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# THE SOUVENIR OF CLK 2007 AIR 2007

5<sup>th</sup> National Level Tribal /
Folk Song & Dance Festival.
On 12<sup>th</sup> & 13<sup>th</sup> May-2007
At - Sardha Bali,
Jagannath Dham, Puri (ORISSA)

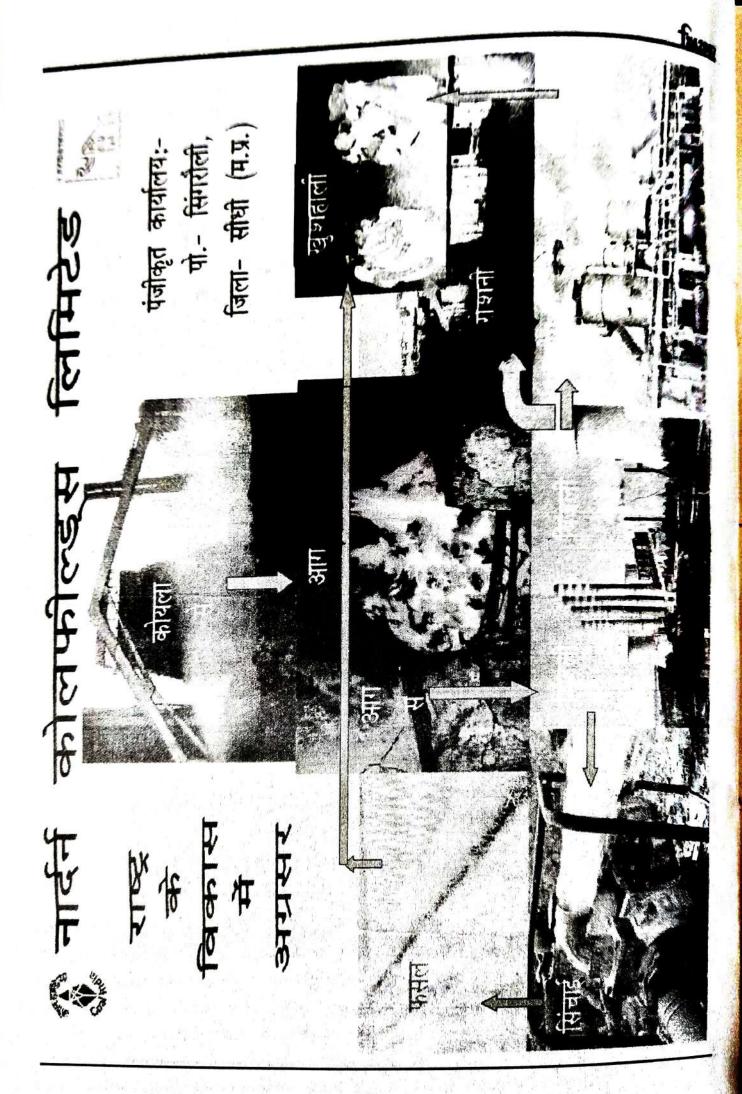


We Build People to Build the Nation

Organised by:

SHREE SHRIKSHETRA SOOCHANA, PURI

% collaboration with EASTERN ZONAL CULTURAL CENTRE & SONG & DRAMA DIVISION, KOLKATA.





## K. L. KOCHAN JOINT SECRETARY AND PRESS ADVISER TO VICE-PRESIDENT OF INDIA

#### उप-राष्ट्रपति सचिवालय नई दिल्ली-११००११ Vice-President's Secretariat New Delhi - 110011



3rd April, 2007

#### **MESSAGE**

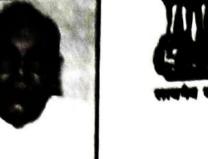
Vice-President of India is glad to know that Shree Shrikshetra Soochana is Organising National Level Tribal Folk Song and Dance Festival titled 'Folk Fair 2007' during May 12-13, 2007 at Puri.

Vice-President of India extends his good wishes to the organisers and wishes the Folk Fair all success.

(K. L. KOCHAR)

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Date : March 19, 2007

#### RAMESWAR THAKUR **GOVERNOR OF ORISSA**

#### <u>MESSAGE</u>

I am glad to know that Shree Shrikshetra Soochana, Puri is organizing the 5th National Level Tribal / Folk Song & Dance Festival titled Folk Fair-2007 on May, 12-13, 2007.

Each state of this vast and colourful nation has its own special form of tribal/folk song and dance form. A national level festival brings the artistes of different parts of the country closer. Exchange of views and ideas among artistes will enrich our culture I am happy that such a festival is being organized in Puri, a place known for its inter-cultural richness.

My best wishes for participating artistes.

I wish the Festival all success.

RAJ BHAMAN, SHIMLA - 171002







#### **MESSAGE**

I am glad to know that 5th National Level Tribal Folk Song & Dance Festival is being organized at Muktakash Rangamancha near Shri Gundicha Temple, Saradhabali, Puri on 12th May, 2007 and 13th May, 2007 under the name of Folk Fiar-2007.

Contribution of different tribes to social, economic and cultural life of India is immense. Dance and music are inseparable parts of socio-cultural life of tribals in India. The efforts of Shree Shrikshetra Soochana will go a long way in promoting and preserving Indian tribal culture and socio-cultural uplift of society in general and promotional youth management in particular.

I extend my good wishes for the successful celebration of the Folk Fair-2007.

(V.S. KOKJE)





RAJ BHAVAN IMPHAL - 795001

April 21, 2007

#### **MESSAGE**

I am glad to learn that Shree Shrikshetra Soochana, Puri (Orissa) is organising Folk Fair-2007 (National Level Tribal/Folk Song & Dance Festival) at Puri on May 12-13, 2007 and a Souvenir is being brought out to mark the occasion.

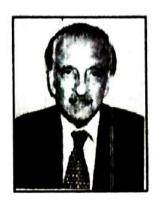
Folk song and dance of a community or of a group of people, as a part of cultural traditions, play an important role in identifying the community or the group of people and cultural traditions. This is not merely to be admired and drawn upon, it has to be studied in depth. The tribals of India have their distinct and rich cultural traditions. Efforts for promotion and preservation of the rich cultural traditions not only of the tribals but of other communities as well, have to be encouraged and appreciated by all.

I trust that the Folk Fair-2007 will provide a good opportunity to the tribal communities to get together and also to exchange their views which will help in strengthening the bond of friendship and brotherhood not only amongst the tribals but also amongst different communities living in India.

I wish the Folk Fair-2007 every success.

(S.S. Sidhu)





RAJ BHAVAN SHILLONG - 739 001 MEGHALAYA STATE INDIA

Dated - January 4, 2007

#### **MESSAGE**

I am glad to learn that Shree Shrikshetra Soochana, Orissa is organizing the Folk Fair-2007 on the 12th & 13th May, 2007 at Puri.

Ours is a vast country with different languages, religions and cultures flourishing side by side in perfect harmony. Arts, music and festivals are part and parcel of human lives and the Folk Fair provides a common forum to the people of various linguistic and cultural groups to display their talents in the artistic fields and portray our cultural heritage. The Indian cultural entity is an amalgam of contribution made by varied cultures in different regions of the country. Our rich cultural heritage is cementing factor that binds the country together.

I am sure that Shree Shrikshetra Soochana is helping in a great way to promote goodwill and understanding and will achieve its objective by creating a spirit of cultural exchange and understanding between the people of the different states and to make definite contributions towards strengthening the spirit of national integration.

On this occasion, I send my best wishes to the organizers for taking this initiative to organize this programme and wish the Folk Fair-2007 a grand success.

(M.M. JACOB)
Governor of Meghalaya





rd - 21.12 20



#### ESSAGE

I am glad that Shree Shrikshetra Soochana is organizing a Folk Song and Dance Festival under the name of Folk Fair-2007 near the venerated sacred Temple at Puri on 12 and 13 May, 2007. It is a very commendable venture which should lead to greater national integration of our tribal people through culture and music. I send my best wishes for the success of this programme.

(Lt. Gen (Retd)S.K. Sinha



December 14, 2006

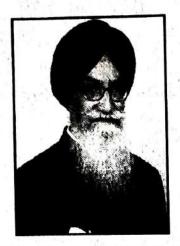
#### **MESSAGE**

I am glad to know that Shree Shrikshetra Soochana is organizing the 5th National Level Tribal / Folk Song and Dance Festival (Folk Fair-2007) during May, 2007 in Puri.

The cultural heritage of Orissa since ancient times is a dynamic one. It expresses itself in folklore, literature, poetry, music, dance and different performing arts. The organizers merit commendation for their effort to invite different tribal groups from all States and Union Territories to give their performances. This will certainly inspire them and help to preserve and promote folk art in the State. This will also help to build social solidarity among tribal people and those who are in the mainstream of society. I hope the potential and possibilities of the cultural heritage of Orissa can be optimized for wider dissemination and understanding through the Folk Fair.

I wish the Fair all success and congratulate the organizers for this worthy endeavour.

T. N. Chaturved.
(T.N. CHATURVEDI)



DR. C. K. GARIYALI, I.A.S. PRINCIPAL SECRETARY TO GOVERNOR



GOVERNOR'S SECRETARIAT RAJ BHAVAN

CHENNAI - 600 022

Phone : (044) 22351700 Fax : (044) 22350570

E-mail: govsec@tn.nic.in

May 7, 2007

#### **MESSAGE**

His Excellency Thiru Surjit Singh Barnala, Governor of Tamil Nadu is happy to learn that Shree Shrikshetra Soochana is organising the 5th National level Tribal / Folk Song & Dance Festival on 12th and 13th May, 2007.

His Excellency the Governor conveys his warm falicitations to the organizers and all the participants and wishes the successful conduct of the festival.

> CIC UN TO TISTOT





RAJ BHAVAN RAIPUR-492 001

No./386/PRO/RB/06

December 20, 2006

#### **MESSAGE**

It is a matter of great pleasure that Shree Shrikshetra Soochana Puri Orissa is organising the National Level Trible Folk Song and Folk Dance Festival "Folk Fair 2007".

I convey my best wishes for Folk Fair success.

(K. M. Seth)

Telephones - Office:0771-331100, 331105 Fax:0771-331104, 331108



S. K. SINGH GOVERNOR ARUNACHAL PRADESH



RAJ BHAWAN ITANAGAR 791111 TEL: +91 360 2212432

FAX: +91 360 2212442 AMB.SKS@GMAIL.COM

#### **MESSAGE**

I am delighted to know that Shree Shrikshetra Soochana, is planning to organize the 5th National Level Tribal / Folk Song & Dance Festival at Muktakash Rangamancha near Shri Gundicha Temple, Saradhabali, Puri on 12th and 13th May, 2007, and a colourful Souvenir is also being brought out to commemorate the occasion.

A large number of population of our country belongs to the indigenous tribal groups. I am sure that the initiatives taken by an NGO like Shree Shrikshetra Soochana, will go a long way in boosting up of social, economic and cultural life of our different tribal communities by organizing Folk Fair-2007.

I take this opportunity to convey my good wishes and congratulations to the organizers for every success of the Folk Fair-2007.

(S. K. SINGH)
Governor.





राज भवन, हरियाणा, चण्डीगढ़। RAJ BHAVAN, HARYANA, CHANDIGARH.

#### **MESSAGE**

It gives me pleasure to know that Shree Shrikshetra Soochana, Puri, a voluntary organization devoted to socio-cultural uplift of society is organizing 5th National Level Tribal / Folk Song and Dance Festival at Puri on May 12 and 13, 2007.

Rich cultural traditions of the people are the yardstick to measure the prosperity of the nation. India being a land of fairs and festivals helps in strengthening the bonds of amity and brotherhood among different communities by jointly celebrating the function. I hope the Folk Fair-2007 will help the artists from different areas to intermix and know culture and traditions of each other.

I wish the Festival all success.

(A.R. Kidwai)



शरद पवार SHARAD PAWAR



कृषि, उपभोक्ता मामले, खाद्य और सार्वजनिक वितरण मंत्री भारत सरकार MINISTER OF AGRICULTURE & CONSUMER AFFAIRS

& CONSUMER AFFAIRS
FOOD AND PUBLIC DISTRIBUTION
GOVERNMENT OF INDIA

March 16, 2007

#### **MESSAGE**

I am glad to know that Shree Shrikshetra Soochana will be organizing the 'Folk Fair 2007' on 12th and 13th May, 2007 to highlight the rich tribal culture of Orissa. This will significantly help promote socio-cultural life of tribals in general and the tribal youth in particular.

I wish the programme all success.

(SHARAD PAWAR)





रेल मंत्री भारत सरकार Minister of Railways Government of India

January 22, 2007

#### **MESSAGE**

I am glad to know that Shree Shrikshetra Soochana, a non-Governmental organization is organizing the 5th Tribal Folk Song and Dance Festival titled Folk Fare 2007 on 12th May 2007 at Puri.

I understand that your organization is devoted to socio-cultural uplift of society in geenral and promotional youth management in particular and has been organizing these fares for the social, economic and cultural development of different tribes in Orissa. I am sure tribal groups participating in this colourful fare will make an indelible impact on the integration of tribal and non-tribal people in the state.

My best wishes.

(Lalu Prasad)

#### राम विलास पासवान Ram Vilas Paswan



रसायन एवम् उर्वरक तथा इस्पात मंत्री भारत सरकार नई दिल्ली MINISTER OF CHEMICALS & FERTILIZERS AND STEEL GOVERNMENT OF INDIA

#### **MESSAGE**

I am glad to know that Shree Shrikshetra Soochana is organizing the 5th Natial Level Tribal / Folk Song & Dance Festival under the name of the Folk Fair - 2007 with much colourful and attractive manner, in which a large number of tribal groups covering all states and Union Territories are expected to participate for a competitive display of their dance and music skills scheduled to be held at 'Muktakash Rangamancha' near Shri Gundicha Temple, Saradhabali, Puri - 2 on 12th and 13th May, 2007. It is understood that Shree Shrikshetra Soochana is a non-profit making, non-Government voluntary organization devoted to socio-cultural uplift of society in general and promotional youth management in particular. I am also happy to know that on this occasion a Souvenir is being published.

I wish the Fair and the Souvenir all success.









