



IYA NEWS

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Select Quotes of Hon'ble Chief Minister Shri Naveen Patnaik

- Empowerment of women is the empowerment of the nation. No household, no society, no state, no country has ever moved forward without empowering its women.
- Federalism is an intrinsic part of our constitutional set-up.
- People are the real masters in a democracy and every institution exists to serve citizens in a professional and dignified manner. Mo Sarkar is an initiative under the 5T model of governance to herald a transformation in government offices.
- Biju Babu lives in the hearts of millions of Oriyas. Our party has been named after him. People expect us to carry forward the unfinished task that Biju Babu has left for us.
- Millets are an integral part of tribal life and a staple diet of tribals of Odisha since time immemorial.
- If you succeed in doing something good for the people, it gives you a great sense of satisfaction.
- I do think a healthy opposition is very necessary in a democracy.
- There is a great deal of reward when you do good work and people see how successful that work is and the happiness it brings to them.
- As far as natural calamities are concerned, Odisha had a very bad reputation before 2000 when we took over the government. After that, we have achieved international standards as far as controlling the effects of natural calamities. In fact, even the United Nations have complimented us on this.
- My main aim is poverty reduction in the state.
- I thought my father served the people of Orissa, and I thought I would continue that to some extent.
- I am committed and content to work for the people of Odisha. I have no national ambitions whatsoever.
- Personally, I have never considered myself corrupt or seen the need to be so. People are judged as what they are perceived to be.
- I think political parties can be funded in a perfectly rational way without being corrupt.
- Mission Shakti has emerged as an engine of transformation. They have reached the next -level of development.
- The people of Orissa had unmatched love and respect for Bijubabu. There is no way that you can wish away his legacy.
- Our government has been pro-poor, progressive, and people-oriented.
- The love and affection of the people of Odisha continues to inspire me every day.
- I believe that investment in sports is investment in youth. And that, in turn, is investment in the future.
- I can tolerate anything but corruption and nepotism.
- I think everyone should be concerned about people's sensitivities and feelings.
- In Odisha, we have concentrated on people and their development. We hope to take Odisha to new heights.
- One should do what is good for the country.
- Why do politicians and bureaucrats get salaries and perks from the pockets of the poor and do nothing for them? So I took action against the corrupt and the lazy.

CM NO. 1 NAVEEN
1 Naveen Patnaik, Odisha
61.3% [73.2%]

Q. MOST POPULAR CM (IN HOME STATE)
Respondents in each of the 30 states were asked to rate their own CM

CM	State	Percentage
Arvind Kejriwal	New Delhi	57.7% (69.7%)
Bhupendra Bhai Patel	Gujarat	55.3% (42.6%)
Bhupesh Baghel	Chhattisgarh	59.1% (55.7%)
Himanta Biswa Sarma	Assam	49.2% (68.3%)

- Democracy should not work on the basis of personalities.
- The four and half crore of people in Odisha are my family, and I will serve them till the last breath.
- The people of Odisha know who fulfils promises and who does not. We believe in works and not in words.
- The women of Odisha will lead the way in women empowerment in India.
- I am always with poor and will continue work for protecting their interests.
- My government's pro-women initiatives, starting from Mission Shakti to Mamata, along with 50% reservations for women in the panchayat and urban local body polls have helped empower women in political, social, and economic spheres.
- My action against corruption has been well acclaimed by the people of Orissa.
- Odisha is a peaceful state; the people will not stand for violence in a democracy.

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

CINE EXPRESS

Shreya Ghosal Says Digital Platforms Have 'changed Indian Music Landscape Drastically'

Singer Shreya Ghosal says digital platforms have changed the Indian music landscape drastically, making it easier for independent artists to breakthrough and thrive.

The singer, who recently collaborated with Egyptian rapper Afroto for Coke Studio Global's new release "Sunn Beliya", said great artists now don't lack exposure.

"Music scene has drastically changed over the last two-three years. Thanks to the digital way of consuming music, a big number of independent artists are coming to the forefront. They are empowered. The ecosystem is also building around it and helping them out. I am happy that we are not losing out on great artists just because they don't have a way in," Ghosal said in an interview.

As somebody who forayed into the music industry as a teenager, the 39-year-old said entering the close and controlled playback circuit was challenging.

"I came into the industry when there was only playback music. So even then, to enter the kind of monopoly that was there and to be able to find a space for myself was another journey... But the journey for artists today is so different and I'm so happy. It is a very positive space to be in. Even if you put up a good song cover on Instagram, you will be heard," she added.

Ghosal, known for singing chartbuster songs such as "Bairi Piya", "Jaadu hai nasha hai", "Teri meri", "Teri Ore" and "Tum Kya Mile", said the easy access to audience still does not guarantee success.

"With all the exposure we have to start thinking of making music

differently. We need to look at the taste of people and the accessibility of music. We have to really do something fresh to be able to be heard and liked. The access is there but one has to put in a lot more effort to sustain."

The playback artist said the experience she has gained by working with musicians from across the globe has been an "eye opener" for her. Ghosal said her international collaborations made her realise that it's not the language but the emotion that audiences connect with.

"We have similar thought processes, interests, dislikes, problems, and solutions. We have just different cultures and languages, but ultimately all human emotions are the same and that's what the message is in 'Sunn Beliya'," she added.

"Sunn Beliya" is penned by Afroto and Rashmi Virag. The composers are Afroto, Kaushik-Guddu, Issa & Assouad and NOVO. The peppy number features Ghosal singing in Hindi and Bangla.

The singer said she always wanted to collaborate with Coke Studio and "Sunn Beliya" seemed like a perfect opportunity.

"I always wanted to do something with Coke Studio. When this happened, I was very excited and then I got to know it's global, so it was even better... This was a very organic, beautiful collaboration and Afroto is a sweet personality himself. He is eager, excited and full of ideas and energy. He is a fabulous performer," she said.

Even though there was a language barrier, Ghosal said, creating the song was a smooth process as the concept was clear in their minds.

"Sun Beliya' is a product of a proper global crossover and for me, it's a first so it was exciting. I think this is a beginning for me and I'm so glad that I'm the first Indian artist to do a song on Coke Studio's global platform. I'm happy to be representing India and Indian languages," the singer said.

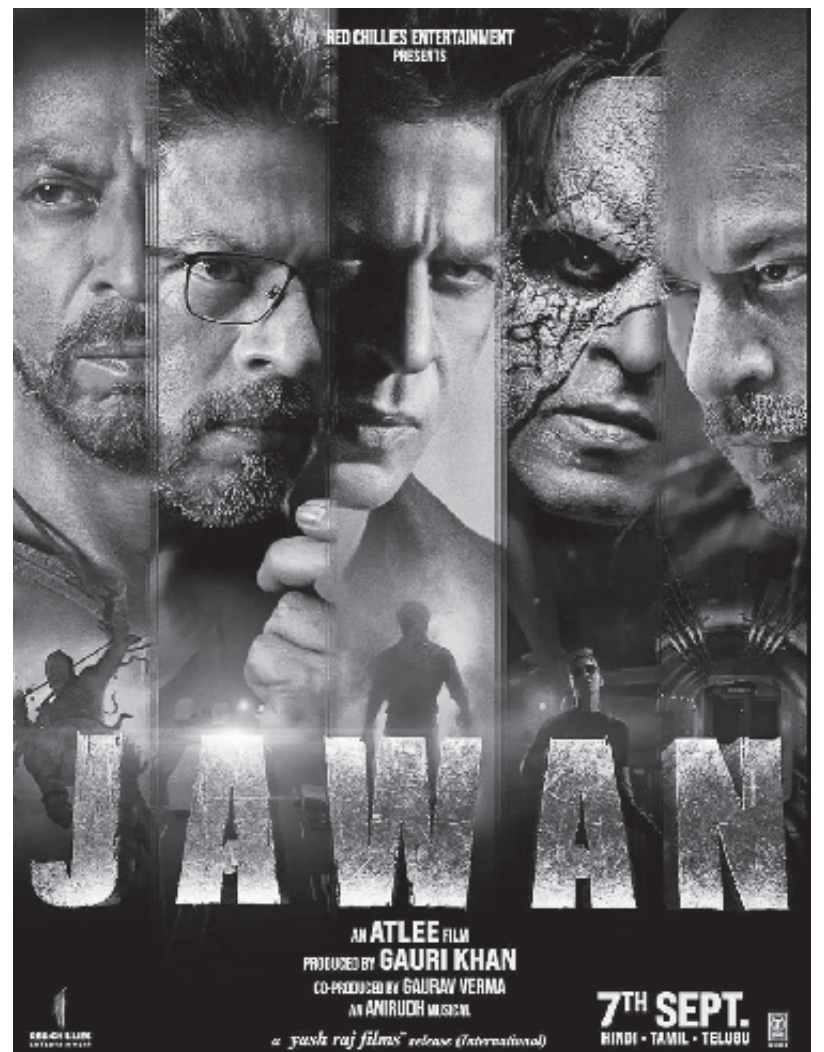


'Jawan' Trailer Review: SRK's Film Packs A Punch Of Entertainment

The trailer of Shah Rukh Khan's much-anticipated movie Jawan was finally released on August 31. The film, which is directed by Atlee, is set to hit theaters on September 7 and needless to say, fans have huge expectations from it.

All you need to know about the 'Jawan' trailer

Apart from King Khan, the movie also stars Nayanthara. Actress Deepika Padukone will also be seen in a cameo in the film. The trailer



looks exciting and the movie promises to be a great source of entertainment.

As soon as the trailer was released, it caused a storm on social media. There are a lot of unexpected twists in it, which could be interesting for the audience. One such thing was SRK's dialogue, where he mentioned actress Alia Bhatt. Yes, when someone asks 'Jawan' what he wants, he quickly replies, 'Chahiye to Alia Bhatt hai'.

This trailer is perhaps Shah Rukh Khan's most action-packed one yet, featuring dramatic dialogues, intense action scenes, and striking close-ups of many superstars.

How is 'Jawan' different?

What sets Jawan apart is that it's Shah Rukh Khan's first collaboration with director Atlee, who is known for his unique approach to action. Going by the trailer, the film seems to be filled with many thrilling action sequences.

Another major highlight is what appears to be SRK's double role in Jawan. He portrays both the hero and the villain. The presence of Shah Rukh's avatars caters to fans who wanted to see him fully immersed in the action genre.

The best thing about 'Jawan'

The female characters play a central role in the film. Nayanthara's strong portrayal of a cop stands out, while actors like Ridhi Dogra, Sanya Malhotra, and others also leave a strong impression. Deepika Padukone's cameo fight scene is a standout moment that's sure to become a viral sensation.

In a nutshell, the Jawan trailer successfully delivers what it aimed for-high-octane action and a tribute to Shah Rukh's superstar status.

SCIENCE & TECHNOLOGY

CHANDRAYAAN-3

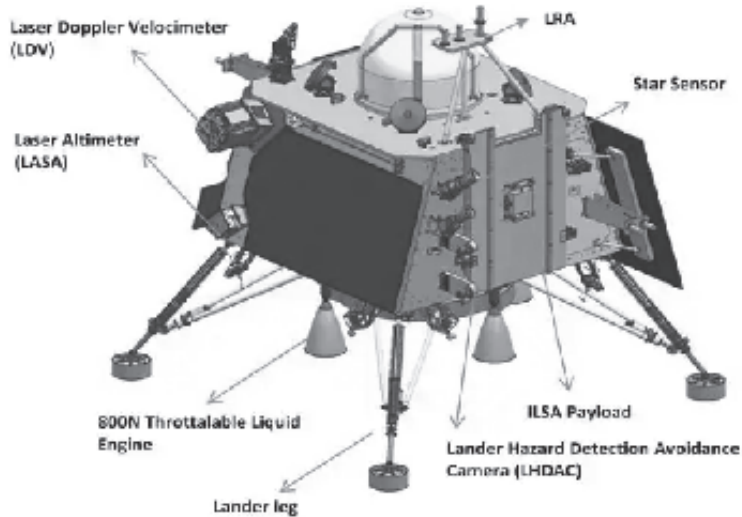
Indian Space Research Organisation (ISRO) has been achieving success for the last few years. The latest success is the successful landing of Chandrayaan-3 on the Moon. India is one of the few countries competing for Moon exploration. Chandrayaan-3

that the design and goal of the Chandrayaan-2 and Chandrayaan-3 are same. **Chandrayaan-3 at Launch Pad**



ISRO launched Chandrayaan-3 on board the Launch Vehicle Mark-3 (LVM-3) on 14 July, 2023 from Satish Dhawan Space Centre at Sriharikota in Andhra Pradesh. The space vehicle crossed Earth's gravity on 5 August and entered the orbit of the Moon. On 23 August 2023 at 06.04 PM its lander

Chandrayaan-3 consists of two modules- a propulsion module and a lander module. The lander module contains the lunar rover within it. The Propulsion module took the lander module to a 100 km lunar orbit. After deorbiting to a 30 km – orbit and deboosting, lander module was released to the lunar



along with the rover soft landed on Moon surface creating history.

As the name tells, it is India's third mission to the Moon. The Chandrayaan-1 was launched in 2008. It had an orbiter and a probe. The data collected from its instruments identified water molecules on Moon. Chandrayaan-2 was launched on 22 July, 2019. It had an orbiter, a lander named Vikram and a rover named Pragyan. The space vehicle entered lunar orbit on 20 August and the lander along with the rover were released to the lunar surface on 6 September, 2019. But instead of soft landing the lander was crashed due to some software error and no communication was received from it. It was declared that part of the mission failed. But the orbiter is still functional and sending critical data. ISRO scientists say that the mission was about 90 percent success. Now, they have learnt the lesson and have rectified the mistakes in Chandrayaan-3. It is to be noted

surface on 23 August 2023. As planned, after 20 minutes the lander along with the rover safely landed near the South Pole of the Moon.

Trajectory of Chandrayaan-3 Objectives of the Mission

The mission has three objectives – to demonstrate safe and soft landing (which could not be achieved with Chandrayaan-2), to demonstrate rover abilities on the Moon surface and to conduct in-situ scientific experiments.

The propulsion module contains a single experimental payload that will study the spectropolarimetric signatures (the polarisation of light emitted by celestial objects) of Earth in the near infrared wavelength. Its life has been designed for 3 months.

Chandrayaan –3 Lander

The 1724 kg lander contains four payloads – Lander Hazard Detection and Avoidance Camera (LHDAC) and three instruments.



Er. Mayadhar Swain

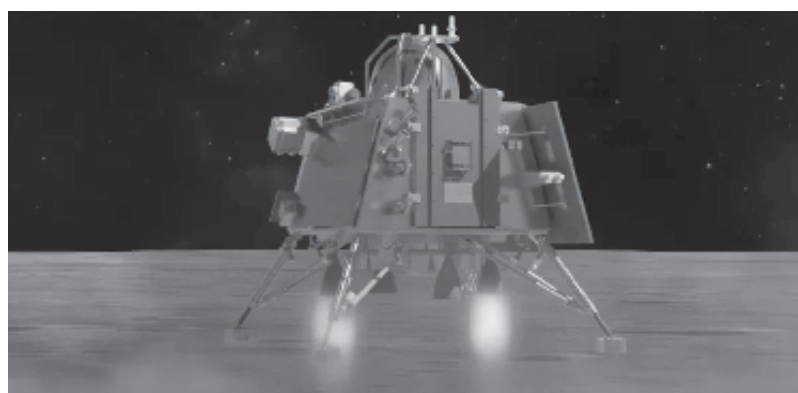
The camera was used to identify a safe location for landing, and prevent the craft from ending up unintentionally in craters or on slopes. The instruments are meant for measuring plasma density, thermal levels and seismic activity. The 26 kg - rover has rolled out of the lander on the lunar surface and is carrying out in-situ chemical analysis of the lunar surface. It has two payloads on it – the Alpha Particle X-Ray Spectrometer which will analyse minerals on the surface and the Laser Induced Breakdown Spectroscope which will analyse elements in the soil around the landing site. Both the lander and the rover have been designed to function for one lunar day (equivalent to 14 Earth days). They can't survive the extreme drop in temperature during lunar nights and hence had to land right at dawn and will work till dusk (i.e. one lunar day).

Chandrayaan –3 Rover Landing Site

The landing site has been selected near the South Pole at 70 degree latitude. It is about 300 km from the lunar South Pole. Actually, it is a difficult task for the lander to function at the South Pole. Before this, all other lunar missions have landed in the equatorial region of the Moon – a few degrees north or south of equator. NASA's Surveyor-7, which landed near 40 degree S latitude in 1968, is the farthest that any craft had landed from the equator. China's Chang'e-4 mission, which in January 2019, became the first spacecraft to land on the far side of the Moon – the side that does not face the earth-descended on the lunar surface near the 45 degree latitude.

Why has no spacecraft ever landed near the South Pole?

