

# ANTAR RASHTRIYA SAHAAYOG PARISHAD BULLETIN

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## MAHATMA GANDHI AND DIASPORA

As a mass leader, Gandhi's principles have always fostered communal harmony, international relations and understanding, and protest against colonial and racial discrimination. Diaspora is another domain where Gandhi's contribution and relevance cannot be overlooked. Gandhiji was amongst the first leaders to have understood the importance and challenges of Indian diaspora. Gandhi's major weapon of revolution "Satyagraha" was experimented in the diaspora (South Africa) and, at the same time, his satyagraha success story in India permeated to several diasporic countries across the globe.

In South Africa, he learned that the Indians in Natal province were just about to lose their right to vote. For Gandhiji, the issue was not only the specific grievances of the Indians but their individual and national self-respect. The satyagraha was a part of the struggle of Indians for their dignity, and a moral crusade, though waged on the South African soil. When Dr. Y. M. Dadoo and Dr. G. M. Naicker, leaders of the Peaceful resistance movement in South Africa, met Gandhiji on April 11, 1947, he confessed to them: "Truly speaking, it was after I went to South Africa that I became what I am now. My love for South Africa and my concern for her problems are no less than for India".



Thus, Gandhi's South African experiment is a great message to the Indian diaspora elsewhere.

His contribution not only to the struggle of Indians in South Africa but towards the Girmittias in Mauritius and Fiji is also historic. It is well documented that one of the issues which influenced Gandhiji's thinking in the early years of his political movement was the harsh conditions faced by members of Indian diaspora abroad. On his way to South Africa, Gandhiji has a brief stop in Mauritius in 1901, where he witnessed the distressed conditions of the Indian indentured workers. He interacted with them closely and advised them to must educate their children and take part in socio-political development of the country. He told them that the main reason for their misery is that they are not educated and are not taking part in the political process. This has become

mantra for indentured workers, finally leading them to independence.

Today, it is widely known and accepted among the Mauritians that the visit of Mohandas Karamchand Gandhi had a long-lasting impact on their country's history. In Fiji also, Gandhiji was very sensitive towards the indentured system and the ill-treatment of indentured laborers. It is widely estimated that it was only due to the Gandhi's threat of a nationwide satyagraha (passive resistance) which brought end to the recruitment in 1917 in Fiji, thus resulted in the termination of indentured system in 1920.

While, Gandhiji did not visit Caribbean in his life time, Caribbean national movements in Trinidad and Tobago, Guyana and Suriname, highlights the principles of Gandhiji. Leaders of Indian origin adopted Gandhi's ideas. Cheddi Jagan, one of the prominent leader - labeled as communist by colonial rulers- claimed himself as Gandhian who is trying to protect their people social rights through legal and peaceful route.

The first batch of indentured labourers from India reached Natal on November 16, 1860, truly a fateful date for this history; had it not been for this, there would have been no Indians and therefore no Satyagraha in South

Africa, and this book would have remained unwritten.

In my opinion, the Government of India were not well advised in taking the action they did. The British officials in India consciously or unconsciously were partial to their brethren in Natal. It is true that as many terms as possible, purporting to safeguard the labourers' interests were entered in the indentures. Fairly good arrangements were made for their board. But adequate consideration was not given to the question as to how these illiterate labourers who had gone to a distant land were to seek redress if they had any grievance. No thought was given to their religious needs or to the preservation of their morality. The

British officials in India did not consider that although slavery had been abolished by law, employers could not be free from a desire to make slaves of their employees. They did not realize, as they ought to have realized, that the labourers who had gone to Natal would in fact become temporary slaves.

In such a context it will not be out of place to consider Mahatma Gandhi as the first person to integrate the scattered Indians world-wide. In fact, Gandhiji has made the 'Indian Diaspora' a prominent part of public interest in India. The Gandhian principles which Indian diaspora adopted in their life influenced the Indian people opinion about diaspora. Gandhiji has been one of the key figures in the making of Indian diaspora and so the diaspora in the making of Gandhiji. In modern times also, respect for Gandhian principles goes with the respect of diaspora. His ideals of education, logical thinking, peace and non violence have a lot to do with the goodwill image of Indian diaspora worldwide.

Mahatma Gandhi is considered to be one of the most influential icon of global value based society including diaspora. There are many research institutions, cultural centres, social organizations in the name of Mahatma Gandhi in almost all the countries including diaspora presence. The Ministry of External Affairs (MEA) and Indian Council of Cultural Relations (ICCR) have also complied with the diaspora demand for Gandhi's presence through instituting institutions, installing statues and other forms of promotions. In addition to helping the larger diaspora cause, Gandhiji's continued efforts also produced a very rich literature on the diaspora related themes. The very fact that the PBD is held on the date of Gandhiji's return to India is an apt recognition of his profound impact on India's engagement with its diaspora. As we all know, this year is very

special, as we are celebrating the 150th anniversary of Mahatma Gandhi's birth. The Government of India has set up a high powered committee to plan and organise a series of functions and activities to remember, highlight and disseminate the contributions of Gandhiji. In this regard Antar Rashtriya Sahayog Parishad is also planning to commemorate his birth anniversary and highlight Gandhiji's contribution towards diaspora.

Antar-Rashtriya Sahayog Parishad (ARSP) was founded in 1978 as a non profit, non political organization. An important priority of ARSP has been to promote diaspora relations. ARSP leadership was closely associated with High Level Committee, set-up under the Chairmanship of eminent jurist Dr L M Singhvi, which led to various policy changes for greater engagement with diaspora. In recognition of ARSP's valuable contribution to the promotion of diaspora relations and welfare, the Ministry of External Affairs has decided to support the setting up of a Diaspora Research and Resource Centre (DRRC) at ARSP.

The conference, besides other subjects, would focus on the following themes :

- i) Mahatma Gandhi and Indian Diaspora
- ii) Core values of peace and non violence in contemporary times
- iii) Gandhi and Inclusive Development
- iv) Gandhi and Technology

(Concept Note of International conference on "Mahatma Gandhi and Diaspora" to be organized by DRRC(ARSP) in collaboration with Gandhi Smriti and Darshan Samiti on 17th and 18th September 2019.) □

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(M): 98113 92777

### Contact

Phone (O) : 011 - 2323 4432

### E-mail

arspindia@gmail.com  
arspind@bol.net.in

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# The Indian Diaspora Youth: Need for Greater Engagement

*Anant Singh (Intern DRRC, ARSP)*

While there has been much research on the Indian diaspora community as a whole, the Diaspora youth has been somewhat overlooked in these studies. With a dramatic increase in numbers, as the Indian diaspora community continues to grow at faster and faster rates, the Indian Diaspora youth have the potential to help India in a multitude of ways. Their growing numbers has led the Indian government to launch multiple schemes to increase their involvement of the diaspora youth with India. Programs such as the Scholarship Program for Diaspora Children (SPDC) attempt to attract diaspora youth to study at a variety of Indian Universities while providing scholarships to help fund studies at some of India's top institutes, such as the National Institutes of Technology (NITs) and the Indian Institutes of Information Technology (IIITs).<sup>1</sup> Additionally, the government has established the Direct Admission of Students Abroad (DASA) program under the Ministry of Human Resource Development to promote international students to study at government-sponsored higher education institutes. The program allows for foreign students to apply to NITs, IIITs, and Schools of Planning and Architecture (SPAs) using their SAT Subject test scores instead of requiring foreigners to take the JEE (however, starting from 2021, DASA will require a JEE score for an applicant to be considered for the program).<sup>2</sup> Furthermore, many higher education institutes in India have reserved seats for Non-Resident Indians (NRIs) and foreign students. For example, schools accredited by the All India Council for Technical Education (AICTE) are required to reserve 5% of seats for NRIs and 15% of seats above the annual approved intake for foreign nationals, Overseas Citizens of India (OCIs), Persons of Indian Origin (PIOs), and Children of Indian Workers in the Gulf Countries (CIWG). Additionally, in the fifteen percent, one-third of the fifteen percent shall be reserved for CIWGs.<sup>3</sup> The government also attempts to incentivize higher education institutes to admit NRIs and foreign nationals by distributing duty-free scripts to institutes that accept such students under the Service Exports from India Scheme (SEIS).<sup>4</sup> These duty-free scripts allow for universities to pay for import duties and taxes on materials and equipment they ship from abroad. All these various initiatives have allowed for the Indian diaspora to engage with the plethora of higher educational opportunities present in India.

