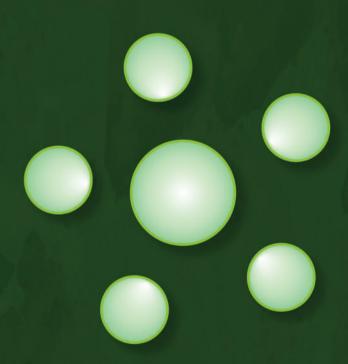


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A Quarterly e-magazine of Odisha Chapter of Foundation for Restoration of National Values (FRNV)

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Dr Arun Kumar Rath

It gives us immense pleasure to launch the e-magazine "Restoring Value". We in the Foundation for Restoration of National Values (FRNV), Odisha Chapter have decided to issue a quarterly e magazine from September 2024. Set up on 16 November 2023, the Odisha chapter began with one member and has grown to a size of 26 members, 23 being Life Members, in the last nine months.

Objectives of FRNV Odisha chapter is to restore the national and cultural values of society and to propagate, ethical knowledge and disciplines, especially value-based insight and to promote moral and ethical values and principles in members of all sections of society. in particular, we aim to promote Values based Education among the youth to build them as socially responsible citizens.

The chapter has organized four national level Seminars and six internal meetings for benefit of members.

India is gifted with a rich heritage of traditional values and heritage. We all should endeavour to study and understand our own Indian Ethos and valuable texts to acquire strength from the time honoured spiritual values to guide us in difficult times.

We thank all members for their whole-hearted support for our programs. I am sure this e magazine will promote values and ethical conduct among all stakeholders.

The Promise of Baula

A Tale of Integrity and Honesty

Sri Bijay Kumar Nath

Baula goes every day into the nearby forest, where green grasses grew in abundance. One day, as Baula grazed happily, she encountered a tiger. Seeing Baula, the tiger was delighted because he saw her as an easy meal. With a commanding voice, the tiger said, "I shall kill you since you have wandered into my territory."

Scared, Baula's eyes filled with tears because she had a young calf waiting for her at home. With a trembling voice, she begged the tiger, "Oh mighty king of the forest, my small calf is waiting for me. Please let me go back and feed my child one last time. After that, I will return, and you can do what you wish with me."

The tiger, doubtful of Baula's promise, said, "How can I trust you will come back? You might run away and never return." Baula, with a sincere heart, swore on the name of God and pleaded with the tiger to let her go.

After thinking about her request, the tiger agreed. Quickly, Baula went home, fed her beloved calf, and tearfully said goodbye. "This is my last day, my dear child. The tiger awaits me.

True to her word, Baula returned to the tiger. When she arrived, the tiger was surprised by her honesty. Astonished, he said, "Baula, you have kept your promise, a rare quality indeed. I will not harm you. Go, and graze freely. Return to your calf.

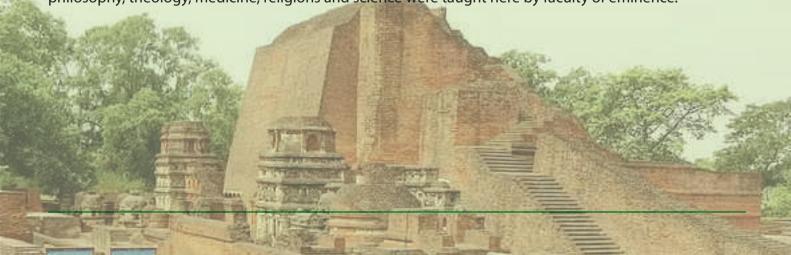
With a heart full of gratitude, Baula returned to her calf by the tiger's unexpected kindness.

Nalanda

A beacon of Indian learning and values.

Sri Samarendra Dash

Kumar Gupta-I, the emperor of the famous Gupta dynasty had set up Nalanda University, the first residential University of the world in 427 CE in his kingdom of Magadha (now Bihar). Then Nalanda University boasted of having 10000 students and 2000 faculty drawn from across the world, especially the South Asian Region. Though Buddhist studies were at the core of its syllabi, other subjects like Indian philosophy, theology, medicine, religions and science were taught here by faculty of eminence.



Among its students were kings, emperors, ambassadors, philosophers from across the world. History tells us that Hieun Tsang, the famous Chinese travellers and Buddhist Scholar studied in Nalanda and taught here too for 5 years before his return to China. King Harshvardhan too studied here.