VIDHAN BHAWAN DEHRADUN - 248001

#### **MESSAGE**

I am happy to note that a National level Tribal/Folk Song Festival, Folk Fair-2007 is being organized by Shree Shrikshetra Soochana at Puri in Orissa.

Wish all success to the organization of festival and publication of Souvenir being brought out to mark the occasion.

Maj. Gen. B.C.Khanduri)







#### **MESSAGE**

India is the land of unity in diversities. A land with a live culture and impressive traditions. The culture and tradition have been woven with SCIENTHIFIC temperament.

Dance - Music may be a kind of entertainmental aspect in the other parts of the world, but for us, for our culture, for our tradition. DANCE and MUSIC have remained 'SADHANA'.

We perform MUSIC - DANCE, not just for the sake of entertainment, or fun, but, we have deeper value - value of "ENTERNAL SATISFACTION", ENTERNAL - HAPPINESS. because this is 'SADHANA' for us, 'TAPCHARYA' for us.

I am glad to note that Shree Shrikshetra Soochana will be holding 'FOLK FAIR 2006' at Puri on 16th 17th May 2006.

I hope that the noble efforts put by the organization to keep alignour rich tradition and cultural heritage will definitely bear the fruits.

I convey my best wishes to the event.







VIRBHADRA SINGH CHIEF MINISTER

#### **MESSAGE**

It gives me pleasure to learn that Shree Shrikshetra Soochana is organizing the Folk Fair-2007 the 5th National Level Tribal Folk Songs and Dance Festival at puri on May, 12 and 13, 2007.

The endeavour of the organization in hosting the National Level Tribal and folk Dance, Song Festival deserve appreciation and a step towards preservation and promotion of the rich cultural heritage of the tribal areas of the country. The nation is full of rich cultural heritage and the tribal folk have its own distinct identity which folk lovers from all over the world to visit such areas.

I hope the Festival would be a grand occasion for the folk dance singers and tribal cultural troopes to exhibit their rich culture and acquaint the young generation with its cultural unity in diversity.

I send my best wishes for the successful organization of the 5th National Tribal and Folk Dance Festival.

(VIRBHADRA SINGH)







GOVT. OF NATIONAL CAPITAL TERITORY
OF DELHI
DELHI SECRETARIAT, I.P. ESTATE,
NEW DELHI -110002
D.O. No. 06 DDCMI/53761

Date: 14.12. 2006

#### **MESSAGE**

It gives me immense pleasure to know that Shree Shrikshetra Soochana is organizing 5th National Level Tribal / Folk Song & Dance Festival-Folk Fair - 2007 at Puri.

I am sure that Folk Fair would present an appreciable picture of unity in diversity of our country apart from providing opportunities to tribal artists to excel.

My sincere and best wishes for grand success of Folk Fair.

(SHEILA DISKHIT)





#### **MESSAGE**

I congratulate Shree Shrikshetra Soochana for deciding to organize the 5th National Level Tribal / Folk Song & Dance Festival "Folk Fair-2007" at "Muktakash Rangamancha", Saradhabali, Puri-2 on 12th and 13th May 2007 because showcasing Tribal Art constitutes an important measure meant to uplift such weaker sections of the society.

The contribution of the tribal population to the socio-economic development of Orissa is commendable. I am happy all the more because Shree Shrikshetra Soochana has been involving Tribals from other parts of the country also in this annual festival. In fact, the Tribals of our country constitute a great cultural mosaic.

I hereby send my Best Wishes for the success of "Folk Fair-2007".

I seek this opportunity to congratulate the organizers and the participants in advance.

(PRATAPSINGH RANE)



N. RANGASAMY CHIEF MINISTER



#### PONDICHERRY

Date: 19.12.2006

#### **MESSAGE**

I am glad to learn that Shree Shrikshetra Soochana, a Non-profit making, Non-Government voluntary organization devoted to Socio-cultral activity has been conducting Folk Fair-2007 in a creditable manner for the past four years, highlighting the rich cultural tradition of our country. In fact, Unity in Diversity, being the crux of our motherland is being highlighted by such cultural festivals.

It is in every way fitting that a commemorate Suvenir of Folk Fair-2007 is being brought out in the month of May 2007 placing on record the variegated activities of the organization.

I wish the organization and the Folk Fair-2007 all success as well as the Souvenir Committee.

(N. RANGASAMY)







रेल राज्य मंत्री भारत सरकार नई दिल्ली-990 009 Minister of State for Railways Government of India New Delhi-110 001

December 26, 2006

#### **MESSAGE**

I am glad to know that Shree Shrikshetra Soochana, a Non-Governmental Organization, is organizing the fifth National Tribal Folk Song and Dance Festival under the title Folk Fare 2007 at Puri on 12th May, 2007.

Tribal folk songs & dance and cultural programmes connected with different tribes in India have been playing a unique role in the socio and cultural integration of the Indian society particularly in promoting communal harmony. Folk songs and dances have a multiplier effect on society in general leading to more harmonious growth of tribes and clans in the society. I am sure the festival will bring out fresh talents and ensure the cultural growth of the young people.

With best wishes.

(R. VELU)





Naranbhai J. Rathwa

रेल राज्य मंत्री भारत सरकार नई दिल्ली-990 009 Minister of State for Railways Government of India

New Delhi-110001

January 29, 2007

#### **MESSAGE**

I am glad to know that Shree Shrikshetra Soochana is organising the 5th National Level Tribal/Folk Song and Folk Dance Festival "Folk Fair 2007" at Puri on 12th and 13th May - 2007.

Folk Dance and Songs displays the vivid spectrum of life with all its variety of colours, rhythms and excitement and presents glorious cultural identity of our country. I hope the Festival a grand success as such events go a long way in promoting the National Unity, Integration, Art & Culture.

I congratulate and compliment the organisers and participants of this Fair.

(Naranbhai J. Rathwa)







MESSAGE

कोयला राज्य मंत्री भारत सरकार शास्त्री भवन नई दिल्ली-११०००१ Minister of State for Coal Government of India Shastri Bhawan New Delhi-110 001

February 28, 2007

I am extremely hapy to learn that 'Shree Shrikshetra Soochana' of Puri (Orissa) is going to organize Folk Fair-2007 (5th National Level Tribal/Folk Song & Dance Festival) on 12th & 13th of May, 2007 at 'Muktakash Rangamancha' near Shri Gundicha Temple, Saradhabali, Puri. It is also very exciting to know that around fifty tribal groups covering all states and Union Territories will participate in the Fair to perform their dance and music skills for a competitive display.

Folklore and Tribal Art consstitute an important strand of our Culture. Though most of our Indian Tribal communities have no manuscript of their languages, they have been carrying their culture from generation to generation with the help of their art, dance and song. I know that our Indian Tribals are having their own version of great epics like Ramayana and Mahabharata and lot of research work is still going on in this field. Many of our Indian Tribals have played heroic roles even in our epics and the role played by them in our freedom struggle is a legend.

Events like 'Folk Fair-2007' will further strengthen the bonds of friendship and spirit of understanding within the Tribal Communities and give great opportunity for non-tribal people to understand and cherish the Tribal Culture.

I compliment 'Shree Shrikshetra Soochana' for their initiative. I wish the Folk Fair-2007 all success.

(Dr. Dasari Narayana Rao)



ଶ୍ରୀ ପୁର୍ଯ୍ୟ ନାରାୟଣ ପାତ୍ର ମଝା ଅତି, ଦୁରନା ପ୍ରସ୍ତୁତି ଏବଂ ସଂସ୍କୃତି, ଓଡ଼ିଶା



କାର୍ଯ୍ୟାଳୟ : (୦୬୭୪) ୨୫୩୬୯

ରପିଏବିଏକ୍ : ୨୧୭୩

ବାସଗୁହ : (୦୬୭୪) ୨୫୫୫୨୪

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**କୁ**ବନେଶ୍ୱର

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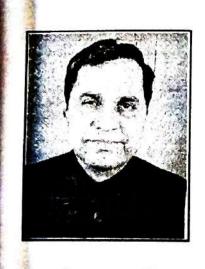
#### **MESSAGE**

I am extremely happy to know that the "Shree Shrikshetra Soochana" is going to organize 5th Naional Level Tribal / Folk Song & Dance Festival under the name and style Folk Fair-2007 at 'Muktakash Rangamancha' near Shri Gundicha Temple, Saradhabali, Puri-2 on 12th & 13th May, 2007 & on this occasion a Souvenir is going to be published with articles of eminent persons of our State along with the record of activities, aims & objectives of the said festivals.

With more than 22% of Tribal population and 62 tribes, the State of Orissa presents a mosaic of tribal culture. The contribution of different tribes to our social economical life is enormous. Dance and Music are in separable parts of socio-cultural life of tribals. The steps taken by Shree Shrikshetra Soochana to unveil the same is really commendable and praise worthy.

I wish the entire arrangement to be a grand success and the souvenir to be appreciated by all.

(Surjya Narayan Patro)





9, Talkatora Road, New Delhi - 11001

Phone: 011-23354949

011-23753544

Fax: 011-23358307

31st March, 2007

ବ୍ରଜ କିଶୋର ତ୍ରିପାଠୀ बज किशोर त्रिपाठी BRAJA KISHORE TRIPATHY Leader, Biju Janata Dal, (Lok Sabha)

#### **MESSAGE**

I am delighted to know that under the aegis of 'Shree Srikeshtra Soochana' Fourth National Level Tribal/Folk Songs & Dance Festival christened as "Folk Fair, 2007" is scheduled to be held on 12th & 13th May 2007 at 'Muktakash Rangamancha' near Shri Gundicha Temple, Saradhabali, Puri.

It is needless to emphasize that this Folk Fair is a forum for depiction of the Dance and Music skills of Tribal people from all over India and it will instill in them intra-group camaraderie besides mingling them into the National mainstream.

I thank all the organizers of the Folk Fair-2007, who hae taken lotof pain to organize this occasion and wish the event a grand success.

(BRAJA KISHORE TRIPATHY)





CHAIRPERSON

KHADI AND VILLAGE INDUSTRIES COMMISSIO
(MINISTRY OF ARI, GOVT. OF INDIA)
GRAMODAYA, 3, IRLA ROAD, VILE PARLE (WEST), MUMBAI-400056
TEL: 2628 7408 FAX: 022-26714109

KUMUD JOSHI

CS/Message/Orissa/2007-08

2<sup>nd</sup> May, 2007

#### **MESSAGE**

I am very glad to know that Shree Shrikshetra Soochana, is organizing "Folk Fairs-2007" a National Festival of Classical and Folk Dance on 12th & 13th May, 2007 at Muktakash Rangamancha (Puri-2) and a souvenir with the aim of highlighting programmes, aims and objectives of Nilamadhab is also being brought out on the occasion.

Orissa has a long history which has successfully assimilated and synthesized the best of Buddhist, Jain and Hindu culture. It is the best of ancient and modern India where people share a strong sense of holiness, a sense of belonging with their beautiful land and their enduring link with the past.

I am sending my warm felicitation to all those associated with the organization who are spreading the message of love as well as rich cultural heritage of Orissa.

(KUMUD HOSHI)



### CHIEF SECRETARY GOVERNMENT OF TRIPURA AGARTALA - 799001

February 6, 2007

#### **MESSAGE**

It gives me a pleasure to learn that the Shree Shrikshetra Soochana, a voluntary organization devoted to development of socio-cultural status of the society is going to organize a National Level Tribal Folk Song and Dance Festival in Puri during May, 2007. This festival will encourage the tribal community to highlight their traditional rich cultural heritage.

I am also happy to know that a souvenir will be brought out on this occasion containing the articles of eminent personalities of the State of Orissa apart from the activities, programmes, aims and objectives. I am sure that the festival and the endeavour of the organization will be great success.

I extend my best wishes on the occasion.

(Shashi Prakash)

Chief Secretary
Government of Tripura



GOVERNMENT OF JHARKI MANTRALAY, PROJECT BHAWAN, DHE

Tel: 91-651-2400240/250/62

Fax: 91-651-2400255, 228 E-mail: cs-jharkhand @

M. K. Mandal Chief Secretary to Government

December 21, 2006

#### **MESSAGE**

It is a matter of great pleasure that Shree Shrikshetra Soochana, Puri, Orissa is organizing "5th National Level Tribal/Folk Song & Dance Festival" under the name of "Folk Fair-2007" on 12th and 13th May 2007.

On this occasion, I put on record my sincere appreciation of the commendable services being rendered by the Shree Shrikshetra Soochana to the society and I wish the organization all success in this endeavour. I also wish the programme all success.

(M.K.MANDAL



ANURADHA MOOKERJEE, IRS

### Eastern Zonal Cultural Centre Ministry of Culture Government of India

March 30,2007

#### **MESSAGE**

I am happy to learn that Shree Shrikshetra Soochana, a non-profit making, non-Government voluntary organisation, devoted to socio-cultural upliftment of society in general and promotion of youth in particular, is going to organize the 5th National Level Tribal / Folk Song & Dance Festival under the name of 'Folk Fair-2007'.

Folk Song & Dance is an area of performing arts in which the Eastern Zonal Cultural Centre, and other Zonal Cultural Centres in the rest of India, endeavour to popularize and promote under the policies and guidelines of and with the support of Ministry of Culture, Government of India. The exuberance, the connectivity with simplicity to the socioecological environment and the deep rooted traditions and mythology imparts a distinctive beauty to these folk art forms.

On behalf of the EZCC, I extend my fullest support and encouragement and best wishes for the Folk Fair-2007, and hope that the Souvenir to be brought out on the occasion proves useful to the promoters of Indian cultural heritage.

