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**PRANANATH COLLEGE (AUTONOMOUS)**  
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# MANJARI

Journal of Science and Social Science



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## *From the Chief Editorial Advisor's Desk*

I am happy to learn that the next issue of 'Manjari', the prestigious research journal of our institution, is ready for release. Yearning for knowledge is an important attribute of a man. Man has come a long way in search of truth and in deciphering the grammar that regulates the evolution of consciousness.

The great institution, Pran Nath College, which is the brain child of one of the greatest visionaries of our time, Late Pran Nath Patnaik, is designed to be a vehicle of innovation and progress. It is incumbent upon of our academic community to inculcate scientific temper among students and giving them a zest to explore into the unexplored regime of human knowledge. Over the years 'Manjari' has been an index of our success in the endeavour.

I am sure, the present issue will prove useful in pushing the boundaries of knowledge further.



**Dr. Saudamini Dash**  
Principal  
Chief Editorial Advisor

## ***Editor's Note***

The publication of the research journal 'Manjari' is an attempt to bring diverse perspectives of different subjects under one cover. Varieties of topics from pure science, social science, commerce and management have been presented with a multi-disciplinary approach in this journal. Scientific literacy could not be achieved without engagement in continuous enquiry into the existing knowledge. The dream of Pranath College (Autonomous), Khordha to achieve the status of a university could be achieved with the introduction of curriculum of higher degree and promotion of research. Within six decades of its existence, the college has glittered in manifold activities and this journal is one bright glaze of its grandeur. 'Manjari' attests the intellectual attainments of the faculties and the enriched academic ethos of the institution. It also encompasses the insightful thought of the learned scholars from across India engaged in teaching and research activities.

In this auspicious year of its Diamond Jubilee, I am hopeful the college would march forward in the path of progress. I also hope 'Manjari' 2019 would successfully fulfill the expectation of the students, researchers and people engaged in the process of enhancement of their intellect.

December 2019



***Dr. Ahalya Swain,***

Editor

## ***Acknowledgement***

The December 2018 publication of 'Manjari' reflects the academic attainment of the faculty members of Pranath College (Autonomous), Khordha. The work could be accomplished due to the combined efforts of a dedicated and committed group of people belonging to the varied fields of research, editing, printing and logistics.

I sincerely thank the Chief Editorial Advisor for providing inspiration and timely help to get the work done. I am thankful to my co-editors Dr. Sarat Kumar Dora and Dr. Sunita Tripathy for their constant efforts to successfully accomplish the work. I owe a lot to Dr. Pratip Kumar Mishra for his precious advice and guidance in different stages of editing and publication. The academics and scholars of different institutions deserve due acknowledgement and thanks for contributing their valuable research articles to this journal. I acknowledge the efforts of Ashok Kumar Biswal and Sourya Biswal of Millenium Art Press to print the journal on time.



***Dr. Ahalya Swain,***

Editor

MANJARI, a journal of Science and Social Science is intended primarily as a medium of research publication for the academics of Pranath College (Autonomous) College, Khordha. The editor(s) may also welcome articles based on innovative research from outside.

This journal seeks to carry scientific, educational and literary ideas to all sections of people and to promote a more fruitful discussion on problems of scientific, social and other avenues of development.

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# ENVIRONMENTAL SCIENCE: THOUGHTS AND ACTIVITIES OF TAGORE

\* Dr.(Mrs) Mridula Mishra

## Abstract

*The first Nobel Laureate of India and Asia RabindraNath Tagore was a versatile genius. Apart from his creative literature, paintings, philosophical writings and thoughts on education, he had a keen interest in popularization of science and promotion of scientific outlook in the society. Nature runs as a consistent motif in all of Tagore's oeuvre. He was an environmental pioneer and sought harmony between progress and preservation. Throughout his life, Tagore had experienced that science establishes affinity between human life and natural universe. He nurtured this philosophy in many of his writings and fostered this idea through introduction of various festivals at Santiniketan, an institution that he had created. Agriculture, environmental protection, medicinal value of plants, campaign of scientific humanism- all these important areas of scientific temper have been prominently reflected in his thoughts and practices. The present paper aims to revisit all these aspects with critical analysis of his works.*

**KEYWORDS:** Environmental thought, Festivals, Works of Tagore, Architecture of houses

## INTRODUCTION :

Today whole world is conscious of environment. Environmental education is an integral part of every curriculum now. 'One tree, one life', and 'Plant trees, save lives', these type of slogans are not new now. In the original version of Indian constitution, which was implemented in 26<sup>th</sup> January 1950 there was no mention of environmental protection and preservation. But the 12<sup>th</sup> amendment of the constitution in the year 1976 made the fundamental duty of a citizen and the obligation of the state to protect and improve the natural environment. The Article 48 A of this amendment states that "The state shall endeavour to protect and improve the environment and safeguard the forest and wild life. Article 51A also says "It shall be the duty of every citizen of the country to protect and improve the natural environment including forest, lakes, rivers and wild life and to have compassion for living creatures." But long ago almost hundred years back this environment consciousness was appropriately addressed by Tagore. Rabindra Nath Tagore(1861-1941) the first Nobel laureate from Asia and India was a versatile

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genius- a poet, a philosopher, an artist, an educationist and a great humanist. He was an identified and noted figure in the social life of India. The way and path of socialization of individuals lie in his vast work of writings and activities. Environmental consciousness is observed there if one explores his vast work of writings and different activities of his life. The present paper aims to explore and analyze the reflections of environmental consciousness in his vast creative writings of literature through poems, stories and plays. The paper narrates his experience and activities through social festivals prevailed in Santiniketan.

### **Environmental thoughts in literary compositions**

Nature and human being are interdependent. Wild creatures are also the inseparable part of Nature. Today men have progressed a lot in the path of civilization with his intelligence and hard work leaving behind wild life. The desire and greed of human civilization has engulfed forests, water bodies, mountains and their perishable wild lives. It has directly or indirectly affected the environment in such a way that deserts are engulfing forests and polar ice has started melting. Increased temperature is creating 'green house effect'. Amount of life giving oxygen is decreasing. The smoke of vehicles, the factories, the refineries, the hazardous radiations of atomic explosions are polluting the environment. As if the threat bell of extinction of human civilization has started ringing. Many years ago Tagore realized this threat. In his poem 'Sabhyatar Prati'( To Civilization) he told : Give back that forest Take away this city/ Take away all that irons, woods, stones/ Oh new civilization/ Give back that ashram holy shades of trees .

The voyage of life-science has been started with the creation and expansion of life. Today's human being, developed trees and animals have acquired complex biotic characteristics in the process of evolution. In the infancy of earth there were no signs of life, only there were some aggregations of biotic and abiotic components. The unifications and interactions of those components gave birth to life. Then with passing times in the process of evolution the superior creatures have come to earth. With these facts it can be said undoubtedly that life has been emancipated first as the plants in the earth, since only plants can produce foods for themselves and the sole provider of life giving gas oxygen. Narration of these facts in the writings of Tagore in his book 'Biswa Parichya'(Introduction of World) is noticeable: *There are round shaped molecules in the green leaves of trees, components called chlorophylls are there, these store sun light in different parts of plants. Our foods of fruits and crops have been prepared with the energy of plants. Plants with its own chlorophylls by mixing water and carbon dioxide gas prepare foods as wheat and paddy for us; through those foods we utilize the energy of sun for our activities of lives. We don't have ability to capture these energies but plants have.*

The environment is defined as the whole physical and biological systems surrounding man and other organisms along with various factors like soil, air, water, light, temperature etc. All animals and plants of this earth live by keeping an intimate relationship with the environment of their surroundings. Thus man and environment has very close relationship with each other. A community of living organisms in conjunctions with the nonliving components like water, air, soil of their environment, interacting as a system is called an ecosystem. One meter green field, a small pond or a big lake, a huge ocean or large forest anything can be an ecosystem. In this sense whole earth is also an ecosystem. An important fact about the ecosystem is that there is a close relationship between producer and consumer. In earth all living beings form energy flow through food chain maintaining a relationship of primary producers, primary consumers, secondary consumers, tertiary consumers and decomposers. The relationship of eating and being eaten up at different level in an ecosystem is represented in the form of food chain. And a network of species relationship formed by interconnected food chain is a food web. Energy flows from sun, the source through producer, the trees, to primary and secondary consumers, the animals and human beings. This is very wittily and beautifully narrated by Tagore in his play '*Bisarjan*' (Immersion) through the dialogue of the priest of a temple who is in favour of animal sacrifice and his disciple who is against of it.

*Who says that murder is a vice?/This world is a huge place of slaughter./Don't you know in every blink of eyes lakhs of creatures are closing eyes for ever/whose game is this?—*

The purity of air depends on the ratio of amount of oxygen and carbon dioxide's presence in it. All living beings including plants, animals require oxygen for their existence. Oxygen is taken into the bodies by respiration process and comes out in form of carbon dioxide. Plants on the other hand take in carbon dioxide for food preparation during photosynthesis and gives out oxygen to surroundings. Due to improvement in technology demands and desires of human society creates a growing demand for various materials. Various human activities like housing, industries, etc destroy natural resources of earth and pollute environment. Thus the balances in ecosystems have been disturbed. Huge plantations are needed to prevent this environmental pollution. In many places now more or less, these are been done by imposition. But how many among them have embodied themselves with trees like '*Balai*' in Tagore's short story '*Balai*'. Tagore has written about Balai in this short story as: *The true age of this boy is about crores of years back, the day in which the future forest of earth has shed its first tears during its birth in the mud layers of ocean, that day there were no animals, no birds, no noise of life, there were only pebbles and mud and water. The pioneer*

*tree in the passage of time raising its folded hands towards sun has been saying, that I will live, I will wander through death after death in the endless path of evolution of life, I will wander in sunlight, in cloudy, in day in night. The tree as dumb mother of world life from time immemorial gathers nectar from the atmosphere and stores for human life.*

### **ENVIRONMENTAL PRACTICES**

Tagore has addressed trees as 'dumb friends'. In the prologue of his book 'BanaBani'(message of forest) he has written: *All those dumb friends of mine surrounding my house who have raised their hands towards sun in love of light, their voices of call reached in my heart. Their language is the prime language of living world, their voices are ringing in the simple and pure tone among the trees of my 'Uttarayana'( A place in Santiniketan ashram).* Tagore has uttered repeatedly about this note and tones of trees. 'Brikshya Ropana'(Tree plantation) and 'Halakarshan'(tilling of land) festivals are examples of the expositions of Tagore's imaginative and at times maverick world-view, nonetheless unique. It has a pioneering place in the history of modern environmental awareness in its originality and vivacity.

Many voices in chorus sing a paean to earth, to the triumph of vegetation over desert in the beginning of 'Briksha Ropan' festival. It was observed for first time in his ashram Santiniketan in July 14, 1928. In this ceremony five young men carrying a sapling together enter in the festival ground. They are an allegory. They stand for the elements, 'kshiti (earth)', 'Ap(water)', 'tej(fire)', 'marut(air)' and 'byom (sky)' in classical philosophy of our country. These embody the building blocks of the cosmos. Each of their attires carries a sign of the element they represent. They recite verse from his 'BanaBani'. 'Halakarshan' festival is observed at Sriniketan an adjacent place to Santiniketan. In this festival a bull plough the designated strip. We may mention here that Tagore had sent Rathindranath to study the technology of agriculture at university of Illinois, USA which was later applied with much effect at Sriniketan. Similarly the rainy season and spring are welcomed with festivals like 'Barsha Mangal' and 'Basanta Utsab' at Santiniketan. The message that runs deep within all the colours and lyric and pageantry is one of the recognition of the bounty the earth bestows on us and awaking to a covenant to honour and preserve the environmental safety. These festivals are perhaps the first sentient movement in the world to build up mass environmental awareness.

How Tagore wanted to live amidst Nature, this is noticeable in architecture of constructed houses in 'Uttarayana'. The 'Uttarayana' in Santiniketan is an aggregation of houses with its surrounding gardens and courtyards. The biggest house of this place is 'Udayan'. This is an east facing house. The revolution of sun

in the sky can be observed from here throughout the year. Nature dependent structures are noticed in this house. The underground room of this house has been designed with the help of system like chimney for flow of air obeying the natural motion of air. In the west of this house there is a huge garden. Crossing the front courtyard of 'Udayan' towards north there are houses named 'Konark', 'Syamali', 'Punascha' and 'Udichi' respectively. The poet has imagined the designs of these houses. The structure and shape of all these houses are different from each other. These are intimately related with environment. Tagore had done experiments with these houses. From this it can be understood that how the poet desired to feel Nature nearer to him and tried to reach amidst Nature.

### **CONCLUSION**

Today environmental education is a compulsory subject in every curriculum. But in Santiniketan ashram school Nature Study (*Prakriti Patha*) has been a component of course from its inception. Tagore has described it as study of curiosity and admiration for wonders of trees and creepers, animals and birds and the wonderful incidents of Natural world. Today this has been termed as Natural History in a wider sense. So 'Nature Study' can be called the messenger of environmental science.

At the end, this can be said that environmental consciousness has been noticed everywhere in the thoughts, activities and in the vast creative world of the writings of Tagore. He can also be identified as a pioneering figure in the field of study of environmental science. He was the poet of Nature and environment, the maker of eternal human soul, the maker of world-life. Truly he was the world-poet(Biswa Kabi).

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# DISASTER MANAGEMENT: A COMMUNITY INITIATIVE TOWARDS IMPACT REDUCTION AND MITIGATION

\* Dr Pratip Kumar Mishra

## ABSTRACT

*There has been a tremendous increase in the occurrences and intensity of disasters both natural and manmade worldwide. The past few decades and more so the past three years have witnessed storm surge, flooding, glacial deaths and landslides beyond continents. From local to the global has been its spread. The UN report of 2001 alone states that natural disasters of medium and high range cause at least 25000 deaths around the world which is more than double the previous year. The economic losses of around US\$36 billion devastations occurred in the aftermath of powerful earthquakes that struck Gujarat, El Salvador and Peru. Floods have ravaged many countries in the Afro- Asian region, Bolivia; droughts in central Asia including Afghanistan, Africa, Central America and cyclones at Madagascar and Odisha. These are some of the global disasters in our recent memory. However the objective of any disaster management initiative has to be built on a strategy of creating a disaster resistant/resilient community which is equipped with safe living and sustainable livelihood to serve its own development process. As community receives the first impact of any disaster, therefore the emphasis is more on community level response and initiative in managing disaster risk reduction module, a perspective plan of action on the lines of Kosovo disaster risk resolution Strategy and plan of Action 2016-20. Community resilience is the ability to resist, absorb, accommodate and recover quickly from the effects of a hazard in a timely and efficient manner.*

**KEYWORDS:** *Disaster, Resilient, sustainable livelihood, strategy.*

## UNDERSTANDING HAZARDS AND DISASTERS

Natural hazards have always been a part of life and this is occurring more in recent times due to the rapid scientific and technological progress. It has also exposed the human society to new hazards such as accidents in the industrial and transport sectors. Both natural and manmade disasters pose a serious threat to life and livelihood. It is actually the human vulnerability which turns hazards into disasters and not only causing damage to life and property but also its impact falls on the flora and fauna and the process of development. A natural occurrence like cyclone,

earthquake or floods caused due to cloudburst is unavoidable but a conscious government and its people can prevent its disastrous impact and at least minimize or reduce the impact.

Our experiences in the past few decades have shown that a great deal of emphasis is on post-disaster relief and rehabilitation measures. People reeling under the impact of a calamity urgently require assistance and therefore priority of action demands relief operations. In fact as the process goes quick *Response, Relief, Restoration, Relocation, Rehabilitation, Re-settlement* are the canons of post -disaster governance.

Our efforts should not be confined only to post disaster response. Efforts should be made to reduce the impact of disaster through better community alertness and awareness. It should also be realised that these efforts are not the responsibility of the government alone but the civil society and people through various network of association aligned, in order to play a constructive role in the preparedness initiative. The common question asked is “how prepared are we to face a disaster in recent times”. In order to prevent natural hazards from turning into disasters the coping capacities of the people needs to be enhanced in various ways. This includes capacity building through training module to people at grass root level especially to youths and students in High schools and Colleges.

A disaster resilient society can be built by creating awareness among people. Catch them young whose minds are in a formative stage and that can catch and assimilate disaster awareness better naturally and with a greater ease as they grow up in life to take command positions and put their knowledge and training to practice in coping disasters. Therefore it has become necessary to make disaster management a compulsory curriculum in school.

### **EXPLAINING HAZARDS AND DISASTERS**

Hazards are dangerous conditions or occurrences with the potential of causing deaths, injury to life and damage to property, livelihood and the environment. The word Hazard owes its origin to the word *az-zahr* in Arabic meaning chance or luck. In Persian and Turkish, the term has associations with the game of dice. The term disaster has link with the French word *desastre* which is the combination of two words *des* and *astre* meaning the evil star. Though in earlier times disasters were connected to the impact of unfavourable star, this notion has changed with scientific outlook and the term denotes a calamitous event producing material damage, loss and distress. Hazards are of two types.

1. Natural Hazards (having meteorological, geological, biological or extra terrestrial origin)
2. Unnatural Hazards (man- made having technological origin)

Disaster is an everyday occurrence in different parts of the world and is covered by newspapers, TV, radio and social media. These are extreme events, which cause loss of life and property and create severe disruptions of human activity. Loss of a sole bread winner in an accident may be a disaster to the family but a mere accident to the community. Media uses it to cover different hazards and emergencies, but not always in the most appropriate way. Disasters devastate communities causing damage to life and livelihood, property and infrastructure, disrupting communications and other essential services.

#### **A NEW VISTA FOR DISASTER MANAGEMENT**

With devolution of power and responsibility to the Panchayats, it has also become the prime concern of all state administration to assign key responsibilities to the third tier of federal administration in India, focussing on Disaster Management. The management policy includes principles of disaster management, integrating disaster management with development planning, multi hazard approach to disaster, effective inter-agency coordination, capacity building, autonomy, equity and accommodating aspirations of the people.

**Odisha's Tryst with Disaster.** To be specific, Odisha's history is plagued with natural disasters and we all know each year some natural disasters continuously whip Odisha's coast mostly in the form of tropical cyclonic storm with high velocity winds, torrential rain and floods that inundates the east coast region causing incalculable damages. During the pre-independence period, drought and famines were the biggest killers in India. In the *Na' Anka* famine of 1866, an estimated one million people perished due to starvation. A repetition occurred in Bengal in 1943 where people died from starvation, malnutrition and related illness. But however there is a dramatic change in situation now after operation green revolution. Food security measures have been taken and recently the Food Security Act addresses the food guarantee. But in recent years Odisha has been witnessing cyclones and floods at regular intervals. In our living memory the devastating floods of 1982 and super cyclone of 1999, Phailin in 2013, Titli in 2018 and the very recent Fani in May 2019, which devastated Puri and Khordha districts and the adjoining areas in a larger scale. Even today super cyclone 1999 is rated as the most destructive natural calamity ever in the 20th century because of its worst impacts on the life and property of the people. Twenty years back the worst ever tropical cyclone to hit the Odisha coast led down a perspective for building a resilient community with a developed infrastructure to handle calamity of such magnitude. Communities along the 480 km coastline have been trained but heterogeneity in response prevails.

The super cyclone of 1999 which arose in the Bay of Bengal made a land fall at Paradeep and Erasama with wind speed of 270 to 300 km bringing in 5 to 7 metres of surging tidal waves. The intensity and spread was huge. It continued for



48 hours and left behind a trail of massive destruction of life and property. Three hundred kilometres stretch of coastline and adjacent hinterland along with the twin city of Cuttack and Bhubaneswar were badly affected."Over 13 million people in 12 districts were affected. Estimated 9885 people were killed, of which 8119 deaths occurred in Jagatsinghpur district alone. Millions had been rendered homeless." (Psychological care by community level workers for disaster survivors, page 10SDMA, Action Aid International-India, NIMHANS)

It shook the economy of Odisha in general as well as of that region in particular causing extensive damage to crops, livestock and property. Crop loss value was estimated at 1733 crores of rupees. The entire communication network i.e. supply roads, railway tracks, telephone and electrical connectivity were devastated. Post disaster scenario—the survivors undergo a traumatic experience to see what has gone around. A risk to life due to injury, malnutrition and infections which requires immediate attention and a sustained effort for relief, restoration, and relocation/resettlement were absolutely necessary for rehabilitation. Next phase is rebuilding the affected areas."Rebuilding requires a holistic approach and utmost care for those affected. In any disaster the magnitude of mental health problems is enormous. The suffering human being will require human intervention." Mental health issues are of maximum importance and needs to be part of the agenda.

#### **FOUR DIMENSIONS OF THE IMPACT ON THE SURVIVORS:**

We are all aware that any disaster of a high magnitude leaves behind a trail of despair and a deep scar on the lives of people.

**Physical-** The human body has injuries which may be simple or complex: infections, reproductive health problems, miscarriages, fractures and amputations.

**Social-** Deprivation or alienation from one's own home causing a feeling of homelessness; loss of partner leading to marital delinquency; sudden displacement and relocation in an alien place leading to discomfort and maladjustment in temporary shelters; lack of privacy, emerging issues of single parent survivor and orphans; early marriages, migration, discontinuity in education; women coming out of four walls; difficulties in getting legal aid and that is a requirement; exposure to corrupt means of legal procedure; absence of local leaders; and officials only to give directions and support.

**Economic-** The third impact of any disaster is economic in nature. Loss of livelihood; loss of valuable property which breaks the backbone of the household like jewellery, vehicles, livestock and other durable assets; unemployment leading to the problem of joblessness; difficulties in making a restart to livelihood generation after displacement and relocation in a distance place and cumbersome and prolonged process of getting compensation.

**Psychological-** It has been the most important feature in impact assessment as

there is a need for providing psychological care to disaster survivors starting from the immediate to the rebuilding phase. But nature of intervention changes in the different phases of disaster. First impact is shock and panic, followed by fear and anxiety, bereavement, guilt, grief, flashbacks of the tormenting time and nightmare of the incidents, unending and excessive crying leading to depression over the loss.

Thus the role of community has become a priority and community participation has been highlighted in the rehabilitation process. Working with the community integrating various activities are needed and be clubbed to rebuild community life and setting up of the social support systems which is necessary for a sustainable rehabilitation process. Group efforts have been the core in any rehabilitation process.

Examples are (i) building houses, preparing food in the gruel kitchens at the temporary shelters, setting up of make shift schools for young children. This inculcates a feeling amongst them that there are others around to help them and that they are not alone. Isolation and feeling of loneliness destroy a person psychologically.

Case: After the super cyclone, Food for Work programme was initiated, wherein people in groups participated in building their own shattered houses. This had the objectives of not only to provide the survivors with a shelter but also a source of engagement in a work atmosphere.

(ii) Self Help Group formation (SHGs) where women as a group would initiate activities that would help them in rebuilding their lives.

Case: Women started taking up livelihood activities which helped them to restart their lives which helped them financially but also helped them to overcome their grief and come to terms with their loss.

(iii) Organising rallies to scrutinise and create awareness among the masses about issues around them and thus a confidence building measure and normalisation process amongst them.

Case- A "School Chala Abhiyan" was organised after the cyclone to create awareness amongst people about the importance of education and the necessity for children to go back to school. This had a positive impact which led to the fact that many children who had dropped out from school after the super cyclone resumed school

(iv) Encouragement of survivors to discuss about the local problems that have evolved subsequent to the disaster and to initiate collective action to achieve the following: rebuilding roads, restarting the schools, restoration of power and water supply, access to medical care, initiating the process to get compensation on time.

#### **RISK REDUCTION STRATEGY**

Risk is a measure of the potential to cause damage, high vulnerability. A hazard of great potential are associated with high disaster risk. If either vulnerability or hazard

is low, the risk of disaster is low. Disaster risk can be defined as the product of hazard and vulnerability divided by capacity.

Risk = Hazard X Vulnerability

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Capacity

Disaster risk reduction is a systematic application of policies, strategies and practice to minimise the vulnerability and disaster risk of the community. Disaster reduction measures cover a wide spectrum of activities ranging from measures to be taken to avoid risks altogether (disaster prevention), measures taken at limiting the severity of a disaster by disaster mitigation and measures to be taken before a disaster strikes (disaster preparedness). Effective information sharing, education and political commitment usually form the basis of its success. Disaster reduction seeks to motivate societies at risk to engage themselves in conscious disaster management, moving beyond the traditional response to disasters. Risk reduction measures should be followed towards a sustainable development.

The United Nations declared the nineties as the decade for Natural Disaster Reduction. India was a co- signatory to the global efforts to reduce the impact of natural disasters. From the primary objective of relief, rehabilitation and reconstruction there is a gradual shift in focus to prevention, preparedness and mitigation through an early warning system. The aftermath of the painful experiences of two major disasters 1999 Odisha super Cyclone and 2001 Gujarat earthquakes made a shift in focus to prevention, preparedness and an early response for minimum losses. Odisha and Gujarat have created two independent authorities for managing existing and future emergencies arising out of natural disasters. In India the primary responsibility of protection of life and property during emergencies and disasters rests with the state governments and the central government usually plays a supporting role and normally assists in disaster response on the request of the affected state, as and when the state cannot cope with the situation on its own. The National Disaster Response Force (NDRF) and Odisha Disaster Response Force have done commendable service in pre- evacuation and resettlement attracting the attention of United Nations after the Cyclone Phailin which ravaged south and south west of Odisha in 2013. Recently the massive evacuation done for tropical summer cyclone Fani has received world-wide acclamation.

**LOCAL RISK MANAGEMENT**

Community based disaster preparedness and the good practices involved were started by the Government of India and the UN in 2002 as a development programme for disaster risk management. Little was the anticipation that it would become one of the largest such initiative in the world. The Sendai framework has been into operation by the present government with the release of the country's first ever National Disaster Management plan, the document having its base on the

global blue print for reducing disaster losses. The four priorities are:-

1. Understanding Disaster Risk
2. Governance improvement in Disaster Risk
3. Investing in Disaster Risk Reduction (through structural and non structural measures)
4. Disaster preparedness by early warning system and evacuation of possible affected areas along the coastlines and hinterland flooding and immediate restoration after the disaster "Getting Back on Track." (Odisha attracted world attention and that of United Nations in its phenomenal achievement of evacuating people along the coast line during tropical cyclone Phailin in 2013, Titli 2018 and very recently Fani on May 3 2019). Improved response to disasters by way of advance planning, warning, execution of evacuation, rescue, and restoration operation has helped to mitigate casualties and damage to the region. A lesson learnt in the past twenty years of Super cyclone has been put to practice.

Evidence for India's effort at risk reduction governance initiative is the establishment of a National Platform for Disaster Risk reduction. India has launched a private sector alliance to reduce disaster losses. It is also vital for the Indian economy that the private sector is resilient to the impact of disaster and climate risk and minimum economic loss to the employees and the community where it is located. (Sendai framework also highlights this)

Recently there is a decision to establish NDRF regional centre in Odisha and it is also a matter of policy decision that personnel from Thailand and other ASEAN countries will be trained in disaster risk management. The central government has said that it will be its continuous endeavour that its disaster management plan has to take along all stake holders in the effort to build a Disaster Resilient India and as always it starts with Odisha first.

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# DECODING THE IMPACT OF POST-9/11 AMERICAN MILITARY INTERVENTION ON CIVIL SOCIETY IN AFGHANISTAN

Shasanka Sekhar Pati\*

## ABSTRACT

*The post-9/11 American military intervention in Afghanistan in response to the attacks on World Trade Centre left has left certain sharp scars on Afghan society. While on the one hand, it cannot be denied that the Bonn process led to democratisation of Afghan social and political institutions after a long time, at the same time it is also true that it has introduced certain distortions in Afghan society by politicising ethnicity, facilitating radicalisation, widening the generational divide, weaponising the society and thereby paving the way for lawlessness rendering wide insecurity. As a consequence, all efforts made by the international community to ensure political stability are being defeated by these undesirable consequences that result in social instability. So, there is the need to recognise the fact that political stability without social stability cannot last long.*

**KEYWORDS:** Radicalisation, Ethnicity, Insecurity, Religious violence, Weaponisation

## INTRODUCTION

The civil society in Afghanistan had already suffered a lot because of the past three decades of war and disorder. It had a devastating effect on the lives of the common Afghans. The traditional social fabric and institutions have been torn apart because of years of protracted conflict. The cost of war in terms of both human casualties and destruction of infrastructure have been enormous. Millions of Afghans have been killed and many more have been forced to migrate to other countries in search of security and employment. Amidst this state of uncertainty and despair, state institutions have become fragile and weak.

Though the post-2001 reconstruction efforts of the Afghan government supported by the international community has some achievements to its credit, yet the overall ground situation in the whole country has worsened as far as security is concerned. Following the overthrow of the Taliban in late 2001, people in Afghanistan had high hopes that it will usher in the dawn of a new era of peace and tranquillity. Most of

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the Afghans were looking forward for a genuine democratic government with the expectation that there should be rule of law which in turn would bring an end to the ruthless suppression by the notorious warlords and criminals. The Bonn initiative was able to initiate the process of democratisation and the efforts of the international community resulted in building some infrastructure and as such were able to partly create a conviction of good governance among the Afghan people. According to one survey, jointly carried out by the Afghan Civil Society Forum and some other international NGOs, 54% of the Afghan respondents feel 'that their families are more prosperous today than were during the days of the Taliban regime', and 78% agree that 'Democracy may have its problems, but it is better than any other form of government'.<sup>1</sup>

However, despite these achievements, the post-2001 transition could not meet the expectations generated in the initial years because of the contradictions inherent in this very engagement. The Afghan society in general had to face certain unwanted consequences of this foreign military intervention with which it is even grappling today.

#### **Insecurity galore-**

Even after more than two decades of effort by the international community to pacify Afghanistan, security still remains a matter of grave concern for both the Afghan civilians as well as the international community. The security situation became worse in 2009 with almost half of the country remaining dangerous for the UN and other international agencies to operate.<sup>2</sup> Rushed time tables set by the international community, US priority of securing its own security interests over state building, delivery of donor assistance directly to the Afghans bypassing the Afghan government and lack of coordination among the donors resulted in chaos, benefitting the warlords and criminals more than the common people. In fact, the foreign aid provided since 2001 for the (re)construction of the Afghan state has paradoxically intensified the 'ethnicisation' and sectarianisation of economic and political relations, in total contradiction with the criteria of good governance advocated by the donors. Conflicts apparently related to tradition and identity have become more common, and indeed point to more fundamental contradictions between the culturalist representation of Afghan society and the effects of the country's integration into the world capitalist economy.<sup>3</sup>

#### **Politicisation of Ethnicity-**

In view of this, it is equally important to perceive the divisive consequences of politicisation of ethnicity on Afghan society being perpetuated by the reconstruction aid as any other factors like Islamic radicalisation and ethnic polarisation. Most of

the time, the donors deliver aid as per their own strategic and cultural preferences because of which there used to be community bias in undertaking developmental initiatives. For example, Pakistan preferred delivering aid mostly to the Pashtuns, Iran promoted the Hazaras, Turkey (Uzbeks) and the Aga Khan Foundations (Ismailis). All the ethnic communities have their own networks to tap the reconstruction aid flowing from the foreign presence. Thus, the Pashtuns dominate the important area of telecommunications, the Hazaras mostly benefit from projects relating to human rights and the Tajiks benefit from cultural and scientific cooperation.<sup>4</sup> Post-2001 foreign assistance has only exacerbated the political and social tensions in Afghan society by feeding into and carrying forward the vector of ethnicity.

#### **Pervasive weaponization-**

Immediately after the overthrow of the Taliban in late 2001, the US aggressively pursued a policy of empowering the local warlords/strongmen with massive financial assistance and weapons to fight the remnants of the Taliban and Al-Qaeda. It did not allow the expansion of the International Security Assistance Force (ISAF) beyond Kabul. This implies that the US wanted to pursue a policy of hot pursuit to deal with the terrorists inside Afghanistan on its own terms. Even after the expansion of the ISAF, the extensive recruitment of local police nearing 30,000 led to the militarisation of Afghan society. This is the reason why the common Afghans hold the foreign aid providers responsible for the uncontrolled circulation of firearms within the Afghan society. Thus, widespread armed violence and aid feed on one another giving rise to a civil war situation that the very foreign intervention is supposed to check.

#### **Widening generational divide-**

Foreign presence and pumping of massive reconstruction aid introduced distortions within Afghan society at a very high human cost. It created a generational divide between the young and the old. The well educated younger generation quite familiar with international practices are in a better position to grab the economic and other professional opportunities accompanying the reconstruction process, but this is beyond the reach of their elders. But Afghanistan being a patriarchal and tribal society, the decision making power rests with the elders. Though the younger generation are better equipped to make decisions, but by virtue of social tradition, they could not. This lack of decision making power in proportion to their skills gives rise to discontentment among the younger generation. At the same time, the old generation views the success of their juniors as a challenge to their authority. The condition of women who have returned from the West or from Pakistan or Iran is even more appalling. The independent spirit of these women makes it difficult for them to adapt to the tradition bound Afghan society as their fathers and brothers

living in Afghanistan refuse to accept that they are different from their counterparts at home. As a consequence, many women commit suicide. Further, the growing demand for inheritance rights by women particularly in the post-Taliban period is another contributing factor for the existing tension in Afghan society as it goes against the customary law and Islamic law. Thus, the modernising effects of post-Taliban intervention coupled with pumping of massive reconstruction aid lead to intensification of intra-generational and intra-family rivalries in Afghan society.

#### **Deepening Radicalisation-**

One of the worst socially destabilising effects of full-scale western military intervention in Afghanistan is that it encouraged the process of radicalization. Although less emphasised in the existing literature<sup>5</sup>, yet it cannot be denied that there exists a “strong correlation” between military intervention and terrorist ‘blowback’.<sup>6</sup> The intervening military force is being viewed as an occupying force that violates the sovereignty and territorial integrity of the victim state. This perception of the locals of the host state becomes stronger in cases where the intervening force is unaccountable for its crimes in the victim state. In Afghanistan, the US troops enjoy the immunity from being tried by the local courts for crimes carried out in the country.<sup>7</sup> As a consequence, inhabitants of the victim state find fewer alternatives to secure the independence of their homeland except resorting to violence in the form of terrorism to preserve their territorial integrity.<sup>8</sup> In this context, it is worth mentioning that the mere presence of the US military force in Saudi Arabia, one of the holiest locations of Islam was “a huge recruiting device for Al-Qaeda”.<sup>9</sup> According to Koehler this terrorist backlash is essentially the result of a process of ‘de-pluralisation of ideas’ being carried out by the terrorists by taking recourse to the ideology they seek to serve.<sup>10</sup> Bandow, a senior fellow in Cato Institute is of the view that over 95% of the suicide attacks are resorted to with a motive to compel foreign occupations to withdraw.<sup>11</sup>

#### **State of Lawlessness-**

One of the most recurring side-effects of military intervention is that it leads to social and political disruption and thus compromises the civil order in the victim state. The 2001 Western intervention in Afghanistan brought back a similar social and political chaos in as was prevalent during the civil war. The destabilised local political systems serve as “a lightning rod for terrorism”<sup>12</sup> as they dissuade the effective monitoring of law enforcement. A disruption in the sensitive local power relations between individuals, religious factions or ethnic groups by occupying military forces use to have an “unforeseen consequence of an increase of terrorist activity”.<sup>13</sup> This is further compounded by growing number of civilian casualties because of attacks by the intervening forces. In Afghanistan, the Taliban used the



2001 US bombings that caused many civilian casualties as a pretext to recruit more terrorists into its cadres.<sup>14</sup> In these cases, more potential recruits are readily available as they are aggrieved at the loss of their near and dear ones.<sup>15</sup>

#### **Growing Cultural and Religious violence-**

Another potential effect of US military intervention in Afghanistan is that it brought the cultural conflicts to the fore. In Afghanistan, people generally perceive the US values as “fundamentally alien, if not hostile, to Islamic beliefs and values”.<sup>16</sup> Acts of cultural violence by an overpowered occupying force perceived as un-Islamic plays into the hands of the Islamic fundamentalists and thus facilitates further radicalization. The burning of Koran by American forces in Afghanistan in 2012 led to an increase in attacks on foreign troops.<sup>17</sup> This type of attack on important cultural and religious symbols creates a perception that the intervening force is nothing less than an inherent evil and thus deserves violent attacks. In fact, the very process of globalization has facilitated this clash of Western and Islamic cultures<sup>18</sup> not only in Afghanistan but also in other regions around the world. Thus, the presence of militaries in others regions with little understanding of their cultures translates this clash into a physical reality.<sup>19</sup>

#### **Conclusion-**

The US in the initial years of post-2001 reconstruction programme promised nothing short of a “Marshall Plan” to Afghanistan, but this never materialized. The subsequent aid delivered to Afghanistan was insufficient to address the enormity of the problems Afghanistan was facing. This was further accentuated by the Iraq invasion by the Americans. It diverted the political attention and resources of Washington to Iraq away from Afghanistan.<sup>20</sup> All these factors in combination created power vacuums in most regions and the warlords and militias exploited this to their advantage. It created discontentment among the common Afghans because of the economic and social hardships they faced rendering them vulnerable to different anti-government factions. This has also led to an increase in unemployment, poverty and both internal as well as external displacement of refugees. Though more than five million Afghan refugees returned between 2002 and 2008, yet more than two million registered refugees remain in Pakistan and 900,000 in Iran.<sup>21</sup> There was a growing violence against the civilians particularly in contested areas. The poor civilians are caught in between a corrupt government unable to provide either the basic services or protection on the one hand and the oppressive local warlords and militias on the other. Thus, the conditions of the common Afghans more or less continue to remain the same as it was during the last three decades of uncertainty and turmoil. The international community as well as the Afghan government need to take note of this sorry state of affairs and shall take due follow up steps to cap

the loopholes in misgovernance on the one hand and minimise the adverse consequences of presence of a foreign military force on the other.

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<sup>4</sup> Ibid.

<sup>5</sup> See W. Choi, *Does US Military Intervention Reduce or Increase Terrorism?* [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1900375](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1900375), American Political Science Association, published in 2011, accessed on 04/01/15, p. 23.

