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Economic Growth of Odisha Economy

Economic performance is measured by the pace at which economic activity is growing in a country or state. Odisha, by that measure, is one of the high performing states in the country. Higher economic growth helps in making the lives of the people better. As per Odisha Economic

New Odisha / Empowered Odisha

Pradeep Kumar Panda, Economist, Bhubaneswar

inflation, Odisha can grow in the range of 8-8.5% in 2023-24 in real terms. The high growth achieved by Odisha needs to be contrasted with the gloomy and

capita income and per capita income at the all India level from 31.6% in 2015-16 to 12% in 2022-23. The CAGR of Odisha's per capita income during 2011-12 to 2022-23 (AE) was 10.9% as against 9.4% CAGR of India's per capita income. The State's rate of growth in Per Capita Income is much faster than the national rate of increase, thus successfully reducing the gap.

Sectoral Growth

The agriculture sector constituted 22.5% of GSVA in 2022-23 (AE) and is estimated to grow at 6% in 2022-23 in real terms. This is significantly higher than the growth experienced at the all-India level (3.5%). Nearly 46.8% of workers were employed in the Agriculture and Allied sector which is comparable to All India level (46.5%) in 2020-21. Higher growth in this Sector indicates that there are signs of benefits of overall growth being shared widely. A sub-sector of Agriculture and Allied Sector, i.e., Fishing and Aquaculture has grown significantly over the years with average growth of 11.2% in the last 10 years (13.3% in 2022-23) largely due to active intervention by the State Government in promotion of this sector reflected in budgetary increase. The State is among the top five major states in the country in terms of growth in the fishing and aquaculture sector (2012-13 to 2020-21).

Industry sector has been the key growth driver in the State. It has the highest share in GSVA at 41% in 2022-23 relative to other major sectors. It experienced a growth of 6.05% in 2022-23 in real terms. On a medium-term basis in the past (2012-13 to 2022-23), the sector grew at 6.6%. The key growth driver within industry is the manufacturing sector which although grew at 5.2% in 2022-23 but since 2012-13, on an annual average basis, has grown at 9.1%. This is a robust growth for a leading industry sub-sector, i.e., manufacturing sector. The State is endowed with vast mineral resources and has also experienced industrial diversification over the years which is opening growth levers in some of the untapped markets and contributing to overall growth of the State's economy.

Service sector constitutes 36.2% of GSVA and grew at 8.79% in 2022-23 (AE). Service sector, unlike other major sectors, is a diverse sector covering trade, hotels, financial services, public

administration, business services, communication, transport, and real estate etc. Some sub-sectors within the service sector, although smaller in size, such as hotels and restaurant and air transport were affected largely due to COVID-19 induced lockdown. These services sub-sectors have recovered immensely since then. In 2022-23, hotels and restaurants grew at 37.1% on top of 62.7% growth in the preceding year, i.e., 2021-22. Similarly, on the back of rapid recovery and strengthening of airport infrastructure in the State, the sub-sector of Air Transport is expected to grow at 58% in 2022-23 (AE) over the 75.2% growth in 2021-22.

Targeted government spending by the Government of Odisha is contributing to overall GSVA growth. Contribution of public administration to overall GSVA growth is higher in the State on an average as compared with top-five high income states during 2012-13 to 2021-22. Capital Outlay as percent of GSDP in the State is one the highest among the major states. This is creating a solid ground for the private sector to flourish and boost economic activity in the State. The State is enriched with mineral resources. Mining has contributed substantially to Odisha's economic growth in the past. Given the long coastline of Odisha and the supportive policy environment of the state government in promoting fishing and aquaculture, the sector can be constituted as a key growth driver in future. GSVA Share in this sector has already doubled

with the working class as well. This can be gauged through multiple lenses. At a fundamental level, it can be assessed by analyzing the number of working age people who are willing and looking for work, where they are employed and what proportion are in productive sectors. As per Periodic Labour Force Survey, 2020-21, LFPR in Odisha was 56.5% which is an improvement from 55.3% in 2019-20. Nearly 53.5% of the population aged 15+ in 2020-21 were working as compared with 52.6% at All-India level. The unemployment rate in Odisha during 2020-21 was 5.3% and lower than some of the high-income states' unemployment rate such as Kerala at 10.1%. Odisha also performs better than All-India in terms of female labour force participation. Odisha's female labour force participation was 33.2% in 2020-21 as against 32.5% at All-India level. A sector wide comparison of employment shows that as per-capita income grows, the employment share of the services sector also goes up. This is expected as the services sector at an aggregate level is relatively more productive than other sectors. The State has been able to attract major players in the new age services who are setting up global capability centers delivering a range of offerings to domestic and global markets such as artificial intelligence, machine learning, cloud, and analytics. This is expected to provide new opportunities in the service sector to fresh college graduates as well as attract talent back to Odisha.

Public Finance

The State is known for its fiscal discipline. The State has been under revenue surplus continuously for the last 17 years



Survey Report 2022-23, Odisha is consistently performing better. Odisha's economy is projected to grow by 7.8% in real terms during 2022-23 against 7% at All India level as per the advance estimates. Odisha has improved its share in India's GDP, recording a rise from 2.64% in 2011-12 to 2.8% in 2022-23 (AE). Odisha is also rapidly bridging the distance with some of the high-income states and is progressing at a fast pace.

Odisha's growth performance in 2022-23, despite unfavourable global conditions, is one of the highest. During the pre-COVID period (2012-13 to 2019-20), the average growth rate of Odisha's economy was 7.1%. The decade of 2021-30 is expected to work in favour of India given its demographics structure, usage of technology, push for innovation, competitive and cooperative federalism, stable government. Odisha has all the resources to benefit from a high growth environment in the country and deliver prosperity for all. Assuming a normal monsoon, no further disruption to global supply chains and moderation in

uncertain global macroeconomic situation. As per the World Bank's estimates, the global economy grew by 2.9% in 2022. There are several factors responsible for such growth moderation, i.e., resurgence of COVID-19 cases in China, Russia-Ukraine conflict disrupting the global supply chains and pushing up the commodity prices. In such uncertain times, Odisha has stood strong. However, a global recovery as well as strong rebound of India would augur well for the state in future.

Income per head in the State (Per capita Income)

Odisha's robust growth story is clearly reflected in per capita income growth since 2011-12. Per capita income is an important indicator and is globally referred to, while classifying countries by income levels. Odisha's per capita income at present (2022-23 AE) is INR 150,676 in current prices as against the All-India average per capita income of INR 170,620 (current prices). However, within 7 years, the State has successively reduced the gap between Odisha's per



over the past years and there are prospects of further improvement.

Employment

Economic growth is important to enhance the size of the economy, but it is equally important that benefits of growth are shared

since the enactment of Fiscal Responsibility and Budget Management Act (FRBM). This implies that the state's borrowings are primarily used for asset creation, which is expected to boost medium and long-term growth potential of the state.

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Government of Odisha is one of the leading States in terms of capital outlay normalized by economy size (i.e., GSDP). In 2019-20, the capital outlay as per cent of GSDP was 3.4% higher than many of the high-income states such as Haryana (0.8%), Maharashtra (1.1%), Gujarat (1.6%), Karnataka (2.6%), and Tamil Nadu (1.8%). The State, over the years, has shown strong fiscal discipline in terms of posting revenue surplus and maintaining fiscal deficit within the FRBM limits. This has resulted in the outstanding liabilities as percentage of GSDP to be one of the lowest (i.e., 15.6% in 2022-23 (BE)) among major states. This is substantially lower than the prescribed debt path for states set by 15th Finance Commission (FC). As per 15th FC, the prescribed threshold for total outstanding liabilities as per cent of GSDP for states is 33.3% for 2022-23. On an overall basis, the growth outlook for the State remains positive. Reforms oriented government, strong fiscal discipline, better quality of public spending, availability of key infrastructure such as ports, road connectivity, proactive approach of the State to attract domestic and global investors in terms of incentives, and the policy environment are expected to attract capital as well as the talent in state across the priority areas and build medium-term growth potential.

Infrastructure

Government of Odisha recognizes that infrastructure investment has a multiplier effect on the state's economic development. In the last five years (2018-19, 2019-20, 2020-21, 2021-22 RE, and 2022-23 BE), total capital outlay was to tune of INR 1.25 lakh crore. In future, the massive outlay is in the pipeline for improving the crucial components of infrastructure namely electricity, Transport (Road, Railway, and Water & Air), water supply & sanitation, ports, airports, warehousing facilities to uplift the economy as a whole. Odisha ranks high as an Achiever State in the Logistics Ease Across Different States (LEADS) Index 2022 which evaluates logistics ecosystem across states. Government of Odisha also announced its Logistics Policy 2022 in November 2022 to strengthen the logistics ecosystem in the State.

Energy

Odisha is a power surplus state having an installed capacity of 8107 MW in 2021-22, registering a growth of 45% in the last six years (from 2015-16 to 2021-22). The demand during the same period increased by 5.3%. Electricity along with gas, water supply & utility services contribute 2.8% to State GSDP as per 2021-22 (RE) and are estimated to contribute 2.9% in 2022-23 (AE). Odisha has managed to achieve the mission of "Electricity to All" through constant & dedicated efforts on availability of power and achieved 100 percent electrification of villages by March 2020. Rural consumers constitute 77% of total power consumers in Odisha as of 2021-22. In the "Make in Odisha Conclave" of 2022, power, renewable energy and the green energy sector fetched investment proposals worth INR 2.4 lakh crore. The Government is taking steps for energy production diversification by emphasizing on other sources like biomass and solar power to ease the pressure on ecology and counter climate change. The declaration of the "Odisha Renewable Energy Policy 2022" which aims to decarbonize the energy sector will further provide an impetus to such measures.

Transport

Transport in Odisha is dominated by road transport which contributes around 56% of transport GSDP followed by railways with 25% as per 2022-23 (AE). After the ease of movement restrictions of COVID-19, the growth rate of road transport bounced back to 7% and 6.5% in 2021-22 (RE) and 2022-23 (AE) respectively. In the air-transport sector, the State is poised to have seven

new airports in Jeypore, Utkela (Kalahandi), Rangeilunda (Ganjam), Rasgovindpur - Amarda Road (Mayurbhanj), Malkangiri airstrip, Sri Jagannath International Airport at Puri, and Dhamra Airport (Bhadrak). Since 64% of Odisha's waterways are navigable, the state is focusing on tapping this inland water potential as an alternate fuel-efficient, and environmental friendly mode of transport. The State has declared the Electric Vehicle Policy in August 2021 to achieve the mission of 35% emission reduction by 2030 and promote production of EV vehicles along with battery industries.

Science and Technology

To transform Odisha into a leading destination of IT investment & securing a prominent place in the Global IT map, Government of Odisha approved the "IT Policy 2022" in July 2022. Government of Odisha has incorporated IT in its own administration as well as helping the growth of IT in general. The Electronics & Information Technology Department of the State has the mandate for development, coordination and supervision of IT activities including computers, communication, software and electronics in the State. The Odisha Electronics Policy 2021 was conceptualized to position the State as an attractive destination for the electronics industry and promote electronics manufacturing in the State. The policy coupled with a skilled workforce aims at creating a favorable ecosystem for growth and development of the electronics industry in Odisha and focus on MSME enterprises which are the growth drivers of an economy. The State also aims to emerge amongst the top five "Data Centre Hubs" in India by 2025 through strategic partnerships, favourable ecosystem, investment, and policy interventions. The Government also identifies the BPO/ITeS industry as a driving force for inclusive growth and creating employment opportunities across the State. The policy aims to attract BPO industries by enabling an ideal investment environment to facilitate seamless operations and productive operations, accruing benefits to the State in terms of employment and revenue.

Delivery of Public Service

The State Electronics & IT Department has developed Odisha One Portal: The One-Stop Access to Public Services, a common front-end interface to make it convenient for citizens to access G2C services. It is an integrated service delivery framework for G2C services through self-mode or assisted mode by Mo Seba Kendra (MSK). The State Government has rolled out Mo Seba Kendras at GP and Ward level across the State to provide cost effective and quality services to citizens at the doorstep, promote rural entrepreneurship, and encourage community participation. 'Mo Sarkar' (My Government) initiative is to further our goal of delivering a responsive and people-centric service.

Social Protection Delivery Platform

Odisha's Social Protection Delivery Platform (SPDP) or social registry would enable the government to monitor the well-being of beneficiaries of several state and central welfare schemes while weeding out ineligible claimants or ghost beneficiaries. There are other schemes including the Agni Shama Seva Services, Go-Sugam, 'Single Window Application Atrocity Compensation Assistance and Relief' (SAACAR) portal, Simplified Application for Agricultural Loans (SAFAL) credit portal, and several other services. ICT Infrastructure On the ICT front, the State has developed its state-wide infrastructure including the Odisha State-wide Area Network (OSWAN) scheme. This scheme serves as a backbone for data, video, and voice communications across the State under the National e-Government Plan (NeGP). Another core infrastructure project, the State Data Centre (SDC) was created for

hosting many Government applications. The State has budgeted approximately INR 200 crore for a new state of the art SDC with Disaster Recovery Sites and Cloud Services. To secure the ICT infrastructure and e-governance applications, the Government of Odisha has set up a next Generation Cyber Security Operation Centre (CSOC). CSOC is fully owned and operated by the Government.

Rural and Urban Development

In Odisha, nearly 80% of the total population lives in rural areas. Between 1951-2011, the rural population in Odisha has increased by 2.5 times from 140.5 lakh to 349.7 lakh and is expected to reach 384.6 lakh by 2031. On the other hand, the urban population has increased by 12 times from 5.9 lakh to 69.8 lakh during the same period. The urban population of the state is expected to be 98 lakhs by 2031. Urbanization accelerates the pace of development and rural areas act as supplementary building blocks by providing food, workforce, and other resources for a smooth urban development. Therefore, ensuring a regional balance is critical to state's progress. Keeping this in view, the Government of Odisha has implemented numerous targeted measures to improve the status of education, health and nutrition, housing, basic amenities, infrastructure, and employment amongst the population in both rural and urban areas so as to foster state's overall development

Education

The male and female literacy rates of urban population in Odisha stood at 88.8% and 81.9% and the respective figures for rural population were 83.4% and 66.7% in 2019-21. In the same period, the percentage of population who has completed more than 10 years of schooling was 36.6% for males and 29.6% for females in rural areas. The corresponding figures in urban areas for males and females were 46% and 47.9%. In terms of distribution of the population in the age group 15 and above as per the level of education attained by them, around 28.4% of rural workers are illiterate compared to 15.2% in urban areas in 2019-21. 44.2% of rural workers have attained education up to elementary level while 49.2% of urban workers have completed secondary or above level of education. Though, the urban areas fare better than their rural counterparts in these education outcomes, there has been a significant improvement in the education status of rural population compared to previous years. The State Government has brought forward significant improvements in educational infrastructure through initiatives such as Mo School Abhiyan, World Skill Centre, Odisha Adarsha Vidyalayas.

Health and Nutrition

The Health and Nutrition status of people residing in both urban and rural areas has significantly improved due to state's efficient health policy and effective delivery of healthcare services. The percentage of pregnant mothers who consumed folic acid for 100 days has increased in both rural areas (from 35.7% to 60.2%) and urban areas (from 40.8% to 64.4%) during 2015-16 to 2019-21. The mothers with at least 4 antenatal care visits also witnessed improvement in both the areas. Further, the rural urban gap in antenatal visits of mothers has reduced from 19.2 percentage points in 2015-16 to 7 percentage points in 2019-21. The proportion of men and women with BMI lower than normal has also declined in rural and urban areas during the same period. In addition, the incidence of Infant Mortality Rate (IMR) and stunting among children under five years of age has also significantly declined both in rural and urban areas. IMR per 1000 live births, between 2010 and 2020 has dropped from 63 to 37 in rural areas while that in urban areas it has declined from 43 to 28. Similarly, incidence of stunting in rural areas has declined from 35.3% to 32.0% whereas in urban areas, it decreased

from 27.2% to 24.9% between 2015-16 and 2019-21. This was possible due to substantial increase in health budget. The budgetary allocation to health and family welfare department nearly doubled from INR 6,182 crore in 2018-19 to INR 12,342 crore in 2022-23. The State Government has fast-tracked the redevelopment of SCB Medical College and Hospital and has directed the Works Department to speed up construction and complete the project by December 2023. The premier medical college will be redeveloped as an AIIMS-plus institution with 5,000 beds in two phases with an estimated investment of around INR 5,000 crore.

Basic Amenities

With an objective to improve the living standards of people, Odisha has undertaken the implementation of various schemes including Drink from Tap Mission, Basudha, AMRUT 2.0 and Jal Jeevan Mission among others. The implementation of these schemes has positively contributed towards increasing the availability and access to basic amenities such as clean water, quality housing, sanitation, electricity, etc in both rural and urban areas. As of March 2022, 40,42,261 rural households have been provided with functional household tap connection (FHTC) facilities. Further, Odisha has achieved 100% ODF status in 2019 and the households with no toilet facility has dropped to zero in 2020-21.

Sustainable Development Goals

Government of Odisha has constantly strived towards improving quality of life for all, including health care, education, water supply and sanitation, poverty reduction, housing, and social safety nets. Odisha has been a consistent performer towards attaining the Sustainable Development Goals by 2030. As per NITI Aayog's report on 'SDG India Index 2020-21', Odisha has been categorized as a "performer" state with an overall score of 61 and stands at 12th rank, showing an improvement of 3 points over the score for the year 2019-20 (58). Out of 16 SDG goals at the State level, Odisha's performance was best in SDG 6, Clean Water and Sanitation with a composite score of 86 out of 100. This was followed by SDG goal 15, life on land with a composite score of 83. Out of the 17 SDGs, Odisha is a performer in 9 of the SDGs. This includes SDG 3: Good Health & Well Being, SDG 6: Clean Water & Sanitation, SDG 7: Affordable & Clean Energy, SDG 10: Reduced Inequalities, SDG 11: Sustainable Cities & Communities, SDG 12: Responsible Consumption & Production, SDG 13: Climate Action, SDG 14: Life Below Water, and SDG 15: Life on Land

Empowerment of Scheduled Castes and Scheduled Tribes

Development of SC and ST communities, elimination of all forms of exploitation and improvement of their quality of life have been the prime objectives of Government of Odisha. Several special programmes have been launched to uplift the socio-economic status of both ST and SC communities. This included the creation of Special Development Councils for the tribal communities, implementing the Scheduled Tribes and Other Traditional Forest Dweller (Recognition of Forest Rights) Act, 2006 and protection of civil rights. Odisha is also one of the leading States in providing residential schooling facility to tribal students. The State has 1,737 residential schools and about 5500 hostels for ST and SC students in the State which provide primary to senior secondary education to more than 4.50 lakh ST/ SC students. The residential facilities greatly address access-related difficulties faced by tribal children of remote region and reduce burden of the tribal families by taking care of all expenses towards their children's education.

Mission Shakti

Women and Child Development Initiatives The promotion of Women's Self-Help Groups (WSHGs) under the

aegis of the 'Mission Shakti' programme was adopted as a key strategy for achieving women empowerment. "Mission Shakti" is the self-help mission for empowering women through the promotion of Women Self Help Groups (WSHGs) to take up various socioeconomic activities. It aims to empower women through gainful activities by providing credit and market linkages. Mission Shakti is transforming SHGs into SMEs through (i) interest subvention by the state government to facilitate loan at zero interest rate, (ii) establishment of exclusive District Industrial Park for SHG entrepreneurs in all districts with all amenities essential for entrepreneurial activities, (iii) provisioning revolving fund amounting to INR 324 crore for credit support to District Level Federations and Block Level Federations for graduating SHGs to SMEs, and (iv), institutional finance for SHGs (bank credit linkage amounting to INR 50,000 crore for livelihood diversification and women-led entrepreneurship). There are 33 number of Mission Shakti Bazaars with 73 outlets in Odisha. The turnover for the year 2021-22 was INR 3.32 crore. In a pioneering move, the State Cabinet approved the provisioning of government services and procurement of goods through SHGs in a structured manner amounting to Rs 5,000 crore over five years. Recognising the significance of women's economic and social empowerment, the government has created a separate department named Mission Shakti department.

