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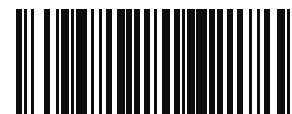
## Address

Koel Campus, KIIT,  
Bhubaneswar, Odisha, India  
751024  
[info@artofgiving.in.net](mailto:info@artofgiving.in.net)

## Art of Giving

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# Art of Giving

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## Neighbourgood





# Art of Giving (AOG)

AOG 2025 THEME

# neighbourgood

Bringing Good to the Neighbourhood

International Day of  
Art of Giving  
**17 MAY**

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Through AOG, [Dr. Samanta] decentralizes the power to give, reminding the world that anyone, anywhere, can be a giver.

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Space exploration reminds us of the very qualities that made us human. The human appreciation of our shared histories, collective knowledge, and future dreams drive the essence of neighbourhood empowerment.

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The core pillars of the Art of Giving provide a framework for how generosity can be practiced in daily life. The pillars are discussed in detail as follows: 1. Selflessness, 2. Empathy, 3. Sustainability, 4. Inclusivity, 5. Simplicity, 6. Gratitude.

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True neighbourhoodness is about more than helping—it's about reclaiming our connection to the community and working towards sustainable living.

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Fostering 'NeighbourGood' is linked to the creation of social capital—trust, cooperation, and reciprocity—which are fundamental elements of a thriving community.

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Every act of giving sets off a ripple. One kind gesture inspires another, creating a chain reaction of compassion and connection.

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Good neighbors are the backbone of any lively communities, and these neighbors are unsung heroes in our everyday lives.

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Family is what you have by bloodline. But if that were really so, 'Vasudhaiva Kutumbakam' wouldn't have existed, no?



## From The Chief Editor's Desk



It gives me immense happiness, as we embark on celebrating the 12th Anniversary of the "International Day of Art of Giving" on 17.05.2025.

Simultaneously

It makes me emotional as I marvel at the idea of "Art of Giving" that came to me as a fledgling sapling like epiphany in the year 2013 when I was on a tour to Bangaluru. How soon times have passed. This tiny sapling like idea has taken deep roots today & has grown into a mass social movement worldwide where people voluntarily contribute & participate. As I look back, I realize that my very Life story is itself a saga of Art of Giving. What I am today is because of Art of Giving. Just imagine, is it not sheer madness on the part of an inexperienced young man without any backing & banking support thinking of building world class Institutions with a meager US \$ 100 in his pocket in the early nineties in a state like Odisha. I am a person who humbly believes in the power of destiny & God. It is The Almighty Lord Who has made this impossible project, possible today. I am just a mere Instrument in His loving sacred hands. KIIT & KISS are the blessings of the ever merciful God, The Universal Giver. But of course this arduous & challenging journey of building the Institutions brick by brick that I & my team chose to undertake was never easy & many a times pushed us to the brink & time & again left us with multiple setbacks, tears, tribulations, helplessness & hopelessness. Despite all these we kept on working tenaciously with grit & the result is for everyone to see today. KIIT, KISS & KIMS have today transformed the professional education, tribal upliftment & affordable modern healthcare landscape in Odisha, generated direct/indirect employment for about two lacs people, created a city within a city & have hugely contributed to the state's GDP. What appears effortless today is in reality, the result of years of relentless struggle, driven by compassion & commitment for my fellow men & women.

However, all these would not have become possible without the handholding, fellow feeling & support of our well wishers & neighbours. Even at the moments of utter despair, when everything seemed lost & I struggled with hopelessness, the compassion, material/financial support of people who love me & my work kept me going, inspiring me to fight the odds & overcome the most challenging phases of my life.

Hence, it came to my mind; why not celebrate this 12th edition of the "International Day of Art of Giving", being dedicated to our neighbours. As we all know, fundamentally Art of Giving is a philosophy of life to spread peace and happiness. It teaches human beings to attain the state of being humane. Hence we coined the theme, "Neighbourgood-bringing good to the Neighbourhood." The theme encourages all the fans & followers of Art of Giving to help each other in need beyond this day and whenever possible and needed, thus building a sustainable neighbourhood-caring for each other, the spaces around and nurture a culture of symbiotic living. The core issue is to improve connectivity amidst the community in this digitized world as the fundamental of life just as we need air, water and food to survive.

The practioners of Art of Giving can celebrate/observe 17th May or its eve/whole week with their immediate neighbours by sharing meals, caring for the needy, spending quality time, merry making, sharing gifts & observing cleanliness drive in the neighbourhood.

The World is one big neighbourhood & the theme spreads the message of peace, fellow feeling & one planet & one future concept of वसुधैव कुटुम्बकम्- Vasudhaiva Kutumbakam around the globe. The current Annual May-2025 issue of the Art of Giving magazine gives credence to this message with articles from writers from cross section of society like spiritualists, academicians & students.

It is worthwhile to mention that the AOG Community carried a successful social Media Campaign from 17/03/2025 to 17/05/2025 on the eve of the celebration of the 12th edition to spread the message of Art of Giving. The selected clippings of the postings are incorporated in the Magazine.

So let us all be part of this Grand Festival of Art of Giving in this summer & take delight in bringing good to the Neighbourhood.

I extend my good wishes to all the volunteers, fans & followers for making the Celebration a success & wish Happy Reading to my dear Readers.

(Achyuta Samanta)  
Founder, Art of Giving, KIIT, KISS & KIMS

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### Chief Editor

Dr. Achyuta Samanta

### Editorial Board

Mr. Rajesh Verma

Dr. Nikita Ahya

### Concept & Design

Mr. Smruti Ranjan Nayak

### Publisher

Dr. Chinmaya Kumar Das

Dr. Bijayalaxmi Routray

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Founded in 2013  
by **Prof. Achyuta Samanta**,  
**Art of Giving** is a humanitarian  
movement engaged in  
spreading peace and  
happiness.





## Art of Giving: A Culture of Compassion, Rekindled through 'Neighborhood'

Dr. Pratapsinh K. Desai

In an increasingly individualistic world, where the race for personal success often eclipses community welfare, the need for a philosophy that rekindles compassion is more vital than ever. One such philosophy, deeply rooted in Indian ethos yet powerfully global in its vision is Art of Giving, a social movement founded by Dr. Achyuta Samanta, renowned educationist, philanthropist, and ex-member of Parliament. This initiative, built on the simple yet transformative idea of giving without expectations, has steadily evolved into a global movement, influencing hearts and communities across continents.

Since its inception in 2013, Art of Giving (AOG) has sought to instill a culture of empathy and selfless giving. What began as a local effort in Odisha has inspired millions in more than 100 countries, spreading the message that every act of kindness, no matter how small,

can have a ripple effect. AOG transcends material donations. It encourages the sharing of time, knowledge, compassion, and opportunities. This philosophy, grounded in the "Philosophy of Life", envisions a harmonious world where giving becomes a way of living.

Each year, AOG celebrates its Foundation Day on May 17th, dedicating the occasion to a specific theme that addresses contemporary social realities. The 2025 theme, "Neighbourgood: Bringing Good to the Neighbourhood," is a natural and timely evolution of the movement's message. As urbanization grows and neighbourhoods become increasingly anonymous and disconnected, this theme calls on individuals to look closer at the people, places, and problems right next to them.

"Neighbourgood" is more than a play on

words, it's a powerful reminder that charity and compassion don't need to travel far. They can begin at home, on our streets, and in our communities. The initiative urges citizens to actively engage in building trust and solidarity in their immediate environments. Be it by checking on an elderly neighbour, organizing local cleanliness drives, teaching underprivileged children, or simply listening to someone's problems, every act counts.

The 2025 campaign focuses on micro-impact with macro-vision. Community-based initiatives are being encouraged through schools, colleges, resident welfare associations, corporate, and social organizations. With a decentralized model of celebration, events across India and other countries are being held under the common banner of Neighbourgood, but customized to local needs; from slum feeding programs in Bhubaneswar to mental health support camps in Delhi, to cultural exchange meets in Germany.

Dr. Samanta's life itself is a living embodiment of the Art of Giving. Orphaned at a young age and raised in abject poverty, he transformed personal adversity into boundless empathy. His founding of KIIT and KISS, two globally recognized institutions that provide world-class education and upliftment to tribal and marginalized

children—stands testament to the real-life impact of giving. But through AOG, he decentralizes the power to give, reminding the world that anyone, anywhere, can be a giver. In today's digitally connected yet emotionally isolated world, AOG's emphasis on emotional intelligence and grassroots engagement is refreshing. It offers a counter-narrative to consumerist culture by promoting human capital, the value of love, time, and care. The 2025 Neighbourgood campaign bridges the personal and the collective, offering a template for sustainable social harmony.

As India steps into a new era of growth and global leadership, civil society movements like the Art of Giving become essential partners in nation-building. They fill the gaps that policy and economics often leave behind, reminding us that real progress is not just measured by GDP, but by gross domestic compassion.

Dr. Samanta's vision through the Art of Giving is not about grand gestures. It's about the small, consistent acts of kindness that redefine human relationships. In a world fractured by conflicts, climate change, and social inequality, the 2025 theme of Neighbourgood offers a roadmap for resilience, by building strong, kind, and inclusive neighbourhoods.





## Beyond Boundaries: Exploring Visions of a Global 'Neighbourgood'

Dr. Dibyadyuti Roy

When Sunita Williams and Butch Willmore splashed down in the ocean off the coast of Florida on March 18, 2025, concluding their unexpectedly extended 286-day journey in space, they did more than just return home. Through their extraordinary journey, these astronauts offered us a profound reminder: that even as algorithmic networks seemingly shrink our world, humanity's true strength emerges from our capacity to build authentic community. In space, the artificial boundaries we construct—divisions of race, class, gender, ethnicity, and religion—dissolve into insignificance against the vast cosmic backdrop. What remains is the shared revelation of Earth as our collective home, a single, precious address in an immense cosmic neighbourhood. Even for the billions of terrestrial inhabitants on Planet Earth, who unlike space-faring

astronauts, cannot have their worldviews profoundly altered by the overview effect during one transformative moment, this shared realisation of human insignificance in an immutable universe inspires awe. It fundamentally reshapes our understanding of human connection, demonstrating that our individual differences, while socially important and culturally meaningful, pale in comparison to our shared collective destiny as inhabitants of this remarkable "pale blue dot" suspended in the darkness of space.

This sense of a collective "neighbourgood", where neighbourhoods are vessels and catalysts for societal cohesiveness, becomes most visible during moments of crisis and triumph for human kind. When our astronauts face danger, people worldwide experience shared concern regardless of narrow ethnic or national boundaries. Similarly, achievements like the Voyager

spacecraft crossing into interstellar space with a literal Golden record of humanity's diversity and culture become collective human victories, not merely that of a single nation. These moon-shot ideas that become daring missions that carry humanity beyond our sectarian affiliations to regional or national identities, instead exhibiting a planetary sense of neighbourhood. Of course, beyond the moral and spiritual upliftment offered by such an approach toward symbolic unity, the practical benefits of such a global neighbourhood are manifold. For example, the International Space Station (ISS) that was home to Sunita and Butch for almost a year is a prime example of human ingenuity and innovation across boundaries. Developed as a result of collaboration between Canada, Japan, the Russian Federation, the United States, and eleven Member States of the European Space Agency, the ISS has been continually inhabited by humans for the last 24 years, with 269 astronauts from 21 countries having visited the space station till date.

The practical benefits of this global space community have extended far beyond into improving our terrestrial neighbourhoods. The ISS has hosted over 3,300 experiments, yielding innovations such as X-ray technologies originally developed for space telescopes that now enhance medical imaging devices in hospitals worldwide. Experiments conducted in microgravity have led to Protein crystal growth have

translated into improved medicines, cancer treatments, and artificial blood products, saving the lives of millions across the globe. In addition, environmental monitoring from space helps urban planners reduce heat absorption in cities, assists in fire prevention, and enables farmers to irrigate fields more efficiently—all practical improvements to neighbourhoods everywhere. These global benefits of space exploration inspire India's own ambitious journey skyward, as our country prepares to become only the third country to have their own space station—the Bharatiya Antariksh Station (BAS-1).

Our country's stellar progress in space exploration represented through the success of the Chandrayaan missions and the upcoming Gaganyaan initiative (Indian crewed orbital spacecraft) also promises educational opportunities for student communities that will cross boundaries. The complex problems of space travel will potentially inspire young people in careers that not only focus on the technological facets of innovation but indeed allow them to understand how the real "wicked problems" facing humanity cannot be solved by unitary methodological approaches or disciplinary silos.

Perhaps most profoundly, space exploration reminds us of the very qualities that make us human. The human appreciation of our shared histories, collective knowledge, and future dreams drive the essence of

neighbourhood empowerment, which lies invested not just in shared geography but in shared purpose. Indeed in this age of modern Artificial Intelligence where neural network-driven deep learning systems promise tremendous transformation while also embodying the pitfalls of data-driven bias, there is an increasing need for community-driven humanistic inquiry.

In our contemporary world as the uneven infrastructures of global information networks carry forward the troubling legacies of colonialism, there is a pressing need to acknowledge and amplify the needs of the low-resolution citizens who are often left behind in our productivity-driven narratives of progress. What we need more than ever are empathetic individuals who locate development in inclusivity and provide promise of "a world that has not been broken up into fragments by narrow domestic walls"

Particularly, institutions like the Kalinga Institute of Industrial Technology

(KIIT), founded by noted humanist, educationist & philanthropist Prof. Achyutaa Samanta, a visionary par excellence that have established themselves as trailblazers in promoting academic excellence through their concerted emphasis on community outreach and capacity building exemplifying Education for Sustainable Development. KIIT's approach mapped across its various institutions and most recently instantiated in the KIIT School of Liberal Studies is uniquely positioned for incubating students who develop into true global citizens, equipped with both knowledge and social responsibility.

In preparing individuals who are poised to address the diverse challenges of our current polycrisis world—where multiple economic, environmental, social, and political crises intersect and compound each other, KIIT's vision demonstrates how higher education can simultaneously pursue academic rigor while instilling values that bring good to the planetary neighbourhood.



## Next door Neighbour is your Best Protector; a Philosophical Stream of the School of "AOG"

### Prof. Harekrishna Satapathy

The concept and culture of joint family in the contemporary society is getting demolished very fast due to various reasons. This has resulted in pressurizing a grown up individual member of the family to get isolated from his kith and kin and search for a separate habitat having the capacity of accommodating maximum three to four persons including one or two children preferably in a separate place. The new individual residential unit, because of the separation from its joint family culture, not only develops a deep sense of isolation; but also promotes a sense of disrespect towards his own old family members for different reasons. Besides, almost all the educated members of a joint family, after getting a job in a place far away from his country home, are getting circumstanced to develop a separate independent habitat nearer to their work-place, even if he or she has potential respect and co-operative attitude towards his or her own kith and kin. Anyway, both the ways have compelled a grown up individual to choose a separate place, away from his own friends and family

members, for his stay and survival. The eternal truth is that it is very difficult to survive in isolation; where the world has been broken up into fragments by narrow domestic walls. A society or an individual survives in collaboration; not in isolation. A collaborative culture, where mutual brotherhood and understanding becomes essential, is very much necessary for a secured and joyful survival. Hence, the philosophy of neighborhood, that constitutes the root of a broad culture i.e. "वसुधैव कुटुम्बकम्" or "world is home" is the only answer to this contemporary crisis.

