

ANTAR RASHTRIYA SAHAYOG PARISHAD BULLETIN

Monthly Newsletter of Indian Council for International Co-operation

Vol. 32 No. 4

APRIL, 2019

(16 Pages including Cover)



There was a powerful party among us which strongly advanced the argument in favour of or against siding with the Boers in their struggle against the British. I could understand it and allowed it due weight. However, it did not command itself to me and, I refuted it to myself and to the community as follows:

“Our existence in South Africa is only in our capacity as British subjects. In every memorial we have presented, we have asserted our rights as such. We have been proud of our British citizenship, or have given our rulers and the world to believe that we are so proud. Our rulers profess to safeguard our rights because we are British subjects, and what little rights we still retain, we retain because we are British subjects. It would be unbecoming to our dignity as a nation to look on with folded hands at a time when ruin stared the British in the face as well as ourselves, simply because they ill-treat us here. And such criminal inaction could only aggravate our difficulties. If we missed this opportunity, which had come to us unsought, of proving the falsity of a charge which we believed to be false, we should stand self-condemned, and it would be no matter for surprise if then the English treated us worse than before and sneered at us more than ever. The faults in such a case would lie entirely at our door. To say, that the charges preferred against ourselves had no foundation in fact and were absolutely untenable, would only be to deceive ourselves. It is true that we are helots in the Empire, but so far we have tried to better our condition, continuing the while to remain in the Empire. That

THE BOER WAR—II

(Continued from the previous issue)

has been the policy of all our leaders in India, and ours too. And if we desire to win our freedom and achieve our welfare as members of the British Empire, here is a golden opportunity for us to do so by helping the British in the war by all means at our disposal. It must largely be conceded that justice is on the side of the Boers. But every single subject of a state must not hope to enforce his private opinion in all cases. The authorities may not always be right, but so long as the subjects own allegiance to a state, it is their clear duty generally to accommodate themselves, and to accord their support, to acts of the state.

“Again, if any class among the subjects considers that the action of a government is immoral from a religious standpoint, before they help or hinder it, they must endeavour fully and even at the risk of their lives to dissuade the government from pursuing such a course. We have done nothing of the kind. Such a moral crisis is not present before us, and no one says that we wish to hold aloof from this war for any such universal and comprehensive reason. Our ordinary duty as subjects, therefore, is not to enter into the merits of the war, but when war has actually broken out, to render such assistance as we possibly can. Finally, to suggest that in case the Boers won, and a Boer victory was well within the range of possibility, our last state would be worse than our first, and the Boers would exact frightful revenge, would be doing injustice to the chivalrous Boers as well as to ourselves. To waste the slightest thought upon such a contingency would only be a sign of our effeminacy and a reflection on our loyalty. Would an Englishman think for

a moment what would happen to himself if the English lost the war? A man about to join a war cannot advance such an argument without forfeiting his manhood.”



M. K. Gandhi

I advanced these arguments in 1899, and even today I do not see any reason for modifying them. That is to say, if I had today the faith in the British Empire which I then entertained, and if I now cherished the hope, which I did at that time, of achieving our freedom under its aegis, I would advance the same arguments, word for word, in South Africa, and, in similar circumstances, even in India. I heard many attempted refutations of these arguments in South Africa and subsequently in England. But I discovered no ground for changing my views. I know that my present opinions have no bearing on the subject of this volume, but there are two valid reasons why I have adverted to the matter here. I have, in the first place, no right to expect that the reader who takes up this book in a hurry will give it a patient and attentive perusal, and such a reader will find it difficult to reconcile the above views with my present activities. Secondly, the underlying principle in the above arguments is Satyagraha, insistence on truth. That one should appear to be as one really is and should act accordingly, is not the last, but the first step to practical religion. The building up of a religious life is impossible without such a foundation.

To return to our narrative.

My arguments commended themselves to many. The readers must



not suppose that I was the only one to advance them. Moreover, even before these views were set forth, there were many Indians who held that we should do our bit in the war. But now the practical question arose: Who would lend an ear to the weak voice of the Indians when there was raging this terrible whirlwind of war? What weight would this offer of help carry? None of us had ever wielded a weapon of war. Even the work performed by non-combatants in war required training. None of us knew even how to march in step. It was no easy task to perform long marches with one's baggage on one's own shoulders. Again, the whites would treat us all as 'coolies', insult us and look down upon us. How was all this to be borne? And if we volunteered for service, how could we induce the Government to accept our offer? Finally, we came to the conclusion, that

we should make earnest endeavours to get our offer accepted, that the experience of our work would teach us to do more work, that if we had the will, God would grant us the ability to serve, that we need not worry how we could do the work entrusted but should train ourselves for it as best we might, and that having once decided to serve, we could cease to think of discriminating between dignified work and other and serve, putting up even with insults if it came to that.

We encountered formidable difficulties in getting our offer favourably entertained. The story is interesting but this is not the place to detail it. Suffice it to say that the leaders among us received training in nursing the wounded and the sick, obtained medical certificates of physical fitness and sent a formal letter to the Government. This letter and the eagerness we evinced to serve in whatever capacity the Government would accept us created a very good impression. The Government thanked us in reply but rejected our offer for the time. Meanwhile the Boers continued to advance like a great flood, and it was feared that they might reach Durban. There were heaps of wounded and dead everywhere. We were continually renewing our offer, and sanction was given at last for the formation of an Indian Ambulance Corps. We had expressed our willingness even to do sweepers' or scavengers' work in hospitals. No wonder, therefore, that the idea of an Ambulance Corps was perfectly welcome to us. Our offer had been made, in the first instance, in respect of free and ex-indentured Indians, but we had suggested the desirability of permitting the indentured Indians too to join the rest. As Government was then in need of as many men as they could get, they approached the employers of indentured labourers to allow their men to volunteer. Thus a large and splendid Corps composed of nearly eleven hundred Indians left Durban for the front. At the time of our departure, we received the congratulations and the blessings of Mr. Escombe, whose name is already familiar to the reader and who was the head to the Europeans volunteers in Natal.

All this was a complete revelation to the English newspapers. No one

expected that the Indians would take any part in the war. An Englishman wrote in a leading newspaper a poem eulogistic of the Indians with the following line as a refrain: 'We are sons of the Empire after all.'

There were between three and four hundred ex-indentured Indians in the Corps, who had been recruited by the efforts of the free Indians. Of these, thirty-seven were looked upon as leaders, as the offer to Government had been sent under their signatures and as they had brought the others together. Among the leaders there were barristers and accountants, while the rest were either artisans such as masons or carpenters or ordinary labourer- Hindus and Musalmans, Madrasis and upcountry men, all classes and creeds were well represented. There was hardly any trader in the Corps, but the traders subscribed considerable sums of money. The Corps had needs which were not adequately met by the military rations, and which, if satisfied, might provide them with some amenities in their hard camp life. The traders undertook to supply such comforts, and likewise rendered good assistance in entertaining the wounded in our charge with sweets, cigarette and such other things. Whenever we camped near towns, the local traders did their best to look after us.

The indentured labourers, who joined this Corps, were under the charge of English overseers from their respective factories. But the work for them was the same as for ourselves and as we were all to live together, they were highly pleased at the prospect, and the management of the entire Corps naturally passed into our hands. Thus the whole Corps were described as the Indian Corps, and the community received the credit for its work. As a matter of fact the Indians were not entitled to the credit for the inclusion of indentured labourers in the Corps, which should rightly have gone to the planters. But there is no doubt that the free Indians, that is to say, the Indian community, deserved credit for the excellent management of the Corps when once it was formed and this was acknowledged by general Buller in his dispatches.

