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PRANANATH COLLEGE (AUTONOMOUS), KHORDHA

PRANANATH COLLEGE (AUTONOMOUS)
Khordha

MANJARI

Journal of Science and Social Science

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From the Chief Editorial Advisor's Desk

Manjari - A Journal on Science and Social Science is ready for release on the occasion of our college's 64th Commemoration Day. It is a medium of expression to present ideas by faculty members and students. It encourages everyone to contribute their research paper and articles. It will help in sharing knowledge and skills.

I congratulate the Editor-in-Chief and associates for their active involvement in this publication.

Dr. Ajanta Satpathy
Principal,
Prananath College (Autonomous),
Khordha,
Chief Editorial Advisor

Editor's Note

Manjari as an inter-disciplinary journal promotes innovative research on different topics of importance with changing perspectives. It is an ISSN journal committed to the study of relevant topics on language, literature, humanities, science, commerce and policy issues relating to development. It focuses on the way in which advances in different fields of research influence society and vice-versa. Diversity of theoretical approaches and methods is obviously found in this journal as it encompasses topics on different branches of knowledge. Research articles of scholars from the faculty of this college and other institutions and organizations get published in this journal.

The research journal Manjari has maintained the continum . It is genuinely hoped that this volume of Manjari would be helpful in enhancing the horizon of the thought process of the students, researchers and teachers.

Dr. Sunita Tripathy
Editor

Acknowledgement

Manjari 2021-2022 is an output of the process of intellectual pursuit carried on by the academia of Prananath College (Autonomous), Khordha. Its publication could be accomplished by the concerted efforts of the researchers, editors and printers.

I am thankful to the Chief Editorial Advisor, Dr. Ranjita Sethi for her inspiration and encouragement to get the work done in due time. I acknowledge the enthusiasm and endeavour of my co-editors, Dr. Sambit Mishra, Dr. Sunita Tripathy and Dr. Sushil Kumar Pattanaik for the successful accomplishment of the work. I owe a lot to the galaxy of scholars for contributing their valuable research works to this journal. That includes the working, retired and transferred teachers of this college and researchers from other institutions. I sincerely thank Shri Subhranshu Ranjan Biswal and Shri Sourya Ranjan Biswal for printing this journal.

Dr. Sunita Tripathy
Editor

MANJARI, a journal of Science and Social Science is intended primarily as a medium of research publication for the academics of Prananath (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.

The views expressed in various articles are those of the author(s) and not necessarily of the publisher or editor(s). The author(s) would be responsible for copy right violation, if any articles or photographs are reproduced without prior permission from the publisher or author(s).

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ISSUE OF COGNITIVE DISABILITY AND MORAL RESPONSIBILITY

Dr. Mousumi Kanungo*

ABSTRACT

Cognitive disability has become a common problem across all demographics of people. Whether on the lowest moral plane or on the highest plane of wisdom, cognitive disability is considered to have less worthy of dignity and of life. Any responsible moralist can feel the gravity of the issue. Although common people are not so much sensible, the moralists align their intellectual pursuit with such people. This paper focuses upon the pitiable attitudes of the people with cognitive disability through bio- ethics, health-care, policy decision and decent behavior to these individuals effective consequences can follow. As cognitive disability is not a disease and not curable, ethical effort are very much important for its decline.

KEYWORDS: Cognitive Disability, Rationality Mental capacity, Adaptive behavior, Social Skill.

INTRODUCTION

In philosophical accounts reason is generally regarded to be the ground for human dignity. Man is accomplished with special quality of rationality along with it, the mantles of equality, justice, responsibility and moral fellowship are extended over him. John Paul II states "before the demands of morality we are all absolutely equal" But the mental capacity of all human beings are not equal. The relativistic view therefore illustrates that the mental capacity of man is an attribute of 'more' or bless' People with cognitive disability are individuals who have a diminished capacity for rational deliberation. Yet they are human beings. At this juncture, our morality should entail us to give a genuine thought for them. This paper focuses upon the various problems faced by the cognitively disabled and upon the possible reflective thoughts for them, which might lead to the minimization of the issue.

The term 'Cognitive disability' is associated with persons who have less mental capacity, in major life activities e.g. learning, self-help, communication, working for independent living and social skill. They lack the ability to protect themselves against neglect and abuse. Cognitive disability hinders ways for adaptive behavior in applying the social and practical skill in everyday life like personal care, social problem solving skill, dressing eating skill and following rules. The following definition would reflect some characteristics of a cognitively disabled person significantly subaverage general intellectual functioning, existing concurrently with deficits in adaptive behavior and manifested during the developmental period, that adversely affects a child's educational performance? Through the use of standardized tests of intelligence (I.Q) and adaptive behaviours cognitive disabled persons are categorized in four

1- Mild Cognitive Disability
2- Moderate Cognitive Disability

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3- Severe Cognitive Disability
4- Profound Cognitive Disability

(I) Mild Cognitive Disability- Majority (89%) of the cognitive disabled persons constitute the category of mild cognitive disability. They are found to have very slow conceptual development slow learning of social and practical skill. They can learn only when they obtain minimal levels of support People with 1,Q level of 55-70 are regarded as mild cognitive disable,

(II) Moderate Cognitive Disability- People with l.Q level of 40-55 constitute this group people with moderate cognitive disability can indulge themselves in self-care with moderate support. They can travel to familiar places in their community. They can learn basic skill to safety and health.

(III) Severe Cognitive Disability- Persons with I.Q. of 325-40 level are regarded as severe cognitive disabled. They need supervision and family care in social setting. They have limited abilities in understanding speech and limited communication skill. That is why they always manifest delay.

(IV) Profound Cognitive Disability- Persons with less than 25 l.Q. Level belong to this disability group. They can't live independently. They possess very limited ability to communicate. Without close supervision and help, they can't do any self-care activities.

(V) It is assessed that the persons with cognitive disability take a longer time to learn anything. They have trouble in seeing the consequences of their action. They can't understand the complex ideas, abstract language and social rules as other people. The problem of cognitive disability need to be acknowledged by the members of the society. Let us respect the issue. Ethical inquiry is both intrinsically and instrumentally important for this. Cognitive disability is not a disease and is not curable. It is thus a high task for us to do much in the socialization process for the acceptance of people with cognitive disability. The following tips if taken into account and work out sincerely, the cognitive disabled persons can live a satisfying and peaceful life.

- They should be treated fairly and respectfully.
- Persuade their family members to show them love, affection and supportive behavior.
- Provide them chance to be with those persons, who are already emotionally connected and in interpersonal relationship.
- Provide support and assistance for any good action they want to do
- Be patient while dealing with them
- Be prepared for their bluntness.
- Encourage independence in them.

- Talk with them in very simple and clear language instead of complex language.
- Talk with them slowly and with a low voice
- Make personal counseling with them.
- Provide them opportunities in social activities of the community.
- Ask them their likes, dislikes and personal need
- Ask them their thoughts and allow them to reciprocate
- Understand their sense of fun, enjoyment and simplicity.

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PRELIMINARY CHECKLIST OF PHYTODIVERSITY OCCURRING IN PRANANATH COLLEGE (AUTONOMOUS), KHURDA, ODISHA: A MEDICINAL, CONSERVATIONAL AND ENVIRONMENTAL STUDY

Binodini Mishra*

ABSTRACT

A checklist of the plant diversity in the campus of Prananath College (Autonomous), Khordha was prepared during 2019-20. A total of 241 vascular plant species belonging to 72 different families were recorded including four species of Gymnosperms. Aquatic plants, medicinal plants and ornamental plants are included in the study area. Among the families Poaceae, Fabaceae, Apocynaceae and Euphorbiaceae were the dominating families of the vascular plants in the study area. Paper, also gives attention towards the medicinal values, conservation of bio-resources of the campus and proper utilization of bio-wealth in research, academic activities and other uses. Documentation of flora check list will be helpful in the environmental study too.

KEYWORDS: Plant diversity, Vascular plants, Medicinal plants, Aquatic plants

INTRODUCTION

Phytodiversity refers to wide variety of plant species in their natural environment. It is concerned with the ecosystem balance, climate, erosion and shelter. Floristic studies provide information on floristic pattern, new entrant, present position, rare, endemic and threatened taxa in a particular phytogeographical area. Knowledge of flora of any region is essential for the study of its biodiversity. It is essential to prepare documentations of local flora of urban areas where there is severe threat to natural vegetation that are in different stage of vulnerability (Padalia et al., 2004). Preparation of the flora of smaller areas like districts, sub-divisions, villages or institutions is essential for understanding the ecosystem function and conservation and accordingly natural resource management and planning activities can be taken up at local level.

Urbanization is spreading at a gallop across the world, pivotal challenge for conservation is to understand how it affects the biodiversity (McKinney, 2002). Urban-institutional ecosystems differ from forest one in a number of ways (Marzluff et al., 2008; Haase et al., 2014). Natural landscapes, peculiar species composition and habitat add to nature conservation. Kumar and Satapathy (2011) studied the floral wealth of the campus of regional institute of education and reported 77 herbaceous medicinal plants species with their utilization in research as well as in conservation of bio-resources. It is believed that the plant resources play a vital role in balancing pollution and other environmental factors in the institutional campus.

The objectives of the present study is to survey, identify the plants in the campus of Prananath College (Autonomous), Khordha and to evaluate the socio-economic importance particularly their medicinal values and conserving and protecting the plant

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species from their depletion for maintaining the ecosystem of the institution.
1- Mild Cognitive Disability
2- Moderate Cognitive Disability

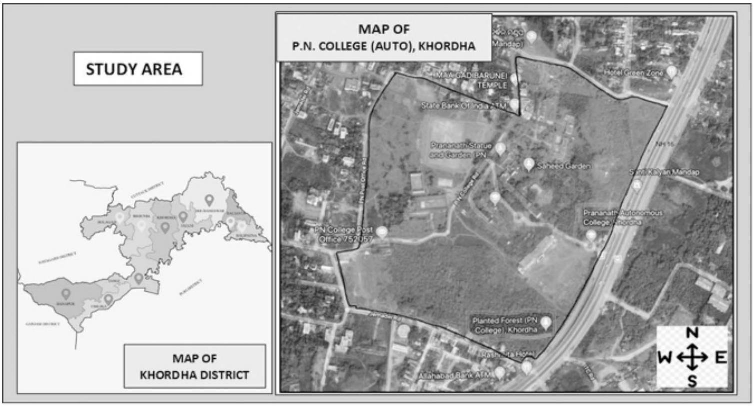
Methodology
Study Area

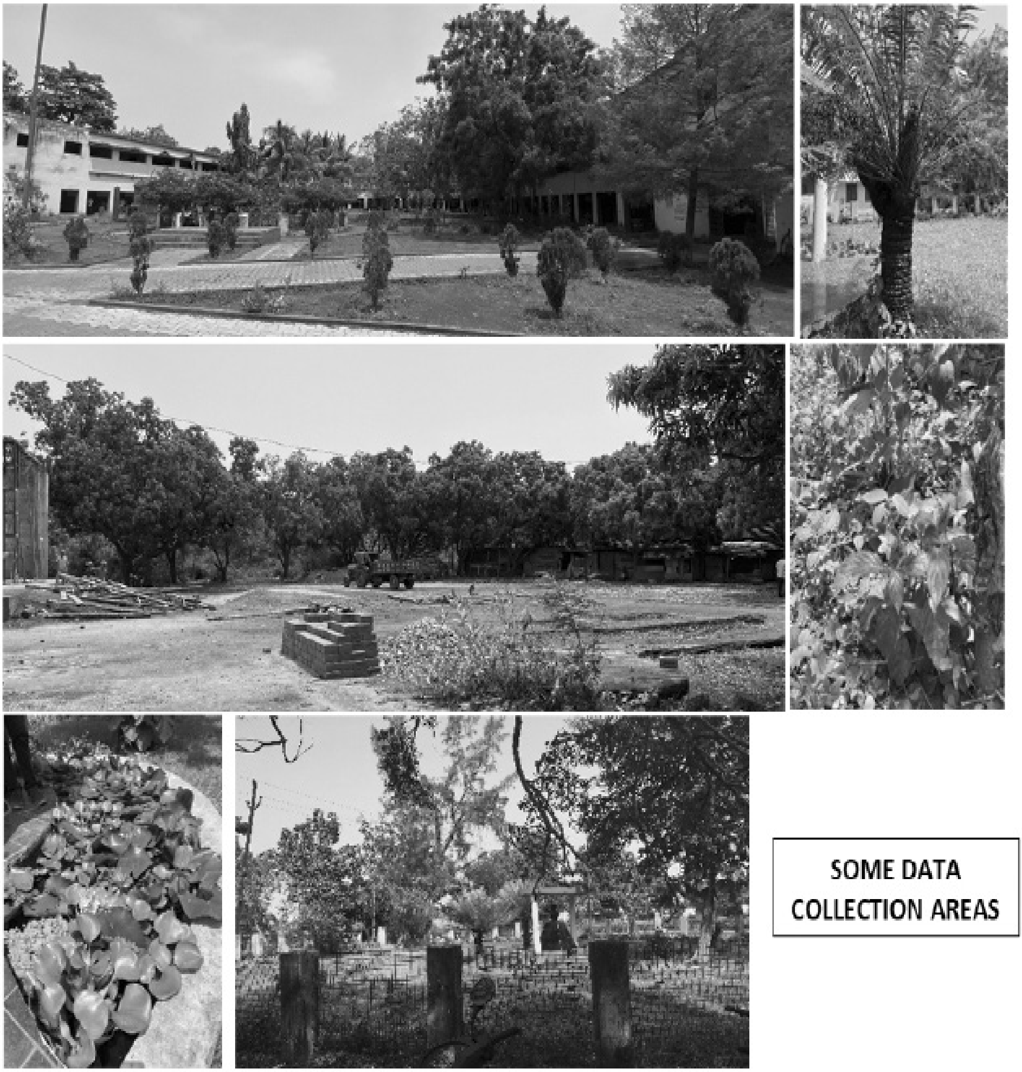
Prananath College, named after the great freedom fighter Late Prananath Pattanaik, the founder Secretary of this institution established in the year 1959. Later it became a degree college in Arts in the year 1963. About seven thousands of students are studying in this institution. Presently Prananath Autonomous College located in the Khordha district along the NH16 at 20°10’48”N latitude and 85°38’21”E longitude covering an area of 74.428 Acre about 25 Km from Bhubaneswar, State Capital of Odisha. The built up area for class rooms, laboratories, halls, library, office hostels etc. covers only 4 Acres of land approximately (Fig.1). Khordha comes under the laterite sub-region. The temperature varies averagely from 41.40C in summer to 9.50C in winter. The annual rainfall is 1443 mm (http://khordha.nic.in/topography.htm). Though the institution is in the outskirt of Khordha town and free from pollution, its environment is very fresh and healthy due to presence of large number of plants.

Data Collection and identification of plants

Field study was undertaken at different months of the year during 2019-20 in the campus of PN College (Auto.), Khordha. The campus was made into different units to locate the position of plants. Plant specimens focusing on the habits of the flowering plants like herbs, grasses, shrubs, climbers and tree were collected to study their systematic position for identification. The Botany of Bihar and Odisha (Haines, 1921-1925), The Flora of Odisha (Saxena and Brahmam, 1994-1996) were referred. Photographs were taken and vernacular (Local) name were mentioned against the plant. The ethnobotanical studies were carried out referring to various journals.

Fig. 1: Map of study area. The above map of the study area was captured from Google Map and rendered by using Microsoft paint.





SOME DATA COLLECTION AREAS

Table1: List of species recorded from the campus of Prananath College (Autonomous), College, Khordha, Odisha

Sl. no.	Botanical names	Family	Local name	English Name	Diseases for which used
Tree					
	Acacia auriculiformis A.Cunn. ex Benth.	Fabaceae	Acacia	Black wattle	Sore eyes, aches, rheumatism, allergy, itching, rashes, CNS depressant, antioxidant, antifungal, antimalarial, pesticidal, antidiabetic activities (Samanta et al, 2019)
	Acacia nilotica (Linn.) Willd.	Fabaceae	Babul	Gum arabic tree	Anti-microbial, anti-plasmodial and antioxidant activity, treatment of human immunodeficiency virus, hepatitis C virus and cancer, venereal diseases, nausea, burns and wounds, stomachache and diarrhea (Roozbe and Darvish, 2016)
	Adina cordifolia (Roxb.) Brandis syn *Haldinia cordifolia*	Rubiaceae	Kuruma/ Holondo	Haldu	Chronic cough, jaundice, stomachache, Cancer, Diabetes. The Roots are astringent and constipating, and are useful in diarrhea and dysentery. (Aishwarya et al, 2021)

	Aegle marmelos (Linn.) Corr.	Rutaceae	Bela	bael	**Leaf extract**: ulcers, abscess, backache, vomiting, cuts, weakness of heart, acute bronchitis, blood sugars, diarrhea, dropsy, beriberi, laxative. (George et al, 2003) **Root bark**: intermittent fevers, fish poison, heart palpitation, melancholia and hypoglysemia (Gaur, 1999). **Flower extract**: tonic for the stomach, intestine, anti- dysenteric, anti-diabetic, diaphoretic and local anesthetic (Rahman et al, 1986), **Fruits**: diarrhea, dysentery, gastric troubles, constipation, laxative, tonic, digestive, brain and heart tonic, ulcer, intestinal parasites, gonorrhea, epilepsy (Gaur, 1999)
	Albizia lebbeck (L.) Benth.	Fabaceae	Sirisa (Kala)	woman's tongue	Blood purifier, jundice, antidote, general tonic, anti-inflamatory, migraine, leprosy, toothache (Waseem et al, 2020)
	Albizia odoratissima (L.f.) Benth.	Fabaceae	Tinia	Ceylon rosewood	Leprosy, ulcers, burns and asthma. (8.Kirtikar) Bark: antibacterial and antifungal (Dinesh et al, 2011)
	Albizzia procera (Roxb.) Benth.	Fabaceae	Sirisa (Dhala)	White Siris	Anti-cancer activity. common traditional use: spermicidal activity, rheumatism, ulcers, haemorrhage and useful in treating problems of pregnancy and worm infection (Sivakrishnan and Kavitha , 2018)

	Alstonia scholaris (L.) R.Br.	Apocynaceae	Chhatiana	white cheesewood	fever, asthma, leucorrhea, eczema, indigestion and also to heal spider bites (Bhandary, 2020)
	Anacardium occidentale L.	Anacardiaceae	Cashew	Cashew	diarrhea, constipation, pain and inflammation Antioxidant, antimicrobial, and anticancer (Thomas et al,2015)
	Anthocephalus cadamba (Roxb.) Miq.	Rubiaceae	Kadamba	kadam	diabetes, diarrhoea, fever, inflammation, haemoptysis, cold, vomit, infections, wounds, debilitation, snake bite and antibacterial activity (Pathak et al,2022)
	Araucaria heterophylla (Salisb.) Franco.	Araucariaceae	Aurakaria	Chilian pine	Anti-inflammatory, anti-ulcer, antiviral, neuro-protective, anti-depressant and anti-coagulant.(Aslam et al,2013)
	Areca catechu L.	Arecaceae	Gua	Betel-nut Palm	leucoderma, diarrhea, anaemia, obesity, leprosy, astringent, diuretic, digestion-promoting, stimulant, wound healing and laxative agent, antidepressant, antihelmintic, antihypertensive, antioxidant, antiallergic, antifungal and antimicrobial but it is considered as **carcinogenic** (Grover, 2021)
	Artocarpus heterophyllus Lam.	Moraceae	Panasa	Jackfruit	anti-cancer, antihypertensive, diarrhea and dysentery, asthma, prevent ringworm infection, and heal cracking of the feet.Bark- as nasal drops for headache (Tyagi, 2015)

	Azadirachta indica A. Juss	Meliaceae	Nimba	Neem (The Wonder Tree)	Dermatitis, Antioxidant, antifungal and antibacterial, anti-inflammatory antiarthritic, antipyretic, hypoglycemic, antigastric ulcer, antimalarial and antitumour, anticancer activities (Sharma and Vaquil, 2018)
	Bombax ceiba L.	Malvaceae	Simuli /Bura	cotton tree	Bark - combat fever, heartwood: anti-diabetics; bark juice reduces stomachache.(1)
	Bridelia retusa (L.) A.Juss.	Phyllanthaceae	Kasi	Spinous Kino Tree	Rheumatism, diabetes, diarrhea, dysentery, removal of urinary concretions,
	Buchanania lanzan Spreng.	Anacardiaceae	Chara	chironji	antidiabetic, antihyperlipidemic, antioxidant, anti-inflammatory, wound healing, antidiarrheal, antivenom activity (Patil & Rothe, 2017)
	Butea superba Roxb.	Fabaceae	Palasa	Butea Gum Tree	Root- to cure goitr ("Galaganda"), Herbal Viagra
	Caesalpinia pulcherrima (L.) Sw.	Fabaceae	Krusnachuda	Peacock Flower	Anti-inflammatory, anti-obesity, to treat minor injuries or to relieve fever (Anju and Zachariah, 2013)
	Callistemon citrinus (Curtis) Dum.Cours.	Myrtaceae	Bottle brush	lemon bottlebrush	Treatment of diarrhoea, dysentery and rheumatism, anticough, antibronchtits and insecticide (Sutar, 2014)
	Carica papaya L.	Rubiaceae	Amrutabhanda	Papaya	Vitamins A, B and C, proteolytic enzymes (papain and chymopapain) thus anti-viral, antibacterial, antifungal, anti-inflammatory, anti-hypertensive, hypoglycaemic and hypolipidaemic, wound healing, free radical scavenging, anti-sickling, neuroprotective, diuretic, abortifacient and antifertility properties.(Arabind et al, 2013)

	Caryota urens L.	Arecaceae	Jaggary Palm	fishtail palm	Seminal weakness and urinary disorders, gastric ulcer, migraine headaches, snake bite poisoning, as well as rheumatic swellings. (Vaishnavi et al 2013)
	Cassia alata L.	Fabaceae	Jadumari	Candle Bush	As laxative, hyper tension, leprosy, ringworm infection, ophthalmic, skin diseases and liver disorders. (Dewi et al, 2019)
	Cassia fistula L.	Fabaceae	Sunari	Amaltas	Joint pain, migraine, chest pain and blood dysentery, laxative. Root-useful in fever, heart diseases, retained excretions and biliousness. (https://www.nhp.gov.in/amaltas-cassia-fistula)
	Cassia siamea Lam.	Fabaceae	Chakundi	cassia tree	Antimicrobial, antimalarial, antidiabetic, anticancer, hypotensive, diuretic, antioxidant, laxative, anti-inflammatory, analgesic, antipyretic, anxiolytic, antidepressant, and sedative activities. (Camille, 2014)
	Casuarina equisetifolia Linn.	Casuarinaceae	Jhaun	Australian pine	Nervous disorders, acne, throat infections, stomach ulcer, constipation, cough, diabetes, diarrhoea, dysentery, gonorrhea. (Mamillapalli et al, 2022)
	Ceiba pentandra (L.) Gaertn.	Malvaceae	Sweta Simili	cotton	Diuretic, aphrodisiac, headache, type II diabetes.
	Cleistanthus collinus (Roxb.) Benth. ex Hook.f.	Phyllanthaceae	Karada	Karra	Poisonous plant, antiseptic, antifungal, insecticidal, and larvicidal, anticancer property
	Cocos nucifera L.	Arecaceae-monocot	Nadia	Coconut	Antibacterial, antifungal, antiviral, antiparasitic, antidermatophytic, antioxidant, hypoglycemic, hepatoprotective, immunostimulant, antidiabetic

	Dalbergia latifolia Roxb.	Fabaceae	Sisoo	Indian rosewood/ shisham	Tannins from the bark are used to produce medicines for the treatment of diarrhoea, worms, indigestion, and leprosy.
	Dalbergia paniculata Roxb.	Fabaceae	Barbakulia / Dhobi	Passi	Dyspepsia, leprosy and allied obstinate skin diseases. Seed oil is used in rheumatism and cutaneous diseases
	Delonix regia (Bojer ex Hook.) Raf.	fabaceae	Krushnachuda	Flame Tree	Anti-diabetic, Anti-bacterial, Anti-diarrheal, Hepatoprotective/Cytotoxic property, Anti-microbial, Anti-Inflammatory.
	Desmodium oojeinensis (Roxb.) H.Ohashi	Fabaceae	Bandhana	Ujjain Desmodium	Anti-inflammatory, antispasmodic, astringent, anaemia, leucoderma, ulcers, diarrhoea, dysentery and fevers.
	Dillenia indica L.	Dilleniaceae	Oau	Elephant Apple	indigestion, asthma, influenza, dysentery, jaundice, weakness and rheumatic pain
	Diospyros sylvatica Roxb.	Ebenaceae	Kalucha	Forest Ebony	diarrhea, cholera, dysentery, intermittent fevers, bleeding gums, bronchitis, carbuncles, cough, cramps, pneumonia, syphilis, tumors, etc.
	Dypsis lutescens (H.Wendl.) Beentje & J.Dransf.	Arecaceae	Areca palm	Butterfly palm	Diabetes, GI diseases, ulcer preventive, Heart diseases, CNS disorder (Depression, seizures), anti-allergic
	Elaeodendron glaucum (Rottb.) Pers.	Celastraceae	Chauli	Ceylon Tea	Treatment of certain nerve diseases, particularly to rouse women from hysteria, anti-inflammatory, antioxidant
	Erythrina indica Lam.	Fabaceae	Paladhua	Indian coral tree	Inhaling of well crushed leaves by nostrils relieves headache.
	Ficus bengalensis L.	Moraceae	Bara	banyan	Anti-arthritic, antimicrobial, analgesic & antipyretic
	Ficus infectoria (Miq.) Miq.	Moraceae	Jari	White Fig	Antiulcer, antibacterial, anti-diabetic, in the treatment of gonorrhea and skin diseases.

	Ficus recemosa L.	Moraceae	Dimiri	Cluster fig	Diabetes, liver disorders, diarrhea, inflammatory conditions, hemorrhoids, respiratory, and urinary diseases. (Kirtikar and Basu, 1987)
	Ficus religiosa L.	Moraceae	Aswatha	Sacred fig tree	Antiulcer, antibacterial, anti-diabetic, in the treatment of gonorrhea and skin diseases.
	Flacourtia indica (Burm. f.) Merr.	Salicaceae	Bhaincha	Indian plum	Blood disorders, digestive, jaundice, liver disorders
	Garuga pinnata Roxb.	Burseraceae	Pitamoi	grey downy balsam	Fruit-stomachic, leaf-astringent, antiasthmatic, bark-antidiabetic
	Gmelina arborea Roxb.	Lamiaceae	Gambhari	White Teak	Astringent, bitter, digestive, cardiotonic, diuretic, laxative and pulmonary and nervine tonic. (Kumar et al, 2011)
	Holarrhena antidysenterica (L.) Wall. ex A. DC.	Apocynaceae	Kurei	Kurchi	Analgesic, antibacterial, anti-diarrhoeal, anti-amoebic, anti-inflammatory and anti-haemorrhoidal anti-malarial, anti-diabetic, anti-oxidant, anti-urolithic, anti-mutagenic
	Hyophorbe lagenicaulis (L.H.Bailey) H.E.Moore	Arecaceae	Bottle palm	Bottle palm	Anemia, Chronic fatigue, Cyanide Poisoning, Digestion problems, Emmoiliant, Fights Depression, High cholestrol, Indigestion, Skin Disorders
	Ixora parviflora Lam.	Rubiaceae	Tellu/ kuruan	Torch Tree	Hemoptysis, catarrhal bronchitis, and dysmenorrhea.
	Kydia calycina Roxb.	Malvaceae	Kapasia	Kydia	Leaves - skin diseases and body pains. Bark -clarifying sugar.
	Lagerstroemia parviflora Roxb.	Lythraceae	Sidha	crape myrtle	Edema, diabetes, urinary dysfunction, fevers, and digestive disorders, control cholesterol and blood pressure, helps in weight loss.
	Lagerstroemia speciosa (L.) Pers.	Lythraceae	Patuli	pride of India	To lower blood sugar in the body (anti-diabetic)

	Madhuca indica J. F. Gmel.	Sapotaceae	Mahula	Butternut tree	Anti-diabetic, antiulcer, hepato protective, anti-pyretic, anti-fertility, analgesic, anti-oxidant, swelling, inflammation, piles, emetic, dermatological, laxative, tonic, anti-burn, anti-earth worm, wound healing headache and many more problems.
	Mangifera Indica L.	Anacardiaceae	Amba		antioxidant, anti-inflammatory, and anticancer
	Manilkara zapota (L.) P.Royen	Sapotaceae	Sapota	naseberry	Treat coughs and colds and possess diuretic, antidiarrheal, antibiotic, antihyperglycemic, and hypocholesterolemic effects.
	Melia azedarach L.	Meliaceae	Mahalimba	Persian Lilac	Anti-oxidative, analgesic, anti-Inflammatory, insecticidal, rodenticidal, anti-diarrhoeal, deobstruent, diuretic, anti-diabetic, cathartic, emetic, anti-rheumatic and antihypertensive.
	Michelia champaca (L.) Baill. ex Pierre-	Magnoliaceae	Champa	champak	Bleeding disorders, urinary infection, poisoning, worm infestation, cardiac tonic, ulcers, wounds, diabetes
	Millettia pinnata (L.) Panigrahi syn. *Pongamia glabra* Vent.	Fabaceae	Karanja	Indian beech	treatment of tumors, piles, skin diseases, gonorrhea, cleaning gums, teeth, and ulcers
	Mimusops elengi L.	Sapotaceae	Baula	Spanish Cherry	Strengthening teeth, anthelmintic, astringent tonic, anti-dote to snake-venom, diarrhea, antifungal, antibacterial
	Moringa oleifera Lam.	Moringaceae	Sajana	Drum stick	Anti-diabetic, Anticancer, antioxidant, anti-inflammatory, lower cholesterol
	Murraya koenigii (L) Sprengel	Rutaceae	Bhursunga	Curry Leaf	antioxidant, antidiabetic, anti-inflammatory, antitumor, reduce high cholesterol and neuroprotective activities

	Nyctanthes arbor-tristis L.	Oleaceae	Gangasiuli	Night Blooming Jasmine	Anti-helminthic and anti-pyretic besides its use as a laxative, in rheumatism, skin ailments and as a sedative. (Kirtikar and Basu, 1987)
	Phyllanthus acidus (Linn.) Skeels	Phyllanthaceae	Narakoli	Gooseberry	Used in inflammatory, anti-rheumatism, bronchitis, asthma, respiratory disorder, hepatic diseases and diabetes
	Phyllanthus emblica Linn.	Phyllanthaceae	Amla/Anla	Indian gooseberry	Source of vitamin C, amino acids, minerals, diarrhea, jaundice, and inflammation, antidiabetic, hypolipidemic, antibacterial, antioxidant, antiulcerogenic, hepatoprotective, gastro protective, and chemo preventive
	Pistacia vera L.	Anacardiaceae	Pesta badam	pistachio	Tonic, aphrodisiac, antiseptic, antihypertensive and management of dental, gastrointestinal, liver, urinary tract, and respiratory tract disorders.
	Plumeria rubra L.	Apocycaeae	Katha Champa	Frangipani	Anti-fertility, anti-inflammatory, antioxidant, hepatoprotective and antimicrobial activities, used in toothache and for carious teeth
	Polyalthia longifolia Sonn.	Annonaceae	Debdaru	false ashoka	fever, helminthiasis, diabetes and various cardiac problems.(Samant et al,2019)
	Psidium guajava L.	Myrtaceae	Pijuli	Guava	Diarrhea, dysentery, gastroenteritis, hypertension, diabetes, caries, pain relief, cough, oral ulcers and to improve locomotors coordination and liver damage inflammation.
	Pterocarpus marsupium Roxb.	Fabaceae	Piasala	Indian kino	Bark- bleeding & toothaches, leaves-skin diseases, anti-diabetic.
	Pterocarpus santalinus L.f.	Fabaceae	Rakta Chandan	Red Sandal wood	Anti-oxidative, antidiabetic, antimicrobial, anticancer, and anti-inflammatory

	Santalum album Linn.	Santalaceae	Chandan	sandalwood	Oil- incense, cosmetic, antiseptic and astringent, and for the treatment of headache, stomachache, inflammatory and eruptive skin diseases. stomachache, and urinary and genital disorders
	Saraca asoca (Roxb.) Wild	Fabaceae	Ashoka	Sorrowless Tree	Analgesic, antidote, cardiotonic, blood purifier, antipyretic, improves reproductive system
	Schleichera oleosa (Lour.) Oken	Sapindaceae	Kusuma	Macassar oil tree	Antimicrobial, antioxidant, anticancer activity, and can be used for the production of biodiesel.
	Sesbania grandiflora (L.) Poiret	Fabaceae	Agasti	Agate	Smallpox, headache, stuffy nose
	Sonneratia apetala Buch.-Ham.	Lythraceae	Keruan	Mangrove Apple	coughs, hematuria, smallpox, and cuts and bruises
	Soymida fabrifuga (Roxb.) Juss.	Meliaceae	Suam	Indian redwood	Bark used in the treatment of diarrhoea, dysentery and fever and also as a general tonic; decoction used in gargles, vaginal infections, rheumatism swellings and as enemata.
	Stereospermum angustifolium Haines	Bignoniaceae	Chhuinpatuli	Yellow Snake Tree	stomach problems, pain, diabetes, liver disorders
	Streblus asper Lour.	Moraceae	Sahada	Toothbrush tree	Filariasis, leprosy, toothache, diarrhea, dysentery and cancer.
	Strychnos nux-vomica L.	Loganiaceae	Kochila	nux vomica	Treatment of neurodisorders, arthritis, and vomiting, inflammation, microbial infections, gastrointestinal problem, nervous system, bones cells, cardiovascular systems, cancer and blood glucose level.

	Strychnos potatorum L.f.	Loganiaceae	Katakala	clearing-nut tree	Gonorrhea, leukeorrhea, gastropathy, bronchitis, chronic diarrhea, dysentery, renal and vesicle calculi, diabetes, conjunctivitis, scleritis, ulcers and other eye disease.
	Syzigium cumini (L.) Skeels.	Myrtaceae	Jamu	Java plum	Treatment of diabetes, sore throat, bronchitis, cardiometabolic disorders, asthma, thirst, biliousness, dysentery and ulcers.
	Tamarindus indica L.	Fabaceae	Kaiyan / Tentuli	tamarind	Wound healing, abdominal pain, diarrhea, dysentery, parasitic infestation, fever, malaria and respiratory problems, laxative
	Tectona grandis L.f.	Lamiaceae	Saguan	Teak	Wood is acrid, cooling, laxative, sedative to gravid uterus and useful in treatment of piles, leucoderma and dysentery. Flowers are acrid, bitter and dry and useful in bronchitis, biliousness, urinary discharges etc.
	Terminalia arjuna (Roxb.) Wight & Arn.	Combretaceae	Arjuna	Arjuna	Asthma, bile duct disorders, scorpion stings, and poisonings.
	Terminalia bellirica (Gaernt.) Roxb.	Combretaceae	Bahada	Baheda	protect the liver and to treat respiratory conditions, including respiratory tract infections, cough, and sore throat
	Terminalia catappa L.	Combretaceae	Badam	Almond	scabies, leprosy wounds and other skin diseases, diarrhea and fever
	Terminalia chebula Retz.	Combretaceae	Harida	Myrobalan	Dementia, constipation, cardioprotective, antiarthritic and diabetes.
	Thuja occidentalis L.	Cupressaceae Gymnosperms	Thuja	white cedar	Respiratory tract infections such as bronchitis, bacterial skin infections, and cold sores, osteoarthritis, psoriasis

	Trewia nudiflora L.	Euphorbiaceae	Panigambhari	False White Teak	Plant—antibilious, antiflatulent, bechic, anti-inflammatory. Root—carminative, antirheumatic Applied as poultice in gout and rheumatism. Plant extract showed antileukaemic activity.
	Zizyphus jujuba Mill.	Rhamnaceae	Barkoli	Red date	respiratory system diseases (asthma, cough, and laryngitis), gastrointestinal problems (constipation, colitis and liver diseases), as well as, cardiovascular and genitourinary system diseases
Shrubs					
	Abutilon indicum (Link) Sweet	Malvaceae	Pedipedika	Monkey Bush/ Mallow	Laxative, emollient, analgesic, anti-diabetic, anti-inflammatory and blood tonic agent and also in the treatment of leprosy, urinary disease, jaundice, piles, relieving thirst, cleaning wounds and ulcers, vaginal infections, diarrhea, rheumatism, mumps, pulmonary tuberculosis, bronchitis, allergy, blood dysentery, some nervous and some ear problems (Rajeswari & Sevarkodiyone, 2018)
	Adhatoda vasica Linn.	Acanthaceae	Basanga	Malabar Nut	Asthma, cough, fever, stomachache, tuberculosis, malaria, constipation, sprain
	Andrographis paniculata (Burm.f.) Nees	Acanthaceae	Bhuin nimba/ Chireitta	Bitterweed	Anticancer, common cold and influenza, Jaundice, COVID-19 therapeutic

	Annona squamosa L.	Annonaceae	Meghua	Custard apple	Analgesic, anti-inflammatory, anti-microbial, cytotoxic, anti-oxidant, anti-lipidimic, anti-ulcer, anti-tumor, molluscicidal properties, genotoxic effect, vasorelaxant, hepatoprotective , larvicidal ,insecticidal, anthelmintic, etc. (Gajalaxmi et al, 2011)
	Barleria prionitis L.	Acanthaceae	Dasakerenta	porcupine flower	toothache, catarrhal affections, whooping cough, inflammations, glandular swellings, urinary infection, jaundice, fever, gastrointestinal disorders and as diuretic and tonic
	Bauhinia acuminata L.	Fabaceae	Kanchana	Dwarf White Orchid Tree	Antioxidant, Antidiabetic, Anti-Nociceptive, Antihelmintic, Antidiarrheal, Anticancer
	Blumea membranacea Wall. ex DC.	Asteraceae	Pokasungha	Panicled Camphorweed	Anticancer, antioxidant, antifungal, anti-inflammatory
	Bougainvillea spectabilis Willd.	Nyctaginaceae	Kagaja phula	great bougainvillea	Anticancer, antidiabetic, antihepatotoxic, anti-inflammatory, antihyperlipidemic, antimicrobial, antioxidant, and antiulcer properties. (Grover, 2021)
	Butea superba Roxb.	Fabaceae	Lahapalasa	Butea Gum Tree	Reduce fatigue, lower cholesterol, increase libido, stimulate male fertility and reduce inflammation.
	Calotropis gigantea (L.) Dryand.	Apocynaceae	Arakha	Crown flower	Used for digestive disorders including diarrhea, constipation and stomach ulcers; for painful conditions including toothache, cramps, and joint pain; and for parasitic infections including elephantiasis and worms.
	Calotropis procera (Aiton.) R.Br.	Asclepiadaceae	Dhala Arakha	giant milkweed	Antidote for snake bite, sinus fistula, rheumatism, mumps, burn injuries, and body pain (Grover, 2021)

	Canthium dicoccum (Gaertn.) Merr.	Rubiaceae	Kuruma	Ceylon Boxwood	Treatment of diabetes,
	Carissa carandus L.	Apocynaceae	Ankhu koli	Christ's thorn	Digestion, skin diseases, wound treatment, cure acidity, urinary disorders, diabetic ulcer.
	Carissa spinarum L.	Apocynaceae	Khir koli	bush plum	Antimicrobial, anthelmintic and antimalarial agent, stomach-ache, diarrhea, and dysentery, treat ulcers and muscle cramps, treat rabies, typhoid fever, syphilis, herpes simplex viruses (HSV I and II), gonorrhea, hepatitis, measles, chickenpox, and polio, cataracts, anemia, constipation, anticancer, anti-diabetic, and anti-rheumatic (Berhanu et al.2020)
	Cascabela thevetia (L.) H. Lippold	Apocynaceae	Kaniara	Yellow oleander	Poisonous, Antimicrobial, Antioxidant, Antidiabetic, Piscicidal, Larvicidal, Pesticidal Antifertility, Antitumor (Ahmad et al. 2017)
	Cassia tora L.	Fabaceae	Chakundi	sickle senna	Anti-Oxidant, Anti-Inflammatory, Anti Proliferative, Hypolipidemic, Anti-Diabetic, Anti-Microbial, Hepatoprotective, Antigenotoxic, Immunostimulatory (Shukla et al, 2013)
	Catunaregam spinosa (Thunb.) Tirveng.	Rubiaceae	Salara koli	Common Emetic Nut	fruit - acute bronchitis and asthma, bark - sedative and nervine carminative, diarrhoea and dysentery
	Cipadessa fruiticosa Blume.	Meliaceae	Nahalbeli	Hill neem	Leaves have powerful anti-venom properties, especially for the treatment of cobra poison. In treating indigestion, cough and cold

	Citrus limon L.	Rutaceae	Lembu	Lemon	Antimicrobial, antifungal, anti-inflammatory, anti-cancer, depurative, Antimigraine, Diuretic effect and antiscorbutic, Colds and the Flu, Fight Fatigue etc. Especially in pregnancy, nursing and radiation exposure, lemon essential oil is poisonous
	Clerodendrum indicum (Linn.) Gaertn	Verbenaceae	Brahmajusti	Tubeflower	stomachic, expectorant, antiinflammatory, anti-bronchitis, febrifuge, hence useful for asthma, cough, and scrofulous affections
	Codiaeum variegatum (L.) A.Juss.	Euphorbiaceae	Croton	garden croton	anti-cancerous and anti-inflammatory (Bijekar and Gayatri, 2014)
	Cycas circinalis L.	Cycadaceae	Cycas	sago palm	The bark and the seeds are ground to a paste with oil and used as a poultice on sores and swellings. The juice of tender leaves is useful in the treatment of flatulence and vomiting
	Datura stramonium L.	Solanaceae	Dudura	jimsonweed	Remedy for ulcers, wounds, inflammation, rheumatism and gout, sciatica, bruises and swellings, fever, asthma, bronchitis and toothache (Srivastava and Srivastava,2020) to treat dandruff and falling hair
	Dieffenbachia seguine (Jacq.) Schott	Araceae	Dumb cane	Dumb cane	An antidote (counter-irritant) against snakebites, and to treat rheumatism and gout externally. It is also used to treat tumors and warts
	Duranta erecta L.	Verbenaceae	Golden hedge	Golden dewdrop	Beneficial for itches, infertility, fever, pneumonia, malaria, asthma, bronchitis, cataracts, abscesses and parasitism
	Ecbolium viride (Forssk.) Alston	Acanthaceae	piccokatho	Ice crossandra	Tumors, jaundice, menorrhea, rheumatism, inflammation.

	Eupatorium odoratum L.	Asteraceae		Jack in the bush	Poisonous,
	Euphorbia neriifolia L., *Euphorbia antiquorum* L.	Euphorbiaceae	Siju	Common milk hedge	Latex- laxative, purgative, carminative and expectorant as well as in treatment of whooping cough, gonorrhoea, leprosy, asthma, dyspepsia, jaundice, roots-symptomatic treatment of snake bite, scorpion sting and antispasmodic.
	Flacourtia jangomos (Lour.) Raeusch.	Salicaceae	Baincha koli	Indian sour cherry	Dried leaves - effective for bronchitis and roots - suppress toothache. The bark -antifungal and antibacterial.
	Gardenia jasminoides J.Ellis	Rubiaceae	Sugandharaj	Cape Jasmine	Cathartic, antispasmodic, anthelmintic, antiperiodic, antidaibetic, antidysenteric
	Glycosmis pentaphylla (Retz.)DC.	Rutaceae	Anachara	Toothbrush plant	Treatment of cough, fever, bronchitis, chest pain, anemia, jaundice, liver disorders, inflammation, rheumatism, fractures, pain, urinary tract infections, gonorrhea, diabetes, cancer and other chronic diseases.
	Hibiscus mutabilis L.	Malvaceae	Sthala Padma	Cotton rose	Leaves - anodyne, antidotal, demulcent, expectorant and refrigerant. Flowers-burns, swellings and other skin problems
	Hibiscus rosa-sinensis L.	Malvaceae	Mandara	China rose	Treating wounds, inflamation, fever and coughs, diabetes, infections caused by bacteria and fungi, hair loss, and gastric ulcers
	Hibiscus syriacus L.	Malvaceae	Mandara	rose mallow	Leaves-diuretic, expectorant and stomachic. Flowers-diuretic, ophthalmic and stomachic. Treatment of itch and other skin diseases, dizziness and bloody stools accompanied by much gas. Root bark-treatment of diarrhoea, dysentery, abdominal pain, leucorrhoea, dysmenorrhea, dermaphytosis.

	Ixora coccinea L.	Rubiaceae	Ixora (rangani)	jungle flame	Dysentery, ulcers and gonorrhea.
	Jasminum multiflorum (Burm. f.) Andrews	Oleaceae	Kunda	Indian jusmine	Cough and cold, headache, poisoning
	Kopsia fruticosa (Ker-Gawl.) A. DC.	Apocynaceae		Shrub Vinca	For sores and syphilis
	Lantana camara L.	Verbenaceae	Lantana (Naga airi)	Sage	for various therapeutic applications such as cancers, chicken pox, measles, asthma, ulcers, swellings, eczema, tumors, high blood pressure, bilious fevers, catarrhal infections, tetanus, rheumatism, malaria, antiseptic, antispasmodic, carminative and diaphoretic. (Lonare et al. 2012)
	Murraya paniculata (L.) Jack	Rutaceae	Kamini	orange jasmine	Bark - as antidote in snake bites, root - cure body ache, leaves-stimulant, astringent -relief from diarrhea and dysentery , to treat cough, hysteria and rheumatism
	Musa paradisiac L.	Musaceae	Kadali	Banana	Tonic, diarrhoea, dysentery, intestinal lesions in ulcerative colitis, diabetes, sprue, uremia, nephritis, gout, hypertension and cardiac disease.
	Nerium oleander L.	Apocynaceae	Karabira	oleander	Treating ulcers, haemorrhoids, leprosy, to treat ringworm, herpes, and abscesses.(Farooqui & Tyagi, 2018)
	Nyctanthes arbor-tristis L.	Oleaceae	Gangasiuli	Night Blooming Jasmine	Sciatica, arthritis, stimulate the immune system
	Opuntia Mill.	Cactaceae	Saptapheni	cactus	Cardiovascular Diseases, Cholesterol-Lowering properties, Antiatherogenic, antidiabetic, anitiobesity, anticancer, Skin Wound Healing (Díaz *et al.*2017)

	Phyllanthus niruri L.	Phyllanthaceae	Bhuin Anala	Stone breaker	Ulcers, urinary tract stones, dysentery, swelling, antiviral, diabetes, jaundice, anticancer
	Plumeria pudica Jacq.	Apocynaceae	Naga champa	Wild Plumeria	Treatment of blennorrhagia, herpes and syphilis, latex from the stem - treating ulcers, dartre (skin diseases) and flowers - treating chest coughs and grippe. The oil - treating fear, anxiety, insomnia and tremors.
	Rauwolfia serpentine (L.) Benth. ex Kurz	Apocynaceae	Patalagaruda	Indian snakeroot	Hypertension, tachycardia, and thyrotoxicosis, schizophrenia and bipolar disorder, epilepsy and seizures, migraine, insomnia and sleep problems.
	Ricinus communis L.	Euphorbiaceae	Jada /Gaba	castor oil plant	Poisonous, anti-cancer, anti-diabetes, anti-inflammatory, anti- ulcer and anthelmintic (Chouhan et al. 2021)
	Rosa L.	Rosaceae	Golapa	Rose	Anti-depressant, anti-spasmodic, aphrodisiac, astringent, increase bile production, cleansing, anti-bacterial and antiseptic
	Tabernaemontana divaricata R.Br. ex Roem. & Schult.	Apocynaceae	Tagara	Pinwheel flower	antioxidant, anti-infection, anti-tumour action, analgesia and the enhancement of cholinergic activity in both peripheral and central nervous systems
	Tragia involacrata L.	Euphorbiaceae	Bichhuati	Indian stinging nettle	Inflammation, wounds, eczema, scabies and skin infections. It has also been found to be effective in treating pain and bronchitis (Kirtikar and Basu, 1987)
	Vitex negundo Linn.	Lamiaceae	Begunia/ Nirgundi	Chaste Tree	Ear pain, obesity, diabetes, rheumatism, muscular pain, skin disease

	Zamia furfuracea L.f. Endangered species	Zamiaceae	Cardboard plant	Cardboard cycad	Poisonous, air purifying qualities
	Zyzyphus oenoplia (L.) Mill.	Rhamnaceae	Kantaikoli	jackal jujube	Antimicrobial, Wound healing activity, Anthelmintic, Antiplasmodial, Antioxidant, Antihepatotoxicity, Antiulcer, Antiplasmodial, Anticancer, Hypolipidemic, Analgesic and anti-nociceptive (Shukla et al., 2016)
Herbs					
	Abutilon indicum (Link) Sweet.	Malvaceae	Pedipedika	Indian mallow	Used as a demulcent, aphrodisiac, laxative, diuretic, sedative, astringent, expectorant, tonic, anti-convulsant, anti-inflammatory, anthelmintic, and analgesic and to treat leprosy, ulcers, headaches, gonorrhea, and bladder infection
	Acalypha indica L.	Euphorbiaceae	Indramaricha/ Nakachana	Indian copperleaf	Anthelmintic, anti-inflammation, anti-bacterial, anti-cancer, anti-diabetes, anti-hyperlipidemic, anti-obesity, anti-venom, hepatoprotective, hypoxia, and wound healing medicine.
	Achyranthes aspera Linn.	Amaranthaceae	Apamaranga	Prickly - chaff-flower/ bur weed	Treatment of boils, asthma, in facilitating delivery, bleeding, bronchitis, debility, dropsy, cold, colic, cough, dog bite, snake bite, scorpion bite, dysentery, earache, headache, leukoderma, renal complications, pneumonia, and skin diseases.
	Ageratum conyzoides L.	Asteraceae	Pokashungha	White weed	Toxic – causes liver lesions and tumors, act against vomiting, dysentery and diarrhea, It is also an insecticide and nematicide.

