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The Power Play / Breaking Down Social Media's Influence on Politics

Understanding the Multifaceted Impact of social media on Political Landscapes
Article by- Politech India

In the digital age, social media platforms have emerged as influential players in shaping political landscapes worldwide. The ability to disseminate information rapidly, mobilize supporters, and engage in political discourse has transformed the dynamics of modern politics. We here delve into the profound influence of social media on politics, exploring its impact on information dissemination, political engagement, targeted advertising, and the challenges posed by viral spread and misinformation.

The new age of political communication is marked by social media's revolutionary information dissemination capabilities. Social media platforms have transformed the sharing of political information, granting users unparalleled access to news and opinions. From breaking news to policy announcements, social media has

before. Users can voice their opinions, support causes and connect with like-minded individuals, creating new avenues for political

The social media wing focussed on exposing the incompetency of the opposition and promoting the welfare schemes of the Jagan Mohan Reddy government. This

However, concerns surrounding the ethical implications of micro-targeting must be acknowledged to avoid unintentional filter bubbles and political

media to connect with voters and convey their messages effectively. Navigating the information maze involves addressing viral spread and misinformation on social media platforms. The virality of social media can rapidly amplify political content, both accurate and misleading. The ease with which misinformation spreads poses significant challenges for the political landscape. Misinformation can erode trust and manipulate public opinion, emphasizing the importance of information integrity. Promoting an informed citizenry and safeguarding democratic processes necessitate collaborative efforts among platforms, users, and fact-checking organizations to combat misinformation.

Social media's influence on politics cannot be overstated. As society continues to navigate the influence of social media, it is crucial to strike a balance between harnessing its potential for positive change and addressing the challenges it presents. By leveraging the power of social media responsibly, we can harness its transformative potential to foster informed democracies and promote positive change in our political landscape. The key lies in promoting media literacy, critical thinking, and collaborative efforts to combat misinformation and ensure the integrity of political communication in the digital age.

engagement. Online petitions and social media campaigns have become powerful tools for citizens to raise concerns and

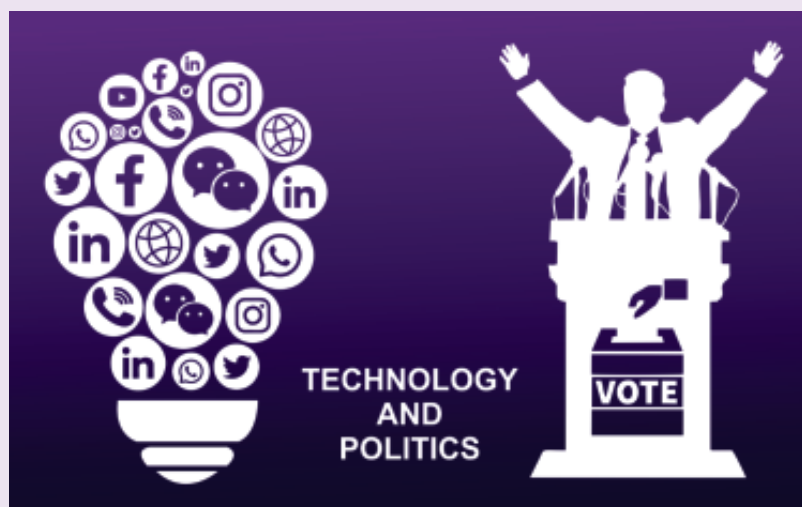
strategic move showcased the power of social media in political communication and influence.

Targeted advertising on social media maximizes campaign effectiveness by engaging specific audiences with personalized messages. With access to vast amounts of user data, campaigns can tailor their messages to specific demographics and individuals.

This level of personalization allows politicians to craft messages that resonate with their target audience, potentially swaying public opinion and maximizing voter engagement.

polarization.

A Strategic Approach: In a strategic move, the Aam Aadmi Party hired professionals for modern platforms and utilized age-specific online ads. Meanwhile, the other parties relied on apps and social networks for content dissemination. They ventured into Google advertising and collaborated with their social media teams, leading to an intense social media campaign before the 2020 Delhi Assembly elections. These examples illustrate the increasing reliance of political parties on social



become a primary source of information for many people. The accessibility of sharing information online provides opportunities for widespread dissemination, underscoring the importance of promoting media literacy and cultivating critical thinking abilities to ensure content accuracy, reliability, and verifiability. Social media empowers citizens by fostering political engagement and active participation in digital platforms. With the rise of social media, individuals have been empowered to participate in political processes like never

rally for change. Furthermore, the expansive reach of social media platforms has allowed politicians and political organizations to mobilize an immense number of supporters, raise substantial funds, and efficiently coordinate large-scale events.

The Impact of social media in Politics: For instance, ahead of the assembly elections, the ruling YSR Congress party in Andhra Pradesh ramped up its social media campaign. The party aimed to highlight its achievements and counter the opposition's negative campaign.



Keep your face to the sunshine and you cannot see a shadow.

THE CINE COLUMN

'Jawan' new poster: SRK introduces Vijay Sethupathi as "dealer of death"

Makers of the upcoming action thriller 'Jawan' starring Shah Rukh Khan are building more excitement and anticipation around the release of the film by dropping new posters.

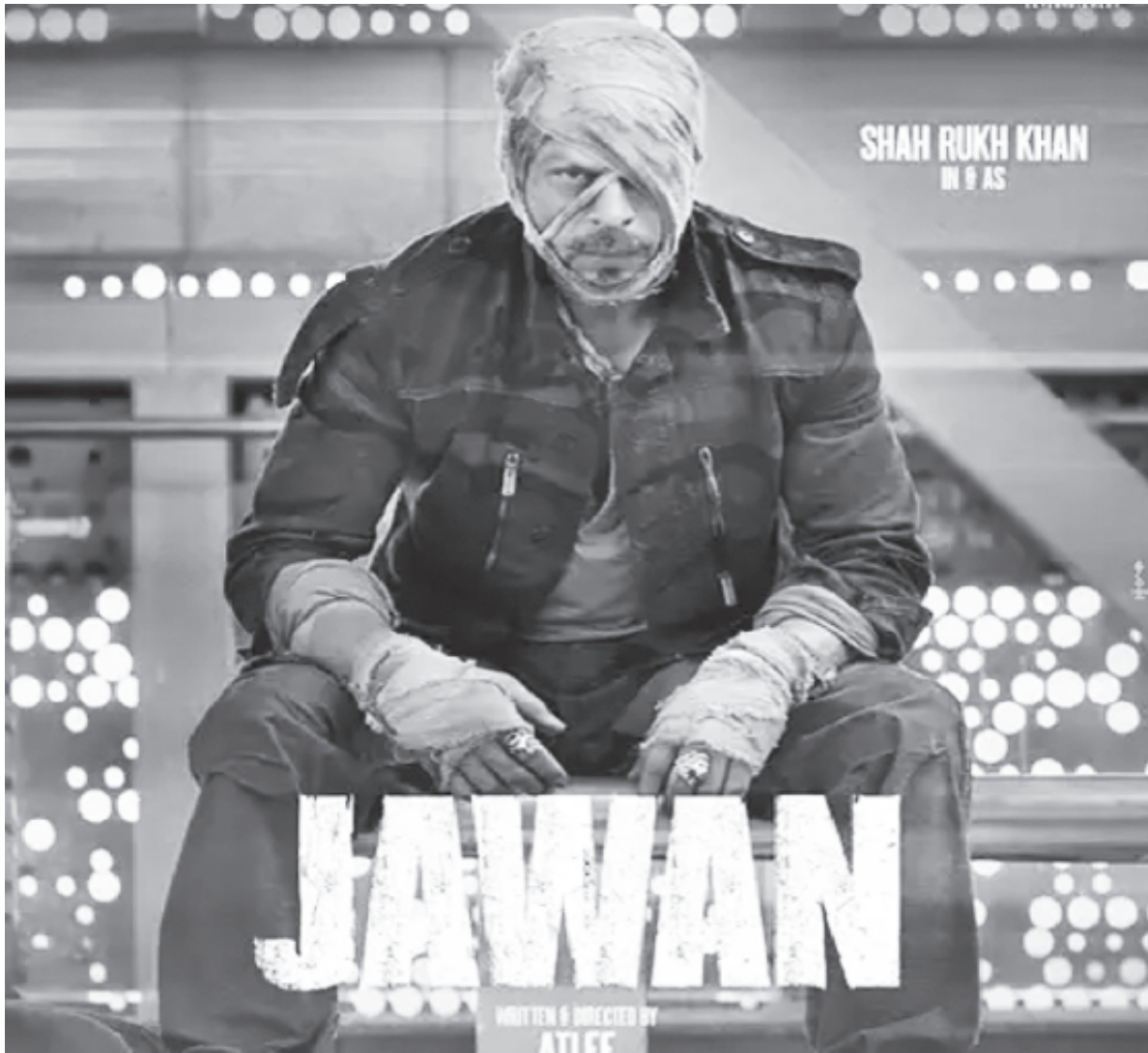
SRK took to Instagram and treated fans with Vijay

LOADING."

On Sunday, the makers raised audiences' excitement a notch higher by dropping an intriguing poster featuring Vijay.

Red Chillies Entertainment shared the poster with a close-up of Vijay's intense eyes.

Directed by Atlee, 'Jawan' will release worldwide in theatres on September 7th, 2023 in Hindi, Tamil and Telugu languages. Nayanthara is also a part of the film. Deepika Padukone also has a special appearance in the movie.



Sethupathi's poster along with a caption, "There's no stopping him... or is there? Watch out! #VijaySethupathi #JawanPrevue Out Now! #Jawan releasing worldwide on 7th September 2023, in Hindi, Tamil & Telugu."

In the poster, Vijay can be seen in his intense avatar by carrying cool shades and a beard look.

As soon as the poster was launched, the actor's fans flooded the comment section with heart and fire emojis.

Actor Bhumi Pednekar wrote, "Excitement level is 100."

One of the users wrote, "ALL TIME BLOCKBUSTER

The Twitter handle captioned, "He's watching you closely! Watch out for him. #Jawan."

It seems the makers are leaving no stone unturned to keep the excitement and anticipation of the audiences around the film's release by teasing updates on it.

Recently, Shah Rukh shared bald look poster, where he can be seen flaunting his swag by holding guns in his hands.

Sharing the poster, SRK wrote, "Jab main villain banta hoon na toh mere saamne koi bhi hero tik nahin sakta! #JawanPrevue Out Now! #Jawan releasing worldwide on 7th September 2023, in Hindi, Tamil & Telugu."

Nayanthara and Vijay Sethupathi will be seen sharing the screen with SRK in the film. Deepika Padukone also has a special appearance in the movie. In 'Jawan', fans will also see Priyamani, Sanya Malhotra and Ridhi Dogra in important roles.

The film will also see Priyamani, Sanya Malhotra and Ridhi Dogra in important roles.

'Jawan' is SRK's second release of 2023 after 'Pathaan', which broke several box office records and turned out to be the biggest hit of SRK's career so far.

Pathaan was released after SRK's four-year-long hiatus from films.

Salman Khan's Tiger 3 Trailer To Be Attached With SRK's Jawan; Teaser Out On Independence Day?

The buzz about Tiger 3 is growing stronger with each passing day. This is the fifth film of the YRF Spy Universe and is all set hit the big screens this year.

Salman Khan and Katrina Kaif's much-awaited action entertainer has been shot extensively all around the world, promising its viewers a perfect cinematic experience.

As the film gradually inches closer to its release, a BTS video of the superstar performing action stunts in the film went viral. And now, a promotional strategy, allegedly of the film, is going viral on the internet. According to the plan, the character teaser will release on Independence Day, August 15, followed by the film teaser, which will allegedly be attached to Jawan print on September 7. Check out the viral tweet here:

The tweet suggests that September 28 is when the much-awaited trailer will drop, followed by the first song release on October 6. The tweet also suggests that

A source close to the production house informed Pinkvilla last month that, "The first cut of Tiger 3 is locked, and the team is now working to get other aspects of post-production locked. The VFX work is going on in full swing, and the same is the case with the background score". The source added, "The idea is to create the grandest action film in Indian Cinema, and it's all work in progress at Yash Raj Films. The team intends to have most of the important aspects ready by August and then dive into the marketing campaign."

The film is slated to release on November 10. Apart from Katrina Kaif and Salman Khan, the film also stars Emraan Hashmi in the role of an antagonist. Reportedly, Shah Rukh Khan will have an extended cameo in the film too.



From Page 20 (Laughter is the...)

Mulla Nasrudin finally spoke to his girlfriend's father about marrying his daughter.

"It's a mere formality, I know," said the Mulla, "but we thought you would be pleased if I asked."

"And where did you get the idea," her father asked, "that asking my consent to the marriage was a mere formality?"

"Naturally, from your wife, sir," said Nasrudin.

It was after the intermission at the theater, and Mulla Nasrudin and his wife were returning to their seats. "Did I step on your feet as I went out?" Mulla asked a man at the end of the row. "You certainly did," said the man awaiting an apology.

Mulla Nasrudin turned to his wife, "It's all right, darling," he said. "This is our Row."

Mulla Nasrudin had taken one too many when he walked up to the police sergeant's desk.

"Officer you'd better lock me up," he said. "I just hit my wife on the head with a beer bottle."

"Did you kill her," asked the officer.

"Don't think so," said Nasrudin. "that's why I want you to lock me up."

GOVERNMENT

JAGA Mission: A Game Changing Intervention

Pradeep Kumar Panda, Economist, Bhubaneswar

There has been a steady increase in the Odisha's urban population over the decades. As per 1941 Census, only 3% of the total population in Odisha lived in cities and towns as against 13.86% for India. Though the percentage of urban population is less in Odisha, the pace of urbanization in the State between 1941 and 2011 was low as compared to the pattern for the country as a whole. In 2011 census, the proportion of population living in the urban areas of the state stood at 16.68% as compared to 31.16% for the country. Population density of Odisha stood at 269 per sq. km in 2011. Odisha ranks 31st in the list of most urbanized states of the country, while in terms of actual urban population, the state ranks 11th in the list of states with the largest urban population. Urbanisation leads to increase in slums and slum dwellers in any economy.

JAGA Mission

Odisha Liveable Habitat Mission "JAGA" is a society under Housing & Urban Development Department, Government of Odisha, headed by the Chief Secretary, Odisha as Chairman and Principal Secretary, H&UD as Member Secretary. Odisha Liveable Habitat Mission (OLHM) - "JAGA" aims at transforming the slums into liveable habitat with all necessary civic infrastructure and services at par with the better off areas within the same urban local body (ULB) and to continuously improve the standard of the infrastructure and services and access to livelihood opportunities.

This Mission launched in May 2018 also aims at leveraging and converging various schemes/ programs/ funding opportunities by strengthening collaboration among various Departments/ Urban Bodies/ Non-Government Organisations/ Financial Institutions/ International Agencies/ Trusts/ Communities and other Stakeholders. It will also provide advisory support to Government of Odisha to examine options for policy reforms required for the sustainable transformation of lives of urban poor.

Background

The rate of urbanization and the number of people living in urban and peri-urban settings has increased exponentially in the past century. Such exponential rise is due to flow of migrant populations, in search of higher income and livelihood opportunities. However, this results in formation of informal settlements that creates numerous challenges for existing infrastructure and resources. Informal settlements or slums are typically unhygienic and uninhabitable, lacking in basic services and are prone to high health risks. This has become more evident with COVID 19 pandemic, where slums became hotspots due to high concentration of population and with inadequate infrastructural facilities and services. In addition to basic necessities, these residents, even after residing for a long period of time, face further difficulties like, they lack a certificate of property title. This title document is often the only way to show proof of address, to open a bank account, get credit from financial

institutions, enrol children in schools, and access a range of government benefits including caste/ community certificates. As a matter of fact, it is the people living in the slums, who actually makes life of our cities comfortable through their services and sweat. The street-vendors, our house-helpers, drivers, sanitation workers, daily-wagers, industry and construction workers are the people, who are keeping the life of the cities running, however, they themselves strive for fundamental necessities.

Acknowledging the crucial contribution of these people in the development of the cities and economy at large, and additionally, realizing their need of having title of land and basic facilities for a decent living, in August 2017, the Government of Odisha enacted a landmark legislation, The Odisha Land Rights to Slum Dwellers Act 2017 to assign land rights to slum dwellers in Municipalities and Notified Area Councils (NACs). The legislation is the first of its kind in India and marks a major policy shift by the Odisha government, as it seeks to settle slum dwellers on the land they currently occupy – rather than viewing them as 'encroachers'. As per this legislation, the slum dwellers in slums across the state became entitled to heritable and mortgageable land rights for upto 30 square meters for residential use. Further, depending on the extent of land, in current occupation by a slum household, there will be ceiling of 45 square meters in Municipalities and 60 square meters in Notified Area Councils (NACs) on payment of a certain percentage of benchmark value. However, for urban poor households, land rights upto 30 square meters settled free of cost. The land right certificates are jointly issued in name of both spouses (in case of married couple) or in the name of single person (if the household is headed by a single person). As per the provisions of the Act, the land rights certificate shall be acceptable as proof of address for all purposes. The land rights are provided in-situ, as far as possible. The larger vision of Jaga Mission was not limited to land rights but with land security at foot

on the door, it aimed for transforming slums into liveable habitat and creating an inclusive and integrated city fabric.

In May 2018, the project switched into a Mission-Mode and was launched by Hon'ble Chief Minister to bring about the transformation into 2919 identified slums into liveable habitat with provisioning of basic infrastructures and services. This was named as Odisha Liveable Habitat Mission or Jaga Mission. With coverage of approximately 1.7 million population, covering all the 114 ULBs of Odisha, this is one of the largest initiatives to reduce vulnerability of the urban poor in India by increasing tenure security and fundamental infra & services. The Mission is unique, not just in what it has embarked upon doing but also in how it is executed. The standard operating procedure developed for implementing the initiative involves a unique combination of state-of-the-art technological interventions such as high-resolution mapping of slums using drones, together with time-tested participatory & community mobilization approaches using grassroots organizations & associations of slum dwellers. 'Jaga Mission' proved to be a radical move in protecting the lives of most vulnerable urban poor, particularly, during the pandemic and has provided an unprecedented opportunity to make cities more inclusive and resilient.

Mission Objectives

The objective of Jaga Mission aimed to transform the existing slums into liveable habitat, coined as Biju Adarsh Colony. It adopted four-pronged approach to achieve the objective:

- Providing Tenure Security: Grant of Land Rights (Land Right Certificates and Land Entitlement Certificates) to all eligible households living in slums in urban areas in Odisha.
- Holistic development of habitat (Slum upgradation and delisting): Transforming the existing conditions of slum into living and decent

habitable conditions through provision of basic civic services, amenities & infrastructures.

- Improved Housing & Settlements: Enabling households, who have obtained Land Rights to avail housing benefits.
- Mainstreaming slum communities: Mainstreaming through participatory planning and governance through which Slum Dweller Associations can participate and partner with the city administration in making plans for their own settlements and also in other city development works. Strengthening of capacities of SDAs as 4th tier of governance.

Accomplishments and Impacts

The Mission has progressed rapidly, profoundly and significantly during the last 4 years and the following are the key achievements:

- Jaga Mission, (with the technical support from Tata Trusts), adopted the aerial survey of slum households, through GIS technology, integrated with revenue features, that enabled to generate a rich and unique data base of spatial and household data of 2,077 slums in the state within a very limited time-span
- Household survey (USHA) conducted for 1,72,656 families. Through eligibility evaluation process, followed with UASRR approval, a number of 1.7 Lakh families were granted with Land Rights Certificates and Land Entitlement Certificates.
- Financial assistance to the tune of 812 Cr mobilized for 40,622 Land Rights beneficiaries.
- Through rigorous community connects, awareness campaigns, capacity building exercises, a number of 2,919 Slum Development Associations (SDAs) were strengthened and mobilized to act/stand as the 'voice of the people' in their respective

slums and actively participate in various decision-making and slum improvement works

- Jaga Mission supported the state to quickly rollout Urban Wage Employment Initiative (UWEI), the first-of-its-kind in the country, as a response to COVID pandemic. The accessibility of data from trusted primary sources has led to unprecedented speed of project execution. Under Jaga Mission in convergence with UWEI various labour intensive projects were undertaken to engage skilled and un-skilled people, who were grossly affected during the pandemic.
- Under this initiative, Multipurpose Community Centers named as "Parichaya" and (vacant) Open spaces were constructed/developed within the locality of the slums, that can be accessed by every family and community. They are for the purpose of having meetings, conducting social functions, performing livelihood and income generating activities and other activities of slum communities. Open spaces are developed as play areas for children and recreational spaces for all age groups. More than 300 Parichaya and 200 Open spaces were developed during the Phase I of the Mission.

