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URGENT

GOVERNMENT OF ORISSA
S.T. & S.C. DEVELOPMENT DEPARTMENT

No. 22076 /SSD., Bhubaneswr the dated 12.6.09.
PCR(Cell)-8/09

From: Shri R.K.Choudhury, O.A.S.(SAG)
Director (ST & SC)-cum-Additional Secy. to Govt.

To
All Administrative Magistrates/
All DSPs and Head of Vigilance Cell of the Districts.

Sub:- Model guidelines both in English and Oriya version for verification of fake caste certificate.

Sir,

I am directed to say that as per the direction given by the Hon'ble Supreme Court of India at Para-6 of the judgment dt.02.09.1994 in Civil Appeal No.5854 of 1994 in the matter of Madhuri Patil and another Vrs. Addl. Commissioner, Tribal Development and others, a Model Guidelines have been prepared both in English and Oriya version (copy enclosed) which may be circulated among all the Investigative Officers for their guidance while conducting field enquiry to the alleged fake caste certificate cases and writing the enquiry report on the matter.

This may please be circulated among all the I.Os under the District vigilance cell.

Yours faithfully,

11/6/2009

Director (ST & SC)-cum-Additional Secy. to Govt.

Memo No. 22077/SSD., dt. 12.6.09.

Copy alongwith the copy of model guidelines in Oriya and English version forwarded to all Collector/SPs/DWOs for information and necessary action. It is requested to circulate the copies of Model guidelines among all ADMs/ADWOs/WEOs/Sub-Collectors/Tahasildars and all Police Officers of the rank of Inspector and above.

11/6/2009

Director (ST & SC)-cum-Additional Secy. to Govt.

Memo No. 22078/SSD., dt. 12.6.09.

Copy alongwith copy of the enclosure forwarded to Principal Secretary to Govt., Home Department / Commissioner-cum-Secretary to Govt./Director General of Police, Orissa, Cuttack for information and necessary action.

11/6/2009

Director (ST & SC)-cum-Additional Secy. to Govt.

Memo No. 22079/SSD., dt. 12.6.09.

Copy with copy of the enclosure is forwarded to S.O., Statistics to keep the guideline in the Department website.

11/6/2009

Director (ST & SC)-cum-Additional Secy. to Govt.

Procedure laid down by Hon'ble Supreme Court for Police Investigation of Caste/Community Certificates (in the case of Kumari Madhuri Patil & Another vrs. Additional Commissioner, Tribal Development, Government of Maharashtra (AIR 1995 Supreme Court 1994))

The Directorate of ST & SC Development Deptt shall constitute a 'Vigilance Cell' consisting of Senior Superintendent of Police in over all charge with such number of Police Inspectors as required to investigate into the social status claims of Scheduled Caste and Scheduled Tribe candidates as referred to by the Director, ST & SC Development. Accordingly, the State Government vide Resolution No. 24980/SSD, dated 26th June 2008 (copy enclosed) have decided that:

1. Senior Deputy Superintendent of Police of each district will be in charge of the Vigilance Cell of the district which will be under the Directorate of ST & SC Development Department and with the help of the Police Officers not below the rank of Inspectors of Police in charge of the local area will investigate into the social status of the ST & SC candidates in relation to their castes as referred to by the Director, ST & SC Development for verification.
2. The concerned Investigating officer i.e., the Inspector of Police of the concerned area, where the candidates whose social status is to be verified originally hails or usually resides, would go to the local place of residence and the original place from where the candidate hails, and usually resides or in case of migration to the town or city, or the place from which he originally hailed from and will collect the information regarding the genealogy, ethnological traits, deity, rituals, customs mode of marriage, death ceremonies, method of burial of dead bodies etc. by the concerned castes or tribes or tribal communities for determining the caste/community status of the alleged person/candidate and his/her family members.
3. The Inspector of Police should personally verify and collect all the facts of the social status claimed by the candidate or the parent or guardian as the case may be. He should examine the school records, birth registration, revenue records, voter list etc if any, as available.

4. The Inspector of Police should also examine the parent, guardian or the candidate in relation to their caste etc. or such other person who have knowledge of the social status of the candidate and record their statements with their signature/thumb impression as the case may be. In case the candidate or persons whose statements so recorded refuse to sign, in that case, signature of two witnesses to the recorded statements be taken one of which may be a Govt. Servant preferably to the effect that the person declined to sign the statement given.
5. In particular, about the Scheduled Tribes the Inspector of Police should enquire relating to their peculiar anthropological traits, deity, rituals, customs, mode of marriages, death ceremonies, method of burial of dead bodies etc. by the concerned castes or tribes or tribal communities.
6. For conducting, the enquiry, the Inspector of Police may take the assistance of local Tahsildar / Revenue Inspector and peruse revenue records as may be necessary.

To accomplish the task the concerned Police Officer (the Police Inspector of the local area) is required to –

I. Visit

- the original place of birth and migration of the alleged person, his/her parents & other family members, his close paternal, maternal and marital kins
- the places and institutions where he/she or they work(s) or have worked
- the places of past & present residence,
- the educational institutions where he/she or they has/have studied
- other agencies and institutions where relevant information about him/her or them may be available

II. Contact, Interact with, Elicit required information, record signed Statements and solicit cooperation from

- The local leaders, public representatives (including the Panchayat functionaries like Block Chairman, Sarpanch, Ward Member, Panchayat Secretary etc),
- The local public functionaries like WEIO and other extension officers of the Block, the VLW, the Anganwadi Workers, ASHA Worker, School Teachers & Headmasters, Tahsildar & Revenue Inspector, Amin & Supervisor, Post Master & Post Peon etc
- Local NGO Representatives & Social Activists
- Traditional community leaders, functionaries (like the Regional Chief, Village Headman, Priests, Messenger etc)

- Knowledgeable and elderly persons of the locality
- **The complainant**
- **The accused**, his/her parents, & other family members, his close paternal, maternal and marital kins
- His/her employer or benefactor.

III. Talk to the people, Observe and Gather Information on

- His/her Genealogy (family tree) minimum upto 2 generations above him/her and 2 generations below him/her ie, from his/her grand parents to his/her grand children and draw a **Genealogical Chart** indicating the Name, Age, Place of Residence and Work, Caste/ Tribe Names of Him/Her and all his kins shown in the Chart. (A Model Genealogy Chart with explanatory notes is given herewith as **Annexure-A**)
- The distinguishing anthropological and ethnological traits, such as
 - ✓ Settlement & housing pattern,
 - ✓ Language,
 - ✓ Dress, ornaments & personal appearance,
 - ✓ Deity, rituals, religious beliefs and practices,
 - ✓ Birth, marriages and death customs & ceremonies including disposal of dead bodies etc.
 - ✓ Pattern of livelihood, food and drinks,
 - ✓ Traditional community organizations and functionaries,
 - ✓ Relationship with other communities,

of the concerned caste or tribal communities

- to which the alleged person really belongs and
- to which he/she claims to belong to,

following the **Check List -1 & 2** (enclosed herewith as **Annexure-B**) and taking clues from the **Genealogical Chart** drawn before to find out the difference

IV. Check, Obtain copies and

if required seize relevant original records (using powers of Police Investigation) found to be tampered/ forged/ torn out/ mutilated/ erased/ overwritten, where prima facie case exists for prosecution in the court of law under appropriate provisions of law against the act of fraud or forgery:

- School / College Records & ID Cards.
- Birth & Death Records
- Voter Lists & Voter ID Cards

- PAN Card, Credit/ Debit Cards, Bank/Post Office, Health & Insurance Cards
- Land Records (old & new)
- Caste Certificates, Nativity/Residence, Income Certificate Case Records
- Marriage Records (in cases of Registered Marriages)
- Panchayat / Urban bodies Records
- Anganwadi Records
- Ration Cards
- BPL / Antodaya/ Annapurna/ NREGS Cards & Records
- Service/Employment Records & ID Cards
- Bank/Post Office savings & Loan Records
- NGO Records (if the alleged or his close kins are members or beneficiaries)
- Records of cases/disputes relating to Property, Marriage, Caste Certificates, etc
- Records of Community Organisations, Social, Cultural, Religious and Political Organisations in which the alleged or his close kins are members or beneficiaries
- Any other relevant records

V. Assess the Kind & Quantum of Benefits availed by the Alleged Person (candidate) and his family members under the Fake Community Identity as SC or ST from various Govt. and Govt supported sources

- Reservation of Seats & receipt of Stipends/ Scholarships and other benefits in educational institutions
- Reservation in appointment & promotion in Public Services
- Benefits under various Development & Welfare Schemes & Programmes
- Legal Aids
- Allotment of Govt, Land
- Health Care & Insurance Benefits
- Any Other

In case the Alleged Person (candidate) is dead and his caste/community identity is found to be fake, the I.O. taking the help of the genealogy should assess the the Kind & Quantum of Benefits availed by each of his/her family members.

