



THE ORISSA SOCIETY OF THE AMERICAS

JOURNAL



FALL 1994

THE ORISSA SOCIETY OF THE AMERICAS



JOURNAL FALL 1994

Editor Alekha K. Dash

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**OSA
wishes all its
members a
happy and
prosperous
new year**

From The Desk of the Editor

The OSA journal/Newsletter is published by the Orissa Society of the Americas. We welcome short stories, essays, poems, news items and information of interest to our readers, ideas, suggestions and comments in the form of letter to the editor. Manuscripts should normally not exceed four type-written pages (double-space), and must include a few lines about the author(s). We encourage the submission of manuscripts in ORIYA. Since these manuscripts are printed in Orissa, we request you to submit these manuscripts in Oriya well in advance of the deadline for a particular issue.

The next issue of the journal, **The Souvenir Issue**, will be published in conjunction with the 1995 OSA Annual Convention. Manuscripts and other items for this issue must reach the editor by March 3rd, 1995 at the following address:

Alekha K. Dash
13518 Sahler Street
Omaha, NE 68164
Tel: (402) 280-3188 (W)
(402) 492-9707 (H) Fax: (402) 280-5738

We wish to remind the representatives of the various OSA chapters to send news worthy items of interest pertaining to their chapters for inclusion in the Journal/Newsletter. These constitute an important component of this publication. On behalf of the OSA and OSA journal, I convey my heartfelt gratitude to all the contributors for this journal. Every member of OSA should feel that, this is their journal, and if they wish they can really make it better. One should not be a great writer or poet in order to contribute to this journal. We need your help in varieties of ways. Let us try to make it a great journal and let our journal will be a model for others. Please feel free to convey your suggestions and concerns to your editor. I will try my best to work with you all. I thank you all once again for giving me this opportunity and responsibilities for serving you.

Finally, I convey my sincere thanks and appreciation to the following individuals: Drs. Sarat Mohapatra, Bijan Rao; Mr. Andrea Ichwan, Mr. Akshya Nanda and Thelma Cornelius for their help and support for this issue. On behalf of this organization, I wish all its members **A Happy and Prosperous New Year.**

Alekha K. Dash, Editor



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Raghunath Dass:
Student Representative
Devjani Mishra: *Youth Forum*

MESSAGE FROM THE PRESIDENT

November 21, 1994

Dear OSA Members:

We have built the Orissa Society of the Americas and you have contributed to its growth. During the past twenty-five years, OSA has grown from seventy members to nearly five thousand members now. We are the top professionals and high income group of this country. I am very fortunate to be a part of OSA, and this elite group since its inception.

Recently, I have heard that there are many postings on ORNET that do not reflect our good image and character. I have not seen these postings and do not wish to see them at this time.

We make mistakes when we make decisions in anger, and we often forget the future consequences. I am always ready to take my share of the blame. However, I cannot see how we can afford to make the types of mistakes which damage our love and affection for each other!

Nobody is more interested in having the next OSA convention in Minneapolis/ St. Paul than I am. I appreciate the understanding and support of the Southern Chapter for the Twenty-sixth Convention in Minneapolis.

The schedule to hold Ratha Jatra in Nashville on July 1, 1995, and OSA convention on July 2-3, 1995, in Minneapolis will avoid conflicts and make both functions successful.

It is my sincere request that those who have taken active part in the ORNET in the convention debate please unite and join the Twenty sixth OSA convention along with your friends in Minneapolis on July 2-3, 1995.

Sincerely,

Sita Kantha Dash
OSA President
(612) 935-1707 (W)
(612) 931-9400 (H)

My Dream World

*By: Abhisek Khandai (2nd grade)
1050 Dover Lane
Aurora, IL 60504*

Are those cans, wax bottles and cones
will be recycled even bones.
The smoke is all away,
And the good air will stay.

There will be a rainbow in the sky,
The kids will say to the birds "Hi."
Everyone will plant trees and flowers,
There will be always nice shower.

No animal will be killed, and
every hurt things will be healed.



The Distant Light

By: Anulekha Mohanty

Illuminating the night sky,
It sparkles with the essence of life,
And the presence of dreamers.
Invisible or prominent, it reigns the night,
Displaying dreams and lives of the people.
Many flicker with the light of life,
Yet, others fade into the night,
Leaving there unaccomplished dreams in the sky.
Displaying new beginnings and ends,
These specks of light remain, in the distance,
Till night is gone.

Anulekha is the daughter of Pradeep and Sujata Mohanty of Columbus, Ohio.

FRIENDS

By: Srotalina Nayak

Friends are neat
friends are cool
friends are something
good to have:

Friends are loving
friends are caring
friendship is something
nice to share.

Friends are friends
that's the trend;
I pick one, where
I bound!

I have friends
all over the places,
tell me
How does it sound??

I am 9 years old, daughter of Sujata and Surya Nayak. I am a regular contributor to OSA Journal/Newsletter. Besides Writing poetry, I am also learning Kathak Dance, Folk dance of Rajesthani gharana. I bagged the 1994 outstanding award in dance competition conducted by AIA Washington Chapter.

CONFUSION

*By: Pragya Mishra
14 years old*

Confusion screams out from an empty well.
Begging for help with no way out.
It cries and screams shaking the well.
Until the bricks tumble down on top of it - and
smothers it.

All Peaceful

By: Arpita Das

The smell of honey fills the sky
All streams go flowing by.
The nightangle sings with her lovely tone
The swans are having fun alone.
Dancing deer just dance about
Clouds of evil are just flowing out.
The elegant horses gallop in the meadows
The sleepy owls just doze and doze.
And the rainbows of magic just show their magic
The baby animals have grown a little strong and thick.
Colorful and sweet-smelling flowers just seem to be everywhere....
Everything is peaceful....that's all I care!

Arpita Das is a third grader. She is the daughter of Satya and Sanghamitra Das of Bloomington, Indiana



A Poem of Peace

By: Shalini Patnaik

Through the light of god
There's a spiritual pod
Which has power of peace
After troubles have gone
And the day has reached dawn
You will see the light of god
It will take power to reach the tower
Where the peace pod is hidden safely
Once you have popped the pod
You'll feel the serenity rise
And god from the light will be
Calling peace from his heart to yours

Shalini is the daughter of Purna Patnaik of California.

In Memory of Shubho Uncle

By: Laboni Patnaik

Where will I find a person as he ?
To teach such beautiful music to me ?

A special person, my beloved Guru,
Learning from him was too good to be true.

Ragas, talas, and much much more,
All those happy memories I have before.

And then one day he left us all,
I never said good bye,
Why did he leave his loved ones behind,
we all keep wondering why ?

The path to music was lead by his hand
He left us halfway, why I don't understand.

He brought such lovely music to this world,
His future accomplishments now can never be told

He was born for music, talked through his Sitar
Composed Lyrics, and was a performing star.

His cheerful voice and happy face,
His eyes always sparkled like sun rays.

All that happened, only time could tell,
And we never got to say farewell.

Oh Shubho uncle, how could you leave this w
We think of you day, by day.

Always in our heart, you will be,
We remember you with ecstasy.

Laboni, Shibani and Shalini's music teacher Shubho Shankar, son of Pandit Ravi Shankar, passed away recently. Laboni is the daughter of Purna Patnaik of California.



As A Child In My Mom's (or Dad's) Eyeview

By: Ashish Mohanty

I wanted to be a cowboy,
but my mom said no.
I wanted to play in mud,
but my mom said no.
I wanted to keep pet spiders,
but my mom said no.

I had to grow up,
just as my mom said so.
I had to become something,
just as my mom said so.
I wanted to be better,
just as my mom said so.

My mom is my teacher.
She is a wonderful teacher.
Life is full of many amazing things,
As she said.
Go out and explore.
Open all doors
to see where they lead.

My mom is my leader.
I will follow her example.
She is my guide.
I will follow her light.
She is gentle,
yet strong at heart.
I must do the same.

My mom is my inspiration.
See, I told you so.
My mom is my friend.
See, I told you so.
My mom is divine.
See, I told you so.

Yet I am only a child in my mom's eyeview.

Ashish (Monty) is the son of Saroj and Shreelekha Mohanty of Chicago, IL.

A Cry For Help

By: Raj Gopal Chetty

A new light dawns upon the earth,
Showing the universe the miracles of thought.
Every direction reveals a different kind of creature,
Protecting the family whose lives he has brought.

A ghost-like figure appears through the mist,
Carrying a weapon to quench his thirst for death,
"Gonna build me a home," he says, and he does,
Then he roars with pride while the earth is left gasping for breath.

Millions of people depriving the world of its wonders,
Discarding any hopes of beautiful sights,
Forests are replaced with factories and houses,
So human beings are safe when comes the darkness of night.

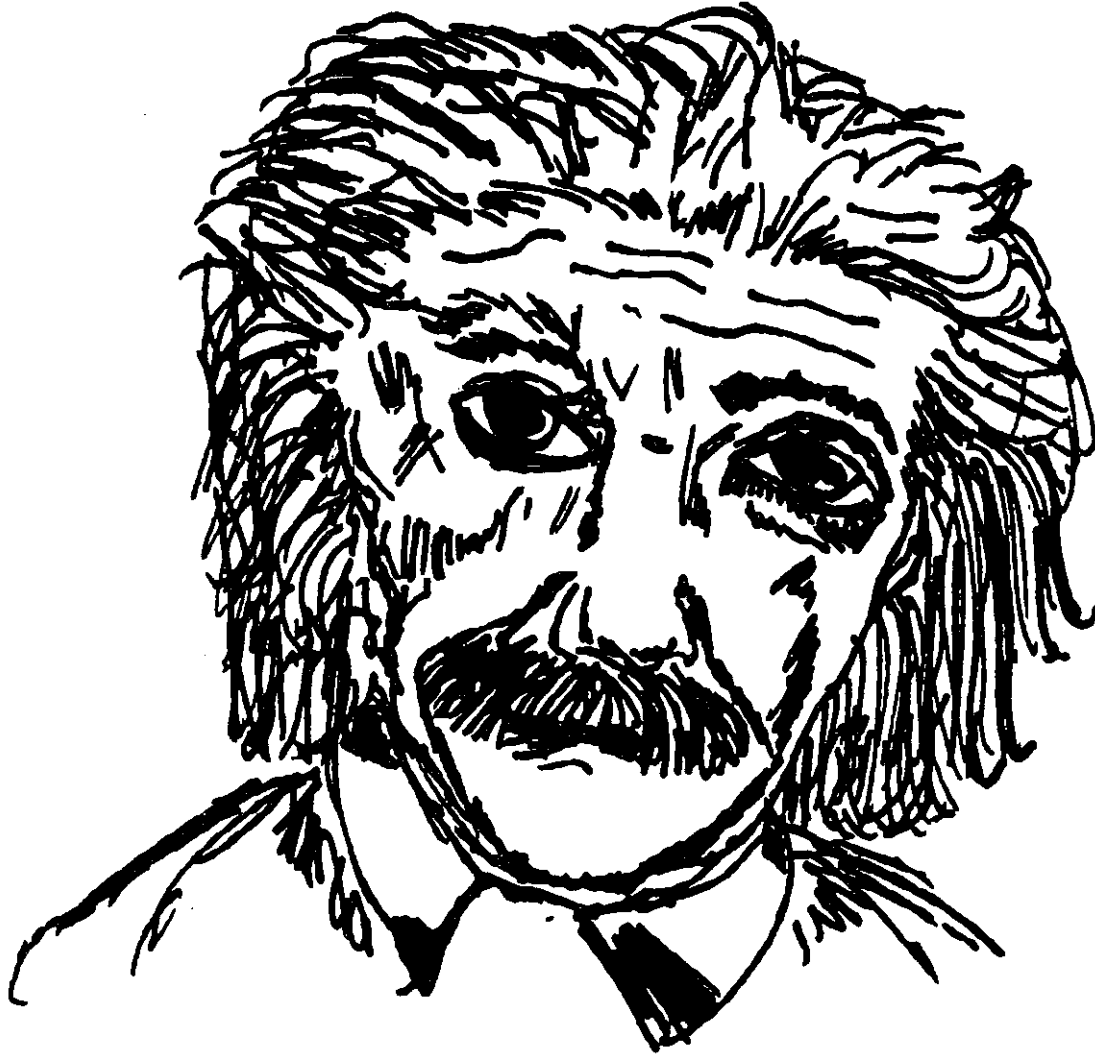
Now a lone man stands up and shouts,
"Enough of this war against our Mother Nature!"
And he struggles desperately to save the forest,
And provide new hope, shelter, life to the endangered creature.

A man may not achieve much if stands alone,
Yet his example can easily be followed by all,
Take "Peace on Earth" message to its deepest meaning,
And be ready to answer our Mother Earth's anguished call.



MR. ALBERT EINSTEIN

By: Meera Das



$$E=mc^2$$

Support Group for Indian Women in the USA

By: Mamata Misra

INTRODUCTION

Many Indian women find themselves locked in extremely difficult living conditions arising from abusive relationships even while living in a free country like the USA. They want these conditions to change. They know that they cannot change the conditions alone. But they don't always know how to find useful help. Many Indian women and men notice some of these problems and want to help. But they don't know how to help without intruding into the personal lives of the victims or their relatives. The purpose of this article is to provide useful information to those who want to help or be helped in making lives more peaceful.

Is wife abuse a personal problem, a crime, or a problem of the society?

If you see a person on the street hitting another person causing a black eye or broken bones, you view it as a crime and you are likely to call the police. But if the same thing happened six feet away in someone's house, and the attacker is the husband of the victim, you may look at it as someone's personal problem and may ignore it. Even if it bothers you, you may not know what to do. A man, who beats up his wife, is neither sick nor criminal, at least by the standards of the day. He does not beat up his coworkers or strangers on the street. In fact, he appears to be one of the nicest persons around. Therefore, it is easy to believe that something must be wrong with the wife. She must be the one who turns Dr. Jekyll into Mr. Hyde. In fact, the beaten wife herself starts believing in this myth.

Injury to a human being is against the law. A few years ago, the laws in the U.S.A. did not protect women very well from family violence. Since then, they have been tightened in most states. When a husband beats or rapes his wife, he is most likely breaking the law.

Various studies show that men batter women because they can. They like to have power and control over their wives. They have learnt that use of physical force for gaining the desired power and control works. (In Oriya, there is a saying that even Mahadeva, the God of Gods, is afraid of beatings.) An abuser's value system does not consider wife abuse to be wrong or immoral. Although he may feel that a certain beating occurrence was more severe than

planned, he does not feel that beating the wife as a principle is wrong. He may have seen it done when he was a child and perhaps grew up accepting it as normal.

Historically, societies have sanctioned power and control of men over women. We all, men and women alike, have accepted male privilege as the way things are. The price we are paying for this belief system (such as dowries and bride burning, abortion of female fetus, lower priority on education of girls, lower priority on women's careers) is much more than any civilized society can afford. Because wife beating is a violent expression of power and control claimed by male privilege, and because our society sanctions male privilege, this is a problem of the society.

The statistics are overwhelming. In the U.S.A., nearly 6 million wives will be abused by their husbands in any one year. Some 2000 to 4000 women are beaten to death annually. The nation's police spend one-third of their time responding to domestic violence calls. Battery is the single major cause of injury to women -- more significant than auto accidents, rapes, or muggings. A woman is beaten every 18 seconds. Surprised? Call your local agency against domestic violence and check.

Stopping domestic violence calls for changes in the society, which do not happen overnight. Stopping the crime of domestic violence calls for enforcement of the law, which is hard to do when ever the victim may not cooperate for various reasons including fear. At the same time, domestic violence must be stopped as often as possible and as early as possible, to save lives and to prevent more children from growing up to be future batterers.

In the last 10-15 years, throughout USA., grass-roots women's organizations have been formed to address these problems. Prompted by their efforts, legal structures and social service networks have begun to redefine spouse abuse as a violation of the victim's civil rights and a criminal act of assault subject to the same punishment as other acts of violence. These organizations provide many services such as temporary safe shelter, counseling advocacy for women and children, support groups, counseling for the batterer, transportation, legal services and

so on. They also educate community members and train volunteers in various helping roles.

Role of a helping agent

If you need help or want to help a victim, sometimes help is only as far away as a phone. One phone call to a helping organization or a support group does not solve all the complex problems by magic. However, it is often the first step in a positive direction for a long journey that may eventually lead to a solution.

A helping agent who answers such a phone call is neither an intruder nor a rescuer. Solving any problem involves identifying several options at each step and choosing one. Only the owner of a problem can make a choice and solve the problem. Someone else cannot. Given this, what can a helping agent do?

Listen- The first and foremost job of a helping agent is to listen with respect, without judgment, and without giving advice. She listens to the caller and identifies the feelings behind the words. Without judging the caller's actions as right or wrong, the helping agent must acknowledge the feelings. Often, an abused person is in a numb state where she cannot name her feelings. With the listener's feedback, she can understand how she feels so that she can analyze what is behind the feelings. Nonjudgmental listening lubricates and tunes up the mental instrument of the woman, which may have been rusted by repeated physical and emotional abuse. Respectful and nonjudgmental listening turns on the inner strength and healing power of a human being. As the mind starts healing, one can put things in perspective and understand her needs.

Provide information- After listening to a caller, a helping agent can provide relevant information about resources available in the community based on the caller's needs. A caller may need shelter, job training, legal advice, medical help, help with children, professional counseling, financial help, protective order from a courthouse, transportation and so on. She, being isolated from the community, may not be aware of the options available. An informed helping agent can help her identify her options.

Discuss steps- After thinking through the available options and making a tentative plan, the caller may want to review her plan with someone the same way you and I discuss our plans with family members or colleagues. A helping agent can be a listener and reviewer, so

that the caller can find her own strength to make difficult decisions.

Protect confidentiality- In addition to being a nonjudgmental listener and an informed communicator, a helping agent must be able to keep matters confidential so that the client can tell her story freely.

Help for the batterer

Educational programs are also available for teaching men how to stop being abusive. It is possible for a man to change with education and effort. Unfortunately, men do not usually go to these programs unless they are ordered by a court. Education requires motivation. Since a batterer does not take responsibility for his violent behaviour, does not think that as a principle the behaviour is wrong, it is difficult for him to be self-motivated. Thus, by reporting family violence, a batterer can be helped, as his chances of going to an anger diversion program would be higher if mandated by a court.

