



A SEMINAR

ON

“TRUTH AND VALUES”

Resource Person:-

1. Prof. Debabrata Pradhan, Fmr Principal & Reader in Philosophy & Logic of Pattamundai College, Pattamundai

On

30th - June - 2022.

ORGANISED

BY

THE DEPARTMENT OF PHILOSOPHY & LOGIC
PATTAMUNDAI COLLEGE, PATTAMUNDAI

KENDRAPARA, ODISHA, PIN-754215.

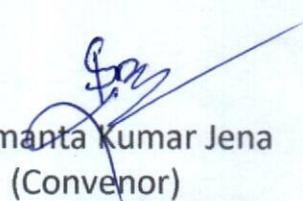
REPORT

A Seminar organized by Department of Philosophy, Pattamundai College, Pattamundai on the topic "***TRUTH AND VALUES***" was held on Dt- 29.06.2022 in the Seminar Room of Philosophy Department.

The complete report of the Seminar is described below.

The session was started at 10.30 A.M under the chairmanship of Prof. Prabhakar Rout, Principal Cum Chairperson of this Seminar. Prof. Debabrata Pradhan, Ex-Principal & Reader in Philosophy, Pattamundai College, Pattamundai, was the Resource Person of this auspicious occasion. Sri Srimanta Kumar Jena, Head of the Dept. as well as Convenor of the Seminar, delivered welcome address to the Resource persons, staffs of our College and the students participated in the Seminar and gave a brief introduction about the Seminar Topic. Prof. Prabhakar Rout, Patron of the Seminar, delivered Inaugural address to the guests, staffs of our College and the students participated in the Seminar. Prof. Debabrata Pradhan delivered his talk on "***TRUTH AND VALUES***". The different Questions were asked by the participants and Prof. Pradhan answered the questions in a very simplified way.

Finally, the Seminar was ended with a vote of thanks by Alok Kumar Sahu, Lecturer in Philosophy.


Srimanta Kumar Jena
(Convenor)

Pattamundai College, Pattamundai

Dt.29.06.2022



**PATTAMUNDAI COLLEGE NACC
REACCREDITED B GRADE
PATTAMUNDAI, KENDRAPARA, ODISHA,**

**ACADEMIC YEAR 2021-22
DEPARTMENT OF PHILOSOPHY & LOGIC
PATTAMUNDAI COLLEGE, PATTAMUNDAI.**

Name of the Activity: Seminar in Philosophy & Logic .

Date :29-06-2022

**Speaker Name:1. Prof. Debabrata Pradhan,
Ex Principal & Reader in Philosophy of
Pattamundai College, Pattamundai.**

Duration- One Day

Participants: Student -55 and Faculty - 12

Learning Objective:

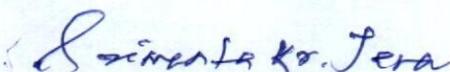
1. To know about the basic concepts of Ethics & Values from various theories.
2. To know about the critical analysis of truth and values.
3. To highlight the immense contribution of Vedic Concepts on truth and values.
4. Questionnaire & feedback from participants.

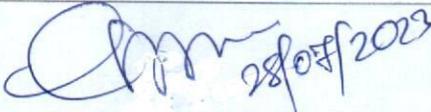
Learning Outcomes:

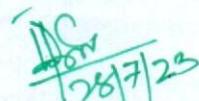
1. The students learnt a lot from the deliberations of eminent resource persons.
5. Learned about various aspects of Ethics & Values from various theories..
2. Students were more emphasised to go deep in to the subject matter & critical analysis of the thrust area of the Seminar.



