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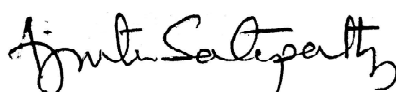
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From the Chief Editorial Advisor's Desk

Manjari - A journal of science and social science is ready for release on the occasion of our college's 65 Commemoration Day. It is a medium of expression to present ideas by faculty members and those from other institutions and organisations. It encourages everyone to contribute their research paper and articles. It will help in sharing knowledge and skills.

I Congratulate the Editor, Joint Editors and members of Editorial Board for their involvement in making this Journal a Peer Reviewed one and for its publication.



Dr. Ajanta Satapathy

Principal, Prananath College (Autonomous), Khordha
Chief Editorial Advisor

Editor's Note

A wide range of research articles from the faculty of this college as well as those from other institutions and organizations that support the ever-expanding field of language, literature, humanities, science, commerce, and policy issues are featured in the most recent issue of Manjari, a journal of Science and Social Sciences. It is an ISSN journal dedicated to highlighting scholars' and researchers' important work. Being an inter-disciplinary journal, it encourages creative research on a range of significant subjects from diverse angles. A modest step towards peer review has been taken this year for the journal. The continuity of the research journal Manjari has been preserved. With sincere hopes, this volume of Manjari may aid in broadening the scope of academics' thought processes.

Bindushree Mishra

Bindushree Mishra

Editor

Acknowledgement

The present edition of Manjari 2023–2024 is the result of the academic pursuits conducted by the faculty at Pranath College (Autonomous), Khordha. Only with a combined effort from editors, and researchers and the printing unit could it be published.

I genuinely appreciate Dr. Ajanta Satapathy, Chief Editorial Advisor for her unwavering encouragement and help in completing the task on schedule.

I thank my co-editors and the other members of the editorial board for their hard work in completing the work that is ready for publication.

I owe a great deal to the galaxy of researchers, from our faculty and those from other universities and institutions for lending their insightful research efforts to this publication.

My heartfelt gratitude to the Millennium Art Press, Bhubaneswar for completing printing task in time.

Bindushree Mishra

Bindushree Mishra

Editor

MANJARI, a journal of Science and Social Sciences 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 from all sections of people and to promote a more fruitful discussion on problems of scientific, social and other avenues of development.

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EXPLORING PHOTONIC CRYSTAL FIBER FOR INLINE-INTERFEROMETRY BASED SENSING APPLICATIONS

*Madhusudan Mishra

**Sukumar Pattanaik

ABSTRACT

The current work reports the characteristics for Photonic Crystal Fiber (PCF) and their suitability in sensing applications. Various configurations of PCF structures have been studied aiming the inline interferometry technique, which could be useful for efficient sensing application. The results show that, by tailoring the whole arrangement in the fiber cross-section, the guided light can be divided into two parts within the fiber itself, out of which one can be used as reference light and the other can be employed for sensing purpose. This exploits the ability of PCFs for inline interferometry based sensing technique.

KEYWORDS: Mode splitting, Bio-sensing, Multimode sensing

INTRODUCTION

A photonic crystal fiber (PCF) is a type of optical fiber that incorporates a periodic arrangement of air holes or channels running along its length[1]. This periodic arrangement creates a photonic bandgap that affects the transmission of light through the fiber. Key characteristics of photonic crystal fibers include microstructured design, guiding mechanism, tailorable properties, etc. They also show nonlinear effects and can operate in single or multimode.

The introduction of air holes into the core or cladding of the fiber forms a periodic pattern, creating a photonic crystal lattice[2-4]. The guidance of light in a PCF is achieved through a combination of total internal reflection at the core-cladding interface and the photonic bandgap effect. This allows for effective light confinement and control. Interestingly, the design of the air hole pattern and size in PCFs can be tailored to achieve specific optical properties, such as dispersion, birefringence, and nonlinearity. This flexibility makes PCFs suitable for various applications such as telecommunications, sensing, imaging, and nonlinear optics. They are particularly useful in situations where conventional fibers may have limitations.

PCFs can exhibit enhanced nonlinear effects due to their unique design, making them suitable for applications such as supercontinuum generation and frequency conversion[5]. Some PCFs are designed to support only a single mode

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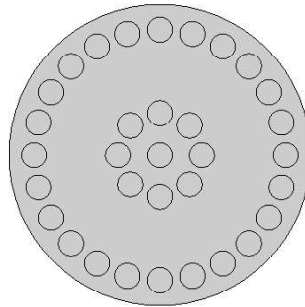
of light propagation, leading to improved performance in certain applications that require single-mode behaviour. PCF allows for efficient interaction between the guided light and the surrounding environment through the evanescent field. This enhanced sensitivity makes it suitable for detecting minute changes in the surrounding medium. This makes the PCFs effective towards development of efficient optical sensors. Moreover, PCF allows designers to tailor the dispersion properties based on the specific sensing requirements. This customization is valuable for optimizing sensor performance in applications where precise control over the spectral characteristics is critical.

PCF can be designed to support various sensing mechanisms simultaneously. For example, it can facilitate both temperature and strain sensing in a single fiber, offering a versatile solution for multi-parameter sensing applications [6,7]. PCF can also operate over a broad range of wavelengths, including visible, infrared, and even terahertz ranges. This versatility makes it suitable for diverse sensing applications, from environmental monitoring to medical diagnostics. Effective sensing mechanisms such as Surface Plasmon Resonance (SPR) and Interferometric Sensing technique can also be effectively implemented using PCFs, which is particularly beneficial in chemical and biological sensing enabling precise measurements of physical parameters such as strain and temperature with high accuracy.

The flexibility and compactness of PCF make it suitable for integration into small and complex sensing systems. This is particularly advantageous in applications where space constraints or intricate geometries are a concern. More importantly, in medical and biological sensing applications, PCF's materials can be chosen for biocompatibility. This ensures minimal interference with biological samples, making PCF an excellent choice for applications like biomedical sensing and imaging. Additionally, PCF's high sensitivity and rapid response time help enabling the real-time monitoring of changes in the environment. This is crucial in applications such as structural health monitoring, where immediate detection of anomalies is essential. The present study, focuses on modal analysis of different photonic crystal fiber configuration, for sensing or inline interferometry application [8].

DEVICE STRUCTURE AND RESULTS

Fig.1 shows the cross-sectional view of the simulated structure. The respective parameters such as the hole to hole distance (hole pitch, P), diameter of the air hole d_f , cladding radius R_c .



a.

Fig. 1(a) shows the cross-section of a PCF design with a ring of cladding for the guidance of light. Here the structure has a provision that the light mode will propagate within the fiber in a ring shape, than a Gaussian (point) shape. Numerical simulations have been carried out using the finite element method based simulator COMSOL, and the mode pictures are shown in Fig. 2. Fig. 2 (a-c) show the LP_{01} , LP_{11} , and LP_{21} , mode respectively. However, in this case, there is no mode allowed to propagate through the centre of the core.

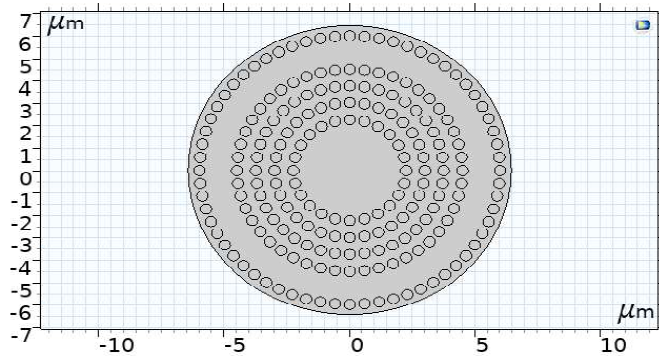


Fig. 1. Schematic of the cross sectional view of PCF structures for (a) $P=1.5 \mu\text{m}$, $d_i=0.15 \times P=2.25 \times 10^{-7} \text{ m}$, $R_{cl}=1.75 \times P=2.625 \times 10^{-6} \text{ m}$, and (b) $P=11.2 \mu\text{m}$, $d_i=2.576 \times 10^{-7} \text{ m}$, $R_{cl}=120 \mu\text{m}$. Material is used as air and silica glass.

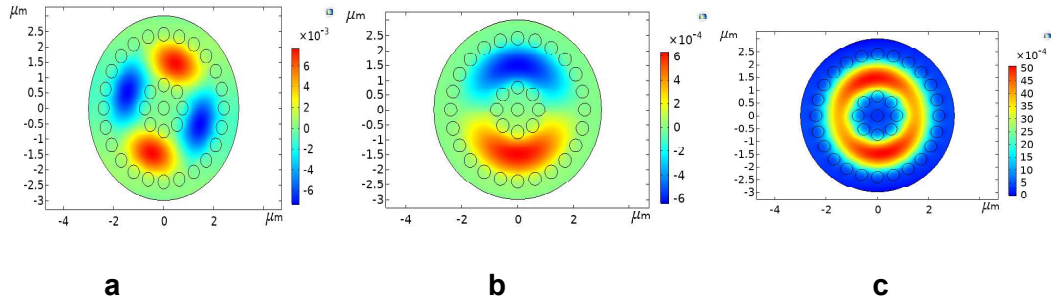


Fig. 2.(a) Mode-LP₀₁, Effective mode index- 1.4166 (b) Mode-LP₁₁ Effective mode index-1.4142 (c) Mode-LP₂₁ Effective mode index-1.4005.

Whereas, Fig. 1 (b) shows the design of a PCF with provision for splitting the light input (propagating light) into two parts. One can travel within the central region and the other within the ring. Fig. 3 shows the corresponding mode profile of the PCF indicated in Fig. 1(b). As it can be noticed from the figure, Fig. 3(a) and (b) show the LP01 mode propagating in both the centre and the ring (with two effective refractive indices). Similarly the other two modes LP11 and LP21 are now splitted into two mode shapes and propagating within both the centre and peripheral ring. In such a case, the mode that is propagating through the ring can be easily used to interact with the external environment (analyte), while the light propagating through the central core can be utilized as the reference light. Both together can be used to perform inline interferometry based sensing.

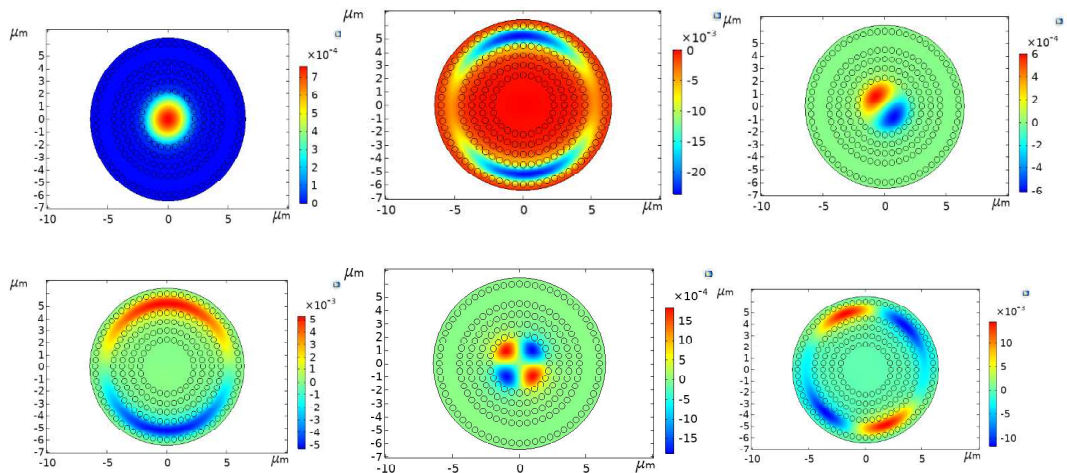


Fig. 3.(a) Mode-LP₀₁; Effective mode index- 1.428 (b) Mode-LP₁₁; Effective mode index- 1.3774 (c) Mode-LP₂₁; Effective mode index- 1.3937 (d) Mode-LP₀₁; Effective mode index- 1.3779 (e) Mode-LP₁₁; Effective mode index- 1.3509 (f) Mode-LP₂₁; Effective mode index- 1.3778.

3. CONCLUSION:

Photonic crystal fibers have been the subject of extensive research owing to their unique properties which make them valuable in areas where traditional optical fibers. The above study exploits the potential of the photonic crystal fiber to be used as inline interferometer which can offer a reliable platform for efficient inline interferometry based sensing. A further analysis can optimize the study by implementing more structural engineering to split, confine, and release light to the analyte for better sensing application.

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STRONG ALMOST CONVERGENCE OF FOURIER SERIES AND ITS CONJUGATE SERIES

*Dr. Krishna Manjari Sahu

ABSTRACT

The object of this paper is to obtain certain criteria for the existence of strong almost convergence of Fourier series and its conjugate series.

1. DEFINITION:

We recall some definitions.

Let X be the set of bounded sequence (x_n) normed by $\|x\| = \sup_{n \geq 0} |x_n|$. The functional $L: X \rightarrow \mathbb{R}$ is called a Banach limit of (x_n) if it satisfies the following conditions:

- (i) L is linear
- (ii) $L(xe) = 0$ if $x = 0$
- (iii) $L(x) = L(Sx)$ where S is the **Shift Operator** defined by $(Sx)_n = x_{n+1}$.
- (iv) $L(e) = 1$ where $e = (1, 1, \dots)$

The existence of such limits is proved by Banach [1].

A sequence (x_n) is said to be **almost convergent** to limit s if and only if (x_n) has **unique** Banach limit.

A sequence is almost convergent to s if and only if [6]

Uniformly with respect to p (1.1)

A sequence is strongly almost convergent to s if and only if

Let c and sa denote respectively the space of convergent and strongly almost convergent sequences. It is known [6] that .

2. INTRODUCTION

Almost Convergence of Fourier series and Conjugate series is done to [3],[4], [5]. The object of the present paper is to study the Strongly almost convergence of Fourier and Conjugate series.

Let $f \in L[-\pi, \pi]$ and be periodic. The Fourier series of f at x is given by

$$\frac{1}{2}a_0 + \sum_{n=1}^{\infty} (a_n \cos nx + b_n \sin nx) = \sum_{n=1}^{\infty} A_n(x)$$

The series Conjugate to (1.2) is given by

$$\sum_{n=1}^{\infty} (a_n \sin nx - b_n \cos nx) = \sum_{n=1}^{\infty} B_n(x)$$

(2.2)

We write

$$\phi_x(t) = \{f(x+t) + f(x-t) - 2f(x)\}$$

$$\Phi_x(t) = \int_0^t |\phi_x(u)| du$$

$$\psi_x(t) = \{f(x+t) - f(x-t)\}$$

$$\Psi_x(t) = \int_0^t |\psi_x(u)| du$$

$$\tilde{f}(x, \epsilon) = -\frac{1}{\pi} \int_{\epsilon}^{\pi} \psi_x(t) \frac{1}{2} \cot \frac{t}{2} dt, 0 < t < \pi$$

$$\tilde{f}(x) = \lim_{\epsilon \rightarrow 0} \tilde{f}(x, \epsilon) \text{ whenever the limit exists}$$

We know ([8], Vol.I, P.51) that $\tilde{f}(x)$ exists almost everywhere when $f \in L$.

Zygmund[8] defined strong convergence with an index as follows.

Let $q > 0$. A sequence x_n is called summable H_q to limit (Sum)s if

$$\frac{1}{n+1} \sum_{v=0}^n |x_v - s|^q \rightarrow 0 \text{ as } n \rightarrow \infty$$

(2.3)

We can now define the **strong almost convergence** with index q as follows:

Let $q > 0$ the sequence x_n is strongly almost convergence to s with an index by

$$\lim_{n \rightarrow \infty} \frac{1}{n+1} \sum_{v=0}^n |x_{v+i} - s|^q = 0 \text{ uniformly in } i \quad (2.4)$$

We denote by \overline{H}_q the strongly almost convergence with $q > 0$.

Note: \overline{H}_1 is the same as $[\hat{c}]$. It is easily verified for (2.4) that $\overline{H}_1 \subset \hat{c}$.

3. Main Results:

We prove now the following theorems.

Theorem 1: Let $f \in L^r, r > 1$ and $S_v(x)$ is the partial sum of Fourier series and let

$$\phi_{x,r}(h) = \int_0^h |\phi_x(t)|^r dt = o(h) \text{ as } h \rightarrow +0$$

Then the Fourier series of f is strongly almost convergent to sum $f(x)$ at every point x with index $\frac{r}{r-1}$; that is,

$$S_v(x) \rightarrow f(x) [H^{r/r-1}]$$

Theorem 2: If $f \in L^r, r > 1$ and $\tilde{S}_v(x)$ be the partial sum of conjugate series of a Fourier series and let

$$\psi_{x,r}(h) = \int_0^h |\psi_x(t)|^r dt = o(h)$$

then the conjugate series of a Fourier series of f is strongly almost convergent to sum $\tilde{f}(x)$ at every point of x with index $\frac{r}{r-1}$; that is,

$$\tilde{S}_v(x) \rightarrow \tilde{f}(x) [H^{r/r-1}] \tag{3.3}$$

Note: Condition (2.8) holds (See [8], p. 182) almost everywhere.

$$\phi_{x,r}(h) = o(h) \tag{3.4}$$

4 Proof of Theorem 1:

Let $S_v^* = \frac{1}{2} (S_v(x) + S_{v-1}(x))$ be the modified partial sum $S_v(x)$. (See [8], p.50) Then ([8], p.182).

$$\left\{ |S_v(x) - f(x)|^{\frac{r}{r-1}} - |S_v^*(x) - f(x)|^{\frac{r}{r-1}} \right\} \rightarrow 0 \text{ uniformly in } n \tag{4.1}$$

Hence, it is sufficient to prove (3.2) for the modified partial sums $S_v^*(x)$.

For $0 < v \leq n$,

$$S_v^*(x) - f(x) = \frac{1}{\pi} \left(\int_0^{\frac{1}{n}} + \int_{\frac{1}{n}}^{\pi} \right) \frac{\psi_x(t) \sin vt}{2 \tan \frac{t}{2}} dt$$

$$= I_v^{(n)} + J_v^{(n)} \quad (\text{say}) \quad (4.2)$$

Here, by Minkowski Inequality

$$\left\{ \frac{1}{n+1} \sum_{v=p}^{n+p} |S_v^*(x) - f(x)|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} \leq \left\{ \frac{1}{n+1} \sum_{v=p}^{n+p} |I_v^{(n)}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} + \left\{ \frac{1}{n+1} \sum_{v=p}^{n+p} |J_v^{(n)}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}}$$

$$|I_v^{(n)}| \leq \frac{1}{\pi} v \int_0^{\frac{1}{n}} |\varphi_x(t)| dt$$

$$\leq v \Phi_{x,1} \left(\frac{1}{v} \right) = v \cdot O \left(\frac{1}{v} \right)$$

$$A_n = \frac{1}{n+1} \sum_{v=p}^{n+p} O(1) = O(1), \text{ uniformly in } p \text{ 4.4}$$

Since J 's are Fourier Coefficients of the function equal to $\Phi_x(t) \cot \frac{t}{2}$ for $\frac{1}{n} \leq t \leq \pi$ and to 0 in $(\pi, 1/n)$, applying the Hausdorff. Young inequality

$$B_n = \left\{ \frac{1}{n+1} \sum_{v=p}^{n+p} |J_v^{(n)}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} \leq \frac{1}{(n+1)^{\frac{r-1}{r}}} \left(\frac{1}{\pi} \int_{\frac{1}{n}}^{\pi} \left| \frac{\varphi_x(t)}{2 \tan \frac{t}{2}} \right|^r dt \right)^{\frac{1}{r}} \quad 4.5$$

Replacing $\tan t/2$ by $t/2$ and integrating by parts, we see that the right hand side of (2.6) does not exceed a fixed multiple of

$$\frac{1}{(n+1)^{\frac{r-1}{r}}} \left\{ \left[\frac{\Phi_{x,r}(t)}{t^r} \right]_{\frac{1}{n}}^{\pi} + r \int_{\frac{1}{n}}^{\pi} \frac{\Phi_{x,r}(t)}{t^{r+1}} dt \right\}^{\frac{1}{r}}$$

$$\leq (n+1)^{\frac{r-1}{r}} \left\{ O(1) + \int_{\frac{1}{n}}^{\pi} o(t^{-r}) dt \right\}^{\frac{1}{r}}$$

$$= (n + 1)^{\frac{1-r}{r}} \{O(n^{r-1}) + o(n^{r-1})\}^{1/r} = o(1)$$

Here $B_n = o(1)$, uniformly with respect to p (4.6)

From (4.4) and (4.6), the proof of theorem follows.

5 Proof of Theorem 2:

As in the proof of Theorem 2 it is sufficient to prove that

$$\frac{1}{n + 1} \sum_{v=p}^{n+p} |\tilde{S}_v^*(x) - \tilde{f}(x)|^{\frac{r}{r-1}} \rightarrow 0 \tag{5.1}$$

We know, \tilde{f} exist almost every where if $f \in L$ Now ([8], p.50)

$$\begin{aligned} \tilde{S}_v^*(x) - \tilde{f}(x) &= \frac{1}{\pi} \left(\int_0^{\frac{1}{n}} + \int_{\frac{1}{n}}^{\pi} \right) \frac{\psi_x(t) \cos vt}{2 \tan \frac{t}{2}} dt \\ &= \tilde{I}_v^{(n)} + \tilde{J}_v^{(n)} \text{ (say)} \end{aligned} \tag{5.2}$$

Here, by Minkowski Inequality

$$\begin{aligned} \left\{ \frac{1}{n + 1} \sum_{v=p}^{n+p} |\tilde{S}_v^* - \tilde{f}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} &\leq \left\{ \frac{1}{n + 1} \sum_{v=p}^{n+p} |\tilde{I}_v^{(n)}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} + \left\{ \frac{1}{n + 1} \sum_{v=p}^{n+p} |\tilde{J}_v^{(n)}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} \\ &= \tilde{A}_n + \tilde{B}_n \end{aligned} \tag{5.3}$$

Now, by hypothesis,

$$|\tilde{I}_v^{(n)}| \leq \frac{1}{\pi} v \int_0^{\frac{1}{n}} |\psi_x(t)| dt = v \Psi_{x,1} \left(\frac{1}{v} \right) = v O \left(\frac{1}{v} \right) = o(1) \text{ uniformly with respect to } p$$

Now,

$$\tilde{A}_n = \frac{1}{n+1} \sum_{v=p}^{n+p} o(1) = o(1) \tag{5.4}$$

uniformly with respect to p

Since \tilde{J}_v 's are Fourier Coefficients of the function equal to $\psi_x(t) \cot \frac{t}{2}$ for $\frac{1}{n} \leq t \leq \pi$ and to o in $(-\pi, 1/n)$, applying Housdorff inequality.

$$\tilde{B}_n = \left\{ \frac{1}{n + 1} \sum_{v=p}^{n+p} |\tilde{J}_v^{(n)}|^{\frac{r}{r-1}} \right\}^{\frac{r-1}{r}} \leq \frac{1}{(n + 1)^{\frac{r-1}{r}}} \left(\frac{1}{\pi} \int_{\frac{1}{n}}^{\pi} \left| \frac{\psi_x(t)}{2 \tan \frac{t}{2}} \right|^r dt \right)^{\frac{1}{r}} \tag{5.5}$$

Replacing $\tan t/2$ by $t/2$ and integrating by parts, we see that the right hand side of (2.13) does not exceed a fixed multiple of

$$\begin{aligned} & \frac{1}{(n+1)^{\frac{r-1}{r}}} \left\{ \left[\frac{\Psi_{x,r}(t)}{t^r} \right]_{\frac{1}{n}}^{\pi} + r \int_{\frac{1}{n}}^{\pi} \frac{\Psi_{x,r}(t)}{t^{r+1}} dt \right\}^{\frac{1}{r}} \\ & \leq (n+1)^{\frac{1-r}{r}} \left\{ O(1) + \int_{\frac{1}{n}}^{\pi} o(t^{-r}) dt \right\}^{\frac{1}{r}} \\ & = (n+1)^{\frac{1-r}{r}} \{O(n^{r-1}) + o(n^{r-1})\}^{1/r} = o(1) \end{aligned} \tag{5.6}$$

Here $\tilde{B}_n = o(1)$ uniformly with respect to p .

From (5.5) and (5.6), we prove this Theorem

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THE PREVALENCE OF AUTOIMMUNE DISEASES IN INDIA

*Dr. Buli Kumari Panigrahi

ABSTRACT

Autoimmune disorders (ADs) are characterized as a condition in which the host's immune system mistakenly attacks itself. The exact mechanism of such autoimmune conditions is not well understood; however, the presumed mechanism tends to vary amongst the disorders as some may be genetic, while others are sporadic. Its prevalence shows a clear gender bias with a greater amongst women, at a rate of 2 to 1. Many (ADs) tend to affect women during periods of extensive stress, such as pregnancy, or during a great hormonal change.

Our immune system is a natural layer of protection in our body. However, due to certain genetic defects, it becomes defective leading to primary immunodeficiency disorders (PID). India is home to over 100 autoimmune diseases and is one of the top 10 reasons of death in women and children. Epidemiological data provides evidence towards steady rise in autoimmune diseases in India, during past decade i.e . 14 million cases by 2020.

KEYWORDS: Autoimmune disorder, Type I diabetes, Rheumatoid arthritis, Immunity.

INTRODUCTION

Autoimmune disorders (AD) are characterized as conditions in which the host's immune system mistakenly attacks itself. These disorders cause the immune system to react systemically by attacking multiple organs or may be localized to attack specific organ, such as the skin. Autoimmune diseases present with a clear sex bias with a greater prevalence among women, occurring at a rate of 2 to 1. Many autoimmune disorders tend to affect women during periods of extensive stress, such as pregnancy, or during hormonal change. A far greater number of women are affected every year by autoimmune diseases, leading -researchers to attempt to identify the underlying factors that could be responsible for this disparity. Autoimmune disorders occur as a result of multiple factors; some disorders may be genetic, while others are sporadic.

Autoimmune disorders are conditions in which the immune system cannot differentiate between healthy tissues and potentially harmful antigens. The immune

system attacking its host can be explained through molecular mimicry. In a normal case, the immune system attacks foreign antigens and produces a response with respect to the antigens. In autoimmune disorders, the immune system is unable to differentiate between foreign antigens and host cells. Molecular mimicry is a mechanism by which a foreign antigen has structural similarities to self-antigens. It causes self-destructive attacks that can cause a plethora of reactions to manifest within the body, ranging from minor to life threatening. The presentation of various autoimmune conditions differs with the age of onset.

Epidemiological studies have indicated that autoimmune diseases (ADs) are the 10th most common cause of mortality in developing countries. The incidence of AD, including minor AD, such as thyroiditis and iridocyclitis, is estimated to be approximately 10%. The disease like Systemic lupus erythematosus (SLE), which has an aggressive course, has a mortality rate of more than 50% by the end of five years. The autoimmune process is a dynamic process that progresses from one end of a lower affinity to a higher affinity response and changes over a period of time. The changes occurring in AD can promote the disease process, either towards resolution or toward worsening. Previous studies exploring a single possible error in a single cell line, a predefined antibody, a specific protein molecule such as cytokines, and chemokines are inconclusive.

Studies conducted in humans have demonstrated that observations of animal experiments concur with only 60-70% of the studied population. Targeted therapy on a single component of the immune system, such as B cell targeting, anti-Tumor Necrosis Factor (TNF) strategies, and anti-T cell strategies, have provided better responses in selected fractions of patients with autoimmune rheumatic disease, explaining the possible role of multiple factors at both the cellular and mediator levels.

Many Studies have failed to identify a single specific clonality of B or T cells in any autoimmune-mediated rheumatic disease. Although studies have identified an increase in the secretion of some specific cytokine mediators, these changes are not uniform in all patients with AD. The dynamics of cytokine production change over a period of time, sometimes day-to-day, depending upon the environmental stimuli, hormones, nutritional status, infection load, exercise, physical activity, etc.

Looking into the severity of AD, basic knowledge is lacking in the community. The pathways of the prevalence of AD are also vast and regulated by several factors.

Therefore, the present study provides a better understanding of prevalence of autoimmune diseases in India.

TYPES

1. Type I Diabetes

Type I diabetes (T1D) is an autoimmune disease that leads to the destruction of insulin-producing pancreatic beta cells. There is heterogeneity in the metabolic genetic and immunogenetic characteristics of Type I diabetes and age-related differences, requiring a personalized approach for each individual. The loss of insulin secretion can occur gradually. Residual insulin is more common in adult-onset production than in youth-onset Type I diabetes, whereas diabetic acidosis is more common in T1D. Successful management of Type I diabetes requires multiple daily insulin injections, insulin pump therapy, or the use of an automated insulin delivery system as well as glucose monitoring, preferably with a continuous glucose monitor. (Jessica Lucier, 2023)

Etiology

In type I diabetes, autoimmune destruction of beta cells in pancreatic islets occurs over months or years, causing an absolute deficiency of insulin. Although the exact etiology of T1D remains unknown, researchers believe that there is a genetic predisposition with a strong link to specific alleles. This association is more pronounced in youth-onset T1D compared to adult-onset T1D. Several other genes also contribute to heritability genes as well.

In these at-risk conditions, it is generally believed that viruses, environmental factors including dietary factors, and/or other stressors can trigger autoimmune beta cell destruction. Some studies revealed an increased risk of developing T1D related to infection with common rubella virus, influenza B, mumps virus, and more recently COVID 19. The environmental determinants of diabetes in breastfeeding were not associated with the risk of islet autoimmunity in children at an increased risk. However, a systematic review and meta-analysis concluded that breastfeeding and the later introduction of gluten, fruit, and cow's milk were associated with a lower risk of developing T1D. Research to better understand the etiology of type I diabetes is ongoing (Jessica Lucier, 2023).

Epidemiology

T1D is one of the most frequent chronic diseases in children; however, it can develop at any age. In adults, new-onset type 1 diabetes may be misdiagnosed

as type 2 diabetes and is more common than youth-onset T1D. There has been a steady increase in the incidence and prevalence of T1D, representing approximately 5%-10% of people with diabetes. A systematic review and meta-analysis reported that the worldwide prevalence of T1D is 9.5%, with an incidence of 15 per 100,000 people. Globally, there is considerable geographic variation in the incidence. The highest reported incidences are in Finland and other Northern European nations, with rates approximately 400 times greater than those seen in China and Venezuela, where there is the lowest reported incidence. (Jessica Lucier, 2023)

India accounts for most children with T1D in Southeast Asia. According to the 6th edition of the International Diabetes Federation Diabetes Atlas, India has 3 new cases of T1D/100,000 children aged 0–14 years. The prevalence of diabetes in India is variable, and three sets of data show 17.93 cases/100,000 children in Karnataka, 3.2 cases/100,000 children in Chennai, and 10.2 cases/100,000 children in Karnal (Haryana). The bottom line shows that T1D is prevalent and common (Das, 2015).

Pathophysiology

The development of T1D occurs in 3 stages. Stage 1 is asymptomatic and characterized by normal fasting glucose, normal glucose tolerance, and the presence of α 2 pancreatic autoantibodies. Stage 2 diagnostic criteria include the presence of pancreatic autoantibodies (usually multiple) and dysglycemia: impaired fasting glucose (fasting glucose 100 to 125 mg/dL), impaired glucose tolerance (2-hour post-75 g glucose load glucose 140–199 mg/dL), or an HbA1c 5.7% to 6.4%. These individuals remain asymptomatic. In stage 3, diabetes is defined as hyperglycemia (random glucose \geq 200 mg/dL) with clinical symptoms, fasting glucose \geq 126 mg/dL, glucose \geq 200 mg/dL two hours after ingesting 75 g of glucose during an oral glucose tolerance test, and/or HbA1c \geq 6.5%. If an individual lacks classic symptoms of hyperglycemia or hyperglycemic crisis, it is recommended that two tests be performed (simultaneously or at different times) to confirm the diagnosis. If there is an acute onset of symptoms with hyperglycemia, as occurs more often in youth-onset T1D, HbA1c may be misleading at the time of diagnosis, and glucose criteria should be used. (Jessica Lucier, 2023)

DIAGNOSIS

· **Glycated hemoglobin (A1C) test.** This blood test shows the average blood sugar level over the past 2–3 months. It measures the amount of blood sugar attached

to the oxygen-carrying protein in red blood cells (hemoglobin). The higher the blood sugar levels, the more hemoglobin you will have with attached sugar. An A1C level of 6.5% or higher on two separate tests indicated diabetes.

Random blood sugar test results - A blood sample will be collected at random and confirmed by additional tests. Blood sugar values were expressed in milligrams per deciliter (mg/dL) or millimoles per liter (mmol/L). Regardless of when you last ate, a random blood sugar level of 200 mg/dL (11.1 mmol/L) or higher suggests diabetes.

Fasting blood sugar test results - A blood sample will be collected after you eat (fast) overnight. A fasting blood sugar level less than 100 mg/dL (5.6 mmol/L) was considered healthy. A fasting blood sugar level from 100 to 125 mg/dL (5.6 to 6.9 mmol/L) is considered prediabetes. Diabetes was defined as 126 mg/dL (7 mmol/L) or higher on two separate tests. (www.mayoclinic.org).

SYMPTOMS

The symptoms of type 1 diabetes are serious and usually occur quickly, over a few days to weeks. Symptoms can include are: increased thirst and urination, increased hunger, blurred vision, fatigue and unexplained weight loss.

Treatment

Treatment for type 1 diabetes includes: taking insulin, counting carbohydrates, fats and protein, monitoring blood sugar often, eating healthy foods, exercising regularly and keeping a healthy weight.

The goal is to maintain the blood sugar level as close to normal as possible to delay or prevent complications. Generally, the goal is to maintain daytime blood sugar levels before meals between 80 mg/dL and 130 mg/dL (4.44 7.2 mmol/L). After-meal numbers should not be higher than 180 mg/dL (10 mmol/L) two hours after eating.

Complications

The major acute complications of diabetes include hypoglycemia and serious hyperglycemia, including diabetic ketoacidosis. The major chronic complications are: Nephropathy; Neuropathy, peripheral and autonomic, Retinopathy/macular edema; Heart disease: including coronary artery disease, heart failure, cardiomyopathy; Peripheral arterial disease; Cerebrovascular disease, including

stroke and TIA; Hearing loss; Diabetic foot diseases, including foot ulcers and amputations (Jessica Lucier, 2023)

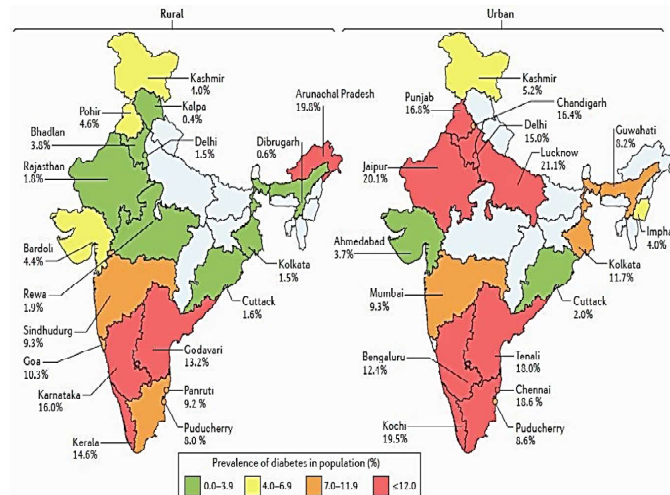


Figure 2: The prevalence of diabetes mellitus in rural and urban populations in India in 2014⁶

2. Rheumatoid Arthritis

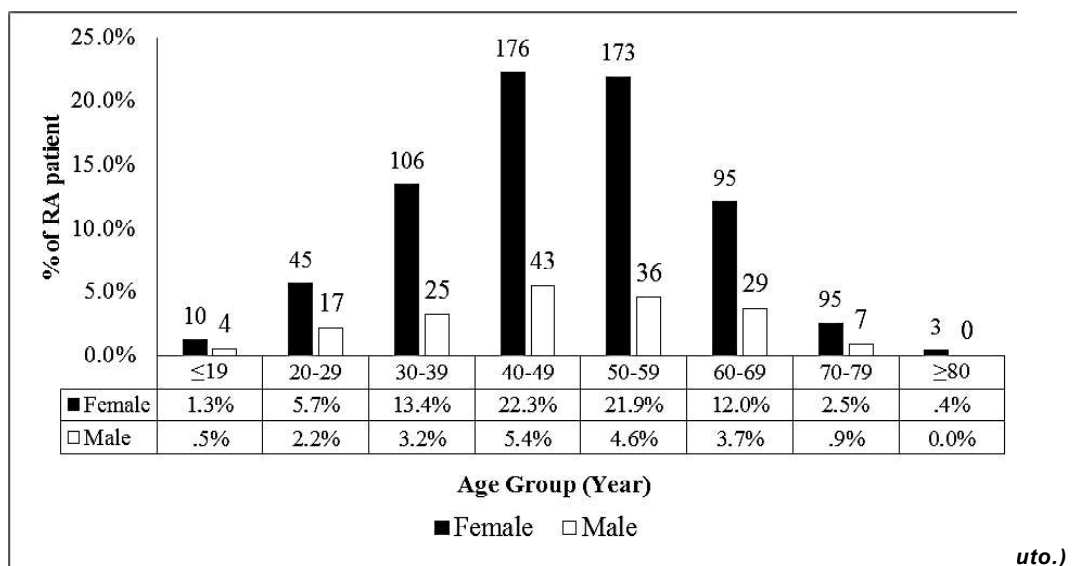
Rheumatoid arthritis (RA) is a chronic systemic autoimmune disease that occurs more frequently in females than males, and is predominantly observed in the elderly. The prevalence rate reported in 2002 ranged from 0.5% to 1% and showed regional variation. RA primarily affects the lining of synovial joints and can cause progressive disability, premature death, and socioeconomic burden. The clinical manifestations of symmetrical joint involvement include arthralgia, swelling, redness, and limited range of motion. Early diagnosis is considered the key improvement index for the most desirable outcomes (i.e., reduced joint destruction, less radiologic progression, no functional disability, and disease-modifying antirheumatic drug (DMARD)-free remission), as well as cost-effectiveness as the first 12 weeks after early symptoms occur, is regarded as the optimal therapeutic window. However, early diagnosis remains challenging, as it relies heavily on the clinical information gathered from the patient's history and physical examination supported by blood tests and imaging analysis. The reasons for delayed diagnosis vary markedly between countries with differing healthcare systems, while the reasons for a delay in initiating DMARD therapy in patients with RA appear to be both patient- and physician-dependent. Noticeably, patient awareness of RA,

willingness of patients to seek medical advice, time from symptom onset to receiving appropriate treatment, and diagnostic capability of the physician all influence the treatment and outcome of RA. With poorly controlled or severe disease, there is a risk of extra-articular manifestations such as keratitis, pulmonary granulomas (rheumatoid nodules), pericarditis/pleuritis, small vessel vasculitis, and other non-specific extra-articular symptoms.

Although there is currently no cure for RA, the treatment strategy aims to expedite diagnosis and rapidly achieve a low disease activity state (LDAS). Many composite scales measure disease activity, such as the Disease Activity Score using 28 joints (DAS-28), Simplified Disease Activity Assessment Index (SDAI), and Clinical Disease Assessment Index (CDAI). To fully suppress disease activity (clinical remission), rheumatologists need to monitor disease activity continuously and accurately and adjust the treatment regimen accordingly.

Epidemiology

Of the 2,535 eligible adults, 2,259 (89%) were surveyed, and 1,247 (55%) reported pain in the back or extremities and were therefore referred to the specialist clinic. Of the 884 (71%) participants who attended the clinics, 615 (70%) reported pain in the extremities. The point prevalence of soft tissue rheumatism (STR) in the community was 28% (95% confidence interval, CI=26.1-29.8%), while that of arthritis was 12.2% (10.8-13.5). The point prevalence of rheumatoid arthritis was 0.4% (0.1-0.6). Both STR and arthritis are more common in women and elderly individuals. (Journal of Global Health Reports).



Pathogenesis of RA

There are two major subtypes of RA, according to the presence or absence of anti-citrullinated protein antibodies (ACPAs). Citrullination is catalyzed by the calcium-dependent enzyme peptidylarginine--deiminase (PAD), which converts a positively charged arginine to a polar but neutral citrulline as the result of a post-translational modification. ACPAs can be detected in approximately 67% of patients with RA and serve as a useful diagnostic reference for patients with early, undifferentiated arthritis and provide an indication of disease progression to RA. The ACPA-positive subset of RA has a more aggressive clinical phenotype than the ACPA-negative subset.

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Description of Different Types of Arthritis Patients

Ankylosing Spondylitis (AS): It is a chronic systemic inflammatory disorder that predominantly affects the roiliac sac and lower spine joints. Treatment relies mainly on non-Steroidal Antiinflammatory drugs (NSAIDs) and physiotherapy. In the case of refractory subjects, dis-ease-modifying antirheumatic drugs (DMARDs) and Anti-Tumor Necrosis Factor-á (anti-TNF-á) drugs are effective.

Dermatomyositis: It is an inflammatory myopathy that can affect both children and adults. The clinical features included progressive proximal muscle weakness and a skin rash. Methotrexate has been shown to decrease calcinosis. The other drugs implicated in steroid-resistant cases are intravenous methylprednisolone, cyclosporine, and intravenous immuno-globulin. Physiotherapy is an adjunct therapy.

Fibromyalgia: It is a diffuse chronic musculoskeletal pain resulting in tender soft tissue points, which reduces the pain threshold. The clinical features include fatigue, sleep disturbances, cognitive impairment, depression, and anxiety. The therapy mainly involves simple analgesics, such as paracetamol, muscle relaxants,

antidepressants, opioids, and physiotherapy. Pregabalin has been proven effective in managing neuropathic pain associated with fibromyalgia.

MODERN RA PHARMACOLOGIC THERAPIES

The identification of a preclinical stage and a growing understanding of the natural history and mechanisms of RA development, along with new potential therapeutic interventions, shape the prospect that RA might be prevented in the future, and the current treatment principles for established RA involve symptomatic management and disease modification.

CONCLUSION

Once considered rare, autoimmune diseases are currently the leading cause of chronic ailments in India and are the leading cause of morbidity in men and women of almost all age groups. With so many women, men, and children affected by autoimmunity, it can certainly be seen as an epidemic.

Foods, drugs, and toxins play a pivotal role in the increase in autoimmune diseases in India and Worldwide. Pesticides, preservatives, and genetically modified foods are responsible for damaging the gut lining. Excessive exposure to antibiotics and oral contraceptive pills and damage to the microbiome play a role in the disease.

Tobacco smoke, Radial Tyre smoke, Industrial pollution: All lead to heavy metal overload in the cells and cellular damage. Toxic molds (mycotoxins) and heavy metals, such as mercury, Aluminum, Cadmium, are commonly seen in patients with autoimmune conditions. Mycotoxins are volatile compounds produced by toxic molds that wreak havoc in the immune system.

Heavy metals, such as mercury, are toxic to humans and can be solely responsible for autoimmune diseases. Humans are exposed to mercury in different ways, such as mercury amalgam fillings in teeth, fish consumption, and the environment.

Stress: Excessive cortisol feeds pathogenic organisms such as Candida in the intestinal lining. Both physical and emotional stress trigger and intensify autoimmune disorders. Stress disrupts immune functions through several distinct pathways. *Chronic* stress leads to long-term inflammation that never shuts off, leading to autoimmune diseases.

The common belief is that if somebody has an autoimmune disease, there is nothing one can do to reverse it; the only way is to manage the symptoms. Managing symptoms involves using harsh medications that are administered to

suppress the immune system. These medications can temporarily reduce some of the symptoms of the disease, but as they suppress the *entire* immune system, they reduce the overall immunity and cause new symptoms, such as fatigue, weight gain, depression, increased infection rates, and even cancer.

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PALEOCLIMATE RECONSTRUCTION USING GEOLOGIC AND SEDIMENTARY RECORDS

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ABSTRACT

Paleoclimate reconstruction is a multidisciplinary field that utilizes geologic and sedimentary records to unveil the climatic conditions of the Earth's past. This research article explores the methodologies, challenges, and advancements in reconstructing paleoclimates through the examination of geological and sedimentary archives. Understanding past climates are crucial for contextualizing current climate change and predicting future trends. This article provides an overview of key paleoclimate proxies, analytical techniques, and case studies that contribute to our understanding of Earth's climatic history.

KEYWORDS: Paleoclimate, Geological Records, Sedimentary Archives, Proxy Indicators, Analytical Techniques, Climate Science.

INTRODUCTION

The Earth's climate has undergone complex and dynamic changes throughout its geological history, spanning epochs of glacial expanses to warmer interglacial periods. Unravelling the mysteries of these past climatic shifts is vitally important for comprehending the mechanisms governing our present climate and predicting future trends. Paleoclimate reconstruction, a multidisciplinary attempt, leverages geological and sedimentary records as archives that encapsulate invaluable information about ancient climates. This research article explores the methodologies, challenges, and advancements in paleoclimate reconstruction, shedding light on the intricate interplay between Earth's geological history and its climatic evolution. Understanding the nuances of paleoclimates is not only a scientific attempt but a key to deciphering the implications of contemporary climate change and informing sustainable strategies for the future.

Paleoclimate Proxies

Paleoclimate proxies are indicators or records found in natural materials that provide information about past climatic conditions. These proxies help scientists reconstruct ancient climates and understand how the Earth's climate has changed over geological time scales. Some common paleoclimate proxies are described below:

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1. Isotopic ratios

Isotopic ratios, particularly those of certain elements like oxygen and hydrogen, play a crucial role in paleoclimate research. These ratios are often used as proxies to reconstruct past environmental conditions.

a) Oxygen Isotopes ($\delta^{18}\text{O}$):

Oxygen exists in nature as different isotopes, with oxygen-16 and oxygen-18 being the most common. The ratio of ^{18}O to ^{16}O in materials such as ice cores, tree rings, and sediment layers provides insights into past climate conditions. Higher $\delta^{18}\text{O}$ values in ice cores generally indicate colder temperatures, as heavier isotopes tend to be preferentially incorporated into ice during colder periods. Conversely, lower $\delta^{18}\text{O}$ values suggest warmer temperatures. In marine environments, $\delta^{18}\text{O}$ in the shells of marine organisms, like foraminifera, can be used to infer past sea surface temperatures. Higher $\delta^{18}\text{O}$ values in these shells often correspond to warmer ocean temperatures.

b) Hydrogen Isotopes (δD or Deuterium):

Hydrogen has two stable isotopes: protium (^1H) and deuterium (^2H or D). The ratio of deuterium to protium, often expressed as δD , is used in a manner similar to $\delta^{18}\text{O}$ in various paleoclimate proxies. Like oxygen isotopes, δD values in ice cores can provide information about past temperatures. Deuterium is more readily incorporated into ice during colder periods, resulting in higher δD values.

c) Carbon Isotopes ($\delta^{13}\text{C}$):

Carbon has two stable isotopes: carbon-12 (^{12}C) and carbon-13 (^{13}C). The ratio of ^{13}C to ^{12}C , expressed as $\delta^{13}\text{C}$, is used to study past carbon cycling and vegetation changes. In tree rings and other plant materials, $\delta^{13}\text{C}$ values can reflect changes in atmospheric CO_2 concentrations and variations in photosynthetic processes influenced by climate conditions.

2. Pollen analysis

Climate strongly influences the geographical distribution of plants and of vegetation types because not all plants have evolved the same tolerances for extreme temperatures and the same temperature and moisture requirements for optimal photosynthesis. Past variations of the climate will therefore have influenced the distribution of terrestrial vegetation, and the changes in these distributions may be reconstructed by studying the record of fossil pollen recorded in lake sediments and peat bogs. However, the relation between the pollen composition of lake

sediments and the species composition of the surrounding vegetation is not straightforward because pollen production, dispersion, and preservation vary from one species to the other. In order to reconstruct past climates from pollen data, it is therefore necessary to directly relate modern pollen data to climatic values, and then apply this relation to fossil pollen samples.

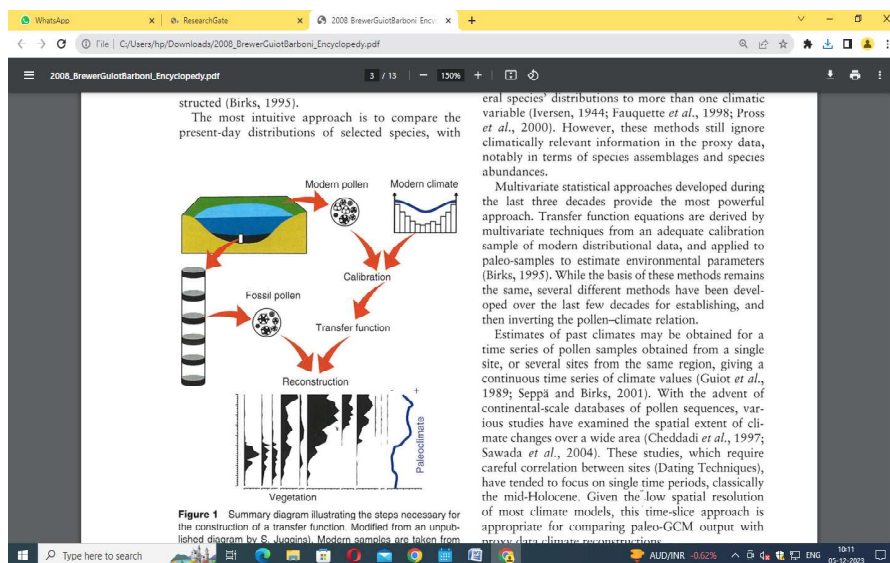


Figure 1: Diagrams illustrating the steps necessary for the reconstruction of a transfer function which is then applied to the series of fossil samples, to provide an estimation of paleoclimatic changes.

3. Dendrochronology (Tree rings)

Dendrochronology is the scientific method of dating tree rings to analyze past climatic conditions and environmental changes. Derived from the Greek words “dendron” (tree) and “chronos” (time), dendrochronology involves the study of tree-ring patterns to establish chronological sequences and understand various aspects of Earth’s history.

Each year, a tree forms a new layer of growth, visible as a ring in its trunk. These rings represent the annual cycle of growth, influenced by factors such as temperature, precipitation, and sunlight. During favorable growing seasons, trees

produce wider rings with larger, well defined cells. In harsh or unfavorable conditions, growth is restricted, leading to narrower rings with smaller cells. This growth pattern creates a distinctive record in the tree's cross-section. By analyzing these patterns in tree rings we can create a timeline of environmental conditions. By comparing overlapping or adjacent tree ring sequences from living and ancient trees, researchers can extend chronologies backward in time. Certain tree species exhibit strong correlations between ring width and specific climatic variables. For example, in regions with distinct seasons, annual rings may reflect summer temperatures or water availability. The width, density, and isotopic composition of tree rings provide information about past climate conditions. Dendroclimatology uses this data to reconstruct variables such as temperature, precipitation, and drought over centuries or even millennia.