Empowerment of Elderly Persons

To address the issues of elderly people, the State Government has taken several steps. Odisha implements programmes for prevention and control of cancer, diabetes, cardiovascular diseases and stroke and health care for elderly. Apart from this, medical care of elderly is provided through Biju Swasthya Kalyan Yojana (BSKY), Old Age Homes with financial support from government. Further, Madhu Babu Pension Yojana (MBPY) was introduced in 2008. Social Security Integrated Infrastructure Complexes (IICs) are being constructed in each district to house homes and service centres. In 2022-23 budget provision of Rs. 11400 lakh was made for IIC. Special scheme "ABADANA" is also implemented in the state for extending different welfare services for senior citizens with allocation of 450 lakh in 2022-23. The state Government has also launched awards namely "Bayojyestha Sanman" for senior citizens and institutions that support their health and wellbeing.

Empowerment of Transgender, Beggars and other Destitute

Empowerment of marginalized groups is crucial for ensuring inclusive development. "SAHAYA" scheme was launched from 2017-18 by the State Government to provide rehabilitation and welfare services to Beggars & Destitute. For the year 2022-23 Rs. 1500 lakh was allocated under the scheme. Programmes of "Niladri Nilaya" at Puri and "Ekamra Nilaya" at Bhubaneswar are in operation for making both cities beggar free. "SWEKRUTI" scheme has been launched for rehabilitation and mainstreaming of Transgender persons of the state with allocation of Rs. 250 lakh in 2022-23. "DISHA" scheme is launched to expand campaign against drug Deaddiction through establishment of network of non-clinical recovery centres for addicts at strategic locations of the state. In 2022-23 Rs. 300 lakh is allocated for the programme.

Under the dynamic leadership of Hon'ble Chief Minister Shri Naveen Patnaik, Odisha is witnessing rapid strides of development in all spheres of life. The Odisha Economy has marched into middle income category state. Odisha model of development is appreciated by one and all.

SDG Monitoring with OSIF 2.0

(Pradeep Kumar Panda, Economist, Bhubaneswar)

(MoSPI) has devised and periodically updated the National Indicator Framework (NIF) constituted of indicators that are considered best suited

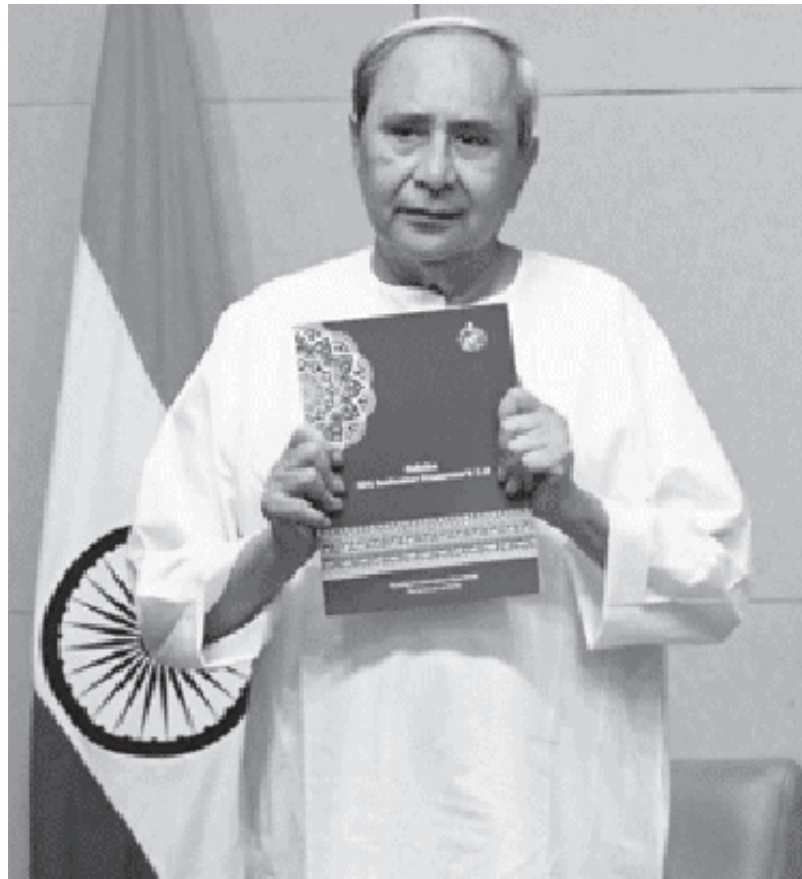
after the 1st edition was approved in 2019. Similarly, the indicators chosen for NITI Aayog's SDG India Index have changed every

of Government of Odisha. An iterative and participatory process of consultation was continued with the departments with a view to:

- Generating shared clarity about the conceptual and metadata details of the indicators
- Identifying sources of data and ensuring their authenticity and validity
- Confirming the consistency and periodicity of data availability
- Exploring the extent of disaggregation of data
- Understanding and establishing the channels of data flow, and
- Establishing responsibility and accountability for data flow.

After the process was completed, all inputs were consolidated into the OSIF 2.0 which also includes State-specific indicators/metrics in order to address unique priorities and issues of the State. Thus, the OSIF 2.0 comprises 311 indicators of which 293 are Unique Indicators and 18 repeat indicators.

While all these indicators are statistics to measure performance on the ground, they significantly differ by their types, whether Outcome, Output or Process Indicators. Outcome indicators tell us about results in terms of overall changes that affect the quality of life of people served. On the other hand, the Output indicators tell us about the goods, services, knowledge, skills, attitudes and enabling environment that are created or delivered by virtue of activities undertaken. Differently



to track India's progress towards sustainable development. Thus, the NIF indicators are based on nationally appropriate criteria, respond to national development agenda and priorities, and refer to comparable datasets available across States and Union Territories (UTs). As per MoSPI, 2022, the NIF version 4.0 contains 286 indicators. For the SDGs to be achieved at the country level, they must be achieved at the State/UT level and therefore, national monitoring must be ably complemented by, at the State/UT level. Such an approach has been fostered by both MoSPI and NITI Aayog. State level monitoring plays an important role in promoting and strengthening localisation of SDGs along with knowledge sharing and mutual learning.

Being a champion of the principles behind SDGs from the very outset, the Government of Odisha is committed to achieving the SDGs and has been taking strategic initiatives in this direction. In line with the NIF devised by MoSPI, Government of Odisha published its first edition of Odisha SDG Indicator Framework (OSIF) in 2019 with 367 indicators.

Revision of OSIF

The world of data is constantly in flux. The need for revision of the OSIF has arisen due to the following reasons:

- The NIF has been modified several times by MoSPI, GoI

year. Hence, modification were necessary in the OSIF.

- Since 2019, various new data have emerged both at State and district levels through research and related interventions which can be used to better understand the progress. Therefore, a detailed review of the OSIF was undertaken and areas of modification identified. A revised OSIF was developed and shared with departments

OSIF 1.0 and OSIF 2.0

Indicator Details	OSIF 1.0	OSIF 2.0
Total Number of Indicators	367	311
Adopted/ Derived from NIF	269	184
State Specific Indicators	98	127
Type of Indicators		
Outcome	100	189
Output	143	107
Process	124	15

Goal wise summary of OSIF 2.0 indicators is given below :

Summary of OSIF 2.0 indicators

Goals	No. of Targets	Total No. of Indicators	No. of Unique Indicators	No. of Repeat Indicators
Goal 1	7	21	21	-
Goal 2	8	34	32	2
Goal 3	13	37	36	1
Goal 4	10	16	16	-
Goal 5	9	22	18	4
Goal 6	8	15	12	3
Goal 7	5	16	14	2
Goal 8	12	28	28	-
Goal 9	8	19	19	-
Goal 10	10	12	12	-
Goal 11	10	21	19	2
Goal 12	11	11	10	1
Goal 13	5	6	6	0
Goal 14	10	12	12	0
Goal 15	12	14	14	0
Goal 16	12	22	19	3
Goal 17	19	5	5	0
Total	169	311	293	18

Hon'ble Chief Minister Shri Naveen Patnaik has launched Odisha SDG Indicator Framework (2.0). The first version of OSIF was launched in 2019. The OSIF 2.0 has 293 unique indicators & will be the backbone of SDG monitoring in Odisha.

The 2030 Agenda for Sustainable Development was adopted on 5th September 2015 with a resolute global unanimity, and the 17 Sustainable Development Goals (SDGs) with 169 Targets that laid out the new epochal human aspirations. The SDGs essentially made room for bold and transformative steps which are urgently needed to shift the world onto a sustainable and resilient path with no one left behind. It set off a collective journey to free humanity from the tyranny of poverty and deprivation and to 'heal and secure our planet'.

The SDGs expanded from the eight Millennium Development Goals (MDGs), and comprehensively integrated social, economic and environmental dimensions of development including reducing inequalities, greening economic growth, providing decent jobs, enabling sustainable industrialization, tackling climate change and challenges to ecosystems, strengthening sustainable consumption and production as well as promoting peace, providing justice and building strong institutions. Unlike the MDGs, which were focused on developing countries, the SDGs apply to all countries whether high, middle or low income. One of the most fundamental challenges posed by the SDGs relate to the measurement of progress. Along with the number of Goals and Targets (the MDGs had only 8 goals and 21 targets), the complexity of these targets has greatly increased. The scope of the 2030 Agenda is also far more encompassing than that of its predecessor, as it spans the full spectrum of development concerns including aspects of social, economic, environmental, and institutional sustainability. In view of the ambition and complexity inherent in the SDG targets, measurement of progress on them poses an 'unprecedented statistical challenge'. A key tool to address this challenge is a sound SDG indicator framework. In this direction, the international statistical community developed the Global Indicator Framework (GIF) which comprises 231 indicators. The focus of SDG monitoring is at the national level as the 2030 Agenda is nationally owned and country-led, with full freedom for each country to design and pursue customised national framework for achieving the SDGs.

Accordingly, at the country level, Ministry of Statistics & Programme Implementation

Evolution from OSIF 1.0 to OSIF 2.0

Particular	No. of Indicators
Total Number of Indicators in OSIF 1.0	367
Indicators Retained (Without/ With Modification) from OSIF 1.0	169
Indicators Newly Added in OSIF 2.0	142
Total Number of Indicators in OSIF 2.0	311
Total Number of Repeat Indicators in OSIF 2.0	18
Total Number of Unique Indicators in OSIF 2.0	293

focused, the Process indicators throw light on strategic aspects of implementation of interventions which are crucial to generating desired outputs or outcomes.

Wherever the outputs or outcomes are long in coming or sound data on them are difficult to obtain, process indicators are resorted to. Process indicators help track time sensitivities in the process flow.

Monitoring with OSIF 2.0

The OSIF 2.0 will be the backbone of SDG monitoring in Odisha. The use of OSIF 2.0 indicators will turn the SDGs and associated targets from a conceptual framework into an effective management tool to help the State analyse performance and allocate resources accordingly. It could also be used to periodically measure progress towards SDG targets and help ensure accountability of all stakeholders. The OSIF 2.0 will play a significant role in interlinking outcomes across the different SDGs.

Further, mapping of schematic linkages with goals, targets and indicators can be drawn up based on the expected long-term results of schemes. Collectively as well as individually, the indicators are expected to throw light on the status of various social groups, which will help highlight the extent of vulnerability and the success in addressing them. This is in keeping with the spirit of the SDGs which enjoins that all attempts are made to ensure that no one is left behind. Each department and user can prioritise such relevant indicators while also using OSIF 2.0 for long-term monitoring. Going forward, therefore, the most direct and important use of OSIF 2.0 is in SDG monitoring at the State level which would include the following interventions:

- Identification of OSIF indicators for which district level data are consistently available and finalisation of District Indicator Framework (DIF).
- Designing of Schematic indicators which may partly overlap with DIF.
- Mapping of schemes with Goals, Targets and Indicators.
- Encourage 'Convergence' at all levels for achieving Indicator results.
- Compilation of Odisha SDG baseline as of 2015-16 with progress updates.
- Using the data, generation of SDG-oriented scheme monitoring reports for follow-up action to ensure Outcome Impact.
- Analysis of progress as it pertains to different sectors and programme areas for the State and bring out Advisories.
- Analysis of performance and ranking of Districts in District Indicator Framework
- Analysis of performance of schemes to facilitate evidence-based interventions.

LOVE- Indiscriminate Involvement with the Existence

The basic urge of human life is to live and **love—holy weapons to conquer heart.** The true spirit of human being is Sat, Chit and Anand, i.e. to live, to be conscious and to grow. The soul never wants to depart from the body. Everybody has an urge to know, to get knowledge so that he can fulfill his needs and overcome his problems. Above all, he needs to love and be loved, the process through which he can be happy. Love alone can control everything because it is elixir of existence and when love condenses, energy expands.

Pull of Love for the great

Creates vigour in action

And rise in life

- Sri Sri Thakur

Human relationship is based on love for each other; the purer it is, the stronger is the relation. But conditions, interests and desires stand on the way. Unconditional love, may it be in a family, race or society, has been gradually losing its hold on individual character. Swami Vivekananda says, "it is love that pays, it is character that cleaves its way through adamant walls of difficulties".

Practice & culture, according to initiation or 'Dikshya' with every concentric service & fulfillment of it enables one to suffer and **achieve success** with a molding of character. - Sri Sri Thakur.

Be concentric with every urge for love, love is life, love is faith, love is lore, love is a lead to **active progress**, love is God and His incarnation.

When love of variety concentrates into one ideal with every active adjustment and service, it sprouts into universal love in harmony with every specific universe of every individual being. Love is the sonorous psalm that rouses knowledge. Love is always impregnated with lore. Love is the wealth of man and Love-Lord is the watch of bread, therefore man is the wealth of man.

Everybody should analyze and synthesize on the expression that, "Love is, what I feel, but cannot express, what I do, but cannot define". We may call it as "True Love", otherwise, we can say, "Love is Blind". But, in case of Love towards Love Lord, **changes his all-round exercise of conduct, characteristics and knowledge with meaningful adjustment - is the way to emancipation.**

In the so-called love, we differentiate as True love, Eternal love, Passionate love, Nuptial love, Unicentric love and so on. But there is love to some extent which we could not recognize and respect it. To dwell in one's good is the drive of love. Love is the pious magic pulse that relish every heart. Love and fear are the polar opposite of the action. Somebody listening or doing in fear does not last for long, but **anybody doing in love will continue forever.**

It is human nature to love someone and to be loved by

someone. Our existence in this world is temporary. We are finite beings - we cannot provide unlimited everlasting love. Therefore, worldly relationships are temporary and do not satisfy us.

Our propensity to love and seek love can be completely fulfilled only in relationship with God. God is unlimited attractive and competent to love us unlimitedly and eternally. Once this divine relationship with God is revived through Bhakti Yog, we can transcend the trial and tribulations of this world and remain unaffected.

Our so-called love brings in its turn, hurdles and hardships. Passion-tainted, self-seeking love is hideous in its effect. Greed for wealth, power and sex leads to intense suffering. The futility of such distorted love is brought out vividly by a poet. "Love is the tyrant, the heart that darkness reason, confounds discretion, deaf to counsel, it runs a headlong course to desperate madness". Disputed love staggers in Dilemma.

Love is the gradual development of devotion. Devotion brings wisdom, in wisdom there is the sensing of self in creation. Where there is this realization of self in creation, non-violence emerges and from non-violence comes love.

- Sri Sri Thakur.

True love has two angles, one is **Active Pursuit** and another is **Passive Surrender**. The child of a monkey keeps himself active & close to his mother with her every activity when landing, walking and jumping, never dislocating his attention towards any other is the best example of **Active Pursuit (Sakriya Anuraga)**. But, the child of a cat who has completely surrendered within his mother having no activity in keeping and moving to anywhere is the best example of **Passive Surrender (Niskriya Samarpana)**

Active Pursuit - We can experience enlightenment by concentrating on our aspiration, effort and surrender. The aspiration is a calling from our deeper being for a joyful meaningful existence. We need to complement our aspiration by rigorous effort putting all our attention, energy and force to bring this vision to fruition. According to Buddha, rather than controlling others or trying to change external reality, we must focus on mastering ourselves. Love imparts will, will imparts activity that makes environment enchanted.

But even when we make the best of attempts, there may still be difficulties, challenges, failures, relapses and several cycles of going back and forth until we realize our aspiration. Nonetheless, the trick is to remain steadfast not waver or give up because deeper change requires time, patience and consistent effort. Rather than brood over failures, we should reflect upon them with utmost

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sincerity to understand why things went wrong and intensify our effects to clear all obstacles. To remove the obstacles, remedy is available only in meditating and keeping intelligence keen, cool and receptive. Love is the leaven of meditation and mediates everything through service with a keen expansive flow of soul. Love and active service of love evolve into intelligence and wisdom.

When one earns money out of love, a new light of understanding is showered on our pursuits. Love always wants to give and that is its nature. So, you being in the space of love, are giving and in the process of giving you become bigger than money and so you learn to give money to others. One who is bigger than money can create money. Love is the loyal throne of providence, lofty throne of devotion, leaven of life and bliss.

When a man is well-integrated with his Love-Lord surrendering his passions for His worship and welfare- he runs with every enthusiasm for the service of the people with a distribution of the Lord's love; in this way, by steps, he binds their existence with every inter-interested zeal with the tidings of the life, and society swells there with every active uplifting smile and follow of fellowship towards the love for His full-fledged service. - Sri Sri Thakur, The Message-2, P-76

Passive Surrender - Although aspiration and effort are important steps on the road to self-discovery, it is more essential to surrender to the divine. When there is complete surrender, our being becomes open and malleable to the Divine force. Grace is showered, we experience oneness and get transformed into a new being. "All peace, joy, happiness and pleasures have come since I surrendered to the will of the Lord."

True surrender does not imply a passive or lethargic existence where we expect God to do everything for us. Rather, we understand the Divine agenda and align ourselves with it completely. **We become an active and perfect instrument to do God's work and devotedly participate in the creation of a new and better world.** Enlightenment comes as we happily relinquish our old, self-centred existence and embrace a larger Divine centre existence.

Our awareness is self-centered in a lower place and when we expand this selfish nature from one to two, from two to three and gradually expanding to more people, it leads to universal love and this is the real love to the Lord.

True love is divine and brooks no barriers. True love between human beings is the need of the hour and if this can be brought about, it can be an easy solution to many vexing problems. Society is an extension of the individual and the state is an extension of the society. **It is,**

therefore, the crisis of love, character and humanity that need to be addressed now like never before and love and faith between individuals needs to be restored.

Love is an immense potential tool to repair the much egoistic human mind. Love can only be generated by Great Masters who are the **Embodiments of Love.** By the touch of their magic wand, they can create fountains in deserts and work wonders in human life. Love for him will put out the flames of anger and lust and light the lamp of love, life and lift. Sri Sri Thakur Anukul Chandra is the embodiment of love in the present age whose divine life and message have not only brought millions to his holy feet but have **also transformed their very lives.**

Love without service is sterile. So, one can enjoy life only when he serves others. So, the motto of human life should be to serve others. One's own existence should be the source of other's existence. Unless one has true love for those whom he serves he cannot serve them well. Embodiment of love, Purushottam of this age, Sri Sri Thakur is the source of love and knowledge. He has descended on to the earth to generate love in the people. Whoever came in contact with Him at once felt the urge to love.

"You are for the Lord, not for others;

You are for the Lord, and so for others".

Unflinching love for Him and unhesitant will to carry out His commands certainly molds the character of a person. Love for Him invokes the urge to beautify one's life by dispelling the darkness in our life and activities. It is like the coal glitters and its latent potentialities discovered when put on fire, so also the **divine qualities in human heart unfurl when he gets attached with the Supreme Soul. That is the need of the hour.**

Sri Sri Thakur, throughout his lifetime, has loved each and everyone, from the lowest and smallest creature to the supreme creation of God - the human being. His unfathomable love for creation is beyond any literature to describe. Blessed are those who have felt this supreme love. He is the Supreme soul who enriches the past, enlivens the present and enlightens the future. **He is the common unifying platform and the best integrating agent for each and everyone. He is the perennial source of universal love.**

"Love me a little;

give me an inch of your heart;

I will give you everything"

- Sri Sri Thakur

"Name and Love can Conquer the whole world"

- Sri Sri Thakur

Sri Sri Thakur gives the best prescription for the people of the present age - the "holy name". The repetition of the holy name with an arduous love in heart

towards Him and practicing the principle of Jajan, Jaajan and Istavritty can cure each and everyone who wants to get himself cured of passionate obsessions and get his life inundated with supreme bliss.

Sri Sri Thakur cautioned every seeker of truth saying, "Though you have gained such powers that you can move the sun and the moon from their courses, can break the earth into pieces or make all people wealthy, but if you have no love in your heart, you have achieved nothing". (Satyanusaran)

Loyal Unicentric Love Bearing in thoughts and deeds acts like opsonin that leads one to fulfil the principle of life in accordance with the wishes of Beloved the Great.

