

The Voice and Potentials of Post Modernity in Odia Poems

Dr. Baijayanti Nayak

Lecturer, P.G Department of Odia, Salipur Auto College, Salipur, Odisha, India

ABSTRACT

Post modernism is an intellectual mode of discourse that was developed in the mid to late 20th century. It is not a single theory or Philosophy but it is an integrated form of variety of emotions. As a criterion for western postmodern theory Odia poetry has also embodied with multi faceted discourses like feminism, subaltern studies, neo-Marxism displacement problems and ect. This article discusses about the voice and potentials of these theories in post eighty odia poems.

KEYWORDS: *Postmodern aspects, Feminist voices in Odia Poetry, Picture of the Dalits in Odia Poetry, Neo-Marxist approach in odia poems, Passion for the soil & Village, Problems of Displacement*

How to cite this paper: Dr. Baijayanti Nayak "The Voice and Potentials of Post Modernity in Odia Poems" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-5 | Issue-5, August 2021, pp.1143-1145, URL: www.ijtsrd.com/papers/ijtsrd45038.pdf



Copyright © 2021 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



Variable Literature is the rich and living literature. Literature is an instinct to articulate all global activities. Although post-modernity is a western expression it has influenced all the sections of Odia literature. As poetry is the most sensitive art form among the various sections of literature it was influenced the most.

As a criterion for western post -modern theory, Odia poetry has also embodied with multi faceted discourses like women liberation, problems of the oppressed people, neo-Marxism, passion for the village, displacement problems. Therefore while studying about the nature of post modern Odia Poetry it would be appropriate for us to discuss how these aspects of post modernity is used in Odia poetries.

Feminist voices in Odia Poetry written in the post-eighties have been involved in the writings of many post-modern poets including many experienced writers of experimental era of odia literature. In their works they covered wide range of forms of feminist literature like violence against women, various aspects as women's awareness, different feminine issues in society and various ways to solve these problems. In this context Pratibha Satpathy, Brahmotri Mohanty, Prasanna Mishra, Gibibala

Mohanty, Aparna Mohanty, Rejendra Kishore Panda, Manorama Biswal Mohapatra, Chirashree Indrasingh, Hrushikesh Mallik, Prabhasin Mahakud and Mousumi Parida are among the prominent writers.

The post-modern fact has not turned a blind eye to the miserable condition of the masses, who are living a life at oppression, mischief and neglect. Therefore they tried to bring social justice to the oppressed people by presenting their creations to the public. The aristocratic people who call themselves civilized in the name of artificial spirituality condemn their actions in return for his services. In such a horrible situation they seek refuge in other religion but they are not saved. Surrounded by the chains of all the noble principles of the ruling class they spontaneously becomes silent, shrinks and surrenders themselves to the society by wrapping himself under the sheet of tradition. The Oriya Dalit poet makes an effort to use images as well as words which comes from his own experience. His protest is not against any individual or group but the society as a whole. He even goes further and declares war against all the oppressive forces of the world to "smash the prison house, to be liberated from all red-tapisms around him." the Notable poets among them are: Basudev Sunani, Kumaramani Tanti, Sanjay Bag, Pitamber

Tarei, Akhila Nayak, Ashutosh parida, Bharat Majhi and many others. The famous poetry collections were Hrusikesh Mallicks 'Basusena', Basudeba sunanis 'Asprusya', Ashutosh paridas 'Chandala', Pitamber Tarei's 'Sudrakara sloka', 'Jane asaucha loka', Bichitrananda Nayaks 'Nispesitara kabita' and Narahari Mishras 'Kisan kandira Kabita'. For instance we can take some lines of Pitambar Tarai's poem "Jota" here:-

"Like yours our horoscopes too are stamped
with intolerable untouchability many times
cannot query nor expect the fruits of deeds I
all days bowing down and folding hands
in all offices I will remain"

Jota pitamber Tarei
(translated by Gobinda Das)

The voice grows bitterer and more defiant when he
confronts his enemies:

*"Who are those?
Who took away the service-sword?
From Dalit
And imprisoned him for eternity
The self-respecting Dalit
Will no more bear it?
But, break the chains and sickles
And smash the prison-house
To be liberated from
All red-tapisms
Around him and
The world!"*