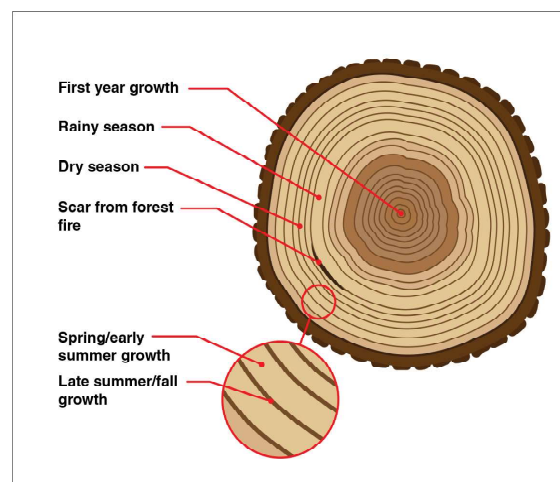


Figure 2: The colour and width of tree rings can provide snapshots of past climate conditions

4. Sedimentary features

Sedimentary features refer to specific characteristics or structures found within sedimentary rocks that provide insights into the depositional environment, processes, and history of the rocks. These features are often small-scale and can be observed at a point or localized area within the sedimentary rock. Some common sedimentary features are:

- a) Fossils are remains or traces of ancient organisms preserved in sedimentary rocks. They can include shells, bones, tracks, and plant imprints. Fossils provide information about past life forms, paleoenvironments, and the age of the rocks.
- b) Concretions are rounded masses or nodules of mineral cement that form within sedimentary rocks. They often have a different composition than the surrounding rock and can vary in size. Concretions may form around a fossil, creating a protective barrier.
- c) Burrows and tracks are evidence of the activity of organisms in sedimentary deposits. These structures, known as trace fossils, can include worm burrows, footprints, and feeding traces. They provide information about the behavior of ancient organisms.
- d) Mudcracks are polygonal patterns that form when wet mud or clay undergoes desiccation (drying out). They are preserved in sedimentary rocks and indicate alternating wet and dry conditions in the depositional environment.
- e) Ripple marks are small, parallel ridges or troughs that form on the surface of sedimentary layers. They can be caused by the movement of water or wind, indicating the direction of current or airflow at the time of deposition.
- f) Graded bedding occurs when sedimentary layers show a gradual change in grain size from bottom to top. It is often associated with the settling of particles in a fluid, such as water. Coarser grains settle first, followed by finer grains.
- g) Oolites are small, rounded structures composed of concentric layers of calcium carbonate. They form in aquatic environments where grains such as sand or shell fragments are coated with calcium carbonate in circulating waters.
- h) Nodules are rounded masses of minerals, often differing from the surrounding rock. They can form through diagenetic processes where minerals precipitate around a nucleus in sedimentary rocks.
- i) Larger, well-rounded particles within sedimentary rocks, such as pebbles and cobbles, can indicate the energy of the transporting medium. They may suggest fluvial (river), marine, or glacial deposition.
- j) Raindrop impressions are small indentations on the surface of sedimentary layers, resulting from raindrops hitting wet sediment. They provide evidence of short-term environmental conditions during deposition.

5. Ice cores

Ice cores are cylindrical samples drilled from ice sheets or glaciers, providing valuable insights into Earth's past climate and atmospheric conditions. These cores preserve a record of snowfall and atmospheric composition, offering information on temperature variations, greenhouse gas concentrations, and even volcanic events. Ice cores help to reconstruct past climate conditions by analyzing layers of ice. Each layer corresponds to a specific year or season, similar to tree rings, providing a chronological archive. Air bubbles trapped within the ice contain samples of the ancient atmosphere. By analyzing the composition of these gases, particularly carbon dioxide (CO₂) and methane (CH₄), we can understand historical variations and link them to climate changes. Volcanic ash and aerosols from major volcanic eruptions are often visible as distinct layers in ice cores. This provides a chronological marker and aids in dating other layers, contributing to a comprehensive historical timeline.

6. Foraminifera and Oxygen Isotopes

Foraminifera are single-celled marine organisms with calcium carbonate shells. They are abundant in ocean sediments and play a crucial role in paleoclimate research. Foraminiferal assemblages are sensitive indicators of environmental conditions, making them valuable proxies for reconstructing past climates. Foraminifera incorporate oxygen from seawater into their calcium carbonate shells during calcification. The ratio of oxygen isotopes ($\delta^{18}\text{O}$) in the shells is influenced by the temperature and isotopic composition of the surrounding seawater. Higher temperatures generally lead to higher $\delta^{18}\text{O}$ values in foraminiferal shells, as lighter oxygen isotopes preferentially evaporate from seawater, leaving behind a higher concentration of heavier isotopes. Conversely, lower temperatures result in lower $\delta^{18}\text{O}$ values in foraminiferal shells because lighter isotopes are more readily incorporated into the shells in cooler conditions. By analyzing the $\delta^{18}\text{O}$ values in foraminiferal shells preserved in marine sediments, scientists can infer past sea surface temperatures. This information contributes to our understanding of past climate variability, ocean circulation patterns, and ice volume changes. Foraminiferal $\delta^{18}\text{O}$ records have been instrumental in reconstructing climate events such as glacial-interglacial cycles. Changes in the isotopic composition of foraminiferal shells over time provide a timeline of climatic shifts.

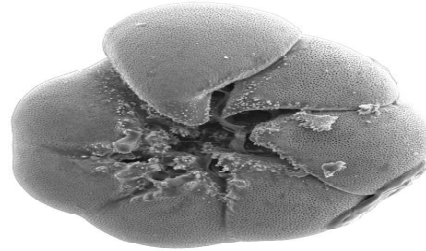


Figure 3: Scanning electron microscope (SEM) image of calcareous trochospiral estuarine foraminifera *Ammonia tepida* collected from Grand Bay estuary

7. Speleothems (Cave formations)

Speleothems are mineral deposits that form in caves as a result of the deposition of dissolved minerals carried by dripping water. These formations include stalactites, stalagmites, columns, flowstones, and other structures, and they play a crucial role in paleoclimate studies. Stalactites are icicle-shaped formations that hang from the ceilings of caves. They form as mineral-laden water drips from the ceiling, leaving behind deposits of minerals such as calcite. Stalactites can provide information about past climate conditions through the analysis of growth rates and isotopic compositions. Stalagmites are upward-growing formations on the cave floor, formed by the deposition of minerals from dripping water. Like stalactites, the growth patterns and isotopic compositions of stalagmites offer insights into past environmental conditions, including changes in temperature, precipitation, and vegetation. Speleothems act as natural recorders of environmental changes, capturing information about temperature, precipitation, and other climatic factors. Analysis of the layers and isotopic compositions of these formations help to reconstruct past climate conditions accurately. The study of speleothems provides valuable insights into regional and global climate variations over extended periods, contributing to our understanding of Earth's climatic history.

Challenges in paleoclimate reconstruction:

Paleoclimate reconstruction faces several challenges that can impact the accuracy and reliability of deciphering Earth's past climates. These challenges arise from the complexity of geological and sedimentary records, as well as limitations in available proxies and analytical techniques. Some key challenges in paleoclimate reconstruction are:

- a) Preservation biases in sedimentary archives can lead to incomplete or altered representations of past climates. Factors such as bioturbation, diagenesis, and post-depositional processes can affect the integrity of the original climatic signals within sediments.
- b) Interpreting proxies, which serve as indirect indicators of past climatic conditions, requires a nuanced understanding of the specific environmental context. The relationship between proxy signals and climate variables may vary, and misinterpretation can lead to inaccurate reconstructions.
- c) Obtaining high temporal and spatial resolution in paleoclimate records is challenging. Sedimentary archives may represent aggregated signals over time intervals, making it difficult to capture short-term climate events or assess regional variations accurately.
- d) Calibration of proxy data to modern climate conditions is essential for accurate reconstructions. However, the absence of suitable modern analogs or changes in the relationships between proxies and climate variables over time can introduce uncertainties in calibration efforts.
- e) The availability of diverse and reliable proxies is essential for constructing comprehensive paleoclimate records. In some cases, proxies may be limited, constraining the ability to capture specific climate parameters or variations.
- f) Establishing accurate chronological frameworks for sedimentary sequences is critical. Challenges in radiometric dating, uncertainties in age-depth models, and difficulties in synchronizing records from different locations can introduce uncertainties in paleoclimate timelines.
- g) Anthropogenic influences, such as human activities and land-use changes, can complicate paleoclimate reconstructions. Distinguishing between natural and human-induced signals in sedimentary records poses a challenge, especially in more recent geological epochs.
- h) Integrating data from various proxies to construct a holistic paleoclimate picture requires careful consideration. Proxy signals may respond differently to climate variables, and reconciling diverse datasets necessitates a robust understanding of each proxy's limitations and strengths.
- i) Earth's climate system is dynamic, with multiple interacting components. Paleoclimate records capture snapshots of this dynamic system, but the complexity of feedback mechanisms and non-linear responses poses challenges in unraveling the intricacies of past climate dynamics.

Implications for climate science

The implications of paleoclimate reconstruction for climate science are profound, providing valuable insights into Earth's past climates and contributing significantly to our understanding of contemporary and future climate change. Paleoclimate records serve as a baseline for understanding natural climate variability. By examining past climatic conditions, we can discern the range and magnitude of natural climate fluctuations, distinguishing them from contemporary anthropogenic influences. Paleoclimate reconstructions help identify the various climate forcings and feedback mechanisms that have shaped Earth's climate over geological time scales. This knowledge is crucial for improving climate models and predicting how the Earth will respond to future changes. Comparing paleoclimate data with climate model simulations allows scientists to validate and refine these models. The ability of models to accurately reproduce past climate conditions enhances their credibility in projecting future climate scenarios. By examining past climate records, we can assess the occurrence and intensity of extreme climate events, such as heatwaves, droughts, and storms. This information is vital for evaluating the potential risks and vulnerabilities associated with changing climate patterns. Studying past sea level changes and the dynamics of ice sheets helps us to predict future sea level rise. This is particularly relevant given the current concerns about melting ice caps and glaciers in response to global warming.

CONCLUSION

The field of paleoclimate reconstruction using geologic and sedimentary records stands as a critical endeavor for understanding the Earth's climatic history. Through the utilization of diverse proxies and advanced analytical techniques, we can unravel the complexities of past climates, providing valuable insights into natural climate variability and responses to external forcings. Despite challenges such as preservation biases and uncertainties, ongoing research and technological innovations continue to enhance the accuracy and reliability of paleoclimate reconstructions. Importantly, the implications of paleoclimate reconstruction extend beyond the past; they inform our comprehension of contemporary climate change. By discerning natural climate variations and responses, we can refine climate models, assess the impacts of human activities on the environment, and make more informed predictions about the future.

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OVERVIEW OF MEDICINAL PLANT BIODIVERSITY OF ODISHA AND ITS OPPORTUNITIES FOR THE COMING YEARS

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ABSTRACT

Odisha has a vast array of medicinal plants that grow in a variety of environments. For ages, plants with medicinal properties have been an essential part of daily life and culture throughout. Local communities have long been using ancient wisdom, to manage environmental assets, such as forests and biodiversity, in a sustainable manner. Due to the essential roles that these products play in the lives of many rural communities, interest in their therapeutic qualities has grown rapidly over the last 30 years and in upcoming years too. It is known that the rise of human civilization has been linked to plants which are thought to be abundant sources of the phytochemical that give them their therapeutic value.

KEYWORDS: Medicinal plants, biodiversity, future, herbs, Odisha

INTRODUCTION

Various medicinal plants and herbs have been utilized for the treatment of humans and animals for as long as recorded history and by all major religions and traditions. Massive forests account for the majority of living biomass in forest ecosystems, but despite their diminutive size, herbaceous plants are vital to forest diversity, ecosystem functions, and conservation [1]. For thousands of years, people in undeveloped nations have been utilizing medicinal plants. According to an estimate of World Health Organization (WHO), primary healthcare for 70–80% of the general population in poor countries like Africa, India, and others is provided by conventional systems of healthcare. Herbal remedies are a significant component of treatment in many traditional medical systems, including Tibetan medicine, Ayurveda, Unani, Siddha, Traditional Chinese Medicine, and Julu. Traditionally, beneficial plants have been regarded as the “medicine of the people.” These medicines are more affordable, more widely available, and safer than chemical medications. It is believed that there are 21,000 medicinal plant species exist in the entire of the world [3]. It is reported that healers the Aztec and Maya Indian cultures of Mexico and Central America experimented with natural remedies approximately a millennium ago, using at least 132 medicinal herbs to treat various illnesses.

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MEDICINAL PLANTS IN BIODIVERSITY OF ODISHA

The state of Odisha state in the eastern India is home to a diverse range of medicinal plants that have long been used by the local communities for their therapeutic benefits. A number of these plants are used by traditional medical practitioner.

The following are some instances of therapeutic plants those are found in Odisha:

1. **Neem** (*Azadirachta indica*): With its antiseptic, anti-inflammatory, and antibacterial qualities, neem is a multipurpose medicinal plant. In Ayurvedic medicine, it is frequently used for oral and skin care.
2. **Tulsi** (*Ocimum sanctum*), also known as Holy Basil, is highly regarded in Hindu culture and is utilized in traditional medicine due to its immune-stimulation and anti-inflammatory properties.
3. *Withaniasomnifera*, also known as **Ashwagandha**, is an adaptogenic herb that is used in Ayurvedic medicine to lower stress and increase vitality in general.
4. **Bael** (*Aeglemarmelos*): Due to its digestive and anti-diarrheal qualities, the fruit of the Bael tree is utilized in traditional medicine.
5. **Arjuna** (*Terminaliaarjuna*): Arjuna tree bark is used in Ayurvedic medicine to treat cardiovascular diseases and promote heart health.
6. **Amla**, also known as Indian gooseberry (*Phyllanthusemblica*), is a vitamin C-rich food that strengthens the immune system and promotes healthy skin.
7. **Pippali** (*Piper longum*): Long pepper, or pippali, is used in traditional Ayurvedic medicine to improve digestion, boost metabolism, and treat respiratory ailments.
8. **Dandelion** (*Taraxacumofficinale*): In traditional medicine, dandelion leaves and roots are used as a diuretic and to promote liver health.
9. In Ayurvedic medicine, **Kutaja** (*Holarrhenaantidysenterica*) is used to treat dysentery, diarrhea, and other gastrointestinal problems.
10. The herb **Sarpagandha** (*Rauvolfiaserpentina*) is used in traditional medicine due to its ability to lower blood pressure.
11. *Boerhaviadiffusa*, also known as **Punarnava**, is used as a diuretic and to treat kidney and Gasurinary disorders in Ayurvedic medicine.
12. Traditional medicine uses **Haritaki** (*Terminaliachebula*) to aid in detoxification and digestion.

13. *Andrographispaniculata*, or **Kalmegh**, is a plant used in traditional medicine to treat fevers and colds because of its hepato protective and immune modulatory qualities.

FUTURE PROSPECTS OF MEDICINAL PLANTS IN DIVERSITY OF ODISHA

Plant biodiversity of Odisha having wide variety of therapeutic plants presents a number of prospects in the years to come. Sustainable development, healthcare, and agriculture can benefit from the state's abundant natural resources and traditional knowledge of medicinal plants. The following opportunities are related to the medicinal plant biodiversity of Odisha:

a. **Traditional Medicine and Healthcare:**

By utilizing its long-standing expertise in the use of medicinal plants, Odisha can foster the growth of traditional medical systems such as Ayurveda, Unani, and customary tribal healthcare procedures. Traditional medicinal practice can encourage the study and development of herbal medicine in order to reduce reliance on synthetic drugs and provide sustainable, affordable healthcare solutions.

b. **Herbal and Pharmaceutical:**

Pharmaceutical industries that use, prepare, and distribute medicinal plants can generate revenue for local communities. It can create standardized herbal products for both domestic and foreign markets and help the industry for herbal and natural medicines flourish.

c. **Bioprospecting and biodiscovery:**

Investing in bio-prospecting and bio-discovery can help find new therapeutic compounds in native plants, which could result in the creation of innovative medications and treatments. Work can be together with academics and organizations to investigate the medicinal qualities of regional plants and encourage advancements in the pharmaceutical industry.

d. **Conservation and sustainable harvesting:**

Promote sustainable harvesting methods while putting conservation initiatives into action to save rare and endangered medicinal plants. Encourage local communities and stakeholders to understand the value of protecting biodiversity.

- e. **Regulation and quality control:**
To guarantee the efficacy, safety, and quality of herbal products, there should be regulatory frameworks in place. To satisfy international quality standards, the certification and standardization procedures to be streamlined.
- f. **Eco-Tourism and cultural heritage:**
There need to be promote the rich biodiversity and cultural history connected to medicinal plants in order to expand eco-tourism opportunities. To draw tourists and make money, educational facilities, museums, and gardens with medicinal plants are to be established.
- g. **Agricultural diversification:**
Steps to be taken to promote the growing of medicinal plants by farmers as a means of generating extra revenue and bolstering crop diversity. Organic agricultural methods to guarantee the quality of products made from medicinal plants are to be encouraged.

CONCLUSION

Over 80% of people in developing nations receive their primary medical care from traditional practitioners using mostly plant-based medications. Patients should find ayurvedic products to be well-received and reasonably priced. These medicines should not have any negative effects and are readily available. In the near future, newer methods that combine established traditional health principles with collaborative research and contemporary technology will pay off handsomely in terms of improving health, particularly for those who lack access to more expensive western medical systems. It is also important to research the state of conservation for every species that is traded. It poses a significant challenge to the wise management of medicinal and aromatic plants—one of the most valuable natural resources—for researchers, policymakers, industry persons, farmers, and conservationists.

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FEDERALISM: TRENDS AND ASSOCIATED ISSUES IN INDIA

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ABSTRACT

Federalism is derived from the latin word foedus, meaning contract, pact, agreement, treaty or convention. It has been a time tested and unique institution of governance from its very inception in the United States of America. Federalism in the 20th and 21st century has provided the glue to hold countries which have diversity. The Indian Federal structure combines the contemporary trends of a dynamic functional federalism that will make it move forward with development as the top most agenda. Cooperative and competitive federalism building the synergy of both the government at the centre and the states. With a state first approach, decentralisation is the key through Panchayatiraj, structurally the third tier of federal structure in India. Sardar Patel had outlined "in a domestic government, unity and cooperation are essential prerequisite." The collapse of Soviet Union in to 15 independent states and Yugoslavia, fragmented into half a dozen states, scholars and analyst have predicted the same fate for other federation. They feel that the nation states were moving in a contrary direction of disintegration.

KEYWORDS: Cooperative, competitive, decentralisation disintegration

In understanding federalism as a concept and as a system of governance we trace its theoretical input to the three important definitions which substantiates and brings out the essence of it. K.C. Wheare states federal principle as "The method of dividing powers so that the general and regional governments are each within a sphere, coordinate and are independent". A. V. Dicey, "federal system means distribution of powers of the state among a number of coordinate bodies and originating in and controlled by the constitution". Garner states federal government as distinguished from unitary government is a system in which the totality of the government power is divided and distributed by the national constitution or the organic act of Parliament, creating it between the central governments of the individual states or other territorial sub-division of which the federation is composed of."

FEDERALISM AS A GLOBAL INITIATIVE

Federalism has been time stated and a unique system of thinking and practice worldwide. Its emphasis is on synergy and tangible government and in the functional mode effective governance. Forum of federation- the global network on

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federalism and devolved governance, (Having had power transferred or delegated to a lower level, especially from central government to regional or local administration). The collapse of the mighty super power Soviet Union into 15 independent states and Yugoslavia, fragmented into half a dozen states. Many scholars and analyst predicted the same fate to other federations. it was felt that nation states were moving in a contrary direction of disintegration. Yet federalism as an idea is on the march in the 21st century. Federalism acts as a glue to hold country of diversities. We know each nation has their own resilience mechanism. 25 states are in the action mode today. The focus areas of federalism follow-

1. Several countries have adopted federalism as governing principle.
2. Rest have improved the functioning of their federal constitution and governance
3. Emerging states are looking towards federalism as a model in dealing with complex problems & issues.
4. Without doubt federalism as a model holds the key to the preservation of the multiplicity and peculiarity of a diverse society.
5. Federalism to grow and prosper needs a climate of tolerance and a political culture of accommodation and consensus as a condition.

Federalism as an idea - federalism and statehood varies from one nation states to another. United States, Canada, Russian Federation, Switzerland, India, Brazil have their own indigenous and convenient models for smooth operation of their political system. In US the organising principles of federalism distributes power between the national government and the state governments both the powers resting on the rigid written constitution and both can act directly on individuals, the idea of dual citizens. It's a strong Federal government but It has certain weaknesses as revealed during the covid-19 pandemic. A race to the bottom among states, cross state economic and social disparities. Obstruct federal efforts to address national problems and priorities. However Federal govt is able to assert power over the states through grants and mandates. The system allows local state govt to be responsive to the particular needs of their citizens while binding the state together and bridging it with the larger nation.

Federalism goes beyond state rights and powers. Its essence is dual sovereignty- ingenious system of shared authority between federal and state government with each sovereign checking the other. Main purpose is to check the ruling elite from concentration of power. Restrain on influence of both. We know sovereignty is a significant aspect of statehood. The monist will say to divide

sovereignty is to destroy it. The pluralist argue sovereignty is shared and thus a vital aspect of Federal theory. Yet its importance lies in the fact that it levels the playing field. Recognises political & legal hierarchy, contributing to stability. Creating the modality as to how political entity should behave. Thus providing the pathway for self-determination of communities.

Comments on Indian Federalism - There are no absolute standards of federalism and there are local variations to it, yet a constitutional system can be federal when there is legal separation of powers or division like India.

S.R. Maheswari asserted that Indian constitution was strongly influenced by the unitary bias of Govt of India Act 1935. Centre state relations have seeds of conflict. States have been entrusted with the task of development. Resource mobilising power has been essentially with the centre. Nirmal Bose talks of West Bengal specific approach, that raised the demand of more political and financial power from centre to states. Amartya Mukhopadhyay highlighting leadership at the centre and states, submits that since independence it has never been conducive to the development of autonomous political leadership within states. He does not consider that regionalism is contrary to a stable Indian federation.

Contemporary trends in Indian Federalism - India's federal structure combines all these in a wheel that shows the trend of moving forward. Development is at the top of the agenda. The new age approach "Cooperative and competitive federalism". Building up the synergy of both the governments. With a state first approach, decentralisation is the key through the third tier of federal structure Panchayati Raj To quote Sardar Patel "in a domestic government, unity and cooperation are essential prerequisites."

Thus the question arises what's the perspective and way forward for a smooth running of a federal state like India, with its diverse social cultural territory akin to a sub continental dimension. "It always requires a sound federal governance, balancing the six pillars of federation, 1) autonomy of states, 2) national integration, 3) centralisation, 4) decentralisation, 5) nationalism, 6) regionalism. Weakening of the Indian federal system can come about if there is extreme political centralisation or chaotic decentralisation." (Sameera Saurabh, 2021).

1. Right balance shall prevent repression of state autonomy, while guarding state against divergence and sub nationalism, threatening national unity.
2. Federalism must ensure and reconcile the need for national unity. The exigencies of the situation at the time of independence and later necessitated

the holding together federation. India, Spain, Belgium instead of coming together to form a larger unit like USA, Australia, Switzerland.

3. Thus we are federal in nature having all the features. Three tier after 73rd & 74th amendment. But structurally union of states than united. A paradox of centralised federation.
4. A weak central authority will not be in the best interest of the country. It will be incapable of ensuring peace, coordinating vital matters of common concern and to be an effective speaker in international forum. Strong union government for India's survival as a strong nation as well as ensuring economic and political stability in diversity of religion, language, caste, ethnicity.
5. Yet we cannot conclude that India's constitutional structure is entirely tilted towards a giving full power to the central govt. There is always a scope for the need to change. The Pandemic crisis and the vaccination drive revealed the vital role played by state governments.

Ram Manohar Lohia had conceptualised the four pillars of nation state. Village, district, state, union as instruments for federalizing the Indian polity. This idea took decades to be realised as an uniform application in the 73rd and 74th I am indirectly with Transfer of funds, functions and functionaries to make local governance effective and inclusive development a reality. Rural local bodies & Urban local bodies as grassroots institution, extending participatory democracy and popular base to the villages and municipalities, has been regarded as a turning point.

In S. R. Bommai case Supreme Court had laid down that the Indian constitution is federal and federalism as its basic structure. Observation reveal that

- a) There is no mention of federation or "federal" but it does provide for a governance system that is federal in nature.
- b) Specific demarcation (union, state, concurrent list as subjects for legislation)
- c) Separate government
- d) Elaborate provisions for maintaining healthy relationship between the union and the states in the mode of cooperative federalism legislative, administrative & financial.
- e) Yet, as the residuary powers are with the centre there is an unitary tilt to federalism in India.

Another aspect which is a matter of concern that has been observed since the beginning of constitutional government in 1950 is that the union and concurrent

lists have expanded and the state list has shrunk. This has raised a few questions about the structure of Indian Federalism and thus the proposals for its remodelling.

Competitive Federalism - As a concept competitive federalism came into prominence in India in the post 1990 economic reforms. Here the relationship between the central and state government is vertical and between the state government is horizontal. In a free market economy, the endowment of states to the available resource base and their comparative advantage, all generate a spirit of competition. However, the rising trend of globalisation has increased the level of inequalities and imbalances between states. As we understand in competitive federalism states have to compete among themselves and also with the centre for benefits. Healthy competition strives to improve both the physical and social infrastructure within the state and builds up its global image for investments under the slogan make in India. Odisha also has built up a robust infrastructure by make in Odisha conclave and encouraging start-ups.

Challenges to competitive federalism

1. There are several issues that create trust deficit and shrinkage of divisible pools that impact centre state relations and with it they make competition difficult.
2. changing political dynamics in states have made the state governments believe that the thrust on federation is limited only to lofty ideas and high sounding talks with less implementation.
3. Though in letter the state has increased the states share of the desirable pool, in spirit the states are getting a lesser share. Allocation towards various social welfare schemes has also come down affecting the state's economy.
4. The present scenario of inter state competition attracting investment is too early to determine whether it will accelerate and encourage competitive patterns of investment in a continuous basis.
5. It is true that socio- economic parameters and development of each state in India is different. A few have substantial progress in terms of different indicators like employment, literacy, creating an environment for doing business and investment while there are a few who are at the bottom rung of investment. There are states under debt and cannot be treated at par with the well-off states. Taking examples of Bengal, Bihar, Odisha & Assam, who have time again protested against uniform approach in funding. Their special situation demands special funding by the centre and thus they cannot participate in the competitive mode.

Though states enjoy financial autonomy, it is a wrong belief to assume that all states would perform uniformly in the process of development. When some of the advance states have favourable features, skilled labour, capital, power, infrastructure, innovative practices, technology. Most of the eastern and north eastern states are lagging behind. The strong agenda of central government of sab ke saath sab ki bikash sab ka biswasa ur sab ka prayas is the need of the hour to strengthen our democratic federal model of governance.

Reflecting on the social realities of a federal polity it may be justified to say India is an evolving federal union. India has moved towards a multi-level federalism to accommodate diversity and give vent to people's aspiration. Even going below, the third level to councils and sabhas: the Bharat approach to governance, we as a nation can lead in the frontiers of global governance by using the contemporary term of **cascading** federalism. A multiple layer of structure like our vibrant village councils, a federation of federations. (forum of federations, the global network on federalism and devolved governance.

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CONSTITUTIONAL RIGHTS OF MINORITIES IN INDIA : ISSUES AND APPROACHES

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ABSTRACT

The issue of minorities is a universal phenomenon. There is no country in the world today without having some kind of minorities. Minorities' rights are, therefore, considered as human rights under different UN Covenants. Sixty-five years ago, the United Nations had proclaimed a Universal Declaration of Human Rights. Adopted by the UN General Assembly on the 10th Day of December 1948, the Declaration had set out for the nations of the contemporary world the goal of establishing and maintaining a civilized social order in which all individuals freely enjoyed all the basic human rights irrespective of the numerical strength and size of the respective religious, linguistic or ethnic groups which they belonged to. The Constitution of India also extends protection to minorities in different ways. Even though the Constitution does not define the term 'minority' it mentions of religious and linguistic minorities in a special way in Articles 29 and 30 which accord special rights to these minorities. So, the present study is mainly confined to these two categories of minorities even though in India minorities are of diverse kinds such as religious minorities, linguistic minorities, cultural minorities, untouchables, socially and educationally backward classes, SCs, STs, etc.

KEYWORDS: Minorities, Minorities' Rights, Constitution of India, Religious Minorities, Linguistic Minorities

INTRODUCTION

Existence of minorities gives rise to several problems in a democratic country like India. There are many mishaps with the minorities taking place in different parts of the country in the context of their secured life and rights. All people, regardless of their religion, ethnicity, caste, or language, should be treated with equal respect in India, a secular and democratic country. Giving social justice to minorities is supposed to be where democracy really shines. As a result, protecting minority groups' rights and interests is an inherent democratic challenge. Democracies are the only ones that can acknowledge and treat minorities fairly. Accordingly, it is one of the pressing and urgent tasks before the Indian government is to secure adequate and effective

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protection to the minorities residing within its territory and to associate the mint he work of administration.

In view of the above, the present article is a humble attempt to have a fresh look in the matters of protection of rights of minorities in India. But the focal point of the present study is on minorities based on language and religion. It intends to study the constitutional safeguards provided to them as well as to trace out the role played by the Indian judiciary in safeguarding the rights of linguistic and religious minorities.

'Minority': Concept in Indian Context Being a minority or a majority is something that people in India decide for themselves. Reason being, we are a religiously and linguistically diverse culture that embraces pluralism. Therefore, what constitutes the majority in one view point is considered the minority in another. For example, whereas Muslims make up the biggest religious minority in India, it is the Hindus who see themselves as the minority in Jammu and Kashmir. In a similar vein, Bengalis and Tamils aren't often thought of as minorities, but when they live outside of their home states, members of these groups see themselves and their hosts as linguistic minorities.

Indian Constitution on 'Minority'

The difficulties of defining the term 'minority' were also experienced in India at the time of framing of the Constitution. Although the term 'minority' is specifically used in two Articles yet the term has nowhere been defined in the Indian Constitution. In other words, the term occurs in two Articles of the Constitution, but not for definitional purposes. In Article 29 the term 'minority' has been used in the marginal note and not in the text of the Article. Similarly, Article 30 also does not give any exact meaning of the term. There are only two Articles, in the entire Constitution of India that specifically and expressly stand guarantee to the protection of the interests of minorities in India. The 1st Article provides: "any section of the citizens residing in the territory of India or any part thereof, having a distinct language, script, or culture of its own shall have the right to conserve the same," and the 2nd acknowledges the right of minorities 'based on religion or language, to establish and administer educational institutions of their choice.' If we put both these Articles together; it would mean that in the Indian Constitution the interests of three different categories of minorities are protected and they are minorities based on language, religion and culture. A community's cultural identity is heavily influenced by factors such as its language and religion. For the sake of objectivity and science, it is crucial to note

that the Indian Constitution explicitly distinguishes between two kinds of minority groups: those defined by language and religion, and those defined by a mixture of the two.

Statutory Meaning of 'Minority'

The "National Commission for Minorities Act 1992 says that Minority, for the purpose of the Act, means a community notified as such by the central government"². In pursuance of this provision, the central government notified on October 23, 1993 that the Muslim, Christian, Sikh, Buddhist and Parsi (Zoroastrian) communities to be regarded as "minorities" for the purpose of this Act. The State Minorities Commission Acts usually empower the local governments to notify the minorities³. Jains have been officially acknowledged as a minority in a number of states, including Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Uttar Pradesh and Uttarakhand. With the backing of the National Commission for Minorities, the Jain community went to the Supreme Court to ask for national recognition on par with that which they had experienced locally. Unfortunately, the highest court in the land failed to provide the need ed ruling, therefore the matter is now up to the federal government to resolve⁴. However, a different Supreme Court panel eventually affirmed the minority status of Jains in Uttar Pradesh⁵.

Constitutional Safeguards

The 'Rights of the Minorities' in the sense today we talk internationally particularly after UN Declaration of 1992⁶, our Constitution has already taken much care in detail. Even though the Constitution's authors gave the minority problem their full attention and included protections for it, the problem has persisted to this day. Because of this, prejudice and discrimination are obstacles to minority groups' advancement in India. To protect minority groups' varied interests; the Constitution includes both general and particular safe guards.

Constitutional Safeguards: General

The Indian Constitution was drafted with the intention of providing all citizens with social, economic, and political justice; equality before the law, in terms of position and opportunity; and freedom of religion, speech, and worship⁷. The high object of equality, the key note of democratic institutions and a positive guarantee to the minorities were aimed to be realized through the following provisions of Part - III⁸ of the Constitution:

- "Article 14: Equality before law"
- "Article 15: Prohibition of discrimination"
- "Article 16: Equality of opportunity in matters of public employment"

- “Article19:Protection of certain rights regarding Freedom of Speech etc”
- “Article20:Protection in respect of conviction for offences”
- “Article21:Protection of Life and Personal Liberty”
- “Article22:Protection against Arrest and Detention in certain cases”
- “Article23:Prohibition of Traffic in Human Beings”
- “Article25:Right to Freedom of Religions”
- “Article26:Freedom to manage Religious Affairs”
- “Article27:Freedom as to payment of taxes for the promotion of any particular religion”.
- “Article 28: Freedom as to attendance at religious instruction or religious worship in certain educational institutions”.

The above provisions of the Constitution even if not provided, as the exclusive rights of the minorities, but these are very important from the perspective of the minority rights. Besides the above Part IV of the Constitution of India⁹, includes the following provisions having significant implications for the Minorities:

- Obligation of the State “to endeavor to eliminate inequalities in status, facilities and opportunities” amongst individuals and groups of people residing in different areas or engaged in different vocations”;
- Obligation of State to “endeavor to secure for the citizens a uniform civil code through out the territory of India”; and
- Obligation of State “to promote with special care” the educational and economic interests of “the weaker sections of the people” (besides Scheduled Castes and Scheduled Tribes).

Part IV-A¹⁰ of the Constitution also applies in full” to all citizens, including those belonging to Minorities and of special relevance for the Minorities” are the following provisions in this Part:

- Citizens’ duty to promote harmony and the spirit of common brotherhood amongst all the people of India” transcending religious, linguistic and regional or sectional diversities”; and
- Citizens’ duty to “value and preserve the rich heritage of our composite culture”. Some other provisions of the Constitution having special relevance and implications for the Minorities are:
- Special provision relating to the language spoken by a section of the population of any State¹¹;
- Provision for facilities for instruction in mother-tongue at primary stage¹²;

- Special provision with respect to Naga religious or social practices, customary law and procedure, and “administration of civil and criminal justice involving decisions according to Naga customary law¹³.”
- Identical special provision for the Mizos¹⁴

Constitutional Safeguards: Specific

The Constitution of India provides some specific provisions for the protection of minorities whether based on religion or language. These provisions are:

1. Cultural and Educational Rights of Minorities¹⁵, and
2. Rights of Linguistic Minorities¹⁶.
1. Cultural and Educational Rights of Minorities

Articles 29 and 30 of the Constitution of India provide protection exclusively to cultural and educational rights of the minorities. First such right is open to all the citizens, who form minorities in different parts of the country and their interests are protected in Article 29. The marginal note of Article 29 reads as ‘protection of interests of minorities. It protects the interest of the minorities regarding their language, script and culture. Similarly, Article 30 gives the minorities the ‘right to establish and administer educational institutions of their choice’.

2. Rights of Linguistic Minorities

The rights and interests of linguistic minorities in India have been explicitly protected under the country’s constitution. The constitutional right to utilize minority languages in government is guaranteed in Article 347. A minority language may be recognized as an official language in a state with the help of a presidential order. In this regard, it is worth noting that the Article refers “to any language spoken by them” rather than only the languages mentioned in the Eighth Schedule to the Constitution. Given that India is home to hundreds of distinct languages, this rule clearly covers a lot of ground.

In addition, the language of the petition does not have to be confined to the official language of the Union or the States, as the case may be, according to Article 350 phrases “used in the Union or in the State.” It might be in any language, including minority languages. Once again, according to Article 350A of the Constitution, every state should make every effort to ensure that children from linguistic minorities have access to elementary school programmes taught in their native language. The President may designate a Special Officer for Linguistic Minorities according to Article 350B. This officer’s duty is to study the effectiveness of the constitutional protections afforded to linguistic minorities and to report back to the President.

National Commission for Minorities

Minorities in India are an integral part of the great family of India. They have equal rights under our Constitution. Their rights are considered as human rights under different U.N. Covenants. But the fact remains that despite the international norms, notwithstanding the protections afforded by the Indian Constitution and existing legislation, members of India's minority communities continue to experience prejudice and inequity. Therefore, in 1978, the Indian government established a non-statutory Minorities Commission to assess the growth and development of minority groups and to oversee the implementation of constitutional protections for them. In 1992 the "National Commission for Minorities Act" was enacted to provide for constitution of a statutory commission. The National Commission for Minorities¹⁷ was setup under the Act in 1993. The Commission has the following functions:

- To assess how far minority groups have come in their development under federal and state programmes.
- To keep an eye on how the protections laid forth by the Constitution and other legislation passed by federal and state legislatures are holding up.
- To advise the federal or state governments on how to best protect the interests of minority groups via the establishment of appropriate protections.
- To investigate individual claims of violations of minority protections and rights and to bring these issues to the attention of the relevant authorities.
- To initiate research into issues stemming from prejudice against minorities and provide solutions to these concerns.
- To investigate and report on matters concerning the educational and socio-economic advancement of minority groups.
- To propose suitable actions for the federal or state governments to adopt with regard to any minority group.
- To report on topics relating to minorities, including the challenges they face, to the central government on a regular or exceptional basis.
- Any additional subject that the Central Government may refer to it.

Judicial View point

As it becomes impossible to find out an exact definition of the term 'minority' both from the Constituent Assembly Debates as well as from the Constitution itself, it is pertinent to examine the interpretation of this term made by the Judiciary, especially by the Supreme Court of our country. In *Re Kerala Education Bill*¹⁸ where the Supreme Court, through S.R. Das C.J, suggesting the techniques of arithmetic

tabulation held that "minority" means a "community" which is numerically less than 50 percent of total State population. This definition was also followed by the High Court of Kerala in another case *A. M. Patro mv. Kesavan*¹⁹. The issue here was whether Roman Catholics residing in Kerala were a "minority" according to the Constitution. According to Article 30(1) of the Constitution, Roman Catholics in Kerala were considered a minority as there were only 21.22 percent Christians in the state according to the 1961 census.

Similarly, in two cases pertaining to the "DAV College, the Supreme Court had to consider whether the Hindus were a religious minority in the State of Punjab. In *D.A.V. College v. State of Punjab & Ors.*²⁰, the question posed was as to what constituted a religious or linguistic minority, and how it is to be determined. It was observed in the instant case, after examining the opinion of the Supreme Court in the Kerala Education Bill case, that a minority need not be ascertainable in relation to the entire population of India. It is to be determined in relation to the particular legislation, which is under challenge. In another case, *D.A.V. College, Bhatind v. State of Punjab & Ors.*²¹, the observations in the first *D.A.V. College Case* were explained and it was stated that "What constitutes a linguistic or religious minority must be judged in relation to the State in as much as the impugned Act was a State Act and not in relation to the whole of India." Thus, an analysis of the above judgments of the Supreme Court makes it clear that though the Supreme Court did not lay down any test of its own, it consistently held that the term 'minority' with reference to Article 30(1) must be determined on the basis of population of the whole State to which the law applies.

In *Stephen's College v. University of Delhi*²², the Court ruled that in order for Article 30 to apply, the minority must refer to a specific and distinguishable category of Indian citizens. In *Bramchari Sidheswariv. State of West Bengal*²³, based on its classification as a religious sect or denomination of Hinduism rather than a minority religion in its own right, the Supreme Court ruled that the Ram Krishna Mission, founded by Swami Vivekananda to spread the Vedantic principles espoused by Ram Krishna, can not exercise its fundamental right to establish and administer an educational institution of its choosing under article 30(1) of the constitution.

However, this point has been clarified by the Supreme Court of India logically in a recently delivered landmark and a rare kind of verdict in "*T.M.A.Pai Foundation v. State of Karnataka & Ors.*"²⁴ In this case, one question, of eleven questions²⁵ framed was- what is the meaning and content of the expression 'minorities' in Article 30 of

the Constitution of India. The Supreme Court observed:

“Linguistic and religious minorities are covered by the expression ‘minority’ under Article 30 of the Constitution. Since reorganization of the States in India has been on linguistic lines, therefore, for the purpose of determining the minority, the unit will be the State and not the whole of India. Thus, religious and linguistic minorities, who have been put at par in Article 30, have to be considered State-wise.”

In *Bal Patel v. Union of India*²⁶, the court ruled that while deciding how to identify minority groups, the federal government must take into account the social, cultural, and religious circumstances of each state’s population, in addition to the Commission’s recommendations. It may not be necessary to notify them as a minority under the Act or provide them with special treatment or protection as a minority under the Act if statistical data shows that the majority of the community is composed of the wealthy industrialist, businessman, professional, and property tied class.

*Azeez Bashav. Union of India*²⁷, is a landmark ruling on the freedom of religious and linguistic minorities to form and run schools, as granted by Article 30(1). The Supreme Court’s decision to read Art 30(1) as “establish and administer” in a conjunctive sense means that both the “establishment” of the institution by the community and the “resting” of its administration in the community must be satisfied. “Establish” may imply both “founding” and “to bring into existence,” according to the Court’s analysis of the word’s definitions, which it reached after consulting a number of dictionaries. Thus, the minority has the right, as stated in Art 30(1), “to bring in to the existence” and, if they do, “to administer” an educational institution.

In the case of *Naresh Agarwal v. Bharat*²⁸, it was determined by the Allahabad High Court that A.M.U. did not constitute a minority institution. This effective change to the AMU legislation reserving spots for Muslim students was thrown down by the Court. The Court followed the *Azeez Basha v. Union of India* case rulings.

In the case of *S.K. Patrov. State of Bihar*²⁹, it cannot be denied the protection of Art. 30(1) just because a minority in India received funds from outside to help establish and develop the school or because its management was at times carried out by someone who was not born in India, according to the honorable Supreme Court.

In the case of “*State of West Bengal v. Guru Nanak Educational Trust*”³⁰, the court ruled that even a single kind person using their own resources may help the minority population. To safeguard and advance the interests of the minority, Article 30 grants a right to the minority as a whole rather than to any one member of the

minority. The organization should have some kind of connection to the minority group it professes to support. The organization must serve the interests of a sizeable minority group. The test is “whether the institution does in any manner serve or promotes the interest of the minority to which it claims to belong?”³¹

In the case of *Andhra Pradesh Christian Medical Ass. v. State of A. P.*³², the court held the following points:

“What is imperative is that there must exist some real positive index to enable the institution to be identified as an educational institution of the minorities.”

In *Arya Samaj Shillong v. State of Meghalaya*³³, the Gauhati High Court has held that “The Arya Samaj” Because it is a minority institution, the state of Meghalaya cannot alter the structure of the Managing Committee of the Hindi Kanya Vidyalaya School. In Meghalaya, the Arya Samaj are a religious and linguistic minority. It has an independent being. The court thus ruled that the notice compelling the school to comply with the directives regarding the Managing Committee’s constitution amendment was illegal and contrary to the constitution.

In *T.M.A. Pai Foundation v. State of Karnataka*, a question was raised, “Is there a fundamental right to set up educational institution and if so, under which provision?” The observations of the court were:

“With regard to the establishment of educational institutions, three articles of the constitution come into play. Article 19(1) (g) gives the right to all the citizens to practise any profession or to carry on any occupation, trade or business; this right is subject to restrictions that may be placed under Article 19(6). Article 26⁵⁷ gives the right to every religious denomination to establish and maintain an institution for religious purposes, which would include an educational institution. Article 19(1) (g) and Article 26, therefore, confer rights on all citizens and religious denomination to establish and maintain educational institution... In addition, Article 30(1), in no uncertain terms, gives the right to their religious and linguistic minorities to establish and administer educational institution of their choice.”

To satisfy the new trend of liberalization, privatization and globalization the Hon’ble Supreme Court in *T.M.A. Pai Foundation* case has overruled the view of Unnikrishan³⁴ that instead of turning a profit, educational institutions were given the green light to earn a modest surplus to cover the costs of expanding and enhancing their facilities via the T.M.A. Pai Foundation’s nationalization of education and handing over the selection process to the state. With regard to limitations to the right to administer, the judgment held:

“Decisions of this Court have held that the right to administer does not include the right to mal-administer. It has also been held that the right to administer is not absolute, but must be subject to reasonable regulations for the benefit of the institutions as the vehicle of education, consistent with national interest”.

Concluding Remarks

The minorities tend to nurture feelings of mistrust and fear as they are dominated by the majority groups and the majority thinks that minorities with their special rights and privileges are obstacles to the national unity and progress. Minorities in India continue to experience prejudice and inequity, despite protections afforded by the country's constitution and existing legislation.

The following suggestions are made which may be taken into consideration to create an atmosphere of communal harmony:

1. To guarantee that those responsible for crimes against minorities face exemplary punishment.

2. An efficient All-India network of Statutory Minorities Commissions with well-defined powers and functions should be established so that the National Commissions and State Commissions could work in harmony, cooperation and collaboration to collectively ensure speedy and effective implementation of all constitutional, legislative and administrative measures relating to the rights and interests of the Minorities.

3. Finally, it is suggested that in view of the safeguards guaranteed in the Constitution of India, the government is duty-bound to ensure welfare of all the Minorities, whether religious or linguistic and the economic and educational upliftment by taking measures for removing the sense of fear and the feeling of alienation.

End Notes

¹ Articles 29 and 30 of the Constitution of India.

² Section 2(7).

³ See “Bihar Minorities Commission Act 1991, Section 2(c); Karnataka Minorities Commission Act 1994, Section 2(d); Uttar Pradesh Minorities Commission Act 1994, Section 2(d); West Bengal Minorities Commission Act 1996, Section 2(c); Andhra Pradesh Minorities Commission Act 1998, Section 2(d). However similar Acts of Madhya Pradesh (1996) and Delhi (1999) say that government's notification issued under the National Commission for Minorities Act 1992 will apply in this regard – Madhya Pradesh Act 1996, Section 2(c); Delhi Act 1999, Section 2(g); Section 2(d)”.

⁴Bal Patil & Anrv. Union of India & Ors , AIR 2005 SC 3172 decided on 8 August 2005.

Kanya Bal Vidya Mandir v. State of UP decided on 21 August 2006.

On 18th December 1992 “the United Nations proclaimed the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities”. As a result of this specific Declaration, the Rights of Minorities now constitute an internationally accepted, legally recognized, logically sound, jurisprudentially tenable and morally justified social norm.

⁷Constituent Assembly Debates, Vol. I, p.59

⁸ “Part III of the Constitution deals with Fundamental Rights”

⁹ Part IV contains non-justifiable Directive Principles of State Policy.

¹⁰ Part IV A relates to fundamental duties

¹¹Article 347 of the Constitution of India

¹²Article 350 A directs the State to provide facilities for instruction in the mother tongue at the primary stage of education.

¹³Article 371A (1) of the Constitution of India

¹⁴Article 371G of the Constitution of India

¹⁵Articles 29 and 30 of the Constitution of India

¹⁶Articles 347, 350, 350A & 350B of the Constitution of India.

¹⁷Thus, in 1992 Parliament made it a National Body with a statutory status and a fair measure of autonomy.

¹⁸AIR1958 S.C956

¹⁹AIR 1959 Ker.977

²⁰AIR 1971 SC 1731

²¹1971 (supp.) SCR 677

²²A.I.R 1992 SC 1630

²³(1995) 4 SCC 464

²⁴(2002) 8 SCC 481

²⁵ In the instant case, at the time of hearing 11 questions were framed and finally the Court decided to answer 7 questions. However, the main Judgment identified 5 issues, which would encompass the 11 questions. And the present question was dealt in Issue No.4.

²⁶AIR 2005 SC 3172

²⁷AIR 1968 SC 662

²⁸ The Times of India, January 6, 2006.

²⁹AIR 1970 SC 259

³⁰AIR 1978 Cal 232.

³¹Samuel

V.

District Education Officer

³² AIR 1982 AP 64.

³³ AIR 1986 SC 1490.

³⁴AIR 2001 Gau. 47.

³⁵(1993) I SCC 645

A CASE STUDY OF THE PERCEPTION OF UNDERGRADUATE STUDENTS ON IYDP-2023 CONDUCTED IN PRANANATH COLLEGE (AUTONOMOUS), KHORDHA

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ABSTRACT

The IYDP-a time bound Govt. of Odisha initiative (to be conducted between 15 November and 31 December, 2023) was undertaken for Undergraduate students of Pranath College (Autonomous), Khordha and most part of it was completed in the month of November, 2023. A mixed response among the Undergraduate students was reported as either in media about the cases of other colleges or experienced in the college campus. So it was felt necessary to conduct a Case Study in this College. A Descriptive Survey method with a Questionnaire was adopted to reveal students perception on the matter. In this case, it was revealed that most of the students under study considered the programme need based, enjoyable and effective and expected it to be conducted every year as an integral part of the academics.

KEY WORDS: IYDP: Integrated Youth Development Programme- (*a Government of Odisha initiative undertaken for the academic year 2023-24 in Higher Secondary Schools and Degree Colleges of the State.*)

RATIONALE BEHIND THE STUDY:

The Integrated Youth Development Programme is a Govt. of Odisha time bound (November & December, 2023) Initiative to be undertaken for the academic year 2023-24 with three vital segments-Sports & Games competitions, Cultural competitions including literary events and Social Work & Activities in all the Higher Secondary Schools and Degree Colleges of the State for the all round development of students with community relation and responsibilities. Some mixed response on the part of the students was reported as to the effect of the programme on their academics. Some said it was sheer wastage of academic hours while others viewed it as need based and essential for the academic career of a student. Hence it was felt needed to conduct a case Study of Pranath College (Autonomous), Khordha,

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Odisha to reveal the perception of the Undergraduate students as most part of the programme had already been completed for them in the College in view of the Semester Examinations to follow in December, 2023.

OBJECTIVES OF THE STUDY:

1. To ascertain the manner of involvement of the students in different segments of the Programme;
2. To reveal the perception of the students in terms of the purposes, execution and effect of the programme.

Hypotheses:

1. A few number of students are involved in the activities under the Programme;
2. The Programme is beneficial only to a few number of students.

Review of the Related Literature:

All the related letters of the Department of Higher Education Govt. of Odisha on IYDP were studied to learn its objectives, action plans and implementing guidelines and strategies for the Higher Educational Institutions. In order to select a suitable design of study the books on Research in Social Sciences viz. Best, J.W., Khan, J.V. & Jha, Arvind K. (2016), Mangal, S.K. & Mangal, S. (2013), Koul, L. (2020) & Mishra, S. (2008) were referred.

Design of the Study:

Taking the problem, objectives & hypotheses of the study and the resources of the Investigators in to account the following Design of the Study was adopted.