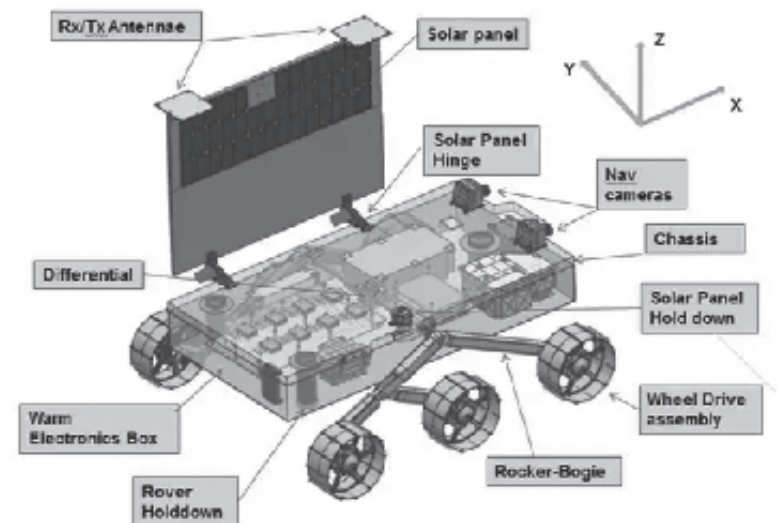
The answer is that it is easier and safer to land near the lunar equator. The terrain and temperature are more hospitable and conducive for long and sustained working of the instruments on board. The surface



in this region is even and smooth, very steep slopes are almost absent, and there are fewer hills or craters. There is abundant sunlight, at least on the side facing the Earth, offering a steady supply of energy for solar-powered instruments.

On the other hand, the polar regions of the Moon are a very different, difficult, terrain. Many areas close to the lunar poles lie in a completely dark region where sunlight never reaches, and temperature can fall to below minus 230 degree Celsius (For contrast, the minimum temperature on Earth goes to minus 92 degree Celsius at Antarctica). The absence of sunlight and extremely low temperature make it difficult for

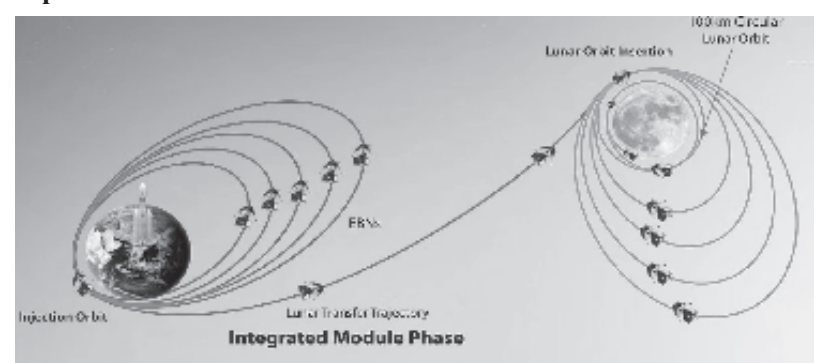
targeted site of landing to ensure soft vertical landing. Due to extra speed it was crashed. Some changes in the current mission



working of the instruments. In addition, the lunar surface here is littered with deep craters of sizes ranging from a few centimetres to several thousand kilometres.

Landing of Chandrayaan - 3 lander (Picture taken from direct telecast of ISRO)

Why does India choose to explore the South Pole?



Although no lander or rover has landed in South Pole region, it is known from orbiter missions including India's Chandrayaan-1 that substantial amount of ice molecules and precious minerals are present there. Also due to extremely cold temperature in this region, the rocks and soil have not changed from the days of the formation of Moon and it could provide clues to the early solar system. India wants to explore this.

have been done.

1. The landing spot for Chandrayaan-2 was limited to 500 m by 500 m, which did not provide enough flexibility for the craft to overcome possible errors. This time the marked landing area has been increased to 4 km by 2.5 km.

2. The fuel capacity has been increased so that it can move to an alternative landing site in case of an unforeseen problem during landing.
3. The lander will no longer depend only on the pictures it clicks during the descent for determining the landing site. High resolution images from the Chandrayaan-2 orbiter have been fed into the lander and it will click the images just to confirm that it has reached the correct location.
4. The central thruster on the lander has been removed, reducing the number from five to four.
5. The legs have been made sturdier to ensure it can land even at a higher velocity.
6. More solar panels have been added to the body of the lander.

Conclusion

The 48-day-long Chandrayaan-3 mission covered 384,400 km, the average distance between the Earth and the Moon. India became the fourth country to achieve the soft landing on the lunar surface. Earlier, USA, Russia and China have achieved this. The first soft landing of USA and Russia was way back in 1966 and China did it in 2019. Further, India became the first country to land a spacecraft on the South Pole. This achievement has enhanced the prestige and reliability of ISRO. It has made India one of the leaders in space exploration. Now ISRO aims for solar mission (Aaditya L1) and sending astronauts to the space (Gaganyaan mission).

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INTERVIEW

Odisha has vast potential for Adventure Sports: Everest conqueror Devidutta Panda

Globally acclaimed mountaineer from Odisha- Dividutta Panda says Odisha is endowed with natural set up for all kinds of adventure sports activities including mountaineering. The Everest conqueror urges



that these vast potentials should be utilised fully to turn the State into a hub for adventure sports.

Q: What are the prospects of trekking, mountaineering and other adventure sports in Odisha?

A: Adventure activities could be broadly classified into three categories--land, water and aero sports. Odisha is blessed with natural



resources for all these kinds of adventure activities.

Possibilities in different sports...

Land sports: The discipline includes trekking, rock climbing, cycling, ultra marathon, mountain terrain biking (MTB), bungee jumping etc.

Trekking: The discipline includes coastal trekking (vast eastern coast of Bay of Bengal), estuary trekking (in Bhitarkanika), trekking through remote villages of aborigines (in Mayurbhanj)

Rock climbing: Any rocky outcrop could be used in the discipline. Odisha is replete with many rocky hills in the Eastern Ghat range.

Cycling: Organised cycling could be conducted at any part. Doing so through scenic parts of the State would attract many enthusiasts. In fact there is one such event named 'tour de Kalinga' which is being conducted every year.

Ultra marathon: Long distance running of more than 50 Km is termed as ultra marathon. Odisha could

It is not very difficult to utilise the vast potential in the State to develop these adventure sports. Odisha is endowed with hill features, large coast line, islands, lakes, rivers, estuaries, good roads and runways. These activities could be started with a little investment in developing the necessary infrastructure, train enthusiasts.

easily become a destination for such runs which could be conducted during winter months.

MTB: Mountainous and rough terrain of Eastern ghats could be very well utilised for this activity.

Water sports: The discipline includes kayaking, rafting, sailing, scuba diving, jet ski etc. Abundance of water bodies such as rivers, lakes and a large sea coast makes Odisha a perfect place for developing such activities.

Aero sport: The discipline includes microlight, powered hang glider (PHG), para motor, parasailing, paragliding, sky diving etc. Microlight and PHG require a basic runway. However, most of the other activities could



be conducted practically from any open space. Again, Odisha is blessed with vast planes, many disused/under-utilised runways to conduct these activities.

It will make Odisha a favourite destination for all kinds of adventure activities. It would also generate employment for local youth and engage them in a very positive way.

Q: How these possibilities could be tapped to the optimum?

A: It is not very difficult to utilise the vast potential in the State to develop these adventure sports. Odisha is endowed with hill features, large coast line, islands, lakes, rivers, estuaries, good roads and

disused/under used runways. These activities could be started with a little investment in developing the necessary infrastructure, train enthusiasts who in turn would train others, purchase basic equipment and market these activities.



The initiative could be taken either by government or private enterprise. However it would be much easier for any government department to initiate these projects. Once these activities are developed and encouraged, there would be many sportsmen and adventure enthusiasts who would be able to develop their skill. Further it would give rise to adventure tourism making Odisha a favourite destination for all kinds of adventure activities. It would also generate employment for local youth and engage them in a very positive way.

In a Nutshell

- Panda started mountaineering in 2002
- 20 mountaineering expeditions till date
- Climbed Satopanth, Papsura, Virgin peak, Kangyatse
- Led IAF team to summit of Mt Everest in 2011
- 8000m expeditions to Mt Lhotse & Mt Dhaulagiri
- Expedition to summit of Mt Manirang (6593 M) in 2021
- Vice Principal of Himalayan Mountaineering Institute (2017-2020)

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

PUBLIC FINANCE

Fiscal Decentralization in India

Pradeep Kumar Panda, Economist, Bhubaneswar

India is a federal parliamentary democracy. The panchayats and municipalities are seen as the 'third tier' of government. This has also made India the most representative democracy in the World. Today, about 2.2 million representatives stand elected to the three rungs of Panchayats and three levels of Municipalities.

Under a framework of cooperative federalism, a trend has been noted in many developing countries in the last three decades towards increasing decentralization of the public sector. The period has witnessed a significant rise in local democracy with growing realization that devolution of political, administrative and fiscal authority to local units of government is one of the best ways to deepen democracy and increase efficiency.

It was also felt that responsibilities for expenditure be devolved with concomitant revenue to maintain fiscal accountability. Seemingly, this shift along with privatization and deregulation has reduced the authority of national governments over economic policies.

India is also keeping pace with this trend. New systems of local and intergovernmental finance are being established as part of the evolution. The trend has been noted, particularly since early nineties with the passage of 73rd and 74th Constitutional Amendments that accelerated the process of decentralization with greater devolution and delegation of powers to local governments and the recognition of panchayats and municipalities in the book of statute as institutions of self-government

Consequently, Part IX and IXA have been inserted into the Constitution for Panchayats and Municipalities respectively and State legislature has been made responsible to transfer functions, listed in the newly created Eleventh Schedule and Twelfth Schedule. The State is also required to transfer the interrelated powers to enable them to carry out the responsibilities conferred upon them.

Under the Constitution Amendment Act (CAA), the state legislature is authorized to

devolve the specific responsibilities, powers and authorities to the local governments to enable them to function as institutions of self-government. The legislature of a State may both empower the rural and urban local governments to levy, collect and appropriate certain taxes, duties, tolls and fees, etc., and also assign to them the revenues of certain state level taxes subject to such conditions as are imposed by the state government.

Further, grants-in-aid may also be provided to these local governments. Resulting from the CAA, the numbers of Panchayats as on March 2014 stood at 247467 of which 240542 are Gram Panchayats, 6332 are Block Panchayats and 593 are Zila Panchayats. On the other hand, Municipalities by the end of December 2015 numbered 4041 in all States.

Fiscal arrangements necessitate every State under Article 243 I and 243Y to constitute, at regular interval of five years, a state finance commission (SFC), and assign it the task of reviewing the financial position of local governments and making recommendations on the sharing and assignment of various taxes, duties, tolls, fees etc and grants-in-aid to be given to the local governments from the consolidated fund of the State. The conformity Acts of the CAA provide for the composition of the commission, the qualifications for its members and the manner of their selection. Every recommendation of the commission together with an explanatory memorandum is to be laid before the legislature of the state.

It is about two and a half decades since Part IX and IX A were incorporated into the Constitution. During the period, one could have found enough reasons to cheer. Conformity Acts have been enacted in all the States. Elections have been conducted in all. Women have been elected as Mayor for city government and Sarpanch for rural local government. All States have constituted their SFC. Most States have received their fourth-generation SFC recommendations.

Notwithstanding, local governments in almost all States continue to be starved of finances causing major impediment in their growth and effective functioning. The problem is compounded when it is seen with the expanded role and responsibilities of the local governments after CAA became effective and the 11th and 12th Schedules were inserted.

Ideally, the functional responsibilities should closely be linked with the financial powers delegated to the local government. In practice, huge mismatch between these two exists leading to a severe fiscal stress at the local level. Own revenues of local governments are generally adequate to meet only a part of their operation and maintenance (O & M) requirements. Therefore, they are dependent on the higher level of governments to finance their activities. The SFCs are responsible to examine not only the revenue-sharing arrangements between the State governments and the local governments, both rural and urban, but also the entire range of subjects concerning assignment of taxes, transfers of power and such other subjects for improving the financial health of local governments. In this case, the CAA does not draw any distinction between the plan and non-plan financial requirements of the local governments. Therefore, SFCs are not confined only to the assessment of non-plan expenditure of the local governments for recommending the devolution of funds and financial powers to the local governments at various levels.

Article 243G of the Constitution empowers Panchayats to function as institutions of self-government for the purposes of a) preparing plans for economic development and social justice for their respective areas and b) implementing schemes for economic development and social justice in their respective areas for various subjects including those twenty-nine functions listed in the Eleventh Schedule. However, the list is merely illustrative and indicative. Unlike the division of powers and functions, as

spelled out in the Union and State List in the Constitution, no such clear demarcation exists between the State and Panchayats. It is for the State Legislature to make laws regarding the devolution of powers and functions upon the Panchayats.

Though, almost all states and union territories (UTs) have claimed that they have transferred subjects in varying degrees to the Panchayats, by enacting laws in conformity with the CAA, functional domain of Panchayats pertains to only traditional civic functions in several states. Functional domain is without adequate developmental responsibilities in those states where either the intermediate Panchayats or the District Panchayats were absent for decades. States, where they existed for long, have only repeated the provisions of the old statutes in their new laws with marginal adjustments. Moreover, many State Governments have not framed the relevant rules or guidelines as a follow up measure. A few States realized that transfer of additional functions would accompany the concomitant funds and functionaries to local governments, enabling them to perform the specified responsibilities. At the same time, the local governments are also not very clear about the role they are expected to play in the new federal set up. The fact of the matter is that almost all the subjects enumerated in the Eleventh Schedule are State-concurrent, involving duplication and overlapping.

Another challenge before the State Government has been the identification of activities to the appropriate tier of the three-tier-panchayat system. Traditionally, the lowest level panchayat, i.e. the village panchayat (VP) has been the most active in almost all States. Generally, the VPs carry out major functions including core functions whereas intermediate and district panchayats in most States are assigned supervisory functions or act mainly as executing agents for the state government.

It is a general perception that Panchayats are financially and technically under-equipped to perform even the core functions, not to speak of the welfare functions and other economic functions related to agriculture and industries. Hence, many of the core functions, which traditionally belonged to local governments like, drinking water, rural roads, street lighting, sanitation, primary health etc. have not been transferred fully in some states and are being performed by the line departments of the State Government or the parallel parastatals.

The SFCs have a major role to ensure that the democratic decentralization envisaged under the CAA becomes operational and effective. The State Governments have the



सत्यमेव जयते

Finance Commission
Of India

responsibility to enhance the credibility and acceptability of the SFCs. It is the State Government that has to enact a conformity act prescribing the number and qualification of members of the Commission. It is unfortunate that most States have considered the appointment of SFC as one of the instruments through which they can please or appease the group of favourites whether from bureaucracy or from outside. It is interesting to note that the composition of the SFCs, including the chairperson, varied between two to five persons that too varied from full time to part time or the mix of both. In many States, SFC report is submitted to the State Government and not to the Governor. In addition, the institution of SFC is further weakened in the absence of firm database on local governments and norms for service delivery. Diverse views, channels and methods of State-local fiscal transfers make their task even more challenging.

In such surroundings, many SFCs, over a period of time, produced second-rate reports without spelling out the principles on which their recommendations are based. Literature, studies and even theoretical models were mentioned without relating to practice. In other words, the chapter on "conceptual framework" or "issues and approach" is not attuned to other chapters including the chapter on recommendations.

It goes without saying that the endowment of financial powers and authority are to be matched by the functions and responsibilities. Most SFCs barely looked at the functional domain of the local governments as envisaged in the 11th Schedule and hardly considered the potential resource generation of Panchayats while making recommendations for the devolution of funds from the State government to them.

Continued Page 7



MISCELLANEOUS

Amazing scientific facts that will blow your mind

Major Oxygen source

Most of us believe that we get oxygen from trees but you might not know that more than half of the earth's oxygen that we breathe comes from oceans. Various scientists estimate that 50%-80% of the earth's oxygen is produced by the oceans. The majority of this production is from plant-based marine organisms. Oceanic plankton, algae, seaweed, and some bacteria can photosynthesize and produce more than half of the world's oxygen.

Bananas and radiation

Have you ever thought that bananas can be an example of a natural radiation source ever while eating them? Probably, you didn't. But it is true. They contain high levels of potassium, wherein a small amount is radioactive. But it doesn't require you to quit your yummy banana smoothie as the content of radiation is extremely small.



Animals & magnetic field

Sea animals have the ability to sense the magnetic fields of the earth for their orientation. According to the US Geological Study, "There are pieces of evidence showing that some animals, like sea turtles and salmon, can sense the earth's magnetic fields and use it for navigation." But is the earth a magnet? Yes. The earth is composed of layers having different chemical compositions and physical properties. The crust of the earth has some magnetization while its core generates its own magnetic field.



Helium & gravity

Helium doesn't get affected by gravity. If you cool helium just a few degrees lower than its boiling point i.e. 452 degrees Fahrenheit (-269 degrees Celsius), it becomes superfluid, which means it can move without friction. It can rise up and over the sides of a glass. Not only this, but it can also drain through molecule-thin cracks in a container. Among other amazing facts in science, helium is the second-most abundant element in the universe.



Whatever You Wish, You'll Achieve!

Rajendra Prasad Mohapatra, Motivational Speaker

In my childhood, I often wonder- why some people are poor and some other are rich? Why some people are pretty knowledgeable and well-informed while some others are morons? Why some are healthy while some others suffer from many diseases?