Slum Upgradation

The Government of Odisha in May 2018 launched JAGA Mission- the world's largest slum titling and upgradation initiative based on the Landmark "The Odisha Land Rights to Slum Dwellers Act, 2017". In successful implementation of the provisions of the Act and the distribution of over 60,000 Land Rights Certificate (LRCs), JAGA Mission is now moved to its next critical stage of transforming slums into livable habitats. JAGA Mission Slum Up-gradation and Delisting initiative focus on upgradation of slums by addressing the primary inequalities prevailing in urban areas to integrate the informal settlements into the mainstream city fabric. Honorable CM has announced that in the next 3 years all the 2919 slums of Odisha will be transformed into "Adarsh Colonies". To fulfil the vision of there are 7 partners in the JAGA Mission – Tata Trusts, CPR and Janaagraha. Major target for the Utkal Divas is to De-List 581 slums across 19 ULBs. For the Pilot Phase 19 ULBs have been taken up based on their Tenability Analysis. For this Janaagraha is actively focusing on the Capacity Building of the ULB officers, Ward Officers and the SDAs members. The scheme witnessed successful completion the first round of Capacity Building Training of 19 ULBs and on 26th November, 2020 we will complete the Capacity Building Training of all the ULBs (114) of Odisha.

Awards

This game changing intervention was recognized by the prestigious UN World Habitat Award (2019), India Geospatial Excellence Award (2019), Janaagraha City Governance Award (2021), and Asia-Pacific Housing Forum Innovation Award (2021).



SCIENCE & TECHNOLOGY

India and Semiconductor Industry

Semiconductors are materials that have electrical conductivity between conductors (generally metals) and non-conductors or insulators (such as ceramics, wood, cloth etc). They are typically crystalline in structure and are made of materials such as silicon, germanium, or gallium arsenide. They are generally insulators, but in certain special conditions they behave as conductors. This unique electrical property of the materials makes them essential in the production of electronic devices, such as transistors, diodes, and integrated circuits (ICs), which are used in everything from computers and smart phones to automobiles and medical equipment. In a semiconductor, the ability of electrons to move through the material and conduct electricity is influenced by the presence of impurities, called dopants, which are intentionally added to the material during the manufacturing process.

It would not be wrong to say that semiconductors are an indispensable part of our lives today. This is because semiconductor chips are an integral and non-negotiable part of various entities, ranging from automobiles to electronic goods that we use in our daily lives. The tiny electronic chips (integrated circuits) are being used in everything tech today. From electronics to healthcare, multiple industries are dependent on these chips such as smart phones, computers, tablets, laptops, televisions, gaming consoles, and other personal devices that require semiconductors for processing, memory, and connectivity. The aerospace and defense industries rely on semiconductors for avionics, navigation systems, radar, communication systems, and other critical applications. Medical devices such as MRI machines, pacemakers, insulin pumps, and digital thermometers all use semiconductors for their processing, memory, and sensors. Semiconductors are also used in a wide range of industrial applications, including robotics, automation, sensors, and control systems. Communication networks, including wireless and wired networks, use semiconductors in their infrastructure and in devices such as routers, modems, and switches. Moreover, rapid developments in the capacity for intelligent computing and growth of artificial intelligence (AI) in these applications and related industries has further

expanded the dependency on semiconductors.

The semiconductor industry is growing every year almost according to "Moore's Law," which states that the number of transistors on a microchip is doubling every two years. According to Fortune business insights, the global semiconductor market was projected to grow from \$573.44 billion in 2022 to \$1,380.79 billion by 2029, at a compound annual growth rate (CAGR) of 12.2 per cent in the forecast period, 2022-2029. In addition, the semiconductor industry is a major contributor to the global economy, employing millions of people and generating billions of dollars in revenue each year.

The US dominates the semiconductor market with a 46 per cent market share. South Korea came in second with a 21 per cent share and Japan and the European Union was in third place with 9 per cent market shares, each. The US firms had also commanded half of the Chinese market, which was the largest in the world and worth \$192.4 billion. The ongoing trade war between the US and China forced the American companies moving their units from China to elsewhere. The U.S. passed the CHIPS Act last August, providing upwards of \$280 billion in subsidies and investments to manufacturers making semiconductors in the U.S.

Er. Mayadhar Swain

Semiconductor fabrication units, also known as fabs, turn raw elements such as silicon into integrated circuits that are fit to be a part of practically all electronic hardware in the world. The establishment of semiconductor units is a highly specialized, intricate, and costly undertaking. Fabs require sophisticated technology, involve significant risks, and demand substantial time and financial investments before yielding returns. They require highly reliable and high-quality supply of water and electricity. Japan has highest number of fabs (107) in the world followed by Taiwan (77), US (76), China (70) and Germany (20).

According to the India Electronics and Semiconductor Association (IESA), in 2021, the Indian semiconductor market reached a valuation of USD 27.2 billion, and it is projected to experience a robust compound annual growth rate (CAGR) of approximately 19 percent, reaching USD 64 billion by 2026. However, despite this growth, India has yet to establish its own semiconductor manufacturing capabilities. It imports around ₹3 lakh crore semiconductors annually from different countries.

India Semiconductor Mission (ISM) has been formed to establish semiconductor factory in the country. India is gearing up to become global semiconductor

hub within 10 years. India has earmarked 20,000 MW of energy for sustainable semiconductor manufacturing. 106 Indian universities are already offering courses on semiconductors. A large part of semiconductor manufacturing involves design and intellectual labour. India has an advantage here, as a large portion of semiconductor design engineers globally are either Indian or Indian-origin.

Prime Minister of India during his official visit to the USA in June this year has invited American chip maker Micron Technology to establish semiconductor factory in India. On June 21, the cabinet had also sanctioned production-linked incentives worth 110 billion rupees (\$1.34 billion) for Micron Technology for a chip assembling and testing unit, which is slated to be constructed in Gujarat. It was confirmed recently that Micron Technology, Inc, will spend more than \$800 million on a new \$2.75 billion semiconductor assembly and test plant in India, with funding from the Semiconductor Mission in the next five years. The company will employ a workforce of 5,000 and create an additional 15,000 community jobs over the same period of time.

Applied Materials has also announced that it would establish a Semiconductor Centre for Commercialization and Innovation in India to diversify the countries' semiconductor

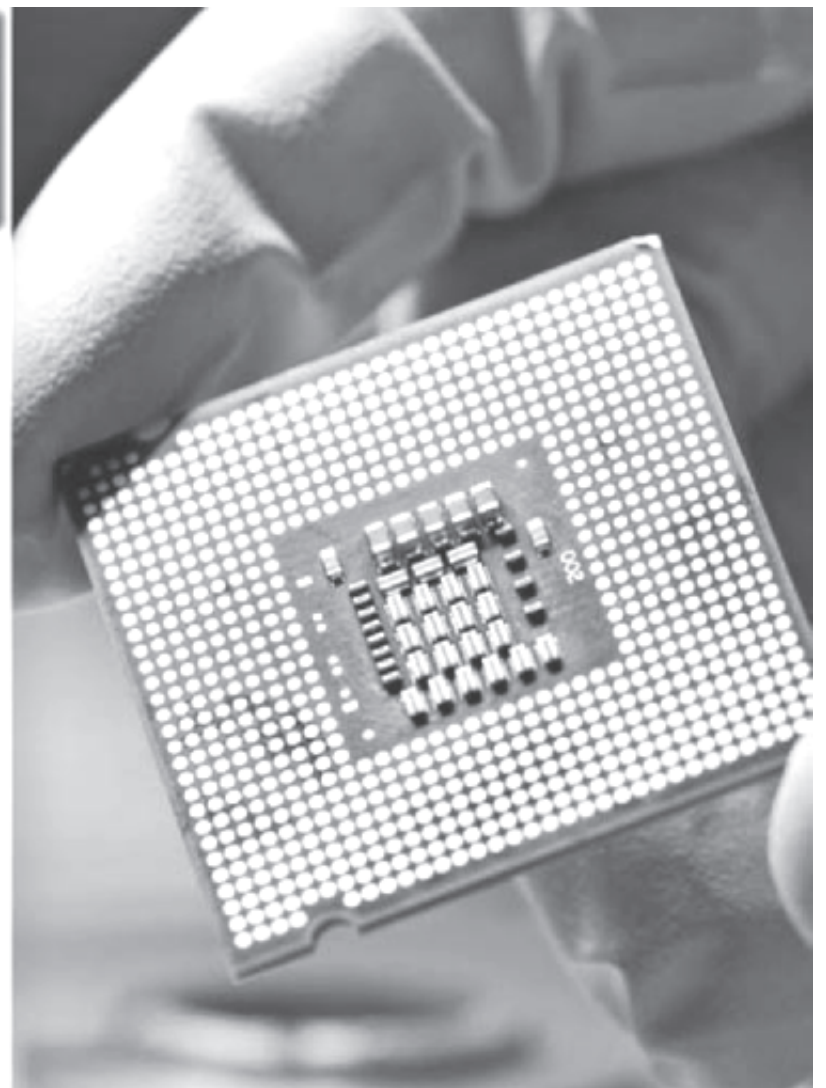
supply chains. This will include a gross incremental investment of \$400 million over four years.

It was also announced that Lam Research, a global supplier of innovative wafer fabrication equipment and services to the semiconductor industry, will train 60,000 Indian engineers as part of its "Semiverse Solution" to help the country meet its semiconductor education and workforce development objectives.

The SRAM & MRAM Technologies and Projects India Pvt Limited, the Indian unit of UK-based SRAM & MRAM Group, had signed a memorandum of understanding (MoU) with the state government on March 26 to set up the semiconductor unit in the Ganjam district of Odisha. It will invest ₹30,000 crore and aims to provide direct employment to 5,000 people. The semiconductor unit will produce memory chips, used in mobile phones, television sets, laptops, air conditioners and ATMs.

With the interests taken by multinational companies to establish semiconductor factories in India and the initiatives taken by the government, India will definitely be a hub for the semiconductor industry.

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Hope is being able to see that there is light despite all of the darkness.

AGRICULTURE & ENVIRONMENT

A Haven for Blackbucks

While many animals are getting extinct in various parts of the globe due to climate change and many other various reasons, thanks to the awareness about the conservation of nature and massive protection drive by local people and Forest Department officials, the blackbuck population has increased threefold in Odisha's Ganjam district over the last 12 years.

As per the latest biannual census conducted by the State's Forest Department on January 29 this year, a total of 7,743 blackbucks were counted in the district. According to official sources, the population of the most elegant member of the antelope family was 2,194 in 2011. Their numbers were 7,352 in 2021 and 6,885 in 2020.

According to the latest estimation, as many as 4,753 females, 1,472 males and 1,518 young blackbucks were sighted in the Ghumusar South division.

The blackbuck is a Schedule 1 animal as per the Wildlife (Protection) Act, 1972. The attractive species are listed as 'near threatened' in the global organisation International Union for Conservation of Nature's Red



List.

As per State Forest Department sources, improvement of habitats and protection by the local people and forest staff are some of the reasons behind the increase in the blackbuck population in the district.

Residents in Ganjam district protect the blackbuck, as its sightings are considered an indicator of good luck. The practice has continued for the past several years.

"It's a common belief that the more the animals eat, the higher the agricultural yields. The people of the region believe the sighting of the blackbuck in the paddy field is a harbinger of

good luck," said a forest official.

"People also believe that the creatures break long drought spells and bless the area with plenty of food and wealth. The animals roam freely due to the shelter by the villagers," he added.

Besides, several programmes have also been undertaken under the Integrated Development of Wildlife Habitats scheme for increasing food, water and safety of the animals.

Water holes have been created for the improvement of their habitat. A watch tower and a rescue-cum-treatment centre have been established in the area to treat the injured blackbucks as well. Speed breakers and road humps have been installed in vulnerable areas to prevent accidents at road crossings which are the major cause of the death of the blackbucks.



Distress sale of Sweet corn hits Farmers Hard

Both boiled and roasted sweet corns are in huge demand. Well-roasted sweet corn on flaming coal and covered with lemon juice and salt has a distinct and delicious taste. It makes the rain somehow more enjoyable. This is why the demand for sweet corn has become sky-high these days.

Sweet Corn is widely cultivated in Koraput district. Sweet corn grown in the district is known for its yummy taste. However, with limited market facilities and processing units unavailable in Koraput district, growers of sweet corn in the region are badly affected by the distress sale of their products.

Sweet corn is grown on around 5,000 hectares of land in Nandapur, Laxmipur, Potangi, Semiliguda and Koraput block in the district. There is bumper production and huge demand of the product. But, after the harvest, the farmers have to undertake double hard work for its marketing as well.

In the absence of any marketing facilities for the product in the district, they have to transport and sell these products in different



markets. The Agriculture Department is allegedly not providing any kind of encouragement to the farmers. As a result, the farmers are forced to sell their products to the traders of Chhattisgarh and Andhra Pradesh at cheaper rates.

"As we don't have any marketing facilities, traders from the neighbouring states and wholesalers in the market are bargaining with us.

Without having any marketing alternative, we are forced to sell our products at cheaper rates," said Purusottam Gouda, a farmer.

"With the cost of production increasing every year, the distress sale of the sweet corn has hit us hard," said another farmer.

Several farmers have demanded Minimum Support Price (MSP)

and Mandi like facilities for sweet corn in the State.

"The climate in Koraput is conducive for sweet corn cultivation. Proper marketing facilities should be provided to the farmers so that they get a good income. As a result, the cultivation of the product will grow more and more in the district. The State government should buy the products from the farmers and make arrangements to sell those products in the market," said Sarat Pattnaik, President of Koraput Farmers' Union.

Meanwhile, as per the District Agriculture Department, sweet corn cultivation could be included under Agricultural Technology Management Agency (ATMA) Scheme.

"The Department will help farmers in dealing with various insects affecting the cultivation and provide other technical supports," said Baikuntanath Behera, Koraput District Agriculture Officer.



Meet Farmers who dig canal through Hill

Farmers in Nuagaon village under Kashipur block in Rayagada district have done the impossible when the administration allegedly turned a deaf ear to their persistent problem. The residents have carved a canal through a hill to bring water to irrigate their farmlands and become an example for others to emulate. They have shown that nothing is impossible with determination, perseverance and resilience.

As per reports, the farmers of the village were facing a lot of hardships to irrigate their farmlands due to a lack of canal. Though they requested the administration several times to construct a canal in the area, it fell on deaf ears.

Eventually, the determined villagers decided not to depend upon anybody and carry out the work on their own. With their own endeavour, they have so far constructed a 500 m canal by carving the hill and they are now able to irrigate 60 acres of farmland in the area.

Now with proper irrigation facilities in place, they have carried out cultivation of many vegetables and crops in their farmlands.

"Despite several requests, the administration didn't pay any heed to our ordeal. We were forced to take up the work on our own. After a lot of hard work we have managed to construct a canal by cutting the hill to irrigate our farmland," said Dama Gouda, a farmer of the village.

"The political leaders only beg votes during the time of election and after that, they forget us. So, we villagers decided in a meeting to construct the canal on our own by carving the hill," said

Madhaba Gouda, another villager.

As per reports, the State Irrigation Department constructed a check dam near Baliguda with an estimated cost of Rs 30 lakh in 2012. However, the government failed to provide irrigation facilities to Nuagaon village even after 11 years. The villagers were mainly dependant on agriculture. They failed to carry out agricultural activities sans water and as a result suffered a lot to make their ends meet.

Though the villagers met many political leaders and requested the district administration about their ordeal several times, it fell on deaf ears. Then they decided to put up a herculean effort to construct the canal on their own by cutting the hills which was an arduous task.

Now the villagers have decided not to allow any political leaders in their village ahead of the 2024 General Election.

"The administration didn't help us construct the canal for irrigation work in our area. We worked hard to construct the canal in a bid to earn our living. We will not allow any political leader entry into our village anymore to beg for votes," said Rama Chandra Gouda, another villager.

Meanwhile, the officials of Minor Irrigation Department assured that necessary steps will be taken in this direction soon.

"I have recently joined. After field verification, I will send the necessary proposal to the higher authorities and accordingly, steps will be taken in this direction," said Basant Soren, Engineer of Rayagada Minor Irrigation Department.



SPECIAL REPORT

Unique Love Story with Stones

Tribals always live in sync with the nature. They love every element of nature and their social life is encircled around those elements. They use those elements in their lifestyle and preserve those in the best ways.

One of the most primitive tribes of Odisha, Lanjia Saora from Gunupur block in Rayagada district has a fascinating love story with the stones. Stones are everything for these primitive tribes residing in Puttasingh, Shagada, Abada and Talana areas. Stones have become an inseparable part of their living



and social lifestyle.

Only stones and stones could be seen in those hilly areas where the primitive tribes have been living for yore. The tribals have built everything in stone and the scenic beauty of the construction at those places often forces tourists to feel it as Shimla or Darjeeling.

Apart from their houses, the tribals have also constructed the boundaries of their lands with stones. They have also used stones in the best manner for irrigation purposes and to prevent soil erosion. The lifestyle of the tribals in these areas, intrinsic to stone, often attracts a large number of tourists.

“We have been using small and big stones to construct our houses since ancient times. It's



impossible to make bricks in these hilly areas. But stones are



abundantly available here. Hence, we have taken advantage

of it to use stones in making boundaries of our lands for irrigation purposes and to prevent soil erosion,” said Sambara Dalabehera, a local resident.

Lanjia Saora tribals also love to make strong walls around their houses with small and big pieces of stones. Moreover, they make fencing using stones to dry different products that they collect from the forest. The stone fencing helps them and their products from the attack of wild animals.

“As our houses and lands are situated in hilly areas, it is very

difficult to dig the soil for making fences. Hence, we use stones to make fences around our houses and lands,” said Ranjan Gamango, a local resident.

As per Asima Rao, the special officer of Lanjia Saora Tribal Development Department, the tribe uses nature in the best way for their living and culture.

“The Lanjia Saora tribe loves nature and works hard to preserve it in the best way. They know the art of setting up stones in a decorative manner to build houses and fences. In this way, they use the natural element available to them in the best way. It also adds beauty to their area,” said Rao.

Braving All Odds

A differently-abled girl from Athagarh in Cuttack district has overcome acute poverty and all odds to win a silver medal in the cycling event of the recently-concluded World Summer Games 2023 at Berlin in Germany.

Meet Kalpana Jena from Regedapada village in the district, the talented cyclist who has brought laurels to the country and the State by finishing second in the mega event.

They say- where there is a will there is a way. Kalpana's struggle is more or less like the maxim. She belongs to a very poor family. She even can't afford a bicycle. However, the adversities couldn't deter her spirit. She practiced regularly with his friend's cycle and came up with flying colours in various national-level tournaments. Bolstered by her brilliant shows, she aimed high and secured a silver medal in the international tournament in Berlin.

“I was hopeful to win the gold. However, the food provided to us in Berlin was not good. I participated in the competition almost with an empty stomach. However, I am so happy that I finished second amid the tough competition between so many participants across the globe,” said an elated Kalpana.