(ANURADHA MOOKERJEE)





#### GOVERNMENT OF ORISS

ସଂଷ୍କୃତି ବିଭାଗ ଓଡ଼ିଶା, ଭୁବନେଶ୍ୱର

ନ୍ତ 13138 /ବଂନି, ଚା 20/12/200

ଶ୍ରୀ ଗୌତମ କୁମାର ଦାସ, ଆଇ.ଏ.ଏସ୍. ନିର୍ଦ୍ଦେଶକ, ସଂଷ୍କୃତି-ତଥା-ଅତିରିକ୍ତ ଶାସନ ସତିବ ସଂଷ୍କୃତି ବିଭାଗ ଓଡ଼ିଶା, ଭୁବନେଶ୍ୱର

#### ବାର୍ତ୍ତା

ପୁରୀର ଶ୍ରୀ ଶ୍ରୀକ୍ଷେତ୍ର ସୂଚନା ତରଫରୁ ଜାତୀୟ ଆଦିବାସୀ ପର୍ବ ଏବଂ ଲୋକ ଗୀତ ଓ ନୃତ୍ୟ ଉତ୍ସବ ପାଳନ ଅବସରରେ ଏକ ସ୍ମରଣିକା ପ୍ରକାଶ ପାଉଥିବା ଅତ୍ୟନ୍ତ ଆନନ୍ଦର ବିଷୟ ।

ଶବର ରାଜା ବିଶ୍ୱାବସୁ ଭକ୍ତି ଓ ଶ୍ରଦ୍ଧାର ସହ ନୀଳମାଧବଙ୍କୁ ପୂଜା କରିବାର ଜନଶ୍ରୁତି ରହିଛି । ଏହା ଜଗନ୍ନାଥ ସଂସ୍କୃତିର ଆଦ୍ୟ ପର୍ଯ୍ୟାୟ । ଆଦିବାସୀ ପର୍ବ ଓ ଲୋକଗୀତ ଓ ନୃତ୍ୟ ମାଧ୍ୟମରେ ସେହି ବିଶ୍ୱାସ ଦୃଢ଼ୀଭୂତ ଏବଂ ଉଦ୍ଜୀବିତ ହେବ ବୋଲି ମୁଁ ଆଶା କରୁଛି ।

> ଲିଆ କ୍ୟାଏ ୩<sub>20 | 12 | ୨୦୯</sub>୧ (ଗୌତମ କୁମାର ଦାସ)



Chairman
Vigyan Bharati Charitable Trust
-cumVice-Chairman
Reception Committee,
Folk Fair - 2007

#### **MESSAGE**

I am glad to know the 'SHREE SHRIKSHETRA' SOOCHANA' of Puri is going to organise 5th National Level tribal / Folk song & Dance Festival, Folk Fair - 2007. This tribal festival will give an opportunity for congregation of talented tribal troops from difference part of India and will help in building of the spirit of fraternity. I hope members of SHREE SHRIKSHETRA SOOCHANA have equal task to full fill the aspiration of all the Participants in this tribal mega event.

I wish all success of the Festival.

Tirupati Panigrahi

July owner



Chairman, Festival Committee Folk Fair - 2007

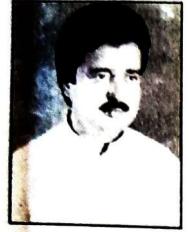
#### **MESSAGE**

Our Shree Shrikshetra Soochana is an exclusively Non-Government Voluntary organisation without having any aim of profit.

To-day Tribal development in their Cultural and social activities is an important matter to which both the state and Central Government are trying utmost for the betternment of the Tribal Society. At this juncture our organisation is organising the 5th National Level Tribal/Folk Song and Dance Festival in the name & style of FOLK FAIR-2007. Such type of Festival will make way the expose the tribal talent in every sphere of cultural and Social, activities.

I earnestly pray to Lord Jagannath for all success of the Festival.

(KUMAR HALDE



### **ଶଙ୍ଗର ପରିତ।** ଅଧିକ୍ଷ **ଶ୍ରୀ ଶ୍ରୀକ୍ଷେତ୍ର** ସୂଚନା, ପୁରୀ

### ବାର୍ତ୍ତା

ପୁରୀ ଗୋଟେ ପୁରାତନୀ ସଂସ୍କୃତିର ଖାନଦାନ ଗାଆଁ ଇତିହାସ କରମୋଡ଼େ ପୁରୀଲୋଡ଼େ ସହରର ସାହରୀୟ ପରିଚୟ ସଂସ୍କୃତିର ଭିନ୍ନ ଭିନ୍ନ ନାଆଁ ।

ଶାବର ସଂସ୍କୃତି, ଆଦିବାସୀ ଜନଜାତିର ଆରାଧ୍ୟ ଦେବତା ଶ୍ରୀଜଗନ୍ନାଥ ମହାପ୍ରଭୁ ଓ ଜଗନ୍ନାଥ ଧାମ ପୁରୀର ସାଂସ୍କୃତିକ ପରଂପରା ଯେତିକି ପ୍ରାଚୀନ ତା'ଠୁ ବେଶି ନିତ୍ୟ ନୂତନ । ମହାପ୍ରାଚୀନ ଓ ନବୀନ ତମ ସାଂସ୍କୃତିର ଆଦିପୀଠ ଶ୍ରୀକ୍ଷେତ୍ର ପୁରୀ ଠାରେ, ୫ମ ସର୍ବଭାରତୀୟ ଆଦିବାସୀ ଲୋକ ନୃତ୍ୟ ସଙ୍ଗୀତ ମହୋସବ "ଲୋକମେଳା- ୨ ୦ ୦ ୭ '' ପ୍ରସ୍ତୁତି ଓ ପ୍ରସୂତି ପର୍ବରେ ଆମର ପାରଂପରିକ କଳାସଂସ୍କୃତି ସହିତ ଆମକୁ ପୁନଃ ପରିଚିତ କରାଇବାର ସାମାନ୍ୟତମ ପ୍ରୟାସ ଓ ସଫଳତମ ପ୍ରଚେଷ୍ଟା ନିହିତ ।

ସର୍ବଧର୍ମ ସମ୍ମନ୍ୱୟ ଓ ବିଶ୍ୱଭାରତର ଏଇ ସୁମହୀନ ପୀଠରେ ମହାଭାରତୀୟ ଜନଜାତିର ଲୋକ ନୃତ୍ୟ ପରଂପରାକୁ ଗୋଟିଏ ମାଳାରେ ଗୁନ୍ଥି ଆମେ ପୁଣିଥରେ ସାଂସ୍କୃତିକ ଜାଗରଣର ମହାମନ୍ତ ଫୁଙ୍କି ଗାଇବାକୁ ଚାହୁଁ :

"ମହାମାନବର ସାଗର ତୀରେ

ଜାଗରେ ଧୀରେ"

ଆମ କଳା ସଂସ୍କୃତି, ଧର୍ମ୍ନଧାରଣା ଶାଂତି ପ୍ରିତୀ, ସୌହାର୍ଦ୍ଧ୍ୟ ଓ ସହାନଭୂତିର ବାର୍ତ୍ତା ଆମ ଲୋକ ନୃତ୍ୟ ଓ ସଂଗୀତ ଭିତରେ ବାରଂବାର ଗୁଂଜରିତ ହୋଇ ଉଠୁ ଏହା ହିଁ କାମନା । ଶ୍ରଦ୍ଧା ଓ ଭକ୍ତିର ଶ୍ରୀକ୍ଷେତ୍ର, ବଦେ ଉତ୍କଳ ଜନନୀ, ଜୟ ଭାରତ, ଜୟ ଜଗନ୍ନାଥ ।।





Chakradhar Mohapatra
Vice-Chairman
Shri Shreekshetra Suchana
Puri

### **MESSAGE**

Like previous years, this year, we are organisation the 5th National Level Tribal / Folk Song & Dance Festival Name "Folk Fair-2007" on May 12-13, at Muktakash Rangamanch, Near Shri Gundicha Temple, Saradhabali, Puri. More than 20 Tribal groups covering around 12 states and union Territories are participating in the Fair to show their cultural skills in many ways. We hope this Festival events will help to develop / promote the National Unity, Integration, Art Music, Dance & Culture among the Tribal community of the Nation.

On this occasion, our best wishes for the participating teams.

CHAKRADHAR MOHAPATRA



#### RAJESH K. MOHANTY General Secretary, Shree Shrikshetra Soochana

### General Secretary Report

In this age of Science, inspite of the all round developments in technology, again the man is fantically in search of peace. Through the ultimate aim of all human efforts is peace and prospetitty, but the present time prosperity has become the main obstacle in the path of peace. Hence the human race is looking back to the green world of premitive age and the culture of yester times to find out the source of heavenly fourtain.

In this context "SHREE SRIKSHETRA SOOCHANA" has made an effort to bring the nature with its own dancing and musical rythm to the heart of modernity, where the culture and civilisation are still struggling for their existence, 'Srikshetra', the cultural centre of the whole world has also come across the unrythmic competition with modernity and needs a through sympathetic treatment with love and joy.

Hence the "FOLK-FAIR"

Under the open sky, on Saradhabali (sand of love) in the land of LORD JAGANNATH. We remember Viswabasu, the tribal king and Indradyumna, the pious Aryan Samrat on the stage with folk & Tribal music and dances through the artists of different parts of India.

Our heartly thanks to the Ministery Cultural Affairs Govt. of India, Ministery Information & Broadcasting Govt. of India, Director, Eastern Zonal Culture Centre, Kolkata, Deput. Director Song & Drama Division, Kolkata, Director Doordarsan Kendra, Bhubaneswar, Department of Youth ervices & Cultural Activities, Govt. of Gujarat, Department of Art & Culture,

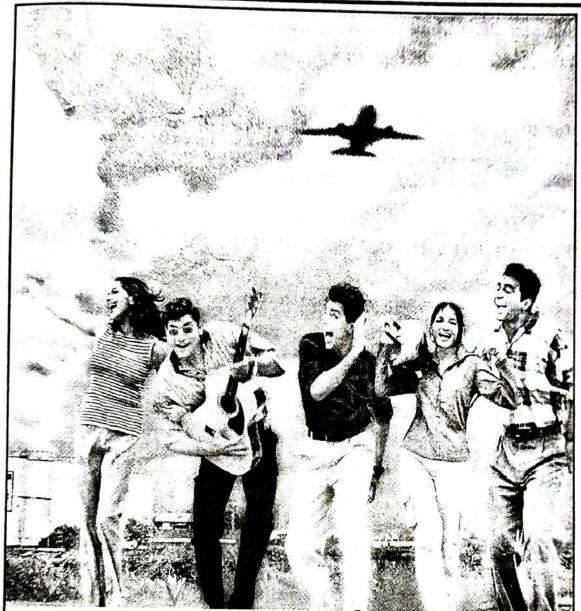
Govt. of Goa, Department of Art & Culture, Govt. of Karnatak, Department of Art & Culture, Govt. of Utarakhand, Department of Art & Culture, Govt. of Andhrapradesh, Department of Culture, Govt. of Asam, Department of Culture, Govt. of Orissa, CMD CANARA BANK, Bangalor, CMD, INDIAN BANK, Chenai, CMD UNION BANK OF INDIA, Mumbai, CMD, COAL INDIA LTD., Kolkata, New Delhi, CMD, MCL, Sambalpur, Chairman, KVIC, Mumbai, Chairman, STATE BANK OF INDA, Mumbai, CMD VIJAYA BANK, Bangalor, Chairman, IOCL, New Delhi, CMD HPCL, Mumbai, CMD GARDEN REACH SHIP BUILDERS & ENGINEERS LTD., Kolkata, CMD ORINTAL INSURANCE, CMD NATIONAL INSURANCE COMPANY, CGM BSNL, ORISSA, MD, OPGC, Bhubaneswar, CMD NALCO, Bhubaneswar, CMD COIR BOARD, Keral, CGM, PUNJAB NATIONAL BANK, CMD, NCL, SIDHI, MP, HI-TECH EASTES & PROMOTERS PVT. LTD., Bhubaneswar, & PURI HOTEL PVT. LTD., Puri for their kind help and co-operation.

Also, I on behalf of the organisation, extend my heartful gratitude to our Honourable, M.P., Sj. Braja Kishore Tripathy the great statement and lover of culture and tradition and to Sj. Rashmiranjan Pattnaik, IAS Collector, Puri, Sj. Asit Kumar Panigrahi, I.P.S., S.P., Puri, Sj. Gourhan Pradhan, Chairman, Puri Municipality, Sj. Sankar Parida, Chairman Puri Zilla Parisad, Puri, Sj. Krushna Chandra Panda, Counsilor, Sj. Kumar Haldar, Sj. Tirupati Panigrahi, Sj. Tirupati Choudhury, Sj. Prafulla Kumar Samantray, Sj. Sunil Kumar Pattanaik, Sj. Rabi Narayan Senapati, Sj. Chakradhar Mohapatra & my friends & members for their advice, guidance and all kind of co-operation.

We are also thankful to the District Administration, Police Dept., Puri Municipality, P.W.D., P.H.D., GRIDCO, Juournalists in Puri, Electronic Media in State, Dist. Cultural Council, Dist. Tourist Office and the people of Puri for their ungranted help and good wishes: The last but not the least, the artists, the organisation who have made all their efforts with excellent performances to make the programme lively to present the cultural tradition to the glamorous audience are praise worthy and deserve our gratitude.

With love for the humanity I remain.