A.R.S.P. Bulletin

A NEWS & VIEWS MONTHLY
Published Since 1987

EDITOR

Keshav G. Parande
(M): 98113 92777

PRINTER

Avon Printers
D-6, Ranjit Nagar Comm. Complex,
New Delhi-110008
(M): 93123 05230
E-mail: a1printers@gmail.com

PUBLISHER

Keshav G. Parande
Pravasi Bhawan
50, Deendayal Upadhyay Marg,
New Delhi-110002
(M): 98113 92777

CONTACT

Phone (O) : 011 - 2323 4432

E-MAIL

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

WEBSITE

www.arspindia.org

PRICE

Rs. 5/- per copy
Rs. 500/- for Life

→ Doctor Booth, under whom we had placed ourselves for training in first aid, joined the Corps in the capacity of Medical Superintendent. He was a pious clergyman, and though his work chiefly lay among the Indian Christians, he freely mixed with Indians of all denominations. Most of the thirty-seven leaders mentioned above had received their training at his hands.

There was a European Ambulance Corps as well as the Indian, and both worked side by side in the same place.

Our offer to Government was absolutely unconditional, but the letter by which they accepted it granted us immunity from service within the firing line. This meant that the permanent Ambulance Corps attached to the army was to bear far away the soldiers as they got wounded and leave them behind the army outside the line of fire. The temporary Ambulance Corps of Europeans as well as Indians were formed in view of the great effort which General Buller was to put forth for the relief of General White in Ladysmith and in which, it was apprehended, there might be more wounded than could be dealt with by the permanent Corps. In the country where the armies were operating there were no made roads between the battlefield and the base-hospital and it was therefore impossible to carry the wounded by means of ordinary transport. The base-hospital was always situated near a railway station and at a distance of between seven and twenty-five miles from the battlefield.

We soon got work and that too harder than we had expected. To carry the wounded seven or eight miles was part of our ordinary routine. But sometimes we had to carry badly wounded soldiers and officers over a distance of twenty-five miles. The march would commence at eight in the morning, medicines must be administered on the way, and we were required to reach the base-hospital at five. This was very hard work indeed. It was only once that we had to carry the wounded twenty-five miles in a single day. Again the British army met with reverse after reverse in the beginning of the war and large numbers were wounded. The officers therefore were compelled to give up their idea of not taking us within

the firing line. But it must be stated that when such an emergency arose we were told that as the terms of our contract included immunity from such service, General Buller had no intention of forcing us to work under fire if we were not prepared to accept such risk, but if we undertook it voluntarily, it would be greatly appreciated. We were only too willing to enter the danger zone and had never liked to remain outside. We therefore welcomed this opportunity. But none of us received a bullet wound or any other injury.

The Corps had many pleasant experiences into which I may not enter here. It must however be placed on record, that although our Corps, including the indentured labourers who might be supposed to be rather uncouth, often came in contact with the members of the temporary Ambulance Corps composed of Europeans as well as with the European soldiers, none of us felt that Europeans treated us with contempt or even with discourtesy. The temporary Corps was composed of South African Europeans, who had taken part in the anti-Indian agitation before the war. But the knowledge that the Indians, forgetful of their wrongs, were out to help them in the hour of their need, had melted their hearts for the time being. I have stated already that our work was mentioned by the General Buller in his dispatches. War medals too were conferred on the thirty-seven leaders.

When General Buller's operations in connection with the relief of Ladysmith were over, that is in about two months time, our Corps was disbanded as well as the Europeans. The war continued long after this. We were always prepared to rejoin, and it was stated in the order disbanding our Corps that Government would certainly utilize our services if operations on a large scale were again necessary.

This contribution of the Indians in South Africa to the war was comparatively insignificant. They suffered hardly any loss of life. Yet even a sincere desire to be of help is bound to impress the other party, and is doubly appreciated when it is quite unexpected. Such fine feeling for the Indians lasted during the continuance of the war.

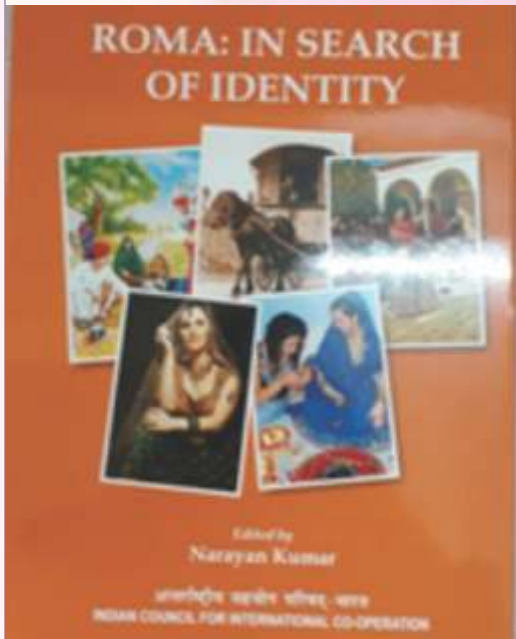
Before closing this chapter, I must place a note-worthy incident on record. Among those who were in Ladysmith when it was invested by the Boers, there were besides Englishmen a few stray Indian settlers. Some of these were traders, while the rest were indentured labourers, working on the railways or as servants to English gentlemen, one of whom was Parbhusingh. The officer in command at Ladysmith assigned various duties to every resident of the place. The most dangerous and most responsible work was assigned to Parbhusingh who was a 'coolie'. On a hill near Ladysmith the Boers had stationed a pompom, whose operations destroyed many buildings and even occasioned some loss of life. An interval of a minute or two must pass before a shell which had been fired from the gun reached a distant objective. If the besieged got even such a short notice, they could take cover before the shell dropped in the town and thus save themselves. Parbhusingh was to sit perched up in a tree, all the time that the gun was working, with his eyes fixed on the hill and to ring a bell the moment he observed a flash. On hearing the bell, the residents of Ladysmith instantly took cover and saved themselves from the deadly cannon ball whose approach was thus announced.

The officer in charge of Ladysmith, in eulogizing the invaluable services rendered by Parbhusingh, stated that he worked so zealously that not once had he failed to ring the bell. It need hardly be said that his own life was constantly in peril. The story of his bravery came to be known in Natal and at last reached the ears of Lord Curzon, then Viceroy of India, who sent a Kashmir robe for presentation to Parbhusingh and wrote to the Natal Government, asking them to carry out the presentation ceremony with all possible publicity. This duty was assigned to the Mayor of Durban who held a public meeting in the Town Hall for the purpose. This incident has a twofold lesson for us. First, we should not despise any man, however humble or insignificant-looking he may be. Secondly, no matter how timid a man is, he is capable of the loftiest heroism when he is put to the test.

To be Continued

ROMA AND THEIR INDIAN CONNECTION

✍ *Md. Zameer Anwar*



ARSP published a book named 'Roma in search of Identity' edited by Narayan Kumar & first copy of the book was presented by editor to Smt. Sushma Swaraj Minister of External Affairs

unhappiness in marriage and wealth or destitution in life, etc., is nowhere identical but to those in India.

The origin of Gypsies – Roma is found in write-up by Colonel John Staples Harriot who was a Major General of Her Majesty's Army and a Fellow of the Royal Asiatic Society. Colonel Harriot on Oriental Origin of the Gypsies (1830) suggested the connection of English Romanies (Romanichal) with India and Indian

The origin of Roma community is now neither a myth nor a secret. The mystery of origin and the distant past of Roma have been penetrated historically, linguistically and culturally. The findings of linguistic and cultural anthropology as well as ethnological study of Roma community substantiated Indian lineage of Roma and broke off the archaic stereotypes attached to the origin and migration of Romani people who have still been the most disadvantaged and marginalized where ever their abodes are.

The first attempt was made to trace the roots of Roma by virtue of linguistic comparison by a Hungarian pastor Valyi Stefan, who was traditionally attributed to the "discovery" of the Indian origins of Roma. In the early 1760s, he at the University of Leiden in the Netherlands noticed similarities in the language spoken by Malabari students and Romani labourers.

But fact is that Indian origin of Roma

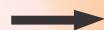
became widespread and drew due attention following the publication by Heinrich Moritz Gottlieb Grellmann (1783). In his pioneering work- "**Die Zigeuner**", he proposed the hypothesis that acknowledges the origin of Roma from India.