Concept of neighborhood is a divine arrangement, based on natural love, affection and respect and meant to create an atmosphere of mutual brotherhood and comfortable living through mutual co-operation. To develop a good neighborhood depends upon various factors out of which the prime one is "ददाति & प्रतिगृह्णाति", that means "give and take". What to give?"



The philosophy of "Art of Giving" (AOG) comes to our rescue. Philosophically, giving and taking are of same meaning and both the words are complimentary and supplementary to each other. No doubt, giving means to give, to share, to care, to offer or donate and the component to be given may be tangible or intangible. Similarly, the question of taking doesn't arise, unless and until one does not get initiated with the philosophy of art of giving or in other words, one doesn't intend to give. Art of Giving (AOG) is a philosophical school, based upon some noble properties like giving something with love and affection; with care and compassion and above all with passion and perfection. This something, as mentioned above, means both tangible and intangible. Here both the forms are included in the school of Art of Giving. Here giving a tangible or physical component can not make the "Art of Giving" complete; but it requires to give that material component with some intangible divine properties like passion and compassion; love and affection and above all with purity and sanctity.

"Art of Giving", a philosophical doctrine that helps and encourages an individual to live with comfort and happiness, is a unique contribution to the domain of Indian culture. It is unique because the propounder and promoter of this philosophical school is a scientist turned philosopher; having a heart with full of compassion and a mind with full of devotion and dedication. He is none other than Professor Dr. Achyuta Samanta, the founder of three world-ranking educational Institutes like (i) Kalinga Institute of Industrial Technology, (ii) Kalinga Institute of Medical Sciences and (iii) Kalinga Institute of Social Sciences (exclusively meant for the poor and downtrodden belonging to various tribal communities of the country) Truly speaking, these three ever rising

extraordinary academic Institutions could not have seen the light of the day, had the founder of these Institutions, Professor Samanta not conceptualized and practiced this philosophy of Art of Giving. Through this philosophy, he wants to create a paradise on the earth, where the mind is without fear and head is held high; where a compassionate heart and passionate mind cries for a suppressed and oppressed individual of the society.

As a glaring example of giving both tangible and intangible components to all irrespective of their position and social status, Professor Samanta, has given a clarion call, while launching the current year's theme on neighborhood, to give both tangible and intangible lovely components to their neighbors; so that they can be our best protectors at a time when we face a crisis of isolation. A true neighbor, with whom we have developed a good relation founded on mutual love, fellow-feeling and brother-hood is, indeed, a friend in need; a guide in crisis and a Guru in darkness. He becomes a real substitute of our original family members away from us mainly due to circumstantial compulsions. A properly developed neighbor can become our father, brother, sister, friend, philosopher and what not at time of need. As a result, we can not only eradicate our depression of isolation; but also lead a comfortable and Joyful life. Hence, a next door neighbor is our best protector, a philosophical stream of AOG, based on mutual collaboration from all angles. Let's resolve to give not only on one day, the day on which we are celebrating "Art of Giving"; but during the entire life by nourishing our neighbors with love and affection. In response; he or she will never forget to be with us more intimately in days to come to address our isolation affectively.



Prof. Achyuta Samanta  
Founder, Art of Giving

## Pillars of the Art of Giving

The Art of Giving is a way of life that extends beyond charity. It is a philosophy rooted in selflessness, empathy, and sustainable impact. From ancient scriptures to modern humanitarian efforts, giving has been recognized as a means to create joy, build communities, and bring about meaningful change. The core pillars of the Art of Giving provide a framework for how generosity can be practiced in daily life. The pillars are discussed in detail as follows.

### 1. Selflessness: Giving Without Expectation

The essence of giving lies in selflessness—offering without expecting anything in return. This principle is evident in religious traditions like daan in Hinduism, zakat in Islam, and tithe in Christianity, all of which emphasize giving as a sacred duty.

True generosity stems from a heart that finds fulfillment in seeing others prosper.

### 2. Empathy: Understanding the Needs of Others

Empathy is the foundation of meaningful giving. It allows individuals to connect with others' struggles and respond in a way that respects their dignity. My journey exemplifies this—my childhood hardships shaped my commitment to providing free education for marginalized children. Giving, when rooted in empathy, goes beyond transactions and fosters human connection.

### 3. Sustainability: Creating Long-term Impact

Sustainable giving ensures that support leads to long-term transformation rather than dependency. This can be achieved

through education, vocational training, and healthcare initiatives. Instead of short-term aid, sustainable giving equips individuals with tools to build better futures, turning recipients into future givers.

#### 4. Inclusivity: Giving Without Barriers

True giving knows no boundaries of caste, religion, gender, or socio-economic status. The Art of Giving philosophy encourages generosity that transcends differences, fostering unity and shared prosperity. Inclusivity ensures that kindness reaches those who need it most, regardless of their background.

#### 5. Simplicity: Giving as a Way of Life

Giving is not limited to grand gestures or financial donations. Small acts of

kindness—offering a smile, lending a helping hand, or sharing knowledge—hold immense value. The Art of Giving is about integrating generosity into daily life, making kindness an instinct rather than an obligation.

#### 6. Gratitude: The Giver Also Receives

One of the most profound realizations about giving is that it enriches the giver. Studies show that acts of kindness reduce stress, improve mental health, and create a sense of fulfillment. The joy of seeing someone benefit from generosity creates a cycle of happiness that comes back to the giver in multiple times.

So let's practice Art of Giving & enrich our lives & that of others.



## A Requiem for Lost Paras: Reviving Kolkata's Disappearing Neighbourhoods

Prof. Anuparna Mukherjee

### Introduction

"....But how have I managed to arrive where you say, when I was in another city, far far away from Cecilia, and I have not yet left it?"

"The places have mingled," the goatherd said. "Cecilia is everywhere. Here, once upon a time, there must have been the Meadow of the Low Sage. My goats recognise the grass on the traffic island"

Invisible Cities, p.138

In this evocative conversation between the traveler and the goatherd in Calvino's 1972 novel, one may replace Cecilia with the ever-growing City that spreads across landscapes and disparate terrains. It gradually obliterates the distinction between places, as over time, grasslands diminish to green patches on the traffic islands. The city does not merely grow; it

stealthily devours the memory of erstwhile places in its unceasing, endless expansion. Here, this urban imaginary extends to the vanishing neighbourhoods and suburbs which have undergone massive transformations in their physical boundaries and cultural identity, concomitant to the new wave of urbanization and gentrification in post-liberalized India. To delimit our discussion, I'll focus on the impact of such changes on Kolkata's traditional neighbourhoods (paras) to interrogate the fraught relationship between the affective, social and the spatial in interpreting the past. In my article, reimagining the para-scape in the contemporary urban environment is also about reconciling two anachronistic ethos whose rhythms differ vastly—the modern mega polis that is ever anxious to "catch up with the times" is ceaseless in its movement without fursat (leisure/respite), while the old



paras, gradually reclining in the backdrop, love their bhat ghooms (afternoon nap) in sultry afternoons when cosseted by the breeze from River Hooghly.

### The Urban Makeover

In the last few decades, the development of new satellite towns and the flattening of the metropolitan landscape led to the erosion of the old neighbourhood communities and their character. The “urban” became an overarching term that subsumes all the “intrinsic differences of the metropolis” (Raban, 50) under a singular identity; differences which acknowledge that the social life of a neighbourhood could be markedly distinct from another; or that the small-town and suburban experiences must be differentiated from “metropolises of their respective region” (Jha 7). Looking at the historical and cultural bearings of neighbourhoods in the lives of the denizens amidst their sweeping transformation and overhaul, I wish to highlight these place-specific narratives that are obscured by a monolithic urban discourse which fails to recognize that a city's singularity is constituted by its plural histories and contradictory inheritances. Going back to the formative years of Kolkata in colonial times, the neighbourhoods played a crucial role in organizing the urban space and had acquired a panoply of meanings—from an administrative category, a geographical sub-unit of the city, and a micro-community to a broad reference to suburbs and

townships—in public deliberations.

### Kolkata's Neighbourhoods

Studying the brief history of Kolkata's neighbourhoods, one observes that the former administrative capital of British India was segregated along racial lines like other colonial cities. By the end of the eighteenth-century, several British settlements had developed around the New Fort William, constructed by Robert Clive after the victory in the fields of Plassey. The neighbourhood earned the appellation 'the White Town' or 'Saheb Tola' in the urban repertoire to contrast it with its larger 'native' counterpart in the north, with the Armenian and the Indo-Portuguese quarters tentatively separating the two wings of the city. The “neighbourhoods” in the “White Town, both imagined and real, were much advertised in British handbooks, maps, almanacs, painting and lithographs, and constituted the core of what was touted as the city of palaces. However, besides the regal public buildings of the Empire or a handful of European homesteads with noble esplanades in the White Town, the city's eclectic culture dwelled in the somnolent by lanes and chaotic backstreets of the 'Black Town' which was divided into discrete neighbourhoods, each defined by its predominant profession: Sankhari Tola (Sankhari or conch-shell makers;), Kumor Tuli (Kumor are the artisans who work with clay), Kolu Tola (kolu: who extracts oil from the seeds) Jeliya Para (jeliya: fishermen)

and so on. Also, there are streets named after people who particularly excelled in their professions, such as Miajan Ostagar Lane (ostagar: a Persian title for a master artisan or tailor) or Chaku Khansama Lane (khansama: a butler or a table servant). These demotic and vernacular place names kept alive in public memory the numerous professions through which the lower rung of the urban society, otherwise peripheralised and rendered invisible, served the city. In old Kolkata and its suburbs, aphoristic verses that were widely in circulation would signpost the defining features of each of the native neighbourhoods:

Moira, Mudi kolakar/ Ei tin niye Bag-bazar

(The sweet-seller, confectioner,  
performer/with these three stands  
Bagbazar)

Jahaj kuli chitegur/Ei tin niye Khidirpur

(Ships, potters, & jaggery so fine/with the trio,  
Khidirpur shines)

Further, the localities in the North that were considered the 'other' of the White neighbourhoods by the 'Little Londoners' exhibited some of the most interesting examples of cultural assimilation and appropriation in their architecture to everyday spatial practices. The different memories that seeped into the built environment and neighbourhood architecture found a vibrant expression, for

instance, in the houses of native landlords in Bagbazar, Chitpur, and Sovabazar, know as the Bonedi Baris (or the houses of the aristocrats) in popular parlance. These grand ancestral mansions of the elites and other houses dating back to the colonial era displayed a curious mélange of European styles with definite alterations or modifications by borrowing from the North Indian Hindu architecture of Rajasthan and even incorporating motifs from the Egyptian and Indo-Saracenic traditions. Likewise, the more recent neighbourhoods, such as Ballygunge of Hindustan Park in South Kolkata, home to the city's nouveau-riche, professionals, and the new bourgeoisie, adapted a more progressive outlook and even experimented with contemporary styles such as the Art Deco with local touches. In the twentieth-century, these neighbourhoods or paras, as they were called, became distinctly associated with clubs and their cultural activities, which became significant expressions of Kolkata's urban modernity and anti-colonial struggle. While some clubs excelled in sports, the others were known for their patronage of music, theatre and the fine arts. The much-debated practice of Adda, a form of urban commensality through leisurely, informal conversation with friends on politics, sports, entertainment or philosophy, was a product of the touted para culture, which was equally responsible for political activism and, subsequently, the expanding reach of Left politics in Bengal. The paras, or historic

vicinages, were thus more than administrative divisions or residential units. Even beyond the celebrated neighbourhoods, known by their predominant occupational affinities—the cinema-para, boi-para (the neighbourhood of books), college-para, Office-para, etc—each para, with its unique political and cultural dynamics, was at the centre of a close-knit community in Kolkata.

### **“Bringing Good to the Neighbourhood”: Reviving the Lost Communities of Kolkata**

In the last thirty years, the neighbourhoods have started changing their character. Connecting our discussion of Kolkata's disappearing paras to the importance of “bringing good to the neighbourhood” underscores the immediate need to reimagine para culture within the contemporary paradigms on heritage, sustainability and the preservation of living history of the urban communities. In revitalizing the city's past, nostalgia becomes a productive force in reshaping the affective landscape of yesteryears by mediating between memory, desire and creative imagination. However, the question of nostalgia, heritage and urban transformation must be approached with caution, as Alkan and Maksudyan warn us in the Introduction to their book, *Urban Neighbourhood Formations*, positing that neighbourhoods are contested spaces with embattled histories of discrimination,

violence and inequalities: “Neighbourhood as an intimate place with blurred yet shared boundaries in the mental-maps of its residents is home to conflicts over space and time...Historically as much as recently, neighbourhoods have been the loci of resistance and political dissidence, but also coexistence of potentially hostile groups”(1). Contradictions lie at the heart of neighbourhood formation. Thus, heritage and modernization should not be seen as a binary or a competing force, but rather as coevolving elements negotiating between historical accountability and present needs. On the one hand, the new urban makeover led to the gradual waning of ghettoisation and caste based segregation in the city, which long demarcated urban neighbourhoods as Muchi-para (Cobblers' Neighbourhood), Myathor-para (the neighbourhood of sweepers), refugee-para/colony along century-old hierarchies and systemic discrimination; On the other, this process led to the decline of the paras and the fabric of close-knit communities. The proliferation of high-rise apartments in gated zones and malls, denuding older structures—buildings, traditional shopping districts, open recreational spaces, clubs, para tea-shops, canteens, and rawks (porticos or semi-public verandahs/sitting spaces just outside the main door of the old houses, especially in North Kolkata) that served as informal meeting points for gatherings and addas—reinforce exclusivity and alienation by limiting access or

participation. Catering to the exigencies of time, the rapid spread of standardized department stores, marts and food chains substituting the local flavours in the iconic para doka (local grocery shops and neighbourhood restaurants) with McDonaldization of the urban culture have vastly homogenized the neighbourhoods. They lost their identifiable character embodied in the everyday spatial forms and practices of dwellers. Other socio-economic factors like the steady migration of the youth to other places have equally changed the face of the paras. Some of the historic neighbourhoods of Kolkata, such as the Chine Para (the Chinese neighbourhood) or Anglo-Indian Para in Bowbazar, which were integral to the city's colonial and postcolonial urbanscape, are on the verge of disappearance with their centuries-old histories due to the steady shrinking of population.