DESIGN OF THE STUDY

Method of Study	Descriptive Survey method
Tools of Study	A Questionnaire for Students
Method of Data Analysis	Quantitative method of data analysis is used in terms of frequency and percentage.
Population	All the Undergraduate students of Arts, Science & Commerce studying in Prananath College (Autonomous), Khordha in the current academic year 2023-24
Sample	A sample of 60 students of both rural and urban boys and girls is selected through purposive quota sampling procedure.

Delimitations	The study is delimited to a sample of 60 undergraduate students as incidentally available in the working hours of Prananath College (Autonomous), Khordha. The findings revealed the perception of the students of this College only.
Limitations	The sample of the study is selected purposively as available in the campus during working hours of the college without detailed reference to the background of the students due to time constraint on the part of the investigators.

FINDINGS:

1. Most of the respondents are girls having rural background;
2. As to the role of students in IYDP, 80% of the respondents were involved in the programme in different manners. Out of them 10% of the students helped in the conduct of the events, 40% of the students directly participated in the events and 10 % of the students secured ranks or positions in competitions. Hence the hypothesis taken on students' involvement got rejected to reveal that a large no. of students were involved in the programme in various manner.
3. Perception of the students on different aspects of the programme as revealed through a questionnaire is presented below:
 - (i) Usefulness of Programme: 90% of the respondents considered the programme useful to them;
 - (ii) Experience during Programme: 70% of the respondents expressed their experience as pleasant;
 - (iii) 50% of them considered the programme beneficial to develop the inner talent/skills of a student;
 - (iv) 50% of them also stated that it is helpful in developing student-teacher relation in the College;
 - (v) 30% of them agreed that it would help them in preparing for future career;
 - (vi) 10% of them revealed that they participated without interest;
 - (vii) 90% of them expected that this type of programme should be conducted in the college every year.
 - (viii) As to an overall remark on the programme conducted in Prananath College (Autonomous), Khordha in November-December, 2023, most of the

undergraduate students described it as qualitative, need- based and enjoyable and suggested examination factor of the students to be taken into account while scheduling the programme.

Hence, the hypothesis taken on the benefit of the programme for the students was rejected to reveal that the programme is beneficial.

CONCLUSIONS:

It is concluded from the responses of the students that this programme is beneficial for the students in terms of developing inner skills and talent through pleasant experiences. The programme was conducted effectively as expected by most of the students of this Pranath College (Autonomous), Khordha, Odisha. This programme should be organized in every academic year without affecting students examination adversely.

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THE LAKSHMI PURANA AND ITS IMPACT ON MODERN SOCIETY

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The Lakshmi Purana is an Odia text written in 15th century by Balaram Dasa, a major poet of Odia literature. It is regarded as the constitution for Women. It was written in the medieval era as a piece of regional literature that discusses gender and social norms.

The Goddess Lakshmi embarks on a journey outside her shrine of Puri. Upon her return to the temple, her husband Jaggannath and Balaram refuse her entry on the grounds that she had besmirched herself by entering the house of the outcaste woman.

My paper intends to discuss how Lakshmi Purana puts up the promotion of feminism and fights against the vices and evils. And how it is as a literary text raises issues relating to the religious rights of the Dalit women in Odisha. There are several angles to look at gender oppression in India. Since this book primarily deals with Lakshmi, the Goddess, because of her association with Sriya Chandaluni, a Dalit woman, I will discuss how caste plays a major role assigning gender stereotypes. This modern life with its divided aims, blasted hopes and broken promises and this commercial world dealing with profit and loss, of production and conjunction can't remain apathetic from one's life. Remaining in this complexities of life how we respond a holy text like Lakshmi purana is all about my paper.

Key words: Goddess, Lakshmi Purana, feminism, identity, authority

In fact, Lakshmi Purana is the constitution for the Hindu Indian woman. We, the people of Odisha bow down before the feet of five eminent saints named as Panchasakha in Odia Literature. They are Balaram Dasa, Atibadi Jagannath Dasa, Achyutananda Dasa, Ananta Das and Jasobanta Das. In 15th century Pratap Rudradev, the benevolent Gajapati of Odisha was closely associated with lord Jagannath when the Panchasakha arrived. They were the pioneers of Bhakti Movement in the sacred soil of Odisha.

Balaram Das's Lakshmi Purana, however, is a counter hegemonic text. Das attempts to articulate a subaltern consciousness of the oppressed and their common identity. His explicitly feminist narrative centers on the actions of a strong Goddess who challenges male Brahminical authority and advocates both feminism and caste equality. Although ideologically somewhat constrained by its generic narrative

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framework with its emphasis on ritual worship, the Lakshmi Purana, written mainly in a colloquial, non-sanskritized form of odia, is textually layered and often startlingly radical. It shows the process of vernacularization- both linguistic and cultural –at work, as the themes of the dominant Hindu tradition. The Goddess Lakshmi is an epitome of a new conception of the value of individual based on action, duty, and work- especially traditionally devalued work. Analyzing some of the literary features of Balaram Das's pedagogical poem, I wish to show how neglected genres like the Puranas, and VrataKathas can yield insights about radical social and cultural values, values that scholars have not always expected to find in medieval India.

While Balaram Das's Lakshmi Purana uses traditional literary forms and seems orthodox on the surface, it conveys a message that is anything but conventional. Das intended his narrative to become part of agrarian Oriya Society's rhythm of harvest festivals and ritual worship, and so he adopts the form of the Vartakatha genre. The Lakshmi Purana begins with a hymn praising Lakshmi and provides details about the days devoted to her worship. People of all classes and castes, from Chandala to Bramhin, worship the goddess on her holy days in the month of Margasira.

Pleased and impressed with the woman's sincere devotion to work and worship, Lakshmi manifests herself in her house on the lotus flower Sriya has painted on her front porch. She blesses Sriya and grants her boons. When she returns to the temple, the two lords prevent her from reentering because she has been in an outcaste house. Lakshmi reminds jagannath of the promise he had made to allow her to go on regular sojourns out into the world. To grace every home and feed everyone" from the lowest insects to the Supreme Brahman." And leaves with the curse that the two brothers will suffer the fate that befalls anyone whom Lakshmi, the Goddess of fortune and well-being, has abandoned.

The middle section of the narrative may be called "The lesson, the Goddess Teaches the Mightiest Gods". She conspires with the help of her fellow goddesses Saraswati and Nidravati, together with a minor Gods of the natural world to teach the two Lords. The two brothers undergo great suffering at the hands of the goddesses. At last the brothers arrive, unknowingly at the new house and decide to beg for food. The Goddess instructs her maids to tell them that hers is the house of an outcaste woman. Hungry and desperate they shed their caste pretensions and inhibitions, accept their final humiliation, and agree to eat food.

Perhaps the pertinent assertion of the text concerns the value of women's work, in particular the work most women do in Das's society: sustain the domestic world by cooking and cleaning, feeding and caring for others. Here, the goddesses explain "imagine what –especially in this Kali Yuga – ordinary men will do! Men must recognize how much they need us." If the Lakshmi Purana teaches its female readers the domestic virtues traditionally associated with women- that of taking care of the home, of service, and gracious not servility. The devotion that the goddesses associate with work, duty, and ritual worship is simultaneously religious and ethical. It advocates the kind of mindfulness without which even worship becomes meaningless.

If the education of the divine brothers is one major aspect of Balaram Das's text and it is based on the unraveling of their patriarchal and upper-caste roles, the other aspect of the text is the creation of an alternative common identity of the oppressed. It reflects a revolution against the rigidity of the caste system. It also reveals the fact that in Hindu family how the elder brother is considered as a demi-god and his word becomes a verdict of the Supreme Court. Lord Jagannath accepts the order of his elder brother without any hesitation. It also expresses the relationship and love between husband and wife. Despite the separation at last they again become united with a strong bond and affection. On the whole it celebrates the real story of an Odia family.

It is in the context of such semantic and thematic displacements that we approach the radical demand at the end. When Lakshmi demands that everyone, Brahmin or Chandala, be treated as equal within the precincts of the temple and the lord agrees to it, that newly sanctioned practice of the various castes eating together- customary even to this day in Puri- is itself the visionary product of Balaram Das's wanderings. This is the political value the goddess wishes to exemplify, indeed to embody for the world outside the temple's boundaries, Hindu society in general.

Lakshmi Purana is like a verdict of the Supreme Court. It gives guidelines to the Indian women. We strictly obey the rules and regulations regarding what to do and what not to do in our lives. It is like a lighthouse to the ships in the ocean. We know what is wrong, we condemn it but still we adapt it. We know what is right. We approve of it but we do not follow it. This is the tragedy of the human beings. How to go beyond this Lakshmi Purana teaches us. Balaram Dasa here as a writer a unique. The beginning sentence of the text carries all the meanings. It is both inevitable and distressing that we discuss the trends in literature by standards in Western

Culture. Inevitable because we find the colonial mindset to see anything. In light of the above discussion, I am sure , Lakshmi Purana can be appreciated as a text with a post-modernist sensibility. In the text, BalaramDasa, a rebel poet from the sea-coast holy town of Puri , sanctions from five hundred years back an independent mind to goddess Lakshmi. As the title explains , the story is the story of goddess Lakshmi in simple narrative verses , in particular the delineation of her disturbed domesticity where she ravages her insult and hurt from her husband and his elder brother, Lord Balaram.

And the course comes through, the brothers go through a prolong torturous dark and dishonorable phase, of starvation, till through several twists of irony they had to accept food from Lakshmi.

Lastly, let me come to the issue the text has been identified with-feminism . By casting two women as the prime characters of the plot,, and pitting them against the Lords at the great temple, Balaram Das leaves no room for skepticism about his feminism preoccupation. The arrogance of the Lords of the great temple is the arrogance of the male psyche outside any caste bias. It is the role reversal of Lord Balaramand not Jagannath, that this feminist concern attends its height and logical finish. As the elder brother, Lord Balaram is the guardian of the household of the institution of the joint-family structure of the Hindu society of the ancient and modern day society. Yet, with his flawed vanity, Balaram becomes the disintegrator of the same. Through the revenge of the Goddess, Lakshmi, his misery is highlighted more, in comparison with that of Lord Jagannath, and the text thereby provides some comic relief and drives home the point of gender-equality more effectively.

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GANDHIJI AND WORLD ORDER

*Dr. Sivani Baral

ABSTRACT

Mahatma Gandhi's love for humanity, which had its roots in India's history and culture, has been reflected in its constitution. The main elements of his world order are peaceful settlement of international disputes, and friendship and cooperation among nation states. Martin Luther King and Nelson Mandela, being influenced by Gandhiji's experiment in truth and non-violence, launched non-violent struggle in their respective country for equality, justice and liberty. The global environmental movement and campaign for women's empowerment have been greatly inspired by Gandhi's ideas and activism.

KEYWORDS: Truth, Non-violence, Satyagraha, Passive resistance, Equality, Justice, Environmental movement, Women's empowerment.

INTRODUCTION

By birth, Gandhiji was an Indian. But, by his words and deeds, he belonged to the world. His humanism was not confined to the province or state of Gujarat in which he was born; nor was it confined to India, his nation state or country whose citizen he was. Gandhiji's humanism was universal. He represented the best of the world, best of humanity.

Two of the best ideals that Gandhiji stood for are truth and non-violence. Truth is virtue; truth shines when it is expressed not only in words but also in deeds. Truth is purity. Gandhiji was also an apostle of non-violence. Non-violence is perhaps his most valuable contribution to the world. Many great revolutions had occurred in different countries; they had noble objectives like independence, liberation and emancipation. Some of them carried glorious messages of liberty, equality, fraternity, democracy and socialism. These revolutions do still have a lot of importance for the world. But India's freedom movement led by Gandhiji was a much superior revolution, primarily because it was a non-violent revolution. This Gandhian movement for India's independence was, therefore, unique in the world. Its moral force could defeat the mightiest British empire.

Gandhiji abjured violence because it is crude and in the long run ineffective. Violence would breed hatred and bitterness. Non-violence would not give quick results, but the results are likely to be more durable if achieved peacefully, Gandhiji

believed. His rejection of violence stemmed from choice not from necessity, B.R.Nanda ,an eminent scholar of Gandhi and Nehru observes.

Non-violence is not negative in nature; it is a positive force. Gandhi did not like the term “passive resistance”, because, to him, a practitioner of non violence is a satyagrahi who is an active participant in any project doing good to the society, nation or humanity .Non violence is a soul force and the victory of a satyagrahi is certain as he or she would be having the blessing of God. Gandhiji asked civil resistors not to yield to violence, but to actively resist it with spirit and confidence. On the eve of and during the Second World war Gandhiji urged the victims of Nazism not to give in to pressure.

The victory of India’s war of independence was the victory of Gandhiji’s experiment in truth and non-violence. It was a struggle between India’s truth and Britain’s untruth; it was a fight between Gandhian non-violence and the Britain’s violence, and the outcome had lessons not only for India or for Britain, but for the whole world. A number of European colonies in Asia and Africa, being inspired by Gandhian ideals and experiments, were able to win freedom and liberation by launching non-violent struggles.

Two of the greatest disciples of Mahatma Gandhi were Nelson Mandela and Martin Luther King. In spirit and action, they were true and pure Gandhians. Both Mandela and Martin Luther King, in their non- violent struggles for equality and justice for their fellow colored people were apparently inspired by Gandhijis life-long non- violent campaign in support of Harijans or Dalits of his country who were then afflicted with inequality, discrimination and oppression. All three were of the belief that social and political changes, brought about through non-violence, are durable. Through his Gandhian movement, Mandela, from inside his prison was able to force the white racist government of South Africa to accept defeat which led to the end of apartheid in that country. Martin Luther King led a powerful Gandhian movement of Blacks in the United States of America; that movement won, to a great extent, equality and justice for Blacks. It was a cruel coincidence that both Gandhiji and Martin Luther King fell victims to the bullets of assassins. They lost their lives, but their ideals are still alive inspiring crores of people all over the world to fight for noble causes, and not to yield to evil forces.

Gandhiji had great respect for women who, in his view, possess superior moral power than men. She is superior to the latter in respect of tolerance; patience and sacrifice. Intellectually also, she is equal to a man. Woman is more courageous

than man to face challenges. But she is handicapped by several customs and superstitions which impede her mobility and progress. Gandhiji made a strong plea for woman's education. Educational backwardness or lack of education is a serious obstacle to woman's empowerment. Gandhiji's mother Putlibai and wife Kasturba were his best teachers. His mother was a saintly woman. Passive resistance that his wife exemplified inspired Gandhiji to launch Satyagraha. Gandhiji exhorted women to take active part in social and political movements. Purification of society is contingent upon active participation and contribution of women. Gandhiji raised his voice against evil practices in the society such as child marriage, prostitution and sati, and expressed his intense concern over the miseries of child widows. Responding to the call of Gandhiji, large number of women took active part in the freedom struggle and other movements launched against social evils. Gandhiji called upon large number of women to take active part in freedom struggle and made a scathing attack against the social evils which was there in society. It is not clear, if during his time, Gandhiji had impact on any other women of any other country. But there is little doubt that today that large number of women abroad would be appreciating his commitment to gender justice, and his concern over the miserable plight of vulnerable women.

Mahatma Gandhi never claimed that he was an ecologist or environmentalist. But many scholars and activists connected with the environment movement in India and abroad regard him as an 'environmentalist'. They have been influenced by his simple life style and his love of nature, and they quote him in their discussions and discourses.

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Gandhiji never used the word, 'development'. He did not like the so-called modern life characterized by consumerism and multiplicity of wants. "Nature has enough to meet our needs, but not our greed", Gandhiji observed. The industrial civilization has multiplied the human wants whereas in our ancient civilization, his/her wants were regulated. To meet his unlimited wants, the greedy man tends to invade the nature; the more the man is greedy, the more the loss of nature. Gandhiji was for saving and nurturing the nature, because a sustainable nature is good for a sustainable community. Gandhiji advocated judicious use of natural resources. The ecological balance should not be disturbed. Being a champion of non violence, he was opposed to any kind of violence against nature. Petra Karin Kelly, the founder of Green Party in Germany, was an ardent champion of environment movement as well as human rights. She several times acknowledged the fact that Gandhiji's ideals of love of nature and simplicity of life significantly helped to mould her commitment to environment. The environmental movement in Mexico was also influenced by Gandhism.

Environmental movements in India starting from the Chipko movement in the seventies, and the Narmada Bachao Andolan in the eighties bore the Gandhian imprints. The leaders of the movements recognized the impact of Gandhism on them.

Homeless people whether in India or abroad, drew his love and sympathy. To give one example, Gandhiji was deeply pained to know of the sad plight of

thousands of Palestenians who were forcibly displaced from their homes so that a new state -Israel-could be established there to accommodate Jews migrating from different parts of the world He had, of course, sympathy for Jews who were persecuted by the Nazi regime in Germany .But he was opposed to the idea of building the state of Israel on the home land of Palestinians .It is suspected that Jews and their powerful supporters in the west had a hand in denying Nobel Peace Prize to Gandhiji. But who lost? Gandhiji or the Nobel ideal?

CONCLUSION:

Interstate as well as transnational terrorism has emerged as serious threats to international peace and security. Increased armament has impaired the developmental efforts of developing countries. Conflicting and fighting would harm peace and security. Social groups and nation states may achieve peace, security and development if they opt for negotiation, compromise and accommodation. Conflict and fighting would harm peace and security. Truth and non-violence, taught and practiced by Gandhiji are the only panacea for all the ills harming the humanity.

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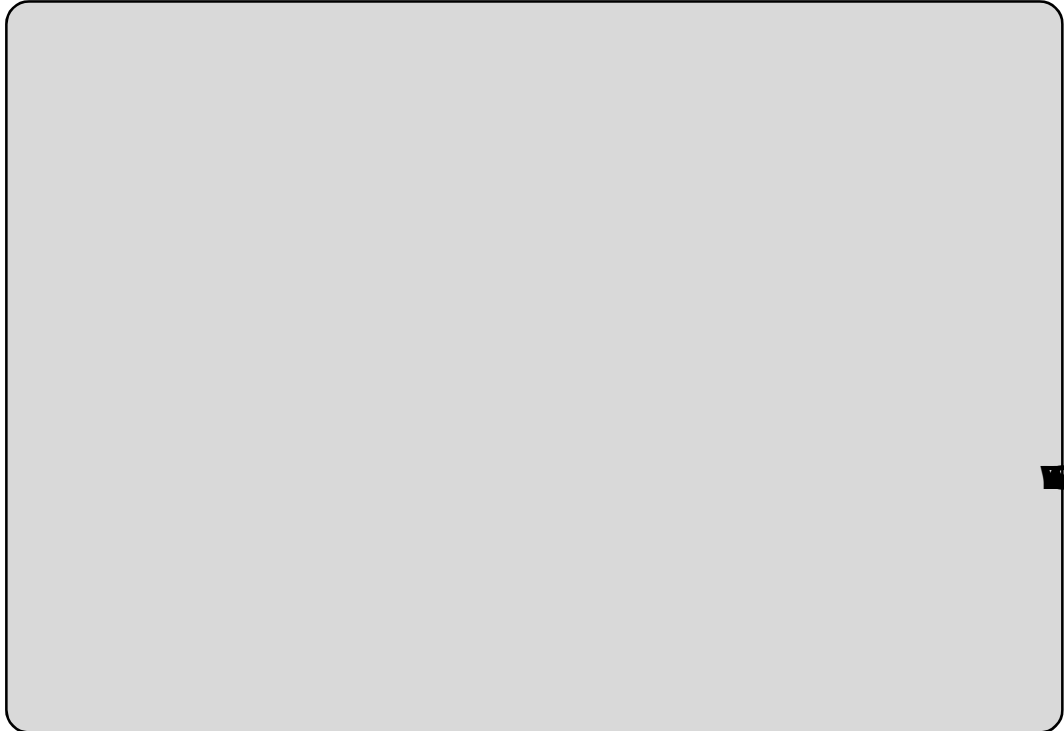
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EDUCATED PARENTS AND UPBRINGING OF CWSN IN A BETTER SOCIALIZATION PROCESS

***Dr. Sujata Moharana**

ABSTRACT

Socialization has an impact on a CWSN and or any child to make the child success in the life. Socialisation process build the child skillful by which during the younger years, the CWSN can learn to be self-reliant and need not take others into consideration. To make proper nourishment in socialising the child, the role of parents having good education is required. To get the knowledge on the parents involvement in socialisation process of the CWSN studied in various Government schools of the district, a study have been conducted with 100 samples of two block areas of Khordha district. The findings show, there is significant difference between literate parents and illiterate parent to make socialised their CWSN.



Parents, CWSN-Children With Special Needs, Socialisation, Activities

INTRODUCTION

At the time of birth, the human child is just a biological entity with only animal needs and instincts. He knows nothing about the family, the society and the social behaviour needs to maintain. As it grows, under the vigilant guidance and care of the parents it learns to control bowel movement and regulate hunger. Human child has an inherent capacity to learn and to communicate. Therefore, gradually it learns the group-defined ways of behaviour. It is the human ecosystem initially in the form of a family and later other social institutions like the community, peer group, school etc. educate the human child to be a responsible and useful member of the society. The process of learning to internalize the values and norms into its self or the mode of learning to live in society is called the process of socialization. To internalize is to absorb so deeply that it becomes a part of the individual's behaviour and personality. Therefore, socialization is basically the learning of socially preferred values, norms,

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and roles by the members of a particular group or society. It may be well-defined more widely as a life-long process of inculcation whereby an individual learns the principles, values, and symbols of the social system in which he/she participates and the expression of those values and norms in the roles he/she endorses.

The purpose of the nation is supporting the development of the society, as well as crafting the surroundings for productive life and activities of socially vulnerable groups of the society. The priority of the contemporary Indian social and educational policy is to ensure an access to quality education and create the conditions for successful socialization of children with special needs. The formation of economically viable and socially equitable public policies in relation to people with disabilities is determined by several factors such as the increase in the number of disabled people, the problem of adaptation to the new social-economic conditions and study of various aspects of inclusive education, including the socialization of children with special needs in an inclusive educational environment [1].

Finding ways to overcome the physical and psychological ill-being of children with special needs has led to various forms of social integration, which involves the social adaptation of a child with disabilities in the general system of social relations. However, the full social integration of children with special needs is impossible without improving the quality of their lives, which means providing access to knowledge, education, and cultural values, which form the personality and his/her ideas about the world, full participation in social and cultural life in all forms [2,3].

EDUCATION AND SOCIALIZATION

Education is a social process, which prepares individuals to lead a meaningful and dignified life. Together with other social forces it plays a significant role in modelling the structure of society. Through education the society conveys its knowledge, skill, values and behavioural patterns to its younger generations. Thereby ensuring self-preservation and continuity. In this sense, education is a process of socialization. At the same time changes in society mould the education system itself and it acquires complexity. Hence, education is a process, which makes the members of the society to adapt to the persistently changing conditions of a society.

TYPES OF SOCIALIZATION

All types of socialization may be classified into two broad groups, viz. primary socialization and secondary socialization. This division is based on the primary and secondary needs of individuals. The basic physical needs such as thirst, hunger

etc. are called primary needs while secondary needs are those which emerge to meet primary needs e.g. the need for learning skills to earn livelihood. Family satisfies the basic needs of human beings; therefore, it is called primary institution where as a school is a secondary social institution because it meets the derived needs of the children. The parents are primary socializing agents of the child whereas the school teachers are the secondary socializing agents. Inculcation of norms and values within the family is called primary socialization while the process of imbibing norms, values and behavioural patterns of school may be called secondary socialization. Primary socialization takes place in infancy and childhood. This is the most crucial stage of socialization as the child learns basic behaviour pattern at this stage. Generally secondary socialization starts from the later stage of childhood and goes up to maturity. However, the process of socialization never stops in life. The school, peer groups and other institutions in which a person is placed in life play the role of socializing agents [4].

RATIONALE OF THE PRESENT STUDY

We believe that inclusive education is the right way to follow in order to fulfil every CWSN's right to education which makes them socialised. However, creating inclusive educational programs for young children is a complicated and often unnerving task. Parents are the vital partners in education sector who contribute ample to the work of educators, schools, and societies. They matter as parent leaders, parent mentors, and models of commitments to have excellence in education, and they matter everyday as they influence and support their children's academic achievement as well as socialisation process. Active parental involvement has been an important factor related to better outcomes in the education and socialisation of young children with and without disabilities [5, 6]. Research has shown that high levels of parental involvement correlate with improved academic performance, higher test scores, more positive attitudes toward school, higher homework completion rates, fewer placements in special education, academic perseverance, lower dropout rates and fewer suspensions [7]. Given the findings of the international literature on the importance of parental involvement, it was considered timely to investigate the role of parents of CWSN in educating these children as well as socialised in Indian schools.

OBJECTIVES

The objectives of the present study were:

1. To investigate the parental consciousness on educating their CWSN Child.
2. To examine the importance of parents' education in their children's socialisation process
3. To identify activities that are used by parents for socialisation of their CWSN children.

RESEARCH QUESTIONS

The following questions have been used for this study:

(1) What is the importance of education for parents' involvement in their children's socialisation process and education?

(2) What are the activities used by parents to get involved in their children's socialisation and education?

REVIEW OF RELATED LITERATURE

Integration is considered as "a means of creating an optimal developmental environment" [8]. No socialization of children with disabilities in a regular educational institution is possible without creation of conditions that meet their "special needs", and it becomes a priority of the educational and training process which allow a child to be engaged in an inclusive educational environment.

Socialization is the process and the result of the inclusion of an individual in social relations [9]. However, socialization is a multidirectional process. Socialization takes place both as the process of integration of an individual in the social system (T. Parsons, R. Merton), and as a self-actualization process of "self-identity", self-actualization of one's potentialities and abilities as the process of overcoming the environmental influences that hinder self-development and self-assertion of a concrete personality (A. Maslow, C. Rogers). Russian scientists (I.Kon, A.Mudrik et al.) [10, 11] point to the duality of the socialization. This means that the child learns a new social experience and, at the same time, reproduces certain social relations that affect the environment.

Socialization of children with disabilities has a considerable specificity defined as the nature of the child's limitations and as well as availability of rehabilitation

resources of society [12]. The features of socialization of a child with disabilities may be best disclosed from the social-pedagogical positions. Social-pedagogical essence of the social potential development of children with disabilities is purposeful pedagogical support of children and disclosing their rehabilitation potential in various forms of joint activities. New social-pedagogical sense of integration process of children with disabilities in educational process not only and not so much consists of the organization of the joint activities for a certain age (games, training), but as "joint children's world" [13].

However, socialization in an inclusive educational environment is a two-way process involving both the interests of children with disabilities and schoolchildren without disabilities. Therefore, inclusive education model proposes creating a learning environment that meets educational needs of both student's groups. If inclusion is not provided by a corresponding change in the educational environment, it will result in the deepening of social exclusion of children with disabilities and the increase in intolerance of schoolchildren without disabilities and their families. The parents have the major role in the socialisation process of the CWSN.

DELIMITATION OF STUDY

- i. The study has been confined to two blocks only i.e. Banapur and Tangi of Khordha district.
- ii. The study has been confined to parents of CWSN Children studied in Government Schools only.
- iii. The study has been confined to the area belongs to rural only

METHODOLOGY

The study was conducted through descriptive survey method.

POPULATION

The population of the study covered all the CWSNs and their parents of Banapur and Tangi Block of Khordha District.

SAMPLE

The sample comprised of 100 Parents having CWSN children studied in various schools in Banapur and Tangi Block of Khordha District of Odisha. Further they were divided into two groups of 50 parents each in the block. It has been selected as sample of the study through purposive sampling technique.

DATA COLLECTION PROCEDURE

Self-made questionnaire has been developed and used for collection of relevant data from 100 numbers of the parents of the CWSN children.

ANALYSIS AND INTERPRETATION

Table 1: Dealing with social behaviour

Dealing with social behaviour	CWSN of Illiterate Parents	CWSN of Illiterate Parents	Total Sample
Dealing with Family	65	35	100
Dealing with Cousins	65	35	100
Dealing with Neighbours	76	24	100
Dealing with Friends	71	29	100
Dealing with Common people	71	29	100
Dealing with Strangers	81	19	100

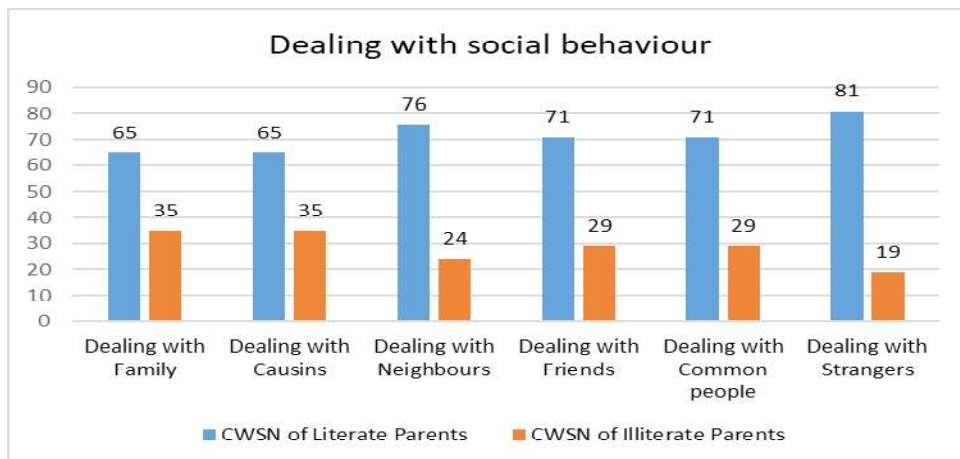


Figure 1: Dealing with social behaviour

Analysing the parents responses regarding the dealing with various social behaviours by the CWSN who can independently perform the activities without taking instant help from their parents or others, it is seen from the above **table 1** and **figure 1**, out of 100 samples, 65% literate parents of CWSN were agreed their children can deal to the family members very cooperatively and lovingly having compassion and fellow feelingness whereas the 35% illiterate parents were very offset in the rude and selfish behaviour of their wards ; 65% educated parents were agreed

that, their children can deal with cousins without help of others but at the same time the uneducated parents were not in satisfying state, rather confused. It is also seen from the data, there were 76% educated Parents agreed on their children can visit their neighbour independently and 71% can spent their time with friends very cooperatively, 71% parents agreed on meeting common people and 81% agreed on to face the strangers very confidently.

Table 2: Participation in social activities

Dealing with social behaviour	CWSN of Illiterate Parents	CWSN of Illiterate Parents	Total Sample
Participate in Prayers	66	34	100
Participate in Sports	66	34	100
Participate in Seminars	63	37	100
Participate in Picnic	79	21	100
Participate in Meetings	62	38	100
Participate in Trainings	63	37	100
Participate in Workshps	57	43	100



Figure 2: Participation in social activities

Looking at the **table 2** and **figure 2** above, regarding the participation of CWSN in various social activities the CWSN can independently perform the activities that, out of 100 samples, 66% parents agreed that their children participate in prayers very enthusiastically, 66% in sports, 63% in seminars, 79% parents agreed that their children can participate in picnics arranged by school and or the family. In

brief, the educated parents were agreed their children need less help of parents or other family members to participate in social activities in comparison to uneducated parents.

Table 3: Participation in social gatherings

Dealing with social gatherings	CWSN of Illiterate Parents	CWSN of Illiterate Parents	Total Sample
Visit Jatras/ Melas/ Fairs/Public gatherings	87	13	100
Amusing in Parks	68	32	100
Involve in Marriage Functions	69	31	100
participate in Birthday parties	68	32	100
Involve in Funeral rituals	69	31	100

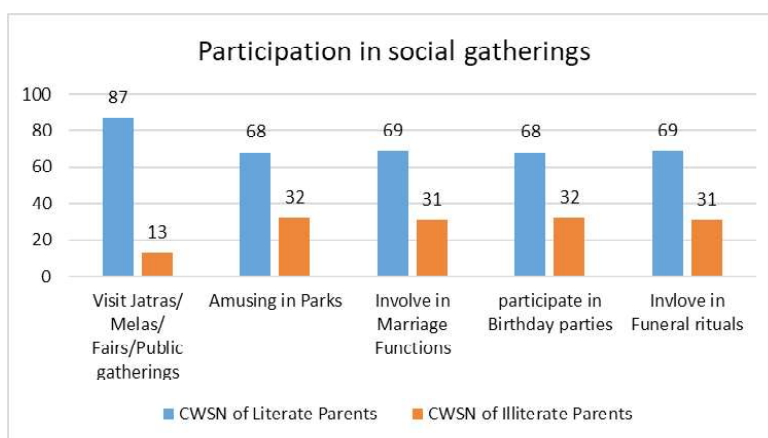


Figure 3: Participation in social gatherings

It is interpreted from the above **table 3** and **figure 3** that, 87% parents were agreed, their CWSN children can participate in social gatherings by visiting Jatras/ Melas/ Fairs/Public gatherings whereas 13% uneducated parents were very fearful to let their child to visit any social gatherings. 68% educated parents were very enthusiastically in giving scope to enjoy in amusement in parks but 32% illiterate parents were not in favour of it and their CWSNs also, 69% educated parents agreed on involve their special abled child in different marriage functions, but very contrary to them 31% uneducated parents were against of it. 68% literate parents were very comfortably answered about joining in birthday parties and 69% in funeral rituals

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as it is their birth right. In brief the educated parents were very careful about their child though they were very especially abled but most of the CWSN of uneducated parents were in ignorance in maintaining social habits as their parent were poor in making proper socialization by giving actual training, developing socialized activities to live in the society as a full-fledged social being.

Table 4: Participation in Institutional activities

Dealing with social gatherings	CWSN of Illiterate Parents	CWSN of Illiterate Parents	Total Sample
Attaining Anganwadi	66	34	100
Attaining Schools	66	34	100
Music school/ Music bands / Dance group/ Art school	79	21	100
Visit Therapy centres	68	32	100
Participate in Yoga centres	69	31	100

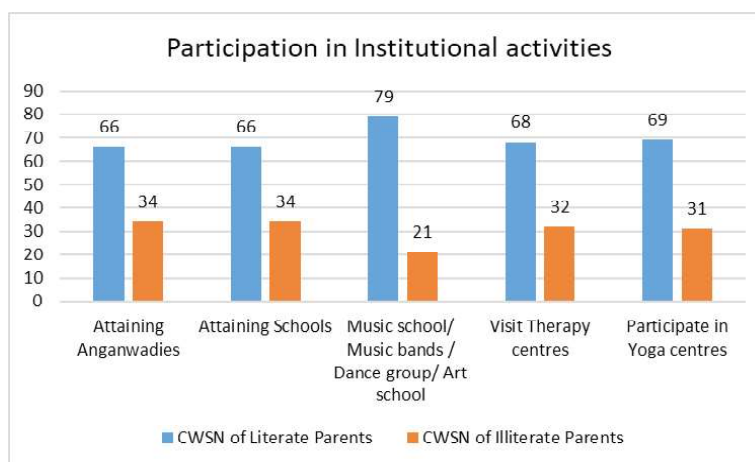


Figure 4: Participation in Institutional activities

The table shows that, 66 parents were agreed that, their CWSN children can independently attend the class at Anganwadi centres, like that, 66% can attend the school, 79% can participate in Music school / Music bands / Dance group / Art school, 68% can visit for therapy centres and 69% agreed on their CWSN children can participate in yoga activities. In a nutshell, an average of 70% CWSN can have independent participation in Institutional activities without taking any help from their

parents and similarly, an average of 30% CWSN require the support from their parents or any other person to help them for participating in institutional activities.

RESULT, DISCUSSION AND RECOMMENDATION:

Socialization has a significant impact on a child with disability, it will help to make friends which can affect for their wellbeing and success in future life. Socialisation contributes significantly to the child's wellbeing without it they may face several challenges to find a life partner, get a good employment, and succeed in life. These skills can be developed in the younger years, as the CWSN learn to self-reliant and need not take others into consideration.

It is seen that, most of the parents are not given chances to the CWSN to expose to environments where they can interact with others, this is one of the primary reasons why children experience poor socialisation. For instance, some CWSN children are home-schooled, which can limit their opportunities to socialize. Parents should give chances to their children to expose in different social environments, whether it be through sports, clubs, or other extra-curricular activities.

It is seen in this study that, on an average 64 percent CWSN were participate in socialisation process by the support of their parents and other family members around him/her. A large number around 36 percent CWSN were still depending on others or their parents to perform their activities which require for socialising to help themselves for self-reliant. So, it is recommended that, the parents of these CWSN should involve more proactively for socialisation of their CWSN children. They should involve their CWSN child in various activities, encourage them to participate in various events where he/she will get opportunity to share his knowledge, interact with peer groups and participate in educational and extracurricular activities for becoming a better socialised citizen.

CONCLUSION

Parents are among the most important persons in the lives of CWSN. Parents include mothers and fathers and other caregivers who are performing the role of parenting. Since birth, CWSN or any child trust on parents to provide them with the necessary care they need to be happy and healthy, and to grow and develop well. But we should remember that, they do as we do, not as you say. Parents exert enormous influence over their children's lives. Most parent effort shows to give children the best start possible, but it's also important for parents to know that their child come into their family with his/her own temperaments, personalities, goals and challenges. "While parents may want to push their child down a certain path, a parents' job is to provide an interface with the world that ultimately prepares a child for complete independence and the ability to pursue whatever path they choose.

WORKING FROM HOME DURING COVID PANDEMIC: REPORT ON MENTAL HEALTH ISSUES FROM SECONDARY DATA

**Mrs. Madhusmita Chhotaray*

INTRODUCTION

The corona virus (COVID-19) pandemic has resulted in a total disruption of working arrangements for millions of people and during the past three years, many of them are forced to carry out work from home. Organizations and institutions have been struggling to review their plans, policies, and regulations to create new guidelines around this new fluid work dynamics. The situation has left the employees in a state of flux, instability and confusion in adjusting and adapting to their new job dynamics and demands, while continuing to work with efficiency and productivity. Finding a balance among changing demands of work, quality of family life, childcare, and struggling finances due to salary reductions, while staying at home have taken a toll on these working individuals' mental health. Research studies have shown several adverse psychological effects of working from home including feelings of loneliness and isolation, anxiety, depression, somatization, hostility, and reduced interpersonal sensitivity. Studies have also reported gender and age variations in the issues of mental health. The present research is a figural and comparative review of data obtained from secondary sources including 19 research studies from different parts of the world. All these studies were carried out on people who were subjected to work from home during and after the COVID pandemic.

OBJECTIVES

- (i) To examine gender difference in each of the mental health issues during work from home.
- (ii) To examine the range of affection by different age groups from each type of mental health problems.

Sample

The sample ranged between 1140 and 1762 for different mental health issues. Participants in different age groups were not equal in number and from men and women are also not equal. However, the minimum participant in a group is 109. The data are reported in % and are presented only visually by comparison graphs.

Results

Oakman et al., (2020) examined the impact of work from home on 1860 employees to find out the different mental health issues among them (Figure 1). They reported that maximum employees have undergone stress and 38% of them were reported to have severe mental stress during the COVID period. The issue of failing in work life balance was affecting about 35% of the participants. Burnout and depression were the 3rd level of mental health issues each affecting about 25% of the participants. Finally, feeling of loneliness and isolation were affecting 14% of the participants. In summary, almost all the participants were suffering from mental health problems in some form or other.

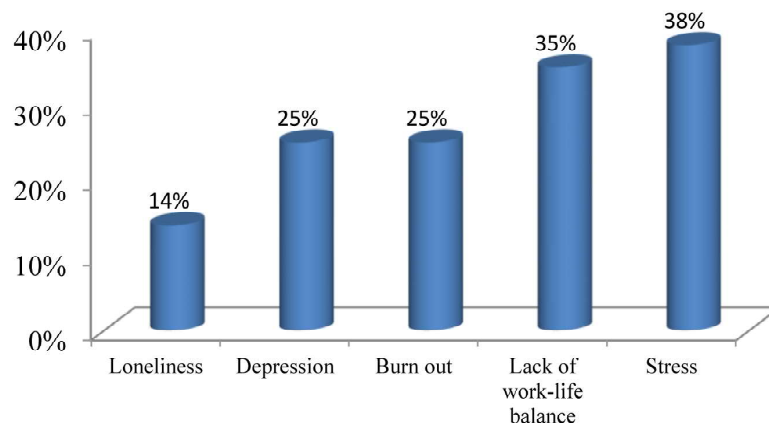


Figure 1. Comparison of mental health issues for work from home

Several studies have figured out the gender differences in the feeling of loneliness and isolation among the employees working from home and studies have also reported on the loneliness feeling among employees in different age groups (Figure 2). Their percentage in different age groups collected as secondary data from six studies are presented in the Figure 2. The results pointed out that the feeling of loneliness and isolation were more among the young adults and has gradually decreased across aging. However, the two age groups between 25 and 44 have maximum feeling of loneliness ranging from 23 to 33 % of them feeling severe loneliness. Although much difference was not observed among each group of men and women, men were found to have little more lonely feeling than women.

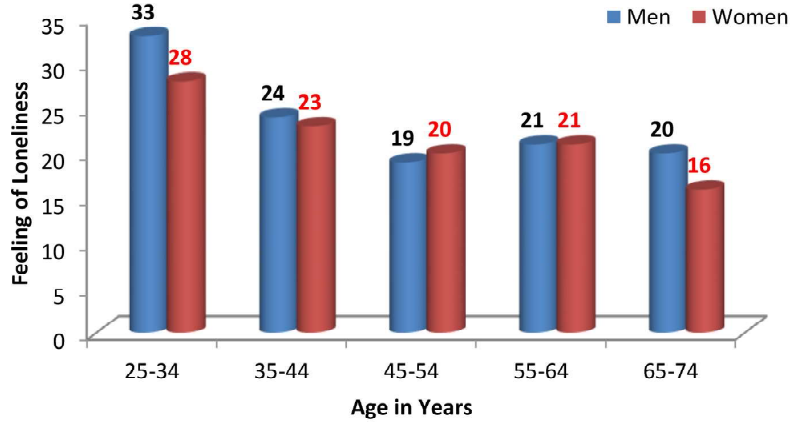


Figure 2. Feeling of loneliness

The percentages of depression among the participants are reported in Figure 3. The results pointed out in all the age groups, women were more depressed than men and particularly, women in the older age group were much more than older men. On the other hand, in the middle age group, both men and women were severely depressed. In the two age groups between 35 and 44, around 40% of both men and women were experiencing depression.

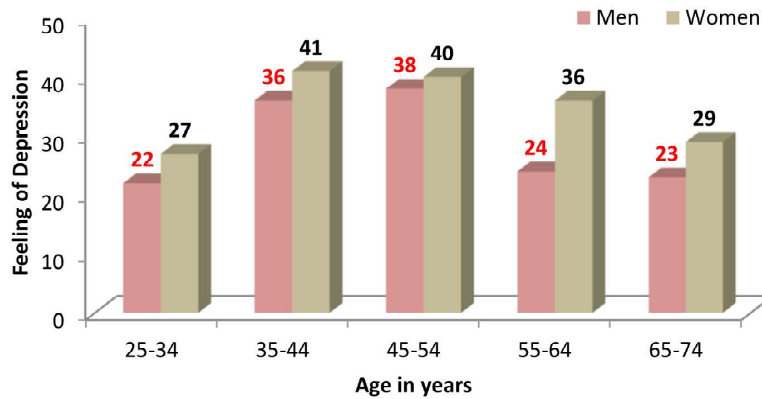


Figure 3. Feeling of depression

The data about feeling of anxiety are presented in Figure 4. The results indicate that in each of the age groups men experienced more anxiety than women. Particularly, both middle aged men and women have much higher anxiety than the other age groups. The data pointed out that around 50 to 60% of middle aged men

and women have severe anxiety due to work from home. However, both the young and old groups have less anxiety although around 30% of them have higher anxiety.

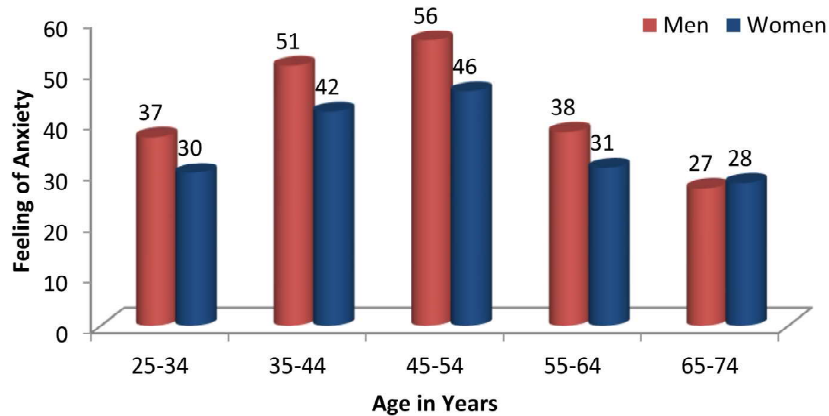


Figure 4. Feling of anxiety

Somatization refers to more of physical complains like headache, gastritis, body ache etc. due to some short of mental health issues. Results relating to the somatization of the participants are presented in Figure 5. The results showed that the somatization complains consistently increased with increasing age. While around 50% of people among the elder groups reported somatization complains, it is around 30% among the younger groups. On the other hand, women have little more somatization complains than men in each of the age groups.

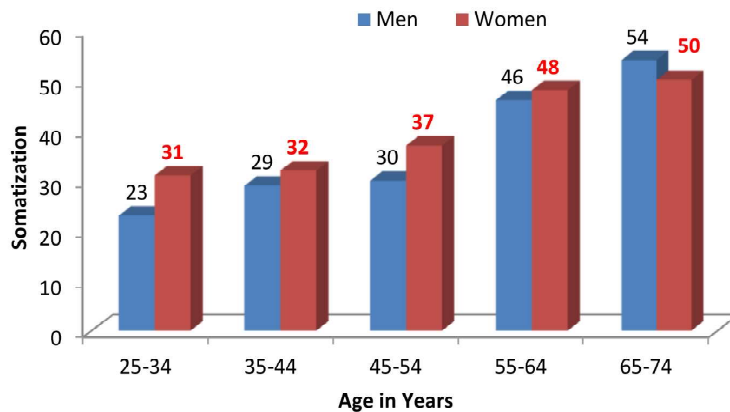


Figure 5. Somatization

Finally, relating to aggressive behaviour among the participants, the results

are presented in Figure 6. The results clearly pointed out that men were more aggressive than women in each of the age groups. However, both men and women in the middle age groups were much more aggressive and 25% of both middle aged men and women were found highly aggressive while percent is as low as around 10% among both young and old groups.

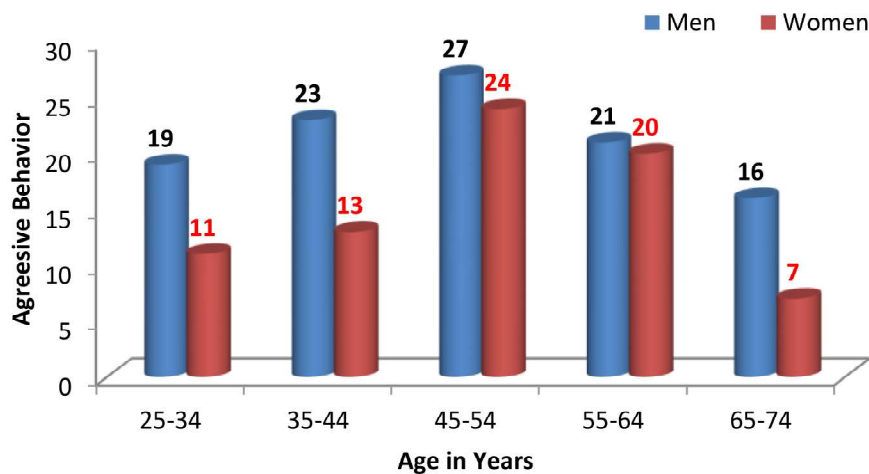


Figure 6. Aggressive Behaviour

Highlights

- (1) Work from home has created several mental health issues among the employees all across the world.
- (2) Relating to some of the issues, there are clear gender differences, while for others, gender differences are marginal.
- (3) Age is also found to have relationship with the type of mental health problems one is likely to have experience. Some of the mental health problems are more likely for elderly people, while some others are more likely for middle aged groups.
- (4) Anxiety, depression, and somatization are more prominent mental health issues due to work from home during and after COVID pandemic.

RECOMMENDATIONS:

Cognitive-Behavioral Therapy (CBT): CBT can be effective in addressing and modifying negative thought patterns that may contribute to somatization. seeking professional help if needed should be encouraged. “Regular Health Check-ups: regular health checkups is a must as it will keep us positive and updated and also not let any problem aggravate ,if any.” Social Support Networks: positive social connections can help against stress and its physical manifestations. Sharing with our close circle always helps in releasing stress and gives us better ways of dealing with problems “Healthy coping mechanisms should be introduced and encouraged like meditation ,yoga to cope up with stress and anxiety. Physical activities should be encouraged as it distracts and freshens up our mind in a positive way” “Encourage and normalise seeking professional help for mental health issues .” Promote a Positive Work Environment: Foster a positive and supportive work environment to reduce workplace stressors that may contribute to somatization.

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PERCEPTION OF TEACHERS TOWARDS IMPROVING THE QUALITY OF HIGHER EDUCATION THROUGH MULTI-DISCIPLINARY APPROACH AT UNDERGRADUATE LEVEL

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ABSTRACT

NEP 2020 has emphasized on imparting multidisciplinary education specially at the higher education level where there is stark differentiation of subjects across disciplines like Arts, Science and Commerce. The present study examines the perception of teachers towards improving the quality of higher education through multi-disciplinary approach in relations to streams. For this purpose, 60 teachers were selected through random sampling procedure from four undergraduate colleges of Sambalpur district affiliated to Sambalpur University, Odisha. The descriptive survey method was used by the researcher. The data were collected through 3-point perception scale developed by the researcher for teachers. For the analysis of the data obtained, t-test was used. The result indicated that Arts, Science and Commerce teachers did not differ significantly in their perception towards improving the quality of higher education through multi-disciplinary approach at undergraduate level.

KEYWORDS: Perception, multidisciplinary approach, undergraduate level

INTRODUCTION:

The aim of higher education is to develop well rounded individuals. A well-balanced individual helps to develop an innovative, progressive and prosperous nation. So, NEP 2020 emphasizes multidisciplinary approach for the development of multidisciplinary skilled workforce. Multidisciplinary education is not a new concept that is being introduced by NEP2020. It was there in the ancient times of Indian history where gurukul system of education was there. Takshashila and Nalanda were perfect examples of multidisciplinary university. At present India is the most populous country in the world having the highest number of youth population. To tap into the advantage of having such a huge young population and to address the prevalent unemployment challenges, NEP 2020 has emphasized on imparting multidisciplinary education especially at the higher education level where there is stark differentiation of subjects across disciplines like Arts, Science and Commerce.

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Rationale of the study

After the recommendation of NEP2020, many seminars, workshops and discussions were made to discuss the benefits of multidisciplinary education. Multidisciplinary approach in higher education plays a very important role for development of multidisciplinary workforce. In some states it has already been implemented at higher education level. So, in this present study, effort is made to examine the perception of Arts, Science and Commerce teachers of two government college and two non-government aided colleges towards improving the quality of higher education through multidisciplinary approach.