(RAJESH KUMAR MOHANTY)



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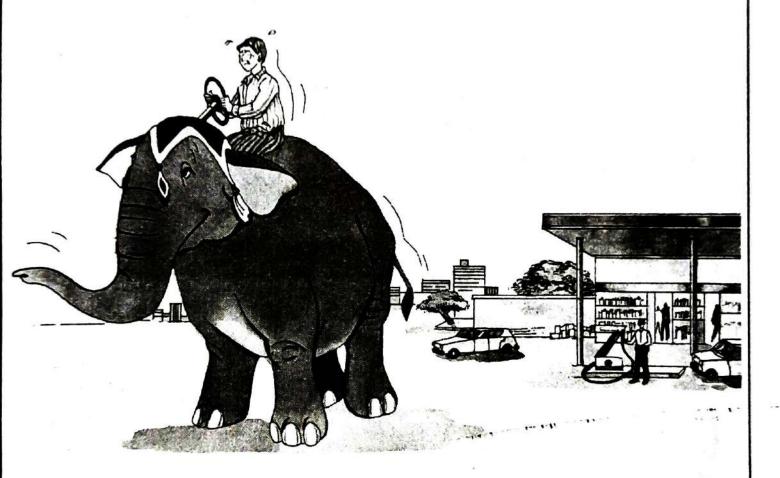
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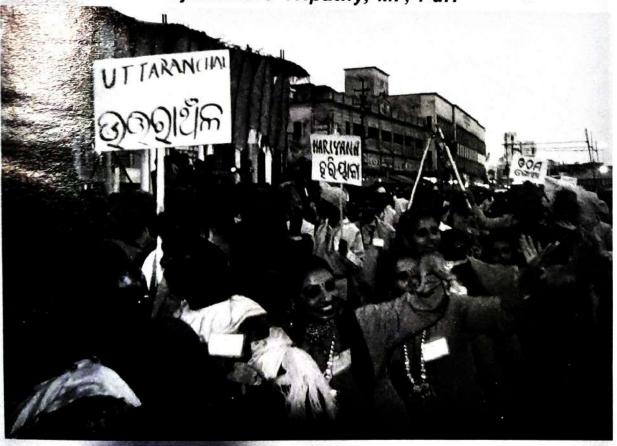
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Tribal groups from different states participating in a ralley in Grand Road of Puri. Ralley is being held by Brajakishore Tripathy, MP, Puri



Tribal groups peforming their Folk Culture in the ralley



Inauguration of Folk Fair - 2007 by Hon'ble Lokpal Orissa Justice Sarat Chandra Mohapatra



Inaugural Speech by Rajesh Kumar Mohanty, General Secretary of FOLK FAIR-2007



TRIBAL LEADER SMT. SUMANI JHODIA receives FOLK AWARD-2007 on the occaion of Folk Fair 2007



DR. ARABIND KUMAR PADHEE, I.A.S, Director of Agriculture & Food Production, Orissa, receives SHRIKSHETRA SAMMAN-2007 on the occasion of Folk Fair 2007



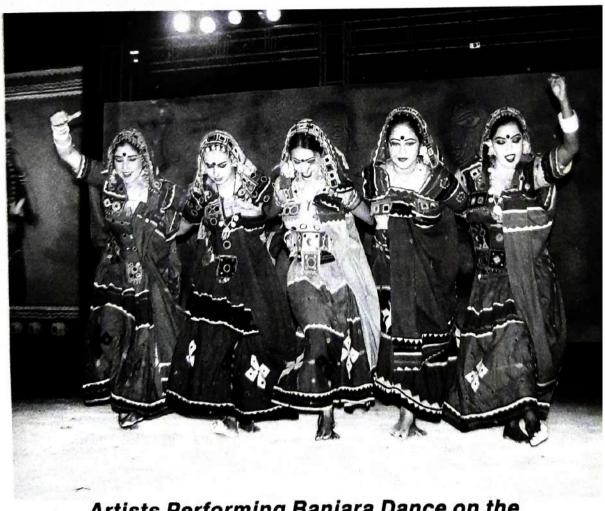
Shri Asit Panigrahi, I.P.S., SP, Puri receives SHRIKSHETRA SAMMAN-2007 on behalf of SHRI SOUMENDRA PRIYADARSHI, I.P.S, SP, Cuttack on the occasion of Folk Fair 2007



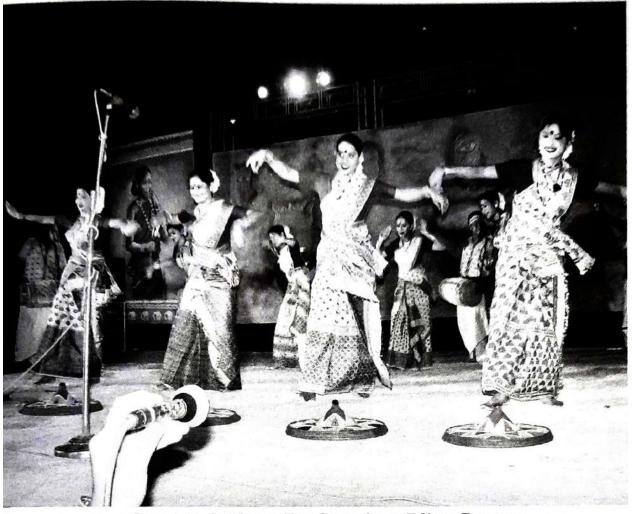
Orissa Artists Performing Rangabati Dance on the occasion of Folk Fair - 2007



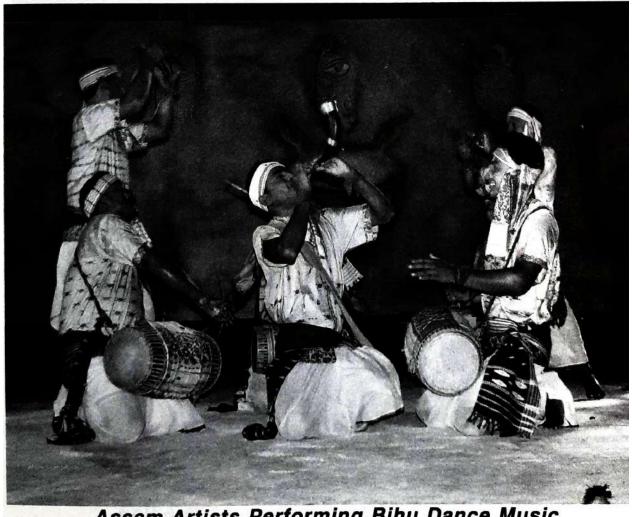
Artists Performing Bandemaataram on the occasion of Folk Fair - 2007



Artists Performing Banjara Dance on the occasion of Folk Fair - 2007



Assam Artists Performing Bihu Dance on the occasion of Folk Fair - 2007



Assam Artists Performing Bihu Dance Music on the occasion of Folk Fair - 2007



Tribal Dance of Gujarat is being performed by the Artists



Tribal Dance of Andhra Pradesh is being performed by the Artists



Folk Dance of Madhyapradesh is being performed by the Artists



Folk Dance of Orissa & Haryana is being performed by the Artists



Tribal Dance of Goa is being performed by the Artists



Tribal Dance Music of Goa is being performed by the Artists



Artists Performing Kashmiri Folk Dance on the occasion of Folk Fair - 2007



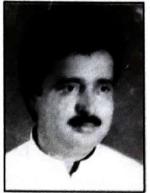
Artists Performing Himachal Pradesh Folk Dance on the occasion of Folk Fair - 2007



Braja Kishore Tripathy Patron



Goura Hari Pradhan Chairman, Reception Committee



Sankar Parida Chairman Governing Body



Krushna Chandra Panda Chief Co-ordinator



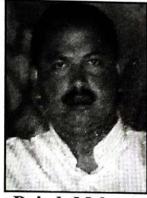
Tirupati Panigrahi V.C. Reception Committee



Kumar Haldar Chairman, Festival Committee



Chakradhara Mohapatra V.C. Govering Body



Rajesh Mohanty General Secretary



Pradyumna Sathua Organising Secretary



Purnendu Pattnaik Chief Programme Co-ordinator



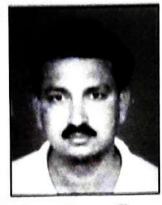
Naba Kishore Pradhan



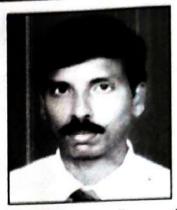
Sangram Keshari Kanoongo Chief Co-ordinator Cultural Comittee Co-ordinator Accomadation Comittee



Sanjeeb Rathshrama Co-ordinator Cultural Comittee



Satyabrata Das
Co-ordinator Festival Committee



Shyma Prakash Senapati Co-ordinator Publicity Comittee



Satya Narayan Satapathy
Executive Body Member



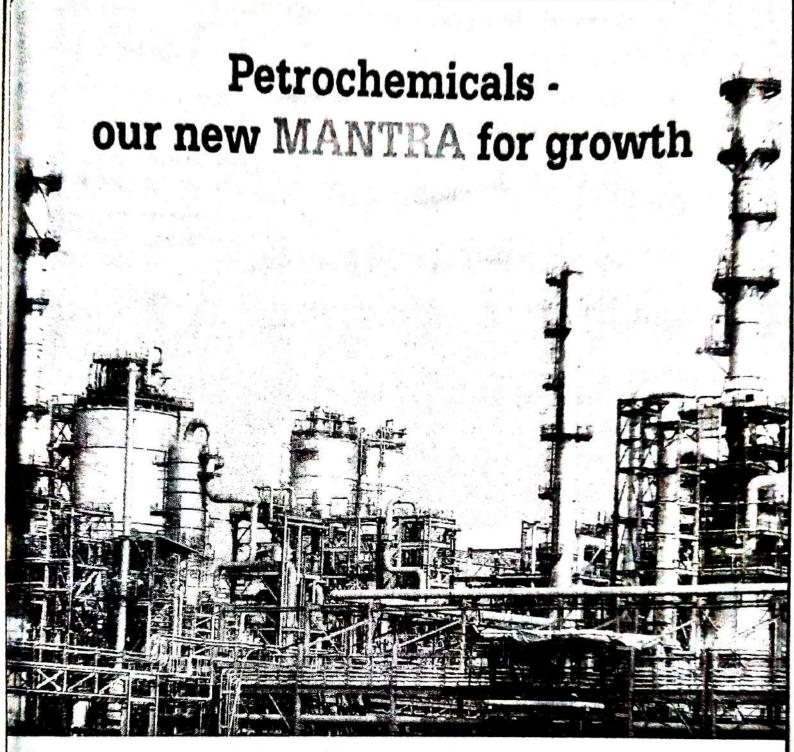
Badarinarayan Samantraya Executive Body Member



Dilip Tripathy
Executive Body Member



Assam Artist receives momento on the occasion of Folk Fair - 2007



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  at Panipat recently, to serve as building blocks for polyester industry.
- A Naphtha Cracker is being set up at Panipat by the year 2009, as a mother plant for downstream polymer units.
- Grassroots refinery-cum-petrochemicals complex being set up at Paradip in Orissa by the year 2011-12.
- Initiatives for nurturing petrochemical hubs at Panipat and Paradip and a chemical hub at Haldia entail an investment of over Rs. 30,000 crore.

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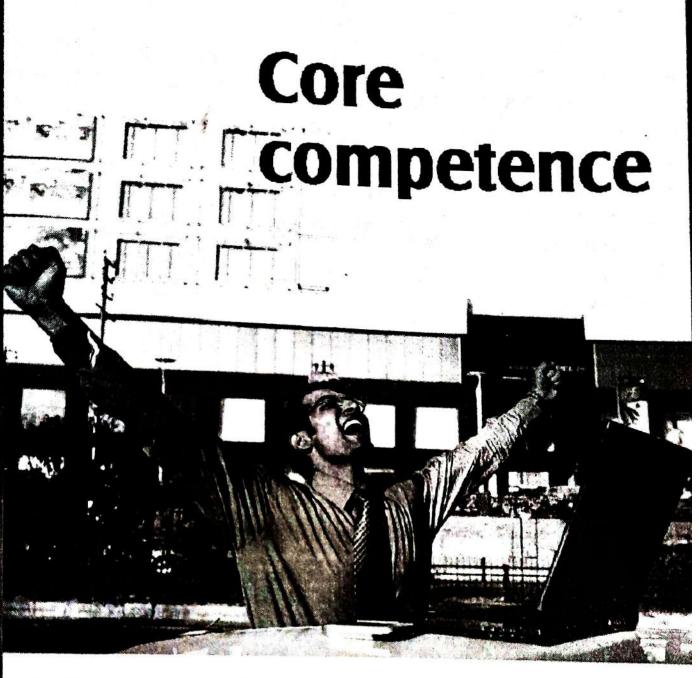
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## Culture and Development : The Tribal Scenario

N. K. Behura

"Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols constituting the distinctive achievements of human groups, including their embodiments in artifacts, the essential core of culture consists of aditional (i.e. historically derived and selected) ideas and especially their attached values; culture system may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action" (Kroeber and Kluckhohn 1952: 161). Culture is the integrated system of learned behaviour patterns which are haracteristic of the members of a society and which are not the result of biological inheritance. Culture is not genetically predetermined; it is non-instinctive. It is the result fsocial invention and is transmitted and maintained solely through communication and learning. Every society has its own culture which is a centripetal force binding on each individual member whose various components signify the magnitudes and direction of responses to various stimuli. The consequent effect is that the characteristic behaviour of the members of one society are in some respects significantly different from the characteristic behaviours of the members of all the societies. The distinctive behaviour of different human population is overwhelmingly the product of cultural experience rather than the consequence of genetic inheritance. Development stands for economic growth and progressive social mobility. It also implies harmonious upward mobility with social justice. Economic development and social development are complementary to each other. In the context of tribal communities development has to strike a balance between economic and social domains and has to be culture specific. But right from the inception of planned tribal development in 1952 till now the approach, by and large has been influenced by the macro culture of the country. The planners, project executives and the ground level workers have all addressed tribal development programmes with the spirit of macro culture. The reason of such an approach emanates from an uncanny sense of ethnocentrism. This futile approach continued for decades despite a clear-cut policy enunciation by Pandit Jawaharlal Nehru, the first Prime Minister of India in 1960. He had exhorted that tribes be developed in accordance with their respective geniuses. But this approach has not been adhered to. Hence efforts in respect of tribal evelopment have not yielded desired results, 'Development refers to the capacity of anational economy to generate and sustain an annual increase in its gross national Moduct (GNP). An alternative economic index of development has been the rates of with of per capita GNP. During the past few decades third world countries have

achieved their growth targets, but the levels of living and quality of life of the masses including most of the tribals, for the most part remained pathetic. Therefore, in the seventies development was redefined in terms of alleviation or elimination of poverty, gross inequality, unemployment, malnutrition and illiteracy. Development is being now conceived as a multidimensional process involving major changes in socio economic domains. In other words the eternal goal of development is to ensure 'good life' for all. The objectives of development should be threefold, namely, (I) to ensure smooth life sustenance, (II) to bestow self-esteem on persons, and (III) to ensure freedom from servitude. All those goals are to be realised within the framework of the culture of the people. Culture embodies the totality of knowledge for articulating life in society.