	Aloe vera (L.) Burm.f.	Asphodelaceae/ Liliaceae	Gheekuanri	Aloe vera	Heals burns, improves digestive health, oral health, clears acne, skin care, relieves anal fissures as laxative, lowering blood sugar, anticancer
	Alternanthera sessilis (L.) R.Br ex A.P.DC.	Amaranthaceae	Madaranga	Sessile joyweed	Treatment of dysuria and haemorrhoids
	Amaranthus spinosus Linn.	Amaranthaceae	Kantaleutia	Spiny amaranth	Treatment of internal bleeding, diarrhea, excessive menstruation, snake bites, boils, stomach disorders, ulcerated mouths, vaginal discharges, nosebleeds and wounds.
	Andrographis paniculata (Burn.f.) Wall.ex Nees-	Acanthaceae	Bhuin nimba/ chireita-	Creat	Cancer, diabetes, high blood pressure, ulcer, leprosy, bronchitis, skin diseases, flatulence, colic, influenza, dysentery, dyspepsia and malaria
	Argemone mexicana L.	Papaveraceae	Agara	Mexican poppy	Diuretic. Purgative, sedative and destroys worms, cures lepsory, skin-diseases, inflammations and bilious fevers
	Argyreia speciosa (Linn.f.) Sweet.	Convolvulaceae	Brudhataraka	Elephant Creeper	treat leucorrhea and fever
	Bacopa monnieri (Linn.) Pennell	Scrophulariaceae	Brahmi	water hyssop	Improving memory, reducing anxiety, and treating epilepsy
	Barleria cristata L.	Acanthaceae	Bana patali	Philippine violet	Antidote for Snake bite, Root-fever, anaemia, bronchitis and pneumonia
	Blumea chinensis (L.) DC.	Asteraceae	peetapushpi	Little ironweed	Decoction for diuretic, kidney disorders, inflammation, lower abdominal pains and menstrual pains
	Blumea membranacea Wall. ex DC.	Asteraceae	Pokasungha	Panicled Camphorweed	Anticancer, antioxidant, antifungal, antiinflammatory

	Boerhavia diffusa L.	Nyctaginaceae	Puruni	Red Spiderling	Cure disorders like intestinal colic, kidney disorders, cough, hemorrhoids, skin diseases, alcoholism, insomnia, eye diseases, asthma and jaundice, diabetes.
	Caladium hortulanum L.	Araceae	Hati kana	Elephant ear	Toxic, antimicrobial activity
	Canna indica L.	Cannaceae	Sarbajaya	Indian Shot	Anthelmintic, antibacterial, antimicrobial, antiviral, antidiabetic, antidiarrheal, anti-inflammatory, analgesic, immunomodulatory, antioxidant, cytotoxic, hemostatic, hepatoprotective, molluscicidal, and other effects
	Cassia occidentalis L.	Fabaceae	Chakunda-	Coffee senna	Antibacterial, antifungal, antidiabetic, anti-inflammatory, anticancerous, antimutagenic and hepatoprotective activity
	Centella asiatica (Linn.) Urban	Apiaceae/ Umbelliferae	Thalkudi (hati khojia)	Gotu kola/ Spadeleaf	Wound healing, treatment of various skin conditions such as leprosy, lupus, varicose ulcers, eczema, psoriasis, diarrhoea, fever, amenorrhea, diseases of the female genitourinary tract and also for relieving anxiety and improving cognition.
	Chrysanthemum indicum L.	Asteraceae	Banasebati	Indian chrysanthemum	
	Cleome viscosa L.	Capparidaceae	arikahita	Tick weed	Rheumatic arthritis, hypertension, malaria, neurasthenia, and wound healing
	Coleus amboinicus Lour.	Lamiaceae	Karpuravalli	Indian mint	cold, asthma, constipation, headache, cough, fever and skin diseases
	Coleus scutellarioides (L.) Benth.	Lamiaceae		Painted nettle/ Coleus	Mild relaxing and/or hallucinogenic effects when consumed, treatment of rashes, asthma, bronchitis, insomnia, epilepsy, and angina.

	Colocasia esculenta (L.) Schott	Araceae	Saru	Taro	Asthma, arthritis, diarrhea, internal hemorrhage, neurological disorders, and skin disorders.
	Commelina benghalensis L.	Commelinaceae	Kanasiri	Benghal Dayflower	Leprosy, sore throat, opthalmia, burns, pain and infammation and also used as depressant, demulcent, emollient and laxative. Increases the milk production naturally in cows.
	Commelina communis L.	Commelinaceae	Kosapuspi	Asiatic day flower	Febrifugal, antipyretic, anti-inflammatory, and diuretic effects. Additionally, for treating sore throats and tonsillitis
	Croton bonplandianus Baill.	Euphorbiaceae	Banamaricho	Bonpland's croton	Liver disorders, skin diseases including ring worm infection, to cure the swelling of body, bronchitis and asthma, seed-jaundice, acute constipation, abdominal dropsy
	Curcuma angustifolia Roxb.	Zingiberaceae-monocot	Palua	Arrowroot	Antioxidant, anticancerous, Antimicrobial, Anti-ulcerogenic, Antidiabetic
	Cymbopogon citratus (DC.) Stapf	Poaceae	Dhanwantari	Lemon grass	Leaves-stimulant, sudorific, antiperiodic, and anticatarrhal, the essential oil - as carminative, depressant, analgesic, antipyretic, antibacterial, and antifungal agent. Ability to repel the pestilent stable fly
	Desmodium gangeticum L.	Fabaceae	Salaparni	Salparni	Febrifuge, aphrodisiac, analgesic, diuretic, antiinflammatory, and haemorrhagic properties.It is used in postnatal complaints, diarrhoea, chronic fever, biliousness, cough, vomiting, and asthma

	Dracaena fragrans (L.) Ker Gawl.	Asparagaceae	Dracaena	Cornstalk dracaena	Indoor, poisonous to pets, improves air quality
	Dracaena marginata Lam.			Dragon tree	
	Dracaena reflexa Lam.			Song of India	
	Eclipta prostrate L.	Asteraceae	Bhringaraj	False daisy	infectious hepatitis, snake venom poisoning, gastritis, and respiratory diseases such as a cough and asthma
	Euphorbia hirta L.	Euphorbiaceae	Dudhi ghasa/ harharika	Asthma Weed	For female disorders, respiratory ailments (cough, coryza, bronchitis, and asthma), worm infestations in children, dysentery, jaundice, pimples, gonorrhea, digestive problems, and tumors.
	Furcraea foetida (L.) Haw.	Asparagaceae-monocot	Furcaria	Mauritius Hemp	The root - as blood purifying remedy, treatment for syphilis, back pain. The leaves- to treat children's obstinate colds.
	Gomphrena globosa L.	Amaranthaceae	Godibana	Globe amaranth	Hypertension , antioxidant, antimicrobial, cough, diabetes, kidney problems, hoarseness, bronchitis, jaundice and high cholesterol
	Jasminum sambac (L.) Aiton	Oleaceae	Malli	Jasmine	Treat dysmenorrhoea, amenorrhoea, ringworm, leprosy, skin diseases and also as an analgesic, antidepressant, anti-inflammatory, antiseptic, aphrodisiac, sedative, expectorant.
	Leucas aspera (Willd.) Link	Lamiaceae	Gayasa	Thummichittu	Antipyretic, insecticide, antifungal, prostaglandin inhibitory, antioxidant, antimicrobial, antinociceptive and cytotoxic activities. Used in chronic rheumatism

	Lippia javanica (Burm.f.) Spreng	Verbenaceae	Naguari	Fevertea	For colds, cough, fever or malaria, wounds, repelling mosquitos, diarrhoea, chest pains, bronchitis, and asthma
	Mimosa pudica L.	Fabaceae-Caesalpinioideae	Lajakuli	Touch me not	Treatment of urogenital disorders, piles, dysentery, sinus, and also applied on wounds. (Grover, 2021)
	Mirabilis jalapa L.	Nyctaginaceae	Rangani-red, yellow	Four-o-clock	anti-inflammatory, antidote for animal bite, skin infections like rashes or boils, wounds and cuts, excellent diuretic, aphrodisiac (improve sexual health)
	Ocimum basillicum L.	Lamiaceae	Durlava	Purple Basil	Headaches, coughs, diarrhea, constipation, warts, worms, and kidney malfunctions.
	Ocimum gratissimum L.	Lamiaceae	Bana tulasi	African basil	General tonic and anti-diarrhea agent, treatment of conjunctivitis by instilling directly into the eyes; the leaf oil when mixed with alcohol is applied as a lotion for skin infections, and taken internally for bronchitis.
	Ocimum	Lamiaceae	Karpura tulasi	Camphor basil	Colds, coughs, abdominal pains, measles, anti-ulcer, bronchitis, anorexia, memory disorders and diarrhoea.
	Ocimum sanctum Linn.Mant	Lamiaceae	Rama tulasi	Green Tulsi	The Queen of Herbs anti-bacterial, anti-viral and anti-fungal, anti-oxidant, antiinflammatory, analgesic, antipyretic, antidiabetic, hepatoprotective, hypolipidemic, antistress, and immunomodulatory activities.
	Ocimum Tenuiflorum L.	Lamiaceae	Kala/Krishna Tulasi	Holy Basil	Antioxidant, aiding cough, asthma, diarrhea, fever, dysentery, arthritis, eye diseases, indigestion, gastric ailments, etc.
	Pandanus amaryllifolius Roxb.	Pandanaceae	Arnapurna	Pandan	Diabetes, constipation, boils, and cold- or flu-like symptoms

	Parthenium hysterophorus L.	Asteraceae	Gajar ghasa	Carrot grass	A cause of allergic respiratory problems, asthma, bronchitis contact dermatitis, mutagenicity in human and livestock. Treatments of skin inflammation, rheumatic pain, diarrhoea, urinary tract infections, dysentery, malaria and neuralgia.
	Phyllanthus amarus Schumach. & Thonn.	Euphorbiaceae	Bhui anla	Carry me seed	In the problems of stomach, genitourinary system, liver, kidney and spleen
	Pistia stratiotes Linn.	Araceae	Borajhanji	water cabbage	eczema, leprosy, ulcers, piles, stomach disorder, throat and mouth inflammation
	Plumbago zeylanica (Linn.).	Plumbaginaceae	Swetachitaparu	Wild leadwort	Treatment of stubborn chronic rheumatoid arthritis, skin diseases and tumers in correcting chronic menstrual disorders, viral warts and chronic diseases of nervous system.
	Rouvolfia serpentine (Linn.) Benth. ex Kurz	Apocynaceae	Patalagaruda/ sarpagandha	Indian snakeroot	Treat high blood pressure, severe agitation in patients with mental disorders,
	Sida acuta Burm. f.	Malvaceae	Anachanra	Common wireweed	Fevers, Dysentery, Wounds, Headache, Headache, Toothache
	Sida cordifolia Burm. f.	Malvaceae	Bajramuli	Bala	Applied directly to the skin for numbness, nerve pain, muscle cramps, skin disorders, tumors, joint pain (osteoarthritis and rheumatoid arthritis), healing wounds, ulcers, scorpion sting, snakebite, and as a massage oil
	Sinapis arvensis L.	Brassicaceae	Bana shorisa	Wild Mustard	Stimulating the appetite, treatment of melancholy or depression, reducing swelling and pain.
	Spathiphyllum wallisii Regel	Araceae monocot	Peace lily	Peace Lily	filter the indoor air, increase the levels of humidity, helping you breathe better

	Tradescantia spathacea Sw. syn *Rhoeo discolor*	Commelinaceae	Rhoeo	Boat Lily	Anticancer, Antioxidant, Antiviral, Antifungal, Antidiabetic
	Tridax procumbens L.	Asteraceae	Bisalyakarani	Tridax daisy	Wound healing and as an anticoagulant, antifungal, and insect repellent.
	Vinca Rosea L. syn. *Catharanthus roseus* (L.) G. Don	Apocynaceae	Sadabihari	Periwinkle	Antidiabetic, anticancer, controls nose bleeding, cough, sore throat, skin infection,
	Zephyranthes rosea Lindl.	Amaryllidaceae	Pink lily	Pink Rain lily	Highly poisonous, good for diabetes, ear & chest ailments, viral infection and breast cancer
	Zingiber officinale Roscoe	Zingiberaceae-monocot	Sunthi/Ada	Ginger	treating nausea, dysentery, heartburn, flatulence, diarrhea, loss of appetite, infections, cough, and bronchitis
Climbers					
	Abrus precatorius L.	Fabaceae	Kaincha	Rosary pea	to treat tetanus, leucoderma, scratches and sores and wounds caused by dogs, cats and mice, prevent rabies, The leaves = cure fever, cough and cold.
	*Allamanda blanchetii*A.DC.	apocynaceae		Purple allamanda	treating malaria, jaundice, cough, wounds and constipation, leukemia and human carcinomamia
	Asparagus racemosus Willd.	Asparagaceae	Satabari/ chhatuari	satavari	dyspepsia, constipation, stomach spasms, and stomach ulcers, for fluid retention, pain, anxiety, cancer, diarrhea, bronchitis, tuberculosis, dementia, and diabetes, promote fertility
	Bignonia venusta Ker Gawl.	Bignoniaceae	Bignonia	flamevine	Diseases of the respiratory system related to infections, such as bronchitis, flu and cold. An infusion is used to treat diarrhea, vitiligo and jaundice.

	Cissus quadrangularis Linn.	Vitaceae	Hadabhanga	veldt grape	a tonic and analgesic, to heal broken bones and injured ligaments and tendons, strengthening bones, osteoporosis
	Clitoria ternatea L.	Fabaceae	Aparajitta	butterfly pea	for food coloring, stress, infertility and gonorrhea
	Coccinia grandis (L.) Voigt	Cucurbitaceae	Kainchi Kakudi	scarlet gourd	Analgesic, antipyretic, anti-inflammatory, antimicrobial, antiulcer, antidiabetic, antioxidant, hypoglycemic, hepatoprotective, antimalarial, antidyslipidemic, anticancer, antitussive, mutagenic.
	Combretum indicum L.	Combretaceae	Madhumalati	Rangoon creeper	Fruits- for coughs, to alleviate nephritis. Root – rheumatism.
	Dioscorea alata L.	Dioscoreaceae	Khamba alu	purple yam	Cough, cold, stomach ache, leprosy, burns, fungal diseases, skin diseases, contraceptive, dysentery, arthritis, rheumatism
	Gouania leptostachya DC.	Rhamnaceae	Raktapituli	Slender Spiked Gouania	anti-inflammatory, to treat skin complaints
	Gymnema sylvestre (Retz.) Schult.	Asclepiadaceae	Gudamari	Australian cowplant	Antioxidant, antimicrobial, aphrodisiac antidiabetic, to treat eye diseases, allergies, constipation, cough, dental caries, obesity, stomach ailments, and viral infections.
	Hemidesmus indicus (Linn.) R. Br.	Asclepiadaceae	Anantamula	Indian Sarsaparilla	Anti-cancerous, chemopreventive, wound healing power to mmune-modulatory activity, anti-diarrheal, antioxidant; anti-venom, anti-leprotic diuretic activities.
	Ipomoea quamoclit L.	Convolvulaceae	Kunjalata	Cypress Vine	to treat hemorrhoids, ulcers, diabetes and cancer.

	Mucuna pruriens (L.) DC.	Fabaceae	Baidanka	Velvet bean	In bone fractures, cough, dog-bite, madness, pain, pleuritis, ring worm, scorpion sting, snake-bite, sores and syphilis, menstruation disorders, constipation, edema, fever, tuberculosis anticholestrolemic, antiparkinson, antidiabetic, aphrodisiac, anti- inflammatory and antimicrobial
	Paederia foetida Linn.	Rubiaceae	Pasaruni	stinkvine	treatment of inflammation, piles, and diarrhea
	Passiflora caerulea L.	Passifloraceae	Krushnatamal	blue passionflower	Sedative and anticonvulsant
	Passiflora incarnata L.	Passifloraceae	Radhatamala	purple passionflower	relieve anxiety and insomnia
	Piper longum Linn.	Piperaceae	Pipali	Indian long pepper	To treat chronic bronchitis, asthma, constipation, gonorrhea, paralysis of the tongue, diarrhea, cholera, chronic malaria, viral hepatitis, respiratory infections, stomachache, bronchitis, diseases of the spleen, cough, and tumors
	Syngonium podophyllum Schott	Araceae		Arrowhead vine	Poisonous and cause severe mouth pain if eaten, severe skin burning caused by plant sap. Reduce stress, anxiety, sleep disorders and arguments. Air Purifying Plant
	Tinospora cordifolia (Thunb.) Miers	Menispermaceae	Guluchi	Guduchi	anti-oxidant, anti-inflammatory, antidiabetic, immunomodulatory activity, anti-toxic, hepatoprotective, anticancer, cardioprotective activity, radioprotective, antimicrobial, anti-stress, anti-HIV and many more
	Trichosanthes bracteata (Lam.) Voigt	Cucurbitaceae	Salarakoli	Indrayan	treatment of asthma, earache and ozoena (intranasal crusting, atrophy and fetid odor)

	Ventilago maderaspatana Gaertner	Rhamnaceae	Phuluri/ Raktakai	Red creeper	Antidiabetic, Antioxidant, Antimicrobial and antibacterial, Cardioprotective,
Grass					
	Acorus calamus Linn.	Acoraceae	Bacha	sweet-flag	effect on central nervous system, Atiulcer and cytoprotective, Antispasmodic, Analgesic
	Cymbopogon martini (Roxb.)	Poaceae	Dhanwantary	palmarosa	treatment of joint pain, respiratory diseases, anorexia, intestinal worms, skin diseases and diarrhea
	Cynodon dactylon L.	Poaceae	Duba ghasa	Durva	for snake bites, gout, and rheumatic affections, anthelmintic activity anti-inflammatory
	Cyperous rotundus L.	Cyperaceae	Mutha	Coco grass	diarrhea, diabetes, pyresis, inflammation, malaria, and stomach and bowel disorders
	Desmostachya bipinnata (L.) Stapf	Poaceae	Kusha	halfa grass	to treat dysentery and menorrhagia, and as a diuretic
	Thysanolaena maxima Roxb.	Poaceae	Phulchanchhuni	Tiger Grass	treatment of eye infection, improve digestion
	Vetiveria zizanioides (L.) Nash.	Poaceae	Bena	Vetivergrass	relieving stress, as well as for emotional traumas and shock, lice, and repelling insects
Bamboo					
	Bambusa arundinacea (Retz.) Willd.	Poaceae	Daba baunsa	Bamboo	Cough, skin diseases, wounds, digestive disorders, nausea, gynecological disorders and fever.
	Bambusa pallida (L.) Voss	Poaceae	Pani baunsa		
	Bambusa ventricosa McClure	Poaceae	Buddha baunsa	Buddha bamboo	hypertension, arteriosclerosis, cardiovascular disease
	Dendrocalamus strictus (Roxb.) Nees	Poaceae	Salia baunsa		
	Gigantochloa nigrociliata (Buse) Kurz.	Poaceae	Balangi baunsa	Bamboo	Juice from young bamboo shoots is used for asthma, coughs, and gallbladder disorders.

Aquatic					
	Nymphaea nouchali Burm. f.	Nymphaeaceae	Neela kain	blue lotus	Rhizomes- mild sedative and spasmolytic action, diarrhoea, dysentery, stomach ache, colic and dyspepsia, leaves- treatment of gonorrhea, cardiotonic
	Eichhornia crassipes Kunth.	Pontederiaceae-monocot	Bilatidala/ Eichornia	Water hyacinth	Antioxidants, antiaging and anticancer.
	Hydrilla verticillata (L.f.) Royle	Hydrocharitaceae	Chingudia dala	Water Thyme	provide complete nutrition, to improve digestion and gastrointestinal function, circulation, neurological health, blood sugar control, to strengthen immunity and increase endurance

Result

Survey of flora of Prananath College Campus revealed the presence of a total of 241species (Table:1) under 72 families belonging to dicots, monocots and gymnosperms (Table: 2). Among the plant types, the dicotyledonous plants dominates in the study areas with occurrence of about 85% and monocots with 13% while gymnosperms is only 2% of total flora recorded (Fig.3).

Table 2: Assessment of Angiosperms and Gymnosperms

	Family	**Family Diversity(%)**	**Species**	**Species Diversity (%)**
Dicot	56	78	205	85
Monocot	12	17	32	13
Gymnosperms	4	5	4	2
Total		**72**	**241**	

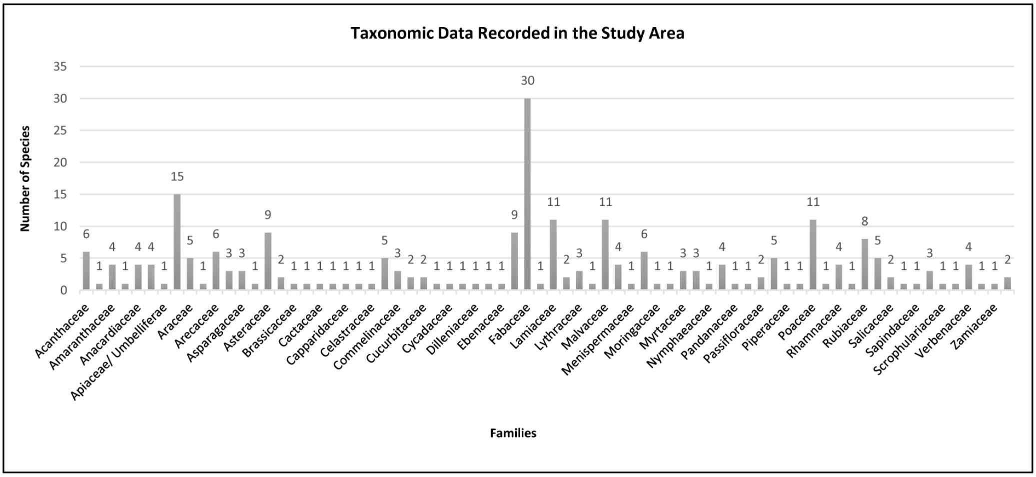


Fig.2: Taxonomic data depicting the number of species and families.

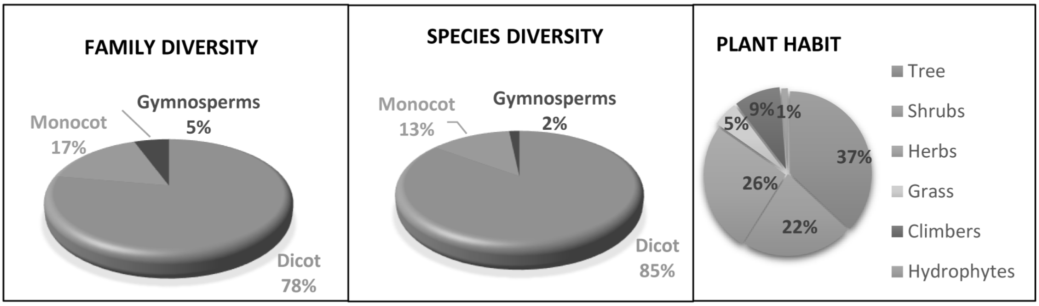


Fig. 3: Percentage graph of phytodiversity

Habit-wise classification of the flowering plants from the study area showed that tree (37%) were dominant followed by herbs (26%), shrubs (22%), grasses (9%), climbers (5%) and hydrophytes (1%) (Fig. 3). It was recorded that family Fabaceae dominates with 30 species followed by Apocynaceae with 15 species (Fig.2) Malvaceae and Poaceae were reported with 11 species each. While 36 families were reported with the genera such as Hibiscus, Calotropis, Terminalia, Strychnos, Pterocarpus, Phyllanthus, Lagerstroemia, Ficus, Dalbergia, Cassia, Albizzia, Acacia, Sida, Ocimum, Dracaena, Commelina, Coleus, Blumea, Bambusa, Passiflora, recorded with more than two separate species while it is quite necessary to indicate that the campus contains nearly seven vulnerable and endangered species.

From the study area, six plants species were found to be vulnerable, endangered and critically endangered (Table-3). It is highly essential to protect these medicinal plants through in-situ conservation.

Table 3: List of Endangered, Vulnerable Medicinal species recorded in PNCA Campus. (The IUCN Red List of Threatened Species: https://www.gbif.org/species)

Sl. No.	Botanical Name	Common Name	Family	IUCN Status
1.	*Dalbergia latifolia* Roxb.	Sisoo/ Indian rosewood/ shisham	Fabaceae	Vulnerable
2.	*Pterocarpus marsupium* Roxb.	Piasala / Indian kino	Fabaceae	Near threatened
3.	*Pterocarpus santalinus* L.f.	Rakta Chandan / Red Sandal wood	Fabaceae	Endangered
4.	*Santalum album* Linn.	Chandan / sandalwood	Santalaceae	Vulnerable
5.	*Saraca asoca* (Roxb.) Wild	Ashoka/ Sorrowless Tree	Fabaceae	Vulnerable
6.	*Rouvolfia serpentine* (Linn.) Benth. ex Kurz	Patalagaruda/ sarpagandha/ Indian snakeroot	Apocynaceae	Critically Endangered

As recorded in CITES (Convention on International Trade in Endangered Species of Wild Fauna and Flora) (Barik et al, 2018) Aegle marmelos (L.) Corrêa, Desmodium oojeinense (Roxb.) H.Ohashi, Ficus racemosa L., Melia azedarach L., Phyllanthus emblica L., Pterocarpus marsupium Roxb., Pterocarpus santalinus L.f, Santalum album L., Saraca asoca (Roxb.) Willd., Strychnos nux-vomica L., Strychnos potatorum L.f, Terminalia arjuna (Roxb. ex DC.) Wight & Arn, Terminalia bellirica (Gaertn.) Roxb., Andrographis paniculata (Burm.f.) Nees, Carissa spinarum L., Cycas circinalis L., Euphorbia neriifolia L., Rauvolfia serpentina (L.) Benth. ex Kurz, Curcuma angustifolia Roxb, Plumbago zeylanica L., Abrus precatorius L., Asparagus racemosus Willd., Dioscorea alata L., Gymnema sylvestre (Retz.) R.Br. ex Sm., Mucuna pruriens (L.) DC., Paederia foetida L., Piper longum L., Acorus calamus L. and Hydrilla verticillata (L.f.) Royle are found to be threatened plants enlisted in table-1.

Conservation of Biodiversity in the Campus

The consequences of human activity in a natural area initiates the loss of species and unique ecosystems. Invasive species sometimes overtake the biodiversity by reducing the native plants. New construction of buildings is a major cause of depletion of biodiversity in the campus. Although proper care is taken to protect the plants. The areas rich in biodiversity are free from human activity and grow in their natural habitat. Every year a massive plantation programme is carried out on 19th July, the Banamahotshav Day. The Sabuja Bahini of Eco Club, NCC, Rangers & Rovers, NSS also take care of plants, plantation and campus cleaning on a regular basis. Students are well aware of the biodiversity. The waste management is properly maintained. At present in order to protect the biodiversity it is necessary to reconsider the construction of infrastructure vertically but not in horizontal manner.

Discussion

The habit analysis revealed that trees dominate while hydrophytes are very rare because of lack of natural water bodies. Among the angiosperms, Fabaceae is a large, economically and medicinally important family of flowering plants (Victor Kuete et al 2013). Among plants, Fabaceae is recognized as an important group for the productivity and stability of the ecosystem (Spehn et al. 2002; Temperton et al. 2007; Marquard et al. 2009).

The contribution of this family to the availability of nutrients, absorption and growth of neighbouring species is indeed well described throughout the scientific literature (e.g. Spehn et al. 2002; Marquard et al. 2009; Küchenmeister et al. 2012; Roscher et al. 2012). Collation of data from books, research articles, conducting of ethnobotanical surveys shows that all most all plants are medicinally important. According to the World Health Organization (WHO), as many as 80% of the world's people depend on traditional medicine for their primary health care needs. The best means of conservation is to ensure that the populations of species of plants and animals continue to grow and evolve in the wild - in their natural habitats. Banamahotsav in the college campus is a best practice to involve the students and spread awareness for in situ conservation of these plants to save the ecosystem.

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POLICY AND PROVISIONS FOR THE EDUCATION OF CHILDREN WITH DISABILITIES IN ODISHA

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ABSTRACT

Education of children with disabilities (CWDs), following the path of segregation to integration, at present the whole world is at the forefront of Inclusive education. This becameprevalent in India after it becamea signatoryto the Salamanca declaration in the year 1994. There are ample initiatives taken at different levels all over India to make the inclusion of CWDs succesful The government of Odisha has also attempted in this regard by framing different policies, provisions, and schemes. Thus, this paper attempts to dis- cus some policies and provisions of the Odisha government for the education of CWDs. The investigatorcollected and analysed thepolicydocuments of thegovernment of Odisha including various websites of the Odisha government. The content analysis technique is used to analyse thepolicydocuments. The findings of the study shed some light on differ- ent policies, provisions, and schemes of the govern- ment of Odisha for the education of CWDs followed by the officialtask asigned to the resource persons and volunteers for its succesful implementation on theground.

KEYWORDS:

Policy, Provision, Scheme, Children with Disabilities, Inclusive Education, Odisha

INTRODUCTION

After Sikkim, Odisha has the second-highest density of the population with disabilities in India and comes under the red zone. There are a total of 1,244,402 people with disabilities (PWDs) living in Odisha, which is 2.96 % of the total population of Odisha, i.e., 4,19,74,218 (Census of Odisha, 2011). This data reveals that only 661598 (53.17%) PWDs in Odisha are literate, which is even worse than the overall literacy rate of Odisha, i.e., 73.45%. A huge population, i.e., 582804 people (46.83%), are illiterate. Amongst the literates, 170523 are literate, but below primary educated, 199661 are primary educated, but below middle school level, 111184 are middle school level but below matric/secondary qualified, 108451 are Matric/Secondary qualified but below Graduate and 36450 are Graduate and above (MOSPI, 2016). Odisha comes under the red zone with a high population of disabilities, but with a very low literacy rate within that segment.

A total of 238041 (19.12% of the total population with disability of Odisha) are school-aged children with disabilities (CWDs), i.e. in the age bracket of, 0-19 years (Census of Odisha, 2011), among which 107423 are enrolled in primary and elementary schools and 11759 are enrolled in secondary schools; class IX and X (UDISE 2016-17). The above data shows that among the total number of CWDs in Odisha, 119182 (50.07%) are enrolled in schools, and 118859 (49.93%) are still out of school.

As of 2021, there were 146 special schools in all the districts of Odisha in which 8450

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CWDs were enrolled (Source: List of Special Schools, SSEPD, Odisha, 2021). To prepare the teachers for these special schools, 29 special teacher education institutions in different districts of Odisha offer different types of diplomas or bachelor's degrees in various areas of special education (Source: List of Approved Institutions up to 20.01.2021, RCI, 2021). Although inclusive education in India has picked up some pace in the last decade in terms of access, in Odisha, the number of out-of-school children and children dropping out is much more than that in the majority of other states of India. To deal with this, the government of Odisha has adopted different policies and provisions for the education of CWDs.

Provisions and Schemes for Education of CWDs in Odisha

1. The policies and provisions of Odisha state government for the education of CWDs have been centered around the initiatives of the central government. Some of these are Sarva Shiksha.
2. Abhiyan (SSA) 2002, Inclusive Education of the Disabled at the Secondary Stage (IEDSS), 2009-10; Right of Children for Free and Compulsory Education (RCFCE), 2009; Rashtriya Madhyamik Siskhya Abhiyan (RMSA), 2009; Rashtriya Uchhatar Siskhya Abhiyan (RUSA), 2013; Rashtriya Bal Swasthya Karyakram (RBSK); and Sugamya Bharat Abhiyan, 2015.

The Odisha government has adopted all these policies and programs of the Central government considering its diverse cultural, and geographical milieu. This sync in central policies and state policies is visible at different levels of implementation. Whether it is the recruitment of teachers for CWDs or the provision of resource material, all are in sync with the central government policy.

The government of Odisha also adopted the Samagra Shiksha Abhiyan (SamSA), which is an umbrella scheme of the central government that merged three earlier central government programs i.e. Sarva Shikshya Abhiyan (SSA), Rastriya Madhyamik Siskhya Abhiyan (RMSA) and the Teacher Education (TE) program within itself. All the funds earlier provided to these three programs are now being diverted to this SamSA program, and the initiatives for the education of CWDs under the SSA also merged and continued in the SamSA scheme.

There are some initiatives of its own as well, such as the Mission Kshyamata, Grant in aid to special schools, Bhima Bhoi Bhinnakshyama Samarthya Abhiyan (BBSA), scholarship schemes and allowances, distribution of free aids and appliances, the assistance of purchasing aids.

1. Mission Kshyamata:

This scheme is a subset of the Mission Shakti scheme of the government of Odisha that aims to assist people with disabilities in becoming financially self-sufficient through the formation of a self-help group (SHG) of PWDs or by the parents of people with mental retardation, mental illness, autism, or cerebral palsy. The government of Odisha provides loans to these SHGs to become self-sufficient (Activity report 2018, SSEPD, Odisha, p. 38-39).

2. Grant-in-Aid to Special Schools:

To provide free and compulsory education to CWDs, as mandated by Section (3)1 of the Right to Education Act 2009, the government of Odisha is providing grant-in-aid to the special schools to cover the maintenance of residential and non-residential students, as

well as the remuneration of teaching and non-teaching staff of that school. In the year 2018, after a proper assessment, the Department of SSEPD, Odisha recommended 50 special schools to the government of Odisha for grant-in-aid (Activity report 2018, SSEPD, Odisha, p. 38).

3. Bhima Bhoi Bhinnakshyama Samarthya Abhiyan (BBSA):
The children and persons with disabilities faced many constraints in accessing different public services meant for them. Therefore, this Bhima Bhoi Bhinnakshyama Samarthya Abhiyan (BBSA) is a campaign mode effort of the government of Odisha to provide single window solutions to multi-sectoral services meant for the children and persons with disabilities. For the year 2018, a record number of 369 camps have been organised at the district, and block level, with a total budget of 2998.35 lakhs. These camps have proven beneficial to people with disabilities, as 2,13,840 people with disabilities have registered and another 1,29,500 have received different kinds of assistance. Moreover, these camps have received pre-assessment services for disability, detection, and evaluation of aids and appliances, and a supply of aids and appliances (Activity report 2018, SSEPD, Odisha, p. 37).

4. Financial Resources and Assistance:
The state government of Odisha encourages people with disabilities to continue their education by providing scholarships, fee waivers, allowances, and concessions to students with disabilities from primary school through higher education, including technical and vocational education. The Banishree scholarship is one of these many financial assistances.

a) Banishree Scholarship by SSEPD, Odisha. (Activity report 2018, SSEPD, Odisha, p.(40)
%For class 1-5= 2000/-per year
%For class 6-10= 2500/-per year
b) Escort allowance (class 1 to 10) (e”75% disability) (MR, CP, OH, Autism, VI, LV) (minimum 50% Attendance): 300/- per month for 10 months = 3000/-. (Except students with HI only). In no case Escort allowance should be stopped or adjusted. It is compulsory to provide Escort Allowances.
c) Transport allowance (class 1 to 10) (60% to 75% disability) (minimum 50% Attendance): 300/- per month for 10 months = 3000/- (Including students with HI with a disability certificate 40% to 100%). If there is a lack of funds or increase in the number of CWSN, then the distribution of transport allowance may be hold or adjusted.
d) Girls’ stipend in (class 1 to 10) = 200/- per month for 10 months = 2000/-
e) Stationary allowance (Class 9th and 10th students only) once in a year =1000/- 5th
f) Uniform allowance (Class 9 th and 10 only) = 400/-
However, this financial assistance is not sufficient in terms of motivation as well as providing functional solutions for the CWD.

5. Aids, Appliances, and Assistive Devices:
To help students with visual impairments in accessing standard resources and communicate effectively, the government of Odisha provides free laptops loaded with JAWS software (a screen reading software). These laptops are available to students with visual

impairments who are pursuing higher education courses such as undergraduate, post-graduate, engineering, medicine, management, or any other professional courses (Activity report 2018, SSEPD, Odisha, p. 42).

The government of Odisha also has policy and provisions for need assessment of the CWDs and distribution of appropriate assistive devices with the help of ALIMCO and AYJNISHD. These include wheelchairs, tricycles, hearing aids etc.

6. Barrier Free Environment in Schools:

The government of Odisha has policy and provisions for the development of infrastructure facilities under the accessibility to education in schools. However, this is limited to the construction of ramps, railings, and accessible toilets. The block-grant schools, and the private schools are not authorised to receive any direct aid for the development of infrastructure facilities for accessibility to education of the CWDs.

7. Employment and Vocational Training for the CWDs:

The government of Odisha has provision of a three-day long block level vocational training program organised once a year, where NGOs provide vocational training in baking, computers etc, absolutely free of cost. There also are provisions for industrial skill development programs for the PWDs, that include a Special Industrial Training Institute (ITI) in Khudupur, Jatni, and a Vocational Rehabilitation Centre for Handicap (VRCH), Khandagiri, Bhubaneswar.

8. Orientation Program for the Parents and Community Members:

The government of Odisha has provision of a day long cluster level awareness cum counselling program for the parents of CWDs that is generally organised annually during the month of August to September/October. In this program, the parents are sensitized about different types of disabilities, their causes and prevention, various government schemes, their corresponding benefits for the CWDs and maintenance of assistive devices, aids and appliances for CWDs.

9. Appointment of Block Resource Persons (BRPs) and Inclusive Education Volunteers (IEVs) :

As an impetus for implementing inclusive education at the village level, Odisha state has provided for the appointment of Block Resource Persons (BRPs) and Inclusive Education Volunteers (IEVs). These personnel are assigned different tasks for the implementation of Inclusive Education in different districts at the village and block levels. The execution of many crucial tasks with respect to the identification and education of CWDs is dependent on these resource persons and volunteers. The specified charter of duties of the BRPs and IEVs clarifies that their role is to reach the grassroots level and ensure the implementation of various programs and policies. The provision of these posts paves the way for systematic and effective execution of every visionary step taken towards betterment of the education for disabled Where both the BRPs and IEVs are there, a BRPs role is more administrative in nature, for implementation of government schemes, provisions, etc. by organizing different block and cluster level events & programs, and documentation for disbursement of financial and material assistance to the CWDs. An IEV's role is to assist

the BRP at the ground level to implement the policy and provisions successfully by visiting the schools, communities, and homes of the CWDs. However, if only BRPs are there in any block, then the BRPs perform both roles.

10. Sarva Shiksha Abhiyan (SSA) and Samagra Shiksha Abhiyan (SamSA) .

Sarva Shiksha Abhiyan (SSA) was one of the main initiatives that streamlined the educational initiatives for CWDs. Odisha also took initiatives with help of the funding from the central government. The initiatives under SSA mainly focused on the following areas in the context of CWDs:

1. Teacher training
2. Development and distribution of accessible textbooks
3. Identification and certification of CWD through medical camps etc. 4.Provision of assistive devices
5. Support to CWD through support staff
6. Development of infrastructure facilities for accessibility

Teacher training courses in disability in Odisha have been one of the areas that gained momentum like in some of the other states. Pre-service programs were started by government funds as well as self-funded institutions under the guidance/ approval of RCI and NCTE.

The increase in the number of courses that were preparing teachers for CWDs helped the cause of the education of CWDs. But the primary focus of in-service teacher training has remained centered on curriculum adaptation and resource adaptation.

This has continued even when SSA is sub-assumed under the Samagra Shiksha Abhiyan (SamSA). In the beginning years of SSA, infrastructure development for a barrier-free environment for CWDs received major funding. This helped in increasing access to CWDs in primary schools across the country.

Medical camps and skill development programs were held for the identification of CWDs major share where programs specifically focused on the education of CWDs.

Concluding Remarks:

The government of Odisha has adopted the policies formulated by the central government, most of the time, adopted them, as they are, without a single edit. The main reason is to simplify the process of receiving grants from the center. Inclusive education of CWDs has been promoted by SSA and later SamSA. SamSA is one of the main ways through which direct educational provisions are provided to the CWDs in schools. Other provisions of supplying resources or Identification of CWD are provided through different agencies in the state. Different organisations, both government and NGOs have played an important role in reaching out to the CWD and improving the chances of a better future for them. Many policies have been an out and out success and have paved the way for positive development with respect to identification and education of CWD in Odisha. This creates scope for understanding how programmes based on the policies have created scope for implementation on the ground. The organisational roles as well as role of individuals has also been well specified in the provisions. The state has also taken initiatives through the recruitments of different resource persons and professionals. These professionals work in

school as IEVs and BRPs. In the states, in-service teacher training programs are organized for teachers to develop inclusivity in schools. Recruitment of BRPs and IEVs in blocks has paved the way for direct engagement with the CWDs and their parents. Although the real impact they have had on ground and the kind of challenges they are facing is is a matter of further exploration. Despite ample initiatives being taken at different levels, a gap between the policies in pen and paper and their implementation on the ground have been pointed out by different researchers that demands further exploration.

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RAMAGIRI - THE MESSENGER

Dr. Rashmi Kar*

It is granted in all hands that if the work of a poet is not studied in a right spirit,the credit and dignity of the poet always remains out of the sight.So in the present paper we propose to take the word Ramgiri of Kalidasa in our consideration to throw more light on the explanationof the word basing on the geographical structure of India,which will immensely help us in out standing the true ideas impregnated there in .Kalidasa describes the Ramagiri in Meghadutam as the temporary abode of he cursed yaksa in the first Verse as-

Yaksachakre Janakatanaya snanapunyodakesu I
Snigdha chhaya tarusu basatim Ramagirya sramesu II

Mallinath the commentator of the meghaduttam identifies the Ramagiri with Citrakuta Mountain.Through no voice of complaint has been raised to the explanation from any quarter ,and though it does not diminish the poetic value of the Kavya,yet this identification presents a geographical problem and does not stand to scrutiny.As we find that Megha is directed by the Yaksa to go to Alakapuri,that is the Kaalidasa enjoying on the way the delightful sceneries of the Amarakuta,the Reba,the Vindhyas and Vidisa etc.Which are found in the southern part of India.

The Chitrakuta is situated by right side of the Yamunain the south -western angle of the Allahabad city in a distance of 70 miles .The Chitrakuta is recognised as a holy place is referred to in the Ramayana as follows-

Asau sutanu sailendra Chitrakuta prakasate I
Atra mam Keikeyi putrah prasadayitu magatahII
E sa sa Yamuna ramya drusyate chitra KananaI@
Yadhakanda V.125

So accordingly to the geogaphical situation of the Chitrakuta it will be reasonable to describe the Yamuna,the Ganges and the Sarayu, while the way is suggested to the Megha from the Chitrakuta to the Kailasa.But it seems totally unwarranted to describe vindya and Narmada etc.from the above it is suggested ,that the Ramagiri can never be identified with the Chitrakuta as it goes against the actual position ofthe place and mountains reffered to .We can multiply here many grounds to support our conclusion . It should be noted here at kalidasa's works are not only the mere off springs of his feelings ,but he has tried to present an objective picture of India there in.If a new way is directed to an unknown person the starting point and destination are started clerly under their recognized names in order to avoid confusion.Here the destination of the Megha is pointed out as Alaka gANTAVYASTEVASATIRALAKA.But we do not find any ground why the starting place Chitrakuta should be described under an unknown name like Ramagiri?Again the name Ramagiri is not found in any work as the name of Chitrakuta.If we identify the Chitrakuta with Ramagiri ,because of Rama's station here for some days,then why the Malyavanta and Suvala should not be meant by Ramagiri.We may note here another point that Kalidasa might

have used the unknown name in order to keep the metrae intact.

"Api masam masam kurayata chhandobhanga bhayat Kabin"

But the well known place Chitrakuta does also not present ant metrical difficulty ."CHITRAKUTASSRAMESU" can easily be set in place of "Ramagiryasramesu".Again when we find the poet describing the mountains and rivers in the midstof the under their famous names,we do not find any reason why he should refer the name of the main place under such an imaginary name.Therefore it is evidentlyproved that the poet never used the word **"Ramagiri"** to mean Chitrakuta.

Keeping an eye to the above it may not beun wise to assume that possibly a large forest is refferred to by the poet.After a considerable endeavour to find out the places in india which are called under the name Ramgiriour investigation could find a single forest in the Ganjam district in orissa which is known as the Ramagiri,and most probably it is the place to refferred to bye Kalidasa.Because the adjectivesof the Giri given by the poet as "Janakatanayasnanapunyodakesu "and "Snigdhachhayatarusu" etc.are appropriated to the place even in the present century .In reality this is one of the beautiful places of fountain heads in India,hence considered to be fit for the station of the cursed Yaksa.When Ramachandra was residing in Dandakaranya,he visited the adjoining places for some time that is why the name of the mountain and the region used to be recognized after the name of Rama.Now the question arises wheather Rama visited the place or not.In this respect the Ramayana stands to out scrutiny.There are several stricking passages in the Ramayanawhich affirms that Rama proceeded from the Chitrakuta to Dandakaranya,thereafter to purvaghata mountains and then to the river Godavary.The memorials of Rama found at the places "Bhadraclam"etc.also reveal the same history.The space here does not allow us to discuss in details.Any how during the days of exile,Rama did not remain in one place and he prefferred to visit all the hermitages that situated in the big forests in order to rescue the hermits from the mischievous demons.It is vividly described in the Ramayana in details.

"Tatra sambasatastasya muninamasramesuca I
Ramataschanukulyena yaju Sambatsara dasa II"

Thus according to the Ramayana it becomes clear the Rama visited several hermitages found in the eastern forest which cover from the Godavary to Phulavanimala region and spend ten years of his life there in.Of course of his journey he must have remained some days in our Ramagiri also.Again the Ramagiri region recognized in the Ramayana as a Tapobhumi- a place fit for practicing penance.The Ramayana reveals that Pasurama when defeated by Rama preferred Mahendragiri,a neighbouring mountain of Ramagiri as a fit place for practicing his penance.The River Risikulya and its source that is the Rusimala mountain also reveal the same thing that in ancient times this region was full of hermitages of the Risis which holds with"Muninamasramesuca"quoted above
from the Ramayana.From the above it is clear that Rama resides there for some time, so the name of that place become renowned under the name Ramagiri and that is the very place where from kalidasa directed the Megha to start for Alaka.It is also note -worthy

here that except this historical place no sacred and famous place is found anywhere in India under the same name Ramagiri.Again the geographical description of the way as depicted by Kalidasa holds goods to this place.

If we compare the way described in the Meghadutta with the map of India.It becomes clear that the Alakapuri that is Kalidasa is situated a bit western northward of Ramagiri. Kalidasa for the first time simply directs the Megha to go towards the North"utthitodan-mukhahkam"and after a while again he says to go to a bit west words before going straight to the north.

"Sadyasirotksana surabhiksetra maruhya malam
Kimchit pachat braja laghugatirbhuya ebottarena"

So it does not present actually any difference with the scheme that the Megha started from the Ramagiriup to Lanjigarh or Risimala Mountain to the north and west through the Malabhumi up to Navarangapur on the west.After going a little towards the west through the Malabhumi again he is directed to go to the northin hurry.On his way to Alaka the Amarakuta Mountain is described as the first shelterof the Megha.We think the place Amarakota of Koraput district in Odisha is to be identified with the famous Amarakuta.Because according to kalidasa's description if we decide the way of the Megha from Navarangapur towards north west,our Amarakota falls on the way. Now the word Amarakuta or Amarakota does not signifya particular mountain but it denotes the adjoining region also.The Amarakantaka malabhumi of Odisha should not {the} misunderstood as the Amarakuta of Kalidasa as this goes against the direction of the poet.The river Narmada flows in the north direction of the Amarakuta.So the description of Narmada after Amarakuta in the Meghaduta does not present any misdirection.After crossing the Reba the suggestion is to go to the Vidisa(today called Vilisa)the capital of Dasarna and there after to the river Vetravati(Vetva) and from Vetravati the megha is directed to go to the north ward through the forest and then to change his route.In betwen the Vetravati and the Ujjayini two rivers are described .One of those is Sindhu.Here most probably the Kalasindhu is reffered to.After Udjjain on the way to Kailasa the Dasapura ,Kuruksetra and Hamsadvara are properly described.A detailed discussion on these places is unnecessary as we are strictly limited to the explanation of the Ramagiri.

Basing on the above if we accepted the view point that kalidasa sent this messenger Megha from our Ramagiri situated in the Ganjam district of Orissa it tallies with the descriptions of the poet and seems tangible as well as cogent.On the other hand if we accept Chitrakuta in the sense of Ramagiri according to Mallinath,it goes against the direction of Megha and the way in the geographical map of India,in distorted.

Again one striking fact should not be ignored here that Kalidasa refers to the Ramagiri in the introductory lines that is in the first verse of Purvamegha as "Ramagiryasramesu"and he also refers to the same in the concluding lines that is in the thirty verse of Uttara Megha as Ramagiryasramasthah"in the same way.So the important and significance of the name Ramagiri can not be ignored at any rate.

According to the geographical map of India and the dscribed route of Megha we arrive at the conclusion that it will not (the) entirely unwise on our part to be dogmatic on

the fact that the significant place found in the Ganjam district in Odishaunder the name Ramagiri is evidently identified with the Ramagiri described in the Meghaduta the ever shining work of the celebrated poet Kalidasa.

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FAILURE: A ROYAL ROAD TO SUCCESS

Mrs. Jaba Varadwaj*

"It's impossible to live without failing at something, unless you live so cautiously that you might as well not have lived at all, in which case you have failed by default."
– J.K. Rowling

The sweetest victory is the one that is most difficult. The wisdom of learning from failure is incontrovertible. Failure - we all come in contact with it. And more often than not, we dread even entertaining the idea of failing. As a society, we see failure to be detrimental to our success. Success and failure are go hand in hand. No one is perfect or can claim perfection. Most people fear failure, but failure does not prevent success. Actually, failure can lead to success as long we learn from it. Failure is one of the keys to success because it teaches us more.

Thomas Edison, maybe the greatest inventor of the modern era, said the following while on his journey to create the long-lasting electric light bulb, "I've not failed. I've just found 10,000 ways that won't work."

In the words of Albert Einstein, "Failure is success in progress". Failure shows us what we should not do. By critically analyzing all the decisions taken before the failure, we can avoid it in the future. With an unbiased mind, we must survey our situation and find out what led to the failure. There is no failure, no disappointment, and no mistake in our past that can stop us from taking a positive step forward right now. No matter how many times we may have fallen short of the mark before, success is closer than ever. All our past failures were actually laying the foundation for our future successes. "Failures are the stepping stones of success" means failures are a normal process of life and should be made the stepping stone to success. Failures should not discourage us. Those who fail once should try again and again. When we fail once, we have gained some experience. We must utilize our experience to get success in our next effort.

Why do People Fail in the Journey of Success

- People don't believe they can be successful in their lives.
- Lack of perseverance and consistent efforts.
- Lack of humbleness.
- If they are unable to connect and build strong relationships.
- If they are Easily distracted by the others
- Lack of vision.
- Forgetting of Past Mistakes. Should be done to make firm decisions for the future as they can't be changed.
- Lack of self-Discipline and self-confidence at believing in themselves.

Three Ways to Grow From Failure

1. Humbleness: Always be humble in every situation. Confession of your mistakes will make you relieve yourself and let go of your ego so that you can concentrate on your future ventures.

2. Compassion: Acknowledging mistakes is upsetting, and almost unbearable but try to come out to start with a ray of hope and light.
3. Openness to learning: Always believe in the learning process . We fail because **lack** of proper learning. Up skilling yourself is the biggest investment you can make for yourself.

Steps to Get Success

There are various simple rules that you can follow to become truly successful. It entirely depends on a person as he might have his own way to get success.

- Always be Passionate about doing things which you really love to do.
- Always work really hard for things which you really want to achieve. Good things are attained only through consistent efforts.
- Always be good and try to be humble in any situation though it is really tough.
- Focusing on yourself is more important than focusing on what others are doing.
- Always try to push your Limits.
- Help and try to encourage others who are needed.
- Create new Ideas and don't be afraid to explore them because the world has so many opportunities where sky is the only limit.

A failure in life does not mean that we cannot be successful. We can convert a failure into success by determination. Determination develops a sense of self-confidence, maturity and fulfillment. It gives courage and peace. If our determination is strong enough, it forces us to expand ourselves from the point of view of our personal resources, physical, mental, spiritual, emotional, intellectual and material, prompting us to raise our level of functioning to a higher level till what we want is within our grasp. We should learn from our mistakes that we made last time and attempt once again. We should continue to learn from it and make our next attempt. This should continue until success has been achieved finally. Experience makes us wiser. This is the foundation stone of success. Success depends on motivation, wisdom and self-confidence. A failure at its best is nothing but it gives us valuable experience. The experience we gain each time makes our path of success smooth and easy. If we give up trying as soon as we meet with failure, we remain defeated in life, though we may possess the necessary strength to reach the goal. Experience, they say, is the best teacher.