After completion of the process of Investigation, the records and information collected from different sources should be processed and analysed to reach a logical conclusion about the true Social Status of the alleged person. All these facts and findings should be reflected in the Enquiry Report on the basis of which the final conclusion should be drawn. Relevant records and documents in support of the facts and findings should be enclosed with the Report as Annexures.

NOTES ON GENEALOGY

- **Genealogy** is a very potent method to gather information on the Social Status of a person. It indicates the names of the married couple, their parents, uncles, aunts, grand parents, brothers & sisters, their children, their age, marital status, their religion, their community names, their village names and present place of residence (if other than their native village) etc all of which provide important clues to probe further to establish the true identity of the alleged person in respect of his / her social status. To make it broad based it should cover upto 2 generations above and 2 generations below the alleged person, that is to say from his /her grand parents' generation to grand children's generation.
- **Marriage:** It clearly shows with which community /communities the alleged person and his close kins have marital links. Traditionally, members of a community chose to marry within their own community. Only in cases of Love Marriages, members of different communities marry with or without the approval of the society on both the sides. Usually the society accepts such irregular and non conventional marriages if a member of their own marries an opposite sex belonging to another community that is socially considered higher in rank than their own. For example when a Sch. Caste boy / girl marries a ST girl / boy, the SC society normally accepts it and on the other side, the ST society does not approve it and penalizes the offender. This social disapproval in cases of irregular inter-community marriages establishes the fact that marrying partners belong to different communities. For example a non-Brahman man does not become a Brahman man by marrying a Brahman girl. The Genealogy Chart provides the road map for further probe to ascertain the real Social Status of the person that is to say to which community he really belongs.
- **Religion:** Minor children belong to the religion of their father. When they become major, they may chose to change their religion if they want. Persons who have changed their religion from Hinduism /Budhism/ Sikhism/ Jainism do not belong to any caste or Scheduled Caste. This is not applicable to the Tribes or Scheduled Tribes as tribes are not castes and change of religion in their cases does not affect their community status. Persons professing non-Hindu religion prefer to marry opposite sexes belonging to their own religion. Thus religion of a person can be ascertained from the Genealogical Chart by looking at the religion of the persons or families with

whom the person concerned, his / her family members and his close kins have made marital alliances.

- **Caste / Community, Religion, Name & Surname:** Membership of a caste, tribe or any other community is acquired by birth only, not by marriage, adoption, conversion or any other means provided the community into which a person seeking admission by marriage, adoption or conversion etc., accepts him / her as a member of the community. The Caste / Community status of a person does not change by change of name, surname and Caste / Community name in the land records, school/college records, birth & death records, and such other relevant records. The Genealogical Chart clearly establishes by indicating the real Caste / Community and religion of the alleged person's family members, close paternal and maternal kins from grand parent's generation to grand children's generation.
- **Residence;** The Genealogical Chart also indicates the place of residence of a person. The place and pattern of residence of a person is an indicator of his/her social (Caste / Community) status because except in a modern city, a person ordinarily prefers to live amongst the members of his/her own family, lineage (*kutumba*), clan (*bansa*), religion and community with whom he/she can socially interact easily and freely. In rural and semi-urban localities, wards/*bustees*, *sahis* or hamlets are often exclusively inhabited or numerically dominated by one particular community and therefore locally named after that particular community such as Brahman Sahi, Shabar Sahi, Christian Pada etc. Observing the pattern of residence in the localities of the person concerned, his family, lineage and *bansa* members and that of his/her close relatives one can know to which community he/she really belongs.

In this context relevant instructions as given in circular letter No. 35/1/72-RU, dated the April 1975/ of Ministry of Home Affairs, Government of India is cited below;

1. General (Application in all cases)

Where a person claims to belong to a Scheduled Caste or a Scheduled Tribe by birth, it should be verified-

- (i) That the person and his parents actually belong to the community claimed;
- (ii) That this community is included in the Presidential Orders specifying the Scheduled Caste and Scheduled Tribes in relation to the concerned State;
- (iii) That the person belongs to that State and to the area within that State in respect of which the community has been scheduled;
- (iv) If the person claims to be a Scheduled Caste, he should profess either the Hindu or the Sikh religion;

(v) If the person claims to be a Scheduled Tribe, he may profess any religion.

2. Cases of migration-

(i) Where a person migrates from the portion of the State in respect of which his community is scheduled to another part of the same State in respect of which his community is not scheduled, he will continue to be deemed to be a member of the Scheduled Caste or the Scheduled Tribe, as the case may be, in relation to that State;

(ii) Where a person migrates from one State to another, he can claim to belong to a Scheduled Caste or a Scheduled Tribe only in relation to the State to which he originally belongs and not in respect of the State to which he has migrated.

3. Claims through marriage

The guiding principle is that no person who was not a Scheduled Caste or a Scheduled Tribe by birth will be deemed to be a member of Scheduled Caste or a Scheduled Tribe because he or she had married a person belonging to a Scheduled Caste or a Scheduled Tribe.

Similarly a person who is a member of a Scheduled Caste or a Scheduled Tribe would continue to be a member of that Scheduled Caste or Scheduled Tribe, as the case may be, even after his or her marriage with a person who does not belong to a Scheduled Caste or a Scheduled Tribe.

4. Cases of conversion and reconversion-

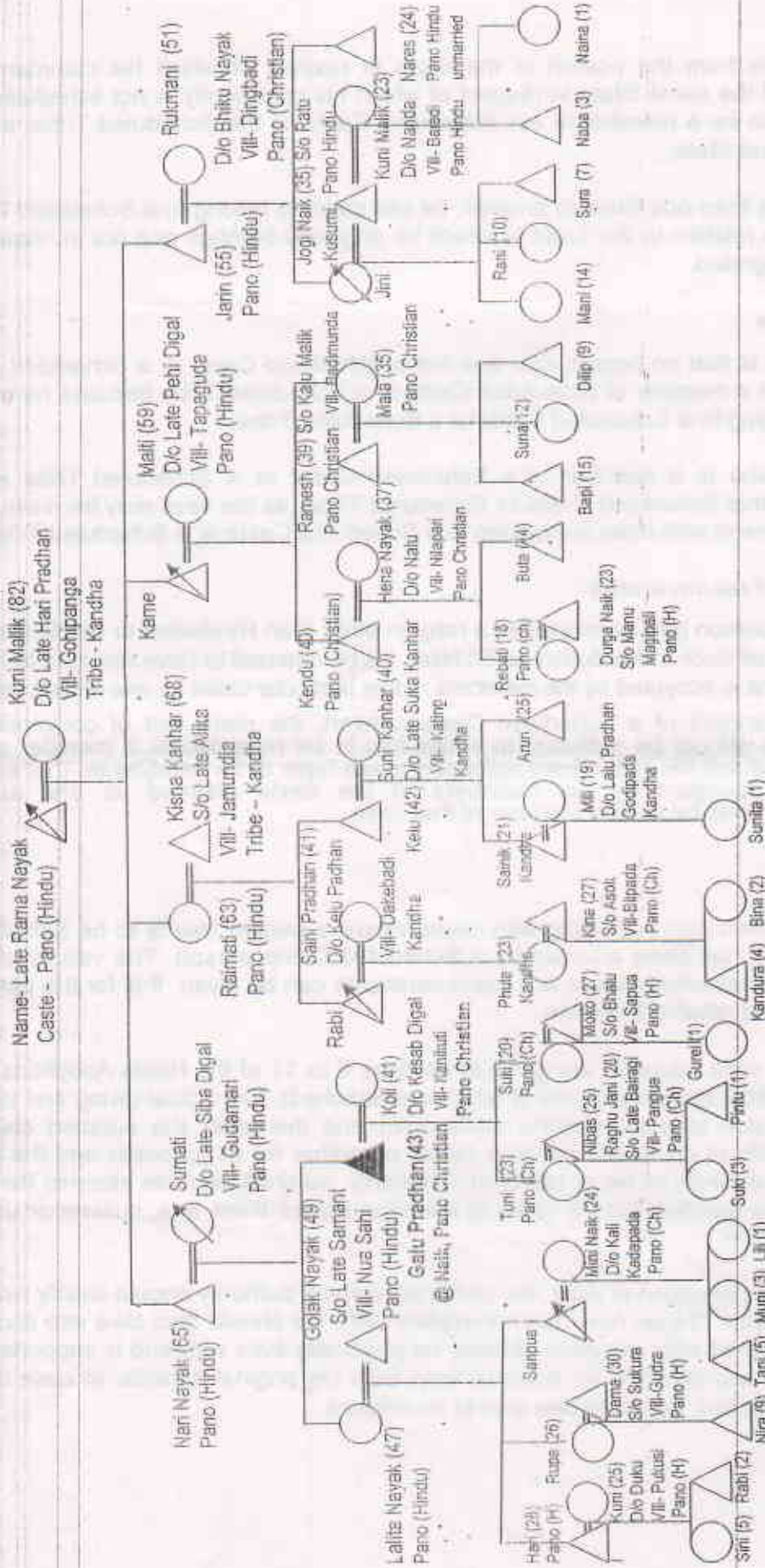
- (i) Where a Sch. Caste person gets converted to a religion other than **Hinduism** or Sikhism and then reconverts himself back to Hinduism, or Sikhism, he be deemed to have reverted to his original Sch Caste, if he is accepted by the members of that particular caste as one among them.
- (ii) In the case of descendant of a Scheduled Caste convert, the mere fact of conversion to Hinduism or Sikhism will not be sufficient to entitle him to be regarded as a member of the Scheduled Caste to which his forefathers belonged. It will have to be established that such a convert has been accepted by the members of the caste claimed as one among themselves and has thus become a member of that caste.