He argued that the language of gypsies, their names, the constitution of their bodies, their customs and religious practices corroborate that there is no country in the world where these traits and attributes possibly meet but India, (**His Dissertation on the Gypsies**). He opined, Roma and the inhabitants of India closely resemble one another in complexion, face and shape. Fortune-telling and premonition particularly by Roma God-men/women, is practiced all over the European countries, but the singular kind of prognostication professed by Roma for an instance, Chiromancy refereeing to the presumed prediction of a person's future including happiness or

origin of their language.

August Fridrich Pott (1844 to 1845) and Franz Miklosich (1871 to 1882) both identified the homeland of the Roma as the Punjab on the basis of comparative studies of Romani and the languages of the Indian subcontinent. The English linguist Ralph Turner presented a hypothesis whereby, Roma originally lived in Rajasthan in Northern India near the western border of Pakistan, from where they scattered across other areas in central, northeastern and northwestern India.

Robert Moreau argued that Romani people are consisted of an amalgamation of different tribes held as slaves by Tamerlane in an internment camp near Samarkand. According to Indian anthropologist S.S. Shashi (Roma- The Gypsy World), Roma belong to various Indian communities viz. Banjara, Gujjar,





Lohars, Chauhan, Kshatriyas, Pastoral Communities, Jott (Jats) and some other lower castes as well.

Ian Hancock - a Romani scholar points out that Roma were not of the lowest caste, but the descendants of the victorious soldiers of warrior caste (Kshatriyas) who assembled the army to fight Sultan Mahmud of Ghazni. He firmly validates his argument on the basis of anthropological genetic blood test that reveals proven physical symbiotic between people of Roma heritage and present day warrior classes of Northern India. The submission suggesting of the ancestors of Romani people, descended from Indian Kshatriyas during the late 10th and 11th century, holds water to a great extent.

Lending support to the Hancock's submission, Adrian Marsh evolved the theory that espouses the emergence of Roma from military force to resist the Islamic invasion. Isabel Fonseca in her book "Bury Me Standing" entrenched the position of Rajput as ancestors of Roma.

Richard Francis Burton earlier suggested the migration and dispersal of Gypsies in 11th century with reference to the invasion of Mahmoud Ghazni.

According to the study of the contemporary authentic historical works, Sultan Mahmud Ghazni invaded Kannauj in December 1018 CE and plundered the city and is reported to have enslaved over 50,000 males and females and took them to his capital Ghazna. They were remarkable artists, artisans and craftsmen who were sold in Ghazni and Kabul and later in Khurasân, Transoxiana (now Central Asia) and Iraq. These places were replete with

such populations.

George C. Soulis noted that Seljuks might have brought a Romani population with them to Asia Minor. Since there are references to the presence of Gypsies (i.e. Roma) in Constantinople in the middle of the eleventh century, it is fascinating to surmise that the Seljuks, whose invasion of Armenia at that time caused the well-known dislocation of the Armenian people who were subsequently driven into Byzantine territory.

The recent Genetic studies on Romani people reveal the presence of Indian-specific Y-chromosome and the comprehensive phylogeographical study of Y-chromosomal haplogroup H1a1a-M82 pertinent to 10,000 global samples, corroborating Indian origin of Roma. The analysis of genetic data provides for the linguistic-based identification of the ancestral Roma with the presumed aboriginal Doma of northwestern India and the Gangetic plain (According to the findings of researchers from the Centre for Cellular and Molecular Biology (CCMB) Hyderabad in 2012).

It is also apparently noted that while linguistic, physical and cultural aspects of Roma are very much Indian, even spiritual and mystical realm of life resemble the Indian spiritual and mystic way of life. Roma long for a spiritually balanced life, known as Kintala, that is quite similar to Karma.

Music is a deep symbolic connection for Roma and the oldest profession for them. Scholars postulate the musical link of Roma with India. Liszt - the musical scale of Roma is identical to the oriental chromatic scale and Indian Bhairava scale, in the course of time, modified by Middle Eastern

styles acquired in Anatolia before being first introduced into Europe in the fourteenth century. The melismatic and free style of Romani music could be a reference to the heritage of Indian music.

The socio-cultural institutions like the traditional form of jurisdiction, promulgation of customary laws and rules within the groups, such as the commands of cleanness and hygiene are shibboleths attached to the Indian past practices. The institution of the group court, called Kris of the Lovara and Kalderas Roma, functions like the Panchayat, the traditional court in Indian villages. Endogamy and the prohibition of commensality (eating together) are still prevalent in both Romani as well as traditional Indian societies. According to the rules of endogamy, members of one caste (jati) – one Roma clan or one Roma sub-ethnic group – may not marry a girl from a clan where a different "caste" profession prevails or that follows different rules of ritual cleanliness. The root of Roma music goes back to India and exhibits traces of the musical culture to which the Roma have been exposed in their migrations.

Historians and Scholars unanimously concede to the fact that the Indian origin of Roma is quite conspicuous and undeniable. The migration might have been triggered by plenty of reasons such as inter-kingdom conflicts, instability, foreign invasion and the better prospect of life in cities like Tehran, Baghdad and later on Constantinople. There is a cogent reason to believe that Romani language and a considerable part of core Romani culture are readily identified as the direct transmission from India. □

Book LAUNCH AND DISCUSSION ON 'REFUGEE DILEMMA : SRI LANKAN REFUGEES IN TAMIL NADU

Amb. Manju Seth



(L to R) Prof. Uttam Sinha, Dr. Ashok Behuria, Prof. V. Suryanarayanan, Amb. Virendra Gupta and Shyam Parande

Antar Rashtriya Sahayog Parishad, in association with the Nehru Memorial Museum and Library, organised a discussion on 16th March, 2019 at Nehru Memorial Museum and Library Seminar Hall on the very well researched book, **'Refugee Dilemma : Sri Lankan Refugees in Tamil Nadu'** by Prof. V. Suryanarayanan on a neglected community living in India as refugees for the last many years. The book discussion was chaired by Amb. Virendra Gupta. Prof. Uttam K. Sinha and Dr. Ashok Behuria of IDSA were the discussants. Shri Shyam Parande was the guest of honour. The event was well attended and the discussion was followed by a brief question-answer session.

In his remarks, Prof. Suryanarayan gave a brief introduction to the book, published by the ARSP, referring to the three waves of refugees who came to India from Sri Lanka, stating that these were Indian-origin Tamils, and no one mentions them or cares about them in Tamil Nadu as they are mainly Dalits.

Prof. Suryanarayan proposed that a clause referring to 'persecuted minorities' needs to be included in the new Citizenship Act, adding that there was a need to frame a refugee law in India covering both humanitarian and security aspects.

Amb. Virendra Gupta stressed that Sri Lanka is an important neighbour for India and that the ethnic conflict in Sri Lanka resulted in a large number of Tamil-origin people coming to Tamil Nadu. This book traces the evolution of the conflict and narrates little-known and sensitive stories of individuals living in the refugee camps in Tamil Nadu, and of the internally displaced people within Sri Lanka housed in camps. While there was hope that there would be resolution of the issue after the LTTE Treaty, unfortunately the cultural and linguistic subjugation against both the ethnic and Indian origin Tamils continued.

Dr Ashok Behuria stated that the book very clearly brought out the reasons

for the genesis of the crisis in Sri Lanka. The situation in the refugee camps even today continues to be not much better in Odisha and in Tamil Nadu. Perhaps Sri Lanka could learn from India's experience in dealing with different ethnicities and diversity. He reiterated the need for a national refugee law in India. Dr Behuria suggested that the book should be translated into Tamil and Sinhalese to be able to reach a wider audience and make people aware of the realities of the crisis.

In his remarks, Shri Parande stated that the book was timely focus on the problem of refugees and though a refugee policy is being discussed but evolving security concerns need to be addressed. He added that the book is about the Indian origin Tamil Sri Lankan refugees who work in the hills of Tamil Nadu and these are diaspora and should be recognised as such by India. □

IMPORTANCE of INDIAN DIASPORA IN FOREIGN POLICY of INDIA

Nirmal Singh

A brain - storming session was organized on 23rd March, 2019 by Antar Rashtriya Sahayog Parishad Noida Chapter at IMS College in Noida. The topic was, Indian Diaspora in Foreign Policy of India. Chief Guest of the programme was Shri Shyam Parande, Secretary General of ARSP. The programme was presided over by Prof. N. K. Taneja, Vice Chancellor, CCS University, Meerut. Programme was conducted by Prof. S. N. Gupta, Ex-Faculty of Fiji National University, Fiji. On the dias were Arun Kumar Jain, Tribunal Member, GST.

