

CYCLONE FANI:
TRACKING INCLUSION OF
DALITS, ADIVASIS, MINORITIES
AND OTHER MARGINALISED
COMMUNITIES IN THE
DISASTER RESPONSE

A study jointly undertaken by the National Dalit Watch (NCDHR)
and Ambedkar Lohia Vichar Manch, Odisha



July 2019

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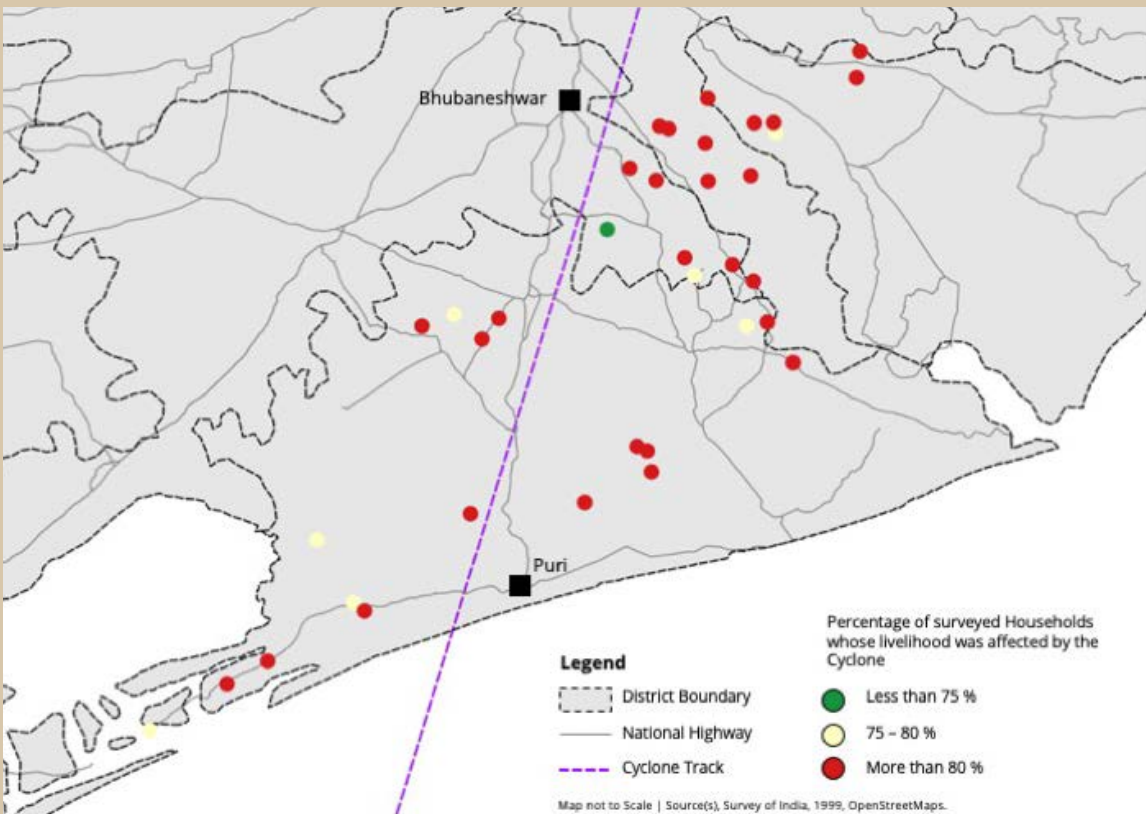
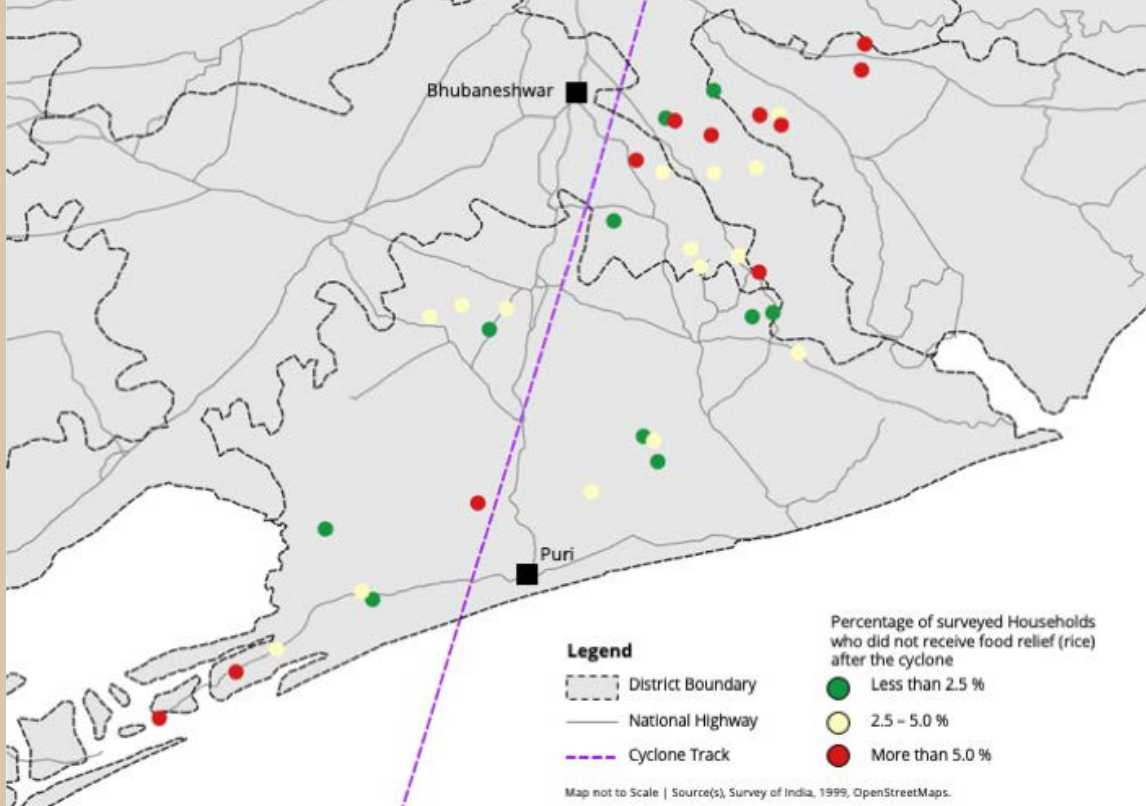
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ACKNOWLEDGEMENTS

This study is the outcome of our collaborative efforts along with the people devastated by cyclone Fani. 2343 respondents comprising Dalit, Adivasi, Muslim and other marginalised communities participated in the study. Their narratives leave no ambiguity about their unsurmountable misery, when disasters become accomplice to the caste-based stratification. Their trysts with natural disaster have left them marooned psychologically, in addition to the economic and physical burden of ensuing poverty. This yoke of caste-based vulnerability placed on the Dalit, Adivasi and other marginalised communities is dehumanising and counterproductive to the principle of “build back better”, and “leaving no one behind”, the intonation of the sustainable development agenda. Inclusive humanitarian assistance and disaster response is the mandate of the Government and duty of humanitarian organisations. The Sendai Framework for DRR, signed up by the Government of India, behoves the duty bearers and civil society to take all such necessary steps to identify, address and reduce the underlying factors of vulnerability to disaster risks. This study is yet another body of evidence, exposing the ugly intimacy between pre-existing vulnerabilities based on the caste status, and extent of inclusion in disaster response.

We are particularly thankful to the Indian Institute for Human Settlements, Bangalore, for making data collection and analysis so precise and efficient. The process of data collection was conducted under the meticulous and experienced guidance from senior activist and associates of AVLM, namely, Mr. Sanjay Kumar Mallick, Kissan Patnaik and Judhisthir Behera. The sustained struggles of AVLM for Dalits and Adivasi rights helped us to undertake the study in a very organised manner. We place on record the appreciation for Mr. Adikanta Singh and Mr. Leslie D. Martin of NCDHR, for kick-starting the coordination and field visit right in the initial days of the cyclone, together with Mr. Rafiyuddin Malek, NDW consultant, whose accompaniment ensured timely processes and information coordination. We also acknowledge the support of Fr. Ajay Singh and Fr. Manoj Nayak in Odisha in initialising and accompanying the process of inclusion monitoring.

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FOREWORD

The National Dalit Watch (NDW) was borne from a need to counter a shade of discrimination that we often lose sight of in the shadow of disaster. Since the Tsunami in 2004 and the Bihar Floods in 2007, the National Commission for Dalit Human Rights (NCDHR) has mapped the pattern of disaster and how it affects those communities that are already oppressed by poverty, exclusion, and discrimination. Amid all-round upheaval and devastation that comes in the wake of a natural disaster, the vulnerabilities of marginalised communities make them the greatest victims. Their lives, already steeped in disadvantage, is worsened by the impact of catastrophe – they lose their homes, the few possessions they have, and livelihoods, a default of disaster. However, the larger design of society makes them the first victims and the last to build back.

For over a decade, the NDW has been working to document and monitor every major disaster – they initiate studies that examine the households and livelihoods of the affected communities and try to reveal the pattern of discrimination that persists during a disaster. They overturn the assumption propagated by humanitarian agencies, government authorities, and society, that disasters unite people, and make them one force in the fight to survive – a gross overstatement that disrespects the narrative of marginalised communities. In an effort that has spanned years, the team has developed a methodology and approach that is sharp and deliberate and allows them to capture, analyse, and document data that would highlight the plight of the Schedule Caste (also Dalit), Schedule Tribe (also Adivasi), Muslim, and other minority communities in our vast and vibrant country.

In a time of information overload and fatigue, the NDW does the formidable task of aggregating information and countering popular narratives with hard numbers and solid facts. They have developed and continuously improved their methods and tools of research to capture the name and face of discrimination. The team visits the people who exist on the fringes of society, where the roads are not paved, the tube wells do not reach, and the school is too far. These interactions allow us to understand the extent and experience of exclusion of Dalits and other marginalised communities in disaster preparedness, response, and risk reduction. The NDW has built a research tool that lives and grows like an organism, that expands to accommodate the vagaries of human experience. Based on the inputs they receive to extensive questionnaires, interviews conducted, and discussions with focus groups, the devised approach has become an exercise in articulating discrimination and brings broken communities closer towards resolution.

In the Cyclone Fani: Tracking inclusion of Dalits, Adivasis, Minorities, And Other Marginalised Communities In the Disaster Response study, the NDW has collected geo-tagged data supported with photographs and video evidence from habitations across the disaster-affected districts of Puri, Khordha, Jagatsinghpur, and Cuttack. The report examines the Cyclone Fani that made landfall on May 3 and barreled through the state of Odisha for three days. The fury of rain and wind has claimed, reportedly, over 64 lives, razed thousands of households to the ground and debilitated livelihoods and encumbered the chance of rebuilding in the immediate future. For the state that is no stranger to the trials of disaster, very little has been done to be disaster-resistant. In Cyclone Fani, the destruction and displacement that has been wreaked have evoked horrific memories from the time of the Super Cyclone in 1999. Twenty years on, the impact of the disaster remain unchanged, the effort to rebuild doubled.

The government response to the crisis has been up and down, there were the immediate warning and evacuation efforts that indicated an organised and strategic state effort to help the people pull through with minimum damage. However, the relief operations were delayed, disparate, and discriminatory. Not only were they under-prepared to deal with Cyclone Fani but they also did not account for structures and systems that marginalise and exclude the vulnerable communities from emergency aid and recovery. There were not enough shelters to accommodate the large numbers of people that were displaced, there was no food in the shelter, or drinking water and sanitation. In the post-disaster scenario, many of the SCs and STs are still staying in the sheeters as they have lost their homes, several are still unemployed and do not know where to find work, and children have lost their books and toys that robs them of an already compromised education. They excluded from assessments conducted by the government and not informed about the aid that they are entitled to.

This study is an attempt to inform the people of Odisha that they are equally deserving, if not more, of the relief efforts of the state. It is also quantitative and qualitative proof of oversight and mishandling on the part of the state government. The perpetual cycle of disaster and rebuilding post disaster is affecting the economy and the morale of the state and is costing them dearly. And to pave the way forward, Odisha will have to empower the groups of SCs, STs, OBCs, and Muslims. Society will have to be stripped of caste-based discrimination and marginalised communities should be brought to equal footing to truly build a disaster recovery plan that is truly resilient and risk-informed.

N. Paul Divakar

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EXECUTIVE SUMMARY

In the last days of April 2019, a tropical depression was brewing in the Indian Ocean that quickly escalated into an extremely severe cyclonic storm. Cyclone Fani that was initially headed towards Tamil Nadu, puzzled weather forecasters with an unpredicted change in course as it barrelled towards the of Odisha. Characterised by spiralling winds that went up to a speed of 250 kilometres per hour, Fani hurtled toward the east coast of India making landfall in the coastal district of Puri, on May 3, 2019. The Odisha government responded swiftly and in a highly publicised evacuation, relocated around 1.5 million people from vulnerable and low-lying areas of 11 coastal districts. As of May 13, ten days after disaster struck, 64 human casualties had been reported along with severe damages to homes, livestock, crops, and livelihoods. According to Government data, recorded on June 4, 2019, 18388 villages with a total population of 1,65,55,507 people had been affected by Cyclone Fani.

Caste-based discrimination and oppression are the warp and weft that weaves the social fabric of Odisha as elsewhere in the country. The state has a wide diversity of Scheduled Caste and Scheduled Tribe populations that constitute nearly 40% of its total population (17.13% SCs and 22.85% STs). They are the victims of atrocities and indignities that disallow them from places of worship, prevent them from earning a livelihood, and their children are made to clean the classrooms and toilets in the anganwadi centres. During disasters, too, the criminal prejudices and inhumane biases prevailed in Odisha as it did in Gujarat after the earthquake, the tsunami in Tamil Nadu, and most recently, during the Kerala Floods.

The lines and laws of “purity and pollution” remain unchanged and undiminished during a humanitarian crisis. We have evidence of this from as far back as 1999, when a cyclone ravaged the state of Odisha, leaving thousands dead and rendering millions of people homeless. The government brought in two hundred Dalit manual scavengers from New Delhi and planned to bring five hundred more from other parts of Odisha, to load animal carcasses onto hand-drawn carts and take them away to be burned. Government officials had reportedly offered local upper-caste

residents more than the daily minimum wage for each animal burned but they refused. Twenty years later, the pattern cycle of oppression remains unbroken, even back then, Dalits were denied entry to cyclone shelters and deprived of relief packages or had to manage with the little they got of inferior quality and inadequate quantity.

The National Dalit Watch (NDW), an initiative of the National Campaign on Dalit Human Rights (NCDHR), Delhi, along with Ambedkar VicharLohiaManch, has mapped and geotagged the scale of the disaster of Cyclone Fani in the Cyclone Fani: Tracking inclusion of Dalits, Adivasis, Minorities, And Other Marginalised Communities In the Disaster Response. The knowledge and experience of decades of humanitarian as well as human rights work are combined in this report, not just the narrative of a cyclone but a body of evidence, a historical document, a memory of disaster and discrimination. It is an estimate of the damage, loss and, the extent of inclusion of Dalits, marginalised and vulnerable communities in the regions of Odisha exposed to cyclones, including Jagatsinghpur, Khordha, and Puri.

It has been said that disaster is a great equaliser when in truth, disaster is the resounding proof that some are less equal than others and some lesser still. It is a trying time when the structures and systems, even those meant to look out for the underprivileged, fail them, leaving them exposed and excluded. The people of Odisha are familiar with the face of disaster, the death and destruction it leaves behind and the despair of having their lives razed to the ground. They are exposed to floods and similar disasters every year, and it is imperative that the state develops a robust and effective framework for disaster preparedness that takes this into account. This report is, therefore, also an appeal to the state government engaged in rescue, relief and rehabilitation to recognise and address the exclusion of SCs, STs, Minorities and other marginalised communities.



METHODOLOGY

A contingent of researchers led by NCDHR, and supported by the Ambedkar Lohi-aViharManch, Mother Teresa IAS/OAS Coaching Institute, OROSA, and Gopabandhu Seva Parishad (GSP), conducted field visits to collect data through digitised surveys, case studies through focus group discussions and interviews with respondents from the communities that were affected by Cyclone Fani. The districts of Puri, Khordha, Jagatsinghpur, and Cuttack were prioritised for data collection as they were on the Odisha government's list of severely affected districts, and where the priority communities had faced significant damage.

The villages with a minimum of 50 SC households were selected along with a few exceptions where the villages and villagers had suffered tremendous losses and damage. Muslim households comprised 5% of the total number of selected villages. The criteria that were followed for the sample size ensured that SC/ST respondents would be 20% of the total SC/ST households in the selected villages; or a minimum of 20 households – whichever was higher. Similarly, OBCs and general category combined would be 5% of the total households or a minimum of 20 households – whichever was higher. Women were prioritised as 33% of the respondents, and minority respondents would be 10% of the total sample or a minimum of 20 households – whichever was higher. Altogether, 24 villages of 23 Gram Panchayats from nine blocks of Puri, Khordha, Jagatsinghpur, and Cuttack districts were selected.

STUDY FINDINGS

PART I: EARLY WARNING AND SHELTER

EARLY WARNING & EVACUATION

Of the 2341 respondents across the four districts of Puri, Khordha, Jagatsinghpur, and Cuttack, over 90% of all the communities had received warnings for the impending cyclone. But in Jagatsinghpur, 21% of Muslims denied that they received any warning at all. Of those who were warned, only 68% had received the early warning more than 48 hours before, 21% received it less than 48 hours prior. In Puri and Cuttack district, about 43% STs received warning less than 24 hours prior, and a similar trend may be observed in the other districts as well. Overall, 40% of STs received warning dangerously close to landfall, less than 12 hours before. A similar trend emerged across all survey districts. A very low percentage of STs (38%) received warning before 48 hours, an equal percentage of STs that received it less than 24 hours before in Khordha district, as was the case with 29% of the respondents from Jagatsinghpur district and 43% in Cuttack.

Hence, the trends reveal that the ST population, in general, received the early warning less than 24-hours before the cyclone, while other communities, especially the general category, received warning more than 48-hours before. This finding indicates the absence or failure of the Government's early warning from reaching the last mile. With greater dependence of ST respondents on government announcements, lack of timely early warning places the marginalised communities at the risk of losing lives and property, thereby being pushed several notches down on the poverty scale.

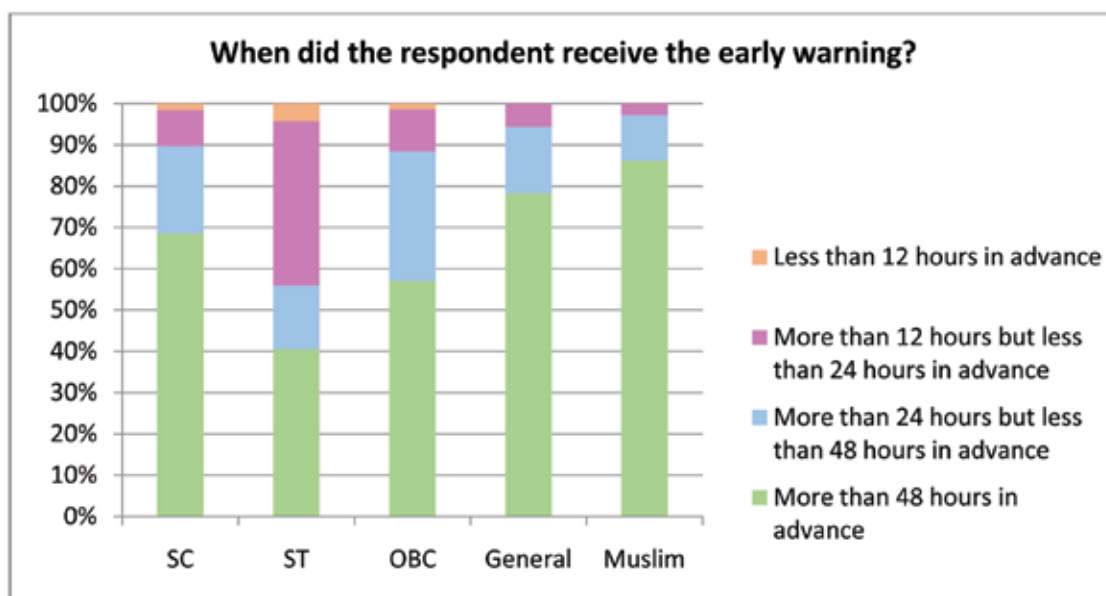


Table 1: When did the respondent receive the early warning?

Of the total respondents, 47% had received an early warning from ‘Multiple sources’, 33% received it from ‘Government announcements’, and only 17% heard it from the TV channels. The district-wise findings reveal that only 36% SCs in Puri, 29% in Khordha, 31% in Jagatsinghpur and 35% in Cuttack received the early warning from the administration. In Puri district, only 53% of the ST respondents, 36% of SC and 38% of the OBC respondents received warning from the government. Similarly, in Khordha district, only 47% of Muslims received early warning from the government, same as Jagatsinghpur and Cuttack districts too. Mostly the Muslims respondents (10%) moved to live with their friends and relatives.

Overall, it is seen that 52% STs relied on the government for information, only 34% received EW through ‘multiple’ channels and 12% from the ‘TV Channels’. And since SCs had less access to Government, they were connected to ‘Multiple’ channels for warning.

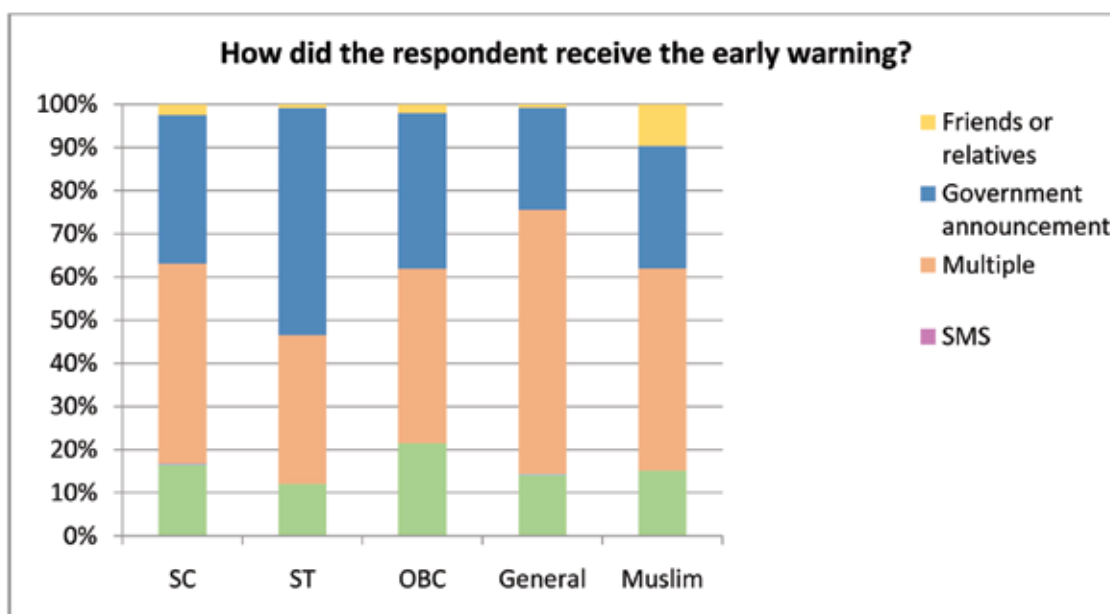


Table 2: How did the respondent receive the early warning?