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<sup>14</sup> See Ahmed Rashid, *Taliban*, IB Tauris, New York, 2010, p. 223.

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## AN ENQUIRY INTO THE NATURE AND CAUSES OF GENDER DISCRIMINATION : A STUDY OF ODISHA

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### ABSTRACT

*The question on the gender discrimination has been asked in many domains down the ages. Does gender discrimination reduce the economic efficiency or does economic dependence of women increase the gender discrimination? The same question explores the main causes of gender dominance of one over another; so that we can reduce the problem to some extent. The present study is an attempt to explore into the causes of gender discrimination in case of Odisha by using the data from State Census Department, Odisha and the PC and PNDT Project in Odisha. After using simple statistical tools like percentages, averages, graphs and bar diagrams, this study finds that the child sex ratio of Odisha is very low i.e. 934 in 2011 census as against 953 in 2001 census, while the sex ratio is 978 in 2011 in comparison to 972 in 2001. It clears that the sex ratio has increased but the child sex ratio has been declining at an alarming rate over the decade. The child sex ratio is very low in four districts of Odisha such as Ganjam (899), Angul (884), Dhenkanal (870) & Nayagarh (851) as per the census report 2011 while these districts were having high child sex ratio as per 2001 census i.e. Ganjam (939), Angul (937), Dhenkanal (925) and Nayagarh (904). The practice of female foeticide and infanticide in the name of gender discrimination ultimately tends to low child sex ratio, hampers the women's health condition, damages the moral & social fabric. After all it weakens the sustainable, social and economic development process.*

**KEYWORDS :** Gender discrimination, Female foeticide, Economy, Odisha

### Introduction:

The term "gender" refers to the rules, norms, customs and practices by which the biological differences between males and females are translated into socially constructed differences between men and women. However they have together given rise to this thriving humanity. Thus in reality both men and women are equally important in the development process. The World Development Report (1990) argued that women are solely disadvantaged as compared to men and face all manners of cultural, social, legal and economic obstacles that men do not face.

The problem is not of course unique to India, but it is particularly serious in this country. The world economic forum's Gender Gap Index for the year 2007 ranks India 114<sup>th</sup> among 128 countries. The index comprises economic, political, educational and health parameters. India has overall 59.4 percent gender equality. In "economic participation and opportunity" of women, India's position is 122 in the bottom 10, at 39.8 percent.

In economic field, only 30 per cent of the workforces in soft ware's industry is female. Agricultural and allied industrial sectors employ as much as 89.5 per cent of the total female labour . Women account for 94 per cent total employment in dairy production in India .Women constitute 51 per cent of the total employed in forest based small scale enterprise .In management field, 9.2 per cent of the households are female headed & 35 per cent of the households( BPL) female headed.

The Human Development Report (1995) analyzed the gender issue in detail & stated that the purpose of development is to enlarge all human choices, not just income. In this report Mahbub –UL-Haq , the progenitor of the series of Human Development Reports coined the slogan "Development if not engendered is endangered" . The gender perspective of development means recognizing that women stand at crossroads between production and reproduction between economic activity and caring of human beings and therefore between economic growth and development.

Engendering the growth model requires that women be perceived first as producers of economic goods and secondly non-economic goods that contribute to development .The first as producers of marketable goods and services it requires integrating male –female differences in their constraints and potential to development policies .

The second implies incorporating unpaid work as a macro-economic-variable, as it contributes to the well-being of the population and in the formulation of human capital .The reality check of the growth of a nation lies not only in economic growth but in the status of its women . A country can't be called developed if half of its population is deprived of its basic needs, livelihood option , access to knowledge and political voice .Women must participate in all aspects of the development process. She should have some strategic presence in decision –making process which can strengthen the links between economic-growth and gender justice. This engendering the development paradigm involves radical change in the long standing premise for social, economic and political life.

The eminent economist Amartya Sen revealed that it is excessive female mortality before birth, at birth, in infancy and in childhood which mainly account for the imbalance in sex ratios. Thus the most serious contemporary concern is the

elevated female death rates due to gender discrimination.

However, Indian constitution safeguards the women through legislation. It ensures under article 14, equality of opportunity and equal pay for equal work .It directs the states to make special provisions for women and children .It guarantees the right to live with dignity, guarantees the right against exploitation, and prohibits trafficking. The National policy for the Empowerment of women was passed in 2001. Rajya sabha passed the women's reservation bill ensuring 33 per cent reservation to women in Parliament and state legislative bodies. Medical Termination of Pregnancy Act, 1971 legalizes abortion only in certain circumstances to preserve the women's physical and mental health, rape and incest cases or when the fetus suffers severe abnormalities etc. The Dowry Prohibition Act 1961 and many more make the women empowered.

Still in our society women suffers from discrimination such as 5,000 women deaths caused due to dowry and bride- burning. 47 per cent of India's women aged 20-24 were married before the legal age of 18, with 56 per cent in rural areas, and 40 per cent of the world's child marriage occur in India. Low literacy rate (65.46 percent women while male 82.14 per cent in 2011 census) prevails. Health Institutional delivery only 42 per cent 88 per cent of pregnant women (age 15-49) were found to be suffering from anemia (UNICEF's state of the world's children - 2009 report). Millions of girl children are missing from the womb and after delivery female infanticide in India is being practiced.

### **Literature Review**

Review of literature is a vital part of any research. It helps the researcher to know the areas where earlier studies had focused on and certain aspects untouched by them. There have been numerous thought provoking studies on gender discrimination in Indian context.

Reddy (2008) explains that eve-teasing has become a Perennial problem for women. They are not able to stand at public places like bus stops, but even inside the bus, at cinema halls and markets peacefully, because the eve-teasers who pass comments at them.

Ramakrishnan (2008) asserts that we talk about freedom and education of women. But every day in some part of our world, women are being brutalized. They are being raped and mutilated. Like inequalities in wealth, the description of women's rights varies from place to place. Even the most basic of human rights, the right not to be violated sexually or otherwise are violated and many violations are committed against many women. Luthra (2007) asserts that the law on domestic violence seems more effective. After the recently enacted Domestic Violence Act 2005 in Delhi alone on an average, 137 cases under 304-B IPC (deaths due to dowry)

and 1,728 cases under 406 IPC & 498-A IPC (demand of dowry and violence for dowry) are registered in 2006. The new law can make a difference, if used effectively

Devi and Prema (2006) explain that the main cause of domestic violence against women are unequal power relations, gender discrimination, patriarchy, economic dependence of women, dowry, low moral values, negative portrayal of women's images in media, no participation in decision-making, gender stereotypes and a negative mindset. There are various manifestations of violence, which includes beating, mental torture, forced pregnancy, female infanticide, rape, denial of basic necessities and battering. The worst form of violence is dowry murder. Behera (2006) observes that in all societies, to a greater or lesser degree, women and girls are subject to physical, sexual and psychological abuse that cuts across lines of income, class and culture. Chandrakala (2005) explains that abortion act legitimized the medical termination of pregnancy on the grounds of risk to the life of physical or mental health of the mother or alternatively on the ground that, if the children were born, it would itself be likely to be seriously handicapped by physical or mental abnormality, but people are doing abortion only because of avoiding the birth of female babies. In India thousands of cases of female abortions occur every year.

### **Objective of study**

This study tries to investigate the economic causes of gender discrimination in case of Odisha by using different secondary data and simple statistical methods for analysis.

### **Gender Discrimination and Female Foeticide in Odisha**

Society of Odisha is patriarchal where males enjoy power and authority. Patriarchal societies are part of the problem of altered sex ratios, female infanticide and foeticide. This needs to be acknowledged and changed. Odisha's sex ratio among children aged 0-6 years, is alarming. The ratio has declined from 953 (2001) to 934 (2011). This declining sex ratio in urban areas is more significant than those in rural parts of the state.

Freedom depends on economic conditions even more than political and social. If woman is not economically empowered she will have to depend on her husband or someone else and dependents are never free. Achieving social empowerment is next to impossible if women are not economically empowered. Women constitute 48 per cent of the country's population. They are playing important role in various fields such as agriculture, dairy farming, handicrafts etc. but their contribution in these fields has not been well recognized. A large number of them work in the primary section as unskilled workforce and get wages lower than men. A large number of women are illiterate, hence most of them suffer from economic subjugation, powerlessness, isolation, vulnerability and poverty.

In Odisha, irrespective of urban and rural area, most couples prefer a son to a daughter for a number of psychological, social, economic, religious and cultural reasons. Elders always bless the couples to have a son and never daughter. While the termination of pregnancy is considered a crime against God, female foeticide is accepted by the family and the society silently.

### Status of Sex Ratio of Odisha

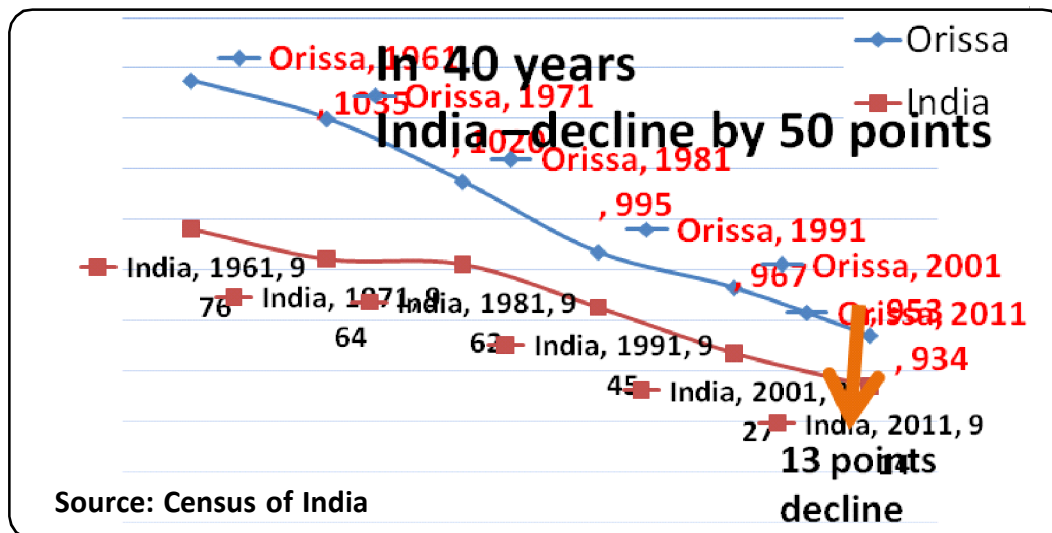
The census data reveals that while the sex ratio of every district in age 7 and above is increasing in 2011 with comparison to 2001, the child sex ratio (0-6 and group) is declining in 2011 with comparison to 2001.

The sex ratio of various districts are increasing because the state government has promoted institutionalized delivery to check the both child and mother mortality rate. The improved educational status of women and better medical facilities are also responsible for bringing up a bright sex ratio. The sex ratio of Odisha is 978 (2011) in comparisons to 972 (2001). The sex ratio is highest in Rayagada district (1048) as per 2011 census while the lowest child sex ratio is exhibited by Nayagarh district (916) with comparison to 1028 and 938 in 2001 respectively. The districts like Gajapati, Kandhamal, Koraput and Nuapada are having high sex ratio while Cuttack, Dhenkanal, Angul and Khordha are having low sex ratio.

### Child Sex Ratio of Odisha From 1961-2011

The number of female child per 1000 male child in the age group of 0-6 years is the child sex ratio. The trend of child sex ratio is the indicator of discriminating attitude of the society towards female child. The child sex ratio of Odisha and India in various census are represented in the following figure

### Child Sex Ratio of India and Orissa from 1961-2011





#### 4.4.2 Trends of Odisha Child Sex Ratio

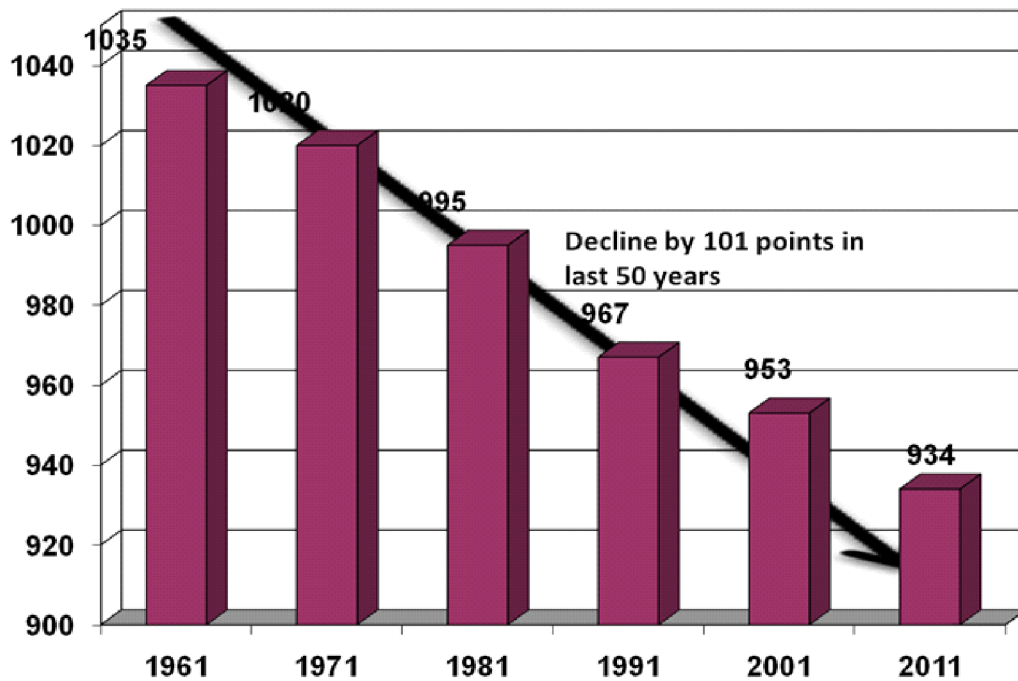
*1991 scenario* - Nayagarh, Jagatsinghpur, Dhenkanal, Khurda, and Puri, these five districts had low child sex ratio which was less than 1000

*2001 scenario*- In 2001, the total child sex ratio had declined by 17 points. The rural child sex ratio had declined by 15 points. The urban child sex ratio had declined by 22 points the trend shows the urban child sex ratio was less than the rural child sex ratio. One district-Nabrangapur had highest child sex ratio (1002) which is greater than 1000. One district-Nayagarh had lowest child sex ratio (901) and five districts had low child sex ratio which was less than 925, namely Nayagarh, Jagatsinghpur, Dhenkanal, Khurda, and Puri.

*2011 Scenario* –The total child sex ratio has declined by 19 points. No district has high child sex ratio which is greater than 1000. Nabaranapur has highest child sex ratio (988), while – Nayagarh has lowest child sex ratio (851). Four districts namely Dhenkanal, Anugul, Nayagarh and Ganjam have low child sex ratio which are lower than 900.

The trend of child sex ratio from 1961 to 2011 is shown in the following bar diagram.

*Child Sex Ratio of Orissa (1961-2011)*



This bar diagram shows that the child sex of Odisha has declined from 1961 to 2011. It has declined by 101 points during last fifty years. The declining rate of child sex ratio was very high after 1991 when the country entered into the second stage of demographic transition. In 2011 the child sex ratio has become very low i.e.- 934.

The child sex ratio is very low in four districts of Odisha. These are Nayagarh(851), Dhenkanal(870), Anugul (884) and Ganjam (899) while it is comparatively high in Nabarangapur(988), Malkanagiri (979), Boudha (975) and Nuapada (971). Use of technology, enthusiasm for male child, dowry and low financial status of family are responsible for gender discrimination and practice of female foeticide. This practice of female foeticide and infanticide are cause for low girl child sex ratio.

In 2011 census no district has high child sex ratio which is greater than 1000. Nabarangapur has the highest child sex ratio (988) while Nayagarh has the lowest child sex ratio (851). Four districts namely Dhenkanal, Anugul, Nayagarh and Ganjam have low child sex ratio which are lower than 900.

From the above analysis, it is clear that in 2011 the child sex ratio is very low in four districts such as Dhenkanal, Anugul, Nayagarh and Ganjam. It is also found that the use of ultrasound machines is very high in these areas. Apart from the low financial status of women, low women literacy and the prevalence of high dowry system are also found there.

#### **Causes of Gender Discrimination**

##### **Low Literacy Rate of Female**

It is said that education is the perfect light for removing any type of darkness so that the literacy rate of a state also encourages the development condition of that state. It is no doubt that the high level literacy rate tends to create consciousness, manifestation, logical power, (both analytical and non-verbal) expressing power of own opinion against any discrimination. Odisha has high literacy rate i.e. 73.45 per cent in comparison to other states. The female literacy rate is highest in Khurda (82.06) and lowest in Nabarangpur (37.22). Educated woman is obviously more conscious about her sexual relation, her health condition caused due to abortion and others.

##### **Low Financial Status of Women**

Freedom depends on economic conditions even more than political and social. If a woman is not economically empowered she will have to depend on her husband or someone else and dependents and are never free. For which they are bound to obey their family members.

The financial condition of female in Odisha is deplorable. Lack of education and training forces them to work in agricultural sector for a low wage or to confine themselves to the four walls of their house. Lower access to property enhances their helplessness. Low financial power reduces their capacity to take decision about the family size and they tend to be unskilled for employment. Low financial status of woman also compels her to practice female foeticide because she does not want her daughter to face the same problems that she is facing.

### **Son is an Asset**

Traditionally son is required for performing the last rites of parents. Son is considered as an economic asset for the family. They could prevent their parents from going to go hell. It is a sin not having a son. They would offer a helping hand to their parents in the field of agriculture and other family trades. Not having a son is demoralizing and shameful. Patriarchy manifests itself in social, religious, legal, political and economic organization of the society. The social system of patriarchy as the primary authority figures which is central to the organization of much in the society of Odisha. It has been continuing strongly to influence the society for the preference of a son and discrimination against the girl child.

### **Daughter is a Liability**

Money spent on the daughter goes waste once they get married. Daughter is the cause of poverty. She carries dowry when married; while son enriches the family by bringing that. Daughter can't undertake hard work such as ploughing in the field, fighting with the enemies etc. Daughter is the possibility of bringing disgrace to the family by the incidence of rape, abduction, dowry death, and bride burning though this incidence is done by men softly.

In the Orissa's patriarchal family system, men have set to perform the role of provider and women are that of caretakers. The division of roles and responsibilities, allocation of resources and also the distribution of power are in favour of male members. The patriarchal family places higher values on the boy than a girl.

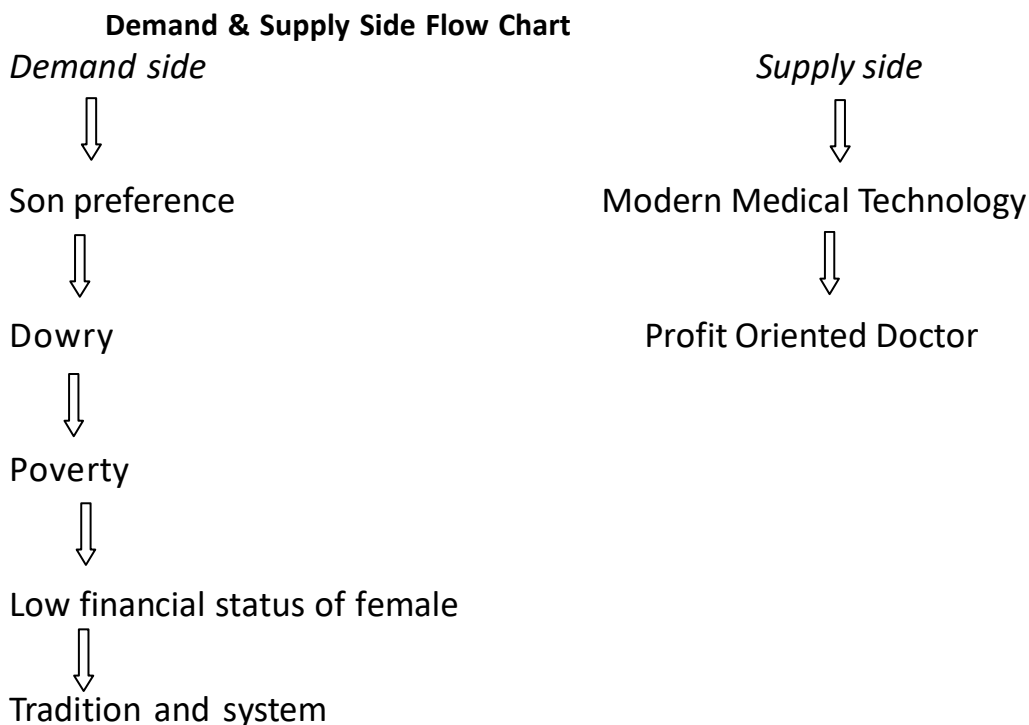
### **Dowry System**

The practice of dowry is a nationwide problem. Now it is found in communities and castes in which it had never been the custom. Inherited from upper caste, it has become a practice of all irrespective of caste, creed and religion. In majority of cases, laws failed to show any impact on the practice of dowry. It is estimated that a dowry death occurs in India every 93 minutes. Because of the dowry system a girl has become a potential financial drain on a family. This system

of dowry does not hamper the minorities of society who are rich but actually it hampers the poor who constitute the majority. The system compels them not to prefer a girl child.

### Push – Pull Factors

In Odisha, various causes are responsible for gender discrimination and it is no doubt this gender discrimination compels the practice of female foeticide and infanticide. We can show this issue by the help of demand –supply analysis. The following flow chart presents the various demand and supply side factors responsible for female foeticide in our state.



### Conclusion and Study Findings

- There are various causes responsible for female foeticide and infanticide in the name of gender discrimination in the state of Odisha. These are preference for son, low financial status of women, low women education, patriarchal value system, dowry system, misplaced archaic culture, modern medical technology, poverty and some government policies like two child norm etc.
- The child sex ratio of Odisha is very low i.e. 934 in 2011 census as against 953 in 2001 census. While the sex ratio is 978 in 2011 in comparison to 972 in

2001. It clears that the sex ratio has increased but the child sex ratio is declining at an alarming rate over the decade.

- The child sex ratio is very low in four districts of Odisha such as Ganjam (899), Angul (884), Dhenkanal (870) and Nayagarh (851) as per the census report 2011 while the child sex ratio is high as per 2001 census in Ganjam (939), Angul (937), Dhenkanal (925) and Nayagarh (904).
- In seven districts the use of large number of ultrasound machines such as (Angul (18), Dhenkanal (12), Ganjam (36), Nayagarh (3) , Puri (15), Khordha (103) and in Cuttack (111) paves the way for female foeticide. Even though the number of ultrasound machines in Nayagarh district is low, but it is a border district of Khordha and Cuttack where the use of the machines is rampant. The strict dowry system, preference for a male child and low financial and educational status of women are also simultaneously concentrated in these districts for which the female foeticide and infanticide are also more as reflected by the low child sex ratio.
- The female literacy rate is lower in four districts i.e. Ganjam(43.59), Angul (70.00), Dhenkanal(71.40) and Nayagarh(70.08) where the child sex ratio is also low in comparison to other districts .The low literacy rate accounts for low awareness among women, make them more superstitious and gender-biased for which they do not hesitate to kill their own child before it sees the light of the world .
- The practice of female foeticide ultimately tends to low child sex ratio, hampers the women's health condition, and damages the moral and social fabric. After all it weakens the sustainable, social and economic development process.

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# ACCOUNTING REGIME: A CONCEPTUAL FRAMEWORK

\* Dr. Pravat Kumar Dash

## ABSTRACT

*The conceptual framework is generally defined as a collection of thoughts comprising generally accepted ideas, values, beliefs and suppositions which intend to explain how transactions and event should be measured and presented or disclosed to various users so that they can take informed decisions. It deals with objectives, users, fundamental assumptions, elements and qualitative characteristics of financial statements. ICAI basically adopted the conceptual frame work of IASC and issued in the year 2000 its own conceptual framework for the preparation and presentation of financial statements.*

**Keywords:** Accounting, Financial, Capital, Reliability, Standards, Framework, Reporting

## Introduction

Financial accounting is the language of business. It is concerned with assisting individual, business and non-profit originations in recording financial transactions. It is also useful in reporting performances reports that reflect the current financial position. It assists in decision making process of financial statement users. Thus it is defined as the recording, classifying, summarizing and reporting of transactions with the aim of showing the financial health of an entity. Financial information generated by the accounting process is used by many diverse parties. Business owners use it in evaluating the return they are receiving on their investment. Management is interested in determining the financial strength and weakness of the business, for future course of action.

Financial statement is a set of data, organised in a more logical & consistent manner basing on accounting procedure. The purpose is to signify some financial aspect of a concern. It shows the position of a balance sheet and may indicate the activity of a given period of a time with an income statement. It refers to two statements, the position statement or Balance sheet and the income statement or

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profit and loss account. These are outcomes of a consolidated type of accounting procedure. These are known as financial reports. The main questions addressed by this conceptual framework of accountings are as follows.

- 1.1 General purpose of financial statements - The framework addresses general purpose financial statement that a business enterprise prepares and presents to meet the common information needs of a wide range of users external to the enterprise.
- 1.2 Objectives of financial statement - financial statement reports on the financial affairs of the enterprise and include balance sheet, profit & loss account, notes and other explanatory materials which are identified as being part of financial statement, the primary objective is to provide useful information about financial results.
- 1.3 The fundamental assumption for preparation of financial statements are growing concern, accrual (or matching) and consistency. If these assumptions are not followed, disclosure is necessary.
- 1.4 Elements of financial statements - The various elements of financial statements are assets, owners' equities and liabilities for position statement and incomes and expenses for income statement.
- 1.5 Basis of recognitions of elements: - Generally elements are recognized on accrual basis. In exceptional cases, modified accrual basis is used for recognition of revenue.
- 1.6 Basis of measurement of elements - Various basis available are historical cost, current replacement cost, realisable value and present value. Generally, historical cost base is used for measurement of elements and other basis is used only as exceptions. For example, inventory is valued at lower of the cost or net realisable value. Pension liability is based on present value concept.
- 1.7 Users of financial statements – It primarily concentrates on external user's group and their common information needs.
- 1.8 Concept of capital and capital maintenance – Accountants' concept of capital and income although based on economist's concept are different in the sense that they try to impart practicability to the concepts. Economists' valuation of capital and the underlying assets is based on the expected future benefits of



these assets. However, a practical difficulty arises when the life of the asset is very long. Hence accountants have replaced the value with a more objective and readily available figure of the actual cost incurred in bringing these assets to the business.

### **Qualitative Characteristics of financial Statements.**

The Qualitative Characteristics are attributes that make information provided in financial statement useful to the users. The four principal Qualitative Characteristics are relevance, reliability, comparability and understand ability.

#### **Relevance**

To provide useful information to the decision maker, it is to be ensured that information provided is relevant for decision making. A relevant decision is one which Influences the economic decision of users. It can do that by (a) helping them evaluate past, present or future event relating to an enterprise and by (b) confirming or correcting past evaluation they have made.

#### **Reliability**

Besides relevance, reliability of information is another significant Characteristic of the financial statements. To be useful, information provided must be reliable, besides being relevant. Generally, liable information will have the virtues of valid measurement, true and fair descriptions, completeness, neutrality and prudence etc.

#### **Comparability**

The comparability and understand ability are qualities, the absence of which would limit the usefulness of the accounting information. Comparability will come from consistency, proper and full disclosure, compliance with accounting standards and law of the land.

#### **Understand ability**

It would depend upon proper presentation of accounts and the ability of the user to understand it. The information provided in the financial statement must be properly understood by the user group. Information should be presented in a way that is readily understandable by users who have a reasonable knowledge of business and economic activities and accounting.

## **Accounting Standards**

**2.1** The professional accounting bodies all over the world have come up with their pronouncement of a conceptual framework of accounting to satisfy the diverse information needs of variety of users by preparing a single set of financial statement. It is the function of the accounting statement to provide rational structural framework so that credible financial statements of highest quality can be produced

### **2.2 Accounting standards at international level:-**

For harmonization and standardization of accounting policies at international level, the International Accounting Standard Committees, (IASC) was established in 1973. Now it has been renamed as the International Accounting Standard Board (IASB) it has come up with its conceptual frame work to develop accounting standards, review existing standards for reducing number of alternative accounting statement permitted and assist in development of national accounting standards. The purpose of IASB is to ensure uniformity in financial reporting at global level. To achieve this, the committee has the following objectives

- a. To formulate and publish in public interest, accounting standards to be observed in the presentation of financial statement and to promote their world wide acceptance and observance.
- b. To work generally for improvement and harmonization of regulations, accounting standards and procedure relating to the presentation of financial statement.

### **3.1 Accounting standards at national level**

The Institute Of Chartered Accountants Of India, fully recognizing the need of harmonizing the diverse accounting policies and practices established Accounting Standard Board on 21<sup>st</sup> April 1977.

### **3.2 Function of ASB**

The main function of ASB is to formulate accounting standards while formulating accounting standards; ASB takes into consideration the applicable laws, customs usage and business environment. Till date 29 Accounting Standards have been issued by the Council of the Institute of Chartered Accountants of India and (AS-8) has been withdrawn after

introduction of AS-26. As on date out of 41 IAS' issued so far, eleven IAS' have been withdrawn and replaced by improved standards / international financial reporting standards (IFRS)

**CONCLUSION :**

Financial statements are prepared as an end result of financial accounting and are the major sources of financial information of business enterprise. Hence it is defined as the end product of financial accounting in a set of financial statement prepared by the accountant of a business enterprise, that purpose to reveal the financial position of the enterprise, the result of its activities and analysis of what has been done with earnings. Potential investors and their advisers are concerned with whether a firm represents a sound avenue for investment. Creditors use financial information to determine a firm's financial capacity to meet its obligation. Customers are concerned with a firm's continuing ability to supply their needs. Employees need to evaluate the firm's financial ability to meet the wage demand. Other users are tax-authority, attorney, security exchange, regulatory agencies and trade associations.

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## VOLUNTARY ORGANISATIONS IN INDIA : ORGANISATIONAL ISSUES

\* Dr. Sarat Kumar Dora

### ABSTRACT

*Voluntary agencies, at the present situation, really deal with the rural people as well as the urban poor. In the Eighth Plan, a greater emphasis has been given on the role of voluntary organisations in Rural Development. Rural Development in India lacks momentum today, largely because bureaucracy has failed to involve people in it. Though Panchayati Raj Institutions was adopted through the concept of decentralization, it has not fulfilled the dreams of the rural people. Voluntary agencies are spontaneous in their origin and sometimes oriented towards a specific situation. They bring in high motivation, better management skills and greater sensitivity to field problems.*

*The paper deals with the evolution of voluntary organisations in India. Discussions have been made about the organisational issues of voluntary organisations. The topic deals with the issues like the registration of the organisation, role of the leadership, professionalism and funding of the voluntary organisations.*

**KEYWORDS :** *Motivation, Management, Participation, efficient mechanism, Self-employment, bureaucracy, rigid – hierarchy.*

### INTRODUCTION :

The term “Voluntarism” is derived from the Latin word ‘Voluntas’ which means will. The will assumes various forms of impulses, passions, appetites or desires. It is the will that may produce some of the social evils, of which the unfortunate sections of the society are the victims.

There is no definition of voluntary organisation which is authentic and universal. Voluntarism is the basis on which voluntary organisations function. In this context, one can say that voluntary organisation denotes “an organisation, whether its workers are paid or unpaid, which is initiated and governed by its own members without external control. According to the National Institute of Public Co-

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operation and Child Development, a voluntary organisation is often interpreted as an “Organised entity set up by a group of persons on their own initiative or partly on outside motivation to promote social welfare and also help the people of a locality to undertake activities in a self-reliant manner, partially or wholly, to satisfy their felt needs and also to bring them and the public extension services closer to one another for more equitable and effective development of various sections of all the rural poor”.

### **EVOLUTION OF VOLUNTARY ORGANISATIONS IN INDIA :**

Democratic decentralization through Panchayati Raj institutions no doubt remains the best option, for attaining genuine and ‘sustainable development’, but not sufficient to meet the complexities involved in Rural Development. The objective of the Panchayati Raj Institutions plays a complementary role towards attaining the goal of participatory and sustainable development. It can be seen as a new socio-economic force aiming at sustained development at the grassroots level. Harsh Sethi opines, “the most important contribution of voluntary organisations is their experimentation in development works” with alternative styles of doing things and with different organizational models and processes.

The present development efforts in our country find their roots in the movement for independence in the early thirties. There are many groups of young people that came together to work for independence. When independence was achieved, most of these groups were disbanded. But many of them, especially those in the rural areas and urban regions adjacent to rural areas, turned their attention to helping people in the villages to improve their socio-economic situation.

The sixties were called the “first development decade”. The stress of development was on industrialization and technological expertise. Development programmes were oriented for self-employment schemes and rural development through agriculture and agro-based industries. It was felt that development could be achieved in the increase of educational and health institutions. Most social workers and the government believed that these institutions were the best mode of serving the country.

The eighties brought a further evolution in the ideas and methods of some development groups. The later part of the eighties has seen the rise of issue based networks. Efforts are being made by groups to unite or collaborate on various specific issues.

**RATIONALE :**

Some characteristics inherent in voluntary organisations make them different from both government agencies and profit making private organisations. These qualities include innovation, motivation, commitment, flexibility in approach to suit local conditions, their origin in the community, close contact with the affected people, less formalism and a human touch to the programmes. These organisations have proved themselves as the best motivating and mobilizing force to ensure participatory democracy.

**ORGANISATIONAL ISSUES :**

The organisational issues faced by voluntary agencies are as follows :

**registration:**

Once voluntary organisation is created then the question of providing a legal identity to it acquires significance. Organisation gets its legal identity through registration. The most common place of registration form is Society Registration Act. The mother Act was created at the central level in 1860. After independence several state governments have brought up their own legislations for registration of societies. Other forms of registration include a Trade Union, a Co-operative society and in rare occasions a partnership or a company. All of these Acts provide legal identity. Acquiring a legal identity through a form of registration restricts the overall autonomy of voluntary organisation.

**SOCIAL CHANGE ORGANISATION :**

Voluntary development organisation in India can be called Social Change Organisation because it has been set up to pursue social commitment to work for society and to bring about certain designed changes. The dominant frame work to understand its specific mission. The second dimension in understanding such an organisation is to examine the appropriateness of its strategy with respect to the constituency with whom it works and the nature of its relationship with those constituencies. Another implication of this organisation is related to core values, which determine the manner in which it functions and the way it structures itself. However the most difficult aspect, in this regard, of voluntary organisations in India has been continued debate and confusion regarding the necessity or otherwise of its structure.

**LEADERSHIP :**

The issue of leadership is central to the functioning of Voluntary Development Organizations in India today. From the very beginning Voluntary

Development Organisations have become leader-centric. By and large all leaders are charismatic, visionary persons who bring energy and commitment into the organisation. They have become a source of inspiration for the newer set up of people joining the organisation. They are able to work with the people at the base and in other constituencies because of their sense of commitment and zeal.

However, such leader-centric Voluntary Development Organisations in India also face certain issues.

The first problem relates to the tendency of such leadership to look at issues outside the organisation. As founders of organisation, these leaders want to do what the organisation has been set up to do. They much rather work with the tribals, with women, with the poor people in organizing workshop and training programmes, carrying out economic activities, providing services etc. over a period of time. Like all other organisations, social change organisation also requires the leadership role inside the organisations. But leaders are paying very little attention to build the organisation from inside.

The second issue facing these leaders is the absence of the capacity of new generation of people to provide leadership in the organisation: such organisations become leader-dependent and find it difficult to create space and opportunities for new sets of people to exercise leadership inside and outside the organisation. As a consequence, these voluntary development organisations face serious problems.

### **PROFESSIONALISM :**

A significant trend of present century in many Voluntary Development Organisations in India has been increasing demands of professionalism in their work. This demand comes from several quarters.

First of all, a stress on providing high quality and efficient work came from founders and donors. The second pressure came from emerging issues, like environment, forestry, and economic activity, appropriate technology on one hand, documentation training and research on the other; began to demand use of people with certain professional capacities in these areas. A third pressure came as a new set of voluntary organisations began to emerge with professional leadership.

This trend towards professionalism has led to some positive and some negative consequences of voluntary organisations. One of the positive consequences has been bringing in large number of young people trained in

professional disciplines to work in pursuit of social commitment and in social change organisations. The second positive consequences are the use of appropriate knowledge technology and capacities to address certain complicated problems of development faced by such voluntary organisations in the country. Classic examples are in respect of irrigation, health, education and income generation.

The negative consequences influencing that highly trained young persons in voluntary development organisations is also the cause for some tensions. The First one was the tension between the young professionals and old activists. The second consequence has been bringing models, frame works, technologies and techniques without rooting them in a local context.

But the overall impact of this trend has been favourable for voluntary development organisations.

#### **FUNDING :**

The nature of funding of Voluntary Development Organisations also significantly affects its overall organisation and functioning. Historically Voluntary Development Organisations have acquired funding from diverse sources. For small, local community based voluntary organisations, local resources have been adequate. For larger initiatives, funds have come either from rich members of the society or from religious institutions or from Trusts. However, the overall percentage of such contributions towards the funding of voluntary development organisations in post-independence India has been rather limited. The two dominant sources of funding the work of voluntary organisations since independence have been either Government Funds or Foreign Funds. By and large, funds from the Government to the work of voluntary organisations have been coming right from Independence. Central Social Welfare Board and Khadi Village industries Corporations are two early examples of funding the work of certain types of activities of voluntary organisations. Later, Ministries of Education and Health began to support the work of voluntary organisations. Subsequently, Ministries of Child and Women Welfare, Ministry of Environment, Ministry of Science and Technology, Ministry of Rural Development etc. also began to finance the work of voluntary organisations for specific programmes and schemes. In the mid 80's additional institutions were created to support the work financially. CAPART (Council for Advancement of Peoples Action and Rural Technology) and National Wasteland Development Board are two such examples. Right now, various Ministries and Departments of State Governments and Central Government, finance the work of voluntary organisations. In some cases,



funding also comes from the District level, largely through District Rural Development Agency.