Shri Parande spoke at length about the importance of Diaspora, and said you immediately connect with ARSP if you talk of Indian Diaspora. This organization is the only NGO keeping up relations with the PIO & NRIs at the people-to-people level since the 1970's. Late Dr. Baleshwar Agarwal, the founder of this organization nursed it with his blood, sweat & toil. He had been the fountain head of all its programs which included a large number of academic conferences, meetings, seminars and discussions on our relations in all walks of life with foreign countries and especially our neighbors as well as countries with sizeable Indian Diaspora.

The ARSP has sent number of goodwill delegations abroad to foster people-to-people ties & cultural exchanges amongst nations. The organization & its active members are in constant touch with the diplomatic missions both in India as well as our



Seminar on Importance of Indian Diaspora in Foreign Policy of India

missions abroad.

The Indian diaspora played its own important role in those years when they were shipped as indentured labour. They built their own destinies in the unknown lands. One can well imagine the hardships they faced in those unexplored lands and they were perforced to make their living. They were attached to their motherland India by heart, but had no option but to live there. Now when the whole world is connected by air & virtually everyone is connected with each other through telecommunication, these 3rd, 4th and in some cases 5th generation children of the PIO are attached emotionally with the country of their forefathers. Because of the initiative of Baleshwar Agrawal, ARSP decided in the middle of 1996 to set up a cell to cater to the needs and requests of the People of Indian Origin (PIO) living in different parts of the world. ARSP was flooded with the requests for assistance by PIOs whose forefathers had gone as indentured labour from India more than hundred years ago and were very eager to explore their roots in India. They were also known

as Girmityas, a local name given as they could not pronounce agreement.

Hon'ble Vice Chancellor Prof. N.K.Taneja Ji spoke about the pivotal role played by ARSP in this regard, especially the current Government of India giving space for the role of Diaspora in framing Foreign Policy of India.

The direction given by the Government as well as ARSP has brought a great awareness amongst the Non Resident Indians, People of Indian Origin, as also whose forefathers migrated from India, the actions taken have motivated these people to think about India.

Nirmal Singh gave the idea about how the Indian community settled abroad has helped in uplifting their origin country for mutual benefits and how Indian Government can bring some change in their policy so that Indian community can be benefitted on both sides. He also spoke about making a clear-cut policy in the higher education sector for children of PIO's so that some seats can be made available at all Universities and making separate cell at all the Universities. This would not only bring the Indian community abroad closer to India but would also bring foreign exchange to our country, as also benefit our brothers living abroad.

Vote of thanks was given by Prof. S.N.Gupta to all the guests and also to the management of IMS College for making the elaborate arrangements for the seminar. □

PRESIDENT RAM NATH KOVIND INVITES DIASPORA IN CROATIA TO INVEST IN INDIA

President Ram Nath Kovind invited the diaspora in Croatia to invest in India and be a part of the country's transformational journey. Kovind, the first-ever Indian head of state to visit the country, arrived here on Tuesday along with his wife Savita Kovind on the first leg of his three-nation visit.

Speaking at an event here, Kovind told the diaspora: "The Indian economy is today an important engine of global growth. It is the fastest growing major economy, with robust economic indicators. I would, therefore encourage you to visit India, and experience the transformative changes happening."

Noting that initiatives like 'Make in India', 'Digital India' and 'Start-up India' provide new business

prospects, he said India and Croatia are keen to deepen their relations, particularly on the economic side. "A good foundation has already been laid, with investments by both sides.

There is good potential to strengthen trade, investment and technology cooperation. Your support to explore new areas of collaboration would be invaluable," the President said.

Kovind said Croatia has had affinity with India for centuries and has made an outstanding contribution to the promotion of Indian languages, philosophy, history and culture. He said "Gurudev Rabindranath Tagore visited here in 1926, and influenced



many Croatian poets and writers. The Indology Department of Zagreb University has made an outstanding contribution to the study and promotion of Indian languages, philosophy, history and culture in Croatia. I am impressed to know that it regularly organizes conferences on Vedas and Puranas" □

Abu Dhabi Temple

Foundation-stone laying ceremony of the first Hindu temple in Abu Dhabi will be held on April 20th, 2019. The 'Shilanyas Ceremony' of the Bochasanwasi Akshar Purushottam Sanstha (BAPS)



Hindu Mandir will be presided over by the spiritual leader of the BAPS, Mahant Swami Maharaj. Dubbed an icon of tolerance and religious harmony in the UAE, the temple is being built on 13.5 acres (55,000 square meters) land, gifted by His Highness Shaikh Mohammad Bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, to the Indian community.

In the Year of Tolerance, the UAE government has gifted an equal area

of land additionally for building parking facilities in the temple premises, the priest-in-charge of the BAPS Mandir said.

Swami Brahmavihari, senior priest of BAPS Swaminarayan Sanstha said, that with their generous gift of land from His Highness Sheikh Mohamed bin Zayed Al Nahyan, the world welcomed the UAE's commitment to increasing tolerance, inter-faith dialogue, collective co-existence and global harmony to build the first traditional stone temple. □

PEOPLE OF PAKISTAN DEMAND BHAGAT SINGH TO BE DECLARED A NATIONAL HERO



Freedom fighter Bhagat Singh's 87th death anniversary was observed at Lahore: by two groups of people who demanded him to be declared a "national hero" of Pakistan.

Sardar Bhagat Singh was hanged in Lahore at the age of twenty three on March 23, 1931 along with Rajguru and Sukhdev. The capital punishment had inspired million of Indian to take up the cause of the freedom movement. →

→ The Bhagat Singh Memorial Foundation (BSMF) and the Bhagat Singh Foundation Pakistan (BSFP) held separate functions at Shadman Chowk. The participants paid rich tribute to the three freedom fighters. Some relatives of Bhagat Singh made a telephonic address.

BSMF Chairman Imtiaz Rashid presented a resolution demanding the

British Queen to tender an apology for hanging the three freedom fighters and compensate their families.

He demanded naming a road after his name and including a chapter in the school curriculum besides issuing a postal ticket and installation of Singh's statue at Shadman Chowk. BSFP Founder President Abdullah Malik said: "Bhagat Singh raised his voice

against imperialism. He will be remembered as a great freedom fighter". He demanded that the governments of India and Pakistan declare Singh and his comrades as "national heroes".

The events were held under strict security in the face of threats from extremists. □

NEW HINDU TEMPLE TO BE BUILT ON SOUTH MAN STREET IN MASACHUSSETS USA

For the past two years, the Boston Sri Kalikambal Shiva Temple has been offering prayer services and other gatherings for special holiday celebrations for its Hindu worshipers at the Bellingham Plaza, across from the Town Common.

In recent conversation with Muthu Meyyappan, a member of the congregation, and Muthubattar, it is learnt that the temple has taken steps to establish a permanent home for their congregation. After purchasing seventeen acres of land on SoMain Street, in an area near Charlie's Tire

and Service Center, the temple worked with Andrews Engineering in Uxbridge to create a plan for their new building and has obtained all needed permits from both the Planning Board and the Conservation Commission. "The project will take place in two phases," Meyyappan explained. "The first phase will be construction of the main temple, and the second phase will build residences for the priest and temple officials as well as a hall for community gatherings." □



(L-R) Nicole Shannon, the property seller's attorney; Christopher Nichols, the Temple's attorney; Mrs. Mangalam Sambamoorthy, Temple President; Sivachariar Bhairavasundaram Muthubattar, Temple priest; and congregation member Muthu Meyyappan.

'PAKISTAN MAY OPEN UP SHARDA PEETH FOR INDIAN PILGRIMS'

The Pakistani government indicated on Monday it may be looking at opening up Sharda Peeth, an ancient Hindu temple in Pak-Occupied Kashmir, for pilgrims from India. After Kartarpur, the Sharda Peeth corridor, if opened, would be the second such religious corridor to connect the two neighbouring countries.