Review of related literature

B. Sailaja and K. M. Hemalatha(2016) conducted study on innovative teaching and learning process with multidisciplinary approach: An illustration on engineering education. They emphasized on innovative methods of teaching and learning process with multidisciplinary approaches to increase the standard of Engineering Education. Dr. Imran Ansari and Dr. Ali Haider (2023) conducted study on teacher educator's perception about implementation of NEP 2020 in teacher training institutions. Ashmet Kanmaz (2022) conducted study on interdisciplinary teaching practice: Primary and secondary education. He found that teachers had positive view on the interdisciplinary approach and the teachers considers the interdisciplinary approach is useful. No research is undertaken to study the perception of arts, science and commerce teachers towards improving the quality of higher Education through multidisciplinary approach. So, in this present research, effort is made to know the perception of teachers towards the improving the quality of higher Education through multidisciplinary approach.

Objectives of the study

To compare the perception of teachers of Arts, Science and Commerce stream towards improving the quality of higher education through multidisciplinary approach at undergraduate level.

Hypothesis of the study

There exists no significant difference among the perception of teachers belonging to Arts, Science and Commerce stream towards improving the quality of higher education through multidisciplinary approach at undergraduate level.

Delimitation of the study

1. This study was delimited to perception of teachers towards improving the quality of higher education through multidisciplinary approach only at the undergraduate level.

2. This study was delimited to Sambalpur district only.
3. The present study was delimited to 60 teachers of two selected government and two non-government aided undergraduate colleges.

Methodology

In this present study, effort is taken to compare the perception of teachers towards improving the quality of higher education through multidisciplinary approach at undergraduate level for which descriptive survey method was used. Further, the study compared the perception of teachers belonging to Arts, Science and Commerce streams at undergraduate level.

Population and sample

The population of this research is confined to all the teachers teaching at undergraduate level in Sambalpur district affiliated to Sambalpur University. The researcher selected four undergraduate colleges out of the above purposively having Arts, Science and Commerce stream. Sixty teachers of the four selected colleges were selected through random sampling procedure from whom five teachers from each stream were taken as sample. Among the four colleges, two were government colleges and two were non-government aided colleges.

Analysis and interpretation:

Analysing mean-score of perception data of Arts and Science teachers towards improving the quality of higher education through multidisciplinary approach at undergraduate level.

Table 1: Comparison of mean score of perception data of Arts and Science teachers towards improving the quality of higher education through multidisciplinary approach

Teachers Streams	N	Mean	SD	t-value	Table Value at 38 degree of freedom.
Arts	20	17.7	1.78	0.87	2.02 (at0.05 level of significance)
Science	20	18.45	0.98		2.71 (at0.01level of significance)

The analysis of data in table 1 indicates that, the calculated score is smaller as compared to the existing table score at 0.01 and 0.05 level of significance in 38 degree of freedom. So, it was found there is no statistical difference between the perception of Arts and Science teachers towards improving the quality of higher education through multidisciplinary approach. It reflected that both the teachers of Arts and Science stream perceive multidisciplinary education in the same line. Although it reflected some difference between mean score of Arts and Science

teachers, there was no significant difference between the perception towards improving the quality of higher education through multidisciplinary approach.

Analysing mean-score of perception data of Science and Commerce teachers towards improving the quality of higher education through multidisciplinary approach at undergraduate level

Table 2: Comparison of mean-score of perception data of Science and Commerce teachers towards improving the quality of higher education through multidisciplinary approach

Teachers Streams	N	Mean	SD	t-value	Table Value at 38 degree of freedom.
Science	20	18.45	0.98	0.19	2.02(at 0.05 level of significance)
Commerce	20	18.3	1.2		0.71(at 0.01 level of significance)

The analysis of data in table 2 indicates that, the calculated score is smaller as compared to the existing table score at 0.01 and 0.05 level of significance in 38 degree of freedom. So, it was found there is no statistical difference between the perception of Science and Commerce teachers towards improving the quality of higher education through multidisciplinary approach. It reflected that, both the teachers of Science and Commerce stream perceive multidisciplinary education in the same line. Although it reflected some difference between mean-score of Science and Commerce teachers, there was no significant difference between the perception towards improving the quality of higher education through multidisciplinary approach.

Analysing mean-score of perception data of Arts and Commerce teachers towards improving the quality of higher education through multidisciplinary education at undergraduate level

Table 3: Comparison of mean-score of perception data of Arts and Commerce teachers towards improving the quality of higher education through multidisciplinary approach

Teachers stream	N	Mean	SD	t-value	Table Value at 38 degree of freedom.
Arts	20	17.7	1.78	0.67	2.02(at 0.05 level of significance)
Commerce	20	18.45	0.98		2.71 at 0.01 level of significance)

The analysis of data in table 3 indicates that, the calculated score is a smaller as compared to the existing table score at 0.01 and 0.05 level of significance in 38 degree of freedom. So, it was found there is no statistical difference between the perception of Arts and Commerce teachers towards improving the quality of higher education through multidisciplinary approach. It reflected that, both the teachers of

Arts and Commerce stream perceive multidisciplinary education in the same line. Although it reflected some difference between mean-score of Arts and Commerce teachers, there was no significant difference between the perception towards improving the quality of higher education through multidisciplinary approach.

Results and discussions

The analysis and interpretation of data revealed that there is no statistical mean difference between perceptions of Arts and Science teachers towards improving the quality of higher education through multidisciplinary approach at undergraduate level.

It was found that the perceptions of Science and Commerce teachers did not differ significantly towards improving the quality of higher education through multidisciplinary approach at undergraduate level.

Arts and Commerce teachers did not differ significantly in their perceptions towards improving the quality of higher education through multidisciplinary approach at undergraduate level.

Suggestions for further study

A survey research can be undertaken to study the perceptions of students towards improving the quality of higher education through multidisciplinary approach.

An experimental research may be undertaken to study the impact of multidisciplinary education on undergraduate level students.

A Study may be undertaken to study the perception of teachers and students towards improving the quality of higher education through multidisciplinary education in relation to their sex and residence.

A Survey research can be undertaken to study the perception of all stakeholders.

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ROLE OF LAKSHMI PURAN IN MODERN TIMES

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ABSTRACT

The Lakshmi Puranam is a household classic of every Hindu family in Odisha. Written by the saint poet Balaram Dash of Panchasakha group in 15th century. It meant to be recited in the month of Margasira during the worship of Goddess Lakshmi. Being an agriculture based society, this month is the cropping season in Odisha. As Mata Lakshmi is called the goddess of wealth and prosperity, people welcome her by performing Mana osha, and this book is to be read there. The book is in simple narrative form describing the rules of the ritual and adoration of the goddess. Balaram Dash was the saint as well as poet of medieval period or the Bhakti age of Odia literature. The holy book is a typical book in which the poet raised voice against gender inequality and untouchability of contemporary society. In this paper I want to focus on the social discrimination of women and untouchable communities and how the rebel poet gave a clarion call for social equality by going against the priestly opposition.

KEYWORDS : Woman, caste, obedience, untouchable, gender, equality

The Lakshmi Puranam is a popular Gospel of every Hindu family in Orisha. The saint poet Balaram Dash is a household name in each family for the book. The poet proved himself a ground breaker and iconoclast by translating Ramayana in Odia from Sanskrit and named it as Jagmohan Ramayana which is popularly known as Dandi Ramayan despite the priestly oppositions. The upper-class people objected this work of the poet because they thought that Sanskrit is the divine language of gods and it should not be translated into regional languages. If this would be done, then the lower caste people would read, listen and understand the literature and would make them impure. But Dash was a modernist in thoughts and action, so he not only translated but also created many Sanskrit literature by changing the originality of the book. In true sense, he was a poet of a people. This pious book the Lakshmi Puran tries to settle a rich religious and spiritual heritage among the simple folk. Although the book stands on its own aesthetic and sociological power, it borrowed the myths and folklore from Shree mandir of Puri. In this holy book there is the description of different code of conduct for a typical noble woman or wife. In addition we find a microscopic picture of sociocultural lifestyle of Odisha People during the medieval period. Women are advised to clean the atmosphere as own home for

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the sake of Puja ritual. There's a long list of Taboos on the feeding habits ,the lifestyle, the cleanliness for every household. Set on the rural county side of Odisha. Where man and women work together in the paddy fields without any discrimination. The book mirrors the typical Odia life. These restrictions have the scientific background in accordance with the seasonal change of the region. Cleanliness and sanctity of household is emphasised for puja sake. Interestingly in recent past we have seriously realised the value of cleanliness in Corona period. Cleanliness is next to godliness. The poet did not know about Swatch Bharat, but he knew it's value. The Lakshmi puja is considered as the most important and popular religious celebration in agrarian society. It may not get a place among the eighteen Puranas of Hinduism, but stands alone as the most popular religious book. "Namaste Kamala Maa go....", the book opens in an invocation of goddess Lakshmi to help in writing the book, reminds the grand epic opening of John Milton's Paradise Lost in English literature. The poet is very much particular and truthful in giving the true identity of mother Lakshmi, first of all she is the daughter of ocean king Varuna then she is the wife of Lord Vishnu. The biological identity of a woman is the primary identity then comes the social identity as a wife or mother of so and so. The beginning of the book is in a conversation between saint Narada and saint Parasaran on worship rules of the goddess. The whole story of this book is narrated by saint Parasara before Narada. One day goddess Lakshmi, asked the permission of Lord Jagannath to have a visit of the city, because it was the pious day of her worship. She got ready for the visit after getting the permission of her husband and adorned herself with fine clothing and ornaments. Here she is a sincere and obedient wife. At first she visits the house of a rich lady who is unaware of the Puja system, there, Lakshmi advised her to do so with true devotion. Then she enters the Chandala or the untouchables Sahil where she sees a poor and untouchable woman, named Shriya worshipping her soulfully, in contrast to the rich woman. Shriya's deep devotion moves the mother, so she went inside the house and accepted the ritual. She was over pleased with the chandaluni's prayers. She bestowed the woman with plenty of prosperity and good luck. In the mean time she forgets about the Untouchables status of the lady and this has been noticed by the elder brother Lord Bala Rama. He gets angry with Lakshmi and instigated Lord Jagannath to leave Lakshmi. At first lord Jagannath tries to convince his elder brother but the situation doesn't not change so it enlarges into hot quarrel between husband and wife. It is aggravated, leading to the separation between them. Mahalakshmi doesn't surrender before the unethical

allegation against humanity. She is a mother, and how a mother can discriminate between her children. She cursed both brothers for thirst, starvation and poverty with the condition that whenever she would give food to them then only they would be able to receive.

Where women are honoured, there resides the Gods... the temple lost everything after the departure of Lakshmi. Both the brothers are in thirst and hunger without food and water. Being helpless they are forced to beg from door to door in disguised Brahmins get up, but every day they are disappointed. On the other side Maa Lakshmi built a castle of gold by the help of Vishwakarma and stayed there. She doesn't prefer to go back to her parental home as a helpless daughter. She is determined to teach a lesson to the brothers. Now she is the true modern woman full of vigour and vitality and will power to do anything for her stand, her self esteem. She is the strong woman who is determined to prove herself despite being alone. It has been the mind set of society that, a woman cannot sustain without man like a climber cannot grow without any support. A woman is a spin-less creature, but the irony is that a man is always in womb of a woman, what Lakshmi wants to prove. She doesn't allow anybody to give food to both the brothers and forced them to the question of survival. The counter stroke of Maha Lakshmi was too hard for them. Both brothers stand on the verge of life and death after long torture with starvation. Subsequently, both were bound to compromise with the lower caste and forced to receive food from the untouchable woman, ironically who comes out to be the abandoned wife, Lakshmi. The male egos and the superior caste mentally are crushed down, and the lord of the universe bowed before the egalitarian demands of the goddess. Both the lord sanctioned the caste less temple atmosphere in where a Brahmin can eat from a Sudra without hesitation, and there is no need of washing hands after eating.

The whole story of the book was an indication of a new age. A woman is the carrier of civilisation she carries the embryo of generation in side her womb. She is a creator, hence deserves a position next to the Almighty. However she maintains the balance with her partner for smooth running of the universe being the Prakriti of her Purush or Eve of her Adam. But it's sorrowful to see her begging for her rights, getting punishment without any fault. So Lakshmi reacted strongly. Each time a woman stands-up for herself, without knowing it possibly, without claiming it, she stands up for all women. Here in this case Goddess Lakshmi did not solve her own situation rather set an example for the whole womankind.

The caste hierarchy in medieval Odisha was acute. In this book Balaram Das has strongly protested against the caste system . All men are born equal caste is not a blood-borne status. Here Lakshmi stands for Shriya, an individual, who was twice segregated from the main course of life, firstly she is a woman and in second an untouchable. In both cases she is a venerable victim of social hierarchy .She is uplifted by her prosperity as given by Goddess and her image in society is heightened as a true devotee of Lakshmi, she rises in social status as a prosperous woman with seven sons. Again it is interesting to see the goddess pretend to be an untouchable woman alone living on the seashore in a palace unlike Shriya to teach her erring husband. The divine mother tries to bring a balance in society by strongly objecting the caste divisions. In the Bhagwat Gita lord Krishna tells caste is by work or, not by birth. So the social superstitious have made caste systems so rigid. Here in this book Goddess Lakshmi emphasised the same idea. Shriya was born in low caste but her activities, sincerity ,devotion and emotion are above normal human being. She is a true human being only an easy prey of social stigma, as an untouchable woman. Hence she is rewarded and poetic justice is maintained. The ending of the book is full of positivity where human goodness surpasses other states of society. Her demands for an egalitarian society and religious sanction of her holy days before the lords paved the way towards democratic ideology of equality. This book is a morning star for feminism in India, describing the social structure and gender inequality persisting in contemporary society. The male hegemony is challenged for the shake of a woman by another woman endowed with divine power. This Lakshmi Puran of Balaram Das advocates the dawn of a new Era. Its about the fierce voice of a strong iron woman who fights for the downtrodden section of society, and ultimately establishes an example for the whole womankind. Her stand for communal harmony as well as gender equality sets example for generations. In Hinduism, the woman is the incarnation of Shakti or power, whenever man needs power, he asks the blessing of Maa Durga or Maa Kali, when it is to get knowledge he bows before Maa Saraswati and in wish for wealth and prosperity he begs the blessings of Maa Lakshmi. For easy understanding, man has divided the deity in different names as Durga, Kali, Saraswati or Lakshmi, but in spiritual realisation, she is one and alone. She is every woman, she is the physical embodiment of the goddess, recognised only in different situations in different names. Truly, this book is about the war of a modern woman warrior, who sings loudly: “ Vasudhaiva Kutumbakam”.

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MIGRANT WORKERS FROM ODISHA: ISSUES AND BENEFITS

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ABSTRACT

Migration is a global phenomenon; it is growing in its size, scope and complexity and impacts. Migration is both a cause and effect of a broader development process and it can be considered as a positive force for development. Migration not only transforms physical presence, but also has impact on culture of the migrants, income of the family, Income of the country (remittance), international trade, health of the children and women, labour efficiency and technology. Migration is the movement of human being usually from rural to urban areas and rich state in pursuit of such objective as better employment, better wages and better quality of life. Freedom in mobility and right to livelihood are enshrined in the Indian Constitution which enables the citizens of the country to move on for better quality life and job satisfaction. The objective of the study issues of distress migration from Odisha, migration to KBK regions of Odisha, examine the effectiveness of various labour laws applicable to Inter-State Migrant workers. The implementation of major schemes like Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), it suffers from large scale distress migration especially from KBK regions.

KEYWORDS: Migration, Seasonal Migration, Long Term Migration, Short Term Migration, Issues and Benefits.

INTRODUCTION

In recent years migration in many forms has taken place creating a new discourse and many concerns. As the world globalizes and mobility becomes easier, international and internal migrations formulate a central debate in migration policies globally. Migration is the movement of human being usually from rural to urban areas and rich state in pursuit of such objective as better employment, better wages and better quality of life. Freedom in mobility and right to livelihood are enshrined in the Indian Constitution which enables the citizens of the country to move on for better quality life and job satisfaction. Migration denotes any movement of groups of people from one locality to another and takes different forms. In this movement of people, women's location and spaces are defined by their positions within the society and state. Odisha is one of the poorest states of India. The economy of Odisha is predominantly agricultural and the performance in this sector is crucial to the

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development of the state. The prevalence of the small farmers having small sized land holdings, seasonal unemployment, the non-application of modern technology in agriculture in Odisha has forced the people to search for alternate sources of livelihood. Displacement is another major cause of women migration in Odisha.

Objective

1. To analyses the trend and issues of distress migration from Odisha. A Study on the Issues of Distress Migration of Odisha And
2. To focus on a trend of reverse migration to deal with the issues associated with distress migration.

What is Migration?

Migration is, first and foremost, a normal human activity. Human Beings have always moved from “one country, locality, and place of residence to settle in another”. We tend to migrate from the homes of our families or guardians into our own homes. We migrate regions, cities and towns and we also migrate between countries. Migration denotes any movement of groups of people from one locality to another and takes different forms. In this movement of people, women’s location and spaces are defined by their positioning within the society and state. The process is not simple as it seems as migration itself is varied – ranging from ‘permanent’, ‘semi-permanent’ and ‘temporary’. Where people move for a few months of year, the migrants are also known as ‘short duration’ migrants, ‘seasonal’ migrants or ‘circulatory’ migrants. It can also be termed as voluntary or forced, legal or illegal.

Seasonal Migration of Odisha

People migrate, where they get more opportunities for their existence and survival. There are pull factors and push factors behind migration. Seasonal labour migration has turned as a common source of income for the poor in rural areas in Bolangir district of Odisha. Most of the people, who migrate, are belong to the most vulnerable groups. They possess very small land or no land without any stable employment in their local area. The vulnerable community particularly tribals and the lower caste people are honest, labourious and without any agitation they can work over time with low wage. The amount they earn in six month is not sufficient for the next six month in a year. In order to maintain the rest of the six months, they don’t have any saving, so they are forced to borrow rupees from the contractors or from money lenders. Each winter season in the state of Odisha, starts a process of migration. The populace of the western districts of the state of Odisha is the ones who migrate particularly of undivided Bolangir, Koraput, Kalahandi districts (now

known as the KBK districts). Today every year thousands of people across the length and breadth of the region leave their native village in search of food and employment and flock the brick kilns in the neighboring state of Andhra Pradesh, the construction sites of the cities and also to the towns of the state.

Long Term Migration

A person who moves to a country other than that of his or her usual residence for a period of at least a year (12 months), so that the country of destination effectively becomes his or her new country of usual residence is known as Long Term Migration. Nearly hundred thousand labourers go to Surat (Gujarat). This is a long-term migration, mostly in the textile-weaving (power loom) and diamond- polishing businesses. Though this migration has its problems, it is overall a long trend migration, with a more stable income.

Short Term Migration

A person who moves to a country other than that of his or her usual residence for a period of at least three months but less than a year (12 months) except in cases where the movement to that country is for purposes of recreation, holiday, visits to friends or relatives, business, medical treatment or religious pilgrimage. For purposes of international migration statistics, the country of usual residence of short-term migrants is considered to be the country of destination during the period they spend in it.

Issues in the Context of Migration

A. Registration of Name of the Migrant Women -

All the women respondents are not aware about the registration of their names in the District Labour office (DLO). Neither the Dalal nor the DLO or the Panchayat take the responsibility for the registration. Even the DLO has no records of the numbers of migrant households, where they go, what type of work they do, how much they get paid in the working place. Very few migrant labourers are registered in any case.

B. Wage's Issues -

The wages are paid after the completion of work. In case of brick making or chhanchua work, the wages are given to the family head i.e. male household head. There is no individual payment to the working members of the family. In Odisha, for making 1000 bricks, the family gets Rs 150/- in a week, whereas in Andhra Pradesh, one can get Rs 60/- to Rs80/- for making 1000 bricks.

C. Food -

The migrant households purchase the daily provisions from the nearby market once a week as in case of Odisha. As the rate of rice is high, they purchase low grade rice and by its consumption, they suffer from dysentery and different nutritional deficiency diseases.

D. Health Status of the Migrant Women -

The health status of the migrant women is generally weak due to their low economic status. In addition, in the changing environment at the migration site, the food habits, water, sanitation and the workload adversely affect the health of the migrants. They are affected by different diseases. The factory manager provides medical treatment to them in case of sickness in the nearby hospitals but that is not adequate. The migrant women do not have money to purchase nutritious food and good medicines to recover early.

E. Adjustment Problems -

The women go to other states or another district within ODISHA, and have adjustment problems in the new surroundings. The women do not know Hindi and Telugu language and it is very difficult for them to communicate with other, Language becomes a major hurdle. Climate and food habits change in the host area and the migrants are affected by the alien socio-cultural milieu.

F. Loss of Status -

The migrant women are looked down upon in their own community and village. There is a perception of loss of status. On return to their own village after the migration season, these women do suffer from alienation and a decline in self-esteem.

G. Health Hazards -

Due to hard work and consumption of low-grade rice, the migrant women suffer from stomach related ailments very frequently. It affects specially the pregnant women to a great extent. Hard work results in frequent fever and poor health condition, which increases the incidences of maternal mortality rate and low birth weight children. Even the pregnant women do not get any ANC facilities such as iron tablets and maternity care in the work place.

H. Child Care -

Child care at the work site is a major challenge for the migrant women. In the absence of any day care facilities, they normally keep their children under

the trees under the custody of other children while working.

Migration is Risky and Challenging

The challenge is that migrants usually form a class of invisible workers. They work in poor conditions, with no access to government services and schemes, which are usually available to other workers. There are different risks in source and destination areas. Needs of family members, including infants, children, adolescents and elderly who accompany migrant workers or are left behind in source areas also need to be addressed.

Potentially negative costs and risks for migrant workers that need to be mitigated include:

1. Lack of awareness among migrants about their rights as 'workers' and as 'migrant workers'.
2. Many migrants, especially young girls and women, are deceived and trafficked.
3. Enforcement of laws and protection of rights of workers during migration and worksites.
4. Poor and unsafe working and living conditions, lack of occupational health and safety.
5. Possibility of violence at the workplace and sexual harassment of women and occupational illnesses, communicable diseases, alcoholism.

Benefits of Migration

A. Stimulating Public Awareness on Migration -

Ahead of World Day of Social Justice in February, the United Nations Country Team aims to draw attention to the complex phenomenon of internal migration and highlight the issues and challenges associated with it. The purpose is to stimulate public awareness and facilitate policy debates on enabling safer and meaningful migration for vulnerable workers.

B. Migration is Crucial to Development -

Labour migration within India is crucial for economic growth and contributes to improving the socio-economic condition of people. Migration can help, for example, to improve income, skill development, and provide greater access to services like healthcare and education.

C. Protecting the Rights of Women Migrant Workers -

Migration can be engendered due to poverty and lack of human development, gender inequalities, discrimination, abuse and neglect, gang violence, political instability, socio-ethnic tensions, bad governance, food insecurity,

environmental degradation and climate change. They are often denied the most basic labour protections, personal security, due process guarantees, health care and education for their children. They often face abuse and harassment at international borders based on race, identity and age. And often they risk being trafficked, enslaved or sexually assaulted.

D. Inter-State Migrant Workman Act (ISMW) -

The Government of Odisha being concerned about the prevalence of exploitative labour practices including bondage situations in brick manufacturing activities that engage poor and vulnerable migrant workers, had initiated discussions with the Government of Odisha with facilitation from the Ministry of Labour and Employment (MoLE), Government of India and the ILO to develop a coordination mechanism between the sending and receiving states. A framework for such coordination in the form of a Memorandum of Understanding (MoU) has been signed between GoI (MoLE) and State Labour Department of Governments of Odisha and Andhra Pradesh with the facilitation of the ILO.

E. MGNREGA -

MGNREGA has been introduced as a social net for accessing work for at least 100 days, but in the context of women certain problems have emerged. The mandate of the MGNREGA is to provide at least 100 days of guaranteed wage employment in a financial year to every rural household whose adult members volunteer to do unskilled manual work. Among these are the issues related to hard labour by women who are pregnant, single women who have no partners and lower wages. Leaves out old age that are most vulnerable. There have also been less work and low and delayed wages. It enhances the power of the Gram Panchayats. It provides the guarantee of paid employment in the rural regions of the country. It promotes the social inclusion of the rural population of the country. It ensures better usage of the land and water resources of the rural regions of the country.

CONCLUSIONS

The problem of migration is complex and varied. The study found that poverty, debt and unemployment forces majority of the tribal, Dalit and other backward caste communities' woman are to migrate other places in search of livelihood. Uprooted from their habitation and social fabric, the migrant families get isolated from accessing government entitlements, social security, social assistance and government supported livelihood and poverty alleviation programs. Odisha is

one of the poorest states of India. The economy of Odisha is predominantly agricultural and the performance in this sector is crucial to the development of the state.

All the women respondents are not aware about the registration of their names in the District Labour office (DLO). Neither the Dalal nor the DLO or the Panchayat take the responsibility for the registration. The migrant women are mentally and physically exploited. The national as well as state economy has been confronted with changes in the demand for labour as rapid as they were fundamental. The workers from Odisha are reportedly migrating mostly outside the state in search of employment.

The Inter-state migrant workmen (Regulation of employment and service condition) Act, 1979, but it has been very poorly implemented in the state due to a corrupt bureaucracy and lack of political will of the ruling political party. It is obvious that national level large scale surveys are unable to capture the reality with regard to women. With the result, women are treated still as secondary earners. A majority of female migrants are from poorer sections of the society. It is generally known that people having low level of education are from poorer sections.

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INNER PEACE THROUGH SPIRITUAL ENLIGHTENMENT IN R.K. NARAYAN'S "THE ENGLISH TEACHER"

*Jayanti singh

ABSTRACT

R.K. Narayan is considered to be a versatile Indian writer. As a novelist there are fourteen novels in the opus of R.K. Narayan. The most representative autobiographical novel, "*The English Teacher*" is one among them was published in 1945 that focuses on the transformative power of spiritual enlightenment which provides inner peace to a disturbed mind. The paper attempts to explore the spiritual enlightenment by means of which the protagonist *Krishna* found inner peace. Krishna's longing for peace was fulfilled by the guidance of the spiritual mentor, *the sanyasi* to communicate his inner self with the spirit of his dead wife Susila. Through his practice of meditation he could learn to let go of his ego and could be able to connect with a larger spiritual reality. At the end, Krishna achieved aesthetic and spiritual insight and could be able to live happily and peacefully. There are some autobiographical elements that scattered in the novel as it is a testament to the agony of the author after his beloved wife's untimely death. As a whole there is a psychological discourse as we observed the conversation of the inner self with the spirit through meditation and its transformative effect on the narrator's life.

KEYWORDS: Blissful domestic life, Autobiographical element, Meditation, Spiritual Enlightenment, Conversation with spirit and Inner Peace.

1. INTRODUCTION:

R.K. Narayan's 'The English Teacher' begins with Krishna's life who was an English lecturer in Albert mission college - Malgudi, was staying in the college hostel leaving his wife Susila, lovely daughter Leela and his parents in the village. The remaining part of the first half of the novel takes the concrete shape of a gradual movement towards the domestic life with the advice of his father. The blissful domestic life of the young couple was continued for some period of time. Krishna and his wife decided to purchase a home of their own which assume a central important figure in the novel. Unfortunately the premature demise of Susila takes the novel to a different level. The second part of the novel displays the sorrow, loneliness and peaceless life of Krishna. It narrates the difficulties of a father to rear

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a small child. The second half of the novel witnesses some autobiographical elements that scattered everywhere. The justification of the above statement comes align with the following quotation "My Days": 'More than any other book, 'The English Teacher' is autobiographical content, very little part of it being the fiction.' The main part of the novel explores the spiritual journey of Krishna to find peace. The spiritual enlightenment which attained by Krishna through the sincere guidance of the spiritual mentor the *sanyasi* that the way to a spiritual communion between Krishna and Susila's spirit. The pages of the text are devoted to the meditation of Krishna for the spirit conversations and its transformative effect on the narrator's life. As a result Krishna could able to feel inner peace and was free from loneliness without the physical presence of his wife. Ultimately Krishna could able to lead a happy and peaceful life by understanding the purpose of life through the Spiritual enlightenment.

2. BLISSFUL DOMESTIC LIFE OF THE YOUNG COUPLE:

The novel begins with Krishna's professional life in the Albert mission college, Malgudi, as an English lecturer. Though Krishna was a married man he was not able to live with his family members for monetary crisis. So he was staying in the college hostel leaving his wife Susila, lovely daughter Leela and his parents in the village. Though he was thirty years old he was feeling bored with life in due to the absence of his family members. One day he received a letter from his father informing him that he should now start setting up his house with his wife and daughter and should leave the college hostel. He went out hunting for a house. When he found one, he moved out of the hostel. Accordingly his wife & daughter arrived after a few months along with his mother to live with him. Krishna's joy was knew no bounds on the day when they arrived in malgudi by train. His mother arrived with his wife and child and helped him in starting his own household. His mother, a stickler for a neat and clean and well-ordered household, trained Krishna's wife Susila in all household matters and left after two months.

A period of blissful domestic life started. Susila waits for him in the doorway every afternoon when he returns from college and serves him coffee and snacks. While she was busy in preparing dinner, Krishna plays with the child and looks after her. His mother's rigorous training has made Susila a responsible housewife. She is a "ruthless accountant" who keeps track of all the expenses. He finds that there is an autocratic strain in here, and unsuspected depths of rage when it comes to keep accounts and managing their monthly provisions. This often leads to minor squabbles between the two. Susila was disturbed when Krishna's mother sent an

old woman from the village to help her in the kitchen so that she can devote more time to the child. An additional member in the house means more expenses and wastage, and susila grumbles about it. But eventually she accepted the old lady's presence in the house. She is a firm believer in the adage that they must live within their means and save enough for the child. She has firmly decided to have just one child, and does not like it when Krishna jokes about having more children. When the future in mind she plans all their finance.

Susila always encourages Krishna to write poetry but makes fun of him as he tries to reproduce Wordsworth's lines, "She was a phantom of light" to please and impress her since he cannot hit upon any subject to give vent to his poetic aspirations. She accuses him of copying and urges him to be original. They all led a happy & contented life several months. Krishna was pleased when his father offered him a loan to purchase his own home in Malgudi on the occasion of the child's third birthday. As Krishna considers it too much of a hassle to purchase a plot of land and build a house on it, the couple begins talking about the type of home they would like to buy. So they went to Lawley Extension through Krishna's colleague Sastri, the logic teacher-turned-builder, on a Sunday morning after leaving the youngster in the hands of the elderly woman. In her favourite indigo saree, Susila looks stunning. The captivated Krishna does indeed perceive her as 'a phantom of delight'. She emanates the scent of jasmine and has "a perpetual smile in her eyes." Krishna decides to refer to her as Jasmine from now on and to give their home the name **Jasmine Home**. However, Krishna brings her to Bombay Ananda Bhavan for breakfast first before going to Lawley Extension. To wash her feet, they then made a detour to a river. They look at several homes in Lawley Extension before deciding on one to call home. Susila enters into a dirty bathroom in the back of the house and locks herself in as Krishna speaks with Sastri and the building contractor about the cost and other specifics. Susila emerges from the door after Krishna kicks it open with her foot. She felt sick from the stench in the restroom, and a fly was sitting on her lips. But as they stopped at a nearby temple on their way back, she momentarily felt better. When they reached in their home, Susila slumps to the ground feeling apprehensive. She was unable to eat because she was thinking back to the time she was imprisoned in the bathroom. She spends the following four days confined to her bed. But Krishna was concerned when she doesn't appear to be getting better. He makes the decision to consult with a doctor. Krishna visited Krishna Medical Hall's doctor, Dr. Shankar. Being the most successful doctor in

Malgudi, Dr. Shankar's clinic is constantly full of people. Krishna doesn't like the clinic's methodical and red tape-filled approach to give medications. He must, however, put up with it. Susila had to receive a prescription for certain medications, but the doctor was too busy to visit Susila at home for treatment. But when these medications didn't work, he went to Susila's house and attempts to make her feel better. When Susila's fever doesn't go down, he obtains a blood sample and determines that she has typhoid after initially misdiagnosing her condition as malaria. A sickroom had been made in Susila's room for her treatment. When her worried parents do arrive, her father alternates with Krishna in nursing Susila and keeping an eye on her health at night. Leela, the child, was separated from her mother. The elderly woman and Susila's mother took care of her. When Susila's illness doesn't get better, Dr. Shankar arranged for a Madras-based physician to evaluate her. But it was already too late. A "blind, dumb, and dazed" Krishna, her distraught parents, and the kid were all left behind after Susila passed away. In accordance with Hindu custom, she is cremated on the riverbanks beyond Nallappa's Grove. The brief idyll of domestic bliss came to an end.

3. AUTOBIOGRAPHICAL ELEMENT

The second half of the novel is full of autobiographical elements. In 1939 Narayan's wife, Rajam, died of typhoid. Narayan was devastated after her death. In *My Days*, Narayan expresses his feeling in these words: I have described this part of my experience of her sickness and death in *The English Teacher* so fully that I do not, perhaps cannot, go over it again. More than any other book, *The English Teacher* is autobiographical in content, very little part of it being fiction... (Narayan, 150)

In *The English Teacher* the autobiographical elements are sporadically scattered. In *My Days*, the author says: "I was careful with money, never spending more than a rupee a day". (Narayan, 147) The attitude of the author towards money gets reflected in Krishnan's wife Susila. In one of the conversation with Krishnan, she utters: "We must live within our means, and save enough". She often declared: "When we are old we must never trouble others for help. And remember there is a daughter, for whose marriage we must save." (Narayan, 43)

Susila is so realistic and insightful that she does not want to become a spend thrift. In the midst of this autobiographical discussion there is an over tone of Gandhian economic theory. Gandhi promulgates the theory of 'Simple Living and High Thinking'. In the words of Gandhi, the ultimate purpose of human life is the

realization of self. As Gandhi was aware of the evils of Western Civilization- mad race for money, consumerism, callous exploitation, study imperialism, bloody carnage, etc, he laid stress on curtailment of wants. In the light of O.P.Misra, Gandhi's view was: "Simplicity and Minimization of wants, according to him, lead to real happiness and fuller development of personality."(Misra, 17)

Krishna after marriage due to situational pressure stays away from his wife. During his separate existence he communicates frequently with his wife through letters. In one of his overt expressions, he articulates: I smelt my wife's letter before opening it. It carried with it the fragrance of her trunk, in which she always kept her stationery- a mild jasmine smell surrounded her and all her possessions ever since I had known her. I hurriedly glanced through her letter. In her uniform rotund hand, she had written a good deal about the child which made me want to see her at once. (Narayan, 20)

The emotional and overwhelming description of Susila's letters brings out the hidden feelings of Krishna which finds a parallel with Narayan also, as he also used to communicate with his wife through letters. In one such page of *My Days* Narayan voices out his feelings : "She always gave me her solemn word that she would drop me a note at least once a week to say that she and the child were keeping well, but she could never keep this promise."(Narayan, 148) In Chapter eleven of *My Days*, Narayan speaks out that *The English Teacher* of the novel, Krishna, is a fictional character in the fictional city of Malgudi; but he goes through the same experience. I had gone through, and he calls his wife Susila, and the child is Leela instead of Hema. The toll that typhoid took and all the desolation that followed with a child to look after, and the psychic adjustments, are based on my experience. (Narayan, 151).

The bereaved husband, Krishna has a terrific agony at heart after the demise of his wife Susila. In a pensivemood when he carries the stretcher of Susila's dead body to the cremation ground, Krishnan also has the same over whelming sorrow like Narayan himself. In the words of S.R. Ram Teke : "The death of his wife fills *The English Teacher* with the belief that death is not the end of everything and that man has several other planes of existence. It promotes him to undertake psychic communion with the spirit of his dead wife." (Ram Teke, 29) In utter despair and in a helpless state Krishnan utters these lines: "I feel nothing, and see nothing. All sensations are blurred and vague." (Narayan, 95) The most challenging part for author and Krishna is rearing the child, and satisfying the child with her query about

her mother. In one such query Krishna helplessly replies: "Mother is being given a bath, and that is why the door is closed..." (Narayan, 101) In another such incident Leela opens the door of her mother's room to see whether she is inside the room and finds out that there is no one and so in terrific fear rushes to her father to disclose the fact "Mother is not there!" (Narayan, 102) Krishnan nonchalantly moulds the situation in a different way so that she is not paranoid and sustains her disbelief that she will return one day. The sorrow of Krishna merges with the sorrow of Narayan and the author ventilates the pent up feelings in *My Days*: "Perhaps death may not be the end of everything as it seems – personality may have other structures and other planes of existence, and the decay of the physical body through disease or senility may mean nothing more than a change of vehicle." (Narayan, 151).

4. KRISHNA'S PRACTICE OF MEDITATION

After the death of Susila Krishna's life was full of sorrow, loneliness and peace less. The only solace for Krishna during these strangely empty and blank days was seeing his child. He decided to raise her personally because he does not want to part with her and was fully focused on this goal. Periodically, his mother was staying with him to assist him in raising the child. Whatever interest he may have had in his academic study wanes, he declines to get married again in spite of well-intended advice. Krishna struggles to fall asleep since his wife's memories keep coming back to him. Once a week, her locked chamber was accessed for sweeping and cleaning. He also devotes all of his time caring for the youngster and listening to her chatter. He keeps himself busy by reading bedtime stories to her. Krishna frequently wanders about a lotus pond to find peace. A boy visited him one day after he had done his college work. The boy has been doing work for Krishna, and he gave Krishna a note from his father. It includes a message from his deceased wife, Sushila whose spirit has been attempting to get in touch with him and has finally found a medium through whom she may do so. Since her passing, she has been keeping an eye on her husband and the child. Krishna travels with the boy to his home a few miles away, where he met with a jovial and stern peasant who led him to a pond and informs him that he has been chosen to serve as a conduit between Krishna and the spirit of his late wife. As soon as he takes out a notebook, his pencil begins to glide over the paper in an effort to catch Susila's husband's attention with a message. He succeeds after an unsuccessful start. Susila informs him that she is content in the other area and that he should stop worrying about the

child who is content. She wants him to be at peace and relaxed in life. Krishna rejoices.

Krishna agrees to the medium's request to resume these sittings there every Wednesday in the afternoon. He gets a deep experience and a glimpse of everlasting tranquility. Susila's soul gradually begins conversing with Krishna and giving him daily advice. She tells Krishna, for instance, to enroll the youngster in school. Krishna learns that the youngster has been attending a local preschool operated by a peculiar-looking headmaster who has dedicated his life to this cause. When he first meets the man, he is struck by his commitment and devotion. As a result of Leela's interest in the school, Krishna eventually officially enrolls her there. He approaches his task in a cheerful manner.

He no longer feels futile, and he concentrates intently on his work. Even though he occasionally is unhappy with the results, he still meets with the medium on Wednesdays. His mental state is often peaceful and unwinding. Even though he has burned all of Susila's letters, her ghost keeps pleading with him to hunt for her favorite ivory-sandalwood chest and the collection of fourteen letters she had written to him. But as he digs through Susila's possessions, he can't find them. But taking a closer look at her belongings brings back pleasant memories, especially of the perfumes she loved so much. Susila questions Krishna about the scent she is wearing at the following sitting.

She enjoys being close to him. She assures him that she has grown spiritually since passing away and is constantly by his side. She makes reference to the dress that she was wearing at the time and that he had seen in her trunk and had always liked. It is unfortunate that he cannot see her outside; she hopes that one day, when his "sensibilities" have improved, Krishna will be able to see her. She claims to be the same person she was when she was alive and to still have the same appearance. Krishna picks some jasmine buds on his way home that evening and places them next to his pillow at night. She is present in the room, and he can definitely smell her. Now that he has her in his corner, he is certain. Krishna is interested to explore to contact directly with his own effort. Due to the medium's absence or employment, Krishna's sessions with him are hampered for a week. Krishna feels lonely. Then they attempt sittings in absentia at predetermined periods, and the medium informs Krishna of them through letters. Eventually, in the dead of night, he is successful in having direct communication with Susila's spirit. Both of them feel "inexplicable satisfaction" as a result of this. Susila assures him that she

is content and that she wants Krishna to be the same way for her benefit. She reassures him that she is by his side at all times, watching everything he does.

5. SPIRITUAL ENLIGHTENMENT

In the words of John Theme: In the second half of the novel, Krishna encounters two figures who provide him with possibilities for overcoming his despair: a medium through whose offices he hopes to contact Susila and a headmaster whose educational thinking challenges colonial norms. (Thieme, 60)

The final part of the novel observes a spiritual connection after normal death or the transition from life to death and beyond. There is an autobiographical over tone in this part of the text also. In *My Days*, Narayan presents himself as someone who has “no faith in spiritualism which seemed to oversimplify the whole problem of life and death with trappings and lingo.” (Narayan, 141) In the same manner the protagonist Krishnan in *The English Teacher* initially shows no interest in occult, and indeed expresses his disgust when his mother – in – law arranges for an exorcist to see her sick daughter. Nevertheless, both Narayan and his fictional alter-ego Krishnan accepts the offer of an attempt to communicate with the spirit of the departed through spiritualistic procedures: the medium allows his hand to write whatever comes into his mind, and these messages are interpreted as attempts on the spirit’s part to communicate with her sorrow stricken husband. The entire final part of *The English Teacher* is dedicated to the spirit conversations and their transformative effect on the narrator’s life. In an essay entitled “The Relations between the Ego and the Unconscious” the Swiss psychologist Carl G. Jung discussed a technique for psychological development that bears much similarity with what the disgruntled English teacher and grieving widower Krishnan in *The English Teacher* embarks on several conversations with the spirit of his departed wife. In the essay Jung narrates the concept of “anima”, the psychological image of a man’s female side and it has remained central to the study of Jungian psychology. What Jung puts forward in this particular essay is the “technique of holding actual conversations with this figure of the psychological imagination; it involves the objectivities of the anima.” (Jung, 211) In the novel “anima” is the spirit of Susila playing for Krishna when she says: “At stated hours sit for psychic development, that is, to enable me to get in touch with you directly without the intervention of the medium.” (Narayan, 177) According to Steven F. Walker, the conversation with Susila and Jung’s conversation with the anima can be classified under three headings not Mental concentration, but psychic relaxation and receptivity; actual questions as part of a systematic attempt to engage

the “feminine side” in an intrapsychic dialogue; and finally a transformation of the person’s psychological outlook as a result of this soul – making fiction.(F.Walker,3).

In view of Sp. Ranchan and G.R. Kataria:

Transformation ordinarily means change of form. In psychological terminology, however transformation is taken to mean a deep change in the existing personality structure. In Jungian analytical psychology, transformation describes a massive shift from the ego to the self, ego being the center of personal consciousness, which has a certain measure of continuity and consistency, while self-denotes a center of the whole of consciousness in which the conscious and the unconscious are integrated in a dynamic way. Transformation thus understood is a vital happening, a geological upheaval wherein the limited ego personality structure gives way to a deeper, wider, and a more transpersonal personality dynamic. (G.R.Kataria, 5).

6. CONVERSATION WITH SPIRIT AND INNER PEACE

With proper guidance of the sanyasi and full dedication of Krishna the conversation with the spirit of Susila was possible which paved the way to feel Inner peace in the life of Krishna. The objective of the paper is to find out the psychological transformation Krishna undergoes due to the conversation with the spirit. Krishna passes through an exhilarating state when the spirits tell him that Susila is eager to communicate with her husband. A long sorrowful journey of Krishna after Susila’s death comes to an apparent end in his life as he can communicate with her spirit. With the help of the mediumistic old man whose appearance is literally providential, Krishna gets an opportunity to interact with Susila’s spirit. Innocently he restrains himself to get a glimpse of Susila but her physical appearance remains in his imagination only. In extreme jubilation he retorts: “The semi-dark air seemed to glisten with radiant presences – like myriad dew drops sparkling on the grass on a sunny morning. I strained my eyes and mind to catch a glimpse of these presences.”(Narayan, 115) However he gradually reconciles to her bodiless presence around him, guiding him, reconnecting and revitalizing his semi dormant, disinterested and dejected physical condition. Susila’s spiritual communion has a conciliatory effect on him. He feels light and quite rejuvenated and gradually through several other communications, gets back the energy to work. Thus Susila becomes his teacher guiding his life and bringing back the dead Krishna alive once again. In the words of Nancy Ann Watanabe, Krishna’s reunion with Susila affirms India’s religious heritage. During their separations, his soul searching parallels India’s quest

to preserve a national identity that has incessantly been eclipsed by the Colonial regimes of foreign empires. In the end, a divine manifestation reveals to Krishna that he has succeeded in resurrecting his marriage to Susila, surmounting barriers separating life from death, the future from the past. (Watanabe, 69)

The theme of transformation follows other trajectories also in Krishnan's life. The Headmaster of Leela's school eventually brings a massive transformation in his life. The Headmaster's progressive educational philosophy, a clear alternative to the rigid British system eventually moulds him to tender his resignation from the post of lecturer in Albert Mission College. Krishna's resignation is an attack on the educational curriculum and adding a new dimension to the text. Krishna writes: "I am up against the system, the whole method and approach of a system of education which makes us morons, cultural morons, but efficient clerks for all your business and administrative offices." (Narayan, 179) So the ground work for Krishna's resignation and attack on the educational curriculum has been prepared by the unconventional ideology and philosophy of the Headmaster. Krishna willingly and happily succumbs to the headmaster's theory of life.

7. CONCLUSION:

In conclusion I would like to say that the author with extreme meticulousness and edification tries to assimilate the blissful domestic life, the psychoanalytic and the spiritual together in the narrative of the novel. From the beginning to the end the novel is circumscribed by his first-person angle of focalization and it is about his state of mind. *The English Teacher* allows Krishna and Susila to know the spiritual fullness of their love in the richness of its reality. The novel reveals the spiritual dimension of Narayan's love for Rajam, and also for India. The culmination is attained with Krishnan's spiritual rebirth with Susila. Overall the author's alienation of the characters and the multifarious incidents touches the heart of readers with infinite pleasure. As the protagonist gets back the life force after his spiritual communion, the author also regains his inner peace after spiritual enlightenment, thereby giving us, the readers, some sense of that "rare, immutable, joy" (Narayan, 184), for which in turn I am grateful.

In my point of view R.K. Narayan, the celebrated Indian author whose literary career spanned several decades and gained international acclaim for his ability to vividly portray the essence of Indian life and culture. The cited novel "The English Teacher" is a poignant exploration of inner peace and spiritual enlightenment, as seen through the protagonist Krishna's journey. The narrative delves in to Krishna's

life journey as he grapples with grief, searches for meaning of life and eventually experiences a spiritual awakening.

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AN ANALYSIS OF THE ENVIRONMENTAL IMPACT ON CUSTOMERS OF RETAIL IN BHUBANESWAR CITY.

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ABSTRACT

India's retail sector was experiencing exponential growth with retail development taking place not just in major cities and metros, but also in small cities. Healthy economic growth, changing demographic profile, increasing disposable income, urbanization, and changing consumer tastes and preferences have been some of the factors driving growth in the organized retail market in India. To improve the business climate and make it simpler for foreign companies to register fully owned subsidiaries in India, the Indian government has implemented a number of rules, regulations, and policies. This study is limited to the retail of Bhubaneswar city only with 200 customers. The results show that some factors significantly depend upon the top management having a culture to work equally with all human resources with more significant attitude for customers, delegation to subordinates is marked more significantly in their job by the managers/officers for customers, and the policies to facilitate customer development is maintained and practiced properly by the top level management, to change the efficiency level in retail. Here, the top management creates a conducive environment for customers to enjoy their work as a culture. Including their policies to facilitate customer development is maintained and practiced properly by the top level management. The intention of top management is to create an amicable environment in the work to maintain wellness among resources for customers to make some positive changes.

KEYWORDS: retail, organised outlets, Customers, behaviour study, HR

INTRODUCTION:

Retailing in India is one of the pillars of its economy and accounts for about 10 percent of its GDP. The Indian retail market is estimated to be worth \$1.3 trillion as of 2022. India is one of the fastest growing retail markets in the world; with 1.4

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billion people. India is one of the most promising and developing marketplaces in the world. There is a great deal of desire among multinational corporations to take advantage of the consumer base in India and to enter the market first.*Nearly 60 shopping malls encompassing a total retail space of 23.25 million sq. ft are expected to become operational during 2023-25.E-commerce and consumer internet companies raised US\$ 15.4 billion in PE/VC funding in 2022, almost twice the amount raised in 2020 of ~US\$ 8.2 billion.

Indian retail industry has emerged as one of the most dynamic and fast-paced industries due to the entry of several new players. It accounts for over 10% of the country's gross domestic product (GDP) and around eight % of the employment. India is the world's fifth-largest global destination in the retail space. India ranked 73 in the United Nations Conference on Trade and Development's Business-to-Consumer (B2C) E-commerce Index 2019. India is the world's fifth-largest global destination in the retail space and ranked 63 in the World Bank's Doing Business 2020. The retail sector in India accounts for over 10% of the country's GDP and around 8% of the workforce (35+ million). It is expected to create 25 million new jobs by 2030.

As per Kearney Research, India's retail industry is projected to grow at 9% over 2019-2030, from US\$ 779 billion in 2019 to US\$ 1,407 billion by 2026 and more than US\$ 1.8 trillion by 2030. Revenue of India's offline retailers, also known as brick and mortar (B&M) retailers, is expected to increase by Rs. 10,000-12,000 crore (US\$ 1.39-2.77 billion) in 2020. India's direct selling industry is expected to be valued at US\$ 2.14 billion by the end of 2021. E-Retail has been a boon during the pandemic and according to a report by Bain & Company in association with Flipkart 'How India Shops Online 2021' the e-retail market is expected to grow to US\$ 120-140 billion by 2026, increasing at approximately 25-30% p.a. over the next 5 years. Despite unprecedented challenges, the India consumption story is still robust. Driven by affluence, accessibility, awareness and attitude, household consumption stood at Rs. 130–140 trillion (US\$ 1.63-1.75 trillion) in 2021.

India has the third-highest number of e-retail shoppers (only behind China, the US). The new-age logistics players are expected to deliver 2.5 billion Direct-to-Consumer (D2C) shipments by 2030. Online used car transaction penetration is expected to grow by 9x in the next 10 years. According to recent industry reports, the e-commerce industry witnessed a phenomenal 36.8% Year to year growth in terms of order volumes. As consumers prefer to shop online throughout the year, this fast-changing consumer preference towards online shopping reveals the mature status acquired by e-commerce brands in India. As of 2021, there were 1.2 million daily e-commerce transactions. The total value of digital transactions stood at US\$300 billion in 2021 and is projected to reach US\$ 1 trillion by 2026. Online shoppers in India are expected to reach ~500 million in 2030 from +150 million in 2020.

The sizeable middle class and nearly unexplored retail market in India are the main enticing factors for international retail behemoths seeking to move into newer markets, which will help the Indian retail business, grow more quickly. The urban Indian consumer's purchasing power is increasing, and branded goods in categories like apparel, cosmetics, footwear, watches, beverages, food, and even jewellery are gradually evolving into business and leisure that are well-liked by the urban Indian consumer. The retail sector in India is expected to reach a whopping US\$ 2 trillion in value by 2032, according to a recent analysis by the Boston Consulting Group (BCG).