Service organizations and groups

Each state in the USA has coalitions against domestic violence. The coalitions can provide you pointers to helpful organizations nearest to you. The national and state coalitions maintain directories of shelters and other service facilities throughout the state and the country. It is not possible to list each of these services in this short article. The national coalition and some other national organizations of interest are listed. If you don't know where to start to find help in your area, start from the national hotline 1-800-333-SAFE.

Indian support groups

Indians and Asians often feel uncomfortable in approaching such facilities for help. They think that their problems are unique and stem from their cultural background. They fear that a service agent unfamiliar with their culture may not understand their unique problems and therefore be unable to provide help. Lack of language and cross-cultural communication skills also stand in the way. To bridge this gap, several Indian support groups have been formed in the last few years in some urban areas. Such support groups known to me are listed.

Domestic violence against women, being present in every culture and every country, shelters and service organizations in America, get calls from people of many different ethnic and cultural

backgrounds. The counselors at such organizations are usually aware of the differences in values. They know how to respect the differences and how to focus on the similarities in helping the clients. (During a 40-hour volunteer training program offered by the Center for Battered Women in Austin, I was amazed to see thoughts and feelings I assumed to be unique to Indians coming out of women of many different cultures). Many shelters and service facilities provide counseling in many Asian languages. I have tried to list the services that supported languages spoken in the Indian subcontinent as of the directory compiled by the National Coalition against Family Violence in 1991. Organizations that support other Asian languages are numerous and are not listed in this short article.

A proposed Oriya support group

Currently, Oriya language support is not available in any mainstream shelter known to me. Also, Indian support groups are limited to a few large cities. It would be nice if Oriya women who are willing to help their fellow women could get more involved in women's activities in their communities. Volunteer training programs are offered for free by local domestic violence organizations and information regarding this could be obtained from your state coalition. These programs are, in the least, excellent personal growth opportunities for any one. After completion of a training course, if one chooses to help her fellow women, she can volunteer at a local organization. If more Indians will get involved in their community, the resources in their community would be more usable by the Indians. Volunteer training programs are also open to men. Although men are not usually allowed to counsel battered women or work at a women's shelter, many men make valuable contribution by volunteering their time for educational programs for the community. They can also be instrumental in making other men aware of anger diversion programs.

Finally, if a few Oriya women could develop the helping agent skills mentioned earlier, an Oriya women's support group could be formed. This will enable isolated Oriya women in abusive relationships to find their inner strength and improve their lives. I will be more than happy to talk to anyone interested in this matter.

List of National Domestic Violence Organizations

National Coalition Against Domestic Violence (NCADV)
1012 14th Street, NW, Suite 807
Washington, DC 20005
Business (202)638-6388
Hotline (800)333-SAFE
(This hotline was discontinued due to lack of funds. Efforts are being made to restore this service.)

Family Violence Prevention Fund (FVFP)
1001 Potrero Ave.
Building One, Suite 200
San Francisco, CA 94110
(415) 821-4553 Fax: (415) 824-3873

National Woman Abuse Prevention Project (NWAPP)
1112 - 16th Street, NW, #920
Washington, DC 20036
(202) 857-0216 Fax: (202) 659-4497

National Center on Women and Family Law (NCOWFL)
799 Broadway, Room 402
New York, New York 10003
(212) 674-8200 Fax: (212) 533-5104

Family Violence Research and Treatment Program (FVRTP)
The University of Texas at Tyler
3900 University Blvd.
Tyler, Texas 75701-6699
(903) 566-7060

Center for Women Policy Studies (CWPS)
2000 P Street NW, Suite 508
Washington, DC 20036
(202) 872-1770

List of Indian Organizations or Support Groups

(Also included are American organizations that provide translators for Indian languages).

California
Maitri
(A free, non-profit helpline for South Asian women located in the south Bay since February 1991)
(408) 730-4049

Narika
(A Help and Referral Line for South Asian Women)

P.O. Box 7326, Berkeley, CA 94707
(510) 215-7308

Shelter Against Violent Environments,
(SAVE) Inc.
(A regular shelter with Hindi, Punjabi, & Urdu
language support)
P.O. Box 8283, Fremont, CA 94537
Hotline (415) 794-6055
Business (415) 794-6056

Center for the Pacific-Asian Family, Inc.
(Shelter serving Los Angeles area
supporting Indian languages)
543N.Fairfax,#108,
Los Angeles, CA 90036
Hotline (213) 653-4042
Business (213) 653-4045

Sahara
(South Asian Helpline And Referral Agency)
P.O. Box 1554, Sunset Beach, CA 90742
Hotline (800) 333-2032

Connecticut

Sneha
(Support group for Asian-Indian women)
P.O. Box 1233
Cheshire, Connecticut 06410
(203) 233-5684 (203) 272-8624

Illinois

Chicago Abused Women Coalition/
Greenhouse Shelter
(Hindi, Punjabi, and Urdu language
translators availabb)
P.O. Box 477916, Chicago, IL 60647
Hotline (312) 278-4566
Business (312) 278-4110

Apna Ghar
(Shelter for Asian women and children)
4753 N. Broadway St. #606,
Chicago, Illinois 60640
(312) 334-4663 (312) 334-0173

Maine

WomanKind, Inc.
(A regular shelter with Nepalese language
(Mamata Misra lives in Austin, Texas with her husband and two sons. She volunteers her time at the Center for Battered Women, Travis County Adult Literacy Council, and her neighborhood elementary school. She is an active member of Saheli).)

support)
P.O. Box 493, Machias, ME 04654
Hotline (800) 432-7303
Business (207) 255-4785

New Jersey

Manavi
(An Organization for South Asian women,
since 1985)
P.O. Box 614, Bloomfield NJ 07003
(908) 687-2662

New York

AMICAE
(Hotline for rape and battering with Bengali,
Hindi, and Urdu language support)
P.O. Box 23 Fredonia, NY 14063
Hotline (716) 672-8484
Business (716) 672-8423

Tri-Lakes Community Center, Inc.
(Regular Shelter with Indian language
support)
P.O. Box 589, Savanac Lake, NY 12983
Hotline (518) 891-3173

Sakhi

(An Organization for South Asian women,
since 1989)
P.O. Box 2028, Greeley Square Station,
New York, NY 10001
(212) 695-5447 Fax: (212) 564-8745

Pennsylvania

Women's Resources of Monroe County, Inc.
(Regular shelter with Hindi and Bengali
language support)
112 Park Avenue, Stroudsburg, PA 18360

Texas

Saheli
(A support group for Indian and Asian
women)
P. O. Box 3665, Austin, TX 78764-3665
(512) 465-8156
Help Us Help You
(A social service forum for people of Indian origin)
Dallas area (817) 589-4828

Building Bridges: Faculty/Student Exchange Between LSU-Shreveport and Berhampur and Utkal

By: Sura P. Rath

It was one of those spur-of-the-moment ideas. In 1992, at an informal reception for the LSU-Shreveport faculty our chancellor John Darling casually asked me whether the local Indian community might be interested in establishing a few academic scholarships each valued at the time about \$1,500 per year. Of all the ethnic groups in the United States, he said, Indians hold higher education and standards of academic excellence in high regard, and LSU-Shreveport should approach that group. The university had never before approached the Indian community in its 25-year history.

As in most other cities of the United States, the Indian community in Shreveport consists of professional people, mostly physicians, engineers, and a few business owners. An accelerated science and medicine program, commonly known as the "six year medical program," draws a good number of Indian students from around the state to LSU-Shreveport. LSU School of Medicine has a number of Indian students and faculty and at LSU-Shreveport we have a professor from Bhopal in the computer science department besides me in English. All these were strong arguments for the India community's setting up some academic scholarships at the major public university in the city. Mr. Leonard Selber, Vice Chancellor for Development, suggested that I approach the leaders of the India Association of Shreveport and seek their support.

Diwali celebration was two weeks away. Although not an active member of the India Association at the time, I went to the program and spoke to a small group, not knowing whether they were the leaders or how they might receive my bold request. Their initial response was encouraging, even surprising. In a short time more people joined our discussion, happy that the university had finally recognized the Indian community's potential to make a difference, and a consensus emerged: instead of a few academic

scholarships valued at \$10,000-15,000 each year, the Association would raise \$100,000 if the university could develop some permanent program on India.

After a few weeks of meetings on and off campus, the India Studies Program was born, with the modest goal to offer lectures, cultural activities, and short courses relating to Indian art, history, literature, music, and politics etc. A parallel goal abroad was to establish faculty/student exchanges between LSU-Shreveport and a number of Indian universities that had expressed interest in such an arrangement. The plan was to raise \$60,000 from private sources and seek the state's matching grant of \$40,000, and use the interest of the total endowment to develop our programs. In 1993, total private gift has exceeded more than half the goal; by the end of this year, we hope to reach the goal.

In 1993, the India Studies Program sponsored nine cultural programs--singers, Bharata Natyam dancers, a Gujarati dance theater, and three lectures included. One of the speakers was Dr. Prafulla Kar, professor of English at the M. S. University in Baroda and a senior Fulbright Fellow at Berkeley and Austin. Our College Arts co-sponsors with M. S. University the *Journal of Contemporary Thought*, a scholarly journal co-edited by Dr. Kar and me and published in Delhi. The mayor of Shreveport appointed me to a three-year term on the Greater Shreveport Human Relations Commission, and I went through the rigors of confirmation hearings before the City Council.

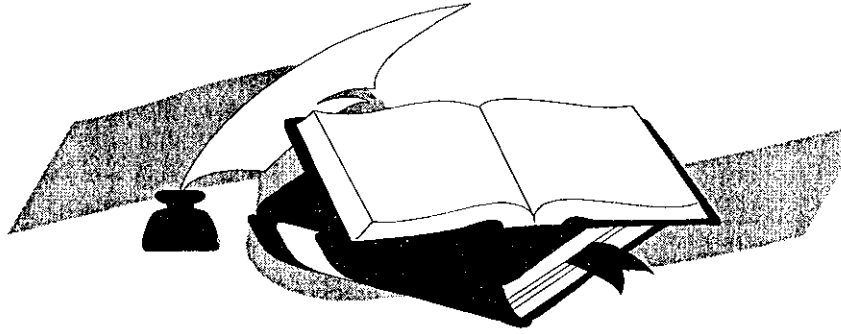
This year, during a summer trip to India I carried letters of understanding from Chancellor Darling for faculty/student exchanges between LSU-Shreveport and Berhampur, Utkal, and M. S. University. Dr. Rebati C. Das, Vice Chancellor of Berhampur University, visited Shreveport and lectured on "environmental problems in India" at

LSU-Shreveport. I believe my own roots in Orissa have led to a somewhat biased preference for the two universities in Bhanja Vihar and Vani Vihar. Although several other universities in India have "sister university" arrangements with institutions in Europe and the United States, this is the first time for the two universities in Orissa to enter into such an agreement. Chancellor Darling plans to travel to Orissa this fall to visit the two campuses.

Hopefully, the narrow bridge we are building with Bhanja Vihar and Vani Vihar will be widened in the coming years for more Oriya young men and women to come for study and research, opening a passage for cultural understanding and academic exchange.

Tax deductible contributions are welcome to LSUS Foundation/India Studies Program. You may wish to designate your contribution or part of it for a specific purpose, such as, sponsorship of an undergraduate/graduate student from your alma mater (high school, college, or university) in Orissa. All students must gain admission to their respective course of study through the regular application process. If you would like more details about the India Studies Program, or wish to make a contribution, please write to me at One University Place, Shreveport, LA 71115, fax: 318.797.5358 or call at 318-797-5369.

Sura P. Rath is chairman of the English Department at LSU-Shreveport



ଅଯଥା ପ୍ରଶଂସା ଅତି ଅମଙ୍ଗଳକର
ପ୍ରଶଂସାକାରୀ ପ୍ରଶଂସା ପ୍ରାୟ ମାନବର ।
ପ୍ରଶଂସା ନହେଲେ ପୃଥୀ ପ୍ରକୃତ ଗୁଣର
ତତୋଽଧିକ ଅମଙ୍ଗଳ ହୁଏ ଜଗତର ।
(ଗଙ୍ଗାଧର)

ORISSA.....IN SEARCH OF A HELPING HAND

- *a critical analysis*
- *organizations seeking your support.*

By: Devi P. Misra

In 1950's first of the few oriya may have set foot in USA. By the time OSA was formed only a handful, 20 or 30, may have been members. Now after close to 40 years since the first arrival, the number of families constituting OSA is around 600 including all the students whereas some of our Indian counterparts, for example from Andhra or Gujarat may be numbering more than 1,000,000, a strong force by any statistics.

All of us who are here are some what different from our brothers and sisters in Orissa. We wanted to experiment life in an adventurous way in an entirely new world and each of us in their own expectations and in their field of endeavour have achieved their objectives having excelled at times. There are people amongst us who have excelled in field of education, science, literature, engineering, medicine, etc.

As we have settled in this wonderful dextrous community in USA we must admit that in each setting we must learn to pick up the best in everybody. For example in each town in USA there is an United Way Organization which raises funds to cater to the needs of elderly, blind, abused women and children or homeless. In USA when an individual donates to charity he or she does not think of name recognition, rather they enthral themselves in caring or sharing their good fortunes for betterment of those who are not so fortunate. In India we have a different philosophy. We always enriching the "self" and when that is complete we look to enriching our children or grand-children. We seldom come out to share our fortunes or amenities with others who are total strangers and are not so lucky to have any choice in their lives.

The vision of sharing with and helping someone we do not know should enrich us in two ways.

- (a) The persons who get help may in turn get stimulated to help others.
- (b) Any little help we extend to the community we left behind helps us to repay the debt we owe to our motherland which spent all its money and energy in our attaining the present status through educational and social support.

In USA the persons or organizations who share in the community projects allot 1 to 5% of their annual income towards such charities, some even with as much as 10% to their churches. If each of the existing members of OSA assumed that may be each month we spend \$5 unknowingly and save such an amount each month towards helping any organization in Orissa, each member (a student or established family) could save \$60.00 a year amounting to \$3,600.00 from 600 families. At the current exchange rate, this amounts to nearly RS 108,000.00, a great effort by present standards.

The OSA, even though organized since 1970's and we are going to celebrate our 25th anniversary, is constitutionally limited in ways that may bring direct benefit for Orissa without violating IRS statutes. Further, there are two other problems:

Many of us think that if we came and settled here what is the point to look back towards Orissa. I feel that having attained what each of us have, let us take pride in and share the knowledge, money, energy with our motherland at least 10% towards betterment of our folks in whichever small way possible. In our mind and spirit, and at the end of the road in our lives each of us will feel content about the purpose of serving others outside our own family and thus making their lives better.

In certain cases, donations sent to individuals or organizations in Orissa would get lost or unaccounted for. But there are also organizations or individuals in Orissa and USA, who unflinchingly and unselfishly have and are willing to set highest goals and objectives in furthering highest attainment in exploring Orissan art and culture. There are others who with their monumental single handed effort are addressing to identify social ways to better the lives of the unfortunate lot.

Please take a moment of your time to see whether any of these endeavours interest you, or excite your benevolence.

THE ORGANIZATIONS NEEDING YOUR SUPPORT.

The physician sisters Dr. Mahamaya Pattanaik (one of my esteemed teachers) and Dr. Jogmaya Pattanaik have made a pioneering effort to deal with the social issues (facing our state) head on. The three agencies they have been nurturing are.

(a) **BASUNDHARA:** An orphanage consisting of 150 or more children housed now in a 2 storeyed building in Bidanasi, Cuttack, is donated by Citizens of Cuttack. Some children are already adopted by some Scandinavian countries. Their need includes clothes, money, medicines, toys, books.

Volunteers are required to contact US adoption agencies on behalf of Basundhara.

(b) **UDAYABHANU:** This center for troubled youth gives counselling for drug and alcohol addictions, an increasing social problem in Orissa.

(c) **ASTARAGA:** Housing elderly (abused and neglected by their own families) homeless persons, and providing them in the shelter with basic medical care, and necessities of life. Involvement may be directly possible with Basundhara Orphanage (Dr. M. Pattanaik). Bidanasi, Cuttack or in USA, Sulekha (201 428 2460) or Pratap (301 972 8059)

SCHOOL FOR HOMELESS CHILDREN:

In Berhampur, Orissa, 65 children are taught full time learning basic educational skills, health, hygiene environment. Focus of the school being to eradicate illiteracy. This is an ambitious project founded by Miss Gitanjali Nayak, professor of Anthropology presently at B.J.B. College, BRSR. Please contact Sulekha Das in USA.

SPECIAL OLYMPICS:

School of physically handicapped children started in 1988 in the campus of Shishu Bhaban, Cuttack. Now it has branched out into 3 other children's hospitals. They need ideas suggestions and volunteering. Please contact Dr. Khitish Mohanty, Shishu Bhaban, Chandini Chowk, Cuttack 753002 or in USA, Sulekha Das.

INSTITUTE OF ORISSAN CULTURE:

Located in BBSR, this is the brainchild of professionals endeavouring in history, archeology and culture in Orissa. In 1993 it had organized a seminar on Buddhism in Orissa. It has published a book on Saivism. It has plans to publish treatises and books on Jagannath culture and tribal history Orissa. The eminent panel is headed by Professor

Kanhu Ch. Misra. It requires financial help to organize seminars and help publish authoritative treatises in order to propagate Orissan Culture in Indian and international avenue. Direct correspondence is possible with Professor Dr. K.C. Mishra, Director of Institute of Orissan Culture 2130/4158 Vivekananda Marg BBSR 2, Orissa. In USA please contact Devi P. Misra 205 883 5499

ORISSA DANCE ACADEMY:

Founded and molded into the leading organization for carrying out the tradition of Odissi dance and music under expert guidance of Guru Gangadhar Pradhan. Every year the annual dance festival is organized in different parts of Orissa to create artistic and cultural awareness.

