

# Foundation laid for India's First Advanced Forensic Lab in Chandigarh dedicated to women related cases

PIB  
New Delhi, June 2,

Minister for Women and Child Development, Maneka Sanjay Gandhi laid foundation of Sakh Suraksha Advanced DNA Forensic Laboratory in the campus of Central Forensic Science Lab, Chandigarh yesterday. Speaking at the event, the Minister said that forensic analysis plays critical role in criminal investigation and the Advanced Lab will contribute to address the gap in forensic DNA analysis of pending sexual assault cases in the country. The Minister added that the lab is being set up as a model forensic lab and would be replicated in other parts of the country.

The Minister mentioned that the current capacity of CFSL, Chandigarh is less than 160 cases per year and the Sakh Suraksha Advanced DNA Forensic Laboratory is estimated to increase the capacity to 2000 cases per year. The Minister further said that 5 more advanced forensic labs would come up in Mumbai, Chennai, Guwahati, Pune and Bhopal in the next 3 months bringing the total minimum annual capacity of the labs to 50000 cases. The Labs in Chennai and Mumbai would be set up with WCD funds while remaining 3 labs would be set up with funds by Home Ministry. To meet international standards and deliver timely justice to women, advanced forensic DNA laboratories with latest high throughput DNA technology, are required, she added.

**Special forensic kits for rape cases:** Underscoring the importance of the forensics in



nabbing the culprits in sexual assault cases, the Minister said that special forensic kits for rape would be distributed to all the police stations and hospitals by the month of July. The Minister said that forensic rape kits are currently with CFSL Chandigarh for validation. These inviolable kits will be used for providing uncontaminated evidence. These kits would contain a complete list of evidence/samples to be collected along with the equipment required to collect the evidence. The kits would be locked and sealed before being sent to forensic labs. The details of name of the person, date and time of sealing the kit would be recorded in the kit.

Secretary WCD Sh. Rakesh Srivastava said that this project is a joint effort of Ministry of Home Affairs and WCD Ministry and it will play a vital role in justice delivery system.

In sexual assault cases, the ideal time frame to complete the examination and submission of report is 90 days. Furthermore, it is important that the biological crime exhibit is stored and preserved in scientific manner

so as to make any examination/reporting meaningful. However, presently such a storage/preservation capacity is around 200 cases in CFSL, Chandigarh.

At present there are 6 Central Forensic Science Labs (CFSLs) in Chandigarh, Guwahati, Kolkata, Hyderabad, Pune and Bhopal and one State Forensic Science Lab in each State/UT. These labs are responsible for conducting forensic analysis of all cases in the country including sexual assault, criminal paternity and homicide.

In Sakh Suraksha Advanced DNA Forensic Laboratory, four units are to be established to address cases related to women:

- Sexual Assault and Homicide Unit
- Paternity Unit
- Human Identification Unit
- Mitochondrial Unit

Apart from the Sexual Assault and Homicide Unit, the other three units are interlinked and will work to examine cases related to crime against women such as sexual assault, foeticide, homicide etc. There is an increasing demand for better scientific analysis of physical evidence. Scrutiny by Hon'ble courts demands more admissible, accurate and powerful forensic proof for human individualisation.

**"5 more such labs in next 3 months to address the gap in forensic DNA analysis of pending sexual assault cases"**

- Maneka Sanjay Gandhi

swapping in hospitals. Human Identification Unit is important in cases of missing persons or children. Mitochondrial Unit will conduct mitochondrial DNA analysis in cases where regular Nuclear DNA analysis is not possible such as in case of highly degraded samples. The Mitochondrial Unit can also be used to better explore family relationships.

**Background :** Forensic science plays a vital role in the criminal justice delivery system by providing investigators with scientifically based information through the analysis of physical evidence. With increasing reports of crime against women such as sexual assault, foeticide, homicide etc. there is an increasing demand for better scientific analysis of physical evidence. Scrutiny by Hon'ble courts demands more admissible, accurate and powerful forensic proof for human individualisation.