Foreign scholars who had stayed and studied here returned to their lands getting well versed with the Indian learning systems, Vedic values, wisdom apart from the hardcore Buddhist tenets. Through their preachings, these values got spread across the world.

The curricula of Nalanda University focused on Indian Ethos, values and wisdom as enshrined in the Vedas though the Buddhist tenets and philosophy too were at the forefront of its pedagogy.

Towards the end of 1200 AD, Nalanda saw its demise at the hands of the barbaric Bakhtiyar Khilji who demolished the University buildings including the monastery, killed the monks and the scholars and burnt the colossal library with 9 million books. It was a sad and gory end of the temple of learning.

The ruins and remnants of Nalanda drew visitors from all across the world who got overwhelmed by its heer size and it's glorious past. It is heartening that the Nalanda University has been revived in its new modern form in a sprawling campus at Rajgir in Bihar. Students from 15 countries are presently enrolled in Nalanda International University. Certainly, this beacon of knowledge and values will attract more and more students and scholars from across the world in the coming years to nurture and propagate the Indian ethos and values for a peaceful planet.

Seeds of Kindness

The Importance of Value Education

Anwesha Kiran

Value education isn't just another school subject—it's like planting seeds in a garden. These seeds grow into strong values, guiding students not only to do well in their studies but also to become kind, responsible people. It's about more than just grades; it's about shaping who they are as individuals.

So, when is the best time to start value education? The earlier, the better. Kids are like sponges in their early years, soaking up everything around them. Introducing value education in kindergarten and primary school helps these lessons stick. A study by the University of Notre Dame found that early value education boosts children's emotional intelligence and social skills, making them more empathetic and well-adjusted as they grow up (Eisenberg et al., 2001).

But it's not just for the little ones. As kids get older, especially during their teenage years, they face more complex challenges. Middle and high school students are figuring out who they are and making decisions that can affect their future. Value education helps them navigate these tough choices with a stronger moral compass. Research from the American Psychological Association shows that

adolescents who participate in value-based programs are better at handling stress and making ethical decisions (Catalano et al., 2004).

So, what should value education cover? There are a few key areas that are especially important:

- 1. Ethics and Morality: Teaching kids about right and wrong helps them understand the impact of their actions. For example, lessons on honesty and fairness can guide them to make better choices in their everyday lives.
- 2. Empathy and Respect: Encouraging students to think about others' feelings and perspectives helps create a more supportive and caring environment. Studies have shown that programs focusing on empathy can reduce bullying and improve peer relationships (Jones et al., 2013).
- 3. Responsibility and Accountability: Teaching students about taking responsibility for their actions helps them understand the importance of being reliable and trustworthy. This can be as simple as owning up to mistakes and making amends.
- 4. Diversity and Inclusion: Exposing students to different cultures and backgrounds promotes acceptance and reduces prejudice. When students learn about diversity, they are more likely to respect and value people who are different from themselves.
- 5. Environmental Stewardship: Lessons on how our actions affect the planet help students develop a sense of responsibility toward the environment. This could be as simple as teaching about recycling or the impact of climate change.

Value education is all about shaping not just the minds but also the hearts of students. It gives them the tools to handle life's ups and downs with a moral compass. By including value education in schools, we're helping to ensure that our kids grow up to be not just smart, but also kind and responsible. It's an investment in a future where our children contribute positively to the world around them.

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Accountability in Governance

"It is wrong and immoral to seek to escape the consequences of one's acts." Mahatma Gandhi

Sri Ashish Kumar Mahapatra

Accountability: The existence of accountability in governance can be assumed when the performance and functions of public servants and organizations is subject to monitoring, as well as when they are

answerable for their actions. Accountability is a crucial pillar of good governance and refers to the obligation

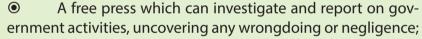
of those in power to answer for their actions, decisions, and policies to the public they serve. It ensures transparency, fairness, and the rule of law. It also refers to the acceptance of responsibility for honest, ethical and legal conduct toward others and own responsibilities of the consequences of the actions taken.