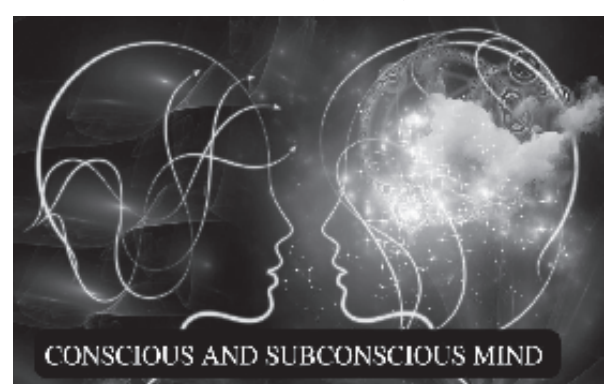


As I grew up, I tried my best to find answers of these important questions. I read hundreds of books, tried to delve deep into the minds of many successful and unsuccessful people in different fields. I also relied a lot on my life's experiences and exposure with an alert and investigative mind.

Strangely, I found while the unsuccessful people only cribbed and complained about their surroundings, circumstances, poverty, compulsions, families and parents, the successful people harped upon their burning desires as the main cause behind their success.

From my experience, I have also found that mainly it's one's own choice that either makes him or breaks him. Why one is poor and the other one is rich? It's because of his/her own choice. Why one is a good student and the other one is a poor student? It's because of his/her own choice. Why one is living a peaceful and fulfilled life and the other is living the hell of a life? It's again because of his/her own choice.

Several social scientists, psychologists and motivational speakers have



done their researches in this regard and their findings are telling the above finding in unison. Moreover, it is based on some interesting and powerful principles of the subconscious mind.

Human mind is very powerful.

Only a few people like eminent scientists, powerful politicians, spiritual leaders and other successful people across the globe have managed to use only 10 per cent of their minds. Other common people use only two to three per cent of their minds during their whole span of life.

The mind is divided into two parts- conscious mind and subconscious mind. Our conscious mind comprises of only 10 percent of our mind. The rest of the ninety per cent of our mind is subconscious mind. We do our thinking and all kinds of logical acts through our conscious mind. In whatever thought we are obsessed with for considerably a longer period of time gets percolated to the subconscious mind.

Our subconscious mind is very powerful and it has connection with the Infinite Intelligence. Hence, whatever thought will be cherished in our mind for a longer period of time, it will be accepted by our subconscious mind as our sincere wish as the subconscious mind is pretty illogical. Then that thought will be transmuted to the Infinite Intelligence. Infinite Intelligence has the power to materialize all our wishes.

So, this is the principle in which our hopes, desires, success and failures are controlled. Let's be alert about this mind's principle from now on.

We will scan various principles in this regard minutely in coming days in a bid to lead a prosperous and fulfilled life.

Brahman Sailo, Cuttack, Ph-9178507935

academics become the victims of circumstances. Moreover, the different categories of teachers with differentiation in salary structure make the condition precarious.

As to the growth of private schools and so called scenario in government schools compel most of the parents to send their children to private schools. Mostly children of low socio-economic status and uneducated parents come to government schools. Around 98 per cent of the students coming under below average IQ come to government schools. Naturally expectation from such situation would be less.

One of the major reasons of deterioration is that most of the teachers coming to this profession not by choice, but by opportunity. Lack of passion and professional ethics makes the process a monotonous one. One who has the desire for learning can stimulate and sustain motivation, otherwise not.

Last but not the least, lack of moral education among the teachers and students as well has become a major obstacle in the development of education. Moral values are the be-all and end-all. Values are not something to be taught rather it is to be caught.

Continued Page 11

Education at Crossroads

Patitapaban Mohapatra

As told by Kothari Commission, "If any change is to be done in a grand scale, there is one and one instrument and that is Education. However, it's not a magic wand to wave wishes into existence. It can bring phenomenal change in the system. It has served other countries well. It can do so for India, provided the given will and dedication."

So to say we have to be very practical and optimistic in our approach. In this piece of article, as a field practitioner, taking into consideration of my experience, I have highlighted my views on school education in Odisha. First of all, I would like to mention the loopholes and bottlenecks in the system and practically in the schools.

While the private institutions are mushrooming on one hand, new schemes and programmes are growing in numbers in the government schools on the other hand. Still the NAS (National Achievement Survey) indicates the position of Odisha in deteriorable condition.

The adoption of 'Merger Policy'



of government of Odisha in 2017 and its purpose was the best and most welcoming step. In 2017, government secondary and upper primary schools located in the same campus were taken up for merger and the scope of the policy was further widened in 2018 to cover schools located within 100 metres or those with very poor roll strength. One of the major academic objectives of the merger was to utilize the services of experienced subject teachers of secondary schools in the classes of elementary section so that they get the benefit of academic support with pedagogical input from such

teachers. But in fact and reality, in 95 per cent of cases, high school teachers are not coming to elementary classes with a sense of ego and arrogance. Moreover, the elementary teachers having proper expertise, teaching experience and higher qualifications are not allowed to take classes at secondary level and they are developing an inferiority complex in the process.

Everybody knows that primary education is the foundation of a student. Rightly told by somebody, "If the foundation is weak, the building may collapse at any time." Very less number of primary schools are equipped with optimal staff. Further they are entrusted with almost all the surveys and so called multi-tasks (non-academic) throughout the year. In many cases, five classes are run by one or two teachers. The existing teachers are respected not for their academics but for other work as such-MDM, records and multi-tasks. As a result, teachers, not interested in academics, take the lead where as the teachers with

SELF KNOWLEDGE

A Travel of a Different Sort

Swami Siddhananda

There was a monk living in the isolation of a jungle within a cave. His was a life of study and contemplation. Hence he had nothing but a few books in his little cave to keep him company. Occasionally there were visitors. Once a group of visitors approached him and were amazed by the simplicity of the man's existence. He had absolutely nothing to claim as his own.

One of the visitors, in order to tease him, asked him a rather sarcastic question: "Where are your furniture, sir?" The monk shot back, "Where are your furniture?" The man replied; "We don't have to carry any furniture around. We are travelling; we are just on a journey, a pilgrimage."

The monks said, "I too am travelling, where is the need for furniture?"

It is a beautiful story, a lovely anecdote that highlights the greatest idea of simple living and the highest thoughts. Every man has to understand at one time or other in life that the happiness, satisfaction, security, contentment and joy are neither the product of amazing wealth or possessions nor is it the product of poverty and denial. The happy man can choose his belongings. He can choose to have as well as not to have.

But the preceding story is often quoted with an air of mystery, where the speakers too, themselves possessive and greedy, often taunt the audience for their possession. The simplicity which borders almost on poverty and denial, is presented as a mysterious panacea to a bliss hitherto sought and not found in the aggrandizement and possessiveness. The ordinary man is baffled by this paradoxical, seemingly contradictory approach of denial and ecstasy, poverty and security, renunciation and bliss. That contradicts his normal human expectations of possessiveness and security yet somewhere it pulls a string, touches a chord as the long trodden path of aggrandisement has not led the man to the expected goal or promised land of unending bliss.

However, the story must not be used to emphasise the poverty, denial, renunciation as the source of security and bliss. That contradicts any rational and sensible thinking.

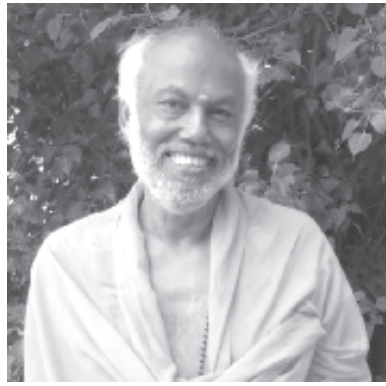
The story has a different dimension. The traveller in the external world has no choice in leaving behind the furniture but the traveller, reveller in the inner world of bliss has a choice to possess or deny. His dispossession or denial does not invoke the bliss. Rather the insight into the bliss within himself has given him the strength to choose just a few necessary things for his subsistence. If he chooses to and is capable of earning an empire around him, still the bliss within

shall remain undiminished and therein lies his absolute strength.

It is the travel of a different dimension and that's what any man must share with a traveller of an inner world. It is difficult for the ordinary man to have a glimpse into the world of the wise but the wise man has an unrestricted access into the world of the ordinary man, into his experiences, his way.

The wise might have chosen not to have any position in the physical or material sense of the term, but he cannot escape gathering the riches of thoughts, insights and interpretation of the world and experiences around. The only difference is, these furniture of sorts in the subtle realm are not a burden to carry as they are effortlessly lodged within the embrace of the infinite dimension that he is. He never tries either to possess or to get himself dispossessed of these thoughts.

When the ordinary man takes simplicity literally and therefore renounces every material possession, he does not understand that he is still carrying the load of furniture within, in the shape of experiences in life. His expectation for joy from the mere act of renunciation turns to a total disappointment when he discovers that now he has to



contend with the greater source of possession-the thoughts. If religiousness, spiritual upliftment is to be equated with mere renunciation, then the so-called spiritual man is condemned to an existence of external poverty and inner conflict. Too often such people have become the authority, the guardians of so-called religious life and they perpetuate the myth of bliss in renunciation as even hedonists perpetuate the equally distractive, misleading promise - a myth of bliss in indulgence.

The only difference is when the latter is working hard to fulfil his conviction, however right or wrong and thereby produces great material wealth, the former literally becomes a parasite as he talks of renunciation with a hole in the mind in the shape of words, desires, fantasy, craving, passion, rage, avarice and covetousness. Such a religious man becomes a greater danger to

the society than the ordinary criminals, as the criminals are punished and the so-called religious man is worshipped for his unethical looting and exploitation of the world.

It is high time we understand that the wisdom transcends the mundane considerations are of relative poverty and prosperity so-called renunciation and indulgence. The mass always is worshipful, they'll love to worship, adore, idolise any type of achievement as the recognition of any achievement gives them a sense of vicarious participation in the achievement. Therefore they can worship a millionaire and they can worship a mad man in the street too, if the word spreads that the madness has a spiritual quality to it. Never ask, who decides it. Somebody just has to begin and the rumour will take over. Even an activist, a rebel against the accepted social norms, gains a spiritual aura around him and is worshipped by many. The very denunciation of the religion or faith of any kind creates a new religion and the activist falls a prey to the mass adoration of being a Messiah of a different kind.

The world, the mass does not change. They change the Messiah. The ignorance has a vibrant quality of perpetuating itself. It rarely surrenders. Those

who want to educate the people - the teachers, religious and mundane, the activists, the journalists, the intellectuals, the political pundits et cetera, the cetera- play a lovely game in the fold of ignorance. They get themselves divided into the group of worship and worshippers and the Reality, the Wisdom, the God, falls a victim to it.

The Truth, the Wisdom, or God is beyond the relative considerations of poverty and prosperity - physical, emotional and intellectual. It is like the space, beyond all speeds, all directions. You cannot look for it in any one direction as it is in all directions, pervades everywhere. Neither can one move towards it at any speed as it is everywhere and ever reached. The speed is necessary, the direction is sought, to reach a point in space and there all the related considerations of speed, ascertaining the direction, the physical capacity, the intellectual capacity or incapacity can trigger a competition.

But the space as such can be no goal, neither can there be a goer. So too in the Absolute, in God, in Wisdom, no considerations whatsoever is valid yet in order to invalidate the validity of all intellectual, emotional and physical considerations, man must learn the art or the science of going beyond all these considerations. And there begins the real science, art, religion, politics, rebellion and revolution or evolution.

From Page 05 (Fiscal Decentralization...) Given the heavy non-plan developmental tasks the local governments have to perform, the assigned taxes and non-tax revenue sources are unlikely to be adequate. Moreover, the revenue generating capacities of local governments, whatever is their level; differ from State to State and even within the State. Some have high revenue potential and some have low. Similarly, cost factor in providing services also differs for various reasons including cost disability factor, e.g. area under forest or desert.

Intra-state variations postulate the need for an equalization transfer mechanism through SFCs that assess the needs of the local governments as well as their efforts to tap their own revenue potential. This kind of normative assessment by the SFCs should have been to ensure the fulfillment of every citizen's entitlement of basic minimum service or a set of local public goods. Unfortunately, such an issue has either not addressed or attempted amateurishly in most SFC reports.

It is expected from any finance commission, be it a Union or state, to evolve a mechanism so that a fine blend of equity and efficiency objectives can be achieved in fiscal transfers. Only this kind of devolution mechanism can promote autonomy. A system of rewards and punishment has to be developed in the State and the SFCs have to initiate and evolve this mechanism. However, a very few SFCs made its recommendations in that direction.

Most SFCs have recommended a medley of taxes, cesses, or even surcharge on State taxes. Given the fact that collection of taxes at the local level is difficult, such type of efforts lead only to the escalation of administrative cost as each tax requires tax collection machinery. At times, cost of collection exceeds the actual collection of a particular tax. In order to strengthen the revenue base of the local governments, SFCs could have recommended measures to tighten tax administration for better compliance of existing taxes, rationalization of taxes and recovery of cost through appropriate user charges.

After the CAA, most States made not much change in their existing laws related to Panchayats. Panchayat laws are fragmented in some States.

Like Union Finance Commission, SFC's recommendations are recommendatory not mandatory in nature, but unlike Union Finance Commission, SFC's recommendations are occasionally honored. In fact, many states are making a mockery of the constitutional provision. On the one hand, they constitute a body with people of little knowledge on public finance; on the other hand, they do not even consider the report. If the report is considered, very few recommendations are accepted. In the process, the crucial ones are rejected without assigning reasons. In the action taken report in some States, only numbers are mentioned. In this number game, sometime the most crucial recommendations are found rejected surreptitiously. At the top of it, many times, the accepted recommendations are not implemented. Sometime, money is not released even though actions on these recommendations are notified. The story becomes more interesting given the fact that a state Government took three years to only consider the report of the SFC.

Since State Governments do not consider the recommendations of the SFC in time, the major problem regarding the synchronization of the periods of SFC with that of the Central Finance Commission (CFC) arise. All CFCs - from the Tenth to Fourteenth - felt the absence of SFC reports as a handicap. All CFCs, though, had the reports of SFC's of most States but these were of different period of time period covered by the concerned CFC. For this very reason the Eleventh Finance Commission even went to the extent and recommended to delete the words "on the basis of the recommendations made by the Finance Commission of the State" appearing in sub-clauses (bb) and (c) of Article 280 (3) of the Constitution. Subsequent Finance Commissions, including the 14th Finance Commission, endorsed views of previous commissions on this issue.

The institution of SFC is evolving over a period of time as evident from a few good SFC reports and their treatments by respective state governments in recent time. The working of SFCs could be improved further through a concerted efforts of Union and State governments as well the SFCs themselves. Suggestions in that direction are outlined below:

Through such concerted efforts there would be some uniformity in a) SFC reports, b) local budgetary classifications, c) definitions of local taxes & expenditures, d) fiscal transfer mechanism to local procedures for data collection etc.

Considering the feeble own revenue base of the local governments so far, and its high dependency on higher level of governments, the recommendations of State Finance Commission have to be of utmost importance to the local governments. Since all available SFC reports are different to each other with reference to their approaches and methodologies and even the time period covered by them, it is extremely difficult, to standardize these recommendations. Moreover, some SFCs have access to data, some have not and reliable data on panchayat and municipal finance are still not available from any source. In such circumstances, it is a challenge to the best brain to analyze the impact of SFC recommendations on the finances of local governments. It is clear, from the progress report of the last two and half decades that though the stipulation of SFC is an innovative and significant feature of the CAA, it lacks teeth and substance.

WELLNESS

Chew Your Drink & Drink Your Solids Reimagining Eating Habits For Optimal Health

Dr Divyajyoti Nayak, CEO & Consultant, Yuzone

The old adage 'chew your drink and drink your solids' harks back to a time when eating was a deliberate and mindful practice.

Lost Art of Mindful Eating

In today's fast-paced culture, meals are frequently consumed on the go, in front of screens, or between tasks. The simple act of eating has transformed into a mere checkbox on our daily to-do lists. The consequences of this mindless approach to eating are far-reaching, contributing to issues such as overeating, poor digestion, and even disconnectedness from our bodies' natural cues.

Science Behind Mindful Eating

Digestion begins in the mouth, where enzymes present in saliva initiate the breakdown of

enhancing the efficiency of the digestive process.

Drinking Your Solids: A Mindful Approach

On the other side of the coin is the concept of 'drinking your solids'. This involves consuming solid foods in a way that maximizes their breakdown and absorption. In traditional practices like Ayurveda, this often involves blending or mashing solid foods into a semi-liquid consistency. This process predigests the food, making it easier for the body to extract nutrients and energy.

The practice of 'drinking your solids' is not about slurping down a meal; it's about mindfully liquefying foods to facilitate digestion. This approach can be



carbohydrates. Chewing thoroughly not only breaks food into smaller particles for easier digestion but also allows saliva to mix with food, starting the chemical digestion process. When it comes to liquids, like smoothies or soups, sipping them slowly and swishing them in your mouth provides a similar benefit. By giving your body ample time to mix food with saliva, you are

particularly beneficial for individuals with sensitive digestive systems or those recovering from illness.

'Drink your solids,' challenges us to reconsider the pace at which we eat solid foods. This approach encourages thorough mastication and sipping fluids to create a balanced and mindful eating experience.