Bringing good to the neighbourhoods, then, within the ambit of my discussion is about straddling a balance between what must be preserved and discarded in the cities of the future. It is ensconced in the debates about “absenting and presencing (Macdonald 2013; Salemin 2016)”, overconsumption and commodification versus cultural sustainability and well-being, repetition versus singularity, and gentrification versus subaltern memories that underwrite the dominant discourses of the neighbourhood. While dismantling the caste-and-kinship

based segregation, para-factionalism, and greater intermingling of the population is a move in the right direction, preserving the cultural identity of historic neighbourhoods recognizes the city's layered modernity by creating a vibrant synergy between the city's multiple pasts. Such mnemonic practices through acts of preservation, narrativisation and reinscriptions of local, vernacular or micro histories in the present can adopt different sustainable forms. Organizing immersive walks in the neighbourhoods can raise community awareness by offering a sensory and embodied engagement with the spatial environment, urban planning and quotidian habits of the inhabitants. Simultaneously, creating community murals, deploying historical markers to important buildings, and developing comprehensive/interactive neighbourhood maps along with spaces for dialogue and 'contemplation' could effectively sensitize the residents and outsiders. The adaptive reuse of historic buildings and cultural landmarks in the neighbourhood forges community belonging. However, harnessing positive community changes is also about supporting a robust infrastructure that can nurture local businesses and para shops. Promoting economic resilience and integrating systemically disadvantaged groups in the new neighbourhood development (which must be decoupled from gentrification) plans on the ground become essential in keeping the vitality of a community alive. Ultimately, framing

neighbourhood histories to build inclusive sustainable heritage-scapes that empower their denizens, locates how urban conservation could be merged with local narratives by delving into the contested memories and “shared values” in people and their living traditions, language and dialect, vernacular practices and multifarious cultural exchanges that define our identity and continuity across time.

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**Bionote:** Dr Anuparna Mukherjee teaches in the Department of Humanities and Social Sciences at IISER Bhopal. She holds a PhD in literature from the Australian National University. Her work on memory tracks the intertwined trajectories of colonial modernity, spectrality, affect, and environment through the literature of the urban space, focusing on the transformation of Calcutta in literature from colonial to postcolonial times through the critical lens of nostalgia. Her article, “After the Empire: Narratives of Haunting in the Postcolonial Spectropolis”, was published in *South Asian Review*. Anuparna's publications include “Viral Nostalgia” in *EPW* and “Knots of Time Reading Nostalgia in Bengali Literature from 13th to the 19th Century” in the anthology, *Retelling Time: Alternative Temporalities from Premodern South Asia* by Routledge. Her essay on “waste and spectrality” is included in the anthology on Nabarun Bhattacharya by Bloomsbury. Anuparna's piece, “Imperial Malady: Empire and Affect in Colonial Narratives” in *Ecological Entanglements: Affect, Embodiment and Ethics of Care*, has been published by Orient Blackswan.



## Imagining a Neighbourhood of Kindness and Connection

### Dr. Prashanta Ku. Routray

Imagine living in a neighbourhood where every road, every corner, every house, and every workplace feels familiar and aligned with your passions—a place that's not just where you live, but an extension of your home, your family, and your personality. In a world where neighbourhoods are increasingly becoming anonymous, this vision isn't just a creative notion; it's a powerful idea that inspires us to reclaim and redesign our social spaces with a spirit of reciprocity and meaningful connection.

Neighbourhoods are where we live, work, and foster a sense of belonging. They reflect our relationships and how sincerely we socialize and care for one another. A truly fulfilling community life mirrors the quality of our relationships with those around us. The intention to give, share, and nurture forms the foundation of community living, creating an environment that positively impacts our

health, well-being, and sense of purpose.

There's a saying I once heard: 'When you give, it never goes unreturned. Maybe not directly, maybe not from the same person—but it comes back, surely.' In today's world, where giving is often transactional, selfless acts—like helping someone in need, appreciating cooperation, showing compassion, or even offering a simple smile of acknowledgment—are incredibly valuable.

The quintessential movement, “The Art of Giving”, is all about creating an unconditional and sustainable abundance of love, peace, happiness, and contentment for others through gestures of kindness and generosity. Founded by Dr. Achyuta Samanta on 17 May 2013, it emphasizes that the key to true peace and happiness lies in unlocking the spirit of giving within each individual. The beauty of giving lies in its transformative power—it



changes both the receiver and the giver. While it may seem that the receiver gains more, the giver is deeply enriched with inner peace, fulfilment, and a sense of purpose that no material possession can ever match.

When giving becomes part of a community's culture, it creates something extraordinary. A neighbourhood begins to feel like home. Kindness spreads like a cherished family tradition. People genuinely wish to see each other thrive—offering help with open hands and open hearts. Such communities are built on trust and support, where “we” matters more than “me,” and the true wealth lies in how deeply we connect with each other. While we often wonder what to offer our neighbours, have we truly considered our greatest gift? It is our humanity. Being good human beings automatically makes us good neighbours and responsible citizens. Helping others should not stem from a sense of obligation but form an innate sense of responsibility. This is the essence of the 'Art of Giving.'

When we cultivate universal values—love, compassion, respect, integrity, gratitude, and humility - we lay the foundation for strong, harmonious neighbourhoods. These values are not abstract; they are practical tools for creating genuine human connections.

In every community, there are people whose lives often go unnoticed. Though they may seem insignificant, they are quietly facilitating our daily lives. Being a good neighbour means acknowledging their

existence and treating them with kindness and dignity. Kindness lies at the heart of the 'Art of Giving'—it is the key to resolving interpersonal and social conflicts.

By embracing this mindset, individuals begin to connect with others in their surroundings, forge bonds, and appreciate the value of mutual exchange. True neighbourliness is about more than helping—it's about reclaiming our connection to the community and working towards sustainable living.

Daily charity isn't always grand or visible. It's the small, consistent ways we support one another—the quiet rhythm of giving that weaves harmony into our neighbourhoods. Good neighbours can positively influence health, education, and overall life satisfaction. This applies not just to where we live, but also where we work. A good neighbour is, in essence, a Good Samaritan.

The people around us—those we greet daily—become like family. A neighbourhood is, at its heart, a chosen family bound not by blood, but by love, respect, and understanding. Through small acts of kindness, we build a support system that transforms our community into something truly beautiful.

In our culture, even a simple gesture like saying “namaskar” or inquiring about a neighbour's well-being is a form of giving. It reinforces the idea that generosity enriches both the giver and the receiver.

The principle of reciprocity— यत्परेषां न स्वयं चाह, न तत्परेषु समाचरेत्। (Mahābhārata, Śānti Parva 167.9)—underpins the 'Art of Giving.' It means: One should not behave towards others in a way which one would find hurtful or undesirable for oneself.

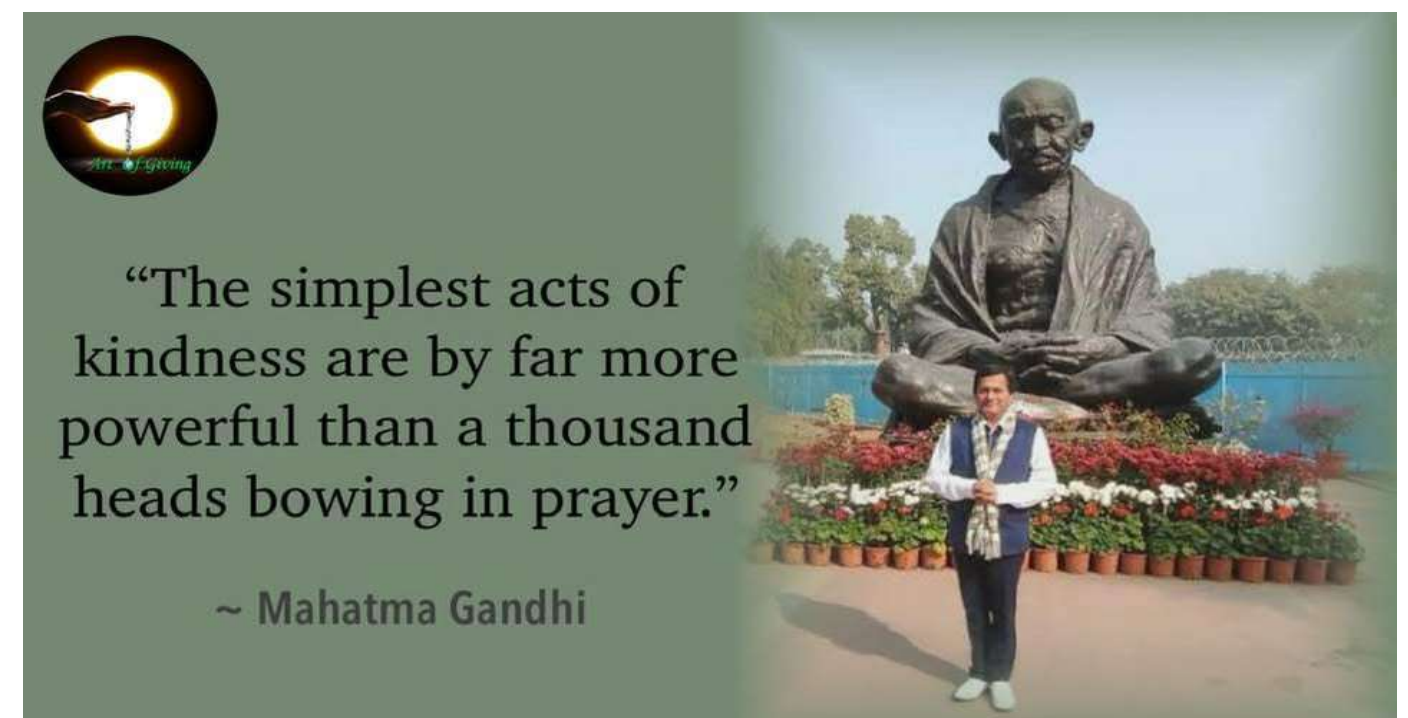
When we put ourselves in others' shoes, we develop empathy and trust, strengthening our relationships not only within our families but also in our workplaces and communities. The values that underpin giving—timeless and universal—have been acknowledged across cultures and generations.

Today, in a world that can often feel self-centred, aggressive, and materialistic, many chase power and wealth at the expense of peace and humanity. Yet we know that such pursuits can lead to disorder, dissatisfaction,

and societal breakdown. In contrast, the practice of giving, inspired by the 'Art of Giving,' leads us to a life that is socially fulfilling and rich in meaning.

By choosing kindness and mutual support, we create a ripple effect of goodness in society. As an ardent advocate for human harmony, I am committed to promoting this enduring movement of empathy and cooperation.

Dear neighbours, are you ready to embrace this simple yet transformative ideology at the very crossroads of our neighbourhoods?





## The Art of Living: The Art of Giving

### Prof. Chittaranjan Bhoi

In today's globalized world, the concept of community and human connection is more vital than ever. In this context, the concept of "Neighbor Good" emerges as a symbol of hope and a model for creating social harmony. The dynamics of our society is such that the strength lies not just in the pursuit of individual success, but in the mutual care and support that we extend to one another. This article reflects on the profound relevance of the "Neighbor Good" philosophy in light of Professor (Dr.) Achyuta Samanta's Art of Giving initiative which emphasizes the transformative power of selfless acts in society.

Professor Samanta, a farsighted leader and philanthropist has championed this concept of the Art of Giving urging individuals and communities to recognize and realize the intrinsic power of compassion, generosity and love and care for others in neighborhood. By

exploring the intersection of these ideas, this commentary highlights, how small yet impactful gestures of kindness can create a ripple effect that promotes societal well-being and mutual respect. In doing so, it examines how the Art of Giving can inspire individuals to take responsibility for their immediate surroundings thereby enriching both their personal lives and the broader community.

The concept of "Neighbor Good" is a principle that has existed across cultures and civilizations. From the Biblical injunction "love thy neighbor as thyself" to the communal philosophies seen in various indigenous cultures, the idea that we are interconnected and must care for one another is deeply ingrained in human history. Aristotle, the great has also emphasized the importance of empathy, kindness and societal harmony as essential components of a well-functioning community.

However, in the modern era, this principle has often been overshadowed by an increasing focus on individualism, competition and material success. Despite the degeneration of human values, the importance of benevolence remains as crucial as ever. At a time when social isolation, bigotry, mental health challenges and social-economic discrimination are intensifying, the need for a supportive and compassionate community is irrefutable.

"Neighbor Good" does not mean merely being friendly with those who live in proximity. It speaks to a deeper sense of responsibility: understanding that the well-being of one individual is intrinsically linked to the well-being of others. It calls for the acts of generosity, empathy and communal support that foster a sense of belonging and collective well-being.

The Art of Giving, as espoused by Professor Achyuta Samanta, is a concept grounded in the belief that true progress in society comes not from personal gain but from the selfless act of giving whether it is through financial support, emotional care or simply extending a helping hand to someone in need. The Art of Giving encourages individuals to look beyond themselves and work towards the greater good of the community.

Professor Samanta's initiative focuses on empowering individuals to adopt the mindset of a giver in their daily lives. By encouraging people to think of ways to improve the lives of others-whether through donating to charity,

volunteering or even offering words of encouragement-the Art of Giving taps into the transformative power of generosity. It challenges the prevailing narrative of self-interest and promotes a collective approach to building a better society.

At its core, the Art of Giving is about creating a culture of kindness that can transcend material needs and foster more meaningful relationships. This is particularly evident in Professor Samanta's educational initiatives, which have extended support to thousands of underprivileged students, providing them with the tools to succeed and empowering them to give back to their own communities. The priceless value of "Neighbor Good" has an incredible impact in the society. It teaches us to walk hand in hand for a better tomorrow.

Art of Giving is Art of Living. It is not just an abstract ideal but a practical model that has tangible benefits for communities. When individuals embrace the idea of "Neighbor Good," they begin to see their roles not as isolated entities but as part of a larger group that can bring in metamorphosis. However, sharing emotions, feelings, joys and sorrows with the neighbors has a profound impact on the social fabric of a community. It creates a bonding that offers dividend worth million dollars. Together we can create an environment of trust, solidarity, and interdependence.

Art of Giving further encourages individuals to look for these opportunities to serve their neighbors, whether through direct assistance



or by facilitating connections between others who can offer help. This fosters a culture of shared responsibility where individuals feel both accountable and empowered to contribute to the shared good.

The Art of Giving taps into this principle by providing individuals with a framework for meaningful social engagement. By offering help to others, people experience joy within themselves. This has far-reaching implications for reducing stress, alleviating isolation and fostering a more compassionate society.

The Act of Giving also nurtures empathy and compassion, essential qualities for building understanding across different groups within society. In a world that is increasingly fragmented by political, economic and social divides, promoting neighborly kindness can serve as a unifying force, reminding individuals that shared humanity transcends differences.

Moreover, fostering "Neighbor Good" is linked to the creation of social capital - trust, cooperation and reciprocity - which are fundamental elements of a thriving community. When people believe that they can rely on their neighbors, they are more likely to engage in collective efforts that benefit everyone. This creates a virtuous cycle where mutual support strengthens social bonds and encourages further acts of generosity.

The Art of Giving has significant implications for sustainable development. In many ways, the ethos of "Neighbor Good" aligns with the principles of social sustainability which emphasize the importance of building inclusive, resilient communities. When individuals take responsibility for the welfare of others, they contribute creating sustainable environment where resources - whether social, economic, or environmental - are shared equitably. The adage "united we stand and divided we fall" is applicable in this context. Thus, by fostering a culture of collaboration and mutual support, communities can be better equipped to address global challenges and build sustainable futures.

