

A Seminar
On
“Feminism, Gender roles and Stereotypes”

Presented by:

Mr. Binayak Prasad Pradhan

Lecturer in English

S.K.C.G Autonomous College,
Paralakhemundi, Gajapati

12th January 2019



Department of English
Pattamundai College,
Pattamundai

Report

An extramural seminar was organized by Department of English, Pattamundai College, Pattamundai on dated **12/01/2019** on the topic "Feminism, Gender roles and Stereotypes". The resource person of the seminar was **Mr.Binyak Prasad Pradhan**, Lecturer in English, S.K.C.G Autonomous College, Paralakhemundi, Gajapati. **Mr. Ramesh Chandra Sahoo**, Principal of this college chaired the session. **Dr.Sarat Chandra Das**, Head of the Department, introduced and welcomed the guest on the dais and the participants. **Mr.Manas Kumar Nayak**, Lecturer in English, gave a key note on the topic. The meeting was anchored by **Ms.Lakshmi Rekha Das**, +3 II Year honours student of the Department of English. Most of the students of the +3 English honours were present in the seminar, and a number of lecturers from the Department of Economics, History and Philosophy, had also participated in this programme. The meeting was ended with vote of thanks by **Ms.Bismruti Nayak**, +3 I year honours student of the Department of English.

Feminism, Gender roles and Stereotypes

By

Mr. Binayak Prasad Pradhan,

Lecturer in English,

**S.K.C.G Autonomous College, Paralakhemundi,
Gajapati.**



Feminism, Gender roles and Stereotypes

Feminism is concerned with all the stands and views which attempt "to do justice to female points of view, concerns and values" (Abrams 90). Oxford Advance Learners dictionary defines feminism "as a belief and aim that the women should have the same rights and opportunities as men; the struggle to achieve this aim" (565). Further, in words of Pramod K Nair, "The task of feminist criticism is to pay attention to how patriarchal structures operate within male-authored texts or are assimilated as value systems by women authors" (94). Feminism, as its chief concerns, focuses on the suffering of the women, the inequality they bear in patriarchal society, their secondary position in the society, their subordination to men in all respect, their oppression, and their suppression by different social institutions such as law, marriage, family, religion etc. Women, generally, in a patriarchal society, are presumed to be a weaker sex. It is not an individual woman who is considered as weaker than man, but the whole female race is thought to be weaker to their male counterpart. Hundreds of years ago, William Shakespeare pointed out the patriarchal notion in his much celebrated tragedy *Hamlet*, when he wrote: "Frailty thy name is woman" (1032).

There has always been a curiosity to know what Feminism exactly is. Scholars and researchers, down the ages, have attempted to answer the question and define Feminism. But their arguments and opinions, though they appear to be pro-woman views and standpoints, seem to be sometimes contradictory. Jane Freedman speculated that it is very difficult to define Feminism because of the different contradictory pro-woman opinions. She writes:

Feminism tries to expose about the inferior position of women in society and the gender disparity which they face in every sphere of their life. Most of the researchers argue that everywhere gender status is unequal and always man and masculinity is dominant; whereas woman and femininity is subordinated. Men dominate women due to the unequal nature of their sex. The basis of gender inequality in society is considered the different biological and physical nature of men and women. Due to biology and their physical construction women do child bearing and other household works. Men are associated with outer world or with external work. In this context Simone de Beauvoir as quoted by M. H. Abrams and Geoffrey Galt Harpham writes, "One is not born, but rather becomes, a woman. . . It is civilization as a whole that produces this creature . . . which is described as feminine," (122). Actually, gender disparity and hierarchies are not only a social creation; instead it is a

construction of culture. The class hierarchies and labour division contribute to female subordination. In this reference Nenola maintains:

Disparity and hierarchal relations are states which are socially and culturally produced and maintained. The unequal gender system is a concrete socio-economic relationship, in which the means of subordinations are coercive ones, but it is simultaneously a symbolic system which also socializes and coaxes both powerful and less powerful members into their roles. (21)