#### **FOREIGN FUNDING :**

Broadly speaking, there are four types of Foreign Funding Institutions in India. The first type is bilateral institution. Bilateral Aid from agencies, departments and Ministries of Government of the North to Government of South is a long standing phenomenon since the end of Second World War. However, in recent years, a very small portion of this Aid has been made available to voluntary organisations under the acceptance and approval of the government for a programme largely implemented by the government.

The second type of institutions are what can be called multi-lateral institutions primarily the agencies of the U.N. System like WHO, UNESCO, FAO, UNICEF, ILO etc. Their support to voluntary organisations in a country like India is also much smaller, largely because it has to be approved by the government and bulk of it goes to government agencies and departments themselves other multi-lateral institutions like World Bank have also begun to play an active role in promoting support for voluntary organisations.

The third category of support comes from solidarity groups Trade Unions and other related bodies in the countries of North. They raise resources from their members and citizens to support programmes by other institutions and countries of the south. In recent years issues related to Human Rights, Women, Ecology etc. have also found support from such solidarity groups.

The fourth category is non-governmental organisations of the north themselves playing a funding role for voluntary organisations in the south. Most of these are in Europe, U.S.A. Canada, Australia, Newzeland and Japan. By and large, the support to voluntary organisations in India come as from this fourth category.

#### **STATE AS A FUNDER :**

Historically, a very unique role the State has played in India is that of a funder of voluntary organisations. In fact, several institutions have been set up by the government over the last long years to find ways to promote funding of voluntary organisations. One of the early ones to be set up was Khadi and Village Industries Corporation. Central Social Welfare Board is another unique institution engaged in social welfare. The most common ones have been in Adult Education, Literacy, Health Care, Environment and Social Forestry. A large number of voluntary organisations have totally depended on grants from the State.

**CONCLUSION :**

Voluntary organisations are not a new phenomenon in our country. Voluntary effort has always been an important part of our culture and social tradition. It has acquired significance for the development of rural people. The administration has not been able to reach the people especially the poor and weaker sections. The role of voluntary organisations in Rural Development has been recognized and considered vital because the Government alone cannot mobilize resources needed for meeting people's needs. The quality and efficiency of government sponsored programmes increase when people are involved in programme planning and implementation. The voluntary organisations have first-hand experience and knowledge of local needs; problems and resources at local level. The voluntary sector is more responsive and can operate with greater flexibility.

Voluntary organisations face a lot of problems while implementing rural development programmes. Many voluntary organisations lack administrative and technical competence to prepare project proposals. Another problem is disinterest on the part of the bureaucracy and politicians towards the development of Voluntary organisation.

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# BRITISH RAJ IN TRIBUTARY MAHALS OF ORISSA

\* Dr. Janmejy Choudhury

## ABSTRACT

*The British Commissioner in Cuttack was established by the regulation of V on 1818 for better administration of Orissa. The Commissioner was entrusted with the duties of the Superintendent of Tributary Mahals which was so far exercised by the judge-cum-magistrate of Cuttack. The Rajas of Mayurbhanj and Keonjhar rendered some good services to the British during the period and subsequently, they were conferred with the title of 'Maharaja' by the government. Edward Impey, the Superintendent of Tributary Mahals introduced the new system for Tributary Mahals. Robert Ker, the Commissioner under the new regulations, took keen interest in the affairs of the Tributary Mahals. He immediately discontinued the submission of the monthly statements of crimes and offences in the tributary Mahals. In 1820 William Blunt became 'The Commissioner in Cuttack' and the Superintendent of Tributary Mahals. He took keen interest in the affairs of the Garjats. .*

**KEYWORDS:** Garhjat Mahal, Tributary, Commissioner, Administration

After the Paika rebellion of 1817, a new office of the British Commissioner in Cuttack was established by the regulation V of 1818 for better administration of Orissa. The Commissioner was entrusted with the duties of the Superintendent of Tributary Mahals which was so far exercised by the judge-cum-magistrate of Cuttack<sup>1</sup>. The Rajas of Mayurbhanj and Keonjhar rendered some good services to the British during the period and subsequently, they were conferred with the title of 'Maharaja' by the government<sup>2</sup>. Edward Impey, the forest Superintendent of Tributary Mahals introduced the new system for the Tributary Mahals. Robert Ker, the forest Commissioner under the new regulations, took keen interest in the affairs of the Tributary Mahals. He immediately discontinued the submission of the monthly statements of crimes and offences in the Tributary Mahals by their respective Rajas. He did not like to uphold 'a system of deception'. In 1817-18 Ker had to order the sale of six Mahals at the Collector's office for recovery of arrears. In order to realize the tribute regularly, Ker framed a set of rules and enforced them strictly. Then system was made perfect and in 1818-19 not even a rupee was in balance in any of the 16 Tributary Mahals<sup>3</sup>. Ker desired that the tributary Rajas who were enjoying

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the privilege of exemption of the operation of British regulations must remain confined to their own territories and should not intrude 'on an order of things of which they form no part'<sup>4</sup>.

In 1820 William Blunt became 'The Commissioner in Cuttack' and the Superintendent of tributary Mahals. He was also much interested in the affairs of the Garjats. He desired that the operation of criminal laws should be extended to the Mahals. The court of Nizamat Adalat had no objection regarding Blunt's Proposal for the regular cognizance of crimes and misdemeanours in the Mahals. But the Governor –General in Council took a different view of the matter and decided to continue the policy of non-interference in their internal management. The Superintendent's proposed measures for the introduction of police and criminal regulations into the Mahals were considered as matter of great risk and inconvenience. Thus, the Governor – General in council viewed the whole situation in a broader context of imperial policy and repudiated the suggestions of the local officer<sup>5</sup>. In order to improve administrative relations with the Tributary Mahals, Blunt suggested that the Joint Magistrates stationed at Balasore and Khurda, should be empowered to officiate as assistants to the Superintendent with regard to certain Mahals nearer their head quarters. The kings of Nayagarh, Khandapara, Ranpur and Banki, whose territories were on the border of Khurda and similarly the tributes from Mayurbhanj and Nilgiri could be deposited in the treasury of the joint Magistrate – Cum- Deputy Collector at Balasore. This proposition was accepted by the government and the Commissioner was directed to issue immediate orders for carrying that arrangement into effect<sup>6</sup>. They were fully independent in the management of their territories.

In 1829, George Stockwell succeeded Blunt as the Superintendent of Tributary Mahals. A boundary dispute occurred between the Rajas of Ranpur and Nayagarh during this year. The government took stern action by imposing a heavy fine of Rs.10,000/- on the Raja of Ranpur. The Raja of Ranpur immediately paid the said amount out of which Rs. 5,000/- was given to the king of Nayagarh for the damage done to his property<sup>7</sup>. Stock-well desired that the regulation 10 of 1793 should be extended to the Tributary Mahals which provided for bringing the territories of every minor Raja into the jurisdiction of the court<sup>8</sup>. The government felt that although it was not considered advisable to extend the code of regulation to the Tributary Mahals and although the Rajas were averse to any unnecessary interference, yet assume the temporary charge of the Mahals of the Minor Kings. It was considered as a desirable step in order to preserve peace in those Mahals to realize the government tributes regularly and to protect the interests of minor kings<sup>9</sup>. Thus, it was decided to take over the management of the Mahals for a temporary period when the kings were minor.

The vital issue of George Stockwell's administration of Tributary Mahals was the disturbances in Bamanghati of Mayurbhanj. The disputes between the King and the Sarbarahkar turned in great measure upon their relative rights and privileges with respect to those peeds (Parganas). On 2 April 1832, Stockwell reported to the government that he anticipated disturbances in Bamanaghata<sup>10</sup>. As the government decided against the views, he persisted for the acceptance of his resignation. He was relieved of his duties on 12 June 1832. Capt. Wilkinson was directed to restore order. Thus being effected the Raja of Mayurbhanj was permitted to retain Bamanghata, subject to his assigning sufficient amount to Madhab Das for the maintenance of his family in Singhbhum.

In 1836 Henry Ricketts became the Commissioner of Cuttack and as such assumed the charge of the Tributary Mahals. Ricketts drafted extensive penal and civil rules for the management of the Tributary Mahals and submitted them for consideration and approval of the Government. In 1840, A.J.M. Mills succeeded Henry Ricketts as the Superintendent of the Tributary Mahals. His administration signaled the beginning of a period of vigorous action in the affairs of the Tributary Mahals. He adopted strong measures against some of the kings.

The confiscation of property was a striking example of the powers of paramountry of the British Government in their relation with the Tributary Mahals. Though the government had abstained from the formulation of definite rules and the extension of British regulation to those Mahals, yet it became obvious that it was determined to take severe action against the tributary kings, even to the extent of confiscation of their possessions, in case of their misconduct. Mills submitted a set of rules to the government for management of the Tributary Mahals soon after the Bane incident<sup>12</sup>. Mills' suggestion for the appointment of a special officer was accepted and Captain Hicks was appointed as an assistant Superintendent of Tributary Mahals for suppression of Meriah Sacrifice. In 1844 Captain Hicks proceeded to the territories of Dashpalla and Baud with necessary instructions from Mills to liberate Meriah victims<sup>13</sup>. Captain Maeperson, who was already engaged in the task of the territories under the Madras Government, was selected to become the agent of the Government of India in the special Meriah Agency. Baud and Dasapolla, two Tributary Mahals of Orissa, were placed under the jurisdiction of the superintendence of Maeperson. He entered upon the duties of his new office of December 1845. The Meriah Agency worked with unabated success till its abolition in December 1861 when it was considered no longer necessary<sup>14</sup>. Besides the suppression of Meriah sacrifice in Tributary Mahals, another humanitarian measure undertaken by the government was abolition of 'sati' system.

In 1842 laws, were executed by the chief officers of the tributary kings for preventing the practice of 'Sati' in their territories. Some of the kings demonstrated

against the prohibition, and Mills apprehended that 'Sati' might take place in those haunts of superstition though he believed that the fear of punishment would check its frequency<sup>15</sup>. During the stormy days of the revolt of 1857, the Tributary Mahals of Orissa remained remarkably calm.

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# CLIMATE CHANGE AND BUTTERFLY

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## ABSTRACT

*Climate change is the biggest challenge of this century. The major cause of climate change is ascribed to global warming which is caused by increase of green house gases resulting in increase in temperature of 0.74deg C in between 1906-2005. Climate change and habitat destruction is interlinked to global decline in vertebrate's biodiversity including mammals, birds, reptiles, amphibians and fishes. However effect in invertebrates is poorly understood. Temperature is identified as a dominant a biotic factor directly effective to invertebrates including butterflies. Climate change is occurring for last 100 years due to global average surface temperature increase of about 0.6 Deg C. It will further increase by 1.4 – 5.8 Deg C by 2100 with atmospheric CO2 concentrations expected to rise between 540 to 970 ppm. Penetration of ultra violet ray leads to extreme events like flooding, storminess and drought. This will lead to change in eco-system which is a great challenge to the ecologists. Increase level of green house gases most of the scientists agree with the current cause of global warming is due to human expansion of green house effects. The inter governmental panel on climate change (IPPC) forecasts a temperature rise of 2.5 deg to 10 deg F over the next century. In Odisha the climate change is very significant. We experience summer, monsoon and winter in Odisha. In the coastal region duration of winter is shrinking too. Summer becomes longer, winter becomes warmer. Butterfly diversity is very spectacular and interesting to record. With present scenario of climate change it is urgently needed for the conservation of habitat of the butterflies to protect this wonderful creature from extinction.*

**KEYWORDS:** Butterfly, Habitat, Conservation.

## Introduction:

Butterfly diversity is very spectacular and interesting to record. Over centuries butterflies have shared a warm relationship with humans. These are seen everywhere. Everyone can recognize a butterfly fluttering from flower to flower in its quest for nectar .The recent study shows the overall impact of climate change on butterfly that leads to expand their range of distribution and cause of migration.

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It leads to habitat loss hence conservation of habitat is the need of present situation. Butterflies differ from one another in many ways. The wing provides scale which can produce bright coloured iridescence (Iyer, 2016). New species of butterflies still are being discovered, but it is now estimated between 12000 to 15000. India's diverse and varied Fauna includes a rich variety of butterflies. (Sondhi & Roy, 2018). The data collected from several parts of Odisha shows that population of butterfly is greatly affected by the global warming. There are 18000 butterfly species around the world of which India has 1501 species. In Odisha more than 200 species of butterflies are recorded by different watchers. There are as many as 57 different species which have been recorded randomly in and around the state capital Bhubaneswar. Butterfly requires 30-35 Deg C for optimal growth and development. There are several ways in which climate affects butterflies. Direct effect on the physiology:-butterfly and caterpillars have an optimum temperature range, in which their body functions best. A slight deviation will affect their survival hence hamper the population. Species interaction: - it is consuming nectar, hence slight variation in plants due to change in temperature hamper the species interaction. This may result in a synchronism between food sources and breeding causing starvation of off-springs. The overall impact of climate change on butterfly leads to expand their range of distribution and causes migration .This leads to local extinction due to change in vegetation and it directly influences the survival of butterfly.

## **MATERIALS & METHODS :**

A study was conducted in and around Bhubaneswar to record the variety and population of butterflies. The different types of habitats are taken into consideration like urbanized habitat of Bhubaneswar, parks of Nandan Kanan, Ekamra Park, College campus of Pranath College, Khordha as well as Barunei Hill. Twenty four species are documented. The major areas are grassland, thin forest, bamboo grooves, etc. Many of the species are captured in photographs

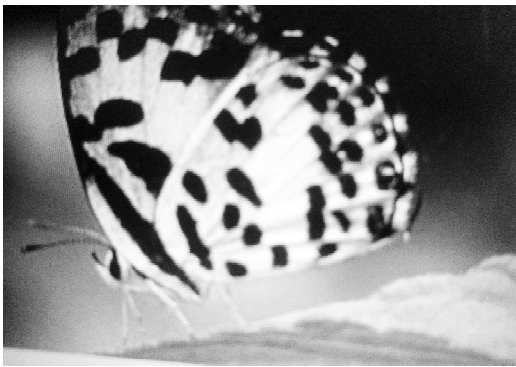
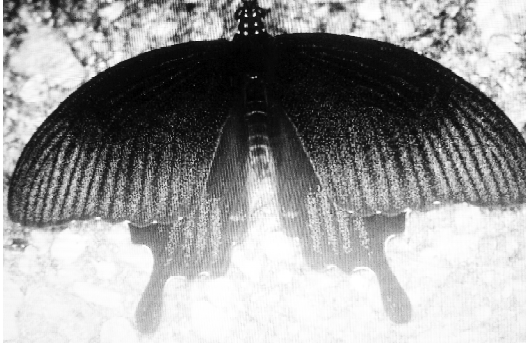
## **RESULTS :**

As many as 25 numbers of different species of butterflies have been recorded and photographed. Identification is done by studying morphology, colour, size; head and genitals as per field guides by Kunte(2000) . They are enlisted in Table no 1.



Table -1

Sl.No	FAMILY	SCIENTIFIC NAME	COMMON NAME
A	Lycaenidae		
1		<i>Castalius rosimon</i>	Common Pierrot
2		<i>Caleta caleta</i>	Angled Pierrot
3		<i>Taraka hamada</i>	Forest Pierrot
4		<i>Tarucus nara</i>	Rounded Pierrot
5		<i>Tarucus indica</i>	Pointed Pierrot
6		<i>Leptotes plinius</i>	Zebra blue
7		<i>Spindasis vulcanus</i>	Common Silverline
8		<i>Spindasis lohita</i>	Long Banded Silverline
9		<i>Lampides boeticus</i>	Pea Blue
10		<i>Chilades lajus</i>	Lime Blue
B	Papilionidae		
11		<i>Lamproptera meges</i>	Taild jay
12		<i>Graphium sarpedon</i>	Green Dragon Tail
13		<i>Graphium doson</i>	Spot Sword Tail
14		<i>Graphium nomius</i>	Common Bluebottle
15		<i>Papilio demoleus</i>	Lime swallow tail
16		<i>Chilasa clytia</i>	Comon mime
17		<i>Papilio nephelus</i>	Yellow Helen
18		<i>Papilio polytes</i>	Common Jay
19		<i>Papilio polymnestor</i>	Blue Mormon
20		<i>Papilio paris</i>	Paris peacock
21		<i>Papilio crino</i>	Common Banded Peacock
C	PIERIDAE		
22		<i>Eurema andersonii</i>	One spot small grass yellow
23		<i>Eurema hecabe</i>	yellowCommon grass
24		<i>Eurema blanda</i>	Three spot grass



## DISCUSSION :

Twenty five species of butterflies are enlisted during the recent work. Rise in temperature has both positive and negative effects on butterfly population. Habitat change is another parameter which affects the population of butterfly. The use of excessive pesticide is another major cause of population loss among butterflies. Each butterfly species requires its own habitat requirement. These are determined by the food plant of caterpillar and nectar source of adult species. Some butterflies are happy to live and feed in a variety of plants whereas others have a specific type of plant to survive. The natural habitat of butterfly is gradually getting destroyed due to anthropogenic activity as well as natural calamities. The butterfly also shows variable habits like some species like to confine in a limited area throughout its life cycle whereas some like to migrate from one place to another. In urban areas conservation of these species can be achieved by strategic development of landscape, institutional campus, parks and different types of habitat (Sharma et.al. 2006). Butterflies are considered as a bio indicator of ecological parameter and are used to predict the environmental change. It is found that early migration help in survival of the butterflies. Climate change has been felt worldwide and its impact is clearly felt on different animals of ecosystem. Some of the animal shows adaptations but lower organism has shown mass extinction. Butterflies are known to be highly sensitive to climate change. The destruction of habitat has a great impact on loss of butterfly population. The management of their food plants may help in the increase of their population. This requires plan landscaping and maintenance of gardens for butterfly conservation (Mahapatra,et.al. 2013).

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## COMPARATIVE STUDY OF VERB FORMS IN ODISIA AND BENGALI LANGUAGES

\* Dr.ArabindaPradhan

Odia and Bengali languages have striking similarities. The reason is historical. Like southwestern Bengali which is spoken by people of South Western Midnapore of West Bengal, Odia is a member of South Western branch of Radha dialects of the forms of Magadhi Prakrta and Apabhraṅsa as brought out to Bengal, Assam and Odisha. We have to remember the historical genealogy of the language in order to understand the relationship of Odia and Bengali (especially South Western Bengali). Let us consider the following verb forms of the Bengali and Odia side by side, i.e

Bengali	English	Odia
Ami kheli	I play	Mu khele
Ami kathakahi	I speak	Mu kathakahe
Ami suni	I hear	Mu sune
Ami khai	I eat	Mu khae

From the above examples we can find out that the root verbs in both Odia and Bengali languages are the same i.e *Kheli* derived from the root *Khel*, like that, *suni* and *khai* verb forms are coming from the root for *Sun* and *Kha*. But there is a difference in the case-endings of the said verbs.

Bengali case-ending 'i' has been replaced by 'e' in Odia languages.

Let us consider the following examples with second person singular number

Bengali	English	Odia
TumiKhelo	You play	Tukhelu
TumiSuno	You hear	Tusunu
Tumidekho	You see	Tudekhu
Tumihoso	You laugh	Tuhasu

Here, again there is a mark of similarity between the verb roots but the case-endings are different. Bengali case-ending 'o' is replaced by the Odia case-ending 'u'.

Let us discuss the other example using third person singular.

Bengali	English	Odia
Se Sone	he hears	Se sune
Se dekhe	He sees	Se dekhe
Se hase	he laughs	Se hase
Se kathakahe	he speaks	Se kathakahe

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From the above examples we marked full agreement in verb forms in respect of both verb-form and case-endings in both Bengali and Odia languages.

Now we can observe the following examples given in the present continuous tense.

Bengali	English	Odia
Ami sunilichi/sunechi	I am hearing	Mu suniachi/sunuchi
Ami dekhilichi/dekhechi	I am seeing	Mu dekhuachi/dekhuchi
Ami yailichi/yaechi	I am going	Mu jauachi/jauchi

Bengali case-ending 'echi' becomes 'uchi' in Odia and Bengali case-ending 'lechi' becomes 'achi' in Odia

Now we shall consider the non-finite verb form in both the languages

Bengali	English	Odia
Daktarasiarogideklam	Doctor came and saw the patient	Daktaraasirogi (ku) dekhile
Ami cheyerahilam	I kept gazing	Mu chahinrahili
Miliamisiakajkarun	Work with cooperation	Milimisikamakara
Se ekhaneasiabolla	On coming here he said	Se ethaku/ethikiasi/asikikahila
Thalatapurobhengegela	The plate broke after falling down	Thalitapadi/padikari/padikibhangigala

In these examples cited above it is clearly perceptible that what is 'iya (ia)', the verbal suffix in Bengali is 'i' or 'iki (ikari)' in Odia.

We can find out that type of by discussing another set of non-finite verbs.

Bengali	English	Odia
Se kapadkinitebayhregela	He went to market to buy clothes	Se kapadakinibakubahare gala
Se paritebaseche	He sits down to read	Se padhibakubasichi
Tahresurjastodekhitejyeche	They have gone to see the sunset	Semanesuryastadekhibakujaichanti

In Baleshwar many native speakers speak as like as Bangla, for example 'Sekapadakinitebaharegala'.

This study is useful for stage-wise or goal-oriented researchers and especially those who want to do research on the language of the boarder of West Bengal and Odisha.

## CYBER LAW: AN ETHICAL ISSUE IN GLOBAL SCENARIO

\* Dr. Ajay Kumar Mishra,  
\*\* Mrs. Manjushree Behera,

### ABSTRACT

*As human needs go up immeasurably, the dependency among people rises matchingly. To meet the challenges of the gigantic human needs, Internet and Networking emerged as a tool. Needless to say, Internet is influencing every aspect of human life. Now-a-days it is treated as the information hub. The benefits of Internet are uncountable. However its pervasive nature allows mischief mongers and crime prefectures to indulge in various cybercrimes. Technology that promises an easeful life and accessibility to everything human mind can conceive of, the cyberspace becomes a common pool used by every segment of the society. As they all have different domains and boundaries it is hard to make a clear distinction among these different groups.*

*Internet does not tend to make geographical and jurisdictional boundaries, but its user remain in physical jurisdictions and are subject to laws independent of their presence on the Internet. Even a single transaction may involve the laws of at least three jurisdictions i.e. the laws of the state/nation in which the user resides, the laws of the state/nation that apply where the server hosting the transaction is located, and the laws of the state/nation which apply to the person or business with whom the transaction takes place. Lack of net neutrality, low investment and high gain with minimum risk, on having different schools of ethics and on the facts cited, it appears to be practically impossible to justify all the activities of the cyber space and to bring an acceptable common law which will be applicable to all worldwide. As a result the Cyber crimes are increasing exponentially which predictably may go up in a larger scale.*

**KEYWORDS:** Net neutrality, Cyber law, Cyberspace, Cyber Crime, Cyber Ethics, Physical jurisdiction.

### Introduction:

The advent of computer and Internet has revolutionised the field of communication and influenced every aspect of human life. It is considered as the information hub and termed as economic barometer of the society. We cannot undermine the benefits of Internet. However its ubiquitous presence allows miscreants to indulge in various kinds of notorious activities. With the technological advancements and the benefits carried by it, the cyberspace becomes a common pool which is used by every segment

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of the society- common people, businesses, critical information infrastructure, military department, governments and others. As they all have different domains, and boundaries are ill-defined, the issue of jurisdiction and sovereignty plays a crucial role in regard to the position of Internet as there are no clear cut boundaries. Even a single transaction may involve the laws of at least three jurisdictions:

- The laws of the state/nation in which the user resides.
- The laws of the state/nation that apply where the server hosting the transaction is located.
- The laws of the state/nation which apply to the person or business with whom the transaction takes place.

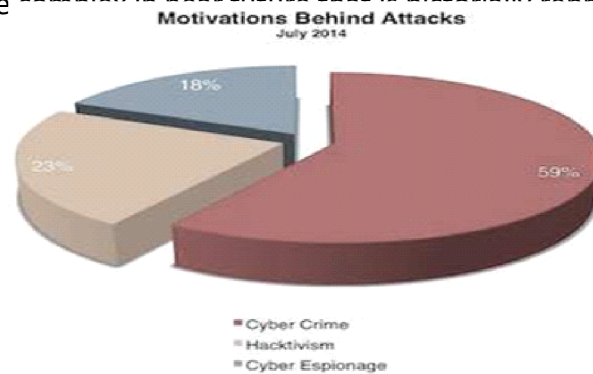
Jurisdiction is an aspect of a state's sovereignty that cannot coexist with it. Here jurisdiction refers to the judicial, the legislative and the administrative competence that may have extra-territorial limits of the state/nation. This feature is particularly problematic as the medium of the Internet does not explicitly recognize **sovereignty** and **territorial limitations**. There is no uniform, international jurisdictional law of universal application, and such questions are generally a matter of conflict of laws, particularly private international law. For example some content of the web site are legal in one country and illegal in another, which creates hurdles in the matter of law.

Apart from this, there is another problem of a cyber law i.e. whether to treat the Internet as if it is a mere physical space (and thus it is subject to a given jurisdiction's laws) or to act as if the Internet is a world unto itself (and therefore free of such restraints) and government should leave the Internet community for self-regulation. In addition to this there is a more balanced alternative in the matter of declaration of cyber secession: "Human beings possess a mind, which they are absolutely free to inhabit with no legal constraints. Human civilization is developing its own (collective) mind. All we want is to be free to inhabit it with no legal constraints. Since you make sure we cannot harm you, you have no ethical right to intrude our lives. So stop intruding!" Some people also argue for more of a compromise between the two notions. They argue that "The problem for law is to work out how the norms of the two communities are to apply given that the subject to whom they apply may be in both places at once".

In the changing scenario, Cyber crime is one of the most serious challenges in the 21<sup>st</sup> century. Threats can originate from all kinds of sources, and help in disruptive activities that target individuals, businesses, national infrastructures, and governments alike. Malicious use of information technology can easily be

concealed. It is difficult to determine the origin of the crime and the identity of the criminal. Criminals of such activities can only be traced out from the target, the effect, or other circumstantial evidence. Threat actors can operate with considerable freedom virtually from anywhere. Even the motivation for the disruption is not an easy task to find out. The effects of these threats transmit significant risk for **Public safety, Security of nations, and Stability of the globally linked international community**. Here the motives for disruption can be anything such as **simply demonstrating technical prowess** (skill or expertise in a particular activity or field), **theft of money or information, extension of state conflict**, etc.

The criminal activities are taking new shapes every day and the possibility for harmful actions propagates accordingly. It is anticipated that the cyberspace will become more complex in near future that is pictorially represented.



Anyone using a computer system and Internet to communicate with the world must have a clear idea about cyber laws and IT security, cyber ethics and how it affects computer and Internet users which makes them alert and prevent them from any untoward situation.

### Cyberspace:

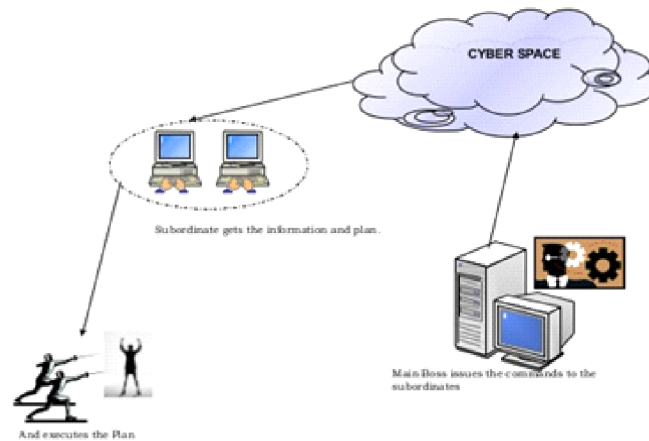
Cyberspace can be defined as an intricate environment that involves interactions between people, software, and services. It is maintained by the worldwide distribution of information and communication technology devices and networks.

### Cyber Crime/Computer Crime:

Cyber crime is the ugly face of the Information Technology. It can be defined as “any form of crime that involves computers/computer related devices or other electronic gadgets”. In this matter no physical movement is required to harm the target. Any one sitting at his/her own place can hack/crack the computer/electronic devices and gain unauthorised access. The objects of offence or target in a cyber-crime are either the computer or the data stored in the computer. Cybercrime is







Working model of Cyber crime/Computer crime

### How Cyber Criminals Work:

Cyber criminals have no specific identification and they don't exclusively work with one another, different protagonists in the crime community perform a range of important, specialized functions. They can be broadly categorised as:

- **Coders:** They are the veterans of the hacking community. With an exposure in the real time happenings and a list of established contacts, they produce ready-to-use tools (Trojans, mailers, custom bots) or services (making a binary code undetectable to AV engines) to the cyber crime labour force i.e. the 'kids'.
- **Kids:** It is termed as kids because of their tender age (most are under 18). They buy trade and resell the elementary building blocks of effective cyber-scams (spam lists, php mailers, proxies, credit card numbers, hacked hosts, scam pages etc.).
- **Drops:** They basically convert the 'virtual money' obtained in cyber crime into real cash usually located in countries with lax e-crime laws (Bolivia, Indonesia and Malaysia etc.). They represent 'safe' addresses for goods purchased with stolen financial details to be sent, or else 'safe' legitimate bank accounts for money to be transferred illegally, and paid out legitimately.
- **Mobs:** Professionally operating criminal organizations combining or utilizing all of the functions covered by the above. Organized crime makes particularly good use of safe 'drops' as well as recruiting accomplished 'coders' onto their payrolls.

Apart from this phishing tools (scam letter/scam page, hacked website for hosting the scam page, selection of php mailers and a valid but stolen credit card

to register a domain name) are also used to gain the control of a bank account to accomplish financial frauds. Add phishing to the other cyber-criminal activities driven by hacking and virus technologies (carding, adware/spyware planting, online extortion, industrial spying and mobile phone dialers) are also used. Widely committed Cyber crimes are topology, Spam, Fraud, Obscene or offensive content, Harassment, Threats, Drug trafficking, Cyber terrorism, Cyber warfare, etc.

### **Cyber Law:**

The term '*Cyber law*' is referred to as '*law of the Internet*' that deals with the legal issues related to use of communications technology, especially "cyberspace", i.e. the Internet. It is an attempt to integrate the challenges presented by human activity on the Internet with legacy system of laws applicable to the physical world. It is an intersection of many legal fields such as freedom of expression, access to and usage of the Internet, online privacy including intellectual property, and jurisdiction, etc..

### **Description:**

We are living in a technology driven society where Internet plays a vital role for the growth of humans. Cyber crime is taking place in Cyber space and it has no boundaries, not even geographical mass. Cyber space is dynamic in nature which is changing with the technical advancements resulting in a lot of cyber activities (right or wrong). The increasing dependence of individuals and organizations on cyberspace results in many cyber-crimes (cyber crimes are illegal acts where the computer is used either as a tool or a target or both). Cyber safety depends on the knowledge of the technology and the care taken by user and servers systems while using Internet along with the defensive measures adopted.

Cyber law portrays the legal issues associated with the use of communications technology, mainly "cyberspace", i.e. the Internet. It is a junction of many legal fields, such as privacy, intellectual property, freedom of expression, and jurisdiction. Cyber law applies to regulations designed for the physical world, and to human activity on the Internet. Cyber law basically deals with almost all aspects of transaction and activities concerning Internet, World Wide Web and Cyberspace. The law for cyberspace is to control the man and the machine. The fundamental goal of cyber laws is to legalize human behaviour and not technology. Cyber laws are technology intensive laws, advocating the use but not the mishandling of technology. Cyber law comprises of all the cases, statutes and legal provisions that affect persons and institutions who control the entry to cyberspace, provide access to cyberspace, create the hardware and software which enable people to access cyberspace or use their own devices to go 'online' and enter cyberspace. Law covers the rules of conduct that have been accepted by the government, and they are in force over a certain region, which must be followed by all the people of

that region. Breach of these rules could lead to punitive action/punishment set by the regional government (captivity or fine or an order to pay compensation etc.). Cyber law encompasses laws relating to Cyber Crimes, Electronic and Digital Signatures, Intellectual Property, and Data Protection and Privacy.

Cyber law adds a new dimension to the general law and its scope is increasing rapidly. An Internet user must be aware of basic building blocks of cyber laws, namely Netizens, Cyberspace, and Technology.

- **Netizens:** A Netizen is an occupant of Net, who inhabits the Net and uses it as an extension of his day-to-day physical world actions and reproduces his actions (socializing, buying, and selling through online medium) and going beyond geographical space and time. He defies geographical boundaries and suppresses identity of a man and yet can indulge in various internet activities.
- **Cyberspace:** Cyberspace incorporates the activities, which have occurred in the physical space just prior to entry into cyberspace. Cyberspace provides a link between the physical space and the cyberspace in order to control interface between man and machine.
- **Technology:** Cyber laws are based on two-technology;
  - Technology Specific School
  - Technology Neutral School

Technology Specific School states that there should be single technology platform for the whole community, but disrupts the technological innovations whereas Technology Neutral School emerged as an amendment in the Information Technology Bill 2006 on India.

### **Modes of Cyber law:**

To regulate the cyberspace there are four primary modes of internet:

- ❖ **Law:** This is known as 'Standard East Coast Code', and the most self-evident among all. This approach states that substantial portions of internet activity are subject to traditional regulation, and the conduct that is unlawful off-line is presumptively unlawful online, and subject to similar laws and regulations such as gambling, child pornography, and fraud etc.
- ❖ **Architecture:** This is also termed as 'West Coast Code'. In this the concern parameters decide whether information can/cannot be transmitted across the internet. In this everything goes through internet filtering software which searches for keywords or specific URLs and blocks them before they can even appear on the computer requesting them. In this they have to follow the basic architecture of different protocols.
- ❖ **Norms:** In this approach the social interaction and conduct is regulated by social norms and conventions in significant ways which may vary from one

jurisdiction to another. In this the activities or conduct will be invisibly regulated by the inherent standards of the community and are censored or self-regulated by the norms of whatever community one chooses to associate with on the Internet.

- ❖ **Markets:** It is closely associated with regulation by virtue of social norms. Markets also regulate certain patterns of conduct on the Internet. The increasing popularity of Internet as a means for transacting all forms of commercial activity and as a forum for advertisement has brought the laws of supply and demand in cyberspace.

#### **Requirement of Cyber Law:**

Conventional laws are insufficient to deal with the crimes that are taking place in cyber space due to various reasons:

- Cyberspace is an intangible dimension that is unfeasible to govern and regulate using conventional law.
- There is no jurisdictional boundary, hence cyberspace has complete disregard for others.
- Cyberspace handles huge traffic, and there is possibility that a corrupt data may skip unnoticed subsequently leading to problems.
- Cyberspace is absolutely open and can be shared by all.
- Cyberspace offers many encryption software and steganographic tools that flawlessly hide information within image and sound files and ensure the confidentiality of information exchanged between cyber-citizens.
- Cyberspace provides extreme mobility to the personal data, goods and services and can easily be pirated across the globe within hours of their release and cannot be detected in real time environment.

#### **Scope of Cyber Laws:**

In current situation Cyber laws have broad scope to deal with the complexities of cyber-crimes. Following are the major areas that are covered by Cyber Laws:

- E-commerce
- Online contracts
- Copyright
- Trademark
- Business software patenting
- E-taxation
- E-governance
- Online Fraud detection
- Defamation
- Harassment and Stalking



Ethics is not law that is legally binding, it simply illustrates society's views about what is right or what is wrong.

The concept of computer ethics was coined for the first time in 1976 by a professor named Dr. Walter Maner at Bowling Green State University whereas the concept existed in early 1950s when Professor Robert Weiner of MIT, published his book titled 'Cybernetics'. **Computer ethics** is a part of practical philosophy. It is a set of moral principles that regulate the use of computers. It deals with the procedures, values and practices that govern the process of consuming computing technology and its related disciplines without damaging or violating the moral values and beliefs of any individual, organization or entity. It addresses the ethical issues and constraints that arise from the use of computers, and how they can be mitigated or prevented such as Intellectual Property Rights (copyright, plagiarism, cracking, software license), Privacy Concerns (hacking, malware, data protection, anonymity) software and related services, and how computers affect society.

#### **Different approaches of Ethics:**

There are different approaches or schools of ethics that influence a situation in certain direction and pushes the final outcome. It is difficult to design a common law which will be binding for the entire Internet users worldwide. Different approaches of ethics influencing cyberspace are the following

- **Relativism** is the belief that there are no universal moral norms of right and wrong. In relativistic approach, ethicists divide all activities into two connected but different structures:
  - o Subject (Moral)
  - o Culture (Anthropological)

In moral relativism each person decides what is right and wrong for them but in cultural relativism right and wrong are decided by a society's actual moral belief structure.

- The concept of **Deontology** was put forward by the German philosopher Immanuel Kant. According to this approach people's actions are to be guided by moral laws, and that these moral laws are universal and based on Categorical Imperative (ethical school of thought to apply to all rational beings must have a foundation in reason).
- **Utilitarianism** approach believes that an action is good if it benefits someone and an action is bad if it harms someone. This approach can be broken down into two different schools:
  - o Act Utilitarianism- This approach believes that an action is good if its overall effect produce more happiness than unhappiness.
  - o Rule Utilitarianism-This approach believes that we should adopt a moral rule and if it is followed by everybody, it would lead to a greater level of

overall happiness.

- **Social contract** approach specifies that a society can arise and maintain order if it is guided by some morality-based set of rules and everyone must be agreed with that. This approach is influencing modern government and societal law.
- **Virtue Ethics** approach says that the ethics should be more concerned with the character of the moral agent (virtue), rather than focusing on a set of rules dictating right and wrong actions.