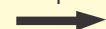
The government has also gone beyond the realm of academia to help engage the

diaspora youth. For example, the Know India Program (KIP) is a Government of India program aimed at Diaspora youth, age 18 to 26, and conducted in partnership with one state government during each rendition. Originally known as the Internship Program for Diaspora Youth, the KIP program attempts to increase the knowledge and awareness of the diaspora youth on different facets of Indian life as well as highlight the progress made by India in its economic, industrial, educational, science & technology, communication, information technology, and cultural spheres.<sup>5</sup> The end goal of the program is to transform the diaspora youth into ambassadors on Indian art, culture, and heritage in their respective communities as well as display a positive image of India to the outside world.<sup>6</sup> In addition to KIP, the Indian Government also launched the Youth Pravasi Bharatiya Divas (PBD) as part of the Pravasi Bharatiya Divas, a three-day event held every other year, sponsored by the Ministry of External Affairs, to discuss issues regarding the Indian Diaspora community. The Youth PBD, inaugurated in 2015, calls upon the diaspora youth to connect with the Indian youth and develop cultural roots with their homeland.<sup>7</sup>

While there are a variety of government schemes attempting to connect the diaspora youth with India, there still exists scope for improvement to allow for increased engagement of the diaspora youth. Existing programs focus on strengthening the youth's cultural roots as well as allow them access to Indian higher education. However, there seems to be a lack of information on ways the diaspora youth can engage economically with India. Events such as the Youth PBD appear to be aimed at connecting the youth with India culturally but does not place a matching emphasis on economic opportunities available to the diaspora youth.<sup>8</sup> However, the youth have maintained rather strong cultural ties with India as well as have access to a variety of Indian higher education institutes. Therefore, the Indian government should utilize such deep cultural and educational connections to leverage the diaspora youth to engage economically with India. The Indian diaspora has a plethora of services and assets that they can provide to help develop an emerging modern India. Already, the Indian diaspora has helped immensely in technological development. In a report published by Dr. Amba Pande of Jawaharlal Nehru University titled "The Role of the Indian Diaspora in the Development of the Indian IT Industry,"

she outlines the diaspora's crucial role in nurturing the Indian IT industry. Dr. Pande claims the diaspora provided necessary capital, creation of knowledge networks and a boost for India's image that help transform the Indian IT industry into the USD \$100 billion industry it is today.<sup>9</sup> Rather than a "brain drain" due to the emigration of high-skilled Indians abroad, particularly the United States, there seems to have been a brain gain as the diaspora was keen to bring both economic and human capital necessary to incubate the infant Indian IT sector. However, Dr. Pande also highlights that while such strides have been made by the diaspora community to help boost the Indian IT industry, FDI flow remains at a low point.<sup>10</sup> The diaspora community has emerged as a rather prominent and affluent community, especially in the global IT sector with many Indians serving as high-level officials in global tech giants (Google, Microsoft, San Disk, etc.).<sup>11</sup> As the diaspora youth comes to age and continues the affluent trend of the Indian diaspora, the potential remains huge for the youth to contribute to the growing Indian economy. With the diaspora assisting through information sharing, new product sourcing, investments across industry and technology transfers,<sup>12</sup> the Indian government needs to ensure that an open and conducive market exists for the diaspora youth to continue such trends.

The Indian government can develop stronger economic connections with the Indian Diaspora youth to familiarize them with the vast amount of investment opportunities available to NRIs and PIOs. From investing in development schemes such as Swachh Bharat, Make in India and the Smart City Initiative to trading securities in the Indian financial market, the opportunities available to the diaspora youth in one of the largest and fastest-growing economies in the world are endless, they simply need to be conveyed to the diaspora youth. Restructuring the Youth PBD processions to focus on economic opportunities in addition to building cultural roots can be one step the government can take to help disseminate such vital information. Additionally, one major obstacle that has hindered investment is the procedural delays and red tape faced by the diaspora community in their economic engagements with India.<sup>13</sup> The government has attempted to resolve such issues by establishing ease-of-business schemes, such as the PIO/OCI card schemes that allow for increased economic rights<sup>14</sup> for the diaspora



community. Additionally, the government has reduced regulation on foreign direct investments and foreign portfolio investments to increase the flow of foreign capital. This removal of red-tape, as well as an increase in ease-of-business programs by the Government of India, has allowed for easier access to Indian markets and the economy. However, without a credible source for disseminating vital information regarding how to engage in such economic avenues, there remains an inconsistency with the tools available to the diaspora and how much these tools are utilized. Thus, the most fruitful method to approaching such an issue would be the creation of a centralized location (perhaps a web portal) maintained by the Government of India for the diaspora youth, as well as the diaspora community as a whole, to access vital and credible information on ways to develop stronger economic links with their cultural homeland. If the Indian government addresses the knowledge gap of economic opportunities and continues to facilitate such cultural connections with the diaspora youth, the potential benefits from such a relationship would be boundless. While maintaining and strengthening cultural roots is vital, it is important to understand that the relationship has to go beyond the cultural realm, specifically building stronger economic and information-sharing channels, so that India may effectively engage in a mutually beneficial relationship with its diaspora youth.

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# INDIAN PM'S BHUTAN VISIT: NEW VISTAS OF BILATERAL RELATIONS



✍ Nihar R Nayak

At the invitation of Bhutan's Prime Minister Dr Lotay Tshering, PM Modi paid a two-day state visit to Thimpu from August 17, 2019. He was accompanied by senior officials from India. This was his first official visit to Bhutan after assuming office second time and second visit to Bhutan in the last five years. Before this, PM Modi had visited to Maldives and Sri Lanka. These three visits to neighboring countries indicate that India attempts to give new thrust to its 'neighborhood first' policy.

The visit happened while India is intensely engaged at the international level to neutralize Pakistan's attempt to internationalize the Jammu and Kashmir (J&K) issues and vowed to discuss the same on all international forums. Earlier, Bhutan had hailed India's decision to scrap the special status of J&K, by calling it bold, courageous and forward-looking. It had recognized that J&K was purely an internal matter of India.

Given the special relationship with India, Bhutan gave high-priority to the visit. PM Modi was received by his Bhutanese counterpart Dr. Tshering at the airport and also received a guard of honour there. PM Modi had an Audience with His Majesty The King on the same day. His Majesty The King and Her Majesty The Gyaltsuen hosted a luncheon in honour of PM Modi on 18th August 2019.

In a press statement in Thimpu, PM Modi said like previous tenure his selection of Bhutan to undertake first port of call was natural because the relations between both the countries are based on the common interests of progress, prosperity and security of the people. India is fortunate to have a neighbor like Bhutan where development is measured not by figures but by happiness and it is a country where economic development moves along with tradition and environment.

PM Modi held delegation level talks with Bhutanese Prime Minister where steps to further expand India-Bhutan partnership across several sectors were discussed. PM Modi interacted with other senior officials of Bhutan

including Dr Pema Gyamtsho, leader of the opposition, while describing the relations as central pillar of India's "neighbourhood first" policy. Prime Minister also delivered an address to the students at Royal University of Bhutan.

## Special Relationship

The visit is reflective of the new momentum in high-level exchanges between India and Bhutan. Earlier, PM Tshering undertook first overseas visit to India in December 2018. Immediately after formation of the new government in Delhi under the leadership of PM Modi in May 2019, India's External Affairs Minister S Jaishankar had first official visit to Bhutan.

Ever since the diplomatic relationship was established in 1968 between Bhutan and Republic of India, it has emerged as one of the most successful neighborhood stories in South Asia, which is characterized by mutual trust, understanding and maturity. The treaty of India-Bhutan Friendship and Cooperation signed in 1949 (updated and revised in February 2007) has remained as the pillar of this relationship. This has facilitated special arrangements like open border, security cooperation and deepening people-to-people relationships. Despite many asymmetries, both the countries feel dependent on each other and acknowledge as equal partner in their endeavor towards economic growth, consolidation of democracy and regional peace.

There are a number of bilateral institutional arrangements between both the countries in areas like water resources, trade and transit, economic cooperation, security and border management. India has been the largest trading partner (over 82 percent of Bhutan's total import) and investor of Bhutan. It has developed four hydroelectricity projects with generating 2000 MW electricity. Around three-fourth of electricity is being exported to India. India has agreed to assist Bhutan in generating another 10,000MW electricity by 2020. India has also been assisting

in Bhutan's planned development efforts since in 1961. In the 11th Five year plan (2013-18), India assisted Rs 5,000 crore of the total budget outlay of Rs 21300 crore. During PM DrTshering's Delhi visit in December 2018, India had committed the grant assistance of INR 4500 Crore towards Bhutan's 12th Five Year Plan, and a transitional Trade Support Facility of INR 400 Crore over a period of five years to strengthen bilateral trade and economic linkages.

This visit marked special with signing of ten MoUs in various sectors including space research, power purchase agreement and cooperation on technological education. Besides this both the leaders jointly inaugurated the Mangdechhu hydel project, earth station of South Asia satellite and introduction of RuPay card in Bhutan.

PM Modi also announced that the supply of LPG from India is being increased from 700 to 1000 MT per month. Under the SAARC Currency Swap Framework, an additional \$ 100 million would be available to Bhutan. PM Modi assured his Bhutanese counterpart about India's all possible help in realizing his dream of multi-disciplinary super-specialty hospital in Bhutan.

## Take Away

The purpose of the visit was to expand diplomatic relations and further consolidate the existing ties between both the countries. It is believed that both the Prime Ministers discussed on a wide range of issues and new mechanisms to advance the bilateral relations further. During the one-on-one meeting both leaders discussed about cooperation on climate change, infrastructure, security and strategic issues, India's technical/economic assistance to Bhutan five year plans and regional issues. Since other issues had dominated the delegation level meetings, there was no extra deluge on hydro power projects in Bhutan, which has been the corner stone of bilateral economic cooperation. □

## Visit of Goodwill Delegation to Bhutan

A goodwill delegation of ARSP led by its President, Amb. Virendra Gupta visited Bhutan from 31st July to 3rd August, 2019 at the invitation of Bhutanese Government. Other members of delegation were Prof. Shashi Bala, Shri Amit Gupta, Shri Rajeev Berry, Shri T. N. Malhotra and Shri Chandra Shekher Randev. Delegation was extended warm hospitality and called on Hon'ble Prime Minister Dr. Lotay Tshering as well as Hon'ble Foreign Minister, Dr. Tandi Dorji. It also separately met the Indian Ambassador.