For a better understanding of Feminism as a literary theory, as Jane Freedman emphasizes, it would be more profitable to discuss the chief characteristics of Feminism along with the patriarchal mechanism and institutions which contribute in all the ways to subordinate women. Further, the close reading of the key feminist concepts and notions will also help making the causes of female subordination clear and fulfil the chief objectives of the thesis. Apart from this, a study of the branches and waves of Feminist criticism will also help in attaining the aims of the said research project. A well-known Indian Feminist critic writes about the chief concerns of Feminism:

The feminist literary criticism is the product of the woman's movement of the 1960 for equality of sexes and emancipation of women from patriarchal norms. Feminist criticism seeks to expose the mechanism of patriarchy in works of art. The representations of women in literary texts stress and justify socio-political oppression of women as natural. Feminists believe that it is necessary to understand the system of patriarchy in order to understand the reality of the women's oppression today and find out a way to curb it. (Sunita Rai and G. Rai 54)

Male and female role did not come suddenly into the society; it is an age old practice of any civilization which makes it as a tradition or custom. It is traditionally built in the domain of the culture. In myths or in scriptures women are attributed some inferior or negative qualities to subordinate them in society. Whether it is Eve in Genesis or Pandora in Greek myth, all are presented as evil characters who bring evil for men or to humanity. Even in India women are severely degraded in the *Manusmriti* by lord Manu. Manu had attributed the worst images to women. Sibaji Bandopadhyaya cites laws of Manu: "Lord, in his wisdom, had postulated that lethargy, lust, anger, crookedness and maliciousness and irremediable proneness towards the bad conduct would be the vital features of womanly nature" (37). Here

Manu had attributed most of the negative traits of humanity to women, and these features make men to project women negatively in Indian society. Literature and literary aspects reinforce patriarchal values in society and derogate women in various stages of life.

Patriarchy is the chief source which lessens women's advancement and development in the society. Patriarchy means a society or a system which is based on male principles and thoughts. The concept of "Patriarchy" has been given by Virginia Woolf in her earth breaking feminist treatise *A Room of One's Own*. She writes:

. . . England is under the rule of the patriarchy. Nobody in their senses could fail to detect the dominance of the professor. He was the power and the money and the influence. He was the proprietor of the paper and its editor and sub-editor. He was the foreign secretary and the judge. He was the cricketer; he owned the racehorses and the yachts. He was the director of the company that pays two hundred per cent to its shareholders. He left millions to charities and colleges that were ruled by himself. He suspended the film actress in midair. He will decide if the hair in the meat axe is human; he it is who will acquit or convict the murderer, and hang him, or let him go free. With the exception of the fog he seemed to control everything. Yet he was angry. (584)

About patriarchy Abeda Sultanawrites that "patriarchy refers to the male domination in both public and private sphere" (Sultana 1). "Patriarchy", generally means rule of the father or "*patriarch*", and in its governance comes women, junior men, children or any person who is younger to the father in the family. In this reference Sultana maintains:

"The word 'Patriarchy' literally means the rule of the father or the '*patriarch*', and originally it was used to describe a specific type of 'male dominated family' - the large household of the *patriarch* which included men, junior men, children, slaves and domestic servants all under the rule of this dominant male".(2)

Feminists use this term in order to describe the relationship between men and women, and for them it is more than a term itself. For them it is a concept to bring out women's principles out of male politics. Mitchell, a psychologist, used the term patriarchy "to refer kinship systems in which men exchange women" (24). Walby defines patriarchy as "a system of social structures and practices in which men dominate, oppress and exploit women" (20). In a patriarchal institution, oppression and exploitation of women is a natural phenomenon for men. Patriarchy makes women to feel inferior in society. In a male dominated society, men

control all the power; whereas women are deprived of such powers which they are supposed to acquire. It can be stated that if a society is a bow, patriarchy is its string and men control women, the arrow, through its patriarchal string. In an extended definition of the patriarchy it can be stated that in a patriarchal society man is the shooter while woman is the target to be made; where the bow, arrow and string, all appear to be the patriarchal mechanisms used to target women. Jagger and Rosenberg, ascited by Abeda Sultana, define "patriarchy as set of social relations between men and women, which have a material base, and which though hierarchal, establish or create independence and solidarity among men that enable them to dominate women", (3). Therefore, patriarchy appears to be a set of rules which enables men to dominate women in all possible ways.

