be traced to the interaction between feminism and the concept of popular education. The economic empowerment requires transferred of skills of management and control of the economic activities, which enable them to feel confident and being involved in the decision making process. In real sense, empowerment would be attained when women are actively involved in the larger struggle for social change. Education of women will place them an equal footing with men in decision making. Empowerment through education lead to their greater participation in government and community institutions and better entrepreneurial opportunities. Women literacy and education is prerequisite not only for their equality and empowerment but also for the development of the nation.

Through economic empowerment, one can be empowered socially, physically, mentally and through all these she is sure to be empowered politically. In this empowerment process, SHGs (Self-Help Groups) help the women to empower economically. A SHG is a small economically homogeneous affinity group of the rural poor who have volunteered to organize themselves into a group for eradication of poverty of the members. The members of the group were coming together to save a small amount regularly, which are deposited in a common fund to meet members emergency needs and to provide collateral free loans decided by the group. SHGs have been recognized as a useful tool to help the poor and work as an alternative mechanism to meet the urgent credit needs of poor through thrift. SHG is a media for development of savings habit among the women. It enhances the equality of women, as participants, decision makers and beneficiaries in the democratic, economic, social and cultural spheres of life.

For this study 75 respondents were taken from 15 SHGs of Bargarh town of Odisha. By Random selection method respondents were selected. Five members were taken from each group for this study. For this research work the Bargarh town is selected as the research area, which is situated in western part of Odisha. It lies

between 82⁰39' to 83⁰58' east longitude and between 20⁰43' to 21⁰41'north latitude on the bank of River Jira. It covers an area of 16,725 sq. kms., with a population of 63,678. Out of which 33,115 are male and 30,563 are female. The literacy rate of the town is 80.70%. Where male literacy rate is 88.27 % and female literacy rate is 72.48%.[2] The inhabitants of this town were mainly Odia speaking people.

Women Empowerment

Women empowerment is viewed as a continuum of several interrelated and mutually reinforcing components. Such as, awareness building about women's situations, discrimination, rights and opportunities as a step towards gender equality, collective awareness building, provides a sense of group identity and the power of working as a group, capacity building and skills development especially the ability to plan, make decisions, organize, manage and carry out activities to deal with people and institutions in the world around them, Participation and greater control and decision making power in the home, community and society, action to bring about greater equality between men and women. Thus, empowerment of women is not a one way process, it is a two way process in which women empower and get empowered. This is an ongoing journey for all of the women. But, one thing is certain that literacy could be one of the first steps to empowering women to participate more equally in society and free themselves from economic exploitation and oppression. So, empowerment of women means, improvement of their status, particularly in respect of education, health and economic opportunity. All these are enhance their decision making capacity in vital areas.[3]

Sample of the study of SHG (Self Help Group) of Bargarh town

Table No-1: Sample of SHG women members

Sl. No.	Name of the SHG & total member	Name of the business	No. of respondents
1	Maa Baishnavi (15)	Fancy store	5
2	Archana (13)	Grocery	5
3	Maa Matrusha (12)	S.T.D.	5
4	Merry (15)	Goat business	5
5	Maa Saraswati (16)	Vegetable shop	5
6	Maa Bhavani (15)	Beauty Parlour	5
7	Shradha (11)	Cloth store	5
8	Prerana (11)	Fruit shop	5
9	Swasti(12)	Mid day Meal Program	5
10	Annapurna (11)	Dealership	5
11	Maa Samlai (17)	Rice business	5
12	Maa Mangala (19)	Cloth store.	5
13	Parvati Giri (10)	M.D.M.	5
14	Suryamukhi (12)	Dealership	5
15	Jai Durga (16)	Cloth store	5
Total			**75**

Source: Data collected from Field survey

The total number of SHG members taken into the sample for the study is 75. The sample would be chosen on the basis of their business and from each group. Five members were taken from each group.

SHG women of Bargarh town. Therefore, the socio-economic profile of the respondents of the sample has been enquired in order to understand the patterns of their empowerment. The socio-economic background of the respondents of the

Table No-2 Monthly income of member before and after joining SHGs

Sl. No	Monthly income in Rs.	Before joining		After joining	
		No. of respondents	Percentage	No. of respondents	Percentage
1	Non earning	30	40	2	2.67
2	Less than 1000	15	20	8	10.67
3	1001-2000	17	22.67	35	46.66
4	2001-3000	10	13.33	24	32
5	Above than 3000	03	4	6	8
Total		**75**	**100**	**75**	**100**

Source: Data collected from Field survey

It is evident from the above table[4] that after joining SHGs the number of non- earning members was dramatically reduced from 30 to 2. The monthly income of all the members improved. As the members who were earning less than Rs.1000/- who constitute 20 per cent before joining SHG was reduced to 10.67 per cent after joining SHGs. Similarly, who were earning between Rs.1001 to 2000/- were increased to 46.66 per cent from 22.67 per cent. The members who were earning between Rs.2001 to 3000/- previously, now their earnings increased to 32 per cent from 13.33 percent after joining SHG's. The members who were earning above Rs.3000/- previously, now their earnings increased to 4 per cent to 8 per cent.

Socio-economic profile of the respondents:

Socio economic background of the individual tends to influence the empowerment of

sample has been enquired into in terms of some important variable such as age, caste, education, occupation and income. The sample for this study has 75 respondents. The following study reveals the socio-economic profile of the respondents.

Age Groupings

Age is an important variable of socio-economic status through which one can be empowered which is an important determinant of empowerment of women. It terms of the variable of age, the respondents of SHG women have been grouped under three age groups. Those who comes under the age between 25-35 years (36%), they have been grouped under the 'young age group'. Those who were 36- 54 years (57.34%) have been grouped under the 'middle age group' and those who were 55 years and above (6.66%) have been grouped under 'old age group'. The sample thus has been

predominated by the middle age group as compared to the other groups.

Caste and Educational Groupings

It has been emphasized that today caste plays more important role in politics than social and economic caste factor influencing everything, even matters like canvassing of votes, putting up candidates for elections, formation of ministries and distribution of portfolios. It is found that the general caste group, Scheduled Castes (SC) and Scheduled Tribes (ST) constitute 54.67%, 21.33% and 24.00% respectively of the sample. Thus from the above sample the researcher found that general caste group predominate the other class of the society.

Among the Educational Groupings it is found that the illiterate group constitutes 9.33%, the primary educated group constitutes 49.34%, the secondary educated group constitutes 33.33% and the college educated group constitutes 8.00% of the total sample. Thus, the sample has been greatly dominated by the primary educated group.

Occupational Groupings

In terms of variable of occupation the respondents of the sample have been grouped into 4 groups, the agriculturalist group, and the group of business women, the group of social service women and the group of housewives. The table reveals the occupational groupings of the respondents. It is found that the group of agriculturalists constitutes 17.33%, the group of business women constitutes 56.00%, the group of social service women constitutes 06.67% and the group of housewives constitutes 20.00%. Thus the sample has been greatly predominated by the group of business women.

Income Groupings

This paper enquires into the level of income of women, on the basis of average monthly income, approximately from all sources, the respondents have been grouped under three income groups, such as the high income group, the middle income group and the low income group. Those with an average monthly income is less than Rs.1000/- have been grouped under the low income group, those with an average monthly income ranking between Rs.1001/- to Rs.3000/- have been grouped under the middle income group and those with an average monthly income of more than Rs.3000/- have been grouped under the high income group. It is found that the high income group (Rs.3001/- and above) constitutes 13.33%, the middle income group (Rs.1001/-to 3001/-) constitutes 57.33%, the low income group (less than Rs.1000/-) constitutes 29.34%. Thus, the sample has been greatly dominated by the respondents belonging to the middle income groups.

The socio-economic background of the respondents of the sample has, thus been enquired in respect of the variables of age, caste, education, income and occupation. It has been found that, the sample in terms of the variable of age, has been dominated by the respondents belonging to the middle age group and in terms of the variable of education, it has been dominated by respondents belonging to the primary educated group. The sample is also found to have been greatly dominated by the general caste and business community.

Major Findings:

The SHGs have made a lasting impact on the lives of the women particularly in the rural areas of India. Their quality of life has improved a lot, as: 1) they could develop their skills and abilities in various productive activities. 2) There is an increase in their income, savings and consumption. 3) Increased self-reliance and self confidence have improved the ability of women

to mobilize various public services for their benefit. 4) They have become bold and can speak freely in front of a big crowd. 5) They can carry out any type of official work without any fear. 6) The social horizons of the members have also widened. They have made many friends and feel that now they are more popular and socially active. 7) The illiterate and semi-literate women have got a sense of satisfaction and wish fulfillment. Now they have become productive and the important members of the family. 8) They got high self esteem which enhances their capacity to work. 9) With improvements in women's economic opportunities and their ability to take collective action, there has been a significant decline in gender based problems such as domestic violence, dowry, polygamy etc. Interestingly, some of them are motivating other women to form SHGs so that they also can reap the benefits. Thus the SHGs have achieved success in bringing women to the mainstream of decision making.

Conclusion

India is the country where a collaborative model between banks, NGOs, MFIs and Women's organizations is furthest advanced. It therefore serves as a good starting point to look at what we know so far about 'Best Practice' in relation to micro-finance for women's empowerment and how different institutions can work together. It is clear that gender strategies in micro finance need to look beyond just increasing women's access to savings and credit and organizing self help groups to look strategically at how programmes can actively promote gender equality and women's empowerment. Moreover the focus should be on developing a diversified micro finance sector where different type of organizations, NGO, MFIs and formal sector banks all should have gender policies adapted to the needs of their particular target groups/ institutional roles and capacities and collaborate and work together to make a significant contribution to gender equality and pro-poor development.[5] There have been reports of women's self-help groups serving a social audit, function and, in one instance, exposing corruption in the supply of pipes and ordering replacements.[6]

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Dispelling the Darkness of Ignorance: Mahamahopadhyaya Samanta Chandra Sekhara and Nobel Laureate Max Planck

Dr. K. C. Sarangi

tatahpadam tatpari maargitaryam, jasmin gatah
na nivartantibhuyah;

tameva chaadyam purusham prapadye, yatah
pravritih prasutaa puraanee.