"If you fail, never give up because F.A.I.L. means 'First Attempt In Learning'", said Bharat Ratna---Dr. APJ Abdul Kalam, our nation's Missile Man and eleventh President

When we fail, we ought to analyze the causes of our failure. Only a fool thinks that success is easy. Confidence is good, but over-confidence is bad. It gives us strength but Over-confidence makes us easy-going. A person will fail because he gets nervous and confused. A person who fears failure will more likely fail. Such a man is defeated from within, so he is bound to fail. To put in simpler words, failure is inevitable. Therefore, one must not be afraid of them. Many people do not realize that failure is really a stepping stone to success. Instead of having a positive outlook on failure and learning lessons from it, they only view the negative aspect of failure. Those who consider failure an opportunity to do

better, never let it overwhelm themselves. Such people succeed in life (sooner or later) because they have faith in themselves. Such people may or may not be optimists, but when they resolve to overcome their weaknesses or shortcomings, their focus automatically shifts to the lessons they can learn from it.

Many major scientific achievements and social reform movements suffered failures and The Sterling Book of Prose Compositions disappointments in their early stages. Man's desire to fly was realized only after a series of disastrous failures. Similarly, Mahatma Gandhi succeeded in winning independence for India only after the non-cooperation movement, which he started, had failed.

In conclusion, failure and setbacks are normal part of life. They make us understand where we can improve and encourage us to persist. It is the wise who takes advantage of their failures. Remember ideas without action remain dreams. There is no substitute for hard work. When failures come your way, do not lose heart. Try to find out your shortcomings and overcome them with courage, patience and enthusiasm.

COMPETENCY BASED ASSESSMENT: A SHIFT FROM SUMMATIVE TO FORMATIVE ASSESSMENT

Sonali Das*

Abstract

National Education Policy 2020 calls for a 'shift from (an assessment system) that is summative and primarily tests rote memorization skills to one that is more regular, formative, is more competency based, promotes learning development for our students and tests higher-order skills, such as analysis, critical thinking and conceptual clarity (p-17) and encouraging and helping school boards to shift their assessment patterns towards meeting the skills requirements of the 21st century(4.41, p19). So, the competency based assessment deals with the promotion learning and development of the students. In this paper the concept about the competency based assessment is discussed. This paper also focuses on the features of competency based assessment. This assessment process focuses on mastery, self-assessment and acquisition of skills as well as it provides insight to students' progress and development. Besides features of competency based assessment, the basic elements of it are also explained in this thematic paper. Pre-assessment, instructional design, assessment tools, evidence-based assessment, student-friendly rubrics, assured success, continuous feedback and analysis of the final results are the basic elements of competency based assessment which were highlighted in this paper.

KEYWORDS: Competency, assessment, formative assessment, summative assessment

Introduction

Assessment is the process of collecting, reviewing and analyzing the data in order to improve the performance of the learner. It basically deals with the identification of the areas where a student needs to improve (Robinowitz, 2010). This process of assessment can be summative or formative. Summative assessment is that where the assessment takes place after completion of a unit, course, semester, programme or school year in order to know the extent of achievement of the pre-determine objectives (Heritage, 2012). But the formative assessment takes place during the session in order to modify teaching and learning activities to improve student attainment. In every field of education, formative assessment is more beneficial for the development of teaching and learning rather than summative assessment (Alahmadi et al., 2019). Therefore, it is needed to make this shift in the competency based assessment. National Education Policy 2020 calls for a 'shift from (an assessment system) that is summative and primarily tests rote memorization skills to one that is more regular, formative, is more competency based, promotes learning development for our students and tests higher-order skills, such as analysis, critical thinking and conceptual clarity (p-17) and encouraging and helping school boards to shift their assessment patterns towards meeting the skills requirements of the 21st century(4.41, p19). So, the competency based assessment deals with the promotion learning and development of the students.

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The 21st century era needs a competent and skilled personnel in every field of occupation. Therefore, it is necessary for individuals to be assessed through competency based assessment process. Through this assessment one can gain mastery over the desired skill and competency. Basically this techniques of assessment is similar to formative rather than summative because learners are assessed about their mastery over certain competency. There is no specific time frame to learn a competence like traditional method of learning. Here, the learners get feedback continuously about their improvement and progress. Assessment of core concepts and knowledge, higher order skills and its application in real life situations on an ongoing basis covering smaller portions of the syllabus, will help students to attain the competency.

Features of competency based assessment

In competency based assessment, the focus is placed o deep understanding that is demonstrated through application. This means that learning outcomes are proven by action and focus on building the skills students need to become better learners. While explaining the features of competency based assessment the following points can be included.

a. Focus on mastery of competency

Competency based assessment focuses on the mastery of various competencies, skills and abilities rather than content. In other learning method, students are exposed to content overtime and success is measured by summative assessment. They are awarded numbers as per their mastery over a content.

But in competency based learning, students are supposed to continue and demonstrate mastery in the chosen competency. Students are assessed on individual's competency and can move to other competency, only if they have mastered the previous competency. In this assessment technique the extent of mastery over a particular competency is measured. It make the learner more skilled and competent one.

b. Self-assessment

Competency based assessment in education, typically begins with a self-assessment. In this process students reflect on their abilities and goals. Here, the learners become aware about their needs, abilities and potentials. Through the self-assessment learners are able to create their own profile where they become aware about their strengths and weaknesses. They are able to know about those areas in which they require to develop more.

c. Provide insight about students' progress

It is important to know about the present status of students on the basis of which teacher will plan for the entire process of assessment. Without knowing it teacher can't proceed for the assessment. In the competency based assessment it asks about the following:

-What the students already knows?

-What they still needs to learn?

-Where the institution can improve their learning?

On the basis of the above information about students, the expected learning outcomes are selected.

d. Acquisition of Skills

In every sector of job, we need a skilled and competent employee. As per the demand of the 21st century, one needs to be multi-tasking by developing different types of skills and abilities. To get success in this process of skill acquisition, competency based assessment help the learners to learn as per their ability and capacity. The competency based assessment enable each and every learner to gain mastery over a competency as per their own speed of learning. This approach is flexible in nature where a student can learn a skill as per his own pace and abilities. Hence, no fixed time period is there to attain a competency or skill.

Basic Elements of Competency Based Assessment

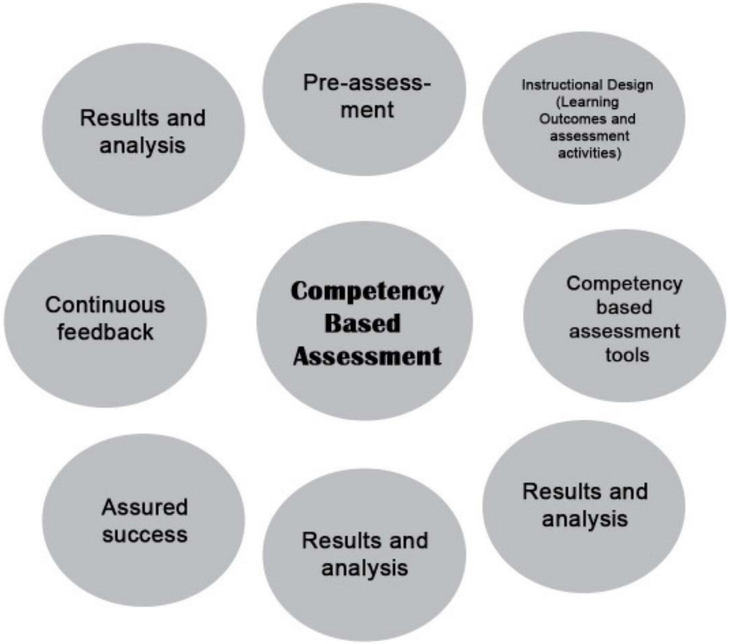

Fig. 1 - Basic Elements of Competency Based Assessment

• Pre-assessment

The competency-based assessment is incomplete without the pre-assessment because before the competency based assessment it is necessary to know about students. It is most essential to know what the students know about a particular skill or competency. It helps to assess the prior learning of learner. Here, the learners are assessed in terms of their abilities, needs and interests to select a competency to be developed.

Through this pre-assessment, teacher can be able to know the individual learner and can use personalized teaching approach accordingly. This process of pre-assessment make

the results of final assessment more fruitful.

• Instructional design

Competency based assessment in education is completely different from the traditional models. Therefore, making it unique is preparing its instructional design. For making an instructional design a teacher should first identify the learning outcomes for a given course. The teacher will then list the assessment activities for a given course. The teacher will the list the assessment activities for those learning outcomes.

- Learning outcomes

Learning outcomes are the most essential elements of a competency based assessment. They are similar to the foundation one lays down to erect his building. This deals with the goals to be achieved. It is important for the learners to understand their goals to be achieved.

Defining the learning outcomes means defining the knowledge, skills, abilities and the level of learning required. A well-defined learning outcome should include a clear action verb to bring clarity and should be discreetly measurable.

- Assessment activities

While preparing instructional design a teacher should select appropriate ways to assess the skills and competencies of the learners. Lower level cognitive domain of the learners through quizzes can be assessed which deals with the remembering and understanding skills of Bloom's Taxonomy. Similarly, for a higher level cognitive skill like analysis, synthesis and evaluation, one can assess through descriptive written essays, observational grading and case study analysis.

• Competency based assessment tools

To do the competency based assessment it is most crucial to choose the suitable competency based assessment tools through which performance of the learner can be assessed. Those tools must extract the successful performance of the learner through proper demonstration, clear and tangible actions. Among those tools, interviews, case studies, questionnaires and test etc. can be used to assess the competencies and skills of the learner. The assessor should use make these tools reliable and valid before using these tools to assess competency.

• Evidence-based assessment

Evidence-based assessment refers to assess those core competencies, abilities and skills which are needed for the real life context. It stresses the fact that the assessment planned should be in line with real-life experiences. This type of assessment help the learners to mastery those skills which enable them to solve the problems of their daily lives.

This assessment process also develop those competencies which are needed to take appropriate decisions and to make adjustment in their day-to-day lives.

• Student-friendly rubrics

Rubric is the working guide both for the teachers as well as students, which is usually handed out before the commencement of assessments. It is one type of formative assessment which is a student-centred process. The students must need to know the criteria on

which their work will be assessed. It evaluate the performance of the students based on the total range of criteria rather than a numerical score.

The rubrics should clearly articulate the competencies and learning outcomes as the most essential components on which criteria are made. As a scoring key rubrics enable teachers to understand the quality performance pf the students but also reflect on their learning and plan the next steps.

• **Assured success**

In competency based assessment, lots of activities are followed for the formative assessment. This help the students to demonstrate their mastery level in a qualitative which leads to the maximum achievement of the expected learning outcomes. After successfully completion of the formative assessment, summative assessment takes place to evaluate the mastery level of the learners. Therefore, through this two type of assessment students becomes a master.

• **Continuous feedback**

Feedback is the pivotal element of a competency based assessment. Without feedback this assessment can't be successful. In this process of assessment students get feedback on their performance from the teachers continuously. From this feedback students can be able to plan the next step of their learning path.

In the competency based assessment, instant feedback on time helps to reduce the risk of inequalities. On the basis of the feedback given by the teacher, students plan their learning process again and gain mastery over any competencies and skills.

• **Results and further analysis**

After the assessment, results are analysed. This analysis process should help to arrive at the areas for student improvement and encouragement. On the basis of analysis of the results, one can know that to what extent he/she has gain mastery over a competency and skill.

In this assessment, students can know their progress. This assessment clarifies the extent of improvement and progress rather than classifying as pass and fail in terms of numerical scores. On the basis of the final analysis of the results the assessment cycle is redesigned if required.

Conclusion

There is constant need to make the shift of assessment form summative to formative possible. This shift is necessary to bring holistic development of the child. It is important to use competency based assessment which will develop the higher order skills among the students. All the teacher should well equipped to implement the competency based assessment. The implementation of the competency based assessment should be started from the grassroot level. The awareness about the need and benchmarking of competency based assessment should be increased for the successful implementation of it.

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PURANS OF KHORDHA, ODISHA

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Synopsis

The Contribution of Odisha towards the great spiritual achievement of India is noteworthy and phenomenal. But it is matter of regret that very little has been done to highlight the work and philosophy of innumerable saints and spiritual poets.

Purana's are the corners stones of Hindu philosophy. The world of puranic literature of Odisha has its own individuality and originality. The larger and serious works like translations and commentaries of the scriptures and theological treatises were attempted. The main cults which inspired literature are Jainism, Buddhism, Nathism, Saivism. Tantrism and vaishavim. Each of these sects produces some literatures in their bid to provide their faith, philosophy and to propagate them among the masses .

The Khordha kingdom which was once upon a time known as kongada mandal of Sailodbhava dynasty ruled in 7th, 8th century A.D, is famous for its remarkable historical significance, cultural and archaeological antiquities. The great emperor Kharabela had made his capital as Kalinganagar or Bhubaneswar, which is the capital of modern Orissa. Khordha gained importance only in the year 1568 A.D when the Bhoi Kings established the kingdom as well founding his new capital. The geographical outline of the Khordha District over 2825 Sq km area extending in a NE-SW direction. The district in located between 19-20 degree to 20-25 degree north latitude and 84-55 degree to 86-05 degree east longitude. The Prachi rivers forms the natural boundary for the district along the eastern border.

Khordha has been a political, religious and cultural centre for more than two thousand years. Though Khordha is territorially small, but culturally very rich, linked with Story of Odisha from the ancient. The literary history of Khordha is intertwined with the exhaustive words of innumerable poets, writers of medieval, post medieval and modern period.

The puraniac literature of India has been divided into three categories:1.Mohapurana, 2. Upapurana, 3. Sthalapurana. Basically the puramic works of Odisha are Sthalapurana. The glories of Odisha have been neglected in those Mohapurans and Upapurans. as every place of worship or interest has its own story to tell. The pundits or this land have compiled the separate puranas to highlight the religious centers like Ekamra, Konark, Purusottom, Chandeswar, Atri etc, compiled between 11th and 17th century A.D

The earliest extant specimens seem to be the works of Nath, Saiva and Brahman Cult. Pundit Gopal Bhanja, the author of 'Arka Mahatmya' flourished in the 13th century, who's history is obscure. Arka Mohatmya is the most remarkable work on Sun temple, Konark and Predominance of the concept and worship of Surya. Sun worship is the most ancient faith in India. Prof K.S. Behera traces Surya-Upasana in Odisha back to the early Vedic period.

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The birth place of Gopal Bhanja, famous for 'Purana – Arka Mahatmya' is Haladia Garh, situated at 8 K.M distance from Khordha. The then Ganga Ruler of Odisha, probably Narasimha Dev II has also great admiration for this scholar. No other information has been recorded, nothing is known about his Guru. The Gajapati Maharaj Kapilendra Dev also born in Haladiagarh which is the centre of literature and culture.

Vasta Dasa's Kalasa Chautisa is one of the earliest and brilliant specimen of Natha literature. The poet has described the marriage of lord Shiva with Parbati, to which Vishnu was a spectator . Shree Narayannanda Abadhuta Swami of Bhubaneswar wrote Rudrasudhanidhi in the style of story telling. He has passages composed in praise of Rudra , Vishnu and Jagarnnath is this text, perhaps these three concepts were prevailing in the society.

In medieval Odisha "Age of five mystic poets" is marked by unparallel creativity and spiritual perception. They had played an illustrious role in the cultural and religious history of Odisha. Balaram Das was one of the poets among the Vaishnavas in the sixteenth century. He lives in the memory of the people as the author of the Ramayan and Laxmi Puran. His father Somenath Mohapatra was a karan by caste and also a minister of state. Balaram Das, the visionaries and seers, well acclaimed and revered by Odias vividly reed and quoted till today.

The youngest poet among the Panchasakha Sisu Ananta Das. His native village was Mahapur and he settled at Balipatana near Bhubaneswar, enriched Purana literature by his Hetu Udaya Bhagabta. His father Kapila Mohanty received the designation of Mohapatra. The style employed in this work is chase, pure and simple. Words are coined as they used in our day today life:-

Jeeva Purama Eka Kari
Sadhibu eka eka kari
Sadhana Drdha kara tuhi
Manaku nimagnona thai
x x x
Dheka Sabur eka prana
Kebehen nuhai Abhinna
x x x
Amana hetu rakha tuhi
Dekhibu kemanta disai
Je rupa dekhibu nayana
Sehi anadi bhagabana

(See jeeva and parama as one and then concentrate on one after other. As concentration becomes deeper the mind becomes entranced. x x x All beings are equals, there cannot be any disparity. x x x Let your perception go beyond the mind and see how things appear. Whatever you see know that it is the manifestation of God who has no beginning and leave no end.)

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Saints and seers composed four famous scriptures like Kapil Samhita, Ekamra Purana, Swarnadi Mahodaya and Ekamra Chandrika to glorify Shivism and Bhubaneswar Khetra. Pandit Ratnakar Gargabatu of Bhubaneswar has published Swarnadi Mahodaya in 1912, Kapil Samhita and Ekamra Purana in 1928, Ekamra Chandrika in 1931. Kapila Samhita gained appreciation in paranic literature of India. It consists of 21 chapters narrating Ekamra Khetra, origin of Mahanadi, Bindusagar and various aspects of Shaivism. Ekamra Purana narrates temples like Megheswar, Bhimeswar and 14 rituals festivals of Lingaraj. The author of Swarnadi Mohodaya divided Bhubaneswar in eight parts and it consists 31 chapter and 1700 verses. Ekamra Chandrika narrates the God and Goddess of the Khetra.

'Prachi Mahatma' gives new light on the history, culture of Prachi valley. Prachi, one of the most ancient and sacred rivers in Odisha, where Jainism, Budhism, Saivism, Saktism and Vaishavism florish from the Century to 16th Century AD.

'Keshar Mahatma' depicts the Chandeswar Temple, situated near Tangi. This temple was build by King Jajati-II in 10th Century. It consists 7 Chapters.

Hatakeswar Purana describes the temple of Atri, Baghamari. Pandit Bhagaban Hota, translated Sanskrit verses in Odia and Published the book in 1932.

Ghanshyam Pattanaik of Bolgarh also translated Garuda Purana in last part of 19th Century. Taking the main purport of the Sanskrit Garuda Purana as Skeleton, he had added variation of flesh to it to build it into a full structure complete by itself. He wrote this book in lucid, lively and simple language.

Thus the glorious tradition of composing the puranas continuing even the last decade of 20th Century. The above is an account of known puranas, but there may be still some which have not been received due propagation.

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Tribal Repression and Resistance: Representation of Tribal Movements and Issues in Mahasweta Devi's Writings

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ABSTRACT

Mahasweta Devi is one of the few writers who have an unflinching commitment and passion for the tribal people. She is a socially conscious writer, who writes about the most marginalized section of society. This paper is an attemptto expose the hypocrisy of the so- called civilized people who have grabbed all the resources and opportunities and have disposed off a large section of society which leads to issues like displacement, alienation, appropriation and assimilation of the tribal people. This paper also aims to excavate the plight of the tribal peopleportrayed by Mahasweta Devi in herwritings such as "Draupadi", "Mother of 1084", "Shishu", and "The Hunt". For tribals, violence in turn is suggested as the only way out of deprivation and poverty. Devi's stories take us to the roots of the problem of complete ignorance on the part of the civilized which makes the situation deeply ironic. This is also the cause of Devi's anger toward called ideas of progress. She believes that the root cause of these ills lies in the inability of the tribal mind to break free from primitive myths. This paper analyses the above issues using ecocritical and postcolonial lenses.

KEYWORDS: Resistance, Naxalite Movement, Marginalisation, Displacement, Reification, Alienation and Exploitation.

INTRODUCTION

Mahasweta Devi's undaunted commitment to the cause of denotified tribes in the ignored areas of the nation has made her an activist writer authentically documenting the stirring experiences of tribals lives. Devoting over a quarter of a century to the Kheria Shabar tribes in Purulia, West Bengal, she is passionately concerned with the rehabilitation of denotified tribes. The landless tribal who live half-clad in their dilapidated huts seems to be a slapping reality in the face of a humanitarian and proudly democratic nation. Providing the fundamental human rights like drinking water, walk- able reads, livable houses, health and literacy to these wandering tribes is the first urgency to be felt and heeded by the government.

Being a writer with a social cause, her stories are a caustic comment on India as a nation and the socio-political trajectory of the country which has happened since independence. She writes about the lives of ordinary men and women, particular about subaltern consciousness. Her stories, including Draupadi, and especially her Palamau Stories give voice to tribal – Santhals, Lodhas, Shabars and Mundas and the junction of folk and the modern, the urban-centric margin, colonialism and post- colonialism. Her stories are deeply rooted in her own experiences with the people about whom she writes. Her fiction is neither fantasy nor pastoral romance. It is firmly rooted in the earth, in-ground

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reality, in the solidity of facts. Detailed documentation goes into making the narrative. In her elaborate Bengali fiction, she often depicts the brutal oppression of the tribal people and untouchables by potent authoritarian upper-caste landlords, lenders and venal government officials.

Displacement and Resistance in "Shishu":

The short story" Shishu" is an impressive narrative which describes the unsettling encounter between the relief officer and Aagariyan tribe in a famine stuck village, where the people look like small children due to starvation and malnutrition. A relief officer, named Mr Singh has been sent to help and in long term rehabilitate the tribal people. According to Mahasweta Devi, " Starvation over generations can reduce ordinary sized humans to pygmies". This is exactly what happens in the story" Shishu". The people who are described as supernatural kids are in reality adult Aagariya, shrunk in size. From the beginning of the story, the Aagariya tribe is described by the government officials as uncivilised and who have "no honest way of living". The officials describe that professionally the tribe were iron miners who have been given barren land for cultivation. Their traditional profession was taken away from them and they were forced to work as farmers on barren land after the land acquisition by the government.

Mahasweta Devi vividly describes the topography of the land and stresses that the area is "a burnt-out desert" so, evidently even if the tribes are given land, they would not be able to cultivate, which will then lead to their displacement. But the BDO suggest that it is the tribes who lack the incentive to cultivate the land and find reasons to sell it off. In the narrative, the government and their officials are shown as insensitive toward the tribe and their culture. They take over their land to extract iron. The explosion of the hillock by the officials makes the Aagariyas outrageous. They kill the officials and flee to the dense forest in a way that is never found. The protest is the result of taking away of the land and the government reciprocates it by burning down the village and heavily taxing the remaining villages.

They key issue in this story is hunger and lack of food such that the village boys are willing to work at the relief camp solely for food and without wages. But the condition of the kubha tribe who hide in the forest is much worse. They can neither produce within the forest due to the harsh climate and arid terrain nor can they come out as they would be shot dead. The resistance in their gesture makes them seem ghost-like and forces them to steal the relief grains from camps.

Reality Vs. Romanticising the Tribals:

In "Shishu", the relief officers who come to the villages have a romanticized image of the tribal. According to them, " Adivasi men play the flute and Adivasi women dance with flowers in their hair". They assume this because they are socially and culturally removed from the actual condition of the tribal people and when they actually come in contact with it they find it grotesque. In reality, the people are in this condition due to

the negligence, ignorance and insensitivity of the government official themselves. They had seen Adivasi men and women singing and dancing in Hindi films with flowers on their heads and leaves on their tops but the real condition becomes a frustrating sight for them. To find them half-naked, worm-ridden and swollen bellied with songs like the lonely wailing of an old witch has his sensibility shattered into insanity as madness seems to be the only refuge for the outburst normalcy at a point of breaking disillusionment. The relief officer stands for every member of the culture society whose urbanized sensibility is shot dead by Devi's revelation of the pigmy-tribal creature that are only normal human beings abnormally shrunk into dwarfs due to undernourishment. The story takes us to Lohri, a village, which is situated at the meeting point of the boundaries of three districts - Ranchi, Sarguja and Palamau. The village is painted as a terrible place, where people lack even the basic resources to start living. It presents the harsh cycle of hunger, neglect, poverty and hunger. It is also a tale where the world of city and village meets. But Mahasweta Devi describes this tribal village as a place of severe poverty and scarcity where human beings are dehumanized due to years of neglect and paucity of resources: Lohri is a terrible place. "Even if you give those damned people land, they sell it off to the Mahajans. They stare at you wide eyed and ask, where's the water? Where are the seeds? Plough? Bullocks? How can we farm? Even if you give them all this, they'll still sell to the Mahajan, saying, what were we to eat until the harvest? So we borrowed money. Now, we've sold the land to repay the debt." In this tale of poverty and hunger, the relief officer, who has been appointed by the Food Department, is stunned to see the distance between the romanticized image he had, of the way the tribal lived, and the stark reality which he faces.

Repression, Alienation and Reification in "The Hunt":

Mahasweta Devi's "The Hunt" offers the critique of civilization, the dichotomy of nature and culture and the threat posed by forces of modernization. She offers penetrating sights into the connection between ecological and economic concerns. She is known as a committed artist, who documents the past and continuing struggles of people. Devi's perspective on ecology forms an integral part of her entire creative output because she finds a close connection between man and nature. Her fiction unveils her concern about the alarming imbalance between man and nature due to globalization, privatization and capitalistic policies of different governments. She finds that consistent murder of nature has severely affected the life of poor deprived tribal and the rural women who depend on forests for livelihood and other basic requirements. These oppressed communities are the worst sufferers in the process of globalization and privatization of resources. "In the author's preface to Bashai Tudu, translated and edited by Samik Bandyopadhyay, Devi makes biting comments on the popular writers of the time for their snobbery and insensitiveness to social issues related to the plight of the dispossessed and the disinherited tribal and dalits.

Mahasweta Devi's "The Hunt" translated by Gayatri Chakravarti Spivak is included in the collection Imaginary Maps is indeed a poignant narrative of the twin exploitation of

nature and tribal people. The story presents a picture of destruction of natural resources and domination of tribal running parallel in undeveloped areas like Kuruda in India. The story falls into three sections. Section one explains the peaceful tribal life overtaken by a few estate owners and their exploitation of the people of the region. Mary Oraon is one such victim of exploitation. Dixon, an Australian planter employs and exploits her mother, Bhikni and his son his successor impregnates the woman and deserts her and runs away to his own land. Prasadji, the new owner of the estate continues them in his service and they remain his willing slaves. Section two deals with the landing of Tehsildar Singh, the contractor on the quiet but impoverished existence of Kuruda. It marks the onset of the mainstream mechanized and industrialized exploitation and the total alienation and reification of the tribes. Section three marks the desperations of the tribes on their being forced to resort to violence as the only possible alternative when the system fails in justice.

Exploitation of Tribal Land and Forest:

Tehsildar Singh, a greedy mainstream contractor lands in the quiet village of Kuruda with intentions of felling and carrying away the giant Sal trees in Prasadji's estate of seventy five acres of land. The tribals interest and well being at once of man and nature is represented by Mary Oraon, who embodies the intelligence of the west and the love of the tribals. She puts her intelligence to the best use and tries to counsel Prasadji and other village headmen, but no avail. She explains to Prasadji that the contractor had tricked him and would get the trees at a throwaway price and would sell them to the timber merchants at an exorbitant rate by the cubic foot.

The government of India has passed laws declaring illegal the felling of trees in forest regions, the government machinery is so corrupt that the illegal action never comes to light. Thus, the happenings in Kuruda are representative of what happens in the whole of India. Tehsildar Singh in the story is the representative of the mainstream power that exploits the poor workers as well as the earth. The myth of hunt game is rehearsed through Mary Oraon, who like Mother Earth is also viewed by the contractor as an object to be exploited. She identifies him as the "wild animal". She takes law into her own hands and dispenses justice by killing him on the festival day. At the end, "she walks ¯fearless as she has killed the biggest beast". Thus, the myth gets well integrated with present-day tribal life. The story promotes awareness among the powers that because of their negligence, deforestation goes on undeterred. Government should intervene and
prevent deforestation and the tribals should be educated and guaranteed a minimum standard of living and purposeful engagements, if the land and its people are to remain secure and protected from degeneration.

Naxalite Movement as a Backdrop in Mother of 1084 and "Draupadi":

During the late 1960s and early 1970s, the Naxalite Movement has a great influence on the lives of the people and also on literature which is the reflection of life. Especially in the works of Mahasweta Devi, the drastic effects and impacts of the Naxalite Movement are made more evident.

Mother of 1084 and "Draupadi" shares the same background: he Naxalite nsurgency of West Bengal. These two stories capture the Naxalite agitation and how the brutal repression of the movement by West Bengal government led to the inhuman torture and murder of the rebels throughout the country. "Hajar Churashir Maa" is a novel which was published in 1974 in Bengali. Later it was translated and dramatized in English by Devi herself as "Mother of 1084". It focuses on multiple themes like the Naxalite movement and its impact on society, family relationships, forlorn women, transformation, growth and development of women.

The Naxalbari movement was a peasant uprising against the tyranny of the landlords. The peasants, tribal people and the Dalits who were on the periphery of the periphery rebelled against the government demanding their equal rights. They rebelled against their systematic exclusion by the state and fought for their rights demanding the answer to their exclusion. In the play Mother of 1084, Brati, Somu and their friends were murdered for their involvement in the Naxalbari movement. In the same way in "Draupadi" Dulna Majhi, a tribal peasant turned Naxal was brutally murdered in the name of suppressing the rebellion.

According to Franda, "unlike most other areas of West Bengal, where peasant movements are led almost solely by middle class leadership from Calcutta Naxalbari has spawned an indigenous agrarian reform led by the lower classes including tribal cultivators (Franda, 153). Oppression of the landless peasants was ignored and instead of addressing their issues, the Indian Government considered it as a "law and order problem". Police were deployed to combat Naxals. Even after the suppression of the movement, it continued, "despite the government's muscle power and

Work Cited:

Legal teeth the Naxal movement has continued to spread its base because the rural and oppressed identify with its ideology."

Conclusion:

According to Mahasweta Devi, "There are about two and a half crores [25 million] of such people who still live in bondage. Because 1871 Criminal Tribes Notification Act was repealed, but Government of India re-introduced a Habitual Offenders Act in 1959 for every state, which is nothing but a repetition of that British myth, Criminal Tribes Act. So, what happened before-that continues. ("On Tribal Welfare") In her elaborate Bengali fiction, she often depicts the brutal oppression of the tribal people and untouchables by potent authoritarian upper caste landlords, money lenders and venal government officials. She believes that mere sympathizing with the poor doesn't help them; she ives with them n order to bring their grievances and demands to the view of a generally indifferent bureaucracy and sets off movements for the redress of different modes of exploitation. So the subjects of her stories become the subjects of her life. In fact, the main thrust in the bulk of her creative work is the release of human soul from all kinds of oppression.

To conclude, it can be said that, most of the characters in Mahasweta Devi's writings are not merely imaginary but people whom she has heard about and met in the tribal areas. She has been writing about the dispossessed people of India for fifty years. In all her writings, she tries to depict the lives of common men and women, particularly the Adivasi people like the Santhals, the Lodhas, the Shabars and the Mundas - the simple joys and sorrows of their lives, their exploitation and suffering, and condition of abject poverty in which they live and, in the process, they question mainstream history by presenting the "people's version of history". She not only depicts their lives in her writings but also tries to change the conditions of their lives through various social welfare activities – it is here that her uniqueness as a creative thinker lies. Having worked amongst the tribal for the greater part of her life, she is in a position to articulate the concerns of the dispossessed in the manner of the concerned insider, rather than that of a condescending outsider.

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HIGHER EDUCATION IN INDIA: CHALLENGES AND OPPORTUNITIES

Umakanta Martha*

ABSTRACT

The world has realized that the economic success of the states is directly determined by their education systems. Education is a Nation's Strength. A developed nation is inevitably an educated nation. Indian higher education system is the third largest in the world, next to the United States and China. Since independence, India as a developing nation is contentiously progressing in the education field. Although there have been lot of challenges to higher education system of India but equally have lot of opportunities to overcome these challenges and to make higher education system much better. It needs greater transparency and accountability, the role of colleges and universities in the new millennium, and emerging scientific research on how people learn is of utmost important. India need well skilled and highly educated people who can drive our economy forward. India provides highly skilled people to other countries therefore; it is very easy for India to transfer our country from a developing nation to a developed nation. The current study aims to highlight the challenges and to point out the opportunities in higher education system in India.

KEYWORDS: Education, Opportunities, Challenges, Colleges, Universities

INTRODUCTION

India's higher education system is the world's third largest in terms of students, next to China and the United States. In future, India will be one of the largest education hubs. India's Higher Education sector has witnessed a tremendous increase in the number of Universities/University level Institutions & Colleges since independence. The 'Right to Education Act' which stipulates compulsory and free education to all children within the age groups of 6-14 years, has brought about a revolution in the education system of the country with statistics revealing a staggering enrolment in schools over the last four years. The involvement of private sector in higher education has seen drastic changes in the field. Today over 60% of higher education institutions in India are promoted by the private sector. This has accelerated establishment of institutes which have originated over the last decade making India home to the largest number of Higher Education institutions in the world, with student enrolments at the second highest (Shaguri, 2013).The number of Universities has increased 34 times from 20 in 1950 to 677 in 2014. Despite these numbers, international education rating agencies have not placed many of these institutions within the best of the world ranking. Also, India has failed to produce world class universities.

Today, Knowledge is power. The more knowledge one has, the more empowered one is. However, India continues to face stern challenges. Despite growing investment in education, 25 per cent of its population is still illiterate; only 15 per cent of Indian students

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reach high school, and just 7 per cent graduate (Masani, 2008). The quality of education in India whether at primary or higher education is significantly poor as compared to major developing nations of the world. As of 2008, India's post-secondary institutions offer only enough seats for 7 per cent of India's college-age population, 25 per cent of teaching positions nationwide are vacant, and 57 per cent of college professors lack either a master's or PhD degree (Newsweek, 2011). As of 2011, there are 1522 degree-granting engineering colleges in India with an annual student intake of 582,000 (Science and Technology Education, 2009) plus 1,244 polytechnics with an annual intake of 265,000. However, these institutions face shortage of faculty and concerns have been raised over the quality of education (Mitra, 2008).

Despite these challenges higher education system of India equally have lot of opportunities to overcome these challenges and have the capability to make its identity at international level. However, it needs greater transparency and accountability, the role of universities and colleges in the new millennium, and emerging scientific research on how people learn is of utmost important. India provides highly skilled people to other countries therefore; it is very easy for India to transfer our country from a developing nation to a developed nation.

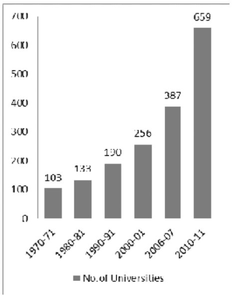
Growth of Higher Education Sector in India

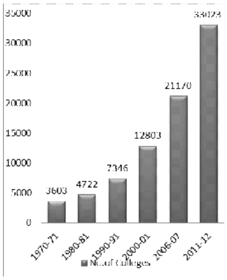
As higher education systems grow and diversify, society is increasingly concerned about the quality of programmes, public assessments and international rankings of higher education institutions. However these comparisons tend to overemphasise research, using research performance as a yardstick of institutional value. If these processes fail to address the quality of teaching, it is in part because measuring teaching quality is challenging (Hernard, 2008)

India has been always been a land of scholars and learners. In ancient times also, India was regarded all over the world for its universities like Taxila, Nalanda, Vikramshila and its scholars. By independence India had 20 universities, 500 colleges enrolling about 2,30,000 students. Since independence India has progressed significantly in terms of higher education statistics. This number has increased to 659 Universities and 33023 colleges up to December 2011-12. Central Government and state Governments are trying to nurture talent through focusing on the number of Universities and Colleges for expansion of higher educations. There is no doubt to the fact that much of the progress achieved by India in education has come from private sector. In fact the public sector and private sector is not in opposition to each other but they are working simultaneously in Indian education sphere. UGC is the main governing body that enforces the standards, advises the government and helps coordinate between center and states. The chart 1.1 & 1.2 shown below depicts the growth of universities and colleges in India from 1970 to 2012 respectively. The number of universities has grown more than six times in last four decades and the number of colleges has been increased from 3603 in 1970-71 to 33000 colleges in 2011-12.

The growth of universities and Colleges in India from 1970 to 2012

Chart 1.1 Chart 1.2





Source: Higher Education in India: Twelfth Five Year Plan (2012-17) and beyond FICCI Higher Education Summit 2012

Challenges in Higher Education in India

It is our 75th year of independence still our education system has not been developed fully. We are not able to list a single university in top 100 universities of the world. Various governments changed during these six decades. They tried to boost the education system and implemented various education policies but they were not sufficient to put an example for the universe. UGC is continuously working and focusing on quality education in higher education sector. Still we are facing lot of problems and challenges in our education system. Some of the basic challenges in higher education system in India are discussed below:

➢ Enrolment: The Gross Enrolment Ratio (GER) of India in higher education is only 15% which is quite low as compared to the developed as well as, other developing countries. With the increase of enrolments at school level, the supply of higher education institutes is insufficient to meet the growing demand in the country.

➢ Equity: There is no equity in GER among different sects of the society. According to previous studies the GER in higher education in India among male and female varies to a greater extent. There are regional variations too some states have high GER while as some is quite behind the national GER which reflect a significant imbalances within the higher education system.

➢ Quality: Quality in higher education is a multi-dimensional, multilevel, and a dynamic concept. Ensuring quality in higher education is amongst the foremost challenges being faced in India today. However, Government is continuously focusing on the quality education. Still Large number of colleges and universities in India are unable to meet the minimum requirements laid down by the UGC and our universities are not in a position to mark its place among the top universities of the world.

 Infrastructure: Poor infrastructure is another challenge to the higher education system of India particularly the institutes run by the public sector suffer from poor physical

facilities and infrastructure. There are large number of colleges which are functioning on second or third floor of the building on ground or first floor there exists readymade hosieries or photocopy shops.

- Political interference: Most of the educational Institutions are owned by the political leaders, who are playing key role in governing bodies of the Universities. They are using the innocent students for their selfish means. Students organise campaigns, forget their own objectives and begin to develop their careers in politics.
- Faculty: Faculty shortages and the inability of the state educational system to attract and retain well- qualified teachers have been posing challenges to quality education for many years. Large numbers of NET / PhD candidates are unemployed even there are lot of vacancies in higher education, these deserving candidates are then applying in other departments which is a biggest blow to the higher education system.
- Accreditation: As per the data provided by the NAAC, as of June 2010, "not even 25% of the total higher education institutions in the country were accredited. And among those accredited, only 30% of the universities and 45% of the colleges were found to be of quality to be ranked at 'A' level".
- Research and Innovation: there are very nominal scholars in our country whose writing is cited by famous western authors. There is inadequate focus on research in higher education institutes. There are insufficient resources and facilities, as well as, limited numbers of quality faculty to advice students. Most of the research scholars are without fellowships or not getting their fellowships on time which directly or indirectly affects their research. Moreover, Indian Higher education institutions are poorly connected to research centers. So, this is another area of challenge to the higher education in India.
- Structure of higher education: Management of the Indian education faces challenges of over- centralization, bureaucratic structures and lack of accountability, transparency, and professionalism. As a result of increase in number of affiliated colleges and students, the burden of administrative functions of universities has significantly increased and the core focus on academics and research is diluted (Kumar, 2015).

Opportunities in Higher Education

India is a large country, with an estimated population of young people aged between 18 to 23 years to be around 150 millions. The sheer size of the market offers huge opportunities for development of the higher education sector in India. India now boasts of having 1043 Universities, 42343 Colleges and 11779 Stand Alone Institutions listed on AISHE web portal and out of them 1019 Universities, 39955 Colleges and 9599 Stand-alone Institutions have responded during the survey. 307 Universities are affiliating i.e. having Colleges. Total enrolment in higher education has been estimated to be 38.5 million with 19.6 million boys and 18.9 million female. Female constitute 49% of the total enrolment. • Gross Enrolment Ratio (GER) in Higher education in India is 27.1, which is calculated for 18-23 years of age group. GER for male population is 26.9 and for female, it is 27.3. For Scheduled Castes, it is 23.4 and for Scheduled Tribes, it is 18.0 as compared to the national GER of

27.1.(AISHE Report -2019-20), which makes India the 3rd largest educational system in the world. Unfortunately, the educational infrastructure of India is inadequate to handle such huge volumes. In spite all the government spending in the educational sector, it is just too insufficient to meet the growing requirements. Therefore, higher Education sector has now been identified as one of the promising areas for private and foreign investments. It offers immense investment opportunities in both non-regulated and regulated segments (Nexus Novus, 26 July, 2013).

Indian higher education system is growing very fast irrespective of various challenges but there is no reason that these Challenges cannot be overcome. With the help of new-age learning tools, it is easy for country like India to overcome these problems and bring a paradigm shift in the country's higher education sector. With such a vibrant country with huge population properly educated, the possibilities are endless. If knowledge is imparted using advanced digital teaching and learning tools, and society is made aware of where we are currently lagging behind, our country can easily emerge as one of the most developed nations in the world.

There are opportunities for strategic engagement and capacity building in higher education leadership and management at the state level. There are opportunities for India to collaboration at national and international level on areas of systemic reform, including quality assurance, international credit recognition, and unified national qualifications framework. Equality of educational opportunity in higher education is considered essential because higher education is a powerful tool for reducing or eliminating income and wealth disparities. The idea of equalizing educational opportunities also lies in the fact that "the ability to profit by higher education is spread among all classes of people. There are great reserves of untapped ability in the society; if offered the chance they can rise to the top. A great deal of talent of the highest level is, in fact, lost by an in egalitarian system of education" (Balachander, 1986).

The need to enhance the employability of graduates is presenting entry points for collaboration in enterprise education and entrepreneurship, links with industry, research skills and the wide range of transferable skills, including English. The emerging interest in Indian higher education institutions in the vocational skills market provides areas for potential engagement with international partners. There is a need to build stronger relationships and increase mutual understanding in higher education by increasing support and participation in platforms (conferences, workshops, seminars) which enable debate and dialogue with other countries of the world.(British Council, 2014).

Suggestions Improving the System of Higher Education:

- There is a need to implement innovative and transformational approach form primary to higher education level to make Indian educational system globally more relevant and competitive.
- Higher educational institutes need to improve quality and reputation.
- There should be a good infrastructure of colleges and universities which may attract the students.

- Government must promote collaboration between Indian higher education institutes and top International institutes and also generates linkage between national research laboratories and research centers of top institutions for better quality and collaborative research.
- There is a need to focus on the graduate students by providing them such courses in which they can achieve excellence, gain deeper knowledge of subject so that they will get jobs after recruitment in the companies which would reduce unnecessary rush to the higher education.
- Universities and colleges in both public private must be away from the political affiliations,
- Favouritism, money making process should be out of education system etc.
- There should be a multidisciplinary approach in higher education so that students knowledge may not be restricted only upto his own subjects.

Conclusion

Education is a process by which a person's body, mind and character are formed and strengthened. It is bringing of head, heart and mind together and thus enabling a person to develop an all round personality identifying the best in him or her. Higher education in India has expanded very rapidly in the last six decades after independence yet it is not equally accessible to all. India is today one of the fastest developing countries of the world with the annual growth rate going above 9%. Still a large section of the population remains illiterate and a large number of children's do not get even primary education. This is not only excluded a large section of the population from contributing to the development of the country fully but it has also prevented them from utilizing the benefits of whatever development have taken place for the benefit of the people. No doubt India is facing various challenges in higher education but to tackle these challenges and to boost higher education is utmost important. India is a country of huge human resource potential, to utilize this potential properly is the issue which needed to discuss. Opportunities are available but how to get benefits from these opportunities and how to make them accessible to others is the matter of concern. In order to sustain that rate of growth, there is need to increase the number of institutes and also the quality of higher education in India. To reach and achieve the future requirements there is an urgent need to relook at the Financial Resources, Access and Equity, Quality Standards, Relevance, infrastructure and at the end the Responsiveness.

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ଓଡ଼ିଆ ବୋଲି

ଡକ୍ଟର ସତ୍ୟ ଷଡ଼ଙ୍ଗୀ *

ଗୋଟିଏ ନିର୍ଦ୍ଦିଷ୍ଟ ଗୋଷ୍ଠୀ ବା ସ୍ଥାନର କଥିତ ଭାଷାକୁ 'ବୋଲି' କୁହାଯାଏ। ଓଡ଼ିଆ ଭାଷାର ଦୁଇ ପ୍ରକାର ବୋଲି ରହିଛି, ଯଥା – ଉପଜାତୀୟ ଓଡ଼ିଆ ବୋଲି (Tribal Dialects of Odia) ଓ ସ୍ଥାନୀୟ ଓଡ଼ିଆ ବୋଲି (Local Dialects or Patois of Odia)। ଓଡ଼ିଶା ତଥା ଓଡ଼ିଶାର ଉପାନ୍ତ ଅଞ୍ଚଳରେ ବହୁ ଉପଜାତିର ଲୋକ ଅଛନ୍ତି, ସେମାନଙ୍କ ମୌଖିକ ଭାଷା 'ବୋଲି' ପର୍ଯ୍ୟାୟଭୁକ୍ତ। ଆହୁରି ମଧ୍ୟ ନିର୍ଦ୍ଦିଷ୍ଟ ସ୍ଥାନ ଯଥା – ପୁରୀ ଧାମରେ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ସେବକମାନେ କହୁଥିବା ଭାଷାକୁ 'ପୁରୀବୋଲି' କୁହାଯାଇଥାଏ।

ଉପଜାତୀୟ ଓଡ଼ିଆ ବୋଲି :
(Tribal Dialects of Odia)

ଆମ ଓଡ଼ିଶା ଗୋଟିଏ ଆଦିବାସୀ ବହୁଳ ରାଜ୍ୟ। ଏଠାରେ ୬୨ ପ୍ରକାର ଆଦିବାସୀ ସମ୍ପ୍ରଦାୟ ଅବସ୍ଥାନ କରନ୍ତି ଓ ପ୍ରାୟ ୪୦ଟି ଭାଷା ସେମାନଙ୍କର ରହିଛି। ସେମାନଙ୍କ ଭାଷାଗୁଡ଼ିକୁ ୩ଟି ଗୋଷ୍ଠୀଭୁକ୍ତ କରାଯାଏ, ଯଥା – ୧. ମୁଣ୍ଡା ଭାଷା ଗୋଷ୍ଠୀ, ୨. ଦ୍ରାବିଡ଼ ଭାଷାଗୋଷ୍ଠୀ ଓ ୩. ଓଡ଼ିଆ ଭାଷାଗୋଷ୍ଠୀ। ଜୁଆଙ୍ଗ, ସଉରା, ହୋ, ଭୂମିଜ ପ୍ରଭୃତି ଭାଷା ମୁଣ୍ଡା ଗୋଷ୍ଠୀର। କୁଇ, କନ୍ଧ, କିସାନ ପ୍ରଭୃତି ଦ୍ରାବିଡ଼ ଗୋଷ୍ଠୀର ଭାଷା। ଓଡ଼ିଶାରେ ଥିଲେ ମଧ୍ୟ ସେମାନଙ୍କ ଭାଷା ଓଡ଼ିଆର ଉପଭାଷା ନୁହେଁ। ଠିକ୍ ସେମିତି ସାନ୍ତାଳୀ ଭାଷା – ମୟୂରଭଞ୍ଜରେ ଏହି ଭାଷାଭାଷୀମାନେ ଥିଲେ ମଧ୍ୟ ସେମାନଙ୍କ ଭାଷା ଓଡ଼ିଆର ଉପଭାଷା ନୁହେଁ। ସାନ୍ତାଳୀ ଏକ ସ୍ୱତନ୍ତ୍ର ଭାଷା ରୂପେ ନିକଟରେ ଭାରତୀୟ ସମ୍ବିଧାନର ଅଷ୍ଟମ ଅଧିସୂଚନାରେ ଅନ୍ତର୍ଭୁକ୍ତ ହୋଇ ଅନ୍ୟାନ୍ୟ ଭାଷା ସହିତ ସ୍ଥାନ ଲାଭ କରିଛି। ପଣ୍ଡିତ ରଘୁନାଥ ମୁର୍ମୁ ଉଦ୍‌ଭାବନ କରିଥିବା ଅଲ୍‌ଚିକି ଲିପିରେ ଉକ୍ତ ଭାଷା ପ୍ରସାରିତ ହେଉଛି। କିନ୍ତୁ ଅଘ୍ରିଆ, ବାଗ୍‌ତା, ବାଥୁଡ଼ି, ଭୂୟାଁ, ଭାତ୍ରୀ ଭୁଲିଆ, ଦେଶିଆ, ସାଦ୍ରୀ ପ୍ରଭୃତି ଭାଷା ଓଡ଼ିଆ ଗୋଷ୍ଠୀର। ଏହି ଭାଷାଗୁଡ଼ିକ ଗୋଟିଏ ଗୋଟିଏ ଉପଜାତି-କୈନ୍ଦ୍ରିକ। ଭାଷାର ନାମ ଅନୁଯାୟୀ ସମ୍ପୃକ୍ତ ଜାତିକୁ ନଚେତ୍ ଉପଜାତି ଅନୁଯାୟୀ ଭାଷାକୁ ନାମିତ କରାଯାଇଥାଏ। ଆଞ୍ଚଳିକ ଉପଭାଷାଠାରୁ ଏହାର ପାର୍ଥକ୍ୟ ହେଲା ତାହା ଜାତି-ଗୋଷ୍ଠୀ ନିର୍ବିଶେଷରେ ସମଗ୍ର ଅଂଚଳରେ ଚଳୁଥିଲାବେଳେ ଉପଜାତୀୟ ଉପଭାଷା ଗୋଟିଏ ନିର୍ଦ୍ଦିଷ୍ଟ ଗୋଷ୍ଠୀରେ ଚଳେ। ଏଗୁଡ଼ିକୁ ଅଲଗା ଦର୍ଶାଇବା ପାଇଁ 'ବୋଲି' ଭାବରେ ନାମିତ କରାଯାଇଛି। ବୋଲିଗୁଡ଼ିକର (୧) ରୂପଗତ ସରଳତା, (୨) ଉପଜାତି-ଭିତ୍ତିକତା ଓ (୩) ପ୍ରାଚୀନତା ସବୁଠାରୁ ଉଲ୍ଲେଖଯୋଗ୍ୟ ବିଶେଷତ୍ୱ। ଏଗୁଡ଼ିକ ଓଡ଼ିଶାର ଦକ୍ଷିଣ, ପଶ୍ଚିମ ଓ ଉତ୍ତର ଅଞ୍ଚଳରେ ରହିଛି। ତେଣୁ ଆଲୋଚନାର ସୁବିଧା ନିମନ୍ତେ ପ୍ରଥମତଃ ଏହି ବୋଲିଗୁଡ଼ିକୁ ପ୍ରଚଳିତ ଥିବା ଅଞ୍ଚଳ ଅନୁଯାୟୀ ସଜ୍ଜିତ କରାଯାଇପାରେ –

(କ) ଦକ୍ଷିଣ : ଦେଶିଆ, ଝରିଆ, ମାଟିଆ, ଭତ୍ରୀ, ହାଲବୀ ଓ ଭୁଞ୍ଜିଆ

(ଖ) ଉତ୍ତର : ଭୂୟାଁ, ବାଥୁଡ଼ି, କୁର୍‌ମାଲୀ ଓ ସାଉଁତି

(ଗ) ପଶ୍ଚିମ : ସାଦ୍ରୀ, ଲରିଆ, ଅଘ୍ରିଆ, କନ୍ଧାନ୍ ଓ ବାଇଗା

(କ) ଦକ୍ଷିଣ ଓଡ଼ିଶା ବିଶେଷତଃ ଅବିଭକ୍ତ କୋରାପୁଟରେ ପ୍ରଚଳିତ ଦେଶିଆ, ଝରିଆ, ମାଟିଆ, ଭତ୍ରୀ, ହାଲବୀ - ଏହି ବୋଲିଗୁଡ଼ିକ ପ୍ରାଚୀନ ଆର୍ଯ୍ୟ ଭାଷାରୁ ସୃଷ୍ଟ। ଏଗୁଡ଼ିକ ମରାଠୀ, ଓଡ଼ିଆ ଓ ପୂର୍ବୀ ହିନ୍ଦୀର ସଙ୍ଗମ ସ୍ଥଳରେ ପ୍ରଚଳିତ