Kalpana's family members had no such expectation from her as she was identified with special disabilities. However, the gutsy girl proved them all wrong with her hard work, strong determination and high ambition. Now, they all are proud of her feats.

“We had never imagined that Kalpana has so much talent. She is determined to make a successful career in sports. However, we feel helpless for not being able to provide her the required financial support and exposure. I request the government to extend a helping hand so that the poor girl can bring more laurels to the state and the country,” said Kalpana's mother Gitanjali Jena.

Kalpana's talent was first identified by coach Vivekananda Mohanty during her childhood. With guidance from Vivekananda, Kalpana performed brilliantly in the Khelo India Games in 2017. Since then she has never looked back.

“Kalpana is not eligible to play in Special Olympics. However, I am sure that she will be able to perform well in National games and qualify for Asian Games and Olympics in the future,” said Vivekananda.

From Page 09 (Istavriti- Phycho Physical...)

Istavriti is regarded as Pancha Maha Yajnya (1) Rrushi Yajnya (sacrifices for the source of knowledge - teachers), (2) Pitru Yajnya (responsibility for the parents, ancestors and self genetic system), (3) Deva Yajnya (protection for the environmental powers as Gods), (4) Bhoota Yajnya (care for the protection of biodiversity) and (5) Nrru Yajnya (Positive interaction with fellow human beings of the society).

These five sacrifices elaborate one's socio-ecological responsibilities. Men should be committed to show obligation to the above environmental constituents as their ethical and ecological responsibilities. The analysis of the scientific basis behind the religious events of Pancha Yajnya, proves its aim to raise eco-consciousness amongst the human environment. These five sacrifices amounts to be as the highest ethno-ecological philosophy of the world, originated in the Vedic age and still practised today in the Indian social scenario being modified in different turns and tunes.

In course of time the philosophy of Pancha Maha Yajnya slowly entered into the daily rituals in the form **Istavriti**. Since the origin of the philosophy of Pancha Maha Yajnya, in course of thousands of years may have undergone metamorphosis, yet its basic concept remains unaltered and unmutated, readily acceptable for the present society, amenable worldwide, to raise up eco-consciousness in the human environment.

HISTORY

Kalinga Sagar was renamed as Bay of Bengal

Pradeep Kumar Panda, Economist, Bhubaneswar

The Bay of Bengal was known as Kalinga Sagar earlier, which is unknown to most of us. Some historians argue that the name Kalinga Sagar was tactically renamed as Bay of Bengal during the British rule.

Interestingly, nearly 480 km-long coastline of Bay of Bengal is in Odisha; whereas, about 374 km of its coastline belongs to West Bengal. In this connection, eminent scholar and historian late Himanshu Sekhar Nandi had conducted an in-depth research and shown that the actual ancient name of Bay of Bengal was Kalinga Sagar or Kalinga Udadhi or Kalingodro.

Similarly, renowned writer Chakradhar Mohapatra has given many hints in support of this in his literary work 'Swasita'. There is also an elaborate description of Kalinga Sagar in ancient Buddhist literature written during the 7th-8th century AD.

Evidently, a map of the ancient India published in the first section of History of Bengal, a Trikinga map in the book named 'History of Orissa' written by R.D. Banerjee and also in a map of ancient Orissa which was published during the reign of Mughals after settlement in 1575 AD, there is a mention of Kalinga Mahodadhi.

Moreover, the famous historian Satyanarayan Rajguru has hinted that, a map of ancient Orissa showing the kingdom of great Kalinga ruler Kharavela has a mention of the Kalinga Sagar as Kalingodadhi.

Many renowned historians and eminent scholars have also argued that in the ancient maps of Dandabhakti, Uttara Toshali, Trikinga, Kalinga and Utkala there is no mention of Bay of Bengal anywhere. Similarly, the intellectuals of contemporary times have also called for a detailed and further research in this regard.

Worthy to note, in the Middle Ages, during the rule of Narasingha Dev, foreign traders had come to Orissa for business purposes and with ulterior motives, prior to which they had already strengthened their position in the Bengal province.

However, during the British rule, it is said, the name Kalinga Sagar was changed to Bay of Bengal. After the Independence, we are still having border disputes with many of the neighbouring states. More precisely, the border dispute with West Bengal pertaining to Udayapur coastline of Bhogarai block in Balasore district is worsening.

Government of Odisha has recognized Cuttack's 'Bali Jatra' as a state-level festival. Bali Jatra, meaning 'A voyage to Bali', is a seven-day trade fair that is organised every year in the Hindu month of 'Kartik' (October - November) on the Mahanadi

river bed in Cuttack. Said to be the state's oldest trade fair, it is linked with glorious maritime history of Odisha.

In the maritime history of India, Odisha played a significant role in spreading Indian culture to other parts of the world, including Africa, Rome and Southeast Asia. Archaeological findings, explorations and excavations at various sites, epigraphical and numismatic evidences of different periods, and literary records, enabled the reconstruction of the maritime history of Odisha. Various studies have been conducted to trace the nature of trade and cultural contacts between Odisha and other countries of the world from various sources. Besides attacks by neighbouring kingdoms and unsound economic condition, the geological processes like tectonic activities, sea level changes and sedimentation were also equally responsible for the decline of ports of Odisha.

The Maritime history of Odisha started before 350 BC according to early sources. The people of this region of eastern India along the coast of the Bay of Bengal sailed up and down the Indian coast, and travelled to Indo China and throughout Maritime Southeast Asia, introducing elements of their culture to the people with whom they traded. By 400 AD, Odisha was the hub of a trade network that stretched from the Roman Empire to China.

The old traditions are still celebrated in the annual Bali Jatra, or Boita-Bandana festival held for five days in October / November. However, the maritime traditions are preserved in the cultural festivals of Odisha, which are celebrated as

commemorative traditions. The available sources such as the epics, Jataka stories, Raghuvamsa, Kathasaritasagar, inscriptions, and excavated antiquities bring to light the trade and cultural contact of Odisha with distant overseas countries through the ages.

In spite of several hazards and the problem of piracy the Odishan seafarers undertook maritime trade for the sake of wealth. The archaeological findings at Sisupalgarh, Manikapatna, Palur shows that trade was flourishing till the Gupta period. As archaeological evidence is not found during the post Gupta period (6th - 7th century A.D.) it appears that there was a decline of maritime trade through Odisha in this time. However, maritime trade revived during the Bhaumakara period and it flourished again after 10th and 11th century. The excavation at Manikapatna has brought to light pottery of both indigenous and foreign origin. Along the east coast of India Manikapatna is the only site from where varieties of ceramics have so far been reported. The presence of pottery, coins, and art evidence indicates the impact of early sea trade between Odisha and the Mediterranean world.

The discovery of Rouletted Ware all along the east coast of India and Kharoshthi scripts and semiprecious stone beads suggests that the internal contact between Odisha, Bengal, Assam, Tamil Nadu had already begun by about 2000 years ago. The evidence from Manikapatna proves the East and West maritime trade relations. With the increase of Roman influence along the Indian coast, the Indian traders left for, Southeast Asia countries in search of spices and sandalwood. Based on the

available references and archaeological findings at Odisha, Southeast Asian countries, and other places, it is clear that the sailors knew about these lands and the products.

It is worth mentioning here that historians have believed the weak successors, economy under the feudatories, attack by neighbouring kingdoms, imposition of taxes, and unskilled navigation contributed to the decline of maritime activities of Odisha. In addition to this it is noticed that the geological processes such as the coastal erosion, sea level changes, tectonic activities, natural hazards, sedimentation, and formation of sand bars and dunes in the navigational channels are equally responsible for the decline of ports of Odisha. It is known that Balasore and Konark were the ancient ports, which are presently 15 and 4.8 km away from the seashore respectively. It is stated that this is due to the uplift of land. Chilka was a busy port in the historical times and sedimentation caused the disuse of the port.

The diversion of river course due to the formation of sand dunes made the Palur port non-operational. To understand in detail the geological processes from archaeological point of view no systematic studies have been carried out along the coast of Odisha. The coastal survey and offshore explorations at strategic locations, excavations at new sites, and comparative study of art evidence of Odisha may shed new light on the maritime activity of Odisha with the outside world. The ports which were prerequisite for maritime activities played a vital role in the glorious maritime history of ancient Odisha. Some ports were active from very

ancient times and continued to be so for a long period while some became prominent for a particular period and perished or lost their significance after a short span of time.

With the passage of time the glorious maritime activities of the ports, however, had declined and succumbed due to several factors. With the political dismemberment, administrative instability and internal disturbances, the kings withdrew their patronage to the adventurous activities across the sea, and this served as the principal factor for the decline of this glory.

The activities of the sea pirates, loss of profitability of the trade together with the complexity of the society where crossing of the sea was considered as sinful by the higher castes supplemented to this decline. The factors like tectonic movement, coastal sedimentation, development of sand dunes in the navigational channels, change of river courses, floods, cyclones, sea level fluctuations etc., also played significant roles in the destruction of the ports and port towns. As a result, a number of ports were being deserted and buried amidst the sand dunes.

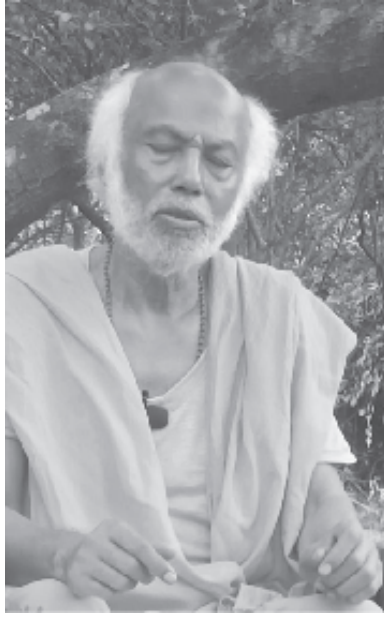
Through archaeological excavation some of them like Tamralipti, Khalkattapatna, Manikpatna, and Kalingapatna have surfaced while others are awaiting the attention of the archaeologists. Without adequate exploration and excavation, the glorious maritime heritage of ancient Odisha will remain incomplete. Hence, scientific survey, exploration and archaeological excavation of the probable sites of coastal Odisha are highly essential to have a clear picture of the maritime trade activities of ancient Odisha.



SELF KNOWLEDGE

The right language

Swami Sudhananda



The right language everybody likes to listen or to speak is that we all are helping the destitute, enriching the poor, empowering the weak, healing the sick etc. Nobody speaks the language that he is interested in enriching, empowering, helping, healing or loving himself at any time. But the fact of the matter is that everybody is all the time helping himself while all along speaking the language of helping or loving others. That is how, we have ended up in a hugely deceptive hypocritical society where most of the people paint the ideal and live the deception.

Most people, secular or religious, provide the tangible food, medicine, clothes, money and the materials to the poor, the destitute, the handicapped, the flood, drought, earthquake or tsunami affected and that is philosophical, filmed to regard the act of charity. But what is not photographed or filmed and cannot be kept in tangible record is the intangible satisfaction, importance, recognition that the giver is receiving. The recipient has to be grateful and wax eloquent about the help he/she received by talking about the help, the charitable disposition of the giver. They must use the emblems, carry their names and show the names of the benefactors in the homes, schools and all the articles that they are given to use.

Of course, if the charity organisation belongs to a religious group then the recipients should express their gratitude preferably by supporting the symbols of the group or in extreme cases by embracing the faith of the provider. If the poor recipients receive tangible food and medicine, the organisation receives intangible gratitude, commitment and the soul of the receiver. Yet, we say we help the poor.

Whether it is an organisation or a single individual, both have to question whether in reality they are the givers or the recipients. The unbiased thinker shall see it clearly that the givers receive more lasting intangibles from the receivers than the fragile tangibles the receivers receive from the giver. The food ends. The medicines run out. The money is spent away. The clothes are torn into pieces. The huts crumble. But the stamp of the conversion continues to add to the number of followers which comes handy in a democratic establishment where the number counts. The politically powerful nations too extend the help to the poor nations in exchange of their support in the world bodies.

If that happens in a macro level, in the micro level too the average person helps out more to derive intangible love and satisfaction. But that is never highlighted. What is highlighted is the help extended to the poor cousins, domestic helps, helping out a cause like education, art or poverty of many kinds.

What is almost never highlighted is the inner poverty of the giver who is hungry for power, recognition, love, satisfaction, importance of many kinds. The inner subtle emptiness is so vast that many people are not even aware of it. If we are aware we shall be totally different kinds of people where we shall give, help, love with the same grace with which we too shall acknowledge what we receive in return.

Have we, the rich, the educated, the powerful ever looked at ourselves to feel, to question whether our education, our riches, our positions have solved all our problems? Or, have we felt the enormous emptiness within being aware of the vast possibilities of unlimited riches, power in the society? When so much riches, high education and financial or bureaucratic power have not left us with a sense of complete satisfaction, how can we delude ourselves that a tiny fraction of our riches or attention to the poor will solve all his problems? When the educated and the rich have the full focus on themselves and have plenty of resources, they are still empty and looking for more and more.

The poverty of the rich, the helplessness of the powerful, are like a black hole, a bottomless pit that no amount of riches or power of any kind can ever fill up! The poverty of the poor can be eradicated, but as he becomes richer and richer one-time-poor too shall suffer the same sense of inner poverty that no amount of riches can ever satisfy!

There are different kinds of poverty. We always talk about the materially poor, who do not have food, clothes, dwelling, medicine that are basic to human sustenance. But most of the people forget that after the basic needs are fulfilled, people graduate into the poverty of different kinds where all of them crave no more for food, clothing, dwelling for survival, but varieties of food, dresses and luxury accommodation for the pleasure of living. While fighting for survival, the man had no time to seek any attention for love and appreciation. Neither he had the greed for more, for any particular kind or the varieties of different kinds.

When the basic needs are fulfilled, man walks into the greed zone and that is the inner poverty not many are aware of or talk about. It is like repairing a crack in the small water pipe when millions of gallons of fresh drinking water is flowing into the sea!

The greed of a few rich people can destroy the whole economy as even their inner fulfilment can fix the whole economy. The man who is having a hundred rupees and is craving for ten rupees

more can somehow attain it. But a person who has a hundred billion and is craving for ten or hundred billions more shall use his own massive resources to change, exploit, manipulate the law, the people, the situations around to create unprecedented turbulence at all levels. When a few such titans compete and fight, when the empires strike back at each other, the poverty of the average man, the hardship of the millions are totally forgotten. The greed juggernaut moves on crushing millions of people, their hopes and dreams on the way.

A Hitler's poverty of ambition is in no way more or less destructive than the greed of a crusader or a jihadist. Both are so overtaken by the greed of the empire of different kinds that they are not aware as to how many millions are going to be killed, to fulfill their greed. There the poverty, the emptiness, the ambition, the high goal lose their opposite meanings as the poverty of the rich, the hunger of the emperor, the hatred and the intolerance of the one who 'preaches' from the secret seat completely overwhelm the silent cry of the needy billions like the massive cyclone diverts our attention from the gentle breeze that touches the grass!

There was a time when there were a few rich people in the world and therefore their greed and ambition went into folklore as the dreams of the powerful. Today, no more can we romanticise the poverty of the rich as there are millions of rich people and thousands of mega rich who among themselves, if they decide, can wipe out the poverty for basic survival in the whole world.

For them to share their wealth, no more the traditional route of invoking the guilt will work as this generation has justifiably overpowered that religious guilt of being selfish. The material riches, wealth is not evil. Being rich is no sin or selfishness. Let us take an example. While flying, the crew familiarise us with the emergency procedure. One of the

announcements made is that in the event of the fall in the cabin pressure, the oxygen mask will automatically drop from about our seat. The next line is crucial: before helping out the accompanying passengers, first wear the mask yourself. Or else, one may pass out while trying to help out somebody and in the process both will die.

It is essential therefore to provide the oxygen mask to ourselves first and that is 'not' being selfish. What is selfish is not providing ourselves the mask, but to watch people writhing around after we have started breathing! Can we forget that the oxygen provided is not our own doing? Our only good luck is we are young and strong and we can grab the mask quickly to breathe without much suffering. Once we start breathing, we must help as many people as possible to the extent that the oxygen mask facilitates our movement.

Similarly, it is no sin or selfishness to be educated or to be rich. But to cater to fulfill all our invented, artificial and imaginary needs and thereby having no resources left to fulfill the basic needs of the millions is absolutely, inhumanly selfish!!

When our parents, domestic helps, immediate family, neighbourhood, the school, college teachers, the society, the country, the world and the whole creation at-large help us in our physical, emotional and intellectual growth, the tragedy is that all of us use the harvest of income only for ourselves. That happens not only at the micro individual level but also at the macro international level.

In today's world, no country can survive isolated as even no human child can grow all by himself/herself. Any country uses the expertise, the material resources from all other countries but the profit after the sale is meant only for that country. How unfortunate that we want everybody to help in our growth, but the harvest is exclusively for the one and the only individual! That one individual can be extended to one community, one state, one country, one religious group but that is never extended to 'one world'! That is where we see the pathetic slogan of America for Americans, Europe for Europeans, Asia for Asians, Australia for Australians, Africa for Africans, each one for himself/herself and NOBODY FOR THE WORLD! We completely forget that when nobody stands for the world and therefore the world crumbles, all of us shall crumble along with it even if we are in isolated prosperous pockets!

The solution rests with the individual himself. The oxygen

of prosperity of all kinds is the common heritage of all people without any consideration of gender, nationality, political, social or religious affiliation. Oxygen is the same for all-from the pilot, the crew, the first class, business class to all economy passengers! By birth, we may be born in different families, countries or cultures but all we human beings have a common destiny. If the poverty of the material kind is not the common destiny of all children, ignorance of any kind, the possibility of disease, the poverty of intellectual kind are common to all children. The rich man's kid is as ignorant as the poor man's kid. The rich kid is prone to disease by malnutrition or over nutrition as even the poor kid is prone to disease by malnutrition or less nutrition. The reaction to poverty or prosperity can be that of mindless arrogance or helplessness in both cases. All the rich or poor are not either arrogant or helpless about their material condition. If poverty can breed helplessness, it can also be a fertile ground for the fire of arrogance, vengeance, revolution and rebelliousness in which the rich can be sacrificed as much as the poor can be sacrificed in the fire of the selfish unconcerned arrogance of the rich.

That is why learning, educating the mind is most important for all kids. And the education must be as pure as the oxygen which sustains all. Education must never be polluted by political, religious, communal or gender bias! Education must be freely available like the oxygen in the atmosphere. It must never be in the hands of those who have strong parochial bias of any kind. Education must be a free service, a blessing available for all without any conditions of any kind applied.

Ignorance, disease, poverty are the common destiny or enemy of all children. The three have no political, religious, communal or gender affiliation. That is why, true service is to educate the ignorant, heal the diseased, help the poor kid or person anyway without asking him/her about his nationality or faith.

People who educate or help only those people who follow their political or religious group are the worst enemies of mankind in the name of service to man or society. All of us are born as human beings belonging to the human society long before we are branded to belong to one or the other ethnic, political, religious group. Those days are gone, when mankind lived apart in faraway lands without the possibility of knowing the existence of one another. That made people live in secluded social groups with certain patterns of behaviour accepted in that area.

Continued Page 18

PSYCHOLOGICAL SCIENCE

Istavriti – Psycho Physical Ascetic Devotion

Psychical urge that tends the functional tendrils of physique along – to earn and achieve more for the Beloved with adjustment of Psycho-physical concentration – making the reservoir of strength urge unceasingly within that effulges in dire need – is the specific specialization of gratuitous offer to the Beloved every day, and that is the clue that enables one to enrich intuitive function that makes on auto-active and that is the Samarthi-yoga induced by Istabhriti. – Sri Sri Thakur, Message-9, P-13

Any gratuitous unrestricted daily offer to Superior Beloved achieved through energetic volition and ability, renders one gradually abler and abler with an undaunted energy within – that makes one rocky in his stand where others quiver in a stormy blast – and that is called “Samarthi Yoga”. Sri Sri Thakur, Magnadicta-46

To exalt oneself with pious worship – is Yajan; to exalt others with pious worship – is Yaajan; the daily sacred oblation to your Lord before taking any food – is Istabhriti. **To observe daily Istabhriti, i.e. love-offer to Beloved the Lord – is a blessed boon to the being.** (M-2, P-214) Sustenance of daily offering to thy Lord helps to sustain the supply and to exercise and culture His attributes in thee. Offer something daily – and also from time to time – with revering attitude to thy Teacher; it will make thee active in all enthusiasm with the blossom of energetic volition, because untottering adherence and service allegiance to a revered Love makes one untottering, pious and blooming in heart – by which achieving attitude of the inner core of being gradually effulges into blossoming even to a great extent; hence, it is a pious observance.