'Pakistan may open up Sharda Peeth for Indian Pilgrims'

area (Sharda Peeth) and submit a report to the prime minister."

Islamabad has not made any official offer on this to India yet, but Pakistani officials have told journalists that the Imran Khan government had given "green signal" to opening up of the temple. Asked about it, an Indian government source said, "India had made this request several times as part of the composite dialogue process."

Pakistan's Express Tribune quoted foreign affairs ministry officials as saying: "After Kartarpur, a piece of big news is in the offing for Hindus. Some of the government officials will visit the

Situated a few kilometers inside the Line of Control on POK-side, Sharda Peeth is very important, particularly for Kashmiri Pandits. They have been pressing for access to it for many years now. The temple, situated in Sharda village on the banks of the Krishnaganga river in Neelam valley, lies in ruins. It is next to the famed Sharda University, an ancient place of learning of Buddhism and Hinduism.

Sharada Peeth was one of the foremost temple universities of the Indian subcontinent between the 6th and 12th

centuries AD, hosting scholars such as Kalhana, Adi Shankara, Vairotsana, Kumarajiva, and Thonmi Sambhota. As a religious institution, it is one of the three famous *tirthas*, or holy sites, for Kashmiri Pandits, the other two being the Martand Sun Temple and the Amarnath Temple. Sharada Peeth is one of 18 *Maha Shakti Peethas* – highly revered temples throughout South Asia that commemorate the location of fallen body parts of the Hindu deity *Sati*.

There are thousands of Hindu, Jain and Buddhist places of worship in Pakistan on the western side of our country, and in Bangladesh on the eastern side of our country. There are such prominent places such as Katas Raj and Tilla Jogian in Jhelum district, or Hinglaj temple in Balochistan in Pakistan, most of which lie in ruins. A large number of these are said to have been usurped by the local people, uninhibited by any government protection. □

UAE TO CONFER HIGHEST CIVILIAN AWARD ON PM NARENDRA MODI

The UAE government has announced that it will confer the country's highest civilian award, the 'Order of Zayed', on PM Narendra Modi.

This "singular honour", the MEA said in a statement, was in recognition of the government's efforts under Modi's leadership to develop the strategic partnership between India and the UAE.

"The UAE is home to the largest number of our citizens outside India, and is our partner in diverse pillars of cooperation, including investment, energy, defence and security," said MEA spokesperson Raveesh Kumar.



Crown Prince of Abu Dhabi and PM Narendra Modi

Thanking Sheikh Mohammed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, Modi tweeted, "Under your (Al Nahyan) visionary leadership, our

strategic ties have reached new heights and this friendship is contributing to the peace and prosperity of our people and planet".

No decision has been taken yet on whether Narendra Modi will travel to receive the award in the middle of the election campaign. The UAE said that Narendra Modi had given a "new direction to this (ties with the UAE) relation and today India's relations with whole Islamic world are at its best". □

"INDIAN AND ITS DIASPORA : COOPERATION OPPORTUNITIES FOR MUTUAL DEVELOPMENT"

Report by : Ruchi Verma

Bharat Vikas Parishad, Jawaharlal Nehru University (JNU) branch organized an International symposium on "Indian and its Diaspora: Cooperation Opportunities for Mutual Development" on 11 April 2019 at Convention Centre, Jawaharlal Nehru University. The keynote speakers were H.E. Aashana Kanhai, Ambassador of Suriname, H.E. Yogesh Punja, High Commissioner of Republic of Fiji and Shri Selva Raju Sundaram, Chairman GOPIO, Malaysia. Shri Suresh Jain, National organizing Secretary, Bharat Vikas Parishad, was the guest of honour. Along with them, High Commissioner of Guyana, H.E. Dr. David Pollard and Ambassador of Ecuador, H.E. Hector C. Jacome were also present. The session was chaired by Prof. Kavita Sharma, President South Asian University, New Delhi. Prof. Ajay Dubey (JNU), convener of the conference introduces the subject. More than 200 scholars, research students, eminent dignitaries were present. In this symposium several important issues based on the Indian diaspora and their contributions were



(L to R) Dr. Pramod Kumar, Mr. Selva Raju Sundaram, Shri Suresh Jain, Prof. Ajay Dubey, Prof. Kavita Sharma, H.E. Aashana Kanhai, H.E. Yogesh Punja, Prof. Mazhar Asif

delivered, debated and discussed along with the major issues of mutual development and opportunities.

H.E. Aashana Kanhai, talked about the long legacy of Indian diaspora present in Suriname. She emphasized on the use of soft power, like language, culture, Bollywood, food habits etc. in order to maintain the people to people relationship and legacy. She also advocates about the establishment of Indian Chair in Suriname University so that this connection is strengthened and maintained. Shri Selva Raju

Sundaram spoke on the different phases of migration of Indian diaspora and stressed on the importance of bringing back the desire to learn. He stressed on the large number of Indian diaspora spread all around the world and the way they are contributing. H.E. Yogesh Punja highlighted the opportunities presents in Fiji for the engagement with India. The



Audience attended the conference

generation of instant ramifications will find it hard to relate to the Indian way of life unless there is a connection to it, but the struggles of past helps to reach the next level in this connection. He also emphasized on the importance of values and ethos. The half day symposium was ended by the vote of thanks given by Prof. Mazhar Asif. □

UNDP PRESENTS His MAJESTY The King of BHUTAN A SPECIAL AWARD of RECOGNITION



The United Nations Development Programme (UNDP) presented a Special Award of Recognition to His Majesty The King of Bhutan to honour His Majesty's leadership in advancing human development, and the well-being and happiness of the people of Bhutan.

The UNDP Administrator and UN Under-Secretary General, Achim Steiner, presented the award to His Majesty The King on 13 March 2019.

The UNDP announced that the award takes into account three major Human

Development Achievements; His Majesty's championing of the holistic development paradigm of Gross National Happiness, His Majesty's leadership in environment conservation and climate action which has resulted in Bhutan being the only carbon negative country in the world, and His Majesty's guidance, which ensured a smooth transition of the system of governance and strong democratic foundations to be established in Bhutan. This has been evident from the significant and tangible development results reflected

in the National Human Development Report of 10 years of Democracy.

In a statement, Steiner said: "Bhutan's progress and stability are a testament to the vision and guidance of His Majesty The King and the Royal Government. The country's success illustrates that ambitious sustainable development policies coupled with commitment and enlightened leadership can transform the lives of the people." □

DIPLOMATIC POSTINGS

Shri Santosh Jha (IFS:1993), presently Deputy Chief of Mission, Embassy of India, Washington, has been appointed as the **next Ambassador of India to the Republic of Uzbekistan**.

Shri Anurag Bhushan (IFS:1995), presently Joint Secretary in the

Ministry, has been appointed as the **next High Commissioner of India to the Republic of Malawi**.

Shri Shambhu S. Kumaran (IFS:1995), presently Joint Secretary in the Ministry of Defence, has been appointed as the **next Ambassador of India to the Kingdom of Morocco**.

Ms. Padmaja, presently Deputy Director General, Indian Council for Cultural Relations, has been appointed as the **next High Commissioner of India to the Republic of Fiji**. □

His Majesty The King GRANTS AUDIENCE TO SCHOLARSHIP RECIPIENTS

His Majesty The King of Bhutan granted an audience to the recipients of the undergraduate scholarships administered by the Ministry of Education, at the Tashichhodzong, Thimphu on 14 March 2019.

The 144 students, who have completed class 12, will undertake full-time undergraduate studies in different parts of the world, in various fields in accordance with future national human resource requirements as projected by the government.

During the Audience, His Majesty said that education is not solely a means to an end, but an opportunity for the students to realize their full potential. His Majesty said that the students should work to develop the skills necessary to participate in nation-building and support the country in its progress as we navigate a rapidly changing world.

His Majesty also reminded the students that after having excelled among their peers within Bhutan, they must now demonstrate excellence while competing with others.