FDI and Retail:

India is the world's fifth-largest global destination in the retail space. In the FDI Confidence Index, India ranked 17 (after US, Canada, Germany, United Kingdom, China, Japan, France, Australia, Switzerland, and Italy). India is one of the most promising and developing marketplaces in the world. There is a great deal of desire among multinational corporations to take advantage of the consumer base in India and to enter the market first. Nearly 60 shopping malls encompassing a total retail space of 23.25 million sq. ft are expected to become operational during 2023-25.

India ranks among the best countries to invest in Retail space. Factors that make India so attractive include the second largest population in the world, a middle-

income class of ~158 households, increasing urbanization, rising household incomes, connected rural consumers, and increasing consumer spending. As of 2021, there were 1.2 million daily e-commerce transactions. Online shoppers in India are expected to reach ~500 million in 2030 from +150 million in 2020. The E-Commerce market is expected to touch US\$ 350 billion in GMV by 2030.

SCOPE AND RELEVANCE:

Due to India's wealth of resources, availability of labour at relatively low costs, and special investment wages such tax breaks, etc., foreign corporations prefer to invest here. India's retail trading sector attracted US\$ 4.48 billion FDIs between April 2000- June 2023. Also the retail sector in India accounts for over 10% of the country's GDP and around 8% of the workforce (35+ million). It is expected to create 25 million new jobs by 2030. To improve the business climate and make it simpler for foreign companies to register fully owned subsidiaries in India, the Indian government has implemented a number of rules, regulations, and policies and 100% FDI allowed in single-brand retail under the automatic route.

Review of Literature:

Leigh Sparks(2006), gave a detailed account of the evolution of retail supply chain management in his paper. He discussed a number of changes that are taking place in modern retail supply chain in direct response to the changing demands of consumers. He also explained how these changes prompt a number of implications for the management of the retail supply chains.

Saraswat & Mammen & Aagja et al (2010), examined the opening up of the Indian retail sector has seen a proliferation of the corporate players through different retail formats and stores the majority being in the food and groceries. This necessitates creating, building and managing differentiated Retail store brands, and image differentiation, to attract and retain shoppers. This research paper attempts to understand whether the Indian consumers differentiate the various store brands and images based on their experiences. The study was conducted in two stages in the list of parameters of evaluation of retail store image (developed from the literature), discussed with middle-level managers from the retail sector to finalize parameters relevant for store image measurement.

Prasad & Aryasri (2011), analysed the Retailing in India is an uncharted territory. Food and grocery is the most promising area for setting up retail business in India. An understanding of shopper retail format choice behavior will enable retailers to segment their market and target specific consumer groups with strategies premeditated to meet their retail needs. The purpose of his paper is to make a detailed study on the effect of shoppers' demographic, geographic and psychographic dimensions in terms of format choice behavior in the fast growing Indian food grocery retailing. Descriptive research design is adopted applying mall intercept survey method using structured questionnaire for data collection.

Deloitte (2016), studied on retail is progressing at a faster rate because of advancement in technology and changes in consumer behavior. Now-a-days the concept of Omni channel retailing and big data are very essential to handle the competitiveness. Future of retailing depends on even the newer technologies like Smart devices, mediated or virtual reality, artificial intelligence.

Kahn (2017), suggested strategies for making assortments easier for consumers to process. They include reduction in assortments and information intensity, making sure each item relates to the assortment context and carefully thinking through the spatial positioning of merchandise. Also, importance of spatial positioning of merchandise was earlier studied by Nordfalt et al. (2014) in their work in which the authors investigated the significance of different types of orientation of merchandise. They found that vertical orientation of merchandise tends to increase the purchase frequency by the customers as compared to when merchandise is displayed horizontally. They further added that more than 90 percent product purchase increased in case of towels when they are vertically displayed as compared to when they are diagonally displayed.

Wansink (2017), identified three key components in the field of food retailing viz. role of signage, store design and employee service. These components assist in deciding which product is most convenient to buy and is seen as standardized product. The author further recommended innovative tools and techniques signage and service component. Likewise retailers should also take into consideration visual ideas which are contained into their visual merchandising in order to engage

customers in physical as well as online stores. This will create emotional connection towards the store resulting into decrease in price sensitivity and increase in consumption.

RESEARCH METHODOLOGY:

The Food and Grocery (F&G) retail segment in India is unique. F&G can be broadly categorized into organized and unorganized retail. The organized retail can be further categorized into corporate retail chains and individual standalone retail outlets for the purpose of the study; the researcher has considered all the three segments namely, corporate retail chains, standalone retail outlets and kirana stores. Also, an attempt is made to ascertain the practices adopted by unorganized sector (kirana stores) in comparison with organized sector with respect to the adoption of modern practices.

Sources of Information:

Universe Retail outlets (kirana stores, corporate retail chains and standalone retail outlets) in Bhubaneswar.

Sampling unit: Retail outlets

Sampling Technique: Judgemental Sampling

Research technique: Descriptive test, factor analysis and regression analysis, graphs.

Sample Area: Bhubaneswar City

Primary Sources: Through a Structured Questionnaire – Different sets of questionnaires were administered on organized outlets like Vishal Mega mart, Reliance fresh, Supermarket, Kolkata Bazar and unorganized kirana stores, in the second part personnel interviews with corporate office personnel, store managers, operators, supervisors of organized outlets and kirana store owners. A total sample of 199 out of 200 respondents was collected and one response was found invalid for all purpose.

Secondary Sources : Journals, Periodicals, Business Magazines, Newspapers, Corporate Retail Chains' Websites, Retail Organization /Association Websites, pamphlets and catalogues. Given the structure of the Indian retail sector (F&G)

which is still in the 'growth' stage, it was felt appropriate to select the sample units from both organized and unorganized sectors.

OBJECTIVE:

The objective of this research is to find the environment impact on customers in retail.

ANALYSIS AND INTERPRETAION OF RESULTS:

The questionnaire results were tabulated and analyzed through SPSS package and the following results were found.

Table-1 Showing the Domicile of Customers

DOMICILE	Frequency	Percent
RURAL	36	18.09
SEMI-URBAN	48	24.12
URBAN	45	22.61
CITY	70	35.18
Total	199	100.00

Table -1 reported the result of the domicile of the customers in studying the impulsiveness in Retail organized in the city, Bhubaneswar to total of 199 customers, where 18.09 percent of customers (36) are from rural region, where only 24.12 percent customers (48) are from semi-urban region. Further, 35.18 percent of customers (70) are from urban region followed by city region of 22.61 percent customers (70) out of the total 199 customers.

Figure-1: Showing Domicile Of The Customers

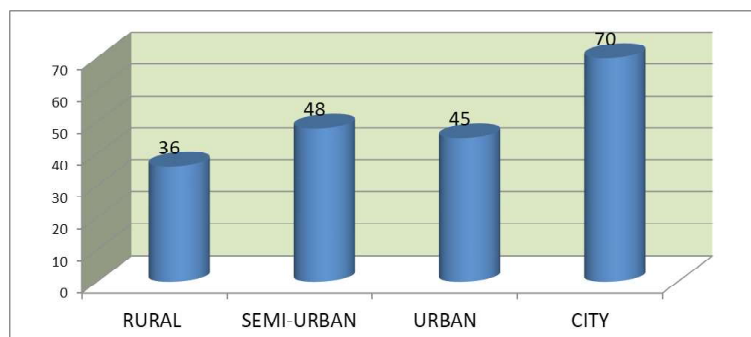


Table-2: Showing Gender Types

GENDER	Frequency	Percent
Male	122	61.30
Female	77	38.70
Total	199	100

Table -2 revealed the result of the gender of the customers in each organization for total customers, where 61.30 percent of customers (122) are male followed by female group of customers those are 38.70 percent (77) out of the total 199.

Table-3: Showing Age of Customers in Retail

AGE	Frequency	Percent
Below 30	48	24.12
31-40	86	43.21
41-50	38	19.09
51 and above	27	13.58
Total	199	100.0

Table -3 reported the result of the age of the customers in each organization for total customers, where 43.21 percent of customers (86) within 31-40 years followed by below 30 years of customers (48) those are 24.12 percent of the total. Further, 19.09 percent of customers (38) are 41-50 age group and 13.58 percent customers (27) are 51 years and above age group in these retail stores.

Table-4: Showing the Tenure of Purchase

TENURE OF PURCHASE	Frequency	Percent
Below 2 years	90	45.22
2-5 years	55	27.63
5-8 years	36	18.09
Above 8 Years	18	09.06
Total	199	100.0

Table-4 reported the result of the purchase tenure in each retail stores where, 45.22 percent of customers (90) have served below two years, which are maximum in all tenure of purchase in retail. Only 09.06 percent customers (18) those have completed above 8 years of tenure of purchase in retail.

FACTOR ANALYSIS ON PERCEPTION OF CUSTOMERS ON HR MANAGEMENT:

A: HRENVIRONMENT AND CULTURE IN RETAIL:

Table-5: Reliability results of HR Environment & Culture in Retail

Cronbach's Alpha	No. of Items
0.887	7

Table-5 reported the reliability test (Cronbach's Alpha) of "HR Environment & Culture in Retail", which is performed to check the reliability of questions (7) of all items that constitute dimensions. It resulted in an overall score of 0.887 indicating internal consistency of the items and the reliability of responses, which can be positively considered as accepted for further analysis for HR Environment & Culture in Retail.

Table-6: Descriptive results of HR Environment & Culture in Retail

Variables		Mean score	Std. Deviation	No. of response
A1	The top management creates a conducive environment for customers to enjoy their work as a culture.	2.90	1.62	476
A2	The top management have a culture to work equally with all human resources with more significant attitude for customers	2.02	1.20	476
A3	Delegation to subordinates is marked more significantly in their job by the managers/officers for customers	1.80	0.88	476
A4	The policies to facilitate customers development is maintained and practiced properly by the top level management.	1.68	0.60	476
A5	The top management create amicable environment in the work to maintain wellness among resources for customers	2.90	1.62	476
A6	Selling culture is a good practice in the work to implement properly and more appropriately.	1.83	1.15	476
A7	Creating competency in jobs is strongly managed in the Retail.	4.57	0.50	476

Table-6 reported the results of mean score, standard deviation of each variable (questions) asked to the customers on “HR Environment & Culture in Retail”. Here, the mean score below 3.0 indicate strongly positive where as beyond the value of 3.0 indicate strongly disagree to the statements. Here, only A7 indicate more than 3.0, i.e. 4.57 means on this question, the customers are not agree.

Table-7: Scale Statistics of environment & culture

Total Mean score	Variance	Std. Deviation	N of Items
17.70	16.078	4.009	7

Table-7: reported the variable wise analysis with the total factor wise value of total mean score with variance for measuring of total consistency level with standard deviation. the mean score for all these questions comes to 7 and this reported value indicate much less than the value , i.e. 17.70 , which means all the questions in total agree to the statements and variance level is also maintained as the value indicate 16.078 for all 7 items .

Table-8: KMO and Bartlett's Test

	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	0.904
Bartlett's Test of Sphericity	Approx. Chi-Square	49.202
	df	21
	Sig.	0.000

The KMO (Kaiser-Meyer-Olkin) test results indicate 0.904 , which means it is more than 0.500 and reported the sampling adequacy is more appropriate to the factor analysis to find out the significant cause for the problem (questions on factors) .Further the chi-square results indicate 49.202 means the difference across the questions are marked significantly different from each other , which is quite acceptable for the further analysis on HR environment and culture that are presently in practice in retail.

Table:9- Communalities on HR environment & culture

		Initial	Extraction
A1	The top management create a conducive environment for customers to enjoy their work as a culture	1.000	.962
A2	The top management have a culture to work equally with all human resources with more significant attitude for customers	1.000	.778
A3	Delegation to subordinates is marked more significantly in their job by the managers/officers for customers	1.000	.884
A4	The policies to facilitate customers development is maintained and practiced properly by the top level management.	1.000	.886
A5	The top management create amicable environment in the work to maintain wellness among resources for customers	1.000	.962
A6	Selling culture is a good practice in the work to implement properly and more appropriately.	1.000	.795
A7	Creating competency in jobs are strongly managed in the Retail	1.000	.767

Table-9 indicates the factor responsible for **HR environment & culture** in Retail, where the initial values of all the seven factor components are one and the extraction values shows more than 0.7, which means all the factors are best fit to the data and can be explored in measuring the variance to find out the most significant factor. But here all the seven factors are best fit.

Table:10- Total Variance on environment & culture

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.122	30.312	30.312	2.122	30.312	30.312
2	1.190	17.004	47.316	1.190	17.004	47.316
3	1.122	16.032	63.347	1.122	16.032	63.347
4	.925	13.215	76.562			
5	.835	11.926	88.488			
6	.806	11.512	100.000			
7	1.615E-17	2.307E-16	100.000			

Table-10 indicates that the total variance of individual factors (7) as well the extraction values of sum of squares loading values on HR Environment & culture in Retail. Three factors have been found in the initial Eigen values, which are positive and finite values. The similar results are also found in extraction values for those factors, which are most significant among the selected factors in the initial Eigen values. So, from that it is concluded that in measuring through principal component analysis only 3 factors out of 7 factors are mostly significant with the total variance of 63.347 percent, which indicates a loss of 37 percent of data and needs for further analysis to find the solution.

Table-11: Component Matrix^a on environment & culture

ENVIROMENT AND CULTURE		Component		
		1	2	3
A1	The top management create a conducive environment for customers to enjoy their work as a culture	.978	.073	-.011
A2	The top management have a culture to work equally with all human resources with more significant attitude for customers	-.032	-.305	.620
A3	Delegation to subordinates is marked more significantly in their job by the managers/officers for customers	.075	.747	.141
A4	The policies to facilitate customers development is maintained and practiced properly by the top level management.	.633	.302	.086
A5	The top management create amicable environment in the work to maintain wellness among resources for customers	.978	.073	-.011
A6	Selling culture is a good practice in the work to implement properly and more appropriately.	.048	-.182	.748
A7	Creating competency in jobs are strongly managed in the Retail	-.107	.636	.389

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

Component matrix table-11 highlights the results of the each components Variance on “HR environment & culture in Retail “,where in the columns indicate more and significant value on A1: The top management create a conducive environment for customers to enjoy their work as a culture(0.978), A4: The policies to facilitate customers development is maintained and practiced properly by the top level management (0.633), and, A5 : The top management create amicable environment in the work to maintain wellness among resources for customers (0.978) . These three component variable have a strong and positive perception on the companies in maintaining HR environment & culture in retail.

Table-12: Regression Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.801 ^a	.641	0.139	0.708

a. Predictors: (Constant), D, F, E, B, A, C, G

Here in the table -12 shows the R, the correlation coefficient of the changes in the variables i.e. HR productivity with dependent factors mentioned above during the study for factors responsible for HR productivity is high i.e. 0.801, which indicates a strong relationship with the mentioned variables in Output-I. Further, R Square, the coefficient of determination shows about 64 percent, this model explains variation in HR productivity. As a further measure of the strength of the model fit, it has been comparing the standard error of the estimate in the output table-12 to the standard deviation of HR productivity reported in the table, for the HR productivity would be about positive as it revealed from the value of standard error i.e. 0.708, which is much higher with the change in scale of management strategy taken in the study for customers in retail.

Table-13: ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	310.629	7	44.376	22.366	0.000 ^a
	Residual	928.531	468	1.984		
	Total	1239.160	475			

a. Predictors: (Constant), D, F, E, B, A, C, G

b. Dependent Variable: HR productivity on Retail

The ANOVA Table-13 represents a significant F statistic i.e.22.366, indicating the use of the model better than mean. As a whole, the regression does have a better impact on effective HR management. The variation in expectation is explained by

the model which is due to the change in independent variables and signifies a more efficiency can be expected increased. The factors must be well explained and practiced as per the need of the customers in retail. The HR factors must contain best of expectation and to fulfill the appropriate need of the customers, so that; customers will be ready to serve more effectively. As per the study results, it is derived that if the following independent variables have been incorporated for HR productivity, which would be expected for wellness. Even though the model fit looks positive, the output Table-III shows that, there is only a single predictor in the model, to determine the relative importance of the significant predictors, which actually contribute more towards the HR productivity for customer satisfaction, because it has also high standardized coefficient values. Here, the tolerances are close to one and there is high degree multi co- linearity and the standard error of the regression coefficients.

Table-14: Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.626	.474		5.538	.000
	A1 The top management creates a conducive environment for customers to enjoy their work as a culture.	.443	.062	-.292	7.094	.000
	A2 The top management have a culture to work equally with all human resources with more significant attitude for customers.	.382	.073	.228	5.244	.000
	A3 Delegation to subordinates is marked more significantly in their job by the managers/officers for customers	.196	.065	.124	3.009	.003
	A4 The policies to facilitate customers development is maintained and practiced properly by the top level management.	.446	.079	.126	3.110	.002
	A5 The top management create amicable environment in the work to maintain wellness among resources for customers	.303	.075	.166	4.036	.000
	A6 Selling culture is a good practice in the work to implement properly and more appropriately.	-.151	.068	-.098	-2.224	.027
	A7 Creating competency in jobs are strongly managed in the Retail	-.133	.049	-.112	-2.680	.008

a. Dependent Variable: Efficiency in management of HR

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
1	(Constant)	2.626	.474		5.538 .000
	A1The top management creates a conducive environment for customers to enjoy their work as a culture.	.443	.062	-.292	—7.094 .000

a. Dependent Variable: Efficiency in management of HR

So, here, t-value is very higher values and significant except the top management create a conducive environment for customers to enjoy their work as a culture, the top management create amicable environment in the work to maintain wellness among resources for customers, selling culture is a good practice in the work to implement properly and more appropriately and creating competency in jobs are strongly managed in the Retail. So these variables are more elastic in nature. Further, Beta (unstandardised) values against variables indicate the growth of productivity and show a higher efficient value, which indicates a high potentiality, in overall HR management efficiency. All the significant values of independent variables have been only mentioned by deleting all other independent variables with lower values as the farmers have options for better on HR productivity. So these factors are significantly depends upon the top management have a culture to work equally with all human resources with more significant attitude for customers, delegation to subordinates is marked more significantly in their job by the managers/officers for customers, and the policies to facilitate customers development is maintained and practiced properly by the top level management, to change the efficiency level in retail.

So it is concluded that these four independent factors are most closely related to any change in productivity of HR, i.e. A1: The top management creates a conducive environment for customers to enjoy their work as a culture. (0.443), A4: The policies to facilitate customers development is maintained and practiced properly by the top level management (0.446), and A5: The top management create amicable environment in the work to maintain wellness among resources for customers (0.303) and will affect with the constant of 2.626 for a positive change in retail to a favorable climate for wellness.

CONCLUSION AND SUGGESTIONS:

To facilitate the transaction between the retailer and the customer, the Retailer has to perform these functions:

1. Merchandising, a process which includes the purchase of an appropriate assortment of products and to ensure the profitable sale of these products.
2. Operations, also known as store management, include activities such as store maintenance, receipt and distribution of merchandise, as well as offer sales-support activities and customer service.
3. Promotions include all activities that concern with communicating the retailer's message to the public through advertising, displays, publicity, public relations, special events and promotional activities of the store.
4. Control, which deals with the financial aspects of the business, that is, accounting procedures, employee's payroll, sales tallies, and customer and supplier bills is properly maintained to retain.
5. Personnel, be more focused employee selection, training, advancement and welfare.

SUGGESTIONS:

- Suitable location, choice of product types with respect to a particular market segment, separating large volumes of products into small amounts for retail sales.
- Provide different forms of products to bring them in a more acceptable form, storage of products to be available at relatively constant prices.
- Assisting to provide the transfer of ownership of products.
- Contributing to the movement of products during the distribution system (for example, from wholesalers to retailers and consumers).
- Providing information to both consumers and suppliers.
- Providing product and service warranty after sales and meeting Customer complaints are maintained properly.

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REVISITING THE KALEIDOSCOPE OF TRAINING & DEVELOPMENT AND PAVING ITS WAY FURTHER

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ABSTRACT

Training is a teaching and learning activity that enhances the skills, knowledge, and capabilities of an individual. Training as a generic term encompasses in it the idea of teaching, learning, development, education and so on. However, in the context of corporate houses, approaches to training depend on the organization's philosophy of dealing with the human resources. Some organizations consider training as a need to get the skilled tasks done; some others find it as a necessity to embrace change in the dynamic business world; some others find it their responsibility to nurture human talents for creating innovative corporate ecosystem. The approaches have also evolved with time starting from industrial revolution (in the western world) to the technological revolution and beyond. From training approach to learning approach, from skilling to re-skilling, from lecturing to simulation activities, the process of training has evolved. And this evolution is bound to continue to suit the requirements of the individuals and the corporate world in the future.

The present paper is an attempt to track the foundations of training and development, its current shape and its likely future format. It re-visualizes the learning mechanisms that are taking place today and an endearing call for renaissance in the learning and development to better align employee needs and goals with the organization's vision and mission. In this paper a new approach to training and development is predicted that aligns the past and present approaches with the future, and is termed as "Wisdom Alignment". It attempts to explain the need for adopting the wisdom alignment approach to satisfy the next generation employees as well as progressive virtuous organizations. This is a conceptual paper that uses review of literature on training and development to track its past and present. It then proposes a wisdom alignment model for future consideration.

KEY WORDS: Training, Learning, Wisdom, History of training

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INTRODUCTION:

Preached in the Bhagavad-Gita “The wise see knowledge and action as one

Well, it's a much fair and valid assumption that people are the most valuable assets in an organization. So, the core task of a HR expert lies in keeping stock of motivated, skilled and intellectual capital in a way that it delivers the best results and adds on value to the organization in the long run. Charlene Marmer in 1999 popularized the need for continual learning for the workforce, thereby saying, “Create a corporate culture that supports continual learning. If you don't actively stride against the momentum of skills deficiency, you lose ground. If your workers stand still, your firm will lose the competency race.”

Well planned and armed training and development programs act as a powerful weapon in retaining top talents, handling non-performers, scaling up the productivity level and leveling up the bottom line. Organizations are twisting every knots and churning down every effort to develop the competencies of their workforce.

Today organizations, to sustain in the hyper-competitive and turbulent environment have to ingrain the seeds of change, agility, resilience and innovation. The training concept and context has undergone a sea-change in itself. The traditional training pattern has taken a back seat and has traversed the path of sci-fi digital evolution. There's a shift from Training & development to Learning & Development. By encapsulating Learning & development, T & D has got a fundamental redefinition with respect to the learning perspective and approach. Wherein the **Training** concept resounds the importance of the trainer and the organization follows the command and control approach but **learning** concept today echoes the learner's melody emphasizing on continuous learning and up skilling. Employees are now autonomous and self- managed and pestering the organizations to provide learning on demand for their instant learning gratification and enablement.

Now with the advent of digitalization, technological upsurge, the concept of Learning Organization has emerged as a new strategic OD intervention to unlock the key of change and sustainability and up skill the digital workforce. **Learning Organization** is one in which people at all levels, individually and collectively, are continually increasing their capacity to produce results they really care about, with an ingrained philosophy for anticipating and responding to change and uncertainty.

Organizations are trying to harness technology via computer-based simulation learning methods that can branch off into various pathways depending on how the user responds. But again there is need for some improvements which should not be cosmetic or fortuitous.

LITERATURE REVIEW

Conceptual Understanding of Training, Learning, Development, & Wisdom

Training is defined in the Manpower Services Commission's Glossary (1981) as "a planned process to modify attitude, knowledge, or skill behavior through learning experience to achieve effective performance in an activity or range of activities." Its purpose in the workplace is to develop an individual's abilities while also meeting the organization's current and future needs".

According to Wayne F Cascio, training consists of planned programme designed to improve performance at the individual, group, and /or organizational levels. Improved performance, in turn, implies that there have been measurable changes in knowledge, skills attitude, and/or social behavior. According to C B Memoria, training is a process of learning a sequence of programmed behavior. It is application of knowledge and it attempts to improve the performance of employee on the current job and prepares them for the intended job. Training is a short term process utilizing a systematic and organized procedure by which non managerial personnel acquire technical knowledge and skills for a definite purpose. Training is for a specific job related purpose.

Whereas, **development** is defined as "the conscious or unconscious growth or realization of a person's ability."Development is related to enhancing the conceptual skills of the employee, which helps individual towards achieving maturity and self-actualization. In the words of Michael Armstrong, "Employee development, often referred to as human resource development (HRD) is about the provision of learning, development and training opportunities in order to improve individual, team and organizational performance." Development is defined by Alan Mumford as an attempt to improve managerial effectiveness through a planned and deliberate learning process. According to Bernard M Bass & James A. Vaughan- Development implies the nature and change induced among employees through process of education and training. Again in the words of Harold Koontz and Cyril O. Donnel, development concerns the means by which a person cultivates those skills whose application will improve the efficiency and effectiveness with which the anticipated results of a particular organizational segment are achieved.

Gallos (2006) stated-If individual development is the term for human growth and change in response to challenge and opportunities, and then the growth and development of organizations and large social systems logically should be called as organization. Michael Armstrong observes, employee development, often referred

to as human resource development (HRD) is about the provision of learning, development and training opportunities in order to improve individual team and organizational performance. Learning relates to a relatively enduring change in behavior taking place as a consequence of practice or experience. Training is planned and systematic change behavior through learning.

“Learning is not the product of teaching. Learning is the product of the activity of learners.” (John Holt). Learning is transformative and emancipating. It is through learning that one can acquire new knowledge, skills and attitudes that may enable us to function and perform more efficiently and effectively and exercise greater choice in our working and personal lives. More often T & D is interchangeably equated with L & D, but there lies a wide distinction between Training and Learning, while keeping the context of development intact.

Training is concerned with a tactical approach to the acquisition of predefined knowledge and skills. Training is frequently based on the deficit assumption, according to Boxall and Purcell (2003) (that is, there is a performance gap that needs to be closed).

Learning is a more sustained shift in an individual's type and amount of knowledge, as well as in their assumptions, attitudes, and values. It can also boost an individual's potential to develop and perform in more fulfilling and efficient ways. The learning process is crucial because the capacity to learn and to handle learning more skillfully may offer a general competency that can assist a business stand out from its rivals.

Training refers to conditioning and management of people's comprehension. Learning is the process of extending and expanding one's ideas and comprehension, while training is an event that involves imparting organizational cultural standards. It involves asking questions, trying new things, and enforcing organizational procedures while allowing people to learn and unlearn as they go.

Pedler et al. state that the approach to planned learning in organizations has changed over time, starting with a systematic training model in the 1950s, 1960s, and 1970s, moving on to self-development and action-based approaches in the 1980s, and culminating in the 1980s and 1990s, when the approach for their book *The Learning Company* was conceived. In the 1990s, the much-heralded “learning organization” movement was introduced, spearheaded by Peter Senge.

This series of advancements could be viewed as an accretion to current practices, rather than a complete paradigm shift that replaces older, established

ones with newer concepts, instruments, and methods (much as HRD as a field of practice absorbed T&D).

Thus, for instance, the methodical methodology (a “plan-design-docheck” cycle) is still in use in many L&D and HR job descriptions and workplace practices, even though it was not always relevant (particularly to managerial and creative job functions). However, a lot of more recent innovations in L&D practice—like action learning—have been combined with more traditional ones, enhancing the discipline overall. The earliest form of personnel development was the Institute of Personnel Management in the 1990s, which eventually evolved into the Institute of Personnel and Development (and subsequently the Chartered Institute of Personnel and Development, or CIPD). As a result, “training and development” gave way to “employee development,” “HRD,” and ultimately “learning and development,” with “learning and development” taking its place in businesses, according to Gibb (2002). Because it emphasizes the importance of implicit learning and tacit knowledge in companies, the term “learning and development” has strong conceptual justifications.

Every entity therefore has a cycle of some type. It accelerates before coming to a stop. We talk about AI, micro learning, design thinking, and immersive learning, but these are all micronutrients that support the short-term marketability of the company and the development of the employees’ psychomotor skills. Furthermore, relying solely on implicit and tacit information may not be the best course of action when our goals include a happier workplace, a greener world, and the wellbeing of our employees. Learning is self-reflective, therefore for evolution to proceed, values, virtues, reason, consciousness, correct behavior, and judgment—all of which we refer to as wisdom—must be in line.

Being wise involves more than just being aware of and able to access one’s own knowledge. Rather, wisdom allows one to make judgment calls based on experience and knowledge, and then take the necessary steps to set and accomplish goals (Bierly et al., 2000). Therefore, the true measure of wisdom is not what one knows but rather how one applies what one knows. Developing knowledge while maintaining a critical mindset and acknowledging that there is still much to learn are characteristics of smart people (Meacham, 1990; Weick, 1998). Wisdom can be used as a counterbalance to superstitious learning since it fundamentally embraces doubts and ambiguities about what can be learned and what steps to take as a result. This is because managers that are more conscious of what they do not know will find out more about their environments (Petersen et al., 2008).

Tracing the History of Training & Development

Training and development (T&D) is not a new concept in the twenty-first century; rather, it has evolved since the dawn of human civilization and has been gradually refined into the sophisticated process that it is today. The concept and context of training was only meant for assembly line workers in mass production and workers were hardly given any unique opportunities to prove their worth and update their skills. In short, training was designed with organizations in mind, not the people.

With origins in the Code of Hammurabi, the law that governed ancient Egypt (2000 B.C.), apprenticeships were one of the first types of training practices that became widely used, during the middle ages. Most of the children of the time were sent as apprentices in the area of craftsmanship as there was a great demand for those art forms. The children lived with masters of art, who would share their knowledge and teach them the skills.

Ford Motor Company formed a Sociological Department — another early version of HR — to help employees learn catering to the needs of assembly line workers. Henry Ford insisted: “The only thing worse than training your employees and having them leave is **not training them and having them stay.**” Ford imparted hands on approach on technical skills training and offered classroom training in personal finance, English, homemaking, and hygiene.

World War II, Training Within Industry (TWI)

During this time there has been a dramatic increase in the demand for skilled labor caused by the expanding war economy and innovation. The rise of the American labor movement during this period contributed to employee training and development growth. TWI assisted in the establishment of technical training programmes in 16,511 manufacturing plants across the country using innovative methods such as the **four-step job instruction programme** (Dooley, 1945). **Job-instruction-training** was specifically designed for “supervisors in defense plants” to obtain the necessary skills to then be able to train their own workers in various areas.

By the time TWI was closed in 1945, it had certified 1,759,650 production supervisors and trained 23,000 trainers. As a catalyst for human development decades later, the wartime training movement had also embraced human resource development (HRD) that created a new job title: Training director (Carnevale, Gainer, & Villet, 1990). The dominant forms of training popularized during the years of World War II were **classroom training and on-the-job training.**

One of the first models applied to training design are the development of instruction systems (ISD) (Campbell, 1984). Unlike previous training methods, the ISD model emphasizes the importance of a pre-training needs assessment and its effectiveness assessment exercises. The five stages of the ISD model - analysis, design, development, implementation and evaluation - created the acronym ADDIE, the common term used for this training model.

One step further is the application of instructional technology to the workplace through **On-the-job training**, which provides an efficient and cost-effective means of delivering the most types of vocational training (Jacobs, Jones and Neil, 1992). The ISD model has been widely disseminated considered to bring systematic rigor to a training course that, before being introduced, was often amorphous and unreliable.

Just as apprenticeship serves as a dispensation from instruction model suitable for secondary and post-secondary vocational training, applied academic and professional skills served the basis of structured on-the-job training program. However, despite these similarities (Gray, 1997; Holton &Trott, 1996; Kuchinke, 2002), areas of vocational education and training and development still lie on separate tracks.

Role playing (1930s) was first devised by psychiatrist Dr. Jacob Moreno in the 1910s, role playing became a new method used for training employees by placing them in the kind of situation they could encounter in the workplace, but in a controlled environment that did not pose any risks to their lives.

In 1979, Motorola's CEO decided that, for the firm to survive, every employee needed new skills. The firm feared rivals from other countries, worried about the competence of its U.S. workforce, and wanted to improve its quality controls. To address these concerns over the next decade, the company built **Motorola University**. For this corporate university, Motorola turned hundreds of existing employees and recent retirees into faculty, while also partnering with local community colleges. They pushed every employee to study basic literacy and math.

Computer-Based Training (1980s)-While on-the-job training and apprenticeships were still available, classroom training became the most popular form of instruction because it was effective, and minimized interference in production; many workers could be trained by one classroom instruction and training to avoid distractions on the production floor (Broadwell, 1976). The increasingly complex nature of work, coupled with advances in education technology, moved

primary training out of the classroom. Swanson and Torraco (1995) stated, due to change in workers' expectations, they started thinking into the totality of work activities rather than what were their specific duties in it. At the same time, advances in educational technology broadened the scope of training methods and enabled a better match between training methods and desired results. Since the 1980s, a number of educational innovations were introduced, including the ISD model, on-the-job training, and use of videos and simulations.

Initially created in 1959 under a system known as PLATO, computer-based training (CBT) began to receive more attention during the late twentieth century. As technology got advanced and modernized, CBT provided individuals with greater flexibility and interaction as they acquired more knowledge and newer skills through online channels. The LMS made it possible to deliver learning digitally, reaching people that brick-and-mortar universities never could. But even in the early 21st century, the LMS was static, without adaptive curricula. The content was standardized for scale, not accounting for individuals' unique needs and interests.

The Human capital theory propounded by Becker in 1975, revisited the training instructive nature of training and revised the meaning of training equating with financial return of the organization. Training is always seen as a cost centre in the organizations until the flame of Human capital is ignited among the management thinkers that training is a value-added function and should be a major investment criteria, so far as long term growth and profitability is concerned. (Becker, 1975) Human capital theory (Becker, 1975) provided the basis for the view that training is an investment in employees and productivity rather than cost.

Many prior researches in the areas of experiential learning (McCall, 1988), social learning theory (Bandura, 1977), transfer of learning (Holton, Bates, & Ruona, 2000), systems thinking (Senge, 1990), and situated cognition (Brown, Collins, & Duguid, 1989) have thereon, fueled the context of training beyond the classroom and computer.

During the 1990s, the widespread use of personal computers and the advent of computer-based training have prompted a rethink of employee training models. Speed, Intuitive Display and Multiple Accessibility learning resources from a single computer facilitated rapid adoption of computer based training. The rise of the Internet and computer-based training during this period laid the foundation for today's elaborate e-learning systems.

Different forms of informal learning such as Self-paced learning, learning through coaching, mentoring, networking, learning by doing provided a wide variety of realistic contexts that enabled a better match between the type of training and the capabilities that employees were expected to acquire through training. Therefore all these historical trends of T & D called for more practical and adaptive teaching design (Allen, 2012); and became more context sensitive (Tessmer and Wedman, 1995).

These earlier versions of L&D popularized enterprise learning, but none solved the challenges of personalizing skill development for making it more impactful. Meanwhile, there were lot many additions and subtractions in the journey of Training to Learning approach, but still the aspect of growth and development through learning remained under the veil. Although organizations like Ford and Motorola had made significant contribution towards employee development and employee education, yet there was a dearth of programs that calibrated development aspect.

Today, we have the technology to overcome these challenges, yet the struggles of L&D strategies are visible in companies across industries.

Thus, the above discussion on the genesis of training and development, and its transition into learning and development gives us a scope to innovate newer approaches of acquiring skills, knowledge and abilities to accomplish the newer organizational goals that include:

1. Sustainable business goals
2. Workplace Happiness
3. Value system
4. Workplace inclusion
5. Community Development

Does converting the organization into Learning Organization solve our purpose of retaining the key talent and a surgical step for sustainability? Is Learning Organization the Harbinger of an evolved, yet hybrid workforce?

To answer all these puzzling thoughts, we have tried to paint a better picture in the cognitive canvas of the so-called hybrid generation with the idea of having “wisdom alignment”- the next and the ultimate level of L& D.

Wisdom Alignment- The future of L&D (conceptual model)

Given the track record of T & D, we see an evolving trend that can be mapped into future L & D Mechanism.

confirmatory analyses, and that the overall action initiatives, such as using scale score:

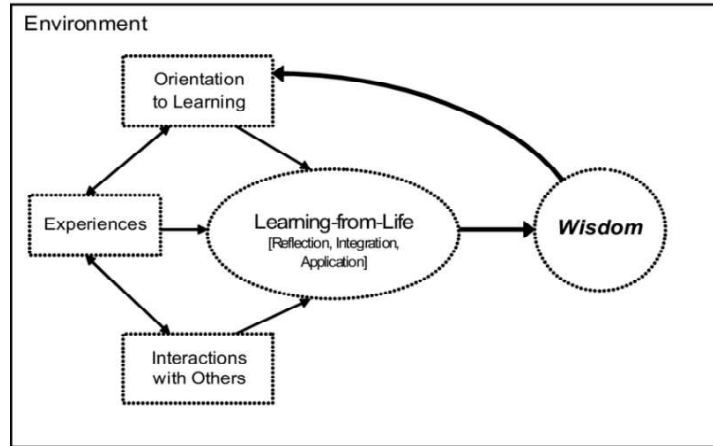


Fig.: Browns model of wisdom

The idea of wisdom alignment is borrowed from education psychology, ontology, and also theology. The framework is set on **4 Es** taking a cue from the Browns model of wisdom.

ÿ%

Eco-systemEcosystem

Wisdom

Enunciate

Evaluate

Experience

ÿ% **Experience**

ÿ% **Evaluate**

ÿ% **Enunciate**

FIGURE: WISDOM ALIGNMENT

The **Eco-system** in which we live and perform consists of the physical plane and cosmic plane. That our existence is a small unit of the unexplorable universe, is a fact. Thus, the significance of the cosmic plane is established beyond doubts. For establishing logic, we may consider the cosmic plane that is the energy disseminated across the cosmos that strongly influences us. We also rely on it for our very existence. We may call it the Nature. The desire and the drive to learn, understand, implement and relearn is directly influenced by this eco-system. The origin of thirst for acquiring knowledge stems from this very eco-system.

The **Experience** is what individuals learn at the personal conscious and unconscious level, as well at the collective unconscious or universal subconscious level. This experience is divided into - Knowledge (explicit & implicit) gained and acknowledged, and Knowledge reflected gained and preserved without realization. The conscious learning is what most of us use in our tasks. The unconscious realizations are used during contingencies and critical situations. We take decisions that become exemplary and unique is what the unconscious realization does to us. The power of our unconscious realization if harnessed, can act as an infinite troubleshooting instrument.

Evaluate- Assess the experience in the light of an organization system. This includes applying the newly developed consciousness to workplace activities. This consciousness is aligned with the existing competencies that ensure higher productivity and consistent behavior. People issues, technical troubles or resource related problems will no longer be impediments, rather these will act as the foundation for newer ventures and prospects.

Enunciation- It is the expression or use of the reflected knowledge that was deep-seeded and dormant, all the while. Like the potential of individuals depicts their future capability, the enunciation of wisdom showcases future possibilities. The wisdom rises from the micro-cosmic power hidden in the human mind to a level where every act is guided by gained knowledge, acquired skills, inherent abilities, concern for the planet, and commitment to bring happiness. This wisdom is sure to start a new age of acquiring knowledge that will act as a virtuous spiral encompassing the organization, industry and the whole world.

The very idea that this generation needs freedom to choose its learning vistas is the proof for an evolved human mind. What was acceptable to an employee in the past is no longer appreciated in the present. The reason is that the human mind is evolving every moment—the more the present generation acquires new knowledge, the more evolved the next generation becomes. It may not be an exaggeration to state that the next level employee psyche and learnedness will be for workplace happiness, global sustainability and preserving the planet with Green practices. Futuristic employees thus, may not look for enrolling into AI courses or coding sessions but may search for prospects in growing green all around and walking their way to the workplace. They may start looking for courses that equip them with positive mindset and simple lifestyle. The organizations might have to arrange- wisdom talk, replacing seminar talks and value-based education instead of machine learning. The features of **Wisdom alignment** are:

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- ï% Using the power of super consciousness to prevent and alleviate problems.
- ï% Reflective experiences to find solutions to most complex issues.
- ï% Positivism through observation and analysis.
- ï% Using age old knowledge and values to discover self.
- ï% Borrowing ideas from liberal arts to resolve conflicts and ensure peace.

CONCLUSION:

Wisdom is greater than knowledge, intelligence, and experience, three attributes popularly held to comprise wisdom. Doing the right thing continually while contending with immediate crises-and sometimes in opposition to business logic-requires courage, commitment to core values that include the greater good, understanding of the big picture, and a willingness to trade short-term profit or ease with long-term viability. This implies identification with something bigger than self, and may provide a source of meaning only possible when one's self interests have been transcended. It may also mean thinking and acting in unconventional ways. Thus, our proposed model of wisdom alignment is a step further in the ambit of Learning and Development to inhabit both learning and wisdom synergistically; it is to evolve from a reactive organism to a proactive one, and remain viable and sustainable while serving as stewards to our communities and the environment. If we accept the premise that organizations must learn and change, and must be concerned with the future as well as today-that is, they must think and act wisely, -then an exploration of is essential.

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ଅଧ୍ୟାପିକା-ଅନସୂୟାମିଶ୍ର

(ସଂସ୍କୃତବିଭାଗ)

ଉପକ୍ରମ:- ଭାରତୀୟ ସଂସ୍କୃତି ଯାହାକି ସନାତନ ସଂସ୍କୃତି ନାମରେ ପରିଚିତ ତାହା ବିଶ୍ୱଦରବାରରେ ଆଦୃତ ହୋଇଛି । ବହୁ ପୁରାତନକାଳରୁ ଏହି ଭାରତବର୍ଷରେ ଅନେକ ରକ୍ଷି, ମହର୍ଷି ଓ ରାଜର୍ଷିମାନଙ୍କର ଆବିର୍ଭାବ ହୋଇଥିଲା । ଯେଉଁମାନେ କେବଳଭାରତ ନୁହେଁ ସମ୍ପୂର୍ଣ୍ଣ ବିଶ୍ୱକୁ ସହଜ ଓ ସରଳଭାବରେ ଜୀବନକୁ ଗଢ଼ିତୋଳିବା ପାଇଁ ଅନେକ ଉପାଦେୟ ଗ୍ରନ୍ଥ ସବୁ ରଚନା କରିଯାଇଛନ୍ତି । ସେମାନେ ନିଜର ପ୍ରଜ୍ଞାବଳରେ ନିଜର ବିଦ୍ ବଂଶଧା ବଳରେ ନିଜର ଜ୍ଞାନ ଚକ୍ଷୁକୁ ଉନ୍ନତ କରି ଏହି ଗ୍ରନ୍ଥରେ ଥିବା ଉପାଦେୟ ତତ୍ତ୍ୱକୁ ଦର୍ଶନ କରିପାରିଥିଲେ । ତେଣୁ ମୁନୀମାନଙ୍କୁ “ମୁନୟଃ ମନ୍ତ୍ରଦ୍ରଷ୍ଟାରଃ” ବୋଲି କୁହାଯାଏ ।

ଚିନ୍ତନ:- ସଂସ୍କୃତଭାଷା ସମସ୍ତ ଭାଷାର ଜନନୀ ଅଟେ । ଯିଏ ଜନନୀକୁ ନ ଜାଣି ପାରିଛି ସେ ଅନ୍ୟ କାହାକୁ କ’ଣ ଜାଣିବ ? ସେମିତି ସଂସ୍କୃତକୁ ଯିଏ ନ ଜାଣିଛି ସେ ସଂସ୍କୃତି ତଥା ସଂସ୍କୃତରେ ଥିବା ତତ୍ତ୍ୱକୁ କ’ଣ ବା ଜାଣିପାରିବ । ସଂସ୍କୃତ ଭାଷାକୁ ଦେବବାଣୀ କୁହନ୍ତି କାହିଁକିନା, ସଂସ୍କୃତଭାଷାକୁ ଦେବତାମାନେ ହିଁ ବୁଝନ୍ତି ଆତ୍ମମାନଙ୍କ ସହ ସଂଯୋଗ କରିପାରନ୍ତି । ତେଣୁ ଦେବତାଙ୍କୁ ସନ୍ତୁଷ୍ଟ କରିବା ପାଇଁ ଆତ୍ମେମାନେ ଦେବାଳୟରେ ସଂସ୍କୃତ ଶ୍ଳୋକହିଁ ଗାନ କରିଥାନ୍ତି । ଯାହାଦ୍ୱାରାକି ଆମକୁ ଅପାର ଶାନ୍ତି ଲାଭ ହୋଇଥାଏ । ଚିକିତ୍ସାଶାସ୍ତ୍ରରେ ମଧ୍ୟ ଚରକ ଓ ସୁଶ୍ରୁତଙ୍କ ଦ୍ୱାରା ରଚିତ ଚରକସଂହିତା ଓ ସୁଶ୍ରୁତସଂହିତା ନାମରେ ଦୁଇଟି ସଂସ୍କୃତଗ୍ରନ୍ଥ ଆଜି ମଧ୍ୟ ବିଶ୍ୱଦରବାରରେ ଅଦ୍ୱିତୀୟ ଅମୂଲ୍ୟରତ୍ନ ସଦୃଶ ବିରାଜମାନ କରୁଛି । ତେଣୁ ସଂସ୍କୃତକୁ ଜାଣି ସଂସ୍କୃତ ଶାସ୍ତ୍ରରେ ଥିବା ଗୁଡ଼ିକକୁ ହୃଦୟଙ୍ଗମ କଲେ ଆତ୍ମେମାନେ ନିଶ୍ଚୟ ସୁଖ ଓ ଶାନ୍ତିରେ ରହିପାରିବ । ତାହେଲେ ଏହି ଜ୍ଞାନକୁ କାହିଁକି ଆମେ ଆହରଣ ନ କରିବା ?