Istavriti is the sacrifice for the Lord and self surrender. Constant concentration on Istavriti leads a man to upliftment and have a growth of material concentration towards Ista.

Istavriti is the pressure which develops the five things Yajan,

Yaajan, Istavriti, Swastayani and Sadachar.

Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance wish a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has insured himself to habits of concentrated attention, energetic volition and self-denial is unnecessary things. He will stand like a tower, when everything rocks around him and when his softer fellow mortals are winnowed like chaff in the blast. – By James regarding Istavriti.

Further James says that the person who will do Istavriti, He will stand like a tower when everything rocks around him and when his softer fellow mortals are winnowed like chaff is the blast.

ISTAVRITI IN GITA:

Patram puspam phalam toyam yo me bhaktya prayachhati

Tad aham bhakti-upahrtam asnami prayatatmanah – 9.26 Gita

If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

It is essential to be in and with Lords' consciousness, engaged in the transcendental loving service of the Lord, in order to achieve a permanent, blissful abode for eternal happiness. The process of achieving such a marvelous result is very easy and can be attempted even by the poorest of the poor, without any kind of qualification. The only qualification required in this connection is to be a pure devotee of the Lord. It does not matter what one is or where one is situated. The process is so easy that even a leaf or a little water or

Prabhu Prasad Gadnayak

fruit can be offered to the Supreme Lord in genuine love and the Lord will be pleased to accept it. He accepts even a little flower from His pure devotee. He is not in need of anything from anyone, because He is self-sufficient, and yet He accepts the offering of His devotee in an exchange of love and affection. No other condition, such as becoming a brahmana, a learned scholar, a very rich man or a great philosopher, can induce the Lord to accept some offering. Without the basic principle of bhakti, nothing can induce the Lord to agree to accept anything from anyone. Bhakti is never casual. The process is eternal. It is direct action in service to the absolute whole. He is the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life – the transcendental loving service of God – then one should find out what the Lord desires of him.

The remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food are eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. In offering before the picture or Deity of Lord and bowing down and praying for Him to accept such a humble offering enable one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the important element, in preparation, in serving and in offering, is to act with love for Lord.

Lacking senses, He could hardly be considered full in all opulences.

Yat karosi yad asnasi yaj juhosi dadasi yat

Yat tapasyasi kaunteya tat kuruva mad-arpanam – 9.27 Gita

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform – do that, O son of Kunti, as an offering to me.

Thus, it is the duty of everyone to mold his life in such a way that he will not forget Lord in any circumstance. Everyone has to work for maintenance of his body and soul together, and Lord recommends herein that one should work for Him. Everyone has to eat something to live, therefore he should accept the remnants of foodstuffs offered to Him.

Subhasubha-phalair evam

moksyase karma-bandhanaih Sannyasa-yoga-yuktatma vimukto mam upaisyasi. – 9.28 Gita

In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me. One who acts in Lords' consciousness under superior direction is called yukta. Such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead.

Istan bhogan hi vo deva dasyante yajna-bhavitah

Tair dattan apradayaibhyo yo bhunkte stena eva sah. – 3.12 Gita

In charge of various necessities of life, the demigods, being satisfied by the performance of yajna (sacrifice), will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

Yajna-sistasinah santo mucyante sarva-kilbisaih

Bhunjate te tv agham papa ye pacanty atma-karanat – 3.13 Gita

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

To promote the great evolution in man, Sri Sri Thakur gives the three principles of Jajan, Jaajan and Istabhriti, 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 speak good either. Because of the lack of uplifting thought and action, there is great confusion in both individual and national life.

Istabhriti is the offering of something for the nourishment of the Ideal; it is this that makes one's initiation alive. Sri Sri Thakur says, “The first oblation to Him in daily life, offered with the united eagerness of body and mind being concentric in the Ideal, with desire for earning only in order to feet Him, is called Istabhriti”.

It is a fact that if one follows this practice with adherence and regard, failure can never come into his life. Early each morning after meditation and repetition of the Holy Name, and before eating or drinking anything, one should offer as much as he can. Carefully saving up his oblations, he should sent them on the thirtieth day to the place of the Lord. Sri Sri Thakur assures us, if Jajan, Jaajan and Istabhriti are done Great fear will be over

come. –Anushruti Vol.I, Chapter Istabhriti-Swastayini-10

ISTAVRITI IN NRUSINGHA PURANA:

Regarding the share of Ideal and Guru are clearly depicted in Nrusingha Purana resembles about Istavriti to the Ideal as follows.

barsaka yak arjina jana jete dravya

– dasa vag kari taha manare bantiba

tahinru eka bhaga gurunku banti kari deva

– atha goti bhaga dei Kutumba posiba

tahinru eka bhage Kariba dharmakarya

– jahinre se punya Rekha badhiba ayesurya.

Sansari loke epari kale dharmapa

– nohile raja manankar dharmana sarai.

It means to divide the income into 10 shares, 1/10th share is to oblate to Guru & Ideal, 1/10th share is to give towards Dharmakarya (Road/Temple/Education/Charity etc.), rest is of Family Members. If a person do like this, he can maintain the Dharma & realise the God, otherwise like the Kings lost his life & growth and could not realise the God.

Oblation in Islam:

Likewise, also in Islam there is a word Zakat, which is a compulsory procedure for Muslims who earn above a certain threshold, based on income and the value of possessions. The common minimum amount for those who qualify is 2.5% or 1/40 of the total savings and wealth. It should not be confused with Sadaqah, the act of voluntarily giving charitable gifts out of kindness or generosity. Zakat is a religious obligation for all Muslims who meet the necessary criteria to donate a certain portion of their wealth each year to charitable causes.

Oblation in Christianity:

While the financial donations made by members of a church, temple, or mosque can be thought of as oblations, the word is often used in the context of Catholicism and a few other Christian denominations to mean "gift to God." Oblation is a free act of self-offering to God, recognised by the Church (cf. the Code of Canon Law, can. 303; 677 §2) whereby individual Christians establish a bond of intimate union with a particular Benedictine community.

Conclusion:

Manusmriti is considered to be the first ethical law book of the world for the human society, scribed during the immediate post-Vedic age. The compendium has prescribed to perform five sacrifices (Pancha Yajnya) as a part of routine activity in daily life of a householder.

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NEWS & VIEWS EXPRESS

Odisha Announces Mo Jungle Jami Yojana

Pradeep Kumar Panda, Economist, Bhubaneswar

The Government of Odisha has formally come up with 'Mo Jungle Jami Yojana' (My Forestland Scheme) intending to complete recognition of all rights under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act), 2006, (in short FRA, 2006) in the next two years. Under Mo Jungle Jami Yojana scheme, Forest Rights Cells will be constituted at the tahsil and district level with professional human resources to ensure and assist in the effective implementation of FRA, 2006. The project would speed-up the post-rights recognition activities within a prescribed timeframe. As per the tribal profile of Odisha, the State is home to 62 types of tribes including 13 Particularly Vulnerable Tribal Groups (PVTGs). The 2011 census says the State is ranked third in terms of tribal population nationally.

The tribal population of the State is 95,907,56 which constitutes 22.85% of the total population. Out of 53,845 villages in the State, there are 32,562 FRA potential villages. The estimated potential forest area over which forest rights can be recognized in Odisha is approximately 35,739 sq km.

"Odisha is one of the leading States in implementation of FRA with distribution of 4.56 lakhs of individual forest right (IFR) titles in the country as of now. However, there still exists a gap between the potential and actual achievement in the rights recognition and the linked development processes," said both Revenue and Disaster Management and ST and SC Development departments in a joint notification.

Apart from the individual forest right, the State government recognizes that provisions of FRA have an immense potential to improve forest governance and provide livelihood security by recognizing Community Rights (CR) and Community Forest Resource Rights (CFR) in particular. The departments admit that the progress in terms of recognition of community rights (CR), Community Forest Resource (CFR) Rights and the conversion of un-surveyed habitations and forest villages to revenue villages is not encouraging.

Moreover, where rights have already been recognized, there are gaps in the correction of records for the titles distributed as well as a poor rate of convergence with other schemes and programs of the government. Now, the government wants to ensure that all eligible claimants, primarily single women and PVTGs get land titles and record corrections are made for 100% title holders. All the identified un-surveyed and forest villages are converted into revenue villages and all households have access to water supplies, road connectivity, health and school.

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, or the Forest Rights Act as it is commonly known, is a historic milestone that ensures the rights and livelihood of forest dwelling communities. The Act recognize and vest the forest rights and occupation in forest land in forest dwelling Scheduled Tribes and Other Traditional Forest Dwellers who have been residing in such forests for generations but

whose rights could not be recorded and provide a framework for recording the forest rights so vested and the nature of evidence required for such recognition and vesting in respect of forest land.

Odisha will become the first in India to recognise community forest rights along with individual rights offered by the Centre. The scheme is conceived to bridge the gaps and address critical issues not targeted in the central scheme (FRA) for the past 15 years since its implementation.

Scheme Details

Odisha is home to 62 types of tribes, 13 of which are categorized as Particularly Vulnerable Tribal Groups (PVTGs). As per the 2011 census, it is ranked third in terms of ST population nationally. The tribal population of the State is 95,90,756 which constitutes 22.85 percent of the total population. Out of nearly 53,845 villages in the State, there are about 32,562 FRA potential villages. The estimated potential forest area over which forest rights can be recognized in Odisha is approx. 35,739 Sq. KMs. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act), 2006, (FRA) came into force in Odisha after the notification of its Rules on 01.01.2008. The law vests numbers of rights over forest lands to forest dependent Scheduled Tribes and other traditional forest dwellers, including individual rights over forest lands, community rights and the rights to protect and manage Community Forest Resources within traditional or customary boundaries of the village. It provides a legal framework to recognize the rights over common resources, collection of MFPS, conversion of forest/un-surveyed habitations/villages into revenue villages, recognition of habitat rights for the PVTGs etc. Those provisions have an immense potential to improve forest governance and provide livelihood security by recognizing Community Rights (CR) and Community Forest Resource Rights (CFR) in particular. Given this potential, Government of Odisha has prioritized the effective implementation of the Forest Rights Act in a saturation mode. Odisha is one of the leading States in implementation of FRA with distribution of 4.56 lakhs of individual forest right (IFR) titles in the country as of now. However, there still exists gap between the potential and actual achievement in the rights recognition and the linked development processes. The progress in terms of recognition of community rights (CR), Community Forest Resource (CFR) Rights and in conversion of un-surveyed habitations/ forest villages to revenue villages is not encouraging. Where rights have already been recognized, there are gaps in correction of records for the titles distributed as well as poor rate of convergence with other schemes and programs of the Government. The recognition of CR and CFR Rights is lagging in particular. Therefore, inconsistency with the objectives of providing economic sustainability and strengthening the livelihood base of the tribal communities through recognition

of rights over their resources, ST and SC Development Department has designed the scheme titled "Mo Jungle Jami Yojana" which has been approved by the Government.

Scheme / Programme Objectives

Goal: Ensuring livelihood and food security of the forest dwelling Scheduled Tribes and other traditional forest dwellers through recognition of rights of all eligible claimants under Forest Rights Act.

Key Objective: Saturation of rights recognition process under FRA ensuring access and ownership over land and forest resources as per their entitlement so as to facilitate convergence with development programmes/schemes undertaken by the Government.

Key Deliverables: All eligible claimants, primarily single women and PVTGs would get land titles and record corrections are made for 100% title holders. Community rights (both CR & CFR) titles distributed to all eligible villages/gramsabhas. Community Forest Resource Management & Protection Committees are formed as per the provisions enumerated under rule 4 (1) (e) of the amended FR Rules, 2012 and operationalized in all the villages awarded with CFR titles. Livelihood enhancement of all the title holders is ensured through convergence of development, livelihood and social security programs (focusing on housing, livelihood and social security schemes etc.) Correction of records are ensured and copies of the RoRs are provided to all the FR title holders. All the identified Un-surveyed / forest / zero area villages are converted into revenue village and all households have access to water supplies, road connectivity, health & school. State will have a concrete database of all claimants and benefits received by the title holders under different programs.

Coverage under the Scheme / Programme and Duration

Target -Groups Forest dependent communities / families particularly the forest dwelling STs and Other Traditional Forest Dwellers are the key target groups under the scheme. The key stakeholder groups which are going to be benefitted from the scheme are the critically forest dependent communities that includes tribal, PVTG communities, women (specifically

single women) etc.

Eligibility criteria

There are two broad categories of target groups under the scheme i.e., all STs & OTFDs families, who are in occupation of forest land and depending on the said forest and forest land prior to 13.12.2005 and in case of Other Traditional Forest Dwellers, they ought to be residents of that area for 03 generations prior to 2005 (one generation is equal to 25 years). Apart from those individual families? community titles will be awarded to communities who are traditionally depending on forest for cultural - social- economical purposes. 3.3 Potential of Forest Rights Act in the State As per the estimation done by SCSTRTI, Odisha there are around 32,562 FRA potential villages and 7.35 lakh potential ST families in our State.

The target groups will be benefitted under following 04 major verticals of the scheme: Recognition of rights of all genuine claimants (including communities), Correction of records for the rights recognised. ' Linking the title holders with potential schemes / programs of government ' Conversion of all un-surveyed/ forest villages into revenue village

Duration: Duration of the Scheme is 24 months (i.e., 2 years)

Implementation of the Scheme/ Programme (with definite role of the stakeholders at State/District/implementation level).

ST & SC Development Department, Odisha shall be the State Nodal Department for operationalization of the Scheme. Community institutions like CFRMC's, Gramsabha will be involved in the implementation process to maintain transparency. Under the aegis of the State Nodal Department, a three-tier institutional mechanism at State, District and Tehsil level has been suggested under the Scheme.

Stakeholders at State Level

- ST & SC Dev., M&BCW Department of Govt. of Odisha shall be the administrative department for implementation of the "Mo Jungle Jami Yojana".
- ST & SC Dev., M&BCW Department of Govt. of Odisha shall be responsible for clarifying doubts, if any, and to

ensure that bottlenecks in the implementation of the scheme are removed as expeditiously as possible and communicated to all concerned as and when required.

- SCSTRTI will function as the SPMU (State Project Management Unit) to coordinate and facilitate the scheme implementation process.
- Revenue and Disaster Management Department will extend necessary support towards verification of claims under the scheme and review the claim verification status under FRA in their departmental review meeting. They will also nominate an official not below the rank of Additional Secretary from their department as representative to the SPMU constituted under the scheme.

Forest & Environment and Climate Change Department will extend necessary support towards verification of claims under the scheme. They will also nominate an official not below the rank of Additional Secretary from their department as representative to the SPMU constituted under the scheme.

Panchayati Raj and Drinking Water Department will extend necessary support towards holding Gramsabha under the scheme. They will also nominate an official not below the rank of Additional Secretary from their department as representative to the SPMU constituted under the scheme.

- This will be given effect from the date of Notification/ Office Order to be issued by the concerned administrative departments.

Stakeholders at District Level

- Nominated PA-ITDAs / DWOs (9 PA, ITDAs / 21 DWOs) will function as the district level Nodal Officer for the scheme "Mo Jungle Jami Yojana". They will facilitate the human resource hiring process for the FR Cells as per the procedure prescribed under the guideline attached as Annexure-B, organise training programmes, ensure availability of claim forms and other required documents at panchayat level, submission of progress report to state, ensure data entry on the website.

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NEWS & VIEWS EXPRESS

Odisha launches Ama Odisha Nabin Odisha scheme

The Odisha Cabinet has approved 'Ama Odisha Nabin Odisha' under the State plan for augmentation of rural infrastructure leading to accelerated growth as well as promoting, preserving and protecting the Jagannath culture and tradition of the State. With a budget provision of Rs 4000 crore, the scheme covers all Gram Panchayats in each Block of the State with an entitlement of

Rs. 10 lakh.

Every panchayat has places of local importance, rooted in spirituality and history. It is important for our future generations that they be preserved and protected. And who better to do this important work than our Panchayati Raj

and children, entrepreneurs, farmers and tribals. This scheme will usher in an Odisha with Secure Roots and Powerful wings," the Chief Minister concluded.

The State Government has modified the guidelines of the earlier intervention "Ama Gaon

infrastructure for primary education and also providing missing links to the existing development infrastructure, construction, modernization and expansion works

- Creating additional facilities for Mission Shakti Groups at the GP level.
- Bridging critical gaps at the GP level to improve rural areas by way of providing urban facilities.
- Development of sports facilities for the youth.
- Providing Banking Facilities
- Improvement of digital access in terms of mobile connectivity, optical fibre connectivity, WiFi and internet connectivity

There is a budget provision of Rs. 4000.00 Crore under the Ama Odisha Nabin Odisha scheme from the State Budget. The scheme will cover all Gram Panchayats in each Block of the

State with an entitlement of Rs. 50 lakhs. The project cost shall be between Rs. 2.50 lakh to Rs.10.00 lakh.

The projects under the scheme shall be suggested/recommended by local people/community organizations/public representatives and other stakeholders. The consolidated Gram Panchayat wise project list of the Block shall be submitted to PR & DW Department with the signatures of the Collector and President, Zilla Parishad of the district for due examination and approval of the Government.

The Panchayat Samiti shall execute the work departmentally following due procedure. The Collector shall be authorized to select any other agency/agencies for the execution of work. Transparency measures such as a web-based MIS for monitoring the Scheme and a dedicated app for sharing photographs before, during and after each project with GIS tagging shall be developed under the scheme.



Rs. 50 lakh. The scheme will be implemented by Panchayati Raj and Disaster Management (PR & DW) Department.

On the occasion, Hon'ble Chief Minister Naveen Patnaik on said, "I am glad to brief you all about our new initiative Ama Odisha Nabin Odisha. This scheme has the vision of a New Odisha.... Aspirational Odisha ... Modern Odisha, while retaining the essence, the soul and the spirit of Odisha."

"Odisha has always been rooted in its culture, its tradition and its history. Odisha is the Land that gave Jagannath Culture to the world. A culture that is based on universal love, service and equality. It is based on inclusiveness and embraces everyone irrespective of caste and community," he said.

In a historic move to preserve our Jagannath culture – protect our local places of worship, and sites of historical significance, and provide amenities to our pilgrims and visitors – every Gram Panchayat can take up work up to

Institutions through 'Ama Odisha Nabin Odisha?', the Chief Minister stated.

The Odisha CM further said, "Together with strengthening our roots, New Odisha will also firm up her wings to scale the horizon. Our villages need internet connectivity, playgrounds, and science parks for the youth. They need training facilities, work hubs and skill centres for rural entrepreneurs, especially women.

We need to Bridge the gap in education infrastructure, provide banking facilities, build digital infrastructure and take up other modernization works. This scheme will support panchayats to take up these works."

"All original works from village temple restoration to building futuristic digital infrastructure can be taken up under 'Ama Odisha Nabin Odisha'. Both shall go hand in hand.

It will herald a new Odisha – modern, dynamic and responsive – for our youth our women

Ama Bikash" by giving it a new dimension in the form of "Ama Odisha Nabin Odisha" under State Plan to make it effective from the Financial Year 2023-24 for taking up measures to augment rural infrastructure leading to accelerated growth as well as to Promote, Preserve and Protect Jagannath culture and tradition of the State.