Of all the respondents, over 94% of the respondents reported that there were no transportation arrangements to take them to the shelters. Less than 1% of Muslim respondents received transport facility. This was followed by 96% that stated transportation facilities were not provided as the shelters were within walking distances.

SHELTER

Of the 2338 respondents, 1694 or 72% had moved to safe locations. 97% of all ST respondents, 86% of all Muslims and 79% of all SC respondents stated that they had left for safer locations. A substantial percentage of the general category (43%) and OBCs (41%) stayed behind, especially in Puri and Khordha districts. 21% of SCs also stayed back in their homes across the survey districts.

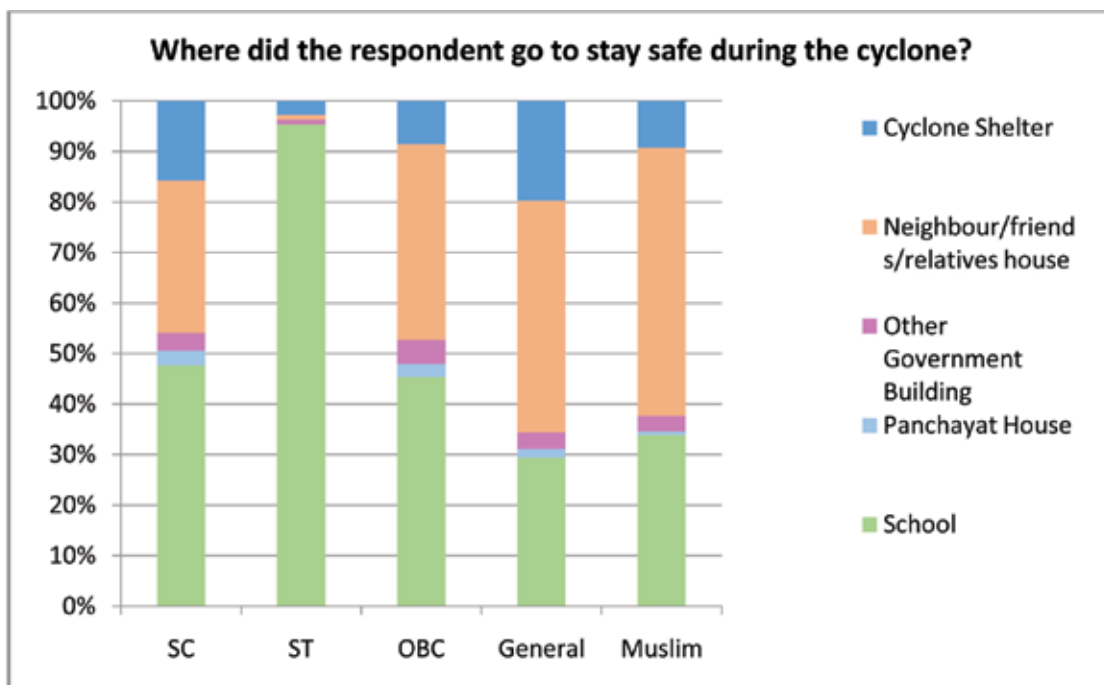


Table 3: Where did the respondent go to stay safe during the cyclone?

Of the total respondents who took refuge in shelters, 47% were sheltered in government schools, predominantly occupied by STs (95%), followed by half of the SC respondents (48%). Only 29% of the general category, followed by Muslims (34%) were sheltered in schools. Most had found refuge with their friends and relatives (46% and 53% respectively). Only 14% of the respondents were accommodated in cyclone shelters, of which, 20% were General and only 16% were SC respondents. Only 3% of the ST respondents had access to cyclone shelters, while 20% of the general category moved to the multipurpose cyclone shelter. In Khordha, only about 8% of SC respondents were accommodated in cyclone shelters, while across all districts, higher numbers (24%) of general category people found their way to the cyclone shelters. Given their locational vulnerability with weak housing structures, SC and ST communities are rather dependent on public spaces, yet fewer of them were accommodated in cyclone shelters, as compared to general community respondents who either stayed back in their pucca houses or moved to live with family or friends.

When the cyclone hit, the SC people from the Biripedia hamlet in Puri went to the village school where some rooms were occupied by people from the general community and Dalits in the other rooms. The SCs were not allowed into these rooms because of their status in the caste hierarchy, stones were thrown at them and they were pushed out of the school campus after a quarrel. Later they went to another school building, far from their hamlet and requested the people who were already there to let them take shelter. Initially, they were not allowed to enter but were later allowed to occupy a corner of the veranda along the boundary wall, where they stayed with their children until the cyclone had passed. When they left the shelter and went home, they found that was completely damaged, and with no other option, they took shelter under an uprooted banyan tree.

Nearly 42% of the respondents stayed in the temporary shelters for ‘more than three days’, this primarily includes 46% of the SCs, followed by 43% OBCs, and STs at 34%. District-wise, the percentage of SCs in Puri (46%), Khordha (53%), and Jagatsinghpur (47%) that stayed in temporary shelters for over three days was consistently high. Across the districts, the findings have revealed that the SCs lived longer in temporary shelters than any other community. Many continue to be at shelters without a home to go back to after all was lost in the cyclone. 16% of the Muslims were at shelters when the study was being undertaken.

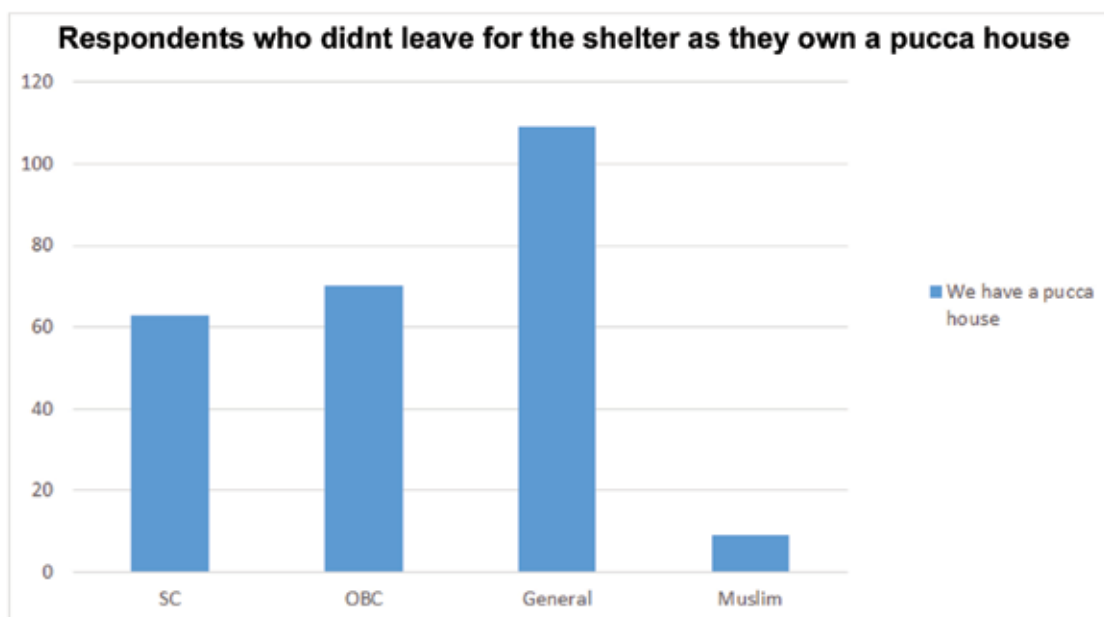


Table 4: What was the reason for the respondent to not go anywhere to stay safe?

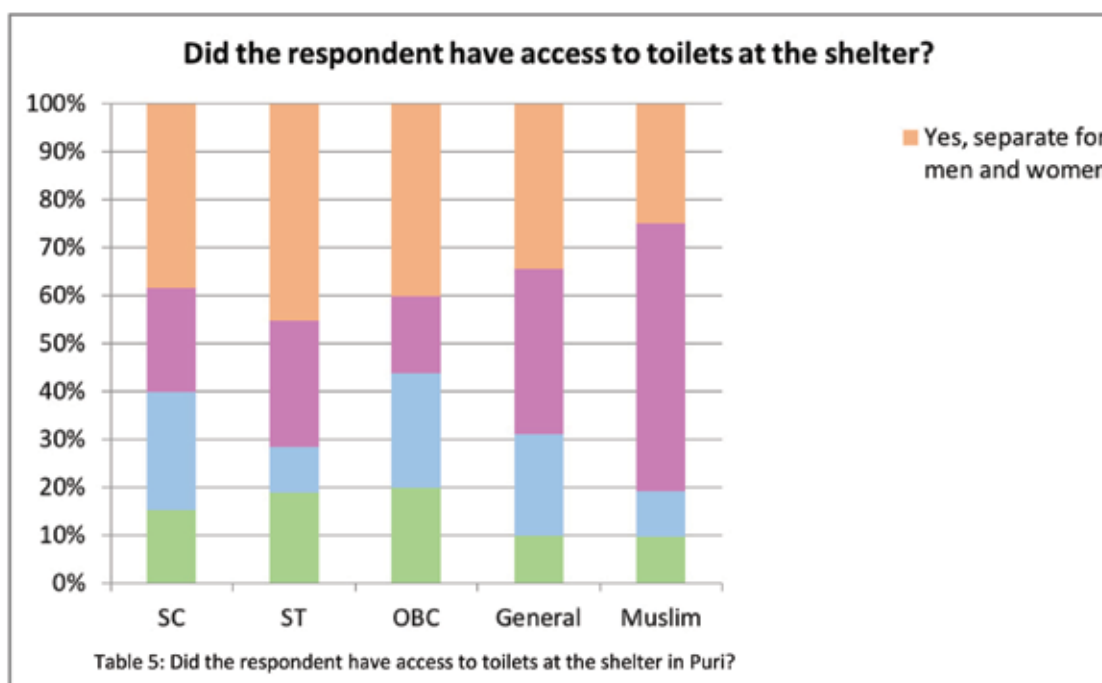
A large percentage, 70% SCs, 57% OBCs, 34% general communities, 40% Muslims, stated that they didnot want to leave their houses. However, only 25% of the SCs, as compared with 64% of the general community, 45% of Muslims and 38% of the OBC respondents owned pucca houses.

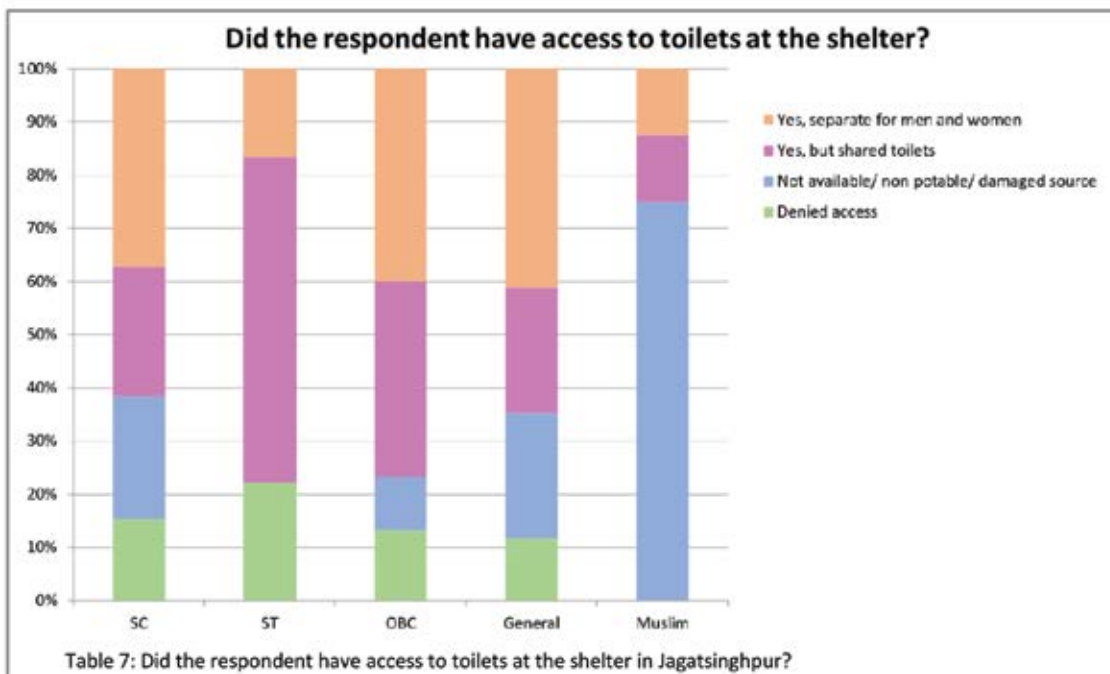
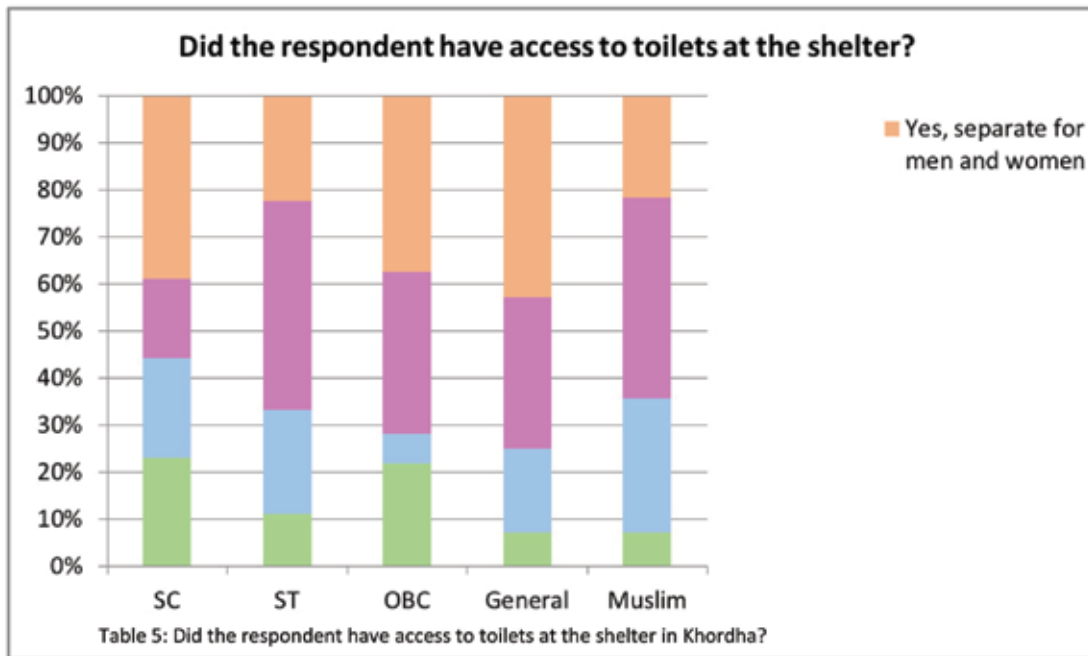
In Jagatsinghpur district too, 65% of SCs were reluctant to leave their houses, even though only 27% lived in pucca houses. Interestingly, 60% of the general community owns pucca houses, yet 35% had still moved to temporary shelters. Similarly, in Puri district also, 72% of SCs stayed behind in their homes, even though only 22% have pucca houses. In Jagatsinghpur, 69% of the general category respondents have pucca houses which explains why only 28% of them moved to temporary shelters, while the same logic stands failed in the case of SCs and STs. Of the 79 cases of ‘denied access’

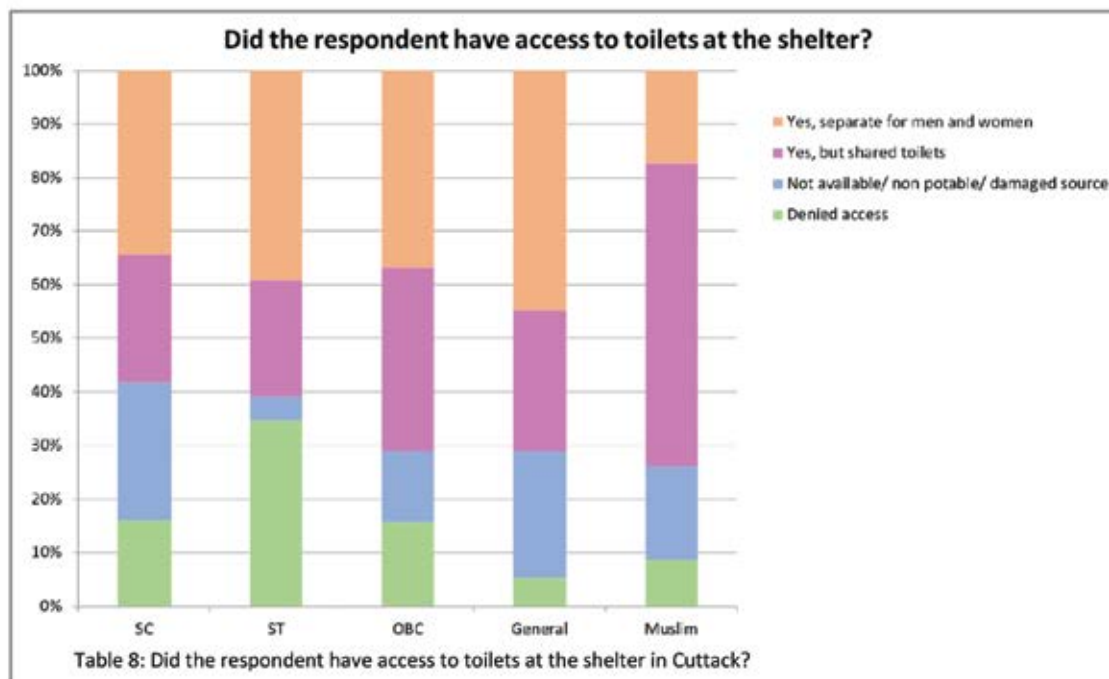
to the temporary shelters, 39% of the SCs were denied access to schools, 37% were denied access to cyclone shelters. The discrimination was stark in Puri where 40% SC respondents were denied entry into schools and 36% SC respondents were turned away from cyclone shelters.

DRINKING WATER AND SANITATION

Water is a recurring theme in the narrative of discrimination, in many villages the SC and ST hamlets do not have access to clean drinking water and have to rely on the tube wells in general community and OBC hamlets. This is a point of conflict and humiliation for the marginalised communities. This was no different in the post-disaster scenario where close to 82% of the OBC respondents had greater availability and access to water with the lowest availability and access being reported by Muslims at 64%. Water scarcity was reportedly higher for the Muslim respondents (30%) and 18% of the SC respondents. Only 52% of ST respondents had access to water in Jagatsinghpur, followed by 64% of Muslim and 72% of SCs. Only 73% of SC and 66% of Muslim respondents had access to water in Puri.







Of all the respondents, 17% SC, 23% ST and 19% OBC respondents reported that they were 'denied access' to toilets at the shelter. Many of the SCs (24%) reported unavailability of toilets or damaged toilets. Fewer Muslims (21%) had separate men and women toilets at the temporary shelters, while it was available for 43% of the General category in Khordha. In Puri as well, Muslims had the lowest provision of separate toilets, and 56% were accessing shared toilets.

A strikingly higher percentage of Muslims (75%) reported unavailability and damaged toilets in Jagatsinghpur, yet only 13% had separate facilities for men and women and had access to shared toilets respectively. Only 17% of Muslims had separate toilets for men and women, followed by 17% of the STs in Jagatsinghpur, while 41% of the general category had a separate facility for men and women. 23% of SC respondents were denied access to toilets in Khordha, and 35% of the STs reported the same in Cuttack.

FOOD

Only 56% of all the respondents were provided with the cooked food at the shelter, the availability of fresh nutritious food was low across the four districts, an indicator of a serious lapse in judgement on the government's part. Only 21% of Muslims and 58% of the SC respondents received cooked food in Puri, and the trend remained nearly constant across other districts. In some cases, the distribution of cooked meals was staggered, 27% of SCs and 33% of the Muslim respondents

across the four districts received one meal a day. Only 61% of the SC respondents and 44% of Muslims received two meals a day. In Cuttack, 18% of the SCs and 20% of Muslims were served cooked meal only once a day. Similarly, 26% of the SCs and 33% of the Muslims received cooked food only once during the duration of their stay in the shelter.

A significant percentage (29%) of people reported inconsistency in the quantity of cooked food. While inconsistency in food quantity was reported by all the communities, higher number of instances were reported in Cuttack by 33% of Muslim and 32% of the SC respondents in Cuttack. The same was reported by 45% of the Muslim respondents Puri; 29% and 23% of Muslims and SCs in Khordha, and 75% of Muslims in Jagatsinghpur. There were also 64 reported incidents of caste-based preferences over food distribution by 17% of Muslims in Puri, and 10% of SC respondents in Cuttack. 67% of the ST respondents and 59% of SC respondents reported the scarcity of food as they were served last. This is a strong indication of untouchability that is widely practiced in these villages. For instance, in tea shops, the SCs are not served in plates and there are separately marked glasses in which they are served. They are not invited to the village feast, however, when they are, they are served in separate tents or sheds and allowed to eat only after the general communities have eaten. They are not allowed to enter or worship in the village temples.

Of 879 respondents, 88% received cooked food supply/distribution from the panchayats, followed by an unimpressive provision from the community kitchen(6%); 84% of the SCs received cooked food from the panchayats. Only 80% of SCs were served by the panchayats in Khordha district and fewer (78%) in Jagatsinghpur. The general category respondents were the highest served community (97%) across the districts by the panchayats.

While 94% of respondents had denied the availability of age-appropriate baby food,55% said thatchhatua was provided to infants aged 6-11 months old. Only 20% of the ST respondents reported the distribution of age-appropriate food.



PART II: RELIEF

FINANCIAL ASSISTANCE

The immediate Financial Assistance announced by the government has reached an overwhelming majority of the people irrespective of caste. But among the STs, the proportion of households that received it (85%) is much lower than all other communities (well above 90%). The ST community in Jagatsinghpur district shows a much lower receipt of the financial assistance – just 70%. The OBC community in Jagatsinghpur also shows a lower level of receipt of financial assistance at 81%.

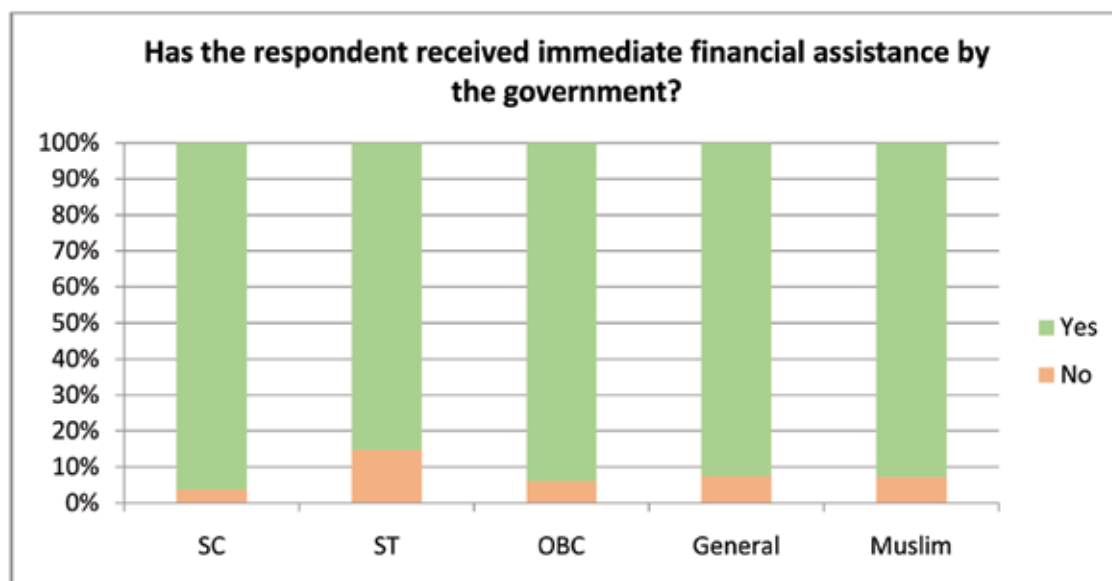


Table 9: Have you received the Immediate financial assistance announced by the govt?