(The Geetha Ch. 15, Verse 4)

'neelambaraanujam ajam sharanam brajaamah'

(Siddhanta Darpana 18/176)

This is about two blessed souls; Nobel Laureate Max Planck and Mahamahopadhyaya Samanta Chandra Sekhara, born in the same nineteenth century. One was born in Kiel (Holstein), with a silver spoon in his mouth; brought up and educated under western culture, the other was reared amidst wants and at times poverty, in the princely state of Khandapara. But those who are destined to be great, constraints seldom create permanent barriers on their path to success and realization. Whereas Max Planck took the physicists of the time aback originating 'Quantum Theory', Samanta earned undying fame for his immortal creation in astrology and astronomy, the Siddhanta Darpana. He was, indeed, a true disciple of Brihaspati, Barahamihira, Aryabhatta and other experts of the streams.

It is said, morning shows the day. Both the talents revealed signals of promising careers right from their child-hood. Fundamentals of physics attracted Planck, whereas the mysteries of the sky enchanted Chandrasekhara. The astronomer had no scope for or access to the telescope. During his old age, when Prof. Jogesh Ch. Roy showed a telescope to him, the great astronomer breathed a sigh and said that had he got such an instrument earlier, many years of his life could have been saved. The Divine only knows the magical power, his two small sticks were bestowed with, that even today, Siddhanta Darpana, the result of the study of the sky, and stars and planets though those sticks stand almost unparallel in the field of astrology and astronomy. In the like manner, Planck's 'Quantum Theory' brought a conspicuous change in the world of human understanding of atomic and sub-atomic process. Besides, it is also reported that Planck also learnt astronomy from Hermann Muller, a famous Mathematician (sourced from Wikipedia). The comparative study of both the scholars, Planck and Chandrasekhara opens the gateway to the world of micro and macro, in their respective spheres. It creates an opportunity to recollect that in the ninth All India Conference organized by the Divine Life Society in 1957 at Venkatagiri, Sri Sai said in his Presidential address that divine life is the beginning, end, inspiration and the controlling factor of everything starting from the atom to the mammoth universe. Divine life is that shower of rains which emanates from the clouds of truth, love and non-violence and

falls on earth. Unquestionable scientific discovery and mysticism of realization; both are the consequences of divinity which is inherent with man. (The Sanatan Sarathi, Odia. Oct-2013 pp 20-21).

As a matter of fact, such blessed souls are sent to the earth with a mission. The Divine completes His plan through them, using their talents, personalities, as examples for the future generation. One may recall the creative insight giving an humble suggestion, to listen to the silent voice of Nature imparting 'words of wisdom':

Many moons and many winters,
Will have come and will have vanished,
. . . . .
Listen to their words of wisdom,
Listen to the truth they tell you,
For the Master of Life has sent them
From the Land of light and morning!

Those who have listened to the above 'words of wisdom', they have elevated their position and have broadened their thinking process. They performed in a detached manner, oblivious of the fruit of actions. The Geetha proclaims, *'asakto hi acharana karma paramapnoti purusha'*; the detached performer, attends the Supreme. Max Planck, like Arjuna, was a *'jijnasu'*, (an enquirer into the field of wisdom). Chandrasekhara, on the other hand, was a dedicated and realized soul right from the childhood. Siddhanta Darpana, bears ample testimony to his unflinching faith in Lord Sri Jagannatha, a saga of faith, confidence, humility and profound research in the field of astronomy and astrology. It is said, the first step for *'adhyatma'* (spiritualism) is 'Karma Yoga' which underlines the basic principles that perpetual endeavour is to be made, and 'Purusaartha' (Ensuring dignity) is to be kept alive in a relentless manner. Added to this, there must exist a concern for the humanity and a stubborn preparedness to

accept success or failure; happiness or unhappiness; whatever comes in the way i.e. performing with a detachment to the fruit of action as the Geetha upholds, as discussed earlier; with an 'undisturbed and unshaken' faith, and giving up all worries" as Sai puts it ('Pariprashna', The Divine Vision P.24). Service to the humanity is synonymous with love for the Divine. The concept of East and West does not make any difference. In both the sides of the hemisphere, it equally holds good that, 'sincere efforts, humility, faith, devotion and love', these are the pillars on which 'peace' and 'prosperity' rest. Sai philosophy has clarified it in an unambiguous manner, "Peace and prosperity cannot dropdown from the sky, they have to be striven for and acquired by sincere effort, dedicated to God, with intense and pure devotion; they have to be won by the cultivation of love, humility and reverence". (Sathya Sai Speaks Vol.XI p.254)

Undoubtedly, this is a Yogic experience. Such a person who observes the above Yoga gradually finds the divine mission unfurled before him. This happened in the life of Sri Jayadeva. It also occurred with Mahapurusha Sri Achyutananda, and Sri Jagannatha Das and many other eminent scholars, those who devoutly surrendered to the Divine, in the past. Both Chandrasekhara and Planck were blessed enough to undergo similar experiences apart from their rendering 'public service of highest order towards the advancement of science'.

The scriptures reveal that Arjuna was a simple and innocent seeker of knowledge, besides being a great warrior. His doubts were to be cleared. The plan of the Divine to create a reformed society, was to be fulfilled. There was the need of a personality, strong in character, filled with compassion. The learning does not matter. Only secular academic learning may turn a human, 'selfish'. Wisdom is to be imparted so that the transformation takes place. It is immaterial if the

chosen medium has great or small educational acumen. What is necessary is a magnetic personality, capable to herald a new age and transform the society around (Akhand Jyoti, Odia Nov.2013)

Chandrasekhar, as earlier discussed, was charged with the divine ethos from the early childhood. Despite highest educational acumen and excellence, Planck was, however, in search of the Truth. Crowned with Nobel Prize for the year 1918 (declared in 1919), he did not stop his search. But the answer was not forth-coming. Who is the root behind this vast creation? He felt, as if he would breathe his last, without getting the answer…

The Divine Leela played its role when Planck was at the highest point of his despair. One evening, while playing with his Piano, Planck went into the lap of sleep. While being asleep, he underwent a soul-inspiring experience in a divinely – designed dream. In the dream, he saw a highly dignified and incomparably shining personality appeared. The latter in a graceful and gracious manner desired to meet the 'jijnasa' as well as to dispel the ignorance of the former.

One may recall, the "ashrupurnakulanetra vishidantam" Arjun (The Gita, Ch.2, Verse-1), seeing the 'Soumyam Vapuh' (ibid, ch.II, verse 50) Sri Madhusudan – Sri Krishna showering the honey of wisdom, on his chosen disciple. Similar was the experience of Plancks' direct interaction with the 'Potent Omniscient', 'yogam yogeswaraat krishnat saakshaat kathayatah swayam' (ibid ch.18, verse 75).

Max felt as if the effulgent glory is saying something to him in Sanskrit. But Max could not decipher anything out of that. In an agile and spontaneous switch over, and with an enchanting world-winning smile, the Sublime Effulgence told Max in German Language, 'Child, the entire creation is an expensive extension of the Creator.

Without Him, there is nothing here in this world. Nothing is also possible. Even if somebody wants to segregate himself, he will have no existence. To explain it in other words, the individual consciousness is a part and parcel, of the Universal Consciousness. Every existence, whether animate or inanimate, is inextricably linked with this Divine Omnipotent, the Supreme Force; the First, middle and Last word in this universe. The existence of even a small atom is inconceivable without the desire of the Supreme Soul; the Supreme Consciousness.

Max was spell bound. With a rapt attention, he was listening to the dignified voice with its magnetic impact. The Divine Glory continued, this is such a Truth with which science is also in agreement. Science is not denying this reality. There is only disagreement in nomenclature. Science believes in Nature. The sphere of physical science is restricted to the limits of Nature. Hence, why entering into the nomenclature debate? Let us realize the inner meaning.

For a moment, like a spark of lightening there was a glow of 'adhyaatma' (pure spiritualism), piercing into the soul of Max Planck. But before he said anything, the Effulgent Glory clarified, 'spiritualism has its own stand in this context; because it is an achieved wisdom from realization. What spiritualism intends to uphold is,' Be it Nature, be it Creation, be it any other existence they have no power to create a thrill or a vibration in the heart. The heart expands, enlightens infinitely with the very word, 'God'. The consciousness rises up with this utterance. Spiritualism further asserts that God exists. It is also ideal that man should perform following the norms set by the Divine (Akhanda Jyoti, Odia, Nov.2013 PP21-22). (Needless to mention that the norms are explained / set in the great literatures like the Gita).

The 'Divine Brightness', further continued; 'spiritualism' not only gives information but also shows the path how to reach the goal. It spreads 'an awakened consciousness' in life and in the world. If science gets liberated from its infatuation and acknowledges its applicability to the growth of the universe, then all problems will cease. (Akhanda Jyoti, ibid). Max was awakened from the sleep. The presence of the Sublime Effulgence in the dream, His affectionate, soul-touching words moved the inner-soul of the great scientist. He felt, as if a magic wand has cast its charismatic impact; all his worries had vanished. The dark clouds covering his subtle intellect existed no more. A new light has descended on his consciousness (ibid). Necessary wisdom and ability have already been imparted to this blessed son by the Divine, inspiring him towards the 'path-way' of God, 'a definite stage forward in his march towards spiritual freedom and growth'.

It is said, the musician goes; but the melody remains. Max Planck's ideals underwent marked changes, thereafter. He is reported to have harped on a lecture later, on the essence of the message received in the dream. "Both religion and science require a belief in God. For believers, God is the beginning and for physicists, he is at the end of all consideration. To the former, he is the foundation, to the latter the crown of the edifice of every generalized world." (Source: Wikipedia, Free Encyclopedia). The above views of a Nobel Laureate tends to indicate the essence of 'Sanatana Dharma', 'ahameva samevaagre naanyad yat sat sat param; paschat aham yadetachha yo avashisyeta sosmyaham' (Sri Bhagavatam, 2/9/32).