The vision of the intervention is to transform Odisha into a modern and aspirational Odisha retaining the essence, soul and spirit of Jagannath culture and spreading over to the world. Odisha is the Land that gave Jagannath Culture to the world. A culture that is based on universal love, service and equality.

The main objective of the scheme is to provide missing links to the existing small and essential projects and the development of infrastructure. Also achieving empowerment of women, and youth, bridging the critical gap in education, digital and sports facilities:

- Improvement of

From Page 11 (Odisha Announces...)

- Collector cum Chairperson of DLC under FRA will take periodic review of the progress and may appoint an officer not below the rank of ADM to monitor & supervise the scheme.
- FR Cell will be constituted at the district level who will extend support to the district Nodal Officer in day-to-day functioning, monitoring, coordination with other line departments, documentation of good practices, uploading of data in "mojangaljami.odisha.gov.in" website etc.
- FR Cell will work in coordination with the State PMU operational at SCSTRTI on regular basis to ensure smooth implementation of the scheme.

Stakeholders at Implementation level

- Concerned Tehsildars will function as the main functionary for the scheme "Mo Jungle Jami Yojana" at the tehsil level and would be assisted by the WEO concerned. They will supervise & monitor the progress of the scheme including number of claim form generated, claim verified & title distributed, record correction done in BHULEKII portal for the titles issued, details of title holders uploaded in the "mojangaljami.odisha.gov.in" website. They will also coordinate with Officials from Forest & Environment department, PR & DW Department for quick disposal of the claims filed under FRA.
- Officials from Forest & Environment and CC Dept. will extend necessary support during verification of claim forms as well as in demarcation & record correction of the titles vested with the claimants.
- FR cell will be constituted at Tehsil level in all potential tehsils, which will facilitate implementation of the scheme at the community level, ensure coverage of title holders under different schemes, timely record correction, facilitate habitat rights and conversion of forest/un-surveyed village into revenue village, good practices documentation, coordinate Gramsabha meetings and uploading of data in "mojangaljami.odisha.gov.in" website etc.. Potential NGOS identified under the scheme and their local partners will be involved under the scheme to facilitate the implementation process.

Source of funding for the Scheme and fund flow mechanism

Mo Jungle Jami Yojana is a State funded scheme. The key features of the fund flow mechanism are as follows. Fund will flow from the ST&SC Dev., M&BCW Department to SCSTRTI (State PMU on FRA) and then to district level Nodal Officers on FRA. The interest accrued on deposit of "Mo Jungle Jami Yojana" fund shall be treated as part of "Mo Jungle Jami Yojana" fund and shall be utilised for the scheme only. There shall be separate account at the District Nodal Officer level in a Public Sector Bank / Nationalised bank allowed for handling Government business. All such accounts will be audited by AG, Odisha / CAG/ internal auditor of the Department.

Intended Scheme/ Programme Outcome Saturation of right recognition process of IFR, CR, CFR as per the potential assessed.

Completion of record correction of the titles vested & copies of the RoRs provided to all the title holders. Community Forest Resource Management Committees formed in all the villages awarded with CFR titles. A robust database management system developed and operationalised.

Monitoring & Evaluation mechanism

State Level Steering Committee under the Chairpersonship of Commissioner cum Secretary will be constituted to review the progress of implementation of the scheme at State level. District Level Committees under the Chairpersonship of the concerned Collectors cum DMs cum Chairperson, DLC under FRA to review the implementation status of the scheme at district level. PA, ITDA /DWO (Nodal Officer for FRA in the concerned district) as well as ADM concerned will be responsible at the district level, Sub-district level and Tehsildar at Tehsil level for timely implementation of the scheme. Tehsildars will review at least 10% titles issued and claims rejected. District Nodal Official will review at least 05% titles issued and claims rejected in the district. District Coordinator (FR Cell) will review at least 20% titles issued and claims rejected in the district. State FRA portal and dashboard monitoring system (mo jangaljami.odisha.gov.in) of the ST & SC Development Department will be used as the key monitoring tool for the review of the scheme. Tehsildar and the concerned WEO will ensure timely up-dation of data in mojangaljami.odisha.gov.in A third-party assessment will be carried out after the scheme tenure to access the impacts and draw future action plan.



MISCELLANEOUS

Monsoon musing

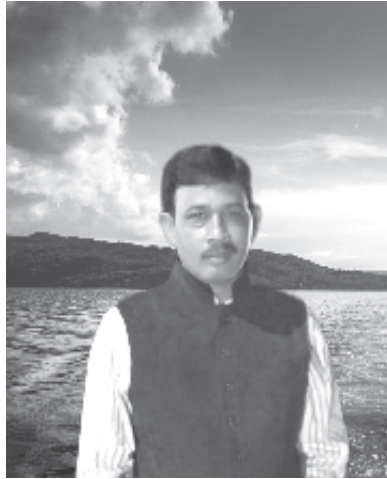
Sanjay Kumar Rout

"Sunshine is delicious, rain is refreshing, wind braces us up, snow is exhilarating; there is no such thing as bad weather, only different kinds of good weather."

India's date with the monsoon is nothing new. In fact, Indians are well adept with this phenomenon that brings a mixed bag intertwined with joys and woes, ecstasy and agony for the people who eagerly wait for the onset of monsoon after a four month long scorching sunny weather. Country's economy notwithstanding, the monsoon plays a pivotal role in the lives of our farming folks. Some parts of our country witness very heavy rainfall resulting in inundation of large areas of farming land and some other parts have very scanty downpour that shatters the hopes a farmer to reap a good harvest. The deluge that usually happens during a monsoon onset, however, leads me to reminisce and brood about my childhood attachment with the quadrimester-long rainy weather- an experience that is seriously lacked in today's generation owing largely to the capriciousness of the weather and partly to the lack of interest of children to synchronise their mood with the nature's 'fiesta'.

I, as a child, enjoyed a lot during the monsoon season along with my fellow village mates who used to be the quintessential elements of my childhood and my adolescent heart. The schools, unlike what they are today, were usually with thatched roofs or at best with cement tiled ones. Thus there was a 'bonus' holiday for every time the sky opened up. Our pleasure knew no bounds when the Headmaster would declare the rainy day and send us back and we used to dance with joy to return home with our dresses completely drenched in rain water. Our main aim would be to soak ourselves entirely in the rain water having no knowledge about the cough and cold that we might catch subsequently (And who cared about such petty health conditions at that time?). The rain would often continue throughout the day leaving little scope for us to play outside.

So, I would sit on the veranda of our house watching the dance of rainfalls in perfect synchrony with the gushing easterlies and with the croaking of frogs that would come playing as music from the nearby ponds. Our house stood overlooking the water-filled brooks in the midst of the thirst-quenched meadows and gave me an eternal feeling of my dalliance with the monsoon. After the rain was over, I would venture outside to feel the aura of clearly visible greenery that surrounded our village. The croaking of frogs, the chatters of birds and the chirping of crickets were all that nature would offer to us to enjoy amid the predominant lull. And the floods that ensued after each spell of monsoon were no doubt a bane for our farmer folks especially for those who used to depend solely on agriculture. All their hopes to get a good harvest would come to a tragic end when the floods would wash away everything from the paddy field. Needless to say that our village, along with many other villages, is situated between two rivers- the Budha and the Kharasrota. Hence, unlike these days, floods during monsoon were a usual occurrence and people were very well accustomed to the



situation. They would remain unperturbed even after their crops were completely destroyed in the floods. Life would go on as usual. Despite this type of monsoon mayhem that would bring a lot of woes to the farmers, there, nevertheless, was no dearth of enjoyment in the flood water for the children like us.

With schools being closed indefinitely, how could we console our restive minds by remaining in closet of our house day in, day out? Rather, we would delve into something adventurous that would ultimately give us a thrilling sensation making everything hunky-dory again. Yes, in the muddy yet enticing flood water, we would set sail on a raft made from the trunks of banana plants and row it to the extent of distant meadows marooned in deep flood water. The captivating beauty of the surroundings laced with trunk-deep mango, banyan and other types of similar trees that would encapsulate our eyes was nothing less than the scenic charms of coconut trees surrounding the brackish water lagoons of Kerala. Our raft would move up and down with the dancing waves formed due to the wind blown over the flood water and it was just an unforgettable pleasant experience. Unmindful of the punishment that we might get from our parents or guardians for our 'misadventure' in the flood water, we would keep on enjoying every bit of as if we were in a cinema hall watching an action-thriller. Towards the end of the day, the rays from the sanguine setting sun would give the muddy and wavy flood water an awfully auburn colour that would steal our imagination.

I once, along with my village friends and some elder people, set out for a round trip during a flood in a motor boat called launch. The launch sailed over the low lying areas inundated with flood water, went past villages after villages and finally entered the River Kharasrota and then it went downstream to Kamalpur Ghat- the confluence of the Budha and the Kharasrota rivers, from where it travelled upstream to reach Budha Ghat in our village. It was like 'Water, water everywhere and not a drop to drink.' Despite the wrath and scolding from my mother, there were not the slightest signs of remorse or repentance writ on my face given the enthralling experience I had got by making a round trip in a motor boat albeit no life jacket was there to wear.

After the floods, the meadows would look like a desert with the tall grass like herbs, called bena in

Odia, still having stuck with the thin coating of mud left by the receded flood water. In the water in the low lying areas of the farm lands and in the brooks there would be plenty of fish to fetch. We would rush there with the elder people to catch fish as much as we could. Gradually, the thin layers of mud stuck to various plants and trees would be washed away by the drizzle of retreating monsoon and then with the green foliage, the flowers of variegated hues and the velvety Kashatandi dominating the village vegetation, the freshness would return with colourful charms. The orange-tipped hibiscus, the blue and white aparajita, the white shefali would then come blooming in our village. The transparent fluvial water that would reflect the moonlight as if the nature had sprinkled many sparkling pearls and diamonds on the river bed, the mild evening breeze from river side and the all pervasive kashtandi would mark the end of the monsoon season and signal the arrival of yet another festive season literally.

Today, whenever I go to my village, I find no such aura or ambience either in Rainy or in Autumn season. The trees have been felled to give way for concrete houses; the mango groves that was once the place for us to play hide and seek games, gillidanda, tops, etc. during early childhood is nowhere to be seen. The wide road which connects the Budha and the Kharasrota Ghats and the two sides of which were once adorned with big trees of jamun (blackberry) and mango has become a part of a National Highway (NH-20) with no trees to be seen on its either side. The village road has turned into a concrete one with a number of vehicles plying on it, leaving little room for the children to play on the road whereon we once used to run rejected tyres or rims of bicycles with sticks during the days of yore. To me, what we do the nature, Mother Nature either reciprocates or retaliates. I do not know if our future generation is awaiting a soothing reciprocation or a furious retaliation by the Mother Nature when we have caused a great deal of deforestation in the name of development. Our village, though situated on the outskirts of Jajpur Town, was once immune to the urban culture having its typical bucolic flavour remained intact. Today, with the rapid urbanisation having made deep inroads into our village, the original rustic culture is long forgotten by its denizens. Due to loss of their habitats the simians have made our village their permanent home. These unwelcome guests are causing great deal of harm to the vegetables grown in our village.

And my friends? All of them are now busy in making their ends meet and during my trip to my village I still spend a pretty good time with them, and when in solitude I have no option but to sit quietly like a melancholic poet on the veranda of temple of our village deity (Maa Jagulei), deeply absorbed in thoughts of the memories of my sweet childhood days.

Abdalpur, Jajpur

Pleasure

Patipaban Mohapatra

Pleasure is part and parcel of life. Everybody desires it and wants to achieve it. It's obvious and natural. Because all are creations of the Almighty which is the source of eternal pleasure. But the rhetorical question is- what type of pleasure you are searching for and aspiring for?

In fact pleasure is of two types.

They are material pleasure and spiritual pleasure. Material pleasure in one hand is of two types- family pleasure and professional pleasure. Fulfillment of these two pleasures attain for material perfection which is momentary and subject to decay. But it is required as a fact because we can't but avoid it. Without its fulfillment life may lead to tension and frustration. The answer is not to avoid but to give supremacy to the spiritual pleasure on the other hand, Material pleasure is to be a part not a whole. So to say, it has diminishing value and returns. For example, if you are given one rasgullah you are getting immense pleasure. As the number increases, the pleasure decreases. It happens so in almost in all the materialistic aspects.

Gradually man becomes aware of the spiritual pleasure. He tries to understand the reality amidst joys and sorrows. He aspires for the spiritual pleasure which is absolute, eternal, never-ending and evergreen. While he maintains himself through divine impression, he finds the ultimum. He surrenders his heart, mind, intellect and everything to the Almighty. He does everything but not bothered about its results. The precariousness, conditioning, uncertainty, frustration, despair, agony, turmoil etc don't perturb him. He falls in love with God which consists of the whole but not the parts. What he does becomes full of vigour and vitality that results the maximum. By and by he contributes more to the society with the sense of attachment amidst detachment. That is power of divinity within him.

Sharing the sweet impression and noble conduct is integrated in his mind and heart and appeals to the millions and millions. He becomes a valuable asset to the nation and the society. He doesn't confine himself to showy intellectual orthodoxy and falsehood of religious outward appearance. Out and out he becomes a good human being in heart and mind. He doesn't involve in mere show, fallacinations and so called illusions.

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Why does Hair Fall?

Many people are worried about hair fall these days. Many factors are involved in hair loss. Let's find out some main causes behind the problem.

As per scientists, stress and severe illness can cause hair to fall out. Medical conditions or normal part of aging are also the reasons behind hair fall. Iron deficiency and pregnancy can cause hair loss in women. Scientists have also found that the biggest cause of hair loss in men is genetic in origin. Alopecia androgenetica creates male pattern baldness in men and general thinning of hair in women.



The male hormone testosterone is pivotal in the physiology of balding. Treating sufferers with testosterone can stimulate dormant hair follicles into growth.

The principle mechanism of genetic hair loss appears to be localised tissue sensitivity to normal androgen concentration.

Alopecia areata is a disease that develops when the body's immune system attacks hair, causing hair loss. The patient can lose hair anywhere on his body including scalp, inside nose and in ears. Some people lose their eyelashes or eyebrows also. Enzyme-5 alpha reductase catalyses the reduction of testosterone, stopping hair falls in the process.

EDITORIAL



LEAVEN OF BECOMING – INTER DEPENDENCE

The concept of Being and Becoming – the path of Dharma and spiritual upliftment – one tends to focus on the self as the beginning and endgame of the entailed philosophical practice. However, this truncate conception presents only half the picture of what it means to be Dharmik. Leaven of becoming is the essence of being expansive whilst also being concentric – one must return and remember the inter-interestedness that forms the core of Philosophy of Ideal; an individual can not be independent, for interdependence is the stay of life. Only then would the leavening i.e. the rise or transformation of the being take place.

An individual's "inherent attributes" and the resourcefulness to be initiative-driven are key factors or the "real asset" of growth. However, if these skills are reserved for the sole purpose of augmenting the state of the self, then there is a tremendous loss of potential in terms of how such beings may impact and direct the prosperity of society. It is a "blaud" or blow to efficiency and instead suggests that the enterprising nature of individuals be harnessed with due understanding and nurturing of instincts and adjustments.

To positively and comprehensively direct such force of existential fulfillment is to motor the "energetic volition" – the will to act – that lies latent in society, where people are burdened and suppressed by the



N. H. Priya Garnaik

mundanity and limiting pursuits of everyday existence. The enlivening of people – rousing the masses out of ardour and malaise – is the "all round becoming" that propels change. The mass conglomeration that trickles into existence from individual enterprise is the "monastery" or sanctuary of peace and harmony from wherein stems freedom – the freedom to do good, be efficient and to uplift and serve with love and compassion.

The seamless agglutination of different individuals, communities and societies with the mutual bonded of love and service full of zeal is where distinctiveness is meticulously preserved under the grace of the Beloved the Great – the Ideal who is the centre of all existence. Following the unimpeachable laws of Dharma regarding compatibility in marriages. Such seamless integration and unity of a people as the "living wealth of the country" – the resource that streamlines and invigorates every individual on the path of Being and Becoming.

Material Nature & Embodied Soul

The Supreme Personality of Godhead said in Gita 17.2 "tri-vidha bhavati sraddha dehinam sa svabhava-ja/sattviki rajasi ca-eva tamasi ca-iti tam srnu" According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds – in goodness, in passion or in ignorance.

Those who know the rules and regulations of the scriptures but out of laziness or indolence give up following these rules and regulations are governed by the modes of material nature. According to their previous activities in the mode of (i) Goodness, (ii) passion or (iii) ignorance, they acquire a nature which is of a specific quality.

The association of the living entity with the different modes of nature has been going on perpetually; since the living entity is in contact with material nature, he acquires different types of mentality according to his association with the material modes. But this nature can be changed if one associates with a bona fide spiritual master and abides by his rules and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature can not help a person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, in the association of a bonafide spiritual master. Thus one can change his position to a higher mode of nature.

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith

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according to the modes he has acquired.

Men in the mode of goodness (sattvikah) worship the demigods; those in the mode of passion (Rajashik) worship the demons; and those in the mode of ignorance (Tamashik) worship ghosts and spirits.

According to scriptural injunction, only the Supreme Personality of Godhead is worship-able, but

modes of passion and ignorance general select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained.

Now, it is clearly described here that those who are in the made of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in

The Three Modes of Nature

Ignorance	• Do the wrong thing, the wrong way, for the wrong reason
Passion	• Do the right thing, the right way for the wrong reason
Goodness	• Do the right thing, the right way, for the right reason

those who are not conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in goodness generally worship various demigods for various purpose. Similarly, those who are in the mode of passion worship the demons. We may recall that during the IInd World War a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market. Similarly, those in the

remove villages in India there are worshipers of ghosts. We have seen that in India the lower-class people sometimes go to the forest, and if they have knowledge that a ghost lives in a tree, they worship that three and offer sacrifices. These different kinds of worship are not actually God worship. God worship is for persons who are transcendently situated in pure goodness. Those who are completely purified of the material modes of nature and who are transcendently situated can worship the Supreme Personality of Godhead.

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For example, in Sub-Saharan Africa the deprivations in living standards together total around 50 per cent, highlighting how tackling those deprivations is critical to overcoming poverty there. But the deprivations also vary at the country level in Sub-Saharan Africa and at the sub-national level within those countries. Compare two sub-national regions of Senegal (2019). Kédougou, in the southeast, and Fatick, on the coast, have similar global MPI values. Yet deprivation in school attendance contributes more to poverty in Fatick, while deprivations in housing and electricity are stronger contributors to poverty in Kédougou—so pathways to poverty reduction differ. In short, achieving the greatest impact on poverty requires looking below the surface to understand which indicators merit most action in a particular area.

What deprivations do poor people experience?

To end poverty in all its forms, the interlinked deprivations that poor people experience need to be addressed to reduce the intensity of poverty and thereby empower poor people to exit poverty. Recall that people living in multidimensional poverty ordinarily experience multiple deprivations simultaneously. Breaking the global MPI down by indicator reveals which overlapping deprivations are the most widespread. Across 110 countries 824–991 million of the 1.1 billion poor people lack adequate sanitation, housing or cooking fuel. More than half of poor people are deprived in nutrition, electricity or years of schooling. The number of poor people deprived in nutrition is similar in South Asia and Sub-Saharan Africa (around 245 million). Almost 80 per cent of poor people who lack access to

electricity—444 million—live in Sub-Saharan Africa and are being left behind in an increasingly digital world. In all regions except Europe and Central Asia, around half of poor people live in a household where no member has completed six years of schooling, making this a vexing cross-regional issue.

How do monetary and multidimensional poverty compare?