Cases of adoption---

Great care has to be exercised in dealing with cases where a person claims to be Scheduled Caste on the ground that he has been adopted by a Scheduled Caste person. The validity of the adoption has to be clearly established before any caste certificate can be given. It is for the party to prove his claim, by cogent and reliable evidence.

- (i) The requirements of valid adoption are given in sections 6 to 11 of the Hindu Adoptions and Maintenance Act, 1956 (relevant extracts of which are attached). The actual giving and taking of the child in adoption is a mandatory requirement and thereafter the adopted child is deemed to be the child of his or her adoptive father or mother for all purposes and the child severs all ties with the family of his or her birth. Ordinarily, no child who has attained the age of 15 years or who is married can be given in adoption unless there is a custom or usage application to the parties.
- (ii) In deciding whether an adoption is valid, the certificate issuing authority should satisfy himself that all the requirements of Law have been complied with. He should also take into account the behaviour of the child after adoption whether he physically lives with and is supported by his adoptive parents and receives no financial help from his original parents. In case these conditions are not satisfied, the certificate should be refused.

A MODEL GENEALOGY CHART



LEGENDS

- △ Male
- Female
- △ with slash Dead Male / Female
- == Marriage
- == with △ Man married twice
- == with ○ Woman married twice
- △ with arrow Alleged Person

CHECK LIST (1) For Verification of Caste Certificates

I. IDENTITY	Person Concerned	Father	Mother	Date Source	Remarks
Name					
First name					
Sur name					
Second Name (if any)					
Residence Status (Address)					
Present					
Permanent					
If more than one Permanent Residence (details & reason)					
If migrated from some place (details & reason)					
Descent Status					
Whether naturally born of parents or by Adoption					
If adoption made by the decree of Court of law					

Religion	(Hindu/ Boudhist/ Sikh/ Tribal/ Christian/Any other (specify))		
As stated by person concerned			
As mentioned in relevant records			
As stated by others			
Marriage			
<u>CUSTOMS</u>			
Within/Outside (Inter) community			
Within/Outside own village			
Within/Outside own Gotra			
<u>Mode of Acquisition of Spouse</u>			
By negotiation/capture/ trial elopement / intrusion / service/ exchange of women. (Any other (specify))			
<u>Bride price/brida mital/ Dowry</u>			
<u>Marriage Place & Rites</u>			
Who conducted the rites			
<u>History of Marriage</u>			
Name, Address, community name & religion of the spouse			
Community Name			
As recorded in Land Records			
Caste certificate			
School / College Records			
Birth Register			
Any other relevant Records			
As others identify the person concerned			
If the community is notified as ST /SC in Orissa			

CHECK LIST (2)

II. ETHNOLOGICAL TRAITS

Language/ Dialect	Data	Data Source	Remarks
Mother tongue,			
Proficiency in Oriya & other languages			
Dress & its Speciality (Traditional, Ceremonial, ordinary) (both of men and women)			
Ornaments - & its Speciality (used by men and women)			
Practice of tattooing, if any & its Speciality (both men & women)			
SETTLEMENT PATTERN			
If live in multi-caste villages, - Mixed with other communities - In separate wards or hamlets - Their wards are within main village or physically detached and away from it			
BIRTH CUSTOMS			
Birth Pollution (No of Days)			
Associated Rituals			
Name giving ceremony			
Puberty Rites			
MARRIAGE CUSTOMS			
Common types			
Uncommon types			
Monogamy/ Polygamy			
Divorce			
Remarriage			
Residence of children after divorce/ remarriage			
DEATH CUSTOMS			
Mode of disposal of dead			
Burial/ cremation, etc.			

Observance of death pollution & Rites				
No of days				
Customary Rites				
Priest & Other service providers like Barber & Washerman				
Annual <i>Sradha</i> or any such rites/ rituals observed in honour of the dead				
Any secondary ritual conducted in later years and monument constructed/ erected in honour of the dead				
OCCUPATION				
Traditional, (community specific)				
Primary				
Secondary				
Present,				
Primary				
Secondary				
Ownership of land & Assertion of customary rights on the land & forests of their habitat				
Type of domesticated animals and birds reared by the community members.				
Food routine diet, ceremonial food, veg items non-veg. items Food taboos				
Drink Types of drink (alcohol) If taken by men/ women liquor prepared at home &/or purchased, specify				

SOCIO-POLITICAL LIFE		
<u>Traditional Community Council (Jati Sabha)</u> Composition, Office Bearers, jurisdiction, powers & functions, Status in the past and present		
<u>Traditional Regional Community Council (Jati Mahasabha)</u> Composition, Office Bearers, jurisdiction, powers & functions, Status in the past and present		
RELIGIOUS LIFE		
<u>Pantheon</u> Supreme deity Deities of Nature Ghosts & Spirits (Specify names)		
<u>Household deities</u> Name of the deities, where installed, who worships: (male/ female) in which occasion		
<u>Village deities</u> Name of the deities, where installed, who worships: in which occasion		
<u>Deities worshipped at the community level :</u> Name of the deities, where installed, who worships: in which occasion		
<u>Animal sacrifice :</u> (If animal sacrifice is part of the worship/		

<p>appeasing deities/ spirits mention the type of animals sacrificed, occasions of sacrifice, who sacrifices)</p>				
<p>Religious functionaries (Their designation, functions, Remuneration received for service)</p>				
<p>Festivals : Important community specific festivals, Deities worshipped, Other festive activities</p>				
<p>Change in religion History</p>				

INTER-COMMUNITY RELATIONSHIP/ SOCIAL INEQUALITIES

Social distance				
<p>Whether the community treated as physically untouchable by higher castes/communities communities who treat them as untouchables communities who do not treat them as untouchables</p>				
<p>Exchange of water communities who accept The communities who do not accept</p>				
<p>Acceptance of <i>katcha</i> (uncooked) food The communities who accept The communities who do not accept</p>				
<p>Acceptance of <i>pucca</i> (cooked) food communities who accept communities who do not</p>				

accept:			
House entry communities who allow			
The communities who do not allow			
Inter dining communities who allows			
The communities who do not allow			
Sharing of Common resources with other Communities			
Water Sources (Allowed/ not allowed/ how manage)			
Bathing ghat of pond/river. (Allowed/ not allowed/ how manage)			
Entry to Village temple (Allowed/not allowed)			
Entry to tea stall (Allowed/not allowed)			
Sharing common platform in the village meeting (Allowed/not allowed)			
Sharing common crematoria Commonly with other communities Separate crematoria			
Participation with Other communities in village			
Village festivals & functions (Allowed/ not allowed/ how participate)			
Village feasts & meetings Allowed/not allowed/ how participate Where they sit With other higher or lower castes or separately at a distance.			
Entitlement for availing traditional services			
Services of Brahmans Priests Get/ do not get/ How manage			
Services of Barber (Barik) Get/ do not get/ How manage			

Services of Washerman (Dhoba) Get/ do not get/ How manage				
Services of milkman/ Cowherd (Gouda) Get/ do not get/ How manage				
POSITION IN CASTE HIERARCHY				
In descending order	As stated by the community concerned	As stated by the members of other neighbouring communities		
Any other important information not covered above with regard to determination of the ethnic (social) status of the community				

CONCLUSION

* Attach separate sheets wherever the space under a particular item is insufficient giving reference of the item

Period of Study:

Villages studied

G.P.

Block

Tahsil

P.S.