Love can find entrance not only into an open heart but also in a heart well fortified, if watch be not well kept. **Nuptial Love make the mankind, friendly love perfect it, but want on love compute and embarrass it.** To live to love are signs of infinite, Love is a glory from eternity's sphere. Love dwells in us like an unopened flower, awaiting a rapid moment of the soul. Love's adoration like a mystic seer through vision looks at the invisible.

Conclusion:

Love imparts knowledge, love imparts ability. Love is the essence of life and Sri Sri Thakur is the love incarnate. Therefore, in order to love others, we should love Him first. He has infused the spirit of love in every heart.

Love, compassion and service to well-up, nurture and fulfil one's existence with intelligent and skilful go of life that beautify and bind each other with every aptness - are the holy weapons to conquer heart. - Sri Sri Thakur, The Message-2, 227

Love is a treasury of wealth according to its object. Love does not need an object. Love is simply a qualify. If the person you love is not in your physical presence, you are still capable of loving them. If the people you love cease to exist, you still continue to love them. This means you are using people around you as mere stimuli to find expression for this innate quality. If you bring sufficient awareness to your discriminatory intellect, love is the only way you can be. Love is not about what you do. Love is the way you are.

Love is simply life longing for itself. This longing is essentiality to become all inclusive-boundless. It is only when love become all-inclusive that you though the boundless. And that is when you realize a simple truth, the soul does not need a mate. It never has.

Devoted love is the key to knowledge. Concentric love is the incentive of active fulfillment, sublimates into divinity and the dictator of achieving urge. Love and active service of love evolve into intelligence and wisdom. Law of love is fathomed by its action.

THE WOMEN EMPOWERMENT COLUMN

Woman litterateur follows her passion, metamorphoses into a successful entrepreneur

As per famous economist Swaminathan Aiyar, “Building temples and setting up schools and colleges in India are no more virtues as they are mushrooming in large numbers across the country. The one

Bandana Mishra, who has become an inspiration for all, especially for women, by metamorphosing herself from an ordinary woman of a

started a literary magazine 'Teera Taranga' to pursue her passion. However, she had to struggle hard and face financial hardships to

She applied for getting a lease of land from IDCO and following a lot

from across the state to print books, magazines, journals, newsletters, etc.



and only virtue in India these days is having entrepreneurship.” When most of the youngsters are running after conventional jobs and several

humble background to a highly successful entrepreneur.

Bandana had a passion for literature. She had an inclination towards

sustain the magazine during the initial stages.

“I had to walk barefoot for miles to meet people to collect write-ups and for production and marketing of the magazine. I faced numerous financial huddles to continue the magazine as well. However, I was determined to continue my dream project,” she said.

Subsequently, Bandana ran from pillar to post to get a bank loan from a bank to realize her dreams. After a few days of struggle, she could start a small publication unit. Her publication unit was an instant hit thanks to her hard work, dedication, determination and integrity. The bank, too felicitated Bandana as a



others are cribbing over lack of opportunities to earn their living, a woman from Kaima village under Dharmasala block in Jajpur district has proved them wrong. Meet

reading, writing and public speaking. She started following her passion seriously after shifting her base to Bhubaneswar in 1996. She



successful entrepreneur after a couple of years.

However, Bandana didn't want to rest on her laurels. She wanted to expand her publication unit and build a reputation for her magazine.

investment of above Rs 10 crore. 'Teera Taranga Printers and Publication' is now running with all kinds of Japan-imported modern machines like mini offset, big offset

complements my purpose so well,” said an elated Bandana.

'Teera Taranga Printers and Publication' has provided employment to over 20 persons and its annual turnover has crossed nearly Rs 2 crore. “It is fulfilling to see your hard work coming to fruition today. Along with professional growth, my passion as a writer, editor and speaker has been fulfilled as well. Teera Taranga magazine has completed 27 years of publication and it is now an established literature magazine in Odia language,” she said with a smile.

Moreover, Bandana has so far written two books named, 'Eka Eka Jeebana' and 'Idang na Mama'. Couple of more books are also in the offing.

Sharing her success mantra, Bandana said, “Every woman has unlimited potential. She should not undermine or compare herself with others. Every woman should pursue her passion and give wings to her imagination with full dedication and determination to be successful.”

SCIENCE & TECHNOLOGY COLUMN

Global Climate Change Actions

Er. Mayadhar Swain

The world is passing through a very bad phase now. It is due to global warming and climate change. The major cause being the emission of greenhouse gases to the atmosphere. The main culprit among these gases is carbon dioxide. Carbon dioxide is released when fossil fuels such as oil, coal or natural gas are burned to power automobiles, planes, homes and factories and to generate electricity. When the gas enters the atmosphere, it traps heat due to the greenhouse effect and contributes to the warming of the climate. We are already experiencing the effects of climate change today. Extreme

The world is not sitting idle. There are numerous discussions and agreements to prevent the climate change. At the Paris Conference held in 2015, the countries decided to take actions to limit the temperature rise to 20C above pre-industrial level by the end of the century. It was further agreed to try to limit it to 1.50C. Accordingly, each country voluntarily declared to reduce carbon emissions, which is called as Nationally Determined Contributions (NDC). The Intergovernmental Panel on Climate Change (IPCC), an UN-backed global

1.50C threshold was “more likely than not” to be reached in the “near term” itself. Of the 1.10C temperature rise since pre-industrial times, about 1.070C was contributed by human activities, the report said. It said the world had emitted about 2,400 billion tons of carbon dioxide between 1850 and 2019, of which a little over 1,000 billion tons, or about 42 per cent, had been emitted after 1990.

In order to have a 50 per cent chance of keeping warming below 1.50C, the world must not emit more than 500 billion tons

Agency reported. Carbon dioxide emissions from coal grew 1.6% in 2022. Many communities, primarily in Asia,

and needs to take immediate action to curb the temperature. Aditi Mukherjee, one of the authors of the report, said, “Even though our per capita emissions are less, and we have historically,



weather conditions, droughts and increasing number of cyclones are some of the outcomes of this effect. Due to the current global warming levels, almost every region across the world is already experiencing climate extremes, an uptick in deaths due to heat waves, reduced food and water security and damage to ecosystems, causing mass extinction of species on land and in the ocean. The most tragic story is that vulnerable communities who have historically contributed the least to climate change are being disproportionately affected. There are more than three billion people live in areas that are “highly vulnerable” to climate change.

scientific body later confirmed that to escape from the effects of climate change, we have to limit the temperature rise to 1.50C and not 20C. So now the focus is on 1.50C. If the temperature rise overshoots the 1.5-degree threshold, there will be irreversible damages.

Reiterating its earlier findings, the IPCC on 20.03.2023 reminded the world that it was not doing enough to rein in global temperatures from breaching the 1.50C threshold despite there being “multiple, feasible and effective options” to do so. In its latest report, the IPCC said average temperatures had already touched 1.10C above the pre-industrial times, and the

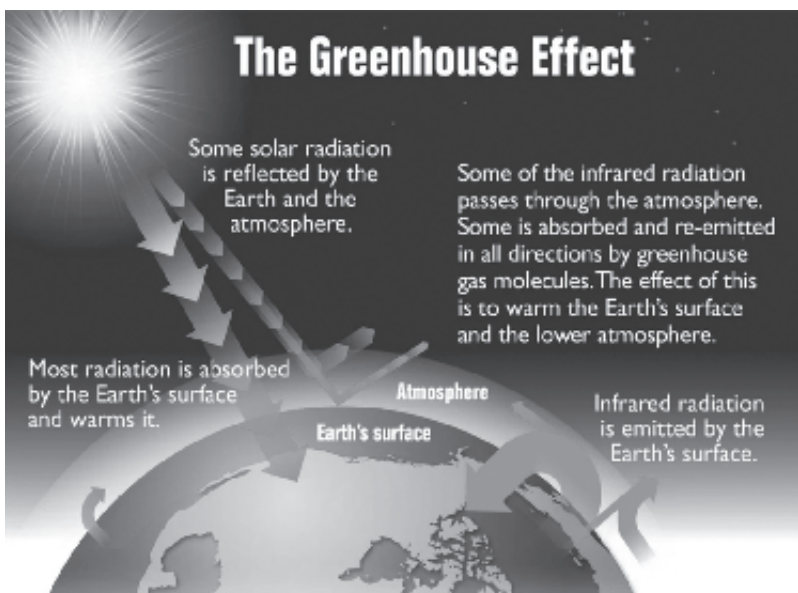
of carbon dioxide equivalent after 2020, the report said. Incidentally, current annual emissions in 2019 amounted to

switched from natural gas to coal to avoid high natural gas prices that were worsened by Russia's invasion of Ukraine. And as global airline traffic increased, carbon dioxide emissions from burning oil grew 2.5%, with about half the surge resulting from the aviation sector. Global emissions have grown in most years since 1900 and have accelerated over time, according to data from IEA. One exception was the pandemic year of 2020, when traveling came to a standstill.

Last year's level of emissions, though a record high, was nevertheless lower than experts had expected. Increased deployment of renewable energy, electric vehicles and heat pumps

much less responsibility, the reality is India is at the forefront of impacts. We simply cannot say that because we haven't emitted much, we are not the ones to take action. I think the report makes it clear. Everybody has to take action according to their national context and circumstances urgently.”

There is still hope of arresting the rising global temperature within the 1.50C limit. United Nations Secretary-General Guterres said, “The IPCC report is a how-to guide to defuse the climate time-bomb. It is a survival guide for humanity. As it shows, the 1.50C limit is achievable. But it will take a quantum leap in climate action. This report is a clarion call to massively fast-track



59 billion tons. That means that the 500 billion tons carbon budget would be exhausted in less than ten years.

Communities around the world emitted more carbon dioxide in 2022 than in any other year on records dating to 1900, a result of air travel rebounding from the pandemic and more cities turning to coal as a low-cost source of power. Emissions of the greenhouse gases that were caused by energy production grew 0.9% to reach 36.8 gigatons in 2022, the International Energy

together helped prevent an additional 550 megatons of carbon dioxide emissions, the IEA said. Strict pandemic measures and weak economic growth in China also curtailed production, helping to limit overall global emissions. And in Europe, electricity generation from wind and solar power exceeded that of gas or nuclear for the first time.

According to the scientists involved in writing the report, India would also face the dire consequences of global warming

climate efforts by every country and every sector and on every timeframe.”

There is still a chance to avert this mass-scale destruction, but it would require an enormous global effort to slash greenhouse gas emissions in half by 2030 and completely phase them out by 2050.

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THE ART & CULTURE COLUMN

KIRTAN – Origination from Kundalini Yoga

Meditation doesn't come easy for many people. And that's where kirtan—an ancient participatory music experience offers another method of meditation. Without the work of mentally quieting the mind, kirtan can carry us effortlessly to a place of quiet, to stillness. One of the oldest sacred music traditions of the world, the kirtan call-and-response chanting genre comes to us from India. Using ancient Sanskrit mantras, the kirtan calls upon sacred energies which serve to quiet the mind, remove obstacles, and bring us back to the center of our being.

Kirtan Kriya is a meditation chant exercise originating from Kundalini Yoga. Kirtan Kriya involves chanting using finger poses (mudras). This simple exercise reduces stress levels, increases circulation in the brain, promotes focus and clarity, and stimulates mind-body-spirit connection.

A kirtan is a call-and-response style song or chant, set to music (Harmonium, Mrudanga Drums, Kansal, Kartals (Clapping), Conch, etc.), wherein **multiple singers recite or describe a legend, or express loving devotion to a deity, or discuss spiritual ideas.** It may include dancing or direct expression of bhavas (emotive states) by the singer. Thus, kirtan's ultimate purpose is **to facilitate the awakening and nurturing of one's devotion for the Divine** because music is particularly potent as a vehicle of conveying one's emotions and effective at evoking feelings of love for God. Kirtan Kriya is a **type of meditation from the Kundalini yoga tradition**, which has been practiced for thousands of years. This meditation is sometimes called a singing exercise, as it involves singing the sounds along with repetitive finger movements, or mudras.

Kirtan is one of the fundamental practices of Bhakti Yoga—the yoga of grace, love and devotion. Kirtans were originally written in

Vaishnavism. Chanting kirtan is a devotional practice that **helps to uplift the mind, open the heart and bring inner peace.** It is the fastest, easiest and most joyful ways to achieve peace of mind. The mantras are mystical universal sounds that resonate with our chakras and remove negative energies.

- **Freedom from the Daily Chatter**

By repeating simple mantras over and over, faster and faster, the kirtan is an easy way for people to experience some freedom from the daily chatter of the mind. And while it is true that we can sing these chants in the solitude of our own home, there is nothing like the magic of chanting live with musicians and hundreds of participants—from kids to seniors—all adding their energy to the chant. People often say they feel “buzzed” for days following such a chanting experience.

- **Absorb the Vibrations, Ignite the Spirits**

So, what gives us that buzz? Something about the kirtan experience goes beyond the music itself, goes to a deeper experience of vibration. We all resonate at different frequencies, and these frequencies change according to what we are doing and thinking. So when we are all doing the same thing—chanting, breathing, and moving to the same rhythms—our vibrations begin to synchronize and the resulting experience is very powerful. The laws of vibration help us here because vibrations align themselves to stronger vibrations, so even if you're having a truly

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cultural background. The purpose of this music is to get us out of our heads and into our hearts. Typically, the songs can last for 20-30 minutes each with a few moments of silence in between each song so you can soak it all up. The longer songs allow for deeper experience of the effects, and with the simple, repetitive lyrics (it's a chant, after all!) we really don't have to think much about the words.

- **Chants Heal**

The powerful healing and transformational energies of these ancient chants can help to reconnect us to the Ever-Present and Eternal Being that lies within us all. All the mantras, melodies, and instruments of kirtan are designed to lead us toward this meditative state.



- **The Beauty of Relaxation!**

The floor seating is usually seen in the traditional style of kirtan events in India and this living-room style music experience allows people to sink into themselves, to relax and ground themselves during the chants. Most of us spend the day in our heads, running here and there, thinking about where we have to be and what we have to do next. The kirtan gives us a time to come back to our center. And when this happens, beautiful things begin to unfold. Feelings of inspiration, peace, and a sense of connectedness are common experiences.

- **Experience Peace, First Hand!**

It's like going into a space—the music takes you there—and when you emerge at the end, you feel different, energized and inspired and get deep sense of inner peace and connectedness.

- **Quiet Your Mind, Feel Your Self!**

Kirtan helps the mind become quiet, during that state, we can begin to perceive the mystical things, the sacred experiences, that are around us always. In the silence between the songs, when the song stops, you can feel something. And that something is you. There is no greater experience than the experience of one's Self. And that vibration is always within you, that vibration is you. That's the beauty of any chant experience—with little or no effort we can experience and enjoy the vibrations of peace, energy, healing and inspiration that are always within us.

The simultaneous finger-tapping and chanting is believed to enhance blood flow to the brain, improving cognition, focus and memory. A study published in the Journal of Alzheimer's Disease in 2016 found Kirtan Kriya improved

brain functioning by increasing connectivity, improving memory and boosting mood. In recent years, the practice of kirtan, or devotional chanting, has become increasingly popular in the West—and for good reason. Saints and Sages have claimed that **it not only increases happiness and quality of life, but can lead to God realization.**

- **Kartal (Clapping):**

Besides, the music instruments used in Kirtan, People used to clap while singing a song, Bhajan, reciting prayers and kirtans. Clapping is one of the old yogasan. The World Health Organisation (WHO) confirms it as one of the best exercises. People acclimate their feeling with clap, clap, which represents joy, can also keep healthy.

Ironically, it is true that, clapping has two functions i.e. it stimulates receptors in the palms and circulate blood in our body. The receptors in the Palm transport the sensations to the brain. There are sensory fields in the brain.

These fields have right and left sides in the brain and is called Homunculus. In this homunculus, hands and face have maximum representation. Therefore, clapping stimulates maximum portion of brain. This stimulation activates most of body systems, thus improves health gradually but stupendously.

Clapping helps a lot in nerves which connects heart, liver, lungs etc. It boosts the immunity because it strengthens the white blood cells in our body and protect our body from any kind of illness. Though it stimulates blood circulations, it removes all obstructions in the Collateral Channels i.e., veins and arteries, including bad cholesterol and keeps us Fit and Healthy. It gives strength to our blood particles and enhances resistance/immunity of a person which provides the strength to the Human body to fight against Diseases. We come in a state of meditation in clap yoga & therefore, we stay away from anxiety, anger irritation & lack of concentration etc. Clapping and laughter creates a jovial atmosphere and provides energy to our body system.

- **Conch (Shankha) Blowing:**

Further, the Conch (Shankha) Blowing in Kirtan needs a tremendous power and respiratory capacity. As soon as the Shankh is blown, the frequencies of divine energy (Shakti) are emitted into atmosphere due to the generation of sound. This increases the proportion of shakti (energy), chaitanya and anand in the environment and that is why the negative energies (evil spirit) get distressed and run away. So, Kirtan & Conch Blowing is must in funeral ceremony in Indian Culture.

Shankha comes from the two Sanskrit words "Shum" which means something good and

"Kham" meaning water. Hence the meaning of Shankham is conch holding the sacred water. It is also said, the word Shankara has been derived from Sankha-kara which means conch-blower (shankha means conch and Kara means blower).

When the conch is blown with controlled breath, the primordial sound of “Om” emanates from it. This eternal sound is the origin of all Vedas. All knowledge enshrined in the Vedas is an elaboration of the omnipresent sublime sound of Om. It was this sound that was chanted by the Lord before manifesting the cosmos. It represents the creation and the Truth behind it.

Blowing a conch perfectly would result in the formation of scalar waves that would enter your body to create conscious morphogenetic fields. Spiritual effect of the sound waves is not heard by ears but felt by heart. The spiritual effect of echoing sound waves stimulates the electrons within each of trillions internal cells to stimulate the hormonal glands and sprawling chakras. The moment Shankh is blown our brain is emptied of all thoughts. The blowing of shankh makes the atmosphere holy and pure and conducive for the spiritual growth of the individual.

To blow a conch, your back must be erect, raise your neck up and bend it slightly backward. Take a deep breath, fill your lungs with air and divert all your concentration towards blowing of the conch. This is very necessary as the Shankh is blown in a single breath. Blow the conch from low pitch to high pitch in a single breath as long as possible. Longer the blowing time, more is the lasting period of the resulting sound waves.

Conch blowing is an environmental naturopathy that the vibrations emanating on blowing it destroys the disease causing germs in the atmosphere. Conch vibrations act as a sterilizer that destroys harmful viruses and bacteria's in the environment. Renowned Scientist J.C. Bose has proved that the harmful invisible virus/insects are disappeared by the sound produced by Conch Shell. It is believed that by blowing conch shell regularly, blockages in heart will go away and it also improves the respiratory system. Hence, blowing it daily helps keep the lungs healthy.

Considering the importance, Lord Vishnu, Goddess Saraswathi, Goddess Laxmi, Lord Krishna, Lord Balaji, Lord Ganesh always carry Couch Shell with them. The conch possesses supernatural scientific significances with great power of balancing the ecological balances in environments. The conch blowing is pure environmental injection to improve the quality of living being. The Shankh is pure supporter of following lines-

SARVE BHAVANTU SUKHINAH,

SARVE SANTU NIRAMAYAH,

SARVE BHADRANI PASHYANTU

MA KASHCHID DUKH BHAGHAVET.

OM SHANTI SHANTI SHANTI.

[May all be happy, may all free from diseases, may all see things auspicious. May nobody is subjected to misery. OM Peace, Peace and Peace.]

“Kirtan is a form of purification and liberation. The mantras sensitize us, polish away the clutter in our heads and melt the numbness in our hearts, so we feel clear, awake, and brilliantly alive.”

—Sean Johnson

Sanskrit, the ancient Indian language. The Sanskrit alphabet has a strong energetic and vibrational component. It is said that **the words, when chanted, create a powerful vibration in the body, affecting a person's mind and spirit. Kirtan is a Sanskrit word meaning “praise” or “eulogy.”** It is also known as sankirtana and used to describe a form of call-and-response chanting involving mantras or hymns. Kirtan is a tradition that originates in Indian religions, notably Sikhism, Buddhism and

rotten day, it may be difficult to hold onto those feelings during the chant experience. If you were only to sit in the room without participating, the idea is that you could still feel the shift. Something happens—the energy begins to activate the spirit that exists within us all.