*ଓଡ଼ିଆ ବିଭାଗ ଓଡ଼ିଶା କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ, କୋରାପୁଟ

ଥିବାରୁ ବହୁ ସମାନତା ପରିଲକ୍ଷିତ ହୁଏ। ଏଗୁଡ଼ିକ ପରସ୍ପର ସହ ସମ୍ବନ୍ଧିତ ଉପଭାଷା। ତେବେ ଏଥି ମଧ୍ୟରୁ ଦେଶିଆ ଭାଷାର ଗୋଟିଏ ଅଲଗା ମହତ୍ୱ ରହିଛି। ତାହାହେଲା କୋରାପୁଟର ପରସ୍ପର ଦୁର୍ବୋଧ ଭିନ୍ନ ଭିନ୍ନ ଭାଷାଭାଷୀ ଉପଜାତି ମଧ୍ୟରେ ଭାବ ବିନିମୟର ପ୍ରଧାନ ମାଧ୍ୟମ ରୂପେ ଦେଶିଆ ବୋଲିର ସର୍ବମାନ୍ୟତା ପରିଲକ୍ଷିତ ହୁଏ। ପଞ୍ଚଦଶ ଶତାବ୍ଦୀରେ ସୂର୍ଯ୍ୟବଂଶୀୟ ଶାସକ ନନ୍ଦପୁର ରାଜ୍ୟରେ ପ୍ରବର୍ତ୍ତନ ହେଲା ସମୟରୁ ଦେଶିଆ ସଂଯୋଜକ ଭାଷା (Lingua-franca) ରୂପରେ ମାନ୍ୟତା ପ୍ରାପ୍ତ ହୋଇଥିଲା। ବିଗତ ପାଞ୍ଚଶହ ବର୍ଷ ଧରି ଏହି ଭାଷା ତାହାର ସେହି ମାନ୍ୟତା ବଜାୟ ରଖିଛି।

ଦେଶିଆ ଭାଷାରେ ଲିଖିତ ସାହିତ୍ୟ ତୁଳନାରେ ମୌଖିକ ସାହିତ୍ୟର ପ୍ରାଚୁର୍ଯ୍ୟ ରହିଛି। କାହାଣୀ, ପୁରାଣକଥା, କିନ୍ଦ୍ରିଗୀତ ପ୍ରଭୃତିରେ ଏ ଭାଷାର ପ୍ରକୃତ ରୂପ ସାଇତା ରହିଛି। ଏଥିରେ ବହୁ ସ୍ୱତନ୍ତ୍ର ଶବ୍ଦ ମଧ୍ୟ ରହିଛି। ପ୍ରଫେସର ଖଗେଶ୍ୱର ମହାପାତ୍ର ଦେଶିଆ ଭାଷା ସମ୍ପର୍କରେ 'ଦକ୍ଷିଣାଞ୍ଚଳୀୟ ଓଡ଼ିଆ' ପୁସ୍ତକ ରଚନା କରିଛନ୍ତି।

(ଖ) ଉତ୍ତର ଓଡ଼ିଶାରେ ଭୂୟାଁ, ବାଥୁଡ଼ି, କୁର୍ମାଳି ଓ ସାଉଁତି ଭାଷାଭାଷୀଗଣ ଅବସ୍ଥାନ କରନ୍ତି। କୁରୁମି ସମ୍ପ୍ରଦାୟର ଭାଷା କୁର୍ମାଳି। ଏହି ଭାଷାକ୍ଷେତ୍ରରେ ଓଡ଼ିଆ ବ୍ୟତୀତ ଅନ୍ୟାନ୍ୟ ଗୋଷ୍ଠୀର ଭାଷା ଯଥା ଜୁଆଙ୍ଗ, କୋଲ୍ହ, ମୁଣ୍ଡା ପ୍ରଭୃତି ଆଦିବାସୀ ଭାଷାଗୋଷ୍ଠୀର ଲୋକ ବସବାସ କରନ୍ତି ଓ ସେମାନେ ନିଜ ଜାତିର ଲୋକଙ୍କ ସହ ନିଜ ନିଜ ଭାଷାରେ କଥାବାର୍ତ୍ତା ହେଉଥିବାବେଳେ ଅନ୍ୟ ଜାତିର ଲୋକଙ୍କ ସହ ଭୂୟାଁ ଭାଷାରେ କହନ୍ତି। ଅର୍ଥାତ୍ ଭୂୟାଁ ନିଜ ଉପଜାତିର ଭାଷା ହେବା ସହିତ ଗୋଟିଏ ଯୋଗସୂତ୍ର ଭାଷାରେ ପରିଣତ ହୋଇଛି।

ଭୂୟାଁ ଭାଷାରେ /ଓ୍ୱ / ସ୍ୱରବର୍ଣ୍ଣ ନାହିଁ ତାହା /ଅ/ ଭାବରେ ଉଚ୍ଚାରିତ ହୁଏ, ଯଥା – ଗୋଡ଼ > ଗଡ଼୍, ଛୋଟା > ଛଟା, ଦୋଳି> ଦଳି, ଶୋଷ > ସସ୍। ଭୂୟାଁ ଭାଷାର ଶବ୍ଦଗୁଡ଼ିକ ବ୍ୟଞ୍ଜନାନ୍ତ। ତେଣୁ ପେଟ > ପେଟ୍, ପାଦ > ପାଦ୍, ଗଛ > ଗଛ୍, କୂଅ > କୁ ହୁଏ। ଓଡ଼ିଆର ତ୍ରି-ଅକ୍ଷର ଶବ୍ଦଗୁଡ଼ିକ ଏ ଭାଷାରେ ମଝି ଅକ୍ଷରର ସ୍ୱର ଲୋପ ପାଇ ଦ୍ୱି-ଅକ୍ଷର ବିଶିଷ୍ଟ ହୁଏ: ଡେବିରି > ଡେବ୍ରି, କଳିଜା> କଲ୍ଜା, ଭଣଜା > ଭଣ୍ଜା। ଦ୍ୱିତୀୟା ବିଭକ୍ତିରେ /କଇ/ ପ୍ରତ୍ୟୟ ହେଉଥିବାରୁ ହାତ୍‌କଇ, ମକଇ ପ୍ରଭୃତି ହୁଏ। ବିଶେଷ୍ୟର ବହୁବଚନରେ / ହେ / ନଚେତ୍ / ଲା/ (ଘରଲା, ଟିଳା) ହୁଏ। କ୍ରିୟାର କାଳଗତ ରୂପରେ କିଛି ପାର୍ଥକ୍ୟ ରହିଛି, ଯଥା ସେ କରେ = ସେ କରଇ, ସେ କଲା = ସେ କଲାକ୍, ତୁ କରୁ = ତୁ କରସି, ସେ କରିବ = ସେ କଲାକ୍। କେତେକ ସ୍ୱତନ୍ତ୍ର ଶବ୍ଦ ଭୂୟାଁ ଭାଷାର ନିଜସ୍ୱ - ଅଣ୍ଡା : ମିମ୍‌ହା, ଚୁଙ୍ଗୁଡି : ରାଙ୍ଗୁଲି, ଗେଡ଼ା : ଠୁମ୍ପଣା, ସ୍ତ୍ରୀ : ତିରନ୍ତ, ମାଛି : ଉଙ୍ଗାଣି।

(ଗ) ସୁନ୍ଦରଗଡ଼ ଜିଲ୍ଲାରେ ଓରାଓଁ, କିସାନ, ଖରିଆ, ଗଣ୍ଡ ପ୍ରଭୃତି ଉପଜାତିର ଲୋକ ସାଦ୍ରିକୁ ସେମାନଙ୍କ ଦ୍ୱିତୀୟ ଭାଷା ରୂପେ ଗ୍ରହଣ କରିନେଇଛନ୍ତି। ଏହି ଅଂଚଳରେ ରହୁଥିବା ଲରିଆ, ଅଘ୍ରିଆ ପ୍ରଭୃତିଙ୍କ ଭାଷା ସହ ମଧ୍ୟ ଏହାର ସାମ୍ୟ ପରିଲକ୍ଷିତ ହୁଏ। ଓଡ଼ିଆ ଭାଷାର /ଣ/, /ଳ/ ଏବଂ /ୟ/ ସାଦ୍ରିରେ ଅନୁପସ୍ଥିତ। ଓଡ଼ିଆ ପରି ଏହି ଭାଷାରେ /ଯ/ ର ଉଚ୍ଚାରଣ /ଜ/ ଓ /କ୍ଷ/ ର ଉଚ୍ଚାରଣ /ଖ/ ହୁଏ। ଏପରିକି ଅବର୍ଗ୍ୟ ବ ମଧ୍ୟ ନାହିଁ। ଶବ୍ଦଗୁଡ଼ିକ ବ୍ୟଞ୍ଜନାନ୍ତ। ପ୍ରଥମ ପୁରୁଷ ସର୍ବନାମ ହେଉଛି / ମୋଏଁ /। ସାଦ୍ରି ଭାଷାରେ ବ୍ୟାକରଣିକ ଲିଙ୍ଗ ନାହିଁ। ଦ୍ୱିତୀୟା ବିଭକ୍ତି କୋ, ୩ୟା ବିଭକ୍ତି ଲାଇ, ଲାଗିନ୍, ୫ମୀ /ଲେ/। ମାନକ ଓଡ଼ିଆ ଶବ୍ଦରେ ଥିବା ବ୍ୟଞ୍ଜନ ଆଶ୍ରିତ ସ୍ୱର ସାଦ୍ରିରେ ବ୍ୟଞ୍ଜନ ପୂର୍ବକୁ ଆସେ, ଯଥା ରାତି]ରାଇତ୍, ଆଜି] ଆଇଜ୍। କେତେକ ଅଳ୍ପପ୍ରାଣ ଧ୍ୱନି ମହାପ୍ରାଣରେ ରୂପାନ୍ତରିତ ହୁଏ – ହାତ] ହାଥ୍, ହାତୀ] ହାଁଥୀ, ଭୋକ] ଭୁଖ୍। ବହୁବଚନାନ୍ତ ମାନେ ବଦଳରେ ମନ୍ ପ୍ରତ୍ୟୟ ଯୋଗେ ସର୍ବନାମଗୁଡ଼ିକର ନିମ୍ନ ପ୍ରକାରେ ରୂପ ବଦଳେ :

ଏକ ବଚନ	ବହୁବଚନ	
୧ମ ପୁରୁଷ	ମଏଁ (ମୁଁ) ହମରେମନ୍	
୨ୟ ପୁରୁଷ	ତୋଏଁ (ତୁ)	ତୋହରେମନ୍

୩ୟ ପୁରୁଷ ଉ (ସେ) ଉମନ୍ (ସେମାନେ)

ସମ୍ମାନସୂଚକ ରୌରେ (ଆପଣ) ରୌରେମନ୍

ଏହା ବ୍ୟତୀତ ପଦ୍ମଶ୍ରୀ ସତ୍ୟନାରାୟଣ ରାଜଗୁରୁ ତାଙ୍କ ରଚିତ 'ଓଡ଼ିଆ ଭାଷାର ଉପଭାଷା' ପୁସ୍ତକରେ ଆନ୍ଧ୍ରପ୍ରଦେଶର ଶ୍ରୀକାକୁଲମ୍ ଓ ବିଶାଖାପାଟଣା ଜିଲ୍ଲାରେ ବହୁ ସଂଖ୍ୟାରେ ବସବାସ କରୁଥିବା 'ରେଲି' ଉପଜାତିର ଭାଷା ବିଷୟରେ ଅବତାରଣା କରିଛନ୍ତି। ଏହା ଓଡ଼ିଆ ଭାଷାର ଗୋଟିଏ ଉପଭାଷା ବୋଲି ତାଙ୍କର ମତ। ସେମାନେ ବାଘକୁ ବାଗ, ଚାଷକୁ ତାସ କହନ୍ତି।

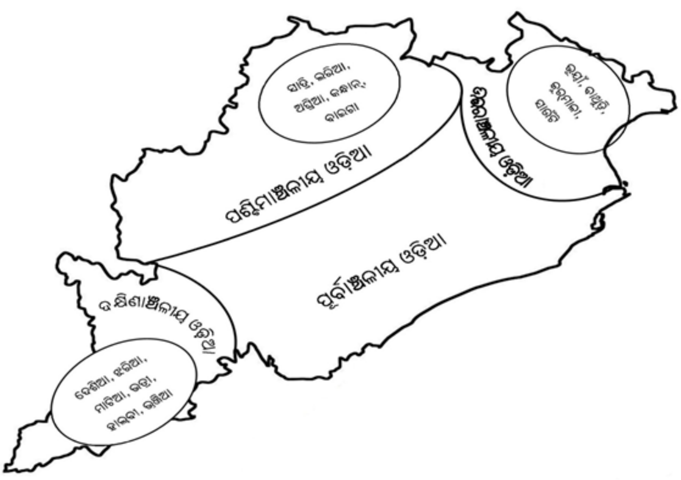
ସ୍ଥାନୀୟ ଓଡ଼ିଆ ବୋଲି :

(Local Dialects or Patois of Odia)

ପୁରୀ ବୋଲି :

ଉପଜାତିମାନଙ୍କ ଭାଷା ବାଦ୍ କୌଣସି ଗୋଟିଏ ନିର୍ଦ୍ଦିଷ୍ଟ ସ୍ଥାନର ଭାଷାକୁ 'ବୋଲି' ଭାବରେ ପରିଭାଷିତ କରାଯାଇଥାଏ। ଏ ପ୍ରସଙ୍ଗରେ ପୁରୀ ଶ୍ରୀକ୍ଷେତ୍ରର ମୌଖିକ ଭାଷା ବିଷୟ ଉପସ୍ଥାପନ କରାଇପାରେ। ଉପକୂଳ ଓଡ଼ିଶାର ଗୋଟିଏ ପ୍ରମୁଖ ସ୍ଥାନ ହେଲେବି ଆଖପାଖର ଭାଷାଠାରୁ ପୁରୀର ଭାଷା ଭିନ୍ନ ମନେହୁଏ। ଡକ୍ଟର ସିଦ୍ଧେଶ୍ୱର ମହାପାତ୍ର 'ପୁରୀବୋଲି' ନାମକ ଖଣ୍ଡିଏ ଗ୍ରନ୍ଥ ରଚନା କରିଛନ୍ତି। ସେଥିରେ ସେ ମହାଶୟ କହିଛନ୍ତି, "ପୁରୀ ବୋଲି ଷ୍ଟାଣ୍ଡାର୍ଡ଼ ଓଡ଼ିଆ ଭାଷାର ଏକ ଆଞ୍ଚଳିକ ବୈଚିତ୍ର୍ୟ। ଏହା ସଜୀବ, ସତେଜ, ପ୍ରାଣପ୍ରାଚୁର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଓ ଚମକପ୍ରଦ। ଏହାର ଏକ ନିଜସ୍ୱ ମହକ ରହିଛି। ଏକ ଭିନ୍ନ ଉଚ୍ଚାରଣ ଶୈଳୀ ରହିଛି। ଏହାର ଉଚ୍ଚାରଣରେ ଦେହ ଓ ମନର ଉଚ୍ଛୁଳା ଶକ୍ତି ଓ ବେପରୁଆ ଭାବ ବ୍ୟଞ୍ଜିତ ହୁଏ"। ଶ୍ରୀଜଗନ୍ନାଥ ମନ୍ଦିରରେ ପ୍ରଚଳିତ ଶବ୍ଦଗୁଡ଼ିକ ମଧ୍ୟ ଏହାର ଅନ୍ତର୍ଭୁକ୍ତ ବିଷୟ।

ଓଡ଼ିଆ ଆଂଚଳିକ ଉପଭାଷା ଓ ବୋଲି ମାନଚିତ୍ର



ଭାରତୀୟ ସାହିତ୍ୟରେ ଲେଖିକା

ଡ଼କ୍ଟର ସୁନୀତା ତ୍ରିପାଠୀ *

ଭାରତୀୟ ସାହିତ୍ୟରେ ଲେଖିକା

ଭାରତୀୟ ସଭ୍ୟତା ହେଉଛି ବିଶ୍ୱର ଅନ୍ୟତମ ପ୍ରାଚୀନ ସଭ୍ୟତା । ଏହାର ଭାଷା ସଂସ୍କୃତି ଓ ପରମ୍ପରା ମଧ୍ୟ ବେଶ୍ ପ୍ରାଚୀନ । ଭାରତୀୟ ସାହିତ୍ୟ ବହୁ ପ୍ରାଚୀନ ହେଲେ ସୁଦ୍ଧା ଖ୍ରୀ.ପୂ ଷଷ୍ଠ ଶତାବ୍ଦୀ ପର୍ଯ୍ୟନ୍ତ କୌଣସି ନାରୀସ୍ରଷ୍ଟା ସାହିତ୍ୟ ସୃଷ୍ଟି କରିବା ପାଇଁ ଯୋଗଦେଇ ନଥିଲେ । ଏହା ଏକ ସଂଯୋଗ ମାତ୍ର ନୁହେଁ । ତଥାପି ଭାରତରେ ବୌଦ୍ଧ ଧର୍ମର ଅଭ୍ୟୁଦୟ ସହ ନାରୀ ଲେଖିକାଙ୍କ ଆବିର୍ଭାବ ହୋଇଥିଲା । " "ବୌଦ୍ଧ ଧର୍ମ ହିଁ ପ୍ରଥମେ ନାରୀମାନଙ୍କୁ ଲେଖିବା ପାଇଁ ସ୍ୱାଧୀନତା ପ୍ରଦାନ କରିଥିଲା ।''(୧) ଏବଂ ତାହା ହିଁ ନାରୀ ସ୍ରଷ୍ଟାମାନଙ୍କୁ ସାହିତ୍ୟ ସୃଷ୍ଟି ଲାଗି ସୁଯୋଗ ଓ ପ୍ରେରଣା ଯୋଗାଇଥିଲା । ହିନ୍ଦୁ ଧର୍ମର ଶାସ୍ତ୍ର ପୁରାଣରେ ନାରୀକୁ ବହୁତ ଉଚ୍ଚ ସ୍ଥାନ ଦିଆଯାଇଥିଲେ ମଧ୍ୟ ସାମାଜିକ ବିଧିବ୍ୟବସ୍ଥା, ପରମ୍ପରା, ତଥା ଦୈନନ୍ଦିନ ଚାଲିଚଳଣିରେ ମହିଳାମାନଙ୍କ ସ୍ଥିତି ଅତ୍ୟନ୍ତ ଦୟନୀୟ ଥିଲା । ଦାସତ୍ୱର ଶୃଙ୍ଖଳରେ ସେମାନଙ୍କର ଜୀବନ ଅତିବାହିତ ହେଉଥିଲା । ସ୍ୱାଧୀନତା ତଥା ସୃଜନଶୀଳତା ପାଇଁ କୌଣସି ଅବକାଶ ନଥିଲା । ଯଦିଓ ବେଦ ନାରୀକୁ ଉଚ୍ଚ ସ୍ଥାନ ଦେଇଛି । " "ଇଡ଼େ ରନ୍ତେ ହବ୍ୟ କାମ୍ୟେ ଜ୍ୟୋତେ ଅଦିତେ ସରସ୍ୱତୀ ମହାବିଶ୍ରୁତି ଏତାତେ ଽଘ୍ନ୍ୟେ ନାମାନି ଦେବେଭ୍ୟୋ ମା' ସୁକୃତମ୍ ବୂତାତ୍ ।''(୨) ନାରୀ "ଇଡ଼ା' ଅଟେ ଅର୍ଥାତ୍ ମଧୁର ବାଣୀ ବ୍ୟବହାର କରି ଗୃହକୁ ମଧୁମୟ କରେ । ସେ ରମଣୀୟା ବା ସୌନ୍ଦର୍ଯ୍ୟରେ ପରିପୂର୍ଣ୍ଣା । ସେ "ହବ୍ୟା', ଅର୍ଥାତ ହୋମ ବା ଯଜ୍ଞ କାର୍ଯ୍ୟ ପାଇଁ ଉପଯୁକ୍ତା । ଅନ୍ୟର ଉପକାର ପାଇଁ ନିଜର ସୁଖସ୍ୱାଛନ୍ଦ୍ୟକୁ ବଳିଦେଇପାରେ । ସେ ପୁଣି "କାମ୍ୟା' ଅର୍ଥାତ୍ କମନୀୟା ପୁରୁଷକୁ ଆକୃଷ୍ଟ କରିପାରେ । ସେ ପୁଣି ଚନ୍ଦ୍ର ଆହ୍ଲାଦଦାୟିନୀ । ସେ "ଜ୍ୟୋତି' ଅର୍ଥାତ୍ ଦୀପାଳି ସଦୃଶ ଗୃହକୁ ନିରନ୍ତର ଆଲୋକିତ ରଖେ । "ବେଦ' ଧର୍ମ ଶାସ୍ତ୍ରରେ ଗୋଟିଏ କଥା ଓ ସାମାଜିକ ବିଧିବ୍ୟବସ୍ଥାରେ ଅନ୍ୟ ଏକ କଥା । ସମାଜର ଏପରି ଦୋ ମୁହାଁ ନୀତି ବ୍ୟବସ୍ଥା ରହିଥିଲା । ତତ୍କାଳୀନ ସମୟରେ ଏହି ପ୍ରକାର ବ୍ୟବସ୍ଥା ବିରୁଦ୍ଧରେ ବୌଦ୍ଧ ଧର୍ମ ହିଁ ମହିଳାଙ୍କୁ ବିଦ୍ରୋହ ଘୋଷଣା କରିବା ପାଇଁ ପ୍ରୋତ୍ସାହନ ଯୋଗାଇ ଥିଲା । ହିନ୍ଦୁ ଧର୍ମର ସାମାଜିକ ବ୍ୟବସ୍ଥା ଓ ଶୃଙ୍ଖଳକୁ ଛିନ୍ନ କରି ବୌଦ୍ଧ ସନ୍ନ୍ୟାସିନୀମାନେ ସଂଘରେ ଯୋଗଦେଇ ତାଙ୍କ ସ୍ୱାଧୀନତା, ମୁକ୍ତି ଓ ନାରୀତ୍ୱର ଉତ୍ସବ ପାଳନ କରିଥିଲେ ପ୍ରଥମେ କବିତା ମାଧ୍ୟମରେ । ଭାରତୀୟ ସାହିତ୍ୟରେ ମହିଳାମାନଙ୍କ ଦ୍ୱାରା ପ୍ରଥମ ଏବଂ ପ୍ରାଚୀନ ସୃଷ୍ଟି ସମ୍ଭାର ହେଉଛି "ତେରୀ ଗାଥା' । ବୌଦ୍ଧ ସନ୍ନ୍ୟାସିନୀମାନଙ୍କ ମଧ୍ୟରେ ଜଣେ ଥିଲେ ପ୍ରମୁଖ- "ମୁତ୍ତା' ସେ ଲେଖିଥିଲେ ପାଲିଭାଷାରେ ତାଙ୍କ ଲେଖାର ଅର୍ଥ ଥିଲା "ମୁଁ ସଂକୀର୍ଣ୍ଣତାରୁ ମୁକ୍ତି ପାଇଛି ।'(୩) ଯେ ହିନ୍ଦୁ ସମାଜ ବ୍ୟବସ୍ଥାରୁ ବାହାରି ଆସିଲେ ଜଣେ ମହିଳା, ତା'ର ହତାଶା, ଯନ୍ତ୍ରଣା ଓ ଦୁଃଖମୟ ଜୀବନରୁ ମୁକ୍ତି ପାଇବ ।' (୪) ଏହା ଥିଲା ଖ୍ରୀ.ପୂ ଷଷ୍ଠ ଦଶକର କଥା । ବୌଦ୍ଧ ଧର୍ମରେ ହିନ୍ଦୁ ଧର୍ମର କଠୋର ମହିଳା ବିରୋଧୀ ସାମାଜିକ ବ୍ୟବସ୍ଥା ମୁଖ୍ୟତଃ "ଯୌନ ଦାସତ୍ୱ'ର ଅନୁଷ୍ଠାନ ବିବାହ ବନ୍ଧନରୁ ସେମାନଙ୍କୁ ସ୍ୱାଧୀନତା ମିଳୁଥିଲା ।

ପ୍ରଥମ ପର୍ଯ୍ୟାୟରେ ସଂଘରେ ଏ ସନ୍ନ୍ୟାସିନୀମାନେ ନିଜର ବ୍ୟକ୍ତିଗତ ସ୍ୱାଧୀନତା ଓ ମୁକ୍ତି ଉପରେ ଗୁରୁତ୍ୱ ଦେଇଥିଲେ । ପରବର୍ତ୍ତୀ ସମୟରେ ବିଶେଷକରି ଖ୍ରୀ.ପୂ ୧୦୦ରୁ ୨୫୦ ଖ୍ରୀଷ୍ଟାବ୍ଦ ମଧ୍ୟରେ ନାରୀତ୍ୱ ଏବଂ ନିଜର ଲିଙ୍ଗ-ଗତ ହୀନମନ୍ୟତାକୁ ପରିହାର କରି ଏ ସନ୍ନ୍ୟାସିନୀମାନେ କବିତା ରଚନା କରିଥିଲେ । ସେମାନଙ୍କ ମତରେ ନାରୀ ଶରୀର ନେଇ ଜନ୍ମ ହେବା କୌଣସି ଅଭିଶାପ କିମ୍ବା ପାପ ନୁହେଁ । ଏହା ହିଁ ତତ୍କାଳୀନ କବିତାର ମୁଖ୍ୟ ଉପଜୀବ୍ୟ ବିଷୟ । ଏଇ ସନ୍ନ୍ୟାସିନୀମାନଙ୍କ ମଧ୍ୟରେ ଜଣେ କବି ଥିଲେ ଭେନମତୀ ପୁଚ୍ଚୀ କୁର୍ଣ୍ଣୋ ଟୋକାଇ- ସେ ନିର୍ଭୟରେ ନିଜର ଯୌନ ସଂଭୋଗ ଅଭିଜ୍ଞତାକୁ ତାଙ୍କ କବିତାରେ ପ୍ରକାଶ କରିଥିଲେ । ସେ ଲେଖିଥିଲେ- ନଦୀକୂଳରେ ପୁଷ୍ପ ମଣ୍ଡିତ ଛାଇ ତଳେ ଯେତେବେଳେ ଆମର ପ୍ରେମ ହେଲା ସେତେବେଳେ ମୁଁ ତାଙ୍କର ଆଖିକୁ ଚାହିଁଲି ଏବଂ ମୋ କାନ ତାଙ୍କ ମୁହଁର ଶବ୍ଦ ଶୁଣିଲା, ପ୍ରେମିକକୁ ଅ

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।ଲିଙ୍ଗନ କଲାବେଳେ ମୋ ବାହୁ ଯୁଗଳ ଅତ୍ୟନ୍ତ ସୁନ୍ଦର ଦିଶୁଥିଲେ ଏବଂ ସମ୍ଭୋଗର ସେ ମଧୁର ମୁହୂର୍ତ୍ତରେ ମୋର ପୂରିଲା ପ ୂରିଲା ସୁନ୍ଦର ବାହୁଦ୍ୱୟ କ୍ରମଶଃ ଶିଥିଳ ହୋଇ ପଡୁଥିଲେ ।(୫) ନିଜର ପ୍ରେମ ସମ୍ଭୋଗର ଆନନ୍ଦ ଓ ବର୍ଣ୍ଣନା ବୋଧହୁଏ ଏତେ ନିର୍ଭୟରେ ଅନ୍ୟ କେହି କବୟିତ୍ରୀ ଉଲ୍ଲେଖ କରିନଥିବେ ।(୬) ଜଣେ ଗବେଷକ ଏସ୍.ଏସ୍ କଳ୍ପନାଦଙ୍କ ମତରେ ସେଇ ସମୟର ସେଇ କବିତାଗୁଡିକ ଏବେ ମଧ୍ୟ ଗୀତ ଆକାରରେ ଧାନ ଅମଳ କରୁଥିବା ମହିଳାମାନଙ୍କ ମୁହଁରୁ ଶୁଣାଯାଏ ।(୭) ବୌଦ୍ଧ ସନ୍ନ୍ୟାସିନୀମାନଙ୍କ ଏଇସବୁ ସୃଷ୍ଟି ପୁରାଣ କିମ୍ବା ବେଦରେ ଉଲ୍ଲେଖ କରାଯାଇ ନାହିଁ । ଆର୍ଯ୍ୟମାନଙ୍କର ପ୍ରଭାବ ବିସ୍ତାର ପୂର୍ବରୁ ହିଁ ଏସବୁ ଲେଖା ହୋଇଥିଲା । ଖ୍ରୀ.ପୂ. ୧୦୦ରେ ନାଳନ୍ଦା ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଅନେକ ମହିଳା ଗବେଷିକା ଏବଂ ଛାତ୍ରୀ ସମାନ ସୁଯୋଗ ଓ ଅଧିକାର ପାଇ ସେ ସମୟର ସାହିତ୍ୟକୁ ଅମୂଲ୍ୟ ଅବଦାନ ଦେଇଥିଲେ । ଏହାପରେ ଦ୍ୱାଦଶ ଶତାବ୍ଦୀରେ ମଧ୍ୟଯୁଗୀୟ କନ୍ନଡ କବୟିତ୍ରୀ ତଥା ସନ୍ଥ "ଅକ୍କା ମହାଦେବୀ'ଙ୍କ "ଲେଖା' ପୁରୁଷ ପ୍ରଧାନ ସମାଜ ଓ ପିତୃ ସର୍ବସ୍ୱ ପରିବାର ବ୍ୟବସ୍ଥାକୁ ବିରୋଧ କରି ସେ ଲେଖିଥିଲେ ଏବଂ ଉଲଗ୍ନ ହୋଇ ମଧ୍ୟ ବୁଲୁଥିଲେ । ବୌଦ୍ଧ ଧର୍ମ ଓ ଇସ୍‌ଲାମ ଧ ର୍ମର ବ୍ୟାପକ ପ୍ରସାର ହିନ୍ଦୁମାନଙ୍କୁ ସେମାନଙ୍କ ସାମାଜିକ ବ୍ୟବସ୍ଥା ଓ ଜାତିପ୍ରଥା ନେଇ ପୁନଃ ଚିନ୍ତନ ପାଇଁ ବାଧ କରିଥିଲା । ହିନ୍ଦୁମାନଙ୍କର ଏଇ ପରିବର୍ତ୍ତନ ଭକ୍ତି ଆନ୍ଦୋଳନର "ଅଭ୍ୟୁଦୟ' ପାଇଁ ସୁଯୋଗ ଦେଇଥିଲା । ତତ୍‌ସହିତ ମହିଳା ଓ ପୁରୁଷଙ୍କୁ ଧର୍ମ ସହିତ ଯୋଡ଼ି ଦେବା ଲାଗି ମଧ୍ୟ ସୁଯୋଗ ସୃଷ୍ଟି କରିଥିଲା । ଭକ୍ତି ଆନ୍ଦୋଳନ ପରେ ପାର୍ସିଏନ୍ ଶାସକମାନଙ୍କର ଶାସନ ଏବଂ ପରେ ପରେ ମୋଗଲମାନଙ୍କ ରାଜତ୍ୱ ମଧ୍ୟ ଭାରତରେ ମହିଳାମାନଙ୍କ ସାହିତ୍ୟ କୃତିକୁ ପ୍ରଭାବିତ କରିଥିଲା । ତତ୍କାଳୀନ ବ୍ୟବସ୍ଥା ଅନୁଯାୟୀ ଜଣେ ମୁସଲମାନ ମହିଳାଙ୍କୁ ପବିତ୍ର କୋରାନ୍ ପାଠ କରିବା ପାଇଁ ସାକ୍ଷର ହେବା ଜରୁରୀ ଥିଲା । ମୁସଲ-ମାନ ମହିଳାମାନଙ୍କ ମଧ୍ୟରେ ପୁଣି ସାକ୍ଷରତା ଏପରି ଅନିବାର୍ଯ୍ୟ । ସେ ସମୟର ଜଣେ ପ୍ରସିଦ୍ଧ ଲେଖିକା ଥିଲେ ଗୁଲବଦନ୍ ବେଗମ୍' ଯିଏ ୧୫୮୭ରେ "ହୁମାୟୁନ୍‌ନାମା' ରଚନା କରିଥିଲେ । ସେଥିରେ ଲିପିବଦ୍ଧ ହୋଇ ରହିଥିଲା ହୁମାୟୁନ୍‌ଙ୍କ ଶାସନ ଓ ଜୀବନର କାହାଣୀ । ସେହିଭଳି ୧୭୩୦ରେ ନାୟକ ତାଞ୍ଜା ଭୁରୁର୍ ରାଜାମାନଙ୍କର ସାମ୍ରାଜ୍ୟର ଜଣେ ଦରବାରୀ ବିଦୂଷୀକା ମଧୁପାଲିନୀ ଦକ୍ଷିଣ ଭାରତରେ କବିତା ଏବଂ ସଙ୍ଗୀତରେ ଖ୍ୟାତି ଅର୍ଜନ କରିଥିଲେ । ରାଜାମାନଙ୍କର ପୃଷ୍ଠପୋଷ-କତାରେ ଅନେକ ବିଦୂଷୀ ନାରୀ ସେମାନଙ୍କ ରଚନା ଦ୍ୱାରା ତତ୍କାଳୀନ ସାହିତ୍ୟକୁ ସମୃଦ୍ଧ କରିଥିଲେ । ମଧୁପାଲିନୀଙ୍କ "ରାଧ ୍କା ସନ୍ତ୍ୱାନମ୍' ପାଂଶହ ଚଉରାଶିଟି କବିତାର ଏକ ସଂକଳନ ଥିଲା । ଏଥିରେ ରାଧାକୃଷ୍ଣଙ୍କ ପ୍ରେମ ବର୍ଣ୍ଣନା କରାଯାଇଥିଲା । ଏହି ସମୟରେ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ନାରୀ କବିମାନଙ୍କର ଆବିର୍ଭାବ ହୋଇଥିଲେ ମଧ୍ୟ ଲୋକଲୋଚନର ଅଗୋଚରରେ ରହିଯାଇଥିଲା ।

""୧୮୦୦ ଶତାବ୍ଦୀରେ ଭାରତରେ ମହିଳାଙ୍କ ସାହିତ୍ୟ ସୃଷ୍ଟିର ଅବକ୍ଷୟ ପରିଲକ୍ଷିତ ହୋଇଥିଲା । ଏହାର ମୁଖ୍ୟ କାରଣ ହେଲା ଇଷ୍ଟଇଣ୍ଡିଆ କମ୍ପାନୀର ସ୍ଥାପନା ଏବଂ ପରବର୍ତ୍ତୀ ରାଜନୀତିକ ଅସ୍ଥିରତା ।''(୮) ଏହି ସମୟରେ ରାଜାମାନଙ୍କର ଦ ରବାରୀ ପୃଷ୍ଠପୋଷକତା ସଂକୋଚନ ହୋଇଥିଲା । ଏହି ସମୟରେ ନାରୀମାନଙ୍କ ଦ୍ୱାରା ସାହିତ୍ୟ ସୃଷ୍ଟି ହୋଇପାରି ନଥିଲା । ଶିକ୍ଷିତା ମହିଳାମାନଙ୍କୁ ନଷ୍ଟ ଚରିତ୍ର ଭାବେ ବିବେଚନା କରାଯାଉଥିଲା । ଯାହା ନାରୀଶିକ୍ଷାର ଅବକ୍ଷୟ ସହ ନାରୀମାନଙ୍କ ଦ୍ୱାରା ସାହିତ୍ୟ ସୃଷ୍ଟି କ୍ଷେତ୍ରରେ ଏକ ସ୍ଥାଣୁତା ଆଣିଥିଲା । ତଥାପି ମଧ୍ୟ ନାରୀଶିକ୍ଷାକୁ ଇଂରେଜ ସଭ୍ୟତା ପ୍ରୋତ୍ସାହନ ଯୋଗାଉଥିଲା ।

ସଂସ୍କାର ଆନ୍ଦୋଳନ ସମଗ୍ର ଭାରତରେ ଦେଖାଦେଇଥିଲା । ଉନବିଂଶ ଶତାବ୍ଦୀର ଆଦ୍ୟ ପାଦରେ । ଏହି ସମ-ୟରେ ସାହିତ୍ୟ ସୃଷ୍ଟି କ୍ଷେତ୍ରରେ ନାରୀମାନେ ସକ୍ରିୟ ଅଂଶ ଗ୍ରହଣ କରିଥିଲେ । ସଂସ୍କାର ଆନ୍ଦୋଳନ ସହ ସାହିତ୍ୟ ସୃଷ୍ଟିରେ ମଧ୍ୟ ସେମାନଙ୍କ ଅବଦାନ ଅତୁଳନୀୟ । ବ୍ରିଟିଶ ଶାସନ ବିରୁଦ୍ଧରେ ବିଦ୍ରୋହ ଓ ଜାତୀୟବାଦୀ ଚିନ୍ତାଧାରା ଉତ୍ସାହ ଓ ପ୍ରେରଣା ଦେଇଥିଲା । ସେହି ସମୟରେ "ଭବାନୀଯୋଗେଶ୍ୱରୀ'ଙ୍କ ଭଳି କିଛି ଲେଖିକା ପିତୃ ସର୍ବସ୍ୱ ପରିବାର, ପୁରୁଷ ପ୍ରଧାନ ସମାଜ ବ୍ୟବସ୍ଥା, ସ୍ତ୍ରୀଙ୍କ ଉପରେ ସ୍ୱାମୀଙ୍କ ପ୍ରାଧାନ୍ୟ ବିରୋଧରେ ସ୍ୱର ଉତ୍ତୋଳନ କରିଥିଲେ । କିନ୍ତୁ ସଂଖ୍ୟାଗରିଷ୍ଠ ମହିଳା ସାହିତ୍ୟ

ସ୍ରଷ୍ଟାଙ୍କ ମୁଖ୍ୟ ବିଷୟ ବସ୍ତୁ ଥିଲା ବ୍ରିଟିଶ୍ ବିରୋଧୀ ଆନ୍ଦୋଳନ ଓ ଜାତୀୟବାଦୀ ଚିନ୍ତାଧାରା । ଏହି ସଂସ୍କାର ଆନ୍ଦୋଳନର ଆଦ୍ୟ ପର୍ବର ଜଣେ ପ୍ରମୁଖ ଲେଖିକା ଥିଲେ ସାବିତ୍ରୀ ବାଇଫୁଲେ । ସାବିତ୍ରୀବାଇ ତାଙ୍କ ସ୍ୱାମୀଙ୍କ ସହ ମିଶି ନାରୀଶିକ୍ଷା ପାଇଁ ଅଭିଯାନ ଆରମ୍ଭ କରିଥିଲେ । ସାବିତ୍ରୀବାଇ ଥିଲେ ଆଧୁନିକ ମହାରାଷ୍ଟ୍ରର ପ୍ରଥମ ଶିକ୍ଷୟିତ୍ରୀ । ତାଙ୍କ ସ୍ୱାମୀ ସହ ମିଶି ସେ କେବଳ ବାଳିକାଙ୍କ ପାଇଁ ପ୍ରଥମ ସ୍କୁଲ ଖୋଲିଥିଲେ ତା ନୁହେଁ ତାଙ୍କ ଲେଖାଗୁଡିକରେ ପୁଣି ଜଣେ ସାମାଜିକ କର୍ମୀ ଏବଂ ସଂସ୍କାରବାଦୀ ଭାବେ ତାଙ୍କ ଅଭିଜ୍ଞତା ଓ ଆଭିମୁଖ୍ୟ ପ୍ରତିଫଳିତ ହୋଇଛି । ସେ ମଧ୍ୟ ଜଣେ ସୃଜନଶୀଳ ବ୍ୟକ୍ତିତ୍ୱ । ଅସ୍ପୃଶ୍ୟତା ବିରୋଧରେ ସେ ଅଭିଯାନ ଚଳାଇଥିଲେ । ସାବିତ୍ରୀବାଇଙ୍କ ପରେ ଯେଉଁ ଲେଖିକାମାନେ ସାହିତ୍ୟ ଜଗତକୁ ଆସିଲେ ସେମାନଙ୍କ ମଧ୍ୟରେ ଅନ୍ୟତମ ଥିଲେ "ପଣ୍ଡିତା ରମାବାଇ ସରସ୍ୱତୀ' । ସେ ଉଚ୍ଚକୂଳ ସମ୍ଭୂତା ହୋଇନଥିଲେ ହେଁ ହିନ୍ଦୁ ପରିବାରରେ ଜନ୍ମଗ୍ରହଣ କରିଥିବା ରମାବାଇ ଉଭୟ ଇଂରେଜୀ ଓ ସଂସ୍କୃତରେ ଶିକ୍ଷାଲାଭ କରିଥିଲେ । ସେ ହିନ୍ଦୁ ପୋଥି, ପୁରାଣରେ "ପିତୃ ସର୍ବସ୍ୱ' ବ୍ୟବସ୍ଥା ବିରୋଧରେ ପ୍ରଶ୍ନ ଉଠାଇଥିଲେ । ସେ ମହିଳାମାନଙ୍କ ପ୍ରତି ଅନ୍ୟାୟ, ଅତ୍ୟାଚାର, ଶୋଷଣର ପ୍ରତିବାଦ କରିଥିଲେ । ଭାରତର କୋଇଲି ନାମରେ ପ୍ରସିଦ୍ଧିଲାଭ କରିଥିବା ସରୋଜିନୀ ନାଇଡୁଙ୍କ ପ୍ରଥମ କବିତା ସଂକଳନ ପ୍ରକାଶ ପାଇଥିଲା । ଏହି ସମୟରେ ସ୍ୱାଧୀନତା ଆନ୍ଦୋଳନରେ ମଧ୍ୟ ସେ ସକ୍ରିୟ ଭୂମିକା ଗ୍ରହଣ କରିଥିଲେ ।

ଊନବିଂଶ ଶତାବ୍ଦୀର ମଧ୍ୟଭାଗରେ ଅଧିକରୁ ଅଧିକ ସଂଖ୍ୟକ ଭାରତୀୟ ମହିଳା ଇଂରେଜୀରେ ଲେଖିବା ଆରମ୍ଭ କଲେ । ଏମାନଙ୍କ ମଧ୍ୟରେ ଜଣେ ହେଲେ "ରୋକେୟା ସେଖାୱତ୍ ହୋସେନ୍' । ରୋକେୟା ବାମାବାଦୀ ଚିନ୍ତାଧାରାର ତଥା "ମତବାଦ'ର ଭାରତର ଜଣେ ଆଦ୍ୟ ପ୍ରବର୍ତ୍ତିକା । "ସୁଲତାନ୍ ଡ୍ରିମସ୍' ନାମକ ଏକ ପୁସ୍ତକ ସେ ରଚନା କରିଥିଲେ । ସେ ଏହି ପୁସ୍ତକରେ ଏଭଳି ଏକ ବିଶ୍ୱର ପରିକଳ୍ପନା କରିଥିଲେ ଯାହା ଥିଲା ମହିଳା ପ୍ରଧାନ (ନାରୀ)(୯) । ତାଙ୍କର ବିଶ୍ୱ ନାରୀମାନଙ୍କ ଦ୍ୱାରା ପରିଚାଳିତ ଏବଂ ପୁରୁଷଙ୍କ ଠାରୁ ପୁଣି ଉତ୍ତମ ଭାବେ ପରିଚାଳିତ । "ଯେଉଁଠିକି ଯୁଦ୍ଧ ନଥିଲା, ଥିଲା କେବଳ ପ୍ରେମ, ଶାନ୍ତି ଓ ପ୍ରଗତିର ଧାରା ।' (୧୦) ବିଂଶ ଶତାବ୍ଦୀରେ ନାରୀ ସାହିତ୍ୟ ସ୍ରଷ୍ଟାଙ୍କ ଲେଖାରେ ନାରୀର ଅଧିକାର, ବାମାବାଦୀ ମତବାଦ, ସହ ରାଜନୈତିକ ବାର୍ତ୍ତା ମଧ୍ୟ ରହୁଥିଲା । ହମ୍‌ସାୱା ଦେକର (ୱାଡ୍‌କର୍) କର୍ମଜୀବୀ ମହିଳାମାନଙ୍କ ସ୍ଥିତି ଓ ସମସ୍ୟା ଉପରେ ପ୍ରଥମେ ଆଲୋକପାତ କରିଥିଲେ । ତାଙ୍କର ଆତ୍ମଜୀବନୀରେ ଜଣେ କଳାକାର ଭାବେ ତାଙ୍କ ଜୀବନ ଏବଂ ଜଣେ ସନ୍ଦେହୀ ଦୁର୍ବ୍ୟବହାରକାରୀ ସ୍ୱାମୀ ସହ ସଂଘର୍ଷପୂର୍ଣ୍ଣ ଜୀବନ ବିଷୟ ସେ ଲେଖିଛନ୍ତି । ମହାଶ୍ୱେତା ଦେବୀଙ୍କ ଭଳି ଲେଖିକାମାନେ ରାଜନୈତିକ ଆନ୍ଦୋଳନ ସହ ନାରୀମାନଙ୍କ ସମସ୍ୟା ଯୋଡି ଲେଖାମାନ ଲେଖିଥିଲେ । "ଦ୍ରୌପଦୀ'ରେ ମହାଶ୍ୱେତା ଦେବୀ ପୁଞ୍ଜିବାଦ ଦ୍ୱାରା ସ୍ଥାପିତ ଏକ ବ୍ୟବସ୍ଥା ବିରୋଧରେ ଆଦିବାସୀମାନଙ୍କର ବିଦ୍ରୋହର ବର୍ଣ୍ଣନା କରିଛନ୍ତି । ଯାହା ତାଙ୍କୁ ଅନେକ ସମୟରେ ନକ୍ସଲ ଆନ୍ଦୋଳନର ଜଣେ ସମର୍ଥକ ଭାବେ ପରିଚୟ ଦେଇଥିଲା । ଶଶୀଦେଶ୍ ପାଣ୍ଡେ ମହିଳାମାନଙ୍କ ଅଭିଜ୍ଞତା ଏବଂ ସେମାନଙ୍କ ସମସ୍ୟାର ସୂକ୍ଷ୍ମାତିସୂକ୍ଷ୍ମ ଦିଗ ଉପରେ ଆଲୋକପାତ କରିଥିଲେ । ସ୍ୱାଧୀନତା ଆନ୍ଦୋଳନ ସମୟରେ ପ୍ରାୟ ସବୁ ଭାରତୀୟ ଭାଷାରେ ନାରୀମାନେ ସେହି ଗୋଟିଏ ସମାନ ବାମାବାଦୀ ଚିନ୍ତାଧାରା ଦ୍ୱାରା ପ୍ରଭାବିତ ହୋଇ ସେମାନଙ୍କ ସାହିତ୍ୟ ସୃଷ୍ଟି କରିଥିଲେ । ପ୍ରାୟ ସବୁ ସାହିତ୍ୟର ଲେଖାଗୁଡିକରେ ମହିଳାମାନଙ୍କ ପ୍ରତି ଦମନମୂଳକ, ପୁରୁଷ ପ୍ରଧାନ ସାମାଜିକ ବ୍ୟବସ୍ଥା ବିରୋଧରେ ବିଦ୍ରୋହର ସ୍ୱର ସ୍ପଷ୍ଟ ଥିଲା । ନାରୀମାନଙ୍କ ସାମାଜିକ ସ୍ଥିତାବସ୍ଥାରେ ପରିବର୍ତ୍ତନ ପାଇଁ ପ୍ରାୟ ସବୁ ଲେଖନୀରେ ବ୍ୟଗ୍ରତା ପରିପ୍ରକାଶ ହୋଇଥିଲା । ସର୍ବ ପ୍ରଥମେ ଇଂରେଜୀ ସାହିତ୍ୟକୁ ଅନୁଧ୍ୟାନ କରାଯାଉ ।

ବାମାବାଦ ବା ନାରୀର ପରିଚିତି କଥା କହିଲାବେଳେ ପ୍ରଥମେ ଇଂରାଜୀ ସାହିତ୍ୟ(ଇଂଲଣ୍ଡ) କଥା ମନେପଡେ । ଇଂଲଣ୍ଡରେ ଭିକ୍ଟୋରିଆ ଯୁଗର 'ଜନ୍ ଅଷ୍ଟିନ୍' ଓ ଜର୍ଜ ଏଲିଅଟ୍ । 'ନାରୀର ଅଧିକାର' ତାଙ୍କ ଲେଖାଗୁଡିକରେ ଉପସ୍ଥାପନ କରିଥିଲେ । ଜନ୍ ଅଷ୍ଟିନ୍ ଚକ୍ସସୟର ଓ ଚକ୍ସରହଙ୍କୟସମର ଭଳି ଅମୂଲ୍ୟ ଗ୍ରନ୍ଥର ସ୍ରଷ୍ଟା । ସେ କହିଥିଲେ 'ନାରୀ ତା'ର ମନର

ମଣିଷକୁ ଚୟନ କରିବାର ଅଧିକାର ଅଛି' । ପୁରୁଷ ଯେଉଁଭଳି ସ୍ତ୍ରୀକୁ ବା ଯାହାକୁ ବାହାହେବ ପସନ୍ଦ କରିବାର ହକ୍ ରହିଛି ନାରୀର ମଧ୍ୟ ସେଭଳି ରହିଛି । ଜର୍ଜ୍ ଏଲିଅଟ୍ ସେହି ସମୟର ଜଣେ ବଳିଷ୍ଠ ପ୍ରତିଭା । ଏକାଧାରରେ କଥାକାର, ସାମ୍ବାଦିକା, ଔପନ୍ୟାସିକା । ସେ ମଧ୍ୟ ପୁରୁଷ ପ୍ରଧାନ ସମାଜରେ ମଧ୍ୟବିତ୍ତ ଓ ନିମ୍ନ ମଧ୍ୟବିତ୍ତ ପରିବାରର ନାରୀମାନଙ୍କ କଥା କହିଲେ । ସେ ଉପସ୍ଥାପନ କଲେ 'ସମଗ୍ର ବିଶ୍ୱରେ ନାରୀ ହିଁ ସର୍ବଶ୍ରେଷ୍ଠ ।' ତା' ପରେ ଅନେକ ଲେଖିକା ଲେଖନୀ ଚାଳନା କରିଛନ୍ତି । ନାରୀ ବିଷୟକ କଥା ଓ ଦାବି ଉପସ୍ଥାପନ କରିଛନ୍ତି । ବିଂଶ ଶତାବ୍ଦୀରେ ଡରୋଥି ରିଚାର୍ଡ୍‌ସନ୍ ଚେତନା ପ୍ରବାହ ଧାରାର ଅ ଗ୍ରଦୂତ ଭାବରେ ପରିଗଣିତା ହୋଇଥା'ନ୍ତି । ସେ କର୍ମଜୀବୀ ମହିଳାଙ୍କ କଥା କହିଛନ୍ତି ତାଙ୍କର 'The story of New York working girl. ଗ୍ରନ୍ଥରେ । ସବୁ ସମୟରେ ତଥା ସବୁ ସାହିତ୍ୟରେ ନାରୀ ତା'ର ଅସ୍ତିତ୍ୱ ଖୋଜି ଚାଲିଛି ଏବଂ ନିଜ କଥା ହିଁ କହୁଛି ।