#### **Principles of Computer ethics:**

Computer technology is dynamic in nature and there is no specific jurisdiction. It is difficult to assign a specific set of moral codes, although it is necessary that ethics be considered when making decisions in this area. Ten widely industry-accepted principles of Computer Ethics are:

- No one should use a computer to harm other people.
- No one is allowed to interfere with other people's computer work.
- No one is allowed to snoop around in other people's computer files.
- No one is allowed to use a computer to steal.
- No one is allowed to use a computer to bear false witness.
- No one is allowed to copy or use proprietary software that they have not purchased.
- No one is allowed to use other people's computer resources without authorization or proper compensation.
- No one is allowed to appropriate other people's intellectual output.
- Everyone should think about the social consequences of the program they are writing or the system you are designing.
- Everyone always use a computer in ways that insure consideration and respect for other fellow humans.

#### **Conclusion:**

We are entering a new era of globalization, liberalisation and ubiquitous computing, where computing becomes more prevalent and computer ethics is becoming more important. On having different ethical standards, the stakes are much higher, and consequently considerations and applications of Information Ethics must be broader, more profound and above all effective in helping to realize a democratic and empowering technology rather than an enslaving or debilitating one.

In view of the concept of the world reducing to a "global village" everyone in the planet is connected to everyone by the communication technology and Internet and every action on it plays a vital impact (positive or negative) on human life globally. There is disagreement about the nature of computer ethics. To regulate the actions that is taking place in cyberspace various national and international professional societies and organizations have produced code of ethics documents



to give basic behavioural guidelines to computing professionals and users. But there is a big question mark to the effect that as to what extent we can bring ethics to bear on the computer revolution in order to guide us to a better world or at least prevent us from falling into a worse world.

With the rapid growth that is taking place in computer technology (hardware and software) worldwide, it appears to be impossible to completely control it. Therefore, it is extremely important to be alert to what is happening. Because the computer revolution has the potential to have major effects on how we lead our lives, the paramount issue of how we should control computing and the flow of information needs to be addressed on an ongoing basis in order to shape the technology to serve us for our mutual benefit. We must remain vigilant and proactive so that we don't pillage the global village.

Anyone using Internet to interact worldwide to share his/her views must have a clear idea about cyber laws and cyber security (that can protect sensitive data against potential cyber threats) in connection with the ethical values that prevent them from any situations of grave consequence.

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## AN OVERVIEW OF MACHINE TRANSLATION SYSTEM

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### ABSTRACT

*With the rapid change in information and communication technology, the world has become a small village where people from all over the world connect with each other both in dialogue and text. Also, communications have become a daily routine activity due to the new globalization where companies and even universities become global residing cross countries' borders. As a result, translation becomes a needed activity in this connected world. People need an automated translation application as human translators are hard to find all the times, and are very expensive in comparison to automated systems. This has led to the quest for Machine Translation (MT). It can be defined as a subfield of Natural Language Processing, resulting from an integration of Artificial intelligence and Computational linguistic. The recent shift towards large scale empirical techniques has led to very significant improvements in translation quality. This paper presents a brief overview of Machine Translation system. The historical background and recent approaches to achieve an efficient translation system are discussed in this paper. The prevailing limitations faced during the research process are also noted. Various applications of the system in different fields are covered.*

**KEYWORDS:** *Machine Translation, natural language processing, machine learning.*

### I. Introduction

Machine Translation is a process that translates speech or a text in one language called as source language to another called as target language aided by software techniques. It is a multidisciplinary field of Natural Language Processing (NLP) and collaboration between computer science, artificial intelligence, linguistics mathematics, statistics and many other fields.

On a basic level, the process involves simple substitution of words in one language for words in another. But to produce a good translation of text, recognition of whole phrases and their closest counterparts in the target language is needed. Solving this problem with corpus statistical, and neural techniques is a rapidly growing field that is leading to better translations, handling differences in linguistic typology, translation of idioms, and the isolation of anomalies.

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The history of Machine Translation can be dated back to 1940's [1]. Yehosha Bar-Hillel is recognized as the first researcher in this field. He carried out his research at MIT (1951). A Georgetown University MT research team followed the process in 1951. An experiment was carried out in 1954 that involved successful fully automatic translation of more than sixty Russian sentences into English. Beginning in the late 1980s, as computational power increased and became less expensive, more interest was shown in statistical models for machine translation. Till date researches are going on and many translation systems like SYSTRAN, Google Translate etc. have been developed.

Machine translation system has a wide variety of application. It has its applicability for professional translators, for casual/home use, for bilingual communication, for translation memory systems, for bilingual dictionaries etc.

Unlike human translation, machine translation tools are unrealistic as per the research. There are various approach and techniques evolved along with the new advent in machine translation. Rule based, corpus based and hybrid system are the three approaches of MT system [2],[3].

Main objective of this review is to discuss about various machine translation approaches and to analyze different real time issues associated with machine translation.

The rest of the paper is organized as follows: Section II discusses various approaches for developing a Machine Translation system, section III covers some issues of Machine Translation and few available Machine Translation tools are noted down in section IV. Section V deals with existing projects on Machine Translation involving Indian Languages and finally section V concludes the paper.

## II. Adopted Techniques

Various methods have been adopted to enhance the efficiency of the Machine Translation model taking different domains into consideration. Fig.1.gives a pictorial representation of different methods and their classifications.

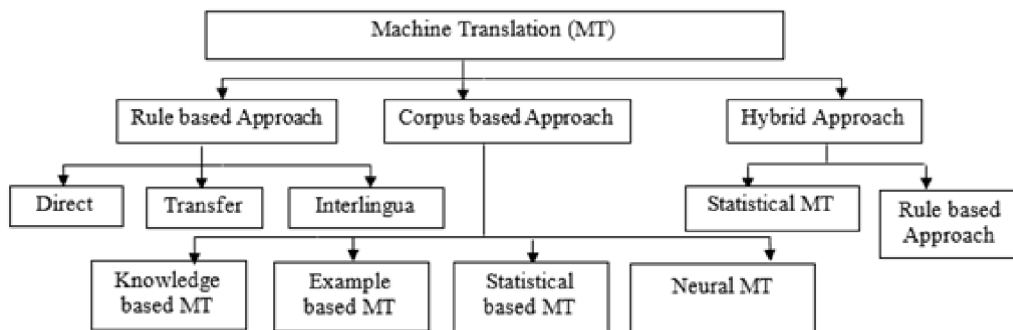


Fig.1. Approaches to Machine Translation System

## A. Rule-based Machine Translation (RBMT)

It is a classical approach of machine translation which depends on numerous built-in linguistic rules about source and target languages basically retrieved from (unilingual, bilingual or multilingual) dictionaries and grammars. An RBMT system generates output sentences (in some target language) from input sentences (source language) on the basis of morphological, syntactic, and semantic analysis of both the source and the target languages involved in a concrete translation task. An intermediate representation is formed when the source language is parsed. The main approach of RBMT systems is based on linking the structure of the given input sentence with the structure of the demanded output sentence, necessarily preserving their unique meaning. RBMT systems are generally classified into Direct machine translation (DMT), Transfer based Machine Translation (TMT) and Interlingua based machine translation (IMT). Gramtrans, Systran, Eurotra etc. are the examples of rule based MT system.

### (1) Direct Machine Translation (DMT)

Direct approach of MT is the first generation MTS [4]. In this approach words are being translated one by one, without considering the variations in meaning of the words. It uses large bilingual dictionaries with basic grammatical adjustments. Language translation is quite easy and successful for languages with similar grammar rules and structures. DMT can be implemented easily. Some of the Systems based on direct translation approach are Georgetown automatic Translation (GAT) System developed by Georgetown University, used for translating Russian texts (mainly from Physics and Organic Chemistry) to English, the Mark II is also a direct translation approach based Russian to English MT System for U.S. Air Force. RUSLAN is a direct Machine Translation System between closely related language, Czech and Russian. SYSTRAN is also a direct MTS. Hindi-Punjabi and Punjabi-Hindi Machine Translation Systems developed at Punjabi University Patiala is based on direct translation approach. Direct Machine Translation is depicted in Fig.2.

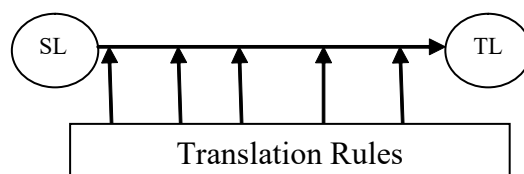


Fig.2. Direct Machine Translation

## (2) Transfer based Machine Translation (TMT)

Transfer-based machine translation creates a translation from an intermediate representation that simulates the meaning of the original sentence. It depends partially on the language pair involved in the translation. Transfer based MT breaks translation into three steps: analysis of the source language text to determine its grammatical structure, transfer of the resulting structure to a structure suitable for generating text in the target language, and finally generation of this text. Transfer-based MT systems are thus capable of using knowledge of the source and target languages.

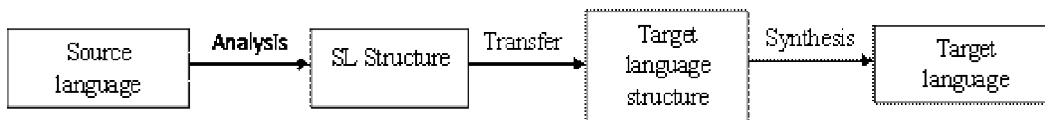


Fig.3.: Transfer based Machine Translation

## (3) Interlingua Based Machine Translation (IMT)

In this approach, the source language is transformed into an Interlingua language, i.e. an intermediate abstract representation of a language [5]. The target language is then generated out of the Interlingua. One of the major advantages of this system is that the Interlingua becomes more valuable as the number of target languages it can be turned into increases.

At first, the source language is transformed into an Interlingua and then the target language is produced from it. Interlingua is nothing but an intermediate abstract representation of a language.

KANT system is the only Interlingua machine translation system that has been made operational at the commercial level.

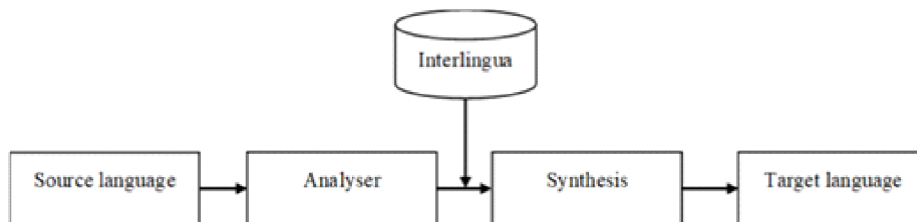


Fig.4.: Interlingua Based Machine Translation

## B. Corpus-based Translation

This method requires voluminous corpus. There are three kinds of corpus concerning Machine Translation i.e. parallel corpus, multi-language corpus, and comparable corpus. Bilingual or multilingual corpus is always richer in information. On the basis of Statistical studies of source language and target language the system is developed. Google translate is an example of Corpus-based Translation system.

### (1) Knowledge-Based MT (KBMT)

KBMT is based on the Interlingua approach but analyzes the source language text in more depth as compared to Interlingua approach. The objective of knowledge-based translation is to capture as much as possible linguist's knowledge into the translation system's knowledge base. It produces high quality translation system. However, it is not easy to create and maintain huge amount of knowledge regarding accurate sentence representation [6].

LUTE project at NTT and ETL research, a Japanese multilingual project has applied knowledge based approach in designing the machine Translation system.

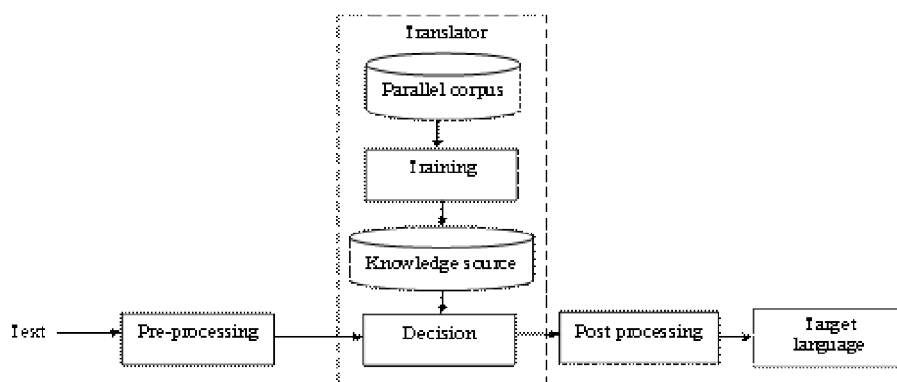


Fig.5.: Knowledge-Based Machine Translation

### (2) Statistical Machine Translation (SMT)

The Statistical method of translation was first proposed by Warren Weaver in July 1949 but these methods were adopted in the 1950s and 1960s. In its pure form, the statistics-based approach to MT does not make use of linguistic data. It is a data oriented statistical framework for translating text from one natural language to another based on the knowledge and statistical models extracted from bilingual corpora. Corpus can be bilingual or multilingual comprising of the source and target languages. Millions of words for a particular domain are needed to build a better SMT system [7]. Most statistical machine translation systems use n-gram approach. The Statistical Based MT gives results by picking those word(s) from the given surrounding words which have the highest probability of occupying its current position. In other words, it can be said that the surrounding word with highest probability is replaced with the source word. Statistical MT has three different methodologies such as Word based Translation, Phrase based Translation, and Hierarchical phrase based model.

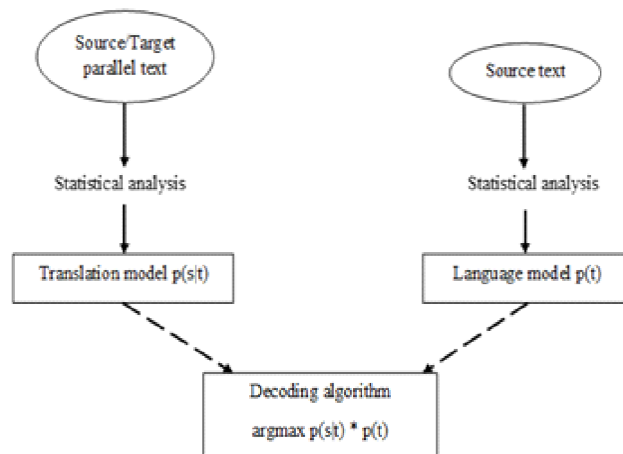


Fig.6.: A working model of Statistical Machine Translation

### (3) Example based MT (EBMT)

This method is characterized by its use of a bilingual corpus with parallel texts as its main knowledge base at run-time. It is essentially a translation by analogy. During translation, the input sentence is matched against the example database and corresponding target language examples are recombined to produce a final translation.

Basically, it has three parts, Matching, Transfer, and Recombination. When an input source sentence is parsed by the system, it retrieves a similar source sentence from the bilingual corpus. Advantage of using EBMT is to enhance the translation quality by storing more examples to the corpus [8]. Deep semantic knowledge analysis is avoided. It assumes those translations that are suitable for a particular domain which is called as “domain specific examples”.

### (4) Neural Machine Translation (NMT)

Neural Machine Translation is based on neural networks. Supported by deep learning methods it has proven to be the most efficient method of translation [9]. It uses neural network models to learn a statistical model for machine translation. Huge volume of parallel corpus with word alignment is required. Encoder-Decoder, Convolutional Neural Network (CNN), Recurrent Neural Network (RNN) and Long short-term memory (LSTM) are some of the techniques used for NMT.

An example of Neural Machine Translation is Google Neural Machine Translation (GNMT) system developed by Google and introduced in November 2016. It uses an artificial neural network to increase fluency and accuracy in Google Translate.

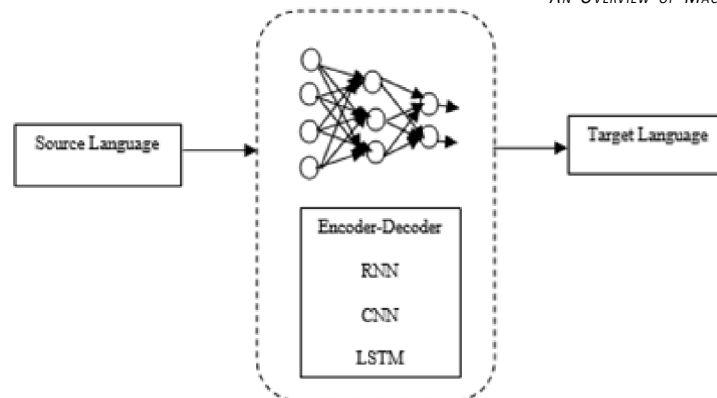


Fig.7.: Neural Machine Translation

### C. Hybrid approach

Hybrid approach is a combination of both statistical and rule based approach. This method depends on both linguistic rules to parse the source language text and non-linguistic rules to build a better MT system [4].

## III. Issues in Machine Translation

### Non-Standard Speech

One of the major pitfalls of MT is its inability to translate non-standard language with the same accuracy as standard language. Heuristic or statistical based MT takes input from various sources in standard form of a language. Rule-based translation, by nature, does not include common non-standard usages. This causes errors in translation from a vernacular source or into colloquial language. Limitations on translation from casual speech present issues in the use of machine translation in mobile devices.

### Named Entities

The initial difficulty that arises in dealing with named entities is simply identifying them in the text. Consider the list of names common in a particular language to illustrate this – the most common names are different for each language and also are constantly changing. If named entities cannot be recognized by the machine translator, they may be erroneously translated as common nouns, which would most likely not affect the BLEU rating of the translation but would change the text's human readability. It is also possible that, when not identified, named entities will be omitted from the output translation, which would also have implications for the text's



readability and message.

### Ambiguity in Words

Machine translation system shows its limitations while handling ambiguity, mostly in Indian languages.

(सोना और सोना) in this example, both are same but represent different meaning. The first one's meaning is 'sleeping' and the second is 'Gold'. In the English language this type of problem is also very common. Example- Back means (पीछे और पीठ) and Bank means (बैंक और दकनारा). The problem is that only a human can understand it while the machine can never solve it alone.

## IV. Existing Tools Available

Table1:Machine Translation Tools

Existing Machine Translation Tools			
Google Translate	Morpho Logic / Globalese	SDL Be Global	NICT
Yandex Translate	Omniscien	Naver	Precision Translation Tools
IBM - Watson Language Translator	Prompsit Language Engineering	BABYLON	Raytheon
CCID Trans Tech Co	Reverso Softissimo	East Linden	Smart Communications
Eleka Ingeniaritza Linguistikoa	Sovee	Iconic Translation Machines	SYSTRAN
K2E-PAT	tauyou	Kodensha	Trident Software
Language Engineering Company	UTH International	Lingenio	Grammar Soft ApS
Lingosail Technology Co.	Microsoft Translator / Bing	Lucy Software / ULG	Kantan MT

## V. Some Indian Projects on Machine Translation

This section discusses some works involving Indian languages in the Machine Translation task [10].

### Anusaaraka Systems among Indian Languages (1995)

Anusaaraka project started at IIT Kanpur by Rajeev Sangal is now being continued at IIIT Hyderabad. The source languages are {Telugu, Kannada, Bengali, Punjabi and Marathi} and the target language is Hindi. It is not domain specific but the system has been tested mainly for translating children's' stories.

### **Mantra MT (1997)**

Mantra is English to Hindi MT system developed by Bharati for information preservation. The text available in one Indian language is made accessible in another Indian language with the help of this system.

### **MAT (2002)**

Murthy K developed a machine assisted translation system for translating English texts into Kannada, which used morphological analyzer and generator for Kannada.

### **Shakti (2003)**

Bharati, R Moona, P Reddy, B Sankar, D M Sharma and R Sangal have developed a system which translates English to any Indian languages with simple system architecture. It combines linguistic rule-based approach with statistical approach.

### **OMTrans(2004)**

Mohanty S, Balabantaray R C developed a system that translates text from English to Oriya based on grammar and semantics of the source and target language. Word Sense Disambiguation (WSD) is also handled in this system. OMTrans is designed and developed using principles of object-oriented approach.

### **VAASAANUBAADA (2002)**

Vijayanand K, Choudhury S I and Ratna P developed an Automatic Machine Translation system for Bengali-Assamese News Texts using Example Based Machine Translation (EBMT) approach. It involves Bengali-Assamese sentence level Machine Translation for Bengali text.

## **VI. CONCLUSION**

Machine translation has been an active research subfield of artificial intelligence for years. Machine translation (MT) is a hard problem, because natural languages are highly complex, many words have various meanings and different possible translations, sentences might have various readings, and the relationships between linguistic entities are often vague. In addition, it is sometimes necessary to take world knowledge into account. The number of relevant dependencies is much too large and those dependencies are too complex to take them all into account in a machine translation system. Given these boundary conditions, a machine translation system has to make decisions (produce translations) given incomplete knowledge. This problem may be approached in a number of ways. This paper took a look at these approaches and their attendant challenges. The work shows that there is no perfect approach, though the problems associated with some of the approaches

are very minimal. Combining some of the best features of some approaches to form a hybrid approach helps in taking care of the challenges posed by many approaches.

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## REVITALIZING INDIA'S TOURISM INDUSTRY THROUGH 'INCREDIBLE INDIA' AND ITS IMPACT ON NATIONAL ECONOMY

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### ABSTRACT

*Vibrant culture, fascinating history, diversified traditions, nature's bounty, magnificent tourist spots, and delightful cuisines are some of the reasons that have made India a traveler's delight. Tourism is the largest service industry in India, offering diverse tourism products such as medical and health tourism, spiritual tourism, eco-tourism, heritage and culture tourism, adventure and wildlife tourism, religious tourism, sports, film cruise tourism and others. Therefore with an aspiration to redefine the tourism industry and promote India as the most sought-after destination for tourists in the international forum, the Government of India launched an international marketing campaign called 'Incredible India'. The campaign highlighted India as a mesmerizing tourist destination through information-rich content and powerful visuals. This study has been made to analyze the progress of tourism industry in India as a result of 'Incredible India' campaign and its subsequent impact on the growth and development of Indian economy starting from the inception of the campaign till date. Various factors considered for this study are contribution of tourism towards nation's GDP, generation of employment opportunities, rise in tax revenue, Foreign Tourist Arrivals (FTAs) and Foreign Exchange Earnings (FEEs). It has been found that since the inception of 'Incredible India' campaign the contribution of tourism industry towards the GDP of India as well as generation of employment opportunities has been showing an increasing trend. As per World Travel and Tourism Council, tourism in India has generated 16.9 lakh crores i.e. 9.2% of India's GDP and 8.1% of the total employment of our country in 2018. The FTAs in India has also increased from 23.8 lakhs in 2002 to 105.5 lakhs in 2018. Travel and Tourism industry is the 3<sup>rd</sup> largest foreign exchange earner for India. It can be observed from the study that Indian tourism industry has greatly helped in the growth and development of Indian economy. However there are certain constraints such as inadequate infrastructural facilities, poor hygiene, environmental degradation and harassment of tourists in few places which need to be eradicated in order to re-energize the tourism industry.*

**KEYWORDS:** Tourism, Incredible India, Industry, GDP, Employment, Foreign exchange.

## **INTRODUCTION :**

India's size and massive natural, geographical, cultural and artistic diversity offers boundless opportunities for travel and tourism industry. The Indian tourism is based upon the cultural traditions such as '*Atithi Devo Bhava*' which means the guest is god and '*Vasudhaiva Kutumbakam*' which means the world is one family. Indian tourism offers various products of tourism such as leisure tourism, business tourism, ecological tourism, medical and health tourism, spiritual tourism, heritage and culture tourism, adventure and wildlife tourism, religious tourism, sports, film and cruise tourism and many more, which attracts a large number of foreign tourists every year. Tourism industry successively contributes to the GDP of India and has always helped in the growth and development of our economy. With the objective of revitalizing and redefining the tourism sector of India, the Ministry of Tourism introduced an international tourism campaign '*Incredible India*' in 2002. The campaign portrayed India as an attractive tourist destination by showcasing various aspects of Indian heritage, culture and tradition. This campaign has fuelled the tourism industry in India as a result it has helped in development of the economic condition of India by increasing the employment opportunities, investment in infrastructure, business opportunities, tax revenue as well as the standard of living of people.

## **REVIEW OF LITERATURE:**

Pratheep P.S. (2017) made a study on "The Impact of Tourism on Indian Culture" to discuss the impact of tourism on Indian Culture. It was found that tourism affects our culture and society both positively and negatively. It is concluded that though tourism is helping our economy in various ways however there are many aspects which can be properly taken care of for better results.

Shiji O (2016) has conducted a study on "economic impact of tourism on India". The objective of the study was to measure the economic impact of tourism on Indian economy. As per the study, tourism has positive economic impact accompanied by social and cultural impacts on our economy.

M. Selvam has under taken a study on "Tourism in India- A study of its Growth and its Development needs". This study attempted to analyze the growth of tourism industry in India on the basis of tourists' arrival. The study has also analyzed the impact of tourist infrastructural facilities.

Lini Madhavan has made a study on "Marketing Strategy- India as a destination for leisure holidays". This study deals with marketing mix, benefits of tourism and segmented the tourist market as geographic, demographic, socio-economic and psychographic. This study analyze the potential tourist market in India.

**OBJECTIVE OF THE STUDY:**

- To analyze the progress of tourism industry in India as a result of '*Incredible India*' campaign and its subsequent impact on the growth and development of Indian economy starting from the inception of the campaign till date.

**RESEARCH METHODOLOGY:**

This study is based on secondary data. The data has been collected from various articles published in newspapers like Economics Times, Business Standards and The Times of India and other websites. In this paper to study the impact of tourism on Indian economy, factors such as Foreign Tourist Arrivals (FTAs), Foreign Exchange Earnings (FEE) and contribution of tourism industry towards the GDP of India from the year 2003 to 2018 is taken into consideration.

**DATA ANALYSIS:**

**TABLE-1**

**Foreign Tourist Arrivals (FTAs) in India from 2002-2018 in million**

Y	E	A	R	ARRIVALS (IN MILLION)			%	C	H	A	N	G	E
2	0	0	2	2	.	3	8	-	6	.			0
2	0	0	3	2	.	7	3	1	4	.			3
2	0	0	4	3	.	4	6	2	6	.			8
2	0	0	5	3	.	9	2	1	3	.			3
2	0	0	6	4	.	4	5	1	3	.			5
2	0	0	7	5	.	0	8	1	4	.			3
2	0	0	8	5	.	2	8	4		.			0
2	0	0	9	5	.	1	7	-	2	.			2
2	0	1	0	5	.	7	8	1	1	.			8
2	0	1	1	6	.	3	1	9		.			2
2	0	1	2	6	.	5	8	4		.			3
2	0	1	3	6	.	9	7	5		.			9
2	0	1	4	7	.	6	8	1	0	.			2
2	0	1	5	8	.	0	3	4		.			5
2	0	1	6	8	.	8	0	9		.			7
2	0	1	7	1	0	.	0	4	1	4	.		0
2	0	1	8	1	0	.	5	6	5	.			2

From the above table it can be seen that since 2002 i.e. the year when Incredible India campaign was introduced there has been a continuous increase in the number of foreign tourists in India. The percentage change in the FTA was negative in 2002 i.e. -6.0 %, which increased swiftly by 14.3% in 2003 and 26.8% in 2004 due to the campaign. Simultaneously a rise is observed in subsequent years.

**TABLE-2**

**Foreign Exchange Earnings (FEE) from tourism in India from 2002-2018 in Rs.(Crores)**

Y E A R	E A R N I N G S	% C H A N G E
2 0 0 2	1 5 0 6 4	-
2 0 0 3	2 0 7 2 9	3 7 . 6
2 0 0 4	2 7 9 4 4	3 4 . 8
2 0 0 5	3 3 1 2 3	1 8 . 5
2 0 0 6	3 9 0 2 5	1 7 . 8
2 0 0 7	4 4 3 6 0	1 3 . 7
2 0 0 8	5 1 2 9 4	1 5 . 6
2 0 0 9	5 3 7 0 0	4 . 7
2 0 1 0	6 4 8 8 9	2 0 . 8
2 0 1 1	7 7 5 9 1	1 9 . 6
2 0 1 2	9 4 4 8 7	2 1 . 8
2 0 1 3	1 0 7 6 7 1	1 4
2 0 1 4	1 2 3 3 2 0	1 4 . 5
2 0 1 5	1 3 5 1 9 3	8 . 8
2 0 1 6	1 5 4 1 4 6	1 4 . 3
2 0 1 7	1 7 7 8 7 4	1 5 . 4
2 0 1 8	1 9 4 8 8 2	9 . 6

From the above table it can be seen after the introduction of Incredible India campaign in 2002 the foreign exchange earnings from tourism industry have increased from Rs 15064 crores in 2002 to Rs 20728 crores in 2003. Hence it can be said that in just one year the FEE increased by 37.6%. And further it can be observed that every year the FEE from tourism industry is rising.

**TABLE-3**

**TOURISM INDUSTRY'S TOTAL CONTRIBUTION TO GDP OF INDIA (% SHARE)**

Y	E	A	R	% S H A R E I N G D P	% C H A N G E
2	0	0	3	8 . 8	-
2	0	0	4	8 . 7	- 1 . 1 4
2	0	0	5	7	- 1 9 . 5 4
2	0	0	6	7 . 1	1 . 4 3
2	0	0	7	7 . 2	1 . 4 1
2	0	0	8	7 . 2	0 . 0 0
2	0	0	9	6 . 7	- 6 . 9 4
2	0	1	0	6 . 5	- 2 . 9 9
2	0	1	1	6 . 6	1 . 5 4
2	0	1	2	6 . 5	- 1 . 5 2
2	0	1	3	6 . 6	1 . 5 4
2	0	1	4	6 . 8	3 . 0 3
2	0	1	5	7	2 . 9 4
2	0	1	6	9 . 6	3 7 . 1 4
2	0	1	7	9 . 5	- 0 . 1 0
2	0	1	8	9 . 2	- 2 . 1 3

From the above table it can be observed that the tourism and travel industry contributed a considerable share towards the GDP of India. After the introduction of incredible India campaign in 2003 the contribution was 8.8% and recently in 2018 it shows to be 9.2% of the total GDP of our country.

**FINDINGS:**

- India's travel and tourism sector ranks 7<sup>th</sup> in the world regarding its total contribution to the country's GDP.
- As per World Travel and Tourism Council, tourism in India has generated 16.9 lakhs crores i.e. 9.2% of India's GDP in 2018.
- Report also states that tourism sector has generated 42.67 million jobs i.e. 8.1% of the total employment of our country in 2018.
- The FTAs in India has also increased from 23.8 lakhs in 2002 to 105.5 lakhs in 2018.
- Travel and Tourism industry is the 3<sup>rd</sup> largest foreign exchange earner for India.
- The FEE increased by 37.6% in 2003 after the introduction of 'Incredible India' campaign showing a positive result.

**CONCLUSION:**

Hence it can be concluded from the study that 'Incredible India' campaign of the Indian government has actually helped in revitalizing and energizing the Travel and Tourism industry of our country and has successfully promoted India as mesmerizing tourist destination in the world. The tourism industry has greatly contributed towards the development of economic condition of India by increasing the employment opportunities, investment in infrastructure, business opportunities, tax revenue as well as the standard of living of people. However despite of all these benefits there are certain constraints such as inadequate infrastructural facilities, poor hygiene, environmental degradation and harassment of tourists in few places which need to be taken care of in order to re-energize the tourism industry.

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# THE MAHARIS: PERFORMERS OF RITUALS IN THE TEMPLE OF LORD JAGANNATH

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The rituals are the inherent constituents of Indian culture. These rituals arise out of some beliefs and continue as customs till those beliefs are respected. The Maharis were the performers of rituals in the temple of Lord Jagannath and their duty was to serve and love god through singing and dancing.

Singing and dancing, as essential parts of the ritual services, appear to have developed with the growth of temples and development of Shaivism in Odisha.<sup>1</sup> The ancient Puranas speak about the tradition of dedicating dancing girls to the deities of Hindu shrines. Shiva Purana, Skanda Purana, Padma Purana, Vishnu Purana and Matsya Purana prescribe consecration of women in honour of various Gods.<sup>2</sup> A considerable number of inscriptions testify the consecration of dancing girls to the temples of Odisha. The earliest was the Brahmeswar Temple Inscription of Udyota Keshari in the tenth century A.D.<sup>3</sup>

Chodaganga Deva, the most powerful ruler of the Ganga dynasty, built the famous temple of Lord Jagannath at Puri between 1112 A.D. to 1147A.D. Before it, there was a small temple of Purushottam at Puri, which was a famous seat of religion and culture.<sup>4</sup> Chodaganga Deva made the culture of Jagannath inextricably interwoven with the religious life of the people. Art, culture and society of Orissa evolved out of and revolved around the culture of Lord Jagannath. Chodaganga Deva started the tradition of appointing a number of dancing girls for the ritual services of the Deity. All the women who were in the services of temple became known as the Maharis.<sup>5</sup>

The word 'Mahari' means that great woman who could control her natural impulses, i.e., her five senses and could submit herself whole-heartedly to God. Mahari is also meant as 'Mahan Nari' or the great woman who belongs to God. Shri Chaitanya has defined Devadasis or the Maharis as '*Sebaets*' who served God through dance and music. Pankaj Charan Das, the oldest Guru of Odissi as a classical dance form, explains Mahari as a *Maha Ripu Ari* or who conquers the passions in life. The Maharis were divided into two groups according to their nature of services: (1) The Maharis who were taking part in the daily rituals, (2) The Maharis who were performing only during the festivals.

The daily rituals were performance of dance during the morning (*Sakala Dhupa*); singing during the evening (*Sandhya Dhupa*); singing during the annointment of sandal paste on the images of the Deities; and singing and dancing in the late night when the Gods were going to sleep.<sup>6</sup> The singers were known as *Gaunis* and the dancers were known as *Nachunis*. The occasion of festivals for singing and dancing were many: (1) Singing of songs (*Bhajana and Chhanda*) during forty two day festival of *Chandan Jatra* ;(2) Dance on the float during the twenty one day festival of *Chandan Jatra (Bahara Chandan)*; (3) Singing during the writing of letter on the occasion of *Rukmini Haran* (abduction of Rukmini); (4) Singing on the marriage altar while carrying the letter of Lakshmi;(5) Dance on the lower platform on the occasion of *Snana Purnima* ( Bathing festival); (6) Singing of song on *Chahani Mandap* while carrying Lakshmi with them; (7) Breaking of car (*Ratha*) of Lord Jagannath as the representative of Lakshmi; (8) Dance on the *Jhulan Mandap* during *Shravana Purnima* ;(9) Feeding Krishna as Yashoda and Rohini; (10) Dancing and singing during the morning and evening rituals in the *Shodasa Puja* of Vimala; (11) Dancing during the early ritual (*Bala Dhupa*) during the month of *Kartika*; (12) Playing with colours as *Gopi* during *Holi*; (13) Accompanying the *Raja* on special occasions;(14) Singing of songs during marriage festivals.<sup>7</sup>

There are records, which speak of another class of Maharis known as *Samparada Niyoga* whose duty was to dance during the ceremonial procession (*Patuar*) of the Deities. They became known as the *Patuaris*.<sup>8</sup> This class of the Maharis became an extinct class very soon. The accompanists of the Maharis were all male members who play musical instruments like *veena, pakhwaja* and *gini* or cymbals.

The *Sebayat* or the servants of the temple of Lord Jagannath were allocated accommodations in different streets of Puri. The Maharis used to live in Matimandap Sahi, Kundhei Benta Sahi, and Bali Sahi of Puri.<sup>9</sup> There were two officers to guard and regulate the character and lives of the Maharis. Mina Nayak used to escort the Maharis to the temple and their way back home. The duty of Sahi Nayak was to see that the Maharis were maintaining a chaste and pure life.<sup>10</sup> There was also a royal order for the maintenance of discipline in the lives of the Maharis in the early times.

Maharis are forbidden to enjoy the company of men. They are to dance for ceremonies and festivals connected with Lord Jagannath. After invitation they are always to adorn themselves with the mark of *tilak*, not to partake food prepared at home. They are to wear clean clothes on which they have to dance; they are not to speak with any man. They are to be conducted to the temple by the Mina Nayak.

At the time of performance, they are not to look at the audience. Their dance must strictly follow the *Shastras*. They must dance in the following *talas*: *Pahapata, Srimana, Parameswara, Malashree, Harachandi, Chandan Jhoola, Shree Mangala, Bachanika* and *Jhuti Atha-tali*. They are to perform *bhava* only from the *Geeta Govinda*.<sup>11</sup>

The Maharis were initiated into the order after marrying Lord Jagannath at a tender age of nine. The girl selected for such an order should not have any deformity or cut-mark in her body. She should belong to a caste in whose hands Brahmins could drink water. The king, after receiving application, used to refer it to the *Puja Panda* and *Deula Karana* to verify the eligibility of the girl. If the girl was selected, she was given marriage to Lord Jagannath on an auspicious day.<sup>12</sup>

The girl was presented with a Pata Sari made up of indigenous silk by the temple authorities after initiation, which she used to wear during her performance in the temple in later years. In the evening of that day, she had a *Chakshu Milana* or meeting of the eyes with the Raja in the palace as he was considered as the living form of the image of Lord Jagannath.

After marriage with the Lord, a Mahari was supposed to maintain an isolated and restricted life. If on any circumstance, she got married to any other man; she was to be debarred from her divine profession. She was bound to uphold professional ethics and personal purity. Her pleasure and satisfaction got related to her association with the Lord and the performance of rituals in the form of art for His sake.

Performance of art engages and satisfies the emotion of both the performer and the beholder. The performance of dance involves both the body and mind of the performer in a wholesome way and emancipates her soul. Spirituality is the core of Indian art. Evolved out of spiritual passions, art in India has gone hand in hand with religion since time immemorial. While religion is a matter of faith, spirituality is a divine experience of communion with God. All the Indian art forms have been attuned to this ideal.

The Mahari was given intensive training in dance and music by the traditional Guru after initiation. After qualified in the art, she performed it as a professional artist in the temple. A Mahari used to come to the temple after a purifying bath. The Rajguru remained present during the dance as a representative of the king holding a gold mounted cane. Prior to her performance, the Mahari used to pay obeisance to the Deity and bowed to the Rajguru. Then she danced to the

accompaniment of *Mardala* (pakhwaja) and *Gini* (Cymbals).<sup>13</sup> There is no accompaniment of song to the dance that took place in the morning and it conformed to pure dance form i.e. *nritta*.<sup>14</sup> The second dance, during the *Badasinghara* (bedtime) in the innermost sanctuary of the Lord, was meant exclusively for the Deity. The dance was expressional and songs from *Geeta Govinda* only accompanied that dance.