The idea of "Neighbor Good" offers a powerful antidote to the isolation, egocentricity and fragmentation that often characterize modern life. The journey towards a better society begins with small, thoughtful actions that promote mutual respect and kindness. As individuals embrace the principles of the Art of Giving and strive to make "Neighbor Good" a central principle of their daily lives, they lay the foundation for a society in which compassion, empathy and solidarity thrive. Through this collective effort, we can build communities that are not only stronger but also more heavenly, unprejudiced and ideal for generations to come. Thus the aforesaid commentary on Art of Giving lays the foundation for the Art of Living.



Prof. Suva Kanta Mohanty

## Art of Giving : A Better World Begins with Giving

The world doesn't change through grand speeches or lofty promises but it transforms through small, consistent acts of kindness. This simple yet profound truth is what Prof. Achyuta Samanta, Founder of KIIT, KISS, and KIMS, has lived and breathed through a philosophy he calls the Art of Giving.

At its core, the Art of Giving encourages us to look beyond ourselves - to share, to care, and to uplift those who are less privileged. It's not just a concept; it is a way of life, one that Prof. Samanta embodies through every action, driven by compassion, duty, and an unwavering sense of purpose. His commitment to sattvic giving - the right thing, given at the right time, to the right person, in the right way, without expecting anything in return stands as a moral compass for all of us.

Prof. Samanta's childhood is a powerful reflection of this philosophy. Despite hardships, he chose to give - sacrificing his own pleasures to help his neighbors, paying for friends' excursion fees, and putting others' needs before his own. His early life speaks volumes about how giving doesn't require wealth but just a generous heart.

The Art of Giving is, in many ways, a spiritual practice - a form of worship in action. It is about trusting life, letting go, and offering whatever you have with love. It could be time, skills, compassion, hospitality, encouragement, or simply a listening ear. As Prof. Samanta teaches, giving is not about how much you give, but how much love and sincerity you put into it.

One of the most beautiful aspects of this philosophy is its accessibility. You don't need





to be rich or powerful to give. You just need to be willing. A smile, a helping hand, a kind word — these seemingly small gestures carry the power to transform someone's day, or even their life. Prof. Samanta reminds us that giving is an art, and like any art, it must be practiced with grace, mindfulness, and heart.

#### The Ripple Effect of Giving

Every act of giving sets off a ripple. One kind gesture inspires another, creating a chain reaction of compassion and connection. Giving can heal, bridge divides, build relationships, and restore hope. It reminds people they are not alone — that they matter.

What's more, giving transforms the giver just as much as the receiver. Studies have shown that people who regularly engage in acts of kindness report higher levels of happiness, fulfillment, and purpose. In a world driven by competition and self-interest, the Art of Giving reconnects us with what truly matters: our shared humanity.

Prof. Samanta often says that the true joy of giving lies in the presence — in showing up for others, for causes, and for a better world. It is about giving with intentionality and sincerity, allowing our actions to reflect love, kindness, and faith. As the saying goes, 'In giving, we receive.'

So, let's carry this message forward. Let's make giving a habit — not just on special occasions, but in everyday life. Whether

through time, words, or deeds, each of us has something valuable to offer.

Let us stand together to support and strengthen Prof. Samanta's philosophy — a movement of love, care, and sacrifice and let's create ripples of change that reach far beyond what we can imagine.

Because indeed, a better world begins with giving.



## Art Of Giving & Neighborhood

### Dr. Biswajit Das

***"A neighbour's friendship is a daily reminder that happiness is just a door away and behind every 'friendly smile' is the promise of a trusted neighbor's friendship. Love thy neighbour."***

**A**rt of Giving espouse good neighborhood as the quintessential essence of happiness as the celebrated slogan of the year. Thematically it is "Neighbourgood: Bringing Good to the Neighbourhood". Evidently good neighbors are the backbone of any lively communities, and these neighbors are unsung heroes in our everyday lives. The significance of having supportive, kind, and trustworthy neighbors inspire and embody neighborly love and cooperation. They encourage love, friendship, community spirit and benign understanding. Instilling a sense of togetherness foster meaningful relationships with those who live closest. In it we can discover the essence of being and becoming which enhance & enriches our lives. None the less Good fences may make good neighbors, but shared smiles create enduring friendships.

Neighbors as friends make the fabric of life more colorful and rich. You can change friends but not neighbors.

### Dr. Achyuta Samanta: A Renaissance Personality

Our beloved Esteemed Prof. Dr. Achyuta Samanta, is a renowned global philanthropist and educationist & humanitarian. He is the founder of the two world class universities named KIIT University and KISS University. He is a legendary personality who prevailed as the epitome of charity in India and reckoned globally. His philosophy for nurturing empathy, compassion and humanity in harmony with nourishing 80,000 tribal students at KISS absolutely free from KG to PG and 40,000 students at KIIT is a testimony to the world leaders. He created a smart city within the city of Bhubaneswar in India, creating a satellite township for quality education in eastern India. The indirect beneficiaries of the University are not less than two lakh people, who owe their existence to the presence of the KIIT University. In

recognition of his profound contribution to the society 65 Honoris causa Doctorate Degrees have been conferred on him by various Universities from around the world.

### Art of Giving (AOG): Inspiring Thought Leadership

Art of Giving (AOG) was founded by, Dr. Samanta on 17th May 2013 with the philosophy of Giving to share happiness. Over the years AOG has taken the shape of a social movement & has motivated millions of people globally. Many people have imbibed the values of AOG as the philosophy of life. In me and my family, AOG has become a part and parcel of life, for ultimate happiness. It can provide salvation from the mundane existence. In other words Prof. Samanta is a renaissance personality of the 21st century.

### Neighborhood and Human being

Normally people surrounding us cultivate happiness and socio-cultural bonds for a lasting relationship by building neighborhood communities. We live in society where we stay together and help our neighbors. In society, people tend to give & receive benefits from the neighborhood relationship. By sharing & giving they generate joy in the utmost recess of their hearts. Giving breeds happiness and connect the souls. Anything given unconditionally is enjoyed by the giver and receiver, which binds both of them in a bond. We give in cash or kind. It could be sharing time with the old, children and the deprived in the neighborhood. We can share food, offer good advice, a kind word of wisdom, token of appreciation, special knowledge, a compliment, a helping hand during difficult time and even a smile. Beyond

generosity; art of giving begins. A simple single act of love returns back to you thousand times. When we give without any desire of getting back, it is bliss and giving is sublime. The intention is the essential element of Godliness. When the intentions become right, the giver and receiver enjoy heavenly bliss. It is the quintessential love of sharing and caring.

### Neighborhood is like a Gentle Breeze

A kind neighbour is like a gentle breeze, comforting and refreshing our heart. Our hearts become warm with kind neighbours and compassion shared between neighbours always multiplies peace and prosperity. Essentially the heavenly ripple effect of kindness always begins from the next door. Kindness of the neighbourhood is a gift of love, and has a universal language. It breeds healthy community and thrives with happiness, and is a beacon of hope for all at the time of utter distress. A caring & concerned neighbourhood provides warmth like a blanket in cold winter nights. Good communities share neighbourhood. We remember our neighbours in the darkest times in our lives for the rays of hope that they bring. Spending time with our neighbor-infuse harmony and symphony in family. Love multiplies; unconditional love creates a sustained peace and piety.

Dr. Achyuta Samanta says, "The key to peace and happiness lies in unlocking the art of giving." Each of us should vow to spread and support the cause of Art of Giving around the world as a 'festival of hope' in this 12th anniversary of the International day of Art of Giving, to spread unconditional love.



## VALUE OF NEIGHBOURGOOD

### Prof. Debahuti Pattnaik

NeighbourGood, bringing good to the Neighbourhood should encourage individuals to create a positive environment within their neighbourhoods by embodying love and compassion. When we bring goodness to our neighbourhoods, we contribute to a spirit of collective upliftment. This can be achieved through small acts of kindness, understanding, and support for one another. By living according to the tenets of love & fellow feeling, individuals can transform their communities into spaces where everyone feels valued and respected. In essence, loving self and loving one's neighbour lay the foundation for building harmonious communities. By nurturing self-love and extending that love to others, we fulfill our bounden responsibilities as members of society.

This message remains a timeless reminder that love is both the path and the goal in our journey towards spiritual realization and communal harmony. We must realize that

the importance of fostering strong neighborhood relationships as a reflection of divine love and unity. It is needless to say that, that true spirituality is not just about personal devotion but also about selfless service to those around us. A harmonious neighborhood is built by sharing love, compassion, and mutual respect, where individuals support one another as an extended family. We should encourage people to feel the divinity in every person and to engage in acts of kindness, regardless of caste, creed, or social status. By nurturing a spirit of cooperation and selfless service, communities can become centers of peace and joy, ultimately contributing to a more holistic existence.

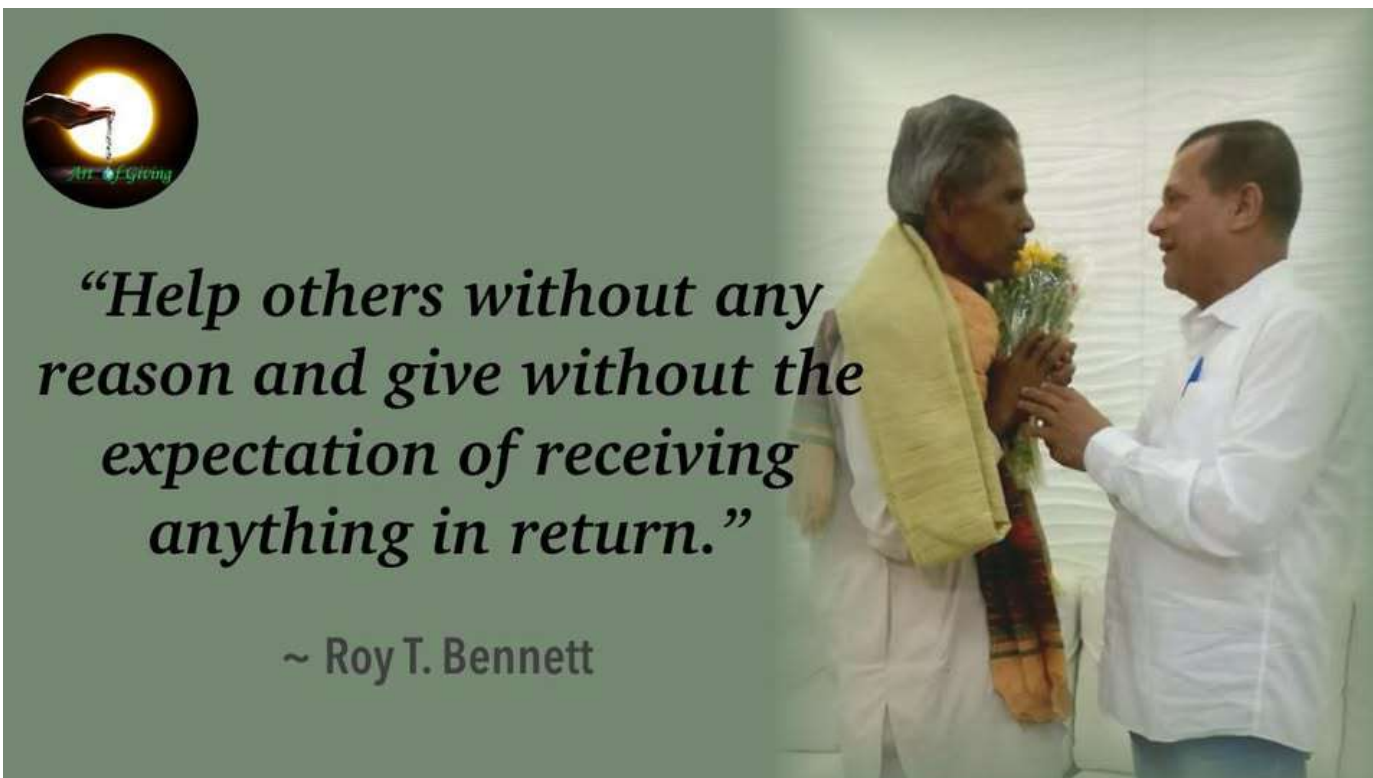
My late mother always said, & I quote, "you can live without friends, but you can't live without neighbors." Unquote. These words carry deep wisdom, reminding us of the crucial role neighbors play in our lives. In our childhood, neighbors were like an extended



family. They were the first to lend a helping hand in times of need, celebrate our joys, and stand by us in difficult moments. Whether it was borrowing a cup of sugar, watching over each other's children, or offering comfort during tough times, neighbors constituted an essential part of our daily existence.

Friends may come and go, but neighbors continue to remain close, sharing our environment and experiences. A good neighbor can provide companionship, security, and support in ways that even distant family or friends may not be able to. This highlights the importance of fostering strong, positive relationships with those who live around us.

In today's fast-paced world, where personal connections are often replaced by digital mobile connectivity, remembering the value of good neighbors can bring warmth and a sense of belonging to our lives. My mother's words remind us that while friendships are precious, the bond with neighbors is a foundation for a strong, supportive community which helps build a happier, cohesive world in the long run. This Year the "International Day of Art of Giving", is celebrated on this core theme. Let us all join hands for strengthening this noble cause propagated by noted humanist, educationist & philanthropist Prof. Achyuta Samanta.



*“Help others without any reason and give without the expectation of receiving anything in return.”*

~ Roy T. Bennett

## NeighbourGood: Building Bonds through Kindness



Lipsit Krishna Naik



Akash Agarwal



Khushboo Kuddus

The true essence of giving is found in the simplest of actions, often right in our own surrounding, in our own day to day life. The act of giving is not just about financial contributions; it is about time, kindness, and a willingness to make our surroundings better. We often think of charity as something grand like donating large sums to an organization, volunteering at a faraway place, or contributing to a global cause which is an important aspect but not the only one. Giving is an art, and like any art, it takes practice, intention, and heart. It is not measured by the size of the gesture but by the sincerity behind it. This is the core philosophy behind the concept of "NeighbourGood" - the idea of bringing good to the neighbourhood through everyday generosity.

In our own lives, we have seen how small acts of kindness have impacted not just the recipient but the giver as well. A few years ago, My friend and I (Lipsit, one of the authors) started a small initiative in our locality where every Saturday, we would offer free tutoring to children whose families struggled financially. What started as a simple one-hour session in our backyard soon became a gathering where kids who were not privileged enough not only learned but also developed confidence. People in the neighbourhood, noticing the impact, joined in by offering snacks and moral support. What began as an individual effort gradually became a community endeavour, all through the power of giving and the small act of kindness.



One of the most beautiful aspects of giving is that it creates a ripple effect. A single act of kindness can inspire others to do the same. When one neighbour started giving snacks, it encouraged others to step in and do something similar. Similarly, when someone plants flowers in a public space, it inspires the community to take better care of their surroundings. When someone takes the initiative to clean the surrounding such as a beach, others around them are also motivated to do the same.

Similarly, kindness also multiplies when shared. If one member of the locality is unwell a few people take turns checking in on them, bringing them food, and keeping them company. Soon, more neighbours join in. Eventually, this comes to the notice of others and they start thinking of the elderly residents of the community. They all might have different circumstances. A few of them live alone, away from their families and before long, a small community support group is formed, dedicated to assisting elderly and vulnerable members of the neighbourhood. This simple act of checking on a neighbour can lead to a well-knit community that looks out for one another.