Its rural counterpart, Konarak Natya Manadap is located one mile to the west of Konarak temple. Apart from causing awareness regarding Orissan art and culture amongst rural public Konarak Dance and Music Festival presents colorful cultural shows to perform under the moonlit night.

Please contact: Guru Gangadhar Pradhan
Orissa Dance Academy
78 Kharavela Nagar Unit 3
BBSR 751001/ Tel 408494

In USA:

Center for World Music
Purna & Gopa Patnaik/
Tel (619) 436-8277
Sulekha Das: (201) 428-2460

CHAKAA AKHI:

Founded by the Oriyas in the Singhbhoom district of Bihar, this organization is striving to maintain the Oriya culture for the future generations. In addition, it is also attempting to keep the Oriyas in Orissa informed about the happenings in the Saraikela and Kharsuan area. Those of us who have come from border areas recognize how hard it is to preserve and practice own culture and traditions in face of governmental apathy, and often social repression. Any one who has heard the famous CHHAU DANCE should know that its origin is in this part of Orissa which was lost to Bihar during reorganization. Chakaa Akhi is requesting Oriyas of all persuasion to support its efforts through generous donation. Chakaa Akhi is represented in USA by the IAAF. All inquiries should be addressed to the IAAF.

In addition to the above organizations looking hard to change the fate of Orissa at grass roots level, there are several organizations in this country who are active toward achieving similar goals. If you find it difficult or time consuming to

get involved directly with organizations in Orissa, you should consider supporting the activities of the following organizations in this country.

1. IPAG (INDIAN PROGRESSIVE ACTION GROUP):

This worthy organization is vigorously involved in fighting hunger, poverty and illiteracy throughout India. In Orissa, it is spear heading efforts to alleviate hunger in the Kalahandi Bolangir area. Similar efforts have been undertaken in the past in the Koraput district. Mr. Priya Darshan Patra of Austin, Texas, is the contact person for this organization. In addition, our own Dr. Lalu Mansingh of Canada is also actively participating in these efforts. He can also be contacted for further information.

2. PRAGATI:

This organization is functioning out of Boston. Its current Organizers are not known. But it has undertaken worthy activities in Orissa in the past.

3. TREES FOR LIFE:

This organization's headquarters address is: 1103 N. Jefferson, Wichita, KS 67203. It has a

branch in Sambalpur (Pattanayak Pada, Smabalpur 768 001, Orissa, India). Its goal is to plant 100 million fruit trees in India in this decade. It has already planted 14 million plants to date. It accepts direct donations in addition to raising funds through T-shirt sale. It publishes a new letter called Growth Update in English Language. This is an addition to "Brukhya hin Jeeban" newsletter published in Oriya.

4. IAFF (INDO-AMERICAN FRIENDSHIP FOUNDATION):

This organization is dedicated toward helping Orissa in the areas of Agriculture, Education and Health Care through collaboration with various educational institutions in Orissa. IAFF is program based organization without any provision for membership. Anyone is eligible to sponsor projects in the areas listed. It has several projects in progress in Orissa. More detailed information can be found else where in this issue. IAFF's contact address is: IAFF, 1413 Boxwood Lane, Apex, NC 27502.



Gift of Insurance for Charity

By: Arun K. Misra, Ph.D.

Assigning a life insurance policy to charity offers a very cost-effective way to make sizable gifts to charitable organizations. The insured-owner-contributor of the policy receives an income tax deduction : for the gift of the policy to the charity, and, for future premium payments made with respect to the policy. On the eventual death of the insured, the face value of the policy (death benefits) passes free of tax to the charity. The net effect is that the charity gets a substantial lump sum payment, while the donor pays a relatively small, tax-deductible yearly premium, or a single lump sum premium.

During 1990, the Internal Revenue Service issued a tax ruling that tax experts feared would jeopardize this common charitable technique. Basing its conclusions on a insurance law of New York, the IRS concluded that the donor of a life insurance policy would not be entitled to any deductions, and that the life insurance proceeds would be included in the donor's estate for estate tax purpose. The basis of the ruling considered

that charity had no insurable interest in the life of the donor.

The IRS ruling created concern in both the insurance and charitable communities and the other 49 states started discussing the impact of New York ruling. Most of the states (including Georgia) are silent in their insurance laws on this insurable interest question.

A law was enacted at the 1991 Georgia legislative session and signed by Governor Zell Miller which specifically establishes a charity's insurable interest in donors of life insurance policies. The law (Act 464, Senate Bill 154) became effective April 12 , 1991 and should set to rest any concern about the controversial IRS ruling.

Thus the very popular charitable technique of contributing life insurance policies to one's favorite charity is 'alive and well'. However, There are certain yearly maximum limits on the deductibility of charitable contributions, in vast majority of situations the things look pretty simple.

Dr. Misra is an insurance agent, and investment advisor in Atlanta. Phone : 404/215-0782



ପୁଣ୍ୟାତ୍ମା କୃଷ୍ଣପ୍ରସାଦ: ଏକ ସିଂହାବଲୋକନ

ଲଲାଟେହ୍ ପହି,ଟେକ୍ସାସ୍

ଗତ ଫେବୃୟାରୀ ୧୩ ତାରିଖ ଦ୍ଵିପ୍ରହରରେ ଆକସ୍ମିକ ହୃଦୟନୁକ୍ରୀୟା ବଦହେବା ଫଳରେ ତଃ କୃଷ୍ଣ ପ୍ରସାଦଙ୍କର ଉତ୍ତରାଳୀ ଅବସାନ ହେଲା । କାର୍ତ୍ତି ସସ୍ୟ ସଃ ଜୀବତୀ ନ୍ୟାୟରେ ଅଗଣିତ ପାଠକ, ବୃଦ୍ଧିଜୀବୀ ବଂଧୁ ପରିଜନଙ୍କ ପାଇଁ ମରି ମଧ୍ୟ ସେ ଅମର ରହିଲେ । ଅଧୁନିକ ଓଡ଼ିଆ ଗଦ୍ୟ ସାହିତ୍ୟର ଅନ୍ୟତମ ରଥା ଭାବେ ସେ ପ୍ରତିଷ୍ଠା ଅର୍ଜନ କରିଥିଲେ । ଜଣେ ସଫଳ ଗାଳ୍ପିକ ଏବଂ ଔପନ୍ୟାସିକ ଭାବେ ତାଙ୍କର ପୁଣ୍ୟାତି ଅନୟାକାର୍ଯ୍ୟ । ମୌଳିକ ବୃଦ୍ଧିଜୀବୀ, ଦାର୍ଶନିକ, ଶିକ୍ଷାବିତ, ପ୍ରାଧ୍ୟାପକ, ପ୍ରକାଶକ ତଥା ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀର କାର୍ଯ୍ୟକାରୀ କମିଟିର ସଭ୍ୟ ଭାବରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ଓ ସଂସ୍କୃତିକୁ ବହୁଭାବରେ ବୃଦ୍ଧିମନ୍ତ କରିଛନ୍ତି । ଉଲ୍ଲେଖନୀୟ ସାହିତ୍ୟକୃତୀ ମଧ୍ୟରେ “ମୃଗତୃଷ୍ଣା”, “ଅରଣ୍ୟ ଓ ଉପବନ”, “ନାଏଗ୍ରା ଓ ଦେବସାନୀ”, “ନେପଥ୍ୟ”, “ସିଂହକଟି”, “ମୈନାବତୀ ରାଣୀ”, “କ୍ରୀତବାସର କାବ୍ୟ”, “ତାଫୋଡ଼ିଲ୍ ଓ ଗଙ୍ଗଶିଉଳି” ପ୍ରଭୃତି ଅନ୍ୟତ୍ରୁ । ଭ୍ରମଣ କାହାଣୀ “କାନାତା ତାଏରୀ” ତଥା ଗଠନ ମୂଳକ ସମାଲୋଚନା “ଅମଦୃଷ୍ଟି ଓ ଦର୍ଶନ” ତାଙ୍କ ବୈଦିକ ପରାକାଷ୍ଠର ସଫଳ ପରିଚୟ ପ୍ରଦାନ କରିଥାଏ । ଓଡ଼ିଶା ବାହାରେ ସର୍ବ ଭାରତୀୟ ସ୍ତରରେ ତାଙ୍କର ଲିଖିତ ଉପନ୍ୟାସ ବିଭିନ୍ନ ଭାଷାରେ ପ୍ରକାଶିତ ହୋଇ ଆଦୃତ ହୋଇଛି । ସାହିତ୍ୟ, ଦର୍ଶନ ତଥା ମନସ୍ଵାସ୍ଥିକ ବିଶ୍ଳେଷଣ ଜ୍ଞାନର ଏକ ଅପୂର୍ବ ସମନ୍ୱୟ ତାଙ୍କ ଲେଖାର ଅମରକୃତୀ । ସୌମ୍ୟବସ୍ତୁ, ସ୍ଥିତଃଧୀ, ଧୀମାନ୍, ଧର୍ମପରାୟଣ, ଜଗନ୍ନାଥାଶ୍ରୀତ, ବନ୍ଧୁବସ୍ତୁକ, ସ୍ଵବକ୍ତା ଓ ସ୍ଵାମିମାନୀ କୃଷ୍ଣପ୍ରସାଦଙ୍କ ସହ ଥରେ ମାତ୍ର ପରିଚୟରେ ତାଙ୍କ ବଳିଷ୍ଠ ବ୍ୟକ୍ତିତ୍ଵ ଛାଏଁ ବାରି ହୋଇ ପଡେ । ଏକାଧାରରେ ଭାରତୀୟ ବାତଂମୟ ଓ ପାଶ୍ଚାତ୍ୟ ସାହିତ୍ୟ ଜଗତର ସ୍ଵର୍ଣ ତାଙ୍କ ଜୀବନ ଦର୍ଶନରେ ଏକତ୍ର ଅଶ୍ଵର୍ଯ୍ୟ ସହାବସ୍ଥାନ କରୁଥିବାର ପ୍ରଭୃତ ସୂଚନା ପ୍ରାୟ ତିନିଶହରୁ ଊର୍ଦ୍ଧ୍ଵ ଗନ୍ତରୁ ମିଳିଥାଏ । ତାଙ୍କ ଆତ୍ମଚରିତ ଅଧାରିତ ପୁସ୍ତକ “ନିଜକୁ ନାୟକ ମନେକରି” ର ଲେଖା ଗୁଡ଼ିକରେ ତାଙ୍କ ନିଜ ଜୀବନ କାହାଣୀର ପ୍ରତିରୂପି ନିହିତ କହିଲେ ଅତ୍ୟୁକ୍ତି ହେବ ନାହିଁ । ତାଙ୍କ ଶେଷ ପ୍ରକାଶିତ ଗଳ୍ପ “ସୀମା” ମଧ୍ୟ ଅନୁରୂପୀ ପାଶ୍ଚାତ୍ୟ ଶିକ୍ଷା ଏବଂ ସଂସ୍କୃତିର ଅବାହକ ଏଇ ମହାନବୃତୀ ନିଜ ଅଭିଜାତ୍ୟପୁର୍ଣ୍ଣ ସଂସ୍କୃତି ଓ ପରଂପରା ସହ ଉପଯୁକ୍ତ ସମନ୍ୱୟ ସ୍ଥାପନ କରି ପ୍ରାଚ୍ୟ ସଂସ୍କୃତିର ବୈଶିଷ୍ଟ୍ୟକୁ ନିଜର ଦୈନନ୍ଦିନ ଜୀବନ ପ୍ରବାହ ଓ ଆଚରଣ ପ୍ରଣାଳୀରେ ପରିପ୍ରକାଶ କରିବାର କଳାରେ ପାରଙ୍ଗମ ଥିଲେ । ଦୀର୍ଘ କର୍ମମୟ ଜୀବନ ଉତ୍କଳ ବିଶ୍ଵବିଦ୍ୟାଳୟର ଦର୍ଶନ ବିଭାଗ ପ୍ରାଧ୍ୟାପକ, ବିଭାଗ ମୁଖ୍ୟ ତଥା ସୁସିସି ସଭ୍ୟ ହିସାବରେ ବିତାଇଥିଲେ । ଆନୁର୍ଦ୍ଧାତିକ ସ୍ଵରରେ ବହୁ ଅନୁଷ୍ଠାନ ସହ ସଂପୃକ୍ତ ରହିବାର ସୌଭାଗ୍ୟ ଲାଭ କରିଥିଲେହେଁ ଇଣ୍ଡରନେସନାଲ୍ ରାଇଟର୍ସ ଟ୍ରାକ୍ଟସ୍ ସହ ଓତଃପ୍ରୋତ ଭାବେ ଜଡ଼ିତ ଥିଲେ । ଗତବର୍ଷ ଏକ ସ୍ଵତନ୍ତ୍ର ଅଧିବେଶନରେ ଯୋଗଦେବାର ସୁଯୋଗ ଅପତ୍ୟାଶିତ ବର୍ଷା ଓ ବନ୍ୟା ଯୋଗୁଁ ସ୍ଥଗିତ ରଖିଥିଲେ । ଓଡ଼ିଶାର ବିଭିନ୍ନ ସାହିତ୍ୟିକ, ସଂସ୍କୃତିକ ତଥା ଆଧ୍ୟାତ୍ମ ଅନୁଷ୍ଠାନ ମଧ୍ୟରେ ମିଳିତ ଲେଖକ ସାମୁଖ୍ୟ, ଗୋଦାବରିଣ ସାହିତ୍ୟ ସଂସଦ, ରାଜ୍ୟ ପ୍ରଗତିକ ଲେଖକ ସଂଘ ସହ ସନିଷ୍ଠ ଥିଲେ । ତାଙ୍କ ସାହିତ୍ୟିକ ଜୀବନର ପୂର୍ବାହ୍ରେ ଏକ ମାସିକ ପତ୍ରିକା “ମାନସ” ପ୍ରତିଷ୍ଠା କରି ବହୁ ଲେଖକ, ଗାଳ୍ପିକ ଓ ସମାଲୋଚକଙ୍କୁ ସାହିତ୍ୟ ସୃଷ୍ଟି କରାଇବାରେ ଚେଷ୍ଟିତ ଥିଲେ । ନିଜକୁ ସର୍ବୋପରି ଉତ୍କଳମାତା ତଥା ଓଡ଼ିଆ ଜାତିର ସାରସ୍ଵତ ସାଧନା ନିମିତ୍ତ ଉତ୍ସର୍ଗ କରିଥିବା କୃତୀସନ୍ତାନ ଜଣକ ନିଜର ଏକଷ୍ଟାତମ ଜନ୍ମୋତ୍ସବ ପାଳନ କରିବା ଅବ୍ୟବହିତ ପୂର୍ବରୁ ପ୍ରକାଶନ କ୍ଷେତ୍ରକୁ ଶୂନ୍ୟ ରଖି ଶୂନ୍ୟବାସୀ ହେଲେ । ଚିର ଜାତୁଲ୍ୟମାନ ସେଇ ଉତ୍କଳ ନକ୍ଷତ୍ରଟି ଓଡ଼ିଆ ସାହିତ୍ୟକାଶରୁ ସତେ ଯେପରି ଚିରବିନ ପାଇଁ ଅନ୍ତର୍ହିତ ହୋଇଗଲା । ପ୍ରବାସୀ ଓଡ଼ିଆ ଭାଇମାନଙ୍କର ରୈପ୍ୟତ୍ରୁବିଲି ପାଳନ ପାଇଁ ଅମେରିକାର ନ୍ୟୁଜର୍ସି ସହରକୁ ଆସି ଅମ ସମସ୍ତଙ୍କ ଗହଣରେ ଅବସର ବାସରେ ଅମୋଦ ପ୍ରମୋଦ କରିବାର ସକଳ ସ୍ଵପ୍ନ ସତେ ଯେମିତି ଅକସ୍ମାତ ଚକ୍ଷୁ ଅନ୍ତରାଳରେ ଛୁଟିଗଲା ।

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କାପୁରୁଷ ପରି ମରିବା ଜଗତେ
ନୁହେଁନର ପଉରୁଷ
ପରହିତ ସାଧୁ ମରେୟେ ମହୀରେ
ସେହି ଏକା ସପରୁଷ (ଗୋପବନ୍ଧୁ)

ମଧୁମୟ ହେଉ ବିଶ୍ୱ

ମନୋରମା ମହାପାତ୍ର

ଭ୍ରାନ୍ତି ଭିତରେ ଶାନ୍ତି ନ ଯାଉ ଭଜି
 ଉଗ୍ରବାଦଟି ଅଗ୍ରଭାଗରେ
 ସ୍ଥାପିତ ନ ହେଉ ଆଜି ॥
 'କ୍ରାନ୍ତି' ନାମରେ ନ ଚଳାଉ କେହି
 ହିଂସ୍ର ମାରଣ ଯନ୍ତ୍ର
 ପ୍ରତି ଅଙ୍ଗନେ ପ୍ରତିଧ୍ୱନିତ
 ହେଉ ପୁଣି ଥରେ
 ଗାନ୍ଧୀ, ବୁଦ୍ଧ ଦେଉଗଲେ ଯେଉଁ
 ଅହିଂସ-ମହାମନ୍ତ୍ର ॥
 ଖ୍ରୀଷ୍ଟ ବାରତା, କୃଷ୍ଣର ବାଣୀ
 ନାନକ ବଚନ, ମହାକବର ଗାଥା
 କୋଟି ଜନତାରେ ଅନୁପ୍ରେରିତ
 କରୁ ପୁଣି ଥରେ
 ମହିମତାର ସମ୍ମୁଖେ ପୁଣି
 ଅବନତ ହେଉ ମଉ ମାନବ ମଥା ॥
 ହିଂସା ବିଷରେ ପ୍ରତ୍ୟୁଷିତ ଏକ
 ପରିବେଶ ଆଜି
 ସରାସେ ସାଜି
 ମାନବାତ୍ତାକୁ ନ କରୁ ନ କରୁ ନିଷ୍ପ ।
 ପ୍ରେମେ ପୁଲକିତ, ସ୍ନେହେ ସିଞ୍ଚିତ
 ସମ୍ବେଦନାରେ ଅନୁକମ୍ପିତ
 ମଧୁମୟ ହେଉ, ମଧୁମୟ ହେଉ
 ମଧୁମୟ, ହେଉ ବିଶ୍ୱ ॥