Jayadev and Narahari Tirtha appeared to have made Vaishnavism popular in Odisha during the Ganga period.<sup>15</sup> Jayadev, a dedicated devotee of Lord Jagannath and a disciple of Nimbarka founded the *Radhavallabha* sect which gave prominence to Radha as the loving consort of the Lord. *Geeta Govinda* was his masterpiece, which arose as a *stotra*, an offering of devotional music to Lord Jagannath. It is sung before the Lord by the Maharis as a part of the temple ritual. The theme of *Geeta Govinda* is dramatic which related to the dalliance of Radha and Madhav on the bank of river Yamuna and their secret love play. Yet throughout the twenty-four songs and seventy-two *shlokas* the thread of deep devotion runs like a subterranean stream.<sup>16</sup>

Bhakti and Tantra de-emphasized hierarchy in the society on the basis of caste, class and gender. Feminine symbolism predominated in both the traditions. Woman was considered as an embodiment of the greatest Shakti for *Tantrics*. The followers of Bhakti considered woman better suited to express and extend love to God than man. In such a tradition, men were supposed to strive to feel and think whereas women emotionally experience the greatest possible closeness to God<sup>17</sup>. The love of Radha and the *Gopis towards* Krishna or Jagannath was considered the highest spiritual attainment which was enacted and experienced by the Maharis in their real life.

The Maharis, as the servants of God, could not be compared with the nuns and mendicants. The Maharis had to dress up like *Apsaras* (dancers of heaven). They were considered to be living Goddesses.<sup>18</sup> But their personal and social life were supposed to remain highly secluded in order to upkeep their purity and dignity. The rituals and the roles they played were facts of real life to many of them. They became loving mothers while enacting the role of Yashoda during the *Nanda Utsav*; young girls in love during the *Jhulan* festival; protective friends of Lakshmi during the *Ratha Yatra*; and Radha or Lakshmi, the divine wife basking in the glory of togetherness with Lord Jagannath in the darkness of *Sanctum Sanctorum*. They were supposed to be divinely satisfied with their spiritual and emotional bond with Lord Jagannath throughout their lives.

The Maharis were performing rituals in the form of art in the service of Lord Jagannath, the reigning Deity of Odisha. Although there was the hold of patriarchy in the form of Rajguru, the Mina Nayak and the Sahi Nayak to protect and regulate their lives, the Maharis were the most ardent enactors of professionalism in the medieval period. The discontinuance of the service of the Maharis made the disappearance of feminine presence in the inner circle of the temple of Lord Jagannath and that led to a patriarchal dominance.

The Gangas and Gajapatis could upkeep the independence of Odisha and the glorious traditions of Lord Jagannath intact in spite of repeated Afghan invasions. Afghans occupation of Orissa in 1568 A.D. and subsequent passing of political authority to the hands of the Mughals disrupted the indigenous social and religious life of the people of Orissa. The successive invasions and lack of royal patronage might have caused moral degeneration in the life of the Maharis who ceased to be pure Devadasis and they gradually came to be employed in the royal courts.<sup>19</sup>

The Maharis used to receive rent-free land grants and a portion of the food prepared for Lord Jagannath everyday which is termed as *khei*. In spite of that the Maharis gradually took resort to immoral activities that scarred their dignity in the eyes of the people. The Maharis were downgraded as inauspicious and the Mahari tradition was challenged in different periods of time thereafter.

The Mahari tradition of the temple of Lord Jagannath was a counterpart of the wide spread prevalence of the service of the Devadasi in various temples of India. The popularity of the Devadasis seemed to have reached its pinnacle in around tenth and eleventh century A.D. There was a fall in their status parallel to the fall of the supremacy of the Hindu temples in course of time.

The British administration followed a policy of non-interference towards the socio-religious life of the people of India in fear of popular protest. There was a spurt of indigenous social movements in India towards the end of the nineteenth century, which can be categorized as Reformists and Revivalists. The Reformists tried to contain the attack of the Christian missionaries on Indian culture by reforming it. They conceived the practice of Devadasi as a social evil and downgraded everyone practising it as a prostitute. The first anti-nautch (anti-dance) lobbyists urged the abolition of ceremonies and procedures in which young girls dedicated their lives as Devadasis in the Hindu shrines. The Revivalists received strong support from the Theosophical society whose anti-official stance and strong patronage for Indian Home Rule bound them with revival of indigenous dance and music. They regarded the dance of the Devadasi as a '*natya –yoga*' that enhanced the spiritual power of

the performer.

The legal initiatives to outlaw the Devadasi system were taken up in the forms of Bombay Devadasi Protection Act in 1934 and Madras Devadasi Prevention of Dedication Act in 1947. Towards the beginning of the twentieth century the Maharis in Orissa started realizing that their tradition would not last long. Most of them stopped adopting children as they were struggling for the maintenance of their own existence. Sashimani Mahari was the last of the Maharis who used to take part in the *Nandotsava Seva* of Lord Jagannath and she is no more.

The Maharis attached to the service of Lord Jagannath of Puri were Vaishnavites. The Maharis at Bhubaneswar were attached to Saivite temples whereas the Maharis were dedicated to Sakti in Kakatpur and Jhankada.<sup>20</sup>

The Devadasi was neither a woman of bad character as portrayed by the Reformists nor a nun as sketched by the Revivalists. She was very much professional in displaying her feminine skill in the performance of religious ritual in the form of art. The Devadasi kept classical dance forms, like Odissi and Bharatnatyam, alive for centuries. Dancing and singing have passed on as a legacy from the mother to the daughter in the homes of the Devadasis.<sup>21</sup>

Odissi, as a classical form of Indian dance had a strong origin in the dance forms of the Maharis. The *nritta* and *abhinaya*, performed by the Maharis, passed to the Odissi dancers through the dance gurus. Odissi dance came to be performed on the stage with the photograph or idol of Lord Jagannath placed on it on various occasions. Odissi dance is more dependent on *Geeta Govinda* rather than any other theme. The current form of Odissi dance is the by-product of the twentieth century revival of indigenous dance culture of Odisha in which the Jagannath culture is firmly entwined with. Guru Pankaj Charan Das, a maestro of Odissi dance was born in a Mahari family in 1925 and had learnt his first lessons from Ratnaprava Mahari.<sup>22</sup>

The people of Odisha are emotionally attached to the rituals of Lord Jagannath. Belief and devotion rule over rationalism in the acceptance of certain legends and traditions. The Mahari tradition is still very close to the heart and sentiment of the people. There is a call to preserve and promote it at present when it is becoming almost extinct. Mahari dance is being performed by professional artists on different platforms. On the other hand the artists irrespective of their class, caste, age and gender are professionally pursuing Odissi dance with dignity all over the world.

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## VISION FOR A VIBRANT ODISHA: INCLUSIVE GROWTH AS ROAD TO THE FUTURE

\* Dr. Pradeep Harichandan

### Background

Passage of time and missing opportunities in history has made it a daunting task today to nurture a vision for transforming Odisha in to a vibrant and advanced state in the country with happiness and wellbeing of its people to be seen everywhere. There is a need for introspection of our approaches, the ways and means that we have chosen in the past for development of the state. There has always been a critical link between the vital components of governance and development matrix, which could have instilled the much required vibrancy in society, politics and economy of the state. The successive governments have miserably failed to choose the right path of development that could have transformed a resourceful yet backward state from abysmal poverty to relative prosperity.

Compared to some other states in India, the successive state governments in Odisha have been directionless. Happiness, wellbeing and prosperity of the people have never been the priority and projected outcome of state policies. In spite of possessing plenty of resources: surface and ground water, long coast-line, huge potential for high-sea fishing, developing sea ports, maritime commerce, exports, tourism, handicraft, scope for fishery, animal resources and agriculture and allied sectors, the people of Odisha have been given a false impression and made to believe as if exploitation of 'metal' is the only path to prosperity! Successive state budgets have failed to provide any direction for holistic and inclusive development in the state. There has been a clear lack of vision to present a foresight for the future.

In this context, it is high time to debate, brainstorm and act on the most compelling issues of our time with the objective of developing a vision for the state with foresight. While it becomes essential to analyze the present and past policies, planning, practice and governance in the state and the impact and outcome thereof across sectors, there is also, certainly a greater need to present a blue print for future vibrant Odisha and set the agenda for the respective political parties, successive governments and civil society groups. This paper is a sincere and humble attempt to explore though not all, a few such available alternatives and approaches that could help us to embark upon inclusive and sustainable development of the state.

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## **Overview**

People often ask a basic question – why a culturally vibrant, socially liberal and resource-rich state should remain backward for all time to come ? Odisha has enough potential to become an advanced state in the country. Besides the above, it has a long coastline, great heritage and fascinating tourist places, resource rich forests, hydro and thermal power sources and ground and surface water in plenty to sustain a diversified and vibrant economy. However, Odisha continues to lag behind on most development indicators, while some other states like Andhra Pradesh and Kerala with similar condition before a few decades have leap forged to be counted among the few advanced states of the country!

There has been a serious accusation that the leading political parties in Odisha and succeeding regimes have failed to present a vision for the state and act upon, characterized as they are by populist cross-purpose policies, under-developed planning, directionless budgets and poor governance. There is clearly a failure of the leadership to get out of partisan power politics and keep Odisha on the real development track. The net result is absence of an amiable environment and good work culture; inequitable and lopsided development characterized by destitution, distress selling, forced migration and lowest human development index.

Despite having enough opportunity to diversify the economy with a long coast line and rich tourist potential, the people of Odisha are made to believe that mining and metal trade are the future, which is actually not. While majority of people still depend on agriculture for their livelihoods, there has been a continuous decline of agriculture and allied sector in the state, culminated in rural indebtedness, forced migration and suicide of farmers. Odisha has been primarily a consumer state, depending on other states for own consumption of vegetables, fruits, milk, fishes, chicken, eggs, onions and of course, potatoes! Poor people, poor infrastructure and abysmally poor citizen services such as primary education and health care, safe drinking water and sanitation in the villages and towns characterize Odisha today, which needs to be improved in a planned and time-bound manner.

### **Inclusive Growth as Road to the Future**

Economic growth is the key for wellbeing and happiness of the people. But what we have seen around is emphasis on macro-economic growth in terms of per-capita income and GDP indicating increase in the amount of goods and services produced per head over a period of time. This approach of 'gross average' of growth has been the prime reason of exclusion of a large chunk of population of the state from the development process across several sectors – agriculture, horticulture, fishery, animal husbandry, fishing, tourism, mining and industries. Economic growth is vitally depended on productivity in all these sectors. For instance, during the

time of so called metal boom in the state and height of mining activities, a microscopic minority of state's population only got benefited directly or indirectly. The so called 'mining happiness' made only a few people happy who lived in the cities and invested their huge surplus outside the state and the country in real estate, gold, multiplexes, malls and stock shares, leaving large sections of even the local populace remaining as unhappy as ever with added ecological and livelihood related negative externalities. This model of economic growth can never bring prosperity to the state and make people happy.

On the other hand, the concept and practices of inclusive growth is the most compelling socio-economic development strategy for today, which aims at equal opportunities for all in the economic development process with benefits incurred by all section of society across all sectors. Besides making all sections of the society having stakes in the development process, inclusive growth also emphasizes on universal access to health care, human capital development, environmental quality, social protection, and food security etc. In simple terms, inclusive growth means making sure that everyone is included in the growth process, regardless of their social and religious category, economic class, gender, sex, physical disability, and geographical inaccessibility. Inclusive growth approach takes on long term perspective and the focus is on entitlement through productive employment rather than mere direct and short-term economic benefits like grants and pensions. According to World Bank, the growth said to be inclusive when the growth is sustainable in long run and it should be broad based across the sectors and sections of people. Access to markets, resources and unbiased regulatory environment for business and small transactions promote inclusive growth.

Thus inclusive growth is the road to inclusive development and future of the state. However, inclusive growth is not only about expanding national or state macro economies but also about ensuring that we reach the most vulnerable sections of the society. The "equality of opportunity" and "participation in growth by all" with a special focus on the work force and the unemployed are the very basis of inclusive growth. UNDP's chief economist Thangavel Palanivel pointed out that "growth is inclusive when it takes place in the sectors in which the poor work (e.g. agriculture); occurs in places where the poor live (e.g. undeveloped areas with few resources); uses the factors of production that the poor possess (e.g. unskilled labour); and reduces the prices of consumption items that the poor consume (e.g. food, fuel and clothing)."

But, 'with everybody, for development of everyone' – so far has remained a mere political gimmickry in our part of the world. The development agenda has never been designed for inclusive growth. There are a few examples, which make

the current growth pattern glaringly non-inclusive. For instance, over 40 percent of state's people live in poverty with the adivasis/scheduled tribes (STs) - who make up a sizeable 22percent of total population. Most adivasis live in tiny hamlet sand remote habitations in the hills in abject poverty and geographical isolation. In these remote upland areas, public officials – doctors, teachers and others are unwilling to continue for long. Doctors do not attend the health centers; schoolteachers stay away from schools, PDS shops are miles away and open once a while; and banks are inaccessible for them. Most of the govt. officials spend their time lobbying for a transfer back to the plains. The tribal people become the worst sufferers because of additional social, economic and physical exclusions imposed on them. These are the people who have been subjected to an abstract pattern of development, which is alien to them.

For instance, in Malkangiri district of Odisha, there is no road for the water-locked people of Chitrakonda. They lost it long ago, when the Machhkund hydroelectric dam was built in the 1940s, and again when the Balimela dam came up in the 1960s. The power that is generated in their neighborhood lights up lives hundreds of miles away. For them, though, life still goes dark when the sun sets. The cruelest irony is that they are yet to receive electricity themselves. So the question arises, if not for the suffering masses, then development for whom? It's also the story of over 20,000 people who have been cut off by the reservoir waters and forgotten for decades. This is the story of about 150 villages of Chitrakonda.

Macro-economic growth in the country and in Odisha has not brought happiness to the historically excluded tribal people of the state. To quote Ramachandra Guha, famous historian and biographer, "the opening of the Indian economy has had benign outcomes in parts of the country where the availability of an educated workforce allows for the export of high-end products such as software. On the other hand, where it has led to an increasing exploitation of unprocessed raw materials, globalization has presented a more brutal face. Such is the case with the tribal districts of Odisha, where the largely non-tribal leadership of the state has signed a series of leases with mining companies, both Indian and foreign. These leases permit, in fact encourage, these companies to dispossess tribal people of the land they own or cultivate, but under which lie rich veins of iron ore or bauxite".

In Odisha, the slogan of "mining happiness" has come out from the mistaken belief that for the poorest state of India, mining is the only road to growth and prosperity. Growing demand of aluminum and steel in the international market has allured steel manufacturing giants world over to join the mad rush into interior Odisha that has the rare fortune of having maximum bauxite and iron ore. Peddled by the vested interest nexus, the excited state government signed about 50 MoUs

with different mining and metal producing companies including major players like TATA Steel. Sans diversification and given no other option, people were forced to believe that no development is possible in the state without going by the agenda set by these corporate giants. The core issue here is violent disruption of tribal people's life and livelihoods for the sake of mineral extraction in a manner that would make the principles and practices of inclusive growth a mockery.

Similarly, exclusion of a vast chunk of the middle class and lower middle class from the growth process both in rural and urban areas of the state has increasingly led to creation of a bipolar socio-economic division with the poor eyeing for all government sponsored aids and the reach managing to reap all benefits through resources at their disposal; but leaving the entire middle class to fend for itself. For instance, in the urban housing sector in the state, the poor can have access to a small dwelling unit through the newly launched "Housing for All" scheme and the reach would anyhow have access to the premium housing units under the same scheme; but the middle class would have access to none.

The bike riders who have a major contribution for growth of the city in terms of construction, goods and services are left out from all urban development schemes. The remaining poor, middle and lower middle class in the rural areas are only those who are still trying to eke out a living from agriculture; the rest have migrated to the cities and towns in search of their livelihoods. In a scenario, where agriculture sector has no absorption capacity for the workforce and service sector is the only hope, majority of the poor, semi-educated and educated middle class have been migrating to cities for there is demand for services only in the cities.

Majority of the rural people in Odisha still don't have access to safe drinking water and toilets. The successive governments have not been responsive to people's needs. There has been a mismatch between people's priorities and govt's provisioning. For instance, one can easily avail pouch liquor with govt. branding in remotest hamlet of Odisha, but cannot get safe drinking water even in large revenue villages of the state. The fact that safe drinking water is a bare minimum necessity for sustaining life of the people has been missed out of the priority list of successive stat governments.

Most of the villages in state connected with pipe water supply system get raw untreated polluted water drawn from the river streams. Even supply of these is quite irregular and not dependable. Similarly, there are huge supply-side constraints in construction of toilets. Even though toilets are constructed in some places, users are not motivated to use those, water supply and cleanliness is not ensured. In many places, one can find toilets being used for storing grains or fuel woods; in yet some other places these are the rest places for stray dogs. Water and sanitation,

which are two key determinants of public health, have been addressed in a half-hearted manner.

The industries and towns of Odisha have become major pollutants of all surface and ground water sources in the state. The dangerous industrial and faecal sludge are directly discharged to the rivers, which are consumed by lakhs of villagers who live along these rivers from the upstream down to the sea mouth. We have not put emphasis on treatment of industrial waste and domestic sewage with same vigour as we have shown our interest for urbanization in the recent years.

Odisha is also rich in water resources. But lack of managing and maintaining water resources and non-existence of water governance in the state has led to waste of water during monsoon and scarcity of water during heights of summer. There are bottle-necks and siltation on all river systems, which are not cleared in a planned manner. As a result, most of the rivers are dried-up during summer. This creates severe scarcity of water in rural areas of the state for both drinking and irrigation.

In fact, irrigation has been a much neglected sector in the state. In spite of successive electoral promises for long, the state has at best only about 34% of total cultivated land irrigated leaving the rest 66% on the mercy of the rain-god! The farmers and agricultural labourers who depend on these rain-fed un-irrigated lands constituting a major chunk of state's rural population are left with the vagaries of monsoon and uncertainty of even a single crop yield in a year.

Odisha can never become vibrant unless agriculture is put on the forefront. Successive governments have tried but failed to sell the idea that rapid industrialization of the state would make the state prosperous. It has failed mainly because un-inclusiveness and seclusion approach. While metal industries were incentivized, agro-based industries were never encouraged to thrive in the state. The strategy for large-scale industrialization has failed as mining and a few metal-based industries brought prosperity to a few at the cost of the masses.

Over one-third of the state's rural areas don't have market yards. Private participation in agricultural value chains is still limited because of restrictive agriculture provisions, such as compulsory licensing requirements and lack of infrastructure, which deter private investment. Odisha also lacks adequate storage facilities; both dry and cold storage leading to distress sell of paddies, potatoes, onions and other crops by farmers. As the agricultural input cost is very high and selling price of crops is too low during the harvest season, the farmers are suffering huge loss.

Lack of access to low interest institutional crop loan and crop insurance has further aggravated the problem leading to suicides by farmers in the state.

Government support for developing critical storage infrastructure has been inadequate. The state, despite its agricultural potential and winning successive awards for bumper crop production, attracts insignificant private investment to the agribusiness sector. It attracts less than 5 percent of food processing investment in India and less than 1 percent of total foreign direct investment. While the state aims to attract more investment in inputs and food processing, investment promotion efforts have been piecemeal rather than targeted at specific sectors.

In spite of bumper crop production neither the farm sector nor the farmers are benefited because Odisha has a fragmented agricultural marketing system. There is an urgent need to streamline the state's agriculture production and supply chains through various measures like executing outcome driven action plans for increasing the coverage of irrigated lands for rabi as well as kharif crops, easily accessible low interest institutional crop loans and crop insurance for farmers, dry storage facilities in every village, cold storage facility in every panchayat, development of agro-based food-processing industries in every CD block, market chain build-up; and guarantee for procurement and hassle-free payment at market price for both kharif and rabi crops.

Odisha has ample potential for marine fisheries with a long coast line of 480 kms with 24,000sq. km area within the continental shelf. There has been an increase in the value of exported sea-fish and fish products. However, the quantity of fish exported from Odisha has been declining. Contribution of Odisha to the present level of marine products exported from the country is about only 2.5 percent in terms of quantity and 4.8 percent in terms of value. The State's brackish water area is about 4.18 lakh ha with a breakup of 0.79 lakh ha of Chilika Lake, 2.98 lakh ha of estuaries, 32,587 ha of brackish water area and 8,100 ha of backwaters. There has been a declining trend in brackish water fish production as well. Similarly, freshwater fish being the staple food of the people of Odisha, inland fisheries and freshwater aquaculture have a great importance. Freshwater areas of the State are estimated to be 6.76 lakh ha comprising 1.25 lakh ha of tanks/ponds, 2 lakh ha of reservoirs, 1.80 lakh ha of lakes, swamps &heels and 1.71 lakh hectares of rivers and canals. However, the present level of exploitation is limited to just over 55% of the estimated potential.

The problems in fishery sector in Odisha revolve around lack of resources, technology, education, information, infrastructure, institutional finance, efficient value-chain, organized and secure marketing/ supply system/ chain for fish and fish products. There must be a balance between objectives of protecting both producers' and consumers' interest as well as augmenting marine products export and foreign exchange earnings to the State? Another challenging task is to incentivize and utilize

the full potential of the inland freshwater aquaculture like Andhra Pradesh has done during last two decades.

There should be concerted effort to end the politics of fishing rights in the Odisha sea coast by earmarking zones of entitlement for the big and small fishermen, mechanized and non-mechanized sea fishing thus leaving adequate fishing space for all categories of actors. However, the major problem in marine fishing is dominance and virtual control over the Odisha sea coast by marine fish mafias from Andhra Pradesh in south and West Bengal and Bangladesh in the north. Like the ODRAF, Govt. of Odisha should form a strong Odisha Marine Rapid Action Force to provide protection to fishing trawlers and boats from Odisha and strictly enforce zones of entitlements for the mechanized and non-mechanized sea fishing and big and small fishermen.

Livestock products account for more than 20% of the total value of agricultural output in Odisha. However, there is a critical gap between production, supply and demand chain of milk and poultry products for which the state is heavily dependent on neighboring Andhra Pradesh. For instance, as per one estimate, production and supply of egg in the state is about 34 lakh per day whereas the demand is about 65 lakh per day. But poultry farming is a cost intensive high risk enterprise, which needs to be supported by the state govt. by making available low interest soft loans and insurance. Similar is the case of milk production as Odisha recorded only 1903tonnes during 2015-16 whereas Gujarat and Andhra Pradesh recorded 12262tonnes and 10817tonnes respectively during the corresponding period.

The major concern is the subsistence existence of the small dairy farmers who are facing the challenge of getting returns at below local wage rates. Small scale dairy farms persist in Odisha since alternative employment opportunities for rural families are scarce. But there is a large potential to reduce cost of milk production by small dairy farmers and increase family farm income through milk production by better breed, feed and herd management. Lower land cost, cheap labour, cheaper feed and availability of grazing land in the state can be synergized for lowering the cost of production and increasing surplus for the farmers. A suitable strategy to promote buffalo-based dairy farming has a huge potential for improving the production and competitive position of dairying in the state.

Tourism is the one sector, where there is unlimited potential for the state to explore. Known as the Soul of India, Orissa is a distinctively cultural and historical land with priceless gifts of nature. A lush green state with a long stretch of coastline that has seen some of the best fusion of traditional Indian art in its temples and monuments, as well as the most ancient tribal art and culture; and has been able to preserve much of it; in an environment natural to its wonder and attractions. Odisha

is an enticing state with rich and vibrant culture, echoed by the colorful and lively people, festivals, dance, music and the bazaars and haats, the state presents its past glory through the impressive forts and palaces.

There is no other state in the country with such a huge potential for earning revenue and livelihoods from tourism. But unlike Rajasthan, Kerala and Andaman and Nicobar, the state has miserably failed to preserve, develop and maintain its beautiful temples, monuments, beaches, lakes, sanctuaries, wildlife resources, waterfalls and hill resorts. Multiple connectivity for faster mobility to tourist places, adequate and well-maintained tourist infrastructure, involvement of private sector through PPP in operating and maintaining the facilities; and well-behaving personalized services are apparently missing in Odisha tourism that needs to be emphasized by the state govt.

Finally, the story of growth is always characterized by the extent to which the human capital is developed. Growth should have generally brought prosperity to the state during last two decades; but large chunks of state's population, especially its workforce today are not part of this growth process since they are not healthy, educated and trained. A major reason why common people are not able to reap the benefits from faster economic growth is their low level of health, education and skill sets. Again, there is a mismatch between the available skill sets and the market demand. In this context, human capital and entrepreneurship development becomes imperative. Though number of educational institutions both public and private, have been mushrooming in the state, quality education has become a big question mark.

Apart from human capital, development of social capital also holds the key to the future prosperity and sustainability of economic growth. Odisha boasts of a rich and vibrant socio-cultural heritage naturally caused by its long history. Further, confluence of different rulers of varied cultural and artistic inclinations and racial streams has also enriched the art, craft and culture of the state. The state is particularly famous for its brass work, silver work, terracotta art objects, and appliqué works, besides its unique handloom. The coastal state of Orissa has a varied and fascinating history represented by the famous temples. Home to sixty-two tribes, the state also boasts of many wild life sanctuaries with habitats including the graceful elephant, white tiger and Olive Riddley sea turtle. The state's folk and classical dances - Sambalpuri, Chhau and Odissi, exquisite handicrafts and the emerging women self-help groups give it a unique and favorable socio-cultural confluence and economic net worth with promises for road to prosperity.

### **Conclusion**

It is high time that the blurred vision of leap frogging with a few rich people



and with the help of a few lucrative sectors must be given up. The road to the future needs to be laid with inclusion of all sections of people and all sectors of economic activities by linking people, resources and technology together. Development needs to be broad-based and inclusive. The people hitherto neglected, the sectors till now excluded; should be brought to the mainstream development agenda. Once this is done, there would be a clear vision for future vibrant Odisha. Then, no planning would be required, no strategizing would be essential, no action plan would be necessary as everyone would be educated, trained and empowered enough to catch the line of the vision and leap forward for a vibrant Odisha.

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# ମହାତ୍ମା ଗାନ୍ଧୀ ଓ ନାରୀ ଜାଗରଣ

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ଭାରତର ମୁକ୍ତି ଏବଂ ସ୍ୱରାଜ ସ୍ଥାପନା କ୍ଷେତ୍ରରେ ଭାରତୀୟ ନାରୀ ଜାତିର ତ୍ୟାଗ, ଉତ୍ସର୍ଗ ଏବଂ ନୈତିକ ମାନଦଣ୍ଡର ଭୂମିକାକୁ ଭୂୟୋଦର୍ଶୀ ଜନନାୟକ ଗାନ୍ଧୀଜୀ ମହାତ୍ମା ପ୍ରଦାନ କରିଥିଲେ । ସେ ଭାରତୀୟ ମହାଜାତିର ପୁନରୁତ୍ଥାନ ତଥା ଜାତୀୟ ଅଭ୍ୟୁଦୟ ନିମନ୍ତେ ନାରୀ ସଂପ୍ରଦାୟର ସକ୍ରିୟ ଅଂଶ ଗ୍ରହଣର ଆଶୁ ପ୍ରୟୋଜନୀୟତା ଅନୁଭବ କରିଥିଲେ । ନାରୀ ଜାଗରଣ ଥିଲା ମହାତ୍ମାଙ୍କ ରଚନାତ୍ମକ କାର୍ଯ୍ୟକ୍ରମ ଅନ୍ତର୍ଗତ ଏକ ବଳିଷ୍ଠ ସଂସ୍କାରଧର୍ମୀ ଆନ୍ତରାଳ । ଦକ୍ଷିଣ ଆଫ୍ରିକାରେ ନାରୀ ଜାଗରଣ ଚିନ୍ତାଟି ପରବର୍ତ୍ତୀ ସମୟରେ ତାଙ୍କ ସତ୍ୟାଗ୍ରହର ପ୍ରମୁଖ ଅଂଶ ହୋଇଥିଲା । ସେଠାରେ ବହୁ ମହିଳା ତାଙ୍କ ସହିତ ସତ୍ୟାଗ୍ରହ କରି କାରାବରଣ କରିଥିଲେ, ଏପରିକି ଜେଲ୍ ଭିତରେ ପ୍ରାଣତ୍ୟାଗ ମଧ୍ୟ କରିଥିଲେ ।

“ଯତୁ ନାର୍ଯ୍ୟସ୍ତୁ ପୂଜ୍ୟନ୍ତେ ରମନ୍ତେ ତତୁ ଦେବତା

ଯତ୍ରେତାସ୍ତୁ ନ ପୂଜ୍ୟନ୍ତେ ସର୍ବାସ୍ତ୍ରତାପନାଃ କ୍ରିୟାଃ” (୧)

ଯେଉଁ ଦେଶରେ ଏହି ପବିତ୍ର ବାଣୀ ଉଦ୍‌ଘୋଷିତ ହୋଇଥିଲା, ସେହି ଦେଶରେ ବିଶ୍ୱ ବରେଣ୍ୟ ଜନନାୟକ ଗାନ୍ଧୀଜୀ ନାରୀ ଶକ୍ତିକୁ ସତ୍ୟାଗ୍ରହ, ସମାଜ ସଂଗଠନ ଓ ସମାଜ ସେବାରେ ପ୍ରୟୋଗ କରିଥିଲେ । ‘ଅହିଂସା’ ରୂପୀ ଅନନ୍ତ ପ୍ରେମ ଭିତରେ ଅସହ୍ୟ ଯନ୍ତ୍ରଣା ସହ୍ୟକରିବାର ଅତୁଟ ସାମର୍ଥ୍ୟକୁ କେବଳ ନାରୀ ପକ୍ଷରେ ସମ୍ଭବପର ବୋଲି ସେ ମନେ କରୁଥିଲେ । ମହାତ୍ମାଙ୍କ ମତରେ – “ନାରୀ-ନରର ଠିକ୍ ପାଖେ ପାଖେ ଜନନୀ ଭାବରେ, ସୃଷ୍ଟିକାରିଣୀ ଭାବରେ ଏବଂ ନୀରବ ପଥ ପ୍ରଦର୍ଶିକା ଭାବରେ ତା’ର ଗୌରବମୟ ଆସନ ଗ୍ରହଣ କରିବ । ଶାନ୍ତିର ଅମୃତ ପାଇଁ ଦୃଷ୍ଟିତ ଯୁଦ୍ଧରତ ପୃଥିବୀକୁ ଶାନ୍ତିର କଳାଶିକ୍ଷା ଦେବାପାଇଁ ସେ ଯେ ଉଦ୍ଦିଷ୍ଟ” । (୨)

‘ନୂତନ ପୃଥିବୀ’ ପ୍ରତିଷ୍ଠାର ସ୍ୱପ୍ନବାହକ ଗାନ୍ଧୀଜୀ ଭାରତୀୟ ମୁକ୍ତି ସଂଗ୍ରାମ ଦିଗରେ କେବଳ ଭାରତୀୟ ପୁରୁଷମାନଙ୍କ ଉପରେ ନିର୍ଭରଶୀଳ ନହୋଇ ନାରୀର ପ୍ରତ୍ୟକ୍ଷାତ୍ମକ ଦୃଷ୍ଟିକୋଣକୁ ମହାତ୍ମା ପ୍ରଦାନ କରିଥିଲେ । ନାରୀର ଅନ୍ତର୍ମୁଖୀ ବିଚାର ଏବଂ ବୀକ୍ଷାତ୍ମକ ଶକ୍ତି ନିର୍ଦ୍ଦିଷ୍ଟ ଭାବରେ ସ୍ୱାଧୀନତା ସଂଗ୍ରାମ କ୍ଷେତ୍ରରେ ଯୁଗାନ୍ତକାରୀ ଭୂମିକା ଗ୍ରହଣ କରିବ ବୋଲି ମହାତ୍ମାଙ୍କ ଦୃଢ଼ ଆଶା ଓ ବିଶ୍ୱାସ ଥିଲା । ସମାଜର ପ୍ରଗତି ଏବଂ ନୂତନ ସମାଜ ନିର୍ମାଣ ପାଇଁ ନାରୀ ଶକ୍ତିର ଭୂମିକା ଏବଂ ତା’ର ବ୍ୟକ୍ତିତ୍ୱର ପ୍ରଭାବ ମହାତ୍ମାଙ୍କୁ ଅତ୍ୟାବଶ୍ୟକ ମନେହୋଇଥିଲା । ତ. ସର୍ବପଲ୍ଲୀ ରାଧାକୃଷ୍ଣଙ୍କ ମତରେ, “ନାରୀ ଓ ପୁରୁଷ ଉଭୟଙ୍କ ସଭ୍ୟତା ମଧ୍ୟରେ ଯେଉଁ ସ୍ୱତନ୍ତ୍ର ସ । ରହିଛି, ତାହା ଅପର ସ । ଠିକ୍ ଅପେକ୍ଷା ରଖେ ।” ପୁରୁଷମାନଙ୍କ ତୁଳନାରେ ନାରୀର ଆତ୍ମଶକ୍ତିକୁ ସ୍ୱତନ୍ତ୍ର ମନେକରୁଥିବା ଗାନ୍ଧୀଙ୍କ ଭାରତବର୍ଷରେ ‘ସ୍ତ୍ରୀ’ ର ସମ୍ମାନ ଓ ଅଧିକାର ପ୍ରସଙ୍ଗ ଥିଲା ପ୍ରମୁଖ । ଗାନ୍ଧୀଜୀ ଥିଲେ ଭାରତୀୟ ନାରୀମାନଙ୍କ ଯୁଗ ଯୁଗର ସଂକୀର୍ଣ୍ଣ ବନ୍ଧନକୁ ଛିନ୍ନ କରିଥିବା ମୁକ୍ତିଦାତା ଏବଂ ନାରୀ ଆନ୍ଦୋଳନର ଅଗ୍ରଦୂତ ।

ବିଶେଷତଃ ନାରୀମାନଙ୍କ ହୃଦୟରେ ଜାତୀୟ ଚିନ୍ତାଧାରାର ପ୍ରାବଲ୍ୟ ସୃଷ୍ଟିକରି ସେମାନଙ୍କ ବ୍ୟକ୍ତିତ୍ୱକୁ, ବିଶ୍ୱ ଦରବାରରେ ପ୍ରତିଷ୍ଠା ଦେବାରେ ମହାତ୍ମାଙ୍କ ତୁଳନା ନାହିଁ । ମହାତ୍ମାଙ୍କ ‘To the Women’ ପୁସ୍ତକ ସମଗ୍ର

ଆସିଷ୍ଟା ପ୍ରଫେସର (ଓଡ଼ିଆ)  
ରମାଦେବୀ ମହିଳା ବିଶ୍ୱବିଦ୍ୟାଳୟ, ଭୁବନେଶ୍ୱର

ନାରୀ ସମାଜ ନିମନ୍ତେ ଏକ ଦିବ୍ୟ ଇସ୍ତହାର, ଯେଉଁଥିରେ ବିଶ୍ୱମହିଳାଙ୍କ ମନସ୍ତ ଆଧାରରେ ଅତ୍ୟନ୍ତ ସମୃଦ୍ଧ ନୀତିଗର୍ଭିତ ବା ସୁଗୁଞ୍ଜିତ ହୋଇଛି । ଏଥିରେ ‘ହିନ୍ଦୁପତ୍ନୀ’ ‘ବନ୍ଧୁଙ୍କୁ ଜବାବ୍’ ‘ସ୍ମୃତି’ ଶାସ୍ତ୍ରରେ ‘ନାରୀ’, ‘ନାରୀ ଓ ବର୍ଣ୍ଣ’, ‘ନାରୀର ପ୍ରତିଷ୍ଠା’, ‘ନାରୀ ପ୍ରତି ବ୍ୟବହାର’, ‘ନାରୀର ପରମ୍ପରାବାଦ, ନାରୀର ସ୍ଥାନ କ’ଣ, ‘ନାରୀ ଏବଂ ତା’ର କର୍ମ, ନାରୀର ସ୍ୱତନ୍ତ୍ର ରୂପ ବା ଲକ୍ଷ୍ୟ’, ନାରୀ ଓ ଯୁଦ୍ଧ, ‘ଭାରତୀୟ ନାରୀଙ୍କ ପ୍ରତି’ ଇତ୍ୟାଦି ଲେଖା ଗୁଡ଼ିକରେ ନାରୀ ସମାଜକୁ ଅଗ୍ରାଧିକାର ପ୍ରଦାନ କରାଯାଇଛି ।

ବିଂଶ ଶତାବ୍ଦୀରେ ମହିଳାମାନଙ୍କ ବହୁବିଧ ସାମାଜିକ ସମସ୍ୟା ସଂପର୍କରେ ସଚେତନ ଥିବା ବିଶିଷ୍ଟ ଚିନ୍ତାନାୟକଙ୍କ ମଧ୍ୟରେ ଗାନ୍ଧୀଜୀ ଥିଲେ ବ୍ୟତିକ୍ରମ । ନାରୀ ସଶକ୍ତିକରଣ ଥିଲା ତାଙ୍କ ସୁମହାନ ଉଦ୍ଦେଶ୍ୟ । ତାଙ୍କ ଆଦର୍ଶ ଭାରତବର୍ଷରେ ନାରୀ ସମନ୍ୱୟ, ନାରୀର ସମ୍ମାନ ରକ୍ଷା ଓ ନାରୀ ଉନ୍ନୟନର ବିବିଧ ଦିଗକୁ ସେ ଗୁରୁତ୍ୱ ଦେଇଥିଲେ । ପୁରୁଷର ସହଭାଗିନୀ ରୂପେ ନାରୀକୁ ସମାନ ଅଧିକାର ଯୋଗାଇଦେବା ନିତାନ୍ତ ଆବଶ୍ୟକ ବୋଲି ମନେକରି ଗାନ୍ଧୀଜୀ କହିଥିଲେ - “ସ୍ତ୍ରୀମାନେ ତାଙ୍କ ଲିଙ୍ଗର ଘୃଣା ନକରନ୍ତୁ ଏବଂ ପୁରୁଷ ଜନ୍ମ କାହିଁକି ନହେଲା ବୋଲି ଅନୁଶୋଚନା ନକରନ୍ତୁ । ପୁରୁଷ ମଧ୍ୟ ‘ମୋର ସ୍ତ୍ରୀ ଜନ୍ମ ହୋଇ ଥାନ୍ତା କି’ ବୋଲି କଳ୍ପନା କରିବାର ଯଥେଷ୍ଟ କାରଣ ଅଛି” ।<sup>(୩)</sup>