ବିଷୟବସ୍ତୁ:- ଆଲୋଚ୍ୟବିଷୟ “ବିଦ୍ୟାୟାଦିଦନ୍ତେମୃତମ୍” ଅର୍ଥତ୍ତ୍ୱବିଦ୍ୟାଦ୍ୱାରାକେମିତି ଅମୃତ ଲାଭ କରାଯାଇପାରିବ । ପ୍ରଥମେ ଆମେ ‘ବିଦ୍ୟା’ କ’ଣ ଜାଣିବା ଉଚିତ । ‘ବିଦ୍ୟା’ ଶବ୍ଦସଂସ୍କୃତ ‘ବିଦ୍’ ସଂଜ୍ଞାନ ଧାତୁରୁ ଆସିଅଛି । ଏହିଜ୍ଞାନ ବା ବିଦ୍ୟା କ’ଣ ଏଥିରୁ ଆତ୍ମେମାନେ କେମିତି ଅମୃତ ଲାଭ କରି ଅମର ହୋଇପାରିବ । ଅମୃତ ଅର୍ଥ ନମୃତ, ଯାହାକୁ ପାନ କଲେ ମୃତ୍ୟୁ ଆମକୁ

ସ୍ୱର୍ଣ୍ଣ କରି ପାରିବ ନାହିଁ । ସର୍ବଦା ଅଜର ଓ ଅମର ହୋଇ ରହିପାରିବା । ଏହି ପ୍ରସଙ୍ଗରେ କେନୋପନିଷଦର ଏକ ଶ୍ଳୋକକୁ ନିଆଯାଇପାରେ ଯଥା:-

ପ୍ରତିବୋଧ ବିଦିତଂ ମତମତୁତ୍ସୁହିବିଦତେ ।

ଆତ୍ମନା ବିଦତେ ବୀର୍ଯ୍ୟଂ ବିଦ୍ୟାୟା ବିଦତେ ମୃତମ୍ ।

“ବିଦ୍ୟାୟା ବିଦତେ ଅମୃତଂ” ଅର୍ଥାତ୍ ବିଦ୍ୟାବାନ୍ ହେଲେ ଆତ୍ମେମାନେ ଅମୃତକୁ ଲାଭ କରି ପାରିବା । କେମିତି ଆମେ ବିଦ୍ୟାବାନ୍ ହେବା । ପ୍ରଥମେ ଆତ୍ମେମାନେ ବିଦ୍ୟା କ’ଣ ଜାଣିବା ଉଚିତ । ବିଦ୍ୟା କ’ଣ ରେ ଚାଣକ୍ୟ କହିଛନ୍ତି:-

“କାମଧେନୁ ଗୁଣା ବିଦ୍ୟା

ହ୍ୟକାଳେ ‘ଲଦାୟିନୀ ।

ପ୍ରବାସେ ମାତୁ ସଦୃଶୀ

ବିଦ୍ୟାଗୁପ୍ତଧନଂ ସୁତଂ ॥”

ଏହିଶ୍ଳୋକର ଅର୍ଥ ଅନୁସାରେ, ବିଦ୍ୟାକାମଧେନୁ ସ୍ୱରୂପା ଅଟେ । ଅର୍ଥାତ୍ କାମଧେନୁ ଯେପରି ଯାତକର ସମସ୍ତ ଅଭିଷ୍ଟ ପୂରଣ କରିଥାଏ ଠିକ୍ ସେହିପରି ଏହି ବିଦ୍ୟା ଆତ୍ମମାନଙ୍କର ଅଭିଳାଷକୁ ପୂରଣ କରିଥାଏ । ଏହି ବିଦ୍ୟା ମଧ୍ୟ ଅସମୟରେ ଫଳ ପ୍ରଦାନକାରିଣୀ ଓ ଦେଶ, ବିଦେଶରେ ମାତୃତୁଲ୍ୟ ଅଟେ ।

ବିଦ୍ୟା ଏମିତି ଏକ ଗୁପ୍ତଧନ ଯେଉଁ ଧନକୁ ବିତରଣ କଲେ ବୃଦ୍ଧି ଲାଭକରିଥାଏ । ଏହି ବିଦ୍ୟାଧନକୁ ଚୋର ଚୋରି କରି ପାରେନାହିଁ । କିମ୍ବା ଭାଇମାନେ ମଧ୍ୟ ଭାଗ ନେଇପାରନ୍ତି ନାହିଁ । ଏତଦ୍‌ବ୍ୟତୀତ ଏହି ବିଦ୍ୟା ଧନ ଲହଜନ୍ମ ଓ ପରଜନ୍ମରେ ମଧ୍ୟ ସାଥରେ ରହିଥାଏ । ଏହାଦ୍ୱାରା ମନୁଷ୍ୟର ଚତୁର୍ବର୍ଗ ଅର୍ଥାତ୍ ଧର୍ମ, ଅର୍ଥ, କାମ, ମୋକ୍ଷପ୍ରାପ୍ତି ମଧ୍ୟ ହୋଇଥାଏ । ପ୍ରଜ୍ଞା ବା ବିଦ୍ୟାଏପରି ଏକ ଗୁଣ ଯାହା ମନୁଷ୍ୟକୁ ଶାଣିତ କରେ, ତୀକ୍ଷ୍ଣକରେ ଓ ପ୍ରଖର କରେ । ଅକ୍ଷୟକୁ ଦୂର କରିବାର କ୍ଷମତା ଥିବା ସୂର୍ଯ୍ୟ ଓ ଉଜ୍ଜ୍ୱଳରତ୍ନ ଦ୍ୱାରା ମଧ୍ୟ ଯେଉଁ ଅଜ୍ଞାନରୂପକ ଅକ୍ଷୟକୁ ଦୂର କରାଯାଇପାରେ ନାହିଁ । ତାହାକୁ ଏହି ଜ୍ଞାନାଲୋକ ମାଧ୍ୟମରେ ହିଁ ଦୂର କରାଯାଇପାରେ ।

ଏହି ବିଶାଳ ସଂସାରରେ ମାନବ ଜନ୍ମ ଓ ଜୀବନ ସ୍ୱଳ୍ପ କାଳରେ ସୀମିତ । ବିଦ୍ୟା ବହୁବିଧ ଯଥା ୪ ବେଦ, ୬ ବେଦାଙ୍ଗ, ଧର୍ମଶାସ୍ତ୍ର, ପୁରାଣ, ମାତାମଂସା ଓ ତର୍କିବା ନ୍ୟାୟ ନାମରେ ଚତୁର୍ଦ୍ଦଶ ତଥା ଚ ଆତ୍ମୀକ୍ଷିକୀ, ବେଦତ୍ରୟୀ, ବାର୍ତ୍ତା ଓ ଦଣ୍ଡନୀତି ନାମରେ ୪ ପ୍ରକାର ପ୍ରଣିତ, ଏଣୁ ମାନବସମାଜ ଏହି ସମସ୍ତ ବିଦ୍ୟାକୁ ସ୍ୱଳ୍ପ ସମୟରେ କରାୟତ କରିବା ସମ୍ଭବ ନୁହେଁ । ଏଣୁ ମାନବ ଆବଶ୍ୟକତାକୁ ଚାହିଁ ପରିମିତ ଶାସ୍ତ୍ର ଅଧ୍ୟୟନ କରି

ସମସ୍ତ ବିଦ୍ୟାରସାରଭୂତ ତଥ୍ୟକୁ ଗ୍ରହଣ କରିବା ଉଚିତ୍ । ଯେପରି ହଂସଜଳ ମିଶ୍ରୀତ କ୍ଷୀରରୁ କେବଳ କ୍ଷୀରକୁ ଗ୍ରହଣ କରି ଜଳକୁ ଛାଡ଼ି ଦେଇଥାଏ ।

ଯଥା:- “ଅନନ୍ତଶାସ୍ତ୍ର ବହୁଳାଶ୍ଚ ବିଦ୍ୟାଃ

ସ୍ଵଚ୍ଛକାଲୋ ବହୁବିଦ୍ଵତାତ

ଯତ୍ସାରଭୂତଂ ତଦୁପାସନୀୟ

ହଂସୋ ଯଥା କ୍ଷୀରମିବାୟୁମ୍ନାତ୍ମା”

ବିଦ୍ଵାନ ସର୍ବତ୍ର ସବୁ ପରିସ୍ଥିତିରେ ସର୍ବଦା ଉଚ୍ଚ ପ୍ରଶଂସିତ ହୋଇଥାଏ । ଯଦି ନୃପତି ଓ ବିଦ୍ଵାନ ମଧ୍ୟରେ ତୁଳନା କରାଯାଏ ତେବେ ବିଦ୍ଵାନ ହିଁ ଶ୍ରେୟସ୍କର ହୋଇଥାଏ । ବିଦ୍ଵାନମାନେ ସର୍ବଦା ଗୌରବାବହ ଜୀବନ ବିତାଇଥାନ୍ତି । ବିଦ୍ୟାମୃତକୁ ପାନ କରିଥିବା ବିଦ୍ଵାନମାନଙ୍କ କୀର୍ତ୍ତି ଶରୀରରେ ବାର୍ଦ୍ଧକ୍ୟ ଓ ମୃତ୍ୟୁ ଜନିତ ଭୟ ନ ଥାଏ । ତେଣୁ କୁହାଯାଇଛି:-

“ବିଦ୍ଵାନ ପ୍ରଶସ୍ୟତେଲୋକେବିଦ୍ଵାନଗଚ୍ଛତିଗୌରବମ୍ ।

ବିଦ୍ୟାୟାଲଭତେସର୍ବ, ବିଦ୍ୟାସର୍ବତ୍ର ପୂଜ୍ୟତୋ”

ଏଣୁ ବିଦ୍ୟାହୀନ ନର ପଶୁତୁଲ୍ୟ ଅଟେ ।

“ବିଦ୍ୟା ଦଦାତିବିନୟଂ, ବିନୟାଦ୍ୟତି ପାତ୍ରତାମ୍ ।

ପାତ୍ରତ୍ଵାଦ୍ ଧନମାପ୍ନୋତି, ଧନାଦ୍ ଧର୍ମଂତତଃସୁଖମା”

ଏହି ଶ୍ଳୋକର ଅର୍ଥ ଅନୁସାରେ ବିଦ୍ୟା ବା ଜ୍ଞାନ ଦ୍ଵାରା ନମ୍ରତା ମିଳେ । ନମ୍ରତା ଦ୍ଵାରା ମନୁଷ୍ୟ ସୁପାତ୍ରବା ସୁଯୋଗ୍ୟ ଲାଭ କରେ । ଯୋଗ୍ୟତାରୁ ଧନ ପ୍ରାପ୍ତିହୁଏ ଏବଂ ଧନ ଦ୍ଵାରା ପୁଣ୍ୟ କର୍ମ କରି ସେ ସୁଖୀ ହୁଏ ।

ବିଦ୍ୟାମୃତ :- ବାଖ୍ୟା

ବିଦ୍ୟାମୃତକୁ ପାନ କରି ଆୟେମାନେ ମର୍ତ୍ତ୍ୟମଣ୍ଡଳରେ ମଧ୍ୟ ଅମରତ୍ଵ ଲାଭ କରି ପାରିବ । ଏହି ବିଦ୍ୟାମୃତ ୨ ଭାଗରେ ବିଭକ୍ତ ଯଥା:-

(୧) ଆଧ୍ୟାତ୍ମିକ ।

(୨) ଭୌତିକ ।

(୧)ଆଧ୍ୟାତ୍ମିକ :- ବୈରାଗ୍ୟଭାବ ଆସିଲେ ଆତ୍ମେମାନେ ଆଧ୍ୟାତ୍ମିକ ବିଦ୍ୟାକୁ ଲାଭକରି ପାରିବା । ସଂସାରରେ ରହି ମଧ୍ୟ ଶୁଦ୍ଧ କର୍ମ, ଶୁଦ୍ଧ ଉପାସନା ମାଧ୍ୟମରେ ଆତ୍ମେମାନେ ଆଧ୍ୟାତ୍ମିକ ବିଦ୍ୟାମୃତକୁ ଲାଭ କରିପାରିବା ।

(୨)ଭୌତିକ:- ଭୌତିକ ବିଦ୍ୟାମୃତ ଆତ୍ମେମାନେ ଜ୍ୟୋତିଷ ଶାସ୍ତ୍ର ତଥା ଆୟୁର୍ବେଦ ଶାସ୍ତ୍ର ଅଧ୍ୟୟନ ମାଧ୍ୟମରେ ପାଇ ପାରିବା ।

ସାରାଂଶ :- ଏହି ସଂସ୍କୃତ ଭାଷାରେ ରଚିତ ଗ୍ରନ୍ଥ ସମାଜରେ ଶାନ୍ତି, ନ୍ୟାୟ, ସୁଶିକ୍ଷା ତଥା ସର୍ବତୋନ୍ମୁଖୀ, ପ୍ରଗତିଶିକ୍ଷା ପ୍ରଦାନକାରୀ ଜ୍ଞାନର ଭଣ୍ଡାର ଅଟେ । ଏଥିରେ ଥିବା ନୈତିକ ଶିକ୍ଷା, ଧାର୍ମିକ ଶିକ୍ଷା, ସାମାଜିକ ଶିକ୍ଷା, ଆଧ୍ୟାତ୍ମିକ ଶିକ୍ଷା, ରାଜନୈତିକ ଶିକ୍ଷା ଓ ଭୌତିକ ଶିକ୍ଷା ଆଜିର ସ୍ୱାର୍ଥପୂର୍ଣ୍ଣ , ଅଜ୍ଞାନ ଅନ୍ଧକାରରେ ମଗ୍ନ ଥିବା ସମାଜର ପଥ ପ୍ରଦର୍ଶକ ହୋଇପାରିବ । ଏହି ଜ୍ଞାନକୁ ଆହରଣ କରିବା ସର୍ବାଦୌ କର୍ତ୍ତବ୍ୟ ।

ଏଣୁ ବିଦ୍ୟାମୃତକୁ ଆହରଣ କରି ଈର୍ଷା, ଦ୍ୱେଷ, ଅହଙ୍କାରକୁ ତ୍ୟାଗ କରିବା ଉଚିତ । କାରଣ ପ୍ରକୃତ ଜ୍ଞାନକୁ ଯେଉଁମାନେ ଆହରଣ କରିଥାନ୍ତି ସେମାନେ ନିଜର ଅନ୍ତର୍ଦ୍ଧୃଷ୍ଟିକୁ ଜାଗ୍ରତ କରି ସମସ୍ତ ବିଷୟରେ ଅବଗତ ଥାନ୍ତି । ବିଦ୍ୱାନମାନେ ସମସ୍ତ ଜାଗତିକ ଦୁଃଖର ଉର୍ଦ୍ଧ୍ୱରେ ରହି ପରମାନନ୍ଦ ଲାଭ କରିଥାନ୍ତି । ବିଦ୍ୱାନମାନେ ନିଜର ନକାରାତ୍ମକ ଚିନ୍ତାକୁ ଦୂରକରି ସର୍ବଦା ସକାରାତ୍ମକ ଚିନ୍ତନ କରି ସମସ୍ତଙ୍କ ହୃଦୟରେ ସର୍ବଦା ସ୍ଥାନ ପାଇଥାନ୍ତି । ମର୍ମମଣ୍ଡଳରେ ମରିବା ପରେ ମଧ୍ୟ ସମସ୍ତଙ୍କ ହୃଦୟରେ ସର୍ବଦା ଅମର ହୋଇ ସଦା ଜୀବିତ ରହିଥାନ୍ତି । ଏଣୁ ଆତ୍ମେ କହି ପାରିବା – “ବିଦ୍ୟାୟାବିନ୍ଦନ୍ତେଽମୃତମ୍” ।

ସହାୟକ ଗ୍ରନ୍ଥସୂଚୀ:-

୧. କେନୋପନିଷଦ-ତତ୍ତ୍ୱର ପ୍ରମୋଦ କୁମାର ପାଠୀ ।
୨. ରାଣକ୍ୟ ନୀତି ଦର୍ପଣ-ତତ୍ତ୍ୱର ପ୍ରମୋଦ କୁମାର ପାଠୀ ।
୩. ସଂସ୍କୃତ ସାହିତ୍ୟର ଇତିହାସ-ତତ୍ତ୍ୱର ହରେକୃଷ୍ଣ ଶତପଥୀ ।
୪. ହିତୋପଦେଶ-ତତ୍ତ୍ୱର ପ୍ରମୋଦ କୁମାର ପାଠୀ ।

‘ଫୁଲ-ନାମ ଅନୁସରୀ : ଉପଜାତୀୟ ଓଡ଼ିଆ ‘ବୋଲି’ ଚର୍ଚ୍ଚା

*ଡକ୍ଟର ସତ୍ୟ ସତ୍ତ୍ୱଳୀ

ସାରାଂଶ :

ଆମ ଓଡ଼ିଶାରେ ୬୨ ପ୍ରକାର ଆଦିବାସୀ ସମ୍ପ୍ରଦାୟ ଅବସ୍ଥାନ କରନ୍ତି ଓ ପ୍ରାୟ ୪୦ଟି ଭାଷା ସେମାନଙ୍କର ରହିଛି । ସେମାନଙ୍କ ଭାଷାଗୁଡ଼ିକୁ ୩ଟି ଗୋଷ୍ଠୀଭୁକ୍ତ କରାଯାଏ, ଯଥା – ମୁଣ୍ଡା, ଦ୍ରାବିଡ଼ ଓ ଆର୍ଯ୍ୟ । ଏହି ଭାଷାଗୁଡ଼ିକ ସହିତ ଓଡ଼ିଆ ଭାଷାର ନିବିଡ଼ ସମ୍ପର୍କ ରହିଛି ଓ ସେଥିରୁ କେତେଗି ଭାଷା ଉପଜାତୀୟ ଓଡ଼ିଆ ବୋଲି ଜଣାପଡ଼ିବା ସହିତ ଅନ୍ୟ ଗୋଷ୍ଠୀୟ ଭାଷାର ଉପାଦାନ ମଧ୍ୟ ଉପଜାତୀୟ ବୋଲି ଜରିଆରେ ଓଡ଼ିଆ ଭାଷାକୁ ପ୍ରବେଶ କରିଛି ।

ଉପକ୍ରମ :

କେଉଁ ସ୍ଥରଣାତୀତ କାଳରେ ବିଦ୍ୟାପତି ଇଷ୍ଟ ଦେବତାଙ୍କ ଅନୁଷ୍ଠାନ ନିମନ୍ତେ ସୋରିଷ ବିହନ ଉପଯୋଗ କରିଥିଲେ । ଏହା ଥିଲା ଶବରୀକନ୍ୟା ତଥା ତାଙ୍କ ପ୍ରାଣପ୍ରିୟା ଲଳିତାଙ୍କ ବ୍ୟାବହାରିକ ବୁଦ୍ଧି, ଯାହା ଜନ୍ମ ନେଇଥିଲା ନିବିଡ଼ ଆନ୍ତରିକତା ମଧ୍ୟରୁ । ଉପଜାତୀୟ ବୋଲିଗୁଡ଼ିକ ସହିତ ଓଡ଼ିଆ ଭାଷାର ସମ୍ପର୍କ ଓ ସେଗୁଡ଼ିକର ଓଡ଼ିଆତ୍ୱ ସମ୍ପର୍କରେ ଚର୍ଚ୍ଚା ପାଇଁ ସେହିପରି କେତେଗୋଟି ଫୁଲ ନାମର ଅବଲମ୍ବନ କରାଯାଇଛି ।

ସମ୍ବିଧାନର ଧାରା-୩୪ ୨, ଉପଧାରା-୪ ଅନୁଯାୟୀ ଆଦିବାସୀ ବହୁଳ ଆମ ଓଡ଼ିଶାରେ 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. ଆର୍ଯ୍ୟ ଭାଷାଗୋଷ୍ଠୀ । କୁଆଙ୍ଗ, ସଉରା, ହୋ, ଭୂମିଜ ପ୍ରଭୃତି ଭାଷା ମୁଣ୍ଡା ଗୋଷ୍ଠୀର । କୁଇ, କନ୍ଧ, କିସାନ ପ୍ରଭୃତି ଦ୍ରାବିଡ଼ ଗୋଷ୍ଠୀର ଭାଷା । ଓଡ଼ିଶାରେ ଥିଲେ ମଧ୍ୟ ଏହି ଭାଷାସମୂହ ଓଡ଼ିଆର ଉପଭାଷା ନୁହେଁ, ବରଂ ଗୋଟିଏ ଗୋଟିଏ ସ୍ୱତନ୍ତ୍ର ଭାଷା । ଠିକ୍ ସେମିତି ସାନ୍ତାଳୀ ଭାଷା – ଓଡ଼ିଶାର ମୟୂରଭଞ୍ଜରେ ଏହି ଭାଷାଭାଷୀମାନେ ଥିଲେ ମ୍ମ ସେମାନଙ୍କ ଭାଷା ଓଡ଼ିଆର ଉପଭାଷା ନୁହେଁ । ସାନ୍ତାଳୀ ଏକ ସ୍ୱତନ୍ତ୍ର ଭାଷା ରୂପେ ୨୦୧୮ ଅଗଷ୍ଟ ୨ ତାରିଖରେ ପ୍ରଥମ ଅଷ୍ଟ୍ରିକ ଭାଷା ଭାବରେ ଭାରତୀୟ ସମ୍ବିଧାନର ଅଷ୍ଟମ ଅଧିସୂଚନାରେ ଅନ୍ତର୍ଭୁକ୍ତ ହୋଇ ଅନ୍ୟାନ୍ୟ ଭାଷା ସହିତ ସ୍ଥାନ ଲାଭ କରିଛି । କିନ୍ତୁ ଅଗ୍ରିଆ, ବାଗଡା, ବାଧୁଡ଼ି, ଭୂୟାଁ, ଭଡ଼ୀ, ଭୂଲିଆ, ଦେଶିଆ, ସାଦ୍ରି ପ୍ରଭୃତି ଭାଷା ଭାରତୀୟ ଆର୍ଯ୍ୟ ଭାଷା ଗୋଷ୍ଠୀର । ଏଥି ଭିତରୁ ଦେଶିଆକୁ ଛାଡ଼ି ଅନ୍ୟଗୁଡ଼ିକ ଗୋଟିଏ ଗୋଟିଏ ଜାତି ବା ଉପଜାତି-କୈନ୍ଦ୍ରିକ । ଭାଷାର ନାମ ଅନୁଯାୟୀ ସମ୍ପୂର୍ଣ୍ଣ ଜାତିକୁ ନଚେତ୍ ଉପଜାତି ଅନୁଯାୟୀ ସେମାନଙ୍କ ଭାଷା ନାମିତ ହୋଇଛି । ତେବେ ଦେଶିଆ ଭଳି ଭୂୟାଁ ଓ ସାଦ୍ରି ଗୋଟିଏ ଗୋଟିଏ ଅନ୍ତଃଗୋଷ୍ଠୀୟ ବୋଲି, କାରଣ ନିଜ ନିଜ ସମ୍ପ୍ରଦାୟ ବାହାରେ ଭାବର ଆଦାନ ପ୍ରଦାନ ନିମନ୍ତେ ଏହି ଭାଷାଗୁଡ଼ିକୁ ଲୋକେ ବ୍ୟବହାର କରିଥାନ୍ତି । ଏ ସମସ୍ତ ବୋଲି ସହ ଓଡ଼ିଆର ସମ୍ପର୍କ ପରୀକ୍ଷା କରିବା ପାଇଁ ବିଭିନ୍ନ ବୋଲିରୁ ‘ଫୁଲ’

**ଓଡ଼ିଶା କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ସୁନାବେଡ଼ା, କୋରାପୁଟ*

ଶବ୍ଦର ପ୍ରତିଶବ୍ଦ ସହିତ ପଦରଗୋଟି ଫୁଲନାମକୁ ନିମ୍ନରେ ତିନିଗୋଟି ସାରଣୀ ମଧ୍ୟରେ ପରୀକ୍ଷା ନିମନ୍ତେ ଉପସ୍ଥାପନ କରାଯାଇଛି । କୁମାନୁଯାୟୀ ସେହି ଫୁଲନାମ ସାରଣୀଗୁଡ଼ିକ ହେଲା -

- (କ) ତିନି ଅ ଲରେ ପ୍ରଚଳିତ ଅଷ୍ଟଗୋଷ୍ଠୀୟ ଦେଶିଆ, ଭୂୟାଁ ଓ ସାଦ୍ରି ବୋଲିର ଫୁଲ-ନାମ
- (ଖ) ଅନ୍ୟାନ୍ୟ ଉପଜାତୀୟ ଆର୍ଯ୍ୟ ବୋଲିର ଫୁଲ-ନାମ
- (ଗ) ମୁଣ୍ଡା ଓ ଦ୍ରାବିଡ଼ ଭାଷାର ଫୁଲ-ନାମ

ସାରଣୀ (କ) :

<i>ଓଡ଼ିଆ</i>	<i>ଦେଶିଆ</i>	<i>ଭୂୟାଁ</i>	<i>ସାଦ୍ରି</i>
ଫୁଲ	ଫୁଲ	ଫୁଲ	ଫୁଲ
ଗେଣ୍ଡୁ	ମେଁଡ଼ା ଫୁଲ	ମଣ୍ଡା	ଗେନ୍ଦା
ମନ୍ଦାର	ମନ୍ଦାର	ମନ୍ଦାର	ମନ୍ଦାର
ମଲ୍ଲୀ	ମଲି	ଭଲ୍ଲୀ	ମାଲ୍ଲୀ
ଟଗର	ତରାଟ	ଟଗର	ଟଗର
ପଦ୍ମ ଫୁଲ	ପଦମ୍ ଫୁଲ/କଦମ୍ ଫୁଲ	ପଦମ୍ ଫୁଲ	ପାଦାମ୍
କୁରେଇ	କୁରେଇ/କୁଡେଫୁଲ	କୁଲଇ/କୁଲଟି	କରେୟା
କନିଅର	କେନାରି ଫୁଲ	କନିଅର	କନେୟର୍
ସୂର୍ଯ୍ୟମୁଖୀ ଫୁଲ	ସୁରଜମୁକି ଫୁଲ	ସୂର୍ଯ୍ୟମୁଖୀ ଫୁଲ	ସୁରୁଜମୁଖୀ
ଦୁଦୁରା	ଦୁଡ଼ରା	ଦୁଦୁରା	ଦୁଦୁରା
ରଜନୀଗନ୍ଧା	ରାତିମଲି	ରଜନୀଗନ୍ଧା	ରଜନୀଗନ୍ଧା
ଯୁଇ	ଯୁଇ	ଯୁଇ	ଯୁଇ
କଇଁ	ପୁରନ୍ତି	କଇଁ	କଇଁ
କେତକୀ	କେଡକି	କେଡକୀ	କେଡକୀ
କାମିନୀ	+ + +	କାମିନୀ	କାମିନୀ
ପଲୀଶ	ପରସା/ପଲଶା	ପଲୀଶ	ପାଲଶା

ସାରଣୀ (ଖ):

<i>ଓଡ଼ିଆ</i>	<i>ଭୂଞ୍ଜିଆ</i>	<i>ଭଡ଼ୀ</i>	<i>ବିଂଝାଲ</i>
ଫୁଲ	ଫୁଲ	ଫୁଲ	ଫୁଲ
ଗେଣ୍ଡୁ	ଗୋନ୍ଦା	ମେଁଡ଼ା ଫୁଲ	ଗୋନ୍ଦା

ମନ୍ଦାର	ମନ୍ଦାର	ମନ୍ଦାର	ମନ୍ଦାର
ମଲ୍ଲୀ	ମଲ୍ଲୀ	ଉଲି	ମଲ୍ଲୀ
ଟଗର	ଟଗର	ତରାଟ	ଟଗର
ପଦ୍ମ ପୁଲ	ପଦ୍ମା	ପଦମ୍ ପୁଲ/କଦମ୍ ପୁଲ	ପଦମ୍
କୁରେଇ	କୁଡେ	କୁରେଇ/କୁଡେପୁଲ	କୁରେ
କନିଅର	କନିଅର୍	କେନାରି ପୁଲ	କନ୍‌ହର୍
ସୂର୍ଯ୍ୟମୁଖୀ ପୁଲ	ସୁରୁଜମୁଖୀ	ସୁରଜମୁକି ପୁଲ	ସୁରୁଜମୁଖୀ
ଦୁଦୁରା	କାଳାଦଥରା	ଦୁଡୁରା	ଦୁଧରା ପୁଲ
ରଜନୀଗନ୍ଧା	ଚନ୍ଦନିଗୋଦା	ରାତିମାଲି	ରଜନୀଗନ୍ଧା
ଯୁଇ	ଯୁଇ	ଯୁଇ	ଯୁଇ
କଇଁ	ବୋର୍ଣ୍ଣଦା	ପୁର୍ନି	କଇଁ
କେତକୀ	କେତକି	କେତକି	କେତକି
କାମିନୀ	କାମନୀ	+ + +	କାମିନି
ପଲ୍ଲୀ	ପର୍ଷା 'ଲ	ପର୍ଷା/ପଲ୍‌ଶା	ପଲ୍‌ଷା 'ଲ

ସାରଣୀ (ଗ) :

<i>ଓଡ଼ିଆ</i>	<i>ବଙ୍ଗା (ମୁଣ୍ଡା ଗୋଷ୍ଠୀ)</i>	<i>ଗଦବା (ଦ୍ରାବିଡ଼)</i>	<i>କୁଇ (ଦ୍ରାବିଡ଼)</i>
ପୁଲ	ଓରୀ	ପୁଲ୍‌ସାରି	ପୁଲୁ
ଗେଣ୍ଡୁ	ଗୁଡବ୍	ମେଂଡା	ଟପା
ମନ୍ଦାର	ମନ୍ଦାର	ମନ୍‌ଦାର	ମନ୍ଦାର
ଉଲ୍ଲୀ	ବାସ୍‌ନା	ଉଲି	ମଲ୍ଲୀ
ଟଙ୍ଗର	ଶଇଟାକା	ଟଗର୍ ସାରି	ଟଗର
ପଦ୍ମ ପୁଲ	ଗୁଡସାରୀ	ପଦମ୍ ସାରି	ବନ୍ଦପୁଲୁ
କୁରେଇ	ମଲାରାଇ	କୁଡ଼ୟ	ପାଡେଲି
କନିଅର	ସାଙ୍ଗସାଙ୍ଗ	କନିଆରି	କନିଅର ପୁଲୁ/ସୁନାରି
ସୂର୍ଯ୍ୟମୁଖୀ ପୁଲ	ସିଙ୍ଗନା	ସୁରଜମୁକି/ସିଂସାରି	ବେଲା
ଦୁଦୁରା	ଦୁଦୁରା	ଦୁଡୁରା	ଦୁଦୁରା
ରଜନୀଗନ୍ଧା	ଗୁଲଡ଼	ରଜନୀଗନ୍ଧା	ରଜନୀଗନ୍ଧା

ଯୁଦ୍ଧ	ମାୟୁଷ୍ଟେନା	ମାଲତି	ମଲ୍ଲୀ
କଇଁ	ପାରାବଗ୍ନା	ପୁରୁନି	କଇଁ
କେତକୀ	ଲୀମୁକ୍	ରେବ୍ଡି	କେତକୀ
କାମିନୀ	କାମ୍ବରଗ୍ନା	କାମିନୀ	କାମିନୀ
ପଲୀଶ	ବଦ୍‌ଲୀ	ବଦ୍‌ଲି	ଟଟିକାଲୁ

ବିଚାର :

୧. ପ୍ରଥମ ସାରଣୀରୁ ଜଣାପଡ଼େ ଓଡ଼ିଆ ଭାଷାର ‘ଲ-ନାମଗୁଡ଼ିକ ଅନ୍ତଃଗୋଷ୍ଠୀୟ ଭାଷା ରୂପେ ପ୍ରଚଳିତ ଦେଶିଆ, ଭୂୟାଁ ଓ ସାଦ୍ରି ବୋଲିରେ ପ୍ରାୟତଃ ସମାନ । କେଉଁଠି କେଉଁଠି କେବଳ ସାମାନ୍ୟ ଧ୍ୱନିଗତ ପାର୍ଥକ୍ୟ ବିଦ୍ୟମାନ ।
୨. ଦ୍ୱିତୀୟ ସାରଣୀରୁ ଜଣାଯାଏ- ଭୂଞ୍ଜିଆ, ଭଦ୍ରୀ ଓ ବିଂଝାଳ ଉପଜାତୀୟ ଉପଭାଷା ବା ବୋଲିଗୁଡ଼ିକରେ ଥିବା ଫୁଲନାମ ମଧ୍ୟ (ଗୋଟିଏ ଦୁଇଟିକୁ ଛାଡ଼ିଦେଲେ ଅନ୍ୟଗୁଡ଼ିକ) ମାନକ ଓଡ଼ିଆ ସହ ସମାନ ରହିଛି ।
୩. ତୃତୀୟ ସାରଣୀର ତଥ୍ୟରେ ଭିନ୍ନତା ପରିଦୃଶ୍ୟ ହୁଏ । ଅର୍ଥାତ୍ ମାନକ ଓଡ଼ିଆର ଫୁଲନାମଗୁଡ଼ିକ ମୁଣ୍ଡା ଗୋଷ୍ଠୀର ବଣ୍ଡା ଏବଂ ଦ୍ରାବିଡ଼ ଗୋଷ୍ଠୀର ଗଦବା ଓ କୁଇ ଭାଷାର ଫୁଲନାମ ଠାରୁ ପୃଥକ୍ ।
୪. ଗଞ୍ଜାମ, ଖୋର୍ଦ୍ଧା ଅ ଲରେ ଗେଣ୍ଡୁ ‘ଫୁଲକୁ ମଣ୍ଡା ଫୁଲ କହନ୍ତି । ଦ୍ରାବିଡ଼ ଗୋଷ୍ଠୀର ଗଦବା ଭାଷାରେ ମେଠା, ଆର୍ଯ୍ୟଗୋଷ୍ଠୀର ଭଦ୍ରୀ ଭାଷାରେ ମେଠା, ଭୂୟାଁ ଭାଷାରେ ମଣ୍ଡା କୁହାଯାଏ । ତେଣୁ ଏହା ଦ୍ରାବିଡ଼ରୁ ଗଦବା, ଗଦବାରୁ ଆର୍ଯ୍ୟ ଗୋଷ୍ଠୀର ଭଦ୍ରୀ ଦେଇ ଗଞ୍ଜାମ-ଖୋର୍ଦ୍ଧାର କଥିତ ଓଡ଼ିଆକୁ ଆସିଥାଇପାରେ ।

ନିଷ୍ପତ୍ତି :

କେବଳ କୋଡୋଟି ଶବ୍ଦର ସମାନତାକୁ ଆଧାର କରି ଭାଷାର ଗୋତ୍ର ନିରୂପଣ କରାଯାଏ ନାହିଁ । ଏଥିପାଇଁ ଭାଷାର ଅନ୍ୟାନ୍ୟ ଏକକ ଯଥା - ଧ୍ୱନିତାତ୍ୱ, ରୂପତାତ୍ୱ, ବାକ୍ୟଗଠନ ପ୍ରଭୃତିର ତୁଳନାତୁଳ୍ୟ ଅଧ୍ୟୟନ ଅବଶ୍ୟମ୍ଭାବୀ । ତେବେ ଉପରୋକ୍ତ ପରୀକ୍ଷାରୁ ଅନ୍ୟତମ ପକ୍ଷେ ଦୁଇଟି ଆଭାସ ମିଳେ -

୧. ଦେଶିଆ, ଭୂୟାଁ, ସାଦ୍ରି ସମେତ ଭୂଞ୍ଜିଆ, ଭଦ୍ରୀ ଓ ବିଂଝାଳ ପ୍ରଭୃତି ଉପଜାତୀୟ ଭାଷାଗୁଡ଼ିକର ଏକାତ୍ୱକତା ରହିଛି ।
୨. ଏଗୁଡ଼ିକ ସହିତ ଓଡ଼ିଆ ଭାଷାର ଯଥେଷ୍ଟ ସାମଞ୍ଜସ୍ୟ ରହିଛି ।

ଉପସଂହାର :

ଏହି ନିଷ୍ପତ୍ତି ଆଧାରରେ ଏ ଉପକାତୀୟ ଭାଷାଗୁଡ଼ିକ ପୂର୍ଣ୍ଣରୂପେ ଓଡ଼ିଆର ‘ବୋଲି’ କି ନୁହେଁ ସେ ବିଷୟରେ ଅଧିକ ଅନୁସନ୍ଧାନ କରାଯାଇପାରେ । କାରଣ ଐତିହାସିକ ଦୃଷ୍ଟିରୁ ମାଗଧୀ ପ୍ରାକୃତରୁ ଔଡ଼ୀ ଅପଭ୍ରଂଶ ଭାଷା ଉତ୍ପନ୍ନ ହୋଇଥିଲା । ସେଥିରୁ ଓଡ଼ିଆ ଓ ଓଡ଼ିଆରୁ ଦେଶିଆର ଜନ୍ମ । ଦେଶିଆ ଭାଷା ସହିତ ଭଡ଼ୀ, ହଲବା ପ୍ରଭୃତି ସମ୍ପୃକ୍ତ । ସେପଟେ ଅର୍ଦ୍ଧମାଗଧୀରୁ କୋଶଳୀ ଅପଭ୍ରଂଶର ସୃଷ୍ଟି । ତହିଁରୁ ପଶ୍ଚିମୀ ନ କଥିତ ଓଡ଼ିଆ ଉପଭାଷାର ଉଦ୍ଭବ ଓ ସେଥି ସହିତ ଭୂଞ୍ଜିଆ, ବିଂଝାଳ ପ୍ରଭୃତିର ନିବିଡ଼ ସମ୍ବନ୍ଧ ରହିଛି (ମହାପାତ୍ର, ଡକ୍ଟର ଖଗେଶ୍ଵର, ଦକ୍ଷିଣୀ ନାୟ ଓଡ଼ିଆ, ୧୯୭୬, ପୃ. ୧୬) ।

ସଂକଳ୍ପବାଦୀ ନିର୍ମାଣର କବି ଅମରେଶ ପଟ୍ଟନାୟକ

ଡକ୍ଟର ସଂଘମିତ୍ରା ଭଞ୍ଜ

କବି ରବୀନ୍ଦ୍ରନାଥଙ୍କ ଶବ୍ଦରେ- “ଯଦି ତୋରେ ତାଙ୍କ ଶୁନେ କେଉଁ ନା ଆସେ ତବେ ଏକ୍ଲା ଚଲୋରେ ।” ସାଧନା କ୍ଷେତ୍ରରେ ପ୍ରତି ଶିଳ୍ପୀ ଏକାନ୍ତ ଜୀବନଟିଏ ବଢେ । କାରଣ ତା’ର ଆତ୍ମିକ ଚିନ୍ତନ ହିଁ ତା’ର ଶ୍ରେଷ୍ଠ ବଳ ଏବଂ ତା’ର ଶିଳ୍ପର ଆଧାର । ଶିଳ୍ପୀଟିଏ ନିଜ ସହିତ ସମାଜ ପାଇଁ ମଧ୍ୟ ଦାୟବଜ୍ଞ ଥାଏ । ତା’ର ସର୍ଜନା ମାଧ୍ୟମରେ ସମାଜକୁ ସେ ସକ୍ରିୟ ତଥା ସକାରାତ୍ମକ ଦିଗରେ ଗତିଶୀଳ ହେବାକୁ ବାରମ୍ବାର ପ୍ରୋତ୍ସାହିତ କରେ । ଜଣେ ସଙ୍ଗେତ ଶିଳ୍ପୀ ହିଁ ସମାଜକୁ ମାର୍ଗଦର୍ଶନ କରିବା ପାଇଁ ନିଜ ପାଖରେ ନିଜେ ସଂକଳ୍ପବଜ୍ଞ ଥାଏ । ଏହି ସଂକଳ୍ପ ନୂତନ ଯୁଗ ନିର୍ମାଣର ଆଧାରଭୂମି । ସାଂପ୍ରତିକ ଓଡ଼ିଆ କବିତାରେ ଯଶସ୍ଵୀ କବି ଅମରେଶ ପଟ୍ଟନାୟକ ଜଣେ ନିରବ ସାଧକ । ନିଜ କବିତା ସାଧନା ମାଧ୍ୟମରେ ନୂତନ ସମାଜ ନିର୍ମାଣ ନିମନ୍ତେ ସେ ତାଙ୍କ ସୃଷ୍ଟି ମ୍ଳମ୍ଳରେ ପାଠକକୁ ଆଶାନୁତ ଆହ୍ୱାନ ଦିଅନ୍ତି ।

କବି ଅମରେଶ ପଟ୍ଟନାୟକ ୧୯୪୮ ମସିହା ମଇ ମାସ ୨୪ ତାରିଖରେ ପିତା ଅନନ୍ତ ପଟ୍ଟନାୟକ ଏବଂ ମାତା ନୀରଦପ୍ରଭାଙ୍କ କୋଳମଣ୍ଡନ କରି କଟକର ତଗରପଡ଼ା ଅଞ୍ଚଳରେ ଭୂମିଷ୍ଠ ହୋଇଥିଲେ । ତାଙ୍କ କବିତ୍ୱର ଡିବିଧି ହେତୁ ପାଠକମାନଙ୍କ ସମ୍ମୁଖରେ ପ୍ରତିଭାତ ହୁଏ ।

୧. ପ୍ରଥମଟି ଉ ରାଧିକାର ସୂତ୍ରରେ ମହାନ-ପ୍ରଗତିଶୀଳ କବି ଅନନ୍ତ ପଟ୍ଟନାୟକଙ୍କ ଠାରୁ ପ୍ରାପ୍ତ ପ୍ରଗତିବାଦୀ ଚିନ୍ତନ ।

୨. ଦ୍ଵିତୀୟଟି କବି ଅର୍ଜ୍ଜିତ ସ୍ଵାଧୁତ୍ତି, ଅନୁଭବ ଓ ଅନେଷାବୋଧ

୩. କବିଙ୍କର ଚୈତ୍ଵିକ ବ୍ୟାପ୍ତି ।

ପ୍ରଗତିବାଦୀ କବି ଅମରେଶ ପଟ୍ଟନାୟକଙ୍କ ଅସ୍ଥିତ୍ୱକୁ ସ୍ଵୀକୃତି ପ୍ରଦାନ କରିଛି ତାଙ୍କ ଶବ୍ଦ, ତଥା ତାଙ୍କର ଚେତନାକୁ ଆକାର ପ୍ରଦାନ କରିଛି ତାଙ୍କ କବିତା । “ଶବ୍ଦବିନ୍ୟାସ’ ତାଙ୍କ ଅନ୍ତଃଶକ୍ତିର ଅସୀମ ସ୍ରୋତ ହୋଇ ତାଙ୍କ କବିତାର ଛତ୍ରେ ଛତ୍ରେ ଝରିପଡ଼ିଛି । ସେହି ଅସୀମ ସ୍ରୋତକୁ ପାଠକ ବାହ୍ୟରୂପରେ ପାଇବା ଅସମ୍ଭବ ବରଂ କବିଙ୍କ ଶବ୍ଦର ଅନୁରଞ୍ଜନ ଭିତରେ ତାକୁ ଆବିଷ୍କାର କରିବାକୁ ହେବ । କବି ପଟ୍ଟନାୟକ ତାଙ୍କର କାବ୍ୟିକ ଶବ୍ଦ ଏବଂ ଭାବ ଦ୍ଵାରା ସମାଜରେ ନୂତନ ଆତ୍ମବିଶ୍ଵାସ ଏବଂ ଆତ୍ମନିୟନ୍ତ୍ରଣର ସନ୍ଦେଶ ପ୍ରଦାନ କରିଛନ୍ତି । “ଆକାଶି ମଣିଷ’ ଏବଂ “ଭୋଗ ମଣ୍ଡପ’ କବିତା ସଂକଳନସ୍ଥ କବିତାଗୁଡ଼ିକରେ ନୂତନ ରଚନାତ୍ମକ ବିନ୍ୟାସ, ଶିଳ୍ପ ଏବଂ ଶୈଳୀ ଅନନ୍ୟ । ବିଶେଷ ଭାବରେ ବିବିଧ ସାମାଜିକ ବିରୋଧାଭାସ, ପ୍ରତିକୂଳ ପରିସ୍ଥିତି ଭିତରେ କବି ଅମରେଶଙ୍କର ସର୍ଜନା କଳାତ୍ମକ ହୋଇଛି । ତାଙ୍କର କଳ୍ପନା ଅସାଧାରଣ ପରିସ୍ଥିତିକୁ ପ୍ରତ୍ୟକ୍ଷ

*ବିଭାଗ ମୁଖ୍ୟ, ଓଡ଼ିଆ ଭାଷା-ସାହିତ୍ୟ ବିଭାଗ, ରମାଦେବୀ ମହିଳା ବିଶ୍ଵବିଦ୍ୟାଳୟ, ଭୁବନେଶ୍ୱର

କରିଛି ଏବଂ ତତ୍ସହିତ ପ୍ରତିକୂଳ ସ୍ଥିତିରେ ମୁଁ ଭାରତୀୟ ସଂସ୍କୃତି, ପରମ୍ପରା, ମୂଲ୍ୟବୋଧକୁ ଅତୁଟ ରଖିବାର ସଂପୂର୍ଣ୍ଣ ପ୍ରୟାସ କରିଛନ୍ତି । “ଆକାଶି ମଣିଷ’ କବିତା ସଂକଳନସ୍ଥ ୩୯ ଗୋଟି କବିତା, “ଭୋଗମଣ୍ଡପ’ର ୬୬ ଗୋଟି କବିତାରେ ସମୟ, ସ୍ଥାନ, ଘଟଣା ଓ ଉପଲକ୍ଷକୁ ନେଇ ଅନେକ ତୁଳନାତ୍ମକ ପୁନର୍ଜୀବିତ ହୋଇଛି । ପ୍ରତ୍ୟେକ କବିତାରେ ମନୋବୈଜ୍ଞାନିକ ନିର୍ମାଣବାଦୀ ସଂକଳ୍ପ ରହିଛି । ମହାବାତ୍ୟା ପରବର୍ତ୍ତୀ ଗାଁଗଣ୍ଡା-ସହରର ଦୃଶ୍ୟ ଏବଂ ବନ୍ୟା-ମରୁଡ଼ି ଅର୍ଥନୈତିକ ସାମାଜିକ ବିଭେଦ ମୁଁ ଦେଇ ଆଶାବାଦର ଆହ୍ୱାନ ଦେଇଛନ୍ତି କବି ଅମରେଶ ପଟ୍ଟନାୟକ । ହିନ୍ଦୀ କବି କେଦାରନାଥ ସିଂହଙ୍କ “ପାନି ମେଁ ଘିରେ ହୁଏ ଲୋଗ୍’ କବିତାରେ ବନ୍ୟାର କରାଳ ଦୃଶ୍ୟର ବର୍ଣ୍ଣନା ଦେଇ ଲେଖିଛନ୍ତି -

“ଫିର୍ ଉସ୍ ମର୍ଦ୍ଦିମ ରୋଶନୀ ମେଁ”

ପାନି କି ଆଁଖୋ ମେଁ

ଆଁଖୋ ତାଲେ ହୁଏ

ଓଁ ରାତ୍ ଭର୍ ଖଡ଼େ ରହତେ ହେଁ

ପାନୀ କେ ସାମନେ

ପାନି କି ତରଫ୍

ପାନି କେ ଖିଲାଫ୍

ସିଂ ଉନ୍ କେ ଅନ୍ଦରା ଅରାନ୍ କି ତରହ୍

ହର୍ ବାର୍ କୁହ୍ ଚୁଟ୍ତା ହେ/ ହର୍ ବାର୍ ପାନି ମେଁ କୁହ୍ ଗିର୍ତ୍ତା ହେଁ

ଛପାକ୍... ଛପାକ୍ ।...’

କବି ଅମରେଶଙ୍କ “ଦୃଶ୍ୟ: ଏରସମା’ କବିତାରେ ଅନୁରୂପ ଭାବରେ ଉଚ୍ଚାରଣ-

“ଦେହରେ”

ଲୁହରେ

ଚିକ୍ ଚିକ୍ ଚିକ୍ ଚିକ୍ ଚଟାଣ ଚାହିଁଆଏ...

ପାଣି ପାଣି...

ଲୁଣି ପାଣି... ମଧୁର ପାଣି...

x x x x

ନା ଗାଁ ନାହିଁ

ମଣିଷ ନାହାନ୍ତି

ପଶୁପ୍ରାଣୀ ଗଛବୃକ୍ଷ ନିର୍ଝିନ୍ଦୁ

ପାଣି ପାଣି

x x x x

ଏବେ

ଆକାଶ ତଳେ ପର୍ପର୍ ମାଟି ।’’ (ଆକାଶି ମଣିଷ - ପୃ: ୨)

ଉଣେଇଶ ଅନେଶତର ମହାବାତ୍ୟାରେ “ଦୃଶ୍ୟ: ଏରସମା’, “ଏରସମା: ପଞ୍ଚମ ପୁନେଇଁ ରାତି’, “ଏରସମା: ତିନୋଟି ଛବି’, “ମହାରାସ: ଏରସମା’, “ଏରସମା: ଫୁଲ ଉଡ଼ାଇବା ବେଳ’ ଆଦି କବିତାରେ ଏରସମା ଅ ଲର ଦୃଶ୍ୟକୁ ଜୀବନ୍ତ ଭାବରେ କବି ଚିତ୍ରିତ କରିଛନ୍ତି । ତାଙ୍କର ଶାବ୍ଦିକ ଆକୃତି ଏବଂ ସଂପ୍ରେକ୍ଷଣମୟ ପ୍ରତୀକ ମାଧ୍ୟମରେ କବିଙ୍କ ମୌଳିକ ଭାବତ ୍ର ମୂର୍ଚ୍ଛନା ଅତ୍ୟନ୍ତ ପ୍ରଭାବଶାଳୀ ହୋଇଛି । ଉପଯୁକ୍ତ କବିତାଗୁଡ଼ିକରେ ବନ୍ୟାର ତାଣ୍ଡବଳୀଳା, ବନ୍ୟାପ୍ରପାଡ଼ିତ ଜନଜୀବନର ଦୁଃଖ, ଦୁର୍ଦ୍ଦଶା, ଅନ୍ଧକାରାଚ୍ଛନ୍ନ ମଶାଣିଆ ପରିବେଶ, ଭୋକ-ଶୋଷରେ ପାଣି ଭିତରେ ଜୀବନ ବିତଉଥିବା ମଣିଷମାନଙ୍କର ସହନଶକ୍ତି, ଆତ୍ମବିଶ୍ୱାସ, କୁହୁଡ଼ି-କାକର ଭିଜା ଖୋଲାମେଲା ମାଟି ବିଛଣାରେ ଜୀବନ ନିର୍ବାହ କରିଥିବା ଦାନ-ହାନମାନଙ୍କର ଅଭାବନୀୟ ସ୍ଥିତି, କୁଡ଼ କୁଡ଼ ମୁର୍ଦ୍ଦାର, ମୂଲିଆ, ଚାଷୀ, ମଜୁରିଆଙ୍କ ଦୁର୍ଭାଗ୍ୟ, ପରାଙ୍ଗପୁଷ୍ଟ ପ୍ରଶାସନିକ ବ୍ୟବସ୍ଥାର ଚିତ୍ର ରହିଛି ।

“ଦେଶ: ମଣିଷ: ଭବିଷ୍ୟ’ କବିତାରେ କମ୍ପ୍ୟୁଟର, ଇ ରନେଟ୍, ବ୍ରାଉଜିଂସ୍, ଡ୍ରଗ, ଜିନ୍ କ୍ରୋମୋଜୋମ୍-କ୍ଲୋନ୍ ବିଶ୍ଳେଷଣର ପ୍ରକ୍ରିୟାକରଣ, ଗିନିପିଗ୍ ସଂରକ୍ଷଣ ଓ ଜଗତୀକରଣ ଭଳି ବୈଜ୍ଞାନିକ ଜୈତ୍ରଯାତ୍ରା ମଧ୍ୟ ଦେଇ ମଣିଷର ଭବିଷ୍ୟତ ସଂପର୍କରେ କବି ନିଜର ସଂଶୟାଚ୍ଛନ୍ନ ବ୍ୟାକୁଳତାକୁ ବ୍ୟକ୍ତ କରିଛନ୍ତି । ଏତେ ପ୍ରଗତିଶୀଳ ରାଜ୍ୟରେ ଦାନ-ହାନଙ୍କ ସ୍ଥିତି ଓ ଅଧିକାରର ସଂଗ୍ରାମ ଏବେ ମଧ୍ୟ ଗତିଶୀଳ । ଅତିମାନସ ଉ ରଣର ପ୍ରବଚନ ବେଳେ ଏ ବିଶ୍ୱର ଭବିଷ୍ୟତକୁ ନେଇ କବି ସନ୍ଦିହାନୁ ଥିବା ପ୍ରକାଶ କରିଛନ୍ତି । ନବସଂଭ୍ରାନ୍ତ ସାମନ୍ତ, ଗ୍ଲୋବାଲ୍ ଟେଣ୍ଡର, ମୁନାଫାଖୋର୍ ଉଦ୍ୟୋଗପତିଙ୍କ ଷଡ଼ଯନ୍ତ୍ର, ତେହେଲ୍‌କା ଡର୍ କମ୍, ଆଗ୍ରା ସମ୍ମିଳନୀ, ଇ ରନେଟ୍ ଭାଇରସ୍‌ର ପ୍ରସଙ୍ଗ ଉତ୍ଥାନପୂର୍ବକ ଏ ଅନୁପମ ଭାରତରେ ଭିକ୍ଷାଧାରୀ ପଡ଼ିଥିବା ଭୋକିଲା-ବୋକାଙ୍କ ପାଇଁ କବି ସମ୍ବେଦନା ପ୍ରକଟ କରିଛନ୍ତି । ପେଟ ଓ ଅସ୍ତିତ୍ୱର ପ୍ରତିଷ୍ଠା ପାଇଁ ଯୁଗେ ଯୁଗେ “ଘିନୁଆ’ ଓ “ଆରଣ୍ୟକ’ ଚରିତ୍ରମାନେ ଅସ୍ତ ଧାରଣ କରିଥିବା କବି ସୁଚେଇ ଦେଇଛନ୍ତି “ବୋକା ଲୋକ’ କବିତାରେ । ବାତ୍ୟା-ମରୁଡ଼ି-ବନ୍ୟା ଭଳି ଦୈବୀଦୁର୍ବିପାକରେ ବାରମ୍ବାର ହାନିପ୍ରଭବ ହେଉଥିବା ବିଭବଶାଳୀ “ଓଡ଼ିଶା’ ଓ ଓଡ଼ିଆ ଜାତିକୁ କବି ଅନନ୍ୟ ମନେ କରିବା କେବଳ ତିର୍ଯ୍ୟକ୍ ବ୍ୟଙ୍ଗ ମାତ୍ର । ଭୋଟ୍ ଦୁର୍ନୀତି, ନିର୍ବାଚନୀ ଛକାପଞ୍ଜା, ବିରୋଧୀ ଦଳର କୌଟିଲ୍ୟ ଖେଳ, ଆଦିତ୍ୟ ବିର୍ଲା, ଡବ୍ଲ୍ୟୁ ଟି.ସି.ର ଦର୍ପ, ମୁଖାପିକା

ପଞ୍ଚିତମାନଙ୍କ ପ୍ରତି ବ୍ୟଙ୍ଗ ରହିଛି “ହାଃ” କବିତାରେ । କୋଇଲି ଟାକୁଆ, ମାଣ୍ଡିଆ ଓ ଭାତଖାଇ ଜୀବନ ନିର୍ବାହ କରୁଥିବା କାଶୀପୁରର ନିରୀହ ଜନଜାତିମାନଙ୍କ ପ୍ରତି ପ୍ରଶାସନର ଦାୟିତ୍ୱବୋଧ ପ୍ରତି ଅଜ୍ଞାନି ନିର୍ଦ୍ଦେଶ କରିଛନ୍ତି କବି “କାଶୀପୁର” କବିତାରେ । “ଦେହ” ମୁମ୍ମରେ ଭୋକ ଓ ଭୋଗ ସମ୍ଭବ । ମାତ୍ର ପ୍ରକୃତ ପୌରୁଷ ଦସ୍ୟୁ ରତ୍ନାକରରୁ ବାଲ୍ଲୀକି ପାଲଟିବାରେ ବୋଲି କବି “ହାଃ! ବାଲ୍ଲୀକି” କବିତାରେ ନିଜର ଦର୍ଶନ ଅଭିବ୍ୟକ୍ତ କରିଛନ୍ତି । କବି ଶ୍ରୀ ପଟ୍ଟନାୟକ ଅନାହାର, ନଙ୍ଗଳା ମଣିଷଙ୍କ ପାଇଁ ଭାବପ୍ରବଣ । ମହାଜନୀ ଚକ୍ରାନ୍ତର ଶିକାର ହୋଇ ନିଜ ବାସଭୂମି ତ୍ୟାଗକରି ଦାଦନ ଖଟିବାକୁ ରାୟପୁର, ସୁରଟ, କାଶ୍ମୀର ଚାଲିଯାଇଥିବା ଓଡ଼ିଆ ପୁଅ ପାଇଁ କବିପ୍ରାଣ କାନ୍ଦିଉଠିଛି “ଆକାଶ ଭାସି ନଯାଉ” କବିତାରେ । “କଞ୍ଚବଟ” କବିତାରେ ଅନାଗତ ଭବିଷ୍ୟତକୁ ଅଦୃଷ୍ଟ ନିକଟରେ ସମର୍ପି ଦେଇଛନ୍ତି କବି । ତାଙ୍କ ଶବ୍ଦରେ-

“”ଭରସା କରିବା ବ୍ୟତୀତ ବାଟ କ’ଣ ?