On the other hand, Samanta Chandrasekhara was a silent worker, a scholar par excellence and a 'vigat-kalmashah' i.e. with stain-less character. His Siddhanta Darpana was the result of decades of research. Science, literature, astrology, astronomy and spiritualism exist side by side in this great mater-piece. In Indian tradition 'Lotus' is associated with purity, divinity, immaculacy and detachment. Samanta describes Lord Sri Jagannatha as a blue-lotus 'neela-aravinda' in Siddhanta Darpana (19/176). Usually we come across red or white lotuses. But blue Lotus is rarest. Lord Sri Jagannatha, the highest dispenser of justice, the benevolent Master, sits at Neeladri, Puri in Odisha; but in reality He is the Saviour of the entire 'vasudhaa', the entire 'viswa', the universe. Pundit Godavarish writes:

neelachale Jagannatha juge juge viraajita,
Utkala mahima ghosi e Bharata bhubane.

(Tunga Shikharichula, verse-6)

Chandrasekhara similarly charged with surrender and devotion writes in Siddhanta Darpana that the Lord is the Crown of Sri Neelachala, infinite as the blue sky or ocean is, nay much beyond that as He is the Eternal Father 'ajam': from whom the entire creation has originated:

neela aravinda sumilinda kalinda-jendra,
neelaambudaali dalitaanjana punjamanjum;
neelaachaladharashiromani mukutaayamanam,
neelambaraanujam ajam sharanam brajaamah.

(Siddhanta Darpana, 18th Prakasha verse 176)

Samanta advises to take shelter before the Lotus feet of the 'Adi Purusha', Lord Shri Jagannatha who showers His blessings on poor and rich alike. Spontaneous over-flow of powerful emotions, coupled with grammatical exactness and poetic splendour have abundantly enriched Chandrasekhar's writings. What actually he intended to say is that God is all pervasive and Infinite. Elsewhere Purushosukta in Rg. Veda enlightens us, "Etavaanasya mahima, ato jyaayaamscha purushah, paadosya vishwaa bhutaani, tripaadasyaa amrutam divi." All this is His glory. Indeed, the Divine is far far superior to

all these glories also. The entire universe (with all its creations subjected to Time) is only one foot for Him. The other three feet of the Divine are existing as 'avinaashee' (Indestructible) and 'swaprakasha' (self Effulgent). (Apurvananda ed. The Gita P.208). Devotion for the Lord, total surrender and genuine concern for the poor are divine qualities. The Gita has rightly advised:

tatah padam tat parimaargitavyam, jasmin gatah na nivartanti bluyah;
tameva chaadyam purusham prapadye, yatah pravriti prasutaa puraanee.

(Ch.15 verse 4)

'I take shelter before the Ancient-most father, who has created this universe and after taking shelter before Whose Lotus feet, one is no more subjected to the cycle of birth and death.' According to the 20th Century philosopher, Sri Sai, 'divine guidance is always at the side of the giver… He will give to those, (who give of themselves), untold joy and bliss and what is more, He will lead them by the hand along those petal strewn paths of eternal joy.' Both Chandrasekhara and Planck were blessed enough to be guided by the Divine. A century has passed in the meanwhile, but their glory stands untouched, unrivalled in the related spheres.

He may be a scientist working in a research centre, or he may be a 'Jyotirvid' (astronomer) observing the movements of planets and stars in the sky, if the approach is to find the Truth and if his thoughts are designed for advancement of the greater public interests, his consciousness enters into the cosmic consciousness. 'His birth is glorious on this earth, who does service to the humanity', says Mahapurusha Sri Jagannatha Das (Sri Bhagavatam, Odia, Skandha 8. Ch.7). Such blessed souls' writings and contributions bear the attestation of the Divine. The 'determinative test' is doing work for the Divine, manifested in different forms as millions of humans, and other living beings; even the plant kingdom, the Nature and its manifold glory. Arjuna was accordingly advised in the Gita 'matkarmakrun matparamo madbhaktah sangavivarjitah' (Chapter eleven, verse 55). Seva (service) as worship of the divine around you is the most fruitful expression of Dharma as Sai upholds.

Bhima Bhoi, another legendary poet of Odisha, born in the same 19th century and surcharged with the above spirit, writes, 'Let my soul be condemned to hell, but let the people of the world be saved' (Smruti Chintamani). Vladimir Mayakvski, a Russian poet also thinks in the similar vein:

'On every single tear that is shed I myself am crucified', (About this).

Such concern for the teeming millions, such desire to dedicate one's talent for the humanity expecting nothing in return, carves out one's own path to salvation without being desired. The blessed souls having such concern, leave behind us, 'foot prints on the sands of time', as the poetic genius has envisioned, for the humanity to follow. All these blessed souls have made efforts for lighting of such lamps, as Sai puts it, 'to spread illumination into all the nooks where darkness has taken refuge' (Sathya Sai Speaks Vol.XI P.174). They have all acted valiantly to minimize the woes of mankind, the living embodiments of the Divine; true heroes indeed H.W. Long fellow writes appropriately:

In the World's broad field of battle
In the bivouac of life,
Be not like a dumb, driven cattle.
Be a hero with a strife (The Psalm of Life).

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Odisha State Maritime Museum at Jobra, Cuttack - A Milestone in the Maritime Heritage of the Nation

Dr. Adweta Kumar Sahoo

The Odisha State Maritime Museum was inaugurated on 1st April, 2013 by Hon'ble Chief Minister of Odisha Shri Naveen Patnaik. The museum is one of its kind in the State. It spreads over a vast area of about 6.5 acres situated on the south bank of the river Mahanadi. The Odisha State Maritime Museum has 11 nos of galleries along with its ancillary components, as required in a modern museum. This location, popularly known as Jobra Workshop has a beginning around 1869 and has the unique distinction of being the only workshop, which catered to the irrigation requirement of three provinces of Bihar, Bengal and Odisha under the Bengal Presidency of British India. It was set up by the then PWD department of British administration through the efforts of one Scottish Engineer Mr.G.H.Faulkner immediately after the great famine of 1866 in Odisha, known as *"Naa Anka Durviksha"*. The British administration took up the work of excavating the Coast Canal, Taladanda Canal and other irrigation projects to counter the effects of drought. This workshop was mainly catering to the need of anicuts, dams, canals and most important inland water transport system. At that time the access to Calcutta from Cuttack was only through a journey on the river

Mahanadi to the False Point near Paradeep and on sea up to Calcutta or from Chandabali to Calcutta.

Introduction Gallery

The introduction gallery gives information about the location of the museum and its past history. This Gallery has three sections. The first section depicts the establishment of the workshop

and its conversion to the Museum through visuals and some original objects, plan and photographs. The second section displays the original objects related to the workshop and its activities, particularly the navigation equipments found in the workshop. The third section gives information on the Museum and it also has audio visual system screening short films on maritime heritage of Odisha.

Maritime History Gallery

The large number of ports, forts and trading centres along the coastline of the country bear testimony to the maritime history of India. The archaeological evidences found in Indian excavated sites and other such sites in outside countries indicate the cultural interaction between India and other countries in ancient and medieval periods of Indian history.

The maritime relation of Kalinga had left its strongest impact in countries like Srilanka, Myanmar, Indonesia, Malaysia and Thailand. The Hindu culture of the Island State of Bali in Indonesia has great similarity with Odia culture. The life and culture of Balinese and Odia people have strange coincidences in the sphere of language, dialect, religious practices, performing arts, crafts and architecture.

The findings of Roman pottery, coin, and terracotta objects from excavated sites of Sisupalgarh indicate the trade relation with ancient Roman Empire. Similarly the discovery of roulleted ware, knobbed ware from sites of Odisha such as Radhanagar, Sisupalagarh, Kuruma, Manikapatna, Brahmavana, Khalkatapatna etc. and their discovery in sites of Bali, Java, Kalimantan in Indonesia and Malaysia prove the ancient overseas connection among these regions. The findings of Chinese porcelain, ceramic, Arabic stone ware and Ceylonese coins from Odishan sites prove ancient

maritime relation of ancient Odisha with China, Srilanka and Arab countries.

This Gallery depicts the maritime history of India as well as Odisha with appropriate illustrations, maps, charts and objects.

Boat Building Gallery

Boat building is as old as sailing on water by man. Man learnt to cross water bodies from very early times. In the beginning logs of wood were probably found suitable to use as these floated easily on water. In due course pieces of logs were joined to make rafts which could balance the people on board. Gradually boats were made after use of metal by early men.

In India reference to boats and ships are found even in Vedic literature. In later times specific treatises or *Silpasastras* on boat building were made and different categories of boats were accordingly prepared.

Without a boat or ship building industry it is impossible to think of trans-oceanic voyages and maritime trade for a region or people. In Odisha one finds many boat building centres even now producing both riverine boats and small seafaring vessels.

This gallery portrays the boat building activities of ancient Odisha as gleaned from various sources through photographs, charts, dioramas

and models. In this gallery it is aimed to educate the interested visitors on the different parts of an actual boat, which are still made in few centres of Odisha and the related process of building a boat and the rituals.

While boats play on rivers, lakes and other large water bodies, Ships were the means to sail across high seas. Literary references as well as depiction of boats and ships in sculpture, painting, coins, terracotta figurines and clay seals give us an idea about the types of vessels used earlier by people of the Indian sub-continent. Before the Vedic age the Harappan culture had developed and mastered the art of sea voyage as evident from the excavation at Lothal in Gujrat where a dock-yard has been exposed.

In due course different boats and ships and navigational skills were developed and we find traditional *Silpa* texts prescribing the construction of different types of boats for both inland and sea voyages. These are listed below.

In this gallery an attempt has been made to present different types of boats and vessels of earlier period as found in visual art forms and contemporary ones now being used both in inland waters and high seas.

Jobra Workshop Gallery

The Jobra Workshop at Cuttack was conceived by the then British Government after the great famine of A.D. 1866. One George Faulkner, an Engineer of Scottish origin, was put in charge of the workshop. An iron Plaque found in the workshop indicates that the foundation stone of the Jobra Workshop was laid on 01.01.1869 by Mrs. Faulkner.

Originally the workshop was meant for fabrication of sluice gates, building of boats and other requirements for use in irrigation canals, surface water transport and anicuts on rivers. It

was also catering to the need of the then Bihar and Bengal regions under the then Bengal Province.