ସର୍ବବ୍ୟାପି ଚକାଡୋଳାଙ୍କ ଅପାର କରୁଣାରୁ ଆପଣ ମାନଙ୍କର
 ଆଗାମୀ ନୂତନ ବର୍ଷଟି ଆନନ୍ଦମୟ ଏବଂ ଉପଭୋଗ୍ୟ
 ହୋଇଉଠୁ

ନିଷ୍ପତ୍ତି

କଳ୍ପନାମୟୀ ଦାଶ, ମିନିସ୍ତାପଲିସ୍

ବିଅ ସିନା ଲେଖୁଥିଲା ଶାଶୁର ମୋ ଏମିତି ସେମିତି,
ଉଁ ଟିକେ ପିଅନ୍ତିନି ପାଖେ ଯଦି ବୋହୂମା ନାହାନ୍ତି । (୧)

ମୁହଁ ଟିକେ ଶୁଖିଗଲେ ଶାଶୁଙ୍କର ଛାତିରେ ଛୁନକା,
ପରକଥା ମନେ ପଡ଼ି ଲାଗୁଥିବ ବୋଧେ ଏକାଏକା । (୨)

ନଶଦ ଯୋଡ଼ିକ ଯାକ ଛାଡ଼ନ୍ତିନି ତାଅର ପଣତ,
ଭାଉଜ ବିଷ୍ଣୁ ନଦେଲେ ଦିଅରଙ୍କୁ ଗୁରୁ ନାହିଁ ଭାତ । (୩)

ଦୋଇଁ ପୁଣି ଅଦୂର ରଙ୍ଗଣା ପଦାବେଳେ ବାଟଥିବେ ଉହିଁ,
ମନଟିକେ ଦୁଃଖ ହେଲେ ବାହାରକୁ ନିଅନ୍ତି ବୁଲାଇ । (୪)

ନିଦଟିକେ ହୋଇଗଲେ ସକାଳକୁ ଦିଅନ୍ତି ଉଠାଇ,
ଭୁଲ୍ ଯଦି କରିଥାଏ ଅପେ ଅପେ ଦିଅନ୍ତି ଘୋଡ଼ାଇ । (୫)

ସିନେମା ଶାଢ଼ୀ ଦୋକାନ କେଉଁଠାକୁ କରନ୍ତିନି ମନା,
ହୋଟେଲ୍‌ରେ ଶୋଇବା ସଉକ୍ ତାଙ୍କର ବି ନହୁଁ କିଛି ଉଣା । (୬)

ସବୁଥିରେ ଗୁରୁ ଉତ୍ତରୁ ସବୁବେଳେ ହସଗୁସି ମନ,
ତଥାପି ମୋ ମନ ତ ବୁଝୁନି ଯେତେହେଲେ ଏତ ମାଆ ମନ । (୭)

ଦକଦକ ଲାଗୁଛି ବହୁତ ଅଖିପାଖେ ନାଚୁଛି ତା ମୁହଁ,
ନିଜେ ନେଇ ପାଣି ବି ପିଏନି, ଏ କଥା କେ ବୁଝୁଥିବ କୁହ । (୮)

ମଇନା ତ ଫେରିଲାଣି, କହୁଥିଲା ଦେଖାହେଲା ବିଅ,
କାହିଁ ଉଠି ରହିଗଲା ପାଣି ଛାତି ଧୋଇଦେଲା ମୁହଁ । (୯)

ରହିମ୍ ବି ଦେଖିଥିଲା ଦୋଇଁ ସହ ସିନେମା ହଲ୍‌ରେ,
ମୁହଁ ପୋତି ଉଲୁଥିଲେ କଥାବାର୍ତ୍ତା ନାହିଁ କା ମୁହଁରେ । (୧୦)

ଏତେ ସବୁ କଥା ଶୁଣି ହଠାତ୍ କିନ୍ତୁ ଉଡ଼ୁଛି ମୋହର,
କହିବନି ମୁହଁ ଶୋଲି ମନେ ରଖି ମନ କଥା ତାର । (୧୧)

ଏଇମିତି ଚଳିବକି ଶାଶୁପରେ ତା ଜୀବନ ସାରା,
ଏଥିପାଇଁ କଷ୍ଟ ସହି ଏତେ ପାଠ ପଢ଼ୁଥିଲା ପରା । (୧୨)

ସାଇ ତମେ ତାକି ଅଣ ରହୁ ଏଠି ଦୁଇ ତିନି ମାସ,
ସୁଖ ଦଃଖ ହବା ଟିକେ ମନଟା ବି ଲାଗିବ ଉତ୍ସାସ । (୧୩)

ମହେଶ୍ୱର ସନାମିଆଁ ଧାର୍ କିଛି ଦେଇଛନ୍ତି ତଙ୍କା
ଦବାନବା ବୃତ୍ତିଯାଉ ବନ୍ଧୁଠାରେ ନୋହୁ ମୁହଁ ବଙ୍କା । (୧୪)

ହୁଁ- ଶୁଣ ଗୋଟେ କଥା ସାନ ବିଭାପର ଲାଗି,
ଫେରେଇଲି ଅସିଥିଲେ କିଏ ଜଣେ ନାତକତା ମାଗି । (୧୫)

ଶୋଭିବାନି ଅଉ କିଛି ଲୋଡ଼ା ନାହିଁ ଉଲ ଦିନ ବାର,
ସର୍ବଶୁଭ ଜଗନ୍ନାଥ ହେଉ ସେଇ ମିଳିତାରୀ ବର । (୧୬)

ବାହାବାସୀ ରୁଲିଯିବ ଶାଶୁପତ୍ନୀ ଅନେକ ଦୂରକୁ,
ଯାଉଣୁ ଅସୁଣୁ କିଏ ନଥିବେ ତ ପଦେ କହିବାକୁ । (୧୭)

କହୁଥିଲା ମାଆତାର ଯାହାଦବ ରିତାୟାର ପରେ,
ଏଇଲେ କି ଦରକାର ଦିହକ ତ ରହିବେ ପଦାରେ । (୧୮)

ଯାହା ଦବା ବିଅଟିକୁ ମନକୁ ବି ଶାନ୍ତୀକି ଗହଣା,
ଓଷା ବାର ପୁନଃ ପବେ ଦେଉଥିବା ଯାହା ତା ପାଉଣା । (୧୯)

ପାଟ ମଠା ସ୍ତବ୍ଧ ଯୋଡ଼ା ସମସ୍ତଙ୍କୁ ମନକୁ ବି ଦବା,
ଫନିତରୁ ଅଧି ଲାଗି ବ୍ୟାଙ୍କ୍ ରେ ଟଙ୍କା ରଖିଥିବା । (୨୦)

ରିତାୟାତ୍ କେବେ ହବ ଅମର ତ ଦିନ ସରିଥିବ,
ଯଉତୁକ ପାଇଁ ଅବା କାହିଁକି ସେ ରୁହିଁ ବସିଥିବ । (୨୧)

ବତହିଅ ଅସିଯାଉ ନବାବ ତା ଅମେ ଦେଇଦେବା,
ନିର୍ବନ୍ଧ ଇତ୍ୟାଦି କାମ ସବୁକିଛି ଶୀଘ୍ର ସାରିଦବା । (୨୨)



ଉତ୍ପତ୍ତାନ

● ଲିଙ୍ଗରାଜ ମହାପାତ୍ର

<p>ଏମିତି ବେଶକିଛି ସମୟ ଆପାତତଃ ବିତି ଯାଇଥିବ ଆପେକ୍ଷିକ ଆବେଗରସାନ୍ତରାରେ ସମୟ ସାଶୁ ହୋଇ ଯାଇଥିବ ନିଶ୍ଚାସ ପ୍ରଶ୍ନାସର ଶବ୍ଦ ବ୍ୟତୀତ ଅନ୍ୟ କିଛି ଶବ୍ଦ ଶୁଭ୍ର ନ ଥିବ ତମେ ତମ ଭିତରେ ସାମଗ୍ରୀକ ଭାବେ ମୋ ସତାକୁ ଅନୁଭବ କରୁଥିବ ଏବଂ ମୁଁ ବି ସେମିତି ଏକ ଅନୁରୂପ ଅନୁଭୂତିରେ ନିମଗ୍ନ ଥିବି । କୈଶସି ଏକ ହ୍ରସବର୍ତ୍ତୀ ତାରାପୁଞ୍ଜରୁ ଗ୍ରହ ନକ୍ଷତ୍ର ଉଲ୍ଲକା ଭଳି ଖସି ପଡୁଥିବ ।</p>	<p>ସଫାଧଳା ମେଘ ଖଣ୍ଡ କୋଣ ଅନୁକୋଣ ଛୁଇଁ ଛୁଇଁ ବାସି ରହୁଥିବ ଏବଂ ପରିଶେଷରେ କୋଉଠି କେଜାଣି ମିଶି ଯାଇଥିବ । ସବୁ ଏମିତି ଅନନ୍ତ ଆଉ ଅସୀମ ଥିବ ଯେ ସେତେ ଗାର ଚାଣିଦେଲେ ବି ବାଲି ବ'ଧ ଭଳି ଭାସି ଯାଉଥିବ ଅସୀମତା ବୁଝାଇ ହେଉ ନ ଥିବ । ସବୁ ହ୍ରସତା ଶେଷ ହୋଇଯିବା ପରେ । ଏକ ନିବିଡ଼ ନିକଟତା ଅବଶେଷ ରହିଯାଇଥିବ ।</p>
<p>ତମେ ଥିବା ସ୍ଥାନରେ ତମେ ନ ଥିବ କି ମୁଁ ଥିବା ସ୍ଥାନରେ ମୁଁ ବି ନ ଥିବି ଖାଲି ଯାହା ଶୂନ୍ୟସ୍ଥାନ ଚତୁର୍ଦ୍ଦିଗ ବ୍ୟାପି ରହିଥିବ । ତମ ଛାତି ଆକାଶ ଭଳି ବ୍ୟାପିଥିବ</p>	<p>ହଠାତ ଏମିତି ଏକ ହଠାତମତ ଘଟିଯିବ ଯେ ତମେ ମତେ ଛୁଇଁ ଦେଲେ ବା ମୁଁ ତୁମକୁ ଛୁଇଁ ଦେଲେ ଇନ୍ଦ୍ରିୟମାନ ପରି ଜଣେ ଅନ୍ୟ ଜଣଙ୍କ ଭିତରେ ବିଲିନ ହୋଇ ମହାଶୂନ୍ୟ ହୋଇଯାଇଥିବ । ଭାରତୀୟ ଷ୍ଟେଟବ୍ୟାଙ୍କ</p>

CHHAU DANCE AN ORIGIN OF UDRO DESHA

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NOTWITHSTANDING the controversies surrounding the history of chau dance an attempt has been made to probe in to the origin of this great art form. To trace back the origin of this dance, we shall have to go beyond our horizon and find out the root and its process of evolution. In this context, we have to discuss the basic principles upon which such a refined dance is based. These are "Paiki dance", "Pikali dance", and "Phorikhanda dance".

Paiki, Paikali and Phorikhanda dance

The word 'Paiki' is the adjective of the Oriya, word 'Paika' and similarly the word 'Paikali' is the adjective of Paika, which means a soldier or warrior. If we go deep in to this point we are look in to the pages of history of the 'Udros'. 'Udros' were a warrior class, conversent with warfare. They were degenerated kshetriyas, residing in ancient Orissa. Their prime occupation was war.

We find from Slokas'26 and 27 in the sixth chapter of "Skondha Purana" in "Vishnu Khanda" that the country between Suvarna-rekha and Rusikulya was Udros Desha. This reference in the Skandh is of specific value because this capter particularly deals with Udo Desha and gives it boundaries precisely and is not a mere passing reference. In the history of Midnapore (in Bengali) Sri J.C. Bose is of opinion that Udros Desha consisted of the modern Chhotanagpur division the Feuditary states of Mayurbhanj and Keonjhar, the western portion of Midnapore and the southern portion of Bankura district. Subsequently Udros Desha was coextensive---with and became known as Utkala Desha or Orissa Desha. Our Chhau dance is the origin of this region called Udros Desha. The formidable Udros were the inhabitants of this region. These Udros fighters were known as 'Paika' when they were employed in the war service of the kings. The Udros were organised in a military discipline under the kings of "Ganga" and "Surya" dynasty of Orissa during 1077-1559 and they were getting 'zaigri' from them. During the rule of "Bhoi" dynasty in Orissa many of them settled at Khurdha.

Praharis Paikas (who protected the forts). As per the service code, the paikas were divided as Banua Paika (who were being called at the time of war) and Dhenkiya paika (who maintained internal law and order). At the time of war these Paikas were putting on one kind of helmet on their heads which was known as "Topi". They were messaging their bodies with their bodies with oil and turmeric. They used to cover their bodies with tiger skin and put a big vermilion mark on fore heads and were looking furious.

These Paikas about whom we have discussed were not sitting idle. They were regularly practising the art of sword play. They were using wooden swords formimic sword play exercise which was known as 'Khanda Khel'. The paikas by habit and profession continued this 'Khanda Khel' for a considerable period of time and gradually this art was learnt and practised by numerous tribes and non-tribes of this region of Udros Desha. Dr. Kumar Suresh Singh observed the entry of this dance in to the countries of the Mundas, during the 17th century. In the like manner Paiki dance entered in to the field of dance of all the sections of people of the entire Udros Desha mentioned above.

If we look in the pages of history we can find out the probable time and place, where and how this Khanda Khel turned to be dance and by whom. In this context again we want to take back our readers to the past. Mr. B.C. Roy M.A.Ph.D. (London) writes-" At the end of Maratta rule, the boundaries of Orissa were to the east the sea, to the west the Maratta province of Chhotishgar, to the south the Chilika lake and the district of Ganjam and to the north the district of Midnapore and Birbhum." According to this we can very well locate the area where the paikas foremd the militia of the independant kings of Orissa. Dr. Harekrishna Mahatab, in his History of Orissa, writes-"the paika system was very old in Orissa. The paikas constituted the standing army of the independent kings of Orissa all along. They lived as cultivators with the lands granted to them free of rent by the king and they were called upon to fight whenever necessary."

From the above reference and discussion it can be well said that these paikas were the predominating section of people from Ganjam to Midnapore and since these paikas were holding Zaigris, the possibility of mixing with the people of this area was inhavitable inevitable. Under such circumstances their mimic sword play entered in to all sectiion of people towards the 17th century.

It is again interesting to study, how and when this Khanda-Khel took the shape of dance. It is, so long Orissa was independent, the service of the paikas was inevitable. But when Orissa was taken over by the British Government, the services of the Paikas were no more required. They became defunct and most probably the Udho Paikas left this region and settled in southern Orissa and their practice of sword play turned to be purely dance item in this region under the name and style paiki dance, Paikali dance and Phorikhanda dance. All the three dances originated from the same repertory the "Paika Akhra" and took different names and styles among different sections of people residing in this region. These dances are still surviving in this region, though in a decaying condition. More or less all these dances have the same principle of learning and code of conduct during training period.

First of all the "Akhada" is inaugurated and in the beginning a 'Puja' is performed in honour of a local presiding deity of female character like Bhairavi. Usually after the Dasahara festival, the teaching camp starts. The Guru teaches the students various gymnastic exercises such as bending of limbs and waist etc. Then holding of wooden swords, lifting of the body, vaults and jumps are taught, at the beat of rhythm played by "Dholki". In Phorikhanda dance, the dancers decorate themselves as princes with turban on their heads and vermillion on fore heads, shield on the left hand and sword on the right hand. The "Lenguti" of the paikas was substituted by 'Pyzama' or 'dhoti' and the tiger skin by royal gowns. In Paiki or Paikali dance one dholki was sufficient for rhythm but in Phorikhanda big kettle drums were used and for the purpose of tune, Kahali, Narsingha and Madan Bhery were played and later on Sahanai was introduced.

During the training period first of all the 'Chalis' (walking styles) are taught. These are "Dui padi chali" (two step walk), "Tin padi chali" (three step walk), "Adli chali" (sidewise walk), "Pichhli chali" (backward walk), "Akash goti" (walking on the sky) and so on. After the 'chalis' are taught, they are trained with 'Badi' khel or Lathi khel which extends from one 'Badi' khel to 16 badi khels. Thereafter the Khanda khel or the sword play is taught. In the performance of Phorikhanda dance first of all, big kettle drums are played and then the dance starts. The major items of this dance consists of two dancers armed with sword and shield dressed as princes appear in the dance arena as if they are in the battle field. They

exhibit various war tactics in course of the dance, both offensive and defensive. Besides the duet items some group items are also shown. This dance continued for a pretty long time and achieved popularity throughout the region of Mayurbhanj, Singhbhum, Ranchi, Dhalbhum, manbhum and the entire portion of Chhotanagpur plateau. It will be proper here to say something about the dance techniques taken out from day to day human activities such as 'Gobar gola', 'Chhoda diya', 'Pahul maja', 'Guti Phinga' and so on. There are as many as 36 such dance techniques in the dance which are known as "Uflies" (not upalayas).

So far Phori Khanda dance is concerned one particular dance rhythm was played by kettle drums to the tune of the 'sahanai' and the dance was performed. But every art if remains unchanged for a long time it becomes boring. So the people thought out some addition to the Phori Khanda dance as in every art else where. Ultimately they found out the material for addition which was readily available in this region. This great discovery was "Jhumar" and "Nachuni Nach" which then occupied the major part in the cultural field of this region. Throughout the 18th and 19th century "Jhumar" and "Nachuni Nach" were the common enjoyment of the people of this region. Dholk, 'dhumsa and sahanai were played in jhumar dance with much proficiency and reached to the present height of excellency by the patronage of the then Maharajas and Zamindars. Some of the geniuses, whom we do not know, adopted the 'ragini' of jhumar in phori Khanda dance. As a result the sahanai played the tune and the 'dholok' and 'Dhumas' followed the rhythm to the tune. Gradually the old process of Phori Khanda dance was totally changed by adoption of jhumar in to it. As the tune changed the 'Tal' (rhythm) was also changed accordingly and it became more rhythmic and befitting to the dance sequences as required in 'dhima' and 'jalad' portions of the dances as required in 'Avirbhava', 'Abhinoya' and 'Mimansa' portion of the dance.