Again, only 69% of the ST households show receipt of the full amount viz. 2000 rupees. The Muslim community shows the highest percentage 100% of receipt of the full amount; closely followed by the general communities (96%), OBC (91%) and SC (88%). On the whole, 10% households have received only partial assistance of 500 rupees, of which 12% are SC and 31% are ST and 10% are OBC. Only 4% households have received partial assistance from among the general communities. This is primarily because Jagatsinghpur and certain blocks of Cuttack were declared only as partially affected and hence only 500 rupees was announced. This has led to disparity among the affected households in disbursements and is an indicator of the need for stronger representation for equal access to financial assistance across the board for all affected settlements.

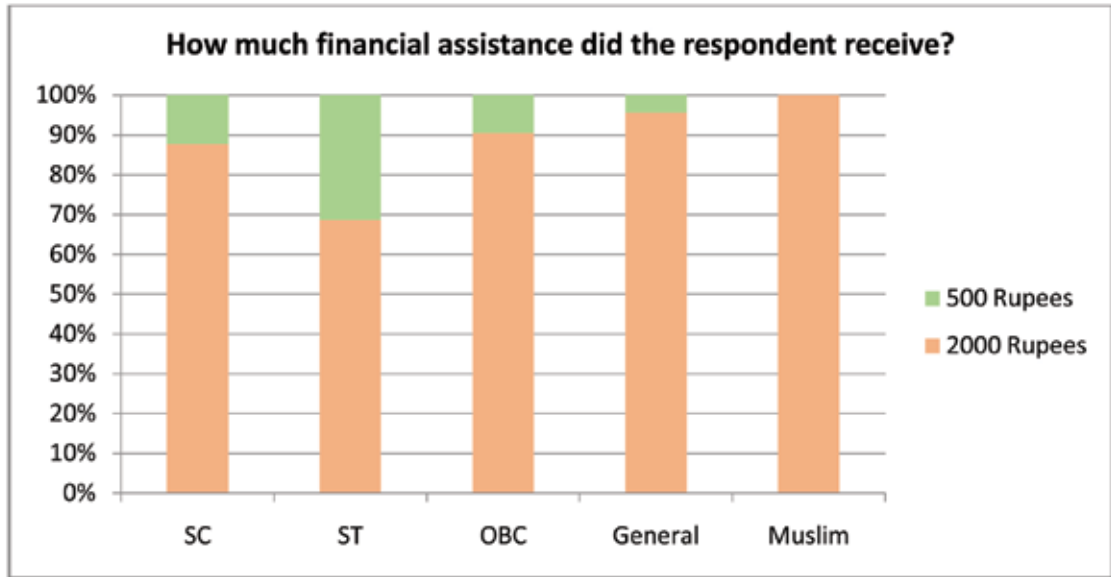


Table 10: How much financial assistance did you receive?

If we take the three districts other than Jagatsinghpur, we can see that nearly 100% of the households have received full assistance. The data also shows that 61% of the respondents have received financial assistance after one week but before two weeks of the disaster. Nearly 85% of the ST respondents received assistance within the same time, which is far higher than all other communities. In the case of the general communities, 74% of the households received assistance within two weeks in comparison with 60% of the SC and 59% of the OBC families. It is significant to note that only 28% of Muslim families received relief during this time and as many as 70% of the Muslim families received relief only after two weeks.

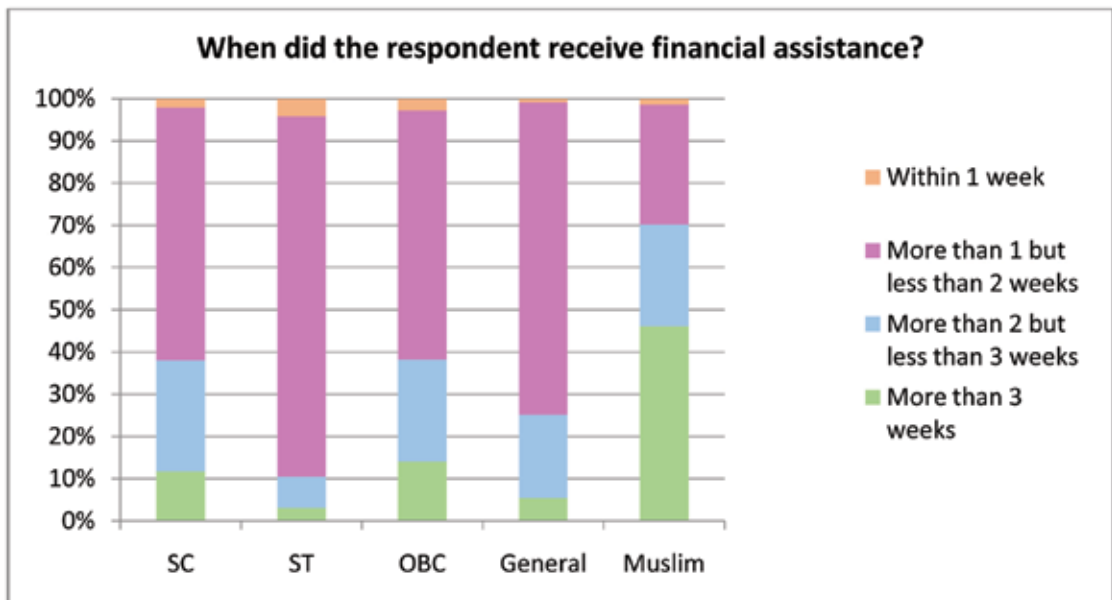


Table 11: When did you receive financial assistance?

The affected households of Puri were entitled to the disbursement of Additional Special Assistance of 1000 rupees for the affected households in the district. Only 40% of the households have received it, with the lowest tally for ST households at 6%(45.10% of SCs, 45.03% of OBCs and 50.34% of Muslims received this additional assistance). Most households did not receive this amount until the third week, this includes nearly 72% of all respondents. Only 21% received the assistance after one week but before two weeks of the disaster, and only a handful of families, 0.71% received it in the first week. It should be noted that in terms of receipt of the assistance the proportion of households has been similar for SC, OBC and Muslim communities. But even after three weeks, the proportion of SC households that received this additional assistance remains lower than OBCs and Muslims.

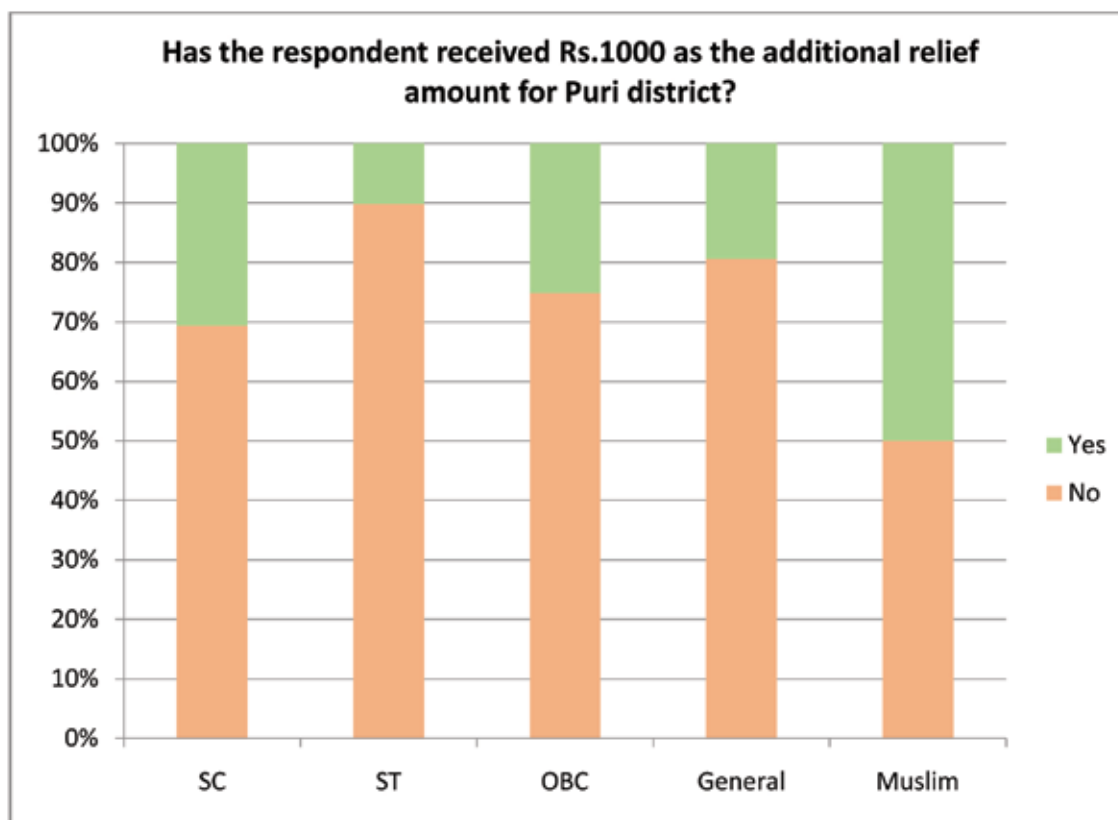


Table 12: If you belong to Puri District, have you received the additional gratuitous relief amount of Rs. 1000?

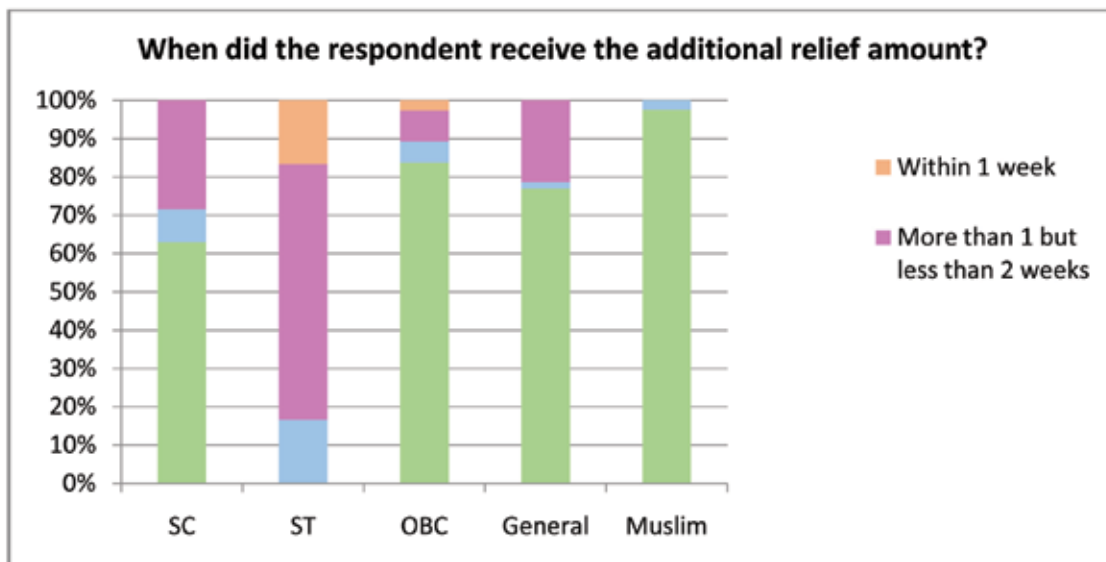


Table 13: If yes, when did you receive the additional relief amount?

RELIEF (RICE, TARPAULIN, KEROSENE)

Close to 96% of all respondents across all communities have received rice, however, this does not necessarily mean that they have received the entitled quota of rice. In absolute numbers, 99 households that constitute 4% of all respondents (of which, 39 are SC, 5 are ST and 12 are Muslim and 18 are OBC) have not received rice at all. Except for Jagatsinghpur, 99% of the respondent households across the board in all other districts have received the full quota of 50 kilos per household.

It is safe to generalise and say none of the relief material reached the affected in time. Only 2% of the households (just 40) received rice within the first week of the cyclone. While 66% of the General community households received rice in the second week, only 56% of the SC, 58% of the OBC, and 21% of the Muslim households received rice in the same week. In many cases, 31% of SC, 26% of OBC, and 29% of the Muslim households received rice only in the third week. Some of these households had to wait more than three weeks going up to a month, this includes nearly half the respondents from the Muslim community (50%) and 12% of the SC households.

In an incident that was reported from Ganjam district, the relief that was to be provided to the SC community was looted by dominant caste people while the relief material was in transit. When the SC community went to the police station to report the incident, an FIR was filed against the SC people, and no action was taken against the mob of general caste people who were guilty. NDW has requested the authorities for a copy of the FIR.

In what seems to be the trend of relief distribution in Odisha, a substantial proportion of households received tarpaulin very late. Only 74% of the households across communities have received tarpaulin sheets, 35% got it in the second week, 37% in the third week, and 21% after three weeks – thus defeating the purpose of making temporary shelter available immediately following the disaster. Again, more than half (52%) of the Muslim households received the tarpaulin only three weeks following the cyclone.

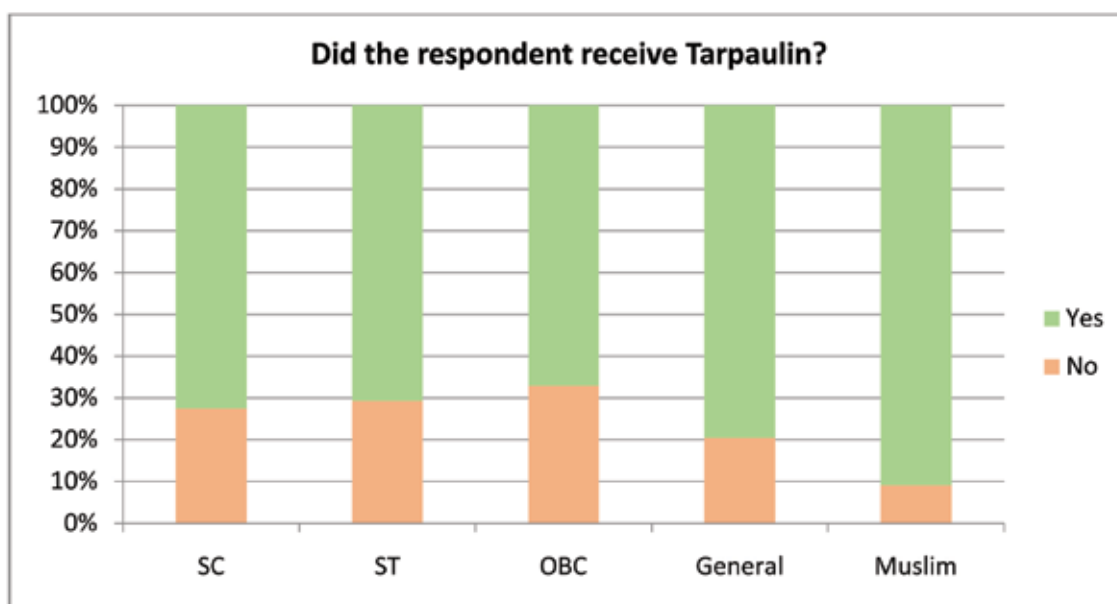


Table 14: Have you received tarpaulin?

In Jagatsinghpur and Cuttack districts, the delay in distributing tarpaulin sheets has been more pronounced. In Jagatsinghpur, 77% of the SC households received the sheets only in the third week and after, while in Cuttack this was true for close to 90% of the SC households. Among the ST households, 55% in Jagatsinghpur and 88% in Cuttack received the sheets only in the third week and after. Even for the OBCs, the figures are 80% and 95%. 100% of the Muslim households in Cuttack districts received the sheets only in the third week and later. In many cases, respondents were given an additional 500 rupees to buy tarpaulin, which they finally did not because it was not available.

There has been differences documented in the size of the tarpaulins that were distributed and across communities the respondents (86%) complained that the size of the tarpaulin was too small. Most of the households (81%) have received smaller sheets with dimensions of 20ftx10ft, of which the SC and OBC respondents received 16% each. Only a limited proportion of households (18.85%) received larger sheets (20ftx20ft, or 20ftx40ft), mostly the ST, Muslim and General communities – 35%, 34% and 20% respectively.

A significant proportion of all surveyed households (39%) did not receive the 2.5 litres of kerosene that was announced by the government as relief. While 73% of the general community households and 82% of the Muslims received kerosene, only 59% of the SC

households, 34% of the ST households and 49% the OBC households received kerosene. There were also critical delays in the distribution of the much-needed kerosene, only 6% of all the households received it in the week after the cyclone. While a little more than half (52%) of the households received it in the second week, 28% had to wait three weeks and for 15% the delay went up to four weeks.

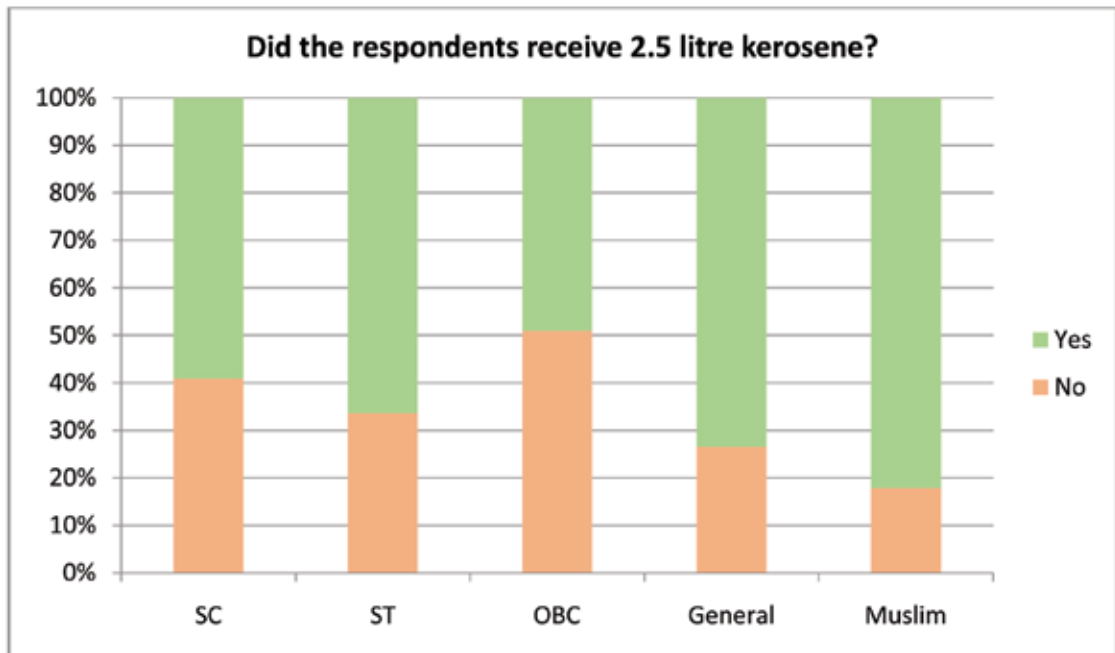


Table15: Have you received 2.5 litres kerosene?

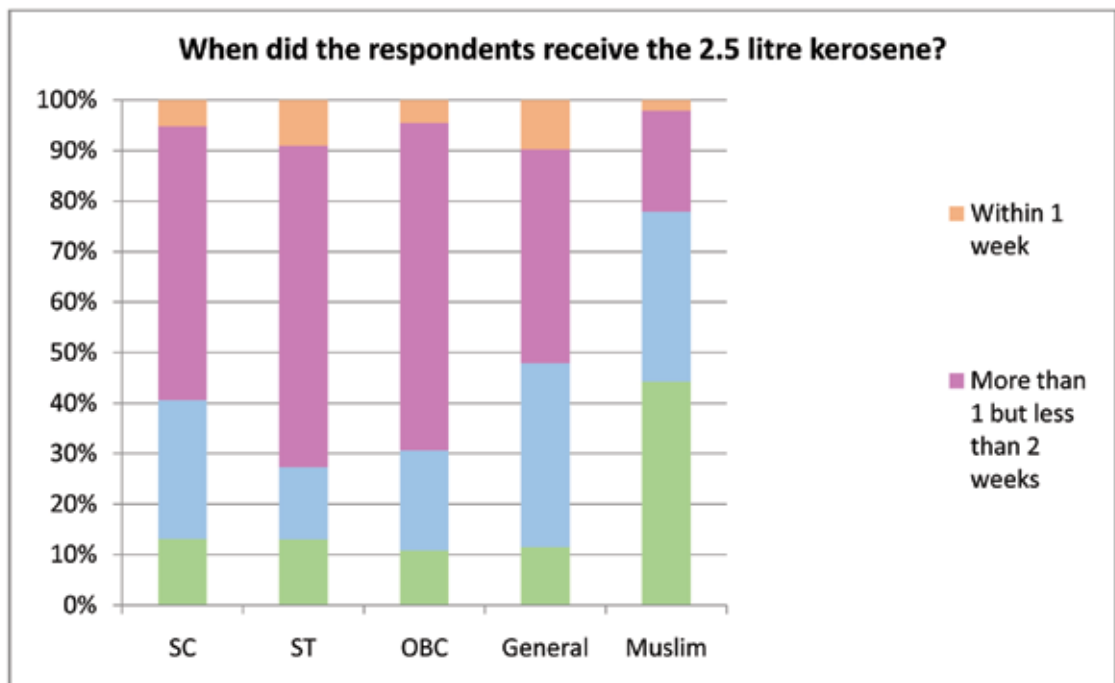


Table 16: When did you receive 2.5 litres of kerosene?

It was strongly felt that help from independent NGOs during Cyclone Fani was negligible, compared to the time during the Super Cyclone in 1999. Only 23% of the respondents have reported that they received relief from NGOs, these activities though inadequate were targeted towards the SC and ST communities. Overall, only 29% of SC households, 51% of ST households and 21% of the Muslim families have reported having received relief material from NGOs. When we examine the district-wise data, we see that in Khordha district the percentage of NGO assistance received by general community households (25%) is significantly higher than the other districts (12% in Puri, 14% in Jagatsinghpur, and 11% in Cuttack). Correspondingly, the proportion of SC households that received NGO assistance in Khordha (25%) is seen to be lower than the other districts (29% in Puri and in Jagatsinghpur and 33% in Cuttack). Another aspect of relief that was entirely missing, was the relief kits that the flood-affected are given when they leave the shelter. An overwhelming 97% of respondents said that they did not receive any kit, while, 70% of the households have said that the provision of relief was not based on how accessible their settlements were and the community-wise response reveals a pattern of discrimination.



PART III: DAMAGE ASSESSMENT (HOUSING AND WASH)

HOUSING

A majority of the structures of SC, ST, and Muslim homes were built with mud-walls and a thatched roof i.e.75% of the SC respondents, 96% of the ST respondents and 64% of the Muslim respondents.If we consider the respondents living in houses built with unsafe material and houses that have unsafe structures such as mudwalls with asbestos or tile roofs, load-bearing brick walls with thatched/

asbestos/tiled roofs then the overall percentage would increase to 88% and the SC (90%), ST (98%), and Muslim (90%) communities are those who are most vulnerable. Even the general communities and OBCs (89% and 80% respectively) live in similar houses built with unsafe material and unsafe structures.

