

ANTAR RASHTRIYA SAHAYOG PARISHAD BULLETIN

Monthly Newsletter of Indian Council for International Co-operation

Vol. 34 No. 09

SEPTEMBER, 2021

(16 Pages including Cover)

श्री बालेश्वर अग्रवाल जन्मशताब्दी के अवसर पर

A Lifelong Champion of the Cause of Pravasis

✍ - J.C. Sharma

I had returned from Indonesia in late December 1979. After some wait I got a flat opposite the mosque on Pandara Road. We had just moved in when one day sometime in April or May 1980 my door bell rang. I opened the door and found two gentlemen with some literature. Older of the two introduced himself as Baleshwar Agrawal, from Antar Rashtriya Sahayog Parishad. We sat down and Baleshwarji enquired about my posting in Indonesia and about the people of Indian origin there. I gave him information about the Indian community and different stages of Indians arrival in Indonesia. He was very keen to know about the community in Bali and how the Indian culture had reached South East Asia particularly Java and Sumatra. He was a very keen listener and wanted to know about the cultural practices of Bali Hindus. Baleshwarji was very happy to learn that the Indian community had generously supported Azad Hind Fauj of Netaji Subhash Chandra Bose.

After this he explained to me the purpose of his visit was to brief me about Antar Rashtriya Sahayog Parishad (ARSP) and seek my help in promoting its activities. I explained to him the severe time constraint I had as I was Deputy Chief of Protocol and could not even give enough time to



my family. However within this constraint I promised my assistance in furthering the objectives of ARSP. He started sending me some literature from time to time and contacted me occasionally if some dignitary from countries like Mauritius, Fiji, etc. came to India.

I left for Cambodia in July 1982 and we had very little contact after that. I became deeply interested in the subject of Pravasis after my posting as Consul General in Vancouver for four and a half years. I had joined the duty there on the day of Operation Blue Star. It caused a major reaction in the Sikh community world over and Vancouver became the hub of separatist activities. I started studying all aspects of India's relationship with overseas Indians. Canada has

immigrants from almost all parts of the world and it provided an opportunity to study various overseas communities and the issues affecting them. Baleshwarji contacted me when I was Joint Secretary Gulf and we now met from time to time to discuss about Pravasi issues.

In March 2000, I returned to Headquarter from Chicago and was appointed Additional Secretary in-charge of the newly created NRI/PIO division and the Consular, Passport and Visa Division. Our contacts now became more frequent and Baleshwarji became a friend philosopher and guide on Pravasi matters. There was a coup in Fiji in May 2000 and Prime Minister Mahendra Chaudhry was taken hostage by Colonel Speight. Baleshwarji and I discussed the situation several times and he was in regular contact with some leading Indo-Fijians in various parts of the world. I was impressed with his extraordinary knowledge and the speed with which he received information on latest developments.

In September 2000, the government setup the High Level Committee on Indian Diaspora under Chairmanship of Dr. L.M. Singhvi. Baleshwarji was member of this committee and I was the Member Secretary. We met very

regularly not only for committee meetings but also to discuss all aspects of our policy towards Pravasis. Needless to say, he never missed a meeting and took active part in deliberations particularly on the issues pertaining to countries where Indians had gone as indentured labour. The committee traveled to 21 countries to meet the Pravasis. He was a gold mine of information and was a great help in preparing the programme of travel and meeting the right organizations and people. There was not a single country where he did not have personal friends willing to extend every help and talk candidly. It was during these visits I realized the respect and affection he enjoyed

among overseas Indians. Everywhere people wanted him to visit their homes. During these visits, I also observed his simplicity and austere way of life. He did not even once make a demand and was always ready well before time for every engagement. We had lively discussions Baleshwarji and Dr. L.M. Singhvi were strongly in favour of Dual Citizenship whereas Sri Hiremath and I wanted a number of safeguards. We were finally able to arrive at good via media when I explained that we need to carry various ministries and agencies with us if we want our recommendation accepted. PIO Parliamentarians conference was entirely Baleshwarji's idea and he put his heart and soul in making it a success.

His joy knew no bounds when I put forward the idea of Pravasi Divas and the rationale for choosing 9th January. He was a great support and source of strength in mobilizing participation for the Pravasi Divas. He was a staunch supporter of GOPIO but was pained with divisions. He left no stone unturned to bring about a unity unfortunately one endeavour in which he did not succeed.

Pravasi Bhawan was a cause to which Baleshwarji was totally committed. We owe a debt of gratitude to him for this eternal contribution.

After my retirement, he asked me to take over the Presidentship of Antar Rashtriya Sahayog Nyas. I realized how open minded he was when I proposed the name of Dr. Thomas Abraham for Pravasi Gaurav Samman. He heartily supported the idea even though Thomas headed GOPIO which was opposed to the GOPIO Mauritius which was close to Baleshwarji.

Passing away of Baleshwarji marks the end of an era in the history of our engagement with Pravasis. The best

tribute we can give him is to strengthen the Antar Rashtriya Sahayog Parishad and Pravasi Bhawan, the fulcrum of all activities relating to Pravasis. Bhawan must become a land mark for all Pravasi Bhartiya.

DIPLOMATIC POSTINGS

Shri Yogeshwar Sangwan (IFS: 1994), presently Joint Secretary in the Ministry, has been appointed as the **next Ambassador of India to the Republic of Paraguay.**

Shri Amit Narang (IFS: 2001), presently Joint Secretary in the Ministry, has been appointed as the **next Ambassador of India to the Sultanate of Oman.**

Shri Munu Mahawar (IFS: 1996), presently Ambassador of India to the Sultanate of Oman, has been appointed as the **next High Commissioner of India to the Republic of Maldives.**

Shri Palaniswamy Subramanyan Karthigeyan (IFS:2004), presently High Commissioner of India to the Republic of Fiji, has been concurrently accredited as the **next High Commissioner of India to Tuvalu, with residence in Suva.**