Further, Covid-19 taught us similar lessons. It was a tough time for all of us where everyone was scared due to the panic and numerous rumours on TV news and social media. People were afraid to share their problems—whether they were suffering from health issues, financial difficulties, or loneliness. I (Akash, one of the authors) learned this first-hand when a similar situation occurred with a

member of my neighbour's family. That moment stood out for me, and I felt compelled to help them during the pandemic. All the hospitals were full, and there were no beds available. Due to severe restrictions, they were also unable to access proper medical care. They were in a terrible situation, and seeing their struggle, my father—being a doctor—decided to help. Firstly, he provided them with the right medication. Later, he was also able to find a hospital with available beds as he was in the same field. Further, we arranged an ambulance with proper oxygen support and ensured they could meet the doctor to receive the urgent treatment they needed. Their relief made us feel happy and fortunate. I felt immensely grateful at that moment, knowing that we could help someone in such a critical situation. It taught me that even a small effort can bring great change to another person's life. The relationships we built during the pandemic have continued to this day. The people who used to be just neighbours to us have now become like family.

This experiences has changed the way we see the world. It reminds us of the teachings of our founder Dr. Achyutananda Samanta, whose philosophy continues to guide and inspire us. He believes that a strong community exists where people support each other. His teachings say that true service is about giving without expecting anything in return. Helping others is not just an idea; it is an action that can save or change someone's life.

Through our own experiences with 'NeighbourGood', we have come to realize that the greatest joy comes not from receiving but from giving. What it has taught us are patience, empathy, and the ability to see the good in people. Most importantly, it has shown us that giving does not have to be a grand gesture but rather it just has to be from the heart.

Many people believe that they need financial resources to give, but the truth that we often ignore is that some of the most valuable gifts are simple gestures of kindness and generosity. Giving one's time, skills, or simply being present for someone in need can be more meaningful than material offerings. As it is said, a smile or a word of encouragement can brighten someone's day. Offering to babysit for a tired parent, helping a newcomer settle into the neighbourhood, or even just lending a listening ear to someone going through a tough time can have a profound impact. The art of giving is about recognizing these small opportunities and acting on them.

The true success of 'NeighbourGood' lies in making generosity and kindness a part of our everyday lives. When giving becomes a habit, it strengthens the thread of our communities that binds everyone together. Some ways we can cultivate this culture are; Start Small-Giving doesn't have to be overwhelming. Begin with simple acts like saying 'hello' to neighbours, holding the door for someone, or offering to help with groceries. Encourage

Participation—When others see acts of kindness, they are more likely to contribute. Organize community events such as clean-up drives, food-sharing programs, or book exchanges. Recognize and Appreciate Giving— Acknowledging an act of kindness, no matter how small makes a huge difference. A simple "thank you" or public appreciation can reinforce positive behavior.

Teach the Younger Generation—By encouraging children to practice generosity by involving them in community service. When they see kindness modeled, they learn to adopt it naturally. Make Giving a Lifestyle— Incorporate generosity into daily routines, Whether it's setting aside time to volunteer, donating unused items, or simply checking in on neighbours as consistency is key.

Lastly, 'NeighbourGood' is not just a philosophy; it is a movement. It is about recognizing that change starts from us, at our own home and within our immediate surroundings. The art of giving is about being mindful, kind and helpful to others, stepping in when help is needed, and understanding that kindness multiplies with every small step taken by someone. So, let us make our neighbourhoods better with one good deed at a time. Because at the end of the day, true wealth is not measured by what we have, but by what we give and how it impacts the recipients; a small effortless gesture from someone can be a life altering decision for someone else.



## NeighbourGood

### Abhipsa Das

If you really want to bring NeighbourGood,  
You need to channelize your inner Robin Good  
If you ask them to define "Family" pristine,  
They would say,  
"Family is what you have by bloodline"

But if that were really so,  
"Vasudhaiva kutumbakam"  
wouldn't have existed, no?

Dr Achyuta Samant - born in abject poverty,  
Wished to show the world a novelty  
Not out of any push or shove,  
But born out of unconditional  
and compassionate love

Love for humanity,  
Paved the way for sanctity,  
And from dust rose miracles three -  
KIIT, KIMS, KISS

We may have means deplete,  
But if intentions are pure,  
The actions will not be obsolete

How much does it cost to say a hello,  
How much does it cost to walk a bit slow,  
So the old neighbour may use you  
As his walking stick

Positivity, compassion and care,  
It doesn't take much to share,  
A heart to heart talk,  
A well watered flower stalk

Helping thy neighbour in ways few,  
Witness the transformation within you.  
No one in this world has gotten poorer  
by honest giving of love and light,  
Care to give? - I promise you would be richer  
by blessings infinite.



### ପ୍ରଧାପକ ଶୁକଦେବ ମହାନ୍ତି

ପ୍ରସଙ୍ଗଟି ଗୋଟିଏ କାହାଣୀରୁ ଆରମ୍ଭ କରିବା । ଥରେ ଜଣେ ସାଧୁ  
ଗୋଟିଏ ଗାଁରେ ପହଞ୍ଚିଲେ । ସେଠି ଯାଇ ଦେଖିଲେ କାହାର  
କାହା ସହିତ ଭଲ ସମ୍ବନ୍ଧ ନାହିଁ । ସାଧୁ ମହାରାଜ ସନ୍ଧ୍ୟାରେ  
ହରିକଥା ଶୁଣାଇବେ ବୋଲି ଘୋଷଣା କଲେ । ସମସ୍ତେ ଏକାଠି  
ହେଲେ । ପ୍ରବଚନରେ ସାଧୁ ସଦ୍‌ଭାବନା ସଂପର୍କରେ ବହୁ କଥା  
ବୁଝାଇ କହିଲେ । ଶେଷରେ କହିଲେ, ତୁମ ଗାଁର ନାଁ ସିନା  
ମହାନନ୍ଦପୁର, କିନ୍ତୁ ଏଠି ମହାନନ୍ଦ ତ ଦୂରର କଥା, କେହି ଜଣେ  
ହେଲେ ବି ଆନନ୍ଦରେ ନାହାନ୍ତି । ତୁମେମାନେ ଯଦି ଆନନ୍ଦରେ  
ରହିବାକୁ ଚାହଁ, ତେବେ ଅନ୍ୟର ଦୋଷ ଦେଖ ନାହିଁ । ଅନ୍ୟର  
ଗୁଣକୁ ଦେଖ । ଅନ୍ୟକୁ ହିଂସା କର ନାହିଁ । କାହାର କାହା ପ୍ରତି  
ଇର୍ଷା, ଅସହିଷ୍ଣୁତା ନରହୁ, ବିଦ୍‌ୱେଷ ନ ରହୁ । ତୁମେମାନେ  
ପରସ୍ପରର ସୁଖଦୁଃଖରେ ଭାଗୀଦାର ହୁଅ । ତୁମର ପ୍ରଧାନ କାମ  
ହେଲା ନିଜ ପରିବାରକୁ ଓ ପଡ଼ୋଶୀଙ୍କୁ ଭଲ ପାଇବା । ଏପରି  
କଲେ ହିଁ ଭଗବାନ କୃପା କରିବେ, ଏଥିରେ ସନ୍ଦେହ ନାହିଁ । ସାଧୁ  
ସମସ୍ତଙ୍କୁ ଗାଁର ମନ୍ଦିରକୁ ଡାକିନେଲେ ଓ ଶପଥପାଠ କରାଇଲେ ।  
ଲୋକେ ତାଙ୍କ କଥା ମାନି ଚଳିବାକୁ ଲାଗିଲେ । କିଛି ଦିନ  
ମଧ୍ୟରେ ଗାଁର ଲୋକେ ପରସ୍ପରକୁ ଭଲ ପାଇବାକୁ ଆରମ୍ଭ  
କଲେ । ସେମାନେ ଆନନ୍ଦରେ ବସବାସ କରିବାକୁ ଲାଗିଲେ ।  
ଗାଁର କ୍ରମଶଃ ଉନ୍ନତି ହେଲା । ମହାନନ୍ଦପୁର ଗ୍ରାମଟି ସତକୁ ସତ

ପଡ଼ୋଶୀ ଆମର ଅତି ଆପଣାର  
ଆସ, ପଡ଼ୋଶୀଙ୍କୁ ଭଲ ପାଇବା  
ସ୍ନେହ ଦେଇ ଜିଣ ପଡ଼ୋଶୀଙ୍କ ମନ

ମହାଆନନ୍ଦପୁରରେ ପରିଣତ ହେଲା । ନୀତିଶାସ୍ତ୍ର କହେ, ‘ଇଏ  
ନିଜର’ ‘ସିଏ ପର’ - ଏପରି ଭାବନା ହେଉଛି  
ଲଘୁଚେତାମାନଙ୍କର । କିନ୍ତୁ ଉଦାରଚେତାମାନେ ଏପରି  
ଭାବନାରୁ ମୁକ୍ତ ହୋଇ ସମଗ୍ର ବସୁଧାକୁ ନିଜର କୁରୁମ୍ଭ ବୋଲି  
ମନେକରିଥାନ୍ତି । ଅନେକତ୍ର ଆମେ ଦେଖୁ ଯେ, ଅନ୍ୟମାନଙ୍କୁ  
ସ୍ନେହ କରୁଥିବା, ଭଲପାଉଥିବା ମଣିଷଟିଏ ନିଜର ପଡ଼ୋଶୀଙ୍କୁ  
ଭଲ ଦୃଷ୍ଟିରେ ଦେଖୁନଥାଏ । ଭାବିବା କଥା ଯେ, ତାଙ୍କର  
ପଡ଼ୋଶୀମାନେ କ’ଣ ଏ ପୃଥିବୀର ଅଧିବାସୀ ନୁହଁନ୍ତି ?  
ଆମେମାନେ ସଂକୀର୍ଣ୍ଣମନା ହୋଇ କ’ଣ ଏ ପୃଥିବୀରେ ଏମିତି  
ବଞ୍ଚିରହିବା ? ଆମେ ପଡ଼ୋଶୀଙ୍କୁ ଇର୍ଷା କରି, ଘୃଣା କରି ଚରମ  
ଅସହିଷ୍ଣୁତାକୁ ଆଶ୍ରା କରି ଆମର ଉତ୍ତରଦାୟୀତ୍ୱମାନଙ୍କୁ କ’ଣ  
ଶିକ୍ଷା ଦେଇଯିବା ? ଦଳିତ ମାନବାତ୍ତାର ବନ୍ଧୁ, ପୁଣ୍ୟାତ୍ମା  
ଗୋପବନ୍ଧୁ ସେଦିନ ଆବେଗମୟ କଣ୍ଠରେ ଗାଇଥିଲେ :

“ସର୍ବ ଅନୁଭୂତି ନିଜ ଦେହେ ତା’ର  
ତା ଦୃଷ୍ଟିରେ ବିଶ୍ୱ ଏକ ପରିବାର ।।”

ଖ୍ରୀଷ୍ଟ ଧର୍ମର ପ୍ରବର୍ତ୍ତକ, ମହାପୁରୁଷ ଯୀଶୁଖ୍ରୀଷ୍ଟ ସମଗ୍ର ବିଶ୍ୱର  
ମଣିଷ ଜାତି ପାଇଁ ବାଣୀ ଶୁଣାଇଥିଲେ :

“ପଡ଼ୋଶୀଙ୍କୁ ଭଲ ପାଅ ।” ପଡ଼ୋଶୀଙ୍କ ଭିତରେ କ’ଣ



ଇଶ୍ବରଙ୍କର ସତ୍ତା ନାହିଁ ? ସ୍ବାମୀ ବିବେକାନନ୍ଦଙ୍କ ବାଣୀ ସ୍ମରଣକୁ ଆସେ :

“ଚଉଦିଶେ ସମ୍ମୁଖେ ତୁମର,  
ଛାଡ଼ି କାହିଁ ଖୋଜୁଛ ଇଶ୍ବର ?  
ଜୀବ ସେବା କରେ ଯେଉଁ ନର  
ସେଇ ସିନା ସେବକ ଇଶ୍ବର” ।

ତା ହେଲେ ପଡ଼ୋଶୀଙ୍କ ପ୍ରତି ଆମେ ଏତେ ହାନିମନ୍ୟଭାବ ପୋଷଣ କରିବା କାହିଁକି ? ଗାଁ ହେଉକି ସହର ହେଉଁ ଦେଶ ହେଉ ବା ବିଦେଶ ହେଉ, ଆମେ ଯେଉଁଠି ରହୁନା କାହିଁକି, ଅବଶ୍ୟ ଏହା ପ୍ରଥମ କର୍ତ୍ତବ୍ୟ ଯେ ଆମେ ପଡ଼ୋଶୀଙ୍କୁ ସ୍ନେହ ଓ ଶ୍ରଦ୍ଧାରୁ କିଛି ବାଣ୍ଟିବାକୁ ସଂକଳ୍ପିତ ହେବା । କହିବାକୁ ଗଲେ ସେମାନେ ମଧ୍ୟ ଆମର ଭାଇ, ବନ୍ଧୁ କୁହନ୍ତି । ଆମ ସାହିରେ ଗୋଟିଏ ଘଟଣା ଘଟିଲା । ଆମ ପଡ଼ୋଶୀ ବ୍ୟକ୍ତି ଛାତରୁ ତଳକୁ ଗଳି ପଡ଼ିଲେ । ପଡ଼ିଶା ଲୋକେ ତାଙ୍କୁ ସାଙ୍ଗେ ସାଙ୍ଗେ ଡାକ୍ତରଖାନା ନେଇଗଲେ । କ୍ରମଶଃ ସେ ଭଲ ହୋଇଗଲେ । ଘଟଣା ଘଟିବାର ପରଦିନ ତାଙ୍କ ବନ୍ଧୁବାନ୍ଧାବମାନେ ଆସି ଭିଡ଼ ଜମାଇଲେ । କିନ୍ତୁ ପ୍ରଥମେ କେଉଁମାନେ ତାଙ୍କ ଚିକିତ୍ସାର ବ୍ୟବସ୍ଥା କଲେ ? ତାଙ୍କୁ ସହାୟତାର ହାତ କିଏ ବଢ଼େଇଲେ ? କହିବା ବାହୁଲ୍ୟ, ସାଂପ୍ରତିକ ସ୍ଥିତିରେ ଆମେ ଏକଥାଟିକୁ ଭୁଲିଯାଇଥାଉ । ଏହି ଭୁଲିଯିବା ହିଁ ବିଶ୍ୱଭ୍ରାତୃତ୍ୱ ପଥରେ ପ୍ରଧାନ ଅଟ୍ଟରାୟ ।

ଆମେ ଯେତେ ସୁଖରେ ଥିଲେ ବି ଆମ ପଡ଼ୋଶୀମାନେ ଯଦି ଦୁଃଖରେ ଘାଣ୍ଟି ହେଉଥିବେ, ତାହା ଆମ ପାଇଁ ପ୍ରୀତିପ୍ରଦ, ଆନନ୍ଦପ୍ରଦ ହେବ କି ? ଆମେ ସେମାନଙ୍କ ଦୁର୍ଦ୍ଦିନରେ ସାହପକ୍ଷ ହୋଇଥିଲେ ସେମାନେ ମଧ୍ୟ ଆମ ଖରାପ ବେଳାରେ ଆମ ପାଖ ଆସି ଠିଆ ହେବେ । ଆଜିର ସ୍ୱାର୍ଥକୈନ୍ଦ୍ରିକ ସମାଜରେ ଏହାର ବ୍ୟତିକ୍ରମ ଦେଖିଲେ ମନ, ପ୍ରାଣ, ହୃଦୟ ଅନୁଶୋଚନାରେ ଭରିଯାଏ । ପଡ଼ୋଶୀଙ୍କ ପ୍ରତି ବିତସ୍ନୁତ ଓ ବିମୁଖ ହେବା ନାଗରିକ ସଂହିତାର ବିରୁଦ୍ଧାଚରଣ କେବଳ ନୁହେଁ, ବରଂ ମାନବିକତାର

ଏକ ଉଲ୍ଲଙ୍ଘନ । ଆସ, ସଂକୋଚନ ପରିବର୍ତ୍ତେ ଆମେ ହୃଦୟକୁ ପ୍ରଶସ୍ତ କରିବା ଓ ହୃଦୟରେ ପଡ଼ୋଶୀଙ୍କୁ ଚିକେ ସ୍ଥାନ ଦେବା । ବ୍ୟକ୍ତିଗତ ସ୍ୱାସ୍ଥ୍ୟ ସହ ସାମାଜିକ ସ୍ୱାସ୍ଥ୍ୟ କଥା ମଧ୍ୟ ଆମକୁ ଭାବିବାକୁ ହେବ । ସୃଷ୍ଟିର ଶ୍ରେଷ୍ଠ ଜୀବ ହୋଇ ମଧ୍ୟ ଆମେମାନେ ଯଦି ଅନ୍ୟ ପ୍ରତି ସହାନୁଭୂତିଶୀଳ, ସମ୍ବେଦନଶୀଳ ନ ହେବା, ତାହା ଆମ ଅମଣିଷପଣିଆ ହେବ ନାହିଁ କି ?