DAYS TO REMEMBER

IN MAY, 2019

May 01 : International Worker's Day

(International Workers' Day commemorates the historic struggle of working people throughout the world.)

May 03 : World Press Freedom Day

(This day is used to highlight our faith in the freedom of press and to defend the media from attacks on their independence and pay tributes to journalists who have lost their lives in the line of duty.)

May 04 : Amavasya ●

May 08 : Red Cross Day

(It is the date of birth of the founder of the Red Cross, Henry Dunant who was awarded the first Nobel Peace Prize in 1901. The day is celebrated all over the world to honour the mission of the world's largest network which aims to alleviate human suffering and protect life and health, especially during armed conflicts and other emergencies.)

May 10 : First War of India Independence

(10th May, 1857 was termed as mutiny by the Britishers but we, the proud Indians, consider it as the first salvo wherefrom our struggle for independence picked up.)

May 11 : National Technology Day

(It was on this day in 1998 that India

successfully carried out a nuclear test at Pokharan. This date is also significant because the Trishul missile was also test fired the very same day.)

May 12 : Nurses Day

(In January 1974, 12 May was chosen to celebrate the day as it is the anniversary of the birth of Florence Nightingale, the founder of modern nursing)

May 15 : International Day of Families

(The International Day provides an opportunity to promote awareness of issues relating to families and to increase knowledge of the social, economic and demographic processes affecting families.)

May 17 : Norway - Constitution Day

May 18 : Purnima ●

May 22 : Yeman - National Day

May 26 : Guyana - Independence Day

May 28 : Azerbaijan - Republic Day

May 28 : Ethiopia - National Day

May 29 : International Day of United Nations Peace Keepers

(It is a day to remember those who served in the United Nations Peace keeping operations and also to honour the memory of people who died in the name of peace.)

मातृभाषा की महत्ता

वर्ष 1952 में इसी दिन यानी 21 फरवरी को बांग्लादेश (तत्कालीन पूर्वी पाकिस्तान) के ढाका विश्वविद्यालय, जगन्नाथ विश्वविद्यालय और चिकित्सा महाविद्यालय के छात्रों द्वारा बांग्ला को राष्ट्रभाषा घोषित किए जाने हेतु आंदोलन किया गया जिसमें अनेक छात्रों ने पुलिस की गोलियों का शिकार होकर अपनी मातृभाषा के लिए प्राण न्योछावर किए। मातृभाषा के लिए दिए गए इसी बलिदान की स्मृति में यूनेस्को ने वर्ष 1999 में इस दिन को अन्तर्राष्ट्रीय मातृभाषा दिवस के रूप में मनाने की शुरुआत की जिसे संयुक्त राष्ट्र ने 2008 में स्वीकृति दी। यूनेस्को के अनुसार भाषा केवल संपर्क, शिक्षा या विकास का माध्यम न होकर व्यक्ति की विशिष्ट पहचान है, उसकी संस्कृति, परंपरा एवं इतिहास का कोष है। भाषा के इसी महत्व को दर्शाने के लिए यूनेस्को 2019 को 'स्वदेशी भाषाओं का वर्ष' के रूप में मना रहा है। मातृभाषा के महत्व के संदर्भ में यूनेस्को कहता है कि मातृभाषा ज्ञान, शांति, अधिकार, समावेश एवं विविधता हेतु आवश्यक है। हर भाषा अपने साथ एक ऐसी विशिष्ट ज्ञान परंपरा का संवहन करती है और राष्ट्रों की विकास प्रक्रिया में सहायक बनकर शांति को बढ़ावा देने का कार्य करती है। मातृभाषा देश के लोगों को शिक्षा आदि जैसे मूलभूत अधिकार प्रदान करती है और इसमें समाज के सभी वर्गों का समावेश सुनिश्चित करती है। इस प्रकार समाज के सांस्कृतिक मूल्यों की विरासत को संजोने का कार्य भी मातृभाषा ही करती है। मातृभाषा के संदर्भ में कुछ विद्वानों का मानना है कि 'माँ' की भाषा ही मातृभाषा है। यह पूर्ण सत्य नहीं है, माँ की भाषा के साथ-साथ बच्चे का शैशव और बाल्यकाल जहां बीतता है, उस माहौल में ही जननी भाव है। जिस परिवेश में बच्चे पलते हैं वहां जो भाषा वह सीखता है वह भाषा उस बच्चे की मातृभाषा कहलाती है। यहां परिवेश से अर्थ परिवार एवं उस परिवार के सांस्कृतिक मूल्यों से है। हमारे देश में भाषा के प्रति अनेक प्रकार के भ्रम फैले हैं जिनमें एक अत्यंत महत्वपूर्ण भ्रम है कि अंग्रेजी विकास की भाषा है।

जबकि इस बात से यूनेस्को सहित अनेक संस्थानों के अनुसंधान यह सिद्ध कर चुके हैं कि अपनी भाषा में शिक्षा से ही बच्चे का सही मायने में विकास हो पाता है। इस उद्देश्य हेतु मातृभाषा में शिक्षा पूर्ण रूप से वैज्ञानिक दृष्टि है। इसी



मत को शिक्षा से संबंधित सभी आयोगों ने भी माना है। भारतीय वैज्ञानिक सीवी श्रीनाथ शास्त्री के अनुसार अंग्रेजी माध्यम से इंजीनियरिंग की शिक्षा प्राप्त करने वाले की तुलना में भारतीय भाषाओं के माध्यम से पढ़े छात्र कहीं अधिक उत्तम वैज्ञानिक अनुसंधान करते हैं। महात्मा गांधी ने कहा था, 'विदेशी माध्यम ने बच्चों की तंत्रिकाओं पर भार डाला है, उन्हें रट्टू बनाया है, वे सृजन के लायक नहीं रहे..... विदेशी भाषा ने देसी भाषाओं के विकास को बाधित किया है।' इसी संदर्भ में भारत के पूर्व राष्ट्रपति एवं महान वैज्ञानिक डॉ. अब्दुल कलाम के शब्दों का यहां उल्लेख आवश्यक हो जाता है, 'मैं अच्छा वैज्ञानिक इसलिए बन पाया, क्योंकि मैंने गणित और विज्ञान की शिक्षा मातृभाषा में प्राप्त की।'

इसी प्रकार माइक्रोसॉफ्ट के सेवानिवृत्त वरिष्ठ वैज्ञानिक संक्रांत सानू ने अपनी पुस्तक में दिए गए तथ्यों में यह कहा है कि दुनिया में सकल घरेलू उत्पाद यानी जीडीपी के लिहाज से शीर्ष 20 देश अपना मुख्य काम मातृभाषा में ही कर रहे हैं। इनमें चार देश अंग्रेजी भाषी हैं, क्योंकि उनकी मातृभाषा अंग्रेजी है। वह आगे लिखते हैं कि विश्व के सकल घरेलू उत्पाद में सबसे पिछड़े हुए 20 देशों में विदेशी भाषा या अपनी और विदेशी, दोनों भाषा में उच्च शिक्षा दी जा रही है और शासन-प्रशासन का कार्य भी इसी प्रकार किया जाता है। इस कथन की सत्यता को प्रमाणित करने की दृष्टि से भारतीयों को प्राप्त नोबेल पुरस्कार और अपनी भाषा में शिक्षा देने वाले देश इजरायल, जापान, जर्मनी आदि के विद्वानों द्वारा प्राप्त नोबेल पुरस्कारों की तुलना करने से स्थिति अधिक स्पष्ट हो जाती है।

स्वदेशी भाषाओं के अनन्य महत्व के बावजूद हम अपनी भाषाओं के संवर्धन में पिछड़ रहे हैं। वर्ष 1961 की जनगणना के अनुसार भारत में 1,652