District

ମାନ୍ୟବର ସୁପ୍ରିମକୋର୍ଟଙ୍କ ଦ୍ୱାରା ଜାତି / ସଂପ୍ରଦାୟଗତ ପ୍ରମାଣପତ୍ର ସମ୍ବନ୍ଧରେ ପୋଲିସ୍ ଅନୁସନ୍ଧାନ ପାଇଁ ଉଲ୍ଲିଖିତ କାର୍ଯ୍ୟପ୍ରଣାଳୀ (କୁମାରୀ ମାଧୁରୀ ପାଟିଲ ଏବଂ ଅନ୍ୟ ଜଣେ ଓ ଅତିରିକ୍ତ କମିଶନର, ଜନଜାତି କଲ୍ୟାଣ ବିଭାଗ ମହାରାଷ୍ଟ୍ର ସରକାରଙ୍କ ମଧ୍ୟରେ ଥିବା କେଶ୍ - ଏ.ଆଇ.ଆର. - ୧୯୯୫ ସୁପ୍ରିମକୋର୍ଟ, ୧୯୯୪)

ଅନୁସୂଚିତ ଜନଜାତି ଓ ଅନୁସୂଚିତ ଜାତି ଉନ୍ନୟନ ବିଭାଗର ନିର୍ଦ୍ଦେଶକଙ୍କ ପ୍ରେରିତ ଅନୁସୂଚିତ ଜାତି ଓ ଅନୁସୂଚିତ ଜନଜାତିର ପ୍ରାର୍ଥୀମାନଙ୍କର ସାମାଜିକ ସ୍ଥିତାବସ୍ଥା ଜନିତ ଦାବା ସଂପର୍କରେ ଅନୁସନ୍ଧାନ କରିବା ପାଇଁ ଅନୁସୂଚିତ ଜାତି ଓ ଅନୁସୂଚିତ ଜନଜାତି ଉନ୍ନୟନ ବିଭାଗର ନିର୍ଦ୍ଦେଶାଳୟ; ବରିଷ୍ଠ ଉପ-ପୋଲିସ୍ ଅଧ୍ୟକ୍ଷକଙ୍କ ସାର୍ବିକ ଦାୟିତ୍ୱରେ, ଆବଶ୍ୟକତା ଅନୁଯାୟୀ ପୋଲିସ୍ ଇନ୍‌ସ୍ପେକ୍ଟରଙ୍କୁ ନେଇ ଏକ ଦୁର୍ନୀତିନିବାରଣ ସେଲ ଗଠନ କରିବେ । ସେହି ପରିପ୍ରେକ୍ଷାରେ ରାଜ୍ୟସରକାର ୨୦୦୮ ମସିହା ଜୁନ୍ ୨୭, ତାରିଖର ପ୍ରସ୍ତାବ ସଂଖ୍ୟା ସ ୨୪୯୮୦/ଏସ୍.ଏସ୍.ଡି. ମାଧ୍ୟମରେ ନିର୍ଣ୍ଣୟ କରିଛନ୍ତି ଯେ;

- ୧. ପ୍ରତ୍ୟେକ ଜିଲ୍ଲାର ବରିଷ୍ଠ ଉପ-ପୋଲିସ୍ ଅଧ୍ୟକ୍ଷକ ସେହି ଜିଲ୍ଲାର ଦୁର୍ନୀତି ନିବାରଣ ସେଲର ଦାୟିତ୍ୱରେ ରହିବେ, ଯାହା ଅନୁସୂଚିତ ଜନଜାତି ଓ ଅନୁସୂଚିତ ଜାତି ଉନ୍ନୟନ ବିଭାଗର ନିର୍ଦ୍ଦେଶାଳୟ ଅଧୀନରେ କାର୍ଯ୍ୟକାରୀ ହେବ, ଏବଂ ପୋଲିସ୍ ଇନ୍‌ସ୍ପେକ୍ଟରଙ୍କ ଠାରୁ ନିମ୍ନ ପାହ୍ୟାର ହୋଇନଥିବା ପୋଲିସ୍ ଅଫିସର ଯେ କି ସଂପୃକ୍ତ ଅଞ୍ଚଳର ଦାୟିତ୍ୱରେ ଥିବେ, ତାଙ୍କର ସହାୟତାରେ ଅନୁସୂଚିତ ଜନଜାତି ଓ ଅନୁସୂଚିତ ଜାତି ଉନ୍ନୟନ ବିଭାଗର ନିର୍ଦ୍ଦେଶକଙ୍କ ଦ୍ୱାରା ପ୍ରେରିତ କେଶ୍ ଗୁଡ଼ିକର ସତ୍ୟାସତ୍ୟ ପରୀକ୍ଷା ପାଇଁ ପ୍ରାର୍ଥୀମାନଙ୍କର ସାମାଜିକ ସ୍ଥିତାବସ୍ଥା ସଂପର୍କରେ ଅନୁସନ୍ଧାନ କରିବେ ।
- ୨. ସାମାଜିକ ସ୍ଥିତି ସଂପର୍କରେ ଅନୁସନ୍ଧାନ କରାଯାଉଥିବା ପ୍ରାର୍ଥୀଙ୍କର ସ୍ତ୍ରୀ ଠିକଣା, ବା ଅସ୍ତ୍ରୀ ରହଣି ସହିତ ସଂପୃକ୍ତ ଅଞ୍ଚଳ ଦାୟିତ୍ୱରେ ଥିବା ଅନୁସଂଧାନ ଅଫିସର ବା ପୋଲିସ୍ ଇନ୍‌ସ୍ପେକ୍ଟର; ରହଣିର ଆଞ୍ଚଳିକ ସ୍ଥାନ, ବା ସ୍ତ୍ରୀ ବାସସ୍ଥାନ, ବା ସାଧାରଣତଃ ବାସ କରୁଥିବା ସ୍ଥାନ ବା ନିଜ-ମୂଳ ସ୍ଥାନ ଛାଡ଼ି ବାସ କରୁଥିବା ଅନ୍ୟ ସହର ବା ନଗର କିମ୍ବା ମୂଳତଃ ସେ ଯେଉଁସ୍ଥାନର ବାସିନ୍ଦା, ସେ ସବୁ ସ୍ଥାନକୁ ଯାଇ ଅଭିଯୁକ୍ତ ପ୍ରାର୍ଥୀ / ବ୍ୟକ୍ତି ଏବଂ ତାଙ୍କର ପରିବାରର ସଦସ୍ୟଙ୍କର ଜାତି, ସଂପ୍ରଦାୟ, ସଂପର୍କୀୟଙ୍କ ସାମାଜିକ ସ୍ଥିତି ନିର୍ଣ୍ଣୟ ପାଇଁ ସଂପୃକ୍ତ ଜନଜାତି ବା ଆଦିବାସୀ ସଂପ୍ରଦାୟର ବଂଶ ପରମ୍ପରା, ଗୋଷ୍ଠୀଗତ ଋତ୍ୱିକ ବୈଶିଷ୍ଟ୍ୟ, ଦେବାଦେବୀ, ଧାର୍ମିକ କର୍ମାନୁଷ୍ଠାନ, ଦେଶାତ୍ମକ, ବୈବାହିକ ଧାରା, ମୃତ୍ୟୁପାଳନ ବିଧି, ଶବ ସଂସ୍କାର ପଦ୍ଧତି ଇତ୍ୟାଦି ସଂପର୍କରେ ତଥ୍ୟ ସଂଗ୍ରହ କରିବେ ।
- ୩. ପୋଲିସ୍ ଇନ୍‌ସ୍ପେକ୍ଟର ଜଣକ ସଂପୃକ୍ତ ପ୍ରାର୍ଥୀ ବା ତାଙ୍କର ପରିବାର ବା ଅଭିଭାବକଙ୍କ ଦ୍ୱାରା ଉପସ୍ଥାପିତ ସାମାଜିକ ସ୍ଥିତି ସଂପର୍କୀୟ ସମସ୍ତ ତଥ୍ୟ ନିଜେ ବ୍ୟକ୍ତିଗତ ଭାବରେ ସଂଗ୍ରହ କରିବେ । ସେ ମଧ୍ୟ ପ୍ରାର୍ଥୀ, ତାଙ୍କର ପିତାମାତା ଓ ଜାତିମାନଙ୍କର ସ୍କୁଲ ରେକର୍ଡ୍, ଜନ୍ମ ପଂଜିକରଣ ରେକର୍ଡ୍, ରାଜସ୍ୱ ତଥା ଜମିଜମା ରେକର୍ଡ୍, ଭୋଟର ତାଲିକା ଆଦି ଯାଞ୍ଚ କରି ତାଙ୍କର ଜାତି ସଂପର୍କରେ ଆବଶ୍ୟକୀୟ ତଥ୍ୟ ସଂଗ୍ରହ କରିବେ ।
- ୪. ପୋଲିସ୍ ଇନ୍‌ସ୍ପେକ୍ଟର ସଂପୃକ୍ତ ପ୍ରାର୍ଥୀ, ତାଙ୍କର ପରିବାର କିମ୍ବା ଅଭିଭାବକଙ୍କର ଜାତି ଇତ୍ୟାଦି ସଂପର୍କକୁ ପରୀକ୍ଷା କରିପାରନ୍ତି କିମ୍ବା ସେମାନଙ୍କର ସାମାଜିକ ସ୍ଥିତି ସଂପର୍କରେ ଜ୍ଞାନଥିବା ଯେକୌଣସି ବ୍ୟକ୍ତିଙ୍କୁ ପରାମର୍ଶଦାୟକ ଭାବରେ ଏବଂ ସେମାନଙ୍କର ଦସ୍ତଖତ ବା ଆବଶ୍ୟକସ୍ଥଳେ ଆଇ.ଓ. ଛାପ ସଂବଳିତ ବ୍ୟକ୍ତିଗତ ଲିପିବଦ୍ଧ କରିପାରନ୍ତି । ଯଦି କୌଣସି କ୍ଷେତ୍ରରେ ନିଜେ ପ୍ରାର୍ଥୀ କିମ୍ବା ଯାହାଙ୍କର ବିବରଣୀ, ସେମାନେ କେହି ଦସ୍ତଖତ କରିବାକୁ ମନା କରନ୍ତି, ତେବେ “ସେମାନେ ବିବରଣୀରେ ଦସ୍ତଖତ କରିବାକୁ ମନା କଲେ” ବୋଲି ଜଣେ ସରକାରୀ କର୍ମଚାରୀଙ୍କ ସମେତ ଦୁଇଜଣ ସାକ୍ଷୀଙ୍କର ଦସ୍ତଖତ ନିଆଯାଇପାରେ ।
- ୫. ବିଶେଷ କରି ଅନୁସୂଚିତ ଜନଜାତିଙ୍କ କ୍ଷେତ୍ରରେ ପୋଲିସ୍ ଇନ୍‌ସ୍ପେକ୍ଟର ସଂପୃକ୍ତ ଜାତି, ଜନଜାତି ବା ଆଦିବାସୀ ସମ୍ପ୍ରଦାୟଙ୍କର ନୂତାତ୍ମକ ଋତ୍ୱିକ ବୈଶିଷ୍ଟ୍ୟ, ଦେବାଦେବୀ, ଧାର୍ମିକ କର୍ମାନୁଷ୍ଠାନ, ଦେଶାତ୍ମକ, ବୈବାହିକ ବିଧି, ମୃତ୍ୟୁପାଳନ ଧାରା, ଶବ ସଂସ୍କାର ପଦ୍ଧତି ଇତ୍ୟାଦିର ସ୍ୱାତନ୍ତ୍ର୍ୟ ସଂପର୍କରେ ଅନୁସଂଧାନ କରିବା ଆବଶ୍ୟକ ।