Another critical term which needs to be discussed is "Masculinity". Masculinity seems to be a social construction. It refers to the characteristics of being or becoming man which presents a contrast to what is called feminine or femininity. Feminists hold masculinity as a threat to women's welfare. It is 'masculinity' which seems to be an offshoot of the patriarchal agency which enables men to control or manipulate women in various ways. Masculinity is the source which develops patriarchal society. Actually, 'masculinity' and 'patriarchy' is not the same thing. There are differences between them. Patriarchy refers to system, institution, organization or principles which mostly dominate women in various fields, whereas masculinity prevails over woman. In this reference, Sanjay Srivastava may be quoted:

Patriarchy refers to system of organizing social life that is premised on the idea of the superiority of all men to women. Masculinity, on other hand is not only a relationship between men and women but also between men (33).

Masculinity is based on "the manly idea" which stresses on the manly attitude, belief and concepts(Glover and Kaplan 89). Masculinity may be characterized, as an:

... emphasis upon the perfectibility of the male body, which became an outward sign of a man's moral superiority and inner strength of character. The body was to be a locus of self-discipline restraint, able so to concentrate its energies that any obstacle could be surmounted, any hint of emotional weakness could be held in check (Glover and Kaplan 89).

So, it refers not only to manly ideals rather it contrasts what is regarded to be women's weakness or femininity like, over flooding emotion, lack of physical strength, weak body

construction. Masculinity is not limited within men even women can possess masculine ideals or masculinities. In Shakespeare's *A Midsummer Night's Dream*, Hermia possesses the masculine features for which she threatens Helena to attack her physically when she felt insecure for her beloved. So it cannot simply be stated that men only can have masculinities. Men are called masculine; those are "chaste, pure, capable, fearless, truthful and ready to bear arms (Mossse 43)". In Shakespeare's *A Midsummer Night's Dream*, Theseus truly represents masculine ideals or masculinities. Men, who are associated with feminine traits or womanly ideals, cannot be regarded as masculine. In order to be a truly masculine, "a man must struggle himself, even conceiving of his own body as a sort of enemy, and also against others" (Glover and Kaplan 90).

According to Oxford Advance Learners Dictionary, femininity means "the fact of being a woman; the qualities that are considered to be typical of woman" (565). It is femininity or feminine qualities which appear to be the chief cause of female subordination. Feminists view that some biological traits of women are attributed to women in order to subordinate them in the society, and these biological traits are closely ascribed to femininity. Glover and Kaplan writes "femininity may be defined as a set of attributes ascribed to biologically sexed females . . . femininity is natural or cultural" (26).

Femininity is not a biological origin rather it is constructed by society. A true patriarch may opine that women are passive creatures whereas men are active species. So men are supposed to work actively everywhere and women should follow all household works passively. John Donne's poem "Valediction of Forbidding Mourning", supports this male biased notion of active and passive roles related to men and women respectively. In this poem Donne compares his beloved and himself with two legs of a compass, and says that he is moving or active leg and the lady is the constant or passive leg, if constant leg moves, it will compel active leg to slip him somewhere. Whether it is literature or theory, in principal or in practice, women are associated with passivity. Freud asked his readers "to reconsider their automatic association of passivity with women, and activity with men", cite Glover and Kaplan (27). Femininity is associated with women those are kind, compassion, sober, calm and who take care of their children properly. If anyone fails in performing these duties will be regarded as unfeminine. In this context Glover and Kaplan maintains "it is not uncommon, of course, to hear women described as 'unfeminine'; supposed coldness, aggression, ambition, neglect of children or high intelligence can quickly bring accusation upon them" (28).