Machineries such as Lathe, Drillers, and Cutters etc were brought from England and fixed in the workshop. As per the then Commissioner of Odisha Province John Beams the workshop was able to provide anything from small boats to big boats and from nut-bolts to machine parts under the able guidance of the Engineer In-charge George Faulkner.

This Gallery depicts the machines dating back from 18th century to 20th century, both from England and India. Most of these machines are embedded to the floor and are in their original position.

The Gallery also has the old pulley system, first run by steam and later switched over to electric power, which facilitated the operation of machines. The old Crane placed on the rail was used for movement of heavy iron plates, bars etc. for specific work to a specific machine as well as shifting the products from the machines.

Each machine is presented with a short description for easy understanding of the visitors. In all, this Gallery houses 33 numbers of machines and tools.

Maritime Rituals Gallery

The maritime tradition and rituals are very popular throughout the state of Odisha. From archaeological evidences and literary sources, it is evident that ancient Odisha, known as Kalinga, was a great maritime power from about 7th C.B.C to 13th Century A.D. It had overseas trade relations with ancient countries like Greece, Rome, Java, Sumatra, Brahmadesa, Simhala, Bali, Malay etc. The ancient Kalinga coast had famous ports like Tamralipti, Palur, Baruva, Che-Li-ta-Lo etc which were referred to by

Geographers and Travelers like Ptolemy, Pliny, Fahien, Hieun Tsang or Ywan Chwang and others.

It seems the ancient Odia traders were overshadowed by the Arab traders in maritime trade after 13th-14th century and the overseas trading of Odia merchants almost came to an end. This is apparent from the allusions of the proverb "*Aa ka ma bai-Pana gua thoi*" found in the *Mahabharata* of Sarala Dasa, written in the 15th century A.D.

Rituals play an important role in the life of Indian people without any distinction of creed. In early times before embarking upon trans-oceanic voyages people followed elaborate rituals for consecrating the ship to be sailed on, the guardian deities of water, protection of voyages and so on. These rituals are even found now followed by boat builders and sailors alike in different forms. The *Silpasastras* on boat building also prescribe for consecration of Boats/Ships before use. The rituals are found in varied forms in the coastal regions of the country and inland water bodies with regional differences.

The rituals of sea voyage have been transformed in due course into traditions and are to be seen in folk forms of performing arts and festivals of the region. In Odisha. We have different folk forms and festivals which carry the traditions of ancient sea voyages by Odia people.

Some such rituals performed during different festivals in Odisha such as Khudarakuni Osha,Chaitighoda, Kartika Purnima and Dagabhasa etc are presented in this Gallery through photographs, illustrations, dioramas and objects used in these festivals and performances.

Navigation Gallery

Navigation is important for a vessel on high seas to chart its course properly. Sailing on high seas is almost coeval with the civilizations and ancient cultures. From very early times men took to sea voyages. Accordingly navigational skills were slowly developed. In the beginning the stellar bodies like the Sun, the Moon, the Stars and particularly the Polar Star or the North Star (Dhruva Tara) in Indian context were the guiding coordinates for Navigation on high seas. In due course the compass, the latitudes and longitudes, the meridian and tropical lines were invented and used by Navigators.

In this gallery an attempt has been made to depict the history of navigation through objects, charts, photographs and models.

Monuments on Odishan Coast Gallery

Present state of Odisha has a coastline of 480 kms starting from Balasore on the North to Ganjam on the South. Ancient Odisha, then known as Kalinga and Utkala, had a bigger coastline extending from Tamralipti to Kalingapatnam of the present states of West Bengal and Andhra Pradesh respectively. Many monuments are located on this vast coastline or very close to the coastline which includes forts, temples, sculptures and remains of old port area.

Some of these monuments not only acted as landmarks for navigation but also were places of rituals related to boat making tradition as well as sea voyage. The forts on the coastline or nearer to the sea-shore acted as strongholds for maritime trade and related activities. There were also later trade centres of European travelers like the Portuguese, the Dutch, the Danish, the French and the British. The European sailors referred to the temples of Jagannath at Puri and Sun temple at Konark as White pagoda and Black pagoda respectively.

The architectural features of these monuments and the sculptural style noticed on important sculptures found on Odishan coastline

clearly indicate the outside influence on Odishan art and architecture such as Balinese, Indonesian, European and Colonial.

The influence of Bengali and Chola architecture and art style is also evident from these monuments. This Gallery depicts the monuments of Odishan coast through photographs.

Boat Shed Gallery

The original shed found on the south end of the complex, opposite to the Workshop has been converted into open Gallery housing different types of boats from Odisha and other parts of the country. The boat names indicated against each are as per local usage and some following the old names found from literary sources. This boat shed houses a total number of eight Boats along with two old trucks of British period.

Saw- Mill

One of the main functions of Jobra Workshop was repair and manufacture of boats, particularly used by Govt. Departments. Since timber and wood are essential for use in boat making a Saw-Mill was established in the Workshop with machines dated in 1870's. The location of the Saw-Mill is near the waterfront or boat jetty where boats after building used to sail through the water body to Taladanda canal and from there to other places. Similarly boats brought in for repair were hauled through the water body near the Saw-Mill. This Saw-Mill is preserved in its original form.

Boat Repairing Jetty

Boat making and boat repairing have been two important industries associated with maritime history through ages. Even in contemporary period these are vital to shipping and inland water transport. The Jobra Workshop, the site of the present Museum, had played an important role in repair of boats during the 19th

and early part of 20th Century. This was the place where all the boats of different Government Departments were being repaired and maintained.

A section of the Workshop was specifically devoted for the purpose and with the saw-mill; workshop, mini foundry and the repairing dockyard the workshop undertook boat repairing work as one of its major activities.

Cannons at Jobra

Cannons were brought to Jobra Workshop for repair and sometimes to melt the damaged ones and use for other purposes. There are four Cannons installed in the museum which date back to AD 1856, of which two cannons are fixed on both sides of the main entrance and other two cannons are installed near the boat repairing jetty.

Beside, these galleries the Open Air Amphitheatre, Multi-Media Hall, Temporary Exhibition Hall are meant for cultural functions, exhibitions, meetings, workshops, seminars and such purposes and the Museum Library and computer section are exclusively for research work. The Souvenir shop of the museum showcases different items with museum impression for selling. Different food items are available in the museum cafeteria for the visitors. To encourage the children upto age 10 years drawing materials provided to them by the museum free of cost for drawing activities and prizes are given to them for best drawings through lottery system in the end of each month. The museum has also introduced a lottery system for the visitors and every month prize is given to a visitor through lottery system. Thus this Museum is a unique Museum in the country showcasing and preserving different valuable materials related to the rich Maritime trade of Odisha for the visitors as well as the research scholars.

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The Village of Mahua Flowers

(ESSAY ON KOYA TRIBES)

Dr. Debashis Patra

The silvery moon sprawled against the sky; the rhythmic beat of 'Dung dunga' at 'Chaiti' festival came floating from a distance. There were no crops in the fields. The scarecrows were no more there. With the wonderful craftsmanship of the primitive man, the scarecrows had presented different shapes, somewhere looked like a boy and somewhere like a girl. Piercing through the darkness, dense and deep, we marched ahead. The road leading to Iralgundi looked very desolate and forlorn despite the harsh sound of the old jeep. We were overwhelmed with an intoxicating effect of an uncanny blend of fear and attraction; a craze surging within for plucking something from the bounty of nature. We were transposed to a prehistoric landscape by the serpentine gait of a certain tribal lass, with her mild undulating dancing rhythm, her creeping body entwined by the tender hands of a tribal lad. Iralgundi is a village, quite insignificant in the geography of Odisha. But we were drawn towards it by its captivating art and culture. Some friends accompanying us wanted to make a deeper study of the Koya dance of Iralgundi. This travel of ours intended to collect some rare things in the life and culture of Koyas.

Koyas are an important Scheduled Tribe from among 414 primitive tribes of our country. This tribe rich in primitive customs, tradition, art and culture are more in number in the Malkangiri

district of Odisha. The primitive offspring of the forest likes to establish himself as integral to the Dravidian race. They are intimately familiar with the hills and forests, rivers and rivulets, the open meadows, the birds soaring in the sky and the wild animals roaring in the dense forest. Archaeological studies reveal that they had migrated from 'Koi' and 'Gandwana' regions of Bastar district in Chhattisgarh and their roots had gone deep into the soil of Malyabanta since time antiquity. As this area is close to the land of Telugus on one side and Chhattisgarh on another side, the language the Koyas speak is a peculiar admixture of both. Most of their words have a Telugu origin. But this spoken language has no alphabet of its own.

The history of the world's origin is found in the Koya legends. The myths have given them the recognition of a primitive tribe. They are great in their own style of living their life. The stamp of a refined taste and sensibility is clearly evident even in their struggle for living.

The eastern sky has become clearer by the time we reached Iralgundi. The frenzied tune of the drumbeating has become feeble and mild. The villagers were lost in the rhythmic beat of dance and music allthrough the night, and in its late hours were gradually on their way back to

their own houses. Some youths ran towards the jeep as soon as it stopped. A strange combination of fear and suspicion was writ large on the faces of the old men and women present there. A young man asked us the purpose of our visit. We went on turning the pages of our past experience to see the young men and women dressed in the traditional dance costumes of Koyas. I enquired the young man of his name. 'Nandu Kawasi,' he replied straight. We made it clear that we were interested to make a deeper study of their language, dance and music and above all their culture. Obviously, he was very happy to hear it. The guests have come to their village at the time of their Chaiti festival. Nandu was a student of +2. His looks have not been veiled by the curtain of conservatism. He assured us all kinds of help and led us to the Member of the village and informed him about our noble purpose. We decided to spend the day there. Arrangements were made for our stay in one of the newly growing Anganwadi centers.