୬. ଏହି ଅନୁସାଧାନ କାର୍ଯ୍ୟ ପାଇଁ ପୋଲିସ ଇନ୍‌ସପେକ୍ଟର, ସଂପୃକ୍ତ ଅଞ୍ଚଳର ଚହସିଲଦାର / ରାଜସ୍ୱ ନିରୀକ୍ଷକଙ୍କର ସାହାଯ୍ୟ ନେବା ସଂଗେ ସଂଗେ ଆବଶ୍ୟକସ୍ଥଳେ ରାଜସ୍ୱ ଦଳିଲର ପରୀକ୍ଷା କରିପାରିବି ।

ଏହି କାର୍ଯ୍ୟ ସଂପନ୍ନ କରିବା ପାଇଁ ସଂପୃକ୍ତ ପୋଲିସ ଅଫିସର (ସଂପୃକ୍ତ ଅଞ୍ଚଳର ପୋଲିସ ଇନ୍‌ସପେକ୍ଟର) ନିମ୍ନ ଉପାଦାନ ଅବଲମ୍ବନ କରିପାରିବି ।

କ. ପରିଦର୍ଶନ :

- * ଅଭିଯୁକ୍ତ କିମ୍ବା ତାଙ୍କର ପରିବାର ବା ପରିବାରର ଅନ୍ୟାନ୍ୟ ସଦସ୍ୟ, ନିକଟ ସଂପର୍କୀୟ, ପୈତୃକ, ମାତୃ ସଂପର୍କୀୟ ବୈବାହିକ ସଂପର୍କୀୟଙ୍କର ମୂଳ ଜନ୍ମସ୍ଥାନ କିମ୍ବା ଅନ୍ୟତ୍ର ବାସ କରୁଥିବା ସ୍ଥାନ ।
- * ସ୍ଥାନ ବା ଅନୁଷ୍ଠାନ ଯେଉଁଠାରେ ସେ ସଂପ୍ରତି କାର୍ଯ୍ୟରତ ବା କାର୍ଯ୍ୟ କରୁଥିଲେ ।
- * ଅତୀତ ଏବଂ ବର୍ତ୍ତମାନର ରହଣି ସ୍ଥାନ ।
- * ଯେଉଁ ଶିକ୍ଷାନୁଷ୍ଠାନରେ ସେ / ସେମାନେ ଶିକ୍ଷା ଗ୍ରହଣ କରିଛନ୍ତି ।
- * ଅନ୍ୟ ସଂସ୍ଥା ବା ଅନୁଷ୍ଠାନ ଯେଉଁଠି ସେମାନଙ୍କ ସଂପର୍କରେ ଆବଶ୍ୟକ ସୂଚନା ମିଳିବାର ସମ୍ଭାବନା ଅଛି ।

ଖ. ଯାମା ସହ ସଂପର୍କ ସ୍ଥାପନ, ଭାବ ବିନିମୟ, ଆବଶ୍ୟକ ସୂଚନା ଗ୍ରହଣ, ଦସ୍ତଖତଯୁକ୍ତ ବିବରଣୀ ସଂଗ୍ରହଣ ବା ସାହାଯ୍ୟ କାମନା କରିହେବ, ସେମାନେ ହେଲେ :

- * ଅଞ୍ଚଳର ନେତା, ଲୋକ ପ୍ରତିନିଧି (ବୁକ୍ତ ଡେୟାରମ୍ୟାନ, ସରପଞ୍ଚ, ଖାଡ଼ିମେମ୍ବର, ପଞ୍ଚାୟତ ସଂପାଦକଙ୍କ ଭଳି ପଞ୍ଚାୟତର କାର୍ଯ୍ୟକର୍ତ୍ତା)
- * ମଙ୍ଗଳ ସଂପ୍ରସାରଣ ଅଧିକାରୀଙ୍କ ଭଳି ଅଞ୍ଚଳର ଲୋକ, କର୍ମକର୍ତ୍ତା ଏବଂ ବୁକ୍ତର ଅନ୍ୟାନ୍ୟ ଉନ୍ନତ କର୍ମକର୍ତ୍ତା, ଗ୍ରାମସେବକ, ଅଙ୍ଗନବାଡ଼ି କର୍ମଚାରୀ, ଆଶା କର୍ମଚାରୀ, ସ୍କୁଲ ଶିକ୍ଷକ ଏବଂ ପ୍ରଧାନ ଶିକ୍ଷକ, ଚହସିଲଦାର, ରାଜସ୍ୱ ନିରୀକ୍ଷକ, ଅମିନ, ସୁପରଭାଇକର, ପୋଷ୍ଟମାଷ୍ଟର, ପୋଷ୍ଟପିଅନ ଇତ୍ୟାଦି ।
- * ଅଞ୍ଚଳର ବେସରକାରୀ ଅନୁଷ୍ଠାନ ଏବଂ ସାମାଜିକ କର୍ମକର୍ତ୍ତା ।
- * ସଂପ୍ରଦାୟର ପାରମ୍ପରିକ ନେତା, କାର୍ଯ୍ୟକର୍ତ୍ତା (ଆଞ୍ଚଳିକ ମୁଖ୍ୟ, ଗାଁ ମୁଖିଆ, ପୂଜକ, ସଂବାଦ ବାହକ ଇତ୍ୟାଦି) ।
- * ସେ ଅଞ୍ଚଳର ଜ୍ଞାନୀ ଓ ବୟସ୍କ ବ୍ୟକ୍ତିମାନେ ଯେଉଁମାନେ ପ୍ରାର୍ଥୀ ଓ ତାଙ୍କ ବଂଶ ପରିବାର ବିଷୟରେ ଜାଣିଛନ୍ତି ।
- * ଅଭିଯୋଗକାରୀ ।
- * ଅଭିଯୁକ୍ତ, ତାଙ୍କର ପରିବାର ଏବଂ ଅନ୍ୟାନ୍ୟ ସଦସ୍ୟ, ତାଙ୍କର ନିକଟ ସଂପର୍କୀୟ, ପୈତୃକ, ମାତୃ ସଂପର୍କୀୟ ଏବଂ ବୈବାହିକ ସଂପର୍କୀୟ ।
- * ତାଙ୍କର ନିଯୁକ୍ତିଦାତା ବା ପୂର୍ବପୋଷକ ।