ଯିଏ ଯାହା ମାର୍ଗରେ ତ ଦଶା ମହାଦଶା...

ବଚସ୍ପଷ୍ଟ ତଳେ

ଅତିବଡ଼ୀ ହେବାର ସାମର୍ଥ୍ୟ...” (ଆକାଶ ମଣିଷ - ପୃ: ୭୧)

“ପିଲାଏ ଆମର ପଢ଼ିବେ କେଉଁଠି କାହିଁକି” କବିତାରେ ମଣିଷ ପରି ମଣିଷ ହେବାକୁ କବି ଆହ୍ୱାନ କରିଛନ୍ତି । “ଚୈତ୍ୟ: ଚି : ଚୈତନ୍ୟ” କବିତାରେ କବିଙ୍କ ଅଭିବ୍ୟକ୍ତ ବେଶ୍ ଧ୍ୱନିଧାରକ ଦର୍ଶନ ବ୍ୟକ୍ତ କରିଛନ୍ତି । ପାର୍ଥିବ ଜଗତରେ ଜାଗରଣ ହିଁ ପାର୍ଥିବ ପୁରୁଷାର୍ଥ ବୋଲି କବି ମତବ୍ୟକ୍ତ କରିଛନ୍ତି । ଚି ହାନ ଚି ଧାରା ଜୀବନ ମୂଲ୍ୟହୀନ । କବି ଅତିମାନସର ଉ ରଣକୁ ଏହି ପାର୍ଥିବ ଜଗତରେ କାମନା କରିଛନ୍ତି । “ଅଭାବର ଭବସାଗରରୁ ଭାବର କୈବଲ୍ୟ” ହିଁ କବିଙ୍କ ନିରୀହ ଅଭିବ୍ୟକ୍ତି । “ଭୋଗମଣ୍ଡପ” କବିତା ସଂକଳନରେ କବିଙ୍କର ଦାର୍ଶନିକ ଅଭିବ୍ୟକ୍ତ ଉପଲକ୍ଷ ହୁଏ । ଏଥିରେ ମାନବ ଜୀବନର ଭୋଗ-ପାତ୍ରା-ଅଶ୍ରୁ-ବେପଥୁ, ଅନ୍ତର୍ଦ୍ଧାହ ଓ ବିଦେହର ଭିନ୍ନ ଭିନ୍ନ ଉପଲକ୍ଷ ରହିଛି । ଜୀବନମଣ୍ଡପ ଉପରେ ମାନବର ଭୋଗାଭୋଗର ଲକ୍ଷ୍ୟବଦ୍ଧତାକୁ କବିପ୍ରାଣ ଅନୁଭବ କରିଛି । ଇନ୍ଦ୍ରିୟ ଭୋଗତୃଷ୍ଣା ହେଉ ଅଥବା ଜାନ୍ତବ ଜୀବନ୍ତଗାର ଭୋଗାଭୋଗ ହେଉ ପ୍ରତ୍ୟେକ କ୍ଷେତ୍ରରେ “ମୁଁ”ର ସ୍ଥିତି ନିର୍ମାଣ ମୁଖ୍ୟ । “ମୁଁ” କାରରୁ ମୁକ୍ତ ମାନବ ପରିଶେଷରେ ପରମାତ୍ମିକ ଶାନ୍ତି ଭୋଗ କରିଥାଏ । କବି ଅମରେଶ ପଟ୍ଟନାୟକଙ୍କ “ଭୋଗମଣ୍ଡପ” ଲୌକିକ ଭୋଗରୁ ଉର୍ଦ୍ଧ୍ୱାସିତ ହୋଇ ପରମାର୍ଥିକ ପରମ ଭୋଗ ପର୍ଯ୍ୟନ୍ତ ପ୍ରଧାବିତ ହୋଇଛି । କବି ଅଦୈତ ଅନୁଭବ ନେଇ ସଂସାରକୁ ଦେଖିଛନ୍ତି । ହିନ୍ଦୀ କବି ଜୟଶଙ୍କରଙ୍କ ଶବ୍ଦରେ-

“”ଅପନା ଦୁଃଖ ସୁଖ ସେ ପୁଲକିତ, ଯହ ଭୂତ ବିଶ୍ୱ ସ ଚରାଚର

ଚିତି କି ବିରାଟ ବପୁ ମଙ୍ଗଲ୍ ଯହ ସତ୍ୟ ସତ୍ ଚିର ସୁନ୍ଦର୍ ।”

କବି ଜୟଶଙ୍କରଙ୍କ ଭଳି ଅମରେଶ ପଟ୍ଟନାୟକ ମ୍ନ ତାଙ୍କ କବିତାରେ ଏହି ଜଡ଼ ବିଶ୍ୱ ହିଁ ଚିର-ଅଚର ଏବଂ ସୁଖ-ଦୁଃଖର ଦୃଢ଼ାତ୍ମକ ସୂତ୍ରରେ ବନ୍ଧା ହୋଇଛନ୍ତି । କବି ଶ୍ରୀ ପଟ୍ଟନାୟକ ବିଶ୍ୱକୁ ସତ୍ୟ, ଶିବ ଓ ସୁନ୍ଦର କରିବାର ସଂକଳ୍ପ ନେଇ ଉଚ୍ଛ୍ୱସିତ । ଏହାହିଁ ତାଙ୍କର ଅଦ୍ୱୈତବାଦ ଓ ମାନବତାବାଦ । ବିବେକାନୁମୋଦିତ ବୈରରାଗ୍ୟ ଦ୍ୱାରା ଅତିଶୟ ଭୋଗବାଦକୁ ସେ ବିରୋଧ କରିଛନ୍ତି । କବିଙ୍କ ଭିତରେ ଯୋଗୀ ଓ ଭୋଗୀ ଉଭୟର ଭାବତ୍ୱ ରହିଛି । କିଛି ପାଇବା ପାଇଁ ମଣିଷ ଖୋଜିହୁଏ । ସେଥିପାଇଁ ତାକୁ ଭଜିବାକୁ ହୁଏ ସେ ନାମ ହେଉ ବା ଅନାମ ହେଉ । ସେଇ ଅନୁକମ୍ପାରେ ବ୍ରହ୍ମ ସହିତ ଏକାତ୍ମକ ହୁଏ । ହୁଏତ ଯା'ରି ଭିତରେ ସେ ଲହୁଲହୁଣୀ ଅବା ଶରାହତ ହୁଏ ବୋଲି କବି “ଚାରିପଦ’ରେ ବୁଝାଇଛନ୍ତି । “ଜୀବନସ୍ରୋତ’ କବିତାରେ ଜୀବନର ଉପପାଦ୍ୟ ବୁଝାଇଛନ୍ତି କବି ।

“ଭୋକ ପ୍ରବଳ ବେଳେ ଆହାର ନଥାଏ

ଆହାର ପ୍ରଚୁର ବେଳେ ଭୋକ ନଥାଏ ।” (ଭୋଗମଣ୍ଡପ- ପୃ:୫)

ଏମିତି ହିଁ ବାକୀକୁ ହୁଏ ମଣିଷକୁ । କେବେ ଭୋକକୁ ସହ୍ୟ କରିବାକୁ ହୁଏ, କେବେ ଭୋକକୁ ପ୍ରଶମିତ କରିବାକୁ ଅଧିଆ ପଡ଼ିବାକୁ ପୁଣି ଲଢ଼େଇ କରି ନିଜ ଅଧିକାରକୁ ଛଡ଼େଇ ଆଣିବାକୁ ହୁଏ । କବିଙ୍କ ଶିଳ୍ପରେ-

“ବିଭକ୍ତ ମଧ୍ୟରେ ଅବିଭକ୍ତ

ଅବ୍ୟକ୍ତ ମଧ୍ୟରେ ବ୍ୟକ୍ତ

“ନାଗା’ ନା “ଅଘୋରୀ’ ନା “ଗୈରିକ’

ନା “ବୈଶ୍ୱାନର’...’” (ତତ୍ତ୍ୱେବ - ପୃ:୬)

ପ୍ରାରମ୍ଭ: ପରଜନ୍ମର ଚକ୍ର ମଧ୍ୟ ଦେଇ ଶରଧାବାଳି ପର୍ଯ୍ୟନ୍ତର ଯାତ୍ରାକୁ ଶେଷ କରିବାର ଦର୍ଶନ ରହିଛି “ନିଦ୍ରା ପରିହରି’ କବିତାରେ । “ରେ ଆତ୍ମନ୍’ରେ ଛାରଖାର ଓ ନାରଖାର ହେଉଥିବା ଦୁଃସ୍ଥ ମଣିଷଙ୍କ ପ୍ରତି ସମାଜର ସ୍ୱାର୍ଥାନ୍ତ-ନିଷ୍ପେମ ଭାବକୁ କବି ଶାଣିତ ବିଦ୍ରୁପ କରିଛନ୍ତି । “ପ୍ରାର୍ଥନା’, “ନବକଳେବର’, “ଶରଧାବାଲିରୁ’, “ଆମରି ପାଇଁ ତ’, “ଆସକ୍ତି’, “ଆଧାର’, “ନିଶାଳସ’ ଇତ୍ୟାଦି କବିତାରେ ଦାନ-ଦରିଦ୍ର ମଣିଷଙ୍କ ବିବିଧ ଭୋଗାଭୋଗର ଉପଲକ୍ଷ୍ୟ ସ୍ୱସ୍ତ । “ଜଳଭଣ୍ଡାର’ କବିତାରେ କବିପ୍ରାଣରେ ବଡ଼ଦାଣ୍ଡ, ସ୍ୱର୍ଗଦ୍ୱାର, ମହୋଦଧି, ପରମାନନ୍ଦ ପ୍ରାପ୍ତିର ସ୍ୱପ୍ନ ରହିଛି । ଆବାହନ ବିସର୍ଜନ ଅନ୍ତର୍ବର୍ତ୍ତୀ ଶୂନ୍ୟ-ମହାଶୂନ୍ୟ-ସ୍ୱପ୍ନ-ସଂଘର୍ଷ, ଭଲ-ମନ୍ଦ ମଧ୍ୟରେ ମଣିଷ ନିଜେ ବିଲୀନ ହୋଇଯିବା ହିଁ ସତ୍ୟ । ତଥାପି ବାଧ୍ୟତାମୟ ମଣିଷ ହୃଦୟରେ କଣିକାଏ ନିର୍ମୂଲ୍ୟ ପ୍ରୀତିର ପ୍ରତୀକ୍ଷା ଥିବାର ଆବେଗ ମର୍ମିରିତ ହୋଇଛି “ପ୍ରେମରେ ବିରହରେ’ । କାୟା-ମାୟା କବଳିତ ହୋଇ କେବଳ ଛଦ୍ମରୂପ ଧାରଣ କରି ଆତ୍ମଶୁଦ୍ଧିର ଅଭିନୟର ବିତ୍ତମ୍ଭନା ରହିଛି

“ଝେର: ଆଶ୍ରମ-୧’ ଓ “ଝେର: ଆଶ୍ରମ-୨’ କବିତାରେ । “ଶରୀରରୁ ଆତ୍ମା ନା ଆତ୍ମାରୁ ଶରୀର’ର ପ୍ରଶ୍ନ ରହିଛି “ଅଖିଳା ପ୍ରେମରେ ପଖିଳା’ କବିତାରେ । “ଆତ୍ମା-ପରମାତ୍ମା’ର ଅଭେଦ୍ୟ ସଂପର୍କ, ମହୋଦଧି ଓ ଶରଧାବାଲିର କଣିକାଏ ପାଇଁ ମାନବର ଆବେଗିକ ସଂପର୍କର ଉଚ୍ଛ୍ୱାସ ଦର୍ଶାଇଛନ୍ତି କବି “ଭଲପାଏ ବୋଲି’ କବିତାରେ । “ବୈଷ୍ଣବା: ବୁଝେ କି... ?’ “ପ୍ରୀତି: ବୈଷ୍ଣବା’, “ବିଦଗ୍ଧ: ବୈଷ୍ଣବା’, “ବିରହ: ବୈଷ୍ଣବା’, “ବିଦାଶ୍ଵ: ବୈଷ୍ଣବା’, “ତୃଷ୍ଣା: ବୈଷ୍ଣବା’, “ନିତ୍ୟରାସ: ବୈଷ୍ଣବା’, “ବହଳ ଘାସରେ ବୈଷ୍ଣବା’, “ଗ୍ରସ୍ତ: ବୈଷ୍ଣବା’, “ବିମଗ୍ନା: ବୈଷ୍ଣବା’, “ପାଣି ଟୋପାଏ: ବୈଷ୍ଣବା’, “ବିନିଦ୍ର: ବୈଷ୍ଣବା’, “ବାହାନା: ବୈଷ୍ଣବା’, “କକ୍ଷରୂପତ: ବୈଷ୍ଣବା’ ଇତ୍ୟାଦି କବିତାରେ ବଚନରହିବାର ବୈଚିତ୍ର୍ୟ, ନିର୍ଲିପ୍ତ ଅନାବିଳ ପ୍ରୀତି, ଅକ୍ଷୁଦ୍ର ସଂପର୍କ, ଅପାରଗ ମଣିଷର ସଂଘର୍ଷ, ବୁଦ୍ଧିମାନଙ୍କର ଲୋଭ ଓ ଅବ୍ୟକ୍ତ କୋହ, ପାର୍ଥବ-ଅପାର୍ଥବ ମୂରେ ନିରର୍ଥକ ପ୍ରଭେଦ, ଶରୀରର ଆତ୍ମାତ୍ମା, ନିଃସ୍ଵ-ଦଳିତଙ୍କର ପ୍ରାଣ ପାଇଁ ଝୁଙ୍କ, ଗୋଚର-ଅଗୋଚର ଉର୍ଦ୍ଧ୍ୱରେ ପରମ ଉପଲକ୍ଷି, ଜାଗତିକ ଆବଳିତା ମୂରେ ବିବେକଧାରୀ ହଂସ, ଅଦୃଷ୍ଟର ସାମ୍ନିର ସ୍ଵପ୍ନକୁ ବାହାନା କରି ବଚନ କକ୍ଷରୂପ ଅବସ୍ଥାରୁ କକ୍ଷକୁ ଫେରିବାର ଦାର୍ଶନିକ ଅଭିବ୍ୟକ୍ତି ରହିଛି । ଗତାନୁଗତିକ ଜୀବନଚର୍ଯ୍ୟା ଭିତରେ ଅସହାୟ କବିପ୍ରାଣ ଆତ୍ମାୟତା ପାଇଁ ବ୍ୟାକୁଳ । କବିଙ୍କ ଶବ୍ଦରେ-

ଏତେ ସଂପର୍କ ପରିଚୟ ଆତ୍ମାୟତା

ଅଥଚ, ନିଜକୁ ନିଜେ ଅକି ନ... !

ପ୍ରତୀକ୍ଷା ତଥାପି -

ମେଘର ଫାଙ୍କରୁ ଜହ୍ନ

ତେଣୁଏ ପ୍ରୀତିର ସ୍ଵପ୍ନ ।” (ଭୋଗମଣ୍ଡପ - ପୃ: ୯୯)

କବି “ବସୁଧୈବ କୁରୁମ୍ଭକମ୍’ର ମହାନ ବାଣୀର ସ୍ତ୍ରୀବକ ହୋଇଛନ୍ତି । ମାଟିର ମହାନୁଭବକୁ ଆଦରି କବିପ୍ରାଣ ଏ ଜଗତର ପାଣି-ପବନର ଅନନ୍ତ ପ୍ରେମରେ କୁରୁମ୍ଭ, ପରିବାର, ନିଜର, ବିଶ୍ଵର ସମୃଦ୍ଧି ଚାହୁଁଛନ୍ତି । କାରଣ ସେ ଜାଣନ୍ତି “ଆହାର ତ ଆହାର... ପାଣି ମୁନ୍ଦାଏ ପାଇଁ ଦର କଷାକଷି’ ଚାଲିଛି । କବିଙ୍କ ଭିତରେ ତେଣୁ ଗଭୀର ଅନ୍ତର୍ଦ୍ଧାତ୍ମ । ସେ କହନ୍ତି-

“ ପ୍ରସ୍ତୁତ ରହିବାକୁ ପଡ଼େ

ଭୋଗିବାକୁ...

ଅନିପ୍ରସିତ ଚରିତ୍ରମାନଙ୍କୁ ।” (ଭୋଗମଣ୍ଡପ - ପୃ: ୧୪୧)

କବି ଚାହାନ୍ତି “ରହନ୍ତୁ ଭଲରେ ସମସ୍ତେ ।’ ଅଭାବୀ ମଣିଷମାନଙ୍କର ସମଗ୍ର ଆୟୁଷ କେବଳ ସ୍ଵପ୍ନ ଦେଖାରେ ଚାଲିଯାଏ । ତଥାପି ସେ ବଚେ । କବିଙ୍କ ଶବ୍ଦରେ-

“”ବି ରହିବାକୁ ପଡ଼େ

ବି ଦେଇ ଆପଣାକୁ

ଭୋଗିବାକୁ

ପ୍ରୀତିର ପରମ ପ୍ରତିଭୁ

ଶସ୍ୟାଙ୍କୁରର ପ୍ରତୀକ୍ଷା କରିବାକୁ ।” (ଭୋଗମଣ୍ଡପ - ପୃ: ୧୨୫)

ବି ରହିବାର ସଂଗ୍ରାମକୁ କବି ନନ୍ଦିଘୋଷର ଯୁଗଯାତ୍ରା ସହିତ ତୁଳନା କରିଛନ୍ତି “ଯାତ୍ରା’ କବିତାରେ । “ପରମା’ କବିତାରେ ଆତ୍ମସଖୀ ପ୍ରତି କବିଙ୍କ ଆହ୍ୱାନ ରହିଛି । ସଂସାରର ପୀଡ଼ା, ବୁଦ୍ଧିକ୍ଷା, ଯନ୍ତ୍ରଣା, କଷଣର ଉର୍ଦ୍ଧ୍ୱରେ ଥିବା ସେଇ ମୋକ୍ଷାର୍ଥୀ ସ । ପ୍ରତି କବିପ୍ରାଣ ଉନ୍ମୁଖ । କବିଙ୍କ ଶବ୍ଦରେ-

“”ନା ମୁକ୍ତି ନା ସଂଯୁକ୍ତି ଜଗନ୍ନାଥ ଚେତନାରେ ।

ତଥାପି, ତଲ୍ଲାନ ବିଲୀନ ଉନ୍ମେଷ ଅନ୍ୱେଷା ପରମ ଆନନ୍ଦରେ ।” (ଭୋଗମଣ୍ଡପ - ପୃ: ୧୫୨)

ସାଂପ୍ରତିକ କବିତାର ବକ୍ତବ୍ୟରେ ବହୁ ଅର୍ଥଦ୍ୟୋତନା, ଅର୍ଥର ଧ୍ୱନ୍ୟାତ୍ମକ ସଂରଚନା ବିସ୍ତାରିତ ରୂପଲାଭ କରିଛି । “ପଦେ କଥା, ଧାରେ ଚାହାଣି, ବିକୁଳି ପରି ଝକ୍ କରି ଅନ୍ତର୍ହିତ ହେବାର ଶାଣିତତା, ଉ ର-ଆଧୁନିକ କବିତାର ନିଷ୍ପର୍ଷ । ଘ ଘ ଘ ଭଙ୍ଗୀ-ସର୍ବସ୍ୱ ଅନେକ ରଚନା ନିଜକୁ ରକ୍ଷା କରିପାରି ନ ଥିବାର ପ୍ରଚୁର ଦୃଷ୍ଟାନ୍ତ ରହିଛି । ତେଣୁ ବକ୍ତବ୍ୟ ତୀକ୍ଷଣ ଓ ଗଭୀର ହେଲେ ଏବଂ ପ୍ରକାଶଭଙ୍ଗୀ ତଦନୁରୂପ ହେଲେ କାବ୍ୟ ବକ୍ତବ୍ୟ ଚିରକାଳୀନ ହେବାର ମର୍ଯ୍ୟାଦା ଲାଭ କରେ । ନାନା ବାଦ ଓ ଯୁଗଚେତନାକୁ ନିଜ ଭିତରେ ସ୍ଥାନ ଦେଇ କାବ୍ୟ-ଶିଖର ଉ ରୋ ର ପରିବର୍ତ୍ତିତ ହେଉଛି । ନୂତନତା ଦ୍ୱାରା ସମୃଦ୍ଧ ହେଉଛି । ନିର୍ଦ୍ଦିଷ୍ଟ ନିୟମବଦ୍ଧ ରଚନା ଗୌଣ ମନେ ହେଲାବେଳକୁ, ସକଳ ବାଦ ଓ ଯୁଗ ଚେତନାକୁ ଅସ୍ୱୀକାର କରି ମୁଁ ଉନ୍ମତ କାବ୍ୟ ଚିନ୍ତନଟିଏ ନିଜକୁ ପ୍ରତିଷ୍ଠା କରିପାରୁଛି ।” (ସଂ: ଶତପଥୀ ପ୍ରତିଭା - ଉଦ୍ଭାସ - ଜୁନ୍-ଅଗଷ୍ଟ - ୨୦୦୩ - ପୃ: ସଂପାଦକୀୟ)

କବି ଅମରେଶ ପଟ୍ଟନାୟକଙ୍କ ଉନ୍ମତ କାବ୍ୟଚିନ୍ତନର ଅନ୍ୟତମ କାବ୍ୟବିଭା ହେଉଛି “ଚାହୁଁ ବା ନ ଚାହୁଁ” । କବିତାଗୁଡ଼ିକ ୨୦୧୨ରୁ ୨୦୨୦ ମ୍ମର । ଆଲୋଚ୍ୟ ସଂକଳନସ୍ଥ ପ ଷଠୀ ଗୋଟି କବିତାରେ - “”ଅକଳ୍ପନାୟ ଘଟଣା-ଦୁର୍ଘଟଣା, ଅଘଟନ-ସଂଘଟନ (ପରେ) ଯୁଗାନ୍ତ ପରିବର୍ତ୍ତନ ବିପ୍ଳବ ପଥରେ ଏବେ ଜଗତ । ଧର୍ମ-ଜାତି-ବର୍ଣ୍ଣ, ଅର୍ଥନୀତି-ରାଜନୀତି, ସଂସ୍କୃତି, ବିଜ୍ଞାନ, ସାହିତ୍ୟ, ମୂଲ୍ୟ, ମୂଲ୍ୟବୋଧ, ଚିନ୍ତା-ଚିନ୍ତନ, ପ୍ରଣୟ-ବିଚ୍ଛେଦ ପ୍ରତିଟି କ୍ଷେତ୍ରରେ ଏହାର ପ୍ରତିଫଳନର ଚିତ୍ର ରହିଛି । ସମାଜ, ମାନବ, ସାହିତ୍ୟ ଚାହୁଁ ବା ନ ଚାହୁଁ ବର୍ତ୍ତମାନର ସମୟ ନବାୟନର, ନୂତନ ମନନ-ସର୍ଜନର ! ଆଲୋଚ୍ୟ କବିତା ସଂକଳନସ୍ଥ “ବାପୁଙ୍କୁ ଦେଖିନି ମୁଁ” କବିତାରେ ଗାନ୍ଧୀଜୀଙ୍କୁ କବି -

“ଅମାପ ସାହସ

ଅଦମ୍ୟ ଉଚ୍ଛ୍ୱାସ

କଅଁଳ କାକର ରାସ...

ସନ୍ମ୍ୟାସର ଶବ୍ଦରେ ଅଭିଷିକ୍ତ କରିଛନ୍ତି ।”

ବାପୁଜୀଙ୍କ ହତ୍ୟାପରେ କବିଙ୍କ ଜନ୍ମ । ଅତିକ୍ରାନ୍ତ ସମୟସ୍ରୋତରେ ବାପୁଜୀ ଏକ ଚିରନ୍ତନ ଆଦର୍ଶ ଉସ୍ତ । କେହି ମାନୁ ଅବା ନ ମାନୁ, ବାପୁ ଶାନ୍ତି, ମୈତ୍ରୀ, ସାମ୍ୟ, ପ୍ରୀତି, ପ୍ରଗତି, ଦେଶ ଓ ବିଶ୍ୱର ଶେଷ ତ ବୋଲି କବି ମନେ କରନ୍ତି ।

ଭୋକ, ଅଭାବ, ବୈଷମ୍ୟ ମୁକ୍ତି, ଲବଣ ସତ୍ୟାଗ୍ରହର କଥା ରହିଛି “ବର୍ଷୁକୀ ଆକାଶ’ କବିତାରେ । ହାରାକୁଦଠାରୁ ପାରାଦୀପ ମ୍ଳରେ ମାଟିରୁ୍ୟତ, ବିସ୍ମାପିତ ଉଦ୍‌ବାସ୍ତୁମାନଙ୍କ ପ୍ରସଙ୍ଗ ରହିଛି “ମହାନଦୀ-୧’ କବିତାରେ । ଆଲୋଚ୍ୟ କବିତାରେ ମଣିଷର ଜନ୍ମ, ଜୀବନ, ଜୀବିକା, ଜାତକକୁ ପ୍ରଭାବିତ କରିଥିବା ସମୃଦ୍ଧିଲୋଭୀ ଉଦ୍ୟୋଗପତିଙ୍କ ପ୍ରତି କବି ଶାଣିତ ବିଦ୍ରୁପ କରିଛନ୍ତି । “ମହାନଦୀ-୨’ କବିତାରେ ଶିଳ୍ପ-ପ୍ରକଳ୍ପ-ସ୍ୱାର୍ଥାନ୍ୱେଷୀ ସୌଦାଗରମାନଙ୍କ ଠକାମି ଓ ରାଜନୀତିର ଶିକାର ହେଉଥିବା ଚାଷୀଙ୍କ ଅସ୍ତିତ୍ୱର ପ୍ରଶ୍ନ ଉଠେ । କନ କରିଛନ୍ତି କବି । କନ୍ଧମାଳରେ ନଗଡ଼ାମାନଙ୍କ ଦୁର୍ଦ୍ଦିନ, ନିରାହ ନିଷ୍ପପଟ ଉଦ୍‌ବାସ୍ତୁମାନଙ୍କର ନିର୍ବାସନର ମର୍ମବ୍ୟଥା ରହିଛି “ଭୋଅର’ କବିତାରେ । “ଅଖଣ୍ଡ ଭାରତ’ କବିତାରେ ନାରୀର ମର୍ଯ୍ୟାଦାହାନୀ, ଉଦ୍‌ବାସ୍ତୁ ଶରଣାର୍ଥୀ, ଅନାହାର ମୃତ୍ୟୁ, ଚାଷୀ ଆତ୍ମହତ୍ୟାର ନଗ୍ନସତ୍ୟ ଉଠେ । କିତ ହୋଇଛି । ଭିଟାଚୁ୍ୟତ ସ୍ୱପ୍ନ, ବସ୍ତି ଉଚ୍ଛେଦ ଓ ଜବରଦଖଲ, ଆବାସନ ଅଧିକାର ପାଇଁ ଦାନ-ଦରିଦ୍ରଙ୍କ ସଂଗ୍ରାମ, ଉଧାର ଜୀବନ ଏବଂ ଅଧୁରା ସ୍ୱପ୍ନ, ଏକବିଂଶ ଶତାବ୍ଦୀର ନଗଣ୍ୟ ମଣିଷର ଚିତ୍ର ରହିଛି କବିଙ୍କ “ଉଚ୍ଛେଦ’, “ବିବାର ବିରଳ ଉପାୟ’, “ପାଦଚଳା ବାଟ’ ତଥା “ନଗଣା ମଣିଷ’ କବିତାରେ । “ବାଉଁଶରାଣୀ’ କବିତାରେ ବାଉଁଶରାଣୀର ମୋହଭଙ୍ଗର ଚିତ୍ର ରହିଛି । କବୀର, ଭୀମଭୋଇଙ୍କ କହିତ ଜଗତରେ ମଣିଷେ ର ସ ।ର ସନ୍ଧାନରେ “ମହାକାଶ’ର ଅନ୍ୱେଷାର ଚିତ୍ର ରହିଛି “ଆକାଶ’ କବିତାରେ । “ନୀତି’ ଏବଂ “ନୀତିବୋଧ’ କବିଙ୍କ ଦୃଷ୍ଟିରେ ଆପେକ୍ଷିକ ଶବ୍ଦ ପାଲଟିଛି “ହସରେ କାନ୍ଦରେ’ କବିତାରେ । “ପଣ୍ଡିଚେରୀ’ରେ ଅରବିନ୍ଦୀୟ ଦର୍ଶନର ଅତିମାନସ ସ୍ତର ପ୍ରତି ଉନ୍ମୁଖ ହୋଇଛନ୍ତି କବି । “ଅନ୍ୟଲୋକ-୧’ କବିତାରେ ଶୂନ୍ୟ-ମହାଶୂନ୍ୟର ସୁଦୂର ଜ୍ୟୋତିଷ୍ଠର ଅଭିସାରରେ କବିପ୍ରାଣ ଭାବମଗ୍ନ । “ଅନ୍ୟଲୋକ-୨’ ଏବଂ “ଅନ୍ୟଲୋକ-୩’ କବିତାରେ ସାମାଜିକ ବାସ୍ତବତାର ଚିତ୍ର ରହିଛି । ମଣିଷରୁ ମଣିଷ ହେବାର ଯାତ୍ରାପଥରେ ତା’ର ଉ ରଣର ଆକାଂକ୍ଷା କରିଛନ୍ତି କବି “ଅଣଚାଷ’ କବିତାରେ । ଶ୍ରମଝାଳ, ଲହୁ-ଲୁହକୁ ସହଜରେ ଅଜାଡ଼ି ଦେଉଥିବା ସାଧକ-ଚାଷୀ ପାଇଁ କବିଙ୍କ ଆବେଗ ଝରିପଡ଼ିଛି “ଉଜୁଡ଼ା କ୍ଷେତର ସଂଗୀତ’ କବିତାରେ ।

କବିଙ୍କ ଶବ୍ଦରେ-

“ନିଜଠାରୁ ନିଜର ମୁକ୍ତିର ପ୍ରଚେଷ୍ଟା

ସାଧନା ଆରାଧନା ଅର୍ଚ୍ଚନା

ଅନୁଭବ ଉପଲକ୍ଷି

ନା ମରିହୁଏ ନାହିଁ କି ବଢ଼ିହୁଏ ନାହିଁ

ସହିତ: ବିରୁଦ୍ଧ

ବୋଲି ତ ଜର୍ଜରିତ ।” (ଚାହିଁ ବା ନଚାହିଁ - ପୃ:୭୧)

ଜୀବ, ଜଗତ, ସାଧାରଣ ମଣିଷ, ଚାଷୀମାନଙ୍କ ପ୍ରତି କବିଙ୍କ ସଦୟ ଭାବ କାବ୍ୟିକରୂପ ଧାରଣ କରିଛି “ଶୋକାଞ୍ଜଳି”, “ଉ ରଣ”, “କାଙ୍ଗାଳି”, “କାର୍ତ୍ତିନ”, “ସରାଗ”, “ନେତ୍ରାୟନ”, “ନିର୍ମାଳ୍ୟ ପ୍ରାତିର”, “ଜନାର୍ଦ୍ଦନ”, “ନୀଳ ପରବତ”, “ସଂଯମ”, “ସେମାନେ”, “ଏକାଠି ଏକା ଏକା”, “ଉପଲକ୍ଷି”, “ଫେରିବାକୁ ପଡ଼େ’ ଇତ୍ୟାଦି କବିତାରେ । ଇରାକ୍, ପାକିସ୍ତାନ, କାଶ୍ମୀରକୁ ନେଇ ରାଜନୈତିକ ଆବହାସ୍ତା, କଳିଙ୍ଗ ସମର, ବିଶ୍ୱ, ବିଶ୍ୱାୟନର ଚିତ୍ର ରହିଛି “ସୌଦାଗର: ପ୍ରାରୁର୍ଯ୍ୟ’ କବିତାରେ । କବିଙ୍କ ପାଇଁ ସ୍ୱାଧୀନ ଭାରତ ଏକାନ୍ତ ଆରାଣ୍ୟ । ବିଶ୍ୱକୁଚୁର୍ଯ୍ୟିତ ଅନ୍ତର୍ଜଗତର ସେ ସେତୁ ଓ ହେତୁ । ତେଣୁ କବି ତାଙ୍କର ଏକାନ୍ତ ଆରାଣ୍ୟ ଭାରତମାତାଙ୍କ ଉଦ୍ଦେଶ୍ୟରେ ଲେଖିଛନ୍ତି -

“ତମେ ଥିଲ ତମେ ଅଛ ତମେ ଥିବ

ଥାଏ ବା ନ ଥାଏ ମୁଁ

ମୋର ଭିତରେ ତମେ

ତମରି ଭିତରେ ଯେ-

ଆଗାମୀ ମଣିଷ ଜଗତ ନିହିତ ।

ପାଥେୟ ତମେ: ତମେ ହିଁ ତ ପଥ ।” (ଚାହିଁ ବା ନଚାହିଁ - ପୃ:୮୮)

କବି, ମାଟିର ମଣିଷ, ଜନତା-ଜନାର୍ଦ୍ଦନର ଜୟଜୟକାର କରିଛନ୍ତି “ଜନାର୍ଦ୍ଦନ’ କବିତାରେ । ଉତ୍କଳୀୟ-ଭାରତୀୟ ସଂସ୍କୃତିର ବିପର୍ଯ୍ୟୟ, ଆଧାର ବିହୀନ ଜୀବନଯାତ୍ରା, ଅନିଶ୍ଚିତ-ଅସହାୟ ବର୍ତ୍ତମାନ ଓ ଭବିଷ୍ୟତ, ଫାଷ୍ଟଫୁଡ଼ ସହରର ଅରଣ୍ୟ ଆହାର, ସେଲ୍‌ଫି ଉଠାଇ ଆନ୍ତର୍ଜାତିକ ପ୍ରସିଦ୍ଧି ନିଶା, ଟି.ଆର୍.ପି. ବୃଦ୍ଧିର ଅବସ୍ଥାମାଣ ସ୍ଥିତିର ଚିତ୍ର ରହିଛି “ନୀଳ ପରବତ’ କବିତାରେ । “ଉଜ୍ଜୀବନ’, “ସ୍ୱେଚ୍-୨୦୨୦’ ଆଦି କବିତାରେ ଖଣ୍ଡିତ ଐତିହ୍ୟ, ସଂସ୍କୃତି, ପରମ୍ପରା ଏବଂ ଭର୍ତ୍ତୁଆଲ୍-ଡିଜିଟାଲ୍ ଜୀବନଶୈଳୀର ନିଚ୍ଛକ ସତ୍ୟ ଉପସ୍ଥାପିତ ହୋଇଛି । ହାଃ ! ଗଣତନ୍ତ୍ରରେ ମଣିଷତ୍ୱର ହତ୍ୟା ଓ ସର୍ବସ୍ୱାନ୍ତ ଭଲପାଇବାର ଅଭାବନୀୟ ଦୁର୍ଦ୍ଦଶାର

ଚିତ୍ର ରହିଛି । ଧର୍ମ, ଜାତିଆଣ ନାମରେ ଅତ୍ୟାଚାରର ସ୍ୱରୂପ ଉଦ୍‌ଘାଟିତ ହୋଇଛି “ଦଙ୍ଗା” କବିତାରେ । ପ୍ରକୃତି ଓ ପୃଥିବୀକୁ କବିଙ୍କ ସମୋଧାନ-

“”ବିଚିତ୍ର ଏବେ ବିଶ୍ୱର ଦୃଶ୍ୟ
ସର୍ବୋଚ୍ଚ ମଣିଷ ବି ଅସ୍ତୃଣ୍ୟ...
ଅହିନକୁଳ ନିତର ଏକତ୍ରବାସ: ଅଧିବାସ...
ଏକାନ୍ତ ନିଜର... ଏକାନ୍ତ ଅବିଶ୍ୱାସ୍ୟ...

X X X X

ହେ ! ପ୍ରକୃତି !

ହେ ! ପୃଥିବୀ !

ତମେ ତମକୁ ରକ୍ଷା କର ।” (ଚାହଁ ବା ନଚାହଁ - ପୃ: ୧୨୪)

୨୦୨୦ ମସିହାରେ ପୃଥିବୀର ସର୍ବଗ୍ରାସୀ ଭାଇରସ୍ କରୋନାର ପ୍ରକୋପ କାଳରେ କବି ତାଙ୍କ କବିତାରେ ଲକ୍ଷ୍ମଣ, ସର୍ବଭାଉନ, କଳେ ନମେ , ଆଇସୋଲେସନ, ବଜେଟ୍, ଗେଜେଟ୍ ଭଳି ଶବ୍ଦର ପ୍ରୟୋଗ କରିଛନ୍ତି । ବିଶ୍ୱାସନୀୟ ସୁଖ-ଶୋକ ସମନ୍ୱିତ ଜଗତରେ ଭବିଷ୍ୟତକୁ ନେଇ ତ୍ରସ୍ତ ମାନବକୁ ଅଦୃଶ୍ୟ ବିଷାଣୁ ସହ ଯୁଦ୍ଧ କରି ବଂଚାକୁ କବି ମାର୍ଗ ନିର୍ଦ୍ଦେଶ କରିଛନ୍ତି । ଏଭଳି ଆତଙ୍କିତ ବିଶ୍ୱରେ ସାମର୍ଥ୍ୟ, ପ୍ରତିପତ୍ତି ମୂଲ୍ୟହୀନ । ପ୍ରତିମୁହୂର୍ତ୍ତରେ ହୃଦୟାତ, ଅପମାତ, ସଂକ୍ରମଣ, ସନ୍ତାପର ଭୟ । ନିଜ ଘରେ ମୁଁ ସଙ୍ଗରୋଧର ବ୍ୟାପକ ବ୍ୟବସ୍ଥା । ଏଭଳି ସ୍ଥିତିରେ କବିଙ୍କ ପ୍ରଶ୍ନ -

“”ନିଜର ହାତ - ନାକ - ଆଖି-ପାଟି

ପରସ୍ତ ନା ନିଜସ୍ତ...

ହଁ ନିଜେ ହଁ ନିଜର ଆୟୁଷ...

ଏ ହୁଏତ ପୂର୍ବାଭାସ:

ନୂଆ ସତ୍ୟତା

ନୂଆ ସର୍ଜନା

ନୂଆ ଉଦୟ ରାଗର ଦୃଶ୍ୟ... ଭାଷ୍ୟ ?” (ତତ୍ତ୍ୱେବ - ପୃ: ୧୩୩)

କବି ପୁଣି କହିଛନ୍ତି-

“”ମଣିଷ ନିଜର ମଧ୍ୟରେ

ନିଜେ ହଁ ଏବେ ବିଶ୍ୱ... !

କେତେ ନିଃସହାୟ ନିଃସ୍ୱ.. ।”

ମାନବ ସଭ୍ୟତାର ସୁଦୀର୍ଘ ଯାତ୍ରାପଥରେ ମାନବ ପେଟ ପାଇଁ, ପାଟି ପାଇଁ ଶୂନ୍ୟରେ ପୁଣି ପ୍ରବାସରେ, ସ୍ୱପ୍ନରେ ଜିଏଁ ଆଉ ମରେ । ଏ ସଂସାରର ସଂଗ୍ରାମ ଅବ୍ୟାହତ ରହିବ ଆମେ ଚାହୁଁ ଅବା ନଚାହୁଁ । ତେଣୁ, ଅନ୍ଧାରର ଆସ୍ତରଣକୁ ଏଡ଼େଇ ନୁତନ ସୂର୍ଯ୍ୟୋଦୟ ନିମନ୍ତେ କବିଙ୍କ ପରାମର୍ଶ -

“ ”ଆସ୍ତା ଯୈର୍ଯ୍ୟ ସାମର୍ଥ୍ୟ

ଆଜି ବି ପରମ ଅସ୍ତ

ମଣିଷ: ମଣିଷ ହେବାର ।” (ତତ୍ତ୍ୱେବ - ପୃ: ୧୪୧)

“ଚାହୁଁ ବା ନଚାହୁଁ” କବିତା ସଂକଳନସ୍ତୁ “ ୨୦୨୦: ସ୍ତୁତି’ କବିତାରେ କବି ଅମରେଶ ପଟ୍ଟନାୟକ ପତିତଭଞ୍ଜାରକାରୀ, ଆତଙ୍କ ନଷ୍ଟକାରୀ ଜୀବଜଗତର ନାଥ ଜଗନ୍ନାଥଙ୍କୁ ଏ ଜଗତକୁ ରକ୍ଷା କରିବାକୁ ସ୍ତୁତି କରିଛନ୍ତି ।

ଇଂରାଜୀ କବି W.H. Audenଙ୍କ ଶବ୍ଦରେ- “ ”Play with the words, ଅର୍ଥାତ୍ “ ଶବ୍ଦରେ ଖେଳିବା ଶିଖ’ । ଶବ୍ଦ ଭିତରେ ଯୁଗାଳୀ ଧରି ଲୁକ୍କାୟିତ ଅର୍ଥର ପ୍ରସ୍ତୁତ କବି ଖୋଲିଥାଏ । କବି ନିଜ ଭାବନାକୁ ଶବ୍ଦ ମ୍ଳାମରେ ଆକାର ପ୍ରଦାନ କରେ । ଶବ୍ଦର ନିର୍ଣ୍ଣୟ, ଗଠନ ଓ ଭାବାନୁବାଦର ଲୟାତ୍ମକ ଅନୁଶାସନ କାବ୍ୟକୁ ସମୃଦ୍ଧ କରେ ଏବଂ ହୃଦୟର ରୁଦ୍ଧ ଦ୍ୱାରକୁ ଉନ୍ମୁକ୍ତ କରିବା ସହିତ ଭାବନାକୁ ପ୍ରତିବିମ୍ବିତ କରାଏ ।”

କବି ପଟ୍ଟନାୟକ କବିତା ଆତ୍ମକେନ୍ଦ୍ରିକ ହୋଇଥିବାରୁ ତାଙ୍କର କବିତାରେ ସ୍ୱତନ୍ତ୍ର ଭାଷାର ପ୍ରୟୋଗ ରହିଛି । ସେହି ଭାଷା ଦ୍ୱାରା ନୁତନ ପ୍ରତୀକ ଏବଂ ଚିତ୍ରକଳ୍ପର ସେ ପ୍ରୟୋଗକର୍ତ୍ତା ହୋଇଛନ୍ତି । ତାଙ୍କର ଛାନ୍ଦସିକତା ସ୍ୱତଃସ୍ପୂର୍ତ୍ତ - ଅବାଧ ଓ ଶୃଙ୍ଖଳିତ । ସେ ସ୍ୱତନ୍ତ୍ର ଛନ୍ଦର ପ୍ରୟୋଗକର୍ତ୍ତା । ଏହି ଛନ୍ଦ ମାଧ୍ୟମରେ କବି ନିଜର ଆବେଗ, ଭାବନା ଓ ଚିନ୍ତନକୁ ନିୟନ୍ତ୍ରଣ କରିଛନ୍ତି । ବାଚିକ ଏବଂ କାବ୍ୟିକ ଛନ୍ଦର ସମନ୍ୱୟରେ କବି ଅମରେଶ ପଟ୍ଟନାୟକଙ୍କ କବିତା ଚମତ୍କାର ରୂପଗୋଭା ଲାଭ କରିଛି । କବି ଅମରେଶ ପଟ୍ଟନାୟକଙ୍କ ବ୍ୟାପକ ଦୃଷ୍ଟିଭଙ୍ଗୀ ପ୍ରସ୍ତୁତ ନିମ୍ନୋକ୍ତ ଶବ୍ଦାବଳୀ ତାଙ୍କର କବିତାକୁ ଅଭିନବ ରୂପ ପ୍ରଦାନ କରିଛି ।

ହିନ୍ଦୀ ଶବ୍ଦାବଳୀ: ସାଫ, ସୁରୁ, ହୁଡ୍ଡା, ଜାଲିମ, ମସ୍ତାନ, ବର୍ଲି, ବେକରାର, ମଲହାର, ପରୁଡ୍ଡା, ମଦ୍ ଇତ୍ୟାଦି ।

ଇଂରାଜୀ ଶବ୍ଦାବଳୀ: ଗ୍ରିନେଡ୍, ପେଟ୍ରୋମାକ୍ସ, ବାର୍ଣ୍ଣିସ୍, କ୍ୟାଲେଣ୍ଡର, ବ୍ରେନ୍, କୁବ, ହାର୍ଟ, ପେଗ, ସର୍ଜରୀ, ପ୍ଲଷ୍ଟିକ୍, କଷ୍ଟମର, କୋରସ୍, ସେଲ, ତାୟନୋସର, ଟେଷ୍ଟ୍ୟୁବ, ବୁଲ୍ଡୋଜର, ସାମ୍ପେନ୍, ଅର୍ଫିସ୍, ଆସିସେପ୍ଟିକ୍, ସ୍ୱେଟର, ଇତ୍ୟାଦି ।

ଯୁଗ୍ମ ଶବ୍ଦାବଳୀ: ଡେଇଁ ଡେଇଁ, ଧାର୍ଯ୍ୟ, ହୃଦ୍‌ହୃତ, ଧର୍ଯ୍ୟ, ଚକ୍ରକ, ଜକଜକ, ଠପଠପ, ଚିକ୍‌ଚିକ୍, 'ରଫର, ଝରଝର, ଛଟ୍‌ଛଟ୍, ଧପଧପ, ସାଇଁସାଇଁ, ମର୍ମର, ଘିର୍ଘିର୍ ଇତ୍ୟାଦି ।

ଗ୍ରାମୀଣ ଶବ୍ଦାବଳୀ: ରଇ, ମିଶିପି, ଖୁରା, ହକାଳେ, ମେଜିଆ, କୋଦାଳ, ରଞ୍ଜା, ମାଞ୍ଜା, ସୋରାଏ, ଗୋହିରୀ, ମଗଜ ଇତ୍ୟାଦି ।

ନୂତନ ଶବ୍ଦାବଳୀ: ସ୍ୱପ୍ନୁଚି, ହାକିମି, ସ୍ୱପ୍ନିତ, ନିଜରି ନେବା, କୋଣାର୍କିନୀ, କୁତ୍କୁତ୍ତା, ଜ୍ୟୋଷ୍ଠିଳ, ଇଚ୍ଛିତା, ତୁବନ, ଅଲଗି, ଜହ୍ନିଳ, ବର୍ଷ୍ଣିକୀ ଇତ୍ୟାଦି ।

ଚିତ୍ରମୟୀ ଶବ୍ଦାବଳୀ: ତାଳିପକା ପ୍ରାଣ, ରଫୁକରା ମନ, ସମୁଦ୍ରେ ସ୍ନେହ, ତାଳିପକା କରୁ, ପୋଷାକ ଚେହେରା, ସମୁଦ୍ରମୟୀ ନଇନାଳ, ଆକାଶମୟ ଶୂନ୍ୟତା, ଅନ୍ଧାରମୟ ବର୍ମାନ, କୌଟିଲ୍ୟ ଖେଳ, ସ୍ୱପ୍ନର ବିହନ, ଜ୍ୟୋଷ୍ଠାର କମଳ, ପରକୀୟା ପ୍ରୀତିର କ୍ଷତ, ବିମ୍ବ ପ୍ରେମିକ ଇତ୍ୟାଦି ।

ମାନବବାଦୀ କବି ଅମରେଶ ପଟ୍ଟନାୟକ ମାଟି, ସମାଜ ଓ ମଣିଷର ସଂଘର୍ଷକୁ ତାଙ୍କ କବିତା ଏବଂ ଉପନ୍ୟାସରେ ପ୍ରାଧାନ୍ୟ ଦେଇଛନ୍ତି । ସରଳ ଅନୁଚିତ୍ରକୁ ଅସାଧାରଣ ଭାବରେ ଉପସ୍ଥାପନ କରିବାରେ ସେ ଏ ଯୁଗର ଜଣେ ସମର୍ଥ ଶିଳ୍ପୀ । ତାଙ୍କ କବିତାର ମର୍ମରେ ପରିବର୍ତ୍ତିତ-ଯୁଗୋପଯୋଗୀ ଶୈଳୀ ଚମତ୍କାର ଭାବରେ ସୁବିନ୍ୟସ୍ତ ହୋଇଛି । ତୀକ୍ଷଣ ବକ୍ତବ୍ୟ ଓ ଅନୁଭୂତିର ଗଭୀରତାକୁ ନେଇ ତାଙ୍କ ସର୍ଜନାତ୍ମକ ପ୍ରକାଶଭଙ୍ଗୀ ନୂତନ ଓ ସମୃଦ୍ଧ । ସାଂପ୍ରତିକ ସମୟର କବିତା କ୍ଷେତ୍ରରେ କବି ଅମରେଶ ପଟ୍ଟନାୟକ ଜଣେ ଶକ୍ତିଶାଳୀ କାବ୍ୟକାର ।

“ଜୀବନଜିଜ୍ଞାସାର ସର ଇ ରତ୍ନୁ”