Cultural knowledge is critical for socio-economic development, because anything worthwhile we do depends on critical cultural information. We have to use the resource to get the things we need, and that requires knowledge. If we want to live a better tomorrow than today, we have to raise our living standard of the household, community and society, while conserving our resources and preserving our common environment. We must do more than simply transform more resources, for resources are scarce and limited. We must use those resources in a manner that generate ever-higher returns for our efforts without destroying the traditional cultural matrix. For example, agricultural knowledge has to be tuned to local conditions and culture of the beneficiaries for acceptance and to get better results. Adaptation of higher and better technology requires study of indigenous culture. Over the years, every culture has accumulated a body of technical and pragmatic expertise, which has scope for further enrichment. Societies receive such knowledge which are more or less compatible with their cultural values Traditional societies though have closed socia boundaries, yet they have open systems. In other words they are static to certain measure yet dynamic, and moderately open. They are tardily evolving. Simple societies are more tradition-bound. But tradition cannot be understood as absolute, exclusive and inflexible. Every tradition is prone to change, but the rate of change is slow Traditional societies are not totally opposed to change. They accept change selectively and slowly. The interface between tradition and modernity controls the compatibility of the cultural components of ends. For traditionalists social and cultural and intellectua expressions are deeply rooted in a culture and thus are tradition-bound These are strongly linked with the notion of cultural heritage, social identity and historical continuity of a society. Whereas economic activities, material cultural traits and livelihood styles are more prone to change. Therefore, tradition cannot be understood as absolute and inflexible, as it slowly evolves. Every tradition/ culture is subject to reinterpretation in course of the interplay between inter-cultures The protagonists of tradition may have an institutional basis for their role and exercise their hold within the society, whereas their opponents re-interpret tradition in terms of social interests of a different nature. In this manner an apparently static society may develop more or less heterodox initiatives and innovations and prepare the path for integrative pluralistic advances.

From this viewpoint development is seen as an evolutionary process involving should be through the culture of the target community. A development approach which to be sustainable with the traditional knowledge (culture) of the society ultimately proves prerequisite condition in the process of sponsored development. Traditions and customs are to be respected, preserved and 7 incorporated in development and implementation of a project. Creativity and innovative drives of the beneficiaries are to be encouraged. Myths, riddles, proverbs and anecdotes of the target community utilisation pattern is based on traditional practice. Traditional authority structure has members in development.

What is important here is that ethno-cultural identity of the community should not be interfered within the context of planned development.

### Tribal Economy:

Bulk of the tribal communities in India continue to be techno-economically backward for various reasons. Their economy is not similar and they are at different levels of the techno-economic parameter. Seventy-six tribal communities out of the total Scheduled Tribes have been identified as primitive, who inhabit areas with poor communication facility and who are still at the pre-agricultural stage of economy (i.e gathering, collection and hunting) and amongst whom rate of literacy is very low. Notwithstanding variations in the techno-economic domain tribal economies exhibit three basic features, namely; (I) common ownership of land and joint control over forest and other natural resources; (II) nonacquisitive but community oriented economic value system, and (III) lack of an ulterior motive and lack of interest in the generation of surpluses for capital formation. Tribal economies are "undifferentiated" or "mixed" innature which encompass several type of economic activities, such as, collection and gathering of various edible items, hunting and catching of games, fishing, herding, shifting cultivation, settled agriculture, handicraft, wage-labour etc. However, looking athe empirical situation a typology of tribal economies can be attempted here. On basis of the general features of their (I) habitat, (II) production technology and (III) lief system, tribal economies may be classified into six types on an analytical plane. The six types are: (I) food-gatherers and hunters, (II) shifting cultivators, (III) simple artisans, (IV) livestock raisers, (V) settled agriculturists, and (VI) Industrial-urban wage-earners. Tribal communities have been coping with their physical environments for generations on the basis of their respective cultures for eking out an existence. Their social structure and ideology are orchestrated towards this objective.

Therefore, all efforts meant for their socio-economic development should be in conformity with this phenomenon. Harmony between environment and culture, which is vital for survival, has to be maintained in the process of sponsored development. For instance, food-gatherers and hunters cannot be made settled agriculturists overnight. If they are denied the right of access to the forests in their habitat for collection and gathering of food materials, then they would be pushed into a state of unmitigated misery. No development initiative should aim at bringing about violent upheaval in the established socio-economic milieu of a community. Change is inevitable, but it should be gradual, smooth and beneficial.

Therefore, socio-economic development should be pushed through the gamut of existing economy and culture of the beneficiaries. If the existing economy of a 8 community is drastically changed people face a great deal of hardship, because they cannot cope up with the required bio-cultural adaptation, which is crucial for their survival. Adaptation would necessitate a new set of technology and a fresh body of knowledge. People in simplesocieties of knowledge. Cultural adaptation is the product of cumulative experience. And if there is a sudden discontinuity or disruption in the homeostatic socio-cultural life people will develop a sense of insecurity. People in simple societies view the world as beneficient and predictable-except where human irresponsibility disrupts it. They believe that the universe continues its orderly unfolding of events. And if they do not carry out their functions as expected of them then there would be crop failure, pestilence, famine, untimely death and all sorts of disaster would sweep over the community.

Living in harsh environments folk communities exhibit a typical ideologica adaptation to the nature. This environmental adaptation influences their social organisation, and their techno-economic subsystem together with the social structural subsystem shapes the ideological domain of their culture. Therefore, it is incumben on the part of development planners and executives to be acquainted with the habitat society and culture of the beneficiaries. The present dismal scenario evinced in respect of tribal development is due to the lack of an understanding of tribal societies and cultures. After five decades of planned development, tribal communities, who were largely depending on forest resources for survival, are now facing the pangs of hunge with imposition of restriction on the use of forest. Their fragile sense of food securit

been shattered ever since the State has imposed restrictions on their use of brest. During the monsoon months tribal communities face acute shortage of food. Hence, as an alternative, they are forced to consume mango seeds, tamarind seeds, ackfruit seeds, palm seeds and pith of Sagopalm. In the process they suffer from severe stomach ailments.

They have been subjected to such sub-human living conditions mostly for the following three factors; firstly, their traditional rights over certain natural resources have been snatched away, secondly, no viable techno-economic alternative has been provided to them, and thirdly, no link has been maintained between their respective sultures and development.

### kajor Suggestions:

- In order to protect the interest of tribals better and to ensure their all-round development a single line or single command administration should be introduced in ribal areas. The Project Administrator be designated as exofficio joint-Collector and Additional District Magistrate: and he/she be vested with appropriate powers. If this is accomplished the tribal need not run from pillar to post to get his/her grievances reduced. The beneficiary can look to only one agency for fulfilment of his/her requirements and needs. Further more at the State level the Additional Development Commissioner may be vested with the responsibility of supervising and coordinating fibal development activities of the entire State, and the supporting life-line agencies, such as TDCC, SC and ST Finance 9 Development Corporation and other financial institutions be revitalised to cater to the needs of tribal people. At the State level in the context of tribal welfare, it is expected to undertake strict and regular pre-budgetary scrutiny to ensure that different line departments year-mark appropriate funds for tribal welfare programmes in due proportion of tribal population. But this does not happen in Drissa. It is understood that investment in tribal welfare is less as it is not in accordance with in the ratio of tribal population of the State This is one of the reasons for the persistence of the gap in the levels of development in tribal areas and outside. The per capita income of tribal people has been much lower than their non-tribal counterparts.
- Social forestry has to be intensified and reinforced in every tribal village. Fallow lands be utilised to raise social forestry in a large measure. Now adays social forestry cannot be thought of without the mechanism of joint management. If villagers are not made partners in social forestry the scheme will flop because people will not desist from destroying it. They will have a sense of belonging to the village forest if they are made joint owners. Joint management of social forestry has succeeded in some States. It will also be successful in Orissa if the scheme is implemented faithfully. Tribal people

cannot survive without forest as they depend on various forest produces, particularly on N.T.F.P. for their survival. Therefore, Government must create appropriate scope for the growth of social forestry.

- The Governor of the State under the Fifth Schedule of the Constitution has 3. extraordinary powers to modify State or Central laws for maintenance and good governance in Scheduled Areas with the consent of President of India. In order to ease the acute unemployment problem among the tribals in Scheduled Areas, Sub-Employment Exchanges be set up at each ITDA headquarters and the concerned District Welfare Officers be declared as the Employment Officers. Some category of posts, which can be covered under 'qualification relaxation' provision be reserved for the tribals exclusively. Such posts may include Police Constables, Home Guards, Excise Constables, Hospital and Dispensary Attendants, Nurses, Ayaas, Midwives, Watchmen, Forest Guards, Deputy Surveyers, Chain-Men, Record Assistants, Balwadi Teachers, Anganwadi Workers, Cooks, etc. Under Human Resources Developmen Programme appropriate training programmes can be launched for the tribal youths (both boys and girls) so that they can venture to take up self-employment schemes. Skill development is essential in TSP areas. Mobile short-term Vocational training Centre schemes be launched to reduce operational expenditure. It is essential to engage Scheduled Tribe School dropouts in gainful employment. These dropouts remain idle and become a liability on their natal families.
- An alternative livelihood resource for shifting cultivators has to be provided as 4. these people have been facing immense problems with 10 imposition of restriction or the practice of this age-old economic activity. A number of tribal communities in Oriss practise shifting cultivation. It is a major source of their livelihood. It is not merely a economic pursuit for them. It is their way of life. Imposition of state restrictions in the free use of forest land and hill slopes for shifting cultivation purposes, particularly i the reserve forests, has created irretrievable problem for the tribal families who have been depending on shifting cultivation for generations. The situation becomes viciou when some unscrupulous non-tribals in certain pockets motivate credulous tribals to undertake shifting cultivation on their behalf, because they think that the tribals can b made easy scape-goats. The innocent tribals are exploited in the process. Non-tribal in tribal areas have encroached to a large major on the dwindling livelihood resource of the local tribes. They also indulge in exploitation of the tribals and the latter gradual are losing their command over natural resources. Shifting cultivation is a perniciou practice no doubt. It causes environmental degradation, soil erosion, and loss of fertilit of the soil. The urgent need is to help those tribal families, who are dependent o

shifting cultivation for livelihood through agro-forestry schemes. Such schemes W

phable the tribals to raise the productivity level of their scarce lands. This approach may also help in environmental upgradation and stop further marginalisation of shifting cultivators. The main objective of the agroforestry projects should be to develop endogenous models of development within the framework of the culture of the paneficiaries, i.e. use of local knowledge, local resources and local conditions. Shifting cultivation land has been made hereditary. The shifting cultivators are no more allowed to encroach upon virgin forests for the practice of shifting cultivation. Now they are confined to small patches of shifting cultivation and which has become unproductive and infertile. These lands must be recorded in the names of those who are in occupation for generations. The productive capacity of the shifting land has to be increased by undertaking irrigation schemes, programmes of soil conservation, horticultural pantations by establishment of farm nurseries and crop demonstration centers, and shifting cultivation be supported by establishment of grain-banks with their participation.

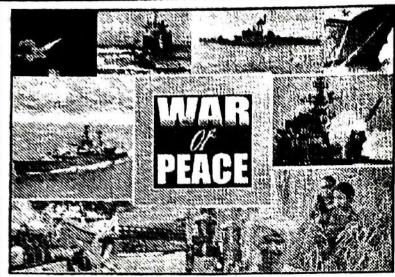
Tribal development programmes be made participatory. To make participatory development effective regular peripatetic training camps be organised in situ. Functional fiteracy and educational programmes be streamlined which hold the key to empowerment of the tribals. Credit and thrift societies be organised among the members of the communities at the village level so as to make them self-reliant. Constitution 73rd Amendment Act 1992 aims at revitalising the Panchayati.

Raj Institutions and to enable the people at the grass-roots level to effectively participate in the task of nation-building. About half a decade back Government of India enacted the Panchayats (Extension to the Scheduled Areas) Act 1996 in order 11 to extend to the Scheduled Areas, the provisions of the 73rd Amendment of the Constitution of India. To start with, the Government of Orissa, while formulating the policies in respect of the NTFP resources and the role of Panchayati Raj Institutions, the Forest and Environment Department has duly considered the provisions of the Panchayat (Extension to the Scheduled Areas) Act 1996 by handing over 70 NTFP items to the Gram Panchayat as regards their procurement and marketing. Thus, the people have been empowered for self-governance. This is a positive step in the direction of development of tribal people.

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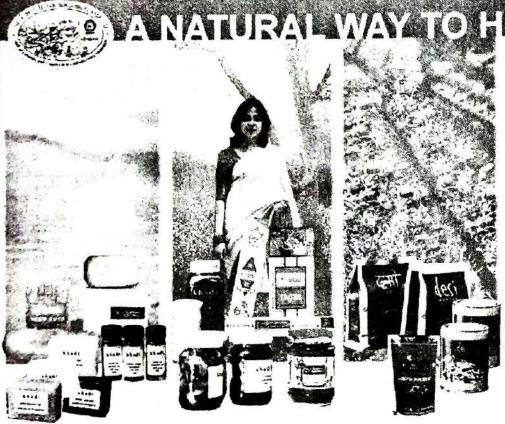


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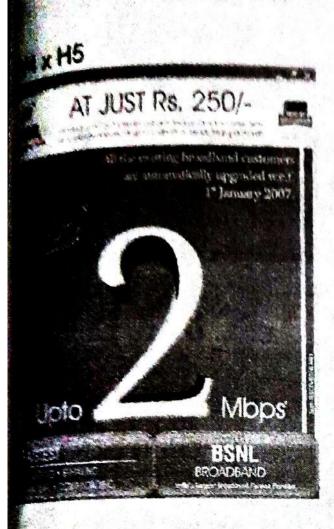


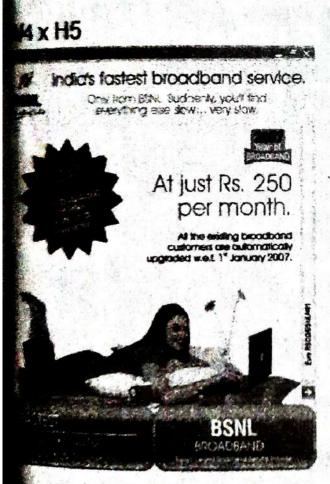
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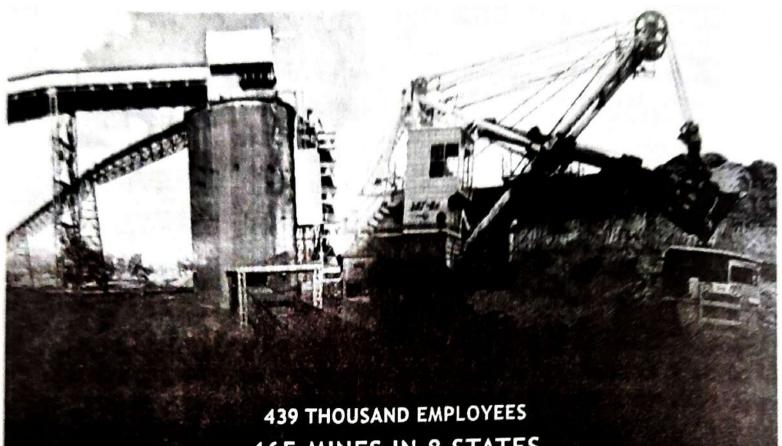