It was already day time, the glittering rays of the morning sun have spread all over the village. It was a small village. A few naked children with their curious looks had surrounded our jeep. The nature, as it seemed, was preparing to stage a comeback in a morning of the month of Chaitra (March—April). Soon it will be followed by the heat of the scorching sun and the forests will be on fire. The streams will be dry and the green hills barren. The unending thought of natural seasonal occurrences continued. Nandu Kawasi called us, we all went together into the village. Rows of beautiful thatched houses, on the walls plastered by red soil were fine drawings of the primitive men. Somewhere were the drawings of the hunting scene, somewhere the drawing of the dancing scene of the boys and girls. At some places were seen earthen pots hung from the top of the 'Salapa' trees in front of the cottages. On some

thatched roofs were there creepers like gourd. Some papaya trees laden with papaya conformed their completeness. The weapons of the primitive men like bows and arrows and axes were tied to the roofs. On the road side were there the 'Mahula' trees. A few goats, sheep and pigs strayed here and there, some cocks demonstrated their skill by hopping. The sleeplessness of the night and the spell of 'Salapa' wine made four inebriated persons lie on the ground and under the trees.

Mukunda Madakami who accompanied Nandu Kawasi pointed us towards the stream. We proceeded in that direction, we sat on the boulders that lay scattered beside the 'jhola' (natural reservoir). Nandu went on talking about the Koya tribe. The study of eminent researchers reveals that the Koyas belong to the family of 'Austric'. As they have hailed from the 'Koi' region, they are known as 'Koyas'. In their tribe also is there the class division. They are 'Gattera', 'Metatara', 'Gamminar', etc. The Gattera Koyas dwell in the 'Padia' block. These Koyas use five kinds of surnames like Madakami, Madhi, Padiami, Kawasi and Sodi. They inhabit at places like Padia, Kalimela, Malkangiri, Mathili, Korukonda in the district of Malkangiri. Their number is more than two lakhs in the entire district. The chief of every Koya village is called 'Peda'. The chief priest of the village deity who is a key person of the village plays a vital role in the life of the Koyas. He is the leading figure in all festivals, in the functions of thread ceremony, marriage, etc. As they have not yet imbibed full faith in modernity and are hesitant to welcome it, the 'Disaris' appease the common men by resorting to their conventional belief in sorcery and magic.

Nandu got up charmed by a play of the flute and we looked in that direction. Some cowherd boys came towards the bank of the

'jhola'. We were simply amazed at the melodious flute. Mukunda Madakami asked us to return to the village. On the way back we marked at a particular place a few long stones dug into the ground. Mukunda said, "These stones are laid after the cremation of the dead bodies of Koyas. They are the symbols of Koya community and their tradition. If the occasion demands, black cocks are sacrificed there to be saved from the fear of 'Duma' (evil spirits).

By the time we arrived in the village, we did not come across any male member . Nandu said that the men had all gone for hunting. He had also to go there. The beating of drum at the time of hunting was heard from a distance which naturally awakened a sense of fear. They went back after leaving us at the Anganwadi centre. There we found a Koya book, titled 'Dumtam Timtam' prescribed for some class and skimmed through it. We took some tiffin and then went again towards the village. At the root of a tree was worshipped the deity 'Jhankara' or 'Sheelapitha'. It was on the main road of the village. It was soaked with the sacrificial blood. The 'Dhangadis' (the unmarried girls) went on dancing around the place of worship. Perhaps, the young women adorned with the traditional ornaments were singing the songs of their heart meant for the men on their return home from hunting. Some Dhangdas gave a similar sonorous reply to their song whose English rendering is given below:

"As the peacock spreading its multi-coloured tail dances on the summit of the mountain and shows its pride and spirit, O beautiful damsel!the love between you and me was possible only by the grace of God."

It was really amusing to mark the amorous expression, the implicit definition of innocent and pure love of the young men and women. The sweet fragrance of the blossom of love spread all around with the mellifluous rhythm of the dance.

A sound of the drum and 'singar' (a musical instrument) came closer implying that the men had returned from hunting. Some of them carried a blood-drenched dead body of a wild goat on their shoulders. Nandu Kawasi came to us. He presented a graphic description of the skill of hunting with bows and arrows and spears. Then he invited us for lunch to his house.

Nandu served us rice and chicken curry, the chicken curry had a sour touch. Nandu said, "Today is a festive occasion, all must have cooked the meat in their houses that came as a share from hunting." Leaving aside the festival days, the Koyas normally take rice, ragi-porridge, ragi, rice-water (hot water,a bit thick, separated from rice after cooked), maize- porridge. As they are very fond of tamarind and chilli, all their items have an extra quantity of the above two things. The poor, owing to lack of food, live on the edible wild roots and their boiled forms added with salt and turmeric. The wine from 'mahul' and the juice of 'salapa' are their favourite drinks. These drinks are plentily served on the festive occasions.

Nandu's parents were clad in normal 'dhoti' and 'saree'. His mother put on some traditional ornaments. The eyes of his father had turned blood red because of excessive drinking of 'mahuli'.

The evening would set in after sometime. The entrance of the village would again be charged with fun and frolicking. Mukunda arrived at our place. That day was the third day of 'Chaiti' festival which continues for eight days. This is called 'Bija pandum'. Other festivals are Nuakhia, Amba festival, Mahul festival, Shimba festival, etc., but of all these, 'Chaiti festival' is

the most enjoyable and exciting as the Koyas derive utmost pleasure from it.

Groups of 'Dhangdas' and 'Dhangdis' (unmarried young men and women at their marriageable age) were passing along the house where we stayed. Pointing at a young woman Mukunda said, "She is Sebati, the paramour of Nandu Kawasi. Many a time they had romantic escapades in to the hill of Otakujia clandestinely." Nandu Kawasi blushed.

The aroma of Sebati really spread like 'sebati' flower. She was really enchanting in her new saree; around her neck was there a necklace made of coins and aluminum. Two thick aluminum rings were on the wrist, silver rings on the ears and nose; a pair of anklets around the legs, a garland of 'kurei' flowers hung from the plaits of hair. Other ' Dhangdis' were also dressed like that. Some of them put on brass ornaments instead of silver ones.

Nandu Kawasi turned away his looks from Sebati and said, "In our caste we have the custom of marrying the daughter of the maternal uncle but Sebati is not related to me; she is the daughter of the village chief." Both are in love, have surrendered their mind and heart to each other spending many a precious moment together in seclusion. Even though he is educated in the towns, he is drawn and devoted towards this 'dhangdi'. He has brought for her from the town combs made of horns, red ribbon, silver bracelets, toe rings and many more. She has also affixed his blossoms of love on her braid adorned with ' kurei' flowers. If the two families do not give consent for their marriage, they will elope and marry after this festival.They do not care for any fine or punishment for the transgression. We were happy to know about Kawasi's unflinching devotion to love.

The dance and merry-making were in full swing. The crescent moon was smiling in the sky. While dancing unpretentiously keeping the entwined hands around the waists, Sebati gave a winsome glance at Nandu. She blushed to notice us. Nandu came out of the Dhangda house clad in customary dress of Koya dance. On the head was there a pair of buffalo horns along with peacock feather, around the neck was tied a drum, and two sticks in both hands to beat the drum. As if the young Dhangdas and Dhangdis would go mad in love. The Dhangdas sang in reply to the song of the Dhangdis:

Tumudi muse gamidi bele nikingana

Nikingana adananuni.

Tumudi muse gamidi bele

Araitamaya nuni tumudi muse arakhapungar malinuni

Nipar jawa nuni tumudi muse gamidi bele
.

It means- " Oh my dear, I love you very much. Our love is as strong and unbreakable as 'Arakha' flower. If you are a flower, I am the bee, I cannot live without you."

The Dhangdi also gave expression to the intensity of her love for her man in her reply:

Mawa senga dalma dada
Niwa mata kenji mantan
Balke samku bad kad
Dalke samku dalikal…

which means – "Oh dear, I shall think about you at all moments, in dreams and sleep as well; I will go on listening to you. We shall live together, together shall we die."

The 'jhumkas' (a musical instrument) in the hands of the Dhangdis were ringing with a unique rhythmic note along with the beating of the drums. It seemed as though the night was dead drunk with 'mahuli' in the ebb and tide of the melodious strain. Carried away by the rhythm of the widely known 'Dhemsa' dance, we were also swinging. The video camera was rotating in all directions in order to capture the scenes of dance and music from all angles. Mukunda asked, 'Babu, what would you like to have – 'mahuli' or 'salapa'?' We refused.

We deciphered the imprint of simplicity of Koya life amidst the density of darkness of the night. Government has planned to make them educated, to expose them to the light of modernity and bring them to the mainstream of social life. Textbooks in this language have been prepared in Odia alphabet. Some of them are trying to carve out a separate identity of their own either in the political sphere or in government service. All the same they have not forgotten the captivating moments of Dhemsa dance, nor the time of shedding of Mahul flowers.

It was about to be dawn, the cock has started crowing. We left the place. The pleasant moments had a lasting impression. Then we had to go back to the dins and bustles of city life. We called Nandu Kawasi and gave him tips of rupees five hundred and one. Mukunda Madkami said, " If a guest visits the village at the time of 'Chaiti festival', a fine has to be paid." Nandu was reluctant to receive the tips; we forced him. The vehicle started. Sebati came leaving the dance. Both Nandu and Sebati bade us farewell, " Babu, you must visit in the next 'Chaiti festival'."

We came back. Twenty four hours before, the fields on both the sides of the road to Iralgundi which were dry and empty in the onward journey now seemed as if they were frolicking with the ears of corn, tossing to and fro. The scarecrows were dancing everywhere like 'Dhangdas' and 'Dhangdis'. Mahula flowers were falling down from the boughs; it was not simply the falling of Mahula flowers but the drizzling of love. The moon puffed in joy and jubilation was hiding herself behind the hill of Otakujia. The beating sound of ' dung dunga' gradually receded but the village of Mahula flowers had left an indelible mark on the memory, the sweet memory stirring every now and then.

(Translated From Odia by Prof. Suman Mohapatra)

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The Future Development of Copyright in India

Sanjib Chakraborty

Abstract

The copyright laws in India are set to change as new amendments propose to introduce the anti-circumvention and Rights Management Information provisions in India although India is under no obligations to introduce these changes as it is not signatory to WCT or WPPT. The main purpose of these provisions and measures is to prevent piracy, a menace which hits the Indian movie and music industry heavily. India has amended its copyright legislation over the years to accommodate the technological changes and prevent piracy; however, the problem has only escalated over the years. The Indian movie industry, popularly known as "Bollywood"[1] has been influential in shaping the copyright legislation to great extent and the latest proposal to change the legislation to accommodate anti- circumvention provisions is a result of the same influence to tackle piracy, which has been the contentious issue to amend the legislation previously as well.