ARSP delegation briefed the Bhutanese leaders on ARSP's continued engagement with Bhutan. Amb. Gupta noted that ARSP now planned to develop academic and cultural contacts in Bhutan. With a view to the strengthening people to people relations between the two countries and hoped that this would complement an already close and fruitful working relationship at the government to government level.



ARSP would shortly organize a bilateral dialogue on Indo-Bhutan Relations in New Delhi with the participation of Bhutanese scholars and civil society leaders. The idea of an international Buddhist conference to be held by ARSP in collaboration with an appropriate organization such as Bharatiya Vidya Bhawan at which Buddhist scholars from Bhutan could participate was also broached.

Bhutanese dignitaries evinced positive interest in the above proposals and assured all possible support from Bhutanese government in ARSP's future undertakings to expand people to people relations. ARSP would separately enter into

structured collaboration arrangements by way of MOUs with select Bhutanese NGOs. ARSP would also initiate contacts with Bhutanese students in Delhi and other India cities as part of its outreach with the foreign students in India. Diwali get together has been already planned to take place at Delhi University in September.

Bhutanese Foreign Minister referred to increasing number of Indian Tourists visiting Bhutan and conveyed the commitment of his government to ensure the safety and wellbeing of the Indian tourists.

Referring to Gross National Happiness index Hon. Prime Minister noted that it was holistic and sustainable approach to development and well being of the society, which balanced material and non-material values. This was promulgated by His Majesty the Fourth King of Bhutan in the seventies. □

## Workshop on India's Act East Policy

A workshop on India's Act East Policy was organized by ARSP Noida Chapter at Delhi Metropolitan Education on 8th August, 2019.

Amb. Virendra Gupta, president of ARSP, in his key note address outlined the geopolitical circumstances which led to the initiation of Look East policy by PM P.V. Narasimha Rao in 1991. The economic liberalization programme undertaken in the country provided further institution to expand economic ties with ASEAN and East Asian countries. India's trade and investment linkages with ASEAN resultantly grew manifold in the last three decades. But the real significance of our Look East policy lies in evolving strategic convergence with ASEAN countries, particularly given their growing discomfort with overwhelming Chinese presence. Look East Policy was also required for the development



and integration of our North Eastern region by way of better connectivity through Bangladesh. He noted that under Prime Minister Modi in the last five years, a new dynamism had been imparted to these relations, as indeed in other aspects of our foreign policy, making them more tangible and result oriented. Currently, India's ACT East Policy was a key component of India's overall approach to Asia Pacific which sought to ensure free open and rule based order in the region.

Prof. Bhagwati Prakash Sharma, Vice Chancellor of Gautam Budh

University who chaired the session referred to aggressive economic thrust by China as reflected in its Belt and Road Initiative. He said that India should continue focusing on expanding economic ties with ASEAN countries and achieve better connectivity. Brig. Raj Bahadur Sharma Nationals President Sanskritik Gaurav Sansthan recalled that former Prime Minister Atal Bihari Vajpayee was very passionate about India's Look East Policy and actively pursued it during his tenure.

Other present at the workshop included Prof. S. N. Gupta of the Fiji National University (Rtd.), Mr. Arun Jain, Member G.S.T. Tribunal Ghaziabad, Mr. Vipin Sahani, Chairman, Delhi Metropolitan Education, Noida and Mr. T. N. Malhotra, Chairman of ARSP Chapters Committee. □

# ROMANI ETHNIC CULTURE—THE SYNCRETIC FUSION OF THE AGE—OLD TRADITIONS OF INDIA

The centuries-old prejudices and stereotypes have blurred the understanding of Romani culture that, therefore, has been seen in the negative parlance.

The cultural history of Roma community is composed of the routes they have treaded rather than the physical traces they have left. What survives is the quintessence of culture by dint of social relations, language, way of life, music and the dancing. Their social and cultural links have been shaped across frontiers, because the Romani people live dispersed among other populations in various different regions, their ethnic culture has been impacted by interaction with the culture of their surrounding population and leading to the coalescence into a mainstream culture over time. The intricacy of varied Romani cultures is determined by heterogeneity of Roma communities and by the countries where they are living in. However, some singular and distinctive elements of ethnic Romani culture survive.

The life of Roma is strictly governed by a code of practice, thus regulated by an array of traditions and values straddling purity, cleanliness, respect and justice. These rules are referred to as "Romano", meaning to behave with dignity and to respect as does a Romani person. The mores of ritual cleanliness and defilement has helped in maintaining the Romani identity and distinctness. However, these practices differ among Romani people owing to geographical dispersion and social isolation.

There has been a unanimous view of Romani scholars that Roma and India are bound by shared culture. Roma culture is the elements of the ancient Indian heritage and constituting the core of direct transmission from historical and cultural heritage of ancient India.

A prominent Romani scholar and linguist Ian Hancock noted that linguistic, physical and cultural aspects of Roma are very much Indian, even spiritual and mystical realms of life resemble the Indian spiritual and mystic way of life. Roma long for a spiritually balanced life, known as Kintala, is quite similar to Karma.

## Family Structure and Hierarchical Order

Since the family is the most significant band of the Romani society and Roma lay great value on close family ties. The family of Roma does not consist only of husband, wife and their children but also of uncles, aunts and cousins, grandsons, their married sons and daughters-in-law with



*Roma Wedding Party at Bride's Home in Transylvania*

their children. They live together in a joint or extended family. The head of Roma household is the eldest man who is a leadership figure for the family, though sometimes a successful son may take on the responsibility of deciding the family's priorities.

Traditionally, the extended families form groups, known as Kumpanias in Romani, which travel together in caravans. Each group is led by a Voivode, who is the chieftain and elected for life time. A senior woman in the group, called a Phuri Dai, looks after the groups of women and children and their welfare.

Conflicts within families are dealt with by the head of the family and are hardly brought before the court. The individuals who are widely considered impartial and righteous derive such authority from their social status, family reputation and wealth and influence among local Roma community.

In some groups, the elders resolve conflicts and administer punishment, which is based upon the concept of honor. Punishment can mean a loss of reputation and at worst the expulsion from the community.

The persons in authority are frequently invited by the conflict parties to serve as arbiters in the proceedings of the case. They hold the title, known as 'Rechtsprechari' among the Sinte of Germany, and are called 'Sero Rom or Head Rom'. The title is basically inherited by son, nephew or other close relation of the predecessor with the consent of the heads of relevant families, thus is a kind of combination of hereditary and elected office.

The institution of the group court, called 'Kris' of the Lovara and Kalderas Roma, functions like the Panchayat, the traditional tribal court in Indian villages. This Romani tribunal, with parallel to old judicial body of India where internal disputes are settled, carries the same form and functions of Indian Panchayat or Nasab.

On account of a number of reasons such as diverse sub-variants of Romani culture

due to internal heterogeneity, the changes are constantly taking place in the Romani culture and behavioral patterns, though traditional values and practices can be found in Roma community in some regions. They practice and preserve centuries-old ethnic cultural heritage in many cases in spite of their constant migration to different countries, transition to modern societies and intermingling with local population.

## Wedding Traditions as an Ethnic Marker for Roma

Marriage, a covenant of life for Roma community, symbolizes a change in position of the married couple in Romani society as full and productive members of the community. The customs and rituals for engagements and marriages vary for the many Roma groups around the world. Nonetheless, Judith Okely - Anthropologist and Researcher (Gypsies an English History by David Cressy, 238) reported that Romani wedding is endogamous and endogamy is ideally practiced by Roma community.

Roma generally marry young, more often in their teens. The community solemnizes the marriage, called 'Biava' in Romani, arranged by the couple's families. Betrothals, called 'Thomnimata' in Romani, are performed by the family members or parents between bride and bridegroom. Arranged marriage is ideal in the community. The parents look for the right spouses and the prospective brides and bridegrooms unquestionably concede to parents' selection. Relatives like aunts and uncles play a role of parents, if the birth parents are absent. There is the main involvement of parents in marriage, because they claim that they can see beyond the romantic love, they check the reputation, background and social status of the family of the prospective spouses. This draws the parallel between Romani and Indian weddings. Weddings are usually elaborate and pompous, involving colorful dress for the bride and gold jewelry.

The Roma community in Bulgaria performs the custom of hennaing the hands of bride at the time wedding, this custom is also observed by the Bulgarian Turks. Roma living in Eastern Europe strongly believe in the significance of the bride virginity, hence they endorse early marriages.