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## Custom Vis -a-Vis Law: Some Reflections on Marriage Customs and Rules Among Caste and Tribal Communities

K.K.Mohanti

### introduction:

Custom is any established mode of social behaviour within the community. various dimensions of human behaviour which are prescribed by the community or society hint at the conceptual frame of custom. It is considered as one of the mechanisms of social control and an appropriate direction for humans to live in the community and to allow the society to perpetuate. In preliterate societies, the custom s pre-eminently unwritten. In anthropological perspective, custom presupposes perpetuation, holism and transcendence. According to Durkheim, custom is regarded as the basis of law. Further, he has differentiated between custom and law; the former conveys diffuse regulations and lacks importance and continuity and the latter possesses precision, importance and continuity (see Krader, 1966:10). As per A.R.Radcliffe-Brown, 'the behaviour which the law elsewhere covers is covered in the ess complex societies by custom and convention'; He is emphatic that convention, custom and law are all supported by social sanctions. He treats law as a form of organized social sanction by which social control mechanisms become operative. Radcliffe-Brown followed Durkheimian theoretical viewpoints and held that the law is dentical with organized legal sanctions (Ibid, 1966:11). Krader states, "According to Vinogradoff, law, legislation, explicit rules of society and the State all originate in custom. They are not imposed better, ought not be imposed from above, but rise from below, from the society, which comes to recognize them. Law as entered then are related to the customs of the people, but somewhat changed in legislation, such that people come to recognize their legal reformulation. The process of restating custom as law is universal; it is found in primitive tribes as well as in States whose legislative institutions are explicitly established" (Ibid, 1966:17). Max Gluckman differentiates law from custom and states, "the tradition of defining 'Law' as what courts will enforce has thus logically produced at attempt to isolate enforcing mechanisms in societies that lack courts, and to define as 'law' any rule or obligation to which they apply. This tendency accompanies an attempt to differentiate law from custom, as if they have to be quite separate categories".(1971:198) Custom in Chambers 20th Century Dictionary means, what one is wont to do: what is usually done by others: any of the distinctive practises and conventions of a people or locality, esp., those, of a primitive tribe" (1985:309). The term 'law' in the said dictionary is "a rule of action established by authority: a statute: the rules of a community or state" (1985:715). Further, according to Gluckman, "Law in one meaning is a body of enacted or customary rules: in the judicial process, custom is one of the sources of judicial decision" (1971:201). Gluckman considers that 'law' is a body of binding rules and includes 'custom' (Ibid, 201-202). Sapir states,

Frazon "the word custom is used to apply to the totality of behaviour patterns which are carried by tradition and lodged in the group, as contrasted with more random personal activities of the individual". He is 13 further of the opinion that such terms, such convention, tradition and mores are interchangeably used with custom although these terms have different connotations (1930:658). Conventions are rules of conduct and differ from legal rules, moral precepts and fashions and are less permanent and less binding than the latter (Ginsberg, 1930:352). Radin states that customs are regarded as habitual ways of conduct among a social group (1930:63). It is apt to recollect Sapir who pleads for persistence of custom in primitive societies and states that it is transmitted from one generation to other through oral tradition and derives some measures of sacredness for its association with magico-religious procedures (1930:660). Lobingier has shown differences as well as similarities between custom and law and stated that custom becomes a law when it becomes enforceable and obligatory (1930:666). Radcliffe-Brown is more emphatic on sanction by which custom becomes customary law (1933:531). While discussing about components of culture Hoebel & Frost state. cultures are built up of behavioural norms, or customs. Cultural behaviour is organized and patterned. This means that it is ordinarily not random but repetitive and fairly consistent. It is customary. (1976: 25). Further they have developed a working definition of law which may be stated, "A law is a social norm of which it can be predicted with reasonable probability that its violation beyond the limits of permissible leeway will evoke a formal procedural response initiated by an individual or a group possessing the socially recognized privilege right of determining guilt and of imposing economic or physical sanctions upon the wrongdoer" (1976:289). They have distinguished among three types of law, such as civilized law; archaic law and primitive law. They have also found distinctions between substantive and adjective law and between organic law and tyrannical law. The basic cultural postulates are translated into social action by substantive law, whereas adjective law is primarily procedural by which punishment is offered for the breach of substantive law. The 'tyrannical' law is otherwise known as 'repressive' law and 'organic' law is often referred to as 'restitutive' law.(1976:286-290 and also Durkheim, 1933). Pospisil states, "Law manifests itself in the form of a decision passed by a legal authority (council, chief, headman, judge and the like), by which a dispute is solved or a party is advised before any legally relevant behaviour takes place or by which approval is given to a previous solution of dispute made by the participants before the dispute was brought to the attention of the authority" (1971:37). Krader emphatically states, "Vinogradoff was interested in tracing English law to one of its sources in Germanic and Celtic law and beyond. In particular, he takes up the institution of 'wergild' or blood fine, paid in compensation for certain crimes, such as murder. Instead of punishing a murderer by imprisonment or death, the Anglo-Saxon society imposed a fine in wealth, such as cattle, upon the murderer and his Kin, tobe paid to the victim's surviving kin. The wergild was a carefully, defined institution, and the kin group from which it was collected and to which it was paid, the

amount of the payment, and the severity of the crime were carefully defined as well"

gradually emerge as law in the true sense of the term. 14

It may be stated emphatically that custom is the fountain head of law, especially tribal societies. Frederic Seebohm, while dealing with tribal custom in Anglo-Saxon illustrates 'Beowulf' as a tribal usage regarding the blood feud. Three significant spects of tribal custom has been noticed by Seebohm and they may be stated as llows;

"There is no feud within the kindred when one kinsman slays another. However rong the natural instinct for avengement, it must be left to fate and natural causes. cidental homicide does not seem to be followed even by exile. But murder within kindred breaks the tribal tie and is followed by outlawry.

Marriage between two Kindreds is a common though precarious means of sing feuds between them. The son of such a marriage takes no part in a quarrel tween his paternal and maternal relations.

When a marriage takes place the wife does not pass entirely out of her own indred into her husband's. Her own kindred, father and brothers, maintain a sort of ardianship over her, and the son in some sense belongs to both kindreds. He may ave to join in his maternal kindred's feud, and he become the chief of his maternal indred on failure of direct male succession, even though by so doing he may have to inquish the right of chieftainship in his paternal kindred to another kinsman".(in Krader 阈), 1966:112) It may be stated, in this context, that kinship which plays the pivotal he in tribal societies not only embraces law but also such other matters relating to blkways, customs, mores, traditions, usages, conventions, sanctions, etc in the total system of social control, which includes law as a process. W.G.Summer (1907) states hat the folkways are the widest, most fundamental, and most important operation by mich the interests of men in groups are severed. They are an established ways of wing things. Folkways are evolved and applied in societies as they are based upon needs of primitive people. The folkways are products of trial and failure and are ansmitted from generation to generation. (see Bogardus, 1964:327-29). According Mitchell, folkways describe the norms which govern patterns of everyday behaviour. he mechanisms of social control, such as ridicule, mild ostracism, gossip etc take ation for corrections for deviations from folkways. On the contrary, "mores are norms which are regarded as more important, in deed essential, to social welfare (1970:77). by Mair distinguishes between 'law' and 'laws', the former meaning the entire process wile the latter pertains to rules. According to some simple societies which possessed stoms were lawless, but this view has been refuted by Malinowski vehemently. very society possesses rules which are called laws but in some other societies ese are referred to as customs (1984:141) The historical background and theoretic is of Hindu law has been elaborately analyzed by Gajendragadkar, formerly Judge, Preme Court of India (1962) 1982:414-433). He states, "it is fairly certain that in the y stages of human race, no trace of any legislature in the modern sense of the

term, or even of 15 any author of law can be found. At this stage law has not reached even the footing of custom, properly so called. It is rather a habit, as Maine observes" (Ibid, 415).

The earlie st conception of law, according to Sir Henry Maine (1906), was contained in two Homeric words, such as 'Themis' and 'Themistes' and the judgment was influenced by direct divine inspiration. In the context of Roman law, customary law gradually led to the era of jurisprudence. When the law tends to be stable the social structure becomes enduring and with changing social environment there is need for change of law vis-à-vis social structure. The ancient law or codes were based upon divine inspirations. But after the Renaissance, the Protestant juristtheologian developed a theory of law which is based on reason. According to kant, law pertains to principles or universal rules applied to human action, whereas Hegel emphasizes on the idea of liberty as realized in human experience. Bentham highlighted state's authority and Austin on the element of command. (Ibid, 416-18).

In the absence of reliable chronological data it is difficult to trace the historical background of Hindu law. Mahamahopadhyaya Dr. P.V.Kane's chronology appears to be the most acceptable which he has outlined in his monumental work, History of Dharma-sastra. The historical background of law and the ancient Indian polity need juxtaposition for a comprehensive understanding. Further, social structure of ancient India, efflorescence of caste system, village communities' etc. throw light on the evolution of the concept of law. The Vedas which contains hymn relating to religions rites, knowledge and liberation did not include law in the true sense of the term, custom was regarded as a source of Hindu law. Gajendragadkar states, "Masu says, "Acaras (customs and usages) are transcendental law, and so are the practises declared in the Vedas and the Smrtis" (1982:426).

P.B.Mukharji's discourse on the Hindu judicial system discusses six stages. In the first stage, when there was absence of writing, Sruti or Smrti played the vital role and the role of law counts was performed by the heads of family, of the Gotras (clans) and of the pravaras (Progenitors). The second stage speaks of written Sutras (aphorisms) and the third stage led to codification – Samhitas. The fourth stage was found in the Buddhistic period when the Hindu law was influenced by Buddhistic principles. The fifth stage noticed the influence of Mohammedan rule. The sixth stage, the Hindu law was mostly untouched by the British. The post independence period witnesses the birth of a new faith, a commitment and vision with the promulgation of the constitution of India. Keeping in view the above facts and strands of thought concerning social customs and law in preliterate as well as modern societies, it is imperative to delineate perceptible similarities and differences between them for our conceptual clarity and comprehension, as follows;

#### Marriage Customs and Rules:

Marriage is a social institution determined by culture and is based on the complex of social norms. In other words, marriage is a union between a man and

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man such that children born are regarded as legitimate offspring's of both partners. riage not only unites two persons of opposite sex but also two culturally defined oups in the wider context. Marriage is a cultural superstructure upon the biological undation of sex drive. Sex is a disruptive force and needs appropriate canalization d control for the organization of a healthy society. Marriage is not mating which is a psychic phenomenon, but pre-eminently a socio-cultural institution. In the words Hoebel and Frost, "It defines all the institutional demand rights, duties, privileges d immunities of the pair as husband and wife. It shapes the form and activities of association known as the family" (1979:168). It may be stated here that no society, ether simple or complex, is promiscuous today and incest taboos are universal nong all communities. The prohibited mating, which is considered incestuous, is bidden. There are negative sanctions by which violation of incest taboos are punished social customs and norms. The prohibition of sex relation is determined by the gree of kin relationship defined by societal norms. Therefore, in this context, kinship ganization of the community plays a vital role in identifying the individuals who come der the scope of incest taboo. There are two significant socio-cultural rules, such s exogamy and endogamy; the former meaning the marriage outside the socioalturally defined group, and the latter that is the convers of the former means the escription of marriage within the group. Further, norms and customary rules of mmunities recognize three types of rules in marriage, such as prescriptive, phibitory and preferential. Although perpetuation of marital tie, established through blic announcement, is ideally the goal of every community, it may lead to the ssolution or divorce under certain compelling circumstances. With the above backdrop, we may briefly state customs and rules of marriage prevalent among the aste Hindus as well as tribal communities in a comparative perspective.

#### **Caste Communities:**

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The Hindu marriage has been considered as a religious sacrament since the early Vedic period. The laxity in conjugal relations was not tolerated. The sanctity of marriage institution was recognized by the society. The marriage tie was considered perpetual. Monogamous union was the usual rule, but polygyny was practised by wello-do people. Child marriage or pre-pubescent marriage was unknown in Vedic times. Series of rituals were performed to mark the consummation of marriage. Although on preference was indicated in patriarchal society, the girl child was not neglected. A on only after marriage was eligible to perform sraddha ceremony for the appeasement fancestors. Although women had 18 no right of inheritance, the property and gifts eceived at the time of marriage constituted the stridhana (see Altekar, A.S., 1982: 21-233).

There were two customs of marriage known as hypergamy and hypogamy. he former allowed a man to marry a woman of an inferior social status and the latter just the opposite of it. The Hindu social organization recognized caste or sub-caste ich is endogamous social group. Unlike clans in tribal communities, the Brahmanas

have exogamous units, called gotras, which are strictly exogamous. Further, the Hindu recognized four varma orders, such as the Brahmana, Kshatriya, Vaishya and Shudra, the first three being treated as the dwija or twice-born and the last being ekaja or once born. The first three varnas have ritual provision of doning the sacred thread.