The critical concern of this article will be to understand whether these provisions have been actually successful in preventing piracy in other jurisdictions by locking them technically from the society and preventing the society to derive the benefits which the copyright system is meant to provide. Taking Bollywood and Hollywood as the one of the case studies which influences the technological and copyright protection of works, the article would try to outline how such industries actually affect the law making.

Drawing upon these experiences, the article will consider what steps India should take in considering the flexibilities of the Berne Convention and the TRIPs agreement which enable access to knowledge and information, and prevent similar monopolization of information and knowledge, and ensure easy access to copyrighted materials in respect of educational, private or general use, particularly given the socio- economic condition of India where digital technology can play a vital role in the coming years.

Introduction

In 2006, Copyright office in India posted proposals to amend the Copyright Act, 1957[2] on its website. One of the proposed amendments seeks to introduce the Digital Rights Management (DRM) in the Indian copyright law.[3] The purpose for such introduction in the Indian copyright laws has been to "keep pace with national and international developments and advance in technologies,"[4] a technological measure which is not only still in the evolutionary stages but the policy itself is being reviewed by various countries, particularly USA, which spearheaded the introduction of such rights in the realm of international law.[5] The proposed introduction of such provisions in the Indian copyright in spite of

the fact that India not being a signatory to the World Copyright treaties, is not under any obligation to introduce such changes, particularly, at this stage of Indian socio-economic development when digital technology can play a vital role in the developmental process. The rationale behind the introduction of these provisions in Indian law is rather obscure but if it intends to tackle the escalating problem of piracy then such introduction requires a better analysis in the light of the manner in which these provisions came into existence in the realm of international as well as other national legislations and what has been the consequent development following adoption of such provisions.

Digital Piracy

Piracy of copyrighted materials and demand for a stronger intellectual property rights is not a new phenomenon and comes to light every time technology comes up with methods of better reproductions, starting from printing machine to VCRs. At all times, the copyists have made efforts to free-ride on the labour of others and policy makers have come up with solutions to curb this practice by providing strict measures to curb copyright infringement and provide incentive to create.

The most important aspect of digital content is that access to the content is synonymous with control of the content which added with the low cost of content reproduction and dissemination causes virtual loss of ownership in terms of the content's economic value. This is a major problem for the content owners.

Digitization has affected the copyright material in several ways – simplication of reproducibility, reduction in costs of reproduction, easier substitutability of the digitized copies and equally inexpensive dissemination of digitized products.[6] Digital reproducibility has enhanced

the compression and storage of digital content, easier extraction of digital content from such storage media[7] and easier communication of such digital content over internet. The obvious fall out has been that copyright material has come under threat of unauthorized copying which tends to deprive the author and copyright owner of the economic returns on their investment of labour and capital which in turn is a disincentive for such production.[8]

This also affects the developmental theory of copyright because if unauthorized digital copying affects creative production it also affects the development based on such copyright industries.[9] Copyright industries, particularly the audio- visual industries (AVI) are the worst hit by such piracy because the digital technologies have mostly been adopted by these industries over the years. AVI players sought to contain this threat by 'regulating technologies that aid infringement.'[10]

International legislation

The WIPO Internet treaties,[11] among other provisions, provided the stakeholders, the copyright industries, mostly the AVI and mostly from U.S.[12] with a legal basis to protect the content by technological means, a move supported by EU, that required contracting parties to adopt 'adequate and effective legal measures to regulate devices and services intended for technology – defeating purpose',[13] known as the anti-circumvention provisions.[14] The treaty did not define 'technological protection measures' which the legal provisions supposed to protect except that such technological measures were not inhibiting the normal function of the equipment or services, the use of which they intended to apply and control. The treaty left it open for the contracting parties to define the technological measures in their domestic legislations and only

covered those measures which are used to exercise the rights.[15]

The treaties also introduced the provision to protect the copyright management information (CMI) 'from depredations by would –be pirates who would strip the CMI from distributed copies of digital content, falsify, or otherwise tamper with CMI in aid of infringing activities'[16]. The definition of the copyright of rights management information provided that – "information which identifies the work, the author of the work, the owner of any right in the work and any numbers or codes that represent such information when any of these items of information are attached to a copy of a work or appear in connection with the communication of a work to the public" and the provision for 'information about the terms and conditions of the work' was introduced later from the proposal by U.S.[17]

Unlike the TPMs, RMIs, did not create any separate right for authors but merely sought to remedy any acts in relation to RMIs which will induce, facilitate or conceal an infringement of author's right. In a way these provisions are closely linked with the provision for TPM because the RMIs that were to be provided in a digital work were themselves in a way TPMs. The technologies providing the RMIs in the digital works are called Digital Rights Management Systems (DRM). This provision was unprecedented in the legislation of any country and was reactionary to future developments in the digital world.[18] The treaties in order to maintain a balance between the rights of the copyright authors and owners on one hand and larger public interest particularly education, research and access to information,[19] on the other hand, introduced the limitations and exceptions provision,[20] in which is embedded the three – step- test provision of Berne Convention.[21]

National law Adoption of WIPO treaties in Indian Copyright Act

Section 65A adopts the anti – circumvention provision of Article 11 of the WCT and Article 65B adopts Article 12 of the WCT. On closer analysis of the proposed amendments in the Copyright Act, 1957, it is observed that the provisions introducing anti- circumvention measures and DRMs have been closely guarded to include several exceptions and limitations that concerns India.

The proposed amendments have not dealt with the 'preparatory acts' concept of the internet treaties and has only provided for 'anti – circumvention only ' provision under section 65A:

"(1) Any person who circumvents an effective technological measure applied for the purpose of protecting any of the rights conferred by this Act, with the intention of infringing such rights, shall be punishable with imprisonment which may extend to two years and shall also be liable to fine." Although the act prohibits importation of infringing goods within Indian territories under section 53 but the concept of preparatory acts for circumvention cannot be equated to importation of circumventing goods alone and wider definition it seems, has been avoided.

The proposed sub-section (2) to section 65A provides:

"Nothing in sub- section (1) shall prevent any person from –

(a)   doing anything referred to therein for a purpose not expressly prohibited by this Act: Provided that any person facilitating circumvention by another person of a technological measure for such a purpose shall maintain a complete record of such other person including his name, address and all relevant particulars necessary to identify

him and the purpose for which he has been facilitated; or

(b)   doing anything necessary to conduct encryption research using a lawfully obtained encrypted copy; or

(c)   conducting any lawful investigation; or

(d)   doing anything necessary for the purpose of testing the security of a computer system or a computer network with the authorization of its owner or operator; or

(e)   doing anything necessary to circumvent technological measures intended for identification or surveillance of a user; or

(f)   taking measures necessary in the interest of national security .

Section 52 of the Copyright Act, 1957 includes in itself the principle of limitation and exception as envisaged under Article 10 of WCT. The Act expressly allowed under Indian law include fair dealing with a literary, dramatic, musical or artistic work (not including a computer programme) for the purposes of – private and personal use including research, criticism or review ,[22] the making of copies or adaptation of a computer programme by the lawful possessor of a copy of such computer programme, from such copy –

(i)   In order to utilize the computer programme for the purposes for which it was supplied; or

(ii)   To make back –up copies purely as a temporary protection against loss, destruction or damage in order only to utilize the computer programme for the purpose for which it was supplied.

The amendment of 1999 introduced the following provisions:

"Section 52(1) (ab) allows 'the doing of any act necessary to obtain information essential for operating interoperability of an independently created computer programme with other programmes by a lawful possessor of a computer programme provided that such information is not otherwise readily available.' (ac) "for the purpose of observing, studying or testing "[23] of functioning of the computer programme in order "to determine the ideas and the principles which underline any elements of the programme while performing such acts necessary for the functions for which the computer programme was supplied; (ad) the making of copies or adaptation of the computer programme from a personally legally obtained copy for non - commercial personal use;"

The other acts allowed under the section 52 includes a fair dealing of works for the purpose of news reporting or cinema, for judicial proceedings, for legislative purposes, for educational and instructional purposes, for non-profit and private consumption of sound recordings (but not cinematographic works), reproduction of any work for disabled persons including their lawful importations.

These exceptions deal with most of the concerns that anti –circumvention provisions raised at the time when they were adopted in the U.S under the Digital Millennium Copyright Act (DMCA), 1998 such as 'access control' measures under section 1201 (a) (1) which is absent in the proposal, the anti- trafficking provisions,[24] which were considered to be in breach of free speech under the First Amendment of the U.S. constitution[25] is also absent in the Indian provisions. The 'fair use' doctrine, which was provided as a blanket provision under DMCA,[26] and which was eventually found to be missing under the act upon interpretation of the anti- circumvention provision in Universal City Studios, Inc.v.Corley,[27] is provided under section

52 of the Act. However, the reach and extent of the provision is very limited and the term 'any circumvention used in section 65A read with 'with the intention of infringing such rights' may be interpreted to include almost any act barring those specified under section 52 to fall under requirement of anti- circumvention. The proposed exceptions under the Indian laws are wide enough for a more a liberal interpretations provided the legislator clarify the objective behind the introduction of the TPMs and anti-circumvention provisions in the legislative history rather than merely putting it as 'to keep pace with …… the rapid advance of technology.'

The provision for RMIs under the proposed section 65B is an absolute reflection of the provisions for the internet treaties in this regard and the definition for the RMI is provided in the definition clause under section 2(xa) with a proviso for privacy right by excluding 'any device or procedure intended to identify the user' from the definition. The utility of this provision in the Indian context, as discussed later, is questionable when these technologies are still in various developmental stages.

The rule making power under the Indian Copyright Act vests with the central government[28] acting through Registrar of copyrights and Copyright Board, the provision similar to the rule making powers under the DMCA.[29] Entrusted to Librarian of Congress which would revise the classes of work to which the act of circumventing technological measures by certain person is permitted, may be provided to the Registrar of Copyrights under the Indian law.