The data reveal that the houses with mud walls and thatched roofs were damaged extensively. Presumably, these are those of the STs, SCs and Muslims, as they have the maximum number of houses made with mud walls and thatched roofs. Similar houses of OBCs and general communities were damaged to a lesser extent, which could probably indicated that they had less exposure to the cyclone. In this analysis, the houses built with multiple materials have not been considered as it was not possible to assess their safety based on the structural characteristics. On the whole, 10% of the respondents have houses built with multiple materials. OBC respondents have the highest proportion of such houses (16%) followed by Muslim (9%), SC (9%), general (8%) and ST (2%) communities. Although Odisha's history is fraught with disaster and despite the state being more vulnerable to cyclonic activity than any other in the country, the data reveals that very little has been in terms of DRR over the decades.

The damage to houses caused by the cyclone was extensive, in fact, it has affected 99% of the houses of all respondents. But the extent of damage varies community-wise, presumably based on the quality and strength of housing. The vulnerabilities of each community emerge from the data collected – 68% of all SC respondents' houses were fully damaged while 31% were partially damaged, 71% of all ST respondents' houses were fully damaged and 29% partially damaged, 71% of all Muslim respondents' houses were fully damaged while 29% were partially damaged. In comparison, the proportion of houses damaged of general communities (51.79% fully, 47.45% partially) and OBCs (54.55% fully, 44.14% partially) are lower.

92% of the respondents across communities said that the government has assessed the damage. While 94% of the SC respondents, 97% of the general community respondents and 92% of the Muslim respondents have confirmed that the assessment has been done, only 73% of the ST respondents and 84% of the OBC respondents have said so. But when asked about the damaged category in which their damaged houses were recorded 90% of the respondents across all communities were unable to give any specific response. This reveals a general lack of awareness among the people regarding the standards set by the government for housing compensation, no proactive effort made by the government to consult the people and a lack of transparency. This is bound to affect the marginalized com-

munities the most as their houses are the most vulnerable and the maximum damage has been reported from the ST, SC and Muslim communities.

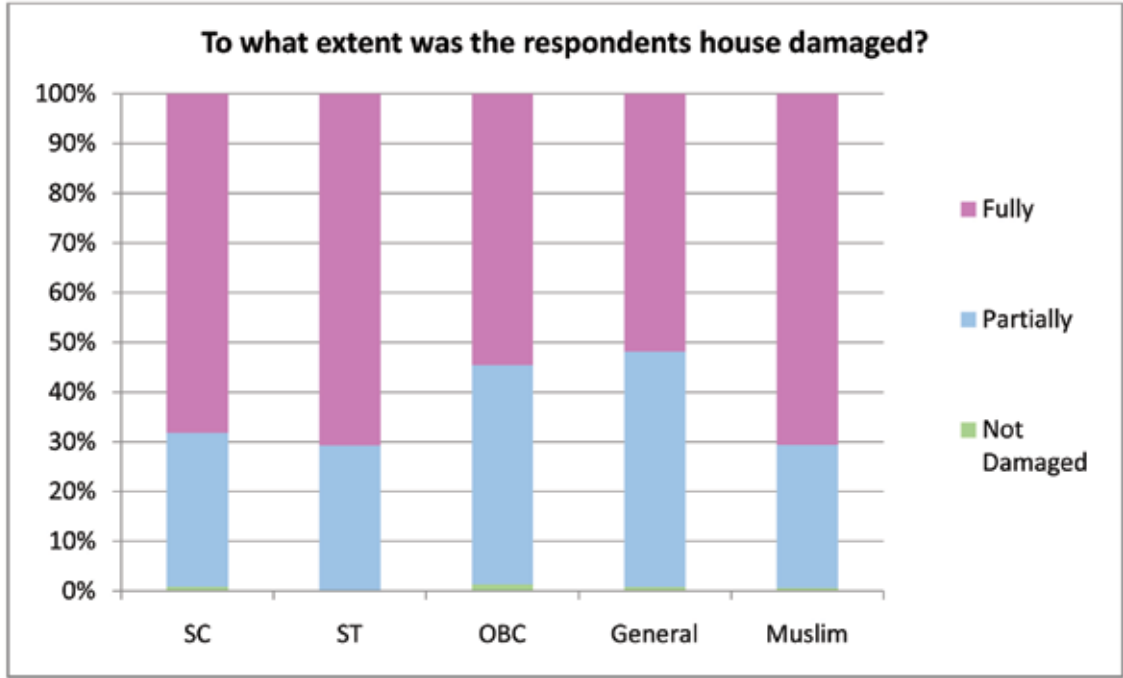


Table 17: To what extent was your house damaged due to the cyclone?

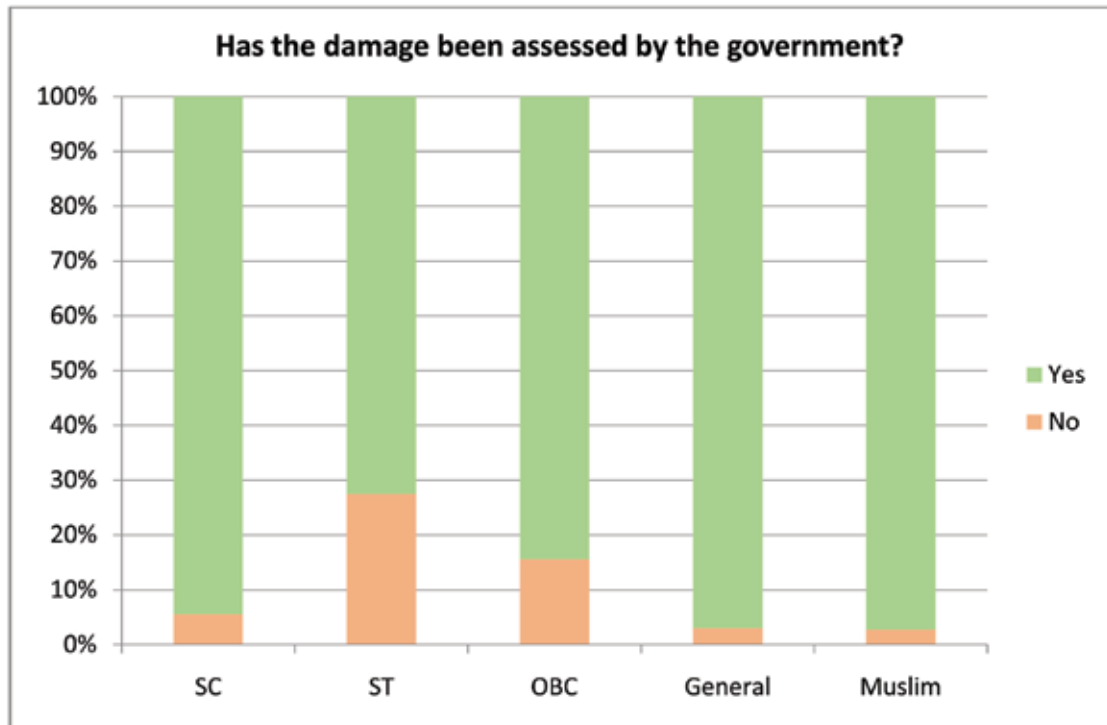


Table 18: Has the damage been assessed by the government?

WATER

While the overwhelming majority of the respondents from SC, OBC, general and Muslim communities (93%, 94%, 96% and 99% respectively) mentioned that their water sources were not damaged and were accessible, only 77% of the ST respondents reported that their water sources were intact and accessible after the cyclone.

Although very small in scale, exclusion and discrimination related to access to water have been reported. About 4% of the SC respondents said that while their water sources were unaffected by the cyclone, they were denied access to it by the dominant communities. Another 3% of the SC respondents said that their water sources were damaged and that they were denied access to water sources that the dominant communities considered their own. This discrimination was higher in the ST community, where 21% of the ST respondents have reported that their water sources were damaged and that they were denied access to the water sources controlled by the dominant castes.

In some cases, despite their water sources being unaffected by the cyclone, 2% of the ST respondents and 1% Muslim respondents said that they were denied access to it by the dominant communities.

Interestingly, even OBC and general community respondents have reported the denial of access to their water sources (6% and 3% respectively). The OBCs were likely denied access by dominant communities just as the SCs and STs were. But similar complaints from the general community respondents could indicate internal conflicts around water resulting in restricted/denial of access to water. There has been extensive damage to sanitation facilities across all communities. 67% of all respondents have reported full damage and 29% have reported partial damage.

Of the 1871 respondents who have given a clear response to this question, 83% said that women and girls had no privacy for sanitation in the shelter. And large segments of all communities – 87% of the SCs, 76% of the STs, 80% of the OBCs, 78% from the general community, and 82% Muslims – have complained of a lack of privacy for women and girls in the shelters. SC respondents form the highest proportion of those who complained about the lack of privacy for women and girls. There have previously been incidents of abuse and exploit that girls and women of the SC community at the hands of the dominant caste communities. This occurs mostly when they are in vulnerable situations like when they go to fetch firewood or when they go to the fields because they have not been provided toilets under the Swachh Bharat Programme.

It is important to note that only 60% of the respondents have answered this question at all. The rest of them either did not answer or answered as 'not applicable' or 'don't know/can't say'. Upon analysing the data across communities, we see that the lack of response was highest among SC respondents (69%), followed by OBC (64%), Muslim (44%), General (52%) and SC (34%). After taking into account only the clear

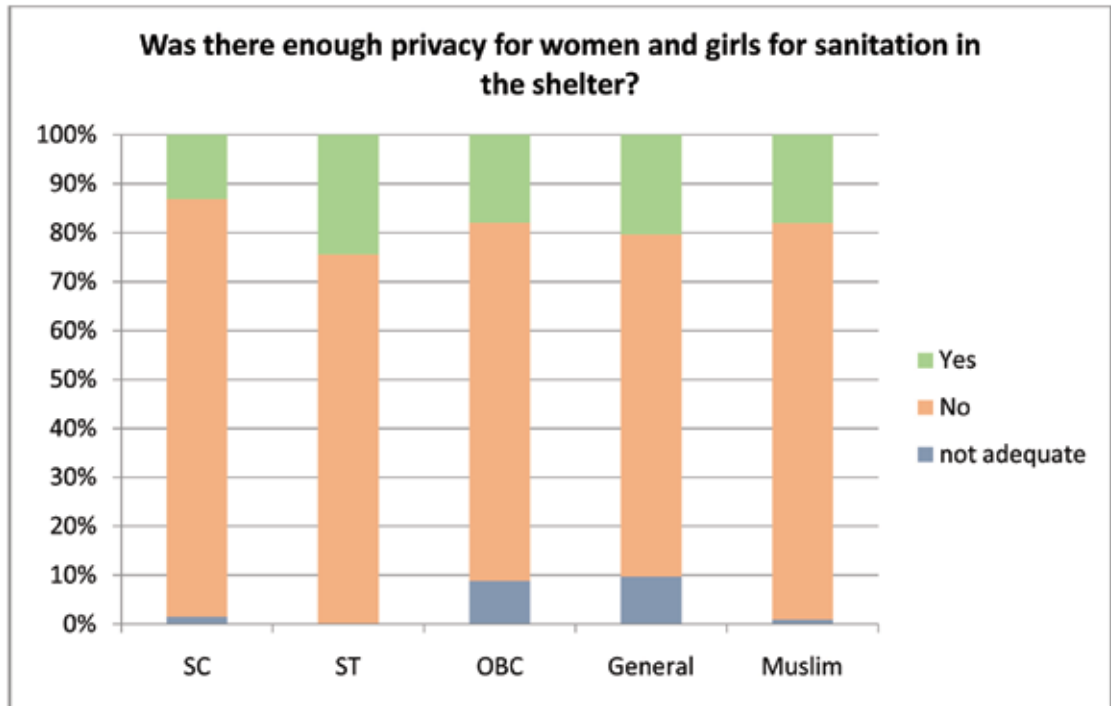


Table 19: Was there enough privacy for women and girls in the shelters concerning sanitation facilities?

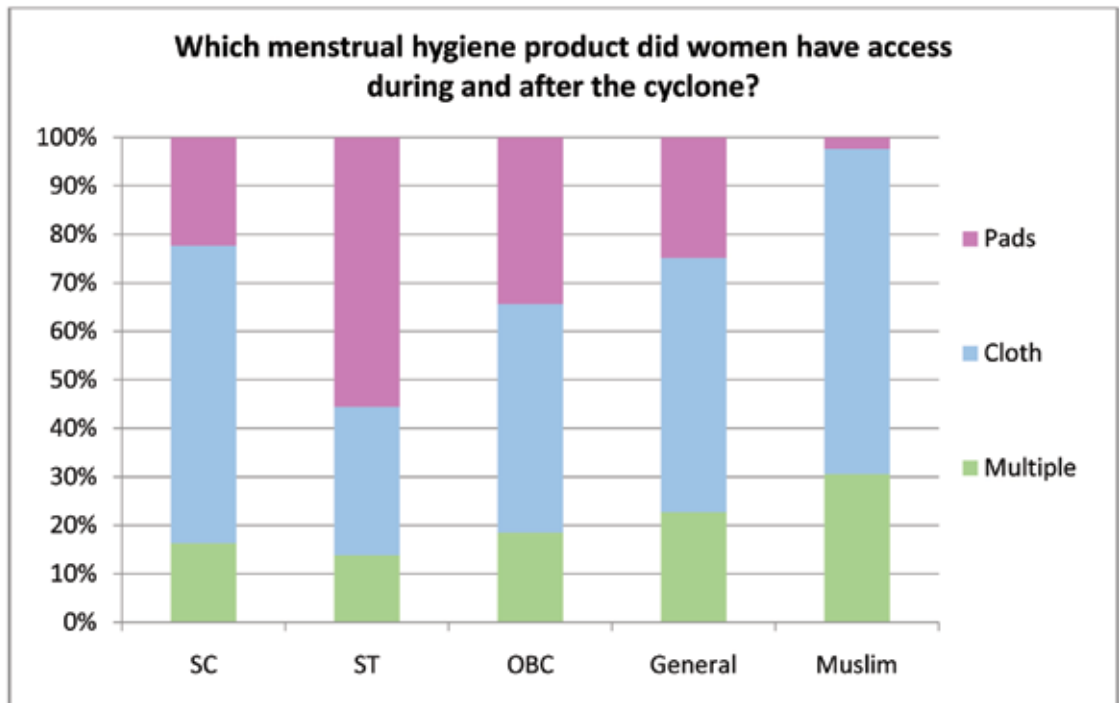


Table 20: Which menstrual hygiene product did women have access during and after the cyclone?

responses, the analysis reveals that on the whole, only 24% of the women had access to menstrual pads following the disaster, 54% used cloth, and 18% used multiple materials like cloth as well as pads. Muslim women had the lowest (2%) access to pads followed by SC respondents at 21%. Interestingly, although small in term of numbers, the ST respondents reported a higher percentage of use of pads (56%).

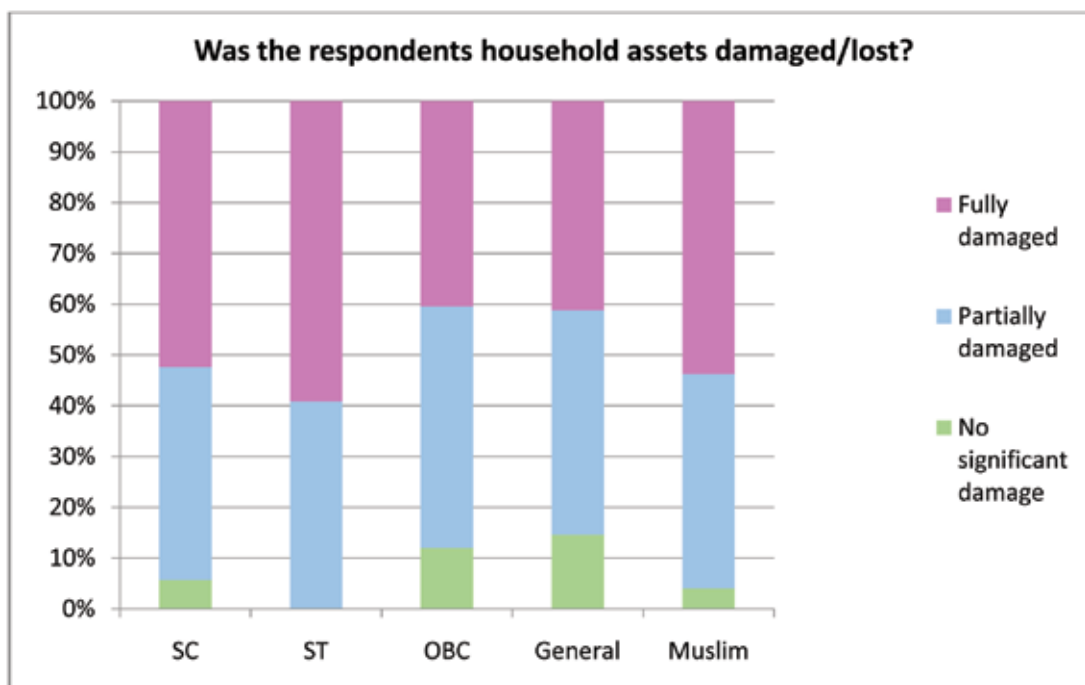


Table 21: Were your household assets damaged/lost?

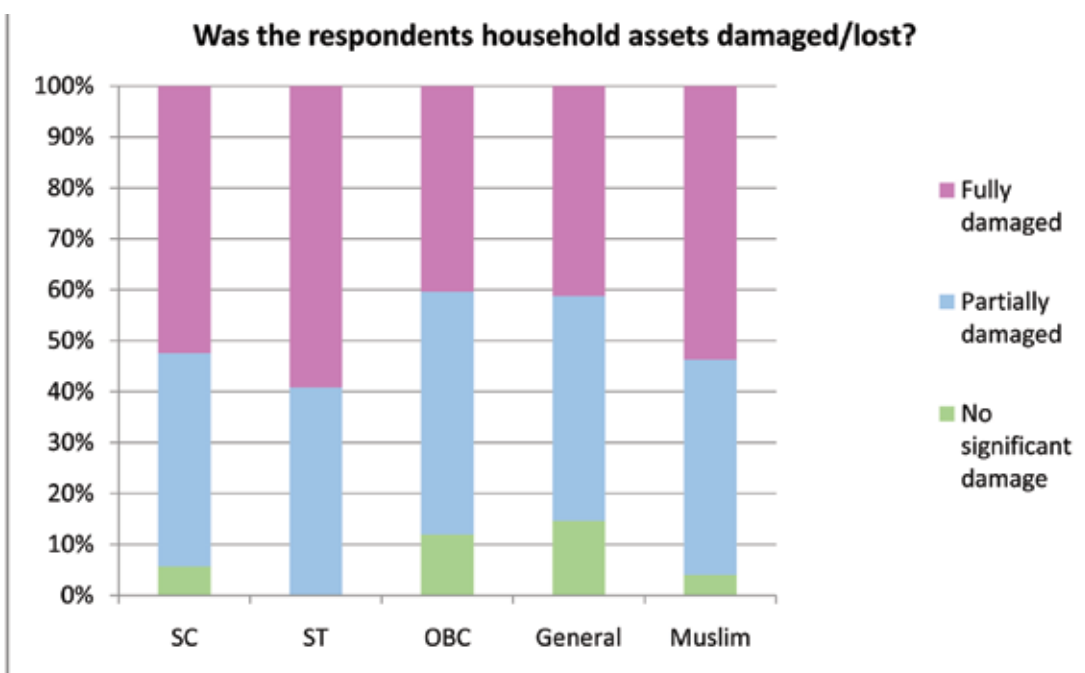


Table 21: Were your household assets damaged/lost?

More than half the ST, SC and Muslim respondents have reported full loss or damage to household assets to the tune of 60%, 52% and 54% respectively. General and OBC communities have lost about 41% and 40% of their household assets respectively. Partial loss or damage has been more or less in the same range for all communities, i.e. between 41% to 48%.

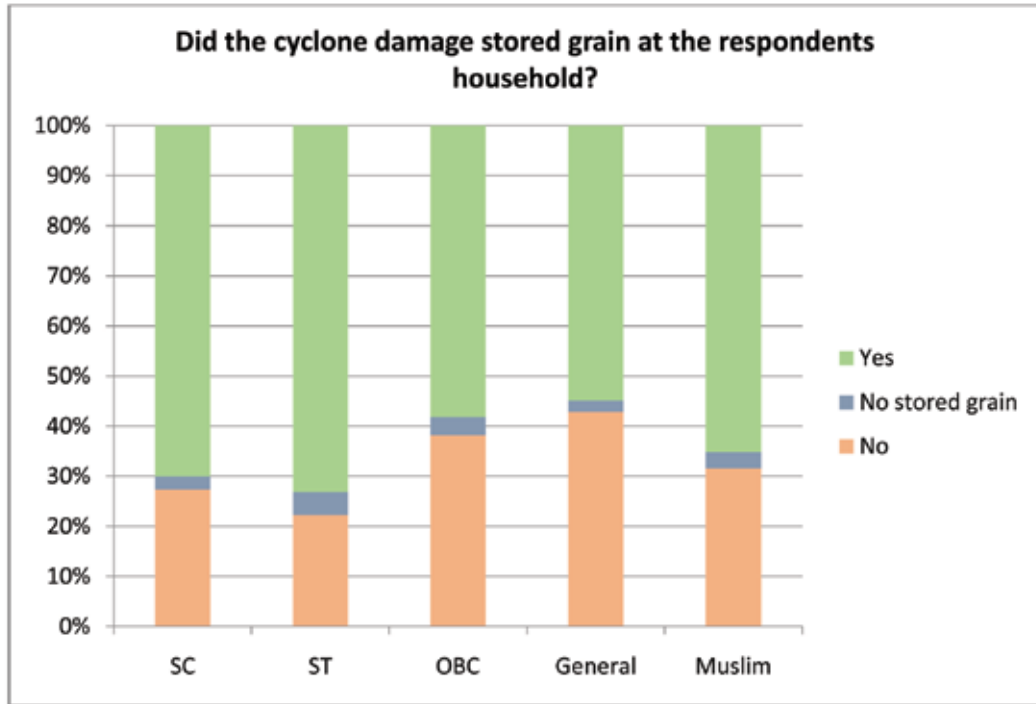


Table 22: Was your stored grain damaged due to the cyclone?

The damage to stored grain stock has been the highest for the ST community with 73% of the households reporting the damage. This is followed by SCs (70%), Muslims (65%), OBCs (58%) and the general community (55%). The lack of adequate Disaster Risk reduction (DRR) interventions over the past decades, especially lack of safe housing for SC, ST and Muslim communities, further compounds the losses of household assets and grain stocks.



PART IV: DAMAGE TO LIVELIHOOD

The main means of livelihood of the respondents from all districts were agriculture sharecropping or cultivation on leased land (15%), an additional 14% work as agricultural labour, casual labour (13%), and fishing (5%). Many respondents were also engaged in small businesses (2%), poultry farming (0.13%), betel vine (2%), horticulture (0.22%), fruit trees (0.04%), and mushroom cultivation (0.04%). The remaining 48% have been categorised as multiple, which indicates that several of these communities have to do more than one job to make ends meet.

The prominence of sharecropping and casual labour indicates that these communities rely on a dominant community for work and have no means in the event of a natural disaster. In Puri, 15% are engaged in sharecropping and cultivating on leased land, casual labour is 13%, agricultural labour accounts for 13%, and fishing is at 4% of which maximum number SCs (7%) are engaged. Sharecropping and cultivation on leased land are a prime means of livelihood for 55% of the ST community, closely followed by 17% OBCs in Puri. Muslims in the district are predominantly employed in casual labour (27%) and agricultural labour (30%). In some cases, the general community is also involved in fishing activities, here there have been reports of the dominant caste using force to prevent the marginalised from fishing.