ନାରୀ ଦୁର୍ବଳତର ଗୋଷ୍ଠୀ ଅନ୍ତର୍ଭୁକ୍ତ ନୁହେଁ । ସହଜ ଜ୍ଞାନ (intuition) ବଳରେ ଅସମ୍ଭବକୁ ସମ୍ଭବ କରିବାର ସାମର୍ଥ୍ୟ ରଖେ । ଆତ୍ମପାତ୍ତନ ସହ୍ୟ କରିବା କ୍ଷେତ୍ରରେ ତା’ର ନୈତିକ ବଳ ହିଁ ତାକୁ ପ୍ରେରଣା ପ୍ରଦାନ କରିଥାଏ । ନାରୀମାନେ ଅସୀମ ଗୁଣବୀର ଅଧିକାରିଣୀ । ଗୋଟିଏ ସତ୍ୟତା, ଦେଶ ତଥା ଜାତି ନିର୍ମାଣରେ ସେମାନଙ୍କ ଏହି ଅସୀମ ଗୁଣ ନିଶ୍ଚିତ ଭାବରେ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ଗାନ୍ଧୀଜୀ ଭାରତୀୟ ମହିଳାଙ୍କ ନୈତିକ ସାମର୍ଥ୍ୟକୁ ଉପଲବ୍ଧ କରି ଅହିଂସାର ଅସ୍ତ୍ରଟିକୁ ଧାରଣ କରିବା ନିମନ୍ତେ ସେମାନଙ୍କୁ ସତସାହସ ପ୍ରଦାନ କରିଥିଲେ । ମହିଳାମାନଙ୍କ ପ୍ରକୃତ ପ୍ରଗତି କେବଳ ସେହି ମହିଳାମାନଙ୍କ, ଦ୍ୱାରା ସମ୍ଭବ ବୋଲି ହୃଦ୍‌ବୋଧ କରି ଗାନ୍ଧୀଜୀ ଇଂଲଣ୍ଡର ‘ନିରସ ସଂଗ୍ରାମ’କୁ ଭାରତୀୟ ମହିଳାଙ୍କ ନିମନ୍ତେ ବ୍ୟବହାର କରିଥିଲେ । ସେ ଦକ୍ଷିଣ ଆଫ୍ରିକାରୁ ପ୍ରତ୍ୟାବର୍ତ୍ତନ କରି ୧୯୨୦ ମସିହାରେ ଭାରତୀୟ ଜାତୀୟ କଂଗ୍ରେସର ନେତୃତ୍ୱ ସହିତ ବ୍ରିଟିଶ୍ ସରକାରଙ୍କ ବିରୁଦ୍ଧରେ ଏହି ନୀତିକୁ ପ୍ରୟୋଗ କରିବା ନିମନ୍ତେ ମହିଳାମାନଙ୍କୁ ପ୍ରବର୍ତ୍ତାଇ ଥିଲେ । ‘ସତ୍ୟାଗ୍ରହ’ ସହିତ ‘ହିଂସାଶୂନ୍ୟ ସାମ୍ୟବାଦ ନୀତି’ ଆବୃତ୍ତ ପୂର୍ବକ ବାତାବରଣ ପାଇଁ ମଧ୍ୟ ଆହ୍ୱାନ କରିଥିଲେ । ଗାନ୍ଧୀଙ୍କ ୧୮ ଦିନ ଗଠନମୂଳକ ଯୋଜନାରେ ମହିଳାଙ୍କର ଉତ୍ତଥାନ ଓ ସଶକ୍ତିକରଣ ଥିଲା ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ପ୍ରସଙ୍ଗ । ସେ ବୁଝିଥିଲେ, ଯେପର୍ଯ୍ୟନ୍ତ ମହିଳାମାନେ ପୁରୁଷମାନଙ୍କ ସହିତ ସମାନ ଭାବରେ ଧର୍ମ ଏବଂ ରାଜନୈତିକ କାର୍ଯ୍ୟକଳାପରେ ଅଂଶ ଗ୍ରହଣ କରିନାହାନ୍ତି, ସେ ପର୍ଯ୍ୟନ୍ତ ଭାରତର ଉନ୍ନତି ଅସମ୍ଭବ । ଅପ୍ରେଲ ୬, ୧୯୩୦ ମସିହା ଲବଣ ସତ୍ୟାଗ୍ରହରେ ଭାରତର ହଜାର ହଜାର ମହିଳାଙ୍କ ଯୋଗଦାନ ଥିଲା ବିସ୍ମୟକର । ଗାନ୍ଧୀଜୀ ଅଲୌକିକ ଭାବରେ ଭାରତୀୟ ନାରୀଙ୍କୁ ସାମାଜିକ ବନ୍ଧନରୁ ମୁକ୍ତଲାଭ ଜାତୀୟ ସ୍ତ୍ରୋତରେ ମିଶାଇପାରିଥିଲେ । ସ୍ତ୍ରୀଶକ୍ତି ଏବଂ ସତ୍ୟାଗ୍ରହ ବ୍ୟତିରେକ ଶାସନତାନ୍ତ୍ରିକ ସଂସ୍କାର ତାଙ୍କୁ ଅସମ୍ଭବ ମନେ ହୋଇଥିଲା । ସେଥିନିମନ୍ତେ ମହିଳାମାନଙ୍କୁ ସାମାଜିକ - ପାରିବାରିକ ନିର୍ଯ୍ୟାତନା ଓ କୁରୀତି-ନୀତିରୁ ମୁକ୍ତ କରି, ସେମାନଙ୍କ ନୈତିକ ଓ ଆଧ୍ୟାତ୍ମିକ ଉତ୍ତରଣ ଚାହୁଁଥିଲେ । ଗାନ୍ଧୀଜୀ, ଆଧୁନିକ ନାରୀର ସତ୍ତା, ପବିତ୍ରତା ଓ ସହନଶୀଳତାକୁ ତା’ର ଅସୀମ ଶକ୍ତିଗୃହ ବୋଲି ସମ୍ମାନ ଦର୍ଶାଇ ଦ୍ରୌପଦୀଙ୍କ ସ୍ଥିତପ୍ରଜ୍ଞ ଲକ୍ଷଣ, ସୀତାଙ୍କ ଦୃଢ଼ ସଂକଳ୍ପବନ୍ଧ ମନୋଭାବକୁ ସମ୍ମାନ ପ୍ରଦର୍ଶନ

କରିବାକୁ ସର୍ବଦା ସଚେତନ କରିଥିଲେ । ସାବିତ୍ରୀ, ତାରା, ମନ୍ଦୋଦରୀ, ଦମୟନ୍ତୀ, ଅରୁଣତୀ, ଯଶୋଦା, ଶାରଦାମଣି, ଭଗିନୀ ନିବେଦିତାଙ୍କ ଭଳି ମୟିୟସୀ ନାରୀଶକ୍ତି ଗାନ୍ଧୀଜୀଙ୍କ ଦୃଷ୍ଟିରେ ନିତ୍ୟପୂଜ୍ୟା ଥିଲେ ।

ଗାନ୍ଧୀଜୀ, ନାରୀମୁକ୍ତି କ୍ଷେତ୍ରରେ ତା’ର ଅଲଘ୍‌ନୀୟ ଆତ୍ମସମ୍ମାନକୁ ମହତ୍ତ୍ୱ ପ୍ରଦାନ କରିଥିଲେ । ସାମାଜିକ କୁସଂସ୍କାରର ବିରୋଧ, ଅନ୍ଧବିଶ୍ୱାସ, ବାଲ୍ୟବିବାହ, ଯୌତୁକ ପ୍ରଥା, ବେଶ୍ୟାବୃତ୍ତି, ପତିତା ସମସ୍ୟା ଭଳି ସାମାଜିକ ବ୍ୟାଧିମାନଙ୍କୁ ସମାଜରୁ ମୂଲୋତ୍ସାଦନ କରିବା କ୍ଷେତ୍ରରେ ନାରୀମାନଙ୍କ ପ୍ରତିବାଦକୁ ସେ ଆହ୍ୱାନ କରିଥିଲେ । ଗାନ୍ଧୀଜୀଙ୍କ ମତରେ - “She must revolt against any pretension on the part of man that woman is born to be his plaything” ଶ୍ରୀ ଅବା ମହିଳା ପୁରୁଷର ଭୋଗ-ବିଳାସ ସାମଗ୍ରୀ, କ୍ରୀଡ଼ନକ, ଅନୁଚର ଅବା ଦାସୀ ନୁହେଁ । ପୁରୁଷ ନାରୀର ମୁନିବ ମଧ୍ୟ ନୁହେଁ । ଗାନ୍ଧୀଜୀ ଶରୀରେ - “ମୁଁ ଶ୍ରୀ ହୋଇ ଜନ୍ମ ହୋଇଥିଲେ, ଶ୍ରୀକୁ ତା’ର କ୍ରୀଡ଼ନକ ବୋଲି ପୁରୁଷର ଯେଉଁ ଭଣ୍ଡାମି ତାହା ବିରୁଦ୍ଧରେ ବିଦ୍ରୋହ କରିଥାନ୍ତି ।”<sup>(୪)</sup> ଗାନ୍ଧୀଜୀଙ୍କ ଦୃଷ୍ଟିରେ ନାରୀ ଏକ ଲିଙ୍ଗହୀନ (Sexless) ସ ।। ସେ ଶୁଦ୍ଧାର ପ୍ରତିମୂର୍ତ୍ତି । ସେ ତା’ର ପବିତ୍ର ଗର୍ଭରେ ପୁରୁଷର ସନ୍ତାନକୁ ଧାରଣ କରିଥାଏ । ମାତ୍ର ପ୍ରଜନନ କ୍ଷେତ୍ରରେ ବୈଧ ସାମାଜିକ ସଂସ୍କାର ହିଁ ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ଥାଏ । ‘ମାତୃତ୍ୱ’ ନାରୀକୁ ସାମାଜିକ ପରିଚ୍ଛନ୍ନ ପ୍ରଦାନ କରିଥାଏ । ‘ମାତୃତ୍ୱ’ ନିମନ୍ତେ ଲିଙ୍ଗୀୟ ପବିତ୍ରତା ଅପରିହାର୍ଯ୍ୟ । ଏହି ପରିପ୍ରେକ୍ଷାରେ ନେପୋଲିୟନଙ୍କ ପ୍ରଶିଧାନଯୋଗ୍ୟ ଉକ୍ତି- “ଆମପାଇଁ ଶ୍ରେଷ୍ଠ ଜନନୀ ଯୋଗାଇ ଦିଅ, ମୁଁ ତୁମକୁ ଗୋଟିଏ ଉତ୍ତମ ଜାତି ଯୋଗାଇଦେବି ।” ନାରୀ ସ୍ୱୟଂ ପ୍ରେମର ଭଣ୍ଡାର । ସେ ହିନ୍ଦୁଜାତି ନିମନ୍ତେ ଶ୍ରେଷ୍ଠ ଦାନ । ବିବାହ ଓ ମାତୃତ୍ୱ ବ୍ୟତୀତ ‘ଯୌନତା’ ପାପମାତ୍ର । ନାରୀକୁ ତା’ର ଯୁଗାୟ ସମସ୍ୟାରୁ ମୁକ୍ତ ହେବା ନିମନ୍ତେ ଗାନ୍ଧୀଜୀ ଆହ୍ୱାନ କରିଥିଲେ ।

ଭାରତୀୟ ଇତିହାସ ପୃଷ୍ଠାକୁ ଅବଲୋକନ କଲେ, ଖ୍ରୀଷ୍ଟପୂର୍ବ ୨୫୦୦ ଶତାବ୍ଦୀର ବୈଦିକ ଭାରତୀୟ ସମାଜରେ ନାରୀର ସ୍ଥିତି ଅତ୍ୟନ୍ତ ସମୃଦ୍ଧ ଥିଲା । ବାଲ୍ୟ ବିବାହର ପ୍ରଚଳନ ନଥିଲା, ବିବାହ ପୂର୍ବରୁ କନ୍ୟାର ମତାମତ ନିଆଯାଉଥିଲା । ଧର୍ମ ଓ କର୍ମାନୁଷ୍ଠାନରେ ସ୍ୱାମୀର ସହାୟିକା ରୂପେ ନାରୀ ସମ୍ମାନନୀୟା ଥିଲା । କିନ୍ତୁ, ବୈଦିକ ଯୁଗର ଶେଷାର୍ଦ୍ଧ (ଖ୍ରୀଷ୍ଟପୂର୍ବ ୫୦୦) ବେଳକୁ ବାଲ୍ୟବିବାହ ପ୍ରଥା ଦୃଢ଼ୀଭୂତ ଥିଲେ ହେଁ ନାରୀ ଶିକ୍ଷାର ସ୍ଥିତି ନିର୍ଦ୍ଦିଷ୍ଟ ଭାବରେ ଥିଲା । ଏହି ସମୟର ମହାୟସୀ ବିଦୁଷୀ ଗାର୍ଗୀ ଏବଂ ମୈତ୍ରେୟୀଙ୍କ ଭଳି ମହିମାମୟୀ ନାରୀଗଣ ଅତ୍ୟନ୍ତ ସୁଶିକ୍ଷିତା ଥିଲେ । ପରବର୍ତ୍ତୀ ମାଗଧଯୁଗ (ଖ୍ରୀ:ପୂ ୫୦୦ଠାରୁ ୩୨୫) ରେ ନାରୀ ‘ଅସୂର୍ଯ୍ୟପତ୍ନୀ’ ରୂପେ ବର୍ଣ୍ଣିତ ଥିଲେ ମଧ୍ୟ ପୁରୁଷର ଅର୍ଦ୍ଧାଙ୍ଗିନୀ ରୂପେ ସମ୍ମାନର ଅଧିକାରିଣୀ ଥିଲା ଏବଂ ଉଚ୍ଚଶିକ୍ଷା ଲାଭର ସୁଯୋଗ ପ୍ରାପ୍ତ କରିପାରୁଥିଲା । (ଖ୍ରୀ:ପୂ: ୩୨୫ରୁ ୧୮୭) ମୌର୍ଯ୍ୟ ଯୁଗରେ ଶ୍ରୀ- ପୁରୁଷଧାନ ଥିବା କୌଟିଲ୍ୟଙ୍କ ‘ଅର୍ଥଶାସ୍ତ୍ର’ ଏବଂ ଏହାର ୭୦୦ ବର୍ଷ ପରବର୍ତ୍ତୀ ଗୁପ୍ତଯୁଗୀୟ ସମାଜରୁ ନାରୀର ସ୍ଥିତି ସୁଦୃଢ଼ ଥିବା ଜଣାପଡ଼େ । ସ୍ୱୟଂବର, ବିବାହ ପ୍ରଥା, ବହୁଦାର ପ୍ରଥାର ପ୍ରଚଳନ ତତ୍କାଳୀନ ନାରୀ ସମାଜର ଆଭିଜାତ୍ୟପୂର୍ଣ୍ଣ ସ୍ଥିତିକୁ ନିର୍ଦ୍ଦେଶ କରେ । ମାତ୍ର ଗୁପ୍ତଯୁଗର ଶେଷାର୍ଦ୍ଧରେ ‘ସତୀଦାହ’ ପ୍ରଥାର ପ୍ରଚଳନ ଏବଂ ବହୁବିଧ ସାମାଜିକ କୁସଂସ୍କାର ଓ ସମସ୍ୟାରେ ନାରୀ ଜୀବନ କ୍ଷୀଣ ହୋଇଥିବା ମନେହୁଏ । ପ୍ରାକ୍‌ବୈଦିକ ଓ ବୈଦିକ ଯୁଗର ପ୍ରାରମ୍ଭରେ ମାତୃକୈନ୍ଦ୍ରିକ ସମାଜ ବ୍ୟବସ୍ଥାର ପ୍ରଚଳନ ଥିଲେ ହେଁ ନାରୀର ବ୍ୟକ୍ତିତ୍ୱ ଏବଂ ତା’ର ନାରୀତ୍ୱର ମର୍ଯ୍ୟାଦା ନଥିଲା । ନାରୀ ‘ନର୍ଜର ଦ୍ୱାର’ ତଥା ସମସ୍ତ ମାନବିକ ଦୁର୍ଗତିର କାରଣ ରୂପେ ପୁରୁଷମାନଙ୍କ ଦ୍ୱାରା ଶାସିତ ହୋଇ ଭୋଗ ସାମଗ୍ରୀରେ ପରିଣତ ହୋଇଯାଇଥିଲା ।

ତେବେ, କ୍ଷୟିଷ୍ଣୁ ସାମନ୍ତବାଦୀ ଶୋଷଣ ମଧ୍ୟରୁ ନାରୀକୁ ସ୍ୱତନ୍ତ୍ର ମର୍ଯ୍ୟାଦା ସହିତ ଓ ବ୍ୟକ୍ତିସ୍ୱ । ଭାବରେ ସ୍ୱତନ୍ତ୍ର ପରିଚ୍ଛନ୍ନ ପ୍ରଦାନ କ୍ଷେତ୍ରରେ ପାଶ୍ଚାତ୍ୟ ନବଜାଗରଣର ଭୂମିକା ଥିଲା ଅଭିନନ୍ଦନୀୟ । ଇଉରୋପର ‘ବାମାବାଦ ଆନ୍ଦୋଳନ’ (Feminism movement) ଅନୁସାରେ ନାରୀ - ପୁରୁଷର ସମଯୋଗ୍ୟତା ଓ ସମାଧିକାର ପ୍ରସଙ୍ଗ ଚର୍ଚ୍ଚିତ ହୋଇଥିଲା । ନାରୀର ନ୍ୟାୟ ସ୍ୱାଧୀନତା ଓ ତା’ର ସାମାଜିକ ପ୍ରତିଷ୍ଠାର ପରିକଳ୍ପନା ଏହି ଆନ୍ଦୋଳନର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ଥିଲା । ୧୭୯୨ ମସିହାରେ ଫେରୀ ବୋଲ୍‌ନ୍ କ୍ରାଫ୍ଟ୍‌ଙ୍କ ରଚିତ ‘ଭିକ୍ଷିକେସନ ଅଫ୍ ଦି ରାଇଟ୍ ଅଫ୍ ଓମ୍ୟାନ୍’ ଏବଂ ୧୮୫୭ରେ ଗୁସ୍ତାଭ ଫ୍ଲୁବର୍ଟ୍‌ଙ୍କ ରଚିତ ‘ମ୍ୟାଡ୍‌ମ୍ ବୋଭାରି’ ଉପନ୍ୟାସ, ଜନ୍ ସୁଆର୍ଟ୍ ମିଲ୍ ଏବଂ ଜେରୋମି ବେରୁମ୍‌ଙ୍କ ରାଜନୀତିକ ଦର୍ଶନ ଇତ୍ୟାଦି ବିଶ୍ୱବ୍ୟାପୀ ନାରୀଜାଗରଣ କୁ ଉଦ୍‌ଘାଟନ କରିଥିଲା । “ଏ ସବୁର ପରିଣାମରେ ଉନ୍ନତ ବିଶ୍ୱର ଶତାବ୍ଦୀର ଆଦ୍ୟ ଭାଗରେ ସ୍ତ୍ରୀ - କଲେଜ ଗୁଡ଼ିକରେ ଛାତ୍ରୀମାନଙ୍କର ସଂଖ୍ୟାବୃଦ୍ଧି ଘଟିଥିଲା ଏବଂ ଇଂଲଣ୍ଡ ପାର୍ଲିାମେଣ୍ଟରେ ‘ବିବାହିତା ସ୍ତ୍ରୀମାନଙ୍କ ସଂପତ୍ତି ଆଇନ୍ (୧୮୮୨) ଗୃହୀତ ହେବାପରେ ନାରୀମାନଙ୍କର ସାମାଜିକ ସ୍ଥିତିରେ ସାମାନ୍ୟ ଉନ୍ନତି ଦେଖାଦେଲା ।”<sup>(\*)</sup> ବିଶ୍ୱର ସାମଗ୍ରିକ ବିକାଶ ସାଧନ ନିମନ୍ତେ ପୃଥିବୀ ଜନସଂଖ୍ୟାର ଅର୍ଦ୍ଧେକ ନାରୀମାନଙ୍କୁ ସମାନ ସୁବିଧା ଦୃଷ୍ଟିରୁ ୧୯୯୨ ମସିହାରେ ବ୍ରାଜିଲ୍‌ରେ ‘ପରିବେଶ ଓ ବିକାଶ’ ନିମନ୍ତେ ଆୟୋଜିତ ସମ୍ମିଳନୀର ୨୧ ତମ ଘୋଷଣାମାମା ଥିଲା ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ଏଥିରେ ସ୍ତ୍ରୀ-ପୁରୁଷ ପ୍ରଭେଦ ଦୂରକରି ନାରୀସମାଜକୁ ଭୂସଂପତ୍ତି, ଶିକ୍ଷା, ନିଯୁକ୍ତି କ୍ଷେତ୍ରରେ ସମାନ ଅଂଶ ଗ୍ରହଣ ତଥା ଆଇନ୍ ପ୍ରଣୟନରେ ପୁରୁଷ ସହିତ ସମକ୍ଷକ ହୋଇ ପୃଥିବୀର ଗୁଣାତ୍ମକ ତଥା ପ୍ରାକୃତିକ ବିକାଶ ସାଧନ ପ୍ରସଙ୍ଗ ଉତ୍ପାଦିତ ହୋଇଥିଲା । ତେବେ, ୧୮୫୭ ମସିହାରେ ପ୍ରବର୍ତ୍ତିତ ଲର୍ଡ୍‌କେମ୍‌ବେଲ୍ ଆଇନ୍ ଥିଲା ନାରୀ ଜାଗରଣ କ୍ଷେତ୍ରରେ ପ୍ରଥମ ପଦକ୍ଷେପ । ସମଗ୍ର ଯୁରୋପରେ ‘ଆଲୋକ ଧାରିଣୀ ରମଣୀ’ ଏବଂ ମିନିଷ୍ଟେରିଆଲ୍ ଆଞ୍ଚେଲ୍ ନାମରେ ଆଦୃତା ମହାନ ସେବାକାରିଣୀ ଫ୍ଲୋରେନ୍ସ ନାଇଟ୍‌ଜେଲ୍, ଭାରତୀୟ ନାରୀ ରମାବାଇ ରାନାଡେ, ଶ୍ରମିକମାନଙ୍କ ମଙ୍ଗଳ ବିଧାନ ନିମନ୍ତେ ‘କମନ୍‌ୱେଲ୍‌ଥ ଅଫ୍ ଇଣ୍ଡିଆ ବିଲ୍‌ର’ ପ୍ରସ୍ତୁତିକାରିଣୀ ଆନିବେଶାନ୍ତ, ଭଗିନୀ ନିବେଦିତା, କସ୍ତୁରବା ଗାନ୍ଧୀ ତଥା ମଦର୍ ଟେରେସାଙ୍କ ଭଳି ବିଶ୍ୱବିଖ୍ୟାତ ମହିଳାମାନେ ନାରୀଜାଗରଣ କ୍ଷେତ୍ରରେ ବଳିଷ୍ଠ ଭୂମିକା ନିର୍ବାହ କରିଥିଲେ ।

ପାଶ୍ଚାତ୍ୟ ସମାଜରେ ‘Activity in Support of Women’ ଏବଂ ସେମାନଙ୍କ ଉଚ୍ଚ ମାନବତାପୂର୍ଣ୍ଣ ନିର୍ଦ୍ଦେଶ ଆଭିମୁଖ୍ୟ ଥିଲା ନାରୀ ଜାଗରଣର ପ୍ରକୃତଲକ୍ଷ୍ୟ । ବିଶେଷ ଭାବରେ ବିଭିନ୍ନ ବର୍ଗର ନାରୀଙ୍କୁ ତାଙ୍କର ‘ହାନିମନ୍ତତାରୁ ମୁକ୍ତକରି ସାମାଜିକ ଓ ରାଜନୈତିକ ଅଧିକାର ସଂପର୍କରେ ସଚେତନ କରିବା, ତା’ର ଲିଙ୍ଗଗତ ଅସମାନତା ସତ୍ତ୍ୱେ ପୁରୁଷ ସମାଜର ଶୋଷଣନୀତି ବିରୁଦ୍ଧରେ ତୀବ୍ର ପ୍ରତିବାଦ ଓ ବିଦ୍ରୋହ ନିମନ୍ତେ ପ୍ରୋତ୍ସାହିତ କରିବା ଉଭୟ ପୁରୁଷ ଓ ନାରୀକୁ ସମଧର୍ମୀ କାର୍ଯ୍ୟ ନିମନ୍ତେ ସମାନ ପାରିଶ୍ରମିକ ଏବଂ ସମାଧିକାର ପ୍ରଦାନ ନାରୀ ଜାଗରଣର ଚରମ ଲକ୍ଷ୍ୟ ରୂପେ ଗ୍ରହଣୀୟ ।

ବିଶ୍ୱ ସମାଜ ଓ ଭାରତୀୟ ସମାଜରେ ନାରୀର ମହତ୍ୱ ପ୍ରତିଷ୍ଠା ଦିଗରେ ମହାତ୍ମାଗାନ୍ଧୀ ନେତୃତ୍ୱ ଥିଲା ଅନନ୍ୟ । ନାରୀମାନଙ୍କର ରାଜନୈତିକ ଅନୁପ୍ରବେଶ, ଅଂଶ ଗ୍ରହଣ ଓ ଗଣତାନ୍ତ୍ରିକ ସଂଗ୍ରାମ ସଂଗଠନ କ୍ଷେତ୍ରରେ ଉନ୍ନତି ତାଙ୍କର ପ୍ରଧାନ ଲକ୍ଷ୍ୟ ଥିଲା । ଗାନ୍ଧୀଙ୍କ ନେତୃତ୍ୱରେ ଭାରତୀୟ ମହିଳାମାନେ ସ୍ୱାଧୀନତା ସଂଗ୍ରାମରେ ସକ୍ରିୟ ଯୋଗଦାନ କରି ନିଜ ବହୁମୂଲ୍ୟ ଅଳଙ୍କାର, ଏବଂ ଗଚ୍ଛିତ ଅର୍ଥକୁ ଦାନ କରିଥିଲେ । ଐତିହାସିକ ବଂଶଭଂଗ, ସ୍ୱଦେଶୀ ଆନ୍ଦୋଳନ ତଥା ସତ୍ୟାଗ୍ରହ କ୍ଷେତ୍ରରେ ଅସଂଖ୍ୟ ଭାରତୀୟ ନାରୀ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଭୂମିକା ନିର୍ବାହ କରିଥିଲେ । ସ୍ୱାଧୀନତା ସଂଗ୍ରାମ

କ୍ଷେତ୍ରରେ ସେମାନଙ୍କ ସହଯୋଗ ନିମନ୍ତେ ଆହ୍ୱାନ ଦେଇ ଗାନ୍ଧୀଜୀ କହିଥିଲେ - “ଭାରତର ନୈତିକ ଓ ଅର୍ଥନୈତିକ ମୁକ୍ତି ଆପଣମାନଙ୍କ ଶକ୍ତି ଉପରେ ପର୍ଯ୍ୟବେଶିତ । ଆପଣ ତା’ର ଭବିଷ୍ୟତ ବଂଶଧରମାନଙ୍କୁ ପାଳନ କରିବେ ।” (୬)

ପାରିବାରିକ ଜୀବନରେ ସ୍ୱାମୀ - ସ୍ତ୍ରୀ ମଧ୍ୟରେ ଆପୋଷ ବୁଝାମଣା, ସୌହାର୍ଦ୍ଦ୍ୟ ଓ ପ୍ରେମକୁ ଗାନ୍ଧୀଜୀ ଗୁରୁତ୍ୱ ଦେଇଥିଲେ । ସ୍ୱାମୀର ଅନ୍ୟାୟ ଅତ୍ୟାଚାରରେ ପ୍ରପୀଡ଼ିତା ନାରୀମାନଙ୍କ ପାଇଁ ଛାଡ଼ପତ୍ରକୁ ଉଚିତ୍ ମନେ କରୁଥିଲେ । ସେ ବାଲ୍ୟ ବିବାହର ବିରୋଧ ସହିତ ବିଧବାର ପୁନର୍ବିବାହ, ତା’ର ନିଷ୍ଠା ଓ ସଂଯମିତ ଆଚରଣକୁ ଗୁରୁତ୍ୱ ପ୍ରଦାନ କରିଥିଲେ । ଈଶ୍ୱରଚନ୍ଦ୍ର ବିଦ୍ୟାସାଗରଙ୍କ ପ୍ରୟାସକ୍ରମେ ବିଧବା ବିବାହ ଆନ୍ଦୋଳନ ଏବଂ ୧୮୫୬ ମସିହାରେ ହିନ୍ଦୁ ବିବାହ ଆଇନ୍ ଗୃହୀତ ହୋଇଥିଲା । ଗାନ୍ଧୀଜୀ ନାରୀର ବେଶ୍ୟାବୃତ୍ତି ଓ ତା’ର ଅଧ୍ୟାପନ ପଛରେ ପୁରୁଷ ସମାଜକୁ ଉଚ୍ଚ ରଦ୍ଧା ମନେକରିବା ସହିତ ପୁରୁଷ ସମାଜକୁ ଏ ସମସ୍ତ ଅନୀତିରୁ ନିବୃତ୍ତ ରହିବା ନିମନ୍ତେ ଅନୁରୋଧ କରୁଥିଲେ । ଉଭୟ ନାରୀ - ପୁରୁଷଙ୍କର ଅନୈତିକ କାର୍ଯ୍ୟକଳାପ ସ୍ୱରାଜ ପ୍ରତିଷ୍ଠା କ୍ଷେତ୍ରରେ ଯେପରି ଅନ୍ତରାୟ ସୃଷ୍ଟି ନକରେ, ସେଥିପ୍ରତି ସେ ସଚେତନ ଥିଲେ । କଳଙ୍କଶୂନ୍ୟ ନାରୀ ଜୀବନର ପ୍ରତିଷ୍ଠା ନିମନ୍ତେ ମହତ୍ ନାରୀତ୍ୱର ପ୍ରଚାର-ପ୍ରସାର ଥିଲା ଗାନ୍ଧୀଜୀଙ୍କ ଜୀବନାଦର୍ଶ । ପତିତା ସମସ୍ୟାକୁ ସେ ନୈତିକ କୁଷ୍ଠ (Moral Leprosy) ବୋଲି ଆଖ୍ୟା ନେଇଥିଲେ । ଭାରତୀୟ ନାରୀମାନଙ୍କର ବହୁବିଧ ସମସ୍ୟାକୁ ନିର୍ମୂଳ କରି ସଂସ୍କାରିତ କରିବା ଥିଲା ମହାତ୍ମାଙ୍କ ଆନ୍ତରିକ ଅନୁଚିନ୍ତା । ତେଣୁ ବାପୁଜୀ ଆଧୁନିକ ନାରୀ ସମାଜକୁ ଯୁଗୋପଯୋଗୀ ଶିକ୍ଷାନୀତିରେ ଦୀକ୍ଷିତ କରାଇ ସେମାନଙ୍କ ବ୍ୟକ୍ତିତ୍ୱ ପ୍ରତିଷ୍ଠା କରିବା ଗାନ୍ଧୀଜୀଙ୍କ ମହତ୍ ଉଦ୍ଦେଶ୍ୟ ଥିଲା ।

“ଓଡ଼ିଶା ଭଳି ପତିତ, ଗରୀବ ଦେଶରେ ନାରୀ ଜାଗରଣ ଓ ନାରୀଶିକ୍ଷା ସମ୍ଭବ ହୋଇପାରିଛି ଓ ନାରୀ ସେ ପର୍ଯ୍ୟାପ୍ତା ଛିନ୍ନ କରି ବିଶ୍ୱର ମୁକ୍ତ ଅଙ୍ଗନ ତଳେ ଛିଡ଼ା ହୋଇ ନିଜର ବ୍ୟକ୍ତିତ୍ୱ ଓ ବିଶ୍ୱରେ ତା’ର ଅବଦାନ ପରିମାପ ସମ୍ଭବ ସଚେତ ହୋଇ ଉଠିଛି ତା’ର ମୂଳକ ଓ ଗାନ୍ଧୀଜୀଙ୍କର ପ୍ରେରଣା ଓ କଂଗ୍ରେସର ସର୍ବବ୍ୟାପୀ ଆନ୍ଦୋଳନ ପାଇଁ ।”

ଭାରତୀୟ ନାରୀଙ୍କର ବାସ୍ତବ ଅନ୍ତର୍ନିହିତ ଶକ୍ତି ହେଉଛି ସେମାନଙ୍କର ନୀତିନିଷ୍ଠ ସ୍ୱଭାବ । ଗାନ୍ଧୀଜୀ ଶବ୍ଦରେ- “ଝିଅମାନେ ନୈତିକତା ଦୃଷ୍ଟିରୁ ଦୃଢ଼ ହେବା ଦରକାର । ଦେହରେ ବଳ, ମନରେ ଶକ୍ତି ଆଣିବା ଦରକାର ।” (୭) ସମଗ୍ର ନାରୀ ସମାଜକୁ ସୁରକ୍ଷା ଦେବା ନିମନ୍ତେ ଗାନ୍ଧୀଜୀ ପୁରୁଷସମାଜକୁ ଆହ୍ୱାନ କରି କହିଥିଲେ- “ମୁଁ ବୃଦ୍ଧ, ଶ୍ୱାସ୍ତ୍ରୀ, ଦନ୍ତହୀନ ଏଣୁ ମୋ ଭଗିନୀ ଉପରେ ଅତ୍ୟାଚାର ହେଲେ ମଧ୍ୟ ମୁଁ ନିରୁପାୟ” ଏହାଯଦି ମୁଁ କହେ ମୋର ମହାତ୍ମାପଣିଆ ଆଉ କେଉଁଠି । ତାହା ହାସ୍ୟାସ୍ତବ ଓ ନିନ୍ଦନୀୟ ହେବ । ମୁଁ ଓ ମୋ ଭଳି ଲୋକ ଯଦି ହିଂସା ହେଉ ବା ଅହିଂସା ହେଉ ନାରୀର ସମ୍ମାନ ରକ୍ଷାଲାଗି ପ୍ରାଣ ମୁକ୍ତି ଦିଅନ୍ତି, ତେବେ ଯାଇ ଅତ୍ୟାଚାର ବନ୍ଦ ହୋଇପାରିବ ।” (୮)

ଗାନ୍ଧୀଜୀଙ୍କ ନାରୀ ଜାଗରଣର ନାରୀ ସୁରକ୍ଷା ନିମନ୍ତେ ବାପୁଙ୍କ ହାର୍ଦ୍ଦିକ ପ୍ରୟାସ ନିର୍ଣ୍ଣିତ ପକ୍ଷେ ପ୍ରଶଂସନୀୟ । ଭାରତବର୍ଷରେ ନାରୀ ସଶକ୍ତିକରଣର ରୂପରେଖ କୁ ବଳିଷ୍ଠ କରିଥିଲା । ସ୍ୱାଧୀନତା ପରବର୍ତ୍ତୀ ୧୯୫୪ ମସିହାରେ ହିନ୍ଦୁ ଆଇନ୍‌ରେ ଆନ୍ଧ୍ରଜାତି ଓ ଆନ୍ଧ୍ରସଂପ୍ରଦାୟ ବିବାହକୁ ଆଇନ୍‌ଗତ ସ୍ୱୀକୃତି ପ୍ରଦାନ, ୧୯୫୪ ମସିହାରେ ଛାଡ଼ପତ୍ର ଓ ଜୀବନଧାରଣ ଭ । ପାଇବାରେ ସୁଯୋଗ ପ୍ରଦାନ, ୧୯୫୫ ରେ ଉଚ୍ଚ ରାଧିକାର ଓ ସଂପୂର୍ଣ୍ଣ ଗ୍ରହଣ କ୍ଷେତ୍ରରେ ନାରୀକୁ ସମାନ ଅଧିକାର ପ୍ରଦାନ, ୧୯୬୧ ମସିହାରେ ଯୌତୁକ ବିରୋଧି ଆଇନ୍ ପ୍ରବର୍ତ୍ତନ, ୧୯୯୨ ମସିହାରେ ୭୩ତମ ସମ୍ବିଧାନ ସଂଶୋଧନ ଆଇନ୍ ଦ୍ୱାରା ସ୍ୱାୟତ୍ତ ଶାସନ ସଂସ୍ଥାରେ ମହିଳାମାନଙ୍କ ପାଇଁ ସ୍ଥାନ ସଂରକ୍ଷଣ ଏବଂ ନାରୀମାନଙ୍କ

ସାମାଜିକ ଓ ଅର୍ଥନୈତିକ ପ୍ରଗତି ନିମ୍ନ ୨୦୦୧ ମସିହାରେ ଜାତୀୟ ଯୋଜନାର ଲକ୍ଷ୍ୟ ଘୋଷଣା ଥିଲା ବ୍ୟାପକ ସାମ୍ବିଧାନିକ ନିଷ୍ପତ୍ତି ।