Report of the Event: A State Level Seminar was organised by the Department of Philosophy & Logic on 29.06.2022 at 10.30am -12.30 pm in both the technical session-I & II on the **thrust area Truth and Values**. Prof. Debabrata Pradhan, Fmr Principal and Reader in Philophy of this noble institution was the resource person .The eminent resource person delivered a broad spectrum of such highly important topic in a lucid manner which benefits the students a lot as this unit is included in their UG- Syllabus. Students were satisfied with the knowledge they gained during the presentation. Prof. Debabrata Pradhan resource persons of the Seminar suggested us to organise such type of FDP programme -which will benefit the faculties as well as the students for the gain of practical knowledge. .At the outset the head of the institution Prof. P. Rout welcomed the resource person followed by the introduction of Guests on the dais by Mr. S. Jena, HOD- Philosophy and Logic. The Programme was coordinator by Mrs. R.N.Madhusmita Parida , Organising Secretary of the Seminar. Finally the meeting ended with a formal vote thanks by Sri Alok Kumar Sahu, Lecturer in Philosophy & Logic.


Signature of the HOD


Signature of the IQAC
Coordinator


Principal

SEMINAR ABSTRACT: - "TRUTH AND VALUES"

Resource Person: - Prof. Debabrata Pradhan,

Fmr Principal & Reader in Philosophy of Pattamundai College, Pattamundai.

Date: - 30.06.2022

Venue: - Conference Hall

Philosophy, in its simplest form, is a pursuit of truth, but how do we pursue truth living in an ever-changing society. Truth in metaphysics is the property of sentences, assertions, beliefs, thoughts, or propositions that are said.

In ordinary discourse, to agree with the facts or to state what is the case. Objective truth is absolutely regardless of our opinion, perceptions, or understanding. Truthfulness lies within the object itself and not in the subject.

However the Subjective truth is relative term. Truthfulness lies in the Subject or the observer, which is our perception of things. According to Friedrich Nietzsche "there are no facts only interpretations".

There are things known and there are things unknown, and in between are the doors of perception- Aldous Huxley.

The term "truth value" has its origin in the study of logic, which is indeed part of philosophy. Ayn Rand writes about truth in this way. "Truth is the product of the recognition (i.e., identification) of the facts of reality. Man identifies and integrates the facts of reality by means of concepts. He retains concepts in his mind by means of definitions. He organizes concepts into propositions—and the truth or falsehood of his propositions rests, not only on their relation to the facts he asserts, but also on the truth or falsehood of the definitions of the concepts he uses to assert them, which rests on the truth or falsehood of his designations of *essential* characteristics." The pursuit of truth is often thought to be "intrinsically" valuable. Scientists and philosophers, who eschew religious rationales for their life's work, take the pursuit of truth to be obviously a worthwhile enterprise.

Truth, in metaphysics and the philosophy of language, the property of sentences, assertions, beliefs, thoughts, or propositions that are said, in ordinary discourse, to agree with the facts or to state what the case is.

Logic leads from one point to another within its own self-connected system. Truth is a fact. Truth is a location, logic is a map. So if logic is sound and based on truth, all conclusions reached by the logic should be true. This would be the idea behind science. If your logic is poor and based on the truth, it could lead anywhere.

All Philosophy is ultimately an attempt at explanatory logos for existence itself. All Philosophy ultimately reduces to Metaphysics. The ultimate truth concerning Metaphysics as a discipline can be found in the work of the late Philosopher and Historian, R. G. Collingwood. You can't argue with Collingwood's theory of Metaphysics without confirming it at the same time. Collingwood was simply on another level altogether. He held that Metaphysics is the science of absolute presuppositions of mind.

Debabrata Pradhan

All knowledge and experience is dependent on absolute presuppositions of mind which are metaphysical prerequisites of mind or thought itself without which no thinking could even be possible. Absolute presuppositions are neither true nor false but are necessary metaphysical prerequisites of mind in order to have any thinking whatsoever.

All Philosophy should ultimately lead one to conclude on the idea of the ultimate reality of God. Philosophically speaking, "God exists" is an absolute presupposition of mind which is a necessary prerequisite for the religious theory of existence itself. But if one assumes knowledge is solely dependent on our own musings, intuitions or empirical science alone, one would do well to search a bit deeper.