In 1995, the state of Odisha formed the Chilika Development Authority (CDA), which was envisaged as an initiative to promote sustainable fishing and to keep the biodiversity of Chilika lake intact. The CDA banned the traditional gera bandi style of fishing, which is the traditional way of fishing in Chilika primarily carried out by the SC fishing communities. Slowly, they began denying the resident fisherfolk who belong to the SC community their lease to continue fishing. However, in recent years, non-resident people from the dominant caste communities who discriminate against the SC community, are entering the business. When the SC community protested, they sent people from the OBC community as a proxy. The SC community also has to deal with the mafias that are sent to exploit them.

In Khordha, 44% of STs were engaged in sharecropping and cultivation on leased land, 14% of the Muslim community and 14% of the SC community are engaged in casual labour. Of the respondents from Jagatsinghpur, 15% are engaged in agriculture sharecropping and cultivation on leased land, 29% of which were from the ST community. Of the 14% occupied in casual labour 31% are from the Muslim community and 21% were from the OBC community. 10% of the SCs earn their livelihood from fishing that covers 10% of the respondents from the district.

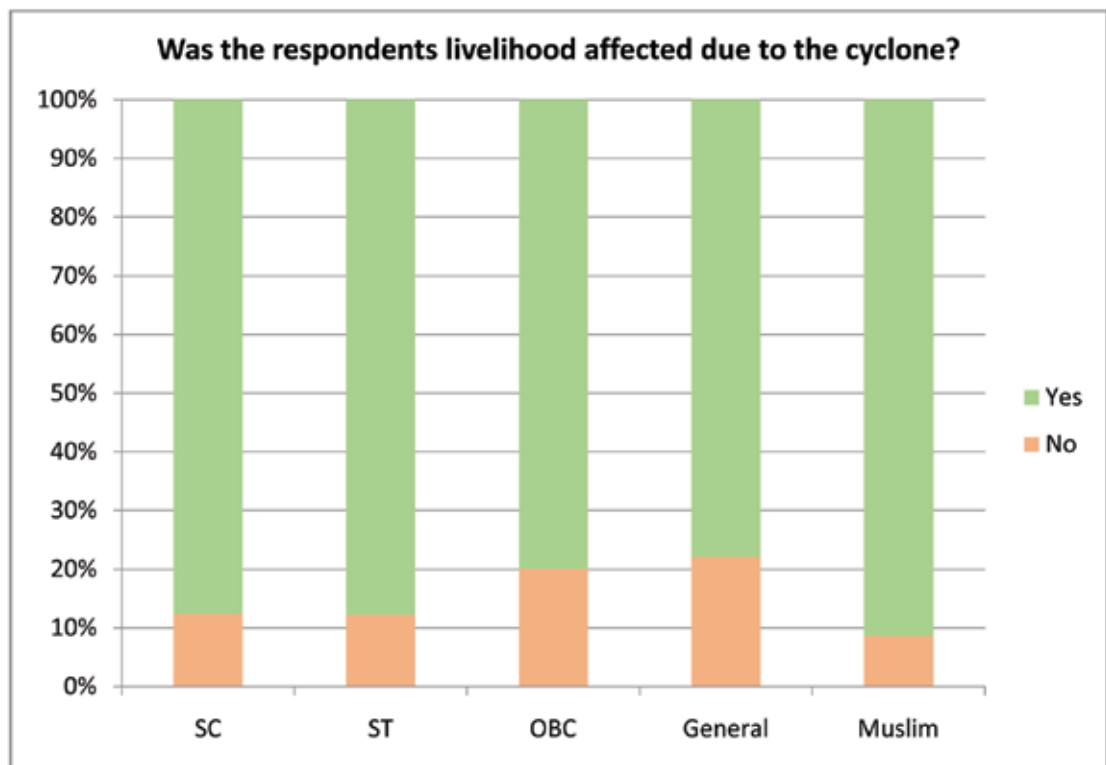


Table 23: Was your means of livelihood affected due to the cyclone?

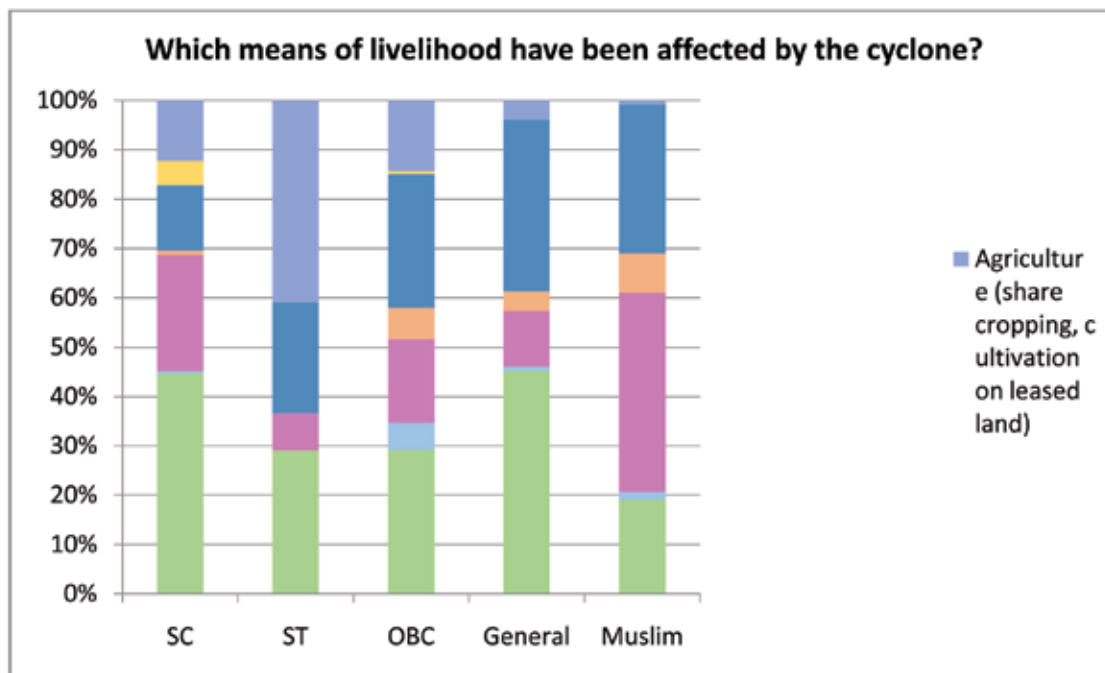


Table 24: If yes, then indicate which one/s have been affected

Of all the respondents, 85% said that their livelihoods were affected by the cyclone. At 91%, the Muslims were worst affected, followed closely by the ST and SC communities at 88% respectively. On the whole, only 15% reported that their livelihoods remain unaffected, the highest being 22% from the general community.

The highest damages have been reported by those who are engaged in multiple occupations at 39%, agriculture labour has also suffered at 20% and 12% of sharecropping and cultivation on leased land. Fishing was also affected at 3%, the most significantly affected being the SC community at nearly 5%.

In Puri, between agricultural labour and those that work as sharecroppers and those that cultivate on leased land, 32% reported that their livelihoods had been affected. And of those engaged in casual labour, 22% reported that their livelihoods have been affected. The district of Khordha has also reported significant damage to livelihoods, predominantly in agriculture – 12% among the sharecroppers and those who cultivate on leased land, and 20% of those who work as agricultural labour, and casual labour at 20%. Small businesses and fishing have been comparatively less affected – that includes 12% of the OBCs and 8% of Muslim respondents who have small businesses and 4% of the SC community who work as fishermen; SC Respondents from Jagatsinghpur too reportedly bore the brunt of the damage to fishing at 7%.

Of the total damage to crops, 50% were crops that were cultivated on sharecropped land, 25% of the damage was to crops that were cultivated on the land owned by the respondents. When examined further, in Puri, the damage to crops on sharecropped land was highest among the SC community at 65%. Of those who crop on land that they own, the highest damage to standing crops was reported by 75% of the Muslim community closely followed by 60% of the general community in Puri. In Khordha, 53% of those engaged in sharecropping reported damage to standing crops. The STs were most affected at 75%, followed by SCs at 63%, 50% of the Muslim community, 45% of the OBCs, and 22% of the general community. In Jagatsinghpur, the highest damage to standing crops was reported by 75% of the Muslim community and 66% of the SCs who were engaged in sharecropping. The sharecroppers are not registered with the government mandi as only the landowners are entitled to be members. The SC community is then forced to sell their produce to the local rice mill middlemen at 1400 rupees per quintal whereas the Government M.S.P (Minimum Support Price) is 1750 rupees per quintal of rice. The sharecroppers are also not eligible for any government assistance in the event of a disaster as there are no legal documents with them from the landowner; any such assistance is given solely to the landlord.

Along with the damage to property and livelihoods, significant damage was done to trees and green cover as well. Nearly 62% of respondents, reported the loss of multiple trees, more specifically, the damage was to banana plants (12%), coconut trees (23%), cashew-nut trees (0.30%), and other fruit trees (3%). The district-wise trend, beginning with Puri maintains that the most damage was to coconut trees (22%) followed by banana plants (12%). In Khordha, 23% of coconut trees and 13% of banana plants were lost, and in Jagatsinghpur 24% of coconut trees and 12% of banana plants were damaged or fallen.

Of all the respondents, the majority at 87% said that less than 10 coconut trees were lost. Of the remaining, 9% reported that the number of trees lost was more than 10 but less than 15. Nearly 41% reported that less than 10 banana plants were lost, 28% reported that more than 20 plants were lost. In Puri, 42% reported that less than 10 banana plants were lost of which 45% belong to the OBC community. And in Khordha, 43% reported that less than 10 plants were lost, again, the highest respondents were from the OBC community at 47%.

Of all the respondents, 82% reported that less than three acres of cashew plantations were affected by the cyclone and 13% reported that more than three acres but less than five were damaged. The highest damage was reported by the SC community at 86% who lost less than three acres of cashew plantations, and of those who lost less than five acres of cashew plantation, the OBCs reported 29%. In Puri, of the 85% who lost less than three acres of cashew plantation, 100% were from the Muslim community and 88% were SCs.

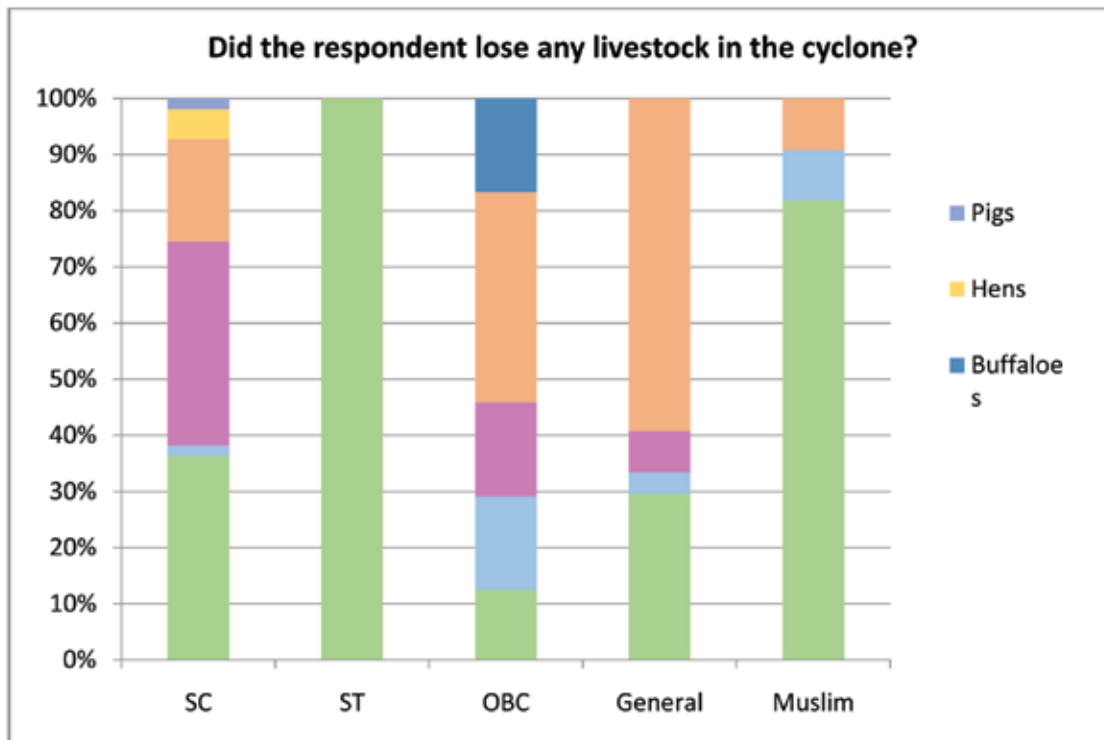


Table 25: Livestock losses

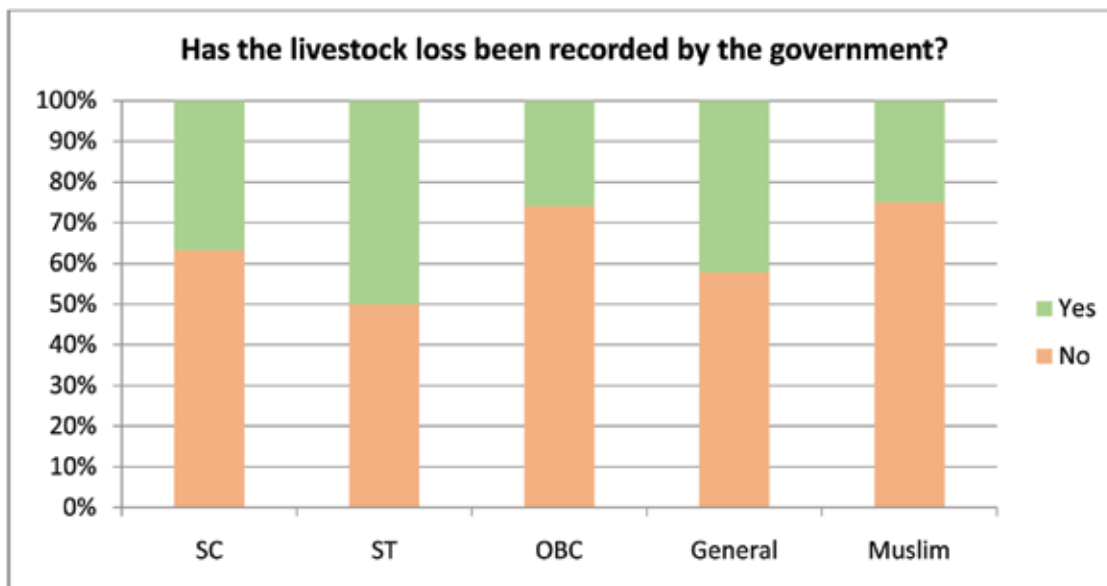


Table 26: Has the Livestock loss been recorded during the assessment survey by the government?

A significant percentage of helpless livestock were also casualties in the cyclone, this included goats, sheep, cows, buffaloes, hens, pigs, and others. Of all the respondents across all three districts, 35% lost multiple domesticated animals. This loss was reported by 82% of the Muslim community and 100% of the ST community. In Puri, the ST community said that the cyclone claimed 38% cows and 23% buffaloes and goats/sheep respectively. In Khordha, 48% of all the surveyed households had lost multiple domesticated animals, the highest being 38% cows of which 75% loss was reported by the general community, 25% among the OBCs, and 17% among the SCs. A huge portion of the marginalised community supplements their meagre income with dairy and poultry products, making this a critical loss.

Close to 35% of all who were surveyed have lost at least one cow or ox, a little more than 5% have also reported that they lost five cows or oxen. In Puri, the loss of cows and oxen were reported by SC, OBC, and general communities, over 66% OBCs and 50% of the general community has lost at least one cow or ox. About 8% of the SC community has lost close to seven cows or oxen.

Close to 58% of all communities have lost at least one buffalo, this includes 100% of the OBCs, and 64% of the SCs reporting the highest loss. In Puri, this loss was reported among the SC, ST, and OBC communities where 60% of all those who were surveyed have lost one buffalo, and 20% have lost two and three buffaloes respectively. In Khordha, the SC, ST, and general communities accounted for the loss of buffaloes, with at least 60% reported having lost one buffalo.

The loss of goats and sheep have been reported by the SC, ST, general, and Muslim communities. This includes 43% who have lost at least one animal and 37% that have lost two. In some cases, 3% have reported that they lost four and five animals respectively. In Puri, 42.86% have lost up to two goats with the general community's loss being recorded at a high 66.67%. Around 9% of the SC households have lost four goats at least. In Khordha, 100% of the SC and ST community has lost two goats and in Jagatsinghpur, 100% of the Muslim community have lost one goat, 100% of the general community have lost two goats, and among the SCs the loss of goats is evenly distributed across all those who were surveyed with 50% having lost one goat and the remaining 50% have lost two goats. Of the poultry populations that were affected, 94% lost less than 100 birds and 6% lost 150 and more.

Nearly 55% of all the respondents said that the loss of coconut trees was recorded during the assessment survey conducted by a state government official. This predominantly includes the responses of 96% of the STs, 70% of the general community, and 61% of the OBCs.

Regarding the government's assessment survey for livestock, 65% reported that the loss of livestock was not recorded, this includes 75% of the Muslim community, 74% OBCs, and 63% of the SCs. In the district-wise segregation, this omission was highest in Puri where 68% said that the loss of livestock was not recorded.

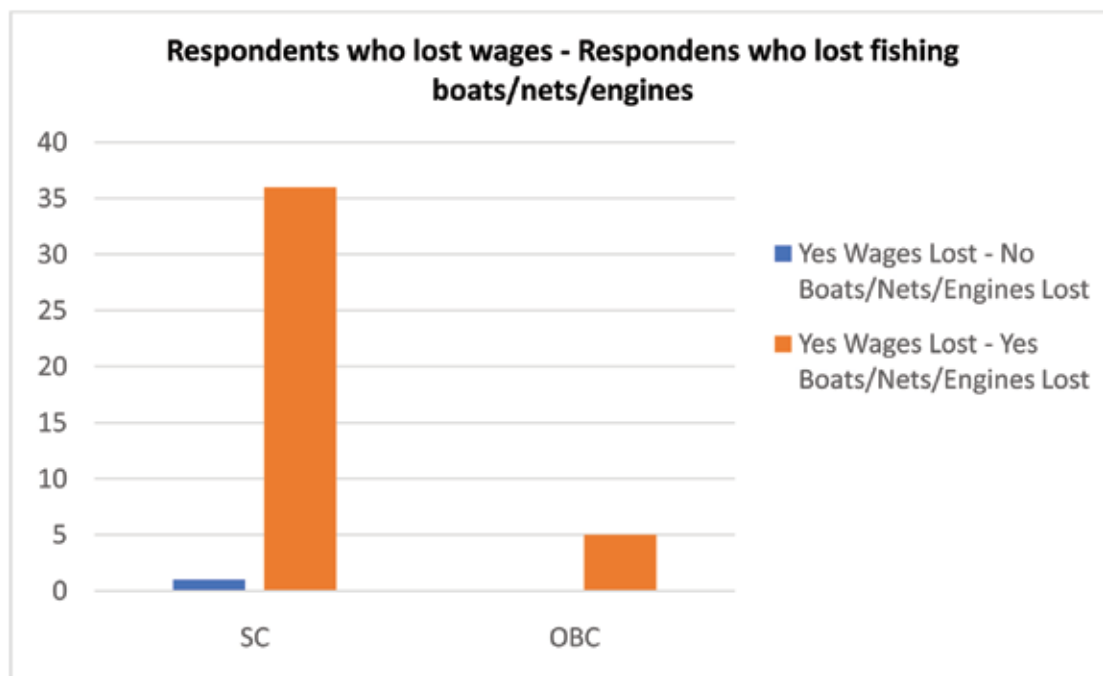


Table 27: Those who lost daily wages in comparison to those who lost fishing boats, engines, and nets

The loss of livelihood and wages have affected all communities across the three surveyed districts. The daily wages of about 97% of the surveyed households were affected during the cyclone – this includes 96% of the respondents in Jagatsinghpur, 97% in Khordha, and 97% in Puri. Many respondents also lost their fishing boats, nets, and engines which are the primary tools for them to earn a living. Close to 93% of all the surveyed across the SC, OBC, and general community replied that they had lost their fishing equipment. Upon analysing the data from the three focus districts, in Puri, the loss was reportedly 90%, in Khordha it was close to 91%, and in Jagatsinghpur the loss was restricted to the SC and OBC communities where 100% of respondents from both communities said they had lost their fishing boats, nets, and engines. The loss to small businesses, shops, and traders was recorded at 95% that included respondents from the SC, OBC, general, and Muslim community.

While a large number of respondents have reported losses, the authorities have failed to satisfactorily record the loss in their assessment surveys. Around 84% of those who were surveyed said that their losses have not been recorded by the government. Of those who responded yes, the highest was 28% from the OBC community who were mostly from Khordha (38%) and Puri (27%). When asked about the monetary value of the losses, most respondents (45%) said that they did not know, and 55% chose not to answer the question.

Although the government had declared that small-scale business owners were eligible for loans to assist them, nearly 89% have not applied for these loans. Of the 11%

who have applied, the highest is from the district of Puri at 18% this includes 27% of the OBC community, 17% of the Muslims, and 14% of the SCs. In Khordha, only 13% of the OBCs applied for the bank loan, and in Jagatsinghpur, 33% of the Muslim community have submitted their application. Of these applications, 20% have been rejected, 40% are still in process, and 40% have been sanctioned.

Close to 81% of the surveyed households reported that their small shops had been damaged by the cyclone, and maximum damage (92%) has been reported by the SCs. No compensation has been given to any of the households for the loss to their shops.



PART V: EDUCATION AND HEALTH

Of the 1268 respondents, 58% reported the loss of schoolbooks and other educational materials of their children in the cyclone. The highest losses were suffered by children from the ST (83%), Muslim (67%) and SC (62%) communities. Comparatively lesser losses in this aspect was reported from among the general category (46%) children.

In Cuttack district, 69% of the STs and 63% of the SC respondents reported the loss of educational belongings of their children. In Puri district, children from the ST (85%), Muslim (68%) and SC (62%) communities have lost all their schoolbooks and belongings. The trend indicates greater exposure and vulnerability to disaster risks and low or no means of disaster preparedness among the ST, Muslim and SC communities.

Of all respondents, 22% reported that the anganwadis re-opened within a week after the cyclone. The anganwadis took about two weeks to resume functions as reported in areas with more 57% of the SC and 56% of the ST population. However, 39% general and 48% ST populations reported that the anganwadis began functioning within a week of the cyclone. Nearly 41% of the Muslim respondents stated that anganwadis took more than 2 weeks to function. The anganwadis are also organised and segregated in a discriminatory fashion, the anganwadi helpers, anganwadi workers, and cooks are usually from the OBC community, SC children are not allowed to touch the food that has been cooked and have plates that are marked separately for them. Sometimes, the SC students are made to clean the classrooms and toilets at the schools or anganwadi centres.

Of the 1330 respondents, 73% denied receiving provision for supplementary nutrition to lactating and pregnant women from the anganwadis after the cyclone. Of the 27% women who received supplementary nutrition, 57% were STs and 25% were SCs

in Cuttack; 21% SC, 40% general category, and 62% Muslims in Jagatsinghpur; 28% SC, 39% general category, and 63% Muslims in Khordha; and 22% SC, and 43% ST in Puri district. As shown in the district-wise data, lesser number of SC pregnant and lactating women received supplementary nutritional support from anganwadis.