ଭାରତୀୟ ସାହିତ୍ୟକୁ ଅନୁଧ୍ୟାନ କଲେ ଜଣାଯାଏ ଯେ ପିଢି ପରେ ପିଢି ଅତିକ୍ରମ କରି ଭାରତୀୟ ଲେଖକ ଓ ଲେଖିକାମାନେ ଇଂରେଜୀ ଲେଖାଗୁଡିକ ଲେଖି ଆନ୍ତର୍ଜାତିକ ସ୍ତରରେ ସଫଳତା ଲାଭ କରିଛନ୍ତି । ପାରମ୍ପରିକ ଭାବେ ଦେ ଖିଲେ ଜଣାଯାଏ ଭାରତୀୟ ସମାଜ ପୁରୁଷ ପ୍ରଧାନ । ତଥାପି କେତେଜଣ ଲେଖିକା ପୁରୁଷ କୈନ୍ଦ୍ରିକ ପର୍ଯ୍ୟାଲୋଚନାରୁ ବା-ହାରିଯାଇ ନାରୀର ସ୍ୱତନ୍ତ୍ର ପରିଚିତି ସୃଷ୍ଟି କରିଛନ୍ତି । ସେମାନଙ୍କ ମଧ୍ୟରେ ଅରୁନ୍ଧତୀ ରାୟ, ମଞ୍ଜୁଳା ପଦ୍ମନାଭନ୍, ବୁଲବୁଲ୍ ଶର୍ମା, ଗୀତା ହରିହରନ୍, ସି. ଏସ୍ ଲକ୍ଷ୍ମୀ, କୁସୁମ ଅଂସାଲ୍ ପ୍ରଭୃତି ଲେଖିକାମାନେ ମୁକ୍ତ ଓ ସ୍ୱାଭାବିକ ରୂପେ ନାରୀ ଜୀବନର ଅନୁଭୂତି ଓ ନାରୀମନର ଦ୍ୱନ୍ଦ୍ୱକୁ ପ୍ରକାଶ କରିଛନ୍ତି । ଲେଖିକା ଅରୁନ୍ଧତୀ ରାୟଙ୍କ The god of small thing's ୧୯୯୭ ମସିହାରେ ବୁକର୍ ପୁରସ୍କାର ମିଳିବା ପରେ ମହିଳା ସାରସ୍ୱତ ସାଧିକାମାନଙ୍କୁ ଭାରତୀୟ ଇଂରେଜୀ ସାହିତ୍ୟରେ ସ୍ୱୀକୃତି ମିଳିଥିଲା ।

ପାରମ୍ପରିକ ଭାବେ ଦେଖିଲେ ଜଣାଯାଏ ଭାରତୀୟ ସମାଜ ପୁରୁଷ ପ୍ରଧାନ ଚରିତ୍ର ଯୋଗୁଁ ଲେଖିକାମାନଙ୍କର ଅବଦ ାନର ଯଥାର୍ଥ ମୂଲ୍ୟାୟନ ହୋଇପାରିନାହିଁ । ଏହି ଧାରଣା ଯୋଗୁଁ ସବୁବେଳେ ଲେଖିକାମାନଙ୍କୁ ନିମ୍ନ ଦୃଷ୍ଟିରେ ଦେଖାଯାଇଛି । ଲେଖିକାଙ୍କ ସଂପର୍କରେ ଏପରି ଏକ ନକାରାତ୍ମକ ଦୃଷ୍ଟିଭଙ୍ଗୀର ଏକ ମୁଖ୍ୟ କାରଣ ହେଲା- ମୁଖ୍ୟତଃ ଲେଖିକାମାନେ ମହିଳାମାନଙ୍କ ବିଚାରଧାରା ପାରିବାରିକ ପ୍ରସଙ୍ଗ ଉପରେ ସେମାନଙ୍କର ଲେଖାକୁ ସୀମିତ ରଖିଥିଲେ ବୋଧହୁଏ ?(୧୧) ଏଥିପାଇଁ ନାରୀମାନଙ୍କ ଲେଖାକୁ ପୁରୁଷମାନଙ୍କ ଲେଖାରୁ ନ୍ୟୂନ୍ ବୋଲି ବିଚାର କରାଯାଉଥିଲା । ପୁରୁଷମାନେ ବିବିଧ ଓ ବ୍ୟାପକ ବିଷୟ ଉପରେ ଲେଖୁଥିଲେ । ଭାରତୀୟ ଇଂରେଜୀ ଲେଖିକାମାନେ ଆଉ ଏକ ପ୍ରାକ୍ ସିଦ୍ଧାନ୍ତ ବା ପ୍ରାକ୍ ବିଚାରଧ ାରାର ଶିକାର ହେଉଥିଲେ । ଆଞ୍ଚଳିକ ଭାଷାରେ ଲେଖୁଥିବା ଗାଳ୍ପିକାମାନେ ଇଂରେଜୀରେ ଲେଖୁଥିବା ଗାଳ୍ପିକାମାନଙ୍କୁ ଶିକ୍ଷା ଓ ବୌଦ୍ଧିକ ଦୃଷ୍ଟିରୁ ଉଚ୍ଚ ବର୍ଗର ବୋଲି ବିଚାର କରୁଥିଲେ । ତାଙ୍କ ଲେଖାଗୁଡିକ ବାସ୍ତବତା ଠାରୁ ବହୁ ଦୂରରେ ବୋଲି ମତପ ୍ରକାଶ ପାଉଥିଲା । ଭାରତୀୟ ସମାଜର ବାସ୍ତବଜୀବନ ସହ ଏହାର ସଂପର୍କ ନାହିଁ ବୋଲି ମଧ୍ୟ ସମାଲୋଚିତ ହେଉଥିଲା । ଅନ୍ୟପକ୍ଷରେ ଆଂଚଳିକ ଭାଷାରେ ଲେଖୁଥିବା ଲେଖିକାଙ୍କ ସାହିତ୍ୟରେ ସାଧାରଣ ମହିଳାଙ୍କ ଜୀବନ, ନିମ୍ନବର୍ଗର ସ୍ତ୍ରୀଲୋକଙ୍କ ଦୈନନ୍ଦିନ ଜୀବନ ସଂଘର୍ଷ ସ୍ଥାନ ପାଉଥିଲା ।

ଆନୁଷ୍ଠାନିକ ଶିକ୍ଷାରେ ଇଂରେଜୀ ଭାଷା- ଉନବିଂଶ ଶତାବ୍ଦୀରେ ଭାରତୀୟ ଶିକ୍ଷା ପାଠ୍ୟକ୍ରମରେ ଇଂରେଜୀ ପ୍ରଥମ କରି ସ୍ଥାନ ପାଇଥିଲା । ତତ୍କାଳୀନ ସମୟରେ ସାମାଜିକ ସଂସ୍କାର ଓ ପରିବର୍ତ୍ତନ ପଛରେ ଆଦର୍ଶଗତ ଶକ୍ତିଥିଲା । ଏହା ପଛରେ ବ୍ରିଟିଶ ଶାସକଙ୍କ ସ୍ୱାର୍ଥ ଥିଲା । ସାହିତ୍ୟ ଓ ଇଂଲଣ୍ଡର ଆଦର୍ଶ ପ୍ରସାର ପାଇଁ ଇଂରେଜୀକୁ ଏକ ମାଧ୍ୟମ ଭାବେ ବ୍ୟବ-ହାର କରାଯାଇଥିଲା । ଦୀର୍ଘ ମିଆଦୀ ସୂତ୍ରରେ ଏହା ଭାରତରେ ପାଶ୍ଚାତ୍ୟ ସଂସ୍କୃତିର ରାଜୁତି ପାଇଁ ଅନୁକୂଳ ବାତାବରଣ ସୃଷ୍ଟି କରିଥିଲା । ଥୋମାସ୍ ବେବିଙ୍ଗଟନ୍ ମେକ୍‌ଲେ (ଝଷକ୍କଙ୍କବସ୍ୱ ଇବଭସଭଶ ଗ୍ଧକ୍କଭ ଗବମବଙ୍କକ୍ଷବଚ୍ଛ'ସ୍ୱ)ଙ୍କ ଶିକ୍ଷାନୀତି

(୧୮୩୫) ଏ ଦିଗରେ ଏକ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ପଦକ୍ଷେପ । ଇଂରେଜୀ ସପକ୍ଷରେ ମେକ୍‌ଲେଙ୍କ ଯୁକ୍ତି ଇଂରେଜୀ ଭାଷା ଓ ସାହିତ୍ୟର ପ୍ରାଧାନ୍ୟ ଭାରତୀୟ ସାହିତ୍ୟ ଓ ସଂସ୍କୃତି ଠାରୁ ଉଚ୍ଚମାନର ।

ନାରୀମାନଙ୍କ ଦ୍ୱାରା ଲିଖିତ କଥା ସାହିତ୍ୟର ଏକ ପରିବର୍ତ୍ତିତ ଚିତ୍ରଲିପି ଦେଖାଯାଏ । 'ମନୁବାଦ' ଏଥିରେ ପରିବାର ଓ ସ୍ୱାମୀଙ୍କୁ ବାଦ୍‌ଦେଇ ମହିଳାଙ୍କ ଅସ୍ତିତ୍ୱକୁ ଅସ୍ୱୀକାର କରିଆସିଛି । ତେବେ ଏ ପରିପ୍ରେକ୍ଷୀରେ ବଙ୍ଗଳା ଲେଖକ ବଙ୍କିମଚନ୍ଦ୍ର ଚାଟାର୍ଜୀଙ୍କ ୧୮୬୪ରେ ପ୍ରକାଶିତ 'ରାଜମୋହନଙ୍କ ପତ୍ନୀ' ଲେଖା ପରେ ଅନେକ ଲେଖକ 'ଭାରତୀୟ' ଜୀବନକୁ ଧର୍ମ ଓ ପରମ୍ପରା କିଭଳି ଅନୁମୋଦନ କରାଯାଇଛି ସେ ସମ୍ପର୍କରେ ଉଲ୍ଲେଖ କରିଛନ୍ତି ।

ସମୟ ଥିଲା ସୀତା ସାବିତ୍ରୀ ଆଦିଙ୍କୁ ଦେବୀ ରୂପରେ ବର୍ଣ୍ଣନା କରାଯାଇ ପତ୍ନୀକୁ ପତିବ୍ରତାର ମୂର୍ତ୍ତିଟିଏ ଭଳି ସୃଷ୍ଟି କରୁଥିଲେ ଲେଖକ । ଭାରତୀୟ ସାହିତ୍ୟ ପରମ୍ପରାରେ ଗାନ୍ଧାରୀ ଦ୍ରୌପଦୀ ଆଦିଙ୍କ ନିରବତା ପୁରୁଷ ପ୍ରଧାନ ସମାଜ ବ୍ୟବସ୍ଥାରେ ନାରୀର ନିର୍ଯାତିତା ଜୀବନର ପ୍ରତୀକ ଭାବରେ ପ୍ରତିଫଳିତ ହୋଇଛି ।

ଧୀରେ ଧୀରେ - ନାରୀ ଶିକ୍ଷା, ନାରୀ ସ୍ୱାଧୀନତା, ନାରୀର କ୍ଷମତା ପ୍ରାପ୍ତି ଜନିତ ଅଧିକାର, ନାରୀ ନିର୍ଯାତନା, ମହିଳା ସଶକ୍ତିକରଣ ପରି ବହୁ ପ୍ରସଙ୍ଗ, ବିଶ୍ୱଜନୀନ ସଚେତନତା ଆଲୋଡ଼ନ ସୃଷ୍ଟି କଲା ।

ଭାରତୀୟ ସାହିତ୍ୟ ପରମ୍ପରାରେ ସ୍ୱାଧୀନତା ପୂର୍ବ ପର୍ଯ୍ୟନ୍ତ ନାରୀ ଲେଖନର ଅସ୍ତିତ୍ୱ ଉପଲବ୍ଧ ହୁଏ ନାହିଁ । ସ୍ୱାଧୀନତା ପରବର୍ତ୍ତୀ ସମୟରୁ ହିଁ ଶିକ୍ଷାର ପ୍ରସାର ଯୋଗୁଁ ନାରୀ ଲେଖନୀ ଚ*ଳ ହୋଇଛି । ସମଗ୍ର ଭାରତୀୟ ସାହିତ୍ୟକୁ ଅନୁଧ୍ୟାନ କଲେ ଜଣାଯାଏ ଯେ ୧୯୬୦ ପରଠାରୁ ଲେଖିକାମାନଙ୍କର ଦୃଷ୍ଟିକୋଣରେ କେତେକ ଉଲ୍ଲେଖନୀୟ ପରିବର୍ତ୍ତନ ଲକ୍ଷ୍ୟ କରାଯାଏ । ସ୍ୱାଧୀନତା ପ୍ରାପ୍ତି ପରେ ହିଁ ଗଳ୍ପର ପରିଧି ଖୁବ୍ ପ୍ରସାରିତ ହୋଇଛି । ଗାଳ୍ପିକାମାନେ ନାରୀର ବ୍ୟକ୍ତିତ୍ୱ, ତା'ର ବହୁବିଧ ଦ ିଗ ପ୍ରତି ଆଲୋକପାତ କରିଛନ୍ତି । ପୁଣି ଅନେକ ଗଳ୍ପ ଏବଂ ଉପନ୍ୟାସରେ ପୁରାଣ ଶାସ୍ତ୍ରର ନୂଆ କରି ତର୍ଜମା କରାଯାଇଛି । ଭାରତୀୟ ଲେଖିକାଙ୍କ ସୃଷ୍ଟି ଉଲ୍ଲେଖନୀୟ କାରଣ ନାରୀର ମନର କଥାଠୁ ଆରମ୍ଭ କରି ନାରୀ ଜାତିର ଦାବି ସେମାନଙ୍କ ଲେଖାରେ ପ୍ରତିଫଳିତ ହୋଇଛି । ଗୋଟିଏ ଦୃଷ୍ଟିରୁ ଏହା ଇତିହାସର ପୁନର୍ଲଖନ କହିଲେ ଅତ୍ୟୁକ୍ତି ହେବ ନାହିଁ । ବେଳେ ବେଳେ ନାରୀ ମନରେ ଆସେ ଯେ ମୁଁ ଗୋଟିଏ ନାରୀର ଶରୀର ନେଇ ଜନ୍ମ ହୋଇଛି । ମୁଁ ସତ୍ୟ ପାଖରେ କେମିତି ପହ*ି ପ ାରିବି ? ତତ୍‌ସହିତ ଲୋକମାନଙ୍କ ଧାରଣା ଯେ ନାରୀମାନେ ସବୁବେଳେ ନିର୍ବୋଧ, ଛଳନାମୟୀ, କପଟ ପ୍ରେମୀ, ନାରୀ ସହ ସଂପର୍କିତ ହେବା ମାନେ ବିପଦକୁ ଡାକି ଆଣିବା । ସାରା ବିଶ୍ୱ ସାହିତ୍ୟରେ ଏଭଳି ନକାରାତ୍ମକ ଟିପ୍ପଣୀ ସୃଷ୍ଟି ହୋଇଥିଲା । ଲେଖିକାମାନେ ସେଇସବୁ ନିଗଡ଼କୁ ଅତିକ୍ରମ କରି ମଣିଷର, ତଥା ନାରୀର ଅନ୍ତର୍ଦ୍ୱନ୍ଦ୍ୱ, ସାମାଜିକ, ରାଜନୈତିକ, ଅର୍ଥନୀତିକ ତଥା ରୂଢ଼ିବାଦୀ ବ୍ୟବସ୍ଥା ଓ ସ୍ଥିତାବସ୍ଥା ବିରୋଧରେ ପରିବର୍ତ୍ତନ ପାଇଁ ଲେଖନୀ ଅବ୍ୟାହତ ରଖିଛନ୍ତି ।

ଭାରତୀୟ ଇଂରେଜୀ ସାହିତ୍ୟରେ ଲେଖିକା

ସମଗ୍ର ଭାରତୀୟ ସାହିତ୍ୟକୁ ଦୃଷ୍ଟିନିକ୍ଷେପ କଲେ ଜଣାଯାଏ ଯେ ଅନ୍ୟାନ୍ୟ ଆ*ଳିକ ସାହିତ୍ୟ ତୁଳନାରେ ଇଂରେଜୀ ସାହିତ୍ୟର ଲେଖିକାଙ୍କ ସଂଖ୍ୟା ଅତି ଅଳ୍ପ । ବିଗତ ତିନି/ଚାରି ଦଶନ୍ଧି ଧରି ଏହି ଲେଖିକାଙ୍କ କୃତିଗୁଡିକ ବିକାଶ ଲାଭ କରିଛି ।

୧୮୫୬ରୁ ୭୭ ପର୍ଯ୍ୟନ୍ତ ସମୟ ଅବଧିରେ ପ୍ରଥମ ଭାରତୀୟ ଇଂରେଜୀ ନାରୀ ଲେଖିକା 'ତରୁଦତ୍ତ' ଇଂରେଜୀରେ କବିତା ଲେଖିଥିଲେ । ଯେଉଁଥିରେ ସେ ଭାରତୀୟ ନାରୀର ଉଦାହରଣ ସ୍ୱରୂପ ସୀତା ଏବଂ ସାବିତ୍ରୀଙ୍କ ସ୍ୱାର୍ଥ ତ୍ୟାଗ ତଥା ପିତୃ ସର୍ବସ୍ୱ ପରିବାରରେ 'ଆଦର୍ଶ ନାରୀ' ଭାବରେ ଗ୍ରହଣ କରିଥିଲେ । ତରୁଦତ୍ତ ସୀତା ସାବିତ୍ରୀଙ୍କୁ ନମୁନା ସ୍ୱରୂପ ଗ୍ରହଣ କରି ପ୍ରଥମେ ବାମାବାଦୀ ଚିନ୍ତାଧାରାର ଉଦ୍ରେକ କରିଥିଲେ । ପରେ ଅନେକ ଲେଖିକା କବିତା, ଉପନ୍ୟାସ ପ୍ରଭୃତି ରଚନା କରିଥିଲେ ହେଁ 'ତରୁଦତ୍ତ'ଙ୍କ ପରି ହୋଇପାରି ନାହାନ୍ତି । ଉଦାହରଣ ସ୍ୱରୂପ ସରୋଜିନୀ ନାଇଡୁ, ଗୀତା ମେହେଟ୍ଟା, ମୀନା

ଆଲେକ୍‌ଜାଣ୍ଡର୍ ରକ୍ମିଣୀ ନାୟାର୍ ପ୍ରଭୃତି ଲେଖିକାମାନେ । ପରେ ପରେ ଇଂରେଜୀ ସାହିତ୍ୟକୁ ବହୁ ଭାବରେ ଋଦ୍ଧିମନ୍ତ କରିଥିଲେ 'କମଳା ଦାସ' ବିଶିଷ୍ଟ ବାମାବାଦୀ ଲେଖିକା । ସେ ଯେଉଁଥିରେ 'ନାରୀ ଏବଂ ପୁରୁଷର ସଂପର୍କ' ତଥା ସାଧାରଣ ଜିନିଷଗୁଡିକୁ ତାଙ୍କ ସାହିତ୍ୟରେ ସେ ଅନ୍ୱେଷଣ କରିଛନ୍ତି । ତାଙ୍କ ଭାଷାରେ "ନାରୀର ଶରୀର ହିଁ ତା'ର ମୁଖ୍ୟ ଆଭୂଷଣ ଏବଂ ପୁରୁଷକୁ ପ୍ରଲୁବ୍ଧ କରିବା ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ।" (୧୩) ପରେ ପରେ କମଳା ଦାସଙ୍କ ଶୈଳୀକୁ ଗ୍ରହଣ କରିଛନ୍ତି, ଅନ୍ୟାନ୍ୟ କବି ଓ ଲେଖିକାମାନେ । ସେମାନେ ହେଲେ- ଗୌରୀ ଦେଶପାଣ୍ଡେ, ସୁନୀତି ନାମଯୋଶୀ ଏବଂ ଚିତ୍ରା ନରେନ୍ଦ୍ର । ସେ ସମୟ କବିତାରେ ଏକାକୀ ନାରୀର ସଙ୍କଟ, ଅନୂଢ଼ାକୁମାରୀର ଯନ୍ତ୍ରଣା- କେତେ କଷ୍ଟସାଧ ତାହା ଦର୍ଶାଯାଇଛି- ଆନ୍ନା ସୁଜାତା ମାଥାଙ୍କର କବିତାବଳୀରେ । ୧୯୯୧ ମସିହାରେ 'Attic at Night' ରେ ଏହା ପ୍ରକାଶ ଲାଭ କରିଛି ।

ଏହି କବିତା ଏବଂ ଗଳ୍ପର ସ୍ୱର ମଧ୍ୟ ସେହି ନାରୀର ଯୁଗଯନ୍ତ୍ରଣା ସହ ନୂଆ ଯୁଗର ନାରୀ ବା ନିଜର ଆତ୍ମ ପରିଚୟ ଖୋଜୁଥିବା ନାରୀର ବ୍ୟକ୍ତି ସତ୍ତାଟିକୁ ଦେଖୁ । ପୁରୁଷପ୍ରଧାନ ସମାଜରେ ନାରୀକୁ ଯେମିତି ପାରମ୍ପରିକ ଭାବେ ଚିତ୍ରଣ କରାଯାଉଥିଲା (ଏକ ବସ୍ତୁ ଭାବରେ) ଉଦାହରଣ ସ୍ୱରୂପ 'ନିସିମ୍ ଏଜି କେଲ୍‌ଙ୍କ କବିତା ବଳିରେ । (Nissim Ez ekiel) ତାର ଦୃଢ଼ ଜବାବ ଲେଖିକାମାନେ ଦେଇଛନ୍ତି । ସମସ୍ତ ଭାଷାର ଲେଖିକାମାନଙ୍କ ପରି ଇଂରାଜୀ ସାହିତ୍ୟରେ ମଧ୍ୟ ଲେଖିକାମାନେ ପ୍ରଥମେ ପଦ୍ୟ ଓ ପରେ ଗଦ୍ୟ ରଚନା କରିଛନ୍ତି । ଲେଖିକାମାନେ ପୁରୁଷପ୍ରଧାନ ସମାଜରେ ନାରୀର ଅନ୍ତର୍ମୁଖୀ ଦିଗକୁ ପର୍ଯ୍ୟାଲୋଚନା କରିଛନ୍ତି, ତାଙ୍କ ରଚନା ବଳୀରେ । ସାଂସ୍କୃତିକ, ସାମାଜିକ, ଅର୍ଥନୀତିକ ତଥା ନାରୀର ଶୈଶବରୁ ବୃଦ୍ଧତ୍ୱ ପର୍ଯ୍ୟନ୍ତ ବିବିଧତାକୁ ତାଙ୍କ କୃତିଗୁଡିକରେ ଦର୍ଶାଇଛନ୍ତି । ଉଦାହରଣ ସ୍ୱରୂପ- ସାନ୍ଥାରାମ ରାଉସ୍‌ଙ୍କ (Santha Ram Rau's)ଙ୍କ Remeber the house, ୧୯୫୬ରେ ରଥ୍ ପାଓ୍ୱାର ଝାବ୍‌ଲା (Rath Pawar Jhabuala)ଙ୍କ ପ୍ରଥମ ଉପନ୍ୟାସ 'To whom she will', ୧୯୫୫ 'Heat & Dust' ୧୯୭୫ରେ ଯାହା ବୁକର୍ ପୁରସ୍କାର ଲାଭ କରିଥିଲା । ୧୯୭୩ରେ ରଚିତ କମ୍‌ଲା ମାର୍କଣ୍ଡେୟ (Kamla Markandeya)ଙ୍କ 'Two Virgins ହେଉଛି ପ୍ରକୃଷ୍ଟ ଉଦାହରଣ । ଏହି ସମୟର ବିଶିଷ୍ଟ ଲେଖିକାମାନଙ୍କ ମଧ୍ୟରେ ଚିତ୍ରା ବାନାର୍ଜୀ (Chitra Banarjee) ଦିବାକୁର୍ଣ୍ଣୀ (Divakaruni)ଙ୍କ The mistress of spices (୧୯୯୭) ସୁନୀତି ନାମଯୋଶୀ (Suniti Namjoshi) ଅନୁରାଧା ମାରଓ୍ୱା Anuradha marwah-Royଙ୍କ ଓ dol Loveର ୧୯୯୯ରେ ରଚିତ । ମୀନା ଆଲେକ୍‌ଜାଣ୍ଡର Meena Alexander's Nam Pally House (୧୯୯୧, ରାନି ଧରକର୍‌ଙ୍କ ଝଷର ଠସକ୍ୱଶସଭ ଶ୍ୱଛଭୟକ୍ୱକ୍ଟଙ୍କର (୧୯୯୭) ଗୀତା ହରିହରନ୍‌ଙ୍କ The thousand faces of Night ୧୯୯୨ ପୁଣି ସ୍ୱାଧୀନତା ସଂଗ୍ରାମରେ ମହିଳାଙ୍କ ଯୋଗଦାନର କାହାଣୀ ବର୍ଣ୍ଣିତ ହୋଇଛି । ମଞ୍ଜୁ କପୁରଙ୍କ Manju Kapur's difficult Daughter's, ୧୯୯୮ରେ ।

ଆଞ୍ଚଳିକ ଭାଷା ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ମଧ୍ୟ ଗାଳ୍ପିକାଙ୍କ ଅବଦାନ ଉଲ୍ଲେଖଯୋଗ୍ୟ । ସେମାନଙ୍କ ମଧ୍ୟରେ ଅରୁନ୍ଧତୀ ରାୟ, ଅନୀତା ନାୟାର, କମ୍‌ଲା ଦାସ ଓ ସୁଶାନ୍ ବିଶ୍ୱନାଥନ୍ । ଅନୀତା ଦେଶାଇ ତାଙ୍କର ଲେଖାରେ ନାରୀର ବ୍ୟର୍ଥତା, ହତାଶା, ତା' ଭିତରେ ସୃଷ୍ଟି ହେଉଥିବା ଝଡର, ଅବତାରଣା କରିଛନ୍ତି । ପୁରୁଷ ଦ୍ୱାରା ସର୍ବଦା ଅବଦମିତ ହୋଇ ରହିଥିବା ନାରୀର କରୁଣ କାହାଣୀକୁ ଉପସ୍ଥାପିତ କରିଛନ୍ତି । ପାଶ୍ଚାତ୍ୟ ସଭ୍ୟତାରେ ବଢିଥିବା ତଥା ଶିକ୍ଷିତା ହୋଇଥିବା ନାରୀମାନଙ୍କ ଜୀବନ ଚିତ୍ରକୁ ପ୍ରଥମେ କମଳା କୃପାବାଇ ସାଥିଆନନ୍ଦନ କବଙ୍କକ୍ଷବ କକ୍ୱଙ୍କକ୍ଟବଭବସ ଝବସ୍ୱସ୍ୱଷସବଷଭବୟଷବଭ ଲେଖିଥିଲେ । ପରେ ପରେ ଭାରତୀୟ ଲେଖିକାମାନେ ଆମେରିକା, କାନାଡା, ଇଂଲଣ୍ଡ ତଥା ପୃଥିବୀର ଅନ୍ୟାନ୍ୟ ପ୍ରାନ୍ତର କଥା ତାଙ୍କ ଲେଖା ମାଧ୍ୟମରେ ପ୍ରକାଶ କରିଛନ୍ତି । ପୁଣି ପ୍ରାଚ୍ୟ ଓ ପାଶ୍ଚାତ୍ୟ ସଂସ୍କୃତିକୁ ନେଇ ପ୍ରଶ୍ନବାଚୀ ସୃଷ୍ଟି ହୋଇଛି ମଣିଷ ଭିତରେ । ଗୋଟିଏ ପଟେ ପରମ୍ପରା ଅନ୍ୟପଟେ ଆଧୁନିକତା । ପରମ୍ପରା ଓ ଆଧୁନିକତାର ବଳୟ ଭିତରେ କିଭଳି ମଣିଷ ପେଶି

ହୋଇଯାଇଛି ତା'ର ସୁନ୍ଦର ଉପସ୍ଥାପନା କରିଛନ୍ତି ମୀରା ସାୟାଲ (Meera Syal), ଅନୀତା ରାଉ ବଡ଼ମୀ (Anita Rau Badami), ସଉନାସିଂ ବଡଓ୍ୱିନ୍ (Shauna singh Baldwin), ଉମା ପରମେଶ୍ୱରନ୍ (Uma Parameswaran), ଚିତ୍ରା ବାନାର୍ଜୀ (Chitra Banarjee), ଦିବାକୁର୍ଣ୍ଣୀ (Divakaruni), ଅଞ୍ଜନା ଆପାଚନା (Anjana Appachana) ଏବଂ କିରଣ ଦେଶାଇ (Kiran Dasai) ।

କବିତା ଓ ଉପନ୍ୟାସକୁ ବାଦ୍ ଦେଲେ କ୍ଷୁଦ୍ର ଗଳ୍ପ କ୍ଷେତ୍ରରେ ମଧ୍ୟ ଇଂରେଜୀ ଲେଖିକାଙ୍କ ସ୍ଥାନ ଅତି ଉଚ୍ଚରେ । ଏଥିରେ ନାରୀ ଜୀବନର ଅକୁହା କଥା, ବ୍ୟଥା ବେଦନା, ନିମ୍ନ ମଧ୍ୟବିତ୍ତ ତଥା ମଧ୍ୟବିତ୍ତଓ ସହରରେ ବସବାସ କରୁଥିବା ନାରୀମାନଙ୍କ କଥା ଉପସ୍ଥାପନ କରିଛନ୍ତି । ଏଥିରେ ମୁଖ୍ୟତଃ ଭାରତୀୟ ନାରୀର ମର୍ମବେଦନା ରୂପ ପାଇଛି । Truth tales-1, ୧୯୮୬ Truth tales- 2. The slate of lifର ୧୯୯୦ otherwords, New writing by Indian women ୧୯୯୨, Right of way ୧୯୮୮, flaming spirit ୧୯୯୪ ଏବଂ The Inner courtyyard ୧୯୯୦ ।

ସାଂପ୍ରତିକ ଗଳ୍ପ ସାହିତ୍ୟ ଭିତରେ ରହିଥିବା ବିବିଧତା, ବହୁମୁଖୀ ପ୍ରତିଭା, ନିଜ ପରିଚୟ ଖୋଜି ଚାଲିଥିବା ନାରୀର ରୂପ ଗାଳ୍ପିକାମାନଙ୍କ ଗଳ୍ପରେ ପରିଦୃଷ୍ଟ ହୋଇଥାଏ । ଭାରତୀୟ ସାହିତ୍ୟର ଜଣେ ବିଶିଷ୍ଟ ଗାଳ୍ପିକା ଏବଂ ଔପନ୍ୟାସିକା ହେଉଛନ୍ତି ଅନୀତା ଦେଶାଇ । ତାଙ୍କର ପ୍ରମୁଖ କୃତିଗୁଡିକ ହେଉଛି Peacock, Voices of the city, fire on the mountain, clear light of day, Incustody, fasting, feasting Gaõ the village by the sea.

ସେହିଭଳି ଅରୁନ୍ଧତୀ ରାୟ ଜଣେ ବିଶିଷ୍ଟ ଗାଳ୍ପିକା, ଅନେକ ପ୍ରବନ୍ଧ, ନାଟକ ଏବଂ ଗଳ୍ପର ସୃଷ୍ଟିକର୍ତ୍ତ୍ରୀ । ୧୯୯୭ ମସିହାରେ ତାଙ୍କର ଉପନ୍ୟାସ The God of small things ପ୍ରକାଶିତ ହୋଇଥିଲା । ସେହିଭଳି, ଅନୀତା ନାୟାରଙ୍କ Mistress, ଶଶୀ ଦେଶପାଣ୍ଡେଙ୍କ ଗଳ୍ପ ସଂକଳନ ୧୯୭୮ ମସିହାରେ ପ୍ରକାଶିତ ହୋଇଥିଲା । ସେ-ହିଭଳି ଶଶୀ ଦେଶପାଣ୍ଡେଙ୍କ ଲେଖାଗୁଡିକ ମଧ୍ୟରେ The Binding vine, matter of time, That long silencର ଏବଂ Dark holds no terrors. ସେହିଭଳି ଶୋଭାଦେ ଅନ୍ୟତମ ଲେଖିକା ତାଙ୍କୁ ଭାରତର ଜେକ୍ କଲିନସ୍ ବୋଲି କୁହାଯାଏ । ତାଙ୍କ ଲେଖାଗୁଡିକ ମଧ୍ୟରେ Starry Nights, Socialite evenings, saltry day's, sisters, small be trayals, second thoughts,, surving men, spouse, snaphots Gaõ selective memory. ସୁଧାମୂର୍ତ୍ତି ସେହିଭଳି ଇଂରାଜୀ ସାହିତ୍ୟର ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା ଏବଂ ସମାଜସେବୀ । ତାଙ୍କ ବିଶିଷ୍ଟ ଲେଖାଗୁଡିକ ମଧ୍ୟରେ Dollarsose, wise & otherwise ଏବଂ Mahasweta. ଚିତ୍ରା ବାନାର୍ଜୀ ଦିବାକୁର୍ଣ୍ଣି ହେଉଛନ୍ତି ଜଣେ ଗାଳ୍ପିକା, ଔପନ୍ୟାସିକା କବି ଓ ପ୍ରଫେସର ଭାବରେ ପରିଚିତା । ତାଙ୍କ ଲେଖାଗୁଡିକ ହେଉଛି Palace of Illusion, Mistress of spice. କିରଣ ଦେଶାଇ ଇଂଲଣ୍ଡ ଓ ଆମେରିକାରେ ଶିକ୍ଷା ଲାଭ କରିଥିଲେ । ତଥାପି ତାଙ୍କ ଲେଖାଗୁଡିକରେ ଭାରତୀୟ ଐତିହ୍ୟ, ସଂସ୍କୃତି, ପରମ୍ପରାର ସ୍ଫୁରଣ ଦେଖିବାକୁ ମିଳେ । ତାଙ୍କର ପ୍ରସିଦ୍ଧ ଲେଖାଗୁଡିକ ମଧ୍ୟରେ Inheritance of loss Hullabaloo in the guavaorchadard. The Inhere itance of loss. The inheritance of loss ୨୦୦୬ରେ ବୁକର୍ ପୁରସ୍କାର ପାଇଥିଲା । ଭାରତୀ ମୁଖାର୍ଜୀ ସାତଟି ଉପନ୍ୟାସ ଏବଂ ଦୁଇଟି କ୍ଷୁଦ୍ର ଗଳ୍ପର ସ୍ରଷ୍ଟା । ସେ ପୁଣି ପ୍ରସିଦ୍ଧ ଗଳ୍ପ ସଂକଳନର ଲେଖିକା । ତାଙ୍କର ପ୍ରମୁଖ ପୁସ୍ତକଗୁଡ଼ିକ

ମଧ୍ୟରେ Desirable Daughters, Jasmine. Holer of the world. Leave it to me, The middle man & other stories.

ଅହମୀୟା ସାହିତ୍ୟରେ ଲେଖିକା:

ଭାରତୀୟ ଇଂରେଜୀ ଭାଷାର ଲେଖିକାଙ୍କ ଭଳି ଅସମୀୟା ସାହିତ୍ୟରେ ଲେଖିକାଙ୍କ ଅବଦାନ ମଧ୍ୟ ଯଥେଷ୍ଟ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ । ଭାରତର ଅନ୍ୟାନ୍ୟ ପ୍ରାନ୍ତୀୟ ସାହିତ୍ୟ ପରି ଅସମୀୟା ସାହିତ୍ୟ ମଧ୍ୟ ଉତ୍କୃଷ୍ଟ ଓ ଉନ୍ନତ । ସମଗ୍ର ବିଶ୍ୱରେ ଦେଖାଯାଇଥିବା ପୁରୁଷପ୍ରଧାନ ସମାଜ ଭଳି ଅସମୀୟା ସାହିତ୍ୟ ମଧ୍ୟ ପୁରୁଷପ୍ରଧାନ । ପାରମ୍ପରିକ ନୀତିନିୟମର ନିଗଡ଼ ମଧ୍ୟରେ ନାରୀମାନଙ୍କର ଜୀବନଚର୍ଯ୍ୟା ସୀମିତ ହୋଇ ରହିଥିଲା । ତତ୍କାଳୀନ ସମୟରେ ଯେଉଁ ଲେଖିକାମାନେ ଲେଖନୀ ଚାଳନା କରୁଥିଲେ ସେମାନେ ସମସ୍ତେ ପ୍ରଗତିଶୀଳ ତଥା ଶିକ୍ଷିତ ପରିବାରରେ ଜନ୍ମଗ୍ରହଣ କରିଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ଊନବିଂଶ ଶତାବ୍ଦୀର ଲେଖିକାମାନେ ହେଲେ- ପଦ୍ମାବତୀ ଦେବୀ ଫୁକନାନୀ- ସେ ୧୮୫୩ରୁ ୧୯୨୭ ପର୍ଯ୍ୟନ୍ତ ଲେଖନୀ ଚାଳନା କରିଥିଲେ । ତାଙ୍କର ବିଶିଷ୍ଟ କୃତି ଗୁଡିକ ହେଉଛି 'ସୁଧର୍ମାର ଉପାଖ୍ୟାନ' (Sudharma tale-1884) ଏହା ଦ୍ୱିତୀୟ ଅସମୀୟା ଭାଷାର ଉପନ୍ୟାସ ଭାବରେ ଖ୍ୟାତି ଅର୍ଜନ କରିଛି । ଏଥିରେ ରହିଛି ଅତୀତ ସ୍ମୃତି ତଥା ବୀରଗାଥା ଉଦ୍ରେକକାରୀ ଏକ ଉଚ୍ଚକୋଟୀର ଲୋକ କାହାଣୀ । ସେ ମଧ୍ୟ ଜଣେ କବି, ସମାଲୋଚିକା, ଶିଶୁ ସାହିତ୍ୟିକା (ହିତୋସାଧିକା) ତାଙ୍କର ଅନେକ ନାରୀ ସଂପର୍କିତ ଲେଖା ପ୍ରକାଶିତ ହୋଇଛି ବହିନ୍ ଏବଂ ବହିନ୍‌ରେ (Baheen & Baheen) (ଅସମୀୟା ଭାଷା) ତାଙ୍କର ପ୍ରତ୍ୟେକ ଲେଖାରେ ତତ୍କାଳୀନ ଭାରତୀୟ ସମାଜ ଏବଂ ଚଳଣିରେ ବିଧବାମାନଙ୍କ ଜୀବନଚର୍ଯ୍ୟା ଅତ୍ୟନ୍ତ ଦୟନୀୟ ଏବଂ କରୁଣଥିଲା । ପଦ୍ମାବତୀ ଫୁକନାନୀଙ୍କ ଲେଖାଗୁଡିକ ସାହିତ୍ୟ ସଭା (The Assamese Literary Association) ଯାହାକୁ 'ସମାଜୋତ୍ ଟିରୁଟର ସ୍ଥାନ୍' Women's place in society କୁ ପଠାଇଥିଲେ ।(୧୪) ସେହିଭଳି ୧୮୭୧-୧୯୩୨ ମସିହା ପର୍ଯ୍ୟନ୍ତ ଲେଖନୀ ଚାଳନା କରିଥିଲେ ସ୍ୱର୍ଣ୍ଣଲତା ବରୁଆ । ତାଙ୍କ ଲେଖାଗୁଡିକ ଆସାମ ବନ୍ଧୁରେ ପ୍ରକାଶିତ ହୋଇଥିଲା । ସେ ଅ ତି ଅଳ୍ପ ବୟସରେ 'ଅହିତିରୁତା'(Ahi Tiruta) ଲେଖିଥିଲେ । ତାଙ୍କ ଲେଖନୀରେ କୁସଂସ୍କାର, ଅସ୍ପୃଶ୍ୟତା ଉପରେ ସେ ଆଲୋକପାତ କରିଛନ୍ତି ।

ବିଂଶ ଶତାବ୍ଦୀର ପ୍ରଥମ ପର୍ଯ୍ୟାୟରେ ନିଜର ଲେଖକୀୟ ବ୍ୟକ୍ତିତ୍ୱର ପରିପ୍ରକାଶ କରିଥିଲେ ତିନିଜଣ ବିଶିଷ୍ଟ ଲେଖିକା । ସେମାନେ ହେଉଛନ୍ତି ଧର୍ମେଶ୍ୱରୀ ଦେବୀ ବରୁଆନୀ, ଯମୁନେଶ୍ୱରୀ ଖାଟୋନିୟାର ଏବଂ ନନ୍ଦିନୀବାଳା ଦେବୀ କାବ୍ୟଭାରତୀ । ଧର୍ମେଶ୍ୱରୀ ଦେବୀଙ୍କ ସୃଷ୍ଟି ସମ୍ଭାର ହେଉଛି- 'ଫୁଲର ସୋରାଇ' (Phulara sorai 1929) ପ୍ରାଣର ପରଶ (Pranara parash) ୧୯୫୨ ଏବଂ ଅଶ୍ରୁଧନ Ashru Dhana, ଅରୁ ଜୀବନର ତରୀ Arujivanra tari ୧୯୬୩ରେ ରଚିତ । ଏହି ସୃଷ୍ଟିଗୁଡିକରେ ରୋମାଣ୍ଟିକ୍ ଚିନ୍ତାଧାରା ସହ ଅଦ୍ୱୈତବାଦୀ ସ୍ୱର ଦେ ଖିବାକୁ ମିଳେ । ଯମୁନେଶ୍ୱରୀ ଖଟୋନିୟାର-୧୮୯୯-୧୯୨୪-ସେ ଘରୋଇ ବିଦ୍ୟାଳୟରେ Jamuneswari Khotoniyar- ଶିକ୍ଷାଲାଭ କରି ବାଳିକାମାନଙ୍କ ଶିକ୍ଷାର ଉନ୍ନତି ପାଇଁ ଲଢେଇ ଜାରି ରଖିଥିଲେ । (Juroni Sabha) ସେ ଚାରିବର୍ଷ ଭିତରେ ଜୁରୋନି ସଭାର ଆୟୋଜନ କରିଥିଲେ । ଅରୁନ (Arun) ୧୯୧୯ରେ ରଚିତ ଏବଂ Baheen ରେ ପ୍ରକାଶିତ ହୋଇଛି ।

ନଳିନୀବାଳା ଦେବୀ- Nalini Bala Devi- ୧୮୯୮-୧୯୨୨ । ନଳିନୀବାଳା ଦେବୀ ହେଉଛନ୍ତି ସେ ସମୟର ଶ୍ରେଷ୍ଠ ନାରୀ କବି । ସେ ଜଣେ ବାଲ୍ୟବିଧବା ହୋଇଥିବାରୁ (ଦଶବର୍ଷରେ ବିଧବା ହୋଇଥିଲେ) ତାଙ୍କ ଲେଖାରେ "ବିଧ

ବା’ର ଦୁଃଖ, ଯନ୍ତ୍ରଣା, ଆର୍ତ୍ତୀର ସ୍ୱର ଫୁଟି ଉଠିଛି । ତାଙ୍କ କବିତାଗୁଡିକ ହେଉଛି ସକ୍ଲିୟାରସୁର, Sacliyar Sur, ୧୯୨୮, ସନ୍ଧ୍ୟାର ସୁର୍ Sandhyaarsusur, Sapanarsur- ସପନର ସୁର, ୧୯୪୩- ପରଶମଣି- ଚବକ୍ସବସ୍ୱବଙ୍କବଭସ- ୧୯୫୪, ଅଳକାନନ୍ଦା Alakananda ୧୯୬୮ ଏବଂ RûMéZò Jagrutee ୧୯୬୨ରେ ରଚିତ । ସେ ଅଳକାନନ୍ଦା ପାଇଁ ୧୯୬୮ରେ ସାହିତ୍ୟ ଏକାଡେମୀ ପୁରସ୍କାର ପାଇଛନ୍ତି । ସ୍ମୃତିର ତୀର୍ଥ ତାଙ୍କର ଅଟୋ ବାଇଗ୍ରାଫି । ଏଥିରେ ତାଙ୍କ ବାପା ନବୀନଚନ୍ଦ୍ର ବରଡୋଲାଇଙ୍କ ଜୀବନର କଥା ଚିତ୍ରିତ ହୋଇଛି । ଅସମୀୟା ଭାଷା ଓ ସାହିତ୍ୟ ଇତିହାସରେ ନଳିନୀବାଳା ଦେବୀ ଜଣେ ଉଚ୍ଚକୋଟୀର ଲେଖିକା । ଏହି ମହିୟସୀ ମହିଳା ହେଉଛନ୍ତି- Janki Era- ବା ଜୋନାକିକାଳର(ଜୋନାକି) । ତାଙ୍କ ଲେଖନୀରେ ନାରୀବାଦର ସ୍ୱର ଫୁଟି ଉଠିଛି । ସେ ସାହିତ୍ୟର ମୁଖ୍ୟ ଧାରାରେ ସାମିଲ ହୋଇଥିଲେ । ତାଙ୍କ ପରେ ପରେ ଅସମୀୟା ସାହିତ୍ୟରେ ଉପନ୍ୟାସ ଏବଂ ଗଳ୍ପ ରଚିତ ହୋଇଛି ।

ସବୁ ଦୃଷ୍ଟିରୁ ବିଚାର କଲେ ସାହିତ୍ୟରେ ଉପନିବେଶ ସ୍ଥାପନ ପରେ ନାରୀମାନଙ୍କ ଲେଖନୀରେ ସାମାଜିକ, ସାଂସ୍କୃତିକ, ରାଜନୀତିକ ଓ ଅର୍ଥନୀତିକ କ୍ଷେତ୍ରରେ ଅନେକ ପରିବର୍ତ୍ତନ ଆସିଛି । ପୁରୁଷ ପ୍ରଧାନ ସମାଜରେ ସେହି ସମୟରେ ନାରୀ ଶିକ୍ଷା ଏକ ନିର୍ଣ୍ଣାୟକ ଭୂମିକା ଗ୍ରହଣ କରିଛି । ନାରୀମାନେ ତାଙ୍କର ଅସ୍ତିତ୍ୱ ବିଷୟରେ ଜାଣିବା ପାଇଁ ସତତ ଚେଷ୍ଟିତ ହୋଇଛନ୍ତି । ଊନବିଂଶ ଶତକର ଶେଷବେଳକୁ ଏହି ଲେଖିକାମାନଙ୍କ ଆବିର୍ଭାବ ହୋଇଛି । କେତେକ ସୃଜନଶୀଳ ଲେଖିକା ତତ୍କାଳୀନ କୁସଂସ୍କାର, ଅନ୍ଧବିଶ୍ୱାସର ଧାରାକୁ ବିରୋଧ କରିଛନ୍ତି । ଇଂରେଜ ଶାସନାଧୀନ ଅାସାମରେ ପାଶ୍ଚାତ୍ୟ ଶିକ୍ଷା ପ୍ରଭାବରେ ବାମାବାଦୀ ଚିନ୍ତାଧାରାର ଉଦ୍ରେକ ହୋଇଥିଲା । ଅନେକ ସମୟରେ “ନାରୀବାଦ’ ପ୍ରସଙ୍ଗରେ ଅସମୀୟା ସାହିତ୍ୟରେ ବିରୋଧାଭାସ ଦେଖିବାକୁ ମିଳେ । “ ”ତତ୍କାଳୀନ ଗାଳ୍ପିକାମାନେ ପତ୍ରପତ୍ରିକାରେ ପରିବର୍ତ୍ତନ ଓ ବିପ୍ଳବର କଥା କହୁଥିଲା ବେଳେ ତାଙ୍କ ଉପନ୍ୟାସଗୁଡିକରେ ପରମ୍ପରା ଓ ମୂଲ୍ୟବୋଧକୁ ସେମାନେ ଜାବୁଡି ଧରିଥା’ନ୍ତି । ସେହି ଲେଖିକାମାନେ ହଠାତ୍ ଗୋଟିଏ ପରିବର୍ତ୍ତନକୁ ଚାହୁଁ ନଥିଲେ ।’’(୧୫) ସାରା ଭାରତବର୍ଷରେ ପତ୍ରପତ୍ରିକାଗୁଡିକ ଲେଖିକାଙ୍କୁ ପ୍ରୋତ୍ସାହିତ କରୁଥିଲେ । ପାରମ୍ପରିକ ମୂଲ୍ୟବୋଧ ଉପରେ ଯଦିଓ ପ୍ରଥମ ପର୍ଯ୍ୟାୟରେ ଲେଖିକାମାନେ ଲେଖୁଥିଲେ । ପରବର୍ତ୍ତୀ ସମୟରେ ବା ଆଧୁନିକ କାଳରେ (Modern Era) ସମୟୋପଯୋଗୀ ଲେଖାଗୁଡିକ ପ୍ରକାଶ କଲେ । ଆଧୁନିକ କାଳର ଦୁଇଜଣ ବିଶିଷ୍ଟ ତଥା ଖ୍ୟାତନାମା ଲେଖିକା ହେଲେ ସ୍ୱର୍ଣ୍ଣଲତା ସାଇକିଅାନି ଏବଂ ରାଜବାଲା ଦାସ ମହିଳାଙ୍କ କାର୍ଯ୍ୟାବଳୀକୁ ଦେଶ ତଥା ଦେଶ ବାହାରେ ଜାତୀୟ ତଥା ଆନ୍ତର୍ଜାତୀୟ ସ୍ତରରେ ପ୍ରତିଷ୍ଠା ଲାଭ କରିଥିଲେ । “ଘର ଜେଉଟି’ ‘Ghar Jeuti’ ପତ୍ରିକା ମାଧ୍ୟମରେ ସ୍ୱର୍ଣ୍ଣଲତା ସାଇକିଆନି ନାରୀ ବିଷୟକ ଅନେକ ଲେଖା ଲେଖିଥିଲେ ଏବଂ ନାରୀମାନଙ୍କୁ ସଚେତନ କରିବା ପାଇଁ ସତତ ଚେଷ୍ଟିତ ଥିଲେ ।

ଏହି ଲେଖିକାମାନଙ୍କ ପଥ ଅନୁସରଣ କରି ବା ଧାରାକୁ ପାଥେୟ କରି ବିପ୍ଳବ ଏବଂ ବିରୋଧୀ ସ୍ୱର ସମଗ୍ର ବିଶ୍ୱ ସାହିତ୍ୟରେ ପ୍ରତିପାଦିତ କରିଛନ୍ତି ପରବର୍ତ୍ତୀ ଲେଖିକାମାନେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ବିଖ୍ୟାତ ଲେଖିକା ଇନ୍ଦିରା ଗୋସ୍ୱାମୀ, ନିରୁପମା ବର୍-ଗୋହାଇଁ, ସ୍ନେହଦେବୀ ପ୍ରଭୃତି ଅନ୍ୟତମ । ତାଙ୍କ ଲେଖାଗୁଡିକରେ “ବାମାବାଦୀ’ ଚିନ୍ତାଧାରା ତଥା ନାରୀମାନଙ୍କର ଅଧିକାର ସମ୍ପର୍କରେ ସୂଚୀତ ହୋଇଛି । ଇନ୍ଦିରା ଗୋସ୍ୱାମୀ (୧୯୪୨) ଜଣେ ବିଖ୍ୟାତ ଔପନ୍ୟାସିକା ଓ ଗାଳ୍ପିକା । ସେ ପୁଣି ୨୦୦୦ ମସିହାର ଜ୍ଞାନପୀଠ ବିଜୟିନୀ । ୧୯୮୨ରେ କେନ୍ଦ୍ର ସାହିତ୍ୟ ଏକାଡେମୀ ପୁରସ୍କାର ପ୍ରାପ୍ତା । ସାମ୍ବାଦିକା ଓ ଲେଖିକା ଭାବରେ ନିରୁପମା ବର୍ ଗୋହାଇଁ ଅସମୀୟା ସାହିତ୍ୟର ଏକ ବଳିଷ୍ଠ ସ୍ୱର । ତାଙ୍କର ଜନ୍ମ- ୧୯୩୨ରେ । ଗୌହାଟୀ ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରଥମ ବ୍ୟାଚ୍‌ର ଛାତ୍ରୀ ନିରୁପମା ଅଶୀ ଦଶକର ଆସାମର ସାମାଜିକ ସମସ୍ୟାକୁ ନେଇ ଅନେକ ଗଳ୍ପ ଲେଖିଛନ୍ତି । ତାଙ୍କର ଉଲ୍ଲେଖନୀୟ କୃତିଗୁଡିକ ହେଲା ଅଭିଯାତ୍ରୀ, ଅନ୍ୟ