ପିଲାଦିନ କଥା ମନେପଡ଼େ । ଭଲରେ ମନ୍ଦରେ ପଡ଼ୋଶୀଙ୍କ ସହ କେତେ ରକମର ଦ୍ରବ୍ୟ ବିନିମୟ ହେଉଥିଲା । ଫଳତଃ ସ୍ନେହ, ଶ୍ରଦ୍ଧା ଓ ସଦ୍‌ଭାବନାର ଏକ ସୁନ୍ଦର ପରିବେଶ ସୃଷ୍ଟି ହେଉଥିଲା । ପୁଣ୍ୟପର୍ବରେ ପଡ଼ିଶା ଘର ସହ ସୌହାର୍ଦ୍ଦ୍ୟ, ସାହାଯ୍ୟ ଓ ସହଯୋଗର ବନ୍ଧନ ରହୁଥିଲା । ଏବେ କିନ୍ତୁ ସହରରେ ଏହା କ୍ୱିଟ୍‌ ଦେଖିବାକୁ ମିଳିଥାଏ । ଏହା ସାମାଜିକ ଅଧୋଗତିର ଏକ ଲକ୍ଷଣ ମଧ୍ୟ । ଫଳତଃ ସହରୀଜୀବନରୁ କ୍ରମଶଃ ସରସତା, ସହଭାଗିତା, ଏକତା ଏବଂ ମିତ୍ରତା ଆଦି ଗୁଣଗୁଡ଼ିକ ବିଲୁପ୍ତ ହେବାକୁ ବସିଲାଣି । ସଭ୍ୟତା ଓ ସଂସ୍କୃତିର ଏହା ଏକ ଅବକ୍ଷୟ ନୁହେଁ କି ? “ବେଦ” କହନ୍ତି “ମା ବିଦିଷା ବହି” ଅର୍ଥାତ୍ ଆମର କାହା ପ୍ରତି ବିଦ୍ୱେଷ ନ ରହୁ । ଏ କଥାଟି ଆମକୁ ସ୍ମରଣରେ ରଖିବାକୁ ହେବ । ପରିଶେଷରେ ବିଶିଷ୍ଟ ଚିନ୍ତନାୟକ, ବିଖ୍ୟାତ ଲେଖକ ଗର୍ବିଙ୍କ କଥାଟି କହି ଲେଖାଟିର ଉପସଂହର କରିବି । ଗର୍ବି ସେଦିନ କହିଥିଲେ : “We know how to fly like birds in the sky, we know how to swim like fishes in the river, but we do not know how to live on this earth”. ଏବେ ଆସ, ପୂର୍ଣ୍ଣତା, ଦିବ୍ୟତା ଓ ଦେବତ୍ୱର ସାଧନା ପଥରେ ଗତି କରି ଜୀବନକୁ ସାର୍ଥକ କରିବା । ଆମର ପ୍ରିୟ ପ୍ରତିବେଶୀଙ୍କୁ ଭଲ ପାଇବାର ସଂକଳ୍ପ ନେବା ଏବଂ ପୃଥିବୀରେ ଶାନ୍ତିପୂର୍ଣ୍ଣ ସହାବସ୍ଥାନକୁ ଅଧିକ ମହିମାନ୍ୱିତ କରିବା ।

ଜୟ ଜଗନ୍ନାଥ



ଡକ୍ଟର ଅରୁଣ କୁମାର ନୟକ

## ସାମାଜିକ ଚଳଣିରେ “ପଡ଼ୋଶୀଙ୍କ ଭୂମିକା”

(ଜୀବନର ଶେଷ ନିଶ୍ୱାସ ପର୍ଯ୍ୟନ୍ତ ସାମାଜ ସେବାରେ ନିଜକୁ ସାମିଲ କରିବାରେ ପଣ କରିଥିବା ପ୍ରଫେସର ଅରୁଣ ସାମନ୍ତ, ସାମାଜିକ ସ୍ଥିତିକୁ ପରଖି ପ୍ରତିବର୍ଷ ସମାଜକୁ ଭିନ୍ନ ଭିନ୍ନ ବାର୍ତ୍ତା ଦେବା ସହିତ ଏହାକୁ ସଠିକ୍ ରୂପେ ପାଳନ କରି ଲୋକଙ୍କୁ ଉତ୍ସାହିତ କରିଆସୁଛନ୍ତି । ପ୍ରତିବର୍ଷ ଭଳି ଚଳିତ ବର୍ଷର ସ୍ନୋଗାନ “ପଡ଼ୋଶୀଙ୍କ ମଙ୍ଗଳ-ସାଇପଡ଼ିଶାଙ୍କ ମଙ୍ଗଳ” ଭଳି ଏକ ହୃଦୟସ୍ପର୍ଶୀ ବାର୍ତ୍ତା ସମାଜକୁ ବାଣ୍ଟିଛନ୍ତି । ଏହି ବାର୍ତ୍ତା ମଧ୍ୟରେ ସମାଜରେ ପଡ଼ୋଶୀ ତଥା ସାହିପଡ଼ିଶାଙ୍କ ମଧ୍ୟରେ ଭ୍ରାତୃତ୍ୱ ବନ୍ଧନ, ସ୍ନେହ, ସଂପର୍କ, ପ୍ରେମ ଓ ଭାଇଚାରା ଭାବନା ଜାଗ୍ରତ କରିବା ହେଉଛି ଏହାର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ।)

ଇଶ୍ବରଙ୍କ ସୃଷ୍ଟିରେ ମାନବ ସଭ୍ୟତାର ଅୟମାରୟ ଏକ ବିଚିତ୍ର ପରିକଳ୍ପନା ଯାହା ସ୍ତମ୍ଭ ଓ ସୃଷ୍ଟି ମଧ୍ୟରେ ଉପଯୁକ୍ତ ସମନ୍ୱୟ ରଖିବା ସହ ସଠିକ ଭାବେ ସୁପରିଚାଳନା ପାଇଁ ବୋଧହୁଏ ଉଦ୍ଦିଷ୍ଟ । ସମୟକ୍ରମେ ଦେଶ ଓ ରାଜ୍ୟମାନଙ୍କର ନିର୍ଦ୍ଦିଷ୍ଟ ଭୂଖଣ୍ଡରେ ଲୋକଙ୍କ ଦ୍ୱାରା ଗାଁ ଗଣ୍ଡା, ସାହିପଡ଼ିଶା ଆଦି ସୃଷ୍ଟି ହେଲା । ପୁରାତନ ସଭ୍ୟତାରେ ଗୋଷ୍ଠୀଗତ ଜୀବନର ପ୍ରାଧାନ୍ୟ ବେଶ୍ ପରିଲକ୍ଷିତ ହେଉଥିଲା, କାହିଁକି ନା ଗୋଷ୍ଠୀଗତ ଜୀବନରେ ମଣିଷ ପରସ୍ପରକୁ ଉତ୍ତମ ରୂପେ ବୁଝିବା, ନିଜର ଭାବ ଆଦାନ ପ୍ରଦାନ କରିବା ସହିତ ନିଜ ନିଜର ମୌଳିକ ଆବଶ୍ୟକତା ମେଣ୍ଟିବା ପାଇଁ ଏହା ଥିଲା ଏକ ଉତ୍କୃଷ୍ଟ ମାଧ୍ୟମ । ଏହା ପରସ୍ପର ମଧ୍ୟରେ ଏକତା ବଜାୟ ରଖିବା ସହିତ ସମୟକୁ ସଠିକ୍ ପରିଚାଳନା କରିବା ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ।

ବିଭିନ୍ନ ସମୟରେ ଭିନ୍ନ ଭିନ୍ନ ଉତ୍ସବ ଓ ଯାନିଯାତ୍ରା ପାଳନ କରିବା ହିଁ ସାମାଜିକ ବ୍ୟବସ୍ଥାର ମୂଳ ଲକ୍ଷ୍ୟ । ଏହା ମଣିଷ ଜୀବନରେ ବେଶ୍ ଆତ୍ମ ତୃପ୍ତି ଆଣିଥାଏ । ସେଥିପାଇଁ କୁହାଯାଏ ମଣିଷ ଏକ

ସାମାଜିକ ପ୍ରାଣୀ, ସମାଜ ବ୍ୟତିରେକ ଜୀବନ ଜୀଇଁବା ଏକ ଦୁର୍ବିସହ ବ୍ୟାପାର । ସୁତରାଂ ସାମାଜିକ ଚଳଣି ମଣିଷ ଜୀବନକୁ ପରିମାର୍ଜିତ ତଥା ଶୃଙ୍ଖଳିତ କରିବାରେ ସହାୟକ ହୋଇଥାଏ । ମଣିଷର ବାସସ୍ଥଳୀର ପାରିପାର୍ଶ୍ୱିକ ସ୍ଥିତିକୁ ଅନୁଧ୍ୟାନ କଲେ ଜଣାଯାଏ, ନିଜ ଘରର ସଂଲଗ୍ନ ଥିବା ଘରକୁ ‘ପଡ଼ିଶା’ ଏବଂ ସେଥିରେ ବସବାସ କରୁଥିବା ଲୋକଙ୍କୁ ‘ପଡ଼ୋଶୀ’ କୁହାଯାଉଥିବାବେଳେ ଘରର ଅତି ସନ୍ନିକଟ ବା ଚତୁଃପାର୍ଶ୍ୱରେ ଥିବା ଲୋକଙ୍କୁ ସାଇପଡ଼ିଶା ବୋଲି କୁହାଯାଏ । ପରିବାରର ସୁଖ ଦୁଃଖରେ ଖୁସି ବ୍ୟକ୍ତ କରିବା ବା ସମସ୍ୟା ସମାଧାନ କରିବାରେ ପଡ଼ୋଶୀଙ୍କ ଭୂମିକା ଅତି ପ୍ରଭାବଶାଳୀ ହୋଇଥାଏ, ଯାହା ପରିବାର ସମସ୍ୟାଙ୍କ ମଧ୍ୟରେ ଆତ୍ମବିଶ୍ୱାସ ବଢ଼ାଇବା ସହ ସଂପର୍କ ଡୋରୀକୁ ମଜଭୁତ କରିବାରେ ଅତ୍ୟନ୍ତ ସହାୟକ ହୁଏ । ସେଥିପାଇଁ କଥାରେ କୁହାଯାଏ “ଘରେ ସୋରିଷ ଫୁଟିଲେ ପଡ଼ିଶା ଘରକୁ ବାସ୍ନା ହୁଏ” ଅର୍ଥାତ୍ ଅତି ପାଖ ହେତୁ ଘରର ପ୍ରତ୍ୟେକ ଘଟଣା ଦୁର୍ଘଟଣା ବିଷୟରେ ପଡ଼ୋଶୀ ଅକ୍ଲେଶରେ ଅବଗତ ହୋଇଥାନ୍ତି ।



ଦେଖାଯାଏ ବିଭିନ୍ନ ସମୟରେ ପଡ଼ୋଶୀ ବା ସାଙ୍ଗପଡ଼ିଶା ସହିତ ଏକାଠି ଭୋଜିଭାତ କରିବା, ବିଭିନ୍ନ ସ୍ଥାନକୁ ବୁଲିଯିବା, ଅବସର ସମୟକୁ ବିଭିନ୍ନ ମନୋରଞ୍ଜନ କାର୍ଯ୍ୟକ୍ରମ ମାଧ୍ୟମରେ ବିତାଇବା ଇତ୍ୟାଦି ଅନେକ ନଜିର ଅଛି । ଏପରିକି ସ୍ବାସ୍ଥ୍ୟଗତ କାରଣରୁ ସମୟ ଅସମୟରେ ହସ୍ପିଟାଲକୁ ଯିବାକୁ ଦରକାର ପଡ଼ିଲେ ଆଗ ଖୋଜା ପଡ଼ିଛି ପଡ଼ୋଶୀ ବା ସାଙ୍ଗପଡ଼ିଶା ଯାହା ସେଇ ସମୟର ଆବଶ୍ୟକତା ପୂରଣ କରିବାରେ ବିଶେଷ ସହାୟକ ହୋଇଥାଏ । ଅପରପକ୍ଷେ ପରିବାର ସଦସ୍ୟ ପରସ୍ପରଙ୍କୁ ଭଲ ଭାବରେ ଅବଗତ ଥିବାରୁ ଉଭୟଙ୍କ ମଧ୍ୟରେ ସୌହାର୍ଦ୍ଦ୍ୟ ଓ ଶାନ୍ତିପୂର୍ଣ୍ଣ ଜୀବନ ବିତାଇବା ଏକ ସ୍ବାଭାବିକ ପ୍ରକ୍ରିୟା ଯାହା ସାମାଜିକ ଚଳଣିକୁ ଅଧିକ ସୁଗମ କରିଥାଏ ।