Pandey states, "The eight forms of marriage mentioned in the Smrti are paisaca, raksasa, gandharva, asura, prajapatya, arsa, daiva, and brahma, listed in an ascending order of merit; and these may be viewed as fraudulent, forcible, romantic, commercial, racial, austere, sacrificial and spiritual marriage respectively" (1982:409). A person is permitted to marry in the same varna, but outside the same gotra and pinda consanguinity. The sagotra and sapinda marriages are considered incestuous and forbidden. In negotiation marriage, there are elaborate procedure for the selection of bride and the bride groom, such as examination of genealogical positions, astrological considerations for matchmaking, determination of social position, etc. with the determined goal of the preservation of social type. With the passage of time and in the context of socio-cultural change, there was need for state intervention in place of time honoured customs concerning marriage Mention may be made of the Special Marriage Act,, 1954 which was promulgated with the intention of preserving and protecting the legal rights of marriage partners. The above marriage act replaces the earlier Act of 1872. The 1954 Act takes cognizance of the degrees of prohibited relationship, full blood, half blood, uterine blood etc. age at marriage, ie. twenty-one years for male and eighteen years for female; unsoundness of mind and neither party has a spouse living at the time of the solemnization of special marriage with registration. The state Government may, by Gazette notification, specify the application of customs prevalent in a tribe, community, group or family, without contravention of public policy. The Special Marriage Act, 1954 also includes such other aspects connected with marriage as the restitution of conjugal rights, judicial separation, conditions for declaring marriage as void, legitimacy of offspring's of void and voidable marriage, decree on divorce, granting of permanent alimony and maintenance etc. It is apt here to discuss the caste-groups which exist beyond the Varna order and are known as erstwhile untouchables (asprushya) who constitute the avarna category. In 1931, they came under the Depressed Classes and several criteria were fixed to identify them. Although the official term 'Scheduled Caste' was first adopted in 1935, constitutional scheduling was made in 1950 as per article -341 of the constitution of India. In the traditional Indian society, they enjoyed a low socio-economic status, because of the stigma of untouchability, and suffered from indignity, discrimination and exploitation. The social status, both 19 ritual and secular, of all the castes labeled as the Scheduled Castes is not uniform and there is consideration of superiority and inferiority among them. The marriage among them is a biosocial need and not a religious sacrament and more a secular affair than sacerdotal one. The monogamous marriage is the rule, but polygynous union is not entirely ruled out. The widow remarriage, leviration and junior sororation are prevalent. As per their customs, pre-pubescent marriage was performed in the

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recent past. Their customary marriage practice includes two types, such as the groom proceeding to bride's house for the solemnization of marriage rituals and the other type in which the bride is taken from her parent's residence for performance of marriage in groom's house. They practise unilateral and / or bilateral cross cousin marriage which is treated as a preferential form of marriage. There is negation of ritual performance in the marriage of a widow or a divorced woman with a widower or divorce man. According to Mishra, marriage ceremony among the Ganda includes certain steps, such as bride booking, confirmation of marriage proposal, payment of bride-price, offering of bridal costume, coconut cracking, invitation, preparation of marriage altar, receiving of holy precepts, oil-turmeric ritual, propitiation of village deity, request rite, groom's procession, ceremonial reception, marriage rituals, face-seeing rite, bride concealment, fastening of palms of bride and the groom, consummation rite, etc (1992:300). Although the Brahmanical gotra and pravara are not prevalent among the scheduled caste communities, they are conscious of the horrors of incest and near blood relations are avoided for marriage, as per their caste customs.

#### **Tribal Communities:**

#### The Bondo Highlanders:

The Bondo highlanders are considered one of the primitive tribal groups or in other wonds, vulnerable ethno-cultural groups in Orissa State. They are only found in Orissa and nowherelse in India. In Orissa State they are only found in two Gram Panchayats, such as Mudulipada and Andrahal under Khairaput block of Malkangiri district. The village community, Sorubhai relationship and clan (Kuda) play vital role in the establishment of marital relationship. The Bondo village is not merely a habitat ional unit for the villagers who live together over generations, but a unit of both profane and sacred ties among its members. Thus village constitutes a socio-culturally defined group in which members of opposite sex are considered brothers and sisters and marriage is forbidden, or in other words village exogamy emerges as a rule in the context of marriage. The Soru is a sacred food offered to Patkhanda Mahaprabhu, the presiding deity and shared by those who are considered as brothers. Thus, the Sorubhai group is exogamous as per their custom. Consequent upon marriage, a woman is incorporated in the Sorubhai group of her husband, but when she becomes a widow she can marry again in her original village where she was born. The kuda or clan among the Bondo is an exogamous unit and marriage is always solemnized outside one's own Kuda group. In the recent pat, uni-clan villages existed but due to in-migration currently most of the villages are multiclan. The Bondo custom for marriage is so strict that under no circumstance marriage inside a Kuda group is tolerable. Although the Bondo as a tribal group is endogamous, it consists of two bonsos, such as the Kilo (tiger) and the ontal (cobra) which are exogamous divisions, often referred as moiety and 20 are totemistic. The bonso as an exogamous unit no longer functions rictly due to various socio-cultural factors. Another significant dimension of customary concerning the establishment of marital tie comes under the scope of ritual kinship

or bond friendship, known as the moitor or Mahaprasad relationship. As per Bondo custom, marriages between two moltor families are not allowed. The moltor tie ensures reciprocity, mutual help and cooperation and forbids matrimonial alliance between two persons/ two families between whom the tie is established. The Ingersin dingo (boys' dormitory) and Selani dingo (girls' dormitory) are the two important centres of socio-cultural life of the Bondo. The dormitories provide indelible life experiences for the Bondo youth of both sexes and during their stay they learn discipline and become conscious to shoulder responsibilities in later married life. As per their custom premarital sex is strictly forbidden because it is considered a sinful act before the consummation of marriage. Two types of marriage are prevalent among the Bondo. such as the Sebung and Guboi. The former type is in conformity with their custom and considered as socially prestigious. The mutual consent between the bride and the bride-groom precedes formal negotiation by the parents and relations, such as Sorubhai, Kuda members and villagers. Thereafter, marriage rituals are performed as per their customs in consultation with Dissari- astrologer, Naik, the village head (secular) and Sisa, the sacerdotal head, etc. As the consent or will of the bride is the primary concern in the establishment of marital tie, Guboi type of marriage, which is a pretence for capture, cannot be labeled as marriage by either physical or ceremonial capture. It is a marriage with less elaborate rituals and economic constraints of the bride-groom for payment of customary bride-price to the bride's parents. After a lapse of some time the marriage is settled by Panchayat members and bride price is paid and the villagers are entertained with feast. It is also significant to mention here that the bride is usually older in age than the bride groom as per their customary law and the bride at her old age is assured of her husband's economic support. There are a number of customary rules for divorce or dissolution of marriage in Bondo community.

#### The Hill-Kharia:

Here we may briefly discuss marriage customs of the Hill-Kharia, one of the primitive tribal groups or otherwise known as vulnerable ethno-cultural groups of Orissa, who reside in Similipal area in Jashipur and Karanjia blocks of Mayurbhanj district. They are known for their semi-nomadic life-style and their economy is at the subsistence level and centers round forests. They speak a language, which can be classified under Austro-Asiatic (Mundari) sub-family. Marriage as a social institution plays a very significant role in regulating sex as per their social customs and norms. Marriage regulations followed by them are prescriptive, prohibitive and preferential. They are conscious of the horrors of incest and supernatural vengeance for transgression of incest taboos. Although the hill-Kharia people have liberty in selecting their mates, women's consent in marriage is the vital aspect or in other words, marriage cannot be imposed on women unilaterally. Although the Kharia is an endogamous tribe, there is little or no scope for inter-sectional marriage, ie. among the Dudh Kharia the Dhelki 21 Kharia and the hill Kharia sections. The breach of endogamous rule eads to ostracisation or excommunication thereby their non-osmotic social boundary

is maintained. Consequent upon marriage outside the tribal group, the married couple may run away to other locality with the burden of social excommunication. After a lapse of time, the said couple along with their children may return to their own village and undergo purificatory rituals, pay fine in cash or in kind, arrange feast for the villagers and are readmitted to their community. The rule concerning clan exogamy is strictly followed by the Hill Kharia and they have a number of exogamous totemic clans (Vansa). As per their custom, breach or violation of clan exogamy is treated as a social offense. In case, it occurs, not only the married couple but also the two families are socially excommunicated. For readmission to the community they have to undergo purificatory rituals as prescribed by the traditional tribal council. Marriage inside the same clan is considered dreadful, sinful, shameful as well as odd. The Hill Kharia villages are usually multi-clan in their composition and, therefore, village as a unit is not exogamous. There is no restriction for the marriage partners if belonging to different clans to have marriage alliance although living in the same village. Currently, pre-pubescent marriage is conspicuous by its absence. The adult or post-pubescent marriage is the rule in their community and bridegroom is always senior to the bride in age. As per their custom, a girl is never forced to marry someone against her consent. The parallel cousin marriage is forbidden among them, whereas cross-counsin marriage is celebrated as a preferential rule. The junior leviration is permissible, but with the consent of both partners. Remarriage of widow, widower, divorcee or separated is permitted as per their social customs. As per their custom, there are several ways of acquiring mates. The marriage by negotiation is considered prestigious and the bride-price is determined as per societal rules. In such a marriage, they may engage a dandiabroker or middleman for establishing liaison with both the families. The marriage is solemnized with the observance of a series of rituals as per their custom. Moreover, they engage in merry making, feasts, dance and music etc. on the eve of marriage. The other way very often known as marriage by capture or more elegantly as ceremonial capture is nothing but a pretence to avoid bride-price. In such a marriage, the girl is physically captured with her consent and pre-planning on an appointed day. Further, one comes across marriage by service, by intrusion and by mutual consent and elopement. The parents without a son may go for ghar jamai (son-in-law in house) for their daughter in marriage. The marital tie is broken or it is dissolved by divorce under certain compelling circumstances. Either the wife or the husband may move the tribal council for divorce and follow the customs regarding the return of bride-price. maintenance of children, etc.

#### The Didayi:

The Didayi is a primitive tribal group or a vulnerable ethno-cultural group who live in the Konda Kamberu hill ranges of the Eastern Ghat in the Malkangiri district of Orissa. They are found in three distinctive eco-cultural zones, such as the 22 mountainous area, plains area and Cut-off area by the side of the Balimela reservoir. The Didayi social organization is simple and they are patriarchal, patrilineal, patrilocal

Tam 2007 and their descent group is based on unilineal principles. The tribe is divided into a number of clans, which are exogamous, and they play a vital role in the regulation of marriage. The toso-negotiation marriage is considered socially prestigious and there is provision of the payment of bride-price as per societal custom. Other forms of acquiring mates among them are udalia (elopement marriage), garjya (marriage by service) and gaisamuddi(marriage by intrusion). The junior leviration is permitted among them. A woman's consent is primary in the performance of marriage. The toso marriage includes performance of a number of rituals, pomp and ceremony. The premarital sex among them is strictly forbidden. As a preferential rule, cross-cousin marriage is permitted by them. The Jora-Karia are regarded as mediators or gobetweens in settling marriage ties in their community. There are customary rules regarding widow remarriage, for example the son of a widow is left in her husband's house, whereas a daughter is taken by her widow mother to her new husband's home. There is no ritual performance usually in widow remarriage and only feast is given to the villagers. The divorce or dissolution of marital tie is permitted in their community and there are various reasons, such as the infidelity of either of the partners, barrenness, disobedience, constant quarrel, incurable disease, etc. The wife or husband may move the tribal council for divorce and the decision taken by the council is binding on both.

The Juang:

The Juang is a primitive tribal group or otherwise known as a vulnerable ethnocultural group who inhabit in Keonjhar and Dhenkanal districts in Orissa and nowherelse in India. Gonasika in Juang Pirh in Keonjhar is considered as the original seat of the Juang and here they are known as the Thania group. It is said, in course of time, some had migrated to Dhenkanal and lived there and they were called, the Bhagudia group. The speak a language which comes under the Mundari group of the Austro-Asiatic Sub-family of language. Their economy is at the subsistence level. The Juang as a tribal community is endogamous and consists of a number of exogamous clans. These patrilineal and unilineal clans are known as bo'k and are totemic in nature. The clans constitute two divisions, such as Kutum and Bandhu. The marriage within one's Kutum clans are forbidden whereas among the Bandhu clans it is permitted. In the recent past, each village was uniclan and, therefore, village exogamy was strictly followed. The negotiation marriage is considered prestigious and mates are acquired as per their social custom. Although the Juang community is monogamous but polygynons unions are not totally ruled out. Both sororal polygyny and leviration are permissible as per their social custom. The cross-cousin marriage is avoided although it is not forbidden. The digar kania (marriage by capture) marriage is performed with the consent of both partners and the physical capture is a pretence to avoid brideprice. The willingness and the consent of the girl is the primary factor in performing the above way of marriage. 23 Either the wife or the husband may move for divorce or dissolution of marriage before the traditional Panchayats. In case a husband is found guilty chhaderi mula compensation is paid to the wife and on the contrary, if a wife is

considered guilty, the husband and / or his relatives may get back the bride-price paid at the time of marriage.

#### The Koya:

The Koya is a Dravidian speaking tribe of Orissa who are found in Malkangiri, Korkunda, Kalimela and Podia blocks of Malkangiri district. Besides hunting and foraging, the Koya were practising shifting cultivation but now a days they have gradually taken up settled cultivation and rearing and caring of cattle. They are patripotestal, patrilineal and patrilocal. Their community is divided into a number of clans and subclans. They recognize two kinds of kin groups, such as kutuman (consanguineal kin group) and wiwalwand (affinal kin). The exogamous clans are known as Katta. In the southern region 5 clans, such as Edukatta, Aidukata, Mulkatta, Parengotta and Perumboi and in the northern region 5 clans, eg. Kawasi, Sodi, Madkam, Madi and Padiam have been reported. Each such clan group believes that it has descended from a common ancestor and recognize a particular totem. They have folk tales regarding the origin of clans. The village exogamy is followed by them as most of the villages are multi-clan in constitution. From the study of their kinship terms it is revealed that cross-cous in marriage is prevalent in their community. For example, mother's brother's wife, mother-in-law and father's sister are known by the term, Poya. Further, the term mama is used to designate mother's brother father's sister's husband and wife's father. But marriage among parallel cousins are not permissible. The postpubescent marriage is the rule in their community. The marriage by negotiation (Pendul) is performed commonly and is considered regular and prestigious. The parents or guardians of the bride and the bridegroom take initiative and interest in celebrating the marriage. In such type of marriage the bride-price is determined by social custom. Another way of acquiring mates is called, Karsu Pendul in which a man takes away a woman with the consent of both and in such a case compensation as decided by the community is paid to bride's father. Further, marriage by intrusion (lon-udiwata) also is prevalent in their community although its occurrence is not very common.