ଜୀବନ, ଇପାର୍‌ହିସାର୍, ଏଇନଦୀ ନିରବଧି ଇତ୍ୟାଦି ।

ଅହମୀୟା ଭାଷାରେ ଗଳ୍ପ ଲେଖୁଥିବା ଅନ୍ୟ ଜଣେ ଶ୍ରେଷ୍ଠ ଗାଳ୍ପିକା ହେଉଛନ୍ତି ସ୍ନେହଦେବୀ । ସ୍ନେହଦେବୀଙ୍କର 'ଏକୁନି' ଗଳ୍ପ ସଂକଳନ । ଏଥିରେ ନାରୀ ଜୀବନର ମାର୍ମିକ ଅଭିବ୍ୟକ୍ତି ପ୍ରକାଶ ପାଇଛି । ତାଙ୍କର ପ୍ରତିଟି ଗଳ୍ପ ଭିତରୁ ଗୋଟିଏ ସ୍ୱର ସ୍ପଷ୍ଟ ବାରି ହୋଇପଡେ ତାହା ହେଉଛି 'ନାରୀର ଦୃଢ଼ ଆତ୍ମପ୍ରତ୍ୟୟର ସ୍ୱର ।' ଏଥିରେ ସାଧାରଣ ମଧ୍ୟବିତ୍ତ ପରିବାରର ଗୃହିଣୀଟିଏ ସ୍ୱାମୀର ବ୍ୟଭିଚାର ଓ ସ୍ୱେଚ୍ଛାଚାରର ଉପଯୁକ୍ତ ଜବାବ ଦେବା ସହ ଅନୀତିର ପ୍ରଶ୍ନକୁ ପଛରେ ପକାଇ ପୁରୁଷର ସାମ୍ନାସାମ୍ନି ହୋଇପାରିଛି । ଇନ୍ଦିରା ଗୋସ୍ୱାମୀ- ଜନ୍ମ ୧୪ ନଭେମ୍ବର ୧୯୪୭ ଗୌହାଟୀ, ମୃତ୍ୟୁ- ୨୯ ନଭେମ୍ବର ୨୦୧୫ ଜି.ଏମ୍.ସି.ଏଚ୍ ଗୌହାଟୀ ଆସାମ । ଅହମୀୟା ଭାଷାରେ ପ୍ରାୟ ଛଅ ଶହରୁ ଊର୍ଦ୍ଧ୍ୱ କାହାଣୀର ଲୋକପ୍ରିୟ ଲେଖିକା ହେଉଛନ୍ତି ଯଶସ୍ୱିନୀ କଥା ଶିଳ୍ପୀ ଇନ୍ଦିରା ଗୋସ୍ୱାମୀ । "ଆସାମର ଏକମାତ୍ର ଜ୍ଞାନପୀଠ ବିଜୟିନୀ । ଆଧୁନିକ ଅସମୀୟା ସାହିତ୍ୟର ଏକ ସ୍ମରଣୀୟ ପ୍ରତିଭା । ବିଭିନ୍ନ ସାମାଜିକ ସମସ୍ୟା, ଦୀନଦୁଃଖୀ ଶୋଷଣ, ନାରୀ ପ୍ରତି ହେଉଥିବା ଅନ୍ୟାୟ, ଅବିଚାର ଓ ମଣିଷମାନଙ୍କର ଧର୍ମ ନାମରେ ଚାଲିଥିବା ବହୁ ଅନୀତିକର ଘଟଣା ପ୍ରତି ସେ ଦୃଷ୍ଟି ଆକର୍ଷଣ କରିପାରିଛନ୍ତି । ତାଙ୍କର ସାମାଜିକ ଅଙ୍ଗୀକାରବଦ୍ଧତା ତାଙ୍କ ରଚନାର ଏକ ବିଶିଷ୍ଟ ଦିଗ ।"(୧୬) ଇନ୍ଦିରା ଗୋସ୍ୱାମୀ ଏକାଧାରରେ ଥିଲେ ଲେଖିକା, ଶିକ୍ଷିକା ଏବଂ କର୍ମକ୍ଷେତ୍ରରେ ଜଣେ ଅଗ୍ରଣୀ ସୈନିକା । ପୁରୁଷପ୍ରଧାନ ସମାଜରେ ନାରୀକୁ ତା'ର ଅନ୍ତର୍ନିହିତ ଶକ୍ତି ଓ ଅଧିକାର ଦେବା ପାଇଁ ସେ ସତତ୍ ଚେଷ୍ଟା କରିଛନ୍ତି ତାଙ୍କ ଲେଖନୀ ମାଧ୍ୟମରେ । ଇନ୍ଦିରା ଗୋସ୍ୱାମୀଙ୍କ ସ୍ୱଭାବ ଓ ବ୍ୟବହାର ଥିଲା ପରମ୍ପରା ବିରୋଧରେ ବିଦ୍ରୋହ । ତାଙ୍କର କ୍ଷୁଦ୍ର ଗଳ୍ପଗୁଡିକ ହେଉଛି- ଯାତ୍ରା (The Journey), ସଂସ୍କାର- (Sanskar), ଉଡଙ୍ଗ୍-ବାକଚ୍ (Udang bakch), ପଶୁ (Beasts) ଦ୍ୱାରକା ଏବଂ ତା'ର ବନ୍ଧୁକ (Dwarka & his Gun) ।

ହିନ୍ଦୀ ସାହିତ୍ୟରେ ଲେଖିକା : ହିନ୍ଦୀ ସାହିତ୍ୟରେ ମଧ୍ୟ ପୁରୁଷପ୍ରଧାନ ସମାଜ ବ୍ୟବସ୍ଥା ବିରୋଧରେ ଲେଖିକାମାନଙ୍କ ଆବିର୍ଭାବ । ହିନ୍ଦୀ ସାହିତ୍ୟରେ ମହିଳାମାନଙ୍କ ଜୀବନ ସହ ଲେଖିକାମାନେ ନିଜ ପାଇଁ ସ୍ୱତନ୍ତ୍ର ସ୍ଥାନ ତିଆରି କରିଥିଲେ । ବିବାହ, ବିଚ୍ଛେଦ, ଯୌତୁକ, ଯୌନଚେତନା ନାରୀଶିକ୍ଷା ଆଦି ମହିଳାଙ୍କ ଜୀବନକୁ ପ୍ରତ୍ୟକ୍ଷ ଭାବେ ପ୍ରଭାବିତ କରୁଥିବା ବିଭିନ୍ନ ପ୍ରସଙ୍ଗ ଉପରେ ସେମାନେ ନିରନ୍ତର ଲେଖୁଥିଲେ । ପୂର୍ବରୁ ହିନ୍ଦୀ ସାହିତ୍ୟରେ ମୁନ୍‌ସୀ ପ୍ରେମ୍‌ଚାନ୍ଦ, ଜୈନେନ୍ଦ୍ରକୁମାର, ରାଜେନ୍ଦରସିଂ, ଭୀଷମ୍‌ସାହାନି ପ୍ରମୁଖ ପ୍ରଖ୍ୟାତ ଲେଖକମାନେ ନିଜର ସାମାଜିକ ଦୃଷ୍ଟିଭଙ୍ଗୀ ଓ ତତ୍କାଳୀନ ସାଂସ୍କୃତିକ ପରିବେଶ ମଧ୍ୟରେ ମହିଳାଙ୍କ ପ୍ରସଙ୍ଗ ଆଲୋଚନା କରିଥିଲେ । ଯାହା ପର୍ଯ୍ୟାପ୍ତ ନଥିଲା । ତାଙ୍କ ଲେଖନୀରେ ମହିଳାଙ୍କ ଦୃଷ୍ଟି ଭଙ୍ଗୀ ପ୍ରତିଫଳିତ ହୋଇନଥିଲା । ଲେଖିକାମାନେ ଏହି ଶୂନ୍ୟତାକୁ ପୂରଣ କରିଥିଲେ ।

ସ୍ୱାଧୀନତା ପରବର୍ତ୍ତୀ କାଳରେ ସାଂସ୍କୃତିକ ପରମ୍ପରା, ସାମାଜିକ ବିଧିବ୍ୟବସ୍ଥା ଆଦିର ତର୍ଜମା ଲେଖିକାମାନେହିଁ କରିବାରେ ସଫଳ ହୋଇଛନ୍ତି । ସେମାନଙ୍କ ଲେଖାରେ ପୁରୁଷ ପ୍ରଧାନ ସମାଜର ବ୍ୟବସ୍ଥା, ସାମାଜିକ ଓ ପାରିବାରିକ ବ୍ୟବସ୍ଥାରେ ମହିଳାଙ୍କୁ ଦିଆଯାଇଥିବା ନିମ୍ନସ୍ଥାନ ବିରୋଧରେ ସ୍ୱର ଉତ୍ତୋଳନ କରିଥିଲେ । ରଜନୀ ପାନିକର୍ କ୍ରିଷ୍ଣା ସୋବତୀଙ୍କ ସମେତ ବହୁ ଲେଖିକାଙ୍କ ଲେଖାରେ ଏ ବିରୋଧର ସ୍ୱର ଦେଖିବାକୁ ମିଳେ । ଏହି ଲେଖିକାମାନେ ସମାଜରେ ମହିଳାଙ୍କ ପ୍ରତି ହେଉଥିବା ଅନ୍ୟାୟ ଓ ଅତ୍ୟାଚାରର ଦୃଢ ପ୍ରତିବାଦ କରିଥିଲେ । ସମାଜରେ ନାରୀମାନଙ୍କୁ ଅବଦମିତ କରି ରଖିବାର ବ୍ୟବସ୍ଥା ବିରୁଦ୍ଧରେ ସେମାନଙ୍କର ପ୍ରତିବାଦର ସ୍ୱର ଅତ୍ୟନ୍ତ ସ୍ପଷ୍ଟ ଓ ଶାଣିତ ଥିଲା । କ୍ରିଷ୍ଣା ସୋବତୀ ତାଙ୍କ ଲେଖାରେ ମହିଳାମାନଙ୍କ ଉପରେ ଲଦି ଦିଆଯାଉଥିବା ନୈତିକ ପରମ୍ପରାର ବିରୋଧ କରିଥିଲେ । ଅଉ ଜଣେ ଔପନ୍ୟାସିକା 'ଶିବାନୀ' ମହିଳାଙ୍କ ବ୍ୟକ୍ତିଗତ ଜୀବନ ସେମାନଙ୍କ ଇଚ୍ଛା, ଅଭିପ୍ସା, କାମନା ଆଦି ଉପରେ ଗୁରୁତ୍ୱ ଦେଇଥିଲେ । ଶିବାନୀଙ୍କ ମତରେ "ଭାରତୀୟ ସମାଜରେ ନାରୀକୁ ଦେବୀର ସମ୍ମାନ ଦିଆଯାଇଥାଏ । ତାକୁ ପୁଣି

'ସତୀ' ବୋଲି ଉଚ୍ଚ ସ୍ଥାନ ଦିଆଯାଇଥାଏ । କିନ୍ତୁ ବାସ୍ତବ ଜୀବନରେ ସେମାନଙ୍କ ସ୍ଥାନ ଦାସୀଠାରୁ ବି ହୀନ ।"(୧୭)

ହିନ୍ଦୀ ସାହିତ୍ୟରେ ମୁଖ୍ୟତଃ ବିବାହ ସହିତ ଯୋଡି ହୋଇଥିବା ସମସ୍ୟା ମୌଳିକତଃ କିଭଳି ଏକ ନାରୀ ବିରୋଧୀ ଅନୁଷ୍ଠାନ ସେ ବିଷୟରେ ଅନେକ ଗଳ୍ପରେ ଚିତ୍ରଣ କରାଯାଇଛି । ତତ୍କାଳୀନ ସମାଜରେ ବା ପୁରୁଷପ୍ରଧାନ ସମାଜରେ ଜଣେ ପୁରୁଷର ପତ୍ନୀ ଚୟନର ଅଧିକାର ରହିଛି । କିନ୍ତୁ ଏ ଅଧିକାର ନାରୀର ନାହିଁ । ନିଜ ଇଚ୍ଛା ବିରୁଦ୍ଧରେ ମଧ୍ୟ ତାକୁ ଅନ୍ୟମାନଙ୍କ ଦ୍ୱାରା ମନୋନୀତ ପୁରୁଷକୁ ବିବାହ କରିବାକୁ ପଡ଼େ । ରଜନୀ ପାନିକରଙ୍କ ଉପନ୍ୟାସ ଏବଂ ଗଳ୍ପଗୁଡ଼ିକରେ 'ନାରୀକୁ କିଭଳି ଏକ ସାମଗ୍ରୀ' ଭାବରେ ବ୍ୟବହାର କରାଯାଇଛି ତାହା ଦର୍ଶାଯାଇଛି । ଯୌତୁକ ପ୍ରଥା ଭାରତୀୟ ଅନୁଷ୍ଠାନ ସହ ଯୋଡି ହୋଇଥିବା ଆଉ ଏକ ସମସ୍ୟା । 'ଯୌତୁକ ପ୍ରଥା' କିଭଳି କନ୍ୟାମାନଙ୍କୁ ଏକପ୍ରକାର ପଣ୍ୟ ସାମଗ୍ରୀରେ ରୂପାନ୍ତରିତ କରିଦେଇଛି ତା'ର ଜ୍ୱଳନ୍ତ ଉଦାହରଣ ପାନିକର ଏବଂ ଅନ୍ୟାନ୍ୟ ଲେଖିକାମାନଙ୍କ ସୃଷ୍ଟି ସମ୍ଭାରରେ ଦେଖିବାକୁ ମିଳେ । ଭିନ୍ନ ଭିନ୍ନ ଢଙ୍ଗରେ ଏହି ସାମାଜିକ ସମସ୍ୟାକୁ ଗାଳ୍ପିକାମାନେ ଉପସ୍ଥାପନ କରିଛନ୍ତି ସେମାନଙ୍କର ଲେଖାଗୁଡ଼ିକରେ । ସ୍ୱାମୀର ମୃତ୍ୟୁ ପରେ ଜଣେ ବିଧବା ପତ୍ନୀର ଅସହାୟ ଅବସ୍ଥା ସମାଜ ତଥା ପ ରିବାରରେ ତା' ପ୍ରତି ଏକ ନକାରାତ୍ମକ ମନୋଭାବ, କେତେ ଯେ ଯନ୍ତ୍ରଣାଦାୟକ 'ଜୀବନ' ସେ ବିଷୟ ଶିବାନୀ, ମନୁ ଭଣ୍ଡାରୀ, ମୃଣାଳ ପାଣ୍ଡେ, ମୈତ୍ରେୟୀ ପୁଷ୍ପା ଆଦି ଲେଖିକାଙ୍କ ଗଳ୍ପରେ ବର୍ଣ୍ଣିତ ହୋଇଛି ।

ହିନ୍ଦୀଗଳ୍ପ ସାହିତ୍ୟରେ ପ୍ରାୟ ସବୁ ଲେଖିକାଙ୍କ ମୁଖ୍ୟ ଚରିତ୍ର ହେଉଛନ୍ତି ଶିକ୍ଷିତା ନାରୀ । କାରଣ ସବୁ ଲେଖିକା ନାରୀଶିକ୍ଷା ଉପରେ ଆସୁଥିବା ସମସ୍ୟାଗୁଡ଼ିକର ସଫଳ ମୁକାବିଲା କରିପାରିବ ବୋଲି ଲେଖିକାମାନେ ଦୃଢ଼ ମତପୋଷଣ କରିଛନ୍ତି । "ଶିକ୍ଷା ହେଉଛି ନିଯୁକ୍ତିର ମାଧ୍ୟମ ଏବଂ ନିଯୁକ୍ତି ରୋଜଗାରର ଜରିଆ- ଯାହା ଅର୍ଥନୀତିକ ସ୍ୱାଧୀନତା ଆଣିଦିଏ ।"(୧୮) ଏହି ଆର୍ଥିକ ସ୍ୱାଧୀନତା ହିଁ ସମାଜକୁ ମୁକାବିଲା କରିବାର ମନୋବଳ ଯୋଗାଇଥାଏ ।

ମନୁ ଭଣ୍ଡାରୀ : ବିଶିଷ୍ଟ ଭାରତୀୟ ଔପନ୍ୟାସିକା, ହିନ୍ଦୀ ଗଳ୍ପ 'ରଜନୀ ଗଳ୍ପ'ର ସେ କାହାଣୀ ଲେଖିକା । ହିନ୍ଦୀ ସାହିତ୍ୟର 'ନୟି କାହାନୀ' ଆନ୍ଦୋଳନର ଅନ୍ୟତମ ବଳିଷ୍ଠ ସୂତ୍ରଧର । ରାଜେନ୍ଦ୍ର ଯାଦବଙ୍କ ସହ ମିଶି ସେ ଏକ ଇଂ ମୁସ୍‌କାନ୍ ଲେଖିଥିଲେ ।

ମୈତ୍ରେୟୀ ପୁଷ୍ପା : ଅନ୍ୟତମ ବିଶିଷ୍ଟ ଲେଖିକା । ତାଙ୍କ ଜନ୍ମ ୧୯୪୪ରେ । ସେ ପ୍ରାୟ ପନ୍ଦରଟି ପୁସ୍ତକର ରଚୟିତା । ଝାନ୍‌ସୀ ନିକଟ ବୁନ୍ଦେଲଖଣ୍ଡରେ ତାଙ୍କର ଜନ୍ମ ହୋଇଥିଲା । ତାଙ୍କ ସାହିତ୍ୟର ପୃଷ୍ଠଭୂମି ଗ୍ରାମୀଣ ଭାରତ । ସେ ସାର୍କ, ସାରସ୍ୱତ ସାହିତ୍ୟ ସମ୍ମାନ ଓ ପ୍ରେମଚାନ୍ଦ୍ ପୁରସ୍କାର ପାଇଛନ୍ତି ତାଙ୍କର ଲେଖା ପାଇଁ ।

ହିନ୍ଦୀ ସାହିତ୍ୟର ଲେଖିକାମାନଙ୍କର ଲେଖାଗୁଡ଼ିକର ଏକ ବିଶେଷତ୍ୱ ହେଉଛି ଯେ ସେମାନେ ପରମ୍ପରାବଦ୍ଧ ସମାଜ, ସେଇ ପୁରୁଣା ସମସ୍ୟାଗୁଡ଼ିକ ନୂତନ ତଥା ପ୍ରଗତିଶୀଳ ଢଙ୍ଗରେ ଉପସ୍ଥାପନ କରିଛନ୍ତି । ଆଗରୁ ମଧ୍ୟ ମହାଦେ ବୀ ବର୍ମା, ସୁଭଦ୍ରା କୁମାରୀ ଚୌହାନ ପ୍ରଭୃତିଙ୍କ ଲେଖାରେ ନାରୀ ସମସ୍ୟା ସଂପର୍କିତ ଲେଖାଗୁଡ଼ିକ ପ୍ରକାଶ ପାଉଥିଲା । ହିନ୍ଦୀ ସାହିତ୍ୟର ବିଶିଷ୍ଟ ଲେଖିକାମାନେ ହେଉଛନ୍ତି ଚିତ୍ରାମୁଦ୍‌ଗଲ୍, ମନୁ ଭଣ୍ଡାରୀ, କୃଷ୍ଣା ସେବତୀ, ଉଷା, ପ୍ରିୟମ୍ବଦା, ମୃଦୁଲାଗର୍ଗ୍, ମୃଣାଳ ପାଣ୍ଡେ ପ୍ରଭୃତି ଅନ୍ୟତମ ।

ବଙ୍ଗଳା ସାହିତ୍ୟରେ ଲେଖିକା : ବଙ୍ଗଳା ସାହିତ୍ୟ ଉନ୍ନତ ହେଲେ ହେଁ ଊନବିଂଶ ଶତାବ୍ଦୀ ଆଗରୁ ଗଳ୍ପ ସାହିତ୍ୟର ସୃଷ୍ଟି ହୋଇନଥିଲା । ଆଗରୁ କେବଳ ଲୋକ କାହାଣୀ, କିମ୍ବଦନ୍ତୀ ଓ କବିତା ଭିତରେ ସୀମିତ ଥିଲା । ତତ୍କାଳୀନ ନାରୀ କବିମାନଙ୍କ କବିତାରେ ମଧ୍ୟ ବାମାବାଦୀ ଚିନ୍ତାଧାରା ଫୁଟି ଉଠୁଥିଲା । ଉଦାହରଣ ସ୍ୱରୂପ 'କାମିନୀରାୟ' ୧୮୬୪ରୁ ୨୭ ସେପ୍ଟେମ୍ବର ୧୯୩୩ ପର୍ଯ୍ୟନ୍ତ ସକ୍ରିୟ- ସେ ଜଣେ କବି, ସାମାଜିକ କର୍ମୀ ବାମାବାଦୀ ଲେଖିକା ଏବଂ ଇଂରେଜ ରାଜତ୍ୱ ସମୟ ଦେଶର ପ୍ରଥମ ମହିଳା ସ୍ନାତକ (ସଂସ୍କୃତ ସମ୍ମାନ) ଯେତେବେଳେ ସମାଜରେ ନାରୀ ଶିକ୍ଷାକୁ

ଏକ ନୀତିଗତ କାରଣରୁ ହେଉ କିମ୍ବା କୁସଂସ୍କାର ହେଉ ସେ ସମୟରେ ଅଗ୍ରାଧିକାର ଦିଆଯାଉନଥିଲା । ସେହି ସମୟରେ କାମିନୀ ରାୟ ନାରୀ ଶିକ୍ଷାକୁ ଅଗ୍ରାଧିକାର ଦେବା ପାଇଁ ସଦାଚେଷ୍ଟିତ ଥିଲେ । ତାଙ୍କର ଏକ ପ୍ରବନ୍ଧ- The fruit of the tree of knowledgeରେ ସେ ଲେଖିଛନ୍ତି ।

"The male desire to rule is the primary. If not the only, stumbling block to women's enlightenment... they are extremely suspicious of women's emancipation. Why? The same old fear- 'lest they become like us." (୧୯)

କାମିନୀ ରାୟ ହେଉଛନ୍ତି ପରବର୍ତ୍ତୀ ଲେଖିକାମାନଙ୍କ ପାଇଁ ଏକ ପ୍ରେରଣାର ଉତ୍ସ । ବଙ୍ଗଳାରେ ପାଶ୍ଚାତ୍ୟ ଶାସନ ଓ ଶିକ୍ଷାର ପ୍ରସାର ପ୍ରଥମେ ଘଟିଥିବାରୁ ୧୮୧୮ଖ୍ରୀ.ରେ ମିସ୍‌ନାରୀମାନଙ୍କ ଉଦ୍ୟମରେ ପ୍ରଥମ ପତ୍ରିକା ଦିଗ୍‌ଦର୍ଶନ ପ୍ରକାଶିତ ହୋଇଥିଲା । ଏହି ପତ୍ରିକାରେ ସ୍ୱର୍ଣ୍ଣ କୁମାରୀ ପ୍ରଥମେ ଗଳ୍ପ ଲେଖିଥିଲେ । ଏହି ପତ୍ରିକା ଯୋଗୁଁ ପ୍ରଥମ ଗାଳ୍ପିକାର ମାନ୍ୟତା ପାଇଛନ୍ତି ସ୍ୱର୍ଣ୍ଣ କୁମାରୀ ଦେବୀ । (୧୮୬୫-୧୯୩୨) ସେ ଜଣେ ପ୍ରତିଭାଶାଳୀ ଲେଖିକା । ପରବର୍ତ୍ତୀ ସମୟରେ ତାଙ୍କ ଲେଖକୀୟ ସତ୍ତାକୁ ଆହୁରି ଆଗେଇ ନେଇଛନ୍ତି ଶାନ୍ତା ଦେବୀ, ଆଶାପୂର୍ଣ୍ଣା ଦେବୀ, ବାଣୀବସୁ, ସୁଚିତ୍ରା ଭଟ୍ଟାଚାର୍ଯ୍ୟ ପ୍ରଭୃତି ଗାଳ୍ପିକାମାନେ ।

ବଙ୍ଗଳା ସାହିତ୍ୟକୁ ଆଲୋଚନା କଲେ ଦେଖାଯାଏ କାମିନୀ ରାୟ ହେଉଛନ୍ତି ପ୍ରଥମ ମହିଳା କବି, ସ୍କୋଲାର ଏବଂ ବାମାବାଦୀ ଲେଖିକା । ବିଂଶ ଶତାବ୍ଦୀ ଆରମ୍ଭର ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା ହେଉଛନ୍ତି ବେଗମ୍ ରୋକିୟା ସେଖାଓ୍ୱତ୍ ହୁସେନ୍- ସମସ୍ତେ ତାଙ୍କୁ ଡାକନ୍ତି ବେଗମ୍ ରୋକିୟା ବୋଲି । ସେ ମଧ୍ୟ ଜଣେ 'ବାମାବାଦୀ' ଲେଖିକା (କ୍ଷୁଦ୍ରଗଳ୍ପ) ସେ ପୁଣି ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା, ସମାଜସେବୀ, ମୁସଲମାନ ବାଳିକା ବିଦ୍ୟାଳୟର ପ୍ରାଣ ପ୍ରତିଷ୍ଠାତା, ବିଶିଷ୍ଟ କର୍ତ୍ତ୍ରୀ (୯ ଡିସେମ୍ବର ୧୮୮୦- ୯ ଡିସେମ୍ବର ୧୯୩୨) ଏବଂ ବାମାବାଦୀ ସ୍ରଷ୍ଟା । ତାଙ୍କର ଅନେକ କ୍ଷୁଦ୍ରଗଳ୍ପ ଓ ଉପନ୍ୟାସ ରହିଛି । ଏ ସବୁଥିରେ ରହିଛି ନାରୀ ସ୍ୱାଧୀନତା ଏବଂ ବିଭିନ୍ନ ପ୍ରକାର କୁସଂସ୍କାର । ସେ ପ୍ରଥମେ ସ୍ୱର ଉତ୍ତୋଳନ କରିଛନ୍ତି ନାରୀ ସ୍ୱାଧୀନତା ସମ୍ପର୍କରେ । ସେ ବିଶ୍ୱାସ କରୁଥିଲେ ଯେ ନାରୀ ଶିକ୍ଷିତା ହେଲେ- ପେସାରେ ଏବଂ ବୃତ୍ତିରେ ସେ ଯାହା ଚାହିଁବ ତାହା କରିପାରିବ । ତାଙ୍କ ଲେଖାଗୁଡିକ ମଧ୍ୟରେ ପିପାସା (Thirst) ୧୯୦୨. ମୋତିଚୁର- ୧୯୦୪- ପ୍ରଥମ, ଦ୍ୱିତୀୟ, କେତେକ ପରୀ କାହାଣୀ, ଡେଲିସିଆ ହତ୍ୟା (Translation of the murder of Delicicia, The fruits of Knowledge, Nari shrusti (creation of women) sultan's dream-୧୯୦୮ ଏହା ଏକ ନାରୀମାନଙ୍କ ପାଇଁ କଳ୍ପିତ ସୁଖ ରାଜ୍ୟ ଭାବରେ ପରିଗଣିତ । ଯେଉଁଥିରେ ଜଣେ ନାରୀ ହେଉଛି ଶାସନ କର୍ତ୍ତ୍ରୀ ଏବଂ ସେଠାରେ କେବଳ ସୁଖର ଫୁଆରା ଦେଖିବାକୁ ମିଳେ । padmarg- ତାଙ୍କର ଉପନ୍ୟାସ-୧୯୨୪ରେ ରଚିତ । Boligarta ବାଲିଗର୍ତ୍ତ ତାଙ୍କର କ୍ଷୁଦ୍ରଗଳ୍ପ ସଂକଳନ । ବେଗମ୍ ରୋକିୟାଙ୍କର ଲେଖନୀ ଅଜସ୍ର ସ୍ରାବୀ । ତାଙ୍କ ଲେଖାଗୁଡିକରେ ରହିଛି ସାମାଜିକ କଟକଣା, ବିରୁଦ୍ଧରେ, ଧର୍ମ ବିରୁଦ୍ଧରେ, ଅନ୍ୟାୟ ବିରୁଦ୍ଧରେ, ସ୍ୱର ଉତ୍ତୋଳନ । ମୁଖ୍ୟତଃ ନାରୀମାନଙ୍କ ପ୍ରତି ହେଉଥିବା ଅନ୍ୟାୟ ବିରୁଦ୍ଧରେ... ।

ଆଶାପୂର୍ଣ୍ଣା ଦେବୀ : ବଙ୍ଗଳା ଭାଷାର ଆଉ ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା ହେଲେ ଆଶାପୂର୍ଣ୍ଣା ଦେବୀ । ଜନ୍ମ ୧୯୩୬- ମୃତ୍ୟୁ୧୯୫୫ । ଉଚ୍ଚକୋଟୀର ଔପନ୍ୟାସିକା ଓ ଗାଳ୍ପିକା । ତାଙ୍କର ୨୪୨ଟି ଉପନ୍ୟାସ ଓ ୩୭ଟି ଗଳ୍ପ ସଂକଳନ ରହିଛି । ତାଙ୍କର ପ୍ରଥମ ଗଳ୍ପ ପତ୍ନୀ ଓ ପ୍ରେୟସୀ । ସମାଜରେ ଥିବା ଏହି ସମୟର ସାମାଜିକ କୁସଂସ୍କାର ଓ ଅନ୍ଧବିଶ୍ୱାସ ବିରୁଦ୍ଧରେ ସେ ଲଢ଼ିଥିଲେ । ମଣିଷର ନିତିଦିନିଆ ଜୀବନର ଘଟଣା ଓ ଅସାଧାରଣ ଚରିତ୍ର ବିନ୍ୟାସ ଭିତରେ ବହୁ

ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ କଥା ସେ କହିଛନ୍ତି । ତାଙ୍କ ଲେଖନୀରେ ନାରୀ ଚରିତ୍ରମାନେ ପ୍ରତିକୂଳ ପରିସ୍ଥିତିକୁ ସାମ୍ନା କରିବାର ଆତ୍ମପ୍ରତ୍ୟୟ ସୃଷ୍ଟି କରିପାରିଛନ୍ତି । ମଣିଷର ମନଗହନର ରହସ୍ୟକୁ (Women's phychology) ବୁଝିବାରେ ତାଙ୍କର ଅସୀମ ଦକ୍ଷତା ରହିଛି ।

ମହାଶ୍ୱେତା ଦେବୀ : ମହାଶ୍ୱେତା ଦେବୀ ବଙ୍ଗଳା ସାହିତ୍ୟର ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା ତଥା ସ୍ୱାଧୀନତା ସଂଗ୍ରାମୀ ଜନ୍ମ ୧୯୨୬ । ମହାଶ୍ୱେତା ଦେବୀ ଅତି ଅଳ୍ପ ବୟସରୁ ଲେଖନୀ ଚାଳନା କରିଛନ୍ତି । ତାଙ୍କ ପିତା ମନୀଷ ଘଟକ୍ ଜଣେ କବି ଏବଂ ଔପନ୍ୟାସିକ ଥିବାବେଳେ ମା' ଗାୟତ୍ରୀ ଦେବୀ ଥିଲେ ଲେଖିକା ଓ ସମାଜସେବୀ । ମହାଶ୍ୱେତା ଦେବୀଙ୍କ ଲେଖନୀରେ ଆଦିବାସୀ, ସାନ୍ତାଳ, ଲୋଧା ପ୍ରଭୃତି ଜନଜାତିଙ୍କର ସଂଘାତମୟ ଜୀବନଚିତ୍ର ଦେଖିବାକୁ ମିଳେ । ପୁଣି ବଂଚିତ, ଅବହେଳିତ ଶୋଷିତ ଲୋକଙ୍କ ପାଇଁ ସେ ତାଙ୍କ ଜୀବନକୁ ଉତ୍ସର୍ଗ କରିଥିଲେ । ସେହି ଉପେକ୍ଷିତ ଲୋକମାନେ କିପରି ଭାବରେ ଅଶିକ୍ଷା ଓ ଦାରିଦ୍ର୍ୟରୁ ମୁକ୍ତ ହେବେ ତାହା ହିଁ ତାଙ୍କ ସାହିତ୍ୟରେ ପ୍ରତିଫଳିତ ହୋଇଛି । ଗୋଟିଏ ଅବହେଳିତ ଜାତିକୁ ସମାଜର ମୂଳଧାରା ସହିତ ସଂଯୁକ୍ତ କରିବାରେ ତାଙ୍କର ଅବିଚ୍ଛିନ୍ନ ପ୍ରୟାସ ଜାରି ରହିଛି ତାଙ୍କ ଗଳ୍ପ ଏବଂ ଉପନ୍ୟାସରେ । ଅନ୍ୟାୟ ଅତ୍ୟାଚାର ଓ ଶୋଷଣ ବିରୋଧରେ ତାଙ୍କ ଚରିତ୍ରଗୁଡିକର ଆଗ୍ନେୟ ଉଚ୍ଚାରଣ ଲକ୍ଷ୍ୟ କରାଯାଏ । 'ରମଣ ମାଗାସେସେ' ପୁରସ୍କାର ବିଜୟିନୀ ମହାଶ୍ୱେତାଦେବୀ ଜ୍ଞାନପୀଠ ବିଜୟିନୀ ମଧ୍ୟ ।

ବଙ୍ଗଳା ସାହିତ୍ୟର ଅନ୍ୟତମ ବିଶିଷ୍ଟ ଲେଖିକା-ବାଣୀବସୁ । ତାଙ୍କ ଲେଖାରେ ମଧ୍ୟ ମଣିଷ, ସମାଜ ପାଇଁ ତଥା ବଂଚିତ ଜନସାଧାରଣଙ୍କ ଅଧିକାର ସାବ୍ୟସ୍ତ କରିବା ପାଇଁ ତାଙ୍କ ଲେଖନୀ ଉଦ୍ଦିଷ୍ଟ । 'ଶ୍ୱେତପଥରେର ଥାଲା' ଗନ୍ଧର୍ବୀ, ମୋହନା, ଅଷ୍ଟମଗର୍ଭ, ମୈତ୍ରୀଜାତକ ଏକୁଶେପା ପ୍ରଭୃତି ରଚନା କରି ସେ ବଙ୍ଗଳା ସାହିତ୍ୟର ବାଣୀ ଭଣ୍ଡାରକୁ ଋଦ୍ଧିମନ୍ତ କରିଛନ୍ତି । ବଙ୍ଗଳା ସାହିତ୍ୟର ସେକ୍ସପିଅର ବୋଲି ତାଙ୍କୁ କୁହାଯାଏ (Shakespeare) । (କାଳଜୟୀ ଚରିତ୍ର ପାଇଁ) ସୁଚିତ୍ରା । ଭଟ୍ଟାଚାର୍ଯ୍ୟ- ୧୯୫୦-୨୦୧୫ (ମେ, ମୃତ୍ୟୁ) ଜଣେ ବିଶିଷ୍ଟ ଲେଖିକା, ତାଙ୍କ ଲେଖାଗୁଡିକରେ ବାମାବାଦୀ ନୁହେଁ ମାନବବାଦୀ ସ୍ୱର ଫୁଟିଉଠିଛି । ସେ ଚବିଶଟି ଉପନ୍ୟାସ ଓ ବହୁ ସଂଖ୍ୟକ କ୍ଷୁଦ୍ର ଗଳ୍ପ ସଂକଳନର ସ୍ରଷ୍ଟା । ତାଙ୍କର ଲେଖାଗୁଡ଼ିକ ମଧ୍ୟରେ କାଚେର୍‌ଦିବାଲ୍, କାଚେର୍‌ମାନୁଷ, ହେମନ୍ତେର୍‌ପକ୍ଷୀ, କ୍ଷୁଦ୍ର ଗଳ୍ପ ସଂକଳନ ଅନନ୍ୟ ଓ ଅସାଧାରଣ ।

ଆହୁରି ଅନେକ ଲେଖିକାଙ୍କ ମଧ୍ୟରେ ଲୀଳା ମଜୁମ୍‌ଦାର, ପ୍ରତିଭା ବୋଷ, ନୀଳିମା ଇବ୍ରାହିମ୍, ପ୍ରତିଭା ବୋଷ ପ୍ରଭୃତି ଲେଖିକା ଅନ୍ୟତମ ।

ଇଂରାଜୀ, ହିନ୍ଦୀ, ବଙ୍ଗଳା, ଅହମୀୟା ଭାଷାରେ ଥିବା ଲେଖିକାମାନଙ୍କ ଭଳି ଅନ୍ୟ ଭାଷା ସାହିତ୍ୟର ଲେଖିକାମାନଙ୍କ ପାଇଁ ଭାରତୀୟ ସାହିତ୍ୟ ସମୃଦ୍ଧ ହୋଇଛି । ସେମାନଙ୍କ ମଧ୍ୟରେ ମାଲାୟାଲମ୍ ଭାଷାର ସବୁଠାରୁ ଚର୍ଚ୍ଚିତ ଲେଖିକା ହେଉଛନ୍ତି କମଳା ଦାସ । ତାଙ୍କର ଆତ୍ମଜୀବନୀ ସମ୍ବଳିତ ରଚନା (Mystory)ରେ ତାଙ୍କର ସ୍ପଷ୍ଟ ଅଭିବ୍ୟକ୍ତି ପାଇଁ ସେ ଯେପରି ପ୍ରଶଂସିତ ସେହିପରି ସମାଲୋଚିତ ମଧ୍ୟ । ତାଙ୍କର ଅନେକ କାହାଣୀ ମାଧବୀ କୁଟ୍ଟୀର ଛଦ୍ମ ନାମରେ ପ୍ରକାଶ ପାଇଥିଲା । କମଳା ଦାସ ପ୍ରଥମରୁ ଭଲ ଭାବରେ ଜାଣିଥିଲେ ଯେ ଈଶ୍ୱର ଓ ଘରକରଣା ହିଁ ଏକଦା ଥିଲା ଲେଖିକାମାନଙ୍କର ସୃଷ୍ଟିର ପ୍ରସଙ୍ଗ । ମୀରାବାଈ ସେମାନଙ୍କର ଏକମାତ୍ର ଆଦର୍ଶ । ସେ ଅନୁଭବ କରିପାରିଥିଲେ ଯେ ଆଈମାନେ ଯୁଗ ଯୁଗ ଧରି ବହୁ କାହାଣୀର ପ୍ରବକ୍ତା ହେଲେ ବି ନାରୀ ମନର ଗୋପନ ବ୍ୟଥା ଓ ବେଦନା ସବୁବେଳେ ଅବ୍ୟକ୍ତ ରହିଯାଉଥିଲା । ତାଙ୍କର ଗଳ୍ପ ସଂକଳନଗୁଡ଼ିକ ମଧ୍ୟରେ Padmabati the harlot and other stories ଖୁବ୍ ପରିଚିତ । କଥାବସ୍ତୁ ନିର୍ବାଚନ ଚରିତ୍ର ଚୟନ, ତୀକ୍ଷଣ ଦୃଷ୍ଟିଭଙ୍ଗୀ ଓ ସ୍ପଷ୍ଟୋକ୍ତି ତାଙ୍କୁ ସର୍ବ ଭାରତୀୟ ସ୍ତରରେ ପରିଚିତି ଦେଇପାରିଛି ।

ଲାଲିଥାମ୍ବିକା ଆର୍ଥ ରାଜାନମ୍- ବିଶିଷ୍ଟ ସାହିତ୍ୟିକା । ନିଷ୍ପେସିତ, ନିର୍ଯାତିତ ନାରୀମାନଙ୍କର ମାର୍ମିକ କାହାଣୀକୁ ଅତ୍ୟନ୍ତ ଜୀବନ୍ତ ଭାବରେ ଉପସ୍ଥାପନ କରିଛନ୍ତି ତାଙ୍କ ଗଳ୍ପଗୁଡ଼ିକରେ । କେରଳର ଏକ ବ୍ରାହ୍ମଣ ସଂପ୍ରଦାୟ ନମ୍ବୁଥିରିର୍ ନାରୀମାନେ କିପରି ଦେହ, ମନରେ ଅତ୍ୟାଚାରିତ ଓ ନିର୍ଯାତିତ ହୁଅନ୍ତି ତା'ର ସ୍ପଷ୍ଟ ବିବରଣୀ ସେ ତାଙ୍କର କାହାଣୀରେ ପ୍ରଦାନ କରିଛନ୍ତି । ଏହି ସଂପ୍ରଦାୟର ସ୍ତ୍ରୀ ଲୋକମାନେ ଭିନ୍ନ ବା ନିମ୍ନବର୍ଗର ଜାତିରେ ବିବାହ କରିପାରନ୍ତି ନାହିଁ ଅଥଚ ନିଜ ସଂପ୍ରଦାୟର ପ୍ରଚଳିତ ବିବାହ ରୀତି ଅନୁସାରେ ସେମାନଙ୍କୁ ସହଜରେ ବର ମିଳେ ନାହିଁ । ପରମ୍ପରା ନାମରେ ସେମାନେ ସବୁପ୍ରକାର ଶୋଷଣର ଶିକାର ହୋଇଥା'ନ୍ତି । ନାରୀ ନିର୍ଯାତନା ଚରମ ଅବସ୍ଥାରେ ପହ* ଯେତେବେଳେ ପୁରୁଷଟିଏ ସାମାନ୍ୟ ବା ଅକାରଣରେ ନାରୀ ଚରିତ୍ରକୁ ସନ୍ଦେହ କରି ଘରୁ ବାହାର କରିଦିଏ ଓ ତାକୁ ସ୍ମାର୍ଥ ବିଚାରମ୍ Communal trailରେ ଦୋଷୀ ସାବ୍ୟସ୍ତ କରାଇ ତାଙ୍କୁ ସାଧନମ୍ ବା ବସ୍ତୁର ଆଖ୍ୟା ଦିଆଯାଏ ।

ଏହି ପ୍ରକାର ଷଡଯନ୍ତ୍ରର ଘଣାରେ ପେଶୀ ହୋଇ ସମାଜରେ ଉପେକ୍ଷିତ ଦୟନୀୟ ଜୀବନ ବ*ଥିବା ନାରୀମାନଙ୍କର ବହୁଚିତ୍ର ତାଙ୍କ ଗଳ୍ପଗୁଡିକରେ ଉତ୍‌କୀର୍ଣ୍ଣ ହୋଇଛି । ଚୂଡାମଣି ରାଘବନ୍- ତାମିଲ୍ ଭାଷାରେ ଉଲ୍ଲେଖନୀୟ ସ୍ଥାନ ଗ୍ରହଣ କରିଥିବା ଗାଳ୍ପିକାମାନଙ୍କ ମଧ୍ୟରେ ଚୂଡାମଣି ରାଘବନ୍ ବିଶେଷ ଦୃଷ୍ଟି ଆକର୍ଷଣ କରିଥାନ୍ତି । ଚୂଡ଼ାମଣି ବହୁ ଗଳ୍ପ ଓ ଉପନ୍ୟାସର ସ୍ରଷ୍ଟା । ତାଙ୍କ ଗଳ୍ପ ଏବଂ ଉପନ୍ୟାସ ଉଭୟରେ ସାମାଜିକ ଜୀବନରେ ଘଟୁଥିବା ଦ୍ରୁତ ପରିବର୍ତ୍ତନ ଓ ପ୍ରଗତିର ଚିତ୍ର ପ୍ରକାଶିତ । ପରିବର୍ତ୍ତନ ଆମର ପ୍ରାଚୀନ ପରମ୍ପରା ପ୍ରତି ଦୃଷ୍ଟିକୋଣରେ ଭିନ୍ନତା ଆଣିବା ଏକ ସ୍ୱାଭାବିକ ପ୍ରକ୍ରିୟା । ତାଙ୍କ ଗଳ୍ପଗୁଡ଼ିକରେ ଏକ ଆଧୁନିକ ମାନସିକତା ସ୍ପଷ୍ଟ ବାରି ହୋଇପଡେ । ବ୍ୟକ୍ତି ଜୀବନ ଓ ସମାଜ ଜୀବନରେ ସମୟ ପ୍ରଭାବକୁ ସ୍ୱୀକାର କରିନେବାର ଏକ ମୁକ୍ତ ମାନସିକତା ତାଙ୍କର ରହିଥିବାରୁ ତାଙ୍କ ଗଳ୍ପଗୁଡିକରେ ତା'ର ସ୍ପଷ୍ଟ ପ୍ରତିଫଳନ ଲକ୍ଷ୍ୟ କରାଯାଏ ।

ଶିବ ଶଙ୍କରୀ : ସାଂପ୍ରତିକ ସମୟର ଜଣେ ଶକ୍ତିଶାଳୀ ଲେଖିକା । ତାଙ୍କର ପ୍ରାୟ ଚାଳିଶଖଣ୍ଡ ପୁସ୍ତକ ପ୍ରକାଶିତ ହୋଇସାରିଛି । ତାଙ୍କ ଗଳ୍ପଗୁଡିକରେ ମୁଖ୍ୟତଃ ସାମାଜିକ ସମସ୍ୟାଗୁଡିକ ସ୍ଥାନ ପାଇଛି- ମୁଖ୍ୟତଃ ନିଶାଦ୍ରବ୍ୟ ସେବନ, ବୃଦ୍ଧ ବୃଦ୍ଧାମାନଙ୍କ ପ୍ରତି ଅବହେଳା, ନାରୀ ପ୍ରତି ଅତ୍ୟାଚାର ଓ ଯୌତୁକ ପ୍ରଥା ଆଦି ବିରୁଦ୍ଧରେ ଦୃଢସ୍ୱର ଉତ୍ତୋଳିତ ହୋଇଥିବାର ଦେଖାଯାଏ । ଆମର ଯୌଥ ପରିବାର ବ୍ୟବସ୍ଥା ସବୁଠାରେ ଭୁଶୁଡି ପଡିଛି । ଫଳରେ ବୃଦ୍ଧବୃଦ୍ଧାମାନଙ୍କର ଯତ୍ନ ନେବା ପାଇଁ ଏକକ ପରିବାରମାନଙ୍କରେ ଲୋକ ଅଭାବ ରହୁଥବା ଓ ଆଧୁନିକ ସମାଜରେ ପତି ଓ ପତ୍ନୀ ଚାକିରିଜୀବୀ ହୋଇଥିଲେ ସେଠାରେ ଅବସ୍ଥା ଅତ୍ୟନ୍ତ ଉତ୍କଟ ହୋଇଥିବାର ଲକ୍ଷ୍ୟ କରାଯାଉଛି । ଏହି ବିଷୟକୁ ନେଇ ଶିବଶଙ୍କରୀ ଅନେକଗୁଡିଏ ଶକ୍ତିଶାଳୀ ଗଳ୍ପ ରଚନା କରିଛନ୍ତି । ସେହିଭଳି ପି. ସବ୍ୟସାଚୀ ତେଲୁଗୁ ସାହିତ୍ୟକୁ ତାଙ୍କର ଦାନ ଅତୁଳନୀୟ । ଏକଶହରୁ ଊର୍ଦ୍ଧ୍ୱ କାହାଣୀର ସ୍ରଷ୍ଟା ପୀ. ସବ୍ୟସାଚୀ ସାହିତ୍ୟକୁ ବହୁ ଭାବରେ ଋଦ୍ଧିମନ୍ତ କରିଛନ୍ତି । 'ଭୋଲ୍‌ଗା'- ତେଲୁଗୁ ସାହିତ୍ୟର ବିଖ୍ୟାତ ବାମାବାଦୀ କବି ଓ କଥାକାର । ସେ ମଧ୍ୟ 'ଅସ୍ମିତା'ର ସଂପାଦିକା । ତାମରାଇସେଲ୍‌ଭି- ତାମିଲନାଡୁର ଜଣେ ପ୍ରତିଷ୍ଠିତ ଲେଖିକା । ଶ୍ରୀଲଙ୍କାର ତାମିଲ ବାସିନ୍ଦାଙ୍କ ସମସ୍ୟାକୁ ନେଇ ସେ ଅନେକ ଗଳ୍ପ ଲେଖିଛନ୍ତି ଓ ଏଗୁଡିକ ଇଂରାଜୀକୁ ଅନୂଦିତ ହୋଇଛି ।

ପଦ୍ମା ସଚଦେବ : (୧୯୪୦) କବି, କଥାକାର ଓ ଔପନ୍ୟାସିକା । ମାତୃଭାଷା ଡୋଗରୀକୁ ଏକ ଉଚ୍ଚ ସାହିତ୍ୟିକ ମାନ୍ୟତା ଦେବା ସହ ସେ ଅ*ଳର ସମସ୍ୟାଗୁଡିକୁ ନେଇ କାହାଣୀ ରଚନା କରିଛନ୍ତି । ତାଙ୍କର କାହାଣୀଗୁଡିକ ସର୍ବଭାରତୀୟ ସ୍ତରରେ ଆଦୃତି ଲାଭ କରିଛି । ଧୀରୁବେନ୍ ପଟେଲ୍ ଗୁଜୁରାଟୀ ଭାଷାର ପ୍ରସିଦ୍ଧ ଲେଖିକା । ସେ ପଚାଶରୁ ଊର୍ଦ୍ଧ୍ୱ ଗଳ୍ପ ଏବଂ ଉପନ୍ୟାସ ରଚନା କରିଛନ୍ତି । ୧୯୮୦ରେ ରଞ୍ଜିତରାମ ସୁବର୍ଣ୍ଣଚନ୍ଦ୍ର ସମ୍ମାନ ଲାଭ କରିଛନ୍ତି । ଗୁଜରାଟ ସାହିତ୍ୟ ପରିଷଦ ଏବଂ କେନ୍ଦ୍ର ସାହିତ୍ୟ ଏକାଡେମୀ ପୁରସ୍କାର ମଧ୍ୟ ପାଇଛନ୍ତି । ହିମାଂଶୀସୋଲାତ୍ ଗୁଜୁରାଟୀ ଭାଷାର ଅନ୍ୟତମ ପ୍ରଖ୍ୟାତ

ଲେଖିକା । ଏକ ଗଭୀର ଅର୍ନ୍ତଦୃଷ୍ଟି ସହ ସେ ଚିନ୍ତା, ଚେତନା ଓ ସମସ୍ୟାକୁ ନେଇ କାହାଣୀ ମାନ ରଚନା କରିଛନ୍ତି । ତାଙ୍କର ବହୁ କାହାଣୀ ବିଭିନ୍ନ ଜାତୀୟ ଭାଷାରେ ଅନୂଦିତ ହୋଇଛି ।

ମରାଠୀ ଭାଷାର ଗଳ୍ପଗୁଡିକୁ ଏକ ସ୍ୱତନ୍ତ୍ର ପରିଚିତି ପ୍ରଦାନ କରିଛନ୍ତି ମାଳତୀ ଯୋଶୀ । ନାରୀକୁ ତା'ର ନିଜ ଅଧିକାର ପ୍ରତି ଜାଗରୁକ କରାଇ ଦେବାର ପ୍ରୟାସ ତାଙ୍କ ରଚନାରେ ପ୍ରତିଫଳିତ ।