- **It's the Heart, not the Art!**

Although the kirtan involves music, the underlying art of kirtan chanting is not actually about musical ability or training, it is about the heart. Everyone can participate, regardless of age or

AGRICULTURE

Despite their glorious past, millets have been sidelined in farms and on food plates over the years

Minor millets like little, kodo and foxtail were once the major staple and central to Indian tribal culture, especially in rainfed areas. But over the years, penetration of high-yield commercial crops and lack of marketing support has diminished the demand of millets.

In recent years, Odisha has taken strides to empower tribal farmers to revalorise and create an enabling ecosystem to assert the value of these ancient grains that have been part of the human food system since time immemorial.

A scene from the eastern state's rural area illustrates this: It is early morning in Chendijhila, a tribal village in the Eastern Ghats of Odisha's Koraput district, located over 530 kilometres from the state capital Bhubaneswar.

Sunamani Paraja, a 42-year-old Adivasi woman, is meticulously packing traditional farm equipment such as sickle, spade and axe. She is all set to visit her farm, situated around 0.5 km from the village.

"Today, I will rebuild the fence of our farm. Panicles of suan (little millet) are maturing now. And it is attracting livestock," Sunamani explained.

On her way to the farm, when this writer asked what she would eat during the afternoon, Sunamani pointed to a tiffin container. "My husband has already left for the farm. Around 12 noon, we will eat suan bhat (little millet rice), kuloth dali (horse gram dal) and boiled greens," she replied.

"We also have mandia pej (ragi gruel), which is prepared from finger millet flour, broken rice and maize. This pej quenches our thirst, keeps the body cool and gives us the energy to work under the scorching sun," she added, Mandia pej is the most popular millet recipe among all the major tribal communities in Koraput.

Sunamani's husband, Damu, recalled days when he was young and used to work with his parents in the farm — growing nine varieties of finger millet, seven varieties of little millet, six of foxtail millet and five of barnyard millet.

"Each variety is different in terms of colour, grain size, aroma and taste. Some mature early while some need longer duration," said Damu, adding, "These millets were mostly intercropped with maize, tubers and pulses. Harvest time for each crop was different."

"Most of the millets are short duration crops and thrive well in our hilly terrain. They are less labour intensive, do not require chemicals and can grow even if rainfall is scanty or irregular," Laba Paroja, sarpanch at Kundri Panchayat in Kundra block, said. Foxtail millet matures in 65-70 days, the sarpanch added. "It can be planted when it is too late to plant most other crops."

Rooted in the heritage

The tale of Sunani, Damu and

Laba mirrors hundreds of thousands of tribal farmers in Koraput district, who have been traditionally growing millets as it occupies a substantial part of their diets and crop systems. Tribal communities have intrinsic associations with millets since it is deeply rooted in their religion, festivals, cuisine and subsistence farming.

Among the Paroja tribal community, for instance, millet cakes are offered to spirits during Puspuni, the full moon night day that falls in December-January, according to the Odia calendar. These cakes are ritually fed to women after conceiving.

Similarly, the Durua tribal people use fermented beverages prepared from little millet locally known as 'Landa'. They serve landa to their guests and relatives during festivals and ceremonies.

A Durua tribal elder said the traditional process of brewing landa from little millet involves meticulous steps. First, little millet rice is cooked. After that, rice is wrapped in siali leaves and kept in a dark place in the house.

After four days, the colour of rice becomes pink. Then the rice is mixed with water. The preparation is stocked for about three to four days for fermentation. After that the beverage is ready for consumption.

Foxtail, barnyard and finger millet have been mentioned in the Yajurveda, one of the oldest texts of India. This indicates that millet consumption was widespread, pre-dating to the Indian Bronze Age (4,500 BC).

Little millet has been cultivated in Odisha since the Neolithic Period. It is widely grown in the hills of the Eastern Ghats and the Chotanagpur Plateau. It has smaller panicles and seeds. It matures quickly and withstands both drought and waterlogging conditions.

But despite their glorious past, millets have been sidelined in farms and on food plates over the years.

Downfall of millets

Until five decades ago, millets were the major grain in India. They made up around 40 per cent of all cultivated grains,

contributing more than wheat and rice before the Green Revolution.

However, post the 1960s, the production of paddy doubled and wheat tripled. Lack of incentive support for production and minimum support price also demotivated farmers, which eventually reduced the cropping area under millet cultivation.

"For years, government policies have focused on commercial crops with heavy input subsidies," said Khader Valli, independent scientist also known as India's 'Millet Man.' This has promoted monoculture farming practices that shranked the traditional crop diversity, he pointed out.

Between 1950-51 and 2018-19, the area under millet cultivation declined by 41.65 per cent. Another study revealed that millet cultivation dropped to 15 million hectares in 2021 from 35 million hectares in 1960.

Low social status attached to millets as poor man's food also affected the consumption, especially among the younger generation in tribal and rural areas. The consumption of ragi in India declined by 47 per cent and intake of other minor millets by 83 per cent in the last five decades, according to a research study by Dhan Foundation, a professional development organisation.

The impact of replacing millets in staple diet and losing traditional seed diversities with high value crops have been manifold among the small and marginal farmers.

First, it has increased farmers' dependency on high yield variety seeds that require expensive chemical inputs. Second, switching from traditional methods of diversified cropping patterns to mono-cropping has worsened food and nutritional security. Third, the ever-changing climate especially in the rainfed and dry land areas has increased farmer's vulnerability and resulted in crop loss and poor crop yield.

Neglected crop

People perceived millet as poor man's food for a long period of time, according to R

Balakrishnan, chief adviser to the chief minister of Odisha. "India is importing oats from foreign countries. But we forgot that millet is Aadi Anna (ancient grains). It is the crop of culture. Without millet, the history of humankind will remain incomplete."

There are around nine types of millets predominantly grown in India, such as barnyard, finger, pearl, foxtail, sorghum, little, proso, kodo and browntop. Out of these, the provision of minimum support price (MSP) is available only for pearl, finger and sorghum. Other minor millets are not included under MSP.

For instance, little millet is rich in fibre, high in antioxidant properties and micro-nutrients and highly suitable for rainfed as well as dryland conditions. Similarly, foxtail millet is drought-resilient because of its early maturity characteristics.

Due to its quick growth, it can be grown as a short-term crop. It is adapted to a wide range of elevations, soils and temperatures. It is rich in protein and minerals such as copper and iron.

Epidemiological studies have shown that diets rich in minor millets are protective against non-communicable diseases like diabetes, cancer and cardiovascular diseases. Millets are good for people who are gluten-intolerant.

But in the last two decades, little and foxtail millets hardly received any attention in the policy discourse. In fact, they were not even part of many formal surveys till very recently. There has been a lack of research and development intervention. Lack of minimum support price also forced farmers into distress selling.

Benchmark price for minor millets

To ensure farming of little and foxtail millets is remunerative for the farmers, the Odisha Millets Mission (OMM), a flagship programme launched by the Department of Agriculture and Farmers' Empowerment (DA&FE), Government of Odisha, has initiated a

benchmark price initiative.

OMM is working in collaboration with the scientists of Odisha University of Agriculture and Technology (OUAT), local farmers and civil society organisations.

For estimation of benchmark price, a comprehensive survey was conducted in Koraput, Nuapada, Gajapati, Rayagada, Kandhamal and Kalahandi districts. It was observed that even though farmers had surplus production of little and foxtail millets, they were not able to sell at a remunerative price since there is no MSP for minor millets.

Once executed, "the benchmark price will encourage farmers to increase production of minor millets and substantially reduce distress sale," said Arabinda Kumar Padhee, principal-secretary, DA&FE.

Odisha will be the first state to introduce MSP for little and foxtail millets. Hopefully, it will help in designing robust policy instruments and pave the way for revival of these often neglected-crops, Padhee underlined.

The Odisha government has adopted the A2 + FL formula to determine the MSP for little and foxtail millets. This formula takes into account the actual cost in addition to the imputed value of family labour in the production of a crop.

The benchmark price, the principal-secretary said, "will create a supportive environment that will provide long-term dividends ranging from sustainable food, nutrition security, build climate resilience among small-scale farmers to protection of the environment."

"Apart from foxtail and little millets, the state government should also include other minor millets under MSP," Sirjit Mishra, professor at Indira Gandhi Institute of Development Research, Mumbai, suggested. Efforts should be made to produce outreach materials in local and tribal dialects on MSP and fair average quality norms, he added.

"Odisha has emerged to have a millet-powered future," said KRVS Visrda, principal scientist, Indian Institute of Millet Research (IIMR), Hyderabad. IIMR has collaborated with OMM to work towards creation of demand through experimenting millet recipes, awareness building on nutritional profile and health benefits as well as development of improved varieties suitable to local landscapes.

"It (the OMM model) has demonstrated a societal approach to institutional commitment and coordination," said Pranay Sinha, programme policy officer, south-south cooperation, World Food Programme, New Delhi.

There is a need to promote a holistic approach for south-south collaboration on adapting and improving this comprehensive framework beyond India, he added.



Good, better, best. Never let it rest. Till your good is better and your better is best.

THE EDITORIAL COLUMN

Ancient BHARAT is Based On Science.



PRATISTHAN (TEMPLE) - Hindu temples are built scientifically. The place where an idol is placed inside the temple is called 'Moolasthanam'. This 'Moolasthanam' is where earth's magnetic waves are found to be maximum, thus benefitting the worshipper. Sitting under the pyramidal structure (Conical) like Temple, Church, Mosque etc. gives peace to the mankind. This moolasthanam should not be diluted in any manner whatsoever.

BRUKSHYA (TREE)- People are advised to worship Neem and Banyan tree in the morning. Inhaling the air near these trees, is good for health. Bhagaban Shri



Shri Bishnu recommends to take Tulsi for purification of body, mind and soul. Every Hindu household has a Tulsi plant.

LEAVES (PATA)

Tulsi or Basil leaves when consumed, keeps our immune system strong to help prevent the H1N1 disease. But, in turn the people give respect to Tulsi and plant in a Chaura (four angled cement pot) instead of taking the Tulsi leaves regularly. Some



people also take Bel Pata (leaves). Indian Ayurvedic literature teaches us how to use the raw edible leaves. We commonly include some leaves in our daily lives for healthy and hygienic living.

Raw Edible leaves have tremendous effects on our body because the chemical contents of different leaves namely, Curry leaves, Mint leaves, Coriander leaves, Bel Leaves, Tulsi Leaves, Thankuni Leaves, Shiuli (Night flowering Jasmin) leaves, Guava leaves, Mango leaves, Forest Peeper leaves etc, controls body chemistry of human beings. Sri Sri Thakur Ankul Chandra, Prophets of this age recommended to take Thankuni leaves daily for all-round adjustment & development of Body, Mind and Soul as follows: I have asked all to take 'Thankuni'. How immensely efficacious it is, can't be felt unless one takes it. Another name of 'Thankuni' is Amrita (nectar). There is perfect conformity between its name and its properties. It works exactly like nectar does. It is highly nerve"- Sri Sri Thakur

STICKS (DANDA)

Our ancestral lineage used stick/staff in their daily life. What is the use of staff? A common weapon for self-protection, staff is well known to everybody. M.K.Gandhi had used the stick in Swastik Pataka (Flag) during the Labana Satyagraha condemned by

the Collins & Lappier fingering as violence in his mind. In other words, where there is God, there is also Satan (Satanic Forces). Keeping aside the love for the country, out of fear, to protect the existence, he had used sticks to protect themselves from the satanic forces of Police personnel. Buddhist also used stick/staff in their journey of life. Lord Sri Krishna also used stick/staff as a director and benefactor of Cows. Generally, we used stick to flout animals and enemy, but actually stick has a numerous use, even to measure the deep water and to pluck the fruits of tall trees.

Sri Sri Thakur Ankulchandra in His writings in "Satyanusaran" described that "To be blind is unfortunate indeed but to be without a staff (Stick) is even worse; for the staff does much of the eyes' work". Some devotees of Sri Sri Thakur also used "Danda" as a blessings of Sri Sri Thakur.

YOG (MEDITATION) - Attachment to One or concentrated inclination is called 'Yoga'. If you are trying to look ways for stress management, there can't be anything other than Hindu Yoga Aasan Pranayama (inhaling and



exhaling air slowly using one of the nostrils).

In ancient times the Saints and Rishis used to take Thankuni which was known as God's Herb and Meditation Incense (In Sanskrit Soumyaballi & Somalata) the juice of which was known as Somarasha (Not wine) to have concentration in meditation.

The psycho physical molding of objects and affairs to fulfill the interest of the Love Lord for unfurling the faculties of perception, conception, distinction, sharp division and remembrance with a shortening of reaction time is the fundamental of concentration and meditation.- Sri Sri Thakur

MANTRA

The rhythm of Vedic mantras, an ancient Hindu practice, when pronounced and heard are believed to cure many disorders of the body like blood pressure, etc. Actually, mantra is the formula to keep mind concentrated to be keen, cool and receptive to the subject. Unmindful interest is the signal of psycho-physical oscillation. Repetition of Name makes a man keen, and meditation or 'Dhyaan' makes him calm and receptive.

SHANKHA

The 'Shankh Dhvani' creates the sound waves by which many harmful germs, insects are destroyed. The mosquito breeding is also affected by Shankh blowing and decreases the spread of malaria.

Sound of the conch is believed to drive away the evil spirits. The blowing of the conch or "the Shankha" emanates a tremendous power and respiratory capacity.

(N H Priya Garnaik)

Hence, blowing it daily helps keep the lungs healthy.

When the conch is blown with controlled breath, the primordial sound of "Om" emanates from it.



This eternal sound is the origin of all Vedas. All knowledge enshrined in the Vedas is an elaboration of the omnipresent sublime sound of Om. It was this sound that was chanted by the Lord before manifesting the cosmos. It represents the creation and the Truth behind it.

The blowing of a conch shell enhances the positive psychological vibrations such as courage, determination, hope, optimism, willpower and bliss can be felt by all people assembled and also by the blower.

As soon as the Shankh is blown the frequencies of divine energy (Shakti) are emitted into atmosphere due to the sound generated. This increases the proportion of shakti (energy), chaitanya and ananda in the environment and that is why the negative energies get distressed and run away. Another specialty of Shankh is that the vibrations emanating on blowing it destroys the disease-causing germs in the atmosphere. Renowned Scientist J.C. Bose has proved that the harmful invisible virus/insects are



disappeared by the sound produced by a Conch Shell.

PRAYER & FASTING

Prayer is our conversation with God. Daily meditation and contemplation are just ways to unite with God. Regular reading of Granths (spiritual Books) bring solace to heart and mid. This dialogue also is a chance to ponder over the nuances of one's salvation (eternal life with God). It is through prayer that we find the strength to fasten our relationship with God. This relationship makes us so grateful for the blessings that God has bestowed upon us.

Fasting is one of the most ancient practices connected with Brata. Giving up-bad habits and desires-teaches us self-control. Sacrificing food or fasting without changing our behavior is not pleasing to God. Both prayer and fasting together brings us to a

deeper transformation and change

TILAK

Hindus keep the holy ash in their forehead after taking bath, this removes excess water from your head.

SANDALWOODS PASTE & THIRDEYE

The Hundred Meeting Point, the Third Eye, Acupressure Point GV 20 is great for calming your mind and relieving stress. Since all meridian pathways cross at the top of your head, it's called the Hundred Meeting Point. We use this point to balance the body's energy, especially to end an acupressure session. If you close your eyes, you should feel a bumpy protrusion between your eyebrows. Use your middle finger to apply pressure to this point for up to a minute, and then release. This point is also very effective for treating Sinus pain.

White sandalwood is used for treating the common cold, cough, bronchitis, fever and sore mouth and throat. It is used to treat heatstroke, headache and conditions of the heart and blood vessels. We use the paste of sandalwood to cool down the hundred meeting point, the third eye.

KUMKUM

Women keep kumkum bindi on their forehead that protects from being hypnotized.

HASTAGRASA

Eating with hands might be looked down upon in the west but it connects the body, mind and soul, when it comes to food.

PATTAL

Hindu customs require one to eat on a leaf plate. This is the most eco-friendly way as it does not require any chemical soap to clean it and it can be discarded without harming the environment. For exp. Palash leaves, banana leaves. The chlorophylls contained in Banana Leaves transferred to the food we consume which is hygienic for our body and mind. We get peace in eating in banana leaves for which the Avada (Prasad) of Lord Jagannath eaten in Banana Leaves is common in Odisha.

KARNACHHEDAN

Piercing of baby's ears is actually part of acupuncture treatment. The point where the ear is pierced helps in curing Asthma.

HALDI (TURMERIC).

Sprinkling turmeric mixed water around the house before prayers and after is a common tradition in Hindu households. It is believed that turmeric has antioxidant, antibacterial and anti-inflammatory qualities. Turmeric has a tremendous medicinal effect on body and mind. Using Turmeric & mustard oil to regularly massage the body augurs well for the skin tone.

GOBAR (COW DUNG).

The old practice of pasting cow dung on walls and outside their house prevents various diseases/viruses as this cow dung is anti-biotic and rich in minerals.

GOMUTRA

Hindus consider drinking cow urine to cure various illnesses. Apparently, it does balance bile, mucous and airs and is a remover of heart diseases and effect of poison.

SIKSHYA (EDUCATION).

The age-old punishment of doing sit-ups while holding the ears actually makes the mind sharper and is helpful for those with autism, Asperger's Syndrome, learning difficulties and behavioral problems.

DIYA

Lighting 'dijas' or oil or ghee lamps in temples and house fills



the surroundings with positivity and recharges your senses.

JANEU

The sacred thread at Upanayana, Janeu, or the string on a Brahmin's body, is also a part of acupressure 'Janeu' and keeps the wearer safe from several diseases. It also includes the draping of the holy cotton thread over the left shoulder of a young brahmin boy as a rite of passage into adulthood. After threading, (upanayana/initiation) a young brahmin is able to worship God.

TORANA

Decorating the main door with 'Toran' - a string of mangoes leaves; neem leaves, ashoka leaves actually purifies the atmosphere.

CHARANASPARSHA

The devotion increases in everybody in touching the elder's



feet keeps the backbone in good shape. The closure of the palms of your hand with chest also increases devotion in a man. The science behind it is unknown to everybody.

CHITAGNI

Cremation or burning the dead, is one of the cleanest forms of disposing off the dead body.

OM

Chanting the mantra 'Om' leads to significant reduction in heart rate which leads to a deep form of



relaxation with increased alertness.

Losing key type of pancreatic cell may contribute to diabetes

Multiple types of beta cells produce insulin in the pancreas, helping to balance blood sugar levels. Losing a particularly productive type of beta cell may contribute to the development of diabetes, according to a new study by Weill Cornell Medicine investigators.

In the study, published March 16 in *Nature Cell Biology*, Dr. James Lo, associate professor of medicine at Weill Cornell Medicine, and colleagues measured gene expression in individual beta cells collected from mice to determine how many different types of beta cells exist in the pancreas. The team

included high expression of genes that help cellular powerhouses called mitochondria to break down sugar and power them to secrete more insulin. Additionally, they could distinguish the cluster 1 beta cells from the other beta cell types by its high expression of the CD63 gene, which enabled them to use the CD63 protein as a marker for this specific beta cell type.