The discussion has so far concentrated on the legislative provisions already adopted in US and intended to be adopted in India without providing any value judgment as to their utility or effects in India. The most important aspect is to analyse what effects the TPMs and DRMs may have in the Indian society for which it is important to understand who are the stakeholders in this legislative process initiated in India and whether these measures would in any manner effect the larger societal value of copyrights.

The Stakeholders

In India, one may presume like copyright industries in U.S.[30] of which Hollywood is an important segment [31] Bollwood is significant copyright industry, a presumption which is relevant only since 1998 when it was given an industry status in terms of production.[32] In terms of the numbers of productions, the Bollwood is the biggest industry producing over 1000 films a year.[33]

There are no concrete fingers as to what is the total contribution of the copyright industries in the Indian economy except that the Executive Summary of FICCI, 2006.[34] Reports say that Indian Entertainment and Media industry is worth 353 billion INR[35] which is expected to grow 19% over next five years; the motion picture industry is about 19% of the total E&M market and 42% is TV. The market is big attractive enough[36] for foreign capital and the government has allowed up to 100% Foreign Direct Investment equity in film production, exhibition and distribution.[37] Motion Pictures Association of America has earned about $44 million in 2006.[38]

This has also attracted some of the Hollywood industries such as Sony, Universal and Fox Corporation in Indian market. The market for film exports and overseas rights for Bollwood films has grown to INR 10 billion by 2006.[39]

Notably it is not only the Indian Diaspora which constitute the customers in the overseas markets but it is also people of other Asian descent, Arabian descent and even African descent

who are big consumers of these movies. Notably, the industry has gained popularity in certain European countries other than UK such as Germany,[40] Denmark, Holland and even China.

Most often, the dubbed version of these movies are screened in TV as well as theatres. UK, of all the overseas market, is the biggest market, largely due to greatest number of British Asian population and also the number of screens showing the movies. This apart, USA, Canada , Middle East countries such as UAE, Bahrain, Qatar, also constitute for a significant consumer base of the Bollywood movies added with African countries and other former British colonies with people of Indian and Asian origin also account for this consumption.

The above figures would prompt one to believe that Boolywood, like Hollywood, forms a strong lobby in shaping the copyright laws in India and is therefore a stakeholder in initiating the proposed amendments. However, unlike Hollywood, the studio system, baring few prominent production houses, is non – existent in Bollywood since post-1950s.[41]

This aspect of Bollywood also explains the lack of initiative for lobbying for copyright reforms in India by the members of this uninterested sector. The trend has changed in recent years particularly after government has announced industry for film production and a few of the production houses such as Yashraj Film Corporation Ltd., Adlabs films, UTV and Times Group have engaged themselves in the debate surrounding copyright reforms. However, a very large number of production houses still remain indifferent to these measures. A study was conducted by National Productivity Council (NPC) sponsored by Department of Education, Ministry of Human Resources Development, Government of India to study the issue of piracy

in India.[42] The study shows that the piracy in India is worth E41 million (USD 82million) consisting of 23% of total sales of recorded copyright products which is about 4% of world trade and these products include books, movies, soundtracks, computer programmes, internet, cable television and illegal copying.

India has been under a constant diplomatic pressure, particularly from U.S.to improve its IP regime[43] and continues to be so as U.S. copyright industries suffered loss of $496 million in India due to piracy.[44] India is strongly recommended 'to adopt amendments to the copyright law that correct deficiencies and properly implement all the obligations of the WIPO Internet Treaties (WCT and WPPT), including protection for temporary copies; adequate and effective protection against the circumvention of technological protection measures.

Therefore, the actual stakeholders who are lobbying to change the copyright legislation in India is not Bollywood but the same monopolistic Hollywood entertainment studios who lobbied to shape the WIPO internet treaties and succeeded in tilting the balance in favour of copyright owners.[45] The entry of the Hollywood studios may have repercussions beyond the copyright laws and may eventually spell the doom for Bollywood.

In Indian context, the other important stakeholders in the proposed amendments are IT/ITeS companies, both Indian-foreign who constitute a major block to which the proposed DRM changes would matter. The DRM technologies themselves are owned by a few non-Indian and mostly U.S. or European companies, of which Sony, Philips, Microsoft and Panasonic are a few[46] which have considerable market presence in India. However, the DRMs are themselves inhibitory against the IT companies engaged in software research. These technologies

once acquired by the studios and music companies, may be enforced against the IT companies to prevent any circumvention for the research purposes. The proposed provisions prevent anti- circumvention activities, however, they make an exception for research in encryption technologies and this is perhaps would be beneficial for the Indian IT/ITeS companies particularly when unlike DMCA provisions, they do not prevent access to content.

However, it would be important to take into account the caution by the U.K. –based Commission on Intellectual Property Rights:

"For developing countries, where Internet connectivity is limited and subscriptions to on-line resources unaffordable, [anti- circumvention legislation] may exclude access to these materials altogether and impose a heavy burden that will delay the participation of those countries in the global knowledge – based society …..[We] consider that, if anything, the costs of getting the IP system "wrong" in a developing country are likely to be far higher than in developed countries. Most developed countries have sophisticated systems of competition, regulation to ensure that abuses of any monopoly rights cannot unduly affect the public interest. In the US and EU, for example, these regimes are particularly strong and well- established. In most developing countries this is far from being case. This makes such countries particularly vulnerable to inappropriate intellectual property systems.[47]

The Cultural factor

Bollywood has evolved independent of the Hollywood style studio- system and has prospered in an environment infested with piracy and has yet over a period of time, established itself as a trans – national cultural institution and as a 'public culture'[48] catering to the taste of a multi- cultural pluralistic society .[49]

The capacity of Bollywood to meet the demand of this multi-lingual society has in way shielded off any influence of Hollywood in the indigenous market. A phenomena which Hollywood Studios sought to break after its success of Jurassic Park dubbed in Hindi in 1994 which earned $6 million but later the formula of dubbing Hollywood movies in regional languages met with only partial success.

It might be true that an unorganized and star based film sector like Bollywood, has not used the copyright law to achieve absolute commodification of its cultural products unlike Hollywood Studios which have justified such commodification and copyright protection to encourage investment in the copyright works.

The control over the film distribution and exhibition through cinema chains would leave the studios with the ultimate power to decide the content and would consequently reduce independent film making. As already witnessed, Hollywood through its capital power and technological expertise is making inroads into the cultural shield that Bollywood had created through its languages and dubbing of films into not all but the major regional languages can destroy the market of the local producers.[50]

On the other hand the vertical integration between production – distribution- exhibition assisted by investing in multiplexes[51] across India and controlling the distribution not only through advanced technologies like DRM but also through the copyright laws as proposed which would only help the Hollywood Studios gain ever increasing concentration of monopolistic power.

The proposed amendments would strengthen the position of copyright owners, who are no more the traditional Bollywood producers but multinational corporations whose power to persuade the legislations in its favour at

international as well national levels has been discussed earlier. The situation would be more so vulnerable for India as it is not a party to the internet treaties and this may be an advantage for the lobbyists to argue for even stricter copyright laws surrounding the DRMs and TPMs as it is under no obligation to provide for the limitations and exceptions of the treaty. The copyright owners may influence the decision making in favour of excessive copyright provisions with incentives of greater investments etc. but that cause an social inequality in an already imbalanced social order.

Conclusion

The problem that TPMs and DRMs seek to remedy is piracy but that is not guaranteed.[52] On the other hand the various DRM technologies are still not standardized.[53] And questions of interoperability are uncertain. The Indian government should be cautious before introduction of such high-end very expensive.[54] Technological solutions to protect copyright materials in its copyright regime, particularly when the legal principles surrounding these provisions are still undergoing modification in countries like U.S.[55] Moreover, unlike in past, DRMs leave the control over the design of international rights into the hands of private corporations which may fail to honour the interest of consumers or the society at large.'[56]

The debate between stronger intellectual property rights, innovation and investment, on one hand[57] and the reverse that intellectual property makes information costlier and adversely affects progress[58] is of special relevance for India particularly when Indian economy tends to get more knowledge –based. Knowledge is not only power but also source of profit in modern economy as rightly described by Peter Drucker that the basic economic resource 'is and will be knowledge .'[59] Digital technology may be helpful

in closing the wide gap between haves and have –nots in India and can play a positive role particularly in the sphere of education and research.

It is important to remember the purpose of copyright is public welfare and Enlightenment 'the encouragement of learning[60] Justice Hugh Laddie observed, 'The whole human development is derivative. We stand on the shoulders of the scientists, artists and craftsmen who preceded us. We borrow and develop what they have done, not necessarily as parasites but simple as the next generation. It is at the heart of what simply we know as progress.'[61]

The provision for DRM and TPM may concentrate the copyright materials with the powerful corporation, particularly the Hollywood Studios and this may not only lock way various copyrighted materials from public domain whose access would be unaffordable for the population of a country whose 70% of population still live in rural areas (Economic Survey, 2006) but may also seriously erode the common cultural products through a systematic homogenization thereby also affecting the most prolific, colourful and culturally diverse industry, Bollywood.

References :

1. Bollywood has attained widespread popularity throughout the world, not only in other third world countries, middle–east and south–east but also in countries like UK and US. Further, it is establishing itself as a trans– border cultural institution exporting Indian culture to the world, a phenomenon which has been the hallmark of Hollywood over the years. Indian producers receive 25-30% of total receipts from overseas market wherein US and UK are major destinations; the increase in export is by 17% from 4.5 Billion Rupees in 2000 to 5.25 Billion rupees in 2001 : UK Film Council Report , 2002 by Parminder Vir, John Woodward, Neil Watson. The Indian Media and Entertainment Industry, p.2 [hereinafter 'Council Report']

2. The proposed amendments are available at <http://copyright .gov .in /View% 20 Comments.pdf>

3. Proposed Section 2(xa) defines "Rights Management Information" and proposed sections 65B Protection of Rights Management Information and section 65A introduces the anti- circumvention measures.