ଗ. ଲୋକଙ୍କ ସହ କଥାବାର୍ତ୍ତା କରିଥାନ୍ତେ ଅନୁଧ୍ୟାନ କରି ନିମ୍ନ ବିଷୟରେ ସୂଚନା ସଂଗ୍ରହ କରାଯାଇପାରେ :

- * ଅତି କମ୍ରେ ସଂପୃକ୍ତ ବ୍ୟକ୍ତିଙ୍କର ପୂର୍ବ ଦୁଇ ପୁରୁଷ ଏବଂ ପର ଦୁଇ ପୁରୁଷ ଅର୍ଥାତ୍ ଜେଜେଙ୍କ ଠାରୁ ଆରମ୍ଭ କରି ନାତିଙ୍କ ଯାଏ ନିମ୍ନ ସୂଚନା ଦେଇ ବଂଶାବଳୀର ଚିତ୍ର ପ୍ରସ୍ତୁତ କରାଯାଇପାରେ ।
- * ନାମ
- * ବୟସ

- * ଅଙ୍ଗନବାସୀ ଦଲିଲ
- * ପଡ଼ିକାର୍ଡ
- * ବି.ପି.ଏଲ. / ଅନ୍ତୋଦୟ / ଅନୁପୂର୍ଣ୍ଣା / ନିଶ୍ଚିତ କର୍ମନିଯୁକ୍ତି ପତ୍ର ସଂପର୍କୀୟ କାର୍ଡ ଏବଂ ଦଲିଲ
- * ଉଚ୍ଚିରା ଏବଂ ନିଯୁକ୍ତି ଦଲିଲ ଓ ପରିଚୟପତ୍ର
- * ବ୍ୟାଙ୍କ / ଡାକଘର ସଂଚୟ ଏବଂ ରଣ ଦଲିଲ
- * ବେସରକାରୀ ସଂସ୍ଥା ଦଲିଲ (ଯଦି ଅଭିଯୁକ୍ତ କିମ୍ବା ତାଙ୍କର ନିକଟ ସଂପର୍କୀୟ ସଭ୍ୟ କିମ୍ବା ହିତାଧିକାରୀ ହୋଇଥାନ୍ତି)
- * ଜମିଜମା, ବିବାହ, ଜାତିଗତ ପ୍ରମାଣ ପତ୍ର ଇତ୍ୟାଦି ବିବାଦ ବା କେଶ୍ ସଂପର୍କୀୟ ଦଲିଲ ପତ୍ର
- * ଗୋଷ୍ଠୀ ସଂସ୍ଥା, ସାମାଜିକ, ସାଂସ୍କୃତିକ, ଧାର୍ମିକ ବା ରାଜନୈତିକ ସଂସ୍ଥା ସହିତ ଅଭିଯୁକ୍ତ ବା ତାଙ୍କର ଘନିଷ୍ଠ ସଂପର୍କୀୟମାନଙ୍କର ସହମତ ବା ହିତାଧିକାରୀଗତ ସଂପର୍କିତ ଦଲିଲ
- * ଅନ୍ୟ କୌଣସି ସଂପର୍କିତ ଦଲିଲ

ଡ. ଅନୁସୂଚିତ ଜାତି ବା ଅନୁସୂଚିତ ଜନଜାତି ଗତ ଜାଲ ସଂପ୍ରଦାୟ ପ୍ରମାଣପତ୍ର ବଳରେ ଅଭିଯୁକ୍ତ (ପ୍ରାର୍ଥୀ) ବା ତାଙ୍କର ପରିବାରର ସଦସ୍ୟମାନେ ବିଭିନ୍ନ ସରକାରୀ ବା ସରକାରୀ ସାହାଯ୍ୟପ୍ରାପ୍ତ ସଂସ୍ଥାରୁ ପାଇଥିବା ସୁବିଧା ଓ ସୁଯୋଗର ରୂପ ଓ ପରିମାଣ ଆକଳନ କରିବା ।

- * ସ୍ଥାନ ସଂରକ୍ଷଣ ଏବଂ ଷ୍ଟାଲପେଣ୍ଡ / ବୃତ୍ତି ତଥା ଶିକ୍ଷାୟତନରୁ ପ୍ରାପ୍ତ ଅନ୍ୟାନ୍ୟ ସୁବିଧା ସୁଯୋଗ
- * ସରକାରୀ ସେବାରେ ନିଯୁକ୍ତି ତଥା ପଦୋନ୍ନତିଜନିତ ଆରକ୍ଷଣ
- * ବିବିଧ ବିକାଶ ତଥା କଲ୍ୟାଣକାରୀ ଯୋଜନା ଓ କାର୍ଯ୍ୟକ୍ରମରୁ ପ୍ରାପ୍ତ ସୁବିଧା ସୁଯୋଗ
- * ଆଇନଗତ ସହାୟତା
- * ପ୍ରାପ୍ତ ସରକାରୀ ଜମି
- * ସ୍ୱାସ୍ଥ୍ୟ ସୁବିଧା ତଥା ବୀମା ସୁବିଧା
- * ଅନ୍ୟାନ୍ୟ ସୁବିଧା

ଅଭିଯୁକ୍ତ ମୃତ୍ୟୁବରଣ କରିଥିଲେ ଏବଂ ତାଙ୍କ ଜାତି / ଗୋଷ୍ଠୀ ପରିଚିତ ଜାଲ ବୋଲି ଜଣାପଡ଼ିଥିଲେ, ତଦନ୍ତକାରୀ ଅଧିକାରୀ ଅନୁବଂଶିକ ବିବରଣୀର ସହାୟତା ନେଇ ତାଙ୍କ ପରିବାର ସଦସ୍ୟ ପାଇଥିବା ବିବିଧ ସୁବିଧା ସୁଯୋଗର ଆକଳନ କରିପାରିବେ ।

ତଦନ୍ତ ପ୍ରକ୍ରିୟା ସରିବା ପରେ, ବିବିଧ ସୂତ୍ରରୁ ପ୍ରାପ୍ତ ନଥିବାର ଓ ତଥ୍ୟକୁ ଆଧାର କରି ଉପଯୁକ୍ତ ତର୍କମା ପୂର୍ବକ ଅଭିଯୁକ୍ତଙ୍କ ସାମାଜିକ ସ୍ଥିତି ଉପରେ ଏକ ଯୁକ୍ତି ସଂଗତ ଉପସଂହାରରେ ଉପନୀତ ହେବେ । ସମସ୍ତ ଆଧାର ଓ ଉପନୀତ ଯୁକ୍ତି ସଂଗତ ତଥ୍ୟ ସବୁ ତଦନ୍ତ ରିପୋର୍ଟରେ ଯଥାଯଥ ପ୍ରଦର୍ଶିତ ହେବା ବିଧେୟ; ଯାହାକୁ ଆଧାର କରି ସର୍ବଶେଷ ସିଦ୍ଧାନ୍ତ ନିରୂପିତ ହେବ । ପ୍ରସ୍ତୁତ ରିପୋର୍ଟ ସହ ଆନୁଷ୍ଠାନିକ ତଥ୍ୟ ଓ ନଥିବାର ପରିଶିଷ୍ଟ ରୂପେ ରିପୋର୍ଟରେ ସଂଲଗ୍ନ କରାଯିବ ।

ଅନୁବଂଶିକ ବିବରଣୀ ଉପରେ ମନ୍ତବ୍ୟ :

ଜଣେ ବ୍ୟକ୍ତିର ସାମାଜିକସ୍ଥିତି ଉପରେ ସୂଚନା ସଂଗ୍ରହ ନିମନ୍ତେ ଅନୁବଂଶିକ ବିବରଣୀ ସଂଗ୍ରହ ଏକ ପ୍ରକୃଷ୍ଟ ମାଧ୍ୟମ । ଏଥିରେ ସ୍ୱାମୀ-ସ୍ତ୍ରୀ ନାମ, ସେମାନଙ୍କ ପିତାମାତା; ଦାଦା, ଖୁଡ଼ି; ଜେଜେମା-ଜେଜେବାପା; ଭାଇଭଉଣୀ; ସେମାନଙ୍କ ସନ୍ତାନ ସନ୍ତତି, ତାଙ୍କ