After introduction of Jhumar in to Phori Khanda dance the exponents adopted some war episodes from our epics, like Mahabharata, Ramayana and the Puranas and the commoners adopted the themes from day to day happenings like "Savara Toka", "Bairi Ganjan", "MarsiMundi" and so on. In this way the commoners introduced the episodes from day to day life whereas the educated people introduced the episodes of mythological nature as "Sumbha

Nisumbha", "Seeta Chori", "Mahissur Bodh" and so on. At the change of the episodes the weapons of Phori Khanda also changed as required. In the episode of Rama and Ravana the bows and arrows were introduced, in the episode of Parshurama the 'Parasu' or the axe, and in the episode of Durga the spear was introduced to befit the character of the dance.

When various addition and alterations were brought in to the field of Phorikhanda dance, it no longer remained as such and a new dance came out of it and took a separate identity. Phori khanda remained as it was and the new dance was called by the people as "Chhai" dance. The word "chhai" is found in Hindi, Oriya and Bengali language and denotes a thing which loses its naturalness and simplicity. This word "Chhai" became "Chhau" most probably for wrong pronounciation of the tribal people of this region or due to some other reason, better known to the philologists and the dance came to be known as "Chhau dance". Later, regional taste and habit gave birth to 3 different schools of chhau dance, Mayurbhanj, Sareikella and Purulia school of chhau dance towards 20th century.

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SAMANTA CHANDRASEKHARA

THE WORLD'S GREAT ASTRONOMER WITHOUT A TELESCOPE

By: G. N. Das

Samanta chandraskhara, or chandraskhara Simha Samanta Harichandana Mahapatra, to give his full name, was born in the then Princely State of Khandapara, now a *tehsil* in the Nayagarh district of Orissa, on December 13, 1835. His father was the younger brother of the Raja of Khandapara.

At an early age he studied classical Sanskrit literature and the works of the Hindu law-givers from palm-leaf manuscripts. When he was 10 years old his father taught him a little astrology and star-gazing.

From that time he developed a keen interest in astronomy and studied the famous works on Hindu astronomy in the family library. By the age of 15 he was well acquainted with the rules for calculating the positions of the heavenly bodies. He then began a series of astronomical observations which showed him that the stars were not seen in the positions and at the time stated by the old astronomers. He began recording his observations and calculations in Sanskrit verse in 1869 when he was 34 years old and completed it in 1892 when he was 57. The outcome his labours was the immortal work *Siddhanta Darpana*. It contained 24 chapters and 2,500 *slokas*. The entire 23rd chapter was a praise of Lord Jagannath of Puri. It was published in 1899 with a learned introduction in English written by Mr. Joges Chandra Ray, Professor of Physical Sciences in Cuttack College, now called the Ravenshaw College

Chandraskhara claimed his calculations would hold good for 10,000 years. But in the true scientific spirit, he called upon astronomers to correct them, if necessary. He did not subscribe to the theory of the movement of the earth and shared the view of some Western and Hindu astronomers of yore that the sun revolved round the earth. Thanks to his efforts, Orissa came to possess a reformed almanac. This was of inestimable value, as a correct almanac is essential for a Hindu

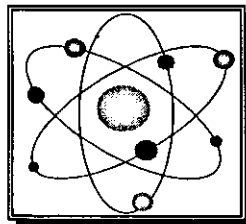
household with its unending fasts, feasts and religious functions.

Chandraskhara knew no other language except Oriya and Sanskrit. He was unacquainted with the British Nautical Almanac and the Western astronomical treatises. The sky was his observatory. His equipments included an armillary sphere, a vertical wheel, a clepsydra and a gnomon. He made frequent use of an instrument called *manayantra* or tangent-staff. It consisted of a 24-digit long rod of wood with another rod fixed at right angles at one end. The cross-piece was notched and pierced with holes. He had no modern instruments and not even a clock. He is the world's last great astronomer without a telescope. Mr. E. Walter Maunder, a British astronomer, rightly observed in 1901: "In this recluse of the Orissa village we seem to see reincarnated, as it were, one of the early fathers of the science, long centuries ere the telescope was dreamed of. To have obtained such important results and so high a degree of accuracy by naked-eye observations and with entirely home-made instruments and in the utter absence of modern book-learning is a striking illustration of what resolution can effect.

In 1893, Government honored Chandraskhara by conferring on him the title of Mahamahopadhyaya. A monthly literary pension of Rs. 50 was sanctioned in his favor in 1903. A year later, on June 11, 1904, he passed away at Puri at the age of 69. In an obituary the well-known Oriya weekly *Utkal Dipika* wrote that the country was plunged in darkness by his death.

In a fitting tribute to Chandraskhara, Professor Joges Chandra Ray wrote: "None can read his life without gaining a fresh insight into marvelous thoroughness with which our ancients devoted themselves to their studies."

G-N-Das is a distinguished sociologist and anthropologist of Orissa and has extensively written and spoken on the subjects. He is currently President of the Samanta Chandraskhara Smruti Parishad in Bhubaneswar.



GOPABANDHU CHOUDHURY: A NAME TO REMEMBER

By: Anadi Naik

It was 1929. Gopabandhu Das had just died, Madhusudan Das, the grand old man of Orissa, had become not only old but anachronistic. A group of young men led by Nityananda Kanungo had recently burnt his effigy because of his opposition to certain aspects of the national movement. Orissa was without a leader. Gandhiji's call was in the air. But nothing was happening in Orissa. Recently resigned from the position of a magistrate - a job no Oriya had had before - Gopabandhu Choudhury wanted things to happen in Orissa.

He started with Acharya Harihar Das. After Gopabandhu he was the eldest member of the Satyabadi crowd. The Acharya, a tall, thin, bearded man was staying with his brother Dr. Sankar Das and his family at Puri. He was a compassionate man and lived in utter asceticism. "Hari Bhaina, How could you afford to sit quietly" Work has to be done" - said Choudhury.

The call to work and the name Gopabandhu mesmerized the Acharya and from then on both of them remained together in public service.

They came from two very different backgrounds. Born into a relatively middle class Brahmin family in Sri Ram Pur village Harihar completed his intermediate Arts and Science F.A. in Calcutta - a year or two before Ravenshaw College opened its door for students. He had lost his mother at age five but was raised by a loving stepmother and a stern father.

He married just after completing his F.A., but his wife died soon after. He never remarried.

Never interested in money or power, every year during RATH YATRA Harihar devoted his time to caring for the cholera victims. With his friend and mentor Gopabandhu Das he established an open air school in Satyabadi.

On the other hand, Gopabandhu Choudhury, the elder son of Gokulananda Choudhury, a renowned lawyer, was raised in wealth and privilege. His pampered upbringing was geared to enable him to become a top Civil Servant. In newly established Pyarimohan Academy he was the only student who owned the only bicycle in Orissa. For higher studies he, like many of his contemporaries went to Calcutta. There he earned M.A. in mathematics and Sanskrit.

Gopabandhu Choudhury married Rama Devi, a niece of Madhu Sudan Das. Gopalballabh Das,

his father in law at the time was the highest ranking Oriya officer in the Raj. It was no surprise that Gokulananda arranged the marriage of his son to the daughter of his good friend Gopalballabh.

Gopabandhu Choudhury became an officer of the Raj. Until then no Oriya had achieved the rank of a magistrate. Needless to say that he was not only "qualified" for the job, he was "well connected" to get it. Becoming an officer proved rather easy. But remaining in that position to maintain the Raj become difficult. Within five years he quit the job and joined the national movement. By then he had become the head of the family due to his father's death. For a while young Rama Devi tried to maintain the family structure - servants, clerks and hangers on, etc., however, the house became more and more a rest place for itinerant freedom fighters like Gopabandhu Das, Acharya Harihar and Pranakrushna Padhiary. In 1921, a young longer named Bhagirathi Mohapatra became the first person in Orissa to be jailed for sedition. Mohapatra and Choudhury were relatives.

After joining the national movement both Gopabandhu Choudhury and Rama Devi courted imprisonment for many times and for many years. In the very first occasion Mr. Das screamed "How dare the government could arrest my niece Belu? I shall send a telegram to the Governor." But others like Sailabala Das and Reba Rai dissuaded him to do so. "Sedition in this case is deliberate. A call to the governor wouldn't change anything" - they told him. When the country became engulfed in salt-Satyagraha, Gopabandhu Choudhury brought all the disheartened activists together in Orissa to take part in Satyagraha. He himself led the first batch of Satyagrahis to Inchudi - a coastal village in Alasore. Pandit Krupasindhu Hota led a group in Puri and "pracharak" Ananta Mishra did the same in Ganjam. They were all arrested. Gopabandhu Choudhury was arrested half way into the march and the group was then led by Acharya Harihar Das. For nearly 15 years the cycle of being in and out of prison continued.

However, in 1939, Gandhiji wanted all activists to dedicate themselves to the upliftment of the village life. Under the creed of nonviolence they were to carry on aspects of "constructive programs" such as eradication of untouchability, spinning and clothes making, encouraging self reliance among villagers. In 1937, Congress Party had gained power in several states including Orissa. The Congress men in power seemed to lack humility and understanding of the needs of the

poor. By encouraging his followers to stay put in the grassroots-level, Gandhiji was trying to put "people first."

Gopabandhu Choudhury and his family went to work in Bari - a village deep in the delta of the Brahmani River. Almost every year the area was flooded. There was no road worth the name to Bari. One had to walk 15 miles either way to get anywhere from there. Cholera, malaria and small pox visited the area with regular intervals. As magistrate, Gopabandhu Choudhury had visited the area before and was saddened by its condition. As a Gandhian, he wanted to do something about it.

Both Gopabandhu Choudhury and Rama Devi established their "seba ghar" house of services in the midst of a swampy farm land surrounded by Harijan communities. Because of the presence of the Choudhuries in their midst, Bari and its surrounding villages became very active in anti-British activities. Spinning and weaving spreaded like wild fire; date trees - a source of tadi and thus the source of excise revenue for the government - were cut down by the thousands; Harijans were allowed entrance to the temples of caste Hindus. When 1942 came around the people there refused to pay taxes in overwhelming number and some of them set on fire clothes made in England. All of this brought up on them the wrath of the Raj. Many of the villagers courted arrest.

Until independence in 1947, Bari continued to play a leading role in training activists for whom outside leaders like Harekrushna Mahatab and Nilakantha Das became mentors. The leaders from outside came to Bari to see how the grassroots movements were gaining ground among the masses. On the other hand the villagers got inspiration from their presence among them. However, Bari became well known because of the activities of the Choudhuries. The area learned to grow new vegetables such as cauliflower, cabbage, potato and tomato. Boxes of honey comb sprang up in hundreds in the fields of mustard and coriander. Gopabandhu Choudhury helped bring in several bulls from Haryana to improve the breeding of the local cattle as well as to produce more milk. In order to improve local economy he advised the farmers to buy and sell their products through the local market. Since there was no market he helped to set up one.

Around their mud house, they made vegetable gardens and both Rama Devi and "Gopababu" wore the clothes made of cotton threads which they themselves spun. They become living examples of dedication and selflessness for a new generation of

men and women. The entire Choudhury family and even Rama Devi's mother had joined the national movement.

The entire Choudhury family and even Rama Devi's mother had joined the national movement.

Instead of living in the palatial building, Gokulananda Choudhury had lived in a mud house in a remote area which he had built overlooking the Katjori river. The purpose was to infuse new ideas in the minds of the masses and to raise the level of their consciousness. Now and then they had to entertain visitors. But life in Sebaghar was simple. No one there drank tea. However, once a young social worker name Shyamasundar Mishra came to Bari with Amritlal Thacker, the President of in Sevak Samaj. It was well known that Gopababu was a strict disciplinarian. However, Shyamababu was pleasantly surprised to learn in this first "morning in the Ashram" that Gopababu had asked Rama Devi whether their young visitor from Cuttack had received his morning tea.

Another time, a group of college students came to meet with Gopabandhu Choudhury. They saw a bare-bodied middle-aged man tending the field and asked him if he could tell them where to meet Gopabandhu Choudhury. The man pointed them toward a mud house and asked them to wait there for Gopabandhu Choudhury. A little later the bare bodied man with a shovel in hand showed up in the house. To its amazement the group realized that the same man tending the field in the hot sun was Gopabandhu Choudhury.

When the independence finally arrived, the country celebrated it with excitement. But given the communal frenzy in Calcutta and the division of the country and the quantity of work needed to be done among the masses, Bari found Gopababu in a subdued mood. He spent the day in fasting and spinning.

With the arrival of independence many friends, relatives and co-workers of Gopabandhu Choudhury found themselves in the position of power. Civil service until now was dominated by the privileged men from higher caste. Anglicized as they were, they hated to bow to the British for just being British. Anglicized Indians came from noble families with higher intellect. Therefore, the leadership of India's national movement came from among the "privileged" of India like Nehrus and Choudhuries. Nationalism gained roots among them rapidly. Gandhiji's presence in India gave them a new direction. By 1921, a full-blown movement took place throughout the country.

After independence, Nabakrushna Choudhury, his younger brother, became first Revenue Minister and then Chief Minister of Orissa. Malati Choudhury became President of the State of Congress and later a member of the Constituent Assembly - the body that wrote India's Constitution. Swamy Bichitrananda Das and his brother Bhubanananda Das, his childhood friends, became Advocate General of Orissa and Member of Parliament. Nityananda Kanungo, Rama Devi's first cousin, became a member in Nehru's cabinet. Rajendra Prasad, Republic of India's first President was a friend from the Presidency college days. Everywhere, any one who counted for anything in Orissa's politics, business government, culture, sports, etc., was one way or another connected with the Choudhuries. And Gopabandhu Choudhury was the eldest of the clan. He possessed no "authority", but wielded enormous power.

Over the years, Orissa has seen many individuals who because of their connection with the Chief Minister - as brother or inlaw or friend - have exercised a lot of power. Yet, compared to Gopabandhu Choudhury the power others have had appears to be meaningless. Gopababu was very much aware of his own connection and the weight it carried. Therefore, occasionally he would assert himself "My word is Law." How many of the so called "powerful people" of today can utter this and get away unscathed? The following is an example of how the government valued his views!

Gopabandhu Choudhury was for basic education in Orissa. This system of education, expounded by the Zakir Hussain Committee, emphasized on teaching children through manual work and improving the village life. It did not train them to become future civil servants. Teaching them English was not a priority. Therefore, overwhelming number of Indian educationists were opposed to basic education. Especially, in Orissa this sentiment was very strong. Historically, until then Orissa's top officials came from other states. Upper class Oriyas resented it. They wanted their sons if not they - to get those prized positions as doctors, engineers, accountants, lawyers and of course as I.A.S. officers. In order to do that learning to grow okra in the village was useless. The intelligentsia of Orissa were already disaffected because of the change in the climate - political and bureaucratic. They were also unhappy with the report of the State Reorganization Commission which excluded Saraikala and Kharasuan from Orissa. They blamed it on so called "All India mentality" of the

Choudhuries. In the thinking of the educated elite of the time, basic education would have taken them farther away from "true education." They also got their inspiration from Mahatab Babu who supported the basic education at the beginning but opposed it later to "whip" the Choudhuries. In tune with the prevailing sentiment of the intelligentsia, Dr. Mayadhar Mansing wrote an article in the SAMAJ which was honestly critical of the basic education.

On reading this article, Gopababu wrote a letter to the editor from Bari in which he explained that the government has taken a decision to support basic education. However, if its own officers disagree with its decision then it is up to the government to solve this problem. It was no accident that soon after this, Dr. Mansingh was transferred to Sambal Pur.

When Mahatabbabu became Chief Minister, he tried to block government grants to basic schools, run by the Choudhuries. Through Rama Devi, Biswanath Das, himself a former Chief Minister, learned about it. He persuaded Mahatab Babu not to block the grants. Because "the Choudhuries have too many people on their side."

Gopabandhu Choudhury did not have to acquire power. He already had it. He had the highest level of education for his time. He inherited one of the biggest houses in Cuttack. He was married to the niece of My Das. He had all the best connection one would want. Yet, his greatest source of power was in the masses who listened to him and liked him and at times really believed that he was one of them. He seemed to have no equal and no one could match his commitment to the cause of nonviolence. Therefore, it was no surprise that when Bhuodan movement began in 1950's Gopababu took the leadership role in Orissa. Once again, his entire family joined with him. This time he was asking landowners to give up some of their lands for the poor, Along the way, and not confined to Bari alone, he was spreading the idea of nonviolent social change while collecting a new cadre of young people to work with him.

While working in Bari he was made General Secretary of the Gandhi Seva Sangh. Through Rajenbabu, his friend and the President, he was offered the governorship of Assam. But Gopabandhu Choudhury politely declined the offer. He was also offered one of the very first four doctorates from the Utkal University (other recipients were Acharya Harihar das, Pandit

Nilakantha Das and Sri Artaballabh Mohanty). Gopabandhu Chudhury and Acharya Harihar Das thanked Dr. P.K. Parija for remembering them, but did not feel that they were qualified enough for their "services" to receive a Ph.D.

During his padayatra in Koraput, Gopababu was invited to the house of Gopinath Mohanty, a cousin. Gopinath Babu in those days was very much involved in the writings of Sarala Das. During their mid-day meal he kept on describing, among other things, his theory of Sarala's actual birth place and Sarala's contribution to the early Oriya literature. Finally Gopababu gave his opinion: "Gopinath, you are brilliant writer. Why waste time on a dead man" Write something about those who are still living."

At the time Koraput was suffering from a very serious drought. Reports of starvation death were coming in. Gopinath Babu, as a welfare officer, was aware of it, but the Gandhian was unaware that one day the writer would pen "Dipang Jyoti", a homage to him after his death.

In April, 1958 a group of members of the State Assembly became drunk in a club in Bhubaneswar and a couple of them who were not the members of the Congress Party found themselves in jail for disorderly conducts. This became a front page news.