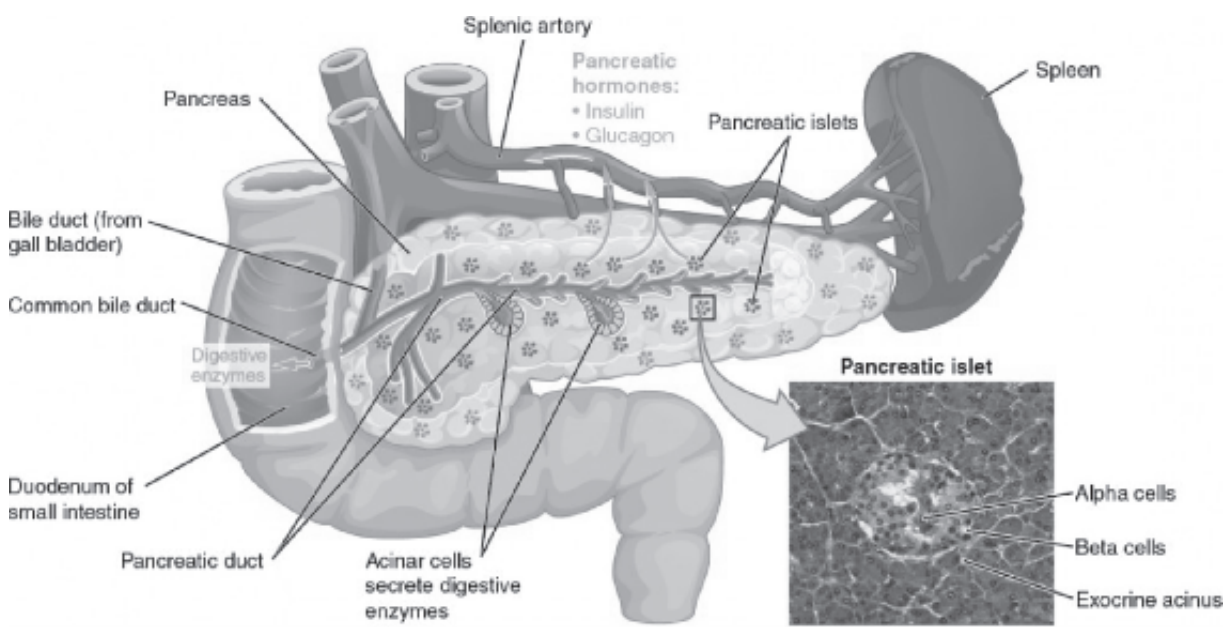
"CD63 expression provided us a way to identify the cells without destroying them and allowed us to study the live cells," he said.

When the team looked at both human and mouse beta cells, they found that cluster 1 beta cells

HEALTH

normal. But removing the transplanted cells caused high blood sugar levels to return. Transplanting low CD63 production beta cells into the mice didn't restore blood sugar to normal levels. The transplanted low CD63 beta cells instead appeared dysfunctional.

The discovery may have important implications for the use of beta cell transplants to treat diabetes, Dr. Lo said. For example, it may be better to transplant only high CD63- beta cells. He noted that it might also be possible to transplant fewer of these highly productive cells. Dr. Lo's team also found that humans with type 2 diabetes had lower



discovered four distinct beta cell types, including one that stood out. The cluster 1 group of beta cells produced more insulin than other beta cells and appeared better able to metabolize sugar. The study also showed that loss of this beta cell type might contribute to type 2 diabetes.

"Before this, people thought a beta cell was a beta cell, and they just counted total beta cells," said Dr. Lo, who is also a member of the Weill Center for Metabolic Health and the Cardiovascular Research Institute at Weill Cornell Medicine and a cardiologist at NewYork-Presbyterian/Weill Cornell Medical Center. "But this study tells us it might be important to subtype the beta cells and that we need study the role of these special cluster 1 beta cells in diabetes."

Drs. Doron Betel, Jingli Cao, Geoffrey Pitt and Shuibing Chen at Weill Cornell Medicine teamed up with Dr. Lo to carry out the study.

The investigators used a technique called single-cell transcriptomics to measure all the genes expressed in individual mouse beta cells and then used that information to group them into four types. The cluster 1 beta cells had a unique gene expression signature that

with high CD63 gene expression produce more insulin in response to sugar than the three other types of beta cells with low CD63 expression.

"They are very high-functioning beta cells," Dr. Lo said. "We think they may carry the bulk of the workload of producing insulin, so their loss might have profound impacts."

In mice fed an obesity-inducing, high-fat diet and mice with type 2 diabetes, the numbers of these insulin-producing-powerhouse beta cells decreased.

"Because the numbers of cluster 1/high CD63 cells went down, you may have less insulin production, which may play a major role in diabetes development," he said.

Transplanting beta cells with high CD63 production into mice with type 2 diabetes restored their blood sugar levels to

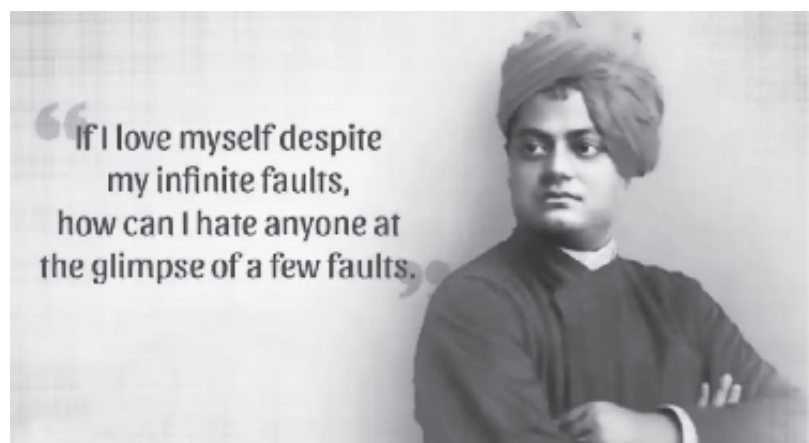
levels of high CD63 beta cells compared to those without diabetes.

Next, Dr. Lo and his colleagues would like to find out what happens to the high CD63-producing beta cells in mice with diabetes and how to keep them from disappearing.

"If we can figure out how to keep them around longer, surviving and functional, that could lead to better ways to treat or prevent type 2 diabetes," he said.

They would also like to study how existing diabetes treatments affect all types of beta cells. GLP-1 agonists, which help increase the release of insulin in people with diabetes, interact with high and low CD63-producing beta cells.

"Our study also shows that GLP-1 agonists might also be a way to get the low CD63-producing beta cells to work better," Dr. Lo said.



Common Mistakes In Medical Device Labeling And How To Avoid Them

Labels may be small and simple items, but they have a huge part to play in patient health, and any hospital or healthcare institution that wants to keep patients safe should absolutely invest in adequate labeling methods moving forward. The medical device industry is evolving and expanding with every passing year, with new devices being developed to save lives and treat an array of ailments and health conditions. At the same time, there are various risks and challenges associated with medical devices market, especially in regard to their labeling.

Incorrect labeling on medical devices can cause an array of issues that could jeopardize the safety of both patients and medical personnel, but advancements in medical labels may help to counteract these issues and improve standards across the industry. In this article, we'll look at some common issues associated with medical device labeling and how they can be avoided.

Importance of accurate labeling for patient safety

In the healthcare industry, patient safety is the priority. It's vital to follow correct practices and procedures to ensure that patients are treated with the absolute highest levels of care and protection. Labeling has a part to play in this, as labels can provide medical personnel with clear instructions on how to use each device in the safest way.

Not only that, but medical device labels also contain other important pieces of information, such as possible expiry dates (if relevant), details on how devices should be stored and handled when not in use, and so on. All of this information is needed to ensure that every device is used in the safest possible way.

Common mistakes in medical device labeling

Unfortunately, medical labels are sometimes misprinted, faded, incorrectly produced, or even peel away from the items that they're attached to, generating a range of problematic situations for medical staff. Here are just some of the most common mistakes that can occur with medical device labeling:

- **Inaccurate Information** One of the most common issues with medical labels is when they contain information that is not accurate. This might include details about the device's contents or usage instructions, for example. If the information on the label is false or misleading in any way, it may not only contravene the FDA's regulations, but could also lead to a patient being put in danger.
- **Missing Critical Information** In some cases, the information on the medical device labels is all correct, but certain pieces of data are missing or lacking. This might occur due to a printing error or oversight when preparing the labels, for example. Or, it could happen that a label originally had all of the necessary information but suffered wear and tear over time, with parts of the label fading away and becoming unclear.
- **Lack of Multilingual Labeling** Medical devices are made and produced all over the world, and a single hospital may employ staff who have different native languages. In places like this, it's vital for medical labels to be produced and printed with multilingual information, allowing people who speak different languages to all read and access the same

info. If labels are only printed in one language, this could cause problems when other medical workers try to read them.

- **Poor Placement of Label** Label placement is another key factor to consider when it comes to medical device labeling. If the labels are placed in an inconvenient or difficult-to-access part of the device, it may be hard to see them and read the information that they're trying to convey. Not only that, but labels in certain areas may be more likely to degrade, fade, and peel away over time or could interfere with the usage of the device itself.
- **Illegible Font or Font Size** Medical device labels need to have a font that is easy and clear to read, and all text should be of an appropriate size. Some fonts are much harder to read than others, and if text is too small, it might be difficult to make out individual words and details. Printing and production errors may cause some medical labels to be produced with inappropriate fonts or text that is too small.
- **Non-compliance with labeling regulations** There are strict labeling regulations in place in regard to medical device labels. These labels need to be produced in accordance with those guidelines, and any deviations can result in labels that are unclear, difficult to use, and unsafe for medical and healthcare usage. This is why it's critical for label-makers and device manufacturers to be aware of the guidelines and follow them.

Ways to avoid common mistakes in medical device labeling

As we can see, there are several costly and even dangerous mistakes that may occur with incorrect medical device labels. Fortunately, there are methods and options in place to reduce the risk of these issues occurring:

- **Choose the most optimal technologies for medical device labeling:** One of the simplest ways to guarantee that medical labels are of the best quality is to choose smart labeling technologies. Classic adhesive labels are outdated and gradually being replaced by more modern alternatives like permanent fused labels that will never fade or peel away.
- **Comprehensive label design and placement:** In order to avoid any risks of labels having incorrect information, unclear text, poor font choices, or bad placement, design and placement procedures should be carried out with great care for every single medical label.
- **Conducting usability testing:** Usability testing is also a great way to help test out the usefulness and reliability of any medical label. Putting products and labels through a testing phase before releasing them for purchase and use should help to minimize the risks of any problems for hospitals and medical workers later on.

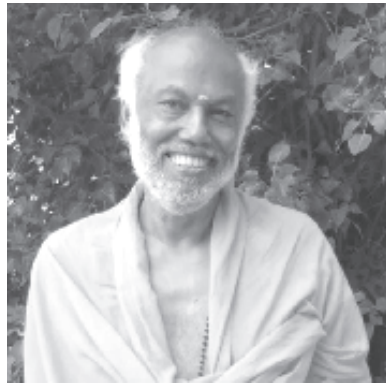
Conclusion

As we can see, correct medical device labeling is absolutely vital for patient and health worker safety. Labels may be small and simple items, but they have a huge part to play in patient health, and any hospital or healthcare institution that wants to keep patients safe should absolutely invest in adequate labeling methods moving forward.

SELF KNOWLEDGE

The Ultimate Possession

By Swami Suddhananda



Just as man can be proud of his material possessions, so can he be of his intellectual accomplishments. These are also an extension of the gross acquisition. After all, what else are thoughts, if not the impressions of the perceptible material universe! But the beauty is that "thinking" is just not the thoughts. "Thinking" is the observation, recognition and manipulation of various thought impressions.

If the mind is only a reflector of the external world of objects, then there shall be no growth, no evolution, no investigation into the nature of perceptions and impressions. There, the individual must and will question his thoughts, and his projections. The scientists have questioned the origin of the material universe, but they are yet to question the source of thoughts systematically.

If the mind is a mere reflecting surface like that of the water, then there will be absolutely no conflict, no resolution, no sense of denial or indulgence, no sense of purity or impurity, no ethics, no morality or immorality and there will not even be a sense of mortality and the struggle to go beyond. There shall be no sense of ignorance or knowledge.

All these reflect a sense of "I", i.e. "I" as an existent conscious entity. Usually we think that the "I" is the product of our experiences, our perceptions, a cumulative effect of all that we have experienced or known. That perception is false.

First "I am" and only then I perceive. Ignorant of himself, "I" allows himself to identify with every perception, every experience, every thought as knowledge. The "I" can tag on to anything as everything is in it and it is in everything.

To look for the source of the mind - the thinking, enjoying, conflicting mind - is to look for the source of "I", which manipulates the thoughts. The sense of "I" is not the product of the thoughts, nor are the thoughts the product of "I". The word "I" belongs to the language of the external world, but the feeling of "I-The Being", is independent of a thought, a word or the world around

Since "I" has apparently gained its existence from the body, the "I" strives to protect the body for its continuing existence. The thoughts are manipulated to

serve that purpose. No wonder, the thinker wishes to establish his exclusiveness not only for his mental satisfaction, but also to gain something substantial in the world. The individuality or - the I thought - is more sinister in the educated man, more pronounced and heightened in the informed man than in the average uneducated man, but that does not make the latter in any way innocent. He is just waiting for the bloom time. Sooner or later the arrogance will manifest itself even from out of non achievements or emptiness. He can be proud that he is ignorant and he need not gather any knowledge. He can be just materially rich and look down disdainfully upon any emotional or intellectual refinement, as even the intellectual idealist can look down upon any such material prosperity. Soon, both find themselves trapped in their own achievements or the absence of them. A fool, intellectually poor, can look down upon scholarship as even a scholar can brand an uneducated man as sub-human! In its material, gross counterpart one can see the dramatisation of the same phenomenon where the poor sneers at the rich as greedy, manipulative, unethical, insensitive and immoral; the rich can look down upon the poor as lazy, lacking character, motivation, drive, sensitivity and inspiration.

Yes, an intellectual too is a materialist as his source of knowledge or information is of the material universe. When an uneducated peasant can own a large tract of land and be rich, the educated man with his capacity to think can produce much ore in a lesser tract of land and be equally rich. There comes his pride because of the efficient management but the source of pride or the riches is the same - the material universe.

That does not bring about any substantive or qualitative change in the man" - the "I". In fact he can get further entangled in his achievements with the feeling of "I know". That is how the educated man is strangled by the long rope of his knowledge, while the ignorant is strangled by the long rope of ignorance. After all, relative knowledge is ignorance from the "Absolute"

stand point.

It is ignorance to say "I do not know myself", just as it is

ignorance to arrogantly or humbly declare to the world as false identity, such as "I am educated, I am a father, a mother or rich or poor etc. "I" is trapped in ignorance in both the cases and that is how to understand the mind, the creation as "One's own Self", is to understand the source of "I". That is the beginning of real education.

When one understands that, all other forms of knoweldge fall in their own places, and one is no

longer proud of one's knowledge or ignorance. One then ceases to look down upon knowledge, achievement, scholarship of any sort, as they help in reorganising the creation. Nor is one afraid of ignorance or shy of one's ignorance. One admits it happily to eliminate it gracefully. Living becomes a luxury, a lavish indulgence with no sign of any disharmony whatsoever!

Each must discover it for himself and each will enjoy the same thrill of discovery. Shared, it fills the heart which is already full and overflowing! May you enjoy such a heart!

From Page 16 (Gender Budgeting in Odisha...)

Gender Budgeting has emerged as a critical area of budget work in the recent years. Being a new area there is lack of uniform understanding of its basic components, essential tools, methods and concepts amongst policy makers, government official, CSOs, academician and the media. There are a lot of misconceptions on gender budgeting such as it is separate budgets for men and women, or about merely dividing the budget, or simply about an increase in allocations for women.

One of the foremost constraints standing in the way of Gender Budgeting is lack of authentic gender disaggregated database in our state. The compilation of sex-disaggregated and other gender relevant data is one of the most important requirements for gender budgeting. Such a database is needed to target area/group specific programs and also to record the number of beneficiaries accessing the services delivered by the program / project as well as asses the satisfaction levels. There appears hardly any credible date base to support the facts of vulnerability and marginalization of women in the process of development. At the same time it is difficult to undertake gender budgeting exercise without a solid and disaggregated data base. Though there are some sex disaggregated data available at the district level, they are not are not consolidated at the state level.

Affirmation action is required to institutionalise GB in the state. Departments like Women and Child Development, Finance and Planning and Convergence are designated as nodal departments by the central govt to roll out the matter in the states. But due to lack of clarity, progress of GB is not up to mark.

Finance Department has the power to improve and reform financial direction of the Government. It has a commanding advisory role for coordinating among the various departments and provides a framework for progressive budgeting. It is seen that in most of the states produce Gender Budget Statement (GBS) the lead role has been played by the Finance Department as nodal department. "Gender cell" established by the Women and Child Development Department has remained confined only to limited training programmes in the state. Looking at the present situation to institutionalise GRB in the state there need to establish a "Gender Budget Cell" under the supervision of Finance Department.

To institutionalise GRB, the key departments such as the Finance, the P&C and the W&CD Departments are required to work closely. A Gender Budget Cell needs to be established under Finance Department to monitor the processes and procedures that should be in place to effectively implement GRB in the state. The Planning and Convergence Department has to anchor generating and collecting gender dis-aggregated data and to guide various departments for appropriate planning along with resource allocation for women. Similarly, the Women and Child Development Department has to take the responsibility on capacity building of the officials on GB.

There are tools available globally, nationally and sub nationally. The state needs to revisit and analyse those tools and adopt appropriate methodology and tools accordingly to implement GB in the State.

A Task Force on Gender Budgeting may perhaps be set up in the finance department with appropriate representative from government, civil society, academia and media for rolling out GB in the state. The committee will provide technical inputs and suggest methodology and tools to the nodal departments.

It is important to create a pool of Resource Persons to carry out GB in the state. Presently, there is lack of literature and IEC material on the subject. For successful implementation of GB, there appears a clear need to develop IEC materials and build capacity of various functionaries on GB. Women and Child Development Department (W&CD) to take the responsibilities for developing IEC materials and conducting training programme for the functionaries of GB.

Key departments, schemes and programme are to be identified to at least start GB. Initially it may be thought of to identify departments needs by Planning and Coordination department, where possible intervention can be made towards Gender Budgeting in the state. There are also certain sectoral schemes and programmes which are beneficiary oriented like PDS, Scholarships, MGNREGS, subsidy on seeds and fertilizer etc could be taken for starting GB.

There exist developmental gaps between men and women across the sectors. To quantify the magnitude of gender-based disparities and track their progress over time and plan schemes and programme to minimise this gap, a gender index of the state need to be in place. There is need for a longitudinal research and analysis on the status of women and men, gap analysis, target oriented community wise and area wise programme/ Schemes in the state. It should be done by an agency having expertise in the field.

In order to make GB possible in the planning process of the state it is required to start these initiatives from Gram Sabha. Women participation and identification of women needs and consolidation of both their practical and strategic needs in the GP plan could be a starting point for GB. Planning & Convergence Department and Panchayati Raj Department need to work closely to make it possible.

PSYCHOLOGICAL SCIENCE

Our Perception on Appearance

By Jagannath Pattnaik



Stanford University, a memorial to a son that Harvard University no longer cared about.

Mr. Leland Stanford, who served as the governor and Senator of California, devoted his entire earnings to his university in memory of their only child, Leland Jr. who died of typhoid fever at the age of 15. After their son's death, the Stanfords were determined to use their wealth to do something for other people's children. Today, Stanford University is one of the top-ranked universities in the world.

This story gives us an all-important message. It is very important that we should not judge a person on the basis of their appearances or attributes. There is much more to a person beyond the way he or she looks. The first impression may not be the last or the final impression. It may not display the real worth or value of a person. We should not judge a book by its cover. Most of the people reach a conclusion based on the outside appearance of a person. Once Dr. APJ Abdul Kalam said, "I am not handsome but I can give my hand to someone who need help. Because beauty is required in heart not in face..." George Bernard Shaw and Shakespeare were not handsome. But their writings have portrayed their high intellect. Great writer Helen Keller was not a beautiful lady. She was deprived of sight, hearing & speech when she was just a two-year-old child. But fighting all odds, she could become a celebrity author.

What we see with our eyes is not necessarily always true. It is not possible to judge a person's character from their outside appearance. The outer appearance of people is the first thing that can be seen in the beginning. However, when we meet someone, we should not judge him or her only by the way how he or she looks like because most of the time it can be deceptive. The gorgeous dressing of some people may be only a good mask for covering their real characters. And the first question that we always ask ourselves when we see people like that is exactly do they possess high moral virtue, combined with beauty? On the

other hand, some people in very simple outfits are calm and cool in their real lives. H.W Longfellow has rightly said, "Things are not what they seem". (A Psalm of Life) Hasty generalisation on the basis of appearance brings disaster and misery in life. The present generation is highly misguided by hallucination of glamour, outward fashion and external appearances. Simplicity, modesty, integrity and truthfulness are considered old fashioned qualities. The results that we experience are short-lived relationship and "use and throw culture".

Divorce cases among the present youth have become emerging trends of the society, which create a sense of insecurity for their off-springs. Their children lead very miserable life starting from their school days. Some of them are forced to beg in railway stations and bus stands and labour in unhygienic conditions. It is a matter of great concern for civilized society that millions of children are missing every year. Child trafficking has become a worldwide concern in the past few years.