Transparency and Trust: Accountability is intrinsically linked to transparency. The conduct and actions of public and government officials should not only be transparent, but it must appear to be so. When government institutions and officials are accountable for their actions, they are more likely to operate transparently, providing citizens with access to information about government policies, decisions and also the rationale for arriving at such decisions. When citizens can scrutinize the actions and decisions of their leaders, they are more likely to trust the government. This trust is essential for the smooth functioning of a society and for the government to effectively carry out its responsibilities. In contrast, a lack of accountability erodes trust and can lead to public scepticism and resentment.

Checks and Balances: The system of checks and balances is a system of horizontal distribution of power between the different organs of a government, such as a legislature, executive, and judiciary. In the Indian context, the legislature, executive, and judiciary share the powers and keep a system of checks and balances among each other. Accountability serves as a check on the powers of those in authority and ensures that decisions are made in the best interests of the people. A system with effective accountability mechanisms, can hold leaders accountable for their actions and decisions. This, in turn, deters abuse of power and corruption.

Various Actions for Ensuring Accountability in Governance should include:

 Judiciary scrutiny / review (whenever warranted) of government actions and important decisions, ensuring that those are fair and adhere to the law and the principles of justice;



- Regulation to protect whistle-blower which must be meticulously followed;
- Developing the entity's capacity, including the capability of its leadership and the individuals within it;
- Managing risks and performance through robust internal control and strong public financial management;
- Implementing good practices in transparency, reporting and audit, to deliver effective accountability



DOCTRINE OF KARMA IN UPANISHADS AND BHAGVAD GITA

Sanjaya Patnaik

As a core tenet and accepted article of faith in all the main systems of Indian philosophy, the doctrine of karma has been enunciated, both extensively and intensively, in the ancient scriptures of India, complexly entwined with a cyclical understanding of time and the propelled journey of life through a cycle of time, space and causality. The doctrine is sharply contrasted to a linear concept, as is commonly accepted in most of the western world, where birth and death form the two extreme polarities on the life continuum.

The utterances of these scriptures on the doctrine of karma hold unremitting promise for an evolutionary life cycle with organic linkages to the actions of the past, present and future lives, which culminate in the ultimate realization of the Supreme Self, where law of causality terminates.

This ancient wisdom found the most profound expression in Upanishads and Bhagvad Gita, and such scriptural teaching, which is not seen simply as an abstraction or a philosophical discipline of intellectual pursuit, has got embedded as a lasting fountain source of overwhelming inspiration in the lives of the people and has found multi-layered and multi-dimensional manifestations in the individual as well as collective conduct of people and society. Such a doctrine of abiding influence traces its earliest known occurrence of the concept of karma in Rig Veda in the ritualistic or sacrificial context. In Satapatha Brahmana (1.7.1.5), the word 'Karma' appears with an expanded context where sacrifice is declared as the 'greatest'of works; while Satapatha Brahmana (10.1.4.1) associates the potential of becoming immortal with the Agnicayana karma. However, none of these sources unambiguously link karma to causality, ethicization and rebirth. The earliest unambiguous presentation of the doctrine of karma appears in the Upanishads. For example, the theme of causality find a clear formulation in the teaching of Yajnavalkya in Brihadāranyaka Upanishad (4.4.5-6) as given below:

Now as a man is like this or like that, according as he acts and according as he behaves, so will he be; a man of good acts will become good, a man of bad acts, bad; he becomes pure by pure deeds, bad by bad deeds; And here they say that a person consists of desires, and as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

There have been many elaborations of the doctrine of karma in major Upanishads like Isha, Mundaka, Chandogya, Katha, Shwetashwatara etc. and other minor Upanishads as well. However, the doctrine got explicit enunciation and pointed focus in the Bhagvad Gita with the entire third discourse exclusively devoted to the philosophy of karma and many utterances in other discourses especially in the concluding chapter where Krishna explains how the realisation of the non-agency of the Self leads to absolution from the effects of all karma. Later on, there have been numerous interpretations and extrapolations of the doctrine by spiritual teachers, philosophers and scholars; some of those interpretations are essentially pedagogic and myopic as made mostly by the western scholars; some are metaphysically driven by logic and analysis like the view of Mimamsa school while some are theologically derived from faiths of particular sects like Vaishnavism, Shaivism etc. and from the Upanishads and Bhagvad Gita, which remain as the original provenance, wherefrom different schools of faith or philosophy have put forth many extrapolations of varying degrees. However, the basic concepts of the doctrine constitute the essential substratum of all interpretations.