ବର୍ତ୍ତମାନର ବ୍ୟସ୍ତବହୁଳ ଜୀବନଶୈଳୀ ସାଙ୍ଗକୁ ସ୍ୱଳ୍ପ ସମୟରେ ଅଧିକ ଟଙ୍କା ରୋଜଗାର କରିବାର ମାନସିକତା ଜାଲରେ ଛନ୍ଦି ହୋଇ ପିଲାଠାରୁ ବୁଢ଼ା ଯାଏ ସମସ୍ତେ ଅଣନିଶ୍ୱାସୀ ଜୀବନ ବିତାଉଛନ୍ତି । ବର୍ତ୍ତମାନ ଲୋକଙ୍କ ପାଖରେ ଧନର ଅଭାବ ଆଦୌ ନଥିବା ବେଳେ ‘ମନ’ର ଅଭାବ ପରିଲକ୍ଷିତ ହେଉଛି । ଦେଖାଯାଉଛି ମଣିଷ ଯେତେ ବିଭିନ୍ନ ଗୁଣ ବା ପ୍ରଭାବଶାଳୀ ହେଉ ପକ୍ଷେ ମନରେ ଆତ୍ମତୃପ୍ତି ଜନିତ ସରସତାରୁ ସେମାନେ ବଞ୍ଚିତ ହେଉଛନ୍ତି । ‘ସବୁଥାଇ କିଛି ନାହିଁ’ ଭଳି ମାନସିକତା ଜାଲରେ ଛନ୍ଦି ହୋଇ ଅନେକ ଅସହାୟ ଜୀବନ ବିତାଉଛନ୍ତି । ଏହା ହେଉଛି ନିଜ୍ଜଳ ସତ୍ୟ ଓ ସେହି ଲୋକଙ୍କ ହୃଦୟର ଭାଷା ।

ବର୍ତ୍ତମାନ ଦେଖାଯାଉଛି ପରିଶତ ବୟସରେ ବରିଷ୍ଠ ନାଗରିକମାନେ ଅଧିକ ମାତ୍ରାରେ ବେସାହାରା ହୋଇପଡ଼ୁଛନ୍ତି, ଯାହା ଯୌଥ ପରିବାରରୁ ଓହରିବା ଅର୍ଥାତ୍ ଏକାନ୍ତବର୍ତ୍ତୀ ହେବାର ମାନସିକତାକୁ ଅଙ୍ଗୁଳି ନିର୍ଦ୍ଦେଶ କରୁଛି । ଏକଥା ସତ୍ୟ ଯେ ଯୌଥପରିବାରରେ ଦାୟିତ୍ୱ, କର୍ତ୍ତବ୍ୟ ଅଧିକ ଥିଲେ ମଧ୍ୟ ଅଧିକ ସୁବିଧା ଥିଲା, ବିଶେଷକରି ଛୋଟ ଛୋଟ ପିଲାମାନେ ପରିବାର ସଦସ୍ୟଙ୍କଠାରୁ ସ୍ନେହ ଆଦର ପାଇ ଶୈଶବ ସମୟକୁ ଅତି

ଆନନ୍ଦରେ ବିତାଉଥିବା ବେଳେ, ପରିଶତ ବୟସରେ ବୟସ୍କଙ୍କୁ ମଧ୍ୟ ନିଃସଙ୍ଗତାବିହୀନ ଜୀବନ ବିତାଇବା ସହ ମାନସିକ ତୃପ୍ତି ଲଭିବାରେ ଅନେକ ସହାୟକ ହେଉଥିଲା । ପରିବାର ବୟୋଜ୍ୟାମ୍ବଙ୍କୁ ଘରର ମୁଖ୍ୟ କୁହାଯାଉଥିବା ବେଳେ, ତାଙ୍କ ନିର୍ଦ୍ଦେଶରେ ପରିବାରର ଅନ୍ୟାନ୍ୟ ସଦସ୍ୟମାନେ ପରିଚାଳିତ ହେଉଥିଲେ, ଯାହା ଭଲମନ୍ଦ ସମୟରେ ପରିପକ୍ୱ ନିଷ୍ପତି ନେବାରେ ବିଶେଷ ସହାୟକ ହେଉଥିଲା । ଅପରପକ୍ଷେ ବରିଷ୍ଠ ନାଗରିକମାନେ ପରିବାର ସଦସ୍ୟଙ୍କ ଗହଣରେ ନିଜକୁ ସାମିଲ କରି ସମୟକୁ ଭଲ ଭାବରେ ବିତାଇବା ସହିତ ନିଜକୁ ଅଧିକ ସୁରକ୍ଷିତ ମନେକରୁଥିଲେ, ଯାହା ଥିଲା ଉତ୍ତମ ସାମାଜିକ ବ୍ୟବସ୍ଥା ।

ବର୍ତ୍ତମାନ ଏକାନ୍ତବର୍ତ୍ତୀ ପରିବାରର ପୁଅ ହେଉ କି ଝିଅ ହେଉ ସେମାନେ ଉଗ୍ର ଆଧୁନିକ ଢାଞ୍ଚାରେ ନିଜକୁ ବ୍ୟବସ୍ଥିତ କରୁଛନ୍ତି । ଯୁବାବସ୍ଥାରେ ମୋଟା ଅଙ୍କର ଦରମା ଉପାର୍ଜନ କରିବାର ମାନସିକତାରେ ବର୍ତ୍ତମାନ ହୋଇ ପରିବାରଠାରୁ ଦୂରରେ ଥିବା କର୍ମ ସଂସ୍ଥାନରେ ନିଜକୁ ନିୟୋଜିତ କରାଇ ସ୍ବାଧୀନ ଭାବେ ଜୀବନ ବିତାଇବାକୁ ଶେଷ ମନେକରୁଛନ୍ତି । ଅନ୍ୟପକ୍ଷରେ ବିଚରା ବାପାମାଆ ମାନେ ନିଜ ଜନ୍ମିତ ପିଲାଙ୍କ ସାନ୍ନିଧ୍ୟ ପାଇବାରୁ ବଞ୍ଚିତ ହୋଇ କାଳାତିପାତ କରୁଛନ୍ତି । ଏପରିକି ବାପାମାଆଙ୍କ ଅନ୍ତିମ ସକ୍ରୀୟରେ ପିଲାମାନେ ସାମିଲ ନ ହେବାର ଅନେକ ନଜିର ଅଛି, ଯାହା ଏକ ବିଦ୍ରୁମନୀୟ ବିଷୟ । ବର୍ତ୍ତମାନ ପରିସ୍ଥିତିରେ ଲୋକମାନେ ଆବଶ୍ୟକତାଠାରୁ ଅଧିକ ରୋଜଗାର ଓ ରାତାରାତି ବିଭିନ୍ନ ଗୁଣ ହେବା ଆଶାରେ ଗ୍ରାମ୍ୟ ଜୀବନକୁ ପରିହାର କରି ସହରାଭିମୁଖୀ ହୋଇଛନ୍ତି ।

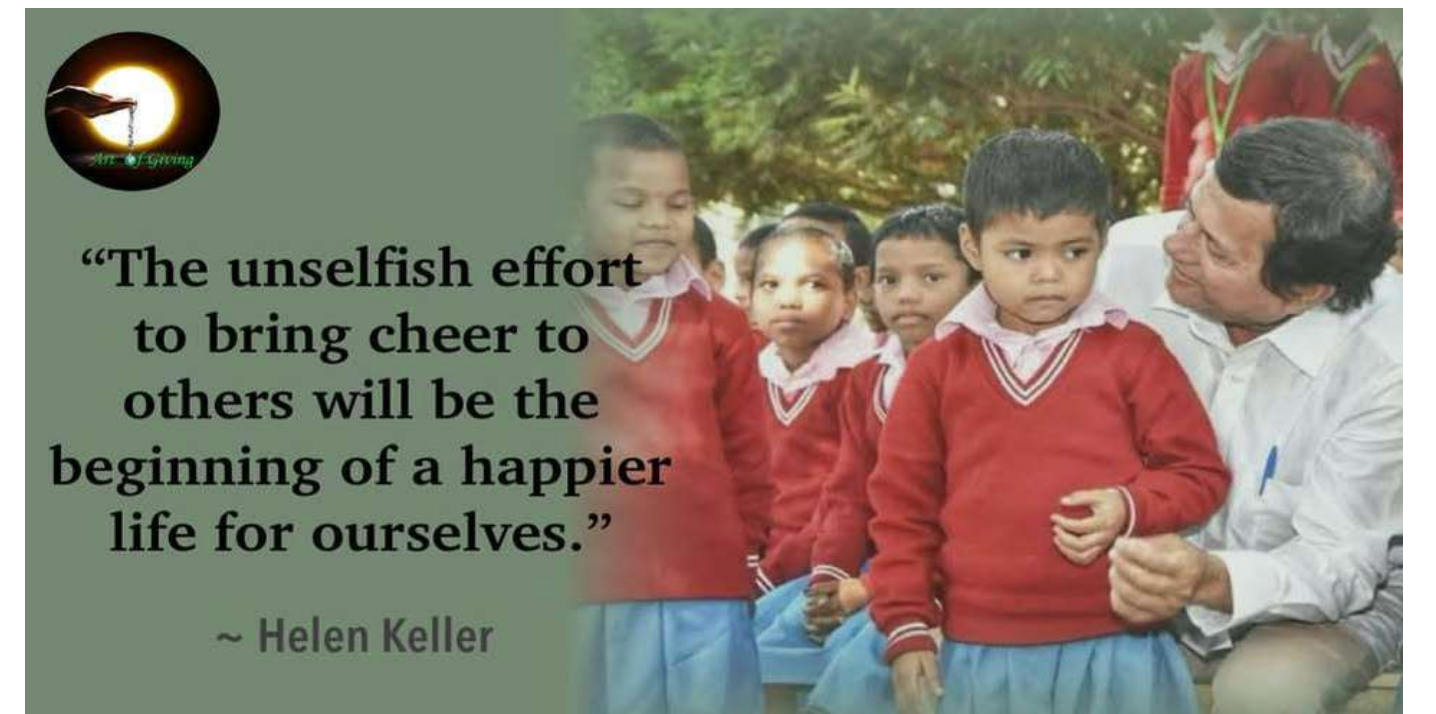
ଅନ୍ୟପକ୍ଷରେ ସହରରେ ବିଭିନ୍ନ ସମ୍ପ୍ରଦାୟର ଲୋକଙ୍କ ସହିତ ମିଶି ଜୀବନକୁ ସୁଗମ ତଥା ସୁରକ୍ଷିତ କରିବା ପାଇଁ ପ୍ରୟାସ ଜାରିରଖୁଛନ୍ତି, ଯାହା ପରସ୍ପର ମଧ୍ୟରେ ଆତ୍ମବିଶ୍ୱାସ ବଢ଼ାଇବାରେ ଏକ ସୁଚିନ୍ତିତ ପ୍ରୟାସ । ବର୍ତ୍ତମାନ ସମାଜରେ

ବିଭିନ୍ନ ସମୟରେ ଭିନ୍ନ ଭିନ୍ନ ଧରଣର ଅଭାବନୀୟ ସ୍ଥିତି ଉପୁଜୁଛି, ଯାହା ଲୋକଙ୍କ ମଧ୍ୟରେ ବିଶ୍ୱଜ୍ଞାନିତ ବାତାବରଣ ସୃଷ୍ଟି କରୁଛି । ଏଭଳି ସ୍ଥିତିକୁ ଦୃଷ୍ଟିରେ ରଖି କିଟ୍ ଓ କିସ୍ ପ୍ରତିଷ୍ଠାତା ପ୍ରଫେସର ଡକ୍ଟର ଅରୁଣ ସାମନ୍ତ ୨୦୧୩ ମସିହା ମେ ୧୭ ତାରିଖରେ ଏକ ଅଭିନବ ପ୍ରୟାସ “ଆର୍ଟ ଅଫ୍ ଗିଭିଙ୍ଗ୍” ମାଧ୍ୟମରେ ସମାଜର ପ୍ରତ୍ୟେକ ଲୋକଙ୍କ ସୁଖ ଦୁଃଖରେ ସାମିଲ ହୋଇ ବିଗୁଡ଼ୁଥିବା ବ୍ୟବସ୍ଥାରେ ସୁଧାର ଆଣିବାରେ ପ୍ରୟାସ ଜାରିରଖୁଛନ୍ତି । ସେ ତାଙ୍କ ଜୀବନର ସମସ୍ତ ସୁଖ ସ୍ବାଛନ୍ଦକୁ ଜଳାଞ୍ଜଳିଦେଇ ସମାଜ ସେବାରେ ନିଜକୁ ସାମିଲ କରି ବେଶ୍ ଆତ୍ମତୃପ୍ତି ଲାଭ କରୁଛନ୍ତି । ବଲ୍ୟକାଳରୁ ଦାରିଦ୍ର୍ୟ କଷ୍ଟାଘାତରେ ସାଉଁଟିଥିବା ଅଭିଜ୍ଞତା ଲୋକଙ୍କ ସୁଖଦୁଃଖରେ ସାମିଲ ହେବାରେ ଅନେକ ଖୋରାକ ଯୋଗାଉଛି, ଯାହା ତାଙ୍କ ସେବା ମନୋଭାବକୁ ଅଧିକ ପରିମାର୍ଜିତ କରିଛି । ଜୀବନର ଶେଷ ନିଃଶ୍ୱାସ ପର୍ଯ୍ୟନ୍ତ ସମାଜ ସେବାରେ ନିଜକୁ ସାମିଲ କରିବାରେ ପଣ କରିଥିବା ପ୍ରଫେସର ଡକ୍ଟର ଅରୁଣ ସାମନ୍ତ, ସାମାଜିକ ସ୍ଥିତିକୁ ପରଖି,



ପ୍ରତି ବର୍ଷ ସମାଜକୁ ଭିନ୍ନ ଭିନ୍ନ ବାର୍ତ୍ତା ଦେବା ସହିତ ଏହାକୁ ସଠିକ ରୂପେ ପାଳନ କରି ଲୋକଙ୍କୁ ଉତ୍ସାହିତ କରିଆସୁଛନ୍ତି ।

ପ୍ରତି ବର୍ଷ ଭଳି ଚଳିତ ବର୍ଷର ସ୍ପୋଗାନ “ପଡ଼ୋଶୀଙ୍କ ମଙ୍ଗଳ-ସାଙ୍ଗପଡ଼ିଶାଙ୍କ ମଙ୍ଗଳ” ଭଳି ଏକ ହୃଦୟସ୍ପର୍ଶୀ ବାର୍ତ୍ତା ସମାଜକୁ ବାଣ୍ଟିଛନ୍ତି । ଏହି ବାର୍ତ୍ତା ମଧ୍ୟରେ ସମାଜରେ ପଡ଼ୋଶୀ ତଥା ସାଙ୍ଗପଡ଼ିଶାଙ୍କ ମଧ୍ୟରେ ଭ୍ରାତୃତ୍ୱ ବନ୍ଧନ, ସ୍ନେହ, ସମ୍ପର୍କ, ପ୍ରେମ ଏବଂ ଭାଇତାରା ଭାବନା ଜାଗ୍ରତ କରିବା ହେଉଛି ଏହାର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ । ସୁତରାଂ ଏଭଳି ପଦକ୍ଷେପ ନିଶ୍ଚିତ ଭାବେ ପଡ଼ୋଶୀ ଏବଂ ସାଙ୍ଗପଡ଼ିଶାଙ୍କ ମଧ୍ୟରେ ସମ୍ପର୍କ ଯୋଡ଼ିବାରେ ଏକ ନୂଆ ସମ୍ଭାବନା ସୃଷ୍ଟି କରିବ, ଏଥିରେ ତିଳେ ମାତ୍ର ସନ୍ଦେହ ନାହିଁ । ଏହି ମହାପ୍ରୟାସରେ ସାମିଲ ହୋଇ ପଡ଼ୋଶୀ ଏବଂ ସାଙ୍ଗପଡ଼ିଶାଙ୍କ ସହିତ ଉତ୍ତମ ସଂପର୍କ ରଖି ସାମାଜିକ ଜୀବନକୁ ଅଧିକ କ୍ରିୟାଶୀଳ କରିବା ହିଁ ଆଜି ଦିନର ଆଭିମୁଖ୍ୟ ।