भाषाएं दर्ज थीं। 1971 आते-आते यह आंकड़ा 808 रह गया। पीपुल्स लिंग्विस्टिक सर्वे ऑफ इंडिया, 2013 के अनुसार पिछले 50 वर्षों में 220 से अधिक भारतीय भाषाओं को खो दिया गया है और 197 और भाषाएं लुप्तप्राय होने के कगार पर हैं। वर्ष 2011 की जनगणना के अनुसार और भारत सरकार के आधिकारिक आंकड़ों के हिसाब से देश में 121 आधिकारिक भाषाएं हैं। वहीं पीपुल्स लिंग्विस्टिक सर्वे ऑफ इंडिया के अनुसार भारत में 780 भाषाएं मौजूद हैं। लगभग 100 और भाषाओं के अस्तित्व में होने की संभावना भी जाहिर की गई है। महाराष्ट्र की वदारी एवं कोल्हाटी, कर्नाटक-तेलंगाना की गोल्ला, गोसारी ऐसी भारतीय भाषाओं के उदाहरण हैं जिनके बोलने वालों की संख्या दस हजार से कम होने की वजह से वे भाषा सूची से बाहर हैं। जबकि अधुनि, दिची, घल्लू, हेल्गो और बो कुछ ऐसी भाषाओं के नाम हैं जो देश में विलुप्त हो चुकी हैं।

197 लुप्तप्राय भाषाओं में से भारत में केवल बोडो और मैतई को आधिकारिक दर्जा प्राप्त है, क्योंकि उनके पास लेखन प्रणाली है। भारत जैसे देश में जहां ज्ञान परंपरा मुख्य रूप से पीढ़ी दर पीढ़ी मौखिक ही चलती आई है वहां लेखन प्रणाली के अभाव में भाषा के रूप में गणना नहीं करना देश की सांस्कृतिक ऐतिहासिक वास्तविकताओं से परे है। इस प्रकार के नियमों से भी अनेक भाषाएं लुप्तप्राय हो रही हैं। भारत सरकार को अविलंब ऐसे नियमों पर पुनः विचार कर समीक्षा करनी चाहिए ताकि 2021 की जनगणना में सुधार करके वास्तविक जनगणना हो सके। मातृभाषा केवल ज्ञान प्राप्ति ही नहीं बल्कि मानवाधिकार संरक्षण, सुशासन, शांतिनिर्माण, सामंजस्य और सतत विकास के हेतु एक आधारभूत अर्हता है। इसी प्रकार सामाजिक, आर्थिक और राजनीतिक विकास, शांतिपूर्ण सहअस्तित्व और समाज में सामंजस्य के लिए स्वदेशी भाषाएं महत्व रखती हैं। विविधता में हमारे विश्वास के बावजूद हम विशेष रूप से भाषाओं और बोलियों के संदर्भ में उनका संवर्धन करने में सक्षम नहीं दिख रहे हैं। इसी कारण संयुक्त राष्ट्र ने 2019 को स्वदेशी भाषाओं का वर्ष घोषित किया, ताकि उन्हें संरक्षित, पुनर्जीवित करने और बढ़ावा देने के लिए तत्काल कार्यवाही को प्रोत्साहित किया जा सके। □

श्री आनंद कुमार और
श्री वी.एल.के. राव मोल्दोवा
संसदीय चुनाव में
अन्तर्राष्ट्रीय पर्यवेक्षक



आनंद कुमार

भारत में हाल ही में सम्पन्न हुए विधानसभा चुनावों के प्रबंधन से प्रभावित होकर यूरोप के मोल्दोवा गणराज्य में होने वाले संसदीय चुनाव के लिए अन्तर्राष्ट्रीय पर्यवेक्षक के रूप में भारत निर्वाचन आयोग ने राजस्थान के मुख्य निर्वाचन अधिकारी आनंद कुमार का चयन किया है। मोल्दोवा गणराज्य में होने वाले संसदीय चुनाव के लिए वहां की सरकार ने भारत निर्वाचन आयोग से बतौर अन्तर्राष्ट्रीय पर्यवेक्षक की भूमिका निभाने का आग्रह किया था। आयोग ने इसे स्वीकार करते हुए राज्य के मुख्य निवार्यन अधिकारी आनंद कुमार के साथ मध्यप्रदेश के मुख्य निर्वाचन अधिकारी वी एल के राव को यह जिम्मेदारी दी है। मोल्दोवा गणराज्य पूर्वी यूरोप में स्थित एक लैंडलाक देश है, जिसके पश्चिम में रोमानिया और उत्तर, पूर्व और दक्षिण में यूक्रेन स्थित है। इसकी राजधानी चिसीनाउ है। पुराने समय में आज का मोल्दोवा रशिया का हिस्सा हुआ करता था, जिसके बाद यह रोमन साम्राज्य के अधीन आ गया तथा मार्च 1992 में मोल्दोवा संयुक्त राष्ट्र में शामिल किया गया। मोल्दोवा में संसदीय गणतंत्र है, जहां राष्ट्रपति राष्ट्राध्यक्ष जबकि प्रधानमंत्री शासनाध्यक्ष है। □

एनआरआई ने शहीदों के लिए जुटाए 5 करोड़

अमेरिका में रह रहे 26 साल के एनआरआई विवेक पटेल ने पुलवामा के शहीदों के लिए करीब 5 करोड़ रुपये जुटाए हैं। उन्होंने 'फेसबुक फंड रेजर' के जरिए यह राशि जुटाई। वह भारत के 'वीर पोर्टल' में दान करना चाहते थे, पर पोर्टल इंटरनैशनल कार्ड नहीं लेता। इस राशि को भारत पहुंचाने के लिए वह अधिकारियों के संपर्क में है। इस सम्बन्ध में यह भी उल्लेखनीय है कि विदेशों में रहने वाले भारतवशियों ने कारगिल युद्ध और उससे पहले भारत-चीन तथा भारत-पाक युद्ध में भी प्रधानमंत्री सहायता कोश के लिए धन जुटाकर भारत भेजते रहे हैं। □



विवेक पटेल

पर्यटन के साथ स्वास्थ्य लाभ एवं गर्मी की छुट्टियों का आनन्द ले

Island Jungle Health Resort

(एशिया के सबसे बड़ी Wild Life सेंचुरी,
चितवन नेशनल पार्क, नेपाल में)



- पंचकर्म (सौना बाध, शिरोपारा, मालिवा इत्यादि)
- मर्म बिन्दू चिकित्सा
- योग-आसन, ध्यान, प्राणायाम
- प्राकृतिक चिकित्सा जल, मिट्टी द्वारा
- जीवन-शैली, खान-पान पर व्याख्यान
- वातानुकूलित (AC) कमरे/सुईट



• Wild Life Activities such as Elephant Ride, Tharu Folk Dance

सम्पर्क : हिमालयन होलीडेज
309, B. B. Ganguly Street, Kolkata - 700012
E-mail : singhaniakb@gmail.com, Mobile / Whatsapp : 98302 44314

वाया-गोरखपुर (उत्तर प्रदेश)

चार भारतीय मूल की महिलायें अमेरिका में जज बनीं



निओमी राव



अर्चना राव



राज राजेश्वरी



दीपा अम्बेकर

मार्च 2019 में भारतीय मूल की निओमी जहांगीर राव ने यू.एस. सर्किट जज के रूप में शपथ ली। डिस्ट्रिक्ट ऑफ कोलंबिया (डी.सी.) सर्किट कोर्ट ऑफ अपीलस के लिये जज बनीं। निओमी राव इस पद पर पहुंचने वाली दूसरी भारतीय मूल की व्यक्ति हैं। इससे पहले श्री श्रीनिवासन इस पद पर रह चुके हैं। सुश्री निओमी को अमेरिका के चीफ जस्टिस ने पद की शपथ दिलाई।

इसके पहले जनवरी 2019 में न्यूयॉर्क सिटी की मेयर बिल दे ब्लासियो ने भारतीय मूल की तीन महिलाओं, अर्चना राव, राज राजेश्वरी और दीपा अम्बेकर की विभिन्न न्यायिक पदों पर नियुक्ति करी थी। इनमें से 17 वर्ष का अनुभव रखने वाली अर्चना राव पहली बार नियुक्त हुई हैं जबकि बाकी दोनों इससे पहले भी न्यायिक सेवा की सदस्य रह चुकी हैं। □