ବାଳକ ନଚିକେତାର ଯମରାଜଙ୍କୁ ପ୍ରଶ୍ନ

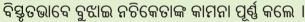
ଅରୁଣ କୁମାର ରଥ

କଥୋପନିଶଦର କଥା ଅନୁସାରେ ଋଷି ବାଜଶ୍ରବା ଦେବତାମାନଙ୍କୁ ପ୍ରସନ୍ନ କରିବା ପାଇଁ ଗୋଟିଏ ଯଜ୍ଞର ଆୟୋଜନ କଲେ । ଯେଉଁଥିରେ ସେ ନିଜର ସର୍ବସ୍ୱ ଦାନ କରି ପୂଣ୍ୟ ଅର୍ଜିବା ପାଇଁ ଥ୍ଛିର କଲେ । ଯଜ୍ଞ ହେଉଥିବା ସମୟରେ ତାଙ୍କର ବାଳକ ପୁତ୍ର ନଚିକେତା ଲକ୍ଷ୍ୟ କଲେ ବାପା ଯଜ୍ଞଞ୍ଛଳରେ ପୁରୁଣା ଜିନିଷପତ୍ର ଓ ବୃଦ୍ଧ ଅକର୍ମଶ୍ୟ ଗାଈଗୁଡ଼ିକୁ ଦାନ କରୁଛନ୍ତି । ଏହା ଦେଖି ନଚିକେତା ଅତ୍ୟନ୍ତ ମର୍ମାହତ ହେଲେ । ବାପାଙ୍କୁ ଏହି ଅସତ୍ ମାର୍ଗରୁ ଫେରାଇ ନ ଆଣିଲେ ଯଜ୍ଞର ପୁଣ୍ୟ ଫଳ ସେ ପାଇପାରିବେ ନାହିଁ ବୋଲି ଚିନ୍ତା କଲେ ।

ନଚିକେତା ବାପାଙ୍କ ନିକଟରେ ଉପସ୍ଥିତ ହୋଇ କହିଲେ, "ବାପା, ଆପଣ ଭଲ ସମ୍ପତି କାହିଂକି ଦାନ କରୁ ନାହାଂତି ? ମୁଁ ମଧ୍ୟ ଆପନଂକର ସର୍ବସ୍ୱ , ମୋତେ ଆପଣ କେଉଁ ଦେବତାଙ୍କୁ ଦାନ କରିବେ ?" ନଚିକେତା ବାରମ୍ଭାର ଏହି ପ୍ରଶ୍ନ ପଚାରିବାରୁ ଋଷି ବାଜଶ୍ରବା ବିରକ୍ତ ଭାବ ପ୍ରକାଶ କରି କହିଲେ , "ମୁଁ ତୁମକୁ ମୃତ୍ୟୁର ଦେବତା ଯମରାଜଙ୍କୁ ଦାନ କରିବି ।" ପିତା ଅନ୍ତତୋଗତ୍ତ୍ବା " ନଚିକେତାୟ ସ୍ୱବାହା" ମନ୍ତ୍ର ପାଠ କଲେ । ପିତାଙ୍କ ଏପରି କଥା ଶୁଣି ହୃଷ୍ଟ ଚିଉରେ ନଚିକେତା ସ୍ୱଦେହରେ ଯମାଳୟକୁ ଗମନ କଲେ ।

ଯମରାଜ ବାହାରକୁ ଯାଇଥିବା କାରଣରୁ ନଚିକେତା ସେଠାରେ ତିନିଦିନ ଉପବାସ ରହି ଯମରାଜଙ୍କୁ ଅପେକ୍ଷା କଲେ । ଯମରାଜ ବାହାରୁ ଫେରି ବ୍ରାହ୍ମଣ ଅତିଥିଙ୍କୁ ତିନିଦିନ ଉପବାସ ରହିଥିବା ଦେଖି ଅତ୍ୟନ୍ତ ଦୁଃଖପ୍ରକାଶ କଲେ । ଯମରାଜ କହିଲେ, ଅତିଥି ହେଉଛନ୍ତି ଭଗବାନ୍ । ବିନା ଆତିଥେୟତାରେ ତୁମେ ମୋ ଘର ସମ୍ମୁଖରେ ମୋତେ ତିନିଦିନ ଅପେକ୍ଷା କରିଥିବାରୁ ମୁଁ ତୁମକୁ