Both Rama Devi and Gopababu at the time were staying in Cuttack: she was recuperating from high fever and he was monitoring her treatment while planning for the next padayatra. This particular incident pained him greatly. To him it meant that a trend of decline of values has set in the country. As if through the public drunkenness of people's representatives, the entire purpose of the freedom movement has started unraveling. For him, values were important. At this particular point, he felt very helpless. He was so hurt that he wanted to die. He vented his sadness and frustration to Acharya Harihar Das who like him valued values. He talked sadly to Rabi Ghose - a socialist and a freedom fighter.

A very sad man at the end, Gopabandhu Choudhury died of a massive heart attack on April 29, 1958. He was 64.

(This year is the birth centenary of Gopabandhu Choudhury).



Sunday Morning Call

By: Pradip K. Swain, M.D.

It was a hot summer Sunday morning. The Emergency room is hectic, wall-to-wall people. The tracking board system on overload. The radio blared, "This Is Hollidaysburg ambulance. We are on scene of a two vehicle crash. Many victims - one small child badly hurt. We are enroute - Load and go - We have an ETA of 10-15 minutes.

There is a profound stillness in the emergency room while we await the ambulance. The lab techs, X-ray techs, have been called in and mill around between me and the nurses, all of us drifting from ER to hall to radio. Two bottles of IV fluid are hanging with lines flushed full, needing only to be plugged in. The oxygen tube is unwrapped and ready. The ambulance entrance door is open. My mouth lining is sucked dry by the hormones of anxiety, and my heart is thrashing under a green scrub suit.

I make my brain rehearse yet again: ABC -Airway, Breathing, Circulation. I know he is in shock, but check the airway first. Then the lungs. After that, he'll need blood and probably surgery.

Has anyone called the surgeon yet? My brain hallucinates. I asked that probably a half dozen times. "They are at the door!"

We swarm around the ambulance gurney, then rush it down to the trauma room. At the edges of the blanket, I can see only an arm, into which pours fluids from a hanging plastic bag and his face. Framed by a plastic neck collar, sandbags at both sides and a strap holding down his forehead, is a face of chalky skin spattered with dust and glittering shards of glass. Dried blood over the left eyebrow. A dust free rivulet from eye to sandbag reveals of the path of some earlier tears.

Your parents call you C.H. I briefly looked at your face that I knew you. Perhaps I has seen you at the mall or in the grocery store. Your belly is a little rigid and has rebound. "Are both lines in?" Both in - Wide open." He is crashing fast Doc. Blood pressure 70 over zero - pulse 150." At that news my mouth goes dry again. Or at least I feel it again - maybe it hadn't moistened, but had merely been overshadowed by other stimulus.

CT scan shows ruptured liver - your abdomen is already a lake of blood, the heart and blood vessels aren't even half full anymore, and your brain and heart aren't getting enough oxygen, no matter how much we hose into his lungs, either organ could stop working anytime now.

The surgeons are here. We realized that we are just stalling - we're not even able to keep up with the bleeding, certainly not making any headway. Surgery is the only chance. I see him loaded into the gurney to the operating room with two brave nurses who give me the thumbs-up sign and two talented, frightened surgeons who's eyes question mine. My gut tightens.

I explained to the mother with words that stick to my fly paper mouth. "Just do what you think is right doctor." She slices through her shock to my eyes. Her eyes turn inward behind a welling pool or tears.

The surgeons did their part. Your shattered liver could not be fixed. They wanted to give you a chance. Maybe you wanted a chance too but all the while you told us quietly and gently that what had been broken could not be fixed. When at last the surgeons looked at one another and admitted that they cannot do any more - you let go and died.

It has been many weeks since your death. The synapses that made up the memory pathways of my brain had been worn over the past many weeks and once again were triggered by various brain chemicals. These mixed into a soup of neurotransmitters in which I began to drown. Slipping into the soup. I thought of stories I had heard. Stories about people who had died and been welcomed by their loved ones to a new beautiful world at the end of a tunnel filled with light. I wondered if we had pulled you back from that blissful place to watch us as we worked so hard to save you. Were you frightened? In pain? Or did you merely watch with a 4 year old's curiosity, already removed from the fear and pain of your last moment in this world?

I have often thought about meeting you in these past weeks, sometimes I still cry a little when I do. But I have found something to hope for, too. I hope that when I travel down that long tunnel toward that endless, loving light, the first person I see is a 4 year old boy with a sparkling smile. And I hope he say, "We met a long time ago. Thanks for doing your best."

Good bye, C.H. See you around sometime.

(Special thanks to Dr. Maitra, Dr. Black, Dr. Fischer for their understanding, all the nurses of the emergency room and operating room, paramedic-Robin Beveridge and Hollidaysburg ambulance crew.)

WHAT DO ECONOMISTS KNOW AND DO?

By: Satya P. Das

On many occasions I have been asked the following sort of questions by old friends and especially new friends when they learn that I am an economist "How long is this recession going to last?" "Do you think the interest rate is going to fall further?" "Is India's economic liberalization policies moving in the right direction?" "Is Clinton's plan really going to reduce the budget deficit? Sometimes these questions turn more "personal" from the view point of personal investment plans. "Is it a good time buy bonds?" "Should one buy GM or IBM stocks now?" This is quite natural and I offer answers that seem reasonable to me. But sometimes I wish I could say "How the hell could I know?" If I knew any economics-mantra for trading stocks I would have been a millionaire by now, but I am not. In any event I wish I could offer more definitive answers to these questions. They also lead me to think that economists have not taken the time and the effort - which they should - to explain to others what economists know, what kind of issues we look at and what the scope of economic science is. It is our job to dispel some of the unrealistic expectations placed on us by others and "fight back" on some of the "economist" jokes. This is important because the principles of economics touch our daily lives in many significant ways whether we realize or not.

Let me begin by noting the first misconception by noneconomists that the sort of questions listed above is mostly what economists deal with. Most of these questions belong to only one branch of economics called "macro economics" that deals with issues like recession, employment, inflation, budget deficit, trade deficit etc. There are specializations within macro economics and there are other fields as well such as micro economics, international economics (my own area of specialization), public finance, econometrics, labor economics and so on.

For some inexplicable reason, there is a misconception particularly prevalent among noneconomist Indians, that is, there is some superior, sophisticated economics or "meta-economics" called "mathematical economics", and, moreover, this has another name "econometrics". Both are false. Strictly speaking,

there is no such branch of economics called mathematical economics. The term refers to building economic models or theories that use mathematical concepts - pretty much as mathematics is used in physics or engineering. And this is done in almost every field of economics. However, the term is sometimes loosely used to describe some parts of micro economics that use more high powered mathematics than used in other fields of economics. That is all.

Econometrics refers to statistical techniques developed (or adapted from statistics) to quantify concepts and relationships in various fields in economics. It sure is mathematical and numerical. But contrary to the notion that mathematical economics is the same as econometrics, there are very few economists who specialize in both - and interestingly - mathematical economists and econometricians do not sometimes get along very well with each other.

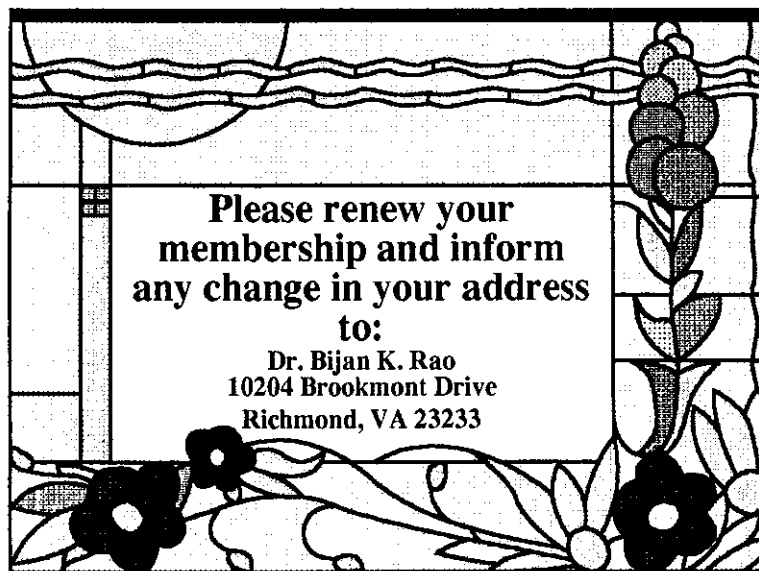
Another general point about economics is that it is a very young science unlike other sciences like physics or chemistry. Modern economics began with Adam Smith's *Wealth of Nations* which was published in 1776. So the discipline is only over two hundred years old. And the fact is that we are still in the process of learning qualitative relationships - let alone any quantification. To give a simple example, we have learnt that if the Federal Reserve Bank of New York buys U.S. treasury bills in the open market, the interest rate is going to fall. But we don't have a precise idea about how much. This is like saying that an apple falls from the tree by the earth's gravitational force, but we don't know the magnitude of the gravitational force. We don't yet have many quantitative "Laws" in economics. The implication is that we do predictions - and sometimes they are fairly accurate - but in general the discipline is yet a baby in terms of reliable predictions. I think many noneconomists are unaware of this aspect of economics and this is where the seed of underestimation of or frustrations with economists lies. Note that all questions listed earlier relate to predictions.

Still another misconception is that economists are concerned with specific markets or commodities. For example we do research in and teach the general determinants of a stock price or the stock price index but it is not our job to keep track of the IBM stock. The presumption is that the last task belongs to specific individuals or groups consisting of economists as well as noneconomists who would hopefully learn the economics behind stock prices and apply them to the specific markets.

Keeping in mind our young readers, I must say that although we have a long way to go in terms of reliable predictions, generating qualitative implications in economics is absolutely fascinating and no doubt useful - and we are making headways in the predictive art

too. There is a good reason why economics is called the "queen" of social sciences and why, about twenty five years ago, the Nobel committee began to award prizes in economics. Not only economics is concerned about economic issues in the common sense of the term, its magic wand touches things that appear on the surface as noneconomic. Last year, the Nobel prize in economics was awarded to Gary Becker of University of Chicago, who has written on the economics of crime and punishment, marriage and fertility. Let me also take this opportunity to say that the number of professional Oriya economists is very small. The discipline needs young innovative minds and to see some of our own at the forefront will give us immense happiness and pride.

August 9, 1994
Bloomington, IN 47401



WHY DEMAND WHEN YOU CAN APPEAL?

By: Santosh Mohanty

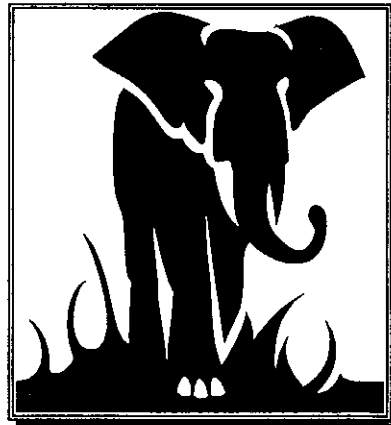
It is certainly common either to hear, or to have come across this statement: "I am proud to be an American". "I am proud to be an Indian" or even, more commonly. "I am proud of my children or my parents". All of the entities that we say and feel that we are proud of, like the country of origin of birth, our parents, our children, have one thing in common. That is, we have nothing or very little to do with it. The event of our birth in a country and to our parents are not of our making, and we did not create it.

Our efforts, when well applied to working at achieving a goal is something we can justifiably be happy about. But, is pride the real feeling? This writer strongly feels that all feelings of pride are false pride. Instead, there is a terminology which matches our feelings. Consider the term "grateful". If indeed our parents were very nurturing. Then that is something to be grateful for. Likewise, if the culture of a region or country is based on a strong value system which honors individuals, for that too, one can be grateful to belong to such a community. My suggestion then will be, that whenever we feel using the word "pride", pause and consciously change the word to grateful. Slowly and surely, one can appreciate the insight and joy of the statement of gratitude. Truly, I am not proud of my parents (many other parents may have the similar attributes) nor am I ashamed of them, but I am certainly grateful that I was put in a supportive environment without even asking for it, or for that matter, deserving it.

The same pride which blinds us to the concept of gratitude also makes us demand the right which we feel belongs to us.

A demand almost always evokes a sense of resentment from those whom we demand from. In this case, how about an appeal instead of demand? Appeal, unlike demand, addresses to the higher self, the reasoning part of us, and does not evoke a backlash of resentment. Appealing to a person bestows them with a sense of equality and rationality. This is not to say that all who are appealed. Instantly will act with grace. But appealing to our higher self does not diminish us. Instead, it requires our noble self to be more visible.

So my dear readers, my appeal to you is substitute grateful or pride and appeal for demand. A little practice of this will change all of us. It will be interesting to hear what you all feel about this approach.



WISDOM WITH AGE

By: Niharika Mohanty

Seventeen years ago, I, like any other four year old child, would look forward to my birthday. Unfortunately, when the day actually came, I sulked expecting that everybody should treat me specially every moment throughout my party; I was the only miserable person in my own party. Reflecting back, I decided to approach my previous birthday in a different manner. I would give it no special significance. Unexpectedly, I got a pleasant surprise.

On the occasion of my 20th birthday, I was visiting India in order to learn dance from the top teacher of my style. The teachers in India maintain a very strict standard; in particular, my teacher brings a sense of fear in his students and even sometimes threatens to hit them with his stick. However, like the other teachers, he is also very affectionate, loving, and fatherly. In fact, it is precisely because he cares that he strictly enforces a rigorous training, wanting only the best for his students. Nonetheless, the precious few moments in which my teacher shows his kindness are certainly cherished.

As I soaked my feet to prepare them for another lengthy, tiring, yet fruitful day of twelve hours practice. I inspected my knees which were black and blue, bruised from moving on the cracked and chipped cement floor. My mind drifted to ponder about the day ahead of me. As I had decided to treat this day like any ordinary day. I vowed to myself not to relate to my teacher that it was my birthday.

This day was different, though. When I reached my teacher's house, my eyes were forced to glance upward to a rapidly changing sky; a serene blue sky with the friendly sun risen slightly over the horizon and shining brightly from the east was being invaded by giant, ferocious, grey clouds. Soon the clear, cheerful sky surrendered totally as I saw the sun being gobbled up whereupon the last gleam of light grew faint, fainter and become the faintest crack of sunlight. I shivered feeling the sudden cool breeze when the first drops of rain descended.

In the two and a half months I had stayed in India, this was the first day-- out of only three days-- that it rained. My natural assumption predicted that it would be a dreary, desolate, depressing day. Ironically, in India, a light rainy day such as this one is perceived to be ideal; it is

the object of inspiration of a school essay titled "A Fine Day for a Picnic."

My teacher mentioned the oddness that it should rain that day. All of a sudden, I impulsively blurted out that it was raining because today was my birthday. He exclaimed, "It is your birthday today! Why did you not tell me before?" He immediately sat me down; I became well aware that he would impart some of his wisdom to me. Luckily, by that time I understood more of his vast vocabulary which at first overwhelmed me. He explained that depending on the positioning of the stars and planets a newborn maybe deformed or perhaps may later be viewed as a genius. In essence, he meant a birthday is a special day since it determines that person's fate. This interpretation seemed to represent the traditional Indian importance given to a birthday, and I found that I quickly gained an appreciation for this viewpoint.

When my teacher returned in the evening, I noticed he had not forgotten that it was my birthday. He was especially nice to me during class; while I waited for my ride home, he put his hand on my shoulder and told me I should sit with him inside; seeing that my uncle had not come yet, he suggested I should eat and sleep there since he had no phone. Just then my uncle arrived.

As I rode home, it struck me that I escaped being called the nasty names which I would hear several times daily upon making even the slightest mistake. The next day, I would probably be faced with more names, some of which were literally meaningless to me. But this thought could only persist in my mind for a short time since my happiness from the present day's happenings prevailed.

I slept that night feeling pleased about my birthday; it was definitely the best I had ever had. I realized my change in attitude was much more successful than my attitude as a four year old and felt wiser with this gain of knowledge. But then again, I became a year older and therefore a year wiser on this day.

The Odissi dancer is Niharika Mohanty of Ancaster, Ontario, Canada. Her guru is Poadmabushan Kelucharan Mahapatra. Niharika is currently teaches Odissi in Dr. Menaka Thakkar's dance school, Nrutyakala, the Canadian Academy of Indian Dance, in Toronto, where she often recollects her experiences as a student in the role of a teacher.

Suspension Between.....

By: Surya Nayak

Occasional snow storms
bring in cold-waves
and cools the environment.

Passion hidden in the hearts
of "Lovers"

They neither can sit together
nor can kiss the moist Lips

Their love garden is dead
in the humid darkness of
They cannot even whisper
Softly over telephone

Beloved's voice echoes
in the lover's ears;
But.....?

Here in America,
as anywhere in Orissa
the Poetry of Lovers is the same;
the irksome suspension between
the shame of remaining backward
and the fear of going forward.

Surya Nayak, Spring Field, MD, writes both in Oriya and English. His poems have been published in different leading literary journals in India and abroad. Recently one of his poems was recognized as "The Poetry of the Quarter" by the London Journal of Poetry (January '94 Issue). Some of his recent publications are Pranaya Nupura and Swagata Sanglapa.



IN QUEST OF PEACE

*By: Pramila Rath Chetty
San Diego, California*

Ah! How nice wouldn't it be
To live in peace and harmony
And East meets West in twinkling eyes,
A clean smile on face
And firm, warm handshakes...?

Ah! How glorified won't the day be
When nowhere we hear a single fire
Claiming one or maiming other
Following a crime or war...?

Peace! Gentle and darling Dove!
Pray, carry on the message across the Globe,
To live and let others live,
To honor and be honored,
To give and to receive the bounties of love,
To teach and to preach
All about mutual respect, goodwill and friendship.

May "the survival of the fittest" be replaced
By the ancient wisdom, .
"Let's all swim to the shore,
or sink together."