Of the 344 women who had received supplementary food and vaccination, 82% of STs, 71% of the general category and 54% of Muslim women had received it within one week of the cyclone. Whereas, nearly half of the SC women (46%) had received supplementary nutrition and vaccination within two weeks after the cyclone, followed by the OBC women (44%).

However, the district-wise data reveals that in Puri district, 86% of ST and 80% of general category women had received supplementary nutrition and vaccination within a week from the cyclone, whereas it was only 46% for SC, Muslims and 39% for OBC category women. In Khordha district, a lesser percentage of SC Women (32%) accessed this service within a week, and a majority of them (46%) received nutritional supplements and vaccinations after a week but within 14 days. Similar findings emerge from the data for Jagatsinghpur and Cuttack districts for SC communities. Therefore, across the districts, a higher percentage of SC women received essential healthcare services only after one week of the disaster and more than two weeks later also, this trend is true of OBC women in Jagatsinghpur and Cuttack.

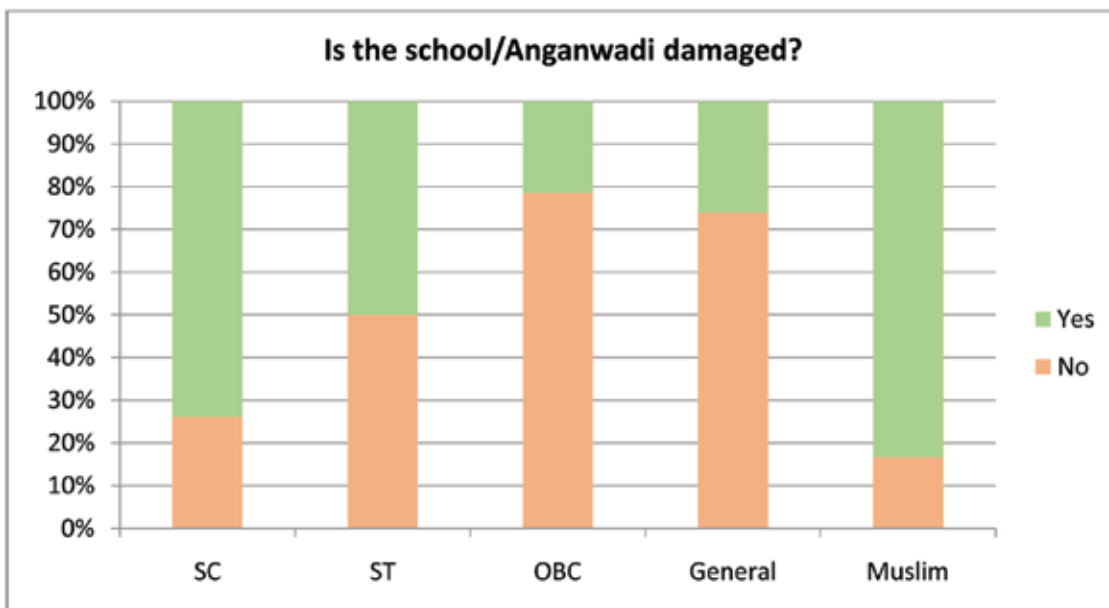


Table 28: Is the school/Anganwadi damaged?

Of the respondents across the survey districts, the highest percentage of SCs (74%) followed by the STs (50%) reported damage to the schools and anganwadis. Lesser damages were reported by the general category (26%) and OBC (21%) respondents. The damage was reported by 78% of SCs in Puri, 77% in Khordha, 73% in Cuttack and 58% in Jagatsinghpur. This finding points toward the physical fragility and vulnerability of structures and systems of community healthcare services, whose functions become more critical after disasters. In the absence of essential healthcare, the SC communities are much more vulnerable to the outbreak of diseases.

CONCLUSION & RECOMMENDATIONS

Odisha, a state most susceptible to cyclones and natural disasters, between 1900 and 2011, has experienced floods, severe cyclones, droughts, severe heat waves, and tornadoes. This is an average of 1.3 natural calamities per year, however, since 1965 there has been a marked increase in the frequency of natural or weather-related disasters with the state experiencing nearly two to three disasters almost every year. For instance, the people had barely recovered from the 2018 Cyclone Titli that had battered the state, and cyclone Phailin in 2013, the largest storm to hit Odisha after the Super Cyclone of 1999. Another recurring trend seems to be the inherent unpredictability of the path of these storms, making it harder to pin these temperamental currents down to a specific date and window time, leaving much to the mercy of unexpected and erratic behaviour.

In the context of Cyclone Fani, the state's show of foresight, and the effective, timely evacuation measures has no doubt saved thousands of lives, yet there are gaps and blind spots in the disaster response programme that neglects the poorest and most marginalised. The evidence collected indicates that the state is far from disaster-ready and that there is a need for constant monitoring of the disaster response programme of the government, non-government organisations, and international agencies, to prioritise the needs of Dalit and Adivasi communities in their disaster response.

The lives and livelihoods of the people, especially those who are most vulnerable to these disasters, are not a resource to be gambled with. The concerned authorities will have to accommodate issues like geography, habitation, context and culture, to design a variegated strategy that addresses and prioritises all vulnerable groups and minorities. The impact of disasters and crises on the socio-economically disadvantaged are compounded by issues like age, class, gender, and caste. Those without pucca houses, those dependent on daily wages, those who do not have equal access to essential services and resources, and unequal access and control of resources, have to be considered in a different bracket for their needs will always be greater. The state of Odisha will build back again, like they have since time immemorial, however, in this time of climate crisis and rapid global heating, it is time to build back smarter and with a stronghold on resilience.

EARLY WARNING

- The government has to develop accountability-based mechanisms that ensure that early warning reaches all citizens at the same time. This is because a significant proportion of the marginalized communities depend on government channels to get early warning about disasters.

EVACUATION & RESCUE

- Those living in disaster-prone locations are mostly the SCs and STs, Minorities and OBCs. The State should have community-disaggregated lists of such households to be evacuated on high priority, available with the district authority.
- The denial of entry into shelters and inhuman, undignified treatment of Dalits, Adivasis and minorities in shelters have been conclusively established. The state should ensure that every shelter has law enforcement officers and strong legislative provisions to ensure that such criminal exclusion and discrimination are prevented.

SHELTER

- Basic Disaster Risk Reduction (DRR) and Panchayat level planning processes should include assigning safe spaces or disaster-resistant housing to every household in every Panchayat. This process should specifically mention the shelter where SC, ST and minority communities would be accommodated together with other communities. This will also expose the deficit of shelters and the government would have to then ensure that adequate safe spaces should be provided. All schools should be converted into disaster resilient structures with RCC roofing.

SANITATION

- DRR processes should ensure that all designated shelters should have an adequate number of toilets and bathrooms with adequate water stock.

RELIEF

- The stock of tarpaulin should be in the local Panchayat/schools so that people can access it locally and immediately after a disaster. Here again, it would be more efficient and transparent if every family is assigned tarpaulin in advance, with each family accessing it if their houses are damaged. The size of the tarpaulin should at least be 20ftx40ft and should be uniform for all households.

FINANCIAL ASSISTANCE

- It should be noted that the most marginalized communities require a longer time to recover due to their pre-existing vulnerabilities – both caste and economic status. The immediate financial assistance needs to be enhanced to 10,000 rupees for SC and ST communities disbursed in two instalments in a time-bound manner, with disaggregated reporting and public disclosure.

HOUSING

- The housing scenario, especially of the SC, ST, OBC and Muslim communities is a cause for extreme concern. There is a need to expedite with urgency the construction of disaster-resistant houses and re-location to safe locations as part of DRR and the Disaster Management Planning process at every level.
- The government should simplify the process of assessing damage to homes and households, most of the people are not aware of the 12 categories of assessment making it difficult for the SC, ST, and minority communities to match their losses.

LIVELIHOOD

- Sharecroppers and agriculture labourers should also be compensated for the loss of crops, at present the compensation is given only to the landowner.
- A bill should be enacted to protect the interests of the fishing community along with a special package of subsidised bank loans or from the fisheries department to repair and purchase of new boats and nets.
- The State should provide no/low interest loans/subsidized loans to SC, ST and minorities to restart their enterprises/shops/roadside stalls damaged during the cyclone.
- Work under NREGA should be taken up immediately after a disaster to engage people for livelihood

WOMEN & CHILDREN

- The community-disaggregated list of infants and children below three years of age, number of pregnant women and lactating mothers should be known at any given point of time, and special protective measures, age-appropriate food stock and medical provisions
- During disaster times Anganwadis should already have staff/volunteers even before disasters strike, predominantly from the Dalit/Adivasi/Minority communi-

ties ensuring that the services reach the SC/ST/minority communities too, based on the pre-prepared list of vulnerable households, infants, adolescent girls, pregnant women, lactating mothers, the elderly, differently-abled and chronically ill patients.

- The anganwadi and the health centre should be well-equipped, disaster-resilient structures and should be the nodal points for providing the services they are expected to render.
- Children from the SC, ST, Minority and OBC households should be given education kits to replace the school books, bags etc. that they have lost in the disaster.
- Children from the SC, ST, Minority and OBC communities should be adequately and appropriately oriented about the local hazards and risks with age appropriate disaster preparedness measures by the authority at local levels.

ANNEXURES

LIST OF SURVEY VILLAGES

SUBMISSIONS BY VILLAGE	
Name	Count
Sankhatira	22
Bodhakhandi	26
Katkapada	37
Kaijanga	39
Santras	40
Sadangoi	41
Sundar	42
Mankha	44
Panaspada	46
Agarakathabada	46
Ranapada	47
Bagalpur	48
Marthapur	52
Bisarpur	54
Siso	56
Puranodapada	57
Majhi Brahmpur	57
Davara	59
Goipinathour	63
Dharadharpur	63
BagalpurNaharabari	66
GadaMotari	66
Guapur	66
Brahmansailo	72
Palanka	73
Bentapur	73
Biranarsinghpur (Biripadia)	75
Puran	76
Jubilipatna, Barabati	76

Nuagan	78
Gadaltapokhari	87
Uradha	93
Eranch	97
Badabhadrapur	108
Pubakhanda	133
Hatasahi	145
TOTAL	2323

VILLAGE PROFILES

KHORDHA DISTRICT

Mathapur Village

Martharpur, a village in the Balipatanablock of Khordha district has a population of around 1078 with a total of 238 households of which, 58 households are SC and 180 belong to the OBCs. The SC households include the Bauri, Kandara and Dhoba sub-castes. The village is moderately developed and has very basic amenities like pipe water connection in the village, there is also one anganwadicentre, one upper primary school and one high school in the village. The students go to Banamalipur College and Nimapara College; six SC students are studying in these colleges.

The villagers cultivate rice, groundnuts, and vegetables; some of them herd sheep, goat, cattle and rear chickens. There are a few small businesses run by dominant caste people, and two SC persons run a betel shop in the Nimapara bazaar. There is no government servant among SCs to represent the marginalised. The SCs are landless and homeless and most of them stay in houses that are on the land of Rabi Ray, the ex-speaker of Lok Sabha.

Discrimination is common practice, especially in public places. Those from the SC community are not allowed to eat along with the general community in public feasts, they are served at the end. In tea shops the SCs are to wash their tea glasses after consuming tea, and they are also prohibited from entering and worshipping at temples.

PURI DISTRICT

Katakapada Village

Katakapada falls in the Bentapurgram panchayat of the Brahmagiriblock in Puri and has a population of nearly 522 people. The village has three hamlets and the household break up includes 60 SC households of which at least 10% are landless, 63 OBC households and one general household. Geographically, Parida Sahi, the OBC hamlet is located at the entrance of the village and the SC hamlet is at the other end. This village is just 200 meters away from the national highway, the hospital is nearly three kilometres away and there is a police station that is two kilometres away. The village has one primary school and one anganwadicentre that children from all communities attend, however, the staff at the anganwadicentre is from the general community. There is no cyclone shelter in the village.

Katakapada has two ponds and one temple at the entrance of the village. While SCs are not allowed to participate in worship and rituals at the temple, the ponds are open and all communities can take a dip in the same bathing ghat.

Palanka Village

The village is situated in the Brahmagiriblock of Puri district and was severely affected during Cyclone Fani. The population is approximately 1700 strong divided among three hamlets that are composed of 53 SC households, 270 Muslim households, 25 OBC households, and 137 General households. The village is also conveniently located with a police station six kilometres away, a hospital three kilometres away, and the national highway that is also three kilometres away. At the entrance of the village, there is a primary school, a cyclone shelter and a big pond. There are three anganwadicentres in the village, one for each hamlet.

Caste discrimination is also common in Palanka, where the dominant caste people practice untouchability, SCs are denied entry into temples, and there are separate bathing ghats for general and SC community in the pond.

Cashew collection and sales are a major source of livelihood, with nearly nine acres of the cashew plantation in Anabadi and 10 acres in Gochar. The school and cyclone centre are also located in Anabadi, therefore, by default, these institutions are under the control of the dominant castes. As a result, the dominant caste children have access to education, and nearly 65% of the students in the school are from the dominant caste category, whereas the minority families are landless, poor and extremely backward in education. The drinking water facility is extended only up to the dominant caste hamlets, invariably subjecting the SC and other minority habitations to a shortage of drinking water.

Ranapada Village

Ranapada village is located in the Raybidhargram panchayat of the Brahmagiriblock in Puri district. The village has a population of approximately 700 people who live in two hamlets – one for the 103 SC households and another for the 147 general households. The village is remotely located and does not have easy access to the national highway that is 15 kilometres away, the health centre is 20 kilometres away and the police station is 15 kilometres away. There is one school in the village and two anganwadicentres – one for the SC children and another for the general children.

The practice of untouchability is rampant in Ranapada, where people from the SC community are not allowed to eat along with those from the general community, and they are strictly prohibited from entering the temple. In 2011, people from the SC community of the village were assaulted and abused when they tried to enter the Kali temple in Srikatpur village that is about a kilometre away. The issue led to conflict and when the Chairperson of the National Commission for Scheduled Castes visited the village, he too became a victim of abuse and was not allowed to enter the temple.

The main source of income of the people is agriculture where the SCs have small land holdings; they resort to sharecropping and daily labour to earn their livelihood. All the government land and public places are occupied exclusively by and for the upper castes.

Balabhadrapur Village

Balabhadrapur is a village with a sizable population of nearly 3000 in the Krushnaprasadblock of Puri district. The entire village is inhabited by the SC community with a total of 535 households. The village is conveniently located 400 meters from the national highway and there is a primary school, and a high school in the village, there is also a local college located two kilometres away. There are two anganwadicentres in the village, both of which are well-attended with nearly 220 children. However, the anganwadicentre is understaffed with only one anganwadi worker and anganwadi helper making it difficult to provide for all the children.

There are two temples, two ponds, nearly 12 acres of government land and 100 acres of water bodies in and around the village. The major source of livelihood of the people is fishing and plying boats at Satapada to cater to tourists. However, since 2001, most of these water bodies are forcibly occupied by dominant caste people from other villages who go to Balabhadrapur to fish. There is no process of annual bidding for these water bodies. For those who are engaged in ferrying tourists, the Chilika Development Authority (CDA) is the main challenge they face. CDA operates boating packages and there has been no effort to monitor the contribution of the local boatmen by CDA.

Many of the villagers have gone to distant states like Tamil Nadu and Gujarat, some have even left the country and gone to Bangladesh to earn a living.

Gopinathapur Village

Located along the national highway, Gopinathapur village falls in the Krushnaprasad block of Puri district. The village has a population of nearly 2000 people with a total of 552 households distributed between two hamlets – 226 are SC households and 296 are OBC households. Although the village is close to the highway, the health centre is 15 kilometres away and the police station is 3 kilometres away.

There is caste discrimination in Gopinathapur, where institutions are divided based on caste – there is one school, two anganwadicentres and two temples in the village – one for the SC hamlet and one for the OBC hamlet. There was also an incident at the school a few years back, where OBC children did not eat the midday meal as one of the cooks was from the SC community. Even the teachers discriminate against the students and do not accept even a glass of water from the SC students. There is no cyclone shelter in the village and the school was used as a temporary shelter during cyclone Fani.

There are three ponds in the village, one that is used by the SC community and the other two are for the OBCs. The main source of income in the village is fishing in Chilika Lake. Government land to the extent of nearly 50 acres and water bodies that cover approximately 100 acres that are common property is accessed and used exclusively by people from the general community. Nearly 20% of the workforce has moved to Tamil Nadu and other states to work as migrant labourers.

Panasapada Village

Panasapada village, one of the most severely affected villages in cyclone Fani, is located in the Krushnaprasad block of Puri district. The village has a population of approximately 1400 people distributed across five hamlets – of the total 356 households, 134 belong to the SC community, 5 households are OBCs, and there are 222 households in the general category.

The village is located by the side of the national highway that is about 100 meters away, the health centre is one kilometre away and the police station is seven kilometres away from the village. There are two anganwadicentres, one high school, and a cyclone shelter in the village. In the school, caste-based discrimination is not apparent, but the anganwadicentres are separated based on caste and the anganwadi workers and helpers belong to the dominant caste. Like most villages in the area, the SC community and other marginalised sections are banned from entering the temple.

The predominant source of income for the villagers is mainly restricted to activities around Chilika Lake – this includes fishing and providing boating services for tourists. Other sources of income include cashewnut collection and sales. There are nearly 100 acres of government land and 20 acres of water bodies in the village that have been occupied by the dominant caste people.

Agarkathabada

Agarkathabada is a revenue village in Tulasipurgram panchayat under the Nimapada block of Puri district. There is a total of 417 households in the village, of which 175 belong to SCs, 48 households are OBC, and 191 belong to the general community. There are two primary schools, one high school and four anganwadicentres. Children from all communities attend these institutions, close to 80% of the children in the village go to school but the SC children are lagging due to neglect and discrimination. There is a healthcare facility at Charichhak community health centre that is about three kilometres away. As there is no cyclone shelter in the village, people had to take shelter in the school building during the disaster. Discrimination is also visible in the amenities and accessibility the communities have; for instance, all hamlets are connected by cement and concrete roads except the one road that leads to the SC hamlet. There are also community centres in all hamlets except the SC hamlet, and there are separate grounds for each caste to cremate their dead.

There is one main temple in the village that had banned the entry of SCs until two years back when there was a conflict regarding the ban, which has since been lifted. In school, there was no evidence of discrimination during midday meals. In the village, nearly 50% of the dominant caste households are involved in business, and another 10% are employed in government or private jobs. Some of the dominant caste and most of the SC community earn their livelihood through agriculture, vegetable farming and cattle rearing.

Madhibrahmapur Village

Madhibrahmapur village is part of the Kalapancahangram panchayat under the Nimapada block in Puri and is inhabited by approximately 54 SC households and 281 Muslim households. The village has one masjid and one temple, and one religious community is barred from entering the religious institution of the other community. The cremation ground and burial ground are separate for the two communities given the distinctly different religious practices.

The village has all-weather cement and concrete roads, electricity, and drinking water facilities, and all villagers have access to health care services at the Charichhak community health centre situated at a distance of five kilometres. There is also a separate community centre in each hamlet and one anganwadicentre for the children from both

communities. The village has one Urdu primary school for the Muslim children, and the children of the SC community got to the nearby Kalapancahan School to study. Nearly 65 acres of government land in the village is occupied by both the communities, out of which the Muslims occupying 40 acres and the remaining land is occupied by the SCs.

The main profession of the SC community is growing betel vines, they also depend on the availability of daily-wagelabour to make ends meet. The Muslims are mostly engaged in hotels and work as labourers outside Odisha, some Muslims, around 5% have government or private jobs. There are no cyclone shelter in the village, and the school building and gram panchayat office premises were used as temporary shelters during the disaster.

Pratap Ramchandrapur Village

The village of Pratap Ramchandrapur is situated in the Sadar block of Puri, which was severely damaged by the cyclone. The population is around 3500 strong and there are 490 households, 11 hamlets and 14 wards in the village. The distribution of communities includes 233 general households, 112 OBC households, 125 SC households, and 20 ST households. The village starts from Jamunakudamarket beside New Jagannath Sadak and the river Ratnachira flows nearby.

The habitations of the different communities follow a pattern, where the SC hamlets are situated at both ends of the village and the general and OBC hamlets are in the middle. There are 17 water sources in the village, three of which are not fit for use, two ponds, six schools, and nine anganwadis in the village. There are 10 temples for the general and OBC communities, and the SC community has one separate temple. There is also an Irrigation Office, Post Office, Panchayat Office, Veterinary Centre, Canal and one library situated in the village.

Nearly 40% of the general population are employed in government or private jobs compared to 10% OBCs, 10% SCs, and 1% STs who are in service. There is also deep discrimination in land holdings with 70% in the control of general communities, 25% with the OBCs, and only 5% with people from the SC community. Many SC families stay on land owned by the dominant caste communities and some stay on government land. Poverty and issues like the lack of land papers have also affected their access to education, especially higher education of SC youths, as they do not get caste certificates from the tehsildar.

The SC and ST people carry out sharecropping on the lands of the general community to earn their livelihood. Those with job cards were engaged with employment 50 days in the past year, however, there has been no work thereafter. The dominant castes are also wealthy and serve as moneylenders to the SC, ST, and OBC communities at a 10% rate of interest.

Discrimination exists in the amenities and services that communities have access to. The village has a pipe water connection, except for the 20 ST households, where they have to use water from a well or a pond. Those who live in the ST hamlet regularly suffer from diarrhoea and skin diseases. There is no road to this hamlet and in case of medical emergencies, patients and pregnant women have to be carried for half a kilometre before they reach the main road that goes to the health centre. The SC community is not allowed to enter the temple, they are also banned from using the tube well and village pond in the vicinity of the dominant caste hamlets. During festivals, the SC and STs are not allowed to eat in the feast along with dominant caste communities.

Hatasahi Village

Hatasahi village falls in the Pipili block of Puri district. This is a gram panchayat with a huge Muslim population. For this survey, the entire Danagohiri village, two hamlets of the Mukundpur village – Singodapada and Gajatota – and five hamlets of the Hatasahi village were taken as a sample. The total number of households covered was about 920 of which 190 households belonged to SCs, 715 were Muslim households, 5 were OBC households, and 10 households belonged to the general community.

Nearly four kilometres away from Pipili town, Hatasahi village has one high school, one nodal undergraduate medical education school, one undergraduate medical education school, and one upper primary school. There are also two madrasas, and the nearest college is at Pipili, a distance of four kilometres. In Pipili, there is also a police station and a community health centre.

Given the diversity in communities, there are seven Masjids, and 13 temples with separate burial and cremation grounds for each caste and community. Almost all the Muslim houses have personal tube wells provided by some NGO, whereas the SC habitation has to depend on the government tube wells for drinking water that are situated near the houses of the dominant caste communities who oppose the SCs time and again. The common property resources like government ponds and land are occupied exclusively by the dominant castes and the Muslims, the SCs do not get any share in it. Even all the agricultural land in the village is owned by Muslims and dominant caste communities, rendering the SCs and STs landless.

In the Bantala Singh hamlet, there are five SC households with thatched roofs that were compromised during the cyclone. During Fani, the residents of this hamlet went to the school to take shelter, but the school was found locked. There was no initiative by the administration to evacuate them despite calls that were made by the community members requesting for help. Eventually, they were forced to take shelter on the verandah of the school. One OBC person died in Fani due to the collapse of a wall, his family received four lakh rupees as compensation after one month.