- 1. Chewing for Nutrient Absorption:** Properly chewing solid foods breaks them down into smaller particles, increasing the surface area for enzymes to work on. This promotes efficient nutrient absorption in the digestive tract, ensuring that we extract the maximum benefit from our meals.
- 2. Savoring the Experience:** Slowing down the act of eating allows us to truly taste and appreciate the flavors, textures, and aromas of our food. By sipping water or other beverages between bites, we cleanse the palate and enhance the sensory experience.
- 3. Portion Awareness:** Eating mindfully can lead to a heightened awareness of portion sizes. When we take our time to chew each bite, we're more likely to notice when we're full, preventing overeating and promoting weight management.

Chew Your Drink

'chew your drink,' encourages us to pay attention to the liquids we

consume, recognizing that they play a role in our overall nutrition. While it may seem unconventional, the idea underscores the importance of not simply gulping down beverages, but rather taking the time to savour and appreciate them.

- 1. Hydration with Intention:** When we 'chew' our drinks, we slow down the process of consumption. This can lead to increased mindfulness about the fluids we are

the taste, texture, and aroma of your food.

- 3. Put Down the Utensils:** Between bites, place your utensils down and take a moment to appreciate the flavours and sensations in your mouth.
- 4. Hydration Harmony:** Sip your beverages slowly and deliberately, allowing yourself to fully experience the taste and refreshment they offer.
- 5. Mindful Moments:** Take breaks during your meal to pause, breathe, and check in



ingesting, making us more aware of the quality and quantity of liquids we consume.

- 2. Digestive Harmony:** Adequate salivation is crucial for initiating the digestion process. When we chew our beverages, our salivary glands are activated, releasing enzymes that help break down carbohydrates. This can alleviate the burden on our stomachs and contribute to better digestion.
- 3. Calorie Control:** Mindful drinking can prevent the excessive consumption of sugary and calorie-laden beverages. By sipping slowly and savoring the taste, we can be more attuned to our body's signals of satiety.

Cultivating Mindful Eating

Incorporating the wisdom of "chew your drink and drink your solids" into our lives requires a conscious effort to shift our eating habits.

Here are some practical steps to embrace mindful eating:

- 1. Set the Scene:** Create a calm and pleasant eating environment free from distractions like phones, computers, or television.
- 2. Savour Every Bite:** Chew each mouthful thoroughly before swallowing. Focus on

with your body's hunger and fullness signals.

- 6. Practice Gratitude:** Express gratitude for the nourishment you're receiving and the time you're dedicating to caring for your body.
- 7. Slow and Steady:** Aim to extend the duration of your meals, allowing yourself the luxury of time to fully enjoy the experience.

Intuitive eating

'Chew your drink and drink your solids' encapsulates the essence of intuitive eating—an approach that respects your body's signals and treats eating as a sensory experience. By reclaiming this mindful approach to nourishment, we not only promote better digestion and nutrient absorption but also cultivate a deeper connection with the food we consume. In a world of hurriedness, let's remember that true nourishment goes beyond the plate—it's a celebration of the remarkable journey that sustains our bodies and souls. By rekindling the practice of mindful eating, we can transform our relationship with food and beverages. Embracing this ancient wisdom lets embark on a journey of mindful eating—one where every sip and every bite is an opportunity to celebrate the miracle of nourishment.



WOMEN

Deprivations That Women Face Everyday

Pradeep Kumar Panda, Economist, Bhubaneswar

Patriarchal structures have ensured that women's access to resources, health, education, and political representation among other things, have remained heavily unequal.

When you search for women and access on the internet, most of the articles that show up have to do with women's access to safe sanitation. This betrays a larger tendency to cloister women and their issues and treat them as separate from the larger set of issues that society faces. Women face several kinds of lacks of access everyday. But these inequalities are often, not studied as part of a larger problem.

Patriarchy decides who has access to what, because it defines the relationship between men and women. Therefore, "small" inequalities, such as women setting aside the better part of the available food for men, can have a domino effect and precipitate into other forms of inequality. The differential levels of access that men and women have to material and social resources are the result of these patriarchal social norms which are conventionally thought of as normal and customary.

Generally, in India, policies have failed to adopt a gendered consideration that takes into account the differential needs of men and women when it comes to how they use resources. Attempts to reduce inequality have remained quantitative, which places men and women on the same platform and assumes that they will benefit from the policy equitably. This, therefore, disregards the inherent social inequality that exists between the two genders. Most policies take the household as a basic unit of measurement, because of which, these policies tend to subsume women, their identity, and their needs, under that of men. However, because the kind of work expected of men and of women is different, their resource needs are also different. Yet, policies that are formulated to improve access fail to take this into consideration.

Following are multiple dimensions in which women are not given access.

To Clean Energy

The kind of energy needs that men and women have is different, but this is rarely taken into cognisance when formulating policy. As one Study has pointed out, India's energy policy has focused on household electrification rather than the provision of clean cooking

fuel. But it is women, who, because of the gendered nature of work, have to cook. In the absence of clean cooking fuel, they are forced to cook with firewood, charcoal, etc, because of which their health is often affected. She argues that though the Pradhan Mantri Ujjwala Yojana has tried to provide women with LPG cylinders, "the low refill rates reported across the states are a cause of worry for the long-term sustainability of the programme."

These programmes have been implemented with the implicit assumption that benefits of electricity are gender-neutral, while more often women and men have differential use of electricity even within a household. Women prioritise electricity for drudgery reduction in household chores, while men prioritise it for running television and charging mobile phones.

To Nutrition

Even in the manner in which household resources are divided, women suffer from a lack of access. For instance, one study has found that women are rarely able to access the kind of nutrition they need, particularly in food-insecure households, because they are conditioned to focus on the well-being of children and men, which means that they often forego the better among the available nutritional options themselves. This naturally affects their overall health.

Elderly women's opinions about household resource allocation prevailed, and they exercised control over younger women's decisions about childbearing, childcare and food practices. The relatively early age of marriage and fewer years in school help to perpetuate this unequal relationship. In many cases, older women's advice around diets and childbirth and care might contradict the information given by government health workers, leading to partial or absence of compliance with government programmes. While women are a focus of nutrition policy and intervention, a narrow focus on "maternity" and insufficient attention to gender inequalities and household poverty may limit the effectiveness of maternal and child health strategies.

To Health

Even though gender norms structure work in ways that make women more vulnerable to poor

health, families are often reluctant to spend very much on women's healthcare. Study has pointed out how the household is a site of inequitable distribution of resources, especially when it comes to healthcare. It is in cases of "extreme and incapacitating ill health" that women in the poorest households get hospitalised. However, services accessed for females "are usually the ones that are convenient and cheap," and the facilities accessed are those that are "cheaper and/or closer to the place of residence". The average expenditure per hospitalisation is lower for females in both urban and rural India, and in public and private hospitals (NSSO 2016).

To Water

Women's involvement in the procurement of water is left out of the purview of the national water policy. The primary problem with this is that it invisibilises the amount of time that women spend in the procurement of water. In rural areas, women often have to travel long distances to access a reliable and clean source of water. On the other hand, in urban areas, they have to stand in long queues for hours on end. She argues that since this work is customarily allotted to young girls, they are compelled to spend their time away from school. Furthermore, she talks about property rights that also affect women's access to water. In India, all surface water (such as lakes, ponds etc) belong to the government, but groundwater can be owned by individuals. But the number of women who own land or property is far lesser than men, which means that fewer women are able to own groundwater.

However, the National Water Policy, 2012, primarily focusing on increasing groundwater availability through hydrogeological interventions, fails to make even a perfunctory reference to social equity concerns in this context, let alone talk about gender. Empirical evidence from India suggests that women's limited access to groundwater is further complicated by the development of informal groundwater markets in India for the sale of irrigation water, and of urban markets for the distribution of domestic water. Given that women do not have property rights/ de facto control over property, and lack the ability to pay, they remain in a marginalised position.

To Education

As outlined in the previous section, we know that women's access to education is already limited because of the gendered nature of work. But even when women are sent to school, is the kind of education they have access to qualitatively the same as men? One study argues that a woman's academic acumen rarely decides what disciplinary choices or educational options she can access. Women do not get to exercise much choice in what they study and up to what level. Consequently, disciplines get gendered owing to social attitudes as more and more women are

pushed away from studying science.

The fact is that a large majority of women may be deprived of exercising free options at the school level (eg, being discouraged by family to take up science subjects) or not being sent to expensive private "good quality" schools. After schooling they may not be provided the financial investment in coaching/tuition for entrance tests (eg, there is now an entrance test for coaching classes for IIT entrance tests) because they are very expensive and women, after all, are not socially expected to work and earn before marriage. Discipline boundaries not only limit choices, they are also dependent on the future options of "life chances" of women. For example, even though higher education for young women is taken for granted nowadays among the upper and middle strata in the cities, it is still not viewed as an immediate investment in their careers.

To Financial Institutions

The inability to access quality education might translate into lower financial literacy for women. One study has also found that women are generally disadvantaged in terms of access to banking services, irrespective of whatever criteria their access is measured by, such as the number of accounts, amount of loans, irrespective of rural and urban areas. Gender can be seen to be playing a decisive role even in terms of access to credit.

Agriculture, the largest employer in India, has seen growing feminisation of its workforce in the recent years. In 2007, women formed about 40% of the agricultural workforce in India. According to the population census of India, in 2001, women constituted about 33% of the total cultivators in India as compared to 20% in 1991. Despite their growing importance in the agricultural sector, women received on an average only 6% of the total direct agricultural credit in 2004-06. The remaining 94% of direct agricultural credit was given to men, who formed about 67% of the total cultivators.

The 2018-2017 Economic Survey had a separate section titled "Gender," but according to one study, "the typical stereotypes on gender were still prevalent among policymakers at the highest level." He argues that the survey seems to presume that economic development will be a blanket solution for gender inequality, without suggesting specific policy measures that take into consideration the social relationships that perpetuate gender inequalities.

The Economic Survey claims that the improvement in most gender indicators for a unit increase in wealth is higher in India than in other countries. The survey concludes that "even if India is lagging in development time, it can expect to catch up with other countries as household wealth increases" (Economic Survey 2018), but this does not stand upon

deeper scrutiny. If the increase in the level of household wealth really reduces gender inequality then one would expect that richer



states that have higher average household wealth would be more gender-equal than poorer states. But no such relationship is shown in the survey itself. Richer states like Delhi and Haryana perform worse than poorer states. So, it is clearly not the case that increase in levels of household wealth leads to gender equality.

To Space

Given the limited access women have to education and credit, their ability to be financially independent is also stymied. Consequently, their ability to access public spaces suffers.

The existence of "male spaces" is a good indicator of the strength of patriarchy in a society. He argues that when men and women do not have equal access to a space, the latter are seen as illegitimate occupants of that space. Because of this differential access, women are subjected to violence in public spaces which also acts as a deterrent to keep these spaces "male spaces." When women access these spaces, the reasons for them doing so need to be clear and justified. They cannot be free and purposeless as when men access these spaces. For instance, women, especially in rural India, cannot inhabit public spaces for leisure.

Despite this association of productive work essentially with men and not women, men can be seen to have ample leisure time in the rural areas. And if leisure can be taken as a form of capital then it is apparent that women have less of it, have reduced access to it, and are less able to negotiate their activities with it. Men on the other hand are given to observing certain social norms and practices for their leisure which are all-male, like hukka smoking, sitting round the fire in winter, card-playing, or playing popular all-male sports, as well as drinking alcohol, especially visible in the increasing numbers of sharab ke adde (liquor joints) and dhabas (local eateries). Being strictly male-oriented these have tended to enlarge the nuclei of male assemblage in the public spaces. The constant presence of so many men reinforces the ideology of segregation of sexes, control of female mobility and dominance of men.

Clearly Patriarchal structures have ensured that women's access to resources, health, education, and political representation among other things, have remained heavily unequal. Unless these concerns are addressed, it will be difficult to achieve Gender Equality (SDG 5).



SPORTS AFFAIRS

Biggest Controversies in Asia Cup



Asia Cup 2023 has been surrounded by high drama and much controversy even before its start. Eventually, Pakistan Cricket Board (PCB) has agreed on the hybrid model proposed by ACC. Asia Cup 2023 is all set to start on August 31 with six teams competing in the mega event. Pakistan and Sri Lanka will co-host the Continental Cup.

Let's have a look at some of the biggest controversies seen in the Asia Cup tournament over the years.

Gambhir vs Akmal

Former India opener Gautam Gambhir and Pakistan

wicketkeeper Kamran Akmal had an ugly face-off during the fourth match of the Asia Cup 2010 in Dambulla. Gambhir was caught-behind off Saeed Ajmal. However, before walking off Gambhir and Akmal had an altercation and a volley of abuses were thrown. Skipper MS Dhoni had to intervene to stop the fight.

Shakib reprimanded

Bangladesh star all-rounder Shakib al Hasan smashed his stumps after getting bowled by Pakistan's Mohammad Amir in Asia Cup 2016. Shakib was reprimanded by the ICC for the incident.

Bhaji vs Akhtar

Former India off-spinner Harbhajan Singh and former Pakistan pacer Shoaib Akhtar had a face-off during a high-voltage clash between the arch-rivals in Asia Cup 201. Akhtar abused Bhaji in the closing stages of the match. However, Bhaji retaliated by smashing the winning runs of Mohammad Amir in the final over.

Dhoni vs Taskin

Bangladesh pacer Taskin Ahmed carrying the chopped off head of the then India captain MS Dhoni went viral over various social media platforms before Asia Cup 2016 final. Several Indian fans and former cricketers reacted over the incident strongly.

BCCI vs PCB

Indian Cricket Board (BCCI) and Pakistan Cricket Board (PCB) were at loggerheads over the hosting rights of the Asia Cup 2023. After India's refusal to travel to Pakistan for the tournament, Pakistan sports minister also threatened that their team may ask to play their upcoming ODI World Cup 2023 matches in neutral venues.

An Unsung Hero of Indian Cricket



Scoring a triple hundred in one innings of a Test match is a very rare and massive feat. Very few cricketers have been able to achieve the feat even in world cricket.

Meet Indian cricketer Karun Nair who has scored 303 in a single innings, matching up with former explosive opener Virender Sehwag. Nair was termed as one of the rising stars of cricket a decade ago when he made his debut in the Ranji Trophy for Karnataka's team and played a major part in the team's victory in the 2013-2014 season.

After performing brilliantly in domestic cricket, Nair made history when he started his international cricket career as part of Team India's squad, playing England vs India Test match in Mohali. He created a record by scoring 303 not out in the innings and in the process became the second Indian cricketer to score a triple century in a single innings.

Nair was only the third cricketer to achieve this feat across the world at the time. He was only the second Indian player to do so. Before him, Sehwag had scored a triple century twice - 309 against Pakistan in Multan in 2004 and 319 against South Africa in Chennai in 2008.

Nair also became the quickest batsman to hit a maiden triple-hundred in Test cricket history in terms of the number of matches played. However, he was out of India's Test and ODI squads without any substantial reason and soon went into oblivion.

Nair is still part of the cash-rich Indian Premier League (IPL). He was named as a replacement for KL Rahul after his injury in IPL 2023. He was included in the Lucknow Super Giants (LSG) squad.

When Sohail fiddled with Prasad



Former pacer Venkatesh Prasad has played 33 Tests and 161 ODIs for Team India from 1996 to 2001. He scalped 96 and 196 wickets in Tests and ODIs, respectively.

After his cricketering career, Prasad turned to coaching and was appointed as the bowling coach of the Indian team in 2007. He has also worked as the bowling coach of Kings XI Punjab (KXIP) and Royal Challengers Bangalore (RCB) in the cash-rich Indian Premier League (IPL).

During his playing days, Prasad has given many brilliant bowling performances.

However, the standout among those performances was against India's arch-rival Pakistan during the 1996 World Cup quarterfinal match.

Prasad's battle against Pakistan's aggressive opener Aamer Sohail during the all-important quarterfinal match is etched in the memory of Indian fans. The incident remains one of the most talked-about moments in the history of India-Pakistan cricket.

While chasing a challenging total of 288 runs, Sohail helped Pakistan get off to a brisk start. He smashed a boundary off Prasad in the 15th over and sledged the former pacer by mouthing expletives and

pointing a finger to the direction.

However, Prasad accepted the challenge from the well-set Sohail. The former pacer retaliated instantly to knock his off-stump off in the very next delivery. No fan will ever forget Prasad's reaction after that. He gestured Sohail animatedly to get out of the field. A few words were also exchanged between both the players.

Later, during an interaction with off-spinner Ravichandran Ashwin on his YouTube show, Prasad revealed that some words were exchanged between him and Sohail, something that the former Pakistan captain will never accept.

From Page 12 (Integration- The Precondition...)

United we stand and divided we fall – a quotation said by someone for integration for our Nation. One IAS officer transformed as a leader represented as a Member of Parliament, once said, when he was a Collector, he used to Divide and Rule for some work for 100% achievement in his career and suggested to be united for your problem, nothing will happen to you and nobody will do anything to your land.

'Concentric' means 'with center', that is, with the Central Love – the caress of existence, the pull of being, the stay of life. – Sri Sri Thakur, The Message-9, P-5.

That, by which we can serve and extend the existential fathom of our life with its correct conception and due application – is the culture of life; that, by which we can serve the people and extend their fathom of life according to their fitness with every contentment and friendly adherence to the country – is the culture of the Nation; that, by which we can interact with all the Nations with every affectionate service and elatement of their innate urge for education by all friendly loving compassionate activity, combating all the harmful interactions skillfully – is international culture. The Message-9, P-26.