ବିଦ୍ୟା ଅଟଇ ମହାଧନ ।	ବାଳକେ କର ଉପାଜନ ॥
ବିଦ୍ୟା ଅଟଇ ମହାରତ୍ନ ।	ହୃଦୟେ ଘେନ କରି ଯତ୍ନ ॥
ବିଦ୍ୟା ଅଟଇ ମହାମିତ୍ର ।	ସେ ସଙ୍ଗେ ହୁଅ ହେ ପବିତ୍ର ॥
ବିଦ୍ୟା ଅଟଇ ମହାବଳ ।	ସେ ବଳେ ବିଶ ଭୂମଣ୍ଡଳ ॥

(ମଧୁସୂଦନ)

Freedom

Remember! Hold on to this idea!
You have to be free!
You have to travel that road
which crosses over
to what lies beyond.
You have to sing aloud
free and fearless
As you take the battering
of the waves,
You have to rejoice
in storms and gales.
You have to take leave from life
go round in circles,
If the road turns out to be thorny
you need to crush the thorns
with bare feet .
Hanging on to hopes of happiness
don't you die in fear of loss,
If you have to fulfill this life
you must suffer the hurt of death.

Original poem by Rabindranath TAGORE. Translated from Bengali by J.P.DAS, U. of Alberta, Edmonton, Canada, 28th August 1991



JOY OF LIFE

By: Rajan Panda

Distance in the sky
the blinking stars
Like the rhythm of my heart
kept twinkling
I painted a thousand colors
hopes drew a rainbow
All those colorful dreams
seems waiting for the daybreak
to come true,

the rainbow perished,
The drops of tears washed
the dreams of my eyes
The piece of my heart
cried silently inside
Life never felt so lifeless,

In the ashes of wishes
You rekindled the fire
Bring me the joy of life
that is what I desire.

WILL YOU?



MANKIND

By: Shrimant Mishra

27 men-14 Hindu, 13 Muslim.
All feasting together.
Someone brings up God.
Friends no more.

Fist, knife, blood, scream-
blindness of the heart is fearsome.
27 dead men sprawled on the floor-
they never had a chance.

Police get facts-
Were they Hindu and Muslim?
Or Protestant, Jewish, Catholic?

Were they Indian?
Or Black, White, Russian, Asian, American?

27 dead men-
they were engaged in a riot.
Or was it the Six Day War,
the Sri Lanka Crisis,
the African tribal clashes?

27 dead men-
for the love of God.
Does God love murder?

27 dead men-
have you seen them before?
Probably.
Everyone has looked in the mirror.

27 dead men-
ashes in the same river.
Peace at last.
They've set precedent.

ଗୁଣ ଥିଲେ ରୂପରେକି ଅଛି ପ୍ରୟୋଜନ
ରୂପ ଅଟଇ କେବଳ ବାହ୍ୟ ଆବରଣ ।
(ଗୋପବନ୍ଧୁ)

GOD

By: Sangita Misra

The night seemed endless,
as I watched the wheel go round and round
.....The potters wheel
While he dumped a mass of soft clay with his gentle hands.

The Lamp and I ... two silent observers
Watched the slender fingers giving form ...
Giving form to the clayey mass-

Lo ! and behold ! From the land of chaos
of lights and shadows
A vision appeared silently seeking pattern and form.

Oh ! Not a vision, but a reality
Created by man's conscious mind
Unconscious of the consequences

What a night it was !
Thunder and lightning rocked the sky and the earth
The moon and the stars hid themselves behind the cloud capped sky.

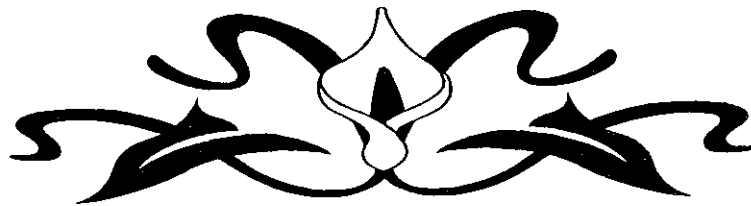
Handkerchiefs of clouds started pouring
.....Pouring their woes over our bleak hut
Rain, nothing but the wild rain
Tried to make the potter realize his mistakes.

But oh ! too late.

As the morning came into consciousness
The sun turned the rising form into gold
You and I named it God

Just a grotesque figure
Hardened by man's own hands
Without a heart to beat
Yet given life by the name God.

Sangita is a final year graduate student at Queens College. She lives with husband Sameer Misra in Dix Hills, New York



LIST OF SELECTED FESTIVALS FOR 1995 FROM ORIYA CALENDAR

January 1	New Year	January 11	Samba Dasami
Jan 14	Makar Sankranti	February 4	Saraswati Puja
February 13	Kumbha Sankranti	February 15	Magha Purnima
February 27	Sibaratri	March 17	Dola Parba
March 18	Holi	March 21	Tara Tarini Yatra
April 1	Orissa Day	April 14	Panna Sankranti
April 15	Chaitra Purnima	May 2	Akhi Trutiya
May 11	Id-UI-Zuha	May 14	Chandan Purnima
May 15	Brusa Sankranti	May 28	Sabitri Brata
June 4	Sital Sasti	June 13	Debasnana Purnima
June 14	Pahili Raja	June 15	Raja Sankranti
June 28	Netroshava	June 30	Sri Gundicha
July 8	Bahuda Yatra	July 27	Chitalagi Amabasya
August 5	Jhulan Yatra	August 10	Gamha Purnima
August 15	Independence Day	August 17	Janmastami
August 25	Saptapuri Amabasya	Aug. 29	Bali Trutiya & Ganesh Puja
August 30	Nuakhai	September 6	Sunia (1403 Sal Begines)
September 8	Ananta Brata	Sept. 17	Viswakarma Puja
September 24	Mahalaya	Oct. 2	Gandhi Jayanti
October 3	Dasahara	October 8	Kumaroshava
October 17	Garvana Sankranti	October 23	Dipabali (Diwali)
October 27	Naga Chaturthi	November 2	Sudasa Brata
November 7	Bali Yatra & Rasa Purnima	November 14	Children's Day
November 15	Prathamastami	December 6	Pandu Osa
December 16	Dhanu Sankranti	December 25	Christmas

News from Different Chapters

NORTHWEST CHAPTER

Members of the Northwest chapter sprang into Spring with the marriage of Rajesh Dash (son of Dr. Sita Kantha and Kalpana Dash), and Kelly. Friends and family members from all over the US and Canada attended the wedding festivities and blessed the newly weds. Dr. and Mrs. Dash's relatives came all the way from India for the ceremony. Parents of Kusuma Kotini are visiting the Twin Cities. They have been here since June. It is always a pleasure when relatives from India come to visit. Nihar Nanda, Debasmita Misra and Bani Mohanty completed their Ph.D. program from the University of Minnesota. Nihar has accepted a position in AIC. Debasmita and Bani are currently employed at the University of Minnesota. Our congratulations to all of them and best wishes in their career.

Rupak Mahapatra and Deba Chandan Nayak joined in the Ph.D. program in the Department of Physics and Environmental Engineering, respectively, at the University of Minnesota.

Debesh and Soni Khatoi, and Swapnakant and Bijayashree Mohanty have joined the Twin City Oriyas. Gokul Das and family have moved to Omaha from United Kingdom.

Congratulations to Suranjan and Jani Panigrahi who have been blessed with a beautiful baby boy, Shivranjan. We would also like to welcome our newcome Akshaya Nanda arrived in the Twin Cities in July. He is currently working for a computer firm. Manoj Sahu has joined the Computer Engineering department at Iowa State University at Ames. His wife Bilashi has also joined him. They had previously lived in Roseville, California.

Smriti R. Panda

TORONTO, CANADA

Bishuba Milan was celebrated on 16th April in Hamilton. On the occasion Toronto Oriyas staged their first production of drama "CHHAMAAN ATHAGUNTHA" to commemorate the 150th Anniversary of Phakir Mohan Jayanti. Dr. Sri Gopal Mohanty directed the drama. Many Oriyas and non-Oriyas attended the function. Sumitra Nani (Padhi) and

Santi Apa (Mohanty) prepared excellent dinner for everybody.

Toronto Oriyas organized a picnic on 20th August 1994 at G. Ross Park, North York. About 50 Oriyas attended the picnic. There was a baseball game between boys and girls. The girls won the match by 7-4 runs. There was a soccer match between Oriyas and Russians. Boys, girls and adults were included in the Origa teams and gave a good fight against well built tall Russians. The match ended in a 4-4 tie.

The high light of the picnic was Sumitra Padhi's effort to stop the rain by showing mirror to the sun though there was a shower forecast. Finally Sumitra succeeded in her effort and the picnic was a great success.

Birth

Rakesh and Wina Pattanaik of Ottawa are blessed with a baby boy.

Prakash and Ellie Pattanaik of Ottawa are blessed with a baby girl.

Other ceremony

Pinak's (son of Sumitra and HaraPadi of Burlington, Ontario) sacred thread ceremony was held in Oak Ville Temple. Many attended the ceremony to bless the Brahmachari. They were provided with excellent lunch

Gagan Behari Panigrahi

CHICAGO

NEW ADDITIONS:

We have some new additions to our community. They are Mr. and Mrs. Saroj Mohanty, Mr. and Mrs. Surya Panigrahi. Mr. and Mrs. Himanshu Baral, Mr. and Mrs. Balakrishna Rao, Mr. Tarani Mohapatra. Mr. Shivaji Kumar and last but not least Mr. Pinaki Kar. OSA-Chicago Chapter welcomes these new Oriyas.

GANESH PUJA:

Oriyas of greater Chicago area celebrated Lord Ganesh Puja on 10th of September at Chinmaya Mission of Chicago. a spiritual/devotional center. Sarana Chaitanyaji, a teacher at the mission performed puja and gave a nice lecture

about Lord Ganesh and the significance of the occasion. Sheetal daughter of Gokul and Ratna Mishra entertained us by a dance from hindi movie Lamhee.

SPIRITUALISM:

Baba Hariharananda Giri's 87th birthday was celebrated by his disciples in Chicago on 27th of May. Baba's devotees from different parts of country came to Chicago for an audience with him. We have Oriyas like Ashok Parida and Timi

Khuntia who were spearheading this grand celebration. Baba Hariharananda is an eminent authority of "KRIYA YOGA."

Baba Atmananda Giri is visiting Chicago land from 12th of October to conduct Kriya Yoga seminar. For further information, please contact Ashok Parida.

Sri Sharana Chaitanya an Oriya, is an Acharya at Chinmaya Mission, Chicago. Due to his inspiration and guidance, we the Oriyas of Chicago area, are contemplating to celebrate all of our upcoming pujas in Chinmaya Mission.

We are fortunate to have Dr. Hrudananda Ray with us. Dr. Ray gave a talk on "Jagannath Culture" to Oriyas of Chicago Area. Dr. Ray is an eloquent speaker, highly inspiring teacher, a writer and also a social reformist.

PICNIC:

Our picnic was held on 31st of July as scheduled. A good number of Oriyas (adults and kids) showed up for this occasion. We had lots of fun. Picnic was very enjoyable due to some activities like Volley ball, Water Balloon, Fishing, Ludu and Card games.

STOCK REPORT:

Anup and Tiki Behera have a cute baby little girl - Alisa. born on 21st of July. Congratulations to proud parents.

Simant and Chandana Misra are also blessed with a cute girl - Shivani. born on 20th of June. Felicitations to new parents.

VISITORS:

Mr. and Mrs. Sarat Mishra were visiting son Gokul, daughter-in-law Ratna and their grand children Sheetal, Jyoti and Samir.

Mr. Amulya Pattanayak, I.P.S., Director of Intelligence to Government of Orissa was visiting U.S.A. along with his wife. Mr. Pattanayak is the old brother of Anil Pattanayak.

Mrs. Basanti Sahu, mother-in-law of Anup Behera was visiting her daughter and son-in-law.

Simant and Chandana Mishra enjoyed the company of their parents, who were also in Chicago.

Parents of Ajeeta Dash are currently visiting USA.

Gyana Ranjan Patanaik

NEW JERSEY

KUMAR PURNIMA CELEBRATION

The New Jersey Chapter of OSA celebrated Kumar Purnima with a cultural program which include Odissi dances and Tabla Recital by our children. The renowned singer and an All India Radio and TV Artist, Mrs. Leena Nanda of Allentown, Pennsylvania joined the celebration on October 29, 1993. With the music provided by Mr. Kumar and his party, she sang some of her original and many popular songs. The Tabla Recital by Alok Dash and Anand Dash was highly praised by all. Their style of playing belonged to Delhi Gharana. The twin brothers were initiated to Tabla at the age of seven and now they are learning under the able guidance of Ustad Shafaattullah Khan, son of celebrated Ustad Umrat Khan. They are the sons of Dr. Sarat and Sumitra Dash of Sparta, New Jersey.

VISUBA MILAN, 1994

A cultural show of local talents and a junior art competition was held to celebrate the Visuba Milan in Lawrenceville, New Jersey. Children from ages 5 to 12 participated in the art competitions. Anuradha Das successfully organized the art show and conducted the workshop for children. Children also participated in the Bhajans, and other light songs were sung by Kavita Patnaik, Manasi Misra, Sujata Parida and Sukanti Sahoo. Alok and Anand Dash played on Tabla with all the artists. Mr. Rabi Ray, while presenting the items, spoke of the importance of this Visuba Day. Dr. Amiya Patnaik awarded the prizes and in a brief speech urged all to promote our culture for the benefit of our next generation.

PUJAS

The Ganesh Puja was celebrated at the residence of Dr. Hazari and Deepa Muduli in Tranquility, New Jersey. Dr. Sarat Dash was presiding priest and explains in a lucid style about our faith, culture and traditions.

The Saraswati Puja of 1994 was organized in the Hindu Cultural Center in Bridgewater, New Jersey. More than expected numbers of families attended the Puja.

PICNIC:

Members with their families and friends got together in the Morris County Park in Randolph, August 14th to enjoy an outing in the panoramic nature of August and shared the typical Oriya food cooked by the members.

NEW RELEASE OF GHAZAL CASSETTE

Mrs. Sumitra Dash of Sparta, New Jersey has brought out a Ghazal cassette Dharkan in India. She has sung Ghazals, Geet and Oriya Bhajans and light songs in many places in India and the United States.

Some of her best Ghazals are seen in the new cassette. She started her musical career very early in life and performed in All India Radio, Sambalpur to her credit. She started to learn classical Hindustani vocal music from Ustad Hamid Hussain and later from Ustad Ghulam Mustafa Khan of Rampur Gharana. Now she teaches aspiring youngsters and also performs in the tri-state area.

AWARDS AND WINNERS

Through a scholarship award from the Government of Poland, Madhumita Patel attended the Warsaw institute of Organic Chemistry, the whole of last summer. Her outstanding work was remarkably praised by the scientists of the institute. She is the daughter of Dr. Akhileswar and Basanti patel Maplewood, New Jersey, an recently graduated from the Stevens Institute of Technology.

Two exciting art shows by Anuradha Das of Somerville which were held during last July and August at the Morristown Memorial Hospital and Hillsborough Library were particularly ambitious and impressive. Each print, whether a lithograph, woodcut or an etching was different enough to stand apart by yet, similar enough in their aesthetic to provide that thread of continuity. Anuradha's art works have been previously featured in galleries in Soho, New York, and Stroudsburg, Pennsylvania, where she

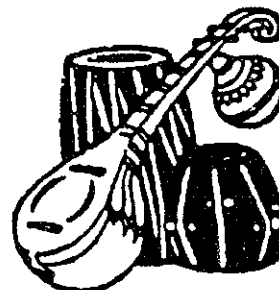
won a second prize in a juried show. Her art was also displayed as one of the works in the exhibition "The Marriage of Heaven and Hell" held in Highland Park, New Jersey where she was specially featured in the Sunday New York Times. Recently she graduated from Mason Gross School of Arts, Rutgers University.

Sukanti Sahoo

Southwest

The OSA-Southwestern Chapter celebrated the Kumar Purnami Utsav on October 22, 1994 in Houston, Texas. This marks the third year since the Oriyas in this area decided to have an organized cultural/social function. During the past two years, the Oriya community in the Dallas-ForthWorth region hosted the function. The baton passed to Houston, this year. Our folks there displayed tremendous zest and a flair for organization. Countless hours were put in by people like: Somdutt Behura, Sujata/Sisir DasMahapatra, Santa Mishra, Ranu/Kishore Mohanty, Lalatendu Pahi, Sanjukta/Deepak Patnaik, Sarita/Manas Patnaik, Swadha/Pradeep Rath, Soumya/Ajay Rege, Becky/Tapan Sinha. More than 80 individuals from Texas, Louisiana, Oklahoma and Colorado took part in the event. Everyone seemed to have a great time. The highlight of the evening were the variety cultural programs for children and adults. Some of our children's creative art and literary work were also put on display. Catered lunch and dinner from the local restaurant added extra spice and flavor. To top it off, the last item of the function was a dance session, where most members of the audience, young or old, took to the dance floor. The evening ended with a "mehefil" hosted in the home of Sujata and Sisir DasMahapatra.

Niranjan Tripathy



Letter to Editor/President:

1. Dear President:

In regards to our telephone conversation three days ago about our organization, OSA, I have some strong feelings and suggestions. I have already expressed my views to Haralal Choudhury and Dr. Mangaraj during fall gathering of Ohio Chapter at Columbus. Now I am bringing them to your attention so that consideration can be given when planning this year's program for the convention. If it is too late for this year, I request you to present these suggestions in OSA executive committee for discussion and policy changes in our organization.

1. LIMIT TIME ALLOTTED TO REAMRKS OF OUT-GOING PRESIDENT

During the last general body meeting at Troy, MI the outgoing president took thirty-six minutes of the meeting to narrate his achievements during his tenure of office leaving only four minutes for the new president. In my opinion, this format should be reversed. The members already know the achievements of the past president. They are interested to hear the visions and goals of the incoming president. If the past president still wants to impress the members, he can simply put his report in the OSA Journal; he does that anyway.

2. "YOUR FORUM"

I suggest that you implement a program called "Your Forum" in the general body meeting. In this forum, any member should be free to speak on any aspect of OSA for a limited time, to improve our organization. Constructive criticism should be included. I suggested this in one of my articles after our conversation at Atlanta. The editor probably thought I was confused, so he changed the heading to "Youth Forum."