JAGATSINGHPUR DISTRICT

Bagalpur Village

Bagalpur village, situated in Biridiblock of Jagatsinghpur district consists of eight hamlets with 275 SC households, 89 OBC households and 163 general households. There are four schools, five anganwadi centres, a public health centre, and a veterinary centre in the village. However, the veterinary centre is defunct due to the unavailability of staff. The nearest police station is 12 kilometres away. Almost all the upper caste households have been provided with toilets under the Swachh Bharat Mission; over 65% of SC households have not received toilets so far.

There is a pipe water connection to all hamlets, however, only 20% of general community households get water. Nearly 2% of households have government employment, 5% run small businesses, but a majority, nearly 80% of people, depend on agriculture and daily labour for their livelihood. Nearly 98% SCs work as sharecroppers or daily labourers. The land taken up by SC persons for sharecropping is owned by the temple, but the land has been encroached upon by people from the dominant caste community, which means that the crop share from the produce goes to the dominant caste community. Besides this, nearly 99% of the agricultural land belongs to those from the general community.

There are seven temples in the villages, one temple situated in the SC hamlet allows temple entry to the SCs, in other temples, they are banned. Also, the entry of SCs into the Dadhibamanjew Temple, a historic place was allowed in the 1930s by the efforts of M.K. Gandhi and renowned freedom fighter GourangCharan Das. Bagalpur is also the birth place of other eminent freedom fighters like ShasiBhusan Das, Kalpataru Das, GunanidhiSamal, NityanandaBhoi, renowned educationist Chittaranjan Das, former Advocate General of Odisha Gangadhar Rath and many others. It was at one time the centre of different active ties of the Congress party, in fact, GunanidhiSamal and NityanandaBhoi were themselves from the SC community. However, despite the progressive activities, at present, temple entry is not unrestricted in the village. The SCs do not participate in community activities and feasts, when they do, they are served separately or at the end of the feast.

Purana Village

Purana village is in the Biridiblock of Jagatsinghpur district with a population of 2445 people. There are about 466 households in the village comprising of 241 SC households, 41 OBC households, 182 general households, and 2 ST households. In the four hamlets of the village, there is one primary school, one high school, four anganwadi centres, one college, a co-operative society, a branch of Canara Bank, a veterinary cen-

tre, a post office, and a daily market. Nearly 90% of the population is literate and the roads are quite well developed.

This village was the birthplace of the freedom fighter Raghunath Dash who was jailed many times. He was a social reformer who worked for eradication of untouchability; he sold the ornaments of his wife and established the primary school in the village. There are multiple educational institutions in the village, and besides the government school, there is also a SaraswatiSisumandir in the village. However, the lack of an adequate number of qualified teachers and political interference in the schools are some of the most common hurdles. There have been no known cases of discrimination at the government schools or even at the health centres.

Healthcare is one concern area as the nearest public healthcare centre (PHC) is sevenkilometresaway and the District Health Headquarter is about 20 kilometres away. Many patients are taken to SCB Medical College and Hospital in Cuttack 35 kilometres. The staff members in the PHC are absent most of the time and people are forced to consult the pharmacist at the medical store and take medicines.

The village has a water supply project, but all the hamlets are not being provided with drinking water. Forty-one tube wells that service the entire population with access to drinking water. There is no proper provision for waste water discharge near the tube wells leading to recurring outbreaks of diarrhoea and jaundice in the village. Sanitation status is also not complete; although 90% of the households have toilets, more than 25% of people continue to defecate in the open. There is also no drainage system or dustbins for garbage management and the officials are not paying any interest to develop this despite the provisions and recommendations in the 14th Finance Commission.

There are three panchayat ponds in the village. These are given on lease through open bidding for three years. Two of them are presently taken up by the SCs and the third is used by the general community. Nearly 70% of houses are concrete, the other 30% of houses have thatched or asbestos roofs. Almost 50% of the SC community lives in these thatched houses that were severely affected during the disaster.

The socio-cultural fabric of Purana village is quite vibrant and impressive with functions and festivals that are organised where all communities are invited to contribute and participate. For instance, the Dhanumela near Jagulai temple is organised and managed by SC people and open to all those who live in the village. And although all communities participate in socio-cultural functions, the SCs are discriminated against during religious rituals, community feasts and cultural programmes. They are not allowed to enter all temples; in some institutions, the SCs are allowed to enter mostly out of fear of the law, however, there is no internal acceptance.

When an SC person gets appointed to a post in the Panchayat by reservation, the dominant caste communities take advantage by threatening them with various provisions of law. It is essential for the SC community to be educated, to know the law, and to exercise the powers of the posts they hold. A significant number of SC people also suffer from addiction to substances, this is another reason of their economic status, it is also one of the biggest factors contributing to the high number of high school dropouts among SCs.

Dharadharpur Village

Dharadharpur village is situated in the Raghunathpur block of Jagatsinghpur district and has a population of 2671 people. There are four hamlets with a distribution of 1130 households – with 379 SC households, 55 ST households, 20 Muslim households, 451 OBC and 225 general households. There are seven anganwadicentres, five primary schools, one high school, and even private education institutions like the Saraswati Sisumandir. As far as education institutions go, the only drawback is that the number of children in the anganwadicentres and schools are not upto full capacity.

The main source of livelihood is agriculture and daily wage labour, only very few persons are engaged in government jobs. There is pipe water supply and the provision of tube wells for drinking water purposes. The 22 ST households do not own the land on which they live, and while they have applied for the allotment of land, it is still pending. Currently, they live in small huts on government land which has been ravaged in the cyclone.

CUTTACK DISTRICT

Mankha Village

Mankha village is one of the Fani affected villages in the Gobindapur gram panchayat of Kantapada block in Cuttack district. There are seven hamlets in the village comprising of 111 households out of which 60 households are SC and 51 households belong to the OBCs. The village has a school and a college that are both located about a kilometre away. There is also a health centre at Adaspur that is approximately 8 kilometres away. Caste discrimination exists, similar to most villages in the area, where there are separate cremation grounds for separate castes. All communities take part in programmes like Dashara, yagnas, and melas but the SCs are only allowed to watch from the back, SCs are also allowed to eat only after the general people have finished.

There are concrete roads that connect different hamlets, but there is no concrete road to the SC hamlet of Buna Bhoi Sahi. The houses of the dominant caste families are also sturdier with asbestos and reinforced cement concrete roof houses whereas most of

the SCs live in thatched houses; some have constructed one room house through the Indira Awas Yojana. The SCs are landless, they work as daily wage labourers or sharecroppers. In most cases, the dominant caste people are the landholders and the SCs work on their land as labour or carry out sharecropping. The OBCs are mostly businessmen and work as traders or shopkeepers.

Kantapada Village

Located in the Kantapada block of Cuttack district, Kantapada village has 455 households in the village out of which 175 households are SCs, 130 are OBCs, and 100 belong to the general community. The village has three hamlets that support a population of approximately 2500 people.

In the village, a major section of the road is built with cement and concrete, the river embankment is also used as a road. There are tube wells and pipe water supply facility to different hamlets except to the SC settlement of DhiaNadikulaSahi. The government school is approximately one kilometre away, but the children have to cross over a canal on a temporary bamboo bridge which is dangerous. Adaspur College is two kilometres away, but overall the level of education, at 15%, is poor. The main source of livelihood of the villagers is agriculture and many SCs are involved in sharecropping on land that they take from the general community. Some also earn their living by selling milk and rearing goats.

Discrimination and untouchability are commonly practised, and children of the SC community are often at the receiving end. Of the two anganwadicentres, one is attended by only dominant caste children and another is for the SC children. There are also separate cremation grounds for each caste, and the SC community have been pushed to perform their cremation rites near the river embankment.

In the past, there have been conflicts in connection with government land occupied by the SCs. In 2003, many of the SC houses were washed away in the floods, and the government relocated these families to Adaspur, however, they were prevented from occupying the land due to opposition by the local people.

Eranch Village

Eranch village, located in Niali block of Cuttack district has been divided into five hamlets with around 306 households – 165 households belong to SCs, 71 are of the OBCs, and 70 of the general community.

There are cement and concrete roads, tube wells, as well as piped water supply to all hamlets except the SC settlement of NadikulaSahi. The nearest health care facility is 10 kilometres away at Adaspur public health centre and the high school and Niali

College is around 500 metres away. There are two anganwadicentres, one for the SC children and another for all other communities.

The SC families are visibly backward, most of them have thatched houses, and some of them have built homes with assistance from the Indira Awas Yojana. In the SC hamlet of Nadikula Sahi, all houses are thatched except one. The SCs are invariably landless, and most of them engage in sharecropping. The discrimination against marginalised communities is apparent, in the separate cremation grounds for different castes, the discriminatory practice of serving SCs food in a separate shed during festivals, and the ban from entering temples for worship.

Nuagga Village

There are 420 households in Nuagga village, Niali block of Cuttack district. Of these, 135 are SC households, 20 households are Muslims, 147 belong to the OBCs, and 118 general community households that are distributed across seven hamlets.

Cement and concrete roads connect all the hamlets, tube well and pipe water supply is also available in each hamlet. There is a high school, a college, a health centre, and a private health centre located at convenient distances from the village. There are two anganwadicentres in the village to prevent the children of dominant castes from mingling with the children from the SC community. The cremation ground, too, is different for each caste. The SC people often do not benefit from the government facilities and entitlements due to landlessness and lack of adequate documentation.

Purbakhanda Village

Purbakhanda village is situated in Niali block, Cuttack district and supports 355 households that comprise 110 SC households, 40 ST households, 165 OBC and 40 general community households. While there is water supply in the villages, the SC and ST habitations are not connected, they use water from the nearby Prachi river instead. Almost all SCs, STs and most of the OBCs do not own homes and are staying on government land.

There is a boys' high school and a girls' high school near the village; however, both these institutions are at least five kilometres away from the ST habitation. The percentage of SC children who continue their education is low, the number of ST children is fewer still. The ST children are not able to continue study due to the want of caste certificates as the local tehsil office does not issue caste certificates in their favour as they are landless.

Most of the villagers are share croppers, some also work as daily labourers; members of the SC and ST communities are engaged as Kothia labourers, labourers on an annual

contract. Many of them earn their livelihood by working in the shops in Niali bazaar.

The General caste and OBC houses are mostly buildings with proper structures, whereas the SCs have thatched roof house and all the STs except one live in huts. The SCs and STs still have to defecate out in the open as they do not yet have received toilets under the Swachch Bharat Mission, and if they have, they do not have water connections reaching their house to make these toilets functional. There are separate cremation grounds for each caste.

Landlessness, lack of education, and scarcity of drinking water are some of the issues that the SC and ST communities face; political violence is another problem that has separated the people into groups.

FOCUS GROUP DISCUSSIONS

Details of the Focus Group Discussions (FGD) conducted to monitor inclusion pre and post-Cyclone Fani in Puri, Khordha, Jagatsinghpur, and Cuttack districts of Odisha

PURI

June 9, 2019

An FGD was conducted in Patali village, Sadar block of Puri district where three different SC hamlets – Biripedia, Ghusarapada and Chamarsahi were covered. There were women and men participants for the FGD who shared their experiences of the Cyclone Fani.

i. Evacuation and Relief

- According to the respondents from Biripedia, there was no proper warning, neither evacuation nor rescue operations were conducted during the height of the cyclone.
- When the cyclone hit, the SC people of Biripedia hamlet went to the village school where some rooms were occupied by people from the general community and Dalits in the other rooms. The SCs were not allowed into these rooms because of their status in the caste hierarchy, stones were thrown at them and they were pushed out of the school campus after a quarrel. Later they went to another school building, far from their hamlet and requested the people who were already there to let them take shelter. Initially, they were not allowed to enter, but they knocked on the door and pleaded to be allowed inside and to not discriminate against them based on caste and untouchability during this critical time. Finally, they were allowed to occupy a corner of the veranda along the boundary wall, where they stayed with their children until the cyclone had passed. When they left the shelter and went home, they found that was completely damaged, and with no other option, they took shelter under an uprooted banyan tree.
- The respondents of Ghusarapada, all of whom belong to the ST community, took shelter in a school building. Around 70 to 80 ST people stayed in one room for seven days, and 60 people from the SC communities of Domo and Bhoi, stayed in another room. The people from the Domo and Bhoi community were not allowed to eat with the STs, a form of discrimination that is commonly practised. The general community families stayed in individual rooms in an anganwadicentre that was situated in the same campus.
- The cyclone affected people were provided with rice and dal for two days.

- The state government gave them Rs. 2000/- cash, 50 kg rice and 20x10 feet tarpaulin while some religious groups and NGOs provided food and non-food items. In Ghusarapada, relief was provided after 20 days, where general community and OBCs received relief first i.e. is within 12 days after the cyclone, and then the SCs and STs were provided with relief.
- None of the families had received the special support of Rs. 1000 that was declared for all of the cyclone affected families in Puri.

ii. Livelihood

- Most of the respondents in Biripedia worked in the traditional craft of working with bamboo. They make household products like chidai (used to wash fish), kundi (used to store grains and other things), kula (used to clean pulses), pachiya and other bamboo handicrafts. They buy bamboo from the upper caste community for Rs. 100 and they make different items which helps them to earn Rs. 400 to 450 in a week. But since bamboo items have been replaced with plastic or aluminium utensils, they don't have a regular market. Nobody has received work through the MGNREGS work in the last five years. The participants were not aware that they have to demand work and only then does the government provide work after consideration of their demand.
- The respondents of Ghusarapada were primarily engaged in sharecropping (paddy) where they worked on the farms of the general community and the Khandayats (OBC). A secondary source of income is to migrate to other states and work in farming or building construction, where daily labour pays around 350 to 400 rupees. In sharecropping, they have to invest for the seeds, fertilizer, and the hard labour, while the crop is divided 50-50 between them and owner. For farming investment, they used to take money at a 10% interest, usually from the farm owner, and to repay the debt they work as labour on the farm. In some cases, they work only for the capital amount and repay interest in cash. Any compensation for damaged crops would go directly to the owner.
- The primary livelihood of the Chamarsahi community is also sharecropping. They also make leaf items that are used in temple rituals like, kuncha, bogei, talari, and binchana from palm leaves, which are then sold in the Jagannath temple in Puri. To get Palm leaves they take Palm trees on lease for 15 to 25 rupees per year and twice they pick the leaves. They pay 30 rupees labour cost to those who cut the leaves and make leaf box, which is used in rituals in the Jagannath temple. The wholesaler purchases this box at the cost of Rs. 1 to 4 while they sell it at 20 to 25 rupees. Some families have coconut and palm trees that have been damaged in the cyclone, however, they were not aware of the compensation for these broken trees.

iii. Other forms of discrimination

- The Domo community (drumbeaters) are the lowest caste in the caste hierarchy and they are not allowed to enter temples for worship.
- They do not have registered land or patta of their own, all families are living on government land, this makes it difficult for them to get a caste certificate that would help them access their entitlements.
- They are not informed or allowed to participate in the pallisabha or the gram sabha.
- In Ghusarapada hamlet, they purchased 20 dismil (8710 sq.ft) land for 74,000 rupees by collecting money from all families for the construction of a school near their hamlet. This land has been donated to the government to build a school, but the education department has not taken any steps on their proposal.

iv. Other Important Issues

- In Sadar, Krushnaparasad and Brahmigiri blocks, the big farming land is mainly in the name of temples, which is being managed by dominant caste people who behave like the owners of the land.
- In Puri, shopkeepers started using plastic bags instead of palm leaf boxes, this is directly affecting the livelihood of the Chamar community (SC).

Suggestions from the community

- People who work in sharecropping are not sure whether they will be compensated for the loss of their crop or not. This might mean that they have to go back into a cycle of debt by borrowing money from moneylenders or working on farms as bonded labour to repay an earlier debt.
- People are not aware of the relief packages for damage to agriculture, fruit trees, cash crops and animal deaths. So, there is the possibility of discrimination in availing compensation by SC, ST and minorities.
- The government is assessing damage to homes and households in 12 categories, most of the people are not aware of the 12 levels making it difficult for the SC, ST, and minority communities to match their losses.

June 10, 2019

In the village of Badabhadrapur, Krushnaprasad block, Puri district, fisherfolk from the SC community who work in Chilika lake participated in the FGD and shed light on their experiences of the cyclone Fani. The FGD was conducted in the community hall, and the discussion began on their experience of pre, during and post-Fani.

i. Evacuation and Relief

- While the warning was given well in advance, most people did not consider it seriously as they thought that in the last moment the disaster would be averted.
- Some families went to a multipurpose cyclone shelter, which was a little far from their habitat, but due to a large number of people, some of them came back and stayed in pucca houses.
- After 15 days, they were given relief material that included one kilo of chuda, 100 grams of sugar, one packet of biscuits and two bottles of water. And after 22 days, they received the 50 kilos of rice, 3000 rupees, and one sheet tarpaulin as announced by the government.
- During their time at the shelter, no cooked food was provided to the flood-affected.

ii. Livelihood

- Fishing is the primary source of income in Badabhadrapur where there are around 500 boats that engage in fishing and the tourism business.
- As a result of Fani, 365 fishing boats have been destroyed, 50 to 60 tonnes of fishing nets were lost, and about 100 tourist boats suffered damaged. Each boat costs around 1.5 lakh rupees, which are made out of a 3% loan from private moneylenders.
- About 60 to 70 families are involved in the tourism business where they take tourists to Chilika lake for boating and dolphin shows.
- In the 1990 and 2013 cyclones, their boats were damaged but not as severely as it was during Fani.
- Usually, from February to June, during fishing season, they catch a good amount of fish which brings in an average 5000 to 15,000 rupees per month. During the off-season (July to January) their income is about 1500 to 2000 rupees per month.
- The men catch the fish, and the women work on cleaning, drying, and selling the fish at Balugaon market about 30 to 40 kilometres away. While the fresh fish costs around 70 rupees per kilo, dry fish can bring close to 300 to 350 rupees.
- In 1995, the state of Odisha formed the Chilika Development Authority (CDA), which was envisaged as an initiative to promote sustainable fishing and to keep the biodiversity of Chilika lake intact. Previously, there was a Fishing Cooperative, established in 1985, but after the formation of the CDA, this was divided into two parties and later dissolved. The CDA banned the traditional gerabandi style of fishing, which is the traditional way of fishing in Chilika by the SC fishing communities. Slowly, they began denying the fisherfolk community their lease to continue fishing. On May 30, 1995, there was a protest by fisherfolk people at Balugaon, where five people died in a clash with the administration.

- Now, there are resident and non-resident people fishing in Chilika. Resident fisherfolk are SC while non-resident people are from the dominant caste communities. When the SC community who are discriminated by the general community protested, they sent the OBC community to get involved in the fishing business. The SC community also has to deal with the mafias that are sent to exploit them.
- The secondary source of livelihood is daily wage labour and around 25 families have migrated to work in various sectors in different states like Andhra Pradesh, Gujarat and Karnataka.

Suggestions from the community

- The participants suggested that they are allowed to continue with the gerabandi style of fishing.
- In the sea mouth, small fish should not be caught before they reach Chilika lake; a bill should be enacted to protect the interests of the fishing community, by the Orissa Government.
- Special package of subsidised bank loans or from fisheries department to repair and purchase of new boats and nets.

June 10, 2019

The Nuasahi hamlet in Gadaitapokhari village is located in a remote part, approximately four to five kilometres away from the Kalapanchan gram panchayat, Nimapara block, in Puri district. All the inhabitants are from SC community and belong to the Bauri by sub-caste. During the cyclone, most of the villagers shifted to the gram panchayat office that was used as a shelter.

i. Livelihood

- The main source of livelihood of the people from the Nuasahi hamlet is from betel vine. All the families had at least fivegunths (nearly 9000sqft) of land over which they had grown betel vine. In the cyclone, all the vines damaged and an investment of approximately 70,000 rupees will be needed to bring the structures back to shape. It will take an additional four to five months to revive the betel vines and earn an income from them.
- The Government has declared to support the affected betel vines with a contribution of 15000 rupees per hectare, but for SC betel farmers who have very small patches of land, this amount will be insignificant. The dominant caste betel farmers with bigger land holdings have already been surveyed by government officials, while the small plots have not been considered.
- Cattle rearing is a secondary source of income for some households where 100 litres of milk are produced daily and sold. Since the cyclone, they are unable to pro-

vide proper feed for the cattle and it has drastically affected the output of milk per cow. To meet the demands of the situation, they have almost stopped consuming milk and sell all of it, which is about 70 litres per day. All the cowsheds have been affected by the cyclone, but the Revenue Inspector who came to survey the houses did not take note of the cowsheds despite repeated requests from the villagers.

- Daily labour is another source of livelihood, which earns men about 300 rupees per day and the women can earn about 250 rupees per day. After the cyclone, there is very little scope for work as daily labourers as the agriculture work has stopped altogether, nor is there any work in construction.
- It was revealed that in the cyclone rehabilitation efforts post the Super Cyclone in 1999, the government provided a 50% subsidy on the supplements used for betel vines, there was also a facility for a government loan. The betel farmers have now joined together to form the Bana Behari Betel Growers Association at Pipili, where they have an office and each grower contributes 10 rupees per market day. They have not put any demands before the government for the rehabilitation of betel growers.

Suggestions from the community

- All sources of livelihood of the SC people have been adversely affected and it is necessary to provide support and rehabilitate the betel growers and cattle rearing families immediately.
- Special labour specific programs should be implemented on priority to provide work to daily wage labourers.
- Special packages for farmers should be extended so that jobs can be generated in the agriculture sector.

June 12, 2019

In Gopinathpur village that falls within the Krushnapur block in Puri district, most of the FGD participants were men and women from the SC community who are mainly engaged in the fishing business and tourist activities.

i. Evacuation and Relief

- The early warning was given by administration at least two to three days before the Cyclone Fani made landfall.
- People moved to a multipurpose cyclone shelter, but there was not enough space to accommodate all the people, so some stayed back in 10 pucca houses.

- No cooked food was provided, people survived on food available in the house and foraged for fruit that had fallen on the ground.
- Seven days after the disaster, 50 kilos of rice, 2000 rupees in cash, and a sheet of tarpaulin were provided. After 20 days, an additional 1000 rupees was also distributed.
- There was no availability of water in the shelter, which also affected the sanitary facilities.
- In an incident that was reported from Ganjam district, the relief that was to be provided to the SC community was looted by dominant caste people while the relief material was in transit. When the SC community went to the police station to report the incident, an FIR was filed against the SC people, and no action was taken against the mob of general caste people who were guilty. NDW has requested the authorities for a copy of the FIR.

ii. Livelihood

- People are primarily engaged in fishing and daily labour. At least 10% of the community has also migrated to Andhra Pradesh, Karnataka, and Gujarat to find work in construction, power looms and agriculture fields. In the power looms they get paid between 180 to 200 rupees as a daily wage, while in other sectors the wages are not fixed.
- During fishing season (January to June), fishermen can earn between 6000 to 10,000 rupees per month, this amount is significantly reduced during the off season.
- A total of 75 registered boats and around 35 to 40 tonnes of nets have been damaged. A new boat can cost them up to 1.2 lakhs, machines, and nets and bamboo can set them back by another 35,000 rupees respectively.
- Due to the ban on gerabandi, the catch of fish has reduced considerably, in addition, non-fishing communities have also entered the fishing business. They have bigger boats and can go fishing at the sea mouth, hence, in the interior parts of Chilika lake the population of small fish have been hit.
- SC people take loans at 5% interest per month from the dominant castes during their time of need. This is then repaid in the form of cash or labour. In this case, the wages are decided by the moneylenders. Sometimes, for a small amount, those in debt are forced to work for a whole season going up to a year.

iii. School and Anganwadi

- Untouchability is widely practised in the community, for instance, students from the dominant caste communities do not sit with the SC students during the midday meal. Even teachers do not accept water from the hands of an SC student.
- After Fani, women and adolescent girls were given two sanitary napkins, however, they were not provided with vitamins, iron tablets, or nutritious food at the anganwadicentre.

iv. General issues

- During the pallisabha and gram sabha, the SC communities are invited to participate but they are not a part of the decision making, and their needs are invariably ignored by the authorities.
- The dominant caste communities abuse and exploit girls and women of the SC community while they go to fetch firewood or when they go to the fields for open defecation. Generally, the women go in a group of four or five.
- There is no safe drinking water or toilet facilities due to which people suffer from skin diseases.
- SC people are not allowed to collect firewood from nearby forest land. Dominant caste people holding control over the forest/government land.
- SC people are forced to contribute in cash and labour for the construction of temples but once the temples are built they are not allowed to enter or worship.