Energetic stimulus of existence which acts on everyone to exist and to grow in a specific manner – is the law of life which controls our being and explores our becoming. The Message-9, P-35.

Discernment of distinctive discreteness is the feeder of love, service and knowledge – which goads to Providential Unity. The Message-9, P-45.

Where the honest elite with sluggish personality without vim and valour are not interested in helping and serving one another mutually, but the miscreants are active arrogant and insolent, and mischief mongering intention acts here and there both individually and collectively, which is again supported by the weak elite with dumb nod and whispering silence, - beware ! be careful ! it is going to be a hellish reign where normal goodness is a prey of taunt to them. Where the elite are not friendly or compassionately tied with collaborating service and active, enthusiastic, glowing energy, the fate of the country is doomed to choose ill-fated alliance.

INTERNATIONAL AFFAIRS

Another Imran Khan in Offing? The International Struggle between Unipolarity and Global Dynamics

Former Pakistani flamboyant all-rounder Shahid Afridi is known for his hate speeches against India. With each passing day, his opinion against India is becoming more and more sharp and intense.

Under such circumstances, fans across the globe are intrigued by the question whether the former cricketer is following the footsteps of Imran Khan?

Well, as per several political analysts, nothing is impossible as Afridi is handsome, charismatic and most importantly without brains. There is nothing to be surprised if the 'selectors' (Pakistan Army) appoints him as the Prime Minister of the country one day.

After his retirement from international cricket, the former aggressive all-rounder has been in the news for his political aspirations. With his sharp hate



significance of sportsmanship and promoting healthy cricket. When India diluted Article 370 of its Constitution and bifurcated Kashmir into two Union Territories in 2019, the field was open for many in Pakistan to build a political career out of the situation.

Cashing in the opportunity, Afridi had then told a triggered crowd about his grandfather

Though many slammed Afridi for being way out of line, they had no idea how that cup of tea statement will serve his purpose in the 'selection' of the future Prime Minister in Pakistan.

However, some of Afridi's immature statements on India have often led him into trouble as well.

When Afridi had said that he gets more love in India than in Pakistan during the 2016 T20 World Cup in India, Pakistanis went crazy and expressed their dissatisfaction.

Meanwhile, Afridi's Kashmir policy is as volatile as his cricketing career. Before joining the 'Kashmir Banega Pakistan' bandwagon officially, there was a time when Afridi thought that Pakistan couldn't even manage its four provinces, what would it do with Kashmir?

However, with change in time, his aspirations and statements against India also changed.

As per many political experts, Afridi is being groomed to become another viable political pawn by those who actually run the country. His immaturity often engulfs his intellectual stand point and it keeps him in good stead in the radar of the 'selectors'.

The 'selectors' see something in Afridi that they couldn't find in Imran Khan. Afridi could be just another mouthpiece or little more than that for them in future.



speeches directed against arch-rival India, he has been trying hard to get political brownie points, woo Pakistan voters and be in the good books of Army.

Earlier this month, Afridi had falsely claimed that the Pakistani cricket team bus was attacked with stones after winning a Test match against India in Bangalore back in 2005.

Afridi also urged Pakistani cricket team to continue competing in India despite past incidents, showcasing the

Abdul Baqi Sahib, who was given the title of Ghazi-e-Kashmir. Hence, Kashmir belongs to him and his future generations.

Earlier, Afridi's statements regarding Indian Prime Minister Narendra Modi, calling him 'buzdil' and narrating how Pakistan served tea to the captured Indian Air Force pilot (Abhinandan Varthaman) who he considers a 'chooza', had stirred quite a storm in a teacup.



In the current global context, amid the prevailing global conflict, we witness phenomena such as the division between alliances and blocs, often aligning with unipolarity and its dominance.

Here, a clear reference is made to the roles played by the United States, Europe, and their military and economic alliances.

What has recently begun, reclaiming the memory of the post-World War II national liberation movement, is another attempt to break free from the predetermined path that has been shaped by the backdrop of power asserting its dominance. This narrative speaks of political democracy while overlooking the essence of social justice and the democratization of economic life, meeting the needs of those nations and wisely investing their resources without exploitation or violation of sovereignty in their diverse trajectories.

It is true that countries, especially in Africa, are facing complex crises after military coups, but the often talked-about legitimacy is nothing but a subservience that has mostly facilitated the plundering of resources and their management for the service of foreign dominance. This situation didn't provide any chance for democracy for the people (of the South). This implies that the disturbances are not necessarily solely due to those coups, but rather stem from the perpetuation of political, cultural, economic, and military backwardness. This is where local conflicts are fabricated, whether they are tribal, ethnic, religious, sectarian, or other forms of conflicts stemming from (backwardness) and deliberate ignorance.

Hence, the proposed solutions begin with the rejection of regional unions like the African Union to any external military intervention. This is clearly demonstrated by the Niger example, which threatens the potential dismantling of systems like ECOWAS, some of whose parties exercise the power of blackmail by being prepared to invade countries and exacerbate complications worse than what occurred in Iraq, Libya, and others in the region. This implies that the instigators are determined to push matters into a zone of complete destruction, not in defense of a system that serves the interests of the people and the region, but rather to solidify a legitimacy that could be fake and misleading.

The increasing magnitude of solidarity and the emergence of new voices from the systems of unipolar autocracy reaffirm the desired democracy through the logic of pluralism and respect for diversity, demonstrated by the performance of national institutions such as the national armed forces of any country.

Here, we need a careful study of the situation that corresponds to the evolving global conditions, aiming to safeguard the interests of the people, the integrity of their countries, and their sovereignty over their resources and development systems, rather than inciting conflicts.

From Page 06 (Education at Crossroads)

Having a close look and analysis of the so-called problems paves the way for solution. We can't blame the system all the time. It's the duty of one and all citizens to come forward and find the solution. Children are our future and architects of nation. As the reasons are obvious, solution is must. It requires zeal, enthusiasm and dedication. Above all teachers have to play a significant role in changing the ongoing trend. It's he who can make or break. Positive attitude and initiative can bring promising results. Teaching is to be the passion not profession. Nothing can repay the value of a teacher. He is the be all and end all of students.

Brahman Sailo, Cuttack

PSYCHOLOGICAL SCIENCE

Integration – The Precondition for Collective Harmony

India's cultural History of several thousand years shows that the subtle but strong thread of unity which runs through the infinity multiplicity of her life, was not woven by stress or pressure of power groups that the vision of Seers, the vigil of Saints, the speculation of Philosophers and the imagination of Poets and Artists and that these are the only means which can be used to make this National Unity wider, stronger and most lasting.

Each of us live two separate lives – outer and inner. You need to also have a rich inner life, filled with meaning and purpose. We do come across people who have nothing much in material terms, but who are very happy because they enjoy a rich spiritual inner life. They have healthy relationships; and they are known for their integrity.

The soft, pliable, metabolic twigs of the branches of the tree which nurture and sustain the whole mass indicate how normally tough and solid the tree is; so, make your country and nation solid, permanent and growing on and on like a tree; thus achieve your growth individually and collectively, be solidified and strong with every upkeep of your existence – rise up.

All the religions teach us that love, devotion, compassion, care and concern are important. Religion also teaches us that ultimately material success is fleeting, for worldly goods come and go. On the other hand, true values stay one, helping us to build lasting relationships with dignity and self-respect. We must live with the knowledge that we are accountable to God. In order to have a rich inner life, we must know that we are needed. Take marriage, for instance, both parties must acknowledge that they need each other. If only one party feels that she is needed, the marriage will not work.

Let us hope and pray that we will always realize that it is our inner life which make us what we are, even if we have a lot of material wealth at our disposal. We must nurture integrity and family relationships so as to ensure a rich spiritual inner life, both for ourselves and for those around us.

Auto-inter-depending fellow-feeling, is the root of independence i.e. inter-dependence. Democracy is the sirenic display of autocratic device in the name of people. Where democracy dictates the upkeep of the esse-in-re (Objective- existence) and right of every individual with his/her special aptitudes in a inter-interested concentric integration leading to the renovating zeal of becoming that stands on the basic principles of uphold of existence with resistance to evil which splits up being with a drowning draw, humanity smiles with a progressive lore of easement.

Any 'ism' that ruins or dislocates the existential tradition and culture of any country is not the

fulfiller of it, rather a destructive demon of that soil. Where 'ism' with its allegiance betrays ancestral tradition, culture, hearth and home and integrated unison of the people, the signal of destruction comes with every blaze ringing the bell of defalcation and inviting devastation with a throbbing weep; hence, existentialism is the normal 'ism'.

Adherence to a common Ideal – the nurturer of specific characteristics gather people cementing the differences between one another with every compassionate pull that exalts one into many with initiative serviceable urge and energetic ardour; but dining together and indiscriminate marriage can never gather people or make them inter-related; Lord Christ hath said, "He who is not with me is against me – he who does not gather with me scatters".

Psycho-physical parallelism always tends to make the psychic waves cruder, and if the mental wave gets cruder, human beings will be transformed into cruder beings and spiritual elevation will remain a dream. But then in day-to-day business, we have to conceive the meaning of words and thereby establish psycho-physical parallelism. We can have a supreme position of the spiritual wave over the physical wave and perceive the latter as one of the manifestations of the spiritual infinite one. This is Brahmacharya – the assimilation of the psychic wave of the unit mind into the eternal waves of the macrocosm.

Pitrudevo Bhaba, Matrudevo Bhaba & Acharyadevo Bhaba. Bhava Sadhana, spiritual practice of auto-suggestion, at the time of action, the mind will tend towards Brahmacharya and thereby towards psycho-spiritual parallelism, the only way to ultimate liberation. Complete development of the integrated personality is essential for spiritual realization. The principles & practices of meditation are for everyone, and can be integrated into busy modern lifestyles. Meditation brings success and creativity into everything.

Sri Sri Thakur's ideology makes a person so refined and flexible that he can accommodate others and serve others, so that collective co-existence becomes a reality. Integrity in thought and action which comes out of practice of Sri Sri Thakur's ideology sets the pre-condition for a collective harmony.

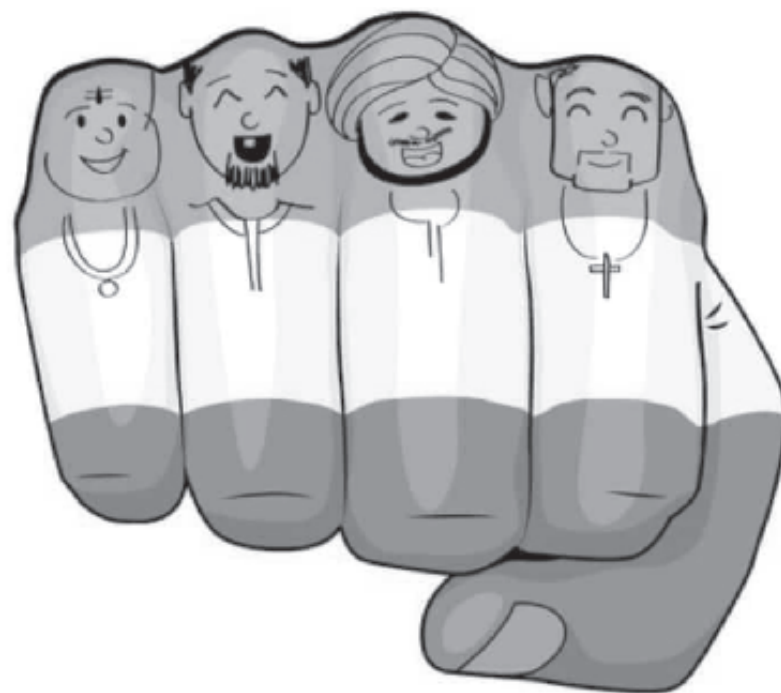
We are caught in the forest fire of samsara, living a life of deficiency. Our head and heart each has one type of strength and also one type of weakness. Strengthening the strengths and weakening the weaknesses makes a person integrated. In such an integrated space one can come out of the forest fire of samsara, conflict and the ups and downs in life.

We need to amalgamate both

Prabhu Prasad Gadnayak

head-oriented knowledge and heart-oriented devotion. Fine tune both your head and heart right now, in all walks of your life. At times, you have to be flexible with both the dimensions of your heart and head. Both head and heart should blend in the right proportion.

What is very important is your commitment towards growth and enlightenment – moksha, towards liberation, nirvana call it by any name it does not matter. It is such a commitment which brings about a certain synergy, brings about certain homeostasis in your whole being.



Without commitment all knowledge one acquires will only decorate one's ego. Without commitment towards enlightenment all the feelings in one's heart are directed towards decorating a feeling. It is neither the head-oriented knowledge nor heart-oriented feelings but it is the commitment towards liberation – nirvana – which is most important.

Let us scan back to the lives of Great Master Sri Sri Thakur. We realize that there existed thirst for achieving enlightenment irrespective of the situations or difficulties that He encountered in His lives.

Let us examine clearly our commitment and fine tune our understanding so as to get clarity and polish our understanding. All Great Masters had commitment towards enlightenment, and it is that commitment with which one's knowledge will sharpen the focus. One's heart, one's elevated feeling is going to smoothen one's way into understanding. Without a deep-rooted commitment nothing substantial would happen.

When we forget the very source of all, then ego, pride and arrogance come into our lives and create a sense of separateness. From the sense of separateness arises a feeling of incompleteness, followed by desire and hatred; and from hatred are born all our sorrows.

When we remember that everything we have has come from the Divine, there will be no ego. Where there is no ego, there is no sorrow. Even at moments of crisis, we should rejoice at all our blessings.

Non-responsive, non-participating, non-persuasive, non-pursuing, non-coordinating and non-reconciling attitude without any patient hearing to understand, are the deaf disqualifications of a moving man who has the charge of moving others to ordinating integration for the fulfilment of principle.

– Sri Sri Thakur, *Magnadicta-47*

Alert, principled and organized integrity with power, piety and forbearance invite peace and progress.

– Sri Sri Thakur, *Magnadicta-159*

What is the reason for disintegration in society? If the tree becomes too big and expands a lot in outward direction, it loses touch with its roots and starts to disintegrate. Hence, we need to know from where we get all our energy. Until we reach the source of that energy, we may experience challenges like disintegration. So go and find out that power. This is a responsibility for being the most evolved creation of God.

Almighty Mercy is ever equitable, never equal, never same but ever similar; every specific group of distinctiveness, evolves into classes, due to the affinity of varietal nearness, and being becomes thereby; but sameness invites dissolution and disintegration, hence it is a demoniac drag to hell.

– Sri Sri Thakur, *The Message-7, P-5*

Possessiveness, fear and hate give rise to the NPA of anger and aggression, which sparks violent confrontation, physical or verbal, between conflicting concepts of Nationhood or of political, cultural or religious convictions.

Decentralization does not mean disintegration. Decentralization is for making availability of something to everybody in

everywhere, but they are all having integrated ability with the Central Love. A Motto from Anushruti Granth i.e.

“Dal Todkar Dal Na Banana, Sabhi Dalon Ka Karo Ek Dal,

Ushi Satwat Dhruti Prasad Se, Sista Tapa Se Paoge Bal”.

It means, don't divide any organization, unite all organization by which with this collective harmony you will get the strength – the way to achievement.

Traditional trait is the spine of existential stay and cult and culture; it extends from individual to family towards society and country with an evolving volition through the observation and adjustment of man; in the absence of it concentric invigorating valour dwindles, and slave mentality becomes prominent, and molested tradition kicks people to the dogs. *M-7, P-17*

Fiction of equality creates a fantastic foggy conception with a frivolous, dull exposition; it damages the sense of equitability that distinguishes between similarity and sameness – generating fellow-feeling and sympathy and dwindles the inter-interested go. *The Message-9, P-44.*

Physical efficiency and intellectual alertness are dangerous, if spiritual illiteracy prevails. Feuds and agitations that are common features of a modern society are the result of polluted minds untouched by spiritual luster. Arnold Toynbee reveals that, “each time people lost faith in religion, its civilization succumbed to social disintegration.” The human mind, therefore, requires a spiritual universe for itself. In this regard, Sri Sri Dada (Shri Ashok Chakravarty, past Acharyadev) in a Ritwik Conference at Kolkata said that “Dhire Dhire Ek Sustha Samaj Gathan Ho Raha Hey” means slowly a healthy society is forming taking into account the real Satsangi (Sudha Atma).

The power within could guide you. As soon as you get to know this energy, you get real peace and also get complete knowledge about yourself. Those who attain self-realisation are equipped with this power, and they never have to face any disease because they acquire the knowledge to resist disease. By practicing meditation, you can also achieve collective consciousness, which has not been felt and learnt by anyone so far. It means that we can understand other peoples' vibrations and know about their problems. It is an automatic phenomenon that if one hand gets hurt, the other hand comes forward to make it feel better.

Excitement should upheave into integrity and ability; if it causes rupture – then it invites dislocation.

– Sri Sri Thakur, *The Message-9, P-102*

Continued Page 10

BUSINESS & ECONOMY

First bank and oldest banks in the world

Pradeep Kumar Panda, Economist, Bhubaneswar

It is generally accepted that the first bank in the world was established at the peak of the Italian Renaissance in Siena in the fifteenth century. At that time Siena was part of the Republic of Florence which was one of the most powerful financial centers in Italy. The oldest bank is called Banca Monte dei Paschi di Siena and in its original form was created in 1472.