The classic suggestion comes from Aristotle (384–322 BCE): **"To say of what is that it is, or of what is not that it is not, is true."** In other words, the world provides "what is" or "what is not," and the true saying or thought corresponds to the fact so provided. This idea appeals to common sense and is the germ of what is called the correspondence theory of truth. As it stands, however, it is little more than a platitude and far less than a theory. Indeed, it may amount to merely a wordy paraphrase, whereby, instead of saying "that's true" of some assertion, one says "that corresponds with the facts." Only if the notions of fact and correspondence can be further developed will it be possible to understand truth in these terms.

Unfortunately, many philosophers doubt whether an acceptable explanation of facts and correspondence can be given. Facts, as they point out, are strange entities. It is tempting to think of them as structures or arrangements of things in the world. However, as the Austrian-born philosopher Ludwig Wittgenstein observed, structures have spatial locations, but facts do not. The Eiffel Tower can be moved from Paris to Rome, but the fact that the Eiffel Tower is in Paris cannot be moved anywhere. Furthermore, critics urge, the very idea of what the facts are in a given case is nothing apart from people's sincere beliefs about the case, which means those beliefs that people take to be true. Thus, there is no enterprise of first forming a belief or theory about some matter and then in some new process stepping outside the belief or theory to assess whether it corresponds with the facts. There are, indeed, processes of checking and verifying beliefs, but they work by bringing up further beliefs and perceptions and assessing the original in light of those.

Basically, truth in math is all about the proving. Human usually try to solve the formula or getting the axiom before we can solve the math problem. We also need to know that the truth in math does not relate to the real which differ to the arts and ethics. The only thing that can be argue here is about the way that we invent the formula or the axiom itself. Mathematicians who usually involve in inventing this axiom will usually try to find the pattern or the sequence in math.

In arts, there is no absolute truth. Thus, if we talk about truth, people will define the truth differently in arts. This is because the evaluation of truth and their perception on it rely on their level of senses that they have. Compare to math and ethics, the truth in arts is merely influence by anything that occur to the real world and this may be express through the arts. To explain this, we may refer to the classical art which is the work of Greek and Roman ancient times. But as the Islamic period start to develop and at the same time the glory of Greek and Roman declining, the arts start to shift to the Medieval arts which withstand up to millennium. Then, with the beginning of Renaissance period, this narrative shifts into Early Christian arts. Based on this movement of arts, we can see that there is no absolute one truth. It depends on our perception to the surrounding and how our mind expresses it into the arts. One thing that we all need to know is that there is no only one truth.

Delebrates fraction

Compare to ethics, the truth value in ethics is depends on individual perceptions and what they believe. This truth value usually related to the moral value practice by the person itself and how they set the parameter for the truth to be exists. Absolutely people will set the parameter for the truth to be a truth based on their moral value that they practice in their life. Thus, the truth value in ethics may change as they believe that they use is change. This can be observe through this analogy. Person A say that drinking alcohol may cause him drunk and also put him into a risk to get many disease due to consumption of alcohol. At the same time another person named B believe that he can still drink the alcohol as long as he did not drunk and he still can do his work without affected by the alcohol that he consumed. We can see that how the person A and B set their parameter either to drink the alcohol or not based on their own believe. Thus, different parameter will give us different value of truth. In a simple conclusion, we can say that the truth would be a truth as long as the moral value does not exceed the parameter set by each of us.

As being stated by the Aristotle, art has an ability to represent the realities of human action and life . The art is more concerned about the human action and what happen to life while in math most of the time is about getting the axiom before getting the truth. At the same time, it does not involve to the reality of human action all the time and any right or wrong action. For instance, in the real world, we have many types of music such as rocks, ballad, traditional music, rap, and so on. Different people will have different choices of music and it is does not to be a wrong action if we are only interested to the ballad music compare to the others. Thus, this will be the universal truth for the people that like to listen to ballad song although they live in the different place in the world. They still can share anything that is related to the ballad music and it is does not to be a wrong action if we like more than one type of music.