The concept of 'Gender' appears to define differences between masculinity and femininity which are created by a male-oriented society or culture. The word 'gender' comes from the branch of study after the Second World War. Mitchel Foucault is credited for differencing sexual identities which later on was developed as the concept of 'Gender'. 'Gender' and 'Sex' are two different terms which differentiate between man and woman. Whereas Sex seems to describe the biological differences between man and woman, gender ascribes the social construction of the identity of man and woman which is commonly referred to Masculinity and Femininity. For a feminist, it is very essential to distinguish between sex and gender. In this context Nivedita Menon writes, "The initial move was to use the term 'sex' to refer to the biological differences between men and women, while 'gender' indicated the vast range of cultural meaning attached to that basic difference" (60). M. H. Abrams and Geoffrey Galt Harpham speculate on the concept of Gender:

Gender criticism, like the gender studies of which it is a part, is based on the premise that, while sex (a person's identification as male or female) is determined by anatomy, gender (masculinity and femininity in personality traits and behaviour) can be largely independent of anatomy, and is a social construction that is diverse, variable and dependent on historical circumstances. (146)

Alex Comfort states:

The 'gender role' which an individual adopts- 'manly' or 'womanly'- according to the standards of his culture, is oddly enough almost wholly learned, and little if at all built in; in fact, the gender role learned by the age of two years is for most individuals almost irreversible, even it runs counter to the physical sex of the subject. (42)

Therefore, it can be viewed that gender is a term which has been constructed by the culture to depict the secondary position of women.

Gender appears to play a double role in society, and this double role creates a double standard attitude in a patriarchal institution. A male dominated society adopts double standards where "men are given much more freedom in society" (Vipin K Singh 189). From their birth, men, in a patriarchal society, are given more liberty and opportunity than his female counterpart: "From birth, men are given more freedom and liberty, to live, like and to choose than woman" (Vipin K Singh 190). In every field man is given much importance than

a woman. Men get education which women are denied, thus Virginia Woolf could not get university education due to these double standard norms of the society.

In India men are esteemed highly where as women are degraded for their sex. This attitude also affects the appearance and the look of men and women. Women are trained to look like a female by keeping long hair, wearing *sarees*, ornaments etc.; which force them to live a type of life with some peculiar attributes which are described as feminine; whereas men are taught to look like a man by cutting hair, wearing attires of masculinity which makes them to hold power in society. Due to the androcentric nature of society, the male ideology prevails and it never considers women equal to their male-counterpart: "The fact is that society, being an androcentric society in its nature and ideology, never treats man and woman equally. Since their childhood, women are taught or educated in such a way as to co-operate in the subordination of their own sex" (Vipin K Singh 190).

Double standard refers to the dual position which society attributes to men and women. In patriarchal society men enjoy better status than women. In every sphere, men appear to be winner and women the loser. Men get freedom, liberty, power, and accessibility to every source, whereas women are deprived of all things which men get very easily. Masculinity and femininity are the production of this double standard. Double standard attitude of the society did not allow Virginia Woolf to enter the library, and she was asked to remain outside. She writes "Only the Fellows and the Scholars are allowed here; the gravel is the place for me (566)". Woolf was not allowed because she was a woman but other male scholars were allowed there. The society treats both the sexes differently where one gains and the other loses. Even women do not get right over their fathers property if the father did not have any son. In *Pride and Prejudice*, Austen introduces Mr. Collins to the Bennets family to inherit their property as they do not have any son. So the society in one side secures men's life and gives insecurity to women. This double standard attitude of the society is practiced in several social institutions like marriage, education, religion, and family.