DC, Thoubal reviews status of GTV mission

IT News  
Thoubal, June 2,

Deputy Commissioner, Thoubal Smt. Haobam Rosita Devi reviewed status of pending applications in the last four 'Go to Village' mission/camps conducted in Thoubal district in the DLOs' monthly meeting held at the Conference Hall of DC office, Thoubal yesterday. The DC instructed concerned DLOs and bankers to deliver/dispose off the pending applications to the maximum before the next round of Go to Village mission in the last week of this month (June).

The DC also instructed all concerned DLOs and bankers to submit their updated Action Taken Reports (ATRs) on their respective departments for onward submission to the State Government.

Meghachandra inspected condition of his constituency

IT News  
Yairipok, June 2:

Congress MLA Keisham Meghachandra yesterday inspected work progress being taken up at Ward No. 9. During the inspection visit members and councilors of ward number 9 of Yairipok Municipal Council were also accompanied. Besides office bearers of the Kekru Yairi Club Yairipok and other members also joined the MLA during the inspection visit.

## News from PRO, IGAR (South)

Assam Rifles conducts awareness programmes in connection with World No Tobacco Day



Imphal, June 2,

Phundrei Bn of 9 Sector Assam Rifles under the aegis of Headquarter IGAR (South) organised awareness programmes across villages and schools in Thoubal District to mark the occasion of World No Tobacco Day, celebrated globally on 31 May 2018.

effects of tobacco chewing, linkage of tobacco consumption to various types of cancers and ways for rehabilitation were covered in the lecture conducted by the Company Commanders and Regimental Medical Officers of the unit. Posters, pamphlets and handouts were distributed during the awareness programme. The school and village authorities conveyed their gratitude for the efforts of the Assam Rifles towards the cause of social welfare.

## Army saves snake bite victim



Imphal, June 2,

Tulihal Battalion of 9 Sector Assam Rifles under aegis of IGAR (South) saved the life of a snake bite victim on 01 June 2018. The victim named Jatra Singh, age 69 years, resident of Mayang Imphal (Konch), Imphal West District was bitten by a

snake and was immediately rushed to the unit hospital. The victim was readily attended by the medical team under the Regimental Medical Officer. The timely action of Battalion medical team not only saved precious human life but also reinforced good faith among the locals.

## Lecture on Woman Empowerment



Imphal, June 2,

The "Sentinels of North East" always take an initiative to educate the people and weed out the apathy from the minds of the people. This time 11 Assam Rifles of 26 Sector Assam Rifles under the aegis of Headquarters IGAR(South) carried out a lecture on 'Women Empowerment' in T M Zouunnuam village of Moreh

in Chandel dist. The villagers were made aware about the various programmes initiated by the Government to bring the women to the forefront of society. They were also told stories of various women who are the leading face in the country and taking lead in every aspect of the society. At the end, all the attendees comprising of 12 males, 14 females and 09 children were served with tea and snacks.

## Center for Manipur Studies , Manipur University is organising a 2 Day Seminar on Hinduism in Manipur

Manipur University  
Chanchipur, June 2,

Center for Manipur Studies is organising a 2 day seminar on the issue of the Religious, socio-political cultural and economic life of Pre-Hindu Manipur; State Patronage and Advent of Hinduism in Manipur and its evolution in Manipur; Local Resistance, religious reform and revivalist movement; Hinduism and syncretisation with the native religious elements; Hinduism and its impact on Contemporary, intellectual life, and culture and any other related matter which is related with 'Hinduism in Manipur' which is the theme of the seminar.

The National Seminar which will be held on June 29 and June 30 will discuss the context against the backdrop of the concept note prepared by the Center for Manipur studies.