If we discuss deeper on ethics, what seems to be right for me does not be the same for the other people. Every people need to set their own parameter in determine whether the action taken is right or wrong for their life. If all people fall into an agreement on ethics, this will bring to the universal truth in ethics. As an example, most of the people agree that it is wrong to pass through a traffic light when it is in red. People that do not in the same line with the people that have set this rule are not involved in this universal truth of ethic. Same goes to the religion where the people share the same believes which set the parameter for the followers (if and only if the follower really hold to the religion that they believe). This will bring to the universal truth in ethics for the people that share the same believes.

As conclusion, different area of knowledge has different way in determine its truth where the math involve logic and a few assumptions in order to stand an axiom and to make the formula that we use every day in our life to be true. Differ to the arts and ethics. In art, it does not have no one real truth for it which in differ on how people value their emotion and understanding to the reality that happens to the real world which involve the human actions. People that share same parameter for their action and there would not never be a truth for the people that have two parameters which contradicts to each other.

COHERENCE AND PRAGMATIST THEORIES

Starting in the mid-19th century, this line of criticism led some philosophers to think that they should concentrate on larger theories, rather than sentences or assertions taken one at a time. Truth, on this view, must be a feature of the overall body of belief considered as a system of logically interrelated components—what is called the “web of belief.” It might be, for example, an entire physical theory that earns its keep by making predictions or enabling people to control things or by

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simplifying and unifying otherwise disconnected phenomena. An individual belief in such a system is true if it sufficiently coheres with, or makes rational sense within, enough other beliefs; alternatively, a belief system is true if it is sufficiently internally coherent. Such were the views of the British idealists, including F.H. Bradley and H.H. Joachim, who, like all idealists, rejected the existence of mind-independent facts against which the truth of beliefs could be determined. Yet coherentism too seems inadequate, since it suggests that human beings are trapped in the sealed compartment of their own beliefs, unable to know anything of the world beyond. Moreover, as the English philosopher and logician Bertrand Russell pointed out, nothing seems to prevent there being many equally coherent but incompatible belief systems. Yet at best only one of them can be true.

Some theorists have suggested that belief systems can be compared in pragmatic or utilitarian terms. According to this idea, even if many different systems can be internally coherent, it is likely that some will be much more useful than others. Thus, one can expect that, in a process akin to Darwinian natural selection, the more useful systems will survive while the others gradually go extinct. The replacement of Newtonian mechanics by relativity theory is an example of this process. It was in this spirit that the 19th-century American pragmatist philosopher Charles Sanders Peirce said: In effect, Peirce's view places primary importance on scientific curiosity, experimentation, and theorizing and identifies truth as the imagined ideal limit of their ongoing progress. Although this approach may seem appealingly hard-headed, it has prompted worries about how a society, or humanity as a whole, could know at a given moment whether it is following the path toward such an ideal. In practice it has opened the door to varying degrees of skepticism about the notion of truth. In the late 20th century philosophers such as Richard Rorty advocated retiring the notion of truth in favour of a more open-minded and open-ended process of indefinite adjustment of beliefs. Such a process, it was felt, would have its own utility, even though it lacked any final or absolute endpoint.

References:-

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08. <http://www.tqnyc.org/2008/NYC085210/math.htm>

Debabrata Pradhan
(Prof. Debabrata Pradhan)



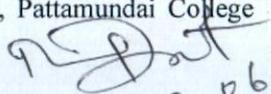
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No. 671 dt. 29/06/2022

NOTICE ON SEMINAR

It is for information of all the students that a seminar will be organised on the topic **Truth and Values** by department of Philosophy on 30-06-2022 at 11.00 am in the department seminar hall. So all the students and staff members are requested to remain present in the seminar.

Prof Debabrata Pradhan, former principal and Reader in Philosophy, Pattamundai College will be the resource person of the seminar.


Principal 29-06-22
Pattamundai College

Copy to: Guard File, Student's Notice Board, HOD Philosophy, Staff Common Room and IQAC.