Multidimensional metrics complement monetary poverty metrics by measuring nonmonetary deprivations. Multidimensional poverty using the global MPI is often more widespread than extreme monetary poverty. In 42 of the 61 countries with data, the incidence of multidimensional poverty is higher than the incidence of extreme monetary poverty, measured by the World Bank at \$2.15 a day. In Chad, Guinea and Mali the incidence of multidimensional poverty is 50

percentage points higher than that of monetary poverty, but in Malawi the incidence of monetary poverty is 20 percentage points higher than that of multidimensional poverty. It is clear that human lives are battered in multiple ways and that patterns vary.

- How has poverty changed?
- The global MPI includes harmonized trends for 81 countries, covering more than 5 billion people, and 124 country periods, disaggregated by sub-national region, age group and rural-urban area (see table 2 at the end of the report). The findings at a glance are encouraging, showing that poverty reduction is possible, even though most progress occurred before the COVID-19 pandemic. 72 of the 81 countries with trend data had a significant absolute reduction in global MPI value during at least one period. And 24 of these countries had a significant reduction across

two periods. 25 countries had a significant reduction in poor people's deprivations in every indicator. 25 countries halved their global MPI value well within 15 years, showing that progress towards SDG target 1.2 at scale is attainable. At least one country in every world region halved its global MPI value, including small countries such as Sao Tome and Principe (2008-2009–2014) and large ones such as China (2010–2014), India (2005-2006–2015-2016) and Indonesia (2012–2017). Countries with different incidences of poverty also halved their global MPI value. While 17 countries that did so had an incidence under 25 per cent in the first period, India and Congo both had a starting incidence above 50 per cent. Countries took 4–12 years to halve their global MPI value, suggesting that achieving SDG target 1.2 is feasible.

Continued Page 14

NEWS & VIEWS EXPRESS

Visible Impact of 5T Policy in Odisha

Pradeep Kumar Panda, Economist, Bhubaneswar

Odisha features as one of the least corrupt states in the India Corruption Survey. This is a befitting endorsement of the policy of zero tolerance towards corruption & principles of transparency through 5T Charter of good governance and Mo Sarkar Campaign espoused by Odisha. Recently NITI Aayog and Prime Minister Office, Government of India, lauded 5T Policy of Odisha.

On 2nd October, 2019, Hon'ble Chief Minister Shri Naveen Patnaik launched 'Mo Sarkar' (My Government), easily the most innovative plan and has launched in his five terms in office to ensure the accountability of public officials in delivery of government services.

Based on five parameters—team work, technology, transparency, transformation and time limit (the 5Ts)—the scheme involves taking feedback from people on the quality and timeliness of the services and reward or punish officials on that basis.

Three of the 5 Ts existed in the Naveen government's previous term too; the last two were added recently. Police stations and

government hospitals have been taken up in the first phase of the programme and later, it was extended to other services.

A framework of 5T has been created to carry out the initiative under the CM's direct supervision. The charge of this newly created framework has been given to CM's private secretary Mr. V. Karthikeyan Pandian.

The CM flagged off this new initiative by calling up visitors to police stations and hospitals, selected randomly, and get their feedback on the quality of services they receive and the way they are treated in these establishments.

Its impact on accountability is clearly visible and it has certainly raised expectations among people.

The views of sceptics notwithstanding, government officials are a harried lot these days. Long used to sloth and lethargy, they have been on their



toes to meet the new demands placed on them by the government even before the Mo Sarkar initiative gets under way.

The fears are not unfounded. Based on a performance review, scores of government staff have already been relieved of their services as part of the initiative to ensure accountability. Simultaneously, the government has started a massive crackdown on touts who ruled the roost in RTO offices and hospitals. Over 1800 of them have been rounded up since inception of 5T principle of good governance. Sources in the government say the exercise to weed out middlemen from

public utilities will continue in the days ahead.

With an aim to ensure better service delivery to public in Higher Education sector, CM has also approved 5T action plan for the Higher Education Department. The action plan includes a number of new initiatives including creation of a 'Mo

College' platform in line with State Government's 'Mo School' campaign to allow alumni and other interested individuals contribute to the development of the college.

As per the action plan the Department will also include a new provision of income criteria in the existing guidelines for distribution of laptops among meritorious students every year. This is to exclude students from well-to-do families availing the scheme's benefit. It will implement a uniform transfer policy for both the teaching and non-teaching staff of government-run higher

educational institutions.

The Scholarship Guidelines will be changed and merit list prepared at district as well as block-level to ensure that all meritorious students from local areas get the benefit. A scholarship council will also be formed to maintain transparency in its distribution.

Meanwhile, the universities and colleges have been asked to excel in at least one or two subjects and work towards improving their ranking at national level to attract more students from across the country and abroad. The department will also work towards opening career counselling cells and strengthening those which have already been established.

Exposure visit of students and faculties outside the state plan is also in the pipeline. It will also take measures to train and enhance the skill of urban poor students, stated a letter issued by the High Education Department to schools across the State.

As part of the new Mantra of the CM, the Department will monitor attendance of faculties to ensure that they perform 7-hour duty everyday. The minimum 75% attendance of students will also be made compulsory for appearing exams from the next academic session.

The policy includes steps like Mo College platform for alumni, Revision of guidelines for distribution of laptops, Formation of Odisha Scholarship Council for scholarship distribution, Uniform transfer policy for teaching and non-teaching staff, Perform or Perish is the motto of the policy.

Perform or perish is the motto of the policy and has shown clear visible impact in terms of accountability, good governance and transparency.

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Do these trends continue after the COVID-19 pandemic?

Data for 2021 or 2022 are available only for Cambodia, Madagascar, Mexico, Nigeria and Peru, but only Cambodia, Nigeria and Peru showed significant reductions. Once again, we call urgently for poverty data that permit updates to these global trends. Sub-Saharan African countries had an absolute rate of reduction during one period that was similar to or faster than that of the fastest 4 countries that halved their global MPI value. But these Sub-Saharan African countries did not halve their MPI value due to much higher initial levels. In addition to India, where 415 million people moved out of poverty during 2005-2006–2019-2021, large numbers of people also exited poverty in China (69 million during 2010–2014), Bangladesh (19 million during 2015–2019), Indonesia (8 million during 2012–2017), Pakistan (7 million during 2012-2013–2017-2018) and Nigeria (5 million during 2018–2021). In 42 countries—over half of those covered—either there was no significant reduction in poverty

among children, or the global MPI value fell more slowly among children than among adults during at least one period. While 25 of the countries are in Sub-Saharan Africa, 17 are in other regions. In 14 countries in Sub-Saharan Africa and 1 country in the Arab States, population growth outpaced poverty reduction. Despite a significant decrease in incidence of poverty, the number of poor people increased during at least one period.

How to use the global Multidimensional Poverty Index for impact

How can the global MPI and its associated information—incidence and intensity of poverty, and component indicators—inform tangible and pragmatic actions to achieve SDG 1 by 2030?

The global MPI provides the crucial bird's-eye view to detect acute poverty across developing countries. Incidence of poverty reveals where people live and how widespread acute poverty is within regional, national and sub-national borders and among population groups. Intensity of poverty provides invaluable information on the depths of poor people's poverty, shining light on the

poorest of poor people. The global MPI is disaggregated to illuminate pockets of poverty and who is left behind. Finally, breakdown by component indicator shows what deprivations poor people experience, which can guide the choice of poverty reduction interventions to achieve the greatest impact. The global MPI can be pictured as a stack of blocks, where each deprivation of each poor person is indicated by a block whose colour signifies the indicator and whose thickness signifies the indicator's weight. When all the blocks are stacked on top of each other—reflecting all the weighted deprivations of all poor people—the height of the stack is the global MPI value. So, removing a block from the stack—that is, eliminating a poor person's deprivation—reduces the global MPI value. The colour and thickness of the blocks help in identifying action pathways to reduce poverty. This report has shown many ways that the MPI database, covering 6.1 billion people and 1.1 billion poor people, can be used to better understand multidimensional poverty, disparities and indicator composition. It has highlighted stories of success in reducing MPI equitably, so that the poorest groups are not left behind but

progress the fastest. Indeed, it found that 25 diverse countries halved their global MPI value well within 15 years, showing that progress is possible, at speed and to scale. Policy design is contextual and must engage local as well as international institutions. Multidimensional poverty also exacerbates or is exacerbated by other contextual challenges such as conflict, environmental threats, governance challenges and economic uncertainties. Yet the hope is that the global MPI data will be used by many actors—across institutions, world regions, disciplines and sectors—to design high-impact, cost-efficient and evidence-based policies for poverty reduction.

Special focus is needed on the poorest places and groups, many of which are in Sub-Saharan Africa. By using these data on MPI values, the proportion of poor people, the intensity of their poverty, the number of poor people and indicator composition, many actors can concentrate on the multiple deprivations that batter poor people's lives—and reduce acute multidimensional poverty.



THE REVOLUTION EXPRESS

Global Multidimensional Poverty Index 2023: Unstacking global poverty, Data for high impact action

Pradeep Kumar Panda, Economist, Bhubaneswar

The Global Multidimensional Poverty Index 2023 was released by the United Nations Development Programme (UNDP) and the Oxford Poverty and Human Development Initiative. According to the report, 415 million people came out of poverty in India within 15 years between the years 2005-2006 and 2019-2021, with incidence falling from 55.1 per cent in 2005-2006 to 16.4 per cent in 2019-2021.

The report finding shows that 25 countries, including India, successfully halved their global MPI values within 15 years, which shows that rapid progress is possible. These countries include Cambodia, China, Congo, Honduras, India, Indonesia, Morocco, Serbia, and Vietnam.

In 2015, the 2030 Agenda for Sustainable Development and Sustainable Development Goal (SDG) 1 set out to overcome the greatest global challenge: ending poverty in all its forms. At the midpoint to 2030, people's lives continue to be battered in multiple ways simultaneously. Globally, an array of challenges impedes poverty reduction—widespread inequality, political instability and conflict, a climate emergency, COVID-19 pandemic recovery, and cost of living and other crises. There are both commonalities and specifics that cloud the way for each country.

Measures of multidimensional poverty attempt to offer clear priorities for addressing poverty, going beyond monetary deprivations. The annual Global Multidimensional Poverty Index (MPI), jointly published by the Human Development Report Office (HDRO) of the United Nations Development Programme and the Oxford Poverty and Human Development Initiative (OPHI) at the University of Oxford since 2010, measures interlinked deprivations in health, education and standard of living that directly affect a person's life and wellbeing.

The global MPI is the only counting-based index that measures overlapping deprivations for more than 100 countries and 1,200 sub-national regions and offers a key perspective on SDG 1, while encompassing indicators related to other SDGs. The global MPI can be pictured as a stack of blocks, each of which represents a deprivation of a poor person. The

goal is to eliminate deprivations so the height of the stack declines.

This Global Multidimensional Poverty Index 2023 report presents a compact update on the state of multidimensional poverty in the world. It compiles data from 110 developing countries covering 6.1 billion people, accounting for 92 per cent of the population in developing countries. It tells an important and persistent story about how prevalent poverty is in the world and provides insights into the lives of poor people, their deprivations and how intense their poverty is—to inform and accelerate efforts to end poverty in all its forms. As still only a few countries have data from after the COVID-19 pandemic, the report urgently calls for updated multidimensional poverty data. And while providing a sobering annual stock take of global poverty, the report also highlights examples of success in every region.

Who are the poorest?

- The higher the incidence of poverty, the higher the intensity of poverty that poor people experience.
- 485 million poor people live in severe poverty across 110 countries, experiencing 50–100% of weighted deprivations.
- 99 million poor people experience deprivations in all three dimensions (70–100% of weighted deprivations).
- 10 million of the 12 million poor people with the highest deprivation scores (90–100%) live in Sub-Saharan Africa.

Which groups are the poorest?

- Sub-national regions are being left behind in two ways: where poverty is widespread, poverty is also most intense.
- Half of the 1.1 billion poor people (566 million) are children under 18 years of age.
- 84% of all poor people live in rural areas. Rural areas are poorer than urban areas in every world region.

What deprivations do poor people experience?

- 824–991 million out of the 1.1 billion poor people do not have adequate sanitation, housing

or cooking fuel.

- 600 million poor people live with a person who is undernourished in their household.
- Gaps in years of schooling is a cross-regional issue: In all regions except Europe and Central Asia, around half of poor people do not have a single member of their household who has completed six years of schooling.

How do monetary and multidimensional poverty compare?

- In 42 of 61 countries more people live in multidimensional poverty, based on the global MPI, than in extreme monetary poverty, based on the World Bank's \$2.15 a day measure.

How has poverty changed?

- 72 of 81 countries, covering well over 5 billion people, experienced a significant absolute reduction in MPI value during at least one period. But nearly all data are from before the COVID-19 pandemic.
- 25 countries halved their global MPI value well within 15 years, showing that progress at scale is attainable.
- In 42 countries—over half of those covered—children are being left behind.
- In 15 countries the rate of poverty reduction was outpaced by population growth: The number of poor people increased despite poverty rates declining.
- Cambodia halved its MPI in 7.5 years (2014–2021-2022), including COVID-19 pandemic years, despite increases in deprivations in school attendance.

Where do poor people live?

Across 110 countries, 1.1 billion of 6.1 billion people are poor. Understanding where poor people live is crucial for policymaking. Roughly five out of six poor people live in Sub-Saharan Africa or South Asia: 534 million (47.8 per cent) in Sub-Saharan Africa and 389 million (34.9 per cent) in South Asia. Some 65 per cent of the remaining poor people live in

just five countries: China (2014), Indonesia (2017), Myanmar (2015-16), Sudan (2014) and Yemen (2013). More recent data for these countries would allow their global MPI value to be updated to reflect current conditions. Across countries the incidence of poverty ranges from less than 1 per cent in 21 countries to over 50 per cent in 22 countries, 19 of which are in Sub-Saharan Africa, including the poorest four: Burundi (75.1 per cent in 2016-2017), Central African Republic (80.4 per cent in 2018-2019), Chad (84.2 per cent in 2019) and Niger (91 per cent in 2012). There is also extensive variation across regions. Every region has at least one country with incidence below 1 per cent. The countries with the highest incidence in their region are Afghanistan (55.9 per cent in 2015-2016), Haiti (41.3 per cent in 2016-2017), Niger (91 per cent in 2012), Papua New Guinea (56.6 per cent in 2016-2018), Sudan (52.3 per cent in 2014) and Tajikistan (7.4 per cent in 2017). These countries urgently require updated data. Poverty disproportionately affects low-income countries. They are home to only 10 per cent of the population covered by the global MPI but 34.7 per cent (387 million) of poor people. Some 65.3 per cent of poor people (730 million) live in middle-income countries, where the incidence of poverty ranges from 0.1 per cent in Serbia (in 2019) to 66.8 per cent in Benin (in 2017-2018) at the national level and from 0.0 per cent in Jaweng, Botswana (in 2015-2016), to 89.5 per cent in Alibori, Benin (in 2017-2018) at the sub-national level. The fact that most poor people live in countries that have shifted to middle-income status (as measured by gross national income per capita), highlights the importance of looking at both national and disaggregated data.

Where is poverty most intense?

The global MPI uses intensity to further probe the lived reality of multidimensional poverty. Plotting the intensity and incidence of poverty of 110 developing countries reveals a troubling upward trend: the higher the incidence, the higher the intensity that poor people tend to experience. The poorest countries by global MPI value tend to have both the highest incidence and the highest intensity. For example, in both Central African Republic (2018-2019) and Chad (2019), more than 80 per cent of the population are poor and experience more intense poverty: 57.3 per cent and 61.4 per cent, respectively. Some countries buck this trend. For instance, Papua New Guinea has low intensity (46.5 per cent) for its incidence (56.6 per cent) compared with other countries. Of the 1.1 billion poor people, 438 million (39.2 per cent) have a low deprivation score of 33.3–39.9 per cent and are thus close to the poverty cutoff. But 485 million people (43.4 per cent) experience severe poverty, with a deprivation score of 50–100 per cent. This calls for urgent attention to the poorest of the poor and their overlapping deprivations. In Sub-Saharan Africa the intensity of poverty is particularly serious. The region is home not only to the highest number of poor people but also to the poorest of the poor. Across the 110 countries covered

by the global MPI, 99 million poor people have a deprivation score of 70–100 per cent, meaning that they experience deprivations in all three dimensions and in over two-thirds of weighted indicators. Some 12 million people—10 million of them in Sub-Saharan Africa—have a deprivation score of 90–100 per cent.

Which groups are the poorest?

Disaggregating poverty data by subnational region, age group and rural-urban area illuminates striking inequalities within countries and reveals what groups are being left behind.

Sub-national regions: Plotting incidence and intensity of poverty for 1,281 sub-national regions reveals considerable disparity, even within world regions. For example, the poorest country in the Arab States has an incidence of just over 52 per cent, but 20 sub-national regions have a higher incidence, up to 83.8 per cent. Disaggregating by sub-national region also reaffirms the troubling trend that in the places with the highest incidence of poverty, each poor person on average experiences a higher share of overlapping deprivations. But regional patterns vary: the Arab States have a steeper curve than East Asia and the Pacific and Latin America and the Caribbean, while Sub-Saharan Africa, with the highest intensity, also has greater dispersion across subnational regions with incidence above 80 per cent.

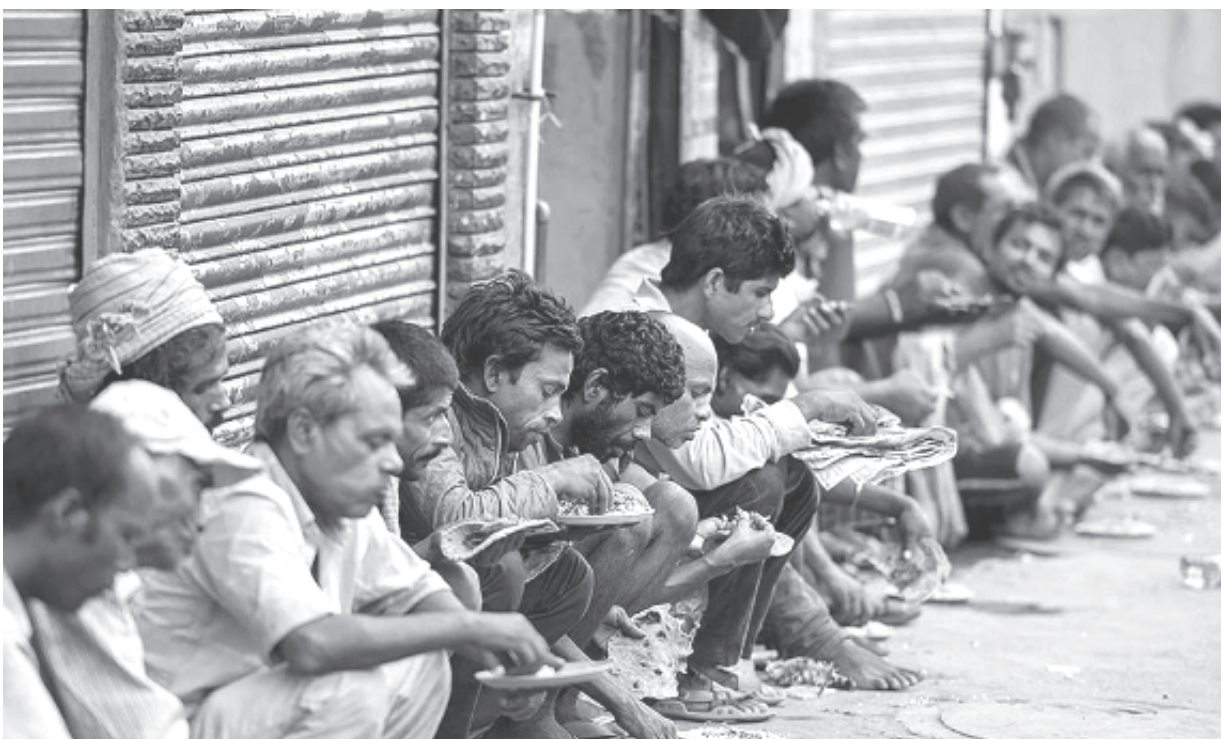
Children: Over half (566 million) of the 1.1 billion poor people are children under age 18. Some 54.1 per cent of poor children live in Sub-Saharan Africa, making poverty reduction for these 306 million children a vital focus for the region. South Asia is home to 177 million poor children, or 31 per cent of poor children. Across 110 countries 27.7 per cent of children are poor, compared with 13.4 per cent of adults. This situation calls for unflagging engagement in reducing child poverty.