ତିନୋଟି ବର ପ୍ରଦାନ କରୁଚି । ଯାହା ମାଗିବାର ମାଗ । ମୁଁ ଦେବି । ପ୍ରଥମ ବରରେ ନଚିକେତା ବାପାଙ୍କ ପାଇଁ ଶାନ୍ତି କାମନା କଲେ । ଯାହାକୁ କି ଯମରାଜ ତଥାୟୁ କହି ପୂରଣ କଲେ । ଏହାପରେ ନଚିକେତା ହ୍ୱିତୀୟ ବରରେ ପବିତ୍ର ଅଗ୍ନି-ଯଜ୍ଞବିଧି ଶିଖିବାକୁ ଇଚ୍ଛା ପ୍ରକାଶ କଲେ । ଯମରାଜ ଏହି ଯଜ୍ଞବିଧିକୁ





ଏହାପରେ ଯମରାଜ ନଚିକେତାଙ୍କୁ ତୃତୀୟ ବର କଥା ସ୍ମରଣ କରାଇଦେଲେ । ତୃତୀୟ ବରରେ ନଚିକେତା ପ୍ରଶ୍ନନ୍ ପଚାରିଲେ ମୃତ୍ୟୁର ରହସ୍ୟ କ'ଣ ? ମନୁଷ୍ୟର ମୃତ୍ୟୁପରେ କ'ଣ ଘଟିଥାଏ ? ଏଭଳି ପ୍ରଶ୍ନରେ ଯମରାଜ ଅତ୍ୟନ୍ତ ବିସ୍ମିତଭାବ ପ୍ରକାଶ କରି କହିଥିଲେ, ତୁମେ ଏତେ କମ୍ ବୟସରୁ କାହିଁକି ମୃତ୍ୟୁର ରହସ୍ୟ ଜାଣିବାକୁ ଇଚ୍ଛା କରୁଅଛ ? ଏହାତ ସ୍ୱୟଂ ଦେବତାଙ୍କ ପାଇଁ ମଧ୍ୟ ରହସ୍ୟ ହୋଇ ରହିଛି । ତେଣୁ ସେ ନଚିକେତାଙ୍କୁ ଅନ୍ୟବର ପ୍ରାର୍ଥନା ପାଇଁ କହିଥିଲେ । ନଚିକେତାଙ୍କୁ ଅପୁର୍ବ

ଭୋଗବିଳାସ, ଲୋଭନୀୟ ଦ୍ରବ୍ୟ, ସୂନା, ଅଳଙ୍କାର, ଧନସମ୍ପତ୍ତି, ଐଶ୍ୱର୍ଯ୍ୟ ଏପରିକି ଆଗାମୀ ଶହେ ପୁରୁଷ ପାଇଁ ଆରାମଦାୟକ ଦ୍ରବ୍ୟ ମାଗିବାକୁ ପ୍ରୟାବ ଦେଇଥିଲେ । ନଚିକେତା କହିଲେ , ହେ ମୃତ୍ୟୁର ଦେବତା, ଏହି କ୍ଷଣସ୍ଥାୟୀ ଲୋଭନୀୟ ଦ୍ରବ୍ୟ ଓ ଭୋଗବିଳାସ ଆପଣ ରଖନ୍ତୁ । ମୋର ଆବଶ୍ୟକ ନୁହେଁ । ଏହା କହି ନଚିକେତା କେବଳ ମୃତ୍ୟୁର ରହସ୍ୟ ଜାଣିବା ପାଇଁ ଇଛା ପ୍ରକାଶ କରିଥିଲେ । ନଚିକେତାଙ୍କ ଏପରି ଭକ୍ତିପୂର୍ଣ୍ଣ ଉକ୍ତି ଓ ଜ୍ଞାନ ପିପାଶା ଦେଖି ଯମରାଜ ଅତ୍ୟନ୍ତ ପ୍ରସନ୍ନ ହେଲେ । ଏପରି ଶିଷ୍ୟ ପାଇଁ ସନ୍ତୋଷ ଚିଉରେ ତାଙ୍କୁ ମୃତ୍ୟୁ ରହସ୍ୟ ସମ୍ପର୍କୀୟ ଦିବ୍ୟଜ୍ଞାନ ପ୍ରଦାନ କରିଥିଲେ ।