A Seminar on Truth and Values

Organised By: Department of Philosophy
Pattamundai College, Pattamundai

Date: 30 June 2022

SLNO.	NAME OF THE STUDENT	ROLL NO	SIGNATURE
1	Prashant Kumar Behera.	BA21-099	Prashant Kumar Behera.
2	Basant Kumar Mandal	BA-21-103	Basant Kumar Mandal
3	Monalisha Biswal	BA-21-120	Monalisha Biswal
4	Snuti Prangya Parai	BA-21-246	Snuti Prangya Parai
5	Bisaya Laxmi Behera.	BA-21-122	Bisaya Laxmi Behera.
6	Annanya Priyadarshini Panda	BA-21-267	Annanya Priyadarshini Panda
7	Satyabati Sahoo	BA-21-131	Satyabati Sahoo
8	Apurnei Apurvi Das	BA-21-152	Apurnei Apurvi Das
9	Madhusmita Behera	BA-21-135	Madhusmita Behera
10	Monalisha Padhi	BA-20-140	Monalisha Padhi
11	Susata Behera	BA-20-127	Susata Behera
12	Purki Priyadarshini Swain	BA-20-176	Purki Priyadarshini Swain
13	Pusparani Sethi	BA-20-133	Pusparani Sethi
14	Hishree Priyadarshini Sahoo	BA-20-233	Hishree Priyadarshini Sahoo
15	Pankajini Malik	BA-20-147	Pankajini Malik
16	Subhasmita Acharya	BA-20-144	Subhasmita Acharya
17	Mousemee Sahoo	BA-20-124	Mousemee Sahoo
18	Ranilata Sahoo	BA-20-175	Ranilata Sahoo
19	Swarnalata Sahoo	BA-20-213	Swarnalata Sahoo
20	Sesanta Kumar Parida	BA-20-209	Sesanta Kumar Parida
21	Sisita Kumar Swain	BA-20-131	Sisita Kumar Swain

SLNO.	NAME OF THE STUDENT	ROLL NO	SIGNATURE
22	Madani mandali	BA-21-125	Madani mandali
23	Saroi Behera	BA-21-128	Saroi Behera
24	Jayashree Das	BA-21-176	Jayashree Das
25	Satyananda Barick	BA-21-217	Satyananda Barick
26	Diptimaye Das	BA-21-233	Diptimaye Das
27	Snehashree Debadepta Rout	BA-21-255	Snehashree Debadepta Rout
28	Debasree Mallick	BA-21-263	Debasree Mallick
29	Subhashree Parida	BA-21-264	Subhashree Parida
30	Debyarani Behera	BA-20-117	Debyarani Behera
31	Nikita Samal	BA-20-208	Nikita Samal
32	Smritiranjan Parida	BA-20-243	Smritiranjan Parida
33	Smritiranjan Sahoo	BA-20-245	Smritiranjan Sahoo
34	Namita Mishra	BA-20-184	Namita Mishra
35	Pratikshya Sahoo	BA-20-102	Pratikshya Sahoo
36	Resma Nath	BA-20-216	Resma Nath
37	Sonali Singh	BA-20-240	Sonali Singh
38	Rasmita Choudhury	BA-19-191	Rasmita Choudhury
39	Laxmipriya Das	BA-19-200	Laxmipriya Das
40	Sagarika Panda	BA-19-164	Sagarika Panda
41	Samitra Mallick	BA-19-238	Samitra Mallick
42	Ankita Bai	BA-19-048	Ankita Bai
43	Sanjita Nayak	BA-19-016	Sanjita Nayak
44	Arpita Kumari Tripathy	BA-19-255	Arpita Kumari Tripathy
45	Lipsarani Mohanty	BA-19-254	Lipsarani Mohanty
46	Rupamudra Kar	BA-19-136	Rupamudra Kar
47	Abhishreeela Panda	BA-19-252	Abhishreeela Panda
48	Arupriya Das	BA-19-247	Arupriya Das
49	Alisha Pradhan	BA-19-256	Alisha Pradhan
50	Priya Pratiksha Das	BA-19-195	Priya Pratiksha Das



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Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. :

Date.....