In 21st century, Roma community is facing the striking challenge to redeem their ethnic culture from modern and urban cultural invasion that is corroding their pristine lifestyle. □

## COMMEMORATION OF ROMA HOLOCAUST MEMORIAL DAY

Centre for Roma Studies and Cultural Relations (CRSCR)-Antar Rashtriya Sahayog Parishad (ARSP) hosted a deliberation to commemorate Roma Holocaust Memorial Day on 21st August, 2019 at Pravasi Bhawan, New Delhi.

In the introductory speech, Advocate Rajesh Gogna, Secretary General - Human Rights Defense International, deliberated on the holocaust of Europe's Romani people, committed by Nazi Germany and its collaborators during World War 2. He said, around 200,000 and 500,000 Romani were killed. The racialized policy and draconian legislation against the Roma community were formulated based on purity of blood by Hitler Regime. He pointed out that German Government started persecuting Roma as early as 1936 when they were being transferred to municipal internment camps, thereafter deported to different concentration camps. Adv. Gogna quoted figures of Roma victims given by United States Holocaust Memorial Museum and said the killing of about half of the population of Romani people living in different countries of Europe especially Germany, Hungary, Estonia, Poland and etc.

Dr. Rama Naik, talked about the condition of Roma in Balkan and Transylvania and their suffering during the Second World War. He termed Nazi Regime as a killing factory and mentioned that there were two chief reasons for liquidation of Roma including racial impurity and cultural inferiority and incapability of social adaptation. Dr. Naik said, the extermination of Roma during the Second World War should not be forgotten. Raising awareness about holocaust during Second World War and teaching about atrocities committed against them should be mainstreamed.



Dr. R. Ramesh Arya, Joint Director- Ministry of Corporate Affairs, Govt. of India, made a point about relations between Romani language and Hindi and Banjari language. He said that Romani language is quite akin to Hindi, but during their far and long-lasting journeys, Romani changes some of its vocabulary and grammar.

Md. Zameer Anwar, research associate CRSCR said, this commemorative event is a humble endeavour to express the solidarity

with Roma community against anti-gypsyism, discrimination, structured racism and hate crime. He pointed out that the Nazi Government deemed Romani people as asocial and racially inferior, who were threats to the biological purity of Germans belonging to superior race "Aryan". Mr. Anwar stated that the bloodcurdling memory of holocaust inspires Roma to stand up with their values and to keep on fighting against all forms of racism and ethnic discrimination.

Shri Shyam Parande, Secretary General-ARSP drew attention to the

genocide of Roma in Ustase-controlled Croatia; the number of victims is estimated to be 28,000. He also said, the burial ground of Roma community was encroached by local population and their properties and farming lands were looted and purloined in Croatia during Nazi invasion. Shri Parande opined that the inauguration of a memorial in Berlin to commemorate the genocide of Roma and Sinti by German Chancellor Angela Merkel along with German President Joachim Gauck and other German dignitaries reset the terms of engagement and connect with Roma Community not only in Germany but also across Europe. He further added that Romani people were subject to discriminatory laws and they still continue to face widespread public prejudices and official discrimination. But such commemorative event will help to remember their persecution and pain which would remain a treasure trove of inspiration for the present and future generation. □

*(Report by Md. Zameer Anwar)*



## PAKISTAN'S SINDH GETS FIRST HINDU WOMAN POLICE OFFICER

"Pushpa Kolhi has become the first girl from Hindu community who has qualified provincial competitive examination through Sindh Public Service Commission and become Assistant Sub Inspector (ASI) in Sindh Police. In January, 2019 Suman Pawan Bodani, a Pakistani belonging to the Hindu community, was appointed a judge to the civil and judicial magistrate. Bodani, who hails

from Sindh's Shahdadkot area, stood 54th in the merit list for the appointment of civil judge/judicial magistrate. Hindus form the biggest minority community in Pakistan.

According to official estimates, 7.5 million Hindus live in Pakistan. However, according to the community, over 9 million Hindus are living in the country. Majority of Pakistan's Hindu

population is settled in Sindh province where they share culture, traditions and language with their Muslim fellows.



Pushpa Kolhi



## NEWS MEIN DAALNA HAIN UK GOVT. ANNOUNCED A TWO-YEAR POST-STUDY WORK VISA FOR FOREIGN GRADUATES

There is a glad tiding for students going to Britain for studying as the UK government reintroduced the two-year post-study work visa, expanding opportunities for talented foreign students to notch up promising careers. UK Prime Minister Boris Johnson announced the return of the two-year post-study work visa for international students in a move that will impact thousands of Indian students.

Currently, students with Bachelor or Master Degrees are allowed to look for work for only four months. From next year all international graduates could qualify for a two-year period to work in the UK, increasing their chances of finding long-term employment after studying. Gavin Williamson, the

education secretary, said: "The important contribution international students make to our country and university is both cultural and economic.

The Department for Education (DfE) said the new immigration route would be available to international students "who have successfully completed a course in any subject at undergraduate level or higher at a higher education institutions with a track record of compliance, and have tier 4 [visa] at the point the route is introduced," starting from next year.

The new 'Graduate' route will be open to all international students - including those from India - who have valid UK

immigration status as a student and have successfully completed a course of study in any subject at the undergraduate level or above at an approved UK higher education provider. Indian students coming to study in the UK reached almost 22,000 in the year ending June 2019. This was a 42 per cent increase on the previous year - and almost 100 per cent higher than three years ago.

Under the new policy, the visas would have no ceiling on numbers and would allow graduates to apply for jobs irrespective of their skills or the subject they studied. The government said that the aim of the policy was to recruit talented graduates in disciplines such as Mathematics, Engineering and Technology.



### DAYS TO REMEMBER

in October, 2019

October 01 : China- National Day

October 01 : Nigeria- National Day

October 02 : International Day of Non-violence

(Birth Anniversaries of Mahatma Gandhi and Lal Bahadur Shastri. The United Nations has declared October 2nd, birthday of Mahatma Gandhi, to be the International Day of Non-Violence.)

October 03 : Germany-Day of Unity

October 03 : National Day of Republic of Korea

October 09 : Uganda- Independence Day

October 10 : Fiji -National Day

October 12 : Spain- National Day

October 13 : Purnima ●

October 17 : International Day for the Eradication of Poverty

October 19 : Dussehra (Vijyadashmi)

October 23 : Hungary- Republic Day

October 24 : United- Nations Day

October 26 : Austria- National Day

October 27 : Amavasya ●

October 27 : Diwali

October 27 : Turkmenistan-Independence Day

October 28 : Croatia -Statehood Day

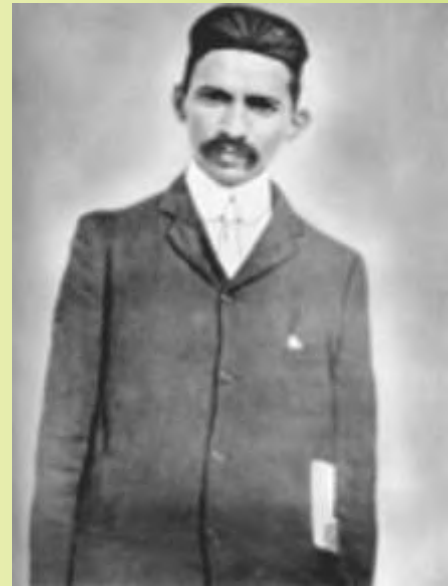
October 29 : Turkey -National Day

October 29 : Bhaiya Dooj



# THE REWARD OF GENTLENESS – THE BLACK ACT

*(Continued from the Previous issue)*



I have never known legislation of this nature being directed against free men in any part of the world. I know that indentured Indians in Natal are subject to a drastic system of passes, but these poor fellows can hardly be classed as free men. However even the laws to which they are subject are mild in comparison to the Ordinance outlined above and the penalties they impose are a mere fleabite when compared with the penalties laid down in the Ordinance. A trader with assets running into lakhs could be deported and thus faces with utter ruin in virtue of the Ordinance. And the patient reader will see later on how persons were even deported for breaking some of its provisions.

There are some drastic laws directed against criminal tribes in India, with which this Ordinance can be easily compared and will be found not to suffer by the comparison. The giving of finger prints, required by the Ordinance, was quite a novelty in South Africa. With a view to seeing some literature on the subject, I read a volume on finger impressions by

Mr. Henry, a police officer, from which I gathered that finger prints are required by law only from criminals. I was therefore shocked by this compulsory requirement regarding finger prints. Again, the registration of women and children under sixteen was proposed for the first time by this Ordinance.