ଡକ୍ଟର ସୁନୀତା ତ୍ରିପାଠୀ

ଆଧୁନିକ ଓଡ଼ିଆ କଥା ସାହିତ୍ୟର ଏକ ବଳିଷ୍ଠ ପ୍ରତିଭା ଆଭାସ କୁମାର ବରାଳ । ସେ ସାଂପ୍ରତିକ କଥା ଜଗତର ଏକ ବ୍ୟତିକ୍ରମ । ନିଜସ୍ୱ ଗଠନ, ଚରିତ୍ର ଚୟନ, ନୂତନ ଭାବରେ ପରୀକ୍ଷା ନୀରିକ୍ଷା ନୂତନ ଆର୍ଜିତ ତଥା କଥାବସ୍ତୁର ଅଣପାରମ୍ପରିକ ମୂଲ୍ୟବୋଧର କଥା ଉପସ୍ଥାପନ କରନ୍ତି । ଜୀବନର ନିଜ୍ଜକ ସତ୍ୟ ଉପସ୍ଥାପନ କରିବାରେ ସେ ସିଦ୍ଧହସ୍ତ । ଆଭାସଧର୍ମୀ ଓ ରୂପକାତ୍ମକ ଗନ୍ଧ ଉପନୟାସ ଲେଖିବାରେ ସେ ଧୂରୀଣ । ସମୟର ଶାଣିତ ବାସ୍ତବସ୍ତୁର ତାଙ୍କ କଳାର ମୁଖ୍ୟସ୍ୱର । ତାଙ୍କ ଶୈଳୀ ଅନନ୍ୟ । ସେ ବୃତ୍ତିରେ ଇଂରାଜୀ ଅଧ୍ୟାପକ ହେଲେହେଁ ପ୍ରବୃତ୍ତିରେ ଓଡ଼ିଆ ସାହିତ୍ୟର ପ୍ରିୟ । ସେ ଜଣେ ପ୍ରତିଭାସଂପନ୍ନ ବ୍ୟକ୍ତିତ୍ୱ ଏକାଧାରରେ ଜଣେ କବି, ଗାଳ୍ପିକ, ଔପନ୍ୟାସିକ, ପେ ର, ଉତ୍ତଥାଚିତ୍ର । ସମଗ୍ର ଜୀବନକୁ କଳାତ୍ମକ ଭାବରେ ଜୀଇଁବା ତାଙ୍କର ଆଭିମୁଖ୍ୟ । ସେ ଅନେକ କବିତାର ସ୍ରଷ୍ଟା । ନାନୁ - ୧୯୯୮, ମୁଁ, ୧/୧୮ (୨୦୧୦) ସେମାନେ (୨୦୧୨) ଜୀବାଣୁ ଓ ଅନ୍ୟାନ୍ୟଗନ୍ଧ (୨୦୧୬) ଇତ୍ୟାଦି ଗନ୍ଧ ସଂକଳନ । ୧୦୮ଟି କବିତାର ଏକ ସଂକଳନ । ‘The City’, ‘ମହାପୁରୁଷ’, ଇ ରତ୍ନୁ ଆଦି ଦୁଇଟି ଉପନ୍ୟାସ । ବିଶିଷ୍ଟ କବି ତଥା ସାଂସଦ ପ୍ରସନ୍ନ କୁମାର ପାଟ୍ଟନାୟକ ଦ୍ୱାରା ରଚିତ “ଖୋର୍ଦ୍ଧା ମାଟିର କବିତା” ର ଇଂରାଜୀ ଅନୁବାଦ “Khordha, The Poetry & wire”, ଇତ୍ୟାଦି ଶ୍ରୀବରାଳଙ୍କର ସୃଷ୍ଟି ସମ୍ଭାର । ଓଡ଼ିଆ ଭାଷା ପ୍ରତି ଅନୁରକ୍ତି ହିଁ ତାଙ୍କୁ ଓଡ଼ିଆ କଥା ସାହିତ୍ୟ ରଚନା କରିବା ପାଇଁ ଅନୁପ୍ରେରିତ କରିଛି । ଇଂରାଜୀ ସାହିତ୍ୟର ବିଶିଷ୍ଟ ଔପନ୍ୟାସିକ ସାମୁଏଲ୍ ବେକେଟ, ଫ୍ରାନକାକାଫକା, କାମ୍ୟୁ, ବାଲ୍‌ଜାକ୍ ଆଦିଙ୍କ ସ୍ଥିତିବାଦୀ ଦୃଷ୍ଟିକୋଣ ଦ୍ୱାରା ସେ ବହୁ ଭାବରେ ପ୍ରଭାବିତ ହୋଇଥିବା କଥାକୁ ଗାଳ୍ପିକ ଶ୍ରୀବରାଳ ଅତି ବିନମ୍ରତାର ସହିତ ସ୍ୱୀକାର କରନ୍ତି । ଓଡ଼ିଶାର ଯଶସ୍ୱୀ ବରେଣ୍ୟ ସାଧକ ଶ୍ରୀ ଅବନୀ ବରାଳଙ୍କ ଦିଗ୍‌ଦର୍ଶନ, ତଥା ବିଶିଷ୍ଟ ଗାଳ୍ପିକ ପଦ୍ମକପାଳଙ୍କ ପ୍ରୋକ୍ସାହନ ଏବଂ ସୁଲେଖିକା, ନାଟ୍ୟକାର ଆଦରମଣି ବରାଳଙ୍କ ଶିକ୍ଷା ଓ ସଂସ୍କାରହିଁ ତାଙ୍କ ଲେଖକୀୟ ବ୍ୟକ୍ତିତ୍ୱର ବଳିଷ୍ଠ ଭିତ୍ତିଭୂମି ।

ଅତ୍ୟାଧୁନିକ ଓଡ଼ିଆ କଥାଜଗତରେ ଅଶୀପରବର୍ତ୍ତୀ ସମୟର ଶ୍ରୀହରିହର ମିଶ୍ର, ରାମଚନ୍ଦ୍ର ବେହେରା, ପଦ୍ମକପାଳ, ଅର୍ଚ୍ଚନା ନାୟକ, ଅଧ୍ୟାପକ ବିଶ୍ୱରଂଜନ, ଲକ୍ଷ୍ମୀପ୍ରିୟା ଆଚାର୍ଯ୍ୟ, ଗୋଲାପମଂଜରୀ କର, ତରୁଣକାନ୍ତି ମିଶ୍ର, ଯଶୋଧାରା ମିଶ୍ର, ଜଗଦୀଶ ମହାନ୍ତି, ଗାୟତ୍ରୀ ସରାଫ, ସରୋଜିନୀ ସାହୁ, ଦାଶ ବେନହୁର, ରମେଶ ପଟ୍ଟନାୟକ, ବିଷ୍ଣୁସାହୁ, ଅଜୟ ସ୍ୱାଇଁ, ଭୀମପୂଷ୍ପ, କବିତା ବାରିକ, ଗୌର ହରିଦାସ, ସୁସ୍ମିତା ବାଗଚୀ ପ୍ରମୁଖ କଥାକାରମାନଙ୍କ ମଧ୍ୟରେ ଶ୍ରୀ ଆଭାସ କୁମାର ବରାଳ, ନିଜ ବାଗବୈଚିତ୍ର୍ୟରେ ପାଠକୀୟ ସ୍ୱୀକୃତି ଲାଭ କରିଛନ୍ତି । ତାଙ୍କ କଥା ସାହିତ୍ୟ ଭିତରେ ଏକ ଡହଳବିକଳ ଭାବ ନିଜ ଭିତରୁ ନିଜକୁ ଆବିଷ୍କାର କରିବାର ଚେଷ୍ଟା, ଆତ୍ମ ପ୍ରତିଷ୍ଠାର ଦୁର୍ବାର ଇଚ୍ଛା ସହିତ ଅହଂବାଦୀ ମନୋଭାବର ସ୍ପଷ୍ଟତା । ବେଳେବେଳେ ଯନ୍ତ୍ରଣାର ପରିଭାଷାକୁ ନିର୍ଦ୍ଦିଷ୍ଟ ଶବ୍ଦ ଯୋଡ଼ି ସୀମିତ ପରିଧିରେ ସାଉଁଟି ହୁଏନି ? ବେଳେବେଳେ ଅତ୍ୟଧିକ ଅବସାଦଗ୍ରସ୍ତ ଆଧୁନିକ ମଣିଷ ମଧ୍ୟ ନିରବି ଯିବାକୁ ଶ୍ରେୟ ମନେକରେ ।

*ପ୍ରାଧ୍ୟାପିକା, ବିଭାଗ ମୁଖ୍ୟା, ଓଡ଼ିଆ ବିଭାଗ, ପ୍ରାଣନାଥ ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟ, ଖୋର୍ଦ୍ଧା

ଜୀବନକୁ କେନ୍ଦ୍ରକରି ଜିଇଁବା ଓ ଦେଖିବାର ଦାର୍ଶନିକ ଆଭିମୁଖ୍ୟଟି ତାଙ୍କ ବ୍ୟକ୍ତିତ୍ୱକୁ ଦ୍ୱିଗୁଣିତ କରେ । ଅଷ୍ଟମ ଶ୍ରେଣୀରୁ କଥାକାର ତାଙ୍କର ଗନ୍ଧ ଲେଖା ଆରମ୍ଭ କରିଥିଲେ ହେଁ ୧୯୮୦ ଲେଖନୀ ତାଙ୍କର ଚଳିତ ହୋଇଉଠିଛି । ଲେଖକଙ୍କ ସମଗ୍ର କଥା ସାହିତ୍ୟକୁ ଅନୁଧ୍ୟାନ କଲେ ଜଣାଯାଏ ଜୀବନ ଅନେଷାର ବହୁବିଧ ରୂପ । ଆତ୍ମପ୍ରତିଷ୍ଠାର ଦୁର୍ବାର ଇଚ୍ଛା ସହିତ ଅହଂବାଦୀ ମନୋଭାବର ସ୍ୱଷ୍ଟତା ତାଙ୍କ ଲେଖନୀରେ ଥାଏ । ପାଖାଲି ତଥା କିର୍କିଗାର୍ଡ୍ ଯେ ଏକୃତିଆ ମନୁଷ୍ୟକୁ ଦେଖିଛନ୍ତି ଓ ବିବେକର ସ୍ୱର ଶୁଣିବା ନିମିତ୍ତ ମଣିଷର ଏକୃତିଆ ହେବା ଆବଶ୍ୟକ ବୋଲି ଯେଉଁ ଅଭିମତ ଦେଇଛନ୍ତି ସେହି ଏକୃତିଆ ଉପଲବ୍ଧ କରିବା ପାଇଁ ଶୂନ୍ୟତା କାମନା କରିଥାଏ ଓ ଶୂନ୍ୟତା (Nothingness) ଯାହା ସ୍ଥିତିବାଦୀମାନଙ୍କ ପାଇଁ ପରମ ଈଶ୍ୱର ସେହି ଭାବଧାରା ସେ ଆପଣେଇଛନ୍ତି । ଇ ରତ୍ନୁ ଉପନ୍ୟାସରେ ମୃତ୍ୟୁଚେତନା, ନିଃସଙ୍ଗତାବୋଧ, ବିଚ୍ଛିନ୍ନତା, ନିଃସହାୟତା ବୋଧ ଉଦ୍ଦିଷ୍ଟ ହେଲେ ହେଁ, ଦୁଃଖରେ, କ୍ଷୋଭରେ, ଶୋକରେ, ଆନନ୍ଦରେ, ମୋହରେ, କ୍ରୋଧରେ, ମାୟା ଭିତରେ ଉଦ୍‌ବେଳ ଚୁଦ୍‌ବେଳ ହେଲେହେଁ ଜୀବନ ଉର୍ଦ୍ଧ୍ୱ, ଗତିଶୀଳ । କ୍ଲେଦାନ୍ତ ପୃଥିବୀର ମଣିଷ ସତ୍ୟର ନିରନ୍ତର ସାମନାସାମନି ହୁଏ । ବ୍ୟକ୍ତିସ୍ୱାତନ୍ତ୍ର୍ୟ ବା ସ୍ୱାଧୀନତା କାମନା ଅନ୍ୟ ଏକ ମୌଳିକ ଦିଗ-ଆଦି ମଣିଷ ନିରନ୍ତର ତାର ବଂଚିବା ବିଷୟରେ ବ୍ୟାକୁଳ । ତାଙ୍କ ଲେଖନୀରେ ଥାଏ, ଶ୍ରେଣୀ ସଂଘର୍ଷ, ମନସ୍ତତ୍ତ୍ୱ, ବ୍ୟବସ୍ଥାର ଅବସ୍ଥା । ସ୍ୱପ୍ନକୁ ନେଇ ମଣିଷ ବଂଚେ । ମୋହାସକ୍ତ ଅବସ୍ଥାରେ ଝଡ଼, ଅନ୍ଧାର ବଜ୍ର ବନ୍ୟା ଓ ଅଜଗରକୁ ବେଖାତିର କରି ଇ ରତ୍ନୁ ଉପନ୍ୟାସ ଗତିଶୀଳ । ଯୁଗଧର୍ମର ସାଂଘାତିକ ବିବର୍ଦ୍ଧନ, ସାଂସ୍କୃତିକ ମୂଲ୍ୟବୋଧ, ଆଶାତୀତ ଜୀବନର ରହସ୍ୟକୁ ଉନ୍ମୋଚନ କରିବାକୁ ଯାଇ କଳା ପୁନଃ ସୃଷ୍ଟି କରେ ଏକ ରହସ୍ୟ ବଳୟ, ଜଣା ଭିତରେ ଅଜଣା, ଚିହ୍ନା ଭିତରେ ଅଚିହ୍ନାକୁ ଆବିଷ୍କାର କରିବା ପାଇଁ । ଅଧା ଆଲୁଅ ଅଧା ଅନ୍ଧାର ଭିତରେ ଜୀବନର ସୁଦୀର୍ଘ ନିର୍ମୂଳ ପଥ ପାରିହୋଇ ପାରିବାର ବିଶ୍ୱାସ, ଅନ୍ତରସ୍ଥ ଖୋଜାଲୋଡ଼ାକୁ କିଛି ପରିମାଣରେ ବଂଚେଇ ରଖିବାର ଆଶା । ଭାବ ବ୍ୟତିରେକ କଳା ସୃଷ୍ଟି ଅସମ୍ଭବ । ଭାବଚିରନ୍ତନ, କିନ୍ତୁ ଅଭିବ୍ୟକ୍ତି ସବୁଯୁଗରେ ନୂତନତାର ବାଦୀ । ବହୁ ରୂପେ ସର୍ଜିତ କଳାକୁ ଅପ୍ରତ୍ୟାଶିତ ଚଳନ ଶକ୍ତିରେ ଅଭିମନ୍ତ୍ରିତ କରି ନୂତନ ଜୀବନ ପ୍ରଦାନ କରିଛି । ପ୍ରକୃତିପ୍ରେମୀ ଶ୍ରୀବରାଳ ଗଛଗୁଡ଼ିକ ମଧ୍ୟରେ ମାନବତ୍ୱ ଆରୋପଣ (personification) କରିଛନ୍ତି । ଦର୍ଶନକୁ ବାଦଦେଇ ଲେଖକର ପରିଚୟ ବା କ'ଣ ହୋଇପାରେ ? “ଆଶା” ପ୍ରତ୍ୟେକ ମଣିଷ ମନର ଏକ ସ୍ୱାଭାବିକ ଅବସ୍ଥା ବୋଲି ଲେଖକ ତାଙ୍କ ମତ ଉପସ୍ଥାପନ କରିଛନ୍ତି । ଇ ରତ୍ନୁ ଉପନ୍ୟାସ ଜୀବନର ନିଚ୍ଛକ ବାସ୍ତବତା । ମଣିଷ ପ୍ରତିଟି ମୂର୍ତ୍ତିରେ ଗୋଟିଏ ଇ ରତ୍ନୁର ସମ୍ମୁଖୀନ ହୁଏ । ୧୩/୪ ଇ ର ଲୟା ଗେରୁଆ ରଙ୍ଗ ଲଫାପା ଭିତରେ ସାର୍ବିଫିକେଟ ଓ ଫଟୋ କପିଠୁ ଆରମ୍ଭ କରି ଠିକଣା ପର୍ଯ୍ୟନ୍ତ ଅତ୍ୟନ୍ତ ମନୋରମ ଢଙ୍ଗରେ କଥାକାର ଉପସ୍ଥାପନ କରିଛନ୍ତି । ଇ ରତ୍ନୁର ସମ୍ମୁଖୀନ ପ୍ରତିଦିନ ହେଲାବେଳେ ନାୟକକୁ କୁହାଯାଇଛି ଆମେ ଜଣକ ପିଛା ୨୦ ହଜାର ଟଙ୍କା ରଖିଛୁ । ଆପଣଙ୍କୁ ସେତକ ଦେବାକୁ ହେବ । ଏବଂ ଆମ ସଂସ୍ଥାର ଆର୍ଥିକ ଅବସ୍ଥା ସୁଧୁରିଲେ ଆମେ ଆପଣମାନଙ୍କ ଟଙ୍କା ଫେରାଇଦେବୁ । ଆପଣ ଯଦି ସେଥିରେ ରାଜି ତେବେ କହିଲେ, ଆମେ ଆପଣଙ୍କୁ କଥାବାର୍ତ୍ତା ହେବା (୧) ପୃଷ୍ଠା - ୧୨ । ସମସାମୟିକର ଉପସ୍ଥାପନାରେ ଲେଖକ ନିପୁଣତାର ସହ କହିଛନ୍ତି ସାଧାରଣତଃ ଯୁବକମାନଙ୍କ ଚା ସହ ସିଗାରେଟ୍ ଚାଣିବାର ଫେସନ୍‌କୁ ଲେଖକଙ୍କ ଦୃଷ୍ଟିରେ ବାଦ୍ ପଡ଼ିନାହିଁ । ଯୌବନଟା ନାୟକ ପାଇଁ ଏକ ବାଧୁରୂପ ଭଳି ସେ କହନ୍ତି “ବାଧୁରୂପ ଭଳିଆ ଯୌବନଟା ନୁହେଁକି ?”

(୨) ପୃଷ୍ଠା - ୨୧) ଏହି ବାକ୍ୟ ଭିତରେ ଅନେକ ଅର୍ଥ ଓ ଅର୍ଥାନ୍ତର ପାଠକ ଉପଲବ୍ଧ କରେ । ପ୍ରତିଟି ମଣିଷ ଭିତରେ ଯୌବନର ଉଦ୍‌ଘାଟନା ଥାଏ । ଯୌବନର ଛାତି ଉପରେ ସ୍ଵପ୍ନର ସୀମାହୀନ ସ୍ଵପ୍ନ । ନାୟକତାର ଚକିଆ ଭିତରେ ଲୁଚାଇ ଲୁଚାଇ ବସି ଭିତରେ ଥବା କେତୋଟି ଧାଡ଼ି ବାରମ୍ବାର ପଢ଼ିବା ପାଇଁ ଇଚ୍ଛା କରେ ଏବଂ ସେହି ଧାଡ଼ି ଭିତରେ ଅନୁଭବ କରେ ଅସୀମ ଆନନ୍ଦ” (୩) ପୃଷ୍ଠା - ୨୧ । ଯୌବନରେ ଅନେକ ଝିଅ ତାଙ୍କୁ ଅତିକ୍ରମ କରିଛନ୍ତି ଲୁସି, ସ୍ଵିତା, ରୋଜି, ସସ୍ଵିତା, ନମିତା ଇତ୍ୟାଦି ଅନେକ ଅନେକ । ସମସ୍ତଙ୍କ ଭିତରେ ନାୟକ ଖୋଜିଛନ୍ତି ଝିଅଟିଏ ।” ସେତେବେଳେ ନାରୀ ଥିଲା ମୋ ପାଇଁ ଗୋଟିଏ ଜିଜ୍ଞାସା ।” (୪) ପୃଷ୍ଠା - ୨୧ । ସେଇ ଜିଜ୍ଞାସାର ଅନ୍ତ ଘଟିଛି - ରୋଜିର ଉଷ୍ଣତାରେ, ରୋଜି ସହିତ ସେଦିନ ଶୈକ୍ଷିକ ଭ୍ରମଣ ଅବସରରେ ଯୌବନ ବଦଳ କରି ସାରିଛି । ପ୍ରକୃତିପ୍ରାଣତା ଏକ ମଧ୍ୟବି ମାନସିକତା ଯଦିଓ ନାନୁକୁ ସକାଳ ସଂଧ୍ୟା, ଗଛ ପତ୍ର, ଭିଜା ମାଟିର ବାସ୍ନା ଭଲ ଲାଗେ । “ତା ଛଡ଼ା ମସ୍ତିଷ୍କରେ ଜାଗା ଖାଲିଥିଲେ ପ୍ରକୃତି ଭଲ ଲାଗେ ଯେ ପୃଷ୍ଠା - ୨୨ ନାନୁର ଇ ରଭ୍ୟ ଦିନ ଆସିଛି ତାକୁ ରାତ୍ରୀଯାପନ କରିବାପାଇଁ ପଢ଼ିଛି ଏକ ଅନ୍ଧକାର କୋଠରୀରେ । ଯେଉଁଠି ତାକୁ କୁହାଯାଇଛି ଏଠି ତ ଖାଇବାକୁ ମିଳେନା । ଶୁଣ, ପାଣି ପି ପାର । ଘରକୋଣରେ ପାଣି ଅଛି । ପି ପାରିବ । ଭୋକ କଲେ ପେଟମାଡ଼ି ଶୋଇବ । ପେଟମାଡ଼ି ଶୋଇଲେ ଭୋକ ମରିଯାଏ । ବା ହୁଏନି (୩୪) ଅନ୍ଧାର ଭିତରେ ନାନୁ ବାରମ୍ବାର ଆଖି ଖୋଲି ବନ୍ଦ କରୁଥାଏ । ବାରମ୍ବାର ଆଖି ଖୋଲି ବନ୍ଦ କରିବା ଦ୍ଵାରା ବସ୍ତୁଟିର ଛବିଟିଏ ଆଖି ଭିତରେ ଆଙ୍କି ହୋଇଯାଏ । ଏବଂ କିଛି ମାତ୍ରାରେ ଚିହ୍ନିବାରେ ତାକୁ ସାହାଯ୍ୟ କରେ । ନାନୁ ସେମିତି କରିବା ଦ୍ଵାରା ଦେଖି ପାରିଥିଲା ଯେ କେହି ଜଣେ ଶୋଇଛି । ସେଇ ଘରଟିରେ ନାନୁ ଏବଂ ନାଇଟ୍ ଡ୍ଵାର୍ ମ୍ୟାନର୍ ନାନୁ ବିସ୍ମିତ ହୋଇ । ଏଠି ନାଇଟ୍ ଡ୍ଵାର୍ ମେନ୍ ଡର୍କର କ’ଣ ? ଏ ଘରକୁ ତ ବାଟ ନାହିଁ । କାହାକୁ ଜଗିବ ଲୋକଟା ? କହିଲ - ତମର ଏଠି କାମ କ’ଣ ? (୭) (୩୭) ଅନେକ ପ୍ରଶ୍ନବାଚୀ ଭିତରେ ନାନୁ ବୁଝିଥିଲା ସେ ଅଯୋଗ୍ୟ । ବାରମ୍ବାର ଇ ରଭ୍ୟ ଦେଇ ସଫଳ ହୋଇପାରିନି । ସାମାଜିକ ଯୋଗ୍ୟତା ବୋଲି ସେ ଏତିକି ବୁଝିଥିଲା ଯେ ଇ ରଭ୍ୟରେ ସକ୍ଷେପ୍ ହେବାପାଇଁ ସେ କୌଣସି ସମ୍ପର୍କ ବାଜି ପାରୁ ନ ଥିଲା । ମୋଟ ଉପରେ ସାମାଜିକ ଯୋଗ୍ୟତାକୁ ସେ ଏମିତି ଦେଖୁ ନ ଥିଲା । ୧. ସେ କାହାର ସମ୍ପର୍କୀୟ ହୋଇଥିବ । ୨- ଯଦି ସମ୍ପର୍କୀୟ କାହାର ସମ୍ପର୍କୀୟ ହୋଇଥିବ । ତେବେ କୌଣସି ପ୍ରତିପ ଶାଳୀଙ୍କ ଠାରୁ ଭଲ ଚିଠିଟିଏ କିମ୍ବା କେତୋଟି ଫୋନ୍ କଲ୍ କରାଇ ପାରୁଥିବ । ୩ - ସୁରା ଓ ସାକିର ଆୟୋଜନ କରି ପାରୁଥିବ କିମ୍ବା ତାଙ୍କର କୌଣସି ନିଦିଷ୍ଟ କାମ ପାଇଁ ଖାସ୍ ଯୋଗ୍ୟତା ଥିବ । ୪. ଯଦିଏ ସବୁ କିଛି ନ ଥାଏ ମୋଟା ଅଙ୍କର ଖର୍ଚ୍ଚ କରିବାକୁ ଯୋଗ୍ୟତା ଥିବ । ୫. ପୃଷ୍ଠା ୧ ଚାକିରୀ ଆଶାୟୀ ନିଜକୁ ପ୍ରସ୍ତୁତ କରୁଥିବା ଗୋଟିଏ ଛାତ୍ର ରୂପନ କରି ନିଜର ଗୁରୁରାଣ ମୋ ଲବ୍ଧି ପାଇଁ ଚେଷ୍ଟା କରିଛି । ସବୁଥର ରିଟିନ୍ରେ କ୍ଵାଲିଫାଏ କଲେ ମଧ୍ୟ ପ୍ୟାନେଲରେ ଆସେ ନାହିଁ । ଅପେକ୍ଷା କଲେ ଇ ରଭ୍ୟର କଲ୍ ଲେଟରକୁ । ଜଣେ ଯୋଗ୍ୟତା ସମ୍ପନ୍ନ ଚାକିରୀ ଆଶାୟୀ ଯୁବକର ହତାଶାବୋଧ ବେଶ୍ ପରିଦୃଷ୍ଟ ହୁଏ ଏହି ଉପନ୍ୟାସରେ । ଲେଖକଙ୍କ ମତରେ ବୟସ ସମୟ ସହିତ ଅତିକ୍ରାନ୍ତ କରୁଥାଏ । ତା ସହିତ ବଢୁଥାଏ ହତାଶା, ବ୍ୟଗ୍ରତା । ଅନେକ ଦିନର ପ୍ରତୀକ୍ଷାର ଅନ୍ତ ଘଟି ୨୪ ନମ୍ବର ଘର ଭିତରେ ନାନୁର ଇ ରଭ୍ୟ । ଇ ରଭ୍ୟ ନେବାପାଇଁ ଆସିଛି ସ୍ଵାଲୋକଟିଏ ଏବଂ “ସତେ ଯେମିତି ସେ ବିଛଣା ଚାଦର ପରି ତାକୁ ପାରି ଦେଲେ ଟେବୁଲ୍ରେ ।” (୯) ପୃଷ୍ଠା ୮ । ଡ଼ିସେକ୍ସନ୍ ବକ୍ତରେ ଛାତି ଚିରା ବେଙ୍ଗଟାଏ

ପରି ପଢ଼ିଥିଲା ନାନୁ (୧୦) ପୃଷ୍ଠା - ୪୮.

ବେଙ୍ଗପରି ଖୋଲିଦେଇ ସ୍ତ୍ରୀ ଲୋକଟା କରୁଛି କ’ଣ ? ସେମିତି ଭାବିବାବେଳକୁ ସ୍ତ୍ରୀ ଲୋକଟା ତାର ପାଟି ମେଲା କରିଦେଇ କ’ଣ ସବୁ ଖୋଜିଲା ତା’ପରେ ତା’ ମୁହଁରୁ କଣ ଚିପି ନେଇ ଖାତାରେ ଲେଖିଲା । ମୁହଁ, ମୁହଁରୁ ବେକ, ଛାତି, ପେଟ ଏବଂ ତଳକୁ ତଳ ସେ ହାତ ବୁଲାଇ ବୁଲାଇ କ’ଣ ସବୁ ଖୋଜିଲା ତା ଦେହରୁ । ତା’ପରେ ଟେବୁଲ ତଳକୁ ଓହ୍ଲାଇ ଖାତାରେ ଚିପିଲା (୧୧) ପୃଷ୍ଠା (୪୯) ନାନୁକୁ କଥାଟି । ଅସ୍ଵାଭାବିକ ମନେହେଲେହେଁ ସେ ବାଧ୍ୟହାତ୍ର ପରି ଇ ରଭ୍ୟ କୁର୍କର କଥା ମାନୁଥିଲା । ଧଳାପୋଷାକ ପିନ୍ଧାଇ ସେମାନେ ତାକୁ ଗାଡ଼ିରେ ବସାଇ ନେଇଗଲେ କୋଠରୀ ନମ୍ବର ୩.ଆର.ଏ-୨୪ । ସେଇ କୋଠରୀରେ ରହି ଦୂରକୁ ଅନାଇଲା ନାନୁ । ଘର ସାମ୍ନାରେ ଜଙ୍ଗଲ । ଜଙ୍ଗଲରୁ ମୁହଁ ଫେରାଇ ଆଣୁ ଆଣୁ ଜଙ୍ଗଲଠାକୁ ଚିହ୍ନାଚିହ୍ନା ମନେହେଲା । ଚିପା ଚିପା ଆଖି ଭିତରୁ କ । ଜଙ୍ଗଲଟା କେମିତି ରଙ୍ଗୀନ୍ ପେନ୍‌ସିଲ୍ ଅଙ୍କା ଛବିରେ ବଦଳିଯିବାକୁ ଲାଗିଲା । ବେଳେବେଳେ ମଣିଷ ଦେଖୁଥିବା ବସ୍ତୁଟି ବା ଛବିଟି ରୂପ ପରିବର୍ତ୍ତନ କଲା ଭଳି ଲାଗେ ହୁଏତ ମନର ଭ୍ରମ । ୭. ଇ ରଭ୍ୟ ଦେବାପାଇଁ ଯାଇ ନାନୁ ଭେଟିଛି ଗୋଟିଏ ୨୦ ବାଇଶ ବର୍ଷର ଯୁବତୀକୁ । ଯିଏ ତାର ତ୍ୟାଗଧାରଣା । ‘ଏବି’ ସହ ନାନୁ ଜଙ୍ଗଲର ସୌନ୍ଦର୍ଯ୍ୟ ଉପଭୋଗ କରିଛି । ଅବିକଳ କ୍ୟାଲେଣ୍ଡରରେ ଦେଖିଥିବା ଦୃଶ୍ୟଭଳି ।” ଗଛଗୁଡ଼ିକ କଟାଯାଇଥିବା ଗାର ପରି ଉପରକୁ ଟଣାଯାଇଛି । ତା’ପରେ ନିଘ ପତ୍ର ସବୁ । ବିଲକୁଲ୍ ଚିତ୍ର ଆଙ୍କିଲା ପରି” (୧୨) ପୃଷ୍ଠା ୨୨. ଏଠାରେ ମଣିଷର ପ୍ରକୃତିପ୍ରାଣବା ନୃତଦ୍ଵାଦିତା ତଥା ସୌନ୍ଦର୍ଯ୍ୟବାଦୀ ଦୃଷ୍ଟିଭଙ୍ଗୀ ପରିଲକ୍ଷିତ ହୁଏ । ନାନୁ ଜଙ୍ଗଲରେ ଫୁଲଗୁଡ଼ିକ ଦେଖି ଉଲ୍ଲସିତ ହୋଇଛି କିନ୍ତୁ ପରବର୍ତ୍ତୀ ସମୟରେ ସେ ଭାବବିହୀନ ହୋଇ ପଡ଼ିଛି ଯେ ସାରା ଜୀବନ ସେ କାହାକୁ ଫୁଲଟିଏ ଦେଇପାରି ନ ଥିଲା । “ଯଦିଓ ଫୁଲଟିଏ ଜୀବନ ଭିତରେ ।” (୧୩) ପୃଷ୍ଠା - ୨୨ । “ଯୌବନରେ ଥରେ ନା ଥରେ କାହାକୁ ଫୁଲଟିଏ ଦେବା ଦର୍ଜାର ବୋଲି ସେ ଚିନ୍ତା କରୁଥିଲା, ଅନେକ ଥର ସେ ଫୁଲ ତୋଳିଛି, ବା ଗୋଟାଇଛି ଖାସ୍ କରି ସେ ଟ୍ୟୁସନ ପତାଉଥିବା ଝିଅର ମାଙ୍କ ପାଇଁ ହେଲେ ଦେବାକୁ ସେ ସାହସ କରିନାହିଁ ।” (୧୪) ପୃଷ୍ଠା ୨୨ ହେଲେ ‘ଏବି’ର ପ୍ରଥମ ଚାହାଣୀରେ ନାନୁ ତାକୁ ଭଲ ପାଇଗଲା । ନାନୁ ଚେଷ୍ଟାକଲା ‘ଏବି’ ଆଖି ଦେଇ ତା ଭିତରକୁ ପଶିବ । ପଶିବ ମୁଣ୍ଡ ଭିତରକୁ । ଦେଖିବାକୁ ଯେ ‘ଏବି’ କ’ଣ କ’ଣ ଭାବିଥାଇପାରେ ।” ନାନୁର ଏନଗେଜମେ ଠେ ପାସ୍ କରିବା ‘ଏବି’ ପାଇଁ ଏକ ପ୍ରଶ୍ନବାଚୀ ସୃଷ୍ଟି କରୁଥିଲା ? (୧୫) ପୃଷ୍ଠା ୮୨ । ତଥାପି ନାନୁକୁ ଲାଗୁଥିଲା ‘ଏବି’, ତା ପାଇଁ ଏକ ପ୍ରଶ୍ନବାଚୀ? ଏକ କୁହେଲିକା (୧୬) ପୃଷ୍ଠା - ୮୨ । ଏଠାକାର ଇ ରଭ୍ୟ ଥରେ ଆସିଥିବା ବ୍ୟକ୍ତିଗଣଙ୍କୁ ଏକ ସମୟବିହୀନ ଜୀବନ ଅତିବାହିତ କରିବାକୁ ପଡ଼େ । (୧୭) ପୃଷ୍ଠା - ୮୩ । ନାନୁ କିଛି ସମୟ ବେହୋସ୍ ହେବାପରି ମନେହେଲା ଚେତା ଫେରିବାବେଳକୁ ଜାଣିଲା ‘ଏବି’ ଗହଳିଆ ଲଗା ପରି ତା’ର ଗୋଡ଼ହାତ ସବୁ ଛନ୍ଦି ଦେଇଛି । (୧୭) ପୃଷ୍ଠା - ୮୩ । ମଣିଷର ଜାଙ୍ଗଲିକ ପ୍ରବୃତ୍ତି ଭିତରେ ନାନୁ ଛନ୍ଦିହୁଏ । ବେଳେବେଳେ ନାନୁ ଚା କପ୍ ଭିତରେ ଗୋଟିଏ ନାନୁ ଦେଖୁଥିଲା ଛାତ୍ରୀର ମାତୃତ୍ଵ ନୁହଁ ଗୋଟିଏ ନାରୀର ନାରୀତ୍ଵକୁ । ସେଥିପାଇଁ ଅଧା ଚା’ ପି’ ବା ବେଳକୁ ତା’ର ହୃଦୟନନ ତାକୁ ଏମିତି ତରଳାଇ ଦେଇଥିଲା ଯେ ସେ ପାରଦର୍ଶିଏ ପରି ନିଜକୁ ସେଇ ଆଇନାର ପ୍ରତିବିମ୍ବରେ ଲେସି ଦେଇଥିଲା ।” (୧୮) ପୃଷ୍ଠା - ୮୮ । କୌଣସି ପ୍ରତିବିମ୍ବ ବା ଚିତ୍ର ତା ବସ୍ତୁଠାରୁ ସବୁବେଳେ ଅଧିକ ଲୋଭନୀୟ

ହୋଇଥାଏ । ସେଥିପାଇଁ କୁହାଯାଏ Art for Art Sake. ଏବି ସହ ନାନୁ ଏନ୍‌ଗେଜମେ ପାଇଁ ଯାଇ କାନୁରେ ନୋଟିସ୍ ଖୋଜୁଛି । ହଠାତ୍ ଜଣେ ଲୋକର ଆବିର୍ଭାବ ହୋଇଛି । ଏବଂ ସେ ପଚାରିଛି ସେ ଜାଗାରେ ନୋଟିସ୍ କୁଆଡ଼େ ଆସିବ ? ନାନୁ କହୁଛି । “ସାଧାରଣତଃ କାନୁରେ ସବୁ ନୋଟିସ୍ ଅଠା ଦିଆ ହୋଇ ଲଗାଯାଇଥାଏ । ଏଠି ବି ସେଇଆ ହୋଇଥିବ ଭାବି ଆମେ ଖୋଜୁଛୁ ।” (୧୯) ପୃଷ୍ଠା ୯୫ । ଏଠାରେ ଦୈନନ୍ଦିନ ଚିତ୍ର ଓ ଚରିତ୍ର ଔପନ୍ୟାସିକଙ୍କ ଦୃଷ୍ଟିରେ ବାଦ୍ ପଡ଼ିନାହିଁ । ‘ଏବି’ ନାନୁ ଏବଂ ସେ ଲୋକଟା ନୋଟିସ୍‌ବୋର୍ଡ଼, ଜାକିଜୁକି ହୋଇ ପଡ଼ିଥିବା ଟାଇପ୍ ରାଇଟର୍ ସବୁ ଖୋଜିବା ପରେ ଗାଡ଼ି ଫାଇଲଟିକୁ ଉଠାଇ ଆଣି ଖୋଜିଲେ । ହଠାତ୍ ନାନୁର ଦୃଷ୍ଟି ପଡ଼ିଛି ଗୋଟିଏ କାଗଜ ଉପରେ ଯେଉଁଠି ତାର ଦସ୍ତଖତ ରହିଛି ଏବଂ ସେ ଆଶ୍ଚର୍ଯ୍ୟ ହୋଇ ଯାଇଛି ଯେ ସେ ଆତ୍ମହତ୍ୟା କରିବାକୁ ସ୍ଥିର କରିଛି ଡ଼ିସେମ୍ବର ତିରିଶ ତାରିଖ ରାତିରେ । ଯଦିଓ କିଛି ପ୍ରଯୁକ୍ତ କାରଣ ନ ଥିଲା ତଥାପି ମଧ୍ୟ (୨୦) ପୃଷ୍ଠା - ୯୮ । ଏନ୍‌ଗେଜମେ ଅର୍ଥସର ପିଅନ୍ ଦେଖାଯାଉଥିଲା କଳାପଟାଟିଏ ପରି । ତା ଉପରେ ଅନେକ ଅଙ୍କ କଷାଯାଇଛି ଯେମିତି (୨୧) ପୃଷ୍ଠା ୧୦୦ । ଅକ୍ଟୋବର ୩୦ ନାନୁର ଜନ୍ମଦିନ - ହେଲେ ଗୋଟିଏ ରାତି ଭିତରେ ଏକ ବର୍ଷର ବାର୍ଷିକ୍ୟ ତା ମୁହଁକୁ ଝୁଲାଇ ଦେଇଥିଲା ।” (୨୨) ପୃଷ୍ଠା - ୧୦୧ ସେ ଦିନଠାରୁ ସେ ନିଜକୁ କଷ୍ଟରୂପେ ମନେକଲା । ସ୍ଥାନ ସଂସ୍ଥାନ ଦେଇ କାଳ ଭିତରକୁ ଫେରିବାକୁ ଚେଷ୍ଟା କରୁଥିଲା । ‘ଏବି’ ଠାରୁ ନାନୁ ନିଜକୁ ପୃଥକ୍ ବୋଲି ଭାବୁ ନ ଥିଲା । ସେଥିପାଇଁ ସେ ଭଦ୍ରବ୍ୟକ୍ତିଙ୍କୁ ଜଣାଇବା ପାଇଁ ଚାହିଁଲା - ଏ ମହିଳାଙ୍କଠାରୁ ନିଜକୁ ମୁଁ ମୁହଁ ପର୍ଯ୍ୟନ୍ତ ଅଲଗା କରି ରଖି ପାରୁ ନାହିଁ ତା ହୁଏତ ଆପଣ ହୃଦୟଙ୍ଗମ କରି ପାରୁଥିବେ ।” (୨୩) ପୃଷ୍ଠା - ୧୦୯ । ଫେରିବା ବାଟରେ ନାନୁକୁ ଗୋଟିଏ ପ୍ରଶ୍ନ ବିଚଳିତ କରୁଥିଲା ? ପ୍ରଶ୍ନାର ଉ ର ସେ ଯେତିକି ଖୋଜୁଥିଲା, ସେତିକି ପ୍ରଶ୍ନଟା ଆସି ଜମାଟ ବାନ୍ଧି ଯାଉଥିଲା ତା ଭିତରେ । ସେହି ପ୍ରଶ୍ନା ର କାରଣରୁ ବୋଧହୁଏ ଏଠି ତାର ପାଦ ଉଠି ପାରୁ ନ ଥିଲା ତା’ ଭିତରେ ଶୀଘ୍ର ଶୀଘ୍ର ତଥାପି ସେ ଚେଷ୍ଟା କରୁଥିଲା ରାଷ୍ଟ୍ରାଟା ପାର ହେବାପାଇଁ (୨୪) ପୃଷ୍ଠା - ୧୧୩ । ଜୀବନଟା ତ କମା ବା ପୂର୍ଣ୍ଣଛେଦ ନୁହଁ । ପାରାଗ୍ରାଫଟେ ବି ନୁହଁ, ସେ କଥା ତାକୁ ଜଣା ଥିଲା ଆଗରୁ । ଆସିବା ଆଗରୁ । ବୋଧହୁଏ ସେହି କାରଣରୁ ସେ ଜୀବନଟାକୁ ବାନ୍ଧି ରଖି ପାରୁ ନ ଥିଲା କେଉଁଠି । ତାକୁ ପୂର୍ବରୁ କେବଳ ଗୋଟିଏ ନିଶା ଘାରିଥିଲା ଚାକିରିର ନିଶା । (୨୫) ପୃଷ୍ଠା - ୧୧୪ । ନାନୁ ସୋଫା ଉପରେ ବସିପଡ଼ି କାନୁରେ ଟଙ୍କା ଯାଇଥିବା ଦୁଇଟି ଜିନିଷ ଉପରେ ଦୃଷ୍ଟି ନିବନ୍ଧ କଲା ଗୋଟିଏ ପୂର୍ବରୁ ଦେଖିଥିବା ଡେଲଟିଡ୍ରର ନକଲ୍ । ଲୋକଟାର ଆଖି ଦୁଇଟି ଭୟଙ୍କର ଲାଗିଲା - ଦେଖିଲା ଜଳୁଥିବା ଆଖି ଦୁଇଟାରେ ନିଆଁ ହୁଳା ଭିଁ ହୋଇଥିବା ପରି ଭୟଙ୍କର ଲାଗିଲା । ନାନୁ ଆଉ ଚାହିଁ ପାରିଲାନି । (୨୬) ପୃଷ୍ଠା - ୧୨୨ । ଲୋକଟି କହିଲା ଏହା ଆପଣଙ୍କର ‘ଭ୍ରମ’ ଆପଣ ଡେଲଟିଡ୍ର ଦେଖି ଭୟ ପାଉଛନ୍ତି ବୋଲି ଆପଣଙ୍କୁ ସେମିତି ଲାଗୁଛି । କୌଣସି ଫଟୋ ଦେଖିଲାବେଳେ ଦେଖୁଥିବା ଲୋକର ମନର ଅବସ୍ଥା ଯାହା, ସେ ସେଇଆ ହିଁ ଦେଖେ ଫଟୋ ଚିତ୍ରରେ । ଆପଣ ସ୍ଵାଭାବିକ ଭାବେ ଭୟାଳୁ ହୋଇଥିବେ, ନ ହେଲେ ଡେଲଟି ଚିତ୍ରଟି ଏତେ ଭୟଙ୍କର ଦିଶିବ କାହିଁକି ? (୨୭) ପୃଷ୍ଠା - ୧୨୫ । ନାନୁ ପୁଣି ପ୍ରଶ୍ନ କଲା ମୁଁ କ୍ୟାଲେଣ୍ଡରଟିକୁ ଟିକିଏ ଆଗରୁ ଦେଖୁଥିଲି । ଦେଖିଲି ସେଥିରେ ଝିଅଟିର ଛବିଟିଏ ଥିଲା । ଯେଉଁଥିରେ ଅନ୍ଧାର ଭିତରକୁ ଟାଣି ହୋଇ ଯାଉଥିଲା । ତାର ଅର୍ଥ କଣ ? ଅସଲକଥା ମୁଁ କହିସାରିଛି ଯେ ଆପଣଙ୍କର ମନସ୍ତ ହିଁ ଛବିଟିରେ ଆପଣ

ଦେଖିପାରିଛନ୍ତି ଲୋକଟି କହିଲା (୨୮) ପୃଷ୍ଠା - ୧୨୫ । ଆପଣଙ୍କର ମନ ସହିତ ଚିତ୍ରର ଅନେକ ସମ୍ପର୍କ ରହିଛି । ଆପଣ ଭାବୁଥିବା କଥା ଆପଣଙ୍କୁ ସତପରି ଦେଖାଯାଇପାରେ ।” (୨୯) ପୃଷ୍ଠା - ୧୨୬ ସେମାନେ ଝେଟିଂ ରୁମ୍‌ରୁ ବାହାରକୁ ଆସି ରାସ୍ତା ଧରିଲେ । ଚାଲୁ ଚାଲୁ ନାନୁ କହିଲା - ମୋର ଗୋଟିଏ ଅସୁବିଧା କିଛି ଅଛି । ଅସୁବିଧାଟା ହେଲା ଯେ ମୁଁ ମୋ ସାର୍ଟିଫିକେଟ୍ ଗୁଡ଼ାକ କେଉଁଠି ଛାଡ଼ି ଆସିଛି । ମାନେ ଆପଣଙ୍କର ଇ ରଭ୍ୟୁର ଜୋନ୍‌ମାନଙ୍କ ଭିତରେ କେଉଁଠି ଛାଡ଼ି ଦେଇ ଆସିଛି, କିଛି ମନେପଡ଼ୁନି । ତା’ ବିନା କ’ଣ ଇ ରଭ୍ୟୁ ସମ୍ଭବ ? (୩୦) ପୃଷ୍ଠା ୧୨୭ । ନାନୁ ପଢ଼ିସାରିଥିଲା ଇ ରଭ୍ୟୁର ସ୍ଥାନଟି ପ୍ରା.ଆର.ଏ-୬୪ ବଡ଼ ବଡ଼ ଅକ୍ଷରରେ । ଲୋକଟା କହିଲା ଆପଣ ସାର୍ଟିଫିକେଟ୍ ସହିତ ସିଗାରେଟ୍ ପ୍ୟାକେଟ୍ ମଧ୍ୟ ଛାଡ଼ିଛନ୍ତି । (୩୧) ପୃଷ୍ଠା - ୧୨୯ । ଘରଟା ଭିତରେ ପ୍ରବେଶ କଲା ନାନୁ । ଘରଟାରେ ଆଦୌ ଆଲୋକ ନ ଥିଲା । ଯଦିଓ ତାକୁ ଘରଟା ହଲ୍ ପରି ଲାଗିଲା ଅନ୍ଧାର ସେ । ସେ ଜଗି ଜଗି ପାଦେ ପାଦେ ଆଗକୁ ଗଲା । ସାମ୍ନାରେ ଚେଆର ଅଛି ବସ । ସେ ଚେଆର ପାଉ ନ ଥିଲା । ହଠାତ୍ କେଉଁଠୁ ଥୋଲାଏ ଆଲୁଅ ଆସି ପଡ଼ିଲା । ଯାହା ଉପରେ ପଡ଼ିଲା ସେଇଟା ଚୌକିଟିଏ । ଏଥର ସେ ପୁଣିଥରେ ସେଇ ସ୍ଵର ଶୁଣିପାରିଲା । ଏଥର ଚୌକିରେ ବସ । ସେ କଥାମାନି ବସିଲା । ସ୍ଵରଟା କହି ଉଠିଲା - ତୁମ ନାଁ ନାନୁ ? ସ୍ଵରଟା କହିଲା ଯାହା ତୁମକୁ ପଚରାଯିବ ସେ ସବୁର ଉ ର ଠିକ୍ ଠିକ୍ ଦେବ । ଏଥର ସେ ହଁ ଭରିଲା । କହିଲା ପାରୁ ପର୍ଯ୍ୟନ୍ତ ଚେଷ୍ଟା କରିବି ଉ ର ଦେବାକୁ । ସ୍ଵରଟା ନୀରବ ହେଲା କିଛି ସମୟ ପାଇଁ । ନାନୁ ଅପେକ୍ଷା କରୁଥିଲା ପରବର୍ତ୍ତୀ ପ୍ରଶ୍ନକୁ - ଭାବୁଥିଲା ଜୀବନଟା ଏମିତି ଏକ ଧାରାବାହିକ ଇ ରଭ୍ୟୁ ନୁହେଁକି ? “ଆପଣ କଣ ଇ ରଭ୍ୟୁ ଦେବାକୁ ଆସିଛନ୍ତି ? ଜୀବନଟା ଗନ୍ଧମୟ, ଘଟଣାବହୁଳ । ତାକୁ ଠିକ୍ ଜଙ୍ଗରେ ସଜାଇ ପାରିଲେ ହେଲା । ଶ୍ରୀବରାଳଙ୍କ ଉପନ୍ୟାସଗୁଡ଼ିକ ମଧ୍ୟ ସେହିଭଳି । ଜୀବନସହିତ ସଂଘର୍ଷ ଅପେକ୍ଷା ମନ ଭିତରର ସଂଘର୍ଷ ଅନ୍ୟତମ । ଲେଖକ ଭଲ ମନ୍ଦ, ପାପ ପୁଣ୍ୟ, ଠିକ୍ ଭୁଲ ଉଚିତ୍ ଅନୁଚିତ୍ ଉର୍ଦ୍ଧ୍ଵରେ । ଯାହା ଯେମିତି ଯେତେବେଳେ ଅଙ୍ଗେ ନିଭେଇଛନ୍ତି ତାଙ୍କ ନିଜ ଶୈଳୀରେ ପାଠକଙ୍କୁ ଦେଇ ଚାଲିଛନ୍ତି ତାଙ୍କର ସୃଷ୍ଟି ରାଜି । ଚିରାଚରିତ ଘଟଣା ଭିତରେ ସଂପୂର୍ଣ୍ଣ ନୂତନ ଭାବ ସଂଯୋଜିତ କରିଛନ୍ତି । ପୁରସ୍କାର ପଛରେ ଗୋଡ଼ାଣିଆ ନ ହୋଇ ଓଡ଼ିଆ କଥା ସାହିତ୍ୟକୁ କରିଛନ୍ତି ରକ୍ଷିମନ୍ତ । ତାଙ୍କର ନାୟକ ‘ନାନୁ’ ଚରିତ୍ରଟି ଏକ ସମୟ ଗର୍ଭିତ ଚରିତ୍ରଟିଏ । ନାରୀ ଏବଂ ପୁରୁଷର ଦୁର୍ବଳତା, ସୌନ୍ଦର୍ଯ୍ୟ, ସୌକୁମାର୍ଯ୍ୟ ଗୁଣକୁ ମଧ୍ୟ ସେ ଅତି ରମଣୀୟ ଜଙ୍ଗରେ ଉପସ୍ଥାପିତ କରିପାରିଛନ୍ତି । ‘ଇ ରଭ୍ୟୁ’ ଉପନ୍ୟାସର ଚରିତ୍ର ଗୁଡ଼ିକ ଅତି ସୁନ୍ଦର ଭାବରେ ତାଙ୍କର ବକ୍ତବ୍ୟ ଉପସ୍ଥାପନ କରିପାରିଛନ୍ତି ।

ସହାୟକ ପୁସ୍ତକ :

୧. “ଇ ରଭ୍ୟୁ” ଉପନ୍ୟାସ - ଆଭାସ କୁମାର ବରାଳ

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