To

Prof. Debabrata Pradhan

Reader in Philosophy

Ex-Principal, Pattamundai College, Pattamundai

Sub-Invitation as resource Person of the Seminar, Philosophy Department.

Sir,

It is a proud privilege for me to invite you as a Resource person of the National seminar on the topic "Truth and values" organized by philosophy Department of Pattamundai Degree College, Scheduled to be held on 30.06.2022 at 11.45 am.

Your kind consent in this regard is solicited.

Yours Faithfully,

Principal

Pattamundai College

Pattamundai

Principal
Pattamundai College

www.pattamundaicollege.ac.in,

E-mail : pattamundaicollege@gmail.com, pattamundaicollege@yahoo.com

"The prameya"

DT - 06. 07. 2022.

୨୦୨୨ - ୭/୭/୨୨

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଦର୍ଶନ ବିଭାଗ ସମ୍ପାନ

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୫୭(ଅପ୍ର): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ସତ୍ୟ ଓ ମୂଲ୍ୟବୋଧ ଶୀର୍ଷକ ଏକ ସମ୍ପାନ କାର୍ଯ୍ୟକ୍ରମ ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ପ୍ରଭାକର ରାଉତଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ ପ୍ରାକ୍ତନ ପ୍ରାଧ୍ୟାପକ ଦେବବ୍ରତ ପ୍ରଧାନ ମୁଖ୍ୟବକ୍ତା ଭାବେ ଯୋଗଦେଇ ନୀତିଶାସ୍ତ୍ର ମୌଳିକ ଆଧାର ଓ ତାର ପ୍ରାସଙ୍ଗିକ ମୂଲ୍ୟବୋଧ ଉପରେ ଆଲୋଚନା କରିଥିଲେ । ଅଧ୍ୟାପକ ଆଲୋକ ସାହୁଙ୍କ ସଂଯୋଜନାରେ ଆୟୋଜିତ କାର୍ଯ୍ୟକ୍ରମରେ ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଦର୍ଶନ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରାଧ୍ୟାପକ ଶ୍ରୀମତୀ ଜେନା ସ୍ୱାଗତ ଭାଷଣ ଓ ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପିକା ଆରବିନ୍ଦ ମଧୁସୂତା ପରିତା ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।

"The sambad"

DT - 05. 07. 2022.

ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ସତ୍ୟ ଓ ମୂଲ୍ୟବୋଧ ଶୀର୍ଷକ ଏକ ସମ୍ପାନ କାର୍ଯ୍ୟକ୍ରମ ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ପ୍ରଭାକର ରାଉତଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ ପ୍ରାକ୍ତନ ପ୍ରାଧ୍ୟାପକ ଦେବବ୍ରତ ପ୍ରଧାନ ମୁଖ୍ୟବକ୍ତା ଭାବେ ଯୋଗ ଦେଇ ନୀତିଶାସ୍ତ୍ର ମୌଳିକ ଆଧାର ଓ ତାର ପ୍ରାସଙ୍ଗିକ ମୂଲ୍ୟବୋଧ ଉପରେ ଆଲୋଚନା କରିଥିଲେ । ଅଧ୍ୟାପକ ଆଲୋକ କୁମାର ସାହୁଙ୍କ ସଂଯୋଜନାରେ ଆୟୋଜିତ କାର୍ଯ୍ୟକ୍ରମରେ ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଦର୍ଶନ ବିଭାଗ ମୁଖ୍ୟପ୍ରାଧ୍ୟାପକ ଶ୍ରୀମତୀ କୁମାରୀ ଜେନା ସ୍ୱାଗତଭାଷଣ ଓ ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପିକା ଆରବିନ୍ଦ ମଧୁସୂତା ପରିତା ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।

ଅଭିଯୋଗ ଶାସିନୀ