However, there is some disagreement about which is the oldest bank in the world, for two reasons. On one hand, the definition of 'banking' is an important separator, since the current format of commercial banking was preceded by merchant banking in the early days of European finance by several centuries. Strictly speaking, the oldest bank in the world, without distinguishing between commercial and merchant banks, is the Berenberg Bank in Hamburg. Founded in 1590 in what was then the German part of the Holy Roman Empire, it is the oldest bank of any kind operating continuously with the same legal identity. Interestingly it has been owned and controlled continuously by the same family from the time of its foundation – more than 400 years!

Because of the change in the structure of banking during the two centuries following the founding of the Siena bank, Banca Monte dei Paschi di Siena was reformed into its current form in 1624. For this reason, there is some disagreement as to whether Berenberg or Banca Monte dei Paschi di Siena should be ranked as the first bank in the world.

The 5 oldest merchant banks established after the foundation of Berenberg in 1590 came inside a small window of just 25 years

starting in 1664. This was the period in which England established itself as the major power in the world, colonizing North America, Ceylon, Southern Africa and establishing the major trading routes under the control of its Navy. So of the 5 oldest banks in the world, three are English banks. First was established in 1664, known as Child & Company. The bank still exists, as a subsidiary of the Royal Bank of Scotland. Following that in England came C. Hoare & Company, in 1672. It is the oldest privately owned bank. Last of the five is Barclays Bank, founded in 1690. It still operates under that name and is one of the major UK commercial banks to this day.

Oldest bank in the world

In 1668, the Kingdom of Sweden established Sveriges Riksbank, which still operates to this day, but in the form of the Swedish central bank, and it ranks as the oldest central bank in the world. In 1674, another bank in the Holy Roman Empire was created in the Free City of Frankfurt, known as the Metzler Bank.

Banking as we know it today really got started in the period when Italy, especially the Italian republics of Genoa, Florence, Milan, Naples, Rome and Venice, which were established in the Middle Ages, became the powerhouses of European commercial finance and trade in the fifteenth century.

Depending on your definition of what a bank is, there is can be some disagreement as to whether the oldest bank in the world was the Banca Monte dei Paschi di Siena, established in Siena in 1472, or was the Berenberg Bank, founded in 1590 in Hamburg, which was then the German part of the Holy Roman

Empire, that had conquered the Italian republics.

So, the argument about which is the oldest bank in the world, compared to which was the first bank, depends on your definition



of what is a 'bank'. What is now generally understood as a bank is a commercial bank that offers financial services to the general public and to companies.

Commercial banking was preceded by merchant banking in the early days of European finance by several centuries. Strictly speaking, the oldest bank in the world, without distinguishing between commercial and merchant banks, is the Berenberg Bank, while the kudos of the first bank can go to Banca Monte dei Paschi di Siena.

Seventeenth Century banks

The next batch of banks established after the foundation of Berenberg in 1590 came inside a small window of just 35 years starting in 1664. This was the period in which England

established itself as the major power in the world, colonizing North America, Ceylon, Southern Africa, India and establishing the major trading routes under the control of its

Navy.

Child & Co. was established in the UK, starting as a goldsmith-banker in 1664 and is generally regarded as the third oldest bank in the world and is the oldest bank still operating in the country. It actually predated the Bank of England which was incorporated by Parliament in 1694.

C Hoare & Co is a small private bank and the second oldest located in the United Kingdom. It was founded in 1672 and is still owned and managed by the same family who are descendants of the founder.

In 1674, a bank was created in the Free City of Frankfurt in the Holy Roman Empire, known as the Metzler Bank. To this day, Metzler Bank operates as a merchant bank providing stockbroking and consultancy services to high-end wealthy customers and corporations.

Most well-known bank in this group is Barclays, founded in 1690 as another goldsmith-banking partnership. It still operates under that name. Barclays operates in over forty countries (mainly the former English empire lands). It is the fifth largest bank in Europe by total assets and employs over 80,000 people.

In 1692 Coutts Bank was founded in London by a Scottish goldsmith-turned-banker. Coutts currently is owned by the

NatWest banking group and forms part of its wealth management division servicing high net wealth customers.

Bank of Scotland was established by the Parliament of Scotland in 1695 to create a stable banking system in the

Scottish Kingdom to support Scottish business, and with a monopoly on public banking in the country. Unlike the Bank of England, it was prohibited from lending to the government without parliamentary approval. In 2008, because of the banking sector's implosion, the bank had to be rescued, and is now a part of Lloyds TSB Group.

So of these old 17th century banks, five out of six are English banks. It is even possible to add one more bank to the list, which is the Madras Bank, established by British traders in India in 1683. In 1843 the bank merged with the Bank of Madras and it presently trades as the State Bank of India.

Looking wider than banks providing services to the public, there is the Sveriges Riksbank, established in 1668 by the Parliament of the Kingdom of Sweden as a way to limit the power of the King. It still operates to this day, but in the form of the Swedish central bank, and it ranks as the oldest central bank in the world.

After that comes the Bank of England, founded in 1694. Widely known as the Old Lady of Threadneedle Street (the location of its original headquarters), it is the central bank of the United Kingdom and is the model on which most modern central banks have been based.



HEALTH

Gym-goers beware !

If you are obsessed with bodybuilding and hitting the gym regularly, beware of the side effects of protein supplements that you have been consuming regularly with your trainers' advice.

It might cause serious health complications and lead to cardiac arrest, kidney failure, and brain stroke.

With several youngsters turning to health and fitness and giving a lot of importance to bodybuilding, gyms have been mushrooming across Odisha. Without having proper knowledge about nutrition, gym trainers and employees have turned into nutritionists. They have been allegedly recommending the gym-goers protein

supplements of particular brands for good commissions from the concerned companies and stores.

"Our trainer gives guidance and recommends us to take protein supplements of different brands. As per his guidance, we consume those products," said Chirag Kumar Nag, a gym enthusiast.

Moreover, several nutrition stores have also opened in the State without the required license to cater to the needs of fitness enthusiasts. The gym-goers are also taking tips from owners and salesmen of those stores who don't have the required knowledge and qualification about nutritionism.

"Knowledge is power. I have an interest in nutritionism and I have gathered knowledge about it from various persons like fitness

enthusiasts, bodybuilders, nutritionists, and yoga teachers," said a protein supplement salesman, who used to give tips to gym-goers.

Several youngsters have been consuming those protein supplements with a desire to build muscles overnight.



However, the trainers and salesmen don't have an iota of experience about the requirement of protein for different body types. Moreover, they don't have any knowledge whether steroids are present in those protein supplements or not.

Members of the Odisha Gym Owners' Association have expressed their concern over the growing trend. The association has demanded that the administration should take proper steps to stop the trend which is leading the youth to ruin their health and put their lives in danger.

"We will request the Bhubaneswar Municipal Corporation (BMC) and the Commissionerate Police to take necessary action against those drug mafias. They are making

people addicted with various protein supplements and subsequently exploiting them by charging exorbitant prices," said Satyajit Das, President of Odisha Gym Owners' Association.

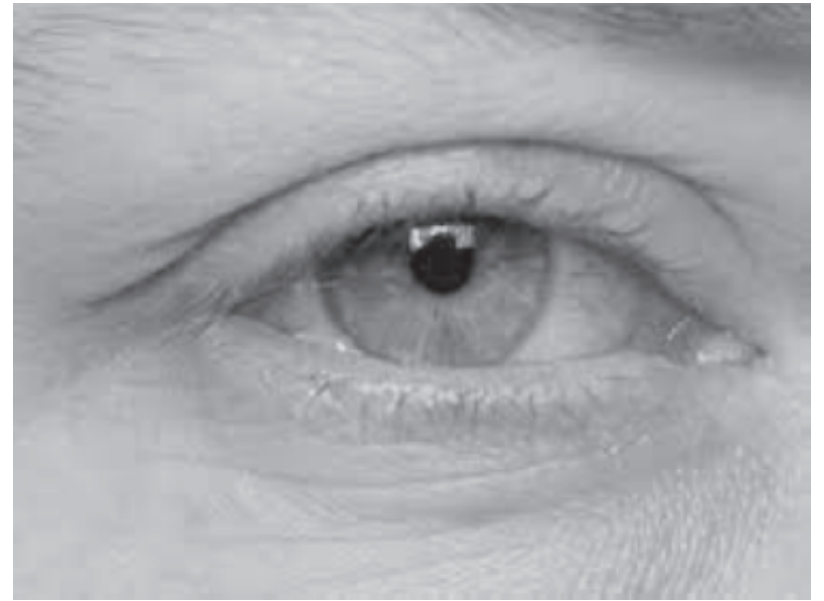
As per medical experts, consuming protein supplements

without consulting health experts and qualified nutritionists could be dangerous to one's health. It might cause headache, diarrhoea, nausea, acne outbreaks, stomach aches, weight gain, and bloating. These are some of the short-term adverse effects of protein consumption. Moreover, in the long term, it may be detrimental to one's body resulting in cardiac arrest, kidney failure and brain stroke.

"Steroids and other compounds are mixed with the protein supplements to build muscles instantly and it has a detrimental effect. Qualified and experienced nutritionists and health experts should be consulted before consuming any protein supplement products," said cardiologist, Prashant Kumar Sahu.



Causes and Cure of Conjunctivitis



In the rainy season, cases of conjunctivitis are on the rise in several parts of the State.

A conjunctivitis patient generally experiences eyes turning red, feeling itchy and painful. The patient also witnesses a watery or thicker discharge from the eyes. The disease can be caused by viruses, bacteria, or allergens. In some cases, it can be highly infectious.

In order to protect oneself from the infection, proper hygiene is essential. One should ensure that he/she doesn't touch the eyes

someone with an upper respiratory tract infection.

Chemical conjunctivitis can be caused by irritants like air pollution, chlorine in swimming pools, and exposure to noxious chemicals.

Most cases in the State during the rainy season are of viral conjunctivitis. As per experts, almost every alternate year there is an epidemic of keratoconjunctivitis (an inflammatory process that involves both the conjunctiva and the superficial cornea) and



with unclean hands, doesn't share articles like towels, contact lenses, or eye makeup products.

What is conjunctivitis?

Conjunctivitis is often referred to as 'pink eye'. It is the swelling or inflammation of the conjunctiva, the thin, transparent layer of tissue that lines the inner surface of the eyelid and covers the white part of the eye.

Cause of conjunctivitis

Conjunctivitis infections are mainly of three types. Allergic conjunctivitis can be caused by common allergens like pollen, or due to the long-term presence of a foreign body in the eye, like hard contact lenses.

Bacterial or viral conjunctivitis is infectious. Bacterial conjunctivitis is most often caused by staphylococcal or streptococcal bacteria from your own skin or respiratory system. Viral conjunctivitis is most commonly caused by contagious viruses associated with the common cold. It can develop through exposure to the coughing or sneezing of

mainly it is adenovirus only with different strains. Very few cases have superadded bacterial infection like staphylococcus.

Symptoms of conjunctivitis

Symptoms of conjunctivitis include pink or red color in the white of the eye(s), swelling of the conjunctiva and/or eyelids; increased tear production; feeling like a foreign body is in the eye(s) or an urge to rub the eye(s); itching, irritation, and/or burning; discharge (pus or mucus); crusting of eyelids or lashes, especially in the morning; contact lenses that feel uncomfortable and/or do not stay in place on the eye.

Viral conjunctivitis generally causes a watery discharge, while in the case of a bacterial infection, the discharge is pus-like.

Treatment of conjunctivitis usually involves management of symptoms. Experts often advise against taking medicines without consulting a doctor and taking proper medical guidance.

AGRICULTURE

The Journey from Swadeshi Innovation to Agricultural Excellence, Inspiring Story of Swaraj Tractors

Swaraj Tractors, today the second-largest tractor brand in India, has a rich history deeply intertwined with the country's agricultural progress.

Its name, "Swaraj," was inspired by Mahatma Gandhi's concept of "Swaraj," or economic freedom, and it played a pivotal role in the Green Revolution of the 1960s.

In 1965, the Indian government commissioned the Central Mechanical Engineering Research Institute (CMERI) to lead the design and development of an indigenous tractor. By 1969, this visionary effort resulted in a 20 hp indigenous

more than seven tractor models under its brand, further solidifying its presence in the Indian agricultural landscape. Notably, in 1980, India's first indigenous Combine Harvester, the Swaraj 8100, was introduced, followed by industrial forklift trucks in 1985.

Expanding the Brand

In 1986, Swaraj Engines Ltd was established to manufacture diesel engines, broadening its scope in the agricultural machinery sector. By 1988, Swaraj celebrated the production of one lakh tractors since its inception.

The company initially operated

Rs250.

In 2007, Mahindra & Mahindra stepped in to acquire a majority stake in Punjab Tractors Ltd (PTL). This acquisition elevated Mahindra to become the largest tractor company globally by volume. Mahindra merged the Swaraj brand with its Farm Division, which produced Mahindra Tractors, leading to PTL's delisting.

Resurgence and Reinvention

Under Mahindra's leadership, Swaraj Tractors underwent a revitalization. Initial efforts focused on clearing excess stock and settling outstanding balances with dealers. In 2008, the new management shifted its attention to growth strategies, revitalizing the sales channel and expanding the dealership network. A series of TV advertisements were launched to rekindle brand awareness.

A crucial aspect of Swaraj's resurgence was its collaboration with Mahindra Finance, facilitating retail financing for over 80% of the tractors. Additionally, efforts were made to maintain harmonious labor relations, including salary hikes, improved medical benefits, and enhanced safety and comfort for workers.

A Resilient Comeback

As a result of these concerted efforts and a thriving tractor industry, Swaraj Tractors made a triumphant return to its earlier position as the second-largest tractor brand in India. Today, over 100,000 Swaraj tractors are sold in India annually, and the brand's presence is expanding into neighboring countries and select markets in Africa.

Swaraj Tractors continues to be a symbol of self-reliance and progress in India's agricultural landscape, embodying the spirit

of "Swaraj" envisioned by Mahatma Gandhi, where economic freedom is realized through indigenous innovation and agricultural excellence.

models and pioneering innovations such as India's first indigenous Combine Harvester in 1980.



tractor model which was a true symbol of self-reliance. The Punjab Government recognized the potential and purchased this design in 1970, establishing Punjab Tractors Ltd (PTL) to manufacture 5,000 Swaraj tractors annually.

The Rise of Swaraj

Swaraj Tractors swiftly gained popularity. In 1975, PTL sold 589 Swaraj tractors, and by 1978, it had three models on the market. Sales continued to soar, reaching 5,984 units in 1983 and an impressive 45,712 units in 2001, capturing a significant market share. In that same year, PTL's revenue crossed the 1000 crore mark.

Over time, Swaraj introduced

in Mohali, Punjab. However, due to growing demand and expanding product lines, a second facility was commissioned in 1995. In 2002, the cumulative tractor sales exceeded the five lakh mark, making Swaraj the fastest-growing tractor brand at that time.

Challenges and Transformation

In the early 2000s, the Punjab Government decided to reduce its stake in the company, resulting in a lack of investments and strained labor relations. Consequently, Swaraj Tractors' market position dropped from second to fifth place, and its share price plummeted from Rs 1000 to



Conclusion

The history of Swaraj tractors is deeply rooted in India's agricultural progress. Over the years, Swaraj tractors gained immense popularity, with the company introducing multiple

Despite facing challenges and changes in ownership, including Mahindra & Mahindra's acquisition, Swaraj Tractors continues to be a prominent player in the Indian agricultural machinery sector.

From Page 16 (Mission Shakti empowering...)

The cause of health, hygiene and sanitation has been championed in the state by 654 WSHGs, who have been instrumental in making Total Sanitation Movement a great success. Moreover, WSHGs are actively involved in sensitising and supporting pregnant mothers for institutional delivery. As a result the IMR (Infant Mortality Rate) in Odisha has come down from 98 to 71 per thousand, in a consistent rate. Now across the state, household sanitation became the matter of dignity and good health. In remote villages of state there has been effort by WSHGs to ensure construction of independent household latrines for family use.

Pallishree and Gramashree Mela, the village fairs, are being organized in a collaborative approach by the Federations, Govt. Agencies & NGOs at district, state and national level to facilitate marketing of the WSHG products. The WSHGs in the tribal dominated districts have been supplying lentil (Kandula) for use in Mid Day Meals. As regards to information, technology and education, Mission Shakti has been publishing Shaktirupa, a quarterly journal in order to create awareness of various activities of this mission amongst the public. Discussions are being aired on various issues of women empowerment in form of Shaktirupa, a serial both in Television and Radio.

For capacity building of the members of the WSHGs multi-faceted training programmes are being regularly organized at all levels keeping in view the local available resources, service delivery and market needs. Mission Shakti has appointed a Mission Shakti coordinator in each block of the State and established a capacity building unit at the State in Consultants Cell. Further, training camps are held for development of entrepreneurship among SHGs and their Federations. Incentives are provided to federations for establishment of mini banks for dealing with micro finance.