ଅମୃତା ପ୍ରୀତମ୍ : ଭାରତୀୟ ସାହିତ୍ୟର ଅନ୍ୟତମ ବିଶିଷ୍ଟ କବି ଓ କଥାକାର ହେଉଛନ୍ତି ଅମୃତା ପ୍ରୀତମ୍ । ତାଙ୍କର ୭୫ ଖଣ୍ଡ ପୁସ୍ତକ ପଞ୍ଜାବୀ ଭାଷାରେ ଲିଖିତ । ପୁଣି ଅନେକ ପୁସ୍ତକର ୩୪ଟି ଦେଶୀ ଓ ବିଦେଶୀ ଭାଷାରେ ଅନୁବାଦ ହୋଇଛି । ୧୯୪୭ ମସିହାରେ ଭାରତବର୍ଷ ଦ୍ୱିଖଣ୍ଡରେ ବିଭକ୍ତ ହୋଇଯିବା ଫଳରେ ଦେଶ ବିଭାଜନର ଦୁଃଖାନ୍ତ କରୁଣ ଘଟଣାବଳୀ ମୁଖ୍ୟତଃ ସଂଘଟିତ ହୋଇଥିଲା ପଞ୍ଜାବ ପ୍ରଦେଶରେ । କେତୋଟି ମୁହୂର୍ତ୍ତ ମଧ୍ୟରେ ପାକିସ୍ତାନ ଓ ଭାରତର ଲକ୍ଷ ଲକ୍ଷ ନରନାରୀ ନିଜର ଭିଟାମାଟି, ଆତ୍ମୀୟସ୍ୱଜନ, ବନ୍ଧୁ ପରିଜନ ଓ ନିଜର କର୍ମସ୍ଥାନ ଛାଡିବାକୁ ବାଧ୍ୟ ହୋଇଥିଲେ । ଉଭୟପଟରେ ରହିଯାଇଥିଲେ ପ୍ରିୟଜନମାନେ । ସେତେବେଳେ କିଏ ମରିଥିଲା, କିଏ ବଂ୍ଚି ରହିଲା, ତା'ର ଖବର କାହାରି ପାଖରେ ନଥିଲା । ପାକିସ୍ତାନ ନିଜର ଜନ୍ମସ୍ଥାନ, ନିଜର ପ୍ରିୟଜନଙ୍କୁ ଛାଡି ଆସିଥିଲେ ଭାରତବର୍ଷ । ସବୁକିଛି ହରେଇବାର କାରୁଣ୍ୟ ବୋଧ ହିଁ ତାଙ୍କର ଲେଖନୀକୁ ଏପରି ଶକ୍ତିଶାଳୀ ଓ ସ୍ପର୍ଶକାତର କରିଥିଲା । ଭବଭୂତିଙ୍କ ଭାଷାରେ-

'ଏକୋରସଃ କରୁଣ ଏବ'- ରସମାନଙ୍କ ମଧ୍ୟରେ କରୁଣ ରସ ହିଁ ପ୍ରଧାନ ।"(୨୦) ଭାରତ ବର୍ଷର ବିଭାଜନକୁ ନେଇ ଅମ୍ରିତା ଲେଖିଥିଲେ ଅନେକ କବିତା, ଗଳ୍ପ ଓ ଉପନ୍ୟାସ । ତାଙ୍କର ଗଳ୍ପ ସଂକଳନଗୁଡିକ ମଧ୍ୟରେ ଅନ୍ତିମପତ୍ର, ଲାଲମିର୍ଚ୍ଚି, ହୀରେକୀ କନ୍ନୀ, ଏକ୍ ସହରକୀ ମୌତ୍ ପ୍ରଭୃତି ଉଲ୍ଲେଖନୀୟ । ସେହିଭଳି ଉପନ୍ୟାସଗୁଡିକ ମଧ୍ୟରୁ ପିଞ୍ଜର୍, ଏକ୍ ସୱାଲ୍, ଆଗ୍‌କୀ ଲକୀର୍, କୋରେକାଗଜ୍ ଓ ବନ୍ଦ ଦରୱାଜା ପ୍ରସିଦ୍ଧି ଲାଭ କରିଛି । ଅମୃତାଙ୍କ ଜୀବନରେ ଘଟିଥିବା ବହୁ ଉଲ୍ଲେଖନୀୟ ଘଟଣା ଓ ଗଭୀର ଅନୁଭୂତି ଉପରେ ଆଧାରିତ ତାଙ୍କର ଆତ୍ମକଥା 'ରସିଦ୍ ଟିକେଟ୍' ତାଙ୍କୁ ବହୁ ଭାବରେ ଯଶସ୍ୱିନୀ କରିଛି । ଅମୃତାଙ୍କ କାହାଣୀ ଯେଉଁ ଦୁଃଖଦ ସମୟ ଓ ଘଟଣାକୁ ଜୀବନ୍ତ ଭାବରେ ଲିପିବଦ୍ଧ କରିଛି ତାହା ଭାରତୀୟ ସାହିତ୍ୟରେ ଅନନ୍ୟ ସଂପଦ ଭାବରେ ବିବେଚିତ ହେବ । ତାଙ୍କ ଭାଷାରେ 'ଜୀବନ ମୋ ପାଇଁ ବହୁ ଦୀର୍ଘ ଏକ ଯାତ୍ରାର ନାମ । ଜଡରୁ ଚେତନ ପର୍ଯ୍ୟନ୍ତ ଅକ୍ଷରରୁ ଅର୍ଥ ପର୍ଯ୍ୟନ୍ତ ଏବଂ ତା'ର କଳ୍ପନା ଓ ସେଥିରେ ବିଶ୍ୱାସ ରଖି ପାରିବା ସେହି ଯାତ୍ରାର ନାମ ।"(୨୧) ଅମୃତା ତାଙ୍କର ସେହି ଦୀର୍ଘ ଯାତ୍ରା ଉପରେ ବିଶ୍ୱାସ ରଖିଥିଲେ ଓ ସେହି ବିଶ୍ୱାସରୁ ସୃଷ୍ଟ ତାଙ୍କର ସାହିତ୍ୟ କାଳଜୟୀ ହୋଇପାରିଛି ।

ସେମିତି ଉର୍ଦ୍ଦୁ ଭାଷାରେ ଗଳ୍ପ ଲେଖୁଥିବା ଲେଖିକାମାନେ ହେଲେ ହାଜିରା ମାସୁର୍, ଖୁରସିଦ୍ ମିର୍ଜା, ରେଜିଆ ଇସ୍‌ମାତ୍‌ଗୁର୍‌ତାଇ ଓ କୁର୍‌ତୁଲୈନ୍, ହାଇଦର ପ୍ରଭୃତି ଅନ୍ୟତମ । ଏମାନଙ୍କ ଲେଖନୀରେ ମୁସଲମାନ ମହିଳାଙ୍କର ଦ ୟନୀୟ ଚିତ୍ର ତଥା ପାରମ୍ପରିକ ଚିତ୍ରଣର ବାହାରେ ଅନ୍ୟାନ୍ୟ ଦିଗର ଉଦ୍‌ଘାଟନ ହୋଇପାରିଛି ।

ଓଡ଼ିଶାର ସଂସ୍କୃତି ,ଐତିହ୍ୟ ଓ ପରମ୍ପରା

ମାନିନୀ ଜେନା

ଓଡ଼ିଶା ଭାରତର ଅନ୍ୟତମ ରାଜ୍ୟ। ଏହାର ଇତିହାସ ଭାରତର ଇତିହାସ ପରି ଅନେକ ପୁରୁଣା । ଭିନ୍ନ ଭିନ୍ନ ସମୟରେ ଏହି ଅଞ୍ଚଳ ଓ ଏହାର ପ୍ରାନ୍ତ ସବୁ ଭିନ୍ନ ଭିନ୍ନ ନାମରେ ଜଣାଥିଲା। ଏହାର ସୀମାରେଖା ମଧ୍ୟ ଅନେକ ସମୟରେ ପରିବର୍ତ୍ତିତ ହୋଇଛି । ଓଡ଼ିଶାର ମାନବ ଇତିହାସ ପୁରାତନ ପ୍ରସ୍ତର ଯୁଗରୁ ଆରମ୍ଭ ହୋଇଥିବାର ପ୍ରମାଣ ମିଳେ । ଏଠାରେ ଅନେକ ସ୍ଥାନରୁ ଏହି ଯୁଗର ହାତ ହତିଆର ମିଳିଛି। ମାତ୍ର ପରବର୍ତ୍ତୀ ସମୟ ବିଶେଷ କରି ପ୍ରାଚୀନଯୁଗ ସମୟର ଘଟଣାବଳୀ ରହସ୍ୟମୟ । କେବଳ ମହାଭାରତ, କେତେକ ପୁରାଣ ପ୍ରଭୃତି ଗ୍ରନ୍ଥ ମାନଙ୍କରେ ଏହାର ଉଲ୍ଲେଖ ଦେଖିବାକୁ ମିଳେ । ଖ୍ରୀ.ପୂ. ୨୬୧ରେ ମୌର୍ଯ୍ୟ ବଂଶର ସମ୍ରାଟ ଅଶୋକ ଭୁବନେଶ୍ୱର ନିକଟସ୍ଥ ଦୟା ନଦୀ କୂଳରେ ଭୟଙ୍କର କଳିଙ୍ଗ ଯୁଦ୍ଧରେ ସେ ପର୍ଯ୍ୟନ୍ତ ଅପରାଜିତ ଥିବା କଳିଙ୍ଗକୁ ଦଖଲ କରିଥିଲେ । ଏହି ଯୁଦ୍ଧର ଭୟାଭୟତା ତାଙ୍କୁ ଏତେ ପରିମାଣରେ ପ୍ରଭାବିତ କରିଥିଲା ଯେ, ସେ ଯୁଦ୍ଧ ତ୍ୟାଗ କରି ଅହିଂସାର ପଥିକ ହୋଇଥିଲେ । ଏହି ଘଟଣା ପରେ ସେ ଭାରତ ବାହାରେ ବୌଦ୍ଧଧର୍ମର ପ୍ରଚାର ପ୍ରସାର ନିମନ୍ତେ ପଦକ୍ଷେପ ନେଇଥିଲେ ।

ପ୍ରାଚୀନ ଓଡ଼ିଶାର ଦକ୍ଷିଣ-ପୂର୍ବ ଏସିଆର ଦେଶମାନଙ୍କ ସହିତ ନୌବାଣିଜ୍ୟ ସମ୍ପର୍କ ରହିଥିଲା । ସିଂହଳର ପ୍ରାଚୀନ ଗ୍ରନ୍ଥ ମହାବଂଶରୁ ଜଣାଯାଏ ସେଠାର ପୁରାତନ ଅଧିବାସୀ ପ୍ରାଚୀନ କଳିଙ୍ଗରୁ ଯାଇଥିଲେ । ଦୀର୍ଘ ବର୍ଷ ଧରି ସ୍ୱାଧୀନ ରହିବାପରେ, ଖ୍ରୀ.ଅ. ୧୫୬୮ରେ ଏହି ଅଞ୍ଚଳ ବଙ୍ଗଳାର ସେନାପତି କଳାପାହାଡ଼ ଦ୍ୱାରା ଅଧିକୃତ ହୋଇଥିଲା । ଖ୍ରୀ.ଅ. ୧୭୫୧ରେ ଏହି ଅଞ୍ଚଳ ମରାଠା ମାନଙ୍କ ଅଧୀନକୁ ଆସିଥିଲା। ୧୮୦୩ ମସିହାରେ ଇଂରେଜ ମାନେ ଏହି ଅଞ୍ଚଳକୁ ନିଜ ଅଧୀନକୁ ନେଇଥିଲେ। ଏ ସମୟକୁ ଓଡ଼ିଶାର ସ୍ୱାଧୀନ ସତ୍ତା ସୁଧା ବି ନଥିଲା ଓ ଏହା ଅନେକ ଗୁଡ଼ିଏ ଅଂଶରେ ବିଭାଜିତ ହୋଇଯାଇଥିଲା । ୧୯୩୬ ମସିହାରେ ବିଚ୍ଛିନ୍ନ ଅଞ୍ଚଳ ଗୁଡ଼ିକ ଏକତ୍ର କରାଯାଇ ସ୍ୱତନ୍ତ୍ର ଓଡ଼ିଶା ପ୍ରଦେଶ ଗଠନ କରାଗଲା। ଭାଷାକୁ ନେଇ ଗଠିତ ଏହା ପ୍ରଥମ ରାଜ୍ୟ ଥିଲା।୧୯୩୬ ମସିହା ଅପ୍ରେଲ ପହିଲା ଦିନ ଛଅଟି ଜିଲ୍ଲା କଟକ, ପୁରୀ, ବାଲେଶ୍ୱର, ଗଞ୍ଜାମ, କୋରାପୁଟ ଓ ସମ୍ବଲପୁରକୁ ନେଇ ୩୨,୬୯୫ ବର୍ଗମାଇଲ ଓ ୮୦ଲକ୍ଷ ୪୩ହଜାର ୬୮୧ ଜନସଂଖ୍ୟାକୁ ନେଇ ନୂତନ ଓଡ଼ିଶା ପ୍ରଦେଶ ଗଠିତ ହୋଇଥିଲା । ୧୯୪୮ ମସିହା ଜାନୁଆରୀ ପହିଲା ତାରିଖରେ ୨୩ଟି ଗଡ଼ଜାତର (ଆଠଗଡ଼, ଆଠମଲ୍ଲିକ, କଳାହାଣ୍ଡି, କେନ୍ଦୁଝର, ଖଣ୍ଡପଡ଼ା, ଗାଙ୍ଗପୁର, ଢେଙ୍କାନାଳ, ତାଳଚେର, ତିଗିରିଆ, ଦଶପଲ୍ଲା, ନରସିଂହପୁର, ନୟାଗଡ଼, ନୀଳଗିରି, ପାଟନା, ପାଲଲହଡ଼ା, ବଉଦ, ବଡ଼ମ୍ବା, ବଣାଇ, ବାମଣ୍ଡା, ରଣପୁର, ରେଢ଼ାଖୋଲ, ସୋନପୁର ଓ ହିନ୍ଦୋଳ) ଓଡ଼ିଶା ସହିତ ମିଶ୍ରଣ ହୋଇଥିଲା । ପରେ ମୟୁରଭଞ୍ଜର ଓଡ଼ିଶା ସହ ମିଶ୍ରଣ ହୋଇଥିଲା । ଏହି ଗଡ଼ଜାତ ମିଶ୍ରଣ ପରେ ଓଡ଼ିଶାର ଲୋକସଂଖ୍ୟା ପହଞ୍ଚିଲା ୧କୋଟି ୪୬ଲକ୍ଷ ୪୫ହଜାର ୯୪୬ରେ ଓ କ୍ଷେତ୍ରଫଳ ହେଲା ୬୦ହଜାର ୧୭୦ ବର୍ଗମାଇଲ । ୧୯୫୦ ଜାନୁଆରୀ ୨୬ତାରିଖରେ ଓଡ଼ିଶାରେ ଆଉ ୭ଟି ଜିଲ୍ଲା ଯୋଗହେଲା ମୋଟ ଜିଲ୍ଲା ସଂଖ୍ୟା ହେଲା ୧୩ । ୧୯୯୩ ଏହି ୧୩ଟି ଜିଲ୍ଲା ପୁନର୍ଗଠିତ ହୋଇ ୩୦ଟି ଜିଲ୍ଲା ହେଲା ।

ଓଡ଼ିଶା ଭାରତର ପୂର୍ବ ଉପକୂଳରେ ଥିବା ଏକ ପ୍ରଶାସନିକ ରାଜ୍ୟ । ଏହାର ଉତ୍ତର-ପୂର୍ବରେ ପଶ୍ଚିମବଙ୍ଗ, ଉତ୍ତରରେ ଝାଡ଼ଖଣ୍ଡ, ପଶ୍ଚିମ ଓ ଉତ୍ତର-ପଶ୍ଚିମରେ ଛତିଶଗଡ଼, ଦକ୍ଷିଣ ଓ ଦକ୍ଷିଣ-ପଶ୍ଚିମରେ ଆନ୍ଧ୍ରପ୍ରଦେଶ ଅବସ୍ଥିତ । ଏହା ଆୟତନ ଓ ଜନସଂଖ୍ୟା ହିସାବରେ ଯଥାକ୍ରମେ ଅଷ୍ଟମ ଓ ଏକାଦଶ ରାଜ୍ୟ । ଓଡ଼ିଆ ଭାଷା ରାଜ୍ୟର ସରକାରୀ ଭାଷା । ୨୦୦୧ ଜନଗଣନା ଅନୁସାରେ ରାଜ୍ୟର ପ୍ରାୟ ୩୩.୨ ନିୟୁତ ଲୋକ ଓଡ଼ିଆ ଭାଷା ବ୍ୟବହାର କରନ୍ତି । ଏହା ପ୍ରାଚୀନ କଳିଙ୍ଗର ଆଧୁନିକ ନାମ । ଓଡ଼ିଶା ୧ ଅପ୍ରେଲ ୧୯୩୬ରେ ଏକ ସ୍ୱତନ୍ତ୍ର ପ୍ରଦେଶ ଭାବରେ ନବଗଠିତ ହୋଇଥିଲା । ସେହି ସ୍ମୃତିରେ ପ୍ରତିବର୍ଷ ୧ ଅପ୍ରେଲକୁ ଓଡ଼ିଶା ଦିବସ ବା ଉତ୍କଳ ଦିବସ ଭାବରେ ପାଳନ କରାଯାଇଥାଏ । ଭୁବନେଶ୍ୱର ଏହି ରାଜ୍ୟର ସବୁଠାରୁ ବଡ ସହର ଏବଂ ରାଜଧାନୀ ଅଟେ । ଅଷ୍ଟମ ଶତାବ୍ଦୀରୁ ଅଧିକ ସମୟ ଧରି କଟକ ଓଡ଼ିଶାର ରାଜଧାନୀ ରହିବା ପରେ ୧୩ ଅପ୍ରେଲ ୧୯୪୮ରେ ଭୁବନେଶ୍ୱରକୁ ଓଡ଼ିଶାର ନୂତନ ରାଜଧାନୀ ଭାବେ ଘୋଷଣା କରାଯାଇଥିଲା । ପୃଥିବୀର ଦୀର୍ଘତମ ନଦୀବନ୍ଧ ହୀରାକୁଦ ଏହି ରାଜ୍ୟର ସମ୍ବଲପୁର ଜିଲ୍ଲାରେ ଅବସ୍ଥିତ । ଏହାଛଡ଼ା ଓଡ଼ିଶାରେ ଅନେକ ପର୍ଯ୍ୟଟନ ସ୍ଥଳୀ ରହିଛି । ପୁରୀ, କୋଣାର୍କ ଓ ଭୁବନେଶ୍ୱରର ଐତିହ୍ୟସ୍ଥଳୀକୁ ପୂର୍ବ ଭାରତର ସୁବର୍ଣ୍ଣ ତ୍ରିଭୁଜ ବୋଲି କୁହାଯାଏ । ପୁରୀର ଜଗନ୍ନାଥ ମନ୍ଦିର ଏବଂ ଏହାର ରଥଯାତ୍ରା ବିଶ୍ୱପ୍ରସିଦ୍ଧ। ପୁରୀର ଜଗନ୍ନାଥ ମନ୍ଦିର, କୋଣାର୍କର ସୂର୍ଯ୍ୟ ମନ୍ଦିର, ଭୁବନେଶ୍ୱରର ଲିଙ୍ଗରାଜ ମନ୍ଦିର, ଖଣ୍ଡଗିରି ଓ ଉଦୟଗିରି ଗୁମ୍ଫା, ସମ୍ରାଟ ଖାରବେଳଙ୍କ ଶିଳାଲେଖ, ଧଉଳିଗିରି, ଜଉଗଡ଼ଠାରେ ଅଶୋକଙ୍କ ପ୍ରସିଦ୍ଧ ଶିଳାଲେଖ ଏବଂ କଟକର ବାରବାଟି ଦୁର୍ଗ, ଆଠମଲ୍ଲିକର ଦେଉଳଝରୀ ଇତ୍ୟାଦି ଏହି ରାଜ୍ୟରେ ଥିବା ମୁଖ୍ୟ ଐତିହାସିକ କୀର୍ତ୍ତି । ବାଲେଶ୍ୱରର ଚାନ୍ଦିପୁରଠାରେ ଭାରତର ପ୍ରତିରକ୍ଷା ବିଭାଗଦ୍ୱାରା କ୍ଷେପଣାସ୍ତ୍ର ଘାଟି ପ୍ରତିଷ୍ଠା

* ଅଧ୍ୟାପିକା, ଓଡ଼ିଆ ବିଭାଗ, ପ୍ରାଣନାଥ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ଖୋର୍ଦ୍ଧା

କରାଯାଇଛି । ଓଡ଼ିଶାରେ ପୁରୀ, କୋଣାର୍କର ଚନ୍ଦ୍ରଭାଗା, ଗଞ୍ଜାମର ଗୋପାଳପୁର ଓ ବାଲେଶ୍ୱରର ଚାନ୍ଦିପୁର ଓ ତାଳସାରିଠାରେ ବେଳାଭୂମିମାନ ରହିଛି ।

ନାମକରଣ: ଓଡ଼ିଶା ଶବ୍ଦଟି ମୂଳ ଶବ୍ଦ ଓର/ଉର ବା ଓଡ୍ର, ଉଡ୍ର ଦେଶରୁ, ସୁମେରୀୟ, ଓଡ୍ର ବିଷୟ ଆଦି ପୁରାତନ ନାମରୁ ଆସିଅଛି । ଏହାର ପ୍ରମାଣ ଆକାରରେ ସବୁଠାରୁ ପୁରାତନ ଲେଖ 'ଉତ୍ତର ତୋଷାଳି' ଅନ୍ତର୍ଗତ ଓଡ଼ିଶାର ବାଲେଶ୍ୱର ଜିଲ୍ଲାର ସୋରଠାରୁ ମିଳିଥିବା ତମ୍ବାପଟାରେ ଓଡ୍ର ବିଷୟର ସୂଚନା ମିଳିଛି । ପାଳି ଓ ସଂସ୍କୃତ ସାହିତ୍ୟରେ ଓଡ଼ିଆ ଲୋକଙ୍କୁ ଯଥାକ୍ରମେ 'ଓଡ଼କ' ଓ 'ଓଡ୍ର' ନାମରେ ନାମିତ କରାଯାଇଛି ।

ନାମ ବଦଳ : ଇଂରାଜୀ ଓ ହିନ୍ଦୀରେ "ଓଡ଼ିଶା" ଓ "ଓଡ଼ିଆ"କୁ Orissa ଓ Oriya ତଥା **उड़ीसा** ଓ **उड़ीआ** ଭାବେ ସମ୍ବିଧାନରେ ତଥା ସାଧାରଣରେ ବ୍ୟବହାର କରାଯାଉଥିଲା । ୨୦୦୮ ମସିହା ଜୁନ ୯ରେ ପ୍ରଥମେ ରାଜ୍ୟ କ୍ୟାବିନେଟରେ ଓଡ଼ିଶା ଓ ଓଡ଼ିଆକୁ ଇଂରାଜୀରେ Orissa ଓ Oriya ବଦଳରେ Odisha ଓ Odia ତଥା ହିନ୍ଦୀରେ **उड़ीसा** ଓ **उड़ीआ** ବଦଳରେ **ओड़िशा** ଓ **ओड़ीआ** ଲେଖିବା ପାଇଁ ପ୍ରସ୍ତାବ ଆଗତ କରଯାଇଥିଲା । ୨୦୦୮ ଅଗଷ୍ଟରେ ରାଜ୍ୟ ବିଧାନ ସଭାରେ ଏହି ପ୍ରସ୍ତାବ ଆସିଥିଲା ଓ ବହୁମତରେ ଏହାକୁ ଗ୍ରହଣ କରାଯାଇଥିଲା । ପରେ ନୂଆ ଲୋକ ସଭା ଗଠନ ପରେ ଏହାକୁ ବିଧାନ ସଭାରେ ଆଉ ଥରେ ଆଗତ କରଯାଇଥିଲା । ଏହି ସଂଶୋଧିତ ପ୍ରସ୍ତାବକୁ ୨୦୧୦ ବଜେଟ ଅଧିବେଶନରେ ଲୋକ ସଭାରେ ଆଗତ କରଯାଇଥିଲା । ୨୦୧୦ ଶୀତକାଳୀନ ଅଧିବେଶନରେ ପ୍ରଥମ ଦିନ (ଅକ୍ଟୋବର ୯, ୨୦୧୦)ରେ ସ୍ୱରାଷ୍ଟ୍ର ମନ୍ତ୍ରୀ ପି. ଚିଦମ୍ବରମ ଏହାକୁ ଲୋକ ସଭାରେ ଆଗତ କରିଥିଲେ । ପରେ ଏହା ରାଷ୍ଟ୍ରପତିଙ୍କ ଅନୁମୋଦନ ପାଇଁ ପଠାଯାଇଥିଲା ଯାହା ୨୦୧୧ମସିହା ୪ ନଭେମ୍ବରରେ ରାଷ୍ଟ୍ରପତିଙ୍କ ଅନୁମୋଦନ ଲାଭ କରି ଓଡ଼ିଶା (ନାମ ପରିବର୍ତ୍ତନ) ଅଧିନିୟମ, ୨୦୧୧ ନାମରେ କାର୍ଯ୍ୟକାରୀ ହୋଇଛି ।

ସଂକ୍ଷେପରେ ଓଡ଼ିଶା ଇତିହାସ : ବୈଦିକ ଓଡ଼ିଶା - କୃଷ୍ଣ ଯଜୁର୍ବେଦ ବୌଧାୟନ କଳ୍ପସୂତ୍ର କହେ (ଖ୍ରୀ.ପୂ. ଷଷ୍ଠ ଶତାବ୍ଦୀ), ବୈଦିକ ସଭ୍ୟତା ବାହାରେ କଳିଙ୍ଗ ଥିଲା ଭିନ୍ନ ଏକ ସଭ୍ୟତା (ନା ଆର୍ଯ୍ୟ ନା ଦ୍ରାବିଡ଼)

ପୌରାଣିକ ଓଡ଼ିଶା - ମହାଭାରତ କହେ, କଳିଙ୍ଗ କୌରବଙ୍କ ପକ୍ଷରୁ ଯୁଦ୍ଧ ଲଢ଼ିଥିଲା ।

କିମ୍ବଦନ୍ତୀରେ ଓଡ଼ିଶା - ଓଡ଼ିଶାରେ ପ୍ରଚଳିତ ଲୋକକଥା ଅନୁସାରେ ଏଠି କଳା ଓ ବାଣିଜ୍ୟର ସଂସ୍କୃତି ପ୍ରଭାବ ବିସ୍ତାର କରିଥିଲା । ସିଂହଳ(ଶ୍ରୀଲଙ୍କା), ଜାଭା, ସୁମିତ୍ରା, ବାଲି, ବ୍ରହ୍ମଦେଶ(ମିଆଁମାର), ସାମ(ଥାଇଲାଣ୍ଡ), କାମ୍ବୋଡ଼ିଆ, ଅନାମ(ଭିଏତନାମ), ଚୀନ, ଜବନ(ଜାପାନ), କୁକୁଟ(କୋରିଆ), ମକ୍ଷସିଖ(ମେକ୍ସିକୋ), ମିସର(ଇଜିପ୍ଟ), ସିମିଳି(ଆରବ), ବାବିଲନ(ଇରାକ) ପ୍ରଭୃତି ସ୍ଥାନରେ କଳିଙ୍ଗର ନିର୍ମାଣ-କଳା ଓ ବାଣିଜ୍ୟ-ସଂସ୍କୃତି-ଇତିହାସର ଚିହ୍ନ ଏବେ ବି ଦେଖିବାକୁ ମିଳେ । ସମ୍ଭବତଃ ଲୋକତନ୍ତ୍ର ପ୍ରଚଳିତ ଥିଲା ।

ଖ୍ରୀ.ପୂ. ୩୬୦-୨୬୦ - ନନ୍ଦ-ସାମ୍ରାଜ୍ୟରେ ଓଡ଼ିଶାର ଏକ ବଡ଼ ଭାଗ ଅନ୍ତର୍ଭୁକ୍ତ ।

ଖ୍ରୀ.ପୂ. ୨୬୧ - ପୃଥିବୀ ବିଖ୍ୟାତ କଳିଙ୍ଗ ଯୁଦ୍ଧ ।

ଖ୍ରୀ.ପୂ. ୧ମ ଶତାବ୍ଦୀ - ଚେଦୀ ରାଜବଂଶର ସମ୍ରାଟ ମହାମେଘବାହାନ ଐର ଖାରବେଳଙ୍କ ରାଜତ୍ୱ, କଳିଙ୍ଗର ପରିସୀମା ଆଗଙ୍ଗା-କାବେରୀ, ତଥା ପଶ୍ଚିମ ଓ ମଧ୍ୟ ଭାରତକୁ ବିସ୍ତାରିତ । ଜୈନ ଧର୍ମର ପ୍ରସାର ।

୩ୟ-ଷଷ୍ଠ ଶତାବ୍ଦୀ - ଗୁପ୍ତ-ରାଜବଂଶ, ହର୍ଷବର୍ଦ୍ଧନ, ଦ୍ୱିତୀୟ ପୁଲକେଶୀ, ମାଠର, ଭୌମକର ଇତ୍ୟାଦି ବିଭିନ୍ନ ରାଜାଙ୍କ ଶାସନାଧୀନ ।

୭୯୫ ଖ୍ରୀ. - କେଶରୀ ରାଜବଂଶ । ଯଯାତି କେଶରୀ କଳିଙ୍ଗ, କୋଶଳ ଓ ଉତ୍କଳକୁ ଏକତ୍ର କଲେ । ଯାଜପୁରରେ ରାଜଧାନୀ ସ୍ଥାପନ ।

୧୦୭୮-୧୪୩୪ ଖ୍ରୀ. - ଗଙ୍ଗ ରାଜବଂଶ । ଅନନ୍ତବର୍ମା ଚୋଳଗଙ୍ଗ ଦେବଙ୍କ ରାଜତ୍ୱ ପ୍ରାରମ୍ଭ ।

୧୦୭୮-୧୧୫୦ ଖ୍ରୀ. - ଚୋଳଗଙ୍ଗ ଦେବଙ୍କ ରାଜୁତି । ପୁରୀ ଶ୍ରୀଜଗନ୍ନାଥ ମନ୍ଦିର ନବୀକରଣ ପ୍ରାରମ୍ଭ । କଟକ ହେଲା ନୂଆ ରାଜଧାନୀ (ପ୍ରାୟ ୧୧୭୦ ଖ୍ରୀ.) ।

୧୧୭୦-୧୧୯୮ ଖ୍ରୀ. - ଦ୍ୱିତୀୟ ଅନଙ୍ଗଭୀମଦେବ । ଜଗନ୍ନାଥ ମନ୍ଦିରର ନିର୍ମାଣ କାର୍ଯ୍ୟ ସମାପ୍ତ ।

୧୨୨୯ ଖ୍ରୀ. - ତୃତୀୟ ଅନଙ୍ଗଭୀମଦେବଙ୍କଦ୍ୱାରା ବାରବାଟି ଦୁର୍ଗ ନିର୍ମିତ ।

୧୨୩୮-୧୨୬୪ ଖ୍ରୀ. - ଲାଙ୍ଗୁଳା ନରସିଂହଦେବ । କୋଣାର୍କ ସୂର୍ଯ୍ୟ-ମନ୍ଦିର ନିର୍ମିତ ।

୧୪୩୫-୧୫୪୧ ଖ୍ରୀ. - ଗଜପତି ରାଜବଂଶ । ଆଗଙ୍ଗା-ଗୋଦାବରୀ ସାମ୍ରାଜ୍ୟ ।

୧୪୩୫-୧୪୬୬ ଖ୍ରୀ. - (ନବକୋଟି କର୍ଣ୍ଣାଟ ଉତ୍କଳ ବର୍ଗେଶ୍ୱର) କପିଳେନ୍ଦ୍ର ଦେବ ।

୧୪୯୭-୧୫୪୧ ଖ୍ରୀ. - ରାଜା ପୁରୁଷୋତ୍ତମଦେବ ଓ ତାଙ୍କ ପରେ ପ୍ରତାପ ରୁଦ୍ର ଦେବ ।

୧୫୬୮ ଖ୍ରୀ. - ଓଡ଼ିଶାର ଶେଷ ସ୍ୱାଧୀନ ହିନ୍ଦୁ ଶାସକ ମୁକୁନ୍ଦ ଦେବ ପରାସ୍ତ । ବଙ୍ଗର ମୁସଲିମ ଶାସକ ସୁଲେମାନ କରାଣୀ ତଥା ତାଙ୍କ ସେନାପତି 'କଳାପାହାଡ଼'ଦ୍ୱାରା ଓଡ଼ିଶା ଅଧିକୃତ ।

୧୫୭୬ ଖ୍ରୀ. - ମୋଗଲମାନଙ୍କର ଓଡ଼ିଶା ଅଧିକାର ।

୧୭୫୧ ଖ୍ରୀ. - ମରହଟ୍ଟାମାନଙ୍କର ଓଡ଼ିଶା ଅଧିକାର ।

୧୮୦୩ ଖ୍ରୀ. - ବ୍ରିଟିଶମାନଙ୍କର ଓଡ଼ିଶା ଅଧିକାର(ଏହା ବ୍ରିଟିଶ ଅଧିକୃତ ଶେଷ ଭାରତୀୟ ରାଜ୍ୟ) ।

୧୯୧୨ ଖ୍ରୀ. - ବିହାର-ଓଡ଼ିଶା ବଙ୍ଗରୁ ଅଲଗା ପ୍ରାନ୍ତ ଭାବେ ଗଠିତ ।

୧୯୩୬ ଖ୍ରୀ. - ସ୍ୱତନ୍ତ୍ର ଓଡ଼ିଶା ପ୍ରାନ୍ତ ଗଠିତ । ଭାଷା ଭିତ୍ତିରେ ଗଠିତ ପ୍ରଥମ ଭାରତୀୟ ରାଜ୍ୟ ।

୧୯୪୮ ଖ୍ରୀ. - ଭୁବନେଶ୍ୱର ନୂତନ ରାଜଧାନୀ (ଅପ୍ରେଲ ୧୩) ।

୧୯୫୦ ଖ୍ରୀ. - ସ୍ୱାଧୀନ ଭାରତରେ ଏକ ରାଜ୍ୟ ଭାବେ ଓଡ଼ିଶା ମାନ୍ୟତା-ପ୍ରାପ୍ତ ।

ଆଫଗାନ ଓ ମୋଗଲ ଶାସନ : ପରେ ଓଡ଼ିଶା ଆଫଗାନମାନଙ୍କ ହାତକୁ ଆସିଲା ଓ ୧୫୬୮ରେ ଓଡ଼ିଶା ମୋଗଲମାନଙ୍କ ଶାସନାଧୀନ ହେଲା । ଏହି ସମୟରେ ୧୭୫୫ ଖ୍ରୀ. ବେଳକୁ ଓଡ଼ିଶାରେ ଅତ୍ୟାଚାର, ଲୁଣ୍ଠନ, ଅରାଜକତା ଆଦି ବହୁ ମାତ୍ରାରେ ବ୍ୟାପୀ ଯାଇଥିଲା । ୧୮୦୩ରେ ଇଂରେଜମାନେ ଓଡ଼ିଶା ଅଧିକାର କଲେ । 1817 ଖ୍ରୀ.ରେ ପାଇକମାନେ ଇଂରେଜ ବିରୋଧରେ ଲଢ଼େଇ ଆରମ୍ଭ କଲେ । ଇଂରେଜମାନେ ନିର୍ମମ ଭାବରେ ଏହି ବିଦ୍ରୋହକୁ ଦମନ କରିଥିଲେ । ୧୮୧୭ରେ ଖୋର୍ଦ୍ଧା ରାଜା ମୁକୁନ୍ଦଦେବ ବନ୍ଦୀ ବେଳେ ମୃତ୍ୟୁବରଣ କଲେ। ଯଦିଓ ୧୬ଶ ଓ ୧୭ଶ ଶତାବ୍ଦୀରେ ଓଡ଼ିଶାର ବାହାର-ବାଣିଜ୍ୟ ଉନ୍ନତି ସାଧନ କରିଥିଲା, ତଥାପି କେଇ ବର୍ଷର ରାଜନୀତିକ ଅସ୍ଥିରତା ସକାଶେ ଅର୍ଥନୀତିର ପ୍ରଗତି ବାଧା ପାଇଥିଲା ।

ଇଂରେଜ ଶାସନ : ୧୮୦୩ ବେଳକୁ ଇଂରେଜମାନେ ଓଡ଼ିଶା ଅଧିକାର କଲାବେଳକୁ ଓଡ଼ିଶାର ଏହି ଅର୍ଥନୀତିର ଅଧପତନ ଚରମ ସୀମାରେ ପହଞ୍ଚି ଥିଲା । ଇଂରେଜମାନେ ବଣିକ ଥିଲେ, ତେଣୁ ଓଡ଼ିଶାକୁ ସେମାନେ ନିଜର କର ଆଦାୟର ମୁଖ୍ୟ କେନ୍ଦ୍ର ଭାବରେ ଗ୍ରହଣ କରି ୧୮୦୫ ମସିହା ବେଳକୁ ରେଗୁଲେସନ ଆକ୍ଟ (Regulation Act) ଓ ୧୮୦୮ରେ ଭୂରାଜସ୍ୱ ବନ୍ଦୋବସ୍ତ ପ୍ରଚଳନ କରିଥିଲେ । ୧୮୨୫ ବେଳକୁ ଏକାଧିକ ବନ୍ଦୋବସ୍ତ ପ୍ରଚଳନ ଫଳରେ ଓଡ଼ିଶା ଶିଳ୍ପ ଓ ବାଣିଜ୍ୟର ଧ୍ୱଂସ ସାଧନ ଲକ୍ଷ୍ୟରେ ଏଠାରୁ ବିଲାତକୁ କଞ୍ଚାମାଲ ନେଇ ସେଠାରୁ ଓଡ଼ିଶାକୁ କଳ କବଜା ଆମଦାନୀ ବାଣିଜ୍ୟ କାରବାର ଆରମ୍ଭ କରାଯାଇଥିଲା । ଏଥି ସହିତ ଲବଣ କର ଜନସାଧାରଣଙ୍କ ଉପରେ ଲାଗୁ କରାଯାଇଥିଲା ଯାହା ଓଡ଼ିଶାର ସାମାଜିକ ଓ ଅର୍ଥନୀତିର ମେରୁଦଣ୍ଡ ଭାଙ୍ଗି ଦେଇଥିଲା । ଇଂରେଜ ଅମଳରେ ସମଗ୍ର ଭାରତୀୟ ଉପମହାଦେଶରେ ମାରୁଆଡ଼ି ଓ ଗୁଜରାଟୀ ବେପାରୀ ଗୋଷ୍ଠୀର ଅଭ୍ୟୁଦୟ ହୋଇଥିଲା । ସେମାନେ ବିଶେଷ କରି ବଙ୍ଗାଳୀ ଓକିଲ ଓ ଅନ୍ୟ ବୁଦ୍ଧିଜୀବୀଙ୍କ ପ୍ରରୋଚନାରେ ଓଡ଼ିଶାର ବିଭିନ୍ନ ସ୍ଥାନରୁ କଞ୍ଚାମାଲ ସଂଗ୍ରହ କରି ଓଡ଼ିଶାର ଅର୍ଥନୀତିର ବଜାରକୁ ନିୟନ୍ତ୍ରଣ କରୁଥିଲେ । ଏଥିରେ ବିଦେଶୀମାନେ ହିଁ ଲାଭବାନ ହେଉଥିଲେ।

ନଅଙ୍କ ଦୁର୍ଭିକ୍ଷ : ଓଡ଼ିଶାର ଅର୍ଥନୀତି, ସାମାଜିକ ବିଧିବ୍ୟବସ୍ଥା, ଧାର୍ମିକ ବିଶ୍ୱାସର ଅଧପତନ ଘଟାଇବାକୁ ଚେଷ୍ଟିତ ଇଂରେଜ କମ୍ପାନୀ ସରକାର ୧୮୬୬ରେ ନଅଙ୍କ ଦୁର୍ଭିକ୍ଷ ସୃଷ୍ଟି କରିଥିଲେ । ଯାହା ଫଳରେ ଓଡ଼ିଶାର ଦୁଇ ତୃତୀୟାଂଶ ଲୋକ ଖାଇବାକୁ ନ ପାଇ ପୋକମାଛି ପରି ମରିଗଲେ କିମ୍ବା କଲିକତାରେ ବିକ୍ରି ହେଲେ ।

ଜିଲ୍ଲା : ଓଡ଼ିଶାରେ ୩୦ଟି ଜିଲ୍ଲା ଅଛି --- ଅନୁଗୋଳ, ବୌଦ୍ଧ, ଭଦ୍ରକ, ବଲାଙ୍ଗୀର, ବରଗଡ଼, ବାଲେଶ୍ୱର, କଟକ, ଦେବଗଡ଼, ଢେଙ୍କାନାଳ, ଗଞ୍ଜାମ, ଗଜପତି, ଝାରସୁଗୁଡ଼ା, ଯାଜପୁର, ଜଗତସିଂହପୁର, ଖୋର୍ଦ୍ଧା , କେନ୍ଦୁଝର, କଳାହାଣ୍ଡି, କନ୍ଧମାଳ, କୋରାପୁଟ, କେନ୍ଦ୍ରାପଡ଼ା, ମାଲକାନଗିରି, ମୟୂରଭଞ୍ଜ, ନବରଙ୍ଗପୁର, ନୂଆପଡ଼ା, ନୟାଗଡ଼, ପୁରୀ, ରାୟଗଡା, ସମ୍ବଲପୁର, ସୁବର୍ଣ୍ଣପୁର, ସୁନ୍ଦରଗଡ଼ । ପ୍ରତି ଜିଲ୍ଲାର ଶାସନମୁଖ୍ୟଙ୍କୁ ଜିଲ୍ଲାପାଳ କୁହାଯାଏ । ଜିଲ୍ଲାପାଳ, ଭାରତୀୟ ପ୍ରଶାସନିକ ସେବା ଅଥବା ଓଡ଼ିଶା ପ୍ରଶାସନିକ ସେବା ମାଧ୍ୟମରେ ନିଯୁକ୍ତି ପାଆନ୍ତି। ଶାସନକଳର ସୁବିଧା ପାଇଁ ପ୍ରତିଟି ଜିଲ୍ଲାକୁ କେତେଗୁଡ଼ିଏ ଉପଖଣ୍ଡ (ସବ-ଡିଭିଜନ)ରେ, ପୁଣି, ପ୍ରତ୍ୟେକ ଉପଖଣ୍ଡକୁ କେତେଗୁଡ଼ିଏ ବ୍ଲକରେ ଏବଂ ପ୍ରତ୍ୟେକ ବ୍ଲକକୁ କେତେଗୁଡ଼ିଏ ପଞ୍ଚାୟତରେ ବିଭକ୍ତ କରାଯାଇଛି ।ଓଡ଼ିଶାର ସବୁଠୁ ବଡ଼ ସହର ଭୁବନେଶ୍ୱର ଏହାର ରାଜଧାନୀ ଅଟେ । ଅନ୍ୟ ମୁଖ୍ୟ ସହରମାନେ ହେଲେ କଟକ, ବ୍ରହ୍ମପୁର, ରାଉରକେଲା, ସମ୍ବଲପୁର, ବାଲେଶ୍ୱର, ବାରିପଦା, ବଲାଙ୍ଗୀର ଇତ୍ୟାଦି ।

ଭୌଗୋଳିକ ସ୍ଥିତି : ଓଡ଼ିଶା ଭାରତର ପୂର୍ବ ଉପକୂଳରେ ଅବସ୍ଥିତ (୧୫୫୭୦୭ ବର୍ଗ କି. ମି) ଅଟେ । ଏହାର ଦକ୍ଷିଣରେ ଆନ୍ଧ୍ର ପ୍ରଦେଶ, ପଶ୍ଚିମରେ ଛତିଶଗଡ଼, ଉତ୍ତରରେ ଝାଡ଼ଖଣ୍ଡ ଓ ପଶ୍ଚିମ ବଙ୍ଗ ଏବଂ ପୂର୍ବରେ ବଙ୍ଗୋପ ସାଗର ରହିଅଛି । ମନ୍ଦିରମାଳିନୀ ନଗରୀ ଭୁବନେଶ୍ୱର ଓଡ଼ିଶାର ରାଜଧାନୀ ଅଟେ। ଓଡ଼ିଶାର ପୁରାତନ ରାଜଧାନୀ କଟକ, ଭୁବନେଶ୍ୱରରୁ ମାତ୍ର ୨୯ କି.ମି. ଦୂରରେ ଅବସ୍ଥିତ । ଏହି ଦୁଇ ସହରର କ୍ରମାଗତ ବିସ୍ତାର ଓ ଉତ୍ତମ ସଡ଼କ ଯୋଗାଯୋଗ କାରଣରୁ ଏହି ଦୁଇ ସହର ଦ୍ୱୈତ ନଗରୀ(Twin City) ନାମରେ ବିଖ୍ୟାତ । ପୁରୀ, ଯାହାକି ଏକ ବିଶ୍ୱବିଖ୍ୟାତ ହିନ୍ଦୁ ଧର୍ମପୀଠ, ଏଠାରୁ ପ୍ରାୟ ୬୦ କି.ମି. ଦୂରରେ ବଙ୍ଗୋପସାଗର ଉପକୂଳରେ ଅବସ୍ଥିତ । ହିନ୍ଦୁଙ୍କ ଚାରିଧାମ ମଧ୍ୟରୁ ଏହା ଅନ୍ୟତମ । ଏହା ମଧ୍ୟ ପ୍ରଭୁ ଜଗନ୍ନାଥଙ୍କ ରଥଯାତ୍ରା ଲାଗି ବିଶ୍ୱବିଖ୍ୟାତ ।ରାଜ୍ୟର ପଶ୍ଚିମ ଓ ଉତ୍ତରାଂଶ ଛୋଟନାଗପୁର ମାଳଭୂମିର ଅଂଶବିଶେଷ। ଉପକୂଳବର୍ତ୍ତୀ ଅଞ୍ଚଳ ଏବଂ ମହାନଦୀ, ବ୍ରାହ୍ମଣୀ ଓ ବୈତରଣୀ ନଦୀ ପ୍ରଭୃତିର ମୁହାଣରେ ଉର୍ବର ପଟୁମୃତ୍ତିକା ଯୁକ୍ତ ସମତଳ ଭୂମି ଦେଖାଯାଏ । ଏହି ସମତଳ ଭୂମିରେ ମୁଖ୍ୟତଃ ଧାନଚାଷ କରାଯାଏ ।

ଓଡ଼ିଶାର ପ୍ରାୟ ୩୪% ଭୂମି ଅରଣ୍ୟ ଆଚ୍ଛାଦିତ, କିନ୍ତୁ ବିଭିନ୍ନ କାରଣମାନଙ୍କ ହେତୁ ଏହା କ୍ରମାଗତ ଭାବେ ହ୍ରାସ ପାଇ ଚାଲିଛି । ଓଡ଼ିଶାରେ ଅନେକ ଅଭୟାରଣ୍ୟମାନ ରହିଛି । ଏଥିମଧ୍ୟରୁ ଶିମିଳିପାଳ ଜାତୀୟ ଉଦ୍ୟାନ ବ୍ୟାଘ୍ର ସଂରକ୍ଷଣ କେନ୍ଦ୍ର ଭାବେ ପ୍ରସିଦ୍ଧ । ବ୍ୟାଘ୍ର ବ୍ୟତୀତ ଝରଣା ଓ ସବୁଜିମା ପୂର୍ଣ୍ଣ ଏହି ଜଙ୍ଗଲରେ ହାତୀ ଓ ଅନ୍ୟାନ୍ୟ ପଶୁପକ୍ଷୀ ବାସ କରନ୍ତି । ଭିତରକନିକା ଅଭୟାରଣ୍ୟ ୧୯୭୫ରୁ ଘଡ଼ିଆଳ କୁମ୍ଭୀରମାନଙ୍କୁ ସୁରକ୍ଷା ଯୋଗାଇ ଆସୁଛି । ଗହୀରମଥା, ଦେବୀ ନଦୀ ଏବଂ ଋଷିକୁଲ୍ୟା ନଦୀ ମୁହାଣକୁ ପ୍ରତିବର୍ଷ ଲକ୍ଷାଧିକ ସଂଖ୍ୟାରେ ଅଲିଭ ରିଡ଼ଲେ କଇଁଛ ଅଣ୍ଡା ଦେବାପାଇଁ ଆସନ୍ତି । ମହାନଦୀର ଦକ୍ଷିଣ ମୁହାଣରେ ବଙ୍ଗୋପସାଗର ଉପକୂଳରେ ଅବସ୍ଥିତ ହ୍ରଦ ଚିଲିକା ହେଉଛି ଏସିଆ ମହାଦେଶର ସର୍ବବୃହତ୍ ଲବଣାକ୍ତ ହ୍ରଦ । ଏହାକୁ ପକ୍ଷୀ ଅଭୟାରଣ୍ୟ ଭାବରେ ଘୋଷଣା କରାଯାଇଛି । ଏଠାରେ ପ୍ରତିବର୍ଷ ପ୍ରାୟ ୧୬୦ ପ୍ରଜାତିର ସ୍ଥାନୀୟ

ଓ ପ୍ରବାସୀ ପକ୍ଷୀଙ୍କ ସମାଗମ ହୋଇଥାଏ । ଚିଲିକାରେ ଏକ ନୌ-ପ୍ରଶିକ୍ଷଣ କେନ୍ଦ୍ର ମଧ୍ୟ ରହିଛି । ଓଡ଼ିଶାର ସର୍ବୋଚ୍ଚ ପର୍ବତ ଶୃଙ୍ଗ ହେଉଛି ଦେଓମାଳୀ (୧୬୭୨ ମି.) ଯାହାକି ଦକ୍ଷିଣ ଓଡ଼ିଶାର କୋରାପୁଟ ଜିଲ୍ଲାରେ ଅବସ୍ଥିତ ଏବଂ ଚନ୍ଦ୍ରଗିରି-ପଟ୍ଟାଙ୍ଗୀ ପର୍ବତମାଳାର ଅନ୍ତର୍ଗତ । ଏହା ମଧ୍ୟ ପୂର୍ବଘାଟ ପର୍ବତମାଳାର ସର୍ବୋଚ୍ଚ ଶୃଙ୍ଗ ।