#### The Kutia Kandha:

The Kutia kandha is one of the sections of the principal Kandha tribal community. they are chiefly concentrated in Belghar and Gumma gram Panchayats of Tumudibandha in Baliguda. Sub-division of Phulbani district. The area of their habitation is situated in the north-east fringe of the Eastern Ghats consisting of forests, hills, plateaus, rivers and streams. The area is located approximately at an elevation of 2,500 feet above sea level. Although Kutia Kandha marriage is monogamous polygyny is also found in their community. In the context of life-cycle rituals, marriage is considered the most important ritual, which not only serves the purpose of the gratification of sex and procreation, but also meets with various socio-economic obligations. The 24 marriage by negotiation is treated as regular and socially prestigious and marriage is arranged by the parents or guardians of both boys and girls. Besides, there are other ways of acquiring mates, such as mutual consent and elopement,

exchange of sisters, intrusion and ceremonial capture with the consent of the girl. The marriage by negotiation is performed with public announcement, payment of bride price, arrangement of feasts for kinsmen and villagers and various types of merry. making etc. The bride-price is paid by the groom's party to the parents of the bride in the shape of cash and /or kind, such as buffalo, rice, liquor, utensils and arrows, etc., as per prevailing social customs in their community. The Kutia Kandha is an endogamous section of the larger Kandha tribal community. They have a number of clans, which are strictly exogamous. They are conscious of the horrors of incest and the near relatives are avoided for marriage. The breach of customary rules in marriage is strictly dealt with and punishments are given in the shape of cash fine, ostracisation or social excommunication, etc. The tribal leaders and traditional tribal council take cognizance of such social offenses and adjudicate cases for settlement with their decisions which are binding on all concerned. Under certain compelling situations the married couple move the tribal council for divorce or dissolution of marriage. In divorce cases, the decision of the traditional tribal council is final.

#### **Interpretive Comment:**

In the foregoing paragraphs we have made an humble attempt to understand marriage customs and rules among the caste Hindu as well as tribal communities. It is true that the caste system does not include the tribal communities, but "there is no single and accepted criterion by which to distinguish a tribe from a caste" (Bailey, 1960:263). A caste is a social group or in other wonds an ethno-cultural group which has three principal criteria such as endogamy, traditional occupational specialization and mutual repulsion. The caste system believes and practises hierarchy and stratification and specific rules concerning connubiality and commensality. On the other hand, each tribal community is endogamous for the maintenance of its social boundary, but there are neither traditional occupational specialization nor mutual repulsion. The tribal communities are neither hierarchised nor stratified. The situation before the advent of Pax Britannica was different and the tribal communities remained relatively isolated, but they had interactions with the neighouring caste communities and their relationship was complementary rather than contradictory. Both represented two significant segments in the folk-urban continuum, i.e. the folk(tribe), peasant (caste) and urban. During the post independence period, due to increased inter-ethnic contact social mobility movements and such other related factors, the hiatus between tribesmen and caste Hindus gradually bridged and opened avenues for integration through secularization. The constitution of India aims at integration among all citizens by eschewing discrimination and safeguarding the interests of weaker sections (both scheduled castes and scheduled tribes), so that exploitation of all kinds are annhilated. 25 Further, in the process of tribe-caste integration, we come across not only economic integration but also political rank path and emulation solidarity conflict, tribal assimilation into the Hindu fold and caste formation; Hinduisation; tribalisation; detribalisation; nativistic movements; interplay of little tradition and great tradition; universalisation

vis-à-vis parochialisation which have perceptible impact on caste and tribal social structures. The traditions and customs of both are bound to change keeping in view the perspective of socio-cultural change. Some old customs become obsolete and new customs replace them. Therefore, precautions are needed while codifying the customary laws of various communities, as any wrongful step may lead to perilous consequences. In this context, a group of legal experts may extend their helping hands so that sociological investigation becomes more meaningful and realistic. Appropriate cognizance of customary law of tribal communities has the potentiality to boost empowerment of the people.

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# ଚିଲିକା ଉନ୍ନୟନ କର୍ଡ଼ପକ୍ଷ

### (ରାମସର ଆଦ୍ରଭୂମି ସଂରକ୍ଷଣ ପୁରସ୍କାର - ୨୦୦୨ ଓ ଇନ୍ଦିରାଗାନ୍ଧୀ ପୁରସ୍କାର-୨୦୦୨ ପ୍ରାସ୍ତ)

ଚିଲିକା ହ୍ରଦର ସାମଗ୍ରିକ ପରିବେଶର ସଂରକ୍ଷଣ ଏବଂ ହ୍ରଦର ଅଭ୍ୟନ୍ତରରେ ତଥା ବାହାରେ ବହୁମୁଖୀ ଓ ବହୁକିଧ ସୁସ୍ଥ ଶୃଙ୍ଗତିତ ବିକାଶ କାର୍ଯ୍ୟକ୍ରମର ପରିପ୍ରୟୋଗରେ ସାର୍ବଚ୍ଚନୀନ ସମ୍ପର୍ଦ୍ଧ ଆଣିବା ଲକ୍ଷ୍ୟରେ ଓଡ଼ିଶା ସରକାରଙ୍କ ଜଙ୍ଗଲ ଓ ପରିବେଶ ବିଭାଗର ୧୯୯୧ ନଲେୟର ୨୦ ତାରିଖର ଏକ ପ୍ରଞାବ ଚିଠା କ୍ରମେ ଚିଲିକା ଉନ୍ନୟନ କର୍ଭୂପକ୍ଷ ଗଠିତ ହୋଇଛି ।

#### ଇଥ୍ୟ ଓ ଉଦେଶ୍ୟ

- ସମୟ ପ୍ରକାର ଜୈବ ବିବିଧତାକୁ ଆଧାର କରି ହ୍ରବର ସାମଗ୍ରିକ ପରିବେଶ ସଂସ୍ଥିତି ଧାରାକୁ ସୁରକ୍ଷିତ ରଖିବା
- ହ୍ରଦ ପରିପାର୍ଶ୍ୱରେ ଥିବା ଜଳଗୋଷୀ ମାନଙ୍କର ଆର୍ଥ୍ୟ ଅବସ୍ଥାରେ ଭରରଣ ଆଣିବା ପାଇଁ ସ୍ୱୟଂ କିୟା ଅନ୍ୟାନ୍ୟ ସଂସ୍ଥାନ (ଏଜେନ୍ସୀ)ଙ୍କ ଦ୍ୱାରା ବହୁମୁଖୀ ବିକାଶ କାର୍ଯ୍ୟକ୍ରମ ଅନୁସୃତ ଜରାଇବା
- ହ୍ରଦ ଅଇ୍ୟାନ୍ତର ଓ ପରିପାର୍ଶ୍ୱରେ ସମଞ ପ୍ରକାର ସମୃଦ୍ଧି ପାଇଁ ସମନ୍ୱିତ ସମ୍ପଳ ପରିଚାଳନା ନିମନ୍ତେ ପ୍ରଯୋଜନୀୟ ପ୍ରକଳ ପ୍ରଥାବର ଅନୁଧାନ, ସର୍ବେଶଣ, ପରିକଳନା ଓ ପ୍ରସ୍ତୁତି
- ବ୍ରଦର ସର୍ବାଙ୍ଗୀନ ଉନ୍ନତି ଓ ଅଭିବୃଦ୍ଧି ନିମନ୍ତେ ରାଜ୍ୟ, ରାଷ୍ଟ୍ରୀୟ ଓ ଅର୍ଡରଷ୍ଟୀୟ ଷ୍ଟରର ସଂଗଠନମାନଙ୍କ ସହ ଯୋଗସୂତ୍ର ରକ୍ଷା ଓ ସହଯୋଗ ପ୍ରାପନା
- 🤏 ହ୍ରଦ ପାଇଁ ପରିଚାଳନା ଗଡ ସୂଚନା ପଦ୍ଧତି ପ୍ରତିଷା
- ହଦ ପାଇଁ ବହୁବିଧ ଓ ବିଷ୍ଥାରିତ ଦୀର୍ଘକାଳୀନ ଗବେଷଣା, ପରିବେଶଗତ ପ୍ଲିତିର ବିବରଣୀ ପ୍ରଷ୍କୃତି ଓ ପ୍ରଶିକ୍ଷଣ କେହର ପ୍ରତିଷ। କରିବା ।

#### ଯୋଗାଯୋଗ

ସାତପଡ଼ାରୁ କହ୍ନିକୁଦା ଯାଏ ଚିଲିକା ହ୍ରଦରେ ଯାତାୟତ ପାଇଁ ଡଙ୍ଗୀ-ପାରି ବ୍ୟବସ୍ଥାର ପ୍ରବର୍ତ୍ତନ

#### ହ୍ରଦ ସଂଲଗ୍ନ ସୀମାନ୍ତଞ୍ଚଳରେ ସମୃଦ୍ଧି

ପାଞ୍ଚଟି ମାଛଧରା ଜେଟି, ରାଷ୍ଟା, ପୋଇସଣା ଠାରେ ସେଡୁ ନିର୍ମାଣ ସହ ମହିଷା, ବ୍ରହୁପୂରା, ସିପକୁଦା ଗ୍ରାମ ତଥା ଜାଳିଯାଇ ଦ୍ୱୀପରେ ସୌର ଆଲୋକର ବ୍ୟବସ୍ଥା ।

#### ପ୍ରକୃତି-ପର୍ଯ୍ୟଟନ

ପରିବେଶ ସୁରକ୍ଷାକୁ ଦୃଷିରେ ରଖି ପର୍ଯ୍ୟଟକମାନଙ୍କୁ ଆକୃଷ କରିବା ପାଇଁ ମଙ୍ଗଳା ଯୋଡ଼ି ଠାରେ ଗ୍ରାମଗୋଷୀ କେନ୍ଦ୍ର, ପକ୍ଷୀ ସନ୍ଦର୍ଶନ ବୁରୁଳ ଓ ପ୍ରକୃତି ପରିଧାବନ ପଥ (ନେଚର ଟ୍ରେଲ) ପ୍ରକୃତିର ନିର୍ମାଣ ।

#### ପକ୍ଷୀ ଓ ଡଲ୍ଫିନ୍ଙ ସୂରକ୍ଷା

ନାଉରୀଆ ଓ ଧୀବରମାନଙ୍କୁ ପକ୍ଷୀ ଓ ଡଲଫିନ୍ଙ୍କ ସୁରକ୍ଷା ପାଇଁ ଯଥାଯଥ କାଲ ଓ ସବବିହୀନ ଦେଶୀଡଙ୍ଗୀ ବ୍ୟବହାର ଦିଗରେ ପ୍ରଶିକ୍ଷିତ କରାଇବା ଓ ବହୁବିଧ ସଂରକ୍ଷଣାତ୍ରକ ପଦକ୍ଷେପ ଗ୍ରହଣ ।

# କ୍ଷୟ କଗନ୍ନାଥ

# ପୁରୀ ପୌରସଂସ୍ଥା କାର୍ଯ୍ୟାଳୟ, ପୁରୀ

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ରଖବୁ ।

- ପୌର ଟିକସ ଠିକ୍ ସମୟରେ ପୈଠ କରି ପୌରପରିଷଦର ଆର୍ଥିକ ସ୍ଥିତିକୁ ମଜବୃତ୍ କରନ୍ତ ।
- ପୌର ସମ୍ପର୍ଭି ଆପଣଙ୍କର । ଏହାର ସୁରକ୍ଷା ଓ ନିରାପତା ଆପଣଙ୍କର ନୈତିକ ବାୟିତ୍ୱ ।
- ବିନାନୁମତିରେ ରାଞାକଡ଼ ଓ ନାଳ ଉପରେ କ୍ୟାବିନ୍ ପକାଇ କିୟା ନିର୍ମାଣ ଜିନିଷ୍ପ
   ଜମାକରି ରାଞା ଅବରୋଧ କରନ୍ତୁ ନାହିଁ ।
- ଗୃହପାଳିତ ପଶୁ ଯଥା ଗାଇ-ଗୋରୁ, ଷଣ ପ୍ରଭୃତିଙ୍କୁ ରାଞ୍ଜାରେ ବୁଲିବାକୁ ଦିଅନ୍ତୁ ନାହିଁ ।
- ସମୁଦ୍ରକୂଳ ବେଳାଭୂମି ଓ ସଂହଦ୍ୱାର ଠାରୁ ଗୁଣ୍ଡିୟ ମନ୍ଦିର ପର୍ଯ୍ୟନ୍ତ ପବିତ୍ର ବଡ଼ଦାଣ୍ଠକୁ ପରିଷାର ପରିଚ୍ଛନ୍ନ ରଖନ୍ତୁ ।
- ପୌର କର୍ମଚାରୀମାନଙ୍କୁ ଦାୟୀତ୍ୱ ନିର୍ବାହରେ ସହଯୋଗ କରନ୍ତୁ ।
- ପୌରସଂସ୍ଥାର ସୀମିତ ସୟଳ ମଧ୍ୟରେ ଏହି ତୀର୍ଥକ୍ଷେତ୍ର ଶ୍ରୀଜଗନ୍ନାଥ ଧାମକୁ ସର୍ବାଙ୍ଗ ସୁନ୍ଦର କରିବା ପାଇଁ ପୁରୀ ସହରବାସୀଙ୍କର ସହଯୋଗ ଏକାନ୍ତ କାମ୍ୟ ।

ଶ୍ରୀ ଗ**ଙ୍ଗାଧର ପଷା,** ଓ.ଏ.ଏସ୍ (୧)

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ଶ୍ରୀମତୀ ଏ. ବିଜୟଲକ୍ଷ୍ମୀ

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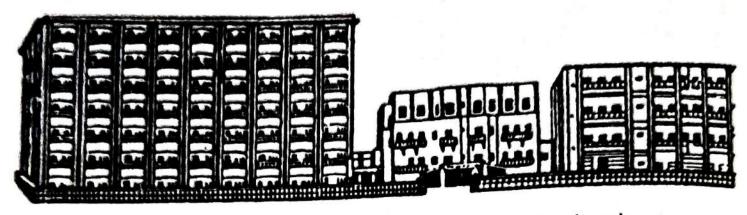
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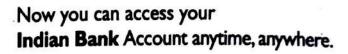
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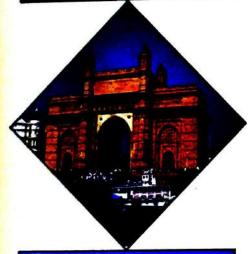


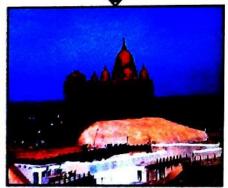
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