The next day there was held a small meeting of the leading Indians to whom I explained the Ordinance word by word. It shocked them as it had shocked me. One of them said in a fit of passion: 'If anyone came forward to demand a certificate from my wife, I would shoot him on that spot and take the consequences.' I quieted him and, addressing the meeting said, 'This is a very serious crisis. If the Ordinance were passed and if we acquiesced in it, it would be imitated all over South Africa. As it seems to me, it is designed to strike at the very root of our existence in South Africa. It is not the last step, but the first step with a view to hound us out of the country. We are therefore responsible for the safety, not only of the ten or fifteen thousand Indians in the Transvaal both of the

entire Indian community in South Africa. Again, if we fully understand all the implications of this legislation, we shall find that India's honour is in our keeping. For the Ordinance seeks to humiliate not only ourselves but also the motherland. The humiliation consists in the degradation of innocent men. No one will take it upon himself to say that we have done anything to deserve such legislation. We are innocent, and insult offered to a single innocent member of a nation is tantamount to insulting the nation as a whole. It will not, therefore, do to be hasty, impatient or angry. That cannot save us from this onslaught. But God will come to our help, if we calmly think out and carry out in the time measures of resistance, presenting a united front and bearing the hardship, which such resistance brings in its train.' All present realized the seriousness of the situation and resolved to hold a public meeting at which a number of resolutions must be proposed and passed. A Jewish theatre was hired for the purpose. □

*(To be Continued )*

# PRIME MINISTER SHRI NARENDRA MODI'S STATE VISIT TO BHUTAN IN PICTURES

Prime Minister of India, H.E. Shri Narendra Modi, made a State Visit to the Kingdom of Bhutan from 17-18 August 2019, at the invitation of the Prime Minister of Bhutan, H.E. Dr. LotayTshering. This was among the first bilateral visits by Prime Minister Shri Modi after assuming office for the second time in May 2019.

On arrival at Paro Airport, Prime Minister Shri Modi was welcomed by Prime Minister Dr. LotayTshering, members of the Cabinet and senior government officials with a ceremonial guard of honour.



Prime Minister Shri Narendra Modi also received a Royal Audience with His Majesty The King. Their Majesties The King and The Queen hosted a luncheon in honour of Prime Minister Narendra Modi. Prime Minister Shri Modi also invited Their Majesties The King and The Queen to visit India at an early date.



Students of the Thimphu valley dressed to represent the various highland communities of Bhutan, perform a dance especially choreographed for the visit of the Prime Minister of India. The song is about goodwill and friendship, and for the wellbeing of the people of Bhutan and India.



During the State Visit of Shri Narendra Modi to Bhutan, various MoUs in the field of information technology, knowledge sharing and research, cooperation in civil aviation, academic exchanges and judicial services and institutions were signed. The Power Purchase Agreement for Mangdechhu Hydro-electric Project between PTC India Ltd and Druk Green Power Corporation, Bhutan was also signed during the visit.



Prime Minister Shri Modi addressed the Bhutanese youth in a special event organized at the Royal University of Bhutan. He highlighted the people-centric nature of bilateral ties and the deep spiritual and Buddhism connect between the two countries. He stressed on the importance of the youth of the two countries partnering in education and high technology areas for taking India-Bhutan relations to newer heights.



## His Majesty The King Offered Prayers and Butter-Lamps in Memory of H.E. Late Sushma Swaraj



His Majesty The King offered prayers and a thousand butter-lamps at Simtokha Dzong on 7th August 2019 in memory of Her Excellency Sushma Swaraj, the former External Affairs Minister of India. Her Excellency Sushma Swaraj passed away in Delhi on 6th August 2019.

Upon the Royal Command of His Majesty The King, special prayers were performed at Simtokha Dzong. His Majesty also sent messages of condolences to Her Excellency's family, and to the government of India.

Shrimati Sushma Swaraj served as Minister of External Affairs of India from 2014- 2019 and worked closely with Bhutan. Throughout her tenure, Her Excellency has been a friend of Bhutan, and contributed to strengthening the relations between our two countries. She was well loved, as an exemplary leader embodying grace, dignity, and strength. □

## Her Majesty The Gyaltshen Graced The Launch of Selwa



Her Majesty The Gyaltshen graced the launch of Selwa, an organization that will support and complement programs for people with disabilities in Bhutan on 28 August 2019.

Selwa will work with other stakeholders within Bhutan, including organisations that currently work with people with disabilities, as well as various sections of the government, to help better coordinate efforts geared towards creating a more inclusive society, including in relation to education, growth and employment, and enhancing accessibility for people with disabilities. Selwa is a dzongkha word which means Clarity- in selfless Commitments. It was chosen to invoke great consciousness and mindfulness in selfless service and actions.

Selwa is partnering with Bussi-En International Social Welfare Organization, Japan Overseas Cooperative Organization, the Gol Architectural Research Centre, and Daishizen. Bussi-En is a Japan- based social welfare organisation.

At the launch event, the President of Bussi-En, who also heads the JOCA, Mr. Ryosei Oya, said that the people of Japan were deeply inspired by Their Majesties' Royal Visit to Japan and especially Fukushima in 2011, and is pleased to work with Bhutan to support initiatives for the wellbeing of people of disabilities. A Memorandum of Understanding was signed between Bussi-En and Selwa at the event today.

Her Majesty The Gyaltshen works closely with the various organisations and agencies in Bhutan towards enhancing the well being of persons with disabilities and creating a more inclusive society. □

## दक्षिण अफ्रीका में गांधी और गिरमिटिया गाथा

✍ नारायण कुमार

गिरमिटिया प्रथा अंग्रेजों, फ्रेंच, MP शासकों के द्वारा दास प्रथा समाप्त करने के बाद सन् 1834 से क्रमिक रूप से प्रारम्भ हो गयी थी। दास प्रथा के अन्तर्गत अफ्रीका से आयातित श्रमिकों द्वारा मॉरीशस, गयाना, त्रिनिदाद, जमैका, सूरीनाम, दक्षिण अफ्रीका और फीजी के गन्ने और चाय, कहवा, आदि बागानों में काम करने से मना करने के बाद चीन और पुर्तगाल से इन देशों के लिये बागान मालिकों ने श्रमिक मंगवाए जो प्रतिकूल मौसम रहने के कारण इन देशों में काम नहीं कर सकें। बाद में भारत से कुछ निर्धारित शर्तों के आधार पर एग्रीमेंट करके मजदूरों को इन देशों में भेजा गया। इसी एग्रीमेंट शब्द को उन मजदूरों ने 'गिरमिट' बना दिया और इस प्रथा के अन्तर्गत काम कर रहे व्यक्ति 'गिरमिटिया' कहे जाने लगे।

गांधीजी को इस प्रथा की जानकारी मई 1893 में दक्षिण अफ्रीका पहुंचने पर मिली। कुछ लोग गांधी जी को भी गिरमिटिया मानते हैं, जो नितान्त गलत धारणा है। सच्चाई तो यह है कि गांधी जी एक गुजराती व्यापारी के मुकदमें में उसके अफ्रीकी वकील की सहायता के लिये दक्षिण अफ्रीका गए जहां उन्होंने 'प्रवासी भारतीय' के रूप में 21 वर्ष व्यतीत कर 09 जनवरी, 1915 में भारत वापस आए। सस्ता साहित्य मंडल नई दिल्ली से प्रकाशित दक्षिण अफ्रीका के सत्याग्रह के इतिहास में दक्षिण अफ्रीका में भारतीयों के आगमन नामक अध्याय में गांधी जी ने लिखा है कि 'इन मजदूरों को नेटाल में एग्रीमेंट में गए हुए मजदूर कहते हैं। इससे वे अपने आपको 'गिरमिटिया' कहने लगे। इसलिये आगे से हम एग्रीमेंट को गिरमिट और उसके अन्दर गए हुए मजदूरों को गिरमिटिया कहेंगे।' उन्होंने यह भी लिखा है कि 16 नवम्बर, 1860 को हिन्दुस्तानी मजदूरों के लेकर जो पहला जहाज नेटाल पहुंचा, वह सत्याग्रह के महान वृक्ष का बीज भी अपने साथ ले गया।

अतः सत्याग्रह शब्द की खोज और प्रयोग भले ही दक्षिण अफ्रीका में हुई हो, गांधी जी की मान्यता है उसका बीज भारत के उन मजदूरों के साथ दक्षिण अफ्रीका पहुंचा था, जो गिरमिटिया बन कर दक्षिण अफ्रीका गए थे।

1833-34 में ब्रिटिश पार्लियामेंट तथा बाद में फ्रेंच और डच शासकों द्वारा दास प्रथा के उन्मूलन के प्रस्ताव पारित होने के पश्चात मॉरीशस, डेमररा (ब्रिटिश गयाना), त्रिनिदाद, डच गयाना (सूरीनाम), जमैका तथा अन्य अनेक देशों में दास प्रथा के अन्तर्गत काम करने वाले मजदूरों ने निर्मम कठोर यातना तथा अमानवीय व्यवहारों से मुक्ति की सांस ली तथा इन उपनिवेशवादी शासकों की गुलामी से मुक्त होकर स्वतंत्र ढंग से जीवन-यापन करने लगे। उन्होंने जब इन देशों के बागानों में काम करने से

