

A Descriptive Study of Modern and Post-Modern Odia Poetry

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ABSTRACT

Literature scholars refer to the works written after 1980s as Post-modern literature. During this period the thoughts and ideas were too wide. Poets drew the picture of the world as a village, so to say, a family. The present paper attempts to elaborate what modern odia poetry is and what changed during the post-modern time. Here the discussion elaborates the poet's love for his motherland, re-evaluation of humanity, artistry in presentation, Dalit concept of poems, importance to transgender, feminist new voice and importance to the reader in the context of post-modern Odia poems.

KEYWORDS: *aestheticism, artistry in presentation, Love for motherland, re-evaluation of humanity*

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Among the other forms of literature, poetry is the most sensitive and fluid. The picture of society is first drawn in poetry. Society is ever-changing and literature is a reflection of society. Poetry has evolved according to society. While the pre-independence Odia poetry talks about the struggle of man for freedom. Post- independence literature talks about how the dream is a breakdown of man in the context of the political system. Literature scholars referred to the works written after the 1980s as post-modern literature. During this time the earth had easily accessible. Globalization had come in all fields. Technology had developed. The entire world became a market. Since the 1980s, social situation is the subject of post-modern poetry.

The field of post-modern Odia poetry has moved away from the global level and embraced the regional level of thought. It resisted western thought and gave rise to Indian and Italian thought. Modern Odia poetry was oriented toward spirituality such as existentialism, realism, and surrealism but post-modern Odia poetry adopted a folk culture of the common man. Therefore poetry is also village oriented, just as the modern man leaves the city and returns to the village. Sarat Chandra Pradhan,

Rajendra Kishor Panda, and Sitakanta Mahapatra aware writing this type of poems.

There is a re-evaluation of humanity in post-modern Odia poetry. Modern Odia poems emphasized physical love but in post- modern poetry love is heavenly, self-sacrificing, and mutual. In the poetry of this period, there is no more place for the arrogant characters, the characters had become sympathetic. Eminent poet Ramakanta rath says in his poem

”Sachchitra Andhara”—
“ mu kipari janithanti hada mansa
Raktare tiari tama deha
Bandhideba dine mo dehaku
Epari nibida bhabe alingane
Jaha jana nahin hadaku ba mansaku raktaku.”

In modern times existentialism dominates the poetry in which man searches for himself within himself. He wants to know who brought him to earth. Who brought him without command? What is the purpose of bringing? Men became alone. At this time, Nietzsche declared that ‘God is dead. Those who accept this view questioned the immutability of Gods. But in the post-modern time, people were privileged to living a spiritual life. Sachchitananda Routray’s “Kabita-2003” presents such a collection of poems.

Literature perpetually reflects the image of society and tries to create awareness among the people. But in modern times it has been reduced merely to a slogans. Society doesn't change merely by words it requires action. Therefore if the poet gives importance to people, problems, and society, itself will be changed. Post-modern Odia poetry emphasized artistry in presentation. We can take some lines of Jayanta Mahapatra—

“ Sardina nakhhaile kete
Ta' Peta kamudile kete
Ta' stree daktara khanare padithile kete
Ta' pua naire budigale kete
Ama saikeelati chata pat sajadile hela.”
(Gotie tankara mulya)

The social class takes a vital role in the creation of literature. Literature has been divided into high-class culture literature and low-class culture literature. In this context, Dr. BR Ambedkar started the Dalit panther community, and this community was influenced by the Black panther party of America. Both parties (Dalit and Black) have long suffered oppression at the hand of dominant forces the whites in America and the upper caste in India. The high-class people create non-Dalit literature and the low-class culture creates Dalit literature. Dalit aestheticism is art for life's sake but non-Dalit believe in art for art's sake. In our surroundings, low-class people are victimized by high-class people. Bharat may, Jayadratha Suna, Bassudev Sunni, Sanjaya Bag, and Akhila Nayak are this types of poets. We can take an example:-

“A krodha samparkare is kemiti kahibi
Mo agare Sani, Rahu, Ketu
Pachharu bhiduchhi bruhaspati
Anguthi Badhei Deuchhanti
Lakshya lakshya tara”

(Haratma Jani Uchchamadyabitta- Bharat Majhi)

Generally, transgenders are persecuted by male and female society day by day. Both males and females behave rudely and disrespectfully towards the transgenders. Beat generation (1945s) writers wrote novels and poems in support of homosexual relations. After the 1980s so many movements arose in support of homosexual relationships and opposed gender inequality. Poet Raja Panda wrote this type of poems.

Women are always oppressed and neglected in this male-dominated society. But now women are asking the society ‘Why women will be oppressed?’ It is not

innate It is an art form of a male-dominated society. Today women are perpetually equal with men in economic and social spheres and due to globalization women have got freedom and a great opportunity. Brahmatri Mahanty, Pratibha Satapathy, Aparna Mahanty, Giribala mahanty, and Manorama Biswala Mahapatra are eminent feminist poets.

French literary critic Jacques Derrida said ‘author is dead in his essay “The Death of Author”’. In modern Odia poems, the reader blindly accepted what the poet was saying but in the course of criticism, the poet gained the ability to determine the meaning of the text. This is called the reader response theory. Therefore post-modern literature gave importance to the reader.

Conclusion:-

Finally, this much can be said that Odia poetry never ends, it's a journey, it would always be changing. New feelings about poetry will inevitably be revealed over time. Post-modern Odia poetry portrays poet's love for his mother land, the re-evaluation of humanity, presents feminist voice in new and different way, the artistry of the poem, the importance of the third genders, the oppressed consciousness, and the reader's responses. Therefore, the scope in the post-modern Odia poetry is too wide.

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