4. Indian Copyright Office website : " In order to keep pace with the developments at national and international level, particularly with the rapid advance of technology, it has become necessary to consider amendments to the Act once again. The Government of India has received several representations from various individuals, stakeholders, experts and industries suggesting some further amendments in the Copyright Act, to make it more effective." http://copyright.Gov. in/ Logon.aspx

5. Pamela Samuelson, The U.S Digital agenda at the WIPO, Virginia Journal International Law 37, no.2 (Winter 1997), p.1.

6. Tobias Bauchage, Digital Rights Management : Economic Aspects, The Basic Economic Theory of Copying , Digital Rights Management , Technological, Economic , Legal and Political Aspects , Springer Berlin/ Heidelberg, p. 234-249,at 239

7. Development of Ripping technology : WIPO Standing Committee Report on Copyright and related Rights, 2004,SCCR/10/2/Rev. [hereinafter WIPO-SCCR]

8. Based on the fact that one of the theories supporting copyright is the incentive theory. Earl R. Brubaker, "Free Ride, Free Revelation, or Golden Rule ?", Journal of Law & Economics 18, no 1(April 1975): 147-161; William M. Landes & Richard A. Posner, "An Economic Analysis of Copyright Law," Journal of Legal Studies 18, no 2 (June 1989) also cited in Peter K. Yu, Digital Piracy and the Copyright Response at http://www. Peteryu. Com/ piracy. pdf.

9. Commission on Intellectual Property Rights, Integrating Intellectual Property Rights and Development Policy: Report of the Commission on Intellectual Property Rights (London : Commission on Intellectual Property Rights, 2003)

10. Samuelson, p. 28. U.S. by this time already had a stint with use of copyright to prevent technological development that aided infringement in the Betamax case of Sony Corp. of America, Inc. v. Universal City Studios, Inc., 464 U.S. 340 (1984) (motion picture copyright owners held not entitled to control sale of videotape recording machines because of substantial non- infringing uses); Vault v. Quaid 847F2d 255 (1988) (permitting the sale of software that bypassed technical protection because it enabled consumers to make backup copies, which meant it had a substantial non-infringing use). Later in 1992 came the Audio Home Recording Act which prohibited the circumvention of any device, programme or circuit that implemented a particular kind of technological measure – the Serial Copy Management System-which was used to protect digital recording and digital interface devices.

11. The WIPO Copyright Treaty , 1996 ("WCT") and WIPO Performances and Phonograms Treaty, 1996 ("WPPT").

12. WIPO- SCCR, p.9.

13. Samuelson, p.29

14. Article 11of WCT and Article 18 of WPPT.

15. Jorg Reinbothe and Silke von Leinski, The WIPO treaties, 1996, Butterworths Lexis Nexis, London, 2002, p.141 [hereinafter 'Jorg & Lewinski']

16. Samuelson, p. 32; Article 12 of WCT and Article 19 of WPPT.

17. Jorg & Lewinski, p. 151.

18. Jorg & Lewinski, p. 151 The proposal was from US based on its draft National Information Infrastructure Copyright Protection Act, 1995 and based on the NII White Paper 1995.

19. Paragraph 5th of the Preamble of WCT.

20. Article 10 of WCT.

21. Jorg & Lewinski, p.

22. Alongwith an Explanation: "The storing of any work in any electronic medium for the above purposes, including the incidental storage of any computer programme which is not itself an infringing copy for the said purposes, shall not constitute infringement of copyright."

23. Amendment proposed.

24. Section 121(a) (2) of DMCA

25. The concerns raised in USA v. Elcom Ltd. Et al as cited Mathias Lejeune, DRM, Protection under US Copyright Law, p. 373.

26. Section 1201 ©(1)

27. 273F.3d 429 (2dCir. 2001)

28. Section 78 of the Indian Copyright Act.

29. Section 1201 (a) (1)(c) of DMCA.

30. By 2005, U.S. GDP (in current dollars) had risen to $12.5trillon. In the same year, the "value- added " to U.S. GDP by the "core " copyright industries reached $ 760.49 billion or 6.48% of the U.S. economy in 2004 and an estimated $819.06 billion or 6.56 % in 2005. In 2004, the value added to U.S. GDP by the "total" copyright industries was $1,300.77 billion ($1.30 trillion) or 11.09% of U.S. GDP. In 2005, the estimated value added for the total copyright industries rose to $1, 388.13 billion ($1.38 trillion) or 11.12% of U.S. GDP: IIPA report of 2006 on the copyright Industries in U.S. www.iipa. com/pdf/2006 siwek full.pdf

31. The net export of Motion picture Industry was $18.45 billion and Music Industry accounted for $8.26 billion in the year 2005:id.,

32. The granting of film industry as an approved entity status in 1998 under the law followed by the granting of the industry status to the film business in 2001 has made financing of the films more transparent and regulated : Dodona research, 2006 at http:/www. dodona.co.uk/cinemagoing india.htm [hereinafter 'Dodona research]

33. Council Report, p.3

34. FICCI, 2006, The Indian . Entertainment and Media Industry, Unraveling the Potential at: http:// www.pwc.com/extweb/pwcpublications.nsf/docid/ BE7E56C3FF8E90A6CA257185006A3275

35. Value of Indian Rupees :1E=Rs.85;1$=Rs.54.

36. The Gross box office collection for 2006 was around Rs.95 billion. Compared to this the 2001 figures were Rs.72 billion of which overseas rights constituted more than Rs. 5 billion and music rights Rs.1.5 billion. One of the major markets are overseas markets which account for about 25 – 30 % of the proceeds and was estimated to about Rs.10 billion in 2006.

37 The Automatic Route of 100% equity for FID is allowed in the Films sector, in terms of Item 16 of Annexure B of Schedule 1 under 5 (1) of Foreign Exchange Management (Transfer or issue of Security by a Person Resident Outside India) Regulation, 2000.

38. Dodona Research, p. 23.

39. Dodona Research, p. 21; also see Council Report, p. 4: Export, earnings have increased from Rs.4 billion (US$91.8 million) in 1999 to Rs.12 billion (US$275.4million) in 2003 which makes for an estimated compounded annual growth rate of 30 per cent.

40. Bollywood and Beyond and special annual Bollywood Film Festival in Germany in Stuttgart.

41. Manjunath Pendakur, Indian Popular Cinema, Hamema, Press Inc., New Jersy, 2003 Page– 15.

42. See http://copyright.gov.in/mainact.asp

43. The U.S. Omnibus Trade and Competitiveness Act of 1988 empowered U.S. Trade Representative (USTR) to initiate "special 301" investigation against countries with dismal trade and IP policies for trade sanctions and India was put on the "Priority Foreign Country List" and in 1994 India amended its Copyright laws to include computer software and satellite broadcasting for copyright protection. : U.S. trade Representative, National Trade Estimate Report on Foreign Trade Barriers 178-179 at http://www.ustr.gov/assets/Document library/Reports Publications/2 0 02/ 2 0 02 N T E R e p o r t/ asset upload file830 6410. Pdf (2002) also cited by Rachna Desai, Copyright Infringement in the Indian Film Industry, 7Vand. J. Ent.L& Prac. 259

44. IIPA, 2007 report at http://www.iipa.com/rbc 2007/ 2007SPEC301 INDIA.pdf

45. Fiona MacMillan, The Cruel C: Copyright and Film, E.I.P.R 2002, 24(10), 483-492,p.484[hereinafter 'Fiona']

46. .Joan Van Tassel, Digital Rights, Rights Management, NAB Executive Technology, Briefings, p. 244 [hereinafter 'Joan']

47. IPR Commission Report, 4; see Keith E. Markus, Intellectual Property Rights in the Global Economy (Washington, D.C.: International Economics, 2000), 237as cited in Peter K. Yu, Digital piracy and Copyright response at http.//www.peteryu.com/ piracy.pdf

48. Rachel Dwyer & Divia Patel, Cinema India: the visual culture of Hindi film, Realtion Books Ltd., London, 2002, p. 9.

49. Although the term Bollywood may seem to denote only the Hindi film industry based in Bombay/ Mumbai, the film industry in India comprises films made in 22 languages in 2000 of which Hindi (243), Tamil (157) Telugu (143) dominate the film market whereas films made in languages or dialects such as Bhojpuri or Sindhi are as low as 1 film a year : Dodona Research, 2006 also see Pendakur, p. 26-27.

50. The Hindu Business Line Dubbed Hollywood flicks boost box office, Mumbai, May 17.

51. Sony has started investing in multiplexes apart from film, productions and 20th Century Fox already owns a major movie channel called Star TV in India but has also launched into production : Dodona Research, p. 43.

52. Stuart Haber, bill Horne, Jo Pato, Tomas Sander, Robert Ender Tarjan, If Piracy is the problem, Is DRM the Answer ? Digital Rights Management, Technological, Economic, Legal and political Aspects, Springer Berlin / Heidelberg, p. 224.

53. WIPO-SCCR, p.34.

54. Joan, p. 212.

55. Registrar of Copyrights, US Copyright office under its rule making procedure under DMCA section 1201(a)(1)(c) on 17/11/2006 made recommendation to the Librarian of congress for several exemptions from Prohibition on Circumvention of Copyright Protection Systems for Access Control technologies which included amongst others-Literary works distributed in e-book format when all existing e-book editions of the work (including digital text editions made available by authorized entities) contain access controls that prevent the enabling either of the book's read –aloud function or of screen readers that render the text into a specialized format.

56. Stefan Bechtold, From Copyright to Information Law – Implications of Digital Rights Management, Security and Privacy in Digital Rights Management, Springer, 2002, p.213-232at 230.

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58. Copying and imitating is tool to be used in the process of learning and acquisition of skill Creator of innovation also borrows ideas from others and intellectual property right will make information costlier which in turn will make borrowing difficult and progressively choke innovation . Peter Drahos & John Braitwaite, Information Feudalism; Earth Scan Publications, London, 2002, p.2.

59. Peter Drucker, Post Capitalist Society, Harper Business, New York, 1993, p.8 as cited in Peter Drahos & John Braithwaite; Information Feudalism; Earth Scan Publications, London, 2002, p.39.

60. Layman Ray Patterson, Copyright In Historical Perspective, (1968)p.147.

61. Hugh Laddie, Copyright : Over – strength, Over – regulated, Over –rated ?5 E.I.P.R.253 (1996).

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