Double standard attitude of society chiefly aims on subordinating women in a male oriented realm. Oxford Advance Learners Dictionary defines subordination as "an act of treating somebody or something as less important than somebody or something else" (1530). In a patriarchal society women are regarded as less important than man. Patriarchy holds the superiority of male over female, and it forces women to be dependent on men in every sphere of life, thus it makes women subordinate to men. Patriarchy rips women's rights and various opportunities; it manipulates women's freedom and liberty. Abeda Sultana maintains "the

term 'subordination' refers to the inferior position of the women, their lack of access to resources and decision making etc. and to the patriarchal domination that women are subjected to in societies" (7). Therefore, it can be viewed that subordination refers to the women's inferior or lower position to the men. Patriarchy never gives self-esteem to women, it disarms their power, weakens their strength, and shatters their confidence, and finally makes them to feel subordinated. Subordination promotes sexual and domestic violence against women; it makes women to lower in every sector of the society. Even subordination makes women lower to men who are younger to the former. In India a woman first listens to the command of her husband when he earns after that again she has to follow her son when he starts to earn and father becomes helpless. Whether it is father or son, in every case a woman is subordinated to man. In a patriarchal institution women are subordinated in various ways; at home, insult, discrimination, disregard, exploitation, physical abuse, and oral violence makes them subordinated; and at work places, sexual abuse or exploitation is the key factor for their subordination. Beside these factors in Indian society there are many instances which make women subordinate to men. In India preference of a son over a daughter is purely on instances of gender discrimination which is a key factor of their inferior position beside this intolerance attitude of men to girl's education is also a matter of subordination. Most importantly, it can be said that in India women are socially humiliated. Men's demand of huge dowry during the marriage can be stated as a social abuse to the women, and this is a key factor of women's subordination in India. Dowry can also be viewed as a patriarchal mechanism to subordinate women.

Works Cited

- Abrams, M. H. and Geoffery Galt Harpham. *A glossary of Literary Terms*. 10th ed., New Delhi, Cenagage Learning, 2012.
- Bandopadhyay, Sibaji. "Embracing Feminism." *EPW*, vol. 20, May 16. 2015.
- Beauvoir, Simone de. *The Second Sex*. Translated by Constance Borde and Sheila Malovany-Chevallier, London, Vintage, 2011.
- Cavallaro, Dani. *French Feminist Theory*. London, Continuum, 2003.
- Comfort, Alex. *Sex in Society*. London, Duckworth, 1963.
- Denovan, Josephine. *Feminist Theory*. New Delhi, Bloomsbury Publishing India, 2017.
- Freedman, Jane. *Feminism*. New Delhi, Viva Books Private Limited, 2002.
- Glover, David and Cora Kaplan. *Genders*. 2000. India, Replica press, 2009.
- Habib, M. A. R. *A History of Literary Criticism and Theory*. UK, Blackwell Publishing, 2008.
- Hansen, J. "There are Two Sexes, Not One/Luce Irigaray". *Frenche Feminism Reader*, edited by K. Oliver, Oxfrord and New York. Rowman and Littlefield, 2000.



ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପାଠକ୍ର

ପଟ୍ଟାମୁଣ୍ଡାଇ: ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ
ଇଂରାଜୀ ବିଭାଗ ପକ୍ଷରୁ ନାରାବାଦ
ସମ୍ପର୍କିତ ଏକ ପାଠକ୍ର ଅନୁଷ୍ଠିତ
ହୋଇଯାଇଛି । କଲେଜ ଅଧ୍ୟକ୍ଷ
ପ୍ରଫେସର ରମେଶ ଚନ୍ଦ୍ର ସାହୁଙ୍କ
ପୌରହିତ୍ୟରେ ଆୟୋଜିତ
ପାଠକ୍ରରେ କୃଷ୍ଣଚନ୍ଦ୍ର ଗଜପତି
ସ୍ୱୟଂଶାସିତ କଲେଜର ଅଧ୍ୟାପକ
ବିନାୟକ ପ୍ରଧାନ ମୁଖ୍ୟଅତିଥି ଓ
ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ
ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ଅମୀୟ
କୁମାର ଦାସ, ଅଧ୍ୟାପକ ମାନସ
କୁମାର ନାୟକ, ଅଧ୍ୟାପକ
ଶୁଭାଶୀଷ ମିଶ୍ର, ଅଧ୍ୟାପକ ସରୋଜ
କୁମାର ନାୟକ, ଅଧ୍ୟାପକ
ପ୍ରଦ୍ୟୁମ୍ନ ପ୍ରଧାନ ଓ ଅଧ୍ୟାପିକା
ଆର.ଏନ.ଏମ ପରିତା ପ୍ରମୁଖ
ସମ୍ମାନୀତଅତିଥି ଭାବେ ଯୋଗ
ଦେଇଥିଲେ । ଇଂରାଜୀ ବିଭାଗ
ମୁଖ୍ୟଅଧ୍ୟାପକ ଡ. ଶରତ ଚନ୍ଦ୍ର ଦାଶ
ସ୍ୱାଗତଭାଷଣ ଓ ଅତିଥିପରିଚୟ
ପ୍ରଦାନ କରିଥିଲେ । ରାକେଶ ଚନ୍ଦ୍ର
ଦାଶ, ଅବିନାଶ ଦାସ, ବିଜିଲ
ପରିତା, ରଶ୍ମୀରେଖା ଦାସ ପ୍ରମୁଖ
ଛାତ୍ରଛାତ୍ରୀ ଯୋଗଦେଇଥିଲେ ।
ଶେଷରେ ବିସ୍ତୃତି ନାୟକ ଧନ୍ୟବାଦ
ଦେଇଥିଲେ ।

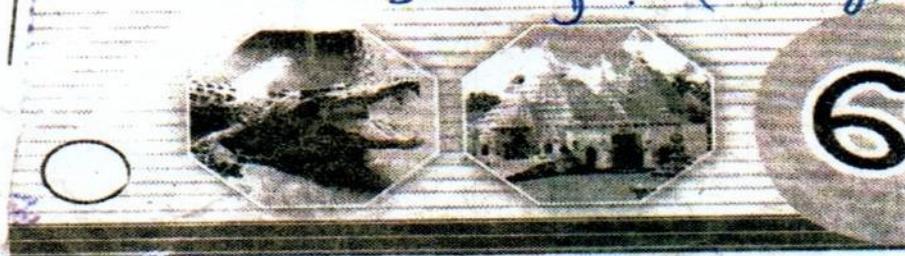
Pragatibadi Dt. 20.01.2019

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପାଠକ୍ର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୧୯୧୧(ଆପ୍): ପଟ୍ଟାମୁଣ୍ଡାଇ
କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପକ୍ଷରୁ ନାରାବାଦ
ସମ୍ପର୍କିତ ଏକ ପାଠକ୍ର ଅନୁଷ୍ଠିତ ହୋଇ
ଯାଇଛି । କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ରମେଶ
ଚନ୍ଦ୍ର ସାହୁଙ୍କ ପୌରହିତ୍ୟରେ ଆୟୋଜିତ
ପାଠକ୍ରରେ କୃଷ୍ଣଚନ୍ଦ୍ର ଗଜପତି ସ୍ୱୟଂଶାସିତ
ମହାବିଦ୍ୟାଳୟର ଅଧ୍ୟାପକ ବିନାୟକ ପ୍ରଧାନ
ମୁଖ୍ୟଅତିଥି ଓ ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ
ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ଅମୀୟ କୁମାର ଦାସ,
ଅଧ୍ୟାପକ ମାନସ କୁମାର ନାୟକ, ଅଧ୍ୟାପକ
ଶୁଭାଶୀଷ ମିଶ୍ର, ଅଧ୍ୟାପକ ସରୋଜ କୁମାର
ନାୟକ, ଅଧ୍ୟାପକ ପ୍ରଦ୍ୟୁମ୍ନ ପ୍ରଧାନ ଓ ଅଧ୍ୟାପିକା
ଆର.ଏନ.ଏମ ପରିତା ପ୍ରମୁଖ ସମ୍ମାନୀତ ଅତିଥି
ଭାବେ ଯୋଗଦେଇ ନାରାବାଦ ସମ୍ପର୍କରେ
ସାରଗର୍ଭକ ଆଲୋଚନା କରିଥିଲେ । ଇଂରାଜୀ
ବିଭାଗ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଡ. ଶରତ ଚନ୍ଦ୍ର ଦାଶ
ସ୍ୱାଗତ ଭାଷଣ ଓ ଅତିଥି ପରିଚୟ ପ୍ରଦାନ
କରିଥିଲେ । ରାକେଶ ଚନ୍ଦ୍ର ଦାଶ, ଅବିନାଶ ଦାସ,
ବିଜିଲ ପରିତା, ରଶ୍ମୀରେଖା ଦାସ ପ୍ରମୁଖ
ଛାତ୍ରଛାତ୍ରୀମାନେ ଭିତ୍ତିପ୍ରବନ୍ଧ ପାଠ କରିଥିଲେ ।
ଶେଷରେ ବିସ୍ତୃତି ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।