Rural areas: Almost 84 per cent of poor people live in rural areas, and rural poverty dominates in every world region. Rural-urban disparities are glaring in South Asia, where nearly 340 million (87.5 per cent) poor people live in rural areas, compared with 49 million (12.5 per cent) in urban areas. While urban poverty is serious and household surveys may need to do better at capturing it, most poor people live in rural areas.

What do deprivation indicators tell us about poverty—from the regional to the sub-national level?

The global MPI tells a story about poverty and disparities at the regional, national and sub-national levels. In Sub-Saharan Africa poverty affects an average of 49.5 per cent of the population, but incidence and MPI values vary widely across countries, from 0.9 per cent to 91 per cent and from 0.003 to 0.601, and across sub-national regions within those countries. For example, in Senegal (2019), where 50.8 per cent of people are poor and the MPI value is 0.263, the incidence in sub-national regions ranges from 18.3 per cent to 85.7 per cent, and MPI values range from 0.084 to 0.502. How people are poor also varies across countries and sub-national regions.

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SPORTS AFFAIRS

Captaincy Conundrum

When Rohit Sharma took over the mantle of captaincy from Virat Kohli, India had two targets—the T20 World Cup 2022 in Australia and the 50-over World Cup at home in 2023.

However, the two big ICC tournaments India played in 2022 ended in bitter disappointments. India failed to qualify for the final of the Asia Cup. The Men in Blue also got knocked out of the World Cup with a lop-sided defeat to England in the semi-final.

Faulty team selections, injury to top players, lack of intent and inspiring leadership could be attributed to India's dismal performances.

Moreover, India's trophy cabinet is yet to add an ICC silverware since 2013.

Pushing all those things behind, 2023 was a fresh start for the Men in Blue. However, Rohit and Co failed to banish the demons of 2022 with an underwhelming performance in the recently-concluded World Test Championship (WTC) Final against Australia at the Oval.

Upcoming ODI World Cup 2023 to be played in India will be a chance for Rohit and his teammates to make amends and win an ICC trophy after a long drought.

Rohit's dominance as an opener has also faded. Some other young and emerging openers like Ishan Kishan, Ruturaj Gaikwad, Shubman Gill and Yashasvi Jaiswal have shown outstanding strength as openers across formats.

After being appointed as the captain, Rohit's performance has dropped to a great extent. The prolific opener had a batting average of over 47, in Tests in 2021. However, it dropped to just



30.0 in 2022. His ODI batting average was around 57 in 2020 and 2019. However it dropped to 41.50 in 2022.

Earlier from 2013 to 2019, his ODI batting average never dropped below 50. In T20Is, the right-handed batsman had a batting average of over 24 in 2022, compared to a massive 38 and 46 in the last two years.

Rohit has also a lot of fitness issues. He faces many injuries and is given rests regularly. Being a skipper across all formats, he needs to lead as much as he can.

Moreover, Rohit will be 36 by the time the ODI World Cup 2023 ends. As per several experts, Rohit should step away from limited-overs game after the completion of the mega tournament to pass the baton to the next generation. Then it is only a matter of time before the next India captain is identified. With star all-rounder Hardik Pandya already taking the leadership role in the T20I team, he is the obvious choice to replace Rohit as India's white-ball captain.

As per BCCI sources, the wheels are already in motion. Pandya

has an excellent start to his captaincy career. After leading Gujarat Titans (GT) to Indian Premier League (IPL) title glory in 2022, he also guided the franchise again to emerge runners-up in IPL 2023.

As captain of the Men in Blue, Hardik led India to series victories against Ireland, New Zealand and Sri Lanka. Moreover, under his captaincy, India have lost just twice and with a younger and talented batch of cricketers coming up, the all-rounder appears the best choice to lead the team into its next era.

As per several experts, Rohit can play out the remaining years of his career focusing on the longest format of the game only.

“Hardik is doing well as captain. For now, there is no better option than him to be looked at, post Rohit. He must be backed. After the completion of the upcoming ODI World Cup 2023 to be played in India, Rohit should make way for Hardik in limited overs cricket. The former captain should concentrate playing Test cricket only,” said a BCCI official under the condition of anonymity.



From Master Blaster's tormentor to struggling singer

Most of the fans know about the famous rivalry between former legendary batter Sachin Tendulkar and Zimbabwe pace sensation Henry Olonga. The Master Blaster was once so upset about the famous dismissal by the speedster that he couldn't sleep for the next couple of days.

The aggressive pacer had once battered the star batting trio of Sachin Tendulkar, Sourav Ganguly and Rahul Dravid. However, Sachin avenged himself later. But the stunning rivalry between Sachin and Olonga became stuff of legends.

Unfortunately, Olonga's career came to an unexpected end as he took on the political powers of his country with an unprecedented stand. He played in international cricket for eight years during which he picked up 126 wickets.

After his stance against the ruler of Zimbabwe, Olonga got death threats and a warrant was issued for his arrest. The former pacer went into exile and moved to

England after his career was cut short to just 50 ODIs and 30 Tests. He announced his retirement from cricket in 2003. After some years, he decided to take up singing as his profession.

The former cricketer along with his wife then moved to Adelaide in Australia. Olonga became a stay-at-home dad and a self-employed singer. His wife held a regular job as a teacher to take care of finances. Olonga gained some prominence when he earned a surprise invite to feature in the TV show 'The Voice' in 2019. However, the event did not lead to his stardom.

During Covid-19, Olonga and his family had to go through lots of hardships. The former cricketer found himself out of work. His family could only sustain from a government relief scheme. 2021 was the toughest year for him. Olonga lives a quiet life now in his second innings. He is trying to build his music career with a YouTube channel.



Star Spinner turns Bus Driver

Life often springs surprises. Sometimes, even most successful persons have to see sudden setback in their lives and they go through unexpected career changes to make

Transdev. The company has a workforce of 1200 drivers and three international cricketers are part of the workforce.



ends meet.

Though modern day cricketers are earning millions of rupees due to mushrooming of various T20 leagues across the globe, their predecessors didn't have the same fortune. Even some of the greatest international cricketers who have represented their countries have found it hard to earn their living from the game. The situation has forced them to take other alternatives to make their living.

Former Sri Lankan cricketer Suraj Randiv is one such classic case. He was a regular member of his national team. However, Randiv is now residing in Melbourne and working as a bus driver there to earn his livelihood.

Moreover, Randiv is not the only cricketer to have this kind of tragic turn of fortune. Another former Sri Lankan cricketer, Chinthaka Jayasinghe, and Zimbabwe's Waddington Mwayenga are also working for the same bus company

As a right-arm off-spinner, Randiv had a successful career for Sri Lanka. He was part of the Sri Lanka's 2011 ODI World Cup squad. He played in the summit clash against India. However, the Men in Blue led by MS Dhoni clinched the title. Randiv played 12 Tests, 31 ODIs, and 7 T20Is for Sri Lanka, taking 43, 36, and seven wickets in those formats respectively. He also played for the Chennai Super Kings in the Indian Premier League. Though Randiv has retired from international cricket, he continues to play for a local club in Melbourne.

Moreover, Chinthaka Namaste has played five T20Is for Sri Lanka and scored 49 runs. Zimbabwe cricketer Mwayenga made his ODI debut against Pakistan in 2002. He played three ODIs and a single Test match for his country. Despite making significant contribution for their respective countries, their ordeal is not a good advertisement for the game across the globe.

SPECIAL REPORT

MORTUARY PRACTICES AMONG THE MUNDA TRIBES OF ODISHA

There has been a long tradition of important works on several aspects of ethno archaeology in different parts of the world. Birth, marriage and death are the three important events in human life. All these events entail specific rituals and observances. The custom related to the death or the mortuary practice is very complex and the most interesting one. Death rituals of Munda Tribe are mostly related to observance and adherence of specific rites and customs to nullify the pollution of death. The Munda believe in rebirth and it is thought that he was earlier a Munda and would always remain so. It is also deemed by them that after the death the spirit of the deceased moves about the remains of the body and continues to loiter about aimlessly in the surroundings of the house until proper rites are performed.

The Mundas had emigrated from the Gangetic valley and settled down at Kolhan area of West Singhbhum district, Jharkhand and from there in later periods they moved towards the neighbouring areas of Orissa and West Bengal. Now-a-days the Mundas are not an isolated group. Due to coming up of a large number of industries, factories and mines in and around their area, the Mundas people have come in contact with different tribal and non-tribal people. As a result of these contacts we notice certain changes in their way of life. Also through contacts with different Hindu and Christian communities the Mundas have borrowed many cultural traits and customs from these neighbours. Both the central and state governments have provided many facilities and implemented various programs for the socio-economic and educational development of the tribes. The Mundas of studied areas have also availed of these facilities. There has been extensive impact of development programmes in the economic life of the Mundas and some cultural impact, still the Mundas mortuary practices have not decayed. Funeral Rituals and Megalithic Tradition. The entire process of the funeral custom broadly divided into two

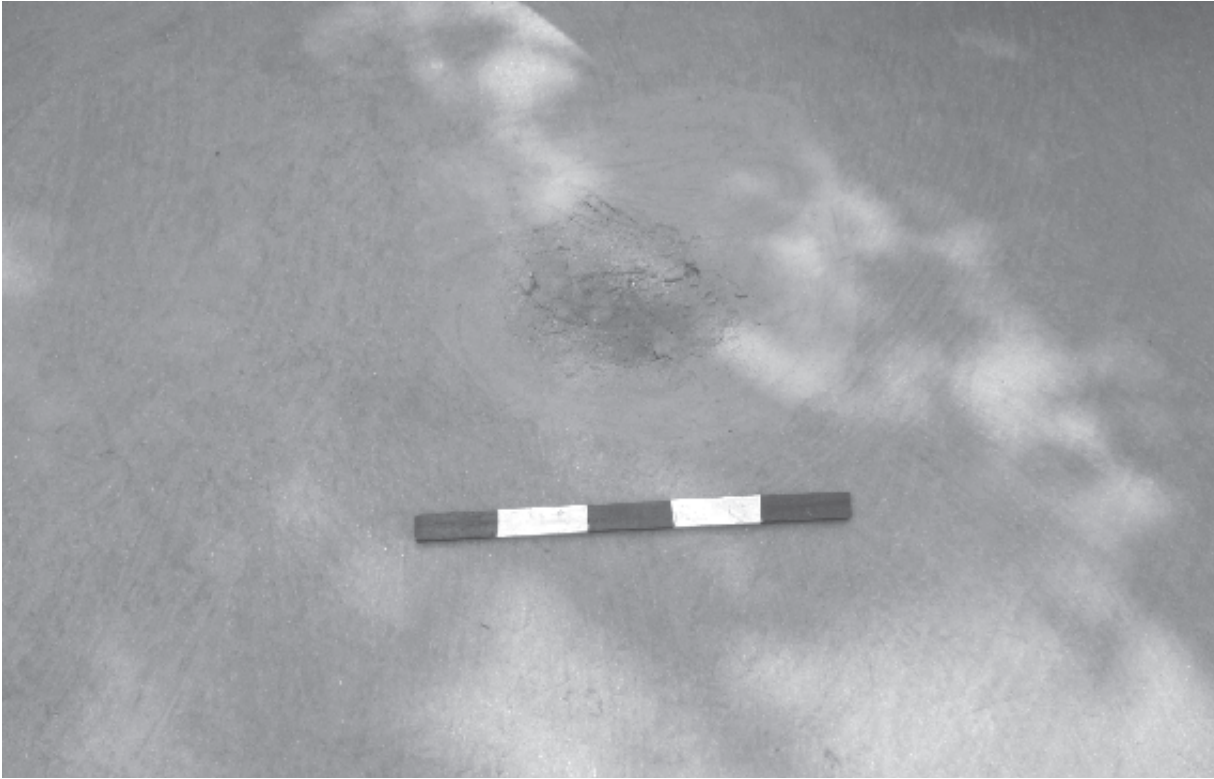
groups the primary funeral or Green funeral, which occurred suddenly after the death of a person and the secondary funeral or dry funeral, which occurred after few days or some times it takes several months or a year also. To organize a secondary funeral system they have spend

Gaurav Das

traditional medicine man. Although now-a-days some of the educated Mundas, particularly from the young generation and those who are living in town areas, take help of modern medical practitioners and modern health facilities but

basically included food, drink; utensils, coins, ornaments (glass, brass, silver, iron and gold etc.) and articles of daily use, except the hunting implements. But now-a-days they do not bury the ornaments particularly those made of gold and silver. Several changes are noted in funeral rites

collection of mortal remains, cooking of sasangmundhi, jontopa, aambul aadel and Dhiridulsunum etc. Even the widow herself actively participates in this ceremony. Several changes are observed in mortuary practices of the Mundas, but most significant change has occurred in the size and pattern of present day memorial stones of the Mundas. Due to the non-availability of huge stone, involvement of heavy expenditure in transportation and lack of man power; presently the Mundas prefer to place a small stone on the grave of their deceased relatives. After placing the small stone some of the Mundas (those not economically poor) continue to prepare cemented platform on it. While earlier vertical memorial stones were erected, but now some of them make vertical cemented memorial pillars (in-stead of small stone) near road side, engraving the name and achievements of the deceased. We observed that two types of memorial stones (dolmen-horizontal stone and menhir-vertical stone) are preferred and placed in memory of the deceased, but the use of dolmen is widely found now which was used for the commoners. On the other hand the larger stones are used for the persons having high status within the community (such as village headman). For such members all the community people within the village bear the expenses. As some of the tribal groups have converted into Christian, they accordingly changed their ancestral traditions also. Further, the expansion of urbanization has a great impact and primarily responsible for introduction of new systems among these communities like constructed cemented burial instead of megalithic structure. Again due to lack of awareness among the tribal groups a number of megalithic structures were displaced and destroyed during the time of road construction.



huge amount of the money, so it is completely depended upon the economic condition of the family. If they are economically sound then they have to organize the ceremony after the few days of the death of the deceased

The Mundas have a very strong belief in traditional tribal religion, magic and super-natural powers. According to their traditional belief system, the death of a person occurs only due to the two reasons, the willingness of their supreme deity Singhbonga (Sun god) and by the wrath of witch or evil spirits. Despite considerable social change such beliefs are prevalent among these people of the studied villages. Except a few educated Mundas of village Haladiaguna all the elderly Mundas of both the studied villages gave similar opinion.

In order to be relieved from occurrence of disease, illness and to avoid death, the Mundas always avail the services of the spirit doctor (Ojha) and

they have yet not totally rejected their traditional way of treatment.

The Mundas strictly follow their mortuary rites and traditional way of disposal of the dead. They perform the death ceremony of their deceased person in presence of their community people, clan members and relatives. Each clan follows the tribal rites and each clan has its separate burial place. However, as we discussed earlier due to expansion of some clans some bigger families who have resources possess more than one burial place in the same village. Besides, some possess their separate family burial place where they do not allow for burying or cremating a deceased from other families. The Mundas may have gradually adopted the practice of cremation but the unfavorable weather, poor economic condition and unavailability of firewood, have compelled the Mundas prefer to bury their deceased. It is mandatory however that during the burial or cremation, the Mundas always place of the corpse in north-south direction. In doing so, it is believed that, a soul of a deceased person leads to their Singhbonga place through the southern direction.

It is also observed that during the burial of the dead body, the Mundas always dig a stepped burial pit which contains two chambers i.e. inner and outer. They place the dead body and associated grave goods inside the inner chamber whereas the outer chamber is filled with soil. In earlier times the Mundas placed many grave goods inside the burial pit for the future use of the deceased. These grave goods

and associated practices though basic ritual and practices are not altered. Certain changes occurred in funeral procession of the Munda. The female members were allowed carrying the dead body on a wooden cot and the male members were not allowed to touch the cot. But in present time the system has changed and only the male members carry the cot whereas the female members simply touch the cot and follow the procession.

The status of woman in the Munda society is very different from those activities during different stages of funeral ceremony like decoration of corpse, decoration of wooden coffin inside the burial pit,

From Page 12 (Pleasure)

After studying the life philosophy of great sheers and saints, one conclusion I have got is that self realization is the ultimate goal of life. Existential awareness of the divine power within us is the destination of our life. It's something to be understood, realized and accepted at the moment. Time span is very short. Transformation and reconditioning of human nature towards spirituality pave for different ways. As per the scriptures, there are four basic approaches-Jnana Yoga, Raja Yoga, Bhakti Yoga and Karma Yoga. These four are interrelated and integrated. Here in my article I have highlighted Bhakti Yoga because all the three Yogas require devotion for perfection. Devotion is something to be in love and making love. Each one does it in his own way. Complete surrender is the first step of devotion. Love for the Supreme is be-all and end-all of life. At each and every span of seconds, his cosmic supra-cosmic visualization and the stage of super-supra-consciousness gives us the ultimium pleasure, vigour and vitality. It feels as if I have got everything. The task of life becomes so easy by surrendering heart and intellect as the child does before his parents. 'I' is there and 'my' is also there. 'I' refers to 'I am 'sevak' (servitor) and 'My' refers to my 'Love-Krishna'.

In the words of Plato- It's 'numena' which means source of pleasure. In modern words- I is just like Pepsi...ye dil mange more. It's just like Thums Up...taste the thunder. It's so and so...not expressionable in words..something to be felt, assimilated, internalized with a sense of enchantment and enlightenment.

Brahman Sailo, Cuttack, Pin-754018

HEALTH & WELLNESS

HB+ celebrates "Burpee and Breakfast Annual Festival, 2023"

Gaurav Das

Fitness is something everyone's running for nowadays. This is to drag the attention of all towards a

array of engaging activities, including six invigorating

kids. The presence of many distinguished guests including top business personalities, government officials, esteemed doctors, and fitness enthusiasts made the event a great success.

"We are thrilled to bring to you, 'Burpee and Breakfast Annual Festival 2023', as we turn three, which showcases our vision of promoting fitness as a joyful and fulfilling experience. Through this event, we aim to inspire individuals to embark on a journey towards improved well-being and holistic health", said Subhadeep Ray Choudhury, the Cofounder of HB+. This event has also been extended to the esteemed Commissionerate of Police, Cuttack and Bhubaneswar, reflecting its commitment to foster health and fitness across diverse communities.



leading fitness organisation "HB+", that redefines fitness by making it an enjoyable and personalised experience. It addresses the fitness needs of clients worldwide. HB+ aims to inspire individuals to embrace fitness as an essential component of a wholesome and sustainable lifestyle through their flagship event, "Burpee and Breakfast".

workout sessions with morning sessions, pool workouts, night workouts as well as sessions for

HB+ has celebrated the "Burpee and Breakfast Annual Festival 2023" on 30th July, Sunday at Lemon Tree Premier, Bhubaneswar. The festival was inaugurated by Chief Guest DIG Satyajit Naik. The entire day extravaganza was specially curated for everyone featuring an



From Page 08 (The right language)

Today, the world is no more full of isolated pockets but totally interconnected in a globalised society. Our wardrobes are full of different dresses to be packed depending upon the area or the world we are travelling to. There is fusion music and access to music of different kinds. There is international food festival in every city and people are crossing or crushing the barriers of many kinds every day.

That is where; we need the education, lively education that shall make us lively and flexible instead of rigid and dead. A dead body is rigid and loses its suppleness. A society, education religion that adheres to inflexible rigidity in the name of a custom, faith, book, a personal authority without allowing itself to be questioned, challenged or analysed shall make it a society or religion of the dead who have lost all liveliness of growth and change.