- * ବାସସ୍ଥାନ
- * କର୍ମସଂସ୍ଥାନ
- * ଅଭିଯୁକ୍ତଙ୍କର ଜାତି / ଜନଜାତିର ନାମ
- * ତାଲିକାରେ ପ୍ରଦତ୍ତ ପ୍ରତ୍ୟେକ ସଂପର୍କୀୟଙ୍କ ନାମ
(ପରିଶିଷ୍ଟ 'କ'ରେ ବିଶ୍ଳେଷଣ ସହ ଏକ ଆଦର୍ଶ ବଂଶାବଳୀର ଚିତ୍ରଣ ନମୁନା ଦିଆଯାଇଅଛି)
- * ସଂପୃକ୍ତ ଜାତି ବା ଆଦିବାସୀ ସଂପ୍ରଦାୟର ନିମ୍ନଲିଖିତ ସ୍ୱତନ୍ତ୍ର ନୂତାତ୍ମିକ ଏବଂ ଗୋଷ୍ଠୀଗତ ଗରିବିକ ବିଶିଷ୍ଟ, ଯଥା
 - ଦସତି ଏବଂ ଗୃହନିର୍ମାଣଶୈଳୀ
 - ଭାଷା
 - ପୋଷାକ, ଅଳଂକାର ଏବଂ ବ୍ୟକ୍ତିଗତ ଡେହେରା
 - ଦେବାଦେବୀ, ଧାର୍ମିକ କର୍ମ ପଦ୍ଧତି, ଧର୍ମ ବିଶ୍ୱାସ ଏବଂ ପ୍ରଥା
 - ଜନ୍ମ, ବିବାହ ଏବଂ ମୃତ୍ୟୁପାଳନ ବିଧି ସଂଗ୍ରହୀତ ଉତ୍ସାବି ସହ ଶବ ସଂସ୍କାର ପଦ୍ଧତି
 - ଜୀବିକାର ଶୈଳୀ, ଖାଦ୍ୟ ଏବଂ ପାନୀୟ
 - ପାରମ୍ପରିକ ଗୋଷ୍ଠୀଗତ ଅନୁଷ୍ଠାନ ଓ ତା'ର କର୍ମକର୍ତ୍ତା (କାର୍ଯ୍ୟନିର୍ବାହକ)
 - ଅନ୍ୟ ସଂପ୍ରଦାୟ ସହିତ ସଂପର୍କ

ଅଭିଯୁକ୍ତ ପ୍ରକୃତରେ କେଉଁ ସ୍ଥାନର ଅଧିକାରୀ ଏବଂ କେଉଁ ସ୍ଥାନର ଅଧିକାରୀ ବୋଲି ଦାବୀ କରୁଛନ୍ତି - ଏହାର ଭିନ୍ନତା ଜାଣିବା ପାଇଁ-

ପରିଶିଷ୍ଟ 'ଖ'ରେ ସଂଯୋଜିତ ଯାଅ ତାଲିକା - ୧ ଓ ୨ ଅନୁସରଣରେ ଏବଂ ପୂର୍ବପ୍ରସ୍ତୁତ ବଂଶ ତାଲିକାର ସୂଚନାକୁ ଆଧାର କରାଯାଇ ଉପରୋକ୍ତ ବିବରଣୀ ସଂଗ୍ରହ କରାଯାଇପାରେ ।

ଘ. ନିମ୍ନ ପ୍ରାମାଣିକ ଦଲିଲର ଯାଅ ପରେ ପ୍ରତିରୂପ ସଂଗ୍ରହ କରନ୍ତୁ ଏବଂ ଯଦି ଆବଶ୍ୟକ କରନ୍ତି ତେବେ (ପୋଲିସ୍ ଅନୁଧ୍ୟାନ ଅଧିକାର ପ୍ରୟୋଗ କରି) ଅତୀତରେ ୦କାମି ଓ ଜାଲିଆତି ଅଭିଯୋଗ ପ୍ରମାଣ କଲାଭଳି ପରିବର୍ତ୍ତନ କରାଯାଇଥିବା / ଲିଭାଇ ନିଆଯାଇଥିବା / ପୁନଃଲିଖିତ ହୋଇଥିବା ସଂପୃକ୍ତ ମୂଳ ଦଲିଲ ଜବତ କରନ୍ତୁ :

- * ସ୍କୁଲ ଓ କଲେଜର ଦଲିଲ ଏବଂ ପରିଚ୍ଛେଦପତ୍ର
- * ଜନ୍ମ ଓ ମୃତ୍ୟୁ ସଂପର୍କୀୟ ଦଲିଲ
- * ଭୋଟର ଲିଷ୍ଟ ଏବଂ ଭୋଟର ପରିଚ୍ଛେଦପତ୍ର
- * ଥାନାକର ବିଭାଗ ପ୍ରଦତ୍ତ ପାନ କାର୍ଡ, କରକ ପତ୍ର, ବ୍ୟାଙ୍କ, ତାକସର, ସ୍ୱାସ୍ଥ୍ୟ ଏବଂ ଭବିଷ୍ୟନିଧି କାର୍ଡ
- * ଜମିଜମା ଦଲିଲ (ପୁରୁଣା ଏବଂ ନୂଆ)
- * ଜାତିଗତ ପ୍ରମାଣପତ୍ର, ଜାତୀୟତା / ବାସସ୍ଥାନ, ଥାନା ସଂପର୍କୀୟ ଦଲିଲ ଓ କାର୍ଡପତ୍ର
- * ବିବାହଗତ ପ୍ରମାଣ ପତ୍ର (ରେଜିଷ୍ଟ୍ରି ବିବାହ ହୋଇଥିଲେ)
- * ପଞ୍ଚାୟତ / ପୌରାଞ୍ଚଳ ଦଲିଲ

ବୈବାହିକ ସ୍ଥିତି, ବୟସ, ଧର୍ମ, ଗୋଷ୍ଠୀ ପରିଚିତି, ଗ୍ରାମ ତଥା ସାଂପ୍ରତିକ ନିବାସ ସ୍ଥାନ (ଯଦି ନିଜ ଜନ୍ମ ସ୍ଥାନରୁ ଭିନ୍ନ ଗ୍ରାମରେ ବସବାସ କରୁଥାନ୍ତି) ଇତ୍ୟାଦି ଉଲ୍ଲିଖିତ ହୋଇଥାଏ; ଯାହା ଅଭିଯୁକ୍ତ ବ୍ୟକ୍ତିର ସାମାଜିକ ସ୍ଥିତି ଉପରେ ସଠିକ୍ ବିବରଣୀ ପ୍ରତିଷ୍ଠା କରିବାକୁ ଉନ୍ନତପୂର୍ଣ୍ଣ ସୂତ୍ର ଯୋଗାଇଥାଏ । ଏହାକୁ ବିସ୍ତୃତ କରିବାକୁ ଉପର ଦୁଇ ପିଠି ଓ ତଳ ଦୁଇ ପିଠିର ବଂଶସୂତ୍ର ପ୍ରସ୍ତୁତ କରିବା ବାଞ୍ଛନୀୟ । କହିବାକୁ ଉଲ୍ଲେ ପ୍ରାଥମିକ ଜେଜେମା- ବାପାଙ୍କଠାରୁ ନାତି-ନାତୁଣୀଙ୍କ ପର୍ଯ୍ୟନ୍ତ ବଂଶାବଳୀ ଅନ୍ତର୍ଭୁକ୍ତ ହେବା ଆବଶ୍ୟକ ।

ବିବାହ :