ପର୍ଯ୍ୟଟନ : ଓଡ଼ିଶାରେ ମୋଟ ୩୪୭ଟି ପର୍ଯ୍ୟଟନସ୍ଥଳୀ ରହିଛି । ନନ୍ଦନ କାନନ, ଚିଲିକା, ପୁରୀ, ଧଉଳି ଗିରି, ଖଣ୍ଡଗିରି, କୋଣାର୍କ, କାକଟପୁର, ଅସ୍ତରଙ୍ଗ, ରାମଚଣ୍ଡୀ, ନିମାପଡ଼ା, ବାରବାଟୀ, ଖଣ୍ଡାଧାର, ଗୁପ୍ତେଶ୍ୱର, ଘଟଗାଁ, ଶିମିଳିପାଳ, ଗହୀରମଥା, ଭିତରକନିକା, କପିଳାସ, ରତ୍ନଗିରି, ମଣିକ, ଲିଙ୍ଗରାଜ, ଗୋପାଳପୁର, ଦେଓମାଳି, ହରିଶଙ୍କର, ସମେଲସ୍ୱରୀ, ହୀରାକୁଦ, ଫୁଲ ଝରଣ, ନାରୟଣୀ, ଚାନ୍ଦିପୁର, ଭଞ୍ଜାରିକା, ଥେରୁବାଲି, ବେଦବ୍ୟାସ, ସାତକୋଶିଆ, ଟିକରପଡ଼ା, ସାତପଡ଼ା, ଅଲାରନାଥ, ତପ୍ତପାଣି, ତାରାତାରିଣୀ, ଚନ୍ଦକା, ଧବଳେଶ୍ୱର ଆଦି ଓଡ଼ିଶାର ମୁଖ୍ୟ ପର୍ଯ୍ୟଟନସ୍ଥଳୀ ।

ଓଡ଼ିଶା ଏହାର ମନ୍ଦିର ମାନଙ୍କ ପାଇଁ ପୃଥିବୀ ପ୍ରସିଦ୍ଧ ଅଟେ । ଓଡ଼ିଶାର ମନ୍ଦିର ଗୁଡ଼ିକ ଆର୍ଯ୍ୟ ସଂପ୍ରଦାୟର ଏବଂ ଏଗୁଡ଼ିକ ସଂପ୍ରଦାୟର ଅନୁସାରେ ଦେଖିବାକୁ ଅଲଗା ଅଲଗା ପ୍ରକାରର । ଭୁବନେଶ୍ୱରର ଲିଙ୍ଗରାଜ ମନ୍ଦିରର ଉଚ୍ଚତା ୧୫୦-ଫୁଟ ଏବଂ ପୁରୀର ଜଗନ୍ନାଥ ମନ୍ଦିରର ଉଚ୍ଚତା ୨୦୦-ଫୁଟ, ଯାହାକି ଓଡ଼ିଶାର ସବୁଠୁ ଉଚ୍ଚତମ ମନ୍ଦିର । ଠିକ ସେହିପରି କୋଣାର୍କର ସୂର୍ଯ୍ୟ ମନ୍ଦିର ପୃଥିବୀ ପ୍ରସିଦ୍ଧ । ବୌଦ୍ଧ ଏବଂ ଜୈନ ମନ୍ଦିର ମାନଙ୍କ ପାଇଁ ମଧ୍ୟ ଓଡ଼ିଶା ପ୍ରସିଦ୍ଧ ଅଟେ । ଭୁବନେଶ୍ୱରରେ ଖଣ୍ଡଗିରି ଏବଂ ଉଦୟଗିରି ନାମକ ଦୁଇଟି ଗୁମ୍ଫା ରହିଛି । ଯାହାକି ପୁରାତନ ବୌଦ୍ଧ ଧର୍ମର ମୂକସାକ୍ଷୀ । ଧଉଳିଗିରିଠାରେ ଥିବା ବିଶାଳ ବୌଦ୍ଧ ମୂର୍ତି ପର୍ଯ୍ୟଟକଙ୍କୁ ଆକର୍ଷିତ କରିଥାଏ । ସେହି ପରି ଓଡ଼ିଶାର ଟିକରପଡା ଘଡ଼ିଆଳ କୁମ୍ଭୀର ପାଇଁ ପ୍ରସିଦ୍ଧ ଅଟେ ।

ପ୍ରଶାସନ ଓ ରାଜନୀତି : ଭାରତରେ ସମସ୍ତ ରାଜ୍ୟରେ ସାର୍ବଜନୀନ ମତାଧିକାର ଆଧାରରେ ସଂସଦୀୟ ଗଣତାନ୍ତ୍ରିକ ସରକାର ସ୍ଥାପନ କରାଯାଇଛି ।ଓଡ଼ିଶାର ରାଜନୀତିରେ ସକ୍ରିୟ ରାଜନୈତିକ ଦଳଗୁଡ଼ିକ ହେଲେ- ବିଜୁ ଜନତା ଦଳ, ଭାରତୀୟ ଜାତୀୟ କଂଗ୍ରେସ ଏବଂ ଭାରତୀୟ ଜନତା ପାର୍ଟି । ଓଡ଼ିଶା ରାଜ୍ୟ ସଭା ନିର୍ବାଚନ, ୨୦୧୯ ପରେ, ନବୀନ ପଟ୍ଟନାୟକଙ୍କ ନେତୃତ୍ବରେ ବିଜେଡି ଷଷ୍ଠ ଥର ପାଇଁ କ୍ରମିକ ଭାବରେ କ୍ଷମତାରେ ଆସୀନ । ୨୦୦୦ ମସିହାରୁ ନବୀନ ପଟ୍ଟନାୟକ ଓଡ଼ିଶାର ୧୪ତମ ମୁଖ୍ୟମନ୍ତ୍ରୀ ହେଲେ । ବର୍ତ୍ତମାନ ସିଧା ସେ ସେହି ପଦବୀ ରେ ଅଧିକୃତ ଏବଂ ସମଗ୍ର ଭାରତ ବର୍ଷରେ ଶ୍ରେଷ୍ଠ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଭାବରେ ପୁରସ୍କୃତ ।

ଶିଳ୍ପ ବିକାଶ : ଓଡ଼ିଶାରେ ପ୍ରଚୁର ପ୍ରାକୃତିକ ସମ୍ପଦ ଏବଂ ଏକ ବୃହତ ଉପକୂଳ ଅଛି | ପୁଞ୍ଜି ବିନିଯୋଗ ପ୍ରସ୍ତାବ ସହିତ ବିଦେଶୀ ପୁଞ୍ଜି ନିବେଶକାରୀଙ୍କ ପାଇଁ ଓଡ଼ିଶା ସର୍ବାଧିକ ପସନ୍ଦଯୋଗ୍ୟ ସ୍ଥାନ ଭାବରେ ଉଭା ହୋଇଛି। ଏଥିରେ ଭାରତର ଏକ କୋଇଲାର ଏକ ପଞ୍ଚମାଂଶ, ଏହାର ଏକ ଚତୁର୍ଥାଂଶ ଲୁହାପଥର, ବକ୍ସାଇଟ୍ ଭଣ୍ଡାରର ଏକ ତୃତୀୟାଂଶ ଏବଂ କ୍ରୋମାଇଟ୍ ରହିଛି |

ଓଡ଼ିଶାର ପର୍ବ ଓ ପୂଜା ପର୍ବାଣୀ : ଓଡ଼ିଶା ହେଉଛି ଆର୍ଯ୍ୟ, ଦ୍ରାବିଡ଼ ଓ ଆଦିବାସୀ ସଂସ୍କୃତିର ଏକ ମିଳନ ଏବଂ ଏମାନଙ୍କ ଭିତରୁ ସମସ୍ତେ ଈଶ୍ୱରଙ୍କ ଉପସ୍ଥିତିକୁ ଅନ୍ୱେଷଣ କରନ୍ତି |ମକର ସଂକ୍ରାନ୍ତି ,ଶାମ୍ବ ଦଶମୀ ,ଦୋଳ ଯାତ୍ରା , ରଜ ,ସରସ୍ୱତୀ ପୂଜା,ମହା ବିଷୁବ ସଂକ୍ରାନ୍ତି , ଗଣେଶ ପୂଜା, ମହାଶିବରାତ୍ରି, ଜନ୍ମାଷ୍ଟମୀ, ଦୁର୍ଗା ପୂଜା, ଲକ୍ଷ୍ମୀ ପୂଜା, ଖୁଦୁରୁକୁଣୀ ଉଷା ,ସୁଦଶା ବ୍ରତ ,ମାଣବସା ଗରୁବାର ,କାଳୀ ପୂଜା, କାର୍ତ୍ତିକ ପୂର୍ଣ୍ଣିମା, ଇତ୍ୟାଦି ପର୍ବ ପର୍ବାଣି ଏନଂ ଓଷା ବ୍ରତ ପ୍ରତ୍ଯେକ ବର୍ଷ ଖୁବ ଆଗ୍ରହ ସହକାରେ ପାଳିତ ହୁଏ ।

ବାଲୁକା କଳା: ଓଡ଼ିଶାର ପୁରୀରେ ଏକ ନିଆରା ପ୍ରକାରର କଳା ବିକଶିତ ହୋଇଛି | କିନ୍ତୁ ଏହା ସମଗ୍ର ବିଶ୍ୱରେ ବ୍ୟାପି ଅଛି | ବାଲୁକାରେ ମୂର୍ତ୍ତି ଖୋଦନ କରିବା ପାଇଁ ଆବଶ୍ୟକ ହୁଏ ପରିଷ୍କାର ଏବଂ ଦାନାଯୁକ୍ତ ବାଲି | ଏହି ପ୍ରକାର ବାଲି ସାହାଯ୍ୟରେ ଓ ଭଗବାନଙ୍କ ଆଶୀର୍ବାଦ ଏବଂ ଆଙ୍ଗୁଳିର ଯାଦୁରେ ଜଣେ କଳାକାର ସମୁଦ୍ର କୂଳରେ ଏକ ସୁନ୍ଦର ଏବଂ ଆକର୍ଷଣୀୟ ମୂର୍ତ୍ତି ଖୋଦନ କରିପାରେ | ବାଲୁକା ଶିଳ୍ପୀ ସୁଦର୍ଶନ ପଟ୍ଟନାୟକ ଏହି କଳା ସମଗ୍ର ବିଶ୍ବରେ ପରିଚିତ ।

ହସ୍ତଶିଳ୍ପ: ଓଡ଼ିଶା ନିଜର ହସ୍ତଶିଳ୍ପ ପାଇଁ ପ୍ରସିଦ୍ଧ ଯାହା ତାଙ୍କ କାରିଗରମାନଙ୍କ ଦକ୍ଷତା ଏବଂ ସୃଜନଶୀଳତା ପ୍ରଦର୍ଶନ କରେ | ପିତ୍ତଳ କାର୍ଯ୍ୟ,, ଟେରାକୋଟା କଳା ବସ୍ତୁ, ରୁପା ତାରକାଶି କାର୍ଯ୍ୟ କଳାତ୍ମକ ଉତ୍କର୍ଷର ଅନନ୍ୟ ଉଦାହରଣ |

ପିତ୍ତଳ ଏବଂ ବେଲ ଧାତୁ ସାମଗ୍ରୀ: ପିତ୍ତଳ ଏବଂ ବେଲମେଟାଲ୍ ବାସନ, ପିତ୍ତଳ ଚାନ୍ଦ ଏବଂ ହାଣ୍ଡି ଉପରେ ସୂକ୍ଷ୍ମ ଖୋଦନ ଓଡ଼ିଶା କଳାର ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଦିଗ | ଧାତୁରେ ନିର୍ମିତ କଳାକୃତି, ବିଶେଷ କରି ପିତ୍ତଳ, ଓଡ଼ିଶାର ଘରେ ଗର୍ବର ସ୍ଥାନ ପାଇଥାଏ | ଦେବତାମାନଙ୍କର ପୂଜା ସମୟରେ ସୁନ୍ଦର ଦୀପ ଏବଂ ଦୀପ-ଷ୍ଟାଣ୍ଡ ବ୍ୟବହାର କରାଯାଏ | ପିତ୍ତଳରୁ ନିର୍ମିତ ଚାଉଳ ମାପିବା ପାତ୍ରଗୁଡିକ ଅନେକ ଘରେ ବ୍ୟବହୃତ ହୁଏ| କାରିଗରମାନେ ମଧ୍ୟ ପିତ୍ତଳରୁ ହାତୀ ଏବଂ ଘୋଡା ତିଆରି କରି ଜଟିଳ ଡିଜାଇନରେ ସେ ଗୁଡ଼ିକୁ ରୂପ ଦିଅନ୍ତି | ପିତ୍ତଳର ପାତ୍ରଗୁଡ଼ିକ ଉଭୟ ଉପଯୋଗୀ ଏବଂ ଅଳଙ୍କାର ପାଇଁ ଡିଜାଇନ୍ ହୋଇଛି | ପିତ୍ତଳ ଏବଂ ଘଣ୍ଟି ଧାତୁରେ ନିର୍ମିତ ଘରୋଇ ସାମଗ୍ରୀ ଏବଂ ବାସନଗୁଡିକ ଅଛି ଏବଂ ସେଗୁଡ଼ିକ ବିଭିନ୍ନ ଆକୃତି ଏବଂ ଆକାରର | ଓଡ଼ିଶାର ପିତ୍ତଳ ସାମଗ୍ରୀ କାରିଗରମାନଙ୍କର ଉଚ୍ଚ କାରୁକାର୍ଯ୍ୟ ଏବଂ ନୂତନତ୍ୱ ପାଇଁ ସେମାନଙ୍କର ଚମତ୍କାରତାକୁ ପ୍ରକାଶ କରିଥାଏ |

ଟେରାକୋଟା ଏବଂ କୁମ୍ଭାର : ଓଡ଼ିଶାର କୁମ୍ଭକାରମାନେ ବିଭିନ୍ନ ଧାର୍ମିକ ଏବଂ ସାମାଜିକ କାର୍ଯ୍ୟରେ ବ୍ୟବହୃତ ହେବାକୁ ମାଟିପାତ୍ର ତିଆରି କରନ୍ତି | ସେଗୁଡିକ ବିଭିନ୍ନ ଆକୃତି ଏବଂ ଆକାରରେ ନିର୍ମିତ ଏବଂ ମାଛ ଏବଂ ଫୁଲର ମୋଟିଫ୍ ଏବଂ ଜ୍ୟାମିତିକ ଡିଜାଇନ୍ ସହିତ ସୁସଜ୍ଜିତ | ଧାର୍ମିକ ସମୟରେ ସ୍ଥାନୀୟ ଚାହିଦା ପୂରଣ କରିବା ପାଇଁ ଟେରାକୋଟାରେ ଘୋଡା ଏବଂ ହାତୀ ତିଆରି କରାଯାଏ | ରୋଗ ଏବଂ ବିପଦରୁ ରକ୍ଷା ପାଇବା ପାଇଁ ଏମାନଙ୍କୁ ଗ୍ରାମ-ଦେବୀ (ଗ୍ରାମ-ଦେବତା)କୁ ଦିଆଯାଏ | ଆକାରରେ ସେମାନେ ଛଅ ଇଞ୍ଚରୁ ତିନି ଫୁଟ ପର୍ଯ୍ୟନ୍ତ| କୁମ୍ଭାର ମାଟି ଖେଳନା ଏବଂ ମଣିଷର ସରଳ ଏବଂ ଆକର୍ଷଣୀୟ ଚିତ୍ର ମଧ୍ୟ ତିଆରି କରେ | ସେମାନେ ବାସ୍ତବ ଜୀବନ ଜୀବମାନଙ୍କର ଅତ୍ୟାବଶ୍ୟକ ବିଶିଷ୍ଟ୍ୟଗୁଡିକ ଧରିଥାନ୍ତି | ଓଡ଼ିଶାର ପ୍ରତ୍ୟେକ ପ୍ୟାନରେ ଟେରାକୋଟା ଖେଳନା ତିଆରି କରାଯାଏ | ଖେଳନାଗୁଡିକ ଡିଜାଇନ୍ରେ ସରଳ ଏବଂ ସେମାନେ ଉତ୍ପାଦିତ ସ୍ଥାନର ଗୁଣ ବହନ କରନ୍ତି |

ଓଡ଼ିଶା ର ଐତିହ୍ୟ : ପ୍ରାକ୍-ଐତିହାସିକ ଯୁଗରୁ ଓଡ଼ିଶାର ସଭ୍ୟତାର କ୍ରମବିକାଶ ଘଟିଥିବାର ପ୍ରମାଣ ମିଳେ। ଖ୍ରୀ.ପୂ ପ୍ରଥମ ସହସ୍ରାବ୍ଦରେ ଓଡ଼ିଶାର କଳିଙ୍ଗ ରାଜ୍ୟ ଭାରତରେ ଏକ ଦୁର୍ଦ୍ଧର୍ଷ ରାଜଶକ୍ତି ରୂପେ ପରିଚିତ ଥିଲା ଓ ନୌବାଣିଜ୍ୟ ଦ୍ୱାରା ନିଜର ଆର୍ଥିକ ସ୍ଥିତି ଦୃଢ଼ କରିପାରିଥିଲା। ପ୍ରାଚୀନକାଳରୁ ଓଡ଼ିଶାରେ ଗଢିଉଠିଥିବା ସଭ୍ୟତା ଓ ସଂସ୍କୃତି ଆଞ୍ଚଳିକ ସ୍ୱତନ୍ତ୍ରର ମର୍ଯ୍ୟାଦା ବହନ କରି କାଳକ୍ରମେ ପରିପ୍ରକାଶ ଲାଭ କରିଛି । ତନ୍ମଧ୍ୟରୁ କଳା-ସ୍ଥାପତ୍ୟ,ଧର୍ମ-ସାହିତ୍ୟ,ଚିତ୍ରକଳା, ନୃତ୍ୟ-ସଙ୍ଗୀତ ଇତ୍ୟାଦି ଐତିହ ଶ୍ରେଣୀଭୁକ୍ତ।

କଳା ସ୍ଥାପତ୍ୟ : ଧଉଳୀ ପାହାଡ଼ରେ ଥିବା ଅଶୋକଙ୍କ ସ୍ୱତନ୍ତ୍ର କଳିଙ୍ଗ ଅନୁଶାସନ ନିକଟରେ ପ୍ରସ୍ତରଗାତ୍ରରେ ଖୋଦିତ ହସ୍ତୀର ସମ୍ମୁଖ ଭାଗ ଓଡ଼ିଶାର ସର୍ବପ୍ରାଚୀନ ପ୍ରସ୍ତର କାକୃତି । ଏହି ହସ୍ତୀଟି ମୌର୍ଯ୍ୟଯୁଗୀୟ ହୋଇଥିଲେ ହେଁ କଳିଙ୍ଗ ପ୍ରସ୍ତର କଳା ଚାତୁରୀର ସ୍ୱାକ୍ଷର ବହନ୍ନ କରେ । ଧଉଳିର ପାଞ୍ଚ କି.ମି ଦୂର ଦକ୍ଷିଣରେ ଅଶୋକଙ୍କ ସମୟର ଏକ ଭଗ୍ନ ସ୍ତୁପ ଅରାଗଡ଼ଠାରେ ଆବିଷ୍କୃତ ହୋଇଛି । ଉଦୟଗିରି ଓ ଖଣ୍ଡଗିରିଠାରେ ଥିବା ଜୈନ ଗୁମ୍ଫା ସମୁହ ଓଡ଼ିଶାର ଅନ୍ୟତମ ପ୍ରାଚୀନ ପ୍ରତ୍ନତାତ୍ତ୍ୱିକ କୀର୍ତ୍ତି । ଉଦୟଗିରିର ହାତୀଗୁମ୍ଫାରେ ଖାରବେଳଙ୍କ ରାଜତ୍ୱର ବିଶିଷ୍ଟ ଘଟଣାବଳୀ କ୍ରମାନ୍ୱୟରେ ପ୍ରସ୍ତର ଗାତ୍ରରେ ଖୋଦିତ ହୋଇଛି । ଏହା ହାତୀଗୁମ୍ଫା ଅଭିଲେଖ ନାମରେ ଖ୍ୟାତ । ଏଠାରେ ଅନ୍ୟାନ୍ୟ ଗୁମ୍ଫାଗୁଡିକ ମଧ୍ୟରୁ ଦ୍ୱିତଳ ବିଶିଷ୍ଟ ରାଣୀଗୁମ୍ଫା ଓ ସ୍ୱର୍ଣ୍ଣପୁରୀ-ମଞ୍ଚପୁରୀ କଳାତ୍ମକ ଦୃଷ୍ଟିରୁ ପ୍ରଧାନ । ଏହି ଉଭୟ ଗୁମ୍ଫା ଖାରବେଳଙ୍କ ସମୟରେ ଖୋଦିତ ହୋଇଥିବା ପ୍ରମାଣ ମିଳେ । ଖଣ୍ଡଗିରିର ଗୁମ୍ଫା ଗୁଡିକ ମଧ୍ୟରୁ ଅନନ୍ତଗୁମ୍ଫା, ନବମୁନି ଗୁମ୍ଫା, ବାରଭୁଜି ଗୁମ୍ଫା ଓ ଲଲାଟେନ୍ଦୁକେଶରୀ ଗୁମ୍ଫା ଦଶମ-ଏକାଦଶ ଶତାବ୍ଦୀରେ ଖୋଦିତ ହୋଇଥିବା ପ୍ରମାଣ ମିଳେ । ଏହି ଗୁମ୍ଫାଗୁଡିକର ଅଭ୍ୟନ୍ତରରେ ଜୈନ ତୀର୍ଥଙ୍କରମାନଙ୍କ ମୂର୍ତ୍ତି ଦେଖିବାକୁ ମିଳେ । ଉଦୟଗିରି ଓ ଖଣ୍ଡଗିରି ପ୍ରାଚୀନ କାଳରେ କୁମାରୀ ଓ କୁମାର ପର୍ବତ ରୂପେ ଯଥାକ୍ରମେ ପରିଚିତ ଥିବା ହାତୀଗୁମ୍ଫା ଅଭିଲେଖରୁ ଜଣାଯାଏ ।

ଓଡ଼ିଶାରେ ବୌଦ୍ଧ ଧର୍ମର ଅଭ୍ୟୁତଥାନ ସହିତ ତାଳ ଦେଇ ଅନେକ ବୌଦ୍ଧ ବିହାର ଓ ଉପାସନା ଗୃହ ଗଢି ଉଠିଥିଲା । ଏଗୁଡିକ ପଞ୍ଚମ ଶତାବ୍ଦୀଠାରୁ ଅଷ୍ଟମ ଶତାବ୍ଦୀ ମଧ୍ୟରେ ନିର୍ମିତ ହୋଇଥିବା ପ୍ରମାଣ ମିଳେ । ତନ୍ମଧ୍ୟରୁ ବରଗଡ଼ ଜିଲ୍ଲାର ଗଣିଆପାଲିଠାରେ ଥିବା ମୁଚଳିନ୍ଦ ବୌଦ୍ଧ ବିହାର

ସର୍ବପ୍ରାଚୀନ ବୋଲି ଅନୁମାନ କରାଯାଏ। ସେଥିପରି ଗଞ୍ଜାମ ଜିଲ୍ଲାର ବୁଦ୍ଧଖୋଲ ଅନ୍ୟତମ ପ୍ରାଚୀନ ବୌଦ୍ଧକୀର୍ତ୍ତି ରୂପେ ପରିଚିତ। ରତ୍ନଗିରି, ଲଳିତଗିରି,ଉଦୟଗିରି, ଲାଙ୍ଗୁଡି ପାହାଡ଼, ,ବଜ୍ରଗିରି, ରମେଶ୍ୱର, ସୋଲପୁର, ଖଡିପଦାରୁ ଆବିଷ୍କୃତ ବିହାର,ସ୍ତୁପ,ଚୈତ୍ୟଗୃହ,ଉପାସନା ଗୃହ ଓ ଆବାସସ୍ଥଳୀ ତଥା ବୌଦ୍ଧମୂର୍ତ୍ତି ଆଦି ଏହି ଅଞ୍ଚଳରେ ବୌଦ୍ଧଧର୍ମର ପ୍ରାଧାନ୍ୟ ଓ ଲୋକପ୍ରିୟତାର ପ୍ରମାଣ ଦିଏ । ଏହି ବୌଦ୍ଧମୂର୍ତ୍ତିଗୁଡ଼ିକର ଗଠନ ଓ ଲାଳିତ୍ୟ ଉତ୍କର୍ଷ ମୂର୍ତ୍ତିକଳାର ନିଦର୍ଶନ ଦିଏ । ବୌଦ୍ଧରୁ ପ୍ରାପ୍ତ ଏକ ପୂର୍ଣ୍ଣାବୟବ ମୂର୍ତ୍ତି ଏହି ଶ୍ରେଣୀଭୁକ୍ତ ।

ଓଡ଼ିଶା **ମନ୍ଦିର ମାଳିନୀ** ରାଜ୍ୟ ରୂପେ ସର୍ବତ୍ର ବିଦିତ । ଓଡ଼ିଶାରେ ଥିବା ବିଭିନ୍ନ ମନ୍ଦିରଗୁଡିକର ସଂଖ୍ୟା ଭାରତର ଅନ୍ୟତ୍ର ଥିବା ମନ୍ଦିରଗୁଡ଼ିକଠାରୁ ଯଥେଷ୍ଟ ଅଧିକ ବୋଲି କୁହାଯାଏ । ଏହା ମନ୍ଦିର ଗୁଡିକର ଗଠନ ଶୈଳୀ ସ୍ୱତନ୍ତ୍ର ଓ କଳିଙ୍ଗ ଶୈଳୀ ନାମରେ ଖ୍ୟାତ । କଳିଙ୍ଗ ଶୈଳୀରେ ନିର୍ମିତ ଏହି ମନ୍ଦିରଗୁଡିକ ସ୍ଥାପତ୍ୟ ଦୃଷ୍ଟିରୁ ତିନି ପ୍ରକାର । ସେଗୁଡିକ ହେଲା : (୧) ରେଖା ଦେଉଳ, (୨) ପିଢା ଦେଉଳ, (୩) ଖାଖରା ଦେଉଳ । ମନ୍ଦିରର ଶିଖର ଓ ଶୀର୍ଷ ଭାଗର ଗଠନ ଶୈଳୀକୁ ଭିତ୍ତି କରି ଏଭଳି ବିଭକ୍ତି କରଣ କରାଯାଇଛି । କଳିଙ୍ଗ ଶୈଳୀର ମନ୍ଦିର ଗୁଡିକ ସପ୍ତମ ଶତାବ୍ଦୀ ଠାରୁ ପଞ୍ଚଦଶ-ଷୋଡ଼ଷ ଶତାବ୍ଦୀ ମଧ୍ୟରେ ଓଡ଼ିଶାର ବିଭିନ୍ନ ଅଞ୍ଚଳରେ ନିର୍ମିତ ହୋଇଥିଲା । ବିଶେଷକରି ଶୈଳୋଦ୍ଭବ, ଭୌମକର, ସୋମବଂଶୀ , ଗଙ୍ଗବଂଶୀ ଓ ସୂର୍ଯ୍ୟବଂଶୀ ରାଜାମାନଙ୍କ ପୃଷ୍ଠପୋଷକତାରେ ଏହି ମନ୍ଦିର ଗୁଡିକ ନିର୍ମିତ ହୋଇଥିଲା । ଏ ଗୁଡିକ ଓଡ଼ିଶାର ମନ୍ଦିରନଗରୀ ତଥା ରାଜଧାନୀ ଏକାମ୍ରକ୍ଷେତ୍ର ଭୁବନେଶ୍ୱର ଶଙ୍ଖକ୍ଷେତ୍ର ପୁରୀ, ଅର୍କକ୍ଷେତ୍ର କୋଣାର୍କ, ବିରଜାକ୍ଷେତ୍ର ଯାଜପୁର,ଖିଂଚି, ବଉଦ, ଗନ୍ଧରାଡି, ସୋମନାଥତୀର୍ଥ ରାଣୀପୁର ଝରିଆଲ, ନୃସିଂହନାଥ, କୂଆଳ,ବରଗାଁ,ଚଉରାଶି, ନିଆଳି ଏବଂ ପାପଡାହାଣ୍ଡିଠାରେ ଦେଖିବାକୁ ମିଳେ । ତନ୍ମଧ୍ୟରୁ ଭୁବନେଶ୍ୱରର ମୁକ୍ତେଶ୍ୱର,ରାଜରାଣୀ ଓ ଲିଙ୍ଗରାଜ ମନ୍ଦିର, ପୁରୀର ଶ୍ରୀଜଗନ୍ନାଥ ମନ୍ଦିର ଓ କୋଣାର୍କର ବିଶ୍ୱବିଖ୍ୟାତ ସୂର୍ଯ୍ୟମନ୍ଦିର ପ୍ରସିଦ୍ଧ । ଏହି ମନ୍ଦିର ଗୁଡିକର କଳା ଭାସ୍କର୍ଯ୍ୟ ଶୀଳ୍ପୀମାନସର ଚରମ ଅଭିବ୍ୟକ୍ତିର ଏକ ନିଖୁଣ ଚିତ୍ର ପ୍ରଦାନ କରେ ।

ଆମ ରାଜ୍ୟର ମଧ୍ୟ ଯୁଗୀୟ ପୁରାକୀର୍ତ୍ତି ଗୁଡିକ ମଧ୍ୟରୁ କଟକର ଦେୱାନ ବଜାର ମସଜିଦ, ବାଲୁବଜାର ମସଜିଦ,କଦମ ରସୁଲ, କାଳିଆବୋଦା ଗୁରୁଦ୍ୱାର ଏବଂ ପୁରୀର ବାଉଳି ମଠ ଅନ୍ୟତମ । ଏହା ଛଡା ଚୌହାନ ରାଜାମାନଙ୍କଦ୍ୱାରା ନିର୍ମିତ ମନ୍ଦିର ଗୁଡିକ ଏହି ସମୟର ଅନ୍ୟତମ ପ୍ରସିଦ୍ଧ ପୁରାକିର୍ତ୍ତି ଯାହା ପାଟଣାଗଡ଼, ସୋନପୁର ଓ ସମ୍ବଲପୁରଠାରେ ଦେଖିବାକୁ ମିଳେ ।ଓଡ଼ିଶାର ବୌଦ୍ଧ ଧର୍ମର ଅଭ୍ୟୁଧାନ ସହିତ ତାଳ ଦେଇ ଅନେକ ବୌଦ୍ଧବିହାର ଓ ଉପାସନା ଗୃହ ଗଢି ଉଠିଥିଲା।ଏଗୁଡିକ ପଞ୍ଚମ ଶତାବ୍ଦୀ ମଧ୍ୟରେ ନିର୍ମିତ ହୋଇଥିବାର ପ୍ରମାଣ ମିଳେ। ଧଉଳି ପାହାଡରେ ଥିବା ଅଶୋକଙ୍କ ସ୍ୱତନ୍ତ୍ର କଳିଙ୍ଗ ଅନୁଶାସନ ନିକଟରେ ପ୍ରସ୍ତର ଗାତ୍ରରେ ଖୋଦିତ ହସ୍ତୀର ସମ୍ମୁଖ ଭାଗରେ ଓଡ଼ିଶାର ସର୍ବପ୍ରାଚୀନ କଳାକୃତି।ଏହି ହସ୍ତୀ ମୌର୍ଯ ଯୁଗୀୟ ହୋଇଥିଲେ ହେ କଳିଙ୍ଗ ପ୍ରସ୍ତର କଳା ଚତୁରୀର ସ୍ୱାକ୍ଷର ବହନ କରେ।

ଧର୍ମ : ପ୍ରାଚୀନ କାଳରୁ ଓଡ଼ିଶାରେ ଜୈନ ଧର୍ମ ପ୍ରସାର ଲାଭ କରିଥିବା ଜଣାଯାଏ । ଜୈନ ଧର୍ମର ଶେଷ ଦୁଇଜଣ ତୀର୍ଥଙ୍କର ପାର୍ଶ୍ୱନାଥ ଓ ମହାବୀର ଓଡ଼ିଶାର କଳିଙ୍ଗ ରାଜ୍ୟରେ ଏହି ଧର୍ମ ର ଅଭ୍ୟୁଦୟ ଘଟାଇବାରେ ସହାୟକ ହୋଇଥିଲେ । ଖ୍ରୀ.ପୂ ପ୍ରଥମ ଶତାବ୍ଦୀରେ କଳିଙ୍ଗ ରାଜା ଖାରବେଳ ଜୈନ ଧର୍ମର ପୃଷ୍ଠପୋଷକତା କରିବା ସହିତ ଏହାର ପ୍ରସାର ଘଟାଇଥିଲେ । ପରବର୍ତ୍ତୀ ସମୟରେ ଶୈଳୋଦ୍ଭବ ବଂଶୀୟ ରାଜା ଧର୍ମରାଜ ଓ ସୋମବଂଶୀ ରାଜା ଯଯାତି କେଶରୀ ଓଡ଼ିଶାରେ ଜୈନ ଧର୍ମର ପୃଷ୍ଠପୋଷକା କରିଥିବା ଜଣାଯାଏ । ଭୁବନେଶ୍ୱର ନିକଟସ୍ଥ ଖଣ୍ଡଗିରି ଓ ଉଦୟଗିରି ଓ କୋରାପୁଟ ଜିଲ୍ଲାର କେତେକ ସ୍ଥାନରେ ଜୈନ ଗୁମ୍ଫା ଓ ମନ୍ଦିର ଦେଖିବାକୁ ମିଳେ ।

ଖ୍ରୀଷ୍ଟୀୟ ଚତୁର୍ଥ ଶତାବ୍ଦୀଠାରୁ ଓଡ଼ିଶାରେ ବ୍ରାହ୍ମଣ୍ୟ ଧର୍ମର ବିକାଶ ଘଟି ବିଭିନ୍ନ ମତବାଦର ପାଇଲା । ଶୈବ,ଶାକ୍ତ,ବୈଷ୍ଣବ ମତବାଦର କ୍ରମଶ ବିକାଶ ସହିତ ଓଡ଼ିଶାରେ ଅନେକଗୁଡିଏ ମନ୍ଦିର ନିର୍ମାଣ ହେଲା । ଶିବ,ଦୁର୍ଗା,ବିଷ୍ଣୁ, ଗଣେଶ, କାର୍ତ୍ତିକେୟ,ବରାହ, ନୃସିଂହ ଓ ବାମନ ପ୍ରଭୃତି ଦେବାଦେବୀମାନେ ଏହି ମନ୍ଦିର ଗୁଡିକର ଅଭ୍ୟନ୍ତରରେ ତଥା ପାର୍ଶ୍ୱରେ ପୂଜା ପାଇଲେ । ମହାନଦୀକୂଳରେ ଓ ପ୍ରାଚୀ ନଦୀ ଉପତ୍ୟକାରେ ମାଧବ ଉପାସନା ଲୋକପ୍ରିୟ ହୋଇପଡ଼ିଲା । ଅଷ୍ଟମ ଶତାବ୍ଦୀ ବେଳକୁ ପୁରୀରେ ପୁରୁଷୋତ୍ତମ ନିଳମାଧବ ପ୍ରସିଦ୍ଧି ଲାଭ କଲେ । ନୀଳ କନ୍ଦରରେ ଶବର ରାଜା ବିଶ୍ୱାବସୁଙ୍କ ପୂଜିତ ନୀଳମାଧବ ପୁରୁଷୋତ୍ତମ ରୂପେ ପରିଚିତ ହୋଇ ଆଚାର୍ଯ୍ୟ ଶଙ୍କରଙ୍କଦ୍ୱାରା ସର୍ବଶ୍ରେଷ୍ଠ ଦେବତା ରୂପେ ଘୋଷିତ ହେଲେ । କାଳକ୍ରମେ ଶିବ-ଦୁର୍ଗା-ବିଷ୍ଣୁ (ପୁରୁଷୋତ୍ତମ)ଙ୍କ ସମନ୍ୱୟ ଘଟି ଶ୍ରୀକ୍ଷେତ୍ର ନୀଳାଚଳରେ ଏହି ତିନି ଦେବତା ଜଗନ୍ନାଥ, ବଳଭଦ୍ର ଓ ସୁଭଦ୍ରା ରୂପରେ ଦାରୁ ବିଗ୍ରହରେ ପୂଜା ପାଇଲେ । ଜଗନ୍ନାଥ ଧର୍ମ ମଧ୍ୟରେ ବିଭିନ୍ନ ଧର୍ମ ଓ ମତବାଦର ସମନ୍ୱୟ ଘଟିଲା । ସାଧୁ ସନ୍ଥ ମାନେ ଜଗନ୍ନାଥ ଧାମରେ ନିଜ ନିଜ

ସଂପ୍ରଦାୟର ମଠ ଓ ଉପାସନା ମନ୍ଦିର ସ୍ଥାପନା କଲେ । ତନ୍ମଧ୍ୟରୁ ଶଙ୍କର, ରାମାନୁଜ, ନିମ୍ବାର୍କ, ମାଧ୍ୱାଚାର୍ଯ୍ୟ,ବଲ୍ଲଭଚାର୍ଯ୍ୟ,କବୀର, ଗୁରୁ ନାନକ, ଚୈତନ୍ୟ ପ୍ରଧାନ ।

ଷୋଡ଼ଶ ଶତାବ୍ଦୀରେ ଓଡ଼ିଶାରେ ଇସଲାମ ଧର୍ମାବଲମ୍ବୀ ପ୍ରବେଶ କରି ବସବାସ କଲେ କାଳକ୍ରମେ ଜଳେଶ୍ୱର,ଭଦ୍ରକ, କଟକ, ପିପିଲି ଅଞ୍ଚଳରେ ମୁସଲମାନ ବୃଦ୍ଧି ପାଇଲା । ହିନ୍ଦୁ ଓ ମୁସଲମାନମାନଙ୍କ ମଧ୍ୟରେ ଭାବର ଆଦାନ ପ୍ରଦାନ ଘଟି ସୌହାର୍ଦ୍ଦ୍ୟପୂର୍ଣ୍ଣ ବାତାବରଣ ସୃଷ୍ଟି ହେଲା । ମୁସଲମାନ ଫକୀର ଓ ସୁଫି ସନ୍ଥମାନଙ୍କ ଦରଘା ବା ସମାଧୀପୀଠକୁ ଉଭୟ ସଂପ୍ରଦାୟର ଲୋକମାନେ ଭକ୍ତି ପ୍ରଦର୍ଶନ କଲେ । ଏହି ସଭ୍ୟତା ର ପ୍ରଭାବ **ମୋଗଲ ତାମସା** ଅଭିନୟରେ ଦେଖିବାକୁ ମିଳିଥାଏ । ଅଷ୍ଟାଦଶ ଶତାବ୍ଦୀଠାରୁ ଓଡ଼ିଶାରେ ଖ୍ରୀଷ୍ଟିଆନ ଧର୍ମଯାଜକମାନଙ୍କ ଆଗମନ ଘଟି ରୋମାନ କ୍ୟାଥଲିକ, ପ୍ରୋଟେଷ୍ଟାଣ୍ଟ ଓ ବାପଟିଷ୍ଟ୍ ପ୍ରଭୃତି ଖ୍ରୀଷ୍ଟିଆନ ସଂପ୍ରଦାୟ ସୃଷ୍ଟି ହେଲା । ଧର୍ମଯାଜକ ମାନେ ସ୍କୁଲ, ଡାକ୍ତରଖାନା ଇତ୍ୟାଦି ସ୍ଥାପନ କରି ଲୋକହିତକର କାମରେ ନିଜକୁ ନିୟୋଜିତ କଲେ । ଏମାଙ୍କଦ୍ୱାରା ସ୍ଥାପିତ କଟକର ମିଶନ ପ୍ରେସ ଓଡ଼ିଶାର ସର୍ବପୁରାତନ ମୁଦ୍ରଣଶାଳା । ଉନ୍ନବିଂଶ ଶତାବ୍ଦୀରେ ମହିମା ଗୋସାଇଁଙ୍କଦ୍ୱାରା ପ୍ରଚାରିତ ଅଲେଖ ମହିମା ଧର୍ମ କେନ୍ଦ୍ର ଓ ପଶ୍ଚିମ ଓଡ଼ିଶାର କୃଷକ ସଂପ୍ରଦାୟରେ ବିଶେଷ ଆଦୃତ ହୋଇଥିଲା । ଭୀମ ଭୋଇଙ୍କଦ୍ୱାରା ରଚିତ ଭଜନମାଳା ଓଡ଼ିଶା ଓ ଓଡ଼ିଶା ବାହାରେ ମହିମା ଧର୍ମର ପ୍ରସାର ପାଇଁ ସହାୟକ ହୋଇଥିଲା ।

ନୃତ୍ୟ ଓ ସଙ୍ଗୀତ : ଭାରତରେ ପ୍ରଚଳିତ ଶାସ୍ତ୍ରୀୟ ନୃତ୍ୟମାନଙ୍କ ମଧ୍ୟରୁ ଓଡ଼ିଶୀ ନୃତ୍ୟ ଅନ୍ୟତମ । ଏହାର ପରମ୍ପରା ଅତି ପ୍ରାଚୀନ । ଖାରବେଳଙ୍କ ସମୟରେ ଖୋଦିତ ରାଣୀଗୁମ୍ଫା,ସ୍ୱର୍ଗପୁରୀ ଓ ମଞ୍ଚପୁରୀ ଗୁମ୍ଫାର ଗାତ୍ରରେ ଦେଖିବାକୁ ମିଳୁଥିବା ନର୍ତ୍ତକୀମାନଙ୍କର ପ୍ରତିମା ତଥା ହାତୀଗୁମ୍ଫା ଅଭିଲେଖରେ ବର୍ଣ୍ଣିତ ନୃତ୍ୟ ଓଡ଼ିଶୀନୃତ୍ୟର ପ୍ରାଚୀନତା ପ୍ରତିପାଦନ କରେ । ଭରତଙ୍କ **ନାଟ୍ୟଶାସ୍ତ୍ର**ରେ ଉଲ୍ଲିଖିତ କଳିଙ୍ଗ ନୃତ୍ୟ ଶୈଳୀ ଓଡ଼ିଶୀ ନୃତ୍ୟର ସ୍ୱାତନ୍ତ୍ରତା ପ୍ରମାଣିତ କରେ । ଭୁବନେଶ୍ୱରର ପର୍ଶୁରାମେଶ୍ୱର ମନ୍ଦିର,ବୈତାଳ ମନ୍ଦିର,ଶିଶିରେଶ୍ୱର ମନ୍ଦିର, ମାର୍କଣ୍ଡେଶ୍ୱର ମନ୍ଦିର,ମୁକ୍ତେଶ୍ୱର ମନ୍ଦିର, ରାଜରାଣୀ ମନ୍ଦିର,ଲିଙ୍ଗରାଜ ମନ୍ଦିର, ମେଘେଶ୍ୱର ମନ୍ଦିର ପ୍ରଭୃତି, ପୁରୀର ଜଗନ୍ନାଥ ମନ୍ଦିର ଏବଂ କୋଣାର୍କ ସୂର୍ଯ୍ୟମନ୍ଦିରର ବର୍ହିଭାଗରେ ଖୋଦିତ ନର୍ତ୍ତକୀ ଓ ନାୟିକାମାନଙ୍କର ଅଙ୍ଗଭଙ୍ଗୀ ଓ ମୁଦ୍ରାରୁ ଓଡ଼ିଶୀ ନୃତ୍ୟର ପରମ୍ପରା ସମୃଦ୍ଧ ହୋଇଥିବା ଜଣାଯାଏ । ପରବର୍ତ୍ତୀ କାଳରେ ଏହି ନୃତ୍ୟ ଦେବଦାସୀ ନୃତ୍ୟ (ମାହାରୀ) ଓ ଗୋଟିପୁଅମାନଙ୍କଦ୍ୱାରା ପରିବେଷିତ ହୋଇ ଆସୁଥିଲା । ଆମଦେଶ ସ୍ୱାଧୀନ ହେବା ପରେ ଏହି ନୃତ୍ୟ ପରମ୍ପରାର ପୁନରୁଦ୍ଧାର କରାଯାଇ **ଓଡ଼ିଶୀ** ନାମରେ ନାମିତ କରାଗଲା ଓ ଏହା ଶାସ୍ତ୍ରୀୟ ନୃତ୍ୟର ମର୍ଯ୍ୟାଦା ଲାଭ କଲା । ଏହି ଉଦ୍ୟମରେ ସାର୍ଥକତା ଲାଭକରିଥିବା ବ୍ୟକ୍ତିମାନଙ୍କ ମଧ୍ୟରୁ କବିଚନ୍ଦ୍ର କାଳୀଚରଣ ପଟ୍ଟନାୟକ, ନୃତ୍ୟଗୁରୁ ପଙ୍କଜଚରଣ ଦାସ, ଦେବପ୍ରସାଦ ଦାସ ଓ କେଳୁଚରଣ ମହାପାତ୍ର ଅନ୍ୟତମ । ଓଡ଼ିଶୀ ନୃତ୍ୟର ବୈଶିଷ୍ଟ ହେଲା ଅଙ୍ଗଭଙ୍ଗୀ ଓ ଲାଳିତ୍ୟ ଓ ଏହାର ପାଞ୍ଚଗୋଟି ପର୍ଯ୍ୟାୟ ହେଲା : ମଙ୍ଗଳାଚରଣ,ବଟୁ,ପଲ୍ଲବୀ,ଅଭିନୟ ଓ ମୋକ୍ଷ । ନୃତ୍ୟ ଆରମ୍ଭରେ ନର୍ତ୍ତକୀ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କୁ ପୁଷ୍ପାଞ୍ଜଳୀଦ୍ୱାରା ପ୍ରଣାମ ନିବେଦନ କରେ ଓ ଶେଷରେ ମୋକ୍ଷ ଲାଭ କାମନା କରି ପ୍ରଣତି ଜଣାଏ । ଏହି ନୃତ୍ୟରେ ପଖଉଜ,ବେହେଲା,ଗିନି,ଝାଞ୍ଜ,ବଂଶୀ ଇତ୍ୟାଦି ବାଦ୍ୟଯନ୍ତ୍ର ବ୍ୟବହାର କରାଯାଏ । ଆଜି ଓଡ଼ିଶୀ ନୃତ୍ୟ ସମଗ୍ର ଭାରତ ବର୍ଷ ଓ ପୃଥିବୀରେ ବିଶେଷଭାବେ ଆଦୃତ ହୋଇପାରିଛି ।

ଓଡ଼ିଶାରେ ଯେପରି ଶାସ୍ତ୍ରୀୟ ନୃତ୍ୟର ସୁମହାନତା ପରମ୍ପରା ରହିଛି, ସେହିପରି ଲୋକନୃତ୍ୟର ମଧ୍ୟ ସମୃଦ୍ଧ ଅତୀତ ରହିଛି । ଆଞ୍ଚଳିକତା-ଭିତ୍ତିରେ ଓଡ଼ିଶାର ପ୍ରସିଦ୍ଧ ଲୋକନୃତ୍ୟଗୁଡିକ ହେଲା, ଦଣ୍ଡନାଚ,ପାଟୁଆଯାତ୍ରା,ଚଇତି ଘୋଡ଼ା ନାଚ,ପଶ୍ଚିମ-ଓଡ଼ିଶାର ଡାଲଖାଇ ନାଚ,କଳାହାଣ୍ଡିର ଘୁମୁରା ନାଚ, ପୁରୀର ସାହିଯାତ,ମୟୂରଭଞ୍ଜର ଛଉନାଚ ଏବଂ ଆଦିବାସୀ ଅଧ୍ୟୁଷିତ ଅଞ୍ଚଳର ଶବର-ଶବରୁଣୀ,ଚଢ଼େଇଆ ନାଚ ଆଦି ମଧ୍ୟ ଏହି ଲୋକନୃତ୍ୟ ଗୁଡିକ ଓଡ଼ିଶାରେ ବିଭିନ୍ନ ପର୍ବପର୍ବାଣି ଓ ମେଳା ମହୋତ୍ସବମାନଙ୍କରେ ପରିବେଷିତ ହୋଇ ଲୋକଙ୍କର ମନୋରଞ୍ଜନ କରିଥାନ୍ତି । ଓଡ଼ିଶୀ ନୃତ୍ୟ ଭଳି ଓଡ଼ିଶୀ ସଙ୍ଗୀତ ମଧ୍ୟ ଏକ ଶାସ୍ତ୍ରୀୟ ସଙ୍ଗୀତ । ଶ୍ରୀଜଗନ୍ନାଥ ଓ ରାଧା-କୃଷ୍ଣଙ୍କର ଉପରେ ଆଧାରିତ ପାରମ୍ପାରିକ ଭକ୍ତିସଙ୍ଗୀତ ଓଡ଼ିଶୀ ସଙ୍ଗୀତ ମାଧ୍ୟମରେ ଏକ ସ୍ୱତନ୍ତ୍ର ରାଗ, ତାଳ ଓ ଗାୟନଶୈଳୀ ମାଧ୍ୟମରେ ପରିବେଷିତ ହୁଏ ।

ଓଡ଼ିଶା ର ସଂସ୍କୃତି ,ଇତିହାସ ,ପର୍ବପର୍ବାଣୀ ,ରୀତିନୀତି ,କଳା , ସ୍ଥାପତ୍ୟ ଆଦି ସବୁ ଦୃଷ୍ଟି ରୁ ଅନନ୍ୟ ଓ ଭିନ୍ନ । ଯାହା ନିଜସ୍ୱ ମୌଳିକତା ପାଇଁ ସମଗ୍ର ବିଶ୍ୱ ରେ ଏକ ନିଆରା ପରିଚୟ ସୃଷ୍ଟି କରିପାରିଛି । ସେ ପରିଚୟ କୁ ଅତି ନିକଟରୁ ଦେଖିବା ପାଇଁ ଅନେକ ପ୍ରର୍ଯ୍ୟଟକ ସବୁ ବେଳେ ଓଡଶା କୁ ଆସି ଥାନ୍ତି । ଯାହା ଓଡ଼ିଶା ର ଅର୍ଥନୀତି କୁ ମଧ୍ୟ ସୁଧୃଢ଼ କରିପାରିଛି ।

ସହାୟକ ଗ୍ରନ୍ଥସୂଚୀ :

୧ । ସଂ. ଓଡ଼ିଶା କଲଚରାଲ ଫୋରମ: “ଓଡ଼ିଶା ଲୋକ ସଂସ୍କୃତି”, ଗ୍ରନ୍ଥମନ୍ଦିର ,ନୂତନ ସଂସ୍କରଣ, ପ୍ରଥମ ପ୍ରକାଶ – ୨୦୧୫

୨ । ମହାରଣା ଡ. ସୁରେନ୍ଦ୍ର କୁମାର : “ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଧର୍ମଧାର”; ପ୍ରକାଶକ - ବିଦ୍ୟା ପ୍ରକାଶନ ; ତୃତୀୟ ସଂସ୍କରଣ - ୨୦୧୯

୩। ତ୍ରିପାଠୀ ମହୀମୋହନ :"“ଶ୍ରୀ ଜଗନ୍ନାଥ”; ପ୍ରକାଶକ - ଆମ ଓଡ଼ିଶା ,ଦ୍ବିତୀୟ ସଂସ୍କରଣ -୨୦୧୨

୪ ପାଣିଗ୍ରାହୀ ପ୍ର. କୁମୁଦ ରଞ୍ଜନ:“ଲୋକଧାର,ଲୋକସଂସ୍କୃତି ଓ ଲୋକ ସାହିତ୍ୟ”; ଫ୍ରେଣ୍ଡସ ପବ୍ଲିଶର; ଦ୍ୱିତୀୟ ସଂସ୍କରଣ – ୨୦୧୯

୫। ମହାରଣା ଡ. ସୁରେନ୍ଦ୍ର କୁମାର :” ଓଡ଼ିଆ ସାହିତ୍ୟର ଇତିହାସ”; ଓଡ଼ିଶା ବୁକ ଷ୍ଟୋର ; ଦ୍ୱିତୀୟ ସଂସ୍କରଣ – ୨୦୧୦

୬। ଦଳାଇ ଡ. ଉପେନ୍ଦ୍ର ପ୍ରସାଦ : “ ଓଡ଼ିଆ ଭାଷାର ସୃଷ୍ଟି ଓ ବିକାଶ “ ; ପ୍ରକାଶକ- ଏ. କ. ମିଶ୍ର ; ଦ୍ୱିତୀୟ ସଂସ୍କରଣ – ୨୦୧୭