Therefore that is true education, that is true religion, that is true or political philosophy, which does not condemn us to 'an identity' as myself but helps me to be who I 'am' as different from all the thoughts, roles, positions, beliefs of all kinds that I 'have'! When the 'I' and 'am' is one existence and all human beings are seen in that one Absolute Universal identity, the meaning of the universal first name 'I', what we 'have' is common to all and must be used for the benefit of all.

The world today needs this universal touch while children are educated in physics, mathematics, arts, science and all the subjects. When that knowledge about ourselves makes us happy with our own selves as happiness, security, love, immortality as my nature, everything that I have is now freely available for all. The educated-ignorant's grip is too huge compared to the grip of the ignorant-ignorant.

The person who is ignorant of himself and ignorant of the world is a simple person almost like an animal who can be tamed sometimes easily and sometimes with difficulty. The educated-ignorant who knows everything about the world, but nothing about himself, entertains an identity with the information he has picked up to be the engineer, accountant, politician, physician, and therefore rich and powerful, can have a huge grip over the world depending upon the position that he occupies. Such a person becomes most dangerous though he/she has in him/her the inherent strength to be a great blessing.

It is like throwing a bullet later and delivering a bullet with a powerful gun. Nobody dies when a bullet is thrown at him, but delivered from a powerful gun it can cause disaster. Similarly the anger and the insecurity of the ordinary do not harm anybody except himself or one or two people around. But the same greedy angry man, occupying a powerful position can destroy a whole country or the world. Similarly the kindness of the ordinary does not budge on, but the kindness of the leader can bless a country or the world.

The time has come therefore to teach the people about themselves, where one is aware of one's own true nature, the Absolute Happiness, which is not a political, social, religious, physical, mental or intellectual identity. When the inner poverty disappears in this awareness, the person is free enough to produce as well as to share just as anything in nature. The mango tree produces mango because it has the capacity and others have the need. It does not eat the mango it provides. While living for itself in the lap of the universe, it lives for others. That is how every person must learn to live-while living for himself, being Immortal, he lives for others as long as the body-mind lasts!

Discover the Health Benefits of ABC Drink

Drinking an ABC drink in the morning can have several potential benefits:

- 1. Antioxidant-rich:** The drink may contain ingredients such as apples, beetroots, and carrots, which are rich in antioxidants, helping to neutralize harmful free radicals in the body.
- 2. Boosts Immunity:** The vitamins and minerals in the drink, especially vitamin C, can help strengthen the immune system and improve overall health.
- 3. Improves Digestion:** The fiber content from the fruits and vegetables aids in digestion and promotes a healthy gut.
- 4. Hydration:** Starting the day with a hydrating drink like ABC can help rehydrate the body after a night's rest.
- 5. Energy Boost:** The natural sugars from the fruits can provide a quick energy boost, without the crash associated with sugary beverages.
- 6. Detoxifying Properties:**

Some ingredients like beetroots can support the body's natural detoxification processes.

- 7. Skin Health:** The antioxidants and nutrients may contribute to healthier skin, promoting a radiant complexion.



- 8. Weight Management:** As a low-calorie option, ABC drink can be a part of a balanced diet, potentially aiding in weight management.

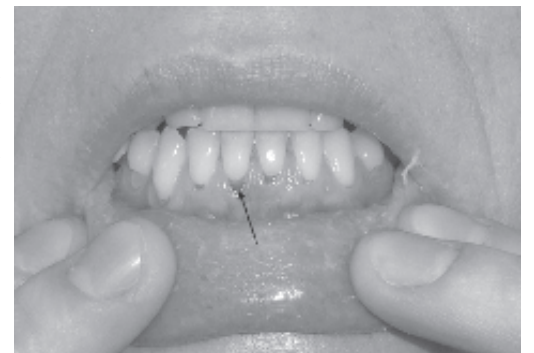
Remember that individual results may vary, and it's essential to combine this drink with a well-rounded and healthy lifestyle for maximum benefits. If you have any specific health conditions or concerns, it's always best to consult with a healthcare professional before making significant changes to your diet.

Lead Poisoning and Health: Understanding the Risks and Preventive Measures

Lead poisoning is a serious health concern affecting people of all ages worldwide. This article aims to provide insights into the sources of lead exposure, the health effects associated with lead poisoning, and effective preventive measures to protect individuals from this toxic metal.

Understanding Lead Poisoning

- 1. Common Sources:** Lead can be found in various sources, including old paint in homes built before 1978, contaminated soil, deteriorating lead pipes, imported cosmetics, traditional medicines, and certain occupational settings.
- 2. Routes of Exposure:** The most common routes of lead exposure include ingestion of lead-contaminated dust or soil, consumption of water from lead pipes, and inhalation of lead particles or fumes in certain work environments.
- 3. Vulnerable Populations:** Children, especially those under the age of six, are particularly susceptible to lead poisoning due to their developing bodies and behaviors such as hand-to-mouth activity. Pregnant women and adults working in industries involving lead exposure are also at risk.



Health Effects of Lead Poisoning

- 1. Neurological Impacts:** Lead affects the nervous system, leading to cognitive and behavioral problems, learning difficulties, reduced IQ, developmental delays, and attention-related issues, particularly in children.
- 2. Other Health Effects:** Lead exposure can also result in anemia, kidney damage, reproductive problems, hypertension, and increased risk of cardiovascular diseases among adults.
- 3. Long-Term Consequences:** The effects of lead poisoning can be long-lasting and irreversible, highlighting the importance of early detection, prevention, and mitigation.

Prevention and Control Measures

- 1. Lead-Safe Environments:** Identifying and addressing potential lead hazards in homes, schools, and workplaces is crucial. This includes regular maintenance, proper cleaning, and renovation practices that minimize the risk of lead exposure.
- 2. Safe Drinking Water:** Ensuring the safety of drinking water involves testing and treating water sources, especially in areas with older infrastructure or suspected lead contamination. The use of filters and regular monitoring can help reduce lead levels.

Continued Page 19

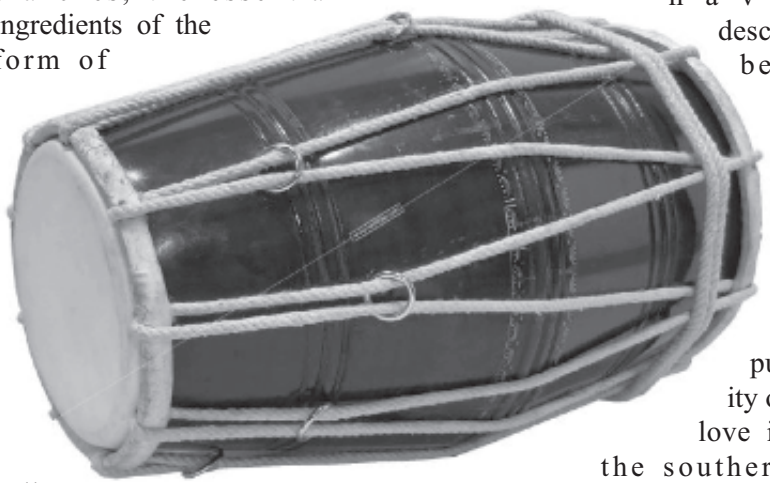
CULTURE

Distinctive Features of Odissi Music : An Analytical Overview

Music has always played a pivotal role in the lives of the people of Odisha. The unending interaction is quite evident in all the ceremonial events, social or cultural. The society, be it the urban, rural or the tribal, has intertwined music within its twigs. Odisha's music or Odissi music, as we name it, is of unique disposition. The various stone carvings to statues and sculptures as well as dance stages stand forth to glorify the popularity of Odissi music in the arena of societal culture. The cult of Lord Jagannath has imbibed within its branches, the essential ingredients of the form of

Odra Magadhi is aboriginal, independent and unique and Odia language has originated from the Odra dialect, whereas Magadhi is based on the lifestyle of people, linguistic, literacy, mannerism and behavioural point of view.

Since time immemorial, the art form of Indian music is said to be have been deeply connected with the Hindu Gods and Goddesses. The 'Puranas' have described the Gandharva, Apsari, Kinnar, etc. as the embodiments of Indian music form. Similarly, 'Shilpadikaram' and 'Tivakaram' have described



Odi ssi music. This exclusive variant of Indian music is differentiated from the Northern Indian form (Hindustani Music) as well as the Southern Indian form (Carnatic Music) in its style of singing and the mannerism of presentation. The form has attracted great cultural minds and has placed Odisha on a different pedestal so far as Indian music is concerned. Odissi music is brimming with the elements of classicality, yet, has not yet been recognised as a classical form of singing. The fact that this marvellous style of Indian singing is still considered as light music is an apathy in itself. It is a matter of hope and time that Odissi music will truly attain the desired limelight in its pristine form.

In the ancient past, the music of Odisha, referred to as Odra Desha, by means of sharing its borders with the Odra-Magadhi countries, came to be referred as Odra music. As per Bharat Muni,

the southern states of India, as per 'Valmiki Ramayana'. Alongside, the progress of Indian music in the northern part of India took place in the period of fourteenth and fifteenth century. The development of Aryan and Dravidian form of music is evident in volumes of Bharata Natya Shastra, Naradiya Shiksha and Sangeeta Ratnakar, penned in thirteenth century by Sarangadeva.

The voice is the root of music as variations in pronunciations can result in variants of voice. The style of the music of Odisha is a combination of expression, lyrics, composition, presentation of the form, etc. Moreover, the culture of Odisha brims with traditions and diversified interests. All these elements are reflected in the music form, spontaneously Poet Jayadev and his compositions of Geeta Govinda, centred on the classical ragas and contained with the essential ingredients of classical

Sarbeswar Baitharu

music, played a pivotal role in the evolving process of Odissi music. Geeta Govinda was introduced in the service of Lord Jagannath in the temple

premises and eventually, it became a medium of spiritual enlightenment leading to the creation of aesthetic emotions. The 'Sangeeta Shastra' rule, predominantly followed in those days grounded the harmonious lyrical orchestration of Geeta Govinda, propagated as 'rasa'. These songs consisted of eight stanzas, popularly termed as 'Ashtapadi'. Geeta Govinda was referred to as prose-music or pure music. The compositions of Geeta Govinda and other Sanskrit works are categorized under two types of Prabandha such as: Divya Alikrama, Chitrapada and Kshudrageeta Pravandha.

Odissi music, like Hindustani and Carnatic music, has its own system and is embodied with all the essential elements of Indian Classical form of music. Yet, the fate was sealed due to the negligence met during the British era. Due to lack of proper study, revival and propagation, the form could not meet its pedestal. However, the tradition was able to be saved and maintained in its pristine form post-independence. Musical instruments in Odisha, though fewer in number, have always stood out. Most commonly, harmonium, Veena, Sitar, etc. are used. The most important and irreplaceable instrument is Mardala, whose descriptions can be found in Charya Geeti, Shastras and Kavyas of medieval Odisha. According to Odissi Sangeeta Shastra, Mardala is the best instrument that can go with Odissi music and has been a part of Geeta Govinda service of Lord Jagannath. It can be an accompaniment to Mahari dance as well as Gotipua dance too. The temples of Odisha also are embedded with scriptures of Mardala and the Mardalavadini or the women Mardala players of Konark are very famous.

The aesthetics of Odissi style of music is built on the combined factors of poetry, lyrics and music. The lyrics are the non-fragmented and non-distorted version of words and the songs

are bound by the peripheries of classicality. Songs of all renowned poets depict the love of Radha Krishna and the fun and frolic of the Gopis. Odissi songs provide a staunch background to the different dance forms too, like Maharis and Gotipua. There is also a cultural exchange whe

notations and physical stanzas called 'Chaupadi' and dramatic incarnations made way into music, eventually. 'Udra' style of Odissi music is independent as well as classical. There are mentions of different Ragas, Talas, Chhandas and Chautisha. The style in which 'Prabandha', 'Dhrupada', 'Chaupadi', 'Champu', 'Chhanda' and 'Cha utisha'



rei n Hindustani 'Dhrupad' style is found in the Odissi style of singing. Hindustani Nom Tom is also adopted in Odissi form. Gamakas are a common feature for both. Mardala is played in Odissi whereas its counterpart in Hindustani is Pakhawaj. Hence, the Indian variants are closely interconnected.

The major component of Odissi system of music is 'Raganga', wherein all the rules depicted are followed in any one raga and one tala. In the presentation of 'raga', six forms have been instituted from the beginning to the end. They are Anibaddha Aalap, Prabandha, Nibaddha Aalap, Pada Vinyasa, Swara Vinyasa and Taan. All these components are sung in a balanced pace, neither too fast nor too slow. Though the skeleton of the raga is fixed, the style and presentation depends on the articulation of the artist himself.

In the past time, competitions were held to give shape to the musicality of literature. Epics like Mahabharata and Ramayana were composed with musical

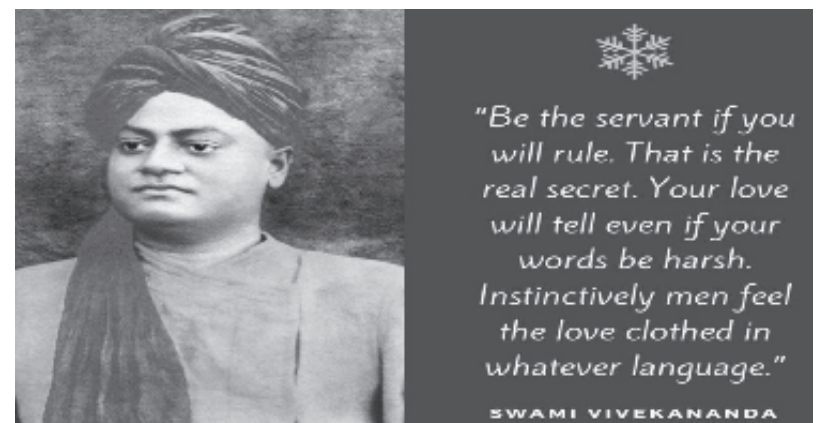
are sun g is called 'Uchh anga'. Composed of these themes is the 'Rig Vedic' culture, named after the Aryan culture before the oldest Dravidian culture came into being. In due course of time, Odissi music has undergone a sea change. The form has been taken beyond the boundaries and the musical prowess is demonstrated by the expats in other states and countries as well. Long before, Odisha was composed of sub states of Udra, Kalinga, Utkal, Kangod, Koshal, etc. The sub states of Toshal state were 'Udra' and 'Kangod'. Even after the formation of Odisha, the 'Udrmagadhi' style of music, as mentioned by Bharat Muni, stood intact and undivided. The culture and the musical aura still flows seamlessly in the hearts of the music lovers.

From Page 18 (Lead Poisoning and Health...)

- Occupational Safety:** Implementing occupational health and safety measures, such as ventilation systems, personal protective equipment, and regular monitoring of lead levels in workplaces, can minimize the risk of occupational lead exposure.
- Public Awareness and Education:** Raising awareness about lead poisoning and its prevention is essential. Educating individuals, communities, healthcare providers, and policymakers about the risks, symptoms, and preventive measures can contribute to reducing lead exposure.

Conclusion

Lead poisoning is a preventable public health issue that requires concerted efforts from individuals, communities, and authorities. By understanding the sources of lead exposure, recognizing the health effects, and implementing effective preventive measures, we can work towards eliminating lead poisoning and protecting the health and well-being of individuals of all ages.



When the President of Bharat visited her hometown!

Dr. Vijaya Lakshmi Mohanty PhD (Public Administration), MSc (Physics), MA (Pub. Admn.) Gold Medallist, MBA, LLB. Director, HRDC, Sri Sri University

This is the first time ever that the President of Bharat has visited Rairangpur in 75 years of its political independence. This is more momentous as the largest democracy of the world, elects a tribal lady for the top post for the first time. This brought another feather in the cap of inclusive politics adding hues to the celebration of Azadi ka Amrit Mahotsav.

Bharat. It created history as a series of programmes have been scheduled in Pahadpur, Hatbadla, Rairangpur, Dandbose, Jashipur, Similipal, Baripada etc in Mayurbhanj district of Odisha. The day one started with Mahamahim garlanding her late husband Shyam Charan Murmu in the latter's native village in Pahadpur. An educational institution known as, SLS

presidential candidate for the 16th presidential election held on 21 July 2022. In the Civic reception organised by Rairangpur Municipality on 4 May 2023, the daughter of the soil, broke all the protocols to be with her people who she spent all her life with. She got emotional when she walked to the audience to honour 31 senior citizens and met the representatives of more than 25 organizations. The Rairangpur stadium reverberated with 'Jai Jagannath' during her speech. When she met the author's mother Dr. P.S.Manikyeswari, she greeted her saying 'Jai Gurudev' inquired about the Art of Living organization in the town. Similarly, when she met the cousin, she asked about his job. When she met the author's father, Manoranjan Mohanty (Nandia Bhai), she addressed him as elder brother and discussed the issues and challenges of the area. The latter requested her to facilitate the creation of a separate district Rairangpur, carving out from existing Mayurbhanj and commissioning of a direct train from New Delhi to Rairangpur to which she jocularly said, 'you did not make me a member of parliament in 2009.' Nandia Bhai said, we made you president of the nation and expect development of the district through your endeavours. Needless to say, Droupadi Murmu as people's representative has contributed her best for the development of Rairangpur Constituency. She was instrumental in making many bridges, roads, temples, education facilities for scheduled castes and tribes, socio-cultural development in the district etc.

President Droupadi Murmu – A reflection of changing Bharat is a biographical sketch of the 15th President of Bharat is going to be released soon depicting a true story written by her acquaintance, Dr. Vijaya Lakshmi Mohanty from Rairangpur. Often, we are taught to be mighty, powerful, go-getter and acquire skills to win the world. This defines success. The book teaches values in a subtle manner. If you are focused to serve and bring smiles in your neighbourhood by volunteering goodness, you will be noticed and rewarded. She spread goodness as a student, an employee, as a wife, daughter-in-law, mother, teacher, political leader for sixty years without wanting anything in return. Here is what nature gave it back. She has become the first citizen of the largest democracy of the world, braving odds and breaking the glass ceilings of patriarchy,



parochialism and what not. All the reasons looked smaller as she grew bigger with her passion, dedication and compassion. Salute to the great woman of our time.



'Let me not be so big that I cannot embrace my own people.' President Droupadi Murmu got emotional by quoting Atal Bihari Vajpayee. The three-day spanning from 4-6 May 2023, was her maiden visit to the hometown and former constituency Rairangpur after being elected as the president of

(Shyam-Laxman-Sipun) Memorial Residential school has been imparting free high school education to 100 underprivileged students there under the aegis of a trust named after her deceased husband and two sons.

She had left Rairangpur on 22 June 2022 for New Delhi after being declared as the NDA



Laughter is the Best Medicine

The boss told Mulla Nasrudin that if he could not get to work on time, he would be fired. So Mulla went to the doctor, who gave him a pill. Mulla took the pill, slept well, and was awake before he heard the alarm clock. He dressed and ate breakfast leisurely.

Later he strolled into the office, arriving half an hour before his boss. When the boss came in, Mulla said, "Well, I didn't have any trouble getting up this morning."

"That's good," said Mulla Nasrudin's boss, "But where were you yesterday?"

One Thursday night, Mulla Nasrudin came home to supper. His wife served him baked beans. He threw his plate of beans against the wall and shouted, "I hate baked beans."

"Mulla, I can't figure you out," his wife said,

"Monday night you liked Baked beans, Tuesday night you liked baked beans, Wednesday night you liked Baked beans and now, all of a sudden, on Thursday night, you say you hate Baked beans."

"Did you know I am a hero?" said Mulla Nasrudin to his friends in the teahouse.

"How come you're a hero?" asked someone.

"Well, it was my girlfriend's birthday," said Mulla, "and she said if I ever brought her a gift she would just drop dead in sheer joy. So, I didn't buy her any and saved her life."



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The human race has one really effective weapon, and that is laughter.