ଅଭିଯୁକ୍ତ ବ୍ୟକ୍ତି ଏବଂ ତାଙ୍କ ନିକଟ ସଂପର୍କିୟ କେଉଁ ଗୋଷ୍ଠୀ / ଗୋଷ୍ଠୀ ସମୂହ ସହ ବୈବାହିକ ସଂପର୍କ ସ୍ଥାପନ କରିଛନ୍ତି ଏଥିରେ ସଠିକ୍ ତଥ୍ୟ ପ୍ରଦର୍ଶିତ ହୋଇଥାଏ । ପ୍ରଥାନ୍ୁସାରେ ଏକ ସଦସ୍ୟ ସ୍ୱ-ଗୋଷ୍ଠୀରେ ହିଁ ବିବାହ କରିଥାନ୍ତି । ପ୍ରେମ ବିବାହରେ ଗୋଷ୍ଠୀର ସ୍ୱୀକୃତି ଆଇ / ନଥାଇ ଭିନ୍ନ ଗୋଷ୍ଠୀରେ ବିବାହ ସଂଗଠିତ ହୋଇଥାଏ । ସାଧାରଣତଃ ସଂପୃକ୍ତ ସମାଜ ଏହି ଅଣ-ପାରମ୍ପରିକ / ଅନିୟମିତ ବିବାହକୁ ସ୍ୱୀକୃତି ଦେଇଥାଏ ଯେଉଁଠି; ସଂପୃକ୍ତ ଗୋଷ୍ଠୀର ସଦସ୍ୟ / ସଦସ୍ୟାଙ୍କ ବିବାହ ଯଦି ଉଚ୍ଚ ବର୍ଣ୍ଣରେ ସଂପାଦିତ ହୋଇଥାଏ । ଉଦାହରଣସ୍ୱରୂପ ଜଣେ ଅନୁସୂଚିତ ଜାତିର ଜନ୍ମା / ପୁତ୍ର ଅନୁସୂଚିତ ଜନଜାତିର ପୁତ୍ର / ଜନ୍ମା ସହ ବିବାହ ହେଲେ, ଅନୁସୂଚିତ ଜାତିର ଲୋକେ ତାକୁ ଗ୍ରହଣ କରିପାରନ୍ତି । ମାତ୍ର ପକ୍ଷାନ୍ତରେ ଅନୁସୂଚିତ ଜନଜାତିର ଗୋଷ୍ଠୀ ଏହାକୁ ସ୍ୱୀକୃତି ଦେଇନଥାନ୍ତି ଏବଂ ଅଭିଯୁକ୍ତଙ୍କୁ ଦଣ୍ଡିତ କରିଥାନ୍ତି । ଅନ୍ତର୍ଗୋଷ୍ଠୀୟ ବିବାହ କ୍ଷେତ୍ରରେ ଏହି ସାମାଜିକ ଅସ୍ୱୀକୃତି, ବିବାହିତ ଯୋଡ଼ିକୁ ଭିନ୍ନ ଭିନ୍ନ ସଂପ୍ରଦାୟର ଦୋଳି ପ୍ରମାଣିତ / ସିଦ୍ଧ କରିଥାଏ । ଯଥା ଜଣେ ଅ-ବ୍ରାହ୍ମଣ ପୁଅ, ବ୍ରାହ୍ମଣ ଝିଅକୁ ବିବାହ କଲେ ସେ ବ୍ରାହ୍ମଣ ହୋଇପାରେନାହିଁ । ଏହି ଅନୁବଂଶିକ ବିବରଣୀକୁ ଆଧାର କରି ସଂପୃକ୍ତ ବ୍ୟକ୍ତିଙ୍କ ସାମାଜିକ ସ୍ଥିତି ଉପରେ ସଠିକ୍ ଆକଳନ କରାଯାଇପାରେ ।

ଧର୍ମ :

ନାବାଳକମାନେ ପିତାଙ୍କ ଧର୍ମ ଅନ୍ତର୍ଭୁକ୍ତ । ସେମାନେ ସାବାଳକ ହେବାପରେ ଉଚ୍ଚାନୁସାରେ ଅନ୍ୟଧର୍ମ ଗ୍ରହଣ କରିପାରନ୍ତି । ଯେଉଁମାନେ ହିନ୍ଦୁ / ବୌଦ୍ଧ / ଶିଖ / ଜୈନ ଧର୍ମରୁ ଧର୍ମାନ୍ତରିତ ହୋଇଥାନ୍ତି, ସେମାନେ କୌଣସି ଜାତି ବା ଅନୁସୂଚିତ ଜାତିର ନୁହନ୍ତି । ଏହା ଆଦିବାସୀ ବା ଅନୁସୂଚିତ ଜନଜାତି ପ୍ରତି ପ୍ରୟୁଜ୍ୟ ନୁହେଁ । ଯେହେତୁ ଆଦିବାସୀମାନେ କୌଣସି ଜାତି ଅନ୍ତର୍ଭୁକ୍ତ ନୁହନ୍ତି ଏବଂ ଧର୍ମ ପରିବର୍ତ୍ତନରେ ସେମାନଙ୍କ ସାମାଜିକ ସ୍ଥିତିରେ କୌଣସି-ଆଞ୍ଚ ଆସିନଥାଏ । ଅଣହିନ୍ଦୁଧର୍ମୀ ବ୍ୟକ୍ତି ତା ନିଜ ଧର୍ମରୁ ବିବାହ ପାଇଁ ସାଥୀ ଚୟନ କରିବା ପସନ୍ଦ କରିଥାଏ । ତେଣୁ ଅନୁବଂଶିକ ବିବରଣୀରୁ ବ୍ୟକ୍ତି / ପରିବାର ଅନ୍ତର୍ଭୁକ୍ତ ଜଣେ ସଦସ୍ୟଙ୍କର ଧାର୍ମିକ ସ୍ଥିତି ତଥା ତାଙ୍କ ପରିବାରର ସଦସ୍ୟ ଏବଂ ନିକଟ ସଂପର୍କୀୟଙ୍କ ବୈବାହିକ ସମ୍ବନ୍ଧ ସୂତ୍ର ଉପରେ ତଥ୍ୟ ନିରୂପିତ ହୋଇଥାଏ ।

ଜାତି / ଗୋଷ୍ଠୀ, ଧର୍ମ, ଜାମ ଏବଂ ଉପଜାମ :

କୌଣସି ଗୋଷ୍ଠୀ, ଜାତି ତଥା ଜନଜାତିର ସଦସ୍ୟତା ଜନ୍ମଗତ । ବିବାହ, ପୋଷ୍ୟଗ୍ରହଣ, ଧର୍ମାନ୍ତରଣ ତଥା ଭିନ୍ନ ଉପାୟରେ ଜାତି/ ଗୋଷ୍ଠୀ ଅନ୍ତର୍ଭୁକ୍ତ ହେବା ସମ୍ଭବ ହୋଇନଥାଏ । ନାମ, ଉପନାମ, ଜାତି / ଗୋଷ୍ଠୀର ନାମ, ଜମିଜମା ରେକର୍ଡ୍, ଶିକ୍ଷାୟତନର ରେକର୍ଡ୍, ଜନ୍ମମୂଲ୍ୟ ରେକର୍ଡ୍ରେ ପରିବର୍ତ୍ତନ କରିଦେଲେ ଜାତି / ଗୋଷ୍ଠୀ ପରିଚିତି ପରିବର୍ତ୍ତନ ହୋଇନଥାଏ । ଅନୁବଂଶିକ ବିବରଣୀ ପ୍ରକୃତରେ କେଉଁ ଜାତି / ଗୋଷ୍ଠୀ ଧର୍ମର ଅନ୍ତର୍ଭୁକ୍ତ ଅଭିଯୁକ୍ତ ତାର ପରିବାରବର୍ଗ ତଥା ନିକଟତର ପିତୃମାତୃ ସଂପର୍କିୟ (ଜେଜେପୁରୁଷଠାରୁ ନାତିପୁରୁଷ ପର୍ଯ୍ୟନ୍ତ) ତାହା ସ୍ପଷ୍ଟ ଭାବରେ ପ୍ରତିଷ୍ଠିତ କରିଥାଏ ।

ବାସସ୍ଥାନ :

ଅନୁବଂଶିକ ବିବରଣୀରୁ ବ୍ୟକ୍ତିର ବାସସ୍ଥାନର ସୂଚନା ମିଳିଥାଏ । ସହରୀ ବ୍ୟବସ୍ଥାକୁ ଛାଡ଼ିଦେଲେ ଗ୍ରାମାଣ ପରିବେଶରେ ସାଧାରଣତଃ ଜଣେ ବ୍ୟକ୍ତି ତା ନିଜ ପରିବାର କୁଟୁମ୍ବ; ବଂଶ, ଧର୍ମ ଏବଂ ଜାତି / ଗୋଷ୍ଠୀଙ୍କ ଗହଣରେ ଯେଉଁଠି ସେ ସହଜରେ ଓ ସ୍ୱାଧୀନ ଭାବରେ ସାମାଜିକ ସଂପର୍କ ରଖିପାରିବ, ସେଇଠି ବସବାସ କରିଥାଏ ଏବଂ ଏହି ବସତି ସ୍ଥାନ ହେଉଛି ଜଣେ ବ୍ୟକ୍ତିର ସାମାଜିକ ସ୍ଥିତିର ପରିମାପକ ।

ଗ୍ରାମାଣ, ଅର୍ଦ୍ଧ ସହରାଞ୍ଚଳର ବିଭିନ୍ନ ସାହି, ପଡ଼ା, ବସ୍ତିରେ ଏକ ଏକ ନିର୍ଦ୍ଦିଷ୍ଟ ଗୋଷ୍ଠୀର ଲୋକଙ୍କ ବସତି ହେତୁ ବାହା ବ୍ରାହ୍ମଣ ସାହି, ଶବର ସାହି, ଖ୍ରୀଷ୍ଟୀୟାନ ପଡ଼ା ପ୍ରଭୃତି ନାମରେ ନାମିତ ହୋଇଥାଏ । ଏହି ସବୁ ବସ୍ତିର ବସତି ପରିପାଟିରୁ ସଂପୃକ୍ତ ବ୍ୟକ୍ତି, ତାର ପରିବାର, କୁଟୁମ୍ବ ବଂଶ ଏବଂ ତାର ନିକଟ ସଂପର୍କିୟଙ୍କୁ ନେଇ ସେ କେଉଁ ସଂପ୍ରଦାୟର ତାହା ସହଜରେ ଜାଣିହୁଏ ।