Bichitrananda Nayak,
Mukti Anirbana,

The world's capitalist economy has grown rapidly due to the effects of globalization. Countries around the world have invested in other countries through the World Trade Organization (WTO) the International Monetary Fund (IMF) and the World Bank (IBRD) which have begun to regulate the global market. Monetary policies began to rise. Various new technologies have been imposed in the business which led to the dismissal of employees. Social resources were not evenly distributed for this reason oppression and exploitation began to escalate. Socialistic values gradually began to deteriorate. At this point of time they had neither Marx, Lenin, Stalin nor Mao si Tung who will protect them from this new capitalist mentality. Therefore the new socialist movement which was ultimately the transformation of Marxism has emerged in a new frame work to address the social dilemma. This new socialistic theory created by the rise of capitalism is 'Neo-Marxism'. In

the post modern era this new vision analyzes the various social problems created by poverty, racial inequality, religious discrimination, exploitation, powerlessness and un-reasonable interest in industrial growth. The Neo- Marxist poet demands for a society-centric policy instead of market policies designed to facilitate capitalism in a globalized world. They call for an end to the corruption in society and for the implementation of new agricultural and industrial policies as well as for the establishment of a peaceful, harmonious society. The poets whose works have clear picture of this concept are Ashutosh Parida, Sadasiv Dash, Jagannath Prasad Dash, Tuhinanshu Rath and others.

Due to Financial Liberalization in post modern world investment became free. (SEZ) Special Economic Zone has been introduced to attract free access to industry and investment; as a result many multinational companies take the opportunity to build factories and business establishments in different countries. Urbanization and displacement are interrelated and they are the only part of a developing economics. Due to the impact at these social changes many problems are sometimes raised. The problem of Displacement was one of them. Manifestation of these problems is embodied in a very pleasing style in the post-modern odia poems. Sadashiv Dash, Senapati Pradyumna Keshari, Durga Prasad Panda, Ashutosh Parida, Shailaj Ravi, Kulamani Jena, Padmaja Saran, Jachindra Ku. Rout and others have written many poems of sorrows and miseries of the peoples who lost their native places for the sake of industrialization, urbanization.

The soft touch of his soil and mother land was felt by the postmodern man who left his village behind, in the name of economic progress. Village Temple, ponds, maternal uncles house, muddy roads, playing with friends in bright afternoons and closelessness of the neighbors are all floating around his eyes. Bewildered by these feelings the postmodern poet began to remember his mother land and his village in his writings. The people who became engrossed in the urban mentality and possessed a sense of bitterness in the dust, smoke, and mechanical life of city were turned their mindset back towards the natural way of life that they left behind. Even many of the experienced poets of the previous experimental era like Sachhidananda Routray, Ramakanta Rath, Sitakanta Mohapatra, sarat ch. Pradhan, Kamala kanta Lenka, Pratava Satpathy, with Hrusikesh Mallick, Soubhagyabanta Moharana, Gayatribala Panda and many other poets of present age have written poems about their village and soil showing their natural tendencies.

After discussion about the form and soul of the post eighty Odia poems in the light of globalization, it is clear that the odia poetry has largely succeeded in composing new vision in literature and became equivalent with the world class literature.

References:

- [1] Gahan Kapileswar, Dalita bichara: Dalita sahitya, soham, professor pada, cuttack, 1st edition, 2009
- [2] Barik kabita, Bama, punascha utkalaprava foundation, Baripada, 1st edition-2011
- [3] Mishra Chittaranjan, sampratika paschatya sahitya tatwa, Grantha mandira, 1st edition 2005.
- [4] parhi Benudhar, prachya o paschatya sahitya tatwa, prachi sahitya pratisthan, 1st edition, 2015
- [5] pandav Satrughna, Adhunika kabitarā Uttarayan, Aryabedant publications, Bhubaneswar, 1st edition 2007.
- [6] Nayak Baijayanti, Odia kabitare uttara Adhunikata, Disha Prakashana, Dagarapada, Cuttack, 1st Edition. 2019.