आंदोलन में धरती के दो चक्कर लगाने जितना पैदल चले थे गांधी



महात्मा गांधी के स्वास्थ्य से जुड़ी फाइलों को सार्वजनिक किया गया है। 'गांधी एंड हेल्थ @ 150' नाम की किताब के रूप में यह रिकार्ड सामने आए हैं। इसे इंडियन काउंसिल ऑफ

मेडिकल रिसर्च ने प्रकाशित किया है। किताब में बताया गया है कि गांधी जी रोजाना 18 किलोमीटर पैदल चलते थे। 1913 से 1948 में

आजादी के आंदोलन के दौरान वे 79 हजार किलोमीटर पैदल चले। यह धरती का दो बार चक्कर लगाने के बराबर है। गांधी जी से जुड़ी फाइलों से पता चला है कि साल 1939 में उनका वजन 46.7 किलोग्राम था जो कि कम वजन की श्रेणी में आता है। यह बात हैरान करने वाली है कि इसका उनकी दिनचर्या या कार्यों पर कोई असर नहीं पड़ता था। उनकी लंबाई 5 फुट 5 इंच थी।

हेल्थ रिकार्ड से सामने आया है कि वे कई गंभीर बीमारियों से जूझे। उन्हें तीन बार मलेरिया हुआ।

काफी लंबे समय तक उपवास पर रहने के कारण कभी-कभी उनकी हालत बेहद खराब हो जाती थी। उन्हें हाई ब्लड प्रेशर की भी परेशानी रही। समय-समय पर की गई उनकी शुगर की जांच में भी यह सामने आया कि उनका शुगर लेवल सामान्य से कम था। महात्मा गांधी को दवाइयां पसंद नहीं थीं। वह डॉक्टर से भी दूर रहना पसंद करते थे। वह नेचुरोपैथी में विश्वास रखते थे। अपनी डाइट में वह हमेशा नए प्रयोग करते रहते थे। महात्मा गांधी की हेल्थ से जुड़ी इस किताब का अनावरण धर्मशाला में दलाई लामा ने किया। □

दिल्ली से पाकिस्तान जाएगा नगर कीर्तन

दिल्ली सिख गुरुद्वारा प्रबंधक समिति ने श्री गुरु नानक देव जी के 550वें प्रकाश पर्व के अवसर पर दिल्ली से ननकाना साहिब (पाकिस्तान) तक सड़क के रास्ते विशाल नगर कीर्तन आयोजित करने का निर्णय किया है। नगर कीर्तन सजाने की प्रक्रिया शुरू कर दी गई है और पाकिस्तान हाई कमिशन से अनुरोध किया गया है कि दिल्ली कमिटी टीम की पाकिस्तान में गुरु नानक देव जी के 550वें प्रकाश पर्व मनाने के लिए बनाई गई समिति सदस्यों के साथ मीटिंग कर इस यात्रा के लिए आवश्यक प्रबंध किया जाए। अनुमान है कि नगर कीर्तन में लाखों लोग शामिल होंगे।



नानक देव जी के जीवन से संबंधित लेजर शो का आयोजन भी किया जाएगा। समिति अध्यक्ष ने बताया कि ऐसा ही दूसरा महान कीर्तन दरबार अक्टूबर महीने में करवाया जाएगा और 12 अक्टूबर को इंडिया गेट में होने वाले कीर्तन दरबार में विश्व प्रसिद्ध

गुरुद्वारा समिति के अध्यक्ष मनजिंदर सिंह सिरसा ने कहा कि ऐतिहासिक प्रकाश पर्व को यादगार बनाने के लिए तैयारियां शुरू कर दी

गई हैं। उन्होंने कहा कि देश के इतिहास में पहली बार दिल्ली के आईपी स्टेडियम में 21 सितम्बर को महान कीर्तन दरबार सजाया जाएगा, जिसमें गुरुद्वारा कमिटी के स्कूलों के 1100 छात्र एक साथ एक समय में कीर्तन करेंगे। सिरसा ने कहा कि इस अवसर पर गुरु

550 रागी सिंह एक समय पर गुरु की वाणी का कीर्तन तंती साजों से करेंगे। उन्होंने कहा कि श्री गुरु नानक देव जी को 550वां प्रकाश पर्व हमारे एक ऐतिहासिक अवसर है और इसे सिर्फ सिख और पंजाबी ही नहीं बल्कि संसार के अन्य धर्म के लोग भी मना रहे हैं। □

'यह भी मेरे देश की माटी-वह भी मेरे देश की माटी' का लोकार्पण

भारत में फिजी के उच्चायुक्त महामहिम योगेश पुंजा ने 27 मार्च, 2019 को दिल्ली में फिजी के उच्चायोग में फिजी की युवा हिन्दी कवियित्री सुश्री श्वेता दत्त चौधरी के हिन्दी कविता-संग्रह 'यह भी मेरे देश की माटी-वह भी मेरे देश की माटी' का लोकार्पण किया। इस अवसर पर उन्होंने कहा, "यद्यपि भारत के लोग गिरमिटिया मजदूर होकर फिजी गये थे, लेकिन उन्होंने अपने श्रम और अपनी साधना के बल पर फिजी को सुखी और समृद्ध बनाया तथा भारतीय संस्कृति और हिन्दी भाषा के प्रयोग को आगे बढ़ाया। फिजी में हिन्दी के अनेक लेखक और कवि हुए हैं और हिन्दी फिजी की आधिकारिक भाषाओं में एक है। हमारे लिये यह प्रसन्नता की बात है कि आज श्वेता दत्त चौधरी की पुस्तक 'यह भी मेरे देश की माटी-वह भी मेरे देश की



माटी' का लोकार्पण कर रहे हैं, जिसमें भारत और फिजी के संबंधों की मजबूती को बताया गया है।"

इस पुस्तक की रचना के बारे में बोलते हुए श्वेता चौधरी ने कहा, "हिन्दी हमारे पूर्वजों की भाषा है, जिसमें अपने भावों की अभिव्यक्ति करते हुए हम गर्व का अनुभव करते हैं।" उन्होंने इस लोकार्पण समारोह के लिए फिजी के उच्चायुक्त के प्रति आभार प्रकट करते हुए कहा कि यह मेरे लिए एक महत्वपूर्ण अवसर है। उन्होंने इस कविता संग्रह को लिखने में फिजी में भारतीय उच्चायोग में कार्यरत द्वितीय सचिव, हिन्दी श्री अनिल शर्मा के प्रति धन्यवाद ज्ञापित किया और कहा कि हिन्दी विद्वान डॉ. अशोक सिंह सत्यव्रत ने इस पुस्तक की रचना के लिए न सिर्फ प्रेरणा प्रदान की बल्कि मार्गदर्शन भी किया। □

The Spark Undimished



Dr. Shashi Bala to Roma Children

For generations.....,
generations and centuries.....
I am the mother.....
and you....., the children,
Who left my bosom to the paths unknown.
Today I stand to ask questions, a few,
The tragedies, the genocides,
The pain and agony,
Your eyes removed, and stomachs opened,
Left to bleed,
New borns were torn,
torn and thrown,
Thrown to die
crying and crying.
The tears and blood
Flowed as a flood,
But didn't reach me.
Were there no gods?????
no angels to rescue?????
Blowing off furnaces burning alive,
gas to leak, suffocating to death.
Never have I seen.....
animals n ghosts so hungry.
Today for you
The earth is the mother
And sky is father,
Born you are with a spark so divine,

A heart so strong and soul sublime,
You were forgotten but not the tongue
The words are the witness
for centuries that flew.
If there is power, power in me,
my motherly affection,
Love and blessings.....,
You will be the path finders
again and again,
Be the teachers.....,
teachers and leaders.....
marching ahead.....,
ahead and ahead.....,
With faith and pride.
Follow the messages
Given by rishis and the sages
Be the messengers,
Messengers of faith,
Faith and friendship,
March forth, with a will resolute,
may there be no suffering no tear to fall.
May you smile, smile and smile.
Be blessed to fight,
Fight the crime.
The spark in you
is undiminished. □