मना कर दिया तो इन देशों में चीन और पुर्तगाल से मजदूर मंगाए गए जिन्हें वहां की जलवायु उपयुक्त नहीं लगी और वे वापस अपने-अपने देश लौट गए। इसके बाद सबसे पहले फ्रेंच सरकार ने 18 जनवरी, 1826 रियूनियन नामक हिन्द महासागर में स्थित द्वीप के लिये कुछ भारतीय श्रमिकों को पांडिचेरी और कराइकल से इस शर्त पर भेजा कि उन्हें पांच वर्ष की अवधि के लिये उन्हें भोजन के लिये राशन और आठ रुपये प्रतिमाह वेतन मिलेगा। इन मजदूरों को मैजिस्ट्रेट के सामने यह शपथ लेनी होती थी कि वे स्वेच्छा से जा रहे हैं। चूंकि दासप्रथा की समाप्ति के बाद सर्वप्रथम एक करार (एग्रीमेंट) के तहत रियूनियन द्वीप में भारतीय मजदूर भेजे गए अतः उन्हें इन्डेंचर लेबर का पहला दल माना जाता है। 1829 में इसी शर्त पर मॉरीशस भी भारतीय मजदूरों को भेजने की कोशिश की गई जो असफल रही। लेकिन इसके पांच वर्ष बाद 1834 में कुछ निर्धारित शर्तों पर एग्रीमेंट कर भारत से श्रमिकों को मॉरीशस, 1838 में ब्रिटिश गयाना, 1845 में त्रिनिदाद और जमैका, 1860 में दक्षिण अफ्रीका, 1873 में सूरीनाम, 1879 में फीजी के अतिरिक्त पूर्वी अफ्रीका, सेशल्स, सेंट कीट्स, सेंट लूसिया, सेंट विनसेंट, ग्रेनेडा आदि देशों में भेजे गए। इन मजदूरों को टगा-फूलसलाकर, गलत प्रलोभन देकर, स्वर्ण द्वीप में जाने का धोखा देकर भेजा गया जहां उनके साथ लगभग उतनी ही क्रूरता की जाती थी और उतनी ही यातना दी जाती थी, जितनी दासप्रथा के अन्तर्गत काम करने वाले मजदूरों के साथ। इन भारतीय मजदूरों ने एग्रीमेंट पर हस्ताक्षर कर या अंगूठे का निशान लगाकर इस नारकीय जीवन की शुरुआत की थी। ब्रिटिश बागान मालिक इन मजदूरों को 'कुली' कहकर अपमानित करते थे तथा उनका औपचारिक नाम इंडेचरर्ड लेबर यानी अनुबंधित श्रमिक था। अनुमानतः 30 मिलियन भारतीय इस प्रथा के अन्तर्गत अनुबंधित श्रमिकों के रूप में भारत से विभिन्न उपनिवेशों में जबरन भेजे गए थे। जिनमें 20 मिलियन भारतीय श्रमिक स्वदेश लौटकर आ गए तथा शेष 10 मिलियन उन्हीं देशों में गिरमिट मुक्त मजदूर बन रहते लगे।

मई 1893 में मोहनदास करमचंद गांधी के नेटाल (दक्षिण अफ्रीका) पहुंचने से पहले इन भारतीय श्रमिकों की दुर्दशा की कहानी उन देशों तक ही सीमित थी जहां वे अमानवीय एवं नारकीय जीवन व्यतीत कर रहे थे। गांधी जी ने भारत से दक्षिण अफ्रीका जाकर जब भारतीय श्रमिकों के साथ हो रहे भेदभाव को देखा तो उन्होंने इस मुद्दे को अन्तर्राष्ट्रीय स्तर पर उठाया। उन्होंने ब्रिटिश पार्लियामेंट के भारतीय सदस्य दादाभाई नौरोजी और सर मुनचेरजी मेखान जी भावनगरी से निरन्तर सम्पर्क बनाकर उनसे यह अनुरोध किया कि वे अपने प्रभाव का इस्तेमाल कर ब्रिटिश सरकार पर भारतीय श्रमिकों की दशा सुधारने का प्रयास करें तथा ब्रिटिश

जनमत का भी समर्थन प्राप्त करें।

दक्षिण अफ्रीका में सत्याग्रह का इतिहास नामक पुस्तक के हिन्दी संस्करण के अध्याय-3 में महात्मा गांधी ने 'दक्षिण अफ्रीका में भारतीयों का आगमन' पर अपना विचार व्यक्त करते हुए लिखा है कि 'मजदूरों को नेटाल के दलाल हिन्दुस्तानियों ने किस तरह टगा, कैसे उनके जाल में फंसकर ये लोग नेटाल पहुंचे, वहां पहुंचने पर उनकी आंख कैसे खुली, आंखे खुल जाने पर भी नेटाल में क्या बने रहे, कैसे उनके पीछे दूसरे भी वहां पहुंचे, वहां पहुंच कर उन्होंने धर्म और नीति के सारे बंधन कैसे तोड़ फेंके अथवा ये बंधन खुद टूट गए, कैसे विवाहिता पत्नी और वेश्या तक में भेदभाव नहीं रहा।' यह अत्यंत दुःखद कहानी है।

डच लोगों से मालिकाना हक प्राप्त कर अंग्रेज नेटाल में ईख, चाय और काफी की खेती शुरू करना चाहते थे जिसके लिये उन्हें हजारों श्रमिकों की आवश्यकता थी। उन्होंने श्रमिक के रूप में काम करने के लिये हथियारों को अनेक प्रलोभन दिए लेकिन वे इसके लिये तैयार नहीं हुए। अतः उन्होंने भारत सरकार से पत्राचार कर मजदूरों की मांग की जिसे भारत की ब्रिटिश सरकार ने मंजूर कर लिया और हिन्दुस्तानी मजदूरों को लेकर भारत से पहला जहाज 16 नवम्बर, 1860 को नेटाल पहुंचा। गांधीजी ने दक्षिण अफ्रीका के इतिहास में इस तारीख को अत्यन्त महत्वपूर्ण माना है।

गांधीजी के निःस्वार्थ कार्यों को देखते हुए तो ऐसा लगने लगा था कि जैसे वह नेटाल में बस गये हों। सन् 1896 के मध्य में वह अपने पूरे परिवार को अपने साथ नेटाल ले जाने के उद्देश्य से भारत आये। इस यात्रा के दौरान उनका लक्ष्य दक्षिण अफ्रीका के भारतीयों के लिये देश में यथाशक्ति समर्थन पाना और जनमत तैयार करना भी था।

अपनी यात्रा के दौरान उनकी मुलाकात देश के प्रखर नेताओं से हुई। बदरुद्दीन तैय्यब, सर फिरोजशाह मेहता, सुरेंद्रनाथ बैनर्जी, लोकमान्य तिलक, गोखले आदि नेताओं के व्यक्तित्व का उन पर गहरा प्रभाव पड़ा। इन सभी के समक्ष उन्होंने प्रवासी भारतीयों की समस्याओं को रखा। सर फिरोजशाह मेहता की अध्यक्षता में गांधीजी द्वारा एक जनसभा को संबोधित किया जाना था। लेकिन इससे पहले कि वे ऐसा कर पाते, दक्षिण अफ्रीका के भारतीयों का एक अत्यावश्यक तार उन्हें आया कि यहां हालत बहुत खराब है-तुरंत आ जाईए। इसके बाद वे अपनी पत्नी और बच्चों के साथ वर्ष 1896 के नवम्बर महीने में डरबन के लिये रवाना हो गये।

भारत में गांधीजी ने जो कुछ किया और कहा उसकी



सही रिपोर्ट नेटाल नहीं पहुंची। लेकिन उसे बढ़ा-चढ़ाकर तोड़-मरोड़कर वहां पेश किया गया। इसे लेकर वहां के गोरे वाशिंदे गुस्से से आग बबूला हो उठे थे। जब गांधीजी वापस नेटाल पहुंचे तो वहां के गोरों ने उनके साथ अभद्र व्यवहार किया। उन पर अंडों और कंकड़-पत्थरों की बौछार की गई। भीड़ ने उन्हें लात-घूसों से पीटा। अगर एक पुलिस सुपरिटेण्डेंट की पत्नी ने बीच-बचाव न किया होता तो उस दिन उनके प्राण पखेरू उड़ गये होते। उधर लंदन के उपनिवेश मंत्री ने गांधीजी पर हमला करने वालों पर कानूनी कार्यवाही करने के लिये नेटाल सरकार को तार भेजा। गांधीजी ने आरोपियों को पहचानने से इंकार करते हुए उनके विरुद्ध कोई भी कार्यवाही न करने का अनुरोध किया। गांधीजी ने कहा 'वे गुमराह किये गये हैं, जब उन्हें सच्चाई का पता लगेगा तब उन्हें अपने किये का पश्चाताप खुद होगा। मैं उन्हें क्षमा करता हूँ। ऐसा लग रहा था जैसे ये वाक्य गांधीजी के न होकर किसी महात्मा के हों।

वर्ष 1899 में बोअर-युद्ध छिड़ा। गांधी जी की पूरी सहानुभूति बोअर के साथ थी जो अपनी आजादी के लिये लड़ रहे थे। गांधीजी ने सभी भारतीयों से उनका सहयोग करने की अपील की। उन्होंने लोगों को इक्ट्टा किया और डॉ. बूथ की मदद से भारतीयों की एक एंग्लोस टुकड़ी बनाई। इस टुकड़ी में 1,100 स्वयंसेवक थे जो कि सेवा के लिये तत्पर थे। इस टुकड़ी का कार्य घायलों की देखभाल में जुटना था। गांधीजी के नेतृत्व में सभी स्वयंसेवकों ने अपनी अमूल्य सेवाएं दीं। गांधीजी जाति, धर्म, रूप, रंग भेद से दूर रहकर केवल मानवता की सेवा में जुटे थे। उनके इस कार्य की प्रशंसा में वहां के समाचार पत्रों ने खूब लिखा।