୧୯୧୪-୧୯୧୮ ଖ୍ରୀଷ୍ଟାବ୍ଦ ପର୍ଯ୍ୟନ୍ତ ପ୍ରଥମ ବିଶ୍ୱଯୁଦ୍ଧ ଏବଂ ତତ୍ ପରବର୍ତ୍ତୀ ୧୯୨୧ ମସିହା ମାର୍ଚ୍ଚ ୨୪ ତାରିଖରେ ମହାତ୍ମାଗାନ୍ଧୀ ଓଡ଼ିଶା ଆଗମନ ଥିଲା ଏକ ଅପୂର୍ବ ଐତିହାସିକ ଘଟଣା । ଗାନ୍ଧୀଜୀଙ୍କୁ ନାରୀ ଅନ୍ଦୋଳନର ପୁରୋଧା ରୂପେ ମହାତ୍ମା ଦେଇ ଶ୍ରୀମତୀ ସରଳାଦେବୀ ଉଲ୍ଲେଖ କରିଥିଲେ - ସ୍ୱାଧୀନତା ସଂଗ୍ରାମରେ ସକ୍ରିୟ ସହଯୋଗ କରିଥିବା ଗାନ୍ଧୀବାଦୀ ନାରୀମାନଙ୍କ ମଧ୍ୟରେ ଅଧରମଣି ଦେବୀ, ସର୍ବୋଦୟ ନେତ୍ରୀ, ଏବଂ ଭୃତ୍ୱାନ ଆନ୍ଦୋଳନର ନେତ୍ରୀ ମା'ରମାଦେବୀ, ମହାତ୍ମାଗାନ୍ଧୀଙ୍କ ମୌଳିକ ଶିକ୍ଷା କାର୍ଯ୍ୟରେ ନିଜକୁ ସାମିଲ କରିଥିବା ଅନ୍ନପୂର୍ଣ୍ଣା ଦାସ, ଅବ ଶ୍ରୀ ଲକ୍ଷ୍ମୀବାଇ, ଅବନ୍ତୀ ଦେବୀ, ଅମିକା ଦେବୀ, ଇନ୍ଦୁମତୀ ଦାସ, ସର୍ବୋଦୟ ନେତ୍ରୀ କିରଣଲେଖା ମହାନ୍ତି, କୁନ୍ତଳା କୁମାରୀ କୃଷ୍ଣ କାମିନୀ ଦେବୀ, କୋକିଳା ଦେବୀ, କ୍ଷେତ୍ରମଣି ଦେବୀ, ଗୁରୁବାରୀ ଜାନୀ, ଚରୁଲତା ଭଟ୍ଟାଚାର୍ଯ୍ୟ, ଜାହ୍ନବୀ ଦେବୀ, ନିଶାମଣି ଦେବୀ, ବହିକନ୍ୟା ପାର୍ବତୀ ଗିରି, ପି. ତାରଳା, ପୁରୁବାଇ, ପ୍ରମିଳା ଆଚାର୍ଯ୍ୟ, ପ୍ରିୟମ୍ବଦା ମହାନ୍ତି, ମନୋରମା ମହାନ୍ତି, ମାଳତୀ ଚୈତ୍ତୁରୀ, ରମାଦେବୀ, ଶୈଳବାଳା ଦାସ, ସରସ୍ୱତୀ ଦେବୀ, ସୁନ୍ଦରମଣି ପଟ୍ଟନାୟକ, ସୁନାମଣିଦେବୀ, ସୂର୍ଯ୍ୟାମ୍ନା, ହାରାମଣି କାନୁନ୍ଗୋ, ତଥା ହୈମବତୀ ମିଶ୍ର ପ୍ରମୁଖ ଥିଲେ ବିଶିଷ୍ଟ ନାରୀ ସଂଗ୍ରାମୀ ୧୯୩୨ ମସିହାରେ ଅସ୍ତ୍ରଶ୍ୟତା ଦୁରାକରଣ ନିମନ୍ତେ ଗାନ୍ଧୀଜୀଙ୍କ ନେତୃତ୍ୱରେ ଆନ୍ଦୋଳନର ସୁତ୍ରପାତ, ହୋଇଥିଲା । ଦିଲ୍ଲୀରେ ଅଖିଳ ଭାରତ ହରିଜନ ସେବକ ସଂଘର ପ୍ରତିଷ୍ଠାଲାଭ କରିବା ସହିତ ଓଡ଼ିଶା ଶାଖାର ସଂପାଦକ ରହିଥିଲେ ମା' ରମାଦେବୀ ଚୈତ୍ତୁରୀ, ୧୯୪୪ ରେ କସ୍ତୁରବା ଗାନ୍ଧୀଙ୍କ ଦେହାବସାନ ପରେ ଛ' ବର୍ଷପାଇଁ କସ୍ତୁରବା ଗାନ୍ଧୀଗୃହର ରାଜ୍ୟସ୍ତରୀୟ ପ୍ରତିନିଧି ରୂପେ ମା' ରମାଦେବୀ ନିଯୁକ୍ତ ହୋଇଥିଲେ । ୧୯୪୫ ମସିହାରେ ଏହି ଗୃହର ଯୋଜନା ଅନୁସାରେ 'ବରୀ' ଅ ଲରେ ତାଲିମ୍ କେନ୍ଦ୍ର ଆରମ୍ଭ ହୋଇଥିଲା । ଓଡ଼ିଶାରେ ରମାଦେବୀ ଚୈତ୍ତୁରୀ ଥିଲେ ମହାତ୍ମା ଗାନ୍ଧୀଙ୍କ ଅଭୂତ ଓ ପ୍ରତ୍ୟକ୍ଷ ବାମାଶକ୍ତିର ଉତ୍ସ । ଗାନ୍ଧୀଜୀଙ୍କ ନିର୍ଦ୍ଦେଶକ୍ରମେ ନିର୍ଯ୍ୟାତ୍ତ ହରିଜନ, ଆଦିବାସୀଙ୍କ ପ୍ରତି ଗଭୀର ସହାନୁଭୂତି, ନିଶାନିବାରଣ, ଅସ୍ତ୍ରଶ୍ୟତା ଦୁରାକରଣ, ମୌଳିକ ଶିକ୍ଷାଦାନ, ଯୁବଶକ୍ତିର ଉତ୍ଥାନ, ଭୃତ୍ୱାନ, ଗ୍ରାମ୍ୟଶିକ୍ଷର ଉଦ୍ଧାର, ଉତ୍କଳ ଖଦୀମଣ୍ଡଳ, ନବଜୀବନ ମଣ୍ଡଳ, ଓଡ଼ିଶା ରିଲିଫ୍ କମିଟି ଗଠନ ନାରୀ ଜାଗରଣ, ନାରୀଶିକ୍ଷା, ନାରୀ ସଂସ୍କାର ଓ ନାରୀ ସଂଗଠନ ଦ୍ୱାରା ରମାଦେବୀ ଚୈତ୍ତୁରୀ ଓଡ଼ିଶାର ନାରୀବାଦକୁ ମହାତ୍ମା ର କରି ଗଢିତୋଳି ଥିଲେ । ତାଙ୍କ ପାଇଁ ଗାନ୍ଧୀଜୀ କହିଥିଲେ- "ଭାରତର ଏତେ ମହିଳା ଆସି ମୋତେ ଦେଖା କରି ମୋର ସମୟ ଯେତେ ନେଇଛନ୍ତି, ରମାଦେବୀ ଖୁବ୍ କମ୍ ସମୟରେ ଖୁବ୍ ସୁନ୍ଦର ଭାବରେ ଯୋଜନାଟି ଆଣି ମୋତେ ଦେଲେ । ମୋତେ ତାଙ୍କୁ ଦେଖି ଖୁବ୍ ସନ୍ତୋଷ ଲାଗିଲା । x x xx ସେ ହେଉଛନ୍ତି ପ୍ରକୃତ 'ରମା' । ଭାରତର ଏତେ ମହିଳା କାମ କରୁଛନ୍ତି, ତାଙ୍କ ପରି ସନ୍ତୋଷଜନକ କାମ କରୁନାହାନ୍ତି । ଇଶ୍ୱରଲାଲ ବ୍ୟାସ ମୋତେ କହିଲେ ରମାଦେବୀଙ୍କ ପାଖରେ ରହି ସେହିପରି ସମାଜସେବା କରିବାକୁ ଉତ୍ସାହ ପାଉଛି । ଆଉ ଗୁଜୁରାଟ ଯିବା ପାଇଁ ଲକ୍ଷା କରୁନାହିଁ ।" (୯) ରମାଦେବୀ ଥିଲେ ମହାତ୍ମାଗାନ୍ଧୀଙ୍କ ଭାବ ଓ କର୍ମର ପ୍ରତୀକରୂପ । ଓଡ଼ିଶାର ଜନମାନସରେ ସେ 'ମା' ରୂପେ ପୂଜ୍ୟା । ତାଙ୍କରି ଭଳି ନାରୀ ଜାଗରଣର ଅନ୍ୟତମା ବିପ୍ଳବିନୀ ଥିଲେ ସରଳାଦେବୀ । ସାହିତ୍ୟ ମାଧ୍ୟମରେ ତାଙ୍କର ବିଦ୍ରୋହାତ୍ମକ ସଂକଳ୍ପବନ୍ଧତା ଥିଲା ଅନନ୍ୟା । ତାଙ୍କ ଦ୍ୱାରା ଲିଖିତ 'ନାରୀର ଦାବୀ' ପୁସ୍ତକକୁ 'ମେରାଓଲିଫ୍ଲେଣ୍ଡନ୍ କ୍ରାଫ୍ଟ'ଙ୍କ 'vindications of the Rights of Women ' ସହିତ ତୁଳନା କରାଯାଇଥାଏ । ୧୯୩୧ ମସିହାରେ ପ୍ରତିଷ୍ଠିତ 'ଉତ୍କଳ ଯୁବ ସଂଘ'ର ପ୍ରଥମ ସଭାପତି ରୂପେ ବାଲ୍ୟ ବିବାହ ଓ ବିଧବା ବିବାହ ପରି ସାମାଜିକ

କୁସଂସ୍କାର ବିରୁଦ୍ଧରେ ସେ ସ୍ଵର ଉଠେ । ଲନ କରିଥିଲେ । “ଓଡ଼ିଶା ବ୍ୟବସ୍ଥା ସଭାରେ ବାଲ୍ୟ ବିବାହ ନିରୋଧ (ସଂଶୋଧନ), ଯୌତୁକ ବିରୋଧ ବିଲ୍, ପୋଇଲି ପ୍ରଥା ନିରୋଧକ ବିଲ୍ ଓ ପଶୁରକ୍ଷା ବିଲ୍ ସେ ଉପସ୍ଥାପନ କରିଥିଲେ । ଭାରତର ପ୍ରଥମ ସତ୍ୟାଗ୍ରହୀ ଥିଲେ ବିନୋବାଭାବେ । ଓଡ଼ିଶାରୁ ପ୍ରଥମ ସତ୍ୟାଗ୍ରହୀ ଭାବେ ବନ୍ଧା ହୋଇଥିଲେ ସରଳା ଦେବୀ ।<sup>(୧୦)</sup> ଓଡ଼ିଶାର ନାରୀମାନଙ୍କ ବହୁବିଧ ସମସ୍ୟାକୁ କେନ୍ଦ୍ର କରି ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ଅଗ୍ରଣୀ ହୋଇଥିଲେ କୁନ୍ତଳା କୁମାରୀ, ସରଳାଦେବୀ, ବସନ୍ତ କୁମାରୀ, ନନ୍ଦିନୀ ଶତପଥି, ପ୍ରତିଭା ରାୟ, ପ୍ରତିଭା ଶତପଥୀ ତଥା ବୀଣାପାଣି ମହାନ୍ତି ପ୍ରମୁଖ ଲେଖକାଗଣ ।

ସାହିତ୍ୟ, ସମାଜସେବା, ସଂଗଠନ ତଥା ରାଜନୈତିକ ଆନ୍ଦୋଳନ ମାଧ୍ୟମରେ ଓଡ଼ିଶାର ମହତ୍ ନାରୀବାଦ, ଲେଖକାମାନଙ୍କ ଦ୍ଵାରା ଯେ ପ୍ରଭାବିତ ହୋଇଥିଲା ଏଥିରେ ଦ୍ଵିମତ ନାହିଁ । ନାରୀ ମନସ୍ତତ୍ତ୍ଵ ସାହିତ୍ୟ ମାଧ୍ୟମରେ ଅତି ନିଖୁଣ ଭାବରେ ଉପସ୍ଥାପନ କରିବାରେ ସେମାନେ ଗୁରୁତ୍ଵପୂର୍ଣ୍ଣ ଭୂମିକା ଗ୍ରହଣ କରିଛନ୍ତି । ଭାରତୀୟ ଲେଖକାମାନଙ୍କ ମଧ୍ୟରେ ନାରୀ ସମସ୍ୟା ଓ ନାରୀ ଜାଗରଣର ବିଷୟ ମୁଖ୍ୟ ପ୍ରସଙ୍ଗ ପାଲଟିଛି । କମଳା ମାର୍କଣ୍ଡେୟ, ଅନୀତା ଦେଶାଇ, ନୟନତାରା ସେହଗଲ୍, ଅରୁନ୍ଧତୀ ରାୟ, ଅମୃତା ପ୍ରୀତମ୍, ସରସ୍ଵତୀ ଅମ୍ଳା, ଶଶି ଦେଶପାଣ୍ଡେ, ଶୋଭା ଦେବ୍ ଭଳି ବିଶିଷ୍ଟ ଲେଖକାଙ୍କ ଦ୍ଵାରା ନାରୀ ସଶକ୍ତିକରଣର ଫର୍ଦ୍ଦ ସଂପ୍ରତି ବିଶେଷ ଅଧ୍ୟୟନର ମାନ୍ୟତା ଲାଭ କରିଛି । ଏହି ପରିପ୍ରେକ୍ଷାରେ ମହାତ୍ମାଙ୍କ ନାରୀ ଜାଗରଣର ମୂଲ୍ୟବୋଧ ଯୁଗାନ୍ତକାରୀ । ଏହି ଦୁର୍ବାର ପ୍ରୟାସ ଫଳରେ ସମାଜର ଏକ ବିଶିଷ୍ଟ ଅଂଶ ଓ ପୁରୁଷର ସମକକ୍ଷ ରୂପେ ନାରୀ ଆଜି ବିଶ୍ଵ ସମ୍ମୁଖରେ ସସମ୍ମାନେ ଦଣ୍ଡାୟମାନ । ଯୁଗେ ଯୁଗେ ନାରୀବାଦ ଓ ଗାନ୍ଧୀନୀତି ଅଙ୍ଗୀଭୂତ ଆଦର୍ଶପୂର୍ଣ୍ଣ ଅବଧାରଣା ରୂପେ ଅତ୍ୟନ୍ତ ପ୍ରାସଙ୍ଗିକ ଓ ଆଲୋଚନା ସାପେକ୍ଷ । ପ୍ରତିଯୁଗର ମୁକ୍ତି ଆନ୍ଦୋଳନରେ ବନ୍ଧନରୁ ମୁକ୍ତିପାଏ ପୁରୁଷ ସହିତ ନାରୀଶକ୍ତିର ଆବଶ୍ୟକତାକୁ ଗାନ୍ଧୀଜୀ ହୃଦୟଙ୍ଗମ କରିଥିଲେ । ପୁରୁଷର ଶକ୍ତି ସାମର୍ଥ୍ୟର ଧ୍ଵଂସ ନୁହେଁ ବରଂ ନାରୀ ପ୍ରତି ଭୋଗବାଦର ବିରୋଧ ଥିଲା ତାଙ୍କ ପ୍ରଧାନ ଲକ୍ଷ୍ୟ । ପୁରୁଷ ସାମର୍ଥ୍ୟକୁ ନାରୀରୂପୀ ଚରଣା-ଚକ ଦ୍ଵାରା ଆଉ ପାଦେ ଆଗେଇ ନେବାର ମହତ୍ତ୍ଵ ଦୃଷ୍ଟିକୋଣ ହିଁ ଗାନ୍ଧୀନୀତି, ମହତ୍ ନାରୀବାଦ ତଥା ନାରୀ ଜାଗରଣର ସୁକ୍ଷ୍ମ ଆହ୍ଵାନ ।

**ସହାୟକ ଗ୍ରନ୍ଥ ଓ ପାଦଟୀକା:**

୧. ମନୁସଂହିତା- ଶ୍ରୀ ରାମଶଙ୍କର ରାୟ-ଶ୍ଳୋକ ୫୬, ପ୍ରକାଶନ ସମୟ - ୨୭/୧୧/୨୭
୨. ଗାନ୍ଧୀ କଥାମୃତ- ସାହିତ୍ୟ ଏକାଡେମୀ- ନୂଆଦିଲ୍ଲୀ - ୧୯୭୦-ପୃ: ୨୫୯
୩. ଯୁଗଜନକ ମହାତ୍ମାଗାନ୍ଧୀ- ସୂର୍ଯ୍ୟନାରାୟଣ ଦାସ, ଓଡ଼ିଶା ବୁକ୍‌ଷୋର - ୧୯୬୮- ପୃ: ୨୯୭.
୪. ଯୁଗଜନକ ମହାତ୍ମାଗାନ୍ଧୀ- ସୂର୍ଯ୍ୟନାରାୟଣ ଦାସ, ଓଡ଼ିଶା ବୁକ୍‌ଷୋର - ୧୯୬୮- ପୃ: ୩୦୦
୫. ଯୁଗେ ଯୁଗେ ନାରୀ-ସୂର୍ଯ୍ୟ ନାରାୟଣ ଦାସ- ବିଜୟ ବୁକ୍‌ଷୋର-ବ୍ରହ୍ମପୁର-୧୯୭୫ - ପୃ: ୧୩.
୬. ଗାନ୍ଧୀଚର୍ଚ୍ଚା - ଆଚାର୍ଯ୍ୟ ଭାବାନନ୍ଦ - ପୃ : ୯୨
୭. ଓଡ଼ିଶାର ମହିଳାସୀ ମହିଳା-ଡକ୍ଟର କୃଷ୍ଣଚନ୍ଦ୍ର ଭୂୟାଁ-ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ-୨୦୦୯-ପୃ: ୩.
୮. ଯୁଗଜନକ ମହାତ୍ମାଗାନ୍ଧୀ- ସୂର୍ଯ୍ୟନାରାୟଣ ଦାସ, ଓଡ଼ିଶା ବୁକ୍‌ଷୋର - ୧୯୬୮-ପୃ: ୩୦୪
୯. ଓଡ଼ିଶାର ମହାତ୍ମାସୀ ମହିଳା-ଡକ୍ଟର କୃଷ୍ଣଚନ୍ଦ୍ର ଭୂୟାଁ-ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ-୨୦୦୯-ପୃ: ୧୫୫.
୧୦. ଓଡ଼ିଶାର ମହାତ୍ମାସୀ ମହିଳା-ଡକ୍ଟର କୃଷ୍ଣଚନ୍ଦ୍ରଭୂୟାଁ-ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀ-୨୦୦୯-ପୃ: ୧୯୮ ।





# ‘ଅନୁବାଦ ତ୍ୱ’ ଏକ ବିଶ୍ଳେଷଣ

\* ଡ. ସୁନୀତା ତ୍ରିପାଠୀ

ଆଧୁନିକ ସାହିତ୍ୟର ଏକ ବିଶିଷ୍ଟ ଶିଳ୍ପକଳା ହେଉଛି ‘ଅନୁବାଦ’ । ‘ଅନୁ’ ଉପସର୍ଗ ‘ବଦ୍’ ଧାତୁରୁ ଅନୁବାଦ ଶବ୍ଦଟି ନିଷ୍ପନ୍ନ ହୋଇଅଛି । ‘ଅନୁ’ ଶବ୍ଦର ଅର୍ଥ ହେଉଛି ପଛରେ ଏବଂ ‘ବାଦ’ର ଅର୍ଥ ହେଉଛି କହିବା । ଉଭୟର ମିଳିତ ରୂପ (ଅନୁ+ବାଦ)ର ଆଭିଧାନିକ ଅର୍ଥ ହେଉଛି ‘ପରେ କହିବା’ । ସାଧାରଣ ଅର୍ଥରେ ଗୋଟିଏ ଭାଷାରେ ଯାହା କୁହାଯାଇଛି, ତାହାକୁ ପରେ ଅନ୍ୟ ଏକ ଭାଷାରେ ଅବିକଳ ଭାବରେ ସେମିତି କହିବା ହିଁ ଅନୁବାଦ । ଅନୁବାଦ ହେଉଛି ମୂଳକୃତିର ଦର୍ପଣ ଭଳି । ଦର୍ପଣର ଯେମିତି ଏକ ବସ୍ତୁ ବା ଛବି ପ୍ରତିବିମ୍ବିତ ହୋଇଥାଏ, ଅନୁବାଦରେ ସେମିତି ମୂଳକୃତି ଓତଃପ୍ରୋତ ଭାବରେ ପ୍ରତିବିମ୍ବର ରୂପ ନିଏ ।

ଇଂରାଜୀ ଶବ୍ଦ Translation ଶବ୍ଦର ପାରିଭାଷିକ ଶବ୍ଦ ରୂପେ ‘ଅନୁବାଦ’କୁ ସାଧାରଣତଃ ଗ୍ରହଣ କରାଯାଇଥାଏ । ଲାଟିନ୍ ଭାଷାରେ ଟ୍ରାନ୍ସ୍ Trans ଓ ଲେଶନ୍ lation ଦୁଇଟି ଶବ୍ଦକୁ ନେଇ ଟ୍ରାନ୍ସଲେଶନ୍ ଶବ୍ଦଟି ସୃଷ୍ଟି ହୋଇଛି । ଯାହାର ଅର୍ଥ ହେଉଛି ଅନ୍ୟତ୍ର ନେଇଯିବା । ତେଣୁ ଗୋଟିଏ ଭାଷାର ଭାବଧାରାକୁ ଅନ୍ୟ ଏକ ଭାଷାକୁ ବହନ କରି ନେଇଯିବା ଅର୍ଥରେ ମଧ୍ୟ ଟ୍ରାନ୍ସଲେଶନ୍ କରାଯାଇଛି ବୋଲି କୁହାଯାଇଥାଏ । ଆମ ଭାରତର ପ୍ରାଦେଶିକ ଭାଷା ଗୁଡ଼ିକରେ ମଧ୍ୟ ଅନୁବାଦତ୍ୱ ପ୍ରଚଳିତ । ଯଥା - ଓଡ଼ିଆ, ବଙ୍ଗଳା, ଗୁଜୁରାଟୀ, ମରାଠୀ, ଅହମାୟା, ତେଲୁଗୁ ଆଦି ଭାଷାରେ ଅନୁବାଦ ସହିତ ଭାଷାନ୍ତର ଶବ୍ଦ ବ୍ୟବହୃତ ହୋଇଛି । ଯେଭଳି ପଞ୍ଜାବୀ ଭାଷାରେ ଭଲପା, ଉର୍ଦ୍ଦୁରେ ତର୍ଜୁମା, କାଶ୍ମୀରୀରେ ତରଜମ୍, ମାଲାୟାଲମରେ ତର୍ଜମ୍ ଶବ୍ଦ ଅନୁବାଦ ପାଇଁ ମଧ୍ୟ ବ୍ୟବହୃତ ହୋଇଥାଏ । ସମଗ୍ର ବିଶ୍ୱସାହିତ୍ୟରେ ବିଭିନ୍ନ ଭାଷାରେ ଟ୍ରାନ୍ସଲେଶନ୍ ଶବ୍ଦର ଭିନ୍ନ ଭିନ୍ନ ନାମ ରହିଛି ।

ଅନୁବାଦର ଉପାଦେୟତା ସ୍ୱୀକୃତ ହୋଇଥିଲେ ମଧ୍ୟ ଏହାର ବିରୋଧରେ ମନ୍ତବ୍ୟର ଅଭାବ ନାହିଁ । ପାଶ୍ଚାତ୍ୟ ଦାର୍ଶନିକ ଉଇଲସନ୍ ମତରେ - “ଅନୁବାଦ ପାଠ କରିବା ଅର୍ଥ ମୂଳଗ୍ରନ୍ଥର ଖଣ୍ଡିତ ଓ ବିକଳାଙ୍ଗ ରୂପ ସନ୍ଦର୍ଶନ କରିବା । ଭଲଚେୟାରଙ୍କ ଭାଷାରେ “କୌଣସି କୃତିର ଅନୁବାଦ ତାହାର ଦୋଷକୁ ବଢ଼ାଇ ଦେଇଥାଏ ଓ ତା’ର ଗୁଣକୁ ବିଦୂପ କରିଥାଏ । ସମାଲୋଚକ Grant Showerman ଅନୁବାଦକୁ ବିଦୂପ କରି ଏହାକୁ ‘ପାପ’ Translation is a sin ତଥା ମିଷ୍ଟାଚାର ବିରୋଧୀ କାର୍ଯ୍ୟ ଭାବରେ ଅଭିହିତ କରିଛନ୍ତି । ଅନୁବାଦକମାନଙ୍କୁ ପ୍ରବ କ / ବିଶ୍ୱାସଘାତକ (Translation are traitors) ରୂପ ବିବେଚନା ପୂର୍ବକ ଏକ ଆପ୍ତବାକ୍ୟ ପ୍ରଚଳିତ ରହିଛି - ପ୍ରାଚୀନ ଇଟାଲୀର ଲୋକ ପରମ୍ପରାରେ । ସେହିଭଳି ଭରଜିନିଆ ଉଲ୍ଫ, ମାଥ୍ୟୁଆରନୋଲ୍ଡ, କ୍ରୋଚେ, ତକ୍କର ଜନ୍ସନ୍ ପ୍ରମୁଖ ବହୁ ସମୀକ୍ଷକ ମୂଳ ରଚନାର ଅବିକଳ ଅନୁବାଦ କେବେ ସମ୍ଭବପର ନୁହେଁ ଏବଂ ତହିଁରେ କେବଳ ଆଂଶିକ ସଫଳତା ମିଳିଥାଏ ବୋଲି ମତବ୍ୟକ୍ତ କରି ଯାଇଛନ୍ତି । ଏପରିକି ଫରାସୀ ଲେଖକ ଆନାଡୋଲ ଫ୍ରଙ୍କ ଅନୁବାଦ ସଂପର୍କରେ ମତଦେଇ କହିଛନ୍ତି - “Translation like women are either faithful or beautiful, but rarely both.” ବାସ୍ତବିକ୍ ଅନୁବାଦ ଯଥାସମ୍ଭବ ବିଶ୍ୱସ୍ତ କିମ୍ପା ସୁନ୍ଦର ହୋଇପାରେ । କିନ୍ତୁ କୃତିର ଉଭୟ ଗୁଣର ଅଧିକାରୀ ହୋଇଥାଏ । ଯେଉଁ ଅନୁବାଦରେ - ଏହି ବିଶ୍ୱସ୍ତ ଓ ସୌନ୍ଦର୍ଯ୍ୟ ଉଭୟ ଗୁଣ ପରିଲକ୍ଷିତ ହୋଇଥାଏ, ତାହାକୁ ସାର୍ଥକ ଅନୁବାଦ କୁହାଯାଏ ।

ପ୍ରଧାନିକା, ଓଡ଼ିଆ ବିଭାଗ, ପ୍ରାଣନାଥ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ଖୋର୍ଦ୍ଧା

ଅନୁବାଦ ସପକ୍ଷରେ କେତେକ ସମାଲୋଚକଙ୍କ ମତ ହେଉଛି - ପାଶ୍ଚାତ୍ୟ ସମୀକ୍ଷକ ଗେଟେଙ୍କ ମତ ହେଉଛି - ଏକ ଉ ମ ଅନୁବାଦ ଆତ୍ମମାନକୁ ବହୁ ଦୂର ପଥର ଯାତ୍ରା କରେ’ । ଇଂରାଜୀ ସାହିତ୍ୟର ପ୍ରଖ୍ୟାତ ଅନୁବାଦକ ତଥା ବିଶିଷ୍ଟ କବି ଏଡ଼ୱାର୍ଡ଼ ଫିଜ୍ଜେରାଲଡ଼ ଅନୁବାଦ ସପକ୍ଷରେ ମତ ଦେବାକୁ ଯାଇ କହିଛନ୍ତି - ମୃତ ସିଂହ ଅପେକ୍ଷା ଜୀବନ୍ତ କୁକୁର ଅଧିକ ଶ୍ରେୟ’ । ତାଙ୍କ ଦ୍ଵାରା ଅନୁଦିତ ‘ରୁବାଇୟାତ୍ ଅଫ୍ ଓମର ଖାୟମ’ ୧୮୫୯ ମସିହାରେ ପ୍ରକାଶିତ ଇଂରାଜୀ ଭାଷାର ଏକ ଅନୁପମ ଅନୁବାଦ ଗ୍ରନ୍ଥ । ସେହିପରି ଅନୁବାଦର ପକ୍ଷ ସମର୍ଥନ କରି ମାଥ୍ୟୁ ଆର୍ନଲଡ଼ ଲେଖିଛନ୍ତି - “A translation should affect as in the same way as the original may be supposed to have affected its first hearers? ମୂଳଲେଖାର ପାଠକ ବା ଶ୍ରୋତାଙ୍କ ଉପରେ ଯେଉଁ ପ୍ରଭାବ ଥାଏ, ଅନୁବାଦରେ ମଧ୍ୟ ସେହି ପ୍ରଭାବ ରହିଲେ ତାହା ସାର୍ଥକତା ଅର୍ଜନ କରେ । ସେହିପରି ଅନୁବାଦର ସପକ୍ଷରେ ମତ ଦେବାକୁ ଯାଇ ବିଶ୍ଵକବି ରବୀନ୍ଦ୍ରନାଥ ‘ଗ୍ରନ୍ଥର ଆଲୋକ ପୁରୁଷ’ ପ୍ରବନ୍ଧରେ କୁହାଯାଇଛି - “ଆମର ଏହି ଯୁଗରେ ଯିଏ ଅନୁବାଦକ ହୋଇପାରି ନାହିଁ, ମୁଁ ତାକୁ ମଣିଷ ବୋଲି କଦାପି କହିବି ନାହିଁ? ଅନୁରୂପ ଭାବରେ ପାଶ୍ଚାତ୍ୟ ସମୀକ୍ଷକ ଫିଲ୍‌ମୋର, ଲିରେଓଞ୍ଜାଲାଞ୍ଜି, ହୁମବୋଲଟ୍ ଏବଂ ସାଭୋରା ପ୍ରମୁଖ ବିଭିନ୍ନ ଦୃଷ୍ଟିକୋଣରୁ ଅନୁବାଦର ମହତ୍ତ୍ଵ ଓ ଗୁରୁତ୍ଵ ପ୍ରଦର୍ଶନ କରି ଆସିଛନ୍ତି ।

ସାହିତ୍ୟର ଅନ୍ୟାନ୍ୟ ସମସ୍ତ ଭାବ ଭଳି ଅନୁବାଦ ଏକ ସୃଜନ କଳା ରୂପେ ପ୍ରାଚୀନ କାଳରୁ ସାହିତ୍ୟରେ ସ୍ଥାନ ପାଇଆସିଛି । ପାଶ୍ଚାତ୍ୟ ଆଲୋଚକ ଟି.ଏଚ୍. ସଭୋନି ଯଥାର୍ଥରେ - The art of Translation ପୁସ୍ତକରେ ଲେଖିଛନ୍ତି- Translation is almost as old as original authorship and has a history as honourale and as complex as that of any other branch of literature.

ଆଜି ବିଶ୍ଵ ସାହିତ୍ୟକୁ ସାର୍ବଜନୀନ କରିବାର କଳା କେବଳ ଅନୁବାଦ ଦ୍ଵାରା ସମ୍ଭବପର ହୋଇପାରିଛି । ସାହିତ୍ୟିକ ଗ୍ରନ୍ଥର ଅନୁବାଦ କଲାବେଳେ କେବଳ ବିଷୟବସ୍ତୁର ଉପସ୍ଥାପନା ଅପରିହାର୍ଯ୍ୟ ନୁହେଁ । ଶୈଳୀର ମହତ୍ତ୍ଵ ଉପରେ ନିର୍ଭର କରିବାକୁ ହୁଏ । ତେଣୁ ଅନୁବାଦ କଲାବେଳେ ମୂଳ କୃତିର ଆତ୍ମାକୁ ସଂଜୀବିତ ରଖିବା ସହିତ ଶୈଳୀ ପ୍ରତି ଧ୍ୟାନ ଦେବା ଉଚିତ୍ । ମୂଳ ଲେଖକ ଗ୍ରନ୍ଥ ରଚନା କଲାବେଳେ ଯେଉଁ ମାନସିକ ଅବସ୍ଥାର ବଶବର୍ତ୍ତୀ ହୋଇଥାନ୍ତି, ଅନୁବାଦକକୁ ମଧ୍ୟ ସେହି ଅବସ୍ଥାର ନିକଟବର୍ତ୍ତୀ ହେବାକୁ ପଡ଼େ । ଅନ୍ୟ ପ୍ରକାରେ କହିଲେ ମୂଳ ଲେଖକର ମାନସିକ ଅବସ୍ଥାର ପୁନର୍ନିର୍ମାଣ ହେଉଛି ଅନୁବାଦ କଳାକର୍ମ ।

ସାଂପ୍ରତିକ ଯୁଗ ହେଉଛି ବିଜ୍ଞାନର ଯୁଗ । ଯାନ୍ତ୍ରିକ ସଭ୍ୟତାର ଅଭିବୃଦ୍ଧି ହିଁ ସମଗ୍ର ବିଶ୍ଵକୁ ଗୋଟିଏ ସୁତ୍ରରେ ବାନ୍ଧି ରଖିପାରିଛି । ଫଳରେ ପ୍ରତ୍ୟେକେ ଅନ୍ୟ ଜଣକ ବିଷୟରେ ଜାଣିବା ପାଇଁ ଇଚ୍ଛା କରିବା ସ୍ଵାଭାବିକ । ସାହିତ୍ୟ ମାଧ୍ୟମରେ ଅନ୍ୟକୁ ଚିହ୍ନିବା, ସେ ଦେଶର ଶିକ୍ଷା, ସଂସ୍କୃତି, ସଭ୍ୟତା ସାମାଜିକ, ରାଜନୀତିକ ଓ ଭୌଗୋଳିକ ଅବସ୍ଥା ଇତ୍ୟାଦି ଜାଣିବା ସମ୍ଭବ । କେବଳ ଅନ୍ୟ ଦେଶ ବିଷୟରେ ଯେ ଜାଣିବା ପାଇଁ ଆମେ ଚାହୁଁ ତା ନୁହେଁ ନିଜ ଦେଶରୁ କିଛି ଦେବାକୁ କିଛି ନେବାକୁ ମଧ୍ୟ ଇଚ୍ଛା ପ୍ରକାଶ କରୁ । ଭାବର ଆଦାନ ପ୍ରଦାନରେ ଦେଶର ସମୃଦ୍ଧି ସାଧିତ୍ ହୁଏ । କିନ୍ତୁ ଜଣେ ବ୍ୟକ୍ତି ପକ୍ଷରେ ବିଶ୍ଵର ସମସ୍ତ ପ୍ରକାର ଭାଷା ଶିଖିବା ଦୁରୁହ ବ୍ୟାପାର । ଏପରି ସ୍ଥଳେ ଅନୁବାଦ ସାହିତ୍ୟର ଉପଯୋଗିତା ସହଜରେ ଅନୁମେୟ । ତେଣୁ କର୍ମର ମହତ୍ତ୍ଵ କ୍ରମେ ବୃଦ୍ଧି ପାଇଛି । ଆଜିର ଏ ଜଗତୀକରଣ ଯୁଗରେ କଂପ୍ୟୁଟରର ବହୁଳ ବ୍ୟବହାର ଯୋଗୁଁ ଯୁଦ୍ଧକାଳୀନ ଭିତ୍ତିରେ ଅନୁବାଦର ମହତ୍ତ୍ଵ ତଥା ରଚନାର ପରିମାଣ ମଧ୍ୟ ବୃଦ୍ଧି ପାଇଛି ।

ଅନୁବାଦକର ସାର୍ଥକତା ସର୍ବାଦୌ ଗ୍ରହଣୀୟ । ଅନୁବାଦକର ଅବବୋଧ (understanding) ଏବଂ ଭାଷା ପ୍ରୟୋଗ କ୍ଷେତ୍ରରେ ଦକ୍ଷତା ତଥା ସୃଜନଶୀଳ ମାନସିକତା ଓ ଭାବ ପ୍ରକାଶନ ଦିଗରେ ଆବଶ୍ୟକୀୟ ପରିଚ୍ଛନ୍ନତା ସମେତ ଲେଖକୀୟ (ମୂଳ ଲେଖକ) ଆବେଦନ ଏବଂ ଅଭିବ୍ୟକ୍ତିକୁ ଅବିକଳ ଉପଲବ୍ଧ କରି ପାରିବାର ସାମର୍ଥ୍ୟ ଉପରେ ହିଁ ନିର୍ଭର କରିଥାଏ । ଏହାଛଡ଼ା ମୂଳଲେଖାର କଳାତ୍ମକ ପରିପାଟୀଗତ ସାବଲୀଳତା ଓ ସୌନ୍ଦର୍ଯ୍ୟକୁ ଅତୁଟ ରଖିବା ଦିଗରେ ଅନୁବାଦକର ପ୍ରୟତ୍ନ ଆଉ ସତର୍କତା ହିଁ ଅନୁବାଦକୁ ଚୁଡ଼ାନ୍ତ ଉତ୍କର୍ଷରେ ପହଞ୍ଚାଇଥାଏ । ଉ ମ ଅନୁବାଦ ନିମନ୍ତେ ବସ୍ତୁତଃ ଅନୁବାଦକର ନିମ୍ନଲିଖିତ ଯୋଗ୍ୟତା ଅନିବାର୍ଯ୍ୟ ମନେ ହୋଇଥାଏ ।