We are forgetting that we have a paramount role of making some valuable contributions towards our next generation. We have to instil the values of simplicity, modesty, sensibility, integrity and truthfulness by setting ourselves as ideal examples for them. In William Shakespeare's play "As You Like It", a character, Jacques says: "All the world's a stage, And all the men and women merely players."

It implies that we are actors and all of us have a specific role to play. A film or theatre script has many characters. If even one character is missing, the film or

the play cannot progress, so is life, as everyone around us has got a definite role in the proceedings of life. Some people have different abilities, different problems and hence different opinions. However, everyone is important and has some worth. They deserve to be treated in equal manners. We should, thus respect this diversity and value and appreciate the worth of people around us. We have to recognise others for their good

deeds and ideas. According to R.B. Thohe Pou, a former Assistant Professor of Geography in National Defence Academy (NDA), Pune- We do not often appreciate others for reasons such as jealousy, ignorance and callous attitude. Admiring people in public, giving some tokens of appreciation, patting the back of the depressed people, listening to others patiently and saying them "Thank you" will do a lot of miracles in our society.

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From Page 15 (3 ways to Protect...)

2. NEVER, EVER, USE A NUMERIC 4-DIGIT PIN

Of course, even when you set up facial or fingerprint authentication, your phone will still have a PIN that can unlock the device. Since a PIN can be viewed and entered by a thief, and thus is much less secure than biometric authentication, you'll want to make your PIN as secure as possible.

This means that you should never, ever use just a numeric 4-digit PIN. A numeric 4-digit PIN is inherently weak for a few reasons. One is that there are only 9,999 possible permutations, meaning someone with a lot of time on their hands could simply try every number between 0000 and 9999. Another is that a numeric 4-digit PIN is incredibly easy for a thief to observe and remember before they snatch your phone. Also, chances are you use the same PIN for your phone as you do for your debit card. If the thief snatches that, too, they could withdraw your cash from any ATM of their choosing.

If you do want your PIN to be solely numeric, at least chose a 6-digit one. This means that there are now 100 times the number of possible permutations—999,999—making it much harder for a thief to carry out a brute force unlock or observe and remember your PIN in the first place.

To change your 4-digit PIN on an iPhone, go to Settings > Face ID/Touch ID & Passcode and tap Change Passcode, then tap Passcode Options and chose a 6-digit PIN. The steps to changing your PIN on an Android device may vary slightly based on your phone, but it will usually be found in the Settings app under the Lock Screen or Security settings.

3. FOR THE MOST SECURITY, USE AN ALPHANUMERIC PASSCODE

While a 6-digit PIN is vastly more secure than a 4-digit PIN, it's not the most secure PIN option. That would be using no numeric PIN at all, and instead setting an alphanumeric passcode—a string of letters and numbers.

Alphanumeric passcodes are incredibly secure for a few reasons. Given that they can contain all the letters of the alphabet and the numbers 0 through 9 in any order or combination you want, they are incredibly hard to guess because there are billions of possible combinations. Second, because they use numbers and letters, the user needs to use the phone's small keyboard (and not just a large numeric keypad) to enter the alphanumeric passcode. It's much harder for a thief to track multiple tiny keystrokes that are hidden by your fingertips than it is to observe which big number buttons you tap using a traditional numeric PIN entry keypad.

Using an alphanumeric passcode is the most secure PIN option available on most smartphones. And remember, you won't need to enter it every time you unlock your phone if you have biometric authentication enabled. But if you do need to enter the alphanumeric passcode in public, it will be much harder for the thief to observe and remember your code.

To change your numeric PIN to an alphanumeric passcode on an iPhone, go to Settings > Face ID/Touch ID & Passcode and tap Change Passcode, then tap Passcode Options and tap Custom Alphanumeric Code, then choose the one you want. The steps to changing your PIN to an alphanumeric passcode on an Android device may vary slightly based on your phone, but it will usually be found in the Settings app under the Lock Screen or Security settings.

SPORTS AFFAIR

Future of ODI cricket in jeopardy !

With various franchise league cricket tournaments mushrooming across the globe, T20 cricket is currently ruling the roost. The games longest format-Test cricket is also gradually finding its feet with the inception of the World Test Championship Final.

However, with players preferring short-term contracts over playing for their country, the future of ODI cricket is in jeopardy. Retirements of players like England all-rounder Ben Stokes and New Zealand pacer Trent Boult from ODI format to play in overseas T20 leagues has further added to the doubts surrounding the future of the 50-over format. Currently, ODI cricket has been left gasping for breath.

Legendry cricketer Sachin Tendulkar, who has a very good cricketing brain, had suggested a dynamic change to the format some years ago for its survival. In a recent conclave, the Master Blaster has reiterated his suggestion.

As per the former India skipper, the format should be broken into four innings of 25 overs each rather than two of 50. This would break the monotony and reignite people's interest in the format.

“Two new balls used in this format of the game have eliminated reverse swing completely, which was the hallmark of ODI cricket in the 2000s and 2010s. It has shifted the game heavily in favour of the batsmen. That interesting element is missing today because of two new balls. The current format, I feel, is heavy on

bowlers. Right now, the game is becoming too predictable. From the 15th to the 40th over, it's losing its momentum. It's getting boring,” said Sachin. Sachin also said that the modification could also be more commercially viable since there would be three innings breaks rather than just one. Several cricket experts have also supported Sachin. As per them, Sachin's suggestion must be considered seriously to keep the ODI format relevant and engaging for fans, players, and broadcasters alike.

However as per former India cricketer Ajay Jadeja, the aggressive style of players like Hardik Pandya's captaincy would bring the interest of the fans back in the format.

way. His mindset is aggressive so the captaincy doesn't have a drag in games. Everyone has their own way, some are successful, some are not,” said Jadeja during an interview to a sports website. “ODI format needs leaders like Hardik. Their attacking style of leadership is the need of the hours, Players and captains like

“Whenever you watch Hardik play, he operates in a different

him don't bore the fans anymore,” he added.

the second and third ODI as regular skipper Rohit Sharma



IT IS IMPORTANT TO UNDERSTAND THAT IF YOU DO FALL, IT'S IMPORTANT FOR YOU TO GET RIGHT BACK UP AGAIN



ACTION DURING AN ODI MATCH BETWEEN INDIA AND AUSTRALIA

Notably, under Hardik's leadership, India won the first ODI against Australia in Mumbai. However, he was not the captain of the Indian team in

joined the team after taking part in his brother-in-law's wedding ceremony. India went on to lose the series 1-2 eventually.

From Page 18 (Dandanata: The Performative Dance)

Patra Saura: Patra Saurani

Saura is a hilly tribe. They are well preserved, hale and hearty. One may find out details of a tribal living from the fiction of Gopinath Mohanty.

The path was pleasant, the air, delectable and cool, the setting a mingling of light and shadow.

The hills were set one above the other, loaded with erect Sal trees with several kinds of flowers, creepers and bushes below.

It is but natural a jungle dweller would derive aesthetic pleasure from the groves adorned with leaves and flowers. In Danda, for the pair Saura-Saurani, leaves and flowers are chosen as adornment to justify beauty of the forest overtaking them. Guha observes.

"Historians shouldn't in my view rank forms of consciousness on a scale (which is inevitably ethnocentric) but rather see how consciousness relates to specific historical conditions and ways of life in different circumstances."

The members of the human society breaking into song and dance is certainly of early taste. Sitting around an open air performance like Danda, enjoying music, dance and dialogues contained therein till date is a common sight in any Indian village including Odisha. The performance may last for the whole night but such a sleeplessness for any villager is voluntary, not arbitrary.

'Danda' is now deep into the set of an oblivious trend. Due to the onslaught of modernised tools entertaining people, the villagers once in harmony with Danda are now showing a volte face and who knows to end this impasse ?

Due to lack of interest among its performers, it is gradually fading away from the minds of the audience. Groups acted previously are no more active. It reminds us a few lines from Wordsworth's 'Ode Intimations of Immortality'. 'What though the radiance which was once so bright, be now for ever taken from my sight'.

DEGENERATION OF HUMANITY

The degeneration of humanity began at that moment when the unseen God was made infinite and, ignoring the Seers, the worship of Their Sayings began. (Satyanusaran)

Degeneration means downfall. India's degeneration, i.e. downfall, began at the moment when Indians started worshipping an abstract God, that is, the God who does not have a physical form or appearance. Worshipping an abstract God itself means worshipping the Infinite. It means that in worshipping the abstract God, people have started worshipping as per their whims and fancies. From the moment we are absorbed in the Sayings of the Seer (**sage means seer, one who can see the mantras of the Vedas, i.e. the one who foresees the future**), keeping the seer aside, our degradation has begun from thereon.

In order to make progress in life, there is a need for a **Living Ideal**. In the walk of life, one must adhere to somebody. In the absence of that, sayings alone are not sufficient. In order to mold character, a Living Ideal is needed. In the absence of that, simply reading maxims of great men or discussing them doesn't transform people's instincts.

India was developed earlier – from mental, spiritual, overall perspective, Indians had achieved the excellence; thereafter their degradation started; i.e. the mental and spiritual consciousness started reducing, from the time they kept their thoughts engaged in the analysis of the Sastras, ignoring the **Living Ideal**.

For instance, when Mahaprabhu Sri Chaitanya came, pundits were engaged in much debate and argument about Nyaya Mimamsa. Thereafter, being drawn towards Mahaprabhu's love and acting in accordance to Him, led to the awakening of true spiritual consciousness.

- The **First** and foremost type of degeneration is the negligence of the Ideal and Culture and then the endeavor to remain alive by resorting to such means of employment that do not fulfil the Ideal and Culture. Doing so, the person welcomes degeneration and depending upon the ones who are

deficient in knowledge are served by them too – and making these degenerative actions and temperament exemplars, this tendency even spreads in the lives of the ones who have normal love and admiration for him, thereby regulating those lives in a similar way – as a result of which, through the bravado of neglect, they become disrespectful and dishonorable towards the Ideal and Culture.

In this way, a man along with his environment progresses towards ruin, at a continuous pace; so, whatever degeneration has seeped into whichever instinctual work of the varnas in the Brahminic culture of the Aryans, has been recorded by the Smriti Rishis (authors of Dharma Sastras). And they have also specially proclaimed that this is forever changeable in favor of life and growth, depending on factors such as the nation, period, subject and perilous situations.

- The second type of degeneration is the offspring of born of hypogamous. The Aryans have always been irreverent towards hypogamy. They have done many experiments to conclude that offspring born of hypogamous union cannot flawlessly hold on to the good, defeat opposition-obstacle-temptation and become a worshipper of 'being and becoming' through the fulfilment of the Ideal.

Hypogamy denotes union between a more evolved female (higher varna or heredity) with a less evolved male (lower varna or heredity). Such marital relation is banned in our scriptures. During the period of King Ashoka, principle of Chaturashrama got sidelined. Better people embraced monkhood without entering into family life; thus, forcing the females to surrender to lower varnas. This led to flaring up of hypogamous marriages.

The child born from hypogamy are not dependable and trustworthy.

They often show abnormal behavior. He even does not know his mind. So, they generally, becomes imbalanced, vacillating, weak-minded, destructive, wayward, passionate, averse to culture, disregardful, ill-tempered, treacherous, unhealthy and may suffer from incurable diseases. So, the original distinctiveness i.e. the culture and traditional traits of the family-line are completely destroyed in hypogamy. As a result, it drags the society and the nation into a tremendous loss.

- As per Lorenz, degeneration of human individuals due to overcrowding, race mixing, poor nutrition and overbreeding. Resulting in social degradation.
- Degeneration is the state of being or process of becoming degenerate: degradation, debasement. The result of degeneration is atrocity, barbarism, brutality, callousness, cruelty, ruthlessness, savagery and viciousness.
- According to the theory of degeneration, a host of individual and social pathologies in a finite network of diseases, disorders and moral habits could be explained by a biologically based affliction. The primary symptoms of the affliction were thought to be a weakening of the vital forces and will power of its victim.
- Some common synonyms of degenerate are corrupt, iniquitous, nefarious, vicious, and villainous. While all these words mean "highly reprehensible or offensive in character, nature, or conduct," degenerate suggests having sunk to an especially vicious or enervated condition.

To promote the great evolution in Man, Sri Sri Thakur Anukul Chandra gives the three principles of Jajan, Jaajan and Istavriti, certain ways of thinking, speaking and doing which if followed sincerely must bring life and growth. One who can not think good thoughts can not do good works and can not speak good either. Because of the lack of uplifting thought and action, there is great confusion in both **Individual and National life**. Sri Sri Thakur says, "One mistake invites many mischiefs." So, we should always try to be aware of and to understand ourselves. In this self-understanding we make the motion of our lives worshipful and perform devout service. I think each of us thinks about the future of humanity.

SITTING LIKE A MOUNTAIN

Imagine your body becoming like the mountain—grounded, solid, still. Let the legs be the base, the arms and shoulders the slopes, the spine the axis, and the head the peak. Allow yourself to become centered, grounded, stable and aligned with the force of gravity. You may say, sitting like trees.

When meditating, it is important to keep the spine straight and erect, and the body relaxed. If the body is stiff, the divine and fulfilling qualities that are flowing in and through it during meditation will not

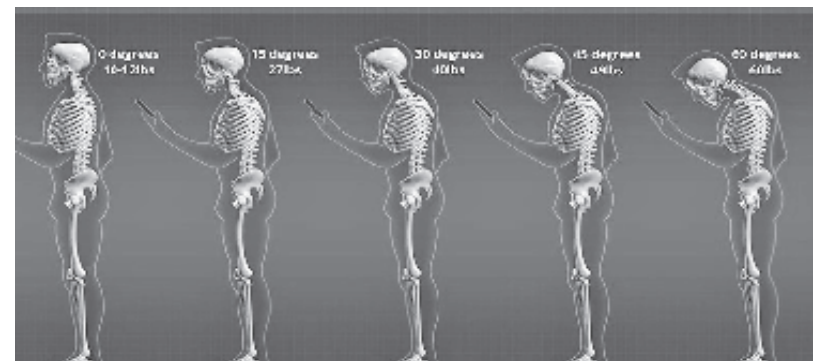


be received.

- **Suspending your head from a string:** Imagine that your entire body is suspended in the air from a string attached to the crown of your head. As you feel the string pulling your head up into the air, notice how your spine naturally lengthens, your pelvis tilts forward, your chin tucks, and the back of your neck flattens slightly.
- **Stacking your vertebrae one on top of another:** Imagine your vertebrae as bricks that you're stacking one on top of the other, beginning with the first at the base of the spine. Feel your spine growing up toward the sky brick by brick, like a skyscraper.
- **Sitting like a mountain or tree:** Imagine your body as a mountain or tree with a broad base that extends deep into the earth and a trunk or peak that reaches towards the sky.

A straight back means you keep your spine tall without forcing it. What a tall straight back does is, allow you to sit comfortably for the duration of your meditation as well as stay awake and alert for your experience. Think of it as pebbles stacked atop one another; your vertebra is stacked in such a way that breathing and blood flow is not constricted; your heart space is open; and energy moves freely through the body.

A straight spine is important for spiritual reasons also. The spine is centered in the inner self rather than reacting constantly to the events of the world. A tremendous store house of energy, the Kundalini



power, rises deep in the subtle spine as enlightenment takes place.

In order to relax the body sufficiently for meditation, proper posture is very important. Simply sit upright with the spine erect and the body relaxed. The chest should be up, the shoulders slightly back, and the chin parallel to the floor. The position allows the spine to bear the weight of the torso.

Proper breathing is very important in meditation. When breathing, try to inhale as slowly and quietly as possible, so that if somebody placed a tiny thread in front of your nose, it would not move at all. And try to exhale more slowly still. If possible, leave a short pause between the end of your exhalation and the beginning of your inhalation. If you can, hold your breath for a few seconds. But if it is difficult, do not do it. Never do anything that will harm your organs or respiratory system. It is harmful, if proper posture is not maintained by a human being. A human head normally weighs about 8-15lbs when in normal posture. In an ideal position, the stress on the neck is minimized because the cervical spine and its surrounding muscles optimally support the neck.

When we bring our head just a couple of inches forward, the head can double its weight! That can translate to abnormal pressure in the muscles and nerves of both neck and shoulders. This can lead to compensations such as rounding of shoulders and poor positioning of the torso.

Further, poor posture not only tightens the muscles in the upper back and shoulders, the muscles at the front of the neck can also become weak. When we combine all of these changes throughout our body, we may develop a condition that is similar to tension headaches.

Humanity to me is not a mob. A mob is a degeneration of humanity. A mob is humanity going the wrong way.

Frank Lloyd Wright

FACTS TO KNOW

ACCIDENT & MOTOR SENSORY COORDINATION

Many people say, Accident is not pre-planned. Some People take it seriously and some consider accident as simply accident. But in reality, accident occurs due to some reasons whether it is known

check the accidental death.

Motor Sensory Coordination:

Motor sensory coordination involves the process of receiving sensory messages (sensory



to somebody or nobody is responsible to somebody. If we examine the system, whether you may say Administrator or Godmen, the people faced the accident are not under the system i.e. unsystematic as follows:

- A hump is provided in busy area, somewhere it could be ramblers, depending on the locality and vehicles. But some people use the side bye without facing humps or ramblers and ultimately that causes accidents.
- A placard installed on the roadside warning the riders to ride within a certain speed limit. But everybody after looking at the warning do not control their vehicle up to the speed limit. Only the person having motor sensory coordination will automatically slow down his vehicle and obey the rules by slowly crossing the humps.
- Per day approximately 435 People in India die due to road accidents. This also includes our friends and relatives.
- Most of the people are not alert regarding any possible danger in life. In a drunken state, nobody can walk see or speak properly. We may say it as an abnormal state of mind. An abnormal state of mind cannot catch normal things.
- Like renewal of body, quick repair of vehicles is a vital activity. Cleaning, greasing, checking the POL and fitness are important for a vehicle.
- When an untrained and under-trained driver anxious for driving makes minor mistakes, it can cause accidents and take away the lives of many people. To check the system, Driving License and Fitness of vehicles are adopted by the Government.

Considering the above points, Motor Sensory Coordination has tremendous role in this regard to

input) and producing a response (motor output). We receive sensory information from our bodies and the environment through our sensory systems (vision, hearing, smell, taste, touch and perception). Sensory integration is the ability to take the information through the senses of touch, movement, smell, taste, vision and hearing, and to combine the resulting perceptions with prior information, memories, and knowledge already stored in the brain, in order to derive coherent meaning from processing the stimuli.

Sensor (Sensory Nerves)

The mid-brain and brain stem regions of the central nervous system are early centers in the processing pathway for sensory



integration. These brain regions are involved in processes including coordination, attention, arousal, and autonomic function. After sensory information passes through these centers, it is then routed to brain regions responsible for emotions, memory, and higher-level cognitive functions.

Motor (Motor Nerves)

Motor skills are actions that involve the movement of muscles in the body. They are divided into two groups: gross motor skills, which include the larger movements of arms, legs, feet or the entire body (crawling, walking, running, sitting, jumping & other activities); and fine motor skills, which are smaller actions, such as grasping

an object between the thumb and a finger or using the lips and tongue to taste objects. Both types of motor skills usually develop together, because many activities depend on the coordination of gross and fine motor skills.

Motor skill involves the process by which humans and animals use their brain/cognition to activate and coordinate the muscles and limbs in the performance. Sensory skill involves the act of seeing, smelling, touching tasting and hearing to better engage in daily activities and perceive the surroundings. Motor sensory coordination is the smooth functioning of multiple body parts when executing a particular work. We kill the mosquitoes sucking our blood immediately as per our motor sensory direction of our central nervous system.

In every sphere of life, motor sensory coordination should be perfect, otherwise without coordination, no fruitful works should be done and the desired result should not be achieved and may be a wrong doing. Wrong doing brings sorrow and unhappiness in life. In perfect motor sensory coordination, there will not be a single mistake or single loss in the life.

Absence of Motor Sensory Coordination means works without knowledge. Receptivity of brain and knowledge are sister concerned. Sharpness of a blade

does not work if it is thrilled or uncontrolled. The coordination of sharpness, receptivity and stableness is required in a finer work.

Due to the absence of Motor Sensory Coordination of organizational heads, many plans and projects are failed and become in-fructuous. The individual life is the root of everything. If we do not water the seed, then there will not be coordination of soil, manure, sunlight etc. and the plant will not germinate or grow. If we will not coordinate our individual life, then there will not be moksha (100% satisfaction) in our Conjugal life, Familiar life, Social life and National life.