In future, such ideas can be replicated in the field of agriculture and allied, healthcare, sanitation management and education. For effective management in these sectors lie in strong public private partnership (PPP). The reducing revenue collection has almost blocked the way for the State Govt. for implementing free public service and poverty alleviation programmes. Thus, it is high time that the WSHGs can effectively take-up developmental activities at grass root level in collaboration with the State Govt. in the aforesaid sectors.

The unique and innovative concept of Citizen Engagement and Service Delivery blended with Women Empowerment showcased the best results of effective public private partnership in managing public sector services such as public distribution system, provision of Mid-Day-Meal in Primary Schools, infusion of habit of savings in citizen, best utilization of available natural resources through development of entrepreneurial skills etc.

The idea was to reduce corruption, increase accountability, render better quality service, reduction of pilferage and increment in transparency in public service sectors through enhanced citizen's role, involvement and participation. The idea was translated into reality through WSHGs.

The impetus of the innovation was to empower women for maximal utilization of idle human resources for socio-economic growth among the poor and deprived. This was the need of the hour to bring back the women folk into main stream. Since women were the worst sufferers of gender bias, male dominance, child marriage, under education and non-encumbrance of parental property. Mission Shakti could make the women independent for decision making and ensure their social prestige through economic resurgence.

The technology was inaccessible due to paucity of funds at individual level and as such, production was least, chances of marketing remote. With available finance, technology would be translated into quality production and higher group production attracted traders across local and national level markets which could pay back better dividends against earlier once to the concerned individuals for the labour they invested. The dark age of women has passed into history since Mission Shakti has brought luminescence to millions of women through their empowerment. For we believe that women once empowered can never be degraded again.

NEWS & VIEWS

Mission Shakti empowering women in Odisha

Pradeep Kumar Panda, Economist, Bhubaneswar

Women account for about half of the entire informal sector's workforce and given access to credit and market linkage, these marginalized women can generate such enterprises.

Experiences of poverty eradication programmes in early 1980s articulated that women's micro and small-scale enterprises can provide an opportunity to accelerate economic activities. Experiences across the world show that credit and market linkages are important to create gainful economic activities for women. Group based credit access and economic activities began to emerge as a successful alternative to large scale intervention programs. Thus Government of Odisha launched Mission Shakti a programme in 2001 with an aim of strengthening WSHGs at Panchayat, Block and District levels through the capacity building.

Mission Shakti has been a flagship programme of Government of Odisha initiative for women empowerment. It has been riding through women Self Help Groups (WSHG) towards its mission goal. Achieving women empowerment in a state like Odisha suffering from regular calamities is a great challenge before Government of India and Odisha both. There has been multi prong approaches to make women prominently visible in development scene of Odisha. However it is again another gigantic task before Govt, corporate, academics and NGOs. While we find in the area of self Government i.e. in Gram panchayat somehow women have good presence in Odisha, we find challenges of low active participation of women in influencing panchayat in favour of women development and practically 70% of them are used as dummies in the hands of influential men or politicians. In addition to this there are other discrepancies' and problems related to women development and their empowerment.

Empowerment always leads to making people responsible. They would be responsible for what they are and what they will be. They will remain responsible what they do and what they reap from their behaviours or actions. Accordingly their standard of living will be influenced. Therefore making people responsible for all the developmental process, the output and desired changes always remained as priority area for all the Govt. Odisha has almost 50% women against total population. Out of them more than 70 lakh women are directly involved in WSHGs activities. Promoting WSHGs in Odisha was started to bring financial freedom and social visibility of women. It was also having aim to exercise and showcase women strength against social evils. Later this made a significant establishment of the fact that financial power of women and their organisation building through SHG gateway could successfully made great visibility in social and livelihood development sector.

WSHGs created as an exclusive supplementary credit delivery mechanism, was not sustainable or had limited success. So "Mission Shakti" has been a campaign for holistic empowerment of women. It was launched with a target to

organize 2 lakhs Women Self Help Groups (WSHGs) covering all revenue villages of the State. Since the formation of WSHGs has crossed 2 lakhs by 2008 and till date (August 2023), more than 6 lakh SHGs have been formed. Women at large have displayed great strength in the success of the Mission due to their positive contribution to the group dynamics and their natural inclination for savings. Since its inception, Mission Shakti has been working holistically to encompass different aspects of women empowerment through SHG moments. These include expansion of credit linkage to as many SHGs as possible so that SHGs have paid-up capital to start economic activities. This also requires capacity building of SHGs in accounting, livelihood activities, skill up-gradation in employment generation activities. Products made by WSHGs require standardisation, quality control and good marketing. Mission Shakti activities focuses on capacity building, livelihood promotion, consolidation through strengthening federation, micro credit support, convergence with other departments and government programmes, marketing, addressing social issues, communication and advocacy. Mission Shakti rests on the concept of micro credit to the poor members of the society by organizing them into group WSHGs. The idea is being self-help through mutual help. For the purpose of capacity building of WSHG members, the WSHGs are categorised into priority groups depending upon their potential, utilization of available resources and linking these to domestic and national market. The major areas of operation include Micro credit, Entrepreneurship Development, Livelihood security, Agriculture & Allied, Health, Hygiene & Sanitation, Capacity building and resource management and IT and education.

While Mission Shakti was concentrating on above priorities, at the grassroots level in villages and urban slums women SHGs of poor families were trying to make strong impact on addressing the problems of dowry torture, domestic violence, low literacy, liquor issues, weak social status, long demand for political power and many other social maladies. As the consequence, as of today, rural women have at least better status. Now they have good presence in panchayats, watershed organisations, actively participating in livelihood promotion many Govt agencies. There is a definite, although slow, rise of girls' attendance in schools and higher classes in schools. Entitlements meant for women, girl children and old women are at least well discussed by Gram panchayats. Many attempts are made to address the violation of entitlements under the able guidance and leadership of Mission Shakti at state and district level. Many such issues and cases came to the light and Govt of Odisha made necessary efforts to solve those too through policy changes and administrative directions.

Mission Shakti has taken up strategies like Formation and strengthening of WSHGs, Institutionalization of WSHGs effort through federating them at Panchayat, block and district level,

Building up the capacity of those institutions (from SHGs to Federations), Strengthening livelihood measures and consolidating the efforts to ensure the sustainability of the initiatives. Efforts to ensure market linkage to SHG products across the state and nation and Convergence with different Govt. Departments in the state.

The success story of Mission Shakti can be evidenced from the fact that, starting from a scratch, today the movement has been able to form 3,72,748 WSHGs comprising of 44,72,976 members with a credit advance of Rs.1294.44 crores and savings of Rs.239.93 crores. A total of 7607 federations at Panchayat, Block and District levels have been formed on the basis of their functional compatibility. In terms of credit and savings, the mission has been able to provide credit to about 90% of WSHGs located in almost every village of Odisha and the banks have provided a credit of Rs.1294.44 crores. It is worth mentioning here that 48,332 WSHGs could go for a repeat finance to the tune of 231.38 crores.

In banking sector of Odisha every Tuesday has been declared as WSHG day adding impetus to this unique movement. More than Rs.52,00,00,000/- has been given as one time financial aid to about 2.54 lakh WSHGs through Govt. of India's self-employment Scheme viz., "Swarna Jayanti Gram Swarajgar Yojana".

Mission Shakti has multi prong approaches to financial inclusion of all the families and in particular women. To ensure this and to run with the time efficient and meaningful trend building was another approach. Thus educating children, reducing drop outs, ensuring children and parents participation in literacy building, preparing children to be responsible for future progress; there has been several Govt and NGO initiatives. Women SHGs have very actively participating in those programmes which have been proved to be very much beneficial to the children, parents, families and villages. Thus livelihood sector in villages are directly or indirectly influenced for this reason too. Women are now confident of food availability to their children and now not worried for that. Therefore they are at least able to either go for work without stress or they feel free from this expenditure which is spent on either cloth or health of family or in emergencies. The over all impact is directly on the livelihood and family income.

To ensure cent percent literacy, Govt. of India launched free Mid Day Meal (MDM) scheme to attract the unprivileged and underfed pupil to the primary schools. The lackadaisical progress was owing to pilferage and lack of accountability by the food vendors. Thus Govt. of Odisha took the exemplary and innovative move of tagging WSHGs for providing MDM in 39,229 primary schools, with increased success and transparency. This has made tremendous progress in decreasing dropout rate in primary education and ensured attendance of students too. This has tremendous impact on reducing child labour number. The health and nutrition

issues are also managed to a better extent than earlier arrangements. It was also found in various occasions

Simultaneously, they ensured regular corruption free transparent system of making PDS good available to the people at grassroots



that families are now investing in girls education too. These SHGs could make a visible impact on education administration, regular monitoring of children and their learning behaviour, vigilant inclusion of nutritious and healthy food substances, direct involvement and sharing of information on school administration among themselves and family members etc are the major outcomes of the intervention. This also increased the inclusion of SHGs produced food materials. Thus there is a reduction of transport cost towards availing food grains and required materials for MDM programme.

This programme could involve women in education process and added value to their social status too. They are now aware of value and importance of higher education and better skill development. It generates interest among them to participate in other institutions of village where they have a role of decision making and showcase their contribution in development process. In most of the cases these WSHGs have very active role in Village Education Committee too. Regular monitoring of education institutions and their performance has been mostly ensured because of the leadership of those WSHGs. Now women responsible for this programme are equally responsible, alert and active as men in those locations in the health and education sector. Thus awareness on importance of education, establishing social presence of women, ensuring the facilities meant for children in healthy and corruption free manner are the major outcomes of the intervention. Several cases are there where dropout girls could complete matriculation and went into higher education and excelled in their performances. This is the best indicator of the success made by WSHGs under MDM.

Yet another example of successful Public Private Partnership in the field of Public Distribution System (PDS) is handing over of retailing of Kerosene to 7293 WSHGs in Odisha, to ensure clean and timely public distribution. This reduced corruptive practices and increased the efficiency and efficacy of the system to a significant extent. It has brought down corruption and increased self confidence of women in villages. Once suppressed women could get strong arena to manage and sustain the business activities involve in the process.

In some cases they have ensured PDS goods available to the destitute women too those who have low purchasing capacity. They have ensured social security entitlements through lobbying and pressure creation on local administration and supported destitute underserved women in their locality. PDS operation could help them to understand and realize the socio-economic condition of the local people. It enhanced their sensitivity and responsiveness towards poverty reduction process. The beauty of humanity has been well expressed through their collective approaches in many cases across the time during their operations. This has spirited them to catch hold of corrupted stakeholders in the chain of operation thus reduced the ill effect of adulteration and artificial scarcity of PDS stuff.

Under "Shakti Gram Programme" 2137 WSHGs are currently engaged in distribution of LPG gas. SHGs involve in this programme made it corruption free, regular and transparent in nature. It is not only generating revenue but also established strong social capital which has gained trust of mass. In agriculture and allied sector, 6291 Panchayat Ponds have been leased out to the WSHGs for Pisciculture. That apart, the indigenous organic Kandhamal Turmeric has earned international acclaim for its quality, which is managed by WSHGs of that District.

More than 1200 Young women have been trained as Shakti Sahayika those who are suppose to work as business development service provider for both SHGs and their federations. They are trained on SHG formation, Federation Formation, Micro finance, Livelihood enhancement, women issues, legal and administrative entitlement, RTI, Food and nutrition, Govt policies, Entrepreneurship building, Business development, credit management, Financial literacy and so on. They have been engaged by SHGs and their Federations at village and block level to manage the records of SHGs, design the business proposals, network with primary producers, processing SHGs, and market, They are monitoring the development, linking credits from financial and non financial institutions and making efforts to impact on existing and new livelihood ventures.

Continued Page 15



70
LAKH
EMPOWERED
WOMEN

NEWS & VIEWS

Chief Secretary reviews the progress of various critical transmission projects of OPTCL

- CS advised OPTCL to expedite the forest clearance procedure
- Execution of the projects will ensure quality and reliable power supply

Chief Secretary Shri Pradeep Kumar Jena reviewed the progress of various critical transmission projects of Odisha Power Transportation Corporation Ltd.(OPTCL) in the 2nd floor Conference hall of Lok Seva Bhawan in the presence of ACS, Energy Department Shri Nikunja Bihari Dhal. Among others PCCF (Nodal), CMD, OPTCL and senior officers of Energy Department, Forest Environment & Climate Change Department and Revenue & DM Department were also present in the meeting.

The forest clearance issues of different projects such as 220/33 kV Baliguda grid sub-station along with 220 kV Kesingabalguda line, 132 kV Boudh-Phulbani DC line, 132 kV Boudh-Kiakata DC line, 220 kV LILO line to 220/33 kV Daspalla Grid, LILO line to R. Udayagiri



Grid from Digapahandi-Mohana line, 220 kV Keonjhar-Turumunga DC line were discussed in detail in the meeting.

ACS, Energy opined that through these projects were started long back, involvement of forest issues has delayed the execution of the projects. In view

of the significance of these projects in ensuring quality and reliable power supply, Chief Secretary advised OPTCL to expedite the forest clearance procedure and PCCF (Nodal) was requested to take up the matter with IRO, MoEF& CC and extend necessary co-operation to OPTCL in this regard.

MoU signed between Indian Institute of Public Administration (IIPA) and Gopabandhu Academy of Administration (GAA) in Delhi

- This will help building the capacity of training eco-system at all potential intersections and avenues in the State as well as nation.
- This collaboration will improve the knowledge, attitude and aptitude of public servants of the State and lead to constructive impact on the pace of good governance.

A Memorandum of Understanding (MoU) has been signed, in New Delhi, between Indian Institute of Public Administration (IIPA), New

Delhi and Gopabandhu Academy of Administration (GAA), Government of Odisha, Bhubaneswar on 25th August 2023, Friday.



Delhi and Gopabandhu Academy of Administration (GAA), Government of Odisha, Bhubaneswar on 25th August 2023, Friday.

Shri Raj Kumar Sharma, IAS, Director General, GAA had a series of discussions with Shri Surendra Nath Tripathi, IAS (Retd.), Director General, IIPA for establishing a collaborative framework between two

institutions that culminated into signing of this MoU. The shared vision and persistent efforts of Shri Sharma and Shri Tripathi would enhance quality of teaching and learning experience of both the institutions. This will help building the capacity of training eco-system at all potential intersections and avenues in the State as well as nation. This collaboration will improve the knowledge, attitude and aptitude of public servants of the State and lead to constructive impact on the pace of good governance.

The MoU was signed by Shri Amitabh Ranjan, Registrar, IIPA and Smt Aradhana Das, Additional Director, GAA. The partnership will foster faculty exchange, joint research projects, and sharing of facilities, etc.

To provide wider exposure on Public Administration and Governance, and to build self-confidence of the young and budding administrators, GAA organised one-week long training programme of 127 OAS Probationers of 2020 (DR) batch during 21-25 August 2023 at IIPA. This is for the first time OAS probationers visited Rasthrapati Bhawan, Parliament House, PM Sangrahalaya, War Memorial and National Museum, etc.. Being facilitated by IIPA. Dr. Surabhi Pandey, IIPA and Dr. Mamatarani Naik, GAA coordinated the training programme-cum-exposure visit.

Capital Region Urban Transport (CRUT) Unveils Ambitious Plans for Enhanced Public Transit System

The 44th Board Meeting of Capital Region Urban Transport (CRUT) was convened on August 21st August, 2023 under the Chairmanship of Smt Anu Garg, IAS, Development Commissioner –cum-ACS & Chairperson, CRUT.

With an unwavering commitment to elevating the commuting experience and prioritizing sustainable mobility, CRUT Board announced several transformative decisions aimed at fostering a more efficient and environmentally conscious urban transport system. One of the most significant decision

at strategic locations such as Chatrapur, Gopalpur and Haladipadar in Ganjam; and in Modipada and Ainthapalli in Sambalpur. Addressing the need for revitalized facilities, CRUT has allocated resources for the repair, renovation and improvement of the existing Bus Terminal at Master Canteen in Bhubaneswar. These infrastructure initiatives and upgrades are expected to significantly elevate the travel experience for citizens.

In lieu with the State Government's "5" T vision, CRUT would soon have State-of-



decided in the meeting was to immediately launch Mo Bus service in Keonjhar District. This will bring convenience and affordable public transit system for the residents in the mining district of Keonjhar.

In alignment with recently announced PM e-Bus Sewa Scheme CRUT envisions plying E-Bus service in key locations across Bhubaneswar, Cuttack, Rourkela, Keonjhar and Sambalpur. This strategic move not only emphasizes CRUT's commitment towards environmental responsibility but also places Odisha at the forefront in embracing innovative and eco-friendly transportation alternatives.

To complement these groundbreaking initiatives, CRUT has outlined a comprehensive infrastructure development plan. Key infrastructure development projects include the construction of a modern Bus Depot at Naraj in Cuttack, a dedicated EV Depot at Gadakana and a State-of-the-Art Bus Depot at Pokhariput in Bhubaneswar. Furthermore, CRUT envisions the creation of an Electric Charging Station at OD Terminal Ghatikia, Bhubaneswar, as well as the establishment of OD Terminals

the-Art video conferencing facility in its Patia and Bhagabanpur Depot to facilitate virtual Training and capacity building for its entire crew across all its operational areas. The aim is to ensure that a professionally trained crew is there to serve the people of the State.