(୧) ସୃଜନଶୀଳତା, (୨) କଳ୍ପନାଶକ୍ତିର ପ୍ରଖରତା, (୩) ଭାଷା ପ୍ରୟୋଗ କ୍ଷେତ୍ରରେ ଦକ୍ଷତା, (୪) ଅନୁଦିତ ହେବାକୁ ଥିବା ଭାଷା ପ୍ରତି ଅକୃଷ୍ଣ ସୁଜ୍ଞା, (୫) ସେହି ଭାଷାଭାଷୀ ଜାତି, ଗୋଷ୍ଠୀ ବା ସଂପ୍ରଦାୟର ଚଳଣି, ପରମ୍ପରା ତଥା ସଂସ୍କୃତି ସଂପର୍କରେ ସ୍ପଷ୍ଟ ଧାରଣା, (୬) ମୂଳଲେଖା ପ୍ରତି ସହାନୁଭୂତି, (୭) ପୁସ୍ତକର ଅନ୍ତର୍ନିହିତ ଭାବ ‘ଦର୍ଶନ’ ତଥା ଲେଖକୀୟ ଆବେଦନର ସ୍ପଷ୍ଟ ଉପଲକ୍ଷି, (୮) ପ୍ରସଙ୍ଗ ଅନୁରୂପ ଭାଷା ଚୟନରେ ଦକ୍ଷତା (୯) ଅଧ୍ୟୟନ ଓ ଉପସ୍ଥାପନା ଦିଗରେ ଯଥେଷ୍ଟ ଯୈର୍ଯ୍ୟ, (୧୦) ପ୍ରସଙ୍ଗ ଅବତାରଣା କାଳରେ ଏକାଗ୍ରତା ।

ଅନୁବାଦକ ହେଉଛନ୍ତି ଜଣେ ମଗ୍ନତପସ୍ଵୀ, ଭଳି ସେହେତୁ ତାଙ୍କୁ ପ୍ରଥମେ ମୂଳଲେଖାର ଭାବ ବସ୍ତୁ ସହିତ ତଲ୍ଲୀନ ହେବାକୁ ପଡ଼େ । ଏକାଗ୍ରତାର ସହିତ ‘ଭାବ’ ଭାଷା ଓ ‘ପ୍ରସଙ୍ଗ’ ଭିତରେ ଭାରସାମ୍ୟ ରକ୍ଷା କରି ନ ପାରିଲେ ଅନୁବାଦ ଅସଫଳ ହୋଇଥାଏ । ହାତରେ ଅତିକାୟ ବାଉଁଶ ଦଣ୍ଡଟିଏ ଧରି ମସ୍ତକରେ ପାଣିର ଭରା କଳସୀ ଥୋଇ, ଶୂନ୍ୟରେ ଝୁଲୁଥିବା ଦଉଡ଼ି ଉପରେ ବାଉଁଶ ରାଶୀର ଚାଲିବା ପରି ଅନୁବାଦକର ଶ୍ରମ; ଅତିଶୟ ଅସାଧ୍ୟ ଓ ଦୁଷ୍ଟର ମନେ ହୋଇଥାଏ । ଅନୁବାଦ ଏକ ସାଧାରଣ କିମ୍ବା ସହଜ କଳାକର୍ମ ନୁହେଁ । ମୌଳିକ ରଚନାଠାରୁ ଏହାର ଉପସ୍ଥାପନ ଅତ୍ୟନ୍ତ ଦୂରୁହ । ଅନୁବାଦ ହେଉଛି ଏକ ପୁନଃନିର୍ମାଣ, ଯାହାର ‘ଅବିକଳନା’ ଏକ ଆୟାସ ସାପେକ୍ଷ ସାଧନାସଦୃଶ । ଖଣ୍ଡାଧାରରେ ବାଟ ଚାଲିବା ପରି ଅନୁବାଦକର ସାରସ୍ଵତ କର୍ମ ଏକ ବିପଜ୍ଜନକ ତପସ୍ୟା ।

**ଅନୁବାଦର ପ୍ରକାରଭେଦ :**

ସାଧାରଣତଃ ଆମେ ଅନୁବାଦକୁ ତିନି ଭାଗରେ ବିଭକ୍ତ କରିଥାଏ । (୧) ଆକ୍ଷରିକ ଅନୁବାଦ, (୨) ଭାବାନୁବାଦ ବା ଅନୁସୃଜନ, (୩)ଛାୟାନୁବାଦ, ଏହି ବିଭାଗ ଗୁଡ଼ିକର ସ୍ଵରୂପ ଆମେ ନିମ୍ନ ପ୍ରକାରେ ପାଇଥାଉ ।

(୧) ଆକ୍ଷରିକ ଅନୁବାଦ :- ଯେଉଁ ଅନୁବାଦ ‘ଅବିକଳ ଶବ୍ଦ’ ଓ ବାକ୍ୟର ଭାଷାନ୍ତରକୁ ପ୍ରାଧାନ୍ୟ ପ୍ରଦାନ ପୂର୍ବକ, କେବଳ ଆକ୍ଷରିକ ଅର୍ଥ ଉପରେ ହିଁ ଆଧାରିତ ହୋଇଥାଏ ତାହାକୁ ଆକ୍ଷରିକ ଅନୁବାଦ ଭାବରେ ଅଭିହିତ କରାଯାଏ । ଅନୁବାଦକ ଏ ପ୍ରକାର ଅନୁବାଦ କାଳରେ କୌଳିକ ସୃଷ୍ଟିର ଭାବ ଓ ଆବେଦନକୁ ଆଦୌ ଗୁରୁତ୍ଵ ପ୍ରଦାନ କରି ନଥାଏ । ଯାହିକ ତଳରେ ସେ କେବଳ ‘ଧାଡ଼ି ପରେ ଧାଡ଼ି’ - ଶବ୍ଦାର୍ଥର ଧାରାବାହିକ ସଂଯୋଜନା କରିବାଲେ । ଆକ୍ଷରିକ ଅନୁବାଦରେ ‘କଳାପାଟବତୀ’ ସଂପୂର୍ଣ୍ଣ ଉପେକ୍ଷିତ ହୋଇଥାଏ । ସୁତରାଂ ଏହା ବୈଚିତ୍ର୍ୟହୀନ, ନୀରସ ଓ ଗତାନୁଗତିକ ଓ ବିରକ୍ତିକର ମନେ ହୋଇଥାଏ । ଗୁଣାତ୍ମକ ମାନଦୃଷ୍ଟିରୁ ଆକ୍ଷରିକ ଅନୁବାଦ ସବୁଠାରୁ ନିକୃଷ୍ଟ ଶ୍ରେଣୀର ଅନ୍ତର୍ଭୁକ୍ତ । ଶବ୍ଦାର୍ଥର ଅନୁସରଣ ଉପରେ ପର୍ଯ୍ୟବେସିତ ଏହି ଅନୁବାଦ, ଏକାନ୍ତ ସ୍ଥୂଳ ଓ ଅଶୁଷ୍ଟିକର ମନେ ହୋଇଥାଏ ।

(୨) ଭାବାନୁବାଦ :- ଅନୁବାଦର ପରଂପରା କ୍ରମେ ସର୍ବୋ ମ ଶ୍ରେୟ ହେଉଛି ‘ଭାବାନୁବାଦ’ । ଏହାର ଭିନ୍ନ ପରିଭାଷା ହେଉଛି ‘ଅନୁସୃଜନ’ (Transcreation) କୁ ଗ୍ରହଣ କରାଯାଏ । ଏହି ପ୍ରକାର ଅନୁବାଦ ଏକ

ପୂର୍ଣ୍ଣାଙ୍ଗ ଅନୁବାଦ ରୂପେ ଗୃହୀତ । ଅନୁବାଦ ମାଧ୍ୟମରେ ପୃଥିବୀର ଯେକୌଣସି ଭାଷାର ରଚନା ସହଜରେ ଅନୁଦିତ ହୋଇପାରେ । ଲେଖକର ବକ୍ତବ୍ୟ ଓ ରୀତି ଅନୁବାଦ ମାଧ୍ୟମରେ ପାଠକ ନିକଟରେ ସହଜରେ ଉପଲବ୍ଧ ହୋଇପାରେ । ଏହି ରଚନା ବହୁ ପରିମାଣରେ ସରଳ ଓ ସାବଲୀଳ । ଏହାହିଁ ବର୍ତ୍ତମାନର ସର୍ବାଧିକ ଜନପ୍ରିୟ ଅନୁବାଦ । ଏହା ମୂଳ ରଚନାର ପ୍ରତିରୂପ ହେଲେ ମଧ୍ୟ ମୂଳ ରଚନାର ଭାବକୁ ସ୍ପଷ୍ଟ ଭାବରେ ପ୍ରକାଶ କରେ । ଯେମିତି ସଂସ୍କୃତ ଭାଗବତର - ଜଗନ୍ନାଥ ଦାସଙ୍କ ଦ୍ୱାରା ‘ଅନୁବାଦ’ - ଏହି ଗ୍ରନ୍ଥଟି ପଢ଼ିଲେ ପାଠକ ଏକ ମୌଳିକ ଗ୍ରନ୍ଥପାଠର ଆନନ୍ଦ ଅନୁଭବ କରେ । ଅନୁଦିତ ହୋଇଥିବା ପୁସ୍ତକମାନଙ୍କ ମଧ୍ୟରେ ଭାବାନୁବାଦକୁ ଲେଖକ ଓ ପାଠକ ଶ୍ରଦ୍ଧାର ସହିତ ଗ୍ରହଣ କରେ ।

(୩) ଛାୟାନୁବାଦ :- ମୌଳିକ ସୃଷ୍ଟିର ଏକ ଅଭିନବ ସଂସ୍କରଣ ହେଉଛି ଛାୟାନୁବାଦ । ଏଠାରେ ଅନୁବାଦକ ମୂଳ ରଚନାର ପ୍ରଭାବରେ ଏକ ଭିନ୍ନ ସୃଷ୍ଟି ନିର୍ମାଣ କରେ । ମୂଳ ଲେଖାର ଘଟଣା, ଚରିତ୍ର ଓ ପରିବେଶ ଛାୟାନୁବାଦରେ ରହିପାରେ ନ ରହିପାରେ । ମୂଳ ରଚନାର ପ୍ରଭାବରେ ଜଣେ ଲେଖକ ନୂତନ ସୃଷ୍ଟି ଠିଆ କରିପାରେ । ଏହା ମୂଳ ରଚନାର ସଂଯୋଗୀକରଣ ହୋଇପାରେ, କିମ୍ବା ବିସ୍ତୃତିକରଣ ହୋଇପାରେ । ଏହାର ମୂଳଭିତ୍ତି ଯଦି ପାଠକ ଜାଣି ନଥାନ୍ତେ, ତେବେ ସେ ଏକ ମୌଳିକ ରଚନା ପାଠର ସ୍ୱାଦ ଅନୁଭବ କରିପାରିବେ । ଏଠାରେ ଛାୟାନୁବାଦକ ପ୍ରକୃତରେ ଅନୁବାଦକ ନୁହେଁ, ସେ ମୌଳିକ ସୃଷ୍ଟି । ସାଧାରଣତଃ ମୌଳିକ ଲେଖକମାନେ ହିଁ ଛାୟାନୁବାଦ କରିଥାନ୍ତି । କାହାଣୀକୁ ଅଧିକ ହୃଦୟଗ୍ରାହ୍ୟ ଓ ବାସ୍ତବ କରିବା ପାଇଁ ନୂଆ ନୂଆ ସୃଷ୍ଟି କରିବା ପାଇଁ ପ୍ରଚେଷ୍ଟା କରନ୍ତି । ନିଜ ସମୟର ସାମାଜିକ ଆଚାର ବ୍ୟବହାର ଓ ଧର୍ମଦର୍ଶନ ଅନୁସାରେ ନବସୃଜନକୁ ନିୟନ୍ତ୍ରିତ କରିପାରେ ଛାୟାନୁବାଦ । ନିଜସ୍ୱ ରୀତିରେ ବର୍ଣ୍ଣନା କରି ନୂତନ ରଚନାକୁ ଜୀବନ୍ତ କରିପାରେ । ସାରଳା ଦାସଙ୍କ ମହାଭାରତ ଏହାର ପ୍ରକୃଷ୍ଟ ଉଦାହରଣ । ଏହି ଶୈଳୀର ଅନୁବାଦରେ ମୂଳ ଉପନ୍ୟାସକୁ ବେଳେ ବେଳେ ଗଢ଼ରେ, ନାଟକକୁ ଉପନ୍ୟାସ ଆକାରରେ ମଧ୍ୟ ରୂପ ଦିଆଯାଇପାରେ । ପ୍ରତ୍ୟେକ ଭାଷାରେ ଏହି ଛାୟାନୁବାଦ ବହୁ ସଂଖ୍ୟାରେ ହୋଇଛି ।

ଅନୁବାଦର ପରମ୍ପରା :- ସମଗ୍ର ବିଶ୍ୱ ସାହିତ୍ୟର ଅନୁବାଦ ପରମ୍ପରା ଏକ ପ୍ରଶଂସନୀୟ ପଦକ୍ଷେପ । ଏହି ପରମ୍ପରା ଖୁବ୍ ବେଶି ପ୍ରାଚୀନ ନୁହେଁ । ବିଶ୍ୱ ସାହିତ୍ୟର ପୃଷ୍ଠଭୂମିରେ ଅନୁବାଦର ପ୍ରାରମ୍ଭିକ ପ୍ରୟାସ, ଫରାସୀ ଭାଷାରେ ହିଁ ପରିଲକ୍ଷିତ ହୋଇଥାଏ । ପ ମ ଶତକର ଆଦ୍ୟପାଦରେ ବିଶିଷ୍ଟ କ୍ଲାସିକ୍ କାବ୍ୟକୃତିଗୁଡ଼ିକର ଅନୁବାଦ ନିମନ୍ତେ ଫରାସୀ କବିମାନଙ୍କ ମଧ୍ୟରେ ପ୍ରବଳ ଆଗ୍ରହ ପ୍ରକଟିତ ହୋଇଥିଲା । Boilean, Moliere ଏବଂ Rapin ପ୍ରଭୃତି ଫରାସୀ ସାହିତ୍ୟର ବିଶିଷ୍ଟ ସମ୍ପାଦକ ‘ଗ୍ରୀକ୍’ ଓ ‘ରୋମାନ’ ଭାଷାରେ ରଚିତ କ୍ଲାସିକ୍ କାବ୍ୟକୃତିଗୁଡ଼ିକର ଅନୁସରଣ ପୂର୍ବକ ସେଗୁଡ଼ିକର ଭାବାନୁବାଦ ତଥା ‘ଛାୟାନୁବାଦ’ ଦ୍ୱାରା ଫରାସୀ ସାହିତ୍ୟ ପରମ୍ପରାକୁ ସମୃଦ୍ଧ କରିବା ପାଇଁ ପ୍ରଚେଷ୍ଟା କରିଥିଲେ । ସେହିଭଳି ଇଂରାଜୀ ସାହିତ୍ୟର କବିବୃନ୍ଦ - ପୋପ୍, ଆଡ଼ିସନ୍, ସୁଇଫ୍ଟ ଜନସନ୍ ତଥା ବୁକ୍ ଆଦିଅନୁରୂପ ଅନୁସୃଜନ କ୍ଷେତ୍ରରେ ମନୋନିବେଶ କରିଥିଲେ । ପ୍ରଥମେ ଫରାସୀ ଓ ପରେ ଇଂରାଜୀ ଭାଷା ସାହିତ୍ୟରେ ହିଁ ଆରମ୍ଭ ହୋଇଥିଲା ଅନୁବାଦର ଆଦ୍ୟ ପରଂପରା ।

ମୂଳ ବୈଦିକ ସାହିତ୍ୟ, ଗ୍ରୀକ୍ କ୍ଲାସିକ୍ ଓ ରୋମାନ ପ୍ରାଚୀନ ସାହିତ୍ୟ ସମ୍ଭାରକୁ ବାଦଦେଲେ, ବିଶ୍ୱର ଅନ୍ୟ ସମସ୍ତ ଆଧୁନିକ ସାହିତ୍ୟର ଉନ୍ନେଷ ପ୍ରକ୍ରିୟା, ବସ୍ତୁତଃ ‘ଅନୁବାଦ’କୁ ଆଧାର କରି ହିଁ ବିକଶିତ ହୋଇଛି ।

ସେହିଭଳି ସଂସ୍କୃତ ଭାଷାରେ ରଚିତ ‘ରାମାୟଣ’ ଓ ‘ମହାଭାରତ’ ହେଉଛି ଭାରତବର୍ଷର ସମଗ୍ର ଆ ଜିକ ଭାଷାର ପ୍ରାଣପିଣ୍ଡ ସଦୃଶ । ସୁତରାଂ ‘ଅନୁବାଦ’ର ଅଭିପ୍ରାୟ ହିଁ ପ୍ରକୃତ ପକ୍ଷେ ପ୍ରସ୍ତୁତ କରିଛି ଆଧୁନିକ ସାହିତ୍ୟର ଜନ୍ମଜାତକ । ‘ମହାଭାରତ’ ହେଉଛି ଭାବାନୁବାଦର ଶ୍ରେଷ୍ଠତମ ଉଦାହରଣ । ସାରଳା ଦାସଙ୍କ ସମେତ ସମୁଦାୟ ପଂସଖାଗଣ କେବଳ ସଂସ୍କୃତ ଭାଷାରେ ରଚିତ ‘ପୁରାଣ’ ସାହିତ୍ୟକୁ ଅନୁସରଣ ପୂର୍ବକ ଓଡ଼ିଆ ସାହିତ୍ୟ ପାଇଁ ସୁଦୃଢ଼ ଭିତ୍ତିଭୂମି ପ୍ରସ୍ତୁତ କରିବାକୁ ସମର୍ଥ ହୋଇଛନ୍ତି । ଏ ପରିପ୍ରେକ୍ଷାରେ ‘ବିଲଙ୍କା ରାମାୟଣ’, ‘ଚଣ୍ଡୀପୁରାଣ’ (ସାରଳା ଦାସ) ‘ଜଗମୋହନ ରାମାୟଣ’ (ବଳରାମ ଦାସ), ଭାଗବତ (ଜଗନ୍ନାଥ ଦାସ), ‘ହରିବଂଶ’ (ଅଧ୍ୟୁତାନନ୍ଦ ଦାସ) ଏବଂ ‘ଶିବସ୍ୱରୋଦୟ’ (ଯଶୋବନ୍ତ ଦାସ) ପ୍ରଭୃତି ମଧ୍ୟଯୁଗୀୟ ସାହିତ୍ୟ ହେଉଛି ଭାବାନୁବାଦର ଏକ ଏକ ଅମ୍ଳାନ ନିଦର୍ଶନ ।

ରୀତିଯୁଗର ପରିବ୍ୟାପ୍ତ ପୃଷ୍ଠଭୂମିରେ ରଚିତ ହୋଇଥିବା ସମସ୍ତ ପୌରାଣିକ କଥାବସ୍ତୁ ସମ୍ବଳିତ କାବ୍ୟଗୁଡ଼ିକ ଗୋଟିଏ ଦିଗରେ ‘ରାମାୟଣ’ ଓ ‘ମହାଭାରତ’ର ମୂଳ ସଂସ୍କୃତ କଥାବସ୍ତୁର ଛାୟାରେ ପ୍ରସ୍ତୁତ ହୋଇଥିବା ସ୍ତଳେ, ଅନ୍ୟ ଦିଗରେ କାଳିଦାସ, ଭବଭୂତି ପ୍ରଭୃତି ସଂସ୍କୃତ ମହାକବିମାନଙ୍କ ରଚିତ କାବ୍ୟର କଥାବସ୍ତୁକୁ ଭିକରି ପରିକଳ୍ପିତ ହୋଇଥିବା ଲକ୍ଷ୍ୟ କରାଯାଇପାରେ । କେତେଗୁଡ଼ିଏ କାଳ୍ପନିକ କାବ୍ୟକୁ ବାଦଦେଲେ ଏ ଯୁଗରେ ପ୍ରାୟ ଅଧିକାଂଶ କାବ୍ୟ କବିତା ସଂସ୍କୃତ ମୂଳକାବ୍ୟକୃତି ଗୁଡ଼ିକର ଛାୟାନୁବାଦ ପର୍ଯ୍ୟାୟଭୁକ୍ତ ହୋଇପାରେ ବୋଲି ନିର୍ବିବାଦରେ ବୋଲା ଯାଇପାରେ । ସାରଳା ଦାସଙ୍କ ‘ମହାଭାରତ’ ଠାରୁ ଆରମ୍ଭ ହୋଇଥିବା ଅନୁବାଦର ଏହି ସୁଦୀର୍ଘ ପରମ୍ପରା, ରୀତିଯୁଗ ମଧ୍ୟ ଦେଇ ଆଧୁନିକ ଯୁଗ ପର୍ଯ୍ୟନ୍ତ ଯେ ସଂପ୍ରସାରିତ ଓ ପରିବ୍ୟାପ୍ତ ହୋଇଛି; ତାହାହିଁ ‘ଅନୁବାଦ’ ସାହିତ୍ୟର ବିପୁଳ ସମ୍ଭାବନାକୁ ଅତିରେ ସାବ୍ୟସ୍ତ କରିବାକୁ ସକ୍ଷମ ।

ଉନବିଂଶ ଶତକର ପ୍ରଥମ ଦଶନ୍ଧି ହେଉଛି ଓଡ଼ିଆ ଅନୁବାଦର ଆଧୁନିକ ଭିତ୍ତିଭୂମି । ୧୮୧୦ ମସିହାରେ ଖ୍ରୀଷ୍ଟିୟାନ୍ ପାଦ୍ରୀମାନଙ୍କ ପ୍ରୟାସରେ ସଂପୂର୍ଣ୍ଣ ଭାବରେ ବାଲକେଲ୍ ଗ୍ରନ୍ଥଟି ଅନୁଦିତ ହୋଇଛି ଓଡ଼ିଆ ଭାଷାରେ । ଏତଦ୍ ବ୍ୟତୀତ ପିଲଗ୍ରାମ୍ ପ୍ରୋଗ୍ରେସ୍ ତଥା ‘ନିଉଟେଷାମେ ‘ ଧର୍ମାୟ ଗ୍ରନ୍ଥକୁ ଯଥାକ୍ରମେ ଓ ସମସାମୟିକ ପୃଷ୍ଠଭୂମିରେ ‘ସ୍ୱର୍ଗାୟ ଯାତ୍ରାର ବୃ ାତ୍’ ଏବଂ ‘ଚାରୁପୁରାବୃ ’ ନାମରେ ମଧ୍ୟ ଆକ୍ଷରିକ ଅନୁବାଦ କରାଯାଇଛି । ଅଥଚ ଆଧୁନିକ ଅନୁବାଦର ସଫଳତା ପରିଲକ୍ଷିତ ହୋଇଥାଏ । ‘ଫୁଲମଣି’ ଓ ‘କରୁଣାର ବିବରଣ’ ଠାରୁ ବସ୍ତୁତଃ Mrs Huna Catherine Muller’s କ ଦ୍ୱାରା ୧୮୫୨ ମସିହାରେ ବଙ୍ଗଳା ଭାଷାରେ ରଚିତ ଏହି କ୍ଷୁଦ୍ର ଉପନ୍ୟାସଟିକୁ ୧୮୫୭ ମସିହାରେ ଓଡ଼ିଆ ଅନୁବାଦ କରିଥିଲେ ରେଭରେଣ୍ଡ ଜେ. ଷ୍ଟାବିନ୍ସ । ଏହାବାଦ୍ ପାଠ୍ୟପୁସ୍ତକର ଅଭାବ ପୁରଣ କରିବାକୁ ଯାଇ ବିଛନ୍ଦ ଚରଣ ପଟ୍ଟନାୟକ, ଈଶ୍ୱର ଚନ୍ଦ୍ର ବିଦ୍ୟାସାଗରଙ୍କ ରଚିତ ବଙ୍ଗଳା ‘ସୀତା ବନବାସ’କୁ ଓଡ଼ିଆରେ ଅନୁବାଦ କରିଛନ୍ତି । ଟୟନବାଙ୍କ ‘ଓଡ଼ିଶା ଇତିହାସ’ର କିୟଦଂଶକୁ ଅନୁବାଦ କରି ଜଗନ୍ନୋହନ ଲାଲା ‘ଓଡ଼ିଶା ବିଜୟ’ ନାମ ଦେଇଛନ୍ତି । ବଙ୍ଗଳା ବିଦ୍ୟାସାଗରଙ୍କ ଜୀବନ ଚରିତକୁ ମଧ୍ୟ ଫକୀରମୋହନ ଆକ୍ଷରିକ ଅନୁବାଦ କରିଛନ୍ତି ।

ମହାଭାରତ, ଉପନିଷଦ୍, ଗୀତା, ହରିବଂଶକୁ ମଧ୍ୟ ଓଡ଼ିଆରେ ଅନୁବାଦ କରିଛନ୍ତି ଫକୀରମୋହନ । ରାଧାନାଥ ରାୟ ସଂସ୍କୃତରୁ ‘ମେଘଦୂତ’ ଓ ତୁଳସୀ ସ୍ତବକର ଅନୁବାଦ ସହିତ ବିବେକୀ ଓ ଇତାଲୀୟ ଯୁବା’ର ମଧ୍ୟ ଇଂରାଜୀରୁ ଅନୁବାଦ କରିଥିଲେ । କାଳିଦାସଙ୍କ ରଘୁବଂଶ (୧୩ଶ) ସର୍ଗକୁ ଅଯୋଧ୍ୟା ପ୍ରତ୍ୟାବର୍ତ୍ତନ ନାମରେ ଅନୁଦ୍ୱିତ କରିଥିଲେ

ମଧୁସୂଦନ ରାଓ । ଉଇଲିୟମ କୁପରଙ୍କ ମୂଳ କବିତାକୁ ସେ ‘ନିର୍ବାସିତର ବିଳାପ’ ରୂପରେ ଓଡ଼ିଆ ଭାଷାନ୍ତର କରିଥିଲେ । ତାଙ୍କ ଦ୍ୱାରା ଅନ୍ୟ ଏକ ଇଂରାଜୀ ଅନୁଦିତ ଗଳ୍ପ ହେଉଛି ‘ପ୍ରଣୟର ଅଭୂତ ପରିଣାମ’ ।

ଅମାସ୍ ପାର୍ଲେମେଣ୍ଟ କବିତାକୁ ‘ଭ୍ରମଭଞ୍ଜନ’ ନାମରେ ଅନୁବାଦ କରିଥିଲେ ନାଟ୍ୟକାର ଜଗନ୍ନାଥନ ଲାଲା । ପାର୍ସି ଭାଷାରେ ରଚିତ ‘ଗୁଲିଷ୍ଟାନ’ କାବ୍ୟକୁ ‘ନ୍ୟାୟରତ୍ନାକର’ ନାମରେ ଓଡ଼ିଆ ଅନୁବାଦ କରିଥିଲେ ରାଧାଶ୍ୟାମ କର ।

ସଂସ୍କୃତ ଭାଷାରେ ପ୍ରସିଦ୍ଧି ଅର୍ଜନ କରିଥିବା ଅଭିଜ୍ଞାନ ଶାକୁନ୍ତଳମ୍, ବିକ୍ରମୋର୍ବଶୀ, ରତ୍ନସଂହାର, ନୈଷଧାୟ ଚରିତ, ଦଶକୁମାର ଚରିତ, ଉ ର ରାମଚରିତ ସମେତ ଶିଶୁପାଳ ପ୍ରଭୃତି ସାରସ୍ୱତ ସୃଷ୍ଟିର ଅନୁବାଦ କରିଥିଲେ ସୋନପୁର ରାଜା ବୀରମିତ୍ରୋଦୟ ସିଂହଦେଓ । ବାମଣୀ ରାଜା ବଡ଼କୁମାର ବଳଭଦ୍ର ଦେବ, ରତ୍ନସଂହାର, ରତ୍ନବଂଶ ଓ ‘କାଦମ୍ବରୀର ଅନୁବାଦ କରିଥିବା ବେଳେ କିଶୋର ଚନ୍ଦ୍ର ରାଜେନ୍ଦ୍ର ଦେବ ‘ବିଦଗ୍ଧ ମାଧବ’ ନାଟକର ଅନୁବାଦ କାର୍ଯ୍ୟ ସଂପାଦନ କରିଥିଲେ । ପଣ୍ଡିତ ଗୋପୀନାଥ ନନ୍ଦ ଓଡ଼ିଆ ଅନୁବାଦ ସାହିତ୍ୟକୁ ଏକ ନୂତନ ପରିପାଟୀ ପ୍ରଦାନ କରିଥିଲେ ।

ସତ୍ୟବାଦୀ ଲେଖକଗୋଷ୍ଠୀ ଅନୁବାଦ ସାହିତ୍ୟକୁ ଏକ ଭିନ୍ନ ପରମ୍ପରାରେ ପରିପୁଷ୍ଟ କରିଥିଲେ । ବିଦେଶୀ ସାହିତ୍ୟର ପଞ୍ଜର ଭିତରେ ଉତ୍କଳୀୟ ସାହିତ୍ୟ, ସଂସ୍କୃତିକୁ ସଂପ୍ଳାପନ କରି ଅନୁବାଦକୁ ଏକ ଭିନ୍ନ ପରିଚିତି ପ୍ରଦାନ କରିଥିଲେ । ଟେନିସନ୍ଙ୍କ ‘ଦି ପ୍ରିନ୍ସେସସ୍’କୁ ପ୍ରଣୟିନୀ ଏବଂ ଏନକ୍ ଆଡନ୍ କୁ ‘ଦାସ ନାଏକ’ରେ ପରିଣତ କରିଦେଲେ ।

ଏତଦ୍ ବ୍ୟତୀତ ‘ଅଥେଲୋ’କୁ ମାୟାଧର ମାନସିଂହ ସଫଳତାର ସହିତ ଓଡ଼ିଆ ଅନୁବାଦ କରିଥିଲେ । ମିସେସ୍ ଟୋଙ୍କ ରଚିତ ଅଙ୍କଲ ଟମ୍ସ କ୍ୟାପିନ୍ କୁ ଉଦୟନାଥ ଷଡ଼ଙ୍ଗୀ ଟମକକାଙ୍କ କୁଟୀର ନାମରେ ଅନୁଦିତ କରିଥିବା ସ୍ଥଳେ ସରଭେ ସଙ୍କ ‘ଡନ୍ କୁଇକ୍ସୋର୍ଟ୍’କୁ ଗୋବିନ୍ଦ ତ୍ରିପାଠୀ ‘ଡନ୍ କୁସ୍ତୀ’ ନାମରେ ଅନୁବାଦ କରିଥିଲେ । ଶ୍ରୀଗୀତଗୋବିନ୍ଦ ଏବଂ ‘ମେଘଦୂତ’କୁ ସଂସ୍କୃତରୁ ଓଡ଼ିଆ ଅନୁବାଦ କରିଥିଲେ ପଦ୍ମଶ୍ରୀ ରାଧାମୋହନ ଗଡ଼ନାୟକ । ମାକ୍ସିମ୍ ଗର୍କୀଙ୍କ ପ୍ରସିଦ୍ଧ ଉପନ୍ୟାସ ‘ମଦର’କୁ ଅନନ୍ତ ପଟ୍ଟନାୟକ ‘ମା’ ନାମରେ ଏବଂ ଲୋଲୋକଭଙ୍କ Mom’s Lot କୁ ‘ଭାଗ୍ୟରୁ ଖିଏ’ ନାମରେ ଅନୁଦିତ କରିଥିଲେ । ଲିଓ ଟଲଷ୍ଟୟଙ୍କ War and Peace କୁ ଗୋପୀନାଥ ମହାନ୍ତି ‘ଯୁଦ୍ଧ ଓ ଶାନ୍ତି’ ରୂପରେ ଅନୁବାଦ କରିଥିବା ବେଳେ ହିନ୍ଦୀ ସାହିତ୍ୟରେ ପ୍ରେମଚନ୍ଦ୍ରଙ୍କ ରଚିତ ‘ଗୋଦାନ’, ‘ଗବନ’ ଓ ‘ପ୍ରେମାଶ୍ରମ’କୁ ଅନୁଦିତ କରିଥିଲେ ପ୍ରଫେସର ଗୋଲୋକ ବିହାରୀ ଧଳ । ଏଥିସହ ସେ ରାଜଗୋପାଳଚାରୀଙ୍କ Our Culture କୁ ‘ଆମ ସଂସ୍କୃତି’ ନାମରେ ମଧ୍ୟ ଅନୁବାଦ କରିଥିଲେ ।

ପ୍ରାବନ୍ଧିକ ଚି ରଞ୍ଜନ ଦାସଙ୍କର ରହିଛି ଓଡ଼ିଆ ଅନୁବାଦ ସାହିତ୍ୟକୁ ଏକ ବିଶେଷ ଅବଦାନ । ବିଭିନ୍ନ ଭାଷାରୁ ଅନୁଦିତ ତାଙ୍କ ପୁସ୍ତକମାନଙ୍କ ମଧ୍ୟରେ ରହିଛି, ଦାସୀ ସିଲିଆ; ରାଜକୁମାର, ମହାମାନବ, ବିଦ୍ରୋହୀ ଆତ୍ମା, ମୋ ଜୀବନ ଓ ସାଧନା, ସମ୍ମୋହିନୀ, ତକ୍କର ଜିଭାଗୋ, ମାନବ ଯୁଗତକ୍କ, ମାତୃ ରଚନାବଳୀ ପ୍ରମୁଖ ଅନେକ ସଫଳ ସାରସ୍ୱତ ସୃଷ୍ଟି ।

ଭୂତାତ୍ମକ ନୀତିଶତକ, 'ଶୃଙ୍ଖାରଣତକ' ଏବଂ 'ବୈରାଗ୍ୟ ଶତକ'ର ଓଡ଼ିଆ ଅନୁବାଦ କରିଛନ୍ତି ବିଶିଷ୍ଟ ରାଜନେତା ଜାନକୀବଲ୍ଲଭ ପଟ୍ଟନାୟକ । ଏତଦ୍ ବ୍ୟତୀତ ମହାଭାରତ, ଭାଗବତ ଓ ରାମାୟଣ ଭଳି ସଂସ୍କୃତ ମହାପୁରାଣକୁ ମଧ୍ୟ ସେ ଓଡ଼ିଆ ଭାଷାରେ ରୂପାନ୍ତରିତ କରିଛନ୍ତି । ଯୁଗଳ କିଶୋର ଦ କ୍ଷ ଅନୁଦିତ ପୁସ୍ତକମାନଙ୍କ ଭିତରେ ରହିଛି ବିମଳ ମିତ୍ରଙ୍କ ସ୍ତ୍ରୀ, ରାତିର କଳିକତା, ଆସାମୀ ହାଜିର, ଗୁଲମୋହର, ନିବେଦନ ଇତି ପ୍ରଭୃତି । ସେହିଭଳି ସମରେଶ ମଲ୍ଲମଦାରଙ୍କ କାଳବେଳା, ମୋହିନୀ, ଭିକ୍ଟୋରିଆ ବଗିଚା ଓ ଶରଣାଗତ, ଆଶାପୂର୍ଣ୍ଣା ଦେବୀଙ୍କ ଚକ୍ରମା ବଦଳିଯାଏ, ନାରାୟଣ ସାନ୍ନ୍ୟାଲ୍‌ଙ୍କ ଲାତଳୀ ବେଗମ୍ ତଥା ଶରତ ଚନ୍ଦ୍ରଙ୍କ ଦେବଦାସ, ବିପ୍ରଦାସ, ଦ । ଏବଂ ବିରାଜବୋହୂ ପ୍ରଭୃତି ଲୋକପ୍ରିୟ କଥାକୃତି । ଉପନ୍ୟାସର ଓଡ଼ିଆ ଆନୁବାଦକ ଭାବରେ ନୀଳମଣି ମିଶ୍ରଙ୍କର ରହିଛି ଯଥେଷ୍ଟ ସୁଖ୍ୟାତି । ସେହିଭଳି ଅନୁବାଦକ ଉମାଶଙ୍କର ପଣ୍ଡାଙ୍କର ରହିଛି ଅନୁଦାତା, କାଗଜଫୁଲ, ଅହଂକାର ଚାଣକ୍ୟ, ମହାଭୋକ, ଢେଉ, ହେ ଅନନ୍ତପୁଣ୍ୟ, ସୁଲୀ ଏବଂ ଅପତ୍ୟରଇତିକ୍ୟା । ଭି.ଆର୍. କୃଷ୍ଣ ଆୟାରଙ୍କ **Death and after** କୁ 'ମୃତ୍ୟୁ ପରେ' ନାମରେ ଭାଷାନ୍ତରିତ କରିଛନ୍ତି ଅନୁବାଦକ ଧରଣୀଧର ପାଣିଗ୍ରାହୀ । ନୋବେଲ୍ ପୁରସ୍କାରପ୍ରାପ୍ତ 'ଗୀତାଞ୍ଜଳି' (ରବୀନ୍ଦ୍ରନାଥ)କୁ ଓଡ଼ିଆରେ ଅନୁଦିତ କରିଛନ୍ତି ନରସିଂହ ମିଶ୍ର । ଯୋଗେଶ୍ ଚନ୍ଦ୍ର ରାୟ ବିଦ୍ୟାନିଧିଙ୍କ ଜୀବନୀକୁ ଯା ମନେପଡ଼େ ନାମରେ ଅନୁଦିତ କରିଛନ୍ତି ।

'ଅନୁବାଦ ଚ' ସମଗ୍ର ଓଡ଼ିଆ ସାହିତ୍ୟ ତଥା ବିଶ୍ୱ ସାହିତ୍ୟକୁ ଯୋଡ଼ିବାରେ ସାହାଯ୍ୟ କରିଛି । ଅନୁବାଦ ଚ ଏବଂ ଅନୁବାଦ ସାହିତ୍ୟ ସାମଗ୍ରିକ ଭାବରେ ମଣିଷ ସମାଜ ସହିତ ସଂପର୍କ ସ୍ଥାପନ କରିବାରେ ଏକ ବିଶିଷ୍ଟ ବିଭାବ ଭାବରେ ଏକ ବିଶେଷ ସ୍ଥାନ ଗ୍ରହଣ କରିଛି । "ବସୁଧୈବ କୁଟୁମ୍ବକମ୍"ର ମନ୍ତ୍ରରେ ଅଭିମନ୍ବିତ କରିଛି ଅନୁବାଦ ଚ ।

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