## ପଢ଼ାଣୀ ଓ ଦେବାର କଳା

### ଧର୍ମପଦ ମହାପାତ୍ର

ସୁମଧୁର ସ୍ଵରେ ବାଜେ ବଇଁଶୀ  
ବିପଦେ ଆପଦେ ସାହା ପଢ଼ାଣୀ  
ଦୁଃଖେ ସୁଖେ ଆମେ ଯାଉ ରେ ମିଶି  
ପ୍ରୀତି (ର) ଆବେଗେ ପରସ୍ପରେ ବେଶୀ । (୧)

ଲାଗେ ଭାରି ଭଲ ମଧୁର ଫଳ  
ପଢ଼ାଣୀ ଜ୍ଞ ଭଲେ ଆମର ଭଲ  
ତାଙ୍କ ସ୍ନେହ ଶ୍ରଦ୍ଧା ଅମୂଲ୍ୟ ମୂଲ୍ୟ  
କରି ପାରିବାନି କା ସମତୁଲ । (୨)

ଗାଁ ପରିମଳ ହିଁ ଧୋବା ତୁଠରୁ  
ପରଖୁ ପଢ଼ାଣୀ ବ୍ୟବହାର ରୁ  
ଦମ୍ଭ ବଳ ମିଳେ ତାଙ୍କ ପାଖରୁ  
କେ ନୁହେଁ ବିଶ୍ଵାସୀ ପଢ଼ାଣୀ ଠାରୁ । (୩)

ରଖିବା ସମ୍ପର୍କ ଶ୍ରଦ୍ଧା ସେନେହେ  
ଚାଲି ଚଳନେ ତାହା ବଞ୍ଚିରହେ  
ଦେବାର କଳା କୁ ହୃଦେ ବଞ୍ଚାଇ  
ଏକ ମନ ପ୍ରାଣ ଲଭିବା ତହିଁ । (୪)

ଫସଲ କ୍ଷେତରେ ଚଷା ର ଖୁସୀ  
ଭାଇଚାରା ସମଭାବେ ପରସ୍ପରି  
କୋଇଲି ର କୁ ହୁ ଭରେ ଆନନ୍ଦ  
ପଢ଼ାଣୀ ର ଭାବ ପରମାନନ୍ଦ । (୫)

ନିଜ ଆଲୋକ ରେ ହିରଣ୍ୟମୟ  
ସେପରି ପଡ଼ିଣା ଔଜ୍ଞଲ୍ୟମୟ  
ପଢ଼ାଣୀ ପୂଜ୍ୟ ପୁଣି ବନ୍ଦନୀୟ  
ପଢ଼ାଣୀ ସ୍ନେହ ବି ଅମୃତମୟ । (୬)

ମନୋମାଳିନ୍ୟ ଯାଏ ଏଠି ଲୁଚି  
ସଂସ୍କୃତି ପରମ୍ପରା ରଙ୍ଗ (କୁ) ବିଞ୍ଚି  
ଶାନ୍ତ ସରଳ ହେବା ରେ ମିଷ୍ଟଭାଷୀ  
ପ୍ରଭୁଙ୍କୁ ଡାକିବା ଶୁଭମନାସୀ । (୭)

ଜହ୍ନ ପରି ନୁହେଁ ଯେତେକ ତାରା  
ଦେହ (କୁ) ହିତ ଶୀତେ କଅଁଳ ଖରା  
ବାଣ୍ଟୁ ପଢ଼ାଣୀ କୁ ପ୍ରୀତି ପସରା  
ପ୍ରଭୁ ଜ୍ଞ କୃପାରୁ ହସିବ ଧାରା ॥ (୮)



## 'ପ୍ରତିବେଶୀ' କି ଅବଧାରଣା और आर्ट ऑफ गिविंग के माध्यम से सद्भावना का संचार"

### जैस्मीन पटनायक

प्रतिवेशी हमारे जीवन का एक महत्वपूर्ण हिस्सा होते हैं। एक अच्छा प्रतिवेशी न केवल सुख-दुख में हमारा साथ देता है, बल्कि वह समाज में सौहार्द और सद्भाव बनाए रखने में भी सहायक होता है। 'आर्ट ऑफ गिविंग' का उद्देश्य दूसरों की सहायता करना और अपने आस-पास के वातावरण को प्रेम और करुणा से भरना है। इस कार्यक्रम के तहत हम अपने प्रतिवेशियों के प्रति आभार प्रकट कर सकते हैं और उनके प्रति अपनी कृतज्ञता व्यक्त कर सकते हैं।

**प्रतिवेशी का महत्व :** हमारा प्रतिवेशी एक विस्तारित परिवार की तरह होता है। जब हमारे अपने परिवार के सदस्य किसी कारणवश दूर होते हैं, तब प्रतिवेशी ही होते हैं जो संकट के समय हमारी सहायता के लिए सबसे पहले आगे आते हैं। प्रतिवेशियों के साथ अच्छा संबंध रखने से न केवल सामाजिक सामंजस्य बढ़ता है, बल्कि यह हमें मानसिक और भावनात्मक सुरक्षा भी प्रदान करता है। प्रतिवेशी कई तरीकों से हमारे जीवन को प्रभावित करते हैं:

**1. आपातकालीन परिस्थितियों में मदद :** किसी भी आपात स्थिति, जैसे कि बीमारी, दुर्घटना या किसी प्राकृतिक आपदा के समय प्रतिवेशी ही सबसे पहले सहायता के लिए आते हैं। कई बार हमारे परिवारजन घर पर नहीं होते, ऐसे में अगर कोई स्वास्थ्य समस्या हो जाए तो प्रतिवेशी हमारे लिए किसी रिश्तेदार से कम नहीं होते।

**2. सामाजिक सुरक्षा और सहयोग :** एक अच्छा प्रतिवेशी अपराध दर को कम करने में सहायक होता है, क्योंकि प्रतिवेशी एक-दूसरे की गतिविधियों पर ध्यान रखते हैं। जब मोहल्ले या कॉलोनी के लोग आपस में जुड़े होते हैं, तो अजनबियों और असामाजिक तत्वों पर निगरानी रखी जा सकती है। इससे हमारे घरों और परिवार की सुरक्षा सुनिश्चित होती है।



**3. सांस्कृतिक और सामाजिक आदान-प्रदान :** प्रतिवेशियों के साथ मिलकर त्योहार मनाने, कार्यक्रम आयोजित करने और आपसी संवाद से जीवन अधिक आनंदमय बनता है। जब हम अपने प्रतिवेशियों के साथ छोटी-छोटी खुशियाँ बाँटते हैं, तो वे रिश्ते और मजबूत हो जाते हैं। यह सामाजिक बंधनों को भी मजबूती प्रदान करता है।

**4. मानसिक और भावनात्मक समर्थन :** अकेलापन, तनाव और चिंता जैसी समस्याओं में प्रतिवेशी संबल बन सकते हैं। कई बार जब हम तनाव में होते हैं या किसी समस्या का सामना कर रहे होते हैं, तो पास में कोई अच्छा प्रतिवेशी होने से मन को सुकून मिलता है।

‘आर्ट ऑफ गिविंग’ के माध्यम से प्रतिवेशियों के प्रति आभार प्रकट करने के तरीके : ‘आर्ट ऑफ गिविंग’ यानी देने की कला सिर्फ दान देने तक सीमित नहीं है, बल्कि यह प्रेम, करुणा और सद्भाव को बढ़ावा देने का एक माध्यम है। अपने प्रतिवेशियों के प्रति कृतज्ञता व्यक्त करने और उनके साथ अच्छे संबंध बनाए रखने के लिए निम्नलिखित कदम उठाए जा सकते हैं :

**1. एक छोटा-सा उपहार या स्मृति चिह्न दें :** प्रतिवेशी को धन्यवाद देने के लिए एक छोटा-सा उपहार, जैसे कि घर में बनी मिठाई, पौधा या कोई हस्तनिर्मित वस्तु दी जा सकती है। यह उन्हें यह एहसास कराएगा कि आप उनकी उपस्थिति को महत्व देते हैं।

**2. सहायता के लिए आगे बढ़ें :** अगर आपके प्रतिवेशी वृद्ध हैं, अकेले रहते हैं, या

किसी कठिनाई का सामना कर रहे हैं, तो उनकी सहायता करें। यह मदद किसी भी रूप में हो सकती है, जैसे कि उनके लिए बाजार से सामान लाना, बिजली या पानी के बिल भरने में सहायता करना, या फिर उनके साथ कुछ समय बिताना।

**3. उनके साथ मिलकर कुछ अच्छा करें :** प्रतिवेशी के लोगों के साथ मिलकर कोई सामुदायिक सेवा करें, जैसे कि आसपास की सफाई करना, जरूरतमंदों को भोजन वितरित करना, या बच्चों के लिए कोई शिक्षात्मक गतिविधि आयोजित करना। इससे प्रतिवेशी में सकारात्मक ऊर्जा का संचार होगा।

**4. धन्यवाद पत्र या संदेश दें :** अपने प्रतिवेशी को एक हाथ से लिखा हुआ धन्यवाद पत्र या एक खूबसूरत कार्ड दें, जिसमें उनके सहयोग और मित्रता के लिए आभार व्यक्त किया गया हो। यह एक छोटा सा प्रयास उनके दिल को छू सकता है।

**5. एक सामूहिक कार्यक्रम का आयोजन करें :** अपने प्रतिवेशियों के साथ सामूहिक भोज या छोटी-सी गेट-टुगेदर का आयोजन करें, जिससे एक-दूसरे को जानने और समझने का अवसर मिलेगा। इस प्रकार के आयोजन समाज में आपसी प्रेम और सद्भाव को बढ़ावा देते हैं।

**6. मुस्कान और सौहार्द का आदान-प्रदान करें :** सबसे सरल और प्रभावी तरीका यह है कि अपने प्रतिवेशियों से मुस्कुराकर मिलें, उनका हालचाल पूछें और समय-समय पर उनसे बातचीत करें। यह छोटे-छोटे प्रयास बड़े रिश्तों की नींव बनते हैं।

कुछ अतिरिक्त सुझाव

**1. बातचीत में विनम्रता अपनाएँ :** अक्सर छोटे-छोटे झगड़े और गलतफहमियाँ केवल संचार की कमी के कारण होती हैं। इसलिए, प्रतिवेशी से बातचीत करते समय हमेशा विनम्र रहें और उनकी बातों को धैर्यपूर्वक सुनें।

**2. किसी भी समस्या को शांति से सुलझाएँ :** अगर किसी प्रतिवेशी के साथ कोई मतभेद होता है, तो उसे तर्कसंगत और शांतिपूर्ण तरीके से हल करने का प्रयास करें। नाराज़गी और गुस्सा केवल रिश्तों को खराब करता है।

**3. त्योहारों और विशेष अवसरों पर उन्हें आमंत्रित करें :** कोई भी खुशी तब और बढ़ जाती है जब उसे दूसरों के साथ साझा किया जाए। अपने प्रतिवेशियों को त्योहारों, जन्मदिनों और विशेष अवसरों पर आमंत्रित करें और उनके साथ समय बिताएँ।

**4. मोहल्ले के छोटे बच्चों और बुजुर्गों का विशेष ध्यान रखें :** मोहल्ले के बच्चों के साथ घुल-मिलकर रहना और बुजुर्गों की सहायता करना एक स्वस्थ समाज की निशानी है। इससे आपके प्रतिवेशी में प्रेम और अपनापन बढ़ेगा।

**निष्कर्ष :** ‘आर्ट ऑफ गिविंग’ का सार यह है कि हम अपने आसपास के लोगों को बिना किसी स्वार्थ के कुछ देने का प्रयास करें—चाहे वह प्रेम, सहायता, या बस एक सच्ची मुस्कान हो। प्रतिवेशी हमारे दैनिक जीवन का एक अभिन्न अंग हैं, और उनके साथ मधुर संबंध न केवल व्यक्तिगत स्तर पर बल्कि समाज की भलाई के लिए भी आवश्यक हैं। इस कार्यक्रम के तहत हम अपने प्रतिवेशियों को यह महसूस करवा सकते हैं कि वे हमारे लिए कितने महत्वपूर्ण हैं और हम उनके आभारी हैं। एक अच्छा प्रतिवेशी होने के नाते, आइए हम सब मिलकर अपने समाज को अधिक प्रेमपूर्ण, दयालु और सहयोगात्मक बनाएं! जब हम एक-दूसरे की मदद करेंगे, तो न केवल हमारे व्यक्तिगत संबंध मजबूत होंगे बल्कि एक सुंदर, समरस और शांतिपूर्ण समाज का निर्माण भी होगा। प्रतिवेशी के साथ एक अच्छा रिश्ता बनाएँ, क्योंकि वे हमारे जीवन के सबसे महत्वपूर्ण सहयोगी होते हैं!

जैस्मीन पटनायक, हिंदी विभाग, किस् विश्वविद्यालय



# FIVB & AOG

A Unique partnership for fostering peace and happiness globally

The Founder of KIIT & KISS, Dr. Achyuta Samanta was conferred with the prestigious "Grand Cross Award", the highest honour from the International Volleyball Federation (FIVB) during the 39<sup>th</sup> FIVB World Congress in Porto, Portugal from November 15<sup>th</sup> to 17<sup>th</sup>, 2024 by the then FIVB President Dr. Ary Graca attended by representatives and Presidents of Volleyball Associations from-222- countries.



On the request & motivation of the present President of FIVB Mr. Fabio Azevedo who is the well wisher & admirer of Prof. Achyuta Samanta & Art of Giving, all the member associations of FIVB from -222- countries are celebrating the 12th edition of the "International Day of Art of Giving" on 17th May 2025. This has made "Art of Giving" a global brand & movement in real sense.



Prof. Achyuta Samanta with Dr. Ary Graca & Mr. Fabio Azevedo - in his recent visit to FIVB-Zurich-switzerland.



## Snapshots of Social Media Campaign





## #ArtofGiving #AchyutaSamanta





#ArtofGiving  
#AchyutaSamanta



## Neighbourgood

The AOG theme for 2025 is Neighbourgood - bringing good to the neighbourhood. How is it possible? By spreading joy with your neighbours, sharing a meal, gifting some goodies, spending some quality time, watching a movie together, helping in need beyond this day and whenever possible and needed, and making a sustainable neighbourhood - caring for each other, the spaces around and nature. You can also arrange or contribute to a shared meal in your neighbourhood or apartment - cook and eat together or arrange some community meet or event. The need for connection and community is primal, as fundamental as the need for air, water and food.

Inspired by

**Dr. Achyuta Samanta**

Founder - KIIT, KISS, KIMS and AOG