The board meeting exemplifies the organization's steadfast dedication to innovation, sustainability and public well-being. These visionary decisions set the stage for a more connected, efficient and eco-conscious urban transport system, in line with the aspirations of a progressive Odisha.

The other members of the board of directors present were Principal Secretary, H&UD, G. Mathi Vathanan, Bhubaneswar-Cuttack-Police Commissioner Soumendra Priyadarshi, Managing Director of CRUT Arun Bothra, Transport Commissioner Amitabh Thakur, Bhubaneswar Development Authority VC and MD, Bhubaneswar Smart City Limited Shri Balwant Singh, Cuttack Municipal Corporation Commissioner and CDA Vice Chairman Shri Nikhil Pawan Kalyan, Collectors of Sambalpur and Jharsuguda, Ganjam & Kendujhar.

WATER CRISES

Demand and pollution of the precious resource are increasing, which is not a good sign

While India, on the whole, is water secure, the situation is grim in some states and Union Territories. In business-as-usual scenario, more states and Union Territories will become water stressed

Contests over water resources are increasing across the world. This is irrespective of the water availability situation of a region or country. The Food and Agriculture Organization (FAO) of the United Nations (UN) has termed excess water demand over available water supply as a major global development challenge.

Access to water depends upon both water resources availability and the demand for it. On the other hand, demand depends on several factors like the size of the population and its growth, the level of economic growth and water use efficiency.

Many political and socio-cultural factors determine users' access to water of an acceptable quality. Lack of clean water is also considered as absence of access to water.

Water availability decline is steep in low- and lower-middle-income countries, mostly in Asia, which has the least amount of water but has the highest water withdrawal rate.

Estimates show that if the global water availability decline continues, 87 out of 180 countries will have annual renewable water resources (ARWR) per capita below 1,700 cubic metres per year (m³/year) by 2050.

The number of countries with absolute water scarcity—ARWR per capita below 500 cubic metres/year—is projected to increase from 25 in 2015 to 45 by 2050.

India sustains 17.74 per cent of the world's population with just 4.5 per cent of its freshwater resources. On the face of it, the country seems to be heading towards water shortage. However, the water budget proposed by T N Narsimhan and

V K Gaur in 2009 shows that the country still maintains a balance between water demand and supply.

The water budget says that India's average annual rainfall of 1,170 mm yields 3,838 cubic kilometres (cu km) km of water. Of the total rainfall, 1,869 cu km constitutes average annual potential flow in rivers, while 432 cu km replenish the groundwater.

Evapotranspiration accounts for 40 per cent of the total rainfall. The remaining 60 per cent constitutes the water accessible for human use. Out of this, 1,123 cu km is utilisable water while 623 cu km is currently used. Accordingly, it can be concluded that India's water demand does not exceed supply.

A re-assessment study carried out in 2019 by the Central Water Commission presents little improved figures for the average annual water resource of the river basins of India for the study period of 30 years (1985-2015).

As per the study, the average annual water resource of the river basins of India has been assessed at 1,999 billion cubic metres (BCM), which is a little higher than the previous estimate.

Out of this, the utilisable water quantity is 1,126 BCM owing to topographic, hydrological and other constraints comprising 690 BCM of surface water and 436 BCM of replenishable ground water.

Looking at the water availability trends, the average annual per capita availability in 1950, 2001 and 2011 was assessed as 3,000-4,000 cubic metres, 1,816 cubic metres and 1,545 cubic metres respectively which may further reduce to 1,486 cubic metres and 1,367 cubic metres in 2021 and 2031 respectively.

This per capita water availability is not same throughout India. It varies spatially and temporally in various regions of India depending upon the rain fall variability, utilisation patterns, evapotranspiration. However,

per capita water availability disaggregated data for different uses, geographies and states is

Andhra Pradesh, Gujarat, Karnataka and West Bengal possessing more than 50 per cent

of the total 6,965 assessment units (blocks/ taluks/ mandals/ watersheds/ firkas) in the



not available to comprehend it further.

Surface water

Major surface water is contributed by around 10,360 rivers and their tributaries (with a length of more than 1.6 km) consisting of 12 major rivers with a catchment area of 253 million hectares (ha) and 46 medium rivers with a catchment area of 24.6 million ha.

The Ganga-Brahmaputra-Meghna system is the largest river system in India with 43 per cent of the catchment area of all major river systems. The total yearly flow in India's river basins is estimated to be 1,999.20 cu km. However, only roughly 690 cu km of accessible surface water can be used.

This surface water is unevenly distributed over time and space. While some river basins have a vast catchment area and carry enormous quantities of water, others are small and have a comparatively smaller quantity of water.

Most of the Himalayan rivers are large and originate in the snow covered high-altitude areas. As such, they carry sufficient water throughout the year and are called perennial rivers.

In contrast, most of the rivers in South Peninsular India, such as the Cauvery, Narmada and Mahanadi, are fed through groundwater recharge and supplemented by the monsoon rains. They carry no or little water in the dry summer season.

Other than rivers and canals, other inland water resources include reservoirs, tanks and ponds, beels, oxbow lakes, derelict water and brackish water, which cover almost 7 million ha.

They are unevenly distributed over the country with Odisha,

of these inland water resources. Monsoon precipitation has been the lifeline of India with respect to agriculture as well as recharging its water resources. India receives about 4,000 BCM of average annual precipitation along with snowfall, of which 3,000 BCM is received in the monsoon season (June-September).

The spatial distribution of precipitation widely varies over the country (2500mm in Assam, according to data from the Central Ground Water Board (CGWB)).

Groundwater

Groundwater is a replenishable resource. Agriculture, industrial and domestic sectors depend heavily on groundwater in India.

As per the Dynamic Ground Water Resources Assessment carried out by CGWB and state governments in 2020, annual utilisable groundwater resources in India are 436 BCM and the annual extractable groundwater resources are 397 BCM.

The annual groundwater extraction for all uses is 245 BCM, out of which 217 BCM (89 per cent) is for irrigation use and 27 BCM (11 per cent) is for domestic uses.

The main source of ground water is recharge from monsoon precipitation. About 58 per cent of country's annual rechargeable groundwater is contributed by monsoon rainfall.

Other sources of recharge like seepage from canals, tanks, ponds and other water structures and irrigation account for about 32 per cent. Uttar Pradesh has the highest net annual groundwater availability (72 BCM) while Delhi has the least (0.32 BCM).

The extraction of groundwater for various uses in different parts of the country is not uniform. Out

country, 1,114 units in 15 states/union territories have been categorised as "Over-exploited" where the annual groundwater extraction is greater than the annual extractable groundwater resource. These overexploited blocks are also called dark zones. The overexploited assessment units are mostly concentrated in the northwestern part of the country including parts of Punjab, Haryana, Delhi and western Uttar Pradesh where even though replenishable resources are abundant, there have been indiscriminate withdrawals of groundwater leading to over-exploitation, the western part of the country, particularly in parts of Rajasthan and Gujarat, where due to arid climate, groundwater recharge itself is limited, leading to stress on the resource, and the southern part of India including parts of Karnataka, Andhra Pradesh, Telangana and Tamil Nadu, where due to the inherent characteristics of crystalline aquifers, the groundwater availability is low.

Supply-demand projections

India's water demand is increasing. Irrigation is by far the largest user of India's water reserve, with usage of 78 per cent of total reserve, followed by the domestic sector (6 per cent) and the industrial sector (5 per cent). It is a major source of drinking water in urban and rural India and sustains 45 per cent of irrigation and 80 per cent of domestic water demands.

Due to rapid economic growth and demographic changes, water demands in all sectors are increasing. The Union Ministry of Water Resources has estimated that India's water requirement which is 1,100 BCM per year (in 2017) will grow to 1,447 BCM in 2050.

UNEVEN DISTRIBUTION

States/Union Territories and groundwater extraction

Stage of groundwater extraction	States/Union Territories
0-25%	Arunachal Pradesh, Sikkim, Andaman & Nicobar, Mizoram, Meghalaya, Manipur, Tripura, Assam, Ladakh, Jammu and Kashmir, Goa
26-50%	Jharkhand, Andhra Pradesh, Himachal Pradesh, Odisha, West Bengal, Dadara & Nagar Haveli, Chhattisgarh, Uttarakhand
51-75%	Bihar, Kerala, Telangana, Gujarat, Maharashtra, Madhya Pradesh, Lakshwadeep, Karnataka, Uttar Pradesh, Puducherry
76-100%	Chandigarh, Tamilnadu, Delhi, Daman & Diu
More than 100%	Punjab, Haryana, Rajasthan

*Stage of ground water development is a ratio of Annual Ground Water Draft and Net Annual Ground Water Availability in percentage
Source: Central Ground Water Board

Continued Page 19

ART & ARCHITECTURE

Arun and The Pillar "Arun Stambha"

A pillar in the name of a gigantic bird 'Aruna', who happens to be the charioteer of Sun God is situated in front of the Sri Jagannatha Temple at Puri. Puri, a pious place in the geography of the world as it carries the residence of the supreme God, the Jagannath, very well known as The **Jagannath Dham**. Jagannatha dhama means the abode of Sri Jagannatha. In the temple,

Srimandira the God of the Universe resides with His family, and friends. In the ratna simhasan (worshipping platform) his elder brother Balabhadra, the only sister Subhadra, Sudarsan, Madhaba, Sridevi and Bhudevi along with Sri Jagannatha are remaining present as Saptadha Murty in seven numbers to give darshan to the devotees. Other deities like Laxmi, Nrusingha, Ganesha, Bimala and many other Gods and Goddesses are also residing in this temple premises.

Inside and outside the premises there are two pillar like structures which are named as Garuda stambha (inside the temple) and Aruna stamba stays outside the temple. Aruna and Garuda happens to be the brothers born from the same mother Binata one of the wives of Rishi Kasyap as described in Mahabharat maha purana. This is a paper which tries to highlight on the Aruna and Aruna stambha just situated in front of the Lions Gate, the main entrance of Srimandir (Puri), it's origin the mythological expressions regarding the birth of Aruna and the historical background of Aruna stambha. The study also includes the size, etc. along with the architectural and spiritual dignity of the pillar.

Regarding the origin of Aruna stambha, it is narrated in different purans like Mahabharata, etc. (mythology) where it is described that during the creation of this living world, Brahma, the creator took the assistance of Rishi Kasyapa to create different kinds of living beings and gave his daughter in marriage with Rishi Kasyap. For the purpose of creating feathered birds Kasyap married Binata. Later Binata the bird laid two eggs. Since that days birds are laying eggs instead of directly giving birth to their issues.

Even after five hundred years of waiting the eggs were not ripened and ruptured and so the birth of new borns did not come in to existence. Binata the mother bird was impatient and so out of anxiety she forcefully broken the outer skin of the first laid egg. From the said egg a half formed



creation of incomplete body came out. The lower part of the new born was deformed and a blood like creeping structure with strong feathers came out of the egg. The offspring has no normal waist. So the creation was called as Aruna. In Sanskrit, the meaning of Aruna means the *na uru* or *uruna*, the waistless creature. The new born baby Aruna angried and cryingly cursed mother Binata who was fully responsible for his untimely delivery and so for his deformed body to lead a miserable life like him be a dependent and to live like a slave for her rest of the life. Then Aruna fled to the sky. As the creature has no waist (*uruna* or *na-uru*), the bird was named as *uruna* or *Aruna*. Aruna later became *Aruna deva* after engaged as the *Sarathi*, in the charioteer of seven horse pulled chariot of *Surya*, the Sun God. Accordingly, it is seen that, daily Aruna rises early in the morning in the eastern sky with his soft orange coloured rays first before the Sun rises and drives the chariot of the Sun. The instance taught a lesson the mother Binata and accordingly the second egg allowed for normal fertility out of which *Garuda deva* born and so *Garuda* happened to be the younger brother of *Aruna*. Aruna married to *Gudhri* otherwise called as *Syena* and was blessed with two sons named *Sampati* and *Jatayu*. *Sampati* and *Jatayu* were the two striking characters of *Ramayan* of *Tretaya Yuga*.

Aruna and *Garuda*, both were the carriers of *God Surya* and *God Vishnu* respectively. In India and also abroad it is in practice that in each and every sun temples *Aruna deva* the charioteer's pillar will first be worshipped in *Jagannatha Temple* before worshipping the main *God Sun*. This system is also applicable to

all the deities of *Sanatan Hindu* culture. The custom says that 'service is greater than God' or 'service to mankind is service to God'. *Sri Aruna* is a server to the whole Universe, as a great punctual charioteer of the the great *Sun God*. Duty is God. The *Veda* equalizes the sun with the *God like Vishnu*, *Narayan* and *Jagannatha* and gives Him the supreme status. So a pillar in the name *Aruna* justifies its existence with the Supreme *God Sun* and also in the outer premises of *Lord Jagannatha Temple* at *Puri*.

The *Aruna stambha* is a monolithic pillar of chlorite stone crowned by a squatting figure of *Aruna* a bird like devotee. The height of the pillar is 33 feet and 8 inches. The pillar has a very magnificent base carved with military scenes and similar other martial arts. The monolithic chlorite stone pillar has sixteen edged body. The capital base is decorated by some series of lotus flower petals of two and half feet circumference in size which looks very attractive and beautiful. The carvings on the plinth base are of the most sumptuously descriptive, which is not seen anywhere in any other Indian temples and monuments. The artistic pillar excluding the base is of 25 feet 2 inches in height. The diameter of the pillar is 2 feet and the circumference is exactly of six feet and three point five inches. The gigantic *Aruna Stambha* stands on a very well artistic pedestal of seven feet nine inches square and of six feet height. The pillar also contains a capital like structure of 2.5 feet high over which an elegant structure of a bird charioteer of *Sun God* named *Aruna* stands with folded hands in a prayer mood. The *Aruna stambha* in a total height of 33 feet and 8

inches looks very very beautiful with its so long slim like blackish blue coloured pillar made out of stone and all the time well decorated with the very loveable coloured silk clothes, petals of *Tulasi* and flower garlands. The devotees irrespective of their caste and creed bow down their head to get the fruits of spiritual salvation at these icons of *God*, it may be the *Arun stambha* or the *Garud stambha*.

Arun stambha was not originally built in front of the *Shreemandir*, but it was built in front of the *Konark temple* which is at a distance of 21 miles east of *Puri*. After the destruction and disruption of the wonderful *Konark temple*, the *Sun God temple* was deserted as a broken status for centuries together. Later under *British rule*, the *Arun Stambha* was taken to *Puri* and placed in front of the *Lions Gate* of the great *Jagannath temple* of *Puri (Odisha)*. Regarding the repositioning of *Arun Stambha*, the *Madala Panji* (the calendar of facts of *Shreemandir*) describes that, during the reign of *Divyasingh Dev*, the *Gajapati* king the pillar was transferred from *Konark* to *Puri* in the first quarter of 18th century by the

active initiation of a *Maratha saint Brahmachari Gosain*. A drawing of the *Aruna Stamba* was prepared on 26th April 1815 at *Puri* is now kept in the *Indian office library of London*. *Andrew Sterling* a *British officer* who was in *Odisha* during 1818 to 1822 has mentioned that the pillar has been brought from the famous *Konark temple* about sixty years ago, by a *brahmachari inhabitant* of *Puri*, of great wealth and influence. The placing of the pillar *Aruna stambha* in front of the temple of *Lord Jagannatha* is quite appropriate. From the *Vedic times*, the *Sun God* is considered identical with the *God Vishnu*. The *sun God* of *Srimandir* and the *Aruna Stambha* were taken from the deserted *Konark temple* but later placed at *Puri Jagannatha temple*. A specification can also be marked that the image of *Sun God* and *Arun Stambha* originally constructed and worshipped at *Konark* were transferred to *Jagannatha temple* of *Puri* and since then continued their worshipping on a regular basis as it was done earlier at *Konark*. The *British Administrators* tried many times to take the pillar to *Calcutta* but due to the heavy weight and of vast size of *Aruna stambha* they were not able to shift. Perhaps it was the desire of the *Almighty*, the *Lord Jagannatha* to keep the pillar with Him.

The pillar is a Masterpiece of art and architecture which bears eloquent testimony to the impeccable history of *Odishan culture*. On the basis of architectural execution the date of this pillar can be traced back to early part of 13th century CE. The epigraphic facts on the *Aruna* and the *Aruna Stambha* thus attracts and increases the spiritual base of a visitor devotee to get the solace of a purposeful life, that is of attaining the peaceful salvation.

Jay Jagannatha !

From Page 18 (Demand and pollution...)

In another estimate by the National Commission on Integrated Water Resources Development in 1999, water requirement of the country for the irrigation sector alone is going to need additional 200 BCM by 2050 compared to the demands of 2025.

Similarly, other sectors will also have higher water demand. If this trend continues, India is going to face a huge water deficit in the future, especially in the irrigation sector.

It is not just the high water demand that is a challenge. Water pollution is also adding to it. According to the NITI Aayog, a government think tank, about 70 per cent of India's surface water resources are polluted.

The major contributing factors for water pollution are wastewater from different sources, intensive agriculture, industrial production, infrastructure development, untreated urban runoff and wastewater.

Insufficient municipal wastewater treatment capacity contributes a substantial proportion of water pollution in India. Water quality data from the Central Pollution Control Board shows that organic and bacterial contamination has reached critical levels in waterbodies.