3. LIMIT TIME ALLOTTED TO GUEST SPEAKERS

The last two conventions I attended allowed the guest speakers from Orissa unlimited time to speak, whereas members had no opportunity even to ask a question. I felt like a visitor in my own organization.

The specific incident I am referring to is the round table discussion on "Lord Jagannath and Orissa Culture." Dr. Kanhu Misra and Prof. Shantanu Acharya took all the time that was allotted to this program leaving none for other speakers and the audience had no time to even ask a question of them. Since they were our invited guests, we should show them courtesy and respect, but I am not in favor of allowing unlimited time to them. Therefore, the moderators have to enforce strict time limits without offending the guests.

4. RECOGNIZE AN OUTSTANDING INDIVIDUAL

The recognition of an outstanding person should not be limited to an Oriya only. It must be an individual who has made extraordinary contribution to the betterment of the human race and in particular to Orissa and Oriya culture, regardless of his nationality, religion, race, or color.

Every year by the end of February, at the latest, the OSA secretary must seek the names of people for this honor from the members of our organization. After a thorough review of the contributions of these people, the appointed committee should select a person for this honor. There should be alternate names in case the selected person declines the honor.

These are a few thoughts I wanted to draw to your attention. I would like to hear your thoughts on this idea. I will send a copy of this letter to the editor, Alekha Dash, also, for publication in our journal. I have also sent a copy to Dr. D. Mangaraj, representative of Ohio Chapter, and another copy to convention committee, care of Mana Ranjan Pattanayak.

Sincerely yours,
Ghana S. Tripathy
915 N. Wooster Ave.
Dover, OH 44622

2. Dear Editor,

We have a small, closely tight, nonprofit organization called the OSA. Once in every two years we democratically elect President/Vice President and Secretary to smoothly run the organization for their tenure time. While contesting election, all candidates, prepare their "Plan of Action" for the organization and hopefully strive to achieve those goals. But unfortunately this is not the case we are currently witnessing. What we find now gross financial mismanagement, no respect for public money, reckless spending from our small fund, unilateral indecisive decision making style and on the top of that providing vague response to public regarding all of the above in OSA General body meetings. All of the above unfortunate activities are making general public apathetic towards this organization. Let me give couple of examples here. Our current president has sent two mails to everybody during his tenure so far. Both of those letters were mailed just before the publication of Newsletter. In stead of sending separate mail (which cost organization approximately \$500) those mails of President could well have been incorporated in Newsletters. We have a small organization. We cannot afford to spend our money recklessly. We have goal like to construct "Orissa Bhaban" in east coast. In order to achieve that goal, we need to be very very efficient in our financial management.

A concerned member of the OSA (Chicago Chapter)

3. Dear Editor:

Namaskar. I was very happy to see the OSA Journal this time. I am always a great admirer of the journal, because it is the only link which binds us together, whether we are able to meet anyone or not. I was shocked to know about Rubi Bubu's death, although it has happened quite sometimes back. And it has been your journal, I would not have been able to express my sorrow to Minati whom I know before. Thank you for printing the news which some of us take as granted that everybody know everything.

My special thanks for publishing about dates of selected festivals from Oriya calender. I wish you lots of success for future issues of the OSA Journal.

Sincerely,
Chandra Mishra
Northwestern, PA

4. Dear Editor:

I read with great interest the present issue of OSA Journal. As I read it I realized that I know very few of the authors. I think it will be helpful to the Oriya community if we publish an address book either as an adjunct to the OSA Journal or separately. OSA may even change a nominal fee for such an enterprise. The following information would be of interest:

Names of parent and children with their ages.

Address in USA

Occupations with some detail e.g. physician (what specialty), researchers or professor (area of interest), business (what type).

Other interests e.g. creative writing, photography, gardening, etc.

Such booklet would enable us to make contact with Oriyas in a city we visit and also give us a point of common interest (besides being Oriyas). Please consider this.

Sincerely yours,
Bijoy Bhuyan

5. The President,
Orissa Society of Americas,
U.S.A.

Sub: Appeal for assistance for Doki Sanyasi Mahavidyalaya at Khariaguda, Ganjam Dist. in the State of Orissa.

Sir,

This is to impress upon you the fact that Doki Sanyasi Mahavidyalaya has been established in the village khariaguda in the district of Ganjam in the state of Orissa because of munificence of a benevolent person Sri Doki Sanyasi in particular and the public in general.

The area where the college is located is predominately inhabited by the tribal population and backward classes whose economic condition is highly deplorable and they live below poverty line. In the wake of these seething economic conditions, it is not possible on the part of parents to send their wards outside for higher education. To help them to prosecute higher studies, the college has been started.

Due concurrence and affiliation have already been obtained from the appropriate authorities and thus the institution has been able to cater to the educational needs of the backward area and been able to win the credibility of the general public.

But due to paucity of funds, we have not been able to open since stream in spite of the fact that we have been constructed seven rooms for conducting classes in Arts stream for which we have affiliation at present (the particulars related is in enclosed paper). Our interest for opening science stream is poised to provide employment opportunities to the economically backward sections of the society who largely live in the area.

On behalf of the general public and management I request you to please provide us financial assistance for opening the science stream for the academic session 1995-96.

This request is made to build up proper infrastructural facilities and to appoint the duly qualified staff for proposed science stream. The management will be happy to name the science stream in favor of your august society.

Yours faithfully,

S/D: (D. APPA RAO)

Secretary, Doki Sanyasi Mahavidyalaya, At: Khariaguda, Dist: Ganjam, Orissa.

6. A general Appeal

The Education Foundation Balasore, Orissa, has been striving hard to establish a University to commemorate the scared memory of "Vyasa Kabi Fakir Mohan Senapati" who saved the Oriya Language and frustrated the evil design of disremembering Orissa on the ground of Oriya not being a standard Language.

The University Grants Commission (UGC) has also recommended Balasore to be the seal of a new University, bifurcating Utkal University.

The Foundation have also prepared the infrastructure of the proposed university with a massive four storied building on a spacious land on the National High Way No. 5, in which a contribution of two thousand dollars by your august organization "Orissa Society of Americas (OSA)", in 1992, has been properly utilized.

This project of a University needs tremendous efforts and enough funds. Completion of the project with active support and finance by OSA as sponsor, will be a unique event of the time.

We appeal to all the benevolent Oriya donors of America to contribute their mite for fulfillment of a long cherished desire of the people of Orissa.

S/D: (Rajendra Mohan Das)

Secretary Education Foundation, Balasore, Orissa.

7. From: ANANDALOK, INC.
Sunanda Dutta, President
5574 Meadowbrook Dr.
Ft. Worth, TX 76112/817.457.7990

Dear Dr. Dash,

I request your support for Anandalok - a charitable, non-profit school for the street children of Balasore, Orissa. Anandalok prepares these children for public school not only by teaching them basic skills, but also by helping meet their emotional and nutritional needs. In this manner, the children can break the vicious cycle of illiteracy, want, and poverty.

In 1990, Anandalok's head start program opened its doors to 24 children. After two years, 23 of these Anandalok graduates now attend public schools, where their academic performance has sparkled. This success enabled Anandalok to accept 24 more children to its program in 1993. The children, whose ages range from five to nine, receive instruction from a dedicated teacher on the fundament of reading, writing, and arithmetic. In addition, Anandalok's free, nutritious meals keep the students healthy and eager to learn.

Even after students graduate from its head start program, Anandalok continues to look out for them. Anandalok provides its children with free school uniforms and supplies, which their parents could not otherwise afford. Anandalok's children learn to escape the streets, learn to read and spell; learn, above all, to hope.

Anandalok builds upon a tradition of innovation. In 1991, Anandalok began an after-school program for underprivileged children in Fort Worth, Texas. Two years later, its success led the Fort Worth Independent School District to adopt and run the program on its own.

Anandalok would like to accommodate 75 students. To accomplish this goal, however, Anandalok must first build a new schoolroom, for its existing, eighty-year-old building is beyond repair. The cost of this twofold expansion is estimated \$30,000. With a new building and funds for additional uniforms and operating expenses, Anandalok can reach out to ever more children. Indeed, beyond the town of Balasore, Anandalok intends to establish rural satellite programs in Orissa's impoverished villages.

To this end, Anandalok kindly requests \$10,000 from the Orissa Society of the Americas; this tax-deductible contribution would help defray part of the costs toward Anandalok's planned expansion. Anandalok, unlike most non-profit organizations, has no management costs. As a result, all the money raised goes directly to the children: for their supplies, clothing, food, and teacher's salary. Anandalok would also greatly appreciate it if you posted this letter on the Ornet.

Rather than merely submit to a life of need and toil, Anandalok's children have learned an invaluable lesson: to realize their God- given potential. With the OSA's help, Anandalok can persevere in its mission of hope.

Yours sincerely,
Sunanda Dutta
President, Anandalok

PLANS FOR THE 26TH ANNUAL OSA CONVENTION, MINNEAPOLIS

*By: Bijoy K. Misra
Wheaton, IL.*

The 26th Convention which marks OSA's 25th birthday, is scheduled at Minneapolis, MN, for July 1-3, 1995. At the invitation of President Sita Kantha Dash and Convener Sarat Mohapatra, I visited the Twin Cities recently, and participated in a planning meeting of the Convention Committee. I was highly impressed to observe a knowledgeable, motivated, and energetic team deeply immersed in defining a detailed set of activities to be carried out up to, and during the Convention, with the goals to attract a large gathering, and to deliver superior values. The team is committed to implementing a total program which will ensure that every attendee will receive a substantial treat. The usual areas of housing, food, culture, etc., are being augmented by a coterie of Minneapolis specific activities utilizing certain unique local advantages, with an objective to actively engage a fully integrated team of the attendees. General discussion topics to address issues which are important to our future as a community, are under development.

With the active encouragement of President Dash, and under the watchful tutelage of Convener Mohapatra, the Convention Committee is keeping one sharp eye on the budget, while focusing the other on opportunities - too many to list. Attendees will be engaged and involved, well fed and housed, physically and intellectually challenged, and have their cultural expectations met or exceeded. Opportunities to renew old bonds, establish new relationships, share mutually rewarding experiences, push outward old fronts, and make new beginnings are plentiful. An eminent panel of guest speakers are expected.

With hardworking organizers sincerely dedicated to high value and excellence, I am convinced that the 26th will be a Convention marked by distinction, and a major celebration; and that no matter how old (or young) you are, or how far you live from Minneapolis, your gracing the occasion will be a memorable trip worth every while.



The 26th OSA Convention

Dear Friends,

The 26th OSA Convention will be held in Minneapolis from July 1-4, 95. We in the Northwest Chapter are very fortunate to host this Convention and would like to invite all of you to join us in Minneapolis for the Convention. We are diligently working towards making all the convention arrangements. The Convention Committees have been formed and activities are being finalized.

During the last convention, we celebrated the 25th Anniversary of the OSA organization. The 26th Convention will highlight the 25th Birthday of the OSA organization. We plan to add a special touch to the 25th Birthday Celebration. In addition to many other activities, the convention plans to bring several socio-cultural issues to the table for forum discussions. Additionally, we are planning a spectrum of activities to suit people of all ages.

For most of you, it will probably be your first visit to Minnesota. Rich natural beauty of the north shore, a growing number of Casinos, the Mega Mall, a large number of places for indoor and outdoor activities make Minnesota a unique vacation place. We request that you keep some additional time in your hand to plan your vacation in Minnesota in addition to attending the 26th OSA Convention. During the middle of March, we will be sending you a Pre-registration package. Please fill the registration forms and send these to us by the middle of May, 95. This will help us plan better to meet all your needs.

We are part of a dynamic society and many of us have relocated during the last year. Many new Oriyas have arrived in USA. Many of our youths have moved away from home to relocate at various places to start their careers. Keeping in touch with one another is a way to strengthen our society. We would like to update the OSA mailing list so that we can send the Convention information to all of you. We urge the Chapter Presidents to send updated mailing lists to Smriti Panda.

We hope to see a large participation at the 26th Convention. The Northwest Chapter will make all the efforts to make this Convention memorable for all of you. If you have any special request or suggestion, do not hesitate to call us.

Sarat K. Mohapatra
Convener, 26th OSA Convention
9233 Cornell Road
Woodbury, MN 55125
Tel : 612-739-0426 (H)
612-733-9148 (O)
email: skmohapatra@mmm.com

Smriti Panda
President, Northwest chapter
1233 Gibbs Ave.
St.Paul, MN 55108
Tel: 612-644-3672 (H)
612-626-2012 (O)
email: s-pand@maroon.tc.umn.edu

1995-1997 OSA ELECTION

As per our OSA constitution, the election of President, Vice-President and Secretary/Treasurer for the year 1995 to 1997 must be completed by the 4th Monday of April, 95. I, Prasanna Mishra, have been appointed as the Election Committee Chairperson, Mrs. Indu Mishra and Gyana Dwivedy are the members.

Nominations are invited from OSA members who have paid their membership dues by December 31, 1994 for the following offices :

President :

Name _____
Address _____
Telephone # _____

Vice-President :

Name _____
Address _____
Telephone # _____

Nominated By

Name _____
Address _____
Telephone # _____

Secretary/Treasurer :

Name _____
Address _____
Telephone # _____

Nominated By

Name _____
Address _____
Telephone # _____

Return the nomination by March 1, 1995 to :

Prasanna Mishra
1507-41 st. N.W., Apt. #E-7
Rochester, MN 55901

THE ORISSA SOCIETY OF THE AMERICAS MEMBERSHIP RENEWAL FORM

NAME

ADDRESS

NAME OF SPOUSE

TELEPHONE (RESIDENCE)

FIRST NAMES OF CHILDREN

Please mail this sheet, along with your check payable to OSA, to:

Dr. Bijan K. Rao
Secretary/Treasurer, OSA
10204 Brookmont Drive
Richmond, VA 23233

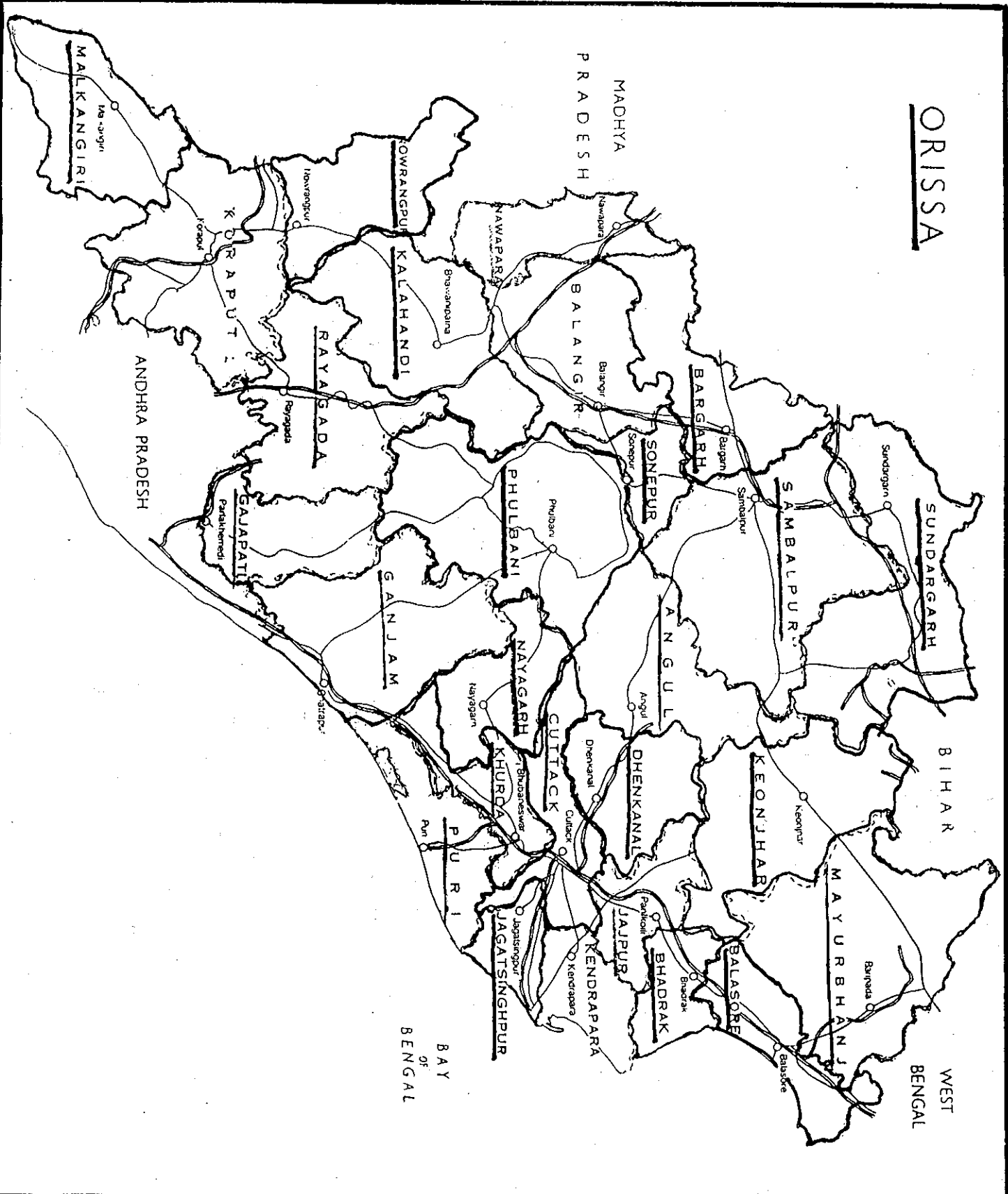
The membership categories are as follows:

BENEFACTOR	\$1, 000
PATRON	\$ 500
LIFE MEMBER	\$ 200
ANNUAL MEMBERSHIP (July 1 to June 30)	
FAMILY	\$ 25
SINGLE	\$ 10
STUDENT (SINGLE)	\$ 5
STUDENT (FAMILY)	\$ 10

OSA will gratefully accept donations to its general funds and for approved specified projects. Membership dues and donations are tax deductible.

Subscription to OSA Journal/Newsletter is by membership only.

ORISSA



MADHYA
PRADESH

ANDHRA PRADESH

BIHAR

WEST
BENGAL

BAY
OF
BENGAL