ଯମରାଜ କହିଲେ ବ୍ରହ୍ମ ହେଉଛି ବ୍ରହ୍ମାଣ୍ଡର ମୂଳଶକ୍ତି । ଆତ୍ମା ବ୍ରହ୍ମର ଏକ ଅବିଚ୍ଛେଦ୍ୟ ଅଙ୍ଗ । ଆତ୍ମା ସର୍ବବ୍ୟାପକ, ଏହା ସୂକ୍ଷ୍ମାତିସୂକ୍ଷ୍ମ ଏବଂ ବୃହତ ରୁ ବୃହଉମ । ମନୁଷ୍ୟର ଶରୀର ହେଉଛି ଏକ ରଥ ସଦୃଶ । ଆତ୍ମା ହେଉଛି ଏହାର ରଥୀ, ବୁଦ୍ଧି ହେଉଛି ସାରଥୀ, ମନ ହେଉଛି ଲଗାମ୍ ଏବଂ ଇନ୍ଦ୍ରିୟଗୁଡ଼ିକ ହେଉଛନ୍ତି ଅଶ୍ୱ ସଦୃଶ । ଇପ୍.ସିତ ଆକାଂକ୍ଷାର ଚରିତାର୍ଥ ନିମନ୍ତେ ଜଟିଳ ରାୟାରେ ମଣିଷ ନିଜର ରଥକୁ ପରିଚାଳନା କରେ । ମୃତ୍ୟୁ ପରେ ମଧ୍ୟ ଆତ୍ମା ଅବିନଶ୍ୱର ହୋଇ ରହିଥାଏ ।

ଶରୀର କାମନାର ବାସସ୍ଥଳ । ଏହା ଆତ୍ମାଠାରୁ ସମ୍ପୂର୍ଣ୍ଣ ଭିନ୍ନ ବୋଲି ସମସ୍ତେ ବୁଝିବା ଉଚିତ । ବ୍ରହ୍ମକୁ ବୁଝିବାର ଅକ୍ଷମତା ଯୋଗୁଁ ମନୁଷ୍ୟ

ପୁନର୍ଜନ୍ମର ଚକ୍ରରେ ଛନ୍ଦି ହୋଇଥାଏ ।ବ୍ରହ୍ମ ଓ ଆତ୍ମାକୁ ବୁଝିବାର ଶକ୍ତି ହିଁ ମୋକ୍ଷ ପ୍ରଦାନ କରିଥାଏ । ପରିଶେଷରେ ଯମରାଜଙ୍କଠାରୁ ବହୁଜ୍ଞାନ ଶିକ୍ଷାଲାଭ କରି ନଚିକେତା ଜନ୍ନମୃତ୍ୟର ଚକ୍ର ମୁକ୍ତିଲାଭ କରିଥିଲେ ।

ଯମରାଜ ଆଦର୍ଶ ଶିକ୍ଷକ ଓ ନଚିକେତା ଆଦର୍ଶ ଛାତ୍ର । ଶିକ୍ଷା ଲାଭ ପାଇଁ ପ୍ରଶ୍ନ ପଚାରିବା ଉଚିତ । ଶିକ୍ଷକଙ୍କଠାରୁ ଶିକ୍ଷାଲାଭ କରିବା ପାଇଁ ଛାତ୍ର ଜ୍ଞାନପିପାଶୁ ହେବା ଆବଶ୍ୟକ । ଛାତ୍ର ଭୌତିକ ଲୋଭରୁ ନିଜକୁ ଦୁରେଇ ରଖି ଆଧ୍ୟତ୍ମିକ ଓ ଜୀବନର ମୂଲ୍ୟ ବୋଧ ଜ୍ଞାନ ଅର୍ଜନ କରିବା ସମ୍ରଚିତ ।



FRNV Odisha Chapter organized a "National Seminar on Remembering Netaji: Restoration of National Values" on 23rd January 2024, in honour of the 127th Birth Anniversary of Netaji Subhas Chandra Bose, at Budha Mandir, Bhubaneswar.

A seminar on Value-Based Education, organized by the FRNV Odisha Chapter, was held on 29th June 2024 at KIIT Higher Secondary School, Bhubaneswar.





A State Level Seminar on "Role of Youth in Nation Building," organized by the FRNV Odisha Chapter and Citizens for Collective Action for Education and Social Change, was held on 14th August 2024 at Budha Mandir, Bhubaneswar.