3 Ways to protect yourself from 'Shoulder Surfers' (Phone thieves who also steal your PIN)

"Shoulder surfing" is on the rise in major cities. Follow these steps to make sure your phone—not to mention your entire digital life—is protected.

Last month The Wall Street Journal reported on a recent trend in phone theft: Thieves in major cities are no longer simply snatching pricy smartphones—they want the users' PINs, too. The reason? A stolen phone may fetch a nice payment on the black market, but the financial data locked behind your phone's PIN can net tens of thousands of dollars more.

The main method a thief uses to learn a phone's PIN, or passcode, is called "shoulder surfing," which means that the thief literally observes the owner entering their phone's PIN and then decides to grab that person's phone. Once they snatch it, the thief can unlock it with the observed

PIN, then change the PIN and even account passwords for the owner's online services, thus locking the owner out of remote tracking of the stolen phone and eliminating their ability to remotely delete data from the stolen device. That PIN also lets the thief gain access to many financial apps on the stolen phone, which the thief can then use to transfer money from the victim's accounts.

Shoulder surfers can target anyone, regardless of whether they use an iPhone or Android device, and particularly if they use a simple 4-digit PIN to unlock their phone, as most people do. But it's 2023, and with the amount of personal data (health records, photos, notes, and messages) and financial data (bank apps, money transfer apps, photos of tax records or other financial statements) residing on our phones, protecting all that sensitive information with only a 4-digit PIN is asking for trouble.

Thankfully, there are easy ways built into the iPhone's iOS and Android operating systems to help you protect your device from shoulder surfing. Here are three that you need to know.

1. WHEN IN PUBLIC, USE BIOMETRICS TO UNLOCK YOUR PHONE, NOT A PIN CODE

While every phone asks you to set up a PIN code that unlocks the device, most also give you the option of gaining access via biometric authentication. Most iPhones, for instance, offer a facial recognition feature, called Face ID, or fingerprint recognition, called Touch ID, while nearly all Android phones offer fingerprint authentication and some offer facial recognition (though facial recognition on Android phones can be much easier to trick than on iPhones).



Regardless of which phone you have, you should always enable facial or fingerprint authentication and use such authentication to unlock your phone whenever you are out in public—whether that's at a bar or in line for groceries. A thief can still snatch your phone, but they can't steal your face or fingerprint to unlock the device, too.

To enable Face ID or Touch ID on an iPhone go to Settings > Face ID/Touch ID & Passcode. To enable biometric authentication on Android devices, go to the Settings app and look under the Security section. The exact location of the fingerprint setup will depend on which Android device you have.

Continued Page 12

Gender Budgeting in Odisha

Pradeep Kumar Panda, Economist, Bhubaneswar

'Gender Budgeting' (GB) is an important step for mainstreaming gender in the design, implementation, and evaluation of financial allocations, across all government expenditures. This broadly indicates the significance of translating gender commitments into budgetary

scheme amount. Government of Odisha is committed to address the key challenges faced by women in the State including poverty, inequality and violence.

develop an understanding of what signifies the basic difference between gender and sex. The Handbook of Gender Budgeting (2015) by Govt. of India, explains these concepts as "Gender reflects culturally and socially constructed roles, responsibilities, privileges, relations and expectations of women and men, boys and girls. Because these are socially constructed, they can change over time and differ from one place to another" and "Sex is the biological difference between males and females. It refers to the physical attributes that we are born with. The terms male and female are universally understood. This understanding does not change over time or from one place to another."

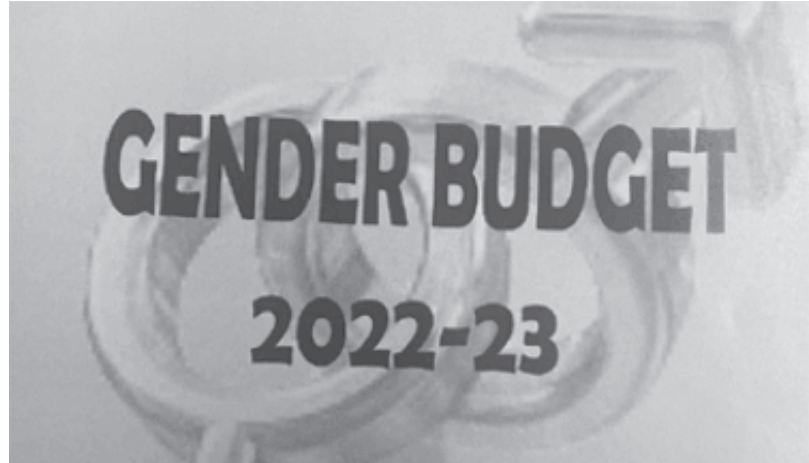
to design new programmes for women. Most of the States and Union Territories have followed suit, from then on, and have introduced Gender Budgeting. Govt of Odisha has always been committed to advancing gender equality and ensuring that political will and leadership are channelled towards achieving it. Odisha State Policy for Girls and Women, developed by the Department of Women & Child Development and adopted in 2014, focuses on areas improving the status of women and girls in Odisha in areas like survival, health and nutrition; education; livelihood; asset ownership, decision making etc. The government has always tried to utilise the resources at its disposal, more efficiently and effectively, while working towards promoting gender equality simultaneously. But despite several and continued interventions targeted for the

trainings to various line department and key stakeholders on GRB. Additionally, the GoO has also constituted a Gender Budget Cell for addressing various gender budgeting related concerns.

Total budgetary amount for Gender Budget for 2022-23 BE is Rs. 5684681.24 lakhs, out of which the gender specific components include Rs. 607973.01 lakhs and gender sensitive elements accounts for Rs. 5076708.23 lakhs which is a substantial portion of the total state budget outlay.

There are 85 schemes and programmes in Gender Specific components and 420 schemes and programmes in Gender Sensitive components in 2022-23 BE. The total amount for Gender Budget has gone up from Rs 4854544.65 lakhs in 2021-22 RE to Rs 5684681.24 lakhs in 2022-23 BE.

The total outlay on Gender Specific components has increased from Rs. 415775.35 Lakhs in 2021-22 RE to Rs. 607973.01 lakhs in 2022-23 BE



commitments. It is also one of the fundamental roadways towards achievement and mainstreaming of gender equality, women empowerment, development, and inclusive growth. Gender budgeting is about restructuring the budget to ensure that the public resources are used in a way that can increase gender equality and thereby increase the efficiency and effectiveness of budgets and policies. This in turn helps accelerate inclusive and sustainable growth. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, and mentioned in the Fundamental Rights, Fundamental Duties as well as Directive Principles of State Policy. India has also ratified a range of international instruments committing towards promoting gender equality and addressing unfair discrimination. UN's 2030 Agenda for Sustainable Development also strongly advocates mainstreaming gender into the state machinery for achieving gender equality.

The development of the GBS is not an end in itself but a starting point for a more gender sensitive governance and administration. However, it is important to highlight that the process of gender budgeting is not limited to the information provided in this document. It is an ongoing process of adopting a gender transformative approach to all stages of policy making including before, during and after the budgeting cycle.

Gender budgeting is a process of bringing forward a gender perspective at all stages of policy development and governance. This process tries to ensure that any and all gender-based disadvantages confronting women and girls in various sectors are recognized and special measures are incorporated in the government policies and budgets to address those. Thus, Gender Budgeting refers to the process of planning, executing, monitoring, analysing the budget from a gender lens. Notably, the preparation of Gender Budget Statement does not involve making a separate budget for women or men or about committing a 50:50 break down for every expenditure; rather, it is a dissection of the existing government budget to establish its gender-specific impact and to translate gender commitments into budgetary commitments. So, gender budgeting is a critical tool for ensuring the required allocation of public funds, for advancing gender equality and women empowerment. For understanding the nuances, of Gender budgeting, it is crucial to

Gender, in the broader socio-cultural contexts, refers to the attributes and opportunities associated with being a man or woman and the socio-cultural relationships between women and men, and girls and boys, as well as the relationship among women and those among men. Most importantly, gender budgeting "liberates gender from the 'soft' social issues arena and raises it to the level of macroeconomics" (Holvoet, 2006). It is an important step for expediting gender mainstreaming and allows for better targeting for women and girls and more efficient allocation of public expenditure for them. It is an exercise of people-centred budgeting that not only ensures better participation but also Good Governance. Furthermore, the implication of gender budgeting is not limited to only advancement of gender equality and women's rights, but it also promotes accountability, efficiency, and transparency in fiscal planning.

The Government of India has adopted Gender Budgeting in 2004-05 and consequently, from 2005-06, the Union Ministry of Finance, under its Gender Budgeting commitments, urged the line Ministries to undertake reviews of their public expenditure profile, conduct beneficiary incidence analysis and recommend specific changes in operational guidelines of the schemes from a gender perspective. The gender budgeting framework has helped even the genderneutral ministries

welfare and upliftment of women in Odisha, the disparity between women and men is very wide when it comes to various development indicators such as health, education, economic and other opportunities, etc. Therefore, there is a need for special attention and budgetary allocation, in view of their vulnerability and lack of access to resources, if we need to structurally address these gender inequalities. The gender budgeting process in Odisha is a step in that direction.

Gender Budget Statement is not a separate budget for women but it is a methodology to assist Government in integrating gender perspective into the budget as the key state plan for public expenditure. Gender Budgeting can be mainstreamed either through specifically targeted schemes and programmes for women or by allocating Government funds for women empowerment. The Government of Odisha introduced the process of Gender Budget Statement in the FY 2012-13. Initially, Odisha's GBS comprised of only 100% women specific schemes and programmes. From FY 2016-17 onwards, the Gender Budget Statement was split into two parts with Part- A including schemes and programmes in which 100% provision are allocated for women and Part B having schemes and programmes which constitute at least 30% or more provisions for women and girls in budgetary allocation. To strengthen the Gender Responsive Budgeting (GRB), the Government of Odisha has been providing capacity building

as well as Gender Sensitive components has risen from Rs. 4438769.3 Lakhs in 2021-22 RE to Rs. 5076708.23 Lakhs in 2022-23 BE.

The department of Women and Child Development has the maximum share (48.97%) of the total gender specific budget followed by department of Mission Shakti (33.41%) and Health and Family Welfare Department (9.02%). Likewise, in the Gender Sensitive schemes the department of Panchayati Raj and Drinking Water Department has the highest share (16.60%) followed by Health and Family Welfare Department and department of Works with 14.07% and 10.04% respectively.

As per 2022-23 BE, the share of gender specific allocation, gender sensitive allocation and total gender budget to state's total expenditure accounts for 4.78%, 39.88% and 44.65% respectively. As per 2022-23 BE, the share of gender specific allocation, gender sensitive allocation and total gender budget allocation to GSDP accounts for 1.12%, 9.35% and 10.47% correspondingly.

Total Allocation to Gender Budget in Odisha vs India

Year	GB in Odisha (in Rs. lakhs)	GB as a percentage Total Expenditure in Odisha	GB as a percentage to GSDP in Odisha	GB as a percentage to GDP in India
2017-18	2600539.68	28.52	6.39	0.54
2018-19	4029467.15	37.68	8.66	0.61
2019-20	4758155.75	41.58	9.12	0.63
2020-21 (Actual)	4291985.68	33.71	7.91	0.64
2021-22 (RE)	4854544.65	38.13	8.94	0.80
2022-23 (BE)	5684681.24	44.65	10.47	0.78

SPECIAL STORY

Dandanata : The Performative Dance

If we wish to have a socio-economic study of the society, against a rural back drop, we can see the reflection of a traditional and unsophisticated form belonging to common people. The ordinary labour class, may be with or without ethnic stand

group of performers don't bear any hatred towards each other. They all come under the umbrella of Saivism and Lord Shiva becomes their sovereign authority blessing them all with

(Aswini Kumar Mishra)

worshippers (Danduas) along with drummers roam about villages of the Deities. They exhibit their performance in front of the house whose owner acts as the host.

Danda, an explanation of its meaning

'Danda' is celebrated throughout Odisha but in different names. 'Jhamujata', 'Patujata' and 'Chadak Puja' are some of the synonyms. In areas bordering West Bengal, it is celebrated as

Chadak Puja. In Cuttack and Puri districts it is best known as Jhamujata. Attaining Shiva, the lord is a physical exertion. Saivism is an offshoot of Hinduism that focuses Shiva as the supreme Lord. This cult empowers divinity as Shakti that embraces Tantra as an occult base commanding supernatural effects on human body and mind. The players of Danda imitate this basic truth in letter and spirit. In the society, they act like catalysts attracting devotees from all races especially from lower strata. Every Patua means the player has to undergo such rigorous exercises. It inflicts pain on one's own physique like walking on burning charcoal, pummeling ones back with hot Resin (Jhuna) and hooking the spot with a hole to stick up a rope. A bamboo is implanted on the ground fixing a delicate stick on its tip and roping the same with the back side of the performer. The latter hangs himself in the void and allows revolving passion of the onlookers to apply on him. Subsequently, the Patua or the performer is relieved of this painful exercise. All such exercises aim at purifying the soul. People say, such an acceptance of punishment (Danda) names the performance as Dandanata.

Kunja Bihari Dash, the Folklorist has a different opinion from this. Since such a Yatra requires a lot of exercises (Danda) it might have been named accordingly, a few differ from this too. According to them in Dandapuja, the mantras are chanted before a staff means beta

in local parlance to vindicate the name Danda.

Laxmi Narayan Sahu in his book Dandanata carries an opinion of his own. Mahadev, the God is terrible because everyone is afraid of extinction. In order to appease him, one has to undergo penance and this is Dandanata.

Danda is not celebrated throughout the year. It begins from Pana Sankranti, Chaitra and continues up to Mahavishuba Sankranti. Around 30 to 40 people from the group of whom thirteen come under the chosen lot to act like penitents. It is more of a subaltern urge to join the troupe. They carry with them

stave, hood, fly whisk and other accessories to install Lord Shiva in a conspicuous spot of the village. Dance, music and physical skills enhance attraction of the play.

As discussed, several characters in the play like pairs of Shiva-Parvati, Hunter-huntress, Abbot-abbess, Bird-catchers (Chadheyachadheyani) form a part of Danda to act in Suanga and Leela. In these the extreme strictness of Danda is not found. Instead they are staged in late hours of the night to slacken earlier mood of the audience. The lovelorn episode of Radha-Krishna is just a ploy, enacted in the Leela to let out spectators from excitement of the danda

young is now put to scrutiny in the face of material obsession followed by the state of the art in entertainment fields.

In order to invite the players the host has to pour water into the front of his house. This has been treated as invitation for them. Initially they camp on the outskirts of the village, take collective bath in a tank and carry water from there. The head Patua consecrates it puffing and chanting mantras. In Dandajata such an esoteric practice is common. After a little rest the wearer of Parva (halo) hanging with photos of Lord Shiva and Parvati heralds the show followed by drummers and practitioners.



having a less trained mind join together to decide upon a pleasing course of action. It is no doubt, a gradual evolving pattern rolling down since the year one. Danda is such a form of folk dance bearing egalitarian aesthetic value, a common vehicle to carry entertainment with propagation from Puranic tales, religion, history and other such disciplines. In a way it is pedagogic, an open learnedness, lyrical and rhythmical in form and spirit.

'Danda' is a folk play based on common cultural heritage but with varying traits providing functionality to a living race. It is lent from Rig Veda's 10th circle, Traitariya Upanishad. We find its

outright equality over and above civic honour. The high caste Brahmins never become a part of the performance. They take the play as a production of the lower castes.

Buddhism doesn't have caste inequality. In Sambalpur and Subarnapur districts, the branches of Buddhist cult i.e. Vajrayan and Sahajyan had flared up their wings in the past.

Hinduism didn't approve of them and went in its way of hierarchy creating social Pyramids. It became too taxing for the people within Hinduism living with the smear of untouchability. They shook off the rigorous drive of the cult, fled the populous area to settle in the forest. They



performances in Ganjam, Kandhamal, Boudh, Koraput, Subarnapur, Bolangir, Kalahandi, Bargarh, Puri, Deogarh and Dhenkanal districts of Odisha. Primarily, it gained status in the exfeudatory regions of Odisha. It has its origin from lower strata of people belonging to backward and socially deprived castes may be a washer man, Gardener, hunter, cowherd, barber, potter etc. The Dalits, known in the lowest rung facing social exclusion and such other scavenger groups engaged in sweeping out the village streets too come forward to join Danda.

This becomes a great relief to all of them as in the society they suffer the worst subscribing to a discarded pattern. The core

ultimately enlisted in the category of Sahajyan group but professionally identified as bird catchers, hunters, Leaf-Saura (Patra-Saura) and such other tribal groups. With the passage of time they left quietness of the forest, enrolled them in the society and switched to different ways of relaxation. 'Danda' is one of such relaxations to slacken tie of the upper caste legacy of Hindu cult. The eleven Deities provoke thirteen servitors to create a micro-fiefdom and Matangamuni becomes the bellwether. The other twelve are his disciples known as Kavi, Nabamuni, Brahma, Kapila, Shuka, Janaka, Parasara, Kandula Karana, Parichay, Gyani and Habi. They are all named as Rishiputra (Son of the sage). These thirteen



played during day time and these shows have nothing to do with rites of the latter.

'Danda' is a ritual performance of devotion, fast, integrity and austerity. Song, dance, music drum beating are the traditional mosaic to make the show glamorous with an arresting mood for the audience. Several balladeers compose lyrical ballads, poetic drama parody etc. taking into account allegories mythological episodes on Shiva, Parvati. The poetic vision of rural poets is seen through them. Anything mythological is drawn

DHULI ALIAS BHUMI DANDA

This is the primary stage of the Danda enacted on the ground. It is conducted between forenoon and afternoon encountering severity of the hotness around. The players undergo all vigorous exercises more in the spirit of acrobats. It is largely a ground performance embracing nakedness of the Earth that involves dhuli (dust) for which it is also known as dhulidanda.

The players then exhibit their physical feats dividing them into



into a farming perspective making Shiva and Parvati as farming couple. At night, with stars in brightness, the open air stage becomes the launching pad for scriptures and commandments based on Saivism. At once audience turns devotional in tune with the solemn atmosphere. The players (Patuas) become devotees and actors both. Of course there has been intergenerational change of aptitude and young minds don't crave for folk plays any more. The social behaviour of the

sixteen phases. The servitors honour the idols Shiva and Parvati and the hood through fly whisking creating a charged atmosphere of tantrik spell. The performers namely Danduas dig the hot soil and bury their heads striking the fear of breathlessness. They reconcile to the exercise for minimum five minutes overwhelming the onlookers and come out successful. This act is known as Basuki Darshan means visiting Vasuki, Deity of the netherworld.

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Pani Danda (water acrobat)

Soon after Dhulidanda, the next course of action starts with panidanda (water acrobat).

It is a notable show of strength and vigour. The players are certainly experts in their performances who try their best to steal the show. While the Danda Party proceeds to the



village pond or river, men, women and children follow. They gather round the pond or the river side to watch the show. The participants swim in various poses and form pyramids in water. At that time the musicians play Dhol and Mahuri around the pond or river side.

After the above, Leela and Suanga catch imagination of the audience. The show begins soon after dinner time and continues till morning. The stage known as Rangabhumi is polished and supported with pillars in simple decorative style. Danduas appear before the stage with several ritualistic accessories like Chhatar, (Parasol), and throne for Lord Shiva, Gouribeta (beet), and

harping staff with tags of Ghunghuru etc. Dandua wearing the Prava appears first. Soon installation of Lord Shiva on the stage takes effect. Adulation reaches its height with fragrance from resin and incense sticks. The worship continues for about an hour. In the beginning one of the Danduas, four legged in the form of a bull (Nandi) appears on the



stage with Hara the God on his back.

Chhatar (Parasol)

Before the play begins, Chhatar (Parasol) is brought to the stage amidst fanfare. Rest do go sequentially including the performances of Leela and Suanga.

Shiva, the lover of Datura flowers even if poisonous wear them justifying the impulsive lyric i.e. 'clad adequately in Datura flowers about the limbs. Shiva impassioned, rides on the back of the bull and wanders exaltingly'. One of the Danduas acting upon the role of Shiva and other members of the plough team combinedly demonstrate the art of farming. They divide amongst themselves to make with ploughing, sowing, transplanting and above all

harvesting the paddy. In the process Shiva becomes the main farmer to plough the land negating the age old theory of Brahminism that restricts any Brahmin to plough the land. It is a celebration of the

Subaltern group uniting wholeheartedly the broken people, the vestiges of untouchability. At this conspicuous moment the

Binakar (Harp-player) comes and sings a few lines rhythmically.