1901 में युद्ध के बाद भारत लौटने के क्रम में जहाज के रुकने के कारण मॉरीशस में रुके और बाद में गांधी जी सबसे पहले कलकत्ता में भारतीय राष्ट्रीय कांग्रेस की सभा में शामिल हुए। अब गांधीजी भारत में ही रहना चाहते थे। बम्बई लौटकर उन्होंने अदालत में काम करने की कोशिश की, लेकिन ईश्वर को कुछ और ही मंजूर था। दक्षिण अफ्रीका के भारतीयों को उनकी जरूरत आ पड़ी। जोसेफ चैम्बरलेन के दक्षिण अफ्रीका आने के बाद दक्षिण अफ्रीका के भारतीय द्वारा भेजे गए तार को पाते ही गांधीजी अपने वचन का पालन करते हुए वहां के लिये चल पड़े। भारतीयों के लिये अंग्रेज शासकों के मन में घृणा और उपेक्षा की भावना थी। उन शासकों ने घोषणा कर दी थी कि यदि भारतीयों को वहां रहना है तो यूरोपीय लोगों को संतुष्ट रखना ही होगा। भारतीयों की समस्याओं को लेकर गांधीजी चैम्बरलेन से मिले, किंतु गांधीजी को निराश होना पड़ा। इसके बाद गांधीजी ने जोहान्सबर्ग में रहकर वहां के सुप्रीम कोर्ट में वकालत के लिये पंजीकरण कराया और यहां रहकर उन्होंने अन्याय के खिलाफ आवाज बुलंद की।

बाद में ट्रांसवाल की सरकार ने एक कानून बनाने की

घोषणा की थी, जिसके मुताबिक आठ वर्ष की आयु से अधिक के हर भारतीय को अपना पंजीकरण कराना होगा। उसकी अंगुलियों के निशान लिये जायेंगे और उसे प्रमाणपत्र लेकर हमेशा अपने पास रखना होगा। गांधीजी ने इस काले कानून का विरोध किया। लोगों को जुटाकर सभाएं कीं। जनवरी 1908 में गांधीजी को उनके अन्य सत्याग्रहियों के साथ दो महीने के लिये जेल भेज दिया गया।

फिर दक्षिण अफ्रीका के गृहमंत्री जनरल स्मट्स ने गांधीजी के सामने प्रस्ताव रखा-यदि भारतीय स्वेच्छा से पंजीकरण करवा लेंगे, तो अनिवार्य पंजीकरण का कानून रद्द कर दिया जाएगा। इस संबंध में समझौता हो गया और स्मट्स ने गांधीजी से कहा कि अब वे आजाद हैं। जब गांधीजी ने अन्य भारतीय बंदियों के बारे में पूछा तब जनरल ने कहा कि बाकी लोगों को अगली सुबह रिहा कर दिया जायेगा। गांधीजी जनरल के वचन को सत्य मानकर जोहान्सबर्ग लौटे।

इधर स्मट्स ने अपना वचन भंग कर दिया। इसे लेकर भारतवंशी जनता आग बबूला हो गई। जोहान्सबर्ग में 16 अगस्त, 1908 को विशाल सभा हुई, जिसमें काले कानून के प्रति विरोध प्रदर्शित करते हुए लोगों ने पंजीकरण प्रमाण पत्रों की होली जलाई। गांधीजी खुद कानून का उल्लंघन करने के लिये आगे बढ़े। एक बार फिर 10 अक्टूबर, 1908 को वे गिरफ्तार हुए। उन्हें एक महीने के कठोर कारावास की सजा सुनाई गई। गांधीजी का संघर्ष जारी था। फरवरी 1909 में एक बार फिर उन्हें गिरफ्तार कर तीन महीने के कठोर कारावास की सजा दी गई। इस बार की जेल यात्रा में उन्होंने काफी संघर्ष किया। यहां वे नित्य प्रार्थना भी करते थे।

वर्ष 1911 में गोखलेजी दक्षिण अफ्रीका की यात्रा पर आये। दक्षिण अफ्रीकी शासकों ने गांधीजी और गोखले से भारतीयों के खिलाफ अधिक भेदभाव वाली कुव्यवस्थाओं को समाप्त करने का वादा किया। लेकिन व्यक्ति कर की व्यवस्था बंद नहीं की गई। गांधीजी संघर्ष करने के लिये तैयार हो गये। महिलाएं जो अब तक आंदोलन में सक्रिय नहीं थी, गांधीजी के आवाहन पर उठ खड़ी हुईं। अब सत्याग्रह नये तेवर के रूप में सामने आ रहा था। गांधीजी ने निश्चय किया कि महिलाओं का एक जत्था कानून का उल्लंघन करते हुए ट्रांसवाल से नेटाल जायेगा। वह भी बिना किसी प्रकार का कर दिये। महिलाएं इस संघर्ष में बढ़-चढ़कर शामिल हुईं। गांधी जी की पत्नी कस्तूरबा भी इसमें शामिल हुईं।

इस कानून को तोड़ने का प्रयास कर रही महिलाओं को गिरफ्तार कर लिया गया। गांधीजी के मार्गदर्शन में कई जगह हड़ताले हुईं। अहिंसा का मार्ग अपनाते हुए गांधीजी ने अपना सत्याग्रह शुरू किया। गांधीजी को गिरफ्तार कर लिया गया। कई सत्याग्रही कमर कस चुके थे। गांधीजी का सत्याग्रह रंग ले चुका था।

कई लोगों ने अपनी गिरफ्तारियां दीं। पुलिस की पिटाई और भुखमरी के बावजूद सत्याग्रही अपने मार्ग पर अटल थे।

गांधीजी का सत्याग्रह एक अचूक हथियार सिद्ध हुआ। अंततः समझौता हुआ और भारतीय राहत विधेयक पास हुआ। कानून में यह प्रावधान किया गया कि बिना अनुमति भारतीय एक प्रांत से दूसरे प्रांत में तो नहीं जा सकते, लेकिन यहां जन्में भारतीय केप कालोनी में जाकर रह सकेंगे। इसके अलावा भारतीय पद्धति के विचारों को वैध घोषित किया गया। अनुबंधित श्रमिकों पर से व्यक्ति कर हटा लिया गया, साथ ही बकाया रद्द कर दिया गया।

अब दक्षिण अफ्रीका में गांधीजी का कार्य पूर्ण हो चुका था। 18 जुलाई, 1914 को वे गोखले के बुलावे पर समुद्री मार्ग से अपनी पत्नी के साथ इंग्लैंड रवाना हुए। जाने से पहले जेल से अपने द्वारा बनाई गई चप्पलों की जोड़ी उन्होंने जनरल स्मट्स को भेंट दी। जनरल स्मट्स ने इसे पच्चीस वर्षों तक पहना। बाद में उन्होंने लिखा, तब से मैंने कई गर्मियों में इन चप्पलों को पहना है, हालांकि मुझे यह अहसास है कि इतने महान व्यक्ति की मैं किसी प्रकार बराबरी नहीं कर सकता।

गांधीजी ने भारत में आकर अखिल भारतीय कांग्रेस कमेटी तथा उनके नेताओं के समक्ष दक्षिण अफ्रीका, मॉरीशस, फीजी, गयाना आदि देशों में गिरमिटिया मजदूरों की दयनीय अवस्था तथा उनके साथ होने वाले दुर्व्यवहारों को रखा। फीजी के पंडित तोताराम सनाढ्य, दक्षिण अफ्रीका के स्वामी भवानीलाल संन्यासी आदि गिरमिटिया प्रथा की अमानवीय यातना के शिकार भारतीय लोगों की सहायता से उन्होंने अखिल भारतीय कांग्रेस समिति के अधिवेशनों में इस अमानवीय प्रथा को समाप्त कराने का आंदोलन शुरू किया। जिसमें गोखले, मदनमोहन मालवीय, बनारसी दास चतुर्वेदी, दीनबंधु एन्ड्रयूज, सरोजिनी नायडू आदि राजनेताओं ने उन्हें पूर्ण सहयोग प्रदान किया। सन् 1834 से 1870 तक कुल मिलाकर 525,482 भारतीय श्रमिक ब्रिटिश और फ्रेंच कालोनियों में भेजे गये थे और बाद में उन्हें 1917 में इस प्रथा को समाप्त करवाने में सफलता मिली। इसी प्रकार ब्रिटिश और फ्रेंच पार्लियामेंट ने गिरमिटिया प्रथा समाप्त कराने की घोषणा की। जिसमें गांधी जी की भूमिका महत्वपूर्ण थी। अब इन गिरमिटिया मजदूरों के वंशज उन देशों के न सिर्फ स्वतंत्र नागरिक हैं बल्कि वहां की सरकारों में राष्ट्रपति, प्रधानमंत्री, स्पीकर, मंत्री, संसद सदस्य के अतिरिक्त प्रशासन, न्यायपालिका आदि के उच्च पदों पर विद्यमान हैं तथा हिन्दी भाषा और भारतीय संस्कृति के प्रचार-प्रसार में महत्वपूर्ण भूमिका निभा रहे हैं। □