ପଟ୍ଟାମୁଣ୍ଡାଇ 20-1-19

21, January - 2019
The Sunday (Monday)



ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗ ପାଠକ୍ର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୨୦୧୧(ନି.ପ୍ର): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ବିଭାଗପକ୍ଷରୁ
ନାରାବାଦ ସମ୍ପର୍କିତ ଏକ ପାଠକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । କଲେଜ ଅଧ୍ୟକ୍ଷ
ପ୍ରଫେସର ରମେଶଚନ୍ଦ୍ର ସାହୁଙ୍କ ପୌରହିତ୍ୟରେ ଆୟୋଜିତ ପାଠକ୍ରରେ
କୃଷ୍ଣଚନ୍ଦ୍ର ଗଜପତି ସ୍ୱୟଂଶାସିତ ମହାବିଦ୍ୟାଳୟର ଅଧ୍ୟାପକ ବିନାୟକ ପ୍ରଧାନ
ମୁଖ୍ୟଅତିଥି ଓ ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇଂରାଜୀ ଅଧ୍ୟାପକ ଅମୀୟକୁମାର ଦାସ,
ଅଧ୍ୟାପକ ମାନସକୁମାର ନାୟକ, ଅଧ୍ୟାପକ ଶୁଭାଶୀଷ ମିଶ୍ର, ଅଧ୍ୟାପକ
ସରୋଜକୁମାର ନାୟକ, ଅଧ୍ୟାପକ ପ୍ରଦ୍ୟୁମ୍ନ ପ୍ରଧାନ ଓ ଅଧ୍ୟାପିକା ଆର.ଏନ.ଏମ
ପରିତା ପ୍ରମୁଖ ସମ୍ମାନୀତଅତିଥି ଭାବେ ଯୋଗଦେଇ ନାରାବାଦ ସମ୍ପର୍କରେ
ଆଲୋଚନା କରିଥିଲେ । ଇଂରାଜୀ ବିଭାଗ ମୁଖ୍ୟଅଧ୍ୟାପକ ଡକ୍ଟର ଶରତଚନ୍ଦ୍ର
ଦାଶ ସ୍ୱାଗତଭାଷଣ ଓ ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ରାକେଶଚନ୍ଦ୍ର ଦାଶ,
ଅବିନାଶ ଦାସ, ବିଜିଲ ପରିତା, ରଶ୍ମୀରେଖା ଦାସ ପ୍ରମୁଖ ଛାତ୍ରଛାତ୍ରୀ ପ୍ରବନ୍ଧ
ପାଠ କରିଥିଲେ । ବିସ୍ତୃତି ନାୟକ ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।