'Eka Dinakara Brahma, Bishnu, Hara Tinihein hoile thula, Brahma aagnya dele Haraho juti tu ja Langala' The English rendering would be 'One day, Brahma, Vishnu and Hara, the troika got together.

Brahma enjoined upon Hara to plough through the land. The Patuas alias Danduas ascribe their performances to different phases like ploughing, watering and weeding out the fields. Parvati, the deity identifies herself with the commoners acting as the spouse of Shiva, the farmer.

In Danda an invasion of Aryan culture is distinct. In Daspalla region of coastal Odisha Deity Sunadei, Pitabali in Poibadi Danda and Deity Tiger in Kulada (Ganjam) are some of the examples described by the researcher Ramesh Prasad Panigrahi. Many tribal Deities (Autochthonous goddesses) have made their entry in Danda like Danda Devi and Kalika. Nilakantha Das in his book Arya Jivana has

mentioned that in Nishada (Austrian) civilisation too Shiva worship was in vogue. Often worshipped in the Lingam, a much formalised phallic symbol Shiva represents the eternal power through which the universe evolves.

Leela Danda

In contrast with the tough feat of Danda, a shiver down the spine, Leela Danda is performed carrying the intensity of love and romance between Radha and Krishna. The audience pour their full throat to enjoy the show. Here, Sringera (erotic passion) becomes the mainstay incorporating characters from Sri Krishna's Rasaleela such as Dutika, Lalita, Bisakha, Chandrasena and others. A character like Sukumar plays fun on the stage. Like a buffoon, he jeers moving

around the stage and outside of it. He too delivers funny dialogues that have nothing to do with the seriousness of Danda. However, as yet folk Dances and songs like Dalkhai, Jaiphula, Rasarkeli etc. are never a part of Danda justifying unalloyed spirit of the play.

In Danda, the social setting of pre-Vedic era is well pronounced. For example pairs like Patra Saura and Saurani, Hunter and huntress, Kela and Keluni, Chadheia Chadheini are all on the stage. They are aboriginals against whom mountain and jungle are the luminous skyline. The fundamental spirits of hilly tribes are clearly reflected through these characters. The Sauras (Savaras) and Pilindas are the descendants of Non-Vedic Nishada clan.

It is clarified from different historical sources that in the hilly terrains of Koshala and Kalinga the abovementioned tribes had worshipped Shiva as the Lingam (Phallus). The historians further say that it was a part of tribal culture to worship trees that gradually transformed into lingam and the worship of Naga at a later stage. 'The presence of female characters in Suanga and Leela reaffirm the role of woman as an integral part of the society exercising influence on their husbands justifying female dominion during 1000 BC'. Endowed with native spirit the ladies are feisty, switch to altercations with their husbands at the slightest pretext. In folk duet, they act on native tease creating laughter among the audience. The tastes and manners of such teasing are based on artistic humour built through a native pattern common both to the players and viewers. A few lines from a folk song of western Odisha both rhythmic and lyrical wherein the wife assails upon her husband the following way:

You rotten pumpkin
who cares you,
You raw amla
Who told you etc.

More of a limerick, the impulse behind such versification is to entertain the audience basing on trivial facts of the mundane world.

In Danda, the poetic diction simple and lucid is understood by the common villagers having no higher attainment in educational field. Similarly, the characters by stretch of imagination are picked up from ordinary vistas of life. A couple of such characters are Binakaria and Baidhana.

Binakaria is the last one to appear on the stage. With a Veena like staff in hand he walks on to it with her female partner. Well dressed and make up he tries hard to arouse interest among the spectators. Both goes on singing and dancing, at times invoking Deities in order that heat and energy occupy minds of the onlookers. Trained in dancing the female partner demonstrates her talent in song making herself a true match of Binakaria. Their styles to attract the audience become theatrical over and above chanting of prayers aiming at several Deities known to the audience.

Baidhana' is a comic character in Danda whose sole aim is to delight the audience. He elicits instantaneous applause from public due to the peculiar apparel adorning his body and head. He stands solely for amusements and the children have to share laughter among themselves. With a turbaned head he wears a sari like a loin cloth with pleats tuck behind and carries a

hanky dancing continually on the stage. He gives the impression of a scholar singing folk songs idealizing epics like Ramayana and Mahabharata. He, thus establishes his moral identity and sermonizes public to replace wickedness with goodness.

RISHIPUTRA (Son of the Rishi)

Worldly detachment is the main principle to enrol oneself in Danda. The holy spirit is displayed abstaining oneself from mundane pleasures to the extent of not allowing sexual gratification to the body. Every man even if a piece of the society one has to lead a saintly life orienting the mind with no selfish motives, causing no harm to anyone. For twenty one days spirituality becomes the main conduct outfitting with body and mind. The living space turns into a virtual Ashram (hermitage) for which the players address each other as Rishiputra.

Way back to eighth century AD (Circa), Indrabhuti the king of Sambalak presently Sambalpur embraced Buddhism along with his sister Laxminkara. The former married his sister to the prince of Sonepur. Away from casteism and luxury of rituals, Buddhism became a solace for the downtrodden and victims of social humiliations in Hinduism. Out of the two branches of Buddhism namely Bajrayan and Sahajyan, the latter switched to tantric Buddhism that became near



synonym with amatory or bodily pleasure. Poets like Sarahapada, Luipa, belonged to this category. In order to analyse untouchability one has to undergo the analysis, as quoted in a book.

The regarding of oneself as higher than the other is 'untouchability'. With this feeling of higher and lower being as omnipresent as the gods themselves all of society has been rendered untouchable.

Buddhism, although relieved its cult people from untouchability, it celebrated the human body as a kind of sexophysical entity. Tantric Saivism resisted such an advancement with stubbornness. 'Danda' became the ideal platform to explore such self-discipline.

In Danda, Hara, the God is self-styled. He appears on the stage introducing himself.

Aile Hara
Maga Santoshe Bara
Arrived Hara
Ask for benediction

Chadheya –Chadheyani (Bird catcher and his better half)

Like other players, Chadheya-Chadheyani, the bird catcher pair appear in duet glorifying Danda.

The wife tells about her choice to the husband to catch a bird of her choice. Without questioning, the latter obeys her. He reaches a climbable tree to fructify his mission but dies of snake bite. Seeing the husband dead,

the wife cries out inconsolably:

The black spotted deer
On the mountain's peak,
Doesn't drink water
From the ditch
How would I spend my youth?
Where did my husband go?

'Danda' reminds us the miserable starving conditions of jungle people in olden days. The food security was at peril let alone immunity to escape snake bite. However the wretchedness of life didn't stop the flowing spirit of the society. They too recover from the penury of life inviting a mood filled with mirth. For example:

Would twist the braid
One day, the suitors
Call me a splashy,
On the day of wedding
My spouse cuddles me
To say, flowery white.

The bird catcher's wife tells her husband the above in a verse form.

Many scholars are of the views that Saivism and Yoga cult are juxtaposed to each other. In all the sixteen Suangas displayed on the stage thirteen represent the lower castes and tribes. 'Natya Shastra by Bharat Muni was a product of the time between Vedic era and Second century BC. Since institutional Danda found an entry into this, the origin of it goes back to this period only.'

Musical Instruments

Notwithstanding the deluge of modern musical tools in which the choreography of dance and music are governed by ultra-modern circumstances, Danda as yet escapes unhurt. The organic sources for making the percussion instruments are still exploited. The sound patterns arising out of the tools are primordial and therefore discernable to auditory imagination. The folk instrument Madal sounds-

Dhinang dhinang tata, dhinang Dhinang dhinang. 'Dhol' is made of wood laced tightly with goat skin leather on one side and reptiles on the other. Length wise, it is about two feet and fifteen inches wide. On one side sound is created with a stick. Apart from Madal and Dhol, Nishan is used like a miniature Nagra. It is either carried on the shoulder or fixed around the waist while dancing.

Tasa is another percussion tool made of wood or metal. Nowadays due to scarcity of wood, brass comes as an alternative use. Leather is tanned for its tight coverage to generate sharper beats. Two sticks are used to beget sound from it.

Mahuri- It is a blowing instrument filled with holes for varying resonance. The air space is filled with its ringing and loud noise. Over and above smaller instruments are played to tune with the Danda, Suanga and Leela.

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Ganjam Tiger Sashi Bhusan Ratha

Rajanikanta Mohapatra

Born on 1st January 1885, Sashi Bhusan Ratha was the youngest son of Late Lambodar Ratha of Sorada, Ganjam district whose contribution to the field of Odia language, literature, journalism and social service would be cherished forever. As the Editor of magazines namely, "Asha", "New Odisha", "East Coast", etc., he has left his imprint as a fearless, honest and dedicated personality in the fields of journalism and literature. His efforts in preserving the Odia language, culture & tradition in the independent Odisha region are highly commendable. By creating a political, social and cultural awakening in the society through the medium of literary magazine and by directly participating in Salt Satyagraha, he gave an insight to his militant life. His mother's name was Hiramani while his father was a patriot & independent minded and hard working. He was handed over to Dagambar Rath, a resident of Meuliya village near Kullada. Hence Shashi Bhusan's name was rechristened as Shashi Bhusan Rath according to his father's name. In 1890, Shashi Bhusan, used to play with his peers in the river bed and near mango trees. In 1895, he was forced to attend the Minor M.E. School in Rasolkund (Bhanjanagar) for his education. In 1912, the school was upgraded to a secondary school by the Ganjam District Board. Subsequently, Shashi Bhusan walked 22 km alone to escape from his village. The year 1901 proved to be the turning point in his life. At 16, he started a movement to eradicate superstition on animal sacrifices. Every year, several animals were sacrificed during Kantapidha Yatra of the tutelary Maa Kandhunidevi of Sorda. The wise and wealthy people used to sacrifice goats and chickens to fulfil their dreams during the festival. The road got filled with animal blood due to the sacrifices. In 1901, Sashi Bhusan visited various streets in Soroda like incarnation of Maa Kandhunidevi and demanded human blood in the name of Tutelary deity. As a result, the practice of sacrifice proved to be a mental delusion and superstition. And till now, the ritual of sacrifice in Aradhya Maa Kandhunidevi of Sorada was stopped permanently.

He studied for four years in the prestigious Higher Secondary School established by Gaur Chandra Gajapati at Parlakhemundi under the

management of Mandraj University and passed his matriculation examination in 1902. In 1905, he moved to the distant city of Bombay in search of livelihood. Subsequently he formed an independent trading firm (shoe manufacturing firm) named Rath & Co. that rose to fame immediately. Jealous of his success, some businessmen conspired to take away his life. But fortunately, he returned back to his village in 1908 due to health ailments. In 1908, he was hired as a manager in a shoe factory called Utkal Tannery in Cuttack, founded by Madhusudan Das in 1904. As many businessmen were moving to Calcutta, a young man was hired as the manager of Young & Co. During that time, a number of malaria cases were reported in Calcutta. Padmalochan and Shashi Bhusan together discovered a new medicine called Zwara Milan for the diagnosis of malaria, and the medicine gained popularity since it was successful to tackle malaria. In May 1906, Gopabandhu Das stayed in Calcutta to study law. He set up a school of justice to enrol the Oriya illiterates who stayed there. Shashi Bhusan made the school viable. After coming to Berhampur in 1912 to promote the Odia language, he chose it as his place of work.

On February 13, 1913, Annapurna gave birth to a daughter named "Asha". Asha printing house was established in the name of their daughter "Asha". A printing press was established in Berhampur and a weekly magazine named as "Asha" was published by them. Parmananda Sahu, the buyer of the Aska sugar factory, was the Editor-In-Chief of "Asha" magazine. The magazine proved to be the voice of entire Utkal. At that time, magazines such as Ganjam News, Utkal Hitbahini, Praja Bandhu, Guna Darpan were published, but they did not achieve their goals. Sashi Bhusan had a close relationship with Pancha Sakhas (Gopabandhu Das, Nilakantha Das, Acharya Harihar, Godabarish Mishra, Krupasindhu Mishra). Shashi Bhusan used to be called as the sixth Sakha due to his revolutionary ideas and thoughts. In 1914, he was nominated as the vice chairperson of Brahmapur Municipality by the

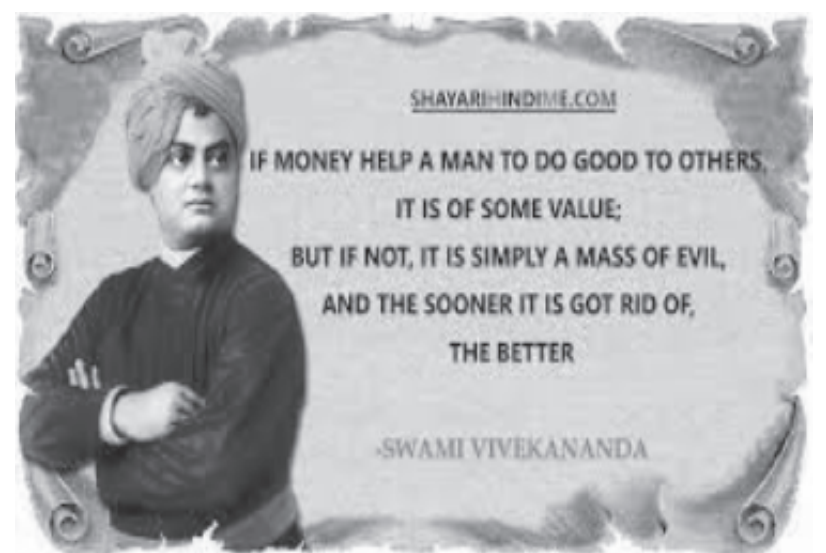


Government. The king of Manjusa donated Sashi a horse cart. Sitting on it, he used to travel fearlessly around the city every day to supervise the work and gauge the opinion of people. A big bell tied to this horse-cart was constantly rung by a servant. Widening of the narrow road, straightening of the curved road, laying stones for water drainage, purified water supply etc. were done within 6 years. He remained as the Vice Chairperson for five years. In 1915, a monthly literary magazine "Satyabadi" was published from Asha Press on behalf of Panch Sakha of which Shashibhushan was the manager. In 1918, he started an Oriya High School at Panigrahi Pentha of Brahmapur with funds collected from wealthy individuals. Two years later, the municipality took over the responsibility of the school on the instructions of the government. The school was located at Aska Road. In 1919, Ganjam fell into the hands of the monster of famine. Shashi Bhusan published the horrors of this famine in Asha magazine. The truth was proved before the investigating officers. As per the recommendation of the District Collector, the Government sanctioned 40 lakhs for the early control of Famine. In 1920 he was elected as a member of the Legislative Council by the electorate. Sashi Bhusan handed over a note to Mahatma Gandhi, who first arrived in Brahmapur in March 1921. He was welcomed and appealed for a resolution of the Andhra-Odisha border dispute and apathy towards Odisha. In 1922, under his editorship, he published a weekly New English magazine called East Coast. Godabarish Mishra was the writer of that magazine.

In 1923, Sashi Bhusan fought against the casteism revealed by the government. The man had

convened a punitive council meeting against casting blame. On March 21, 1924, Shashi Bhusan was chosen as the president of the backward class people in the famous Taratarini Pitha. The congregational hope was lighted when the weekly magazine "Asha" turned into a daily newspaper. Two years later, in 1930, the Samaj was published as daily newspaper. A bridge was constructed in 1928 over the Jarau River in Sorada, which was decorated as a result of the efforts of Shashibhushan Rath. In 1930, the National Congress was declared illegal for deciding to observe Salt Satyagraha. Shashi Bhusan was arrested by the British government and kept in Vellore Jail as he was the president of Ganjam National Congress and was distributing leaflets. He strengthened his friendship with Rajgopalachari and Mahatma Gandhi, who were previously imprisoned. He translated the Gujarati Gita language into Odia and taught Hindi to Rajagopalchhari. He published English daily called "New Odisha" as a result of his opinion to explain to the British rulers the justification of protesting against the unfairness of Odia standards. In 1934, Mahatma Gandhi reached an

ashram called Kadua in Puri district on a pilgrimage across India to create mass awakening for the upliftment of backward castes. Sashi joined the movement on 10th May from Kadua Ashram to Purusottampur. In 1938, he inaugurated Sashibhusan High School opened in his village. The school gained instant name and fame. In 1942, with recognition of the Governor of Odisha, Sashibhusan was honoured with OBE (Order of the British Empire) by the principle Secretary Mansfield which he grudgingly rejected. On March 19, 1943, at two o'clock in the night, the nation went up in flames. The light went out. There was darkness everywhere. Sashi Bhusan breathed his last. On the 20th March, his family and friends gathered and most of the people of the city reached Shashidham. While passing through the main road, in anticipation of the final darshan, the mourners covered the body of their beloved leader in a tearful procession with garlands of flowers of devotion and respect. In the graveyard near the famous Neelkanthaswar temple, his funerals were ended in front of a huge crowd. Later, in 1951, the publication of "Asha" magazine was suddenly stopped. Even though Shashi Bhusan is no more today, his contribution lives on.



"Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library."

World Water Day, 2023 celebrated in DoWR

'Accelerating change to solve the water and sanitation crisis'

Water Communication Strategy, 'Urmi, other IT applications PINSYS and WaterDox launched

The Department of Water Resources, Odisha has observed the World

'Urmi', has been developed after a series of consultations held with key stakeholders, including the PRI members; Pani the Roof Rain-Water Harvesting Structure (RRHS) in Rajiv Bhawan also dedicated by Hon'ble Minister.

greater involvement of the community in water management and participation in conservation initiatives in the state.

senior officers of DoWR, representatives from World Bank, UNDP & UNICEF were present on the occasion.

The Department of Water Resources is engaged in sustainable development and management of water resources in the State over the years. A series of 5T initiatives have been introduced to provide better service to the public. The success of these interventions, however, will always be gauged by the awareness they have generated in the community on prudent water use, equity in water distribution, inclusion of women in water governance, participatory irrigation management, water conservation efforts, climate resilient agriculture etc.



The Development Commissioner-cum-Additional Chief Secretary, Water Resources Smt. Garg mentioned that the Department has chosen the World Water Day to introduce the game-changing initiatives to bring the people closer to governance and to get them involved in the process. Among others, Principal Secretary, Panchayatiraj & Drinking Water Department Shri Sushil Kumar Lohani, Commissioner-cum-Secretary,

Water Day at DoWR Conference Hall, Rajeev Bhawan, Bhubaneswar today. The theme of this day this year is 'Accelerating change to solve the water and sanitation crisis'. The programme was graced by Hon'ble Minister, Water Resources, Commerce & Transport Smt. Tukuni Sahu and led by the Development Commissioner-cum-Additional Chief Secretary, DoWR, Smt. Anu Garg.

Panchayat members; farmers; state officials; adolescents; Jal Sahayaks, sanitation volunteers, SHGs and other frontline workers and civil society organizations to get behavioural insights from the key players associated with water management at the institutional, community and household levels.

Besides, IT applications such as PINSYS and WaterDox have been launched today. While PINSYS is a robust database of



been carried out by Department of Water Resources, Odisha on the eve of celebration of World Water Day. A Water Communication Strategy, 'Urmi' & other IT applications have been launched today by Hon'ble Minister Smt. Sahu.

WR Engineers for effective HRM, WaterDox is a web enabled interface to store documents and legacy data of the Department in digital form to be accessible to users for official purpose. Further, one Booklet on Jal Shakti Abhiyaan 2.0 has been released. On this occasion,

Speaking on the occasion, Hon'ble Minister, Water Resources and Commerce & Transport explained that, "Water is a precious resource and plays a major role in the evolution of human societies. Water nurtures and nourishes life on the planet. The Communication Strategy and the IT initiatives will ensure

Women & Child Development Department Smt Subha Sarma, Chairman, Odisha Lift Irrigation Corporation Ltd. Shri Amaresh Patri, OIC Chief, UNICEF Dr. Meena Som and other dignitaries also were present in the programme and spoke about the prudent use of water, availability of safe drinking water and awareness required at all level for sustainable water

Besides, a series of IT initiatives have been introduced by the Department to showcase how technology could bring in transparency and transformation and ensure ease of transaction in the Department. They are: Water ERP for irrigation management, project monitoring and flood forecasting; PROMISE for expediting procurement work; e-CAD application software for



conservation and management. The EIC, DoWR Er. Bhakta Ranjan Mohanty offered votes thanks to all the guests and participants. Among others,

tracking CAD and PIM activities; Ama Jalashaya portal, covering all the water bodies for planning water use for multiple purposes.

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