## प्रधानमंत्री नरेन्द्र मोदी को यूएई का सर्वोच्च नागरिक सम्मान

प्रधानमंत्री नरेन्द्र मोदी को शनिवार को संयुक्त अरब अमीरात (यूएई) का सर्वोच्च नागरिक सम्मान दिया गया। मोदी को यह सम्मान भारत और यूएई के आपसी संबंधों को मजबूत करने के लिये दिया गया है। वह अब तक कई अन्तर्राष्ट्रीय पुरस्कार पा चुके हैं।

यूएई के संस्थापक पिता शेख जायद बिन सुल्तान अल नाहयान के नाम पर यह देश हर साल 'आर्डर ऑफ जायद' सम्मान देता है। इस साल यूएई शेख जायद का शताब्दी वर्ष मना रहा है इस कारण भी प्रधानमंत्री मोदी को यह पुरस्कार मिलने के खास मायने हैं। उनके नाम की घोषणा अप्रैल माह में की गई थी। □



## पहली बार भारतीय जज दूसरे देश के सुप्रीम कोर्ट में



जस्टिस मदन बी. लोकर

सुप्रीम कोर्ट के पूर्व जस्टिस मदन बी. लोकर ने सोमवार को फिजी के सुप्रीम कोर्ट में न्यायाधीश की शपथ ली। रिपोर्ट के मुताबिक वह फिजी में अप्रवासी पैनल का हिस्सा होंगे। उनका कार्यकाल 3 साल का रहेगा। फिजी के राष्ट्रपति जिओजी कोनरोते ने कार्यकारी चीफ जस्टिस कमल कुमार की मौजूदगी में जस्टिस लोकर को शपथ दिलाई। यह पहला मौका है जब कोई भारतीय जज दूसरे देश की शीर्ष अदालत में जज बना है। □

## मैनचेस्टर में लगेगी गांधी की नई मूर्ति

लंदन के मैनचेस्टर शहर में इस साल के आखिर तक महात्मा गांधी की एक नई प्रतिमा का उद्घाटन किया जाएगा। भारतीय कलाकार राम वी सुतार इस नौ फुट ऊंची कांस्य प्रतिमा का निर्माण करेंगे। राष्ट्रपिता की 150वीं जयंती मनाने के लिए यह प्रतिमा बनाई जा रही है।



02 अक्टूबर, 2019 को महात्मा गांधी की 150वीं जयंती से कुछ दिन पहले अफगानिस्तान की राजधानी काबुल की दीवार पर शांति संदेश के साथ महात्मा गांधी की नई पेंटिंग बनाई गई है। नई पेंटिंग अफगानिस्तान के गवर्नर ऑफिस की दीवार पर बनाई गई है। इस नई पेंटिंग को सात लोगों ने मिलकर बनाया है, जिसमें एक स्थानीय महिला निगीना अजीमी भी शामिल हैं। बता दें कि दो वर्ष पहले काबुल में भारतीय दूतावास की दीवारों पर बनाई गई गांधी की एक पेंटिंग अफगानिस्तान में 31 मई, 2017 को हुए आतंकी हमले में ध्वस्त हो गई थी। □



## प्रकाश पर्व

## पाकिस्तान में नगर कीर्तन निकालेंगे गाजियाबाद के श्रद्धालु

गुरु नानक देव के साढ़े पांच सौ साला प्रकाश पर्व के उपलक्ष्य में अक्टूबर में भारत से पाकिस्तान स्थित ननकाना साहिब गुरुद्वारा नगर कीर्तन जाएगा। इसमें गाजियाबाद के श्रद्धालु भी शामिल होंगे। इसका निमंत्रण देने के लिए दिल्ली सिख गुरुद्वारा प्रबंधक कमिटी के सदस्य जसमैन सिंह नोनी ने इसकी तैयारी भी शुरू कर दी है। नोनी ने कार्यक्रमों में सहयोग देने के लिए गाजियाबाद के श्रद्धालुओं को सम्मानित भी किया। इनमें मंजीत सिंह, जोगिंदर सिंह बग्गू, गुरप्रीत सिंह रम्मी, भगवंत सिंह, महेंद्र सिंह सोढी, गुरजीत आजाद, मुखविंदर सिंह शामिल है। गाजियाबाद सिख गुरुद्वारा प्रबंधक कमिटी के अध्यक्ष मंजीत सिंह ने बताया कि यह नगर कीर्तन 13 अक्टूबर को दिल्ली गुरुद्वारा बंगला साहिब से रवाना होगा। इसका आयोजन दिल्ली सिख गुरुद्वारा प्रबंधक कमिटी कर रही है। श्रद्धालु भारत-पाक सीमा (बाघा बॉर्डर) तक बस से जाएं जहां से ननकाना साहिब के लिए पाकिस्तान की बसे मिलेंगी। नगर कीर्तन में शामिल श्रद्धालु 17 अक्टूबर को पाकिस्तान पहुंचेंगे और गुरुद्वारे में दर्शन के बाद 19 अक्टूबर को भारत लौटेंगे। □

## अमेरिका में बैठे भारतीय डॉक्टर ने बनाया रोबोट, कर सकेगा हर तरह की सर्जरी

देश में रोबोट सर्जरी सस्ती होने की उम्मीद है। अमेरिका में बतौर कार्डियोलॉजिस्ट काम करने वाले भारतीय डॉक्टर सुधीर श्रीवास्तव ने रोबोट की अपनी तकनीक तैयार की है। खास बात यह है कि डॉक्टर सुधीर भले ही अमेरिका में काम कर रहे हो, लेकिन उन्होंने इसका सॉफ्टवेयर विशाखापटनम में बनाया गया है, जबकि रोबोट चीन में तैयार किया है। इसका एनिमल ट्रायल भी चीन में हो चुका है। अब भारत में ह्यूमन ट्रायल होना बाकी है। इस रोबोट की खास बात यह है कि इसका इस्तेमाल हर प्रकार की

सर्जरी में संभव होगा।

राजीव गांधी कैंसर इंस्टीट्यूट और रिसर्च सेंटर के डायरेक्टर डॉक्टर सुधीर कुमार रावल ने बताया कि रोबोट से सर्जरी के कई फायदे हैं। इसमें दर्द कम होता है, ब्लड लॉस कम होता है और रिकवरी भी तेजी से होती है। एक रोबोट की कीमत लगभग दो मिलियन डॉलर (14 करोड़) है, इस वजह से इससे इलाज कराना भी महंगा है। भारत में फिलहाल गिने-चुने अस्पतालों में ही यह सुविधा उपलब्ध है। □

## लाहौर में महाराजा रणजीत सिंह की प्रतिमा का अनावरण

पंजाब पर लंबे समय तक शासन करने वाले महाराजा रणजीत सिंह की 180वीं पुण्यतिथि के अवसर पर पाकिस्तान के लाहौर में उनकी प्रतिमा का अनावरण किया गया। पाकिस्तान के मंत्री फवाद चौधरी ने ट्वीट कर जानकारी दी।

महाराजा रणजीत सिंह की यह प्रतिमा लाहौर किले में माय जिंदियन हवेली के बाहर लगाई गई है। इसी जगह पर महाराजा रणजीत सिंह की समाधि और गुरु अर्जुन देव के गुरुद्वारा डेरा साहिब का भवन है। रणजीत सिंह की सबसे छोटी रानी के नाम पर स्थित हवेली में अब सिख कलाकृतियों की एक स्थायी प्रदर्शनी है और इसे सिख गैलरी कहा जाता है। महाराजा रणजीत सिंह की आठ फीट ऊंची इस प्रतिमा को करीब आठ महीने में तैयार किया गया है। प्रतिमा में महाराजा रणजीत सिंह को घोड़े पर सवार दर्शाया गया है। □



## ANTAR-RASHTRIYA SAHAYOG PARISHAD

(INDIAN COUNCIL FOR INTERNATIONAL CO-OPERATION)

Phone: 23234432, E.mail: arspind@bol.net.in; arspindia@gmail.com

'Pravasi Bhawan',  
50-Deen Dayal Upadhyay Marg,  
New Delhi- 110002

President

AMB.VIRENDRA GUPTA

Secretary General

SHYAM (K.G.) PARANDE

14.09.2019

### NOTICE OF ANNUAL GENERAL MEETING OF A.R.S.P.

Dear Member,

The Annual General Meeting of the Antar-Rashtriya Sahayog Parishad will be held at 4:00 pm on Tuesday 15th October, 2019 at Pravasi Bhawan, 50 Deen Dayal Upadhyay Marg, New Delhi-110002.

You are requested to kindly attend the meeting.

Yours Sincerely,

(Shyam Parande)

#### Agenda:-

1. Confirmation of minutes of the last AGM held on 15th September, 2018.
2. Report on the activities of ARSP since the last AGM
3. Report by ARSP Chapters.
4. Consideration and adoption of Annual Income & Expenditure Account & Balance Sheet for the year 2018-19.
5. Appointment of auditors for the year 2019-20.
6. Matters related to Pravasi Bhawan.
7. Future Programmes.
8. Discussion on roadmap for year 2019-2020
9. Any other matter with the permission of the Chair.

NOTE : If the quorum is not complete at 4:00 pm then the meeting shall be reconvened at the same place at 4:30 pm. □