Hinduism has been followed in Manipur for more than a couple of century and half. The advent of Vaishnavism had been marked by the installation of the image of Vishnu in a temple at Lamangdong by King Kyamba (1467-1508). By mid 18<sup>th</sup> Century, more specifically during the reign of Garibniwaj (1709-48), Hinduism was declared as the state religion that was firmly consolidated by the successor kings. Garibniwaj undertook a repressive process of

Hinduisations directly challenging the traditional native religious beliefs and practices. In the name of Hinduisation, all kinds of 'Puya's' (Anceint Manuscripts) collected from nook and corner of the state under the strict order of the king were consigned to flames in front of the Kangla Utara in 1789 which is recorded in the annals of the state as 'Puya Meithaba'. Bengali scripts replaced Meitei scripts. Puyas and works in Meitei scripts were banned. Bengali and Sanskrit languages were patronized. Translation of Hindu epics and religious texts into Manipur was encouraged. Various altars were brought to the ground and many 'Kopmais' (Idol masks) of 'Umanglai' (Sylvan deities) were buried. Ritual performances of the traditional Meitei deities were taken away from the traditional priests by the Brahman priests. Hindu calendar with ritual dates was introduced. Protests were displayed against the assertive Hinduisation by the defenders of the old Meitei traditional religion in their individual capacities. But, they failed to organize a collective counter-Hinduisations position. The name of the kingdom known by different names to the different people in different times was given the Hindu name of Manipur. It radically transformed the Meitei society into a new pattern of Hinduised social order.

The glory of Hinduism reached its peak during the reign of Bhagyachandra or Jai Singh (1759-61; 1763-98). He earned the fame of introducing 'Ras Leela', the highest spiritual expression of worshipping Krishna in dance form. In contrast to the forced Hinduisation drive of Garibniwaj, Bhagyachandra seemed to have employed rather a soft, yet cautious approach of mass conversion. He introduced institutionalized mechanism of conversion. The Hinduism was subsequently solidified by Gambhir Singh (1825-1834), Nara Singh (1844-50),Chandrakirti (1850-86) and more unceasingly by Raja Churachand Singh ( 1891-1941). The Hinduised system was warmly welcomed in the first half of the nineteenth century by a religious reform movement more specifically during the rule of Churachand Singh. It never posed anti Hinduism or vaisavaiti Hinduism in its aesthetics and essence but rather a challenge to 'superstitious customs' and malicious practices of the Brahma Sabha under the patronage of Maharaja Churachand Singh. One of the most significant factors, which led to the public fury and the central ideology of the reform movement, was the rampant misuse of religious authority by the Brahma Sabha on the complicated religious issue of

'Mangba-Sengba' (Impure and pure). Among the masses, Conversion was carried out by adopting a ritual ceremony called *Nongkrang Iruppa* which was revered as sacred and holy, followed by Sacred Thread Bearing Ceremony with compulsory recital of 'Gayatrimantra'. Almost contemporary to the reform movement, a venture to revive the traditional religion and culture also began under the initiative of Naoria Phullo with the establishment of Apokula Marup in Cacahar in 1930. There are Scholars like Atombapu, who asserted the existence of

the prevalence the practice of Vedic religion in the pre-historic period by basing on the affinity of Vedic gods and Meitei deities. Phullo discarded such Aryan-theory of origin of Meiteis. Seeing Hinduism as an exogenous intrusion which had destroyed the traditional religion, identity, culture and ways of life of the Meiteis, he advocated for unfolding the Meitei identity with the exposition of the traditional Meitei identity and way of life, worshipping of pure Meitei gods and goddesses and chanting of traditional hymns in Meitei language as liberation from Hindu bondage. However, the revivalist effort doesn't culminated to the creating a distinct socio-cultural boundary between those who embraced Hinduism and

**Delegate Fee:** (Rs. 700 for Faculty and others/ Rs. 500 for Students)  
Those desirous of presenting a paper are requested to submit their papers on or before 20<sup>th</sup> June to the Office of the Centre for Manipur Studies, MU Old Social Science Campus (mob: +91-8787685490) or at email: manipurstudiesseminar@gmail.com