Suggestions from the community

- The participants asked that they be allowed to continue with the gerabandi style of fishing.
- In the sea mouth, small fish should not be caught before they reach Chilika lake; a bill should be enacted to protect the interests of the fishing community, by the Orissa Government.
- Special package of subsidised bank loans or from fisheries department to repair and purchase of new boats and nets.
- Insurance from the state for boats and other fishing equipment.
- Health cards to every person, so they can avail health schemes.
- State to cover all 300 families and provide them with pucca houses under the Indira Awas Yojana.

June 22, 2019

In the FGD that was conducted in the Bhoisahi hamlet in Sundar village (Garhmurgasira gram panchayat, Sadar block) Puri, 30 people including women, men and children from the Bauri caste participated.

i. Evacuation and relief

- In the village, there was no prior announcement regarding the cyclone, but the sarpanch and ward member had reached the hamlet and helped relocate people to the school.
- The families stayed there for four days, but cooked food was provided only once and there was no drinking water facility in the shelter. There was only one tube well with salty water and they were forced to drink that water. After four days, almost all of them were down with fever, vomiting and diarrhoea like motion. While it was strongly alleged that the contaminated water caused the ailment, they were not provided with any medicine for that.
- An ASHA worker gave one packet of ORS and four chlorine tablets per family after nearly 20 to 25 days; she gave some medicines to spray over mosquito nets to the dominant caste (mainly Brahmin and Kayasth) families, but the SCs were not given. Additionally, one sheet of tarpaulin, 2000 rupees, 2.5 litres of kerosene, and 50 kilos of rice was provided to each family after 20 days; the assistance of 1000 rupees was paid after a month and a half.
- There is no tube well near the SC hamlet, so they have to carry water from a tube well that is situated in upper caste hamlet of the village where they face discrimination. After the SC people collect water, the dominant caste persons wash the tube well.

ii. Land & Housing

- In the village, of the 16 families, three families are homeless and none of the families holds any agricultural land and most of them engage in sharecropping. After the 1999 cyclone, eight families were given houses under the Indira Awas Yojana and five families were not provided with IAY even though they were homeless.
- This time, the Revenue Inspector has collected documents including Aadhar and bank passbook from the heads of the families whose houses were fully damaged in Cyclone Fani.
- The government ponds in the village have been given on lease to the dominant caste families for fishing. A majority of the government land also belongs to the village temple that has been occupied by upper caste persons and the SCs engage in sharecropping and is forced to give them half of their harvest. None of the com-

mon property resources is allowed to be used by the SCs.

- While the SCs are barred from temple entry, they are forced to contribute for different festivals and at the feast, they are to be seated separately at the end after the general communities have eaten.
- The road to the school is closed for the SCs as parts of the road is owned by the upper castes, so the SC students have to reach the school by walking on a ridge-way in the field.

June 23, 2019

AnFGD was held at the Uttar Sahi and Naik Sahi hamlets in the Hatasahi village, Hatasahigram panchayat, Pipili block, in Puri. Both the hamlets are inhabited by SCs that include the Domo and Pana communities.

i. Livelihood

- The main source of livelihood in these clusters is daily labour where most houses work in agriculture, a some make and repair drums, and a few earn their living by selling vegetable at the Pipili market. Some of the families even weave bamboo cane into baskets and other useful articles.

ii. School and Anganwadi

- Naik Sahi is situated by the side of the main road from Pipili to Delang while Uttar Sahi is located in the interiors of the village. The road leading to Uttar Sahi is partly red-soil mohrum and partly concrete. Only five families in Uttar Sahi have been granted houses under the Indira Awas Yojana.
- There is no proper road to Uttar Sahi either, people walk on an earthen narrow ridgeway about 2.5 feet wide to reach the hamlet. Invariably, this passage is submerged underwater with a little rain. It is a difficult and dangerous passage for 2 to 3 months during the rainy season.
- There are all of three college-going youths in both the hamlets, besides 31 school-going children. Ten children go to the anganwadicentre. From Naik Sahi, the anganwadicentre and school are less than a kilometre. From Uttar Sahi, the anganwadicentre and upper primary school is less than one kilometre if they take the path that goes through the narrow ridgeway, but they have to cover at least 2.5 kilometres during the rainy season.
- It was revealed that the quality and quantity of food in Anganwadi centre and school are good. Take-home rations of 11 eggs, 4 kilos chhatua, 250 grams of besan, 250 grams of suji, and 250 grams of sugar are given to children going to the angan-

wadacentre. The immunisation programme is also properly done. There are good classrooms in the schools, adequate number of teachers, and a large campus, there is a tube well that serves as a source of drinking water; however, the schools don't have a library. The students clean the classrooms, campus and toilets as per their term. In the upper primary school, the cook is from the OBC community and the helper is SC. The helper is not allowed to touch the cooked food or to serve, and the children mimic and consciously observe the discriminatory treatment during midday meals. Books and school uniforms are never provided to the students at the beginning of the session.

- The high schools were converted to shelters during the cyclone and the SC families were shifted to the school. They stayed there for nearly one month and were given cooked food throughout their time there.
- Each household is provided with a tarpaulin that was 20ftx15ft, 50 kilos of rice, and five litres of kerosene in two phases and 3000 rupees in financial assistance. Electricity has not been reconnected to UttarSahi and NaikSahi yet.
- Untouchability is widely practised in the village, for instance, in tea shops, the SCs are not served in plates and there are separately marked glasses in which they are served. They are not allowed to collect water from the tube wells in the hamlets of the dominant castes, neither are they invited to the village feast. When they are, they are served and allowed to eat only after the general communities have eaten. They are not allowed to enter or worship in the village temples.

Suggestions from the community

- Electricity connection to UttarSahi should be reestablished on priority.
- The mud road that connects UttarSahi to the anganwadicentre and the upper primary school has to be developed.
- All the SC families should be provided houses under Indira Awas Yojana
- Programmes and behaviour change initiatives should be introduced in a phased manner to eradicate untouchability in shops, schools and the anganwadicentre, and at social functions
- The books and uniforms should be distributed timely at the beginning of the educational session

JAGATSINGHPUR

June 11, 2019

An FGD was held at the Basanta Adivasi hamlet which is part of the Dharadharpur village in Jagatsinghpur district.

i. Early warning and relief

- Along with the early warning announcement that was made, the sarpanch and ward member reached the hamlet and relocated the inhabitants to the school as there was no special cyclone centre in the village.
- In the school, there were three rooms and the STs were lodged in one room, the OBCs and general category families were lodged separately in the other two rooms. The discrimination is more shocking when we consider the numbers that were accommodated – 100 STs had to stay in a single room, whereas the other two rooms had 20 OBCs, and 12 from the general category. The STs stayed at the shelter for 12 days, whereas the OBCs and general category people were able to return to their home after three days.
- No food was served on May 3 or May 4, except a small packet of biscuit which was given in the morning and cooked food that was served at about three o'clock and then again at night. The general community and OBCs were served food first and the STs were allowed to eat only after them, which resulted in a shortage of food for ST women who were served at the end.
- After 15 days, each household was given one packet of ORS, three chlorine tablets and four anti-diarrhoea tablets. None of the households was given tarpaulin sheets, they were given a little over two litres of kerosene and five kilos of rice per head.

ii. Land and housing

- Many ST families are staying in earthen huts on government land and they have not been given toilets under Swachh Bharat Programme. During the Super Cyclone, all houses were completely damaged yet they were not given any money to reconstruct their homes. Others, those with land patta, were given 200 rupees and a house under the Indira Awas Yojana. The landless STs have applied to the Tehsildar and some applications are pending since 1997. The land allotment process is still not complete, they have no agricultural land and their only source of livelihood is daily labour.

Suggestions from the community

- The land allotment process to the landless ST families should be expedited, they should be allotted cultivable land.
- Each household should be allotted a house under the Indira Awas Yojana
- Presently, good quality tarpaulin should be provided to them.
- At least 2 tube wells should be installed in the village.

June 12, 2019

In the FGD at Naharbari Hamlet in Bagalpur village (Bagalpur gram panchayat, Biridi block) in Jagatsinghpur, 30 villagers from the OBC and SC community participated in a group that included women and men. The following points came out during FGD.

i. Early warning, Relief & Rehabilitation:

- For the early warning, an announcement was made on a loudspeaker at a distance of two kilometres from the SC hamlet and nearer to the dominant caste hamlet. Many of the SC hamlets came to know of the cyclone through the television and from others.
- On May 2, 2019, many people from the SC community went to the school for shelter, but it was locked. There was nobody from the administration and they had to break open the locks to take shelter and stayed at the school for two to three days; no cooked meal was provided to them during the stay.
- After 15-20 days, 2.5 litres of kerosene oil was announced as part of the relief package by the government, was given to each family with a ration card at 35 rupees per litre. Besides, each household was given 500 rupees and five kilos of rice per person after 20 days. Polythene sheets of 20'×10' were provided, which was not sufficient even for a one-room house. Those families that did not have a ration card were not given any relief.
- The Revenue Inspector went around the dominant caste hamlets to conduct an inquiry of the losses and damages that occurred as a result of Cyclone Fani. When he reached the SC hamlet, he was drunk and slept in a shed; and a peon completed the rest of the survey. After 20 days, the anganwadicentre provided chhatuaan-deggs, and after 25 days each household was given four chlorine tablets and one packet of ORS.

ii. Livelihood

- Of the 21 SC households, 17 families engage in sharecropping and four others earn their livelihood through daily labour for landowners who are most often from the general community. Each SC family cultivates approximately two acres of land for two crops in a year, which earn them around 5000 rupees per acre for a rice crop and 3500 rupees per acre for a moong crop.
- The sharecroppers are not registered with the government mandi as only the landowners are entitled to be members. The SC community is then forced to sell their produce to the local ricemill middlemen at 1400 rupees per quintal whereas the Government M.S.P (Minimum Support Price) is 1750 rupees per quintal of rice. The sharecroppers are also not eligible for any government assistance in the

event of a disaster as there are no legal documents with them from the landowner; any such assistance is given solely to the landlord.

- Of the 21 SC families, around 18 households have cows and on an average, each cow produces six litres of milk everyday. The milk is sold for anywhere between 26 rupees to 32 rupees, which brings in a small sum of 800 rupees per month from each cow.
- In the case of emergencies, SC families take loans from the local Mahajan at 5% to 10% interest per month. The Mahajan is from a dominant caste and if they are unable to repay the loan in time, they have to work in the fields of the Mahajan at a reduced rate of wages.
- The SCs are denied entry into the temple, although they are forced to pay a contribution when any common function like yagna is being organised. In the common feast, they sit separately or eat only at the end.

Suggestions from the community

1. The sharecroppers should be compensated against the loss of crops, and new policies should be devised that allow sharecroppers to sell their crops in the government mandi.
2. The landless farmers should be provided with cultivable land.
3. The rate of milk per litre should be increased to competitive market rates.
4. Cattle feed should be subsidised by the government.
5. Families without concrete houses should be provided with RCC house under the Indira Awas Yojana.

KHORDHA

June 11, 2019

Representatives from Ward 2 and 3 participated in the FGD that was held at the hamlet of Guapur Satabiswa in Guapur gram panchayat, Balipatana block in the district of Khordha. There were people from the Kandara and Bauri sub-castes from the SC community, and some people from the OBC community. Simultaneously, a separate FGD was conducted at Guapur with women and children concerning the issues and practices about the schools and anganwadi centres.

i. Livelihood

- It was revealed that all the SC families are without agricultural land and a majority

of them are daily wage labourers. The wages per day is 150 rupees for women and 200 rupees for men. For construction work, the wages are 300 rupees per day.

- The OBC people are mostly landholders and most of them are employed in government service or run small businesses. The SC persons are also heavily dependent upon the OBCs for work as most work as sharecroppers on OBC land. Some landowners also employ SC people on an annual contract, which is a form of the bonded labour system. Nearly 33% of the SC households are betel vine growers that have suffered extensive damage in the cyclone.
- Currently, there is no work for daily labourers and repairing the betel vines will cost a lot of money. Many are borrowing money from private financial institutions at 20% interest.
- Households with cattle have been severely affected too, the productivity of milk has reduced drastically as they are unable to provide the cows with adequate and quality cattle feed.
- After the cyclone, many families were given pieces of tarpaulin and some families with ration cards were given 500 rupees for tarpaulin. Those without ration cards were denied any relief towards tarpaulin and those that received 500 rupees were unable to find tarpaulin sheets in the market to protect themselves from sun and rain. Those who had their moong crop affected, got photos of the field to claim their Record of Rights, they had to pay 150 rupees per head to call the local cameraman and take photos of their houses, crops and betel vines with geo-tagging. They also had to pay 30 rupees an hour for mobile charging.

ii. Women & Children

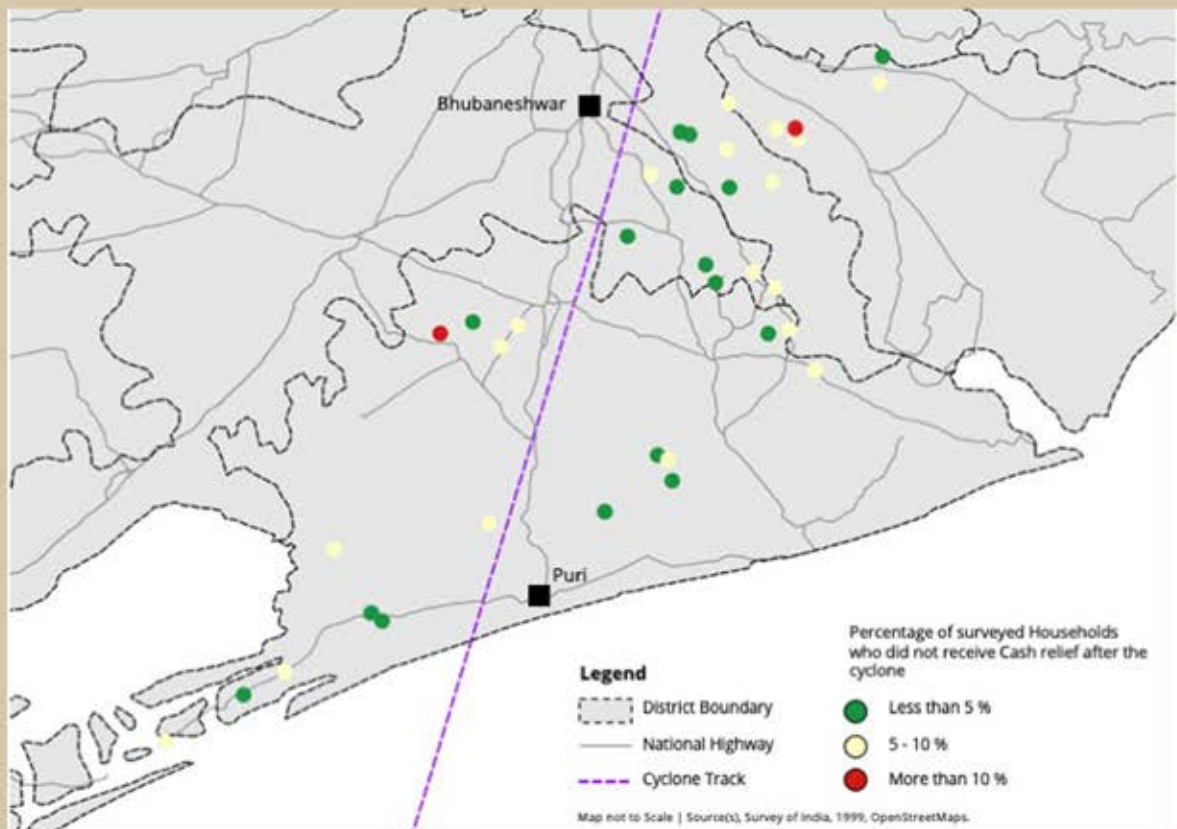
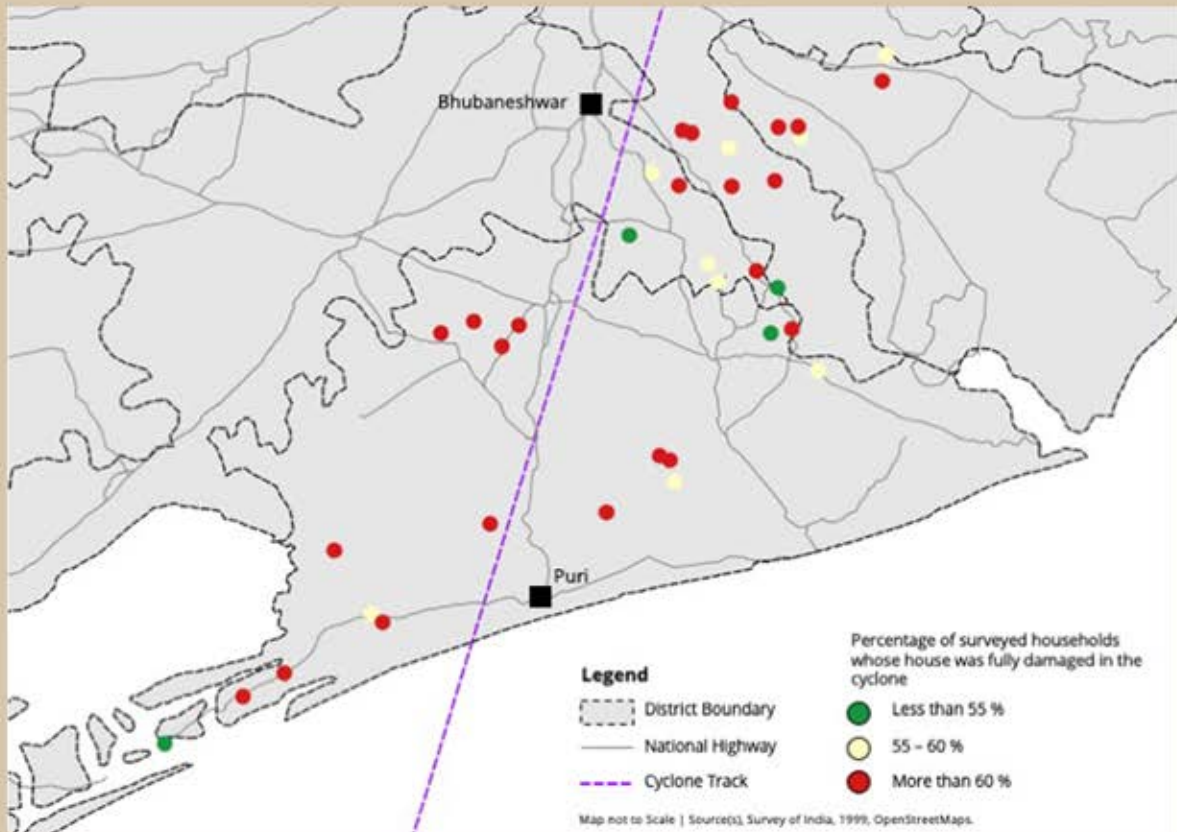
- There are two anganwadis situated nearly a kilometre away in the Nabiswa hamlet. From the Satabiswa Mallik Sahi and Behera Sahi, 10 children go to the anganwadicentre, neither the anganwadi worker nor the helper comes to these hamlets to guide the children to the centre. Around five years back, a child from the Satabiswa hamlet was attacked by a stray dog and another child was attacked by a monkey, the mothers do not let their child go to AWC alone after that. The children remain absent most of the time due to the distance of the anganwadicentre from their homes.
- Every month they are given four kilos of chhatua and 12 eggs per child. Vaccination drives are also conducted at the anganwadicentre, however, there was no vaccination after the cyclone. In both the anganwadicentres, the worker and helpers are from the OBC category. The condition of the anganwadicentres are quite good and have functional toilets, however, the children are not used to it and meet call of nature outside. The pregnant women are given two kilos of chhatua and 12

peanut laddus, and on the day of the Mamta meeting before the cyclone, they were given two eggs each.

- The upper primary school, situated at a distance of one kilometre from the hamlet, is also near the anganwadicentre. It has a good building, a boundary wall, a small campus, and four toilets with running water facility. In the classes between the first standard and seventh standard, the student strength is nearly 300. The classrooms are cleaned by the students, and the toilets are cleaned once every week by the SC students. The helper cleans the dining area after the midday meal.
- In 2008, a person from the Bauri-Baishnab Caste (a priest of the Bauri Caste) was appointed as a cook in the upper primary school, however, the general community children stopped eating the midday meals as instructed by their parents and guardians. After three days another OBC person was engaged to cook the midday meals.

Suggestions from the community

- People demanded that the government provide tarpaulin and other articles in kind instead of cash.
- The Government should start MNREGA work immediately after a disaster to provide work to job card holders and minimize the stress of unemployment in this critical time.
- The officials conducting surveys should mandatorily raise awareness of the villagers of the objectives of the survey, their entitlements, and other guiding principles.
- A special package should be provided to the sharecroppers to strengthen their capacity and to start their next crop. The package should be declared immediately as the coming season is to start in June-July.
- The AWC should be within 500 meters from the habitation and should have the facility for good, clean drinking water. There should not be any discrimination in appointing a cook or helper in the centre and the school. Vaccination programmes should be continued in a timely fashion, especially in the time post a disaster.



About us:



The National Dalit Watch (NDW) is an initiative of the National Campaign on Dalit Human Rights (NCDHR), which has emerged from an informed recognition of the rampant discrimination and exclusion faced by Dalit communities during disaster response and mitigation. Building on the experiential base of NCDHR in exposing and countering exclusion in some of the major disasters of our times (Tsunami in 2004, Bihar Floods in 2007 and 2008), NDW was formally instituted in 2010. Since then, it has been working towards developing tools and methods to identify, expose and document this form of discrimination. NDW enables Dalit rights organizations, local activists and the community leadership in various parts of the country to effectively monitor discrimination and exclusion during disasters. The evidences are then used to inform the Government mechanisms and Humanitarian agencies towards inclusive disaster response and disaster risk reduction. Through advocacy and people's mobilization, the NDW works towards instituting a policy environment that recognizes such discrimination and defining entitlements of survivors in a manner that makes the state accountable.



Ambedkar Lohia Vichar Manch (ALVM) was conceptualized to establish an egalitarian society and to fight for the rights of the Scheduled Castes, Scheduled Tribes, Minorities and all deprived sections and to work with the ideologies of Dr. B. R. Ambedkar and Ram Manohar Lohia. ALVM was the first organization in Odisha to start fact finding of atrocity cases and follow up with necessary monitoring measures for justice to the victim. It also pioneered in educating people on SC & ST (POA) Act and Rules by organizing awareness programs and providing them the copy of the Act and Rules printed by the organization in Odia language. It started cadre building and training of Dalit Human Rights Defenders from 1999. It played a major role during the Swadhikar Rally in 2004 by NCDHR. As a member of National Coalition, it organized different programs for POA Act amendment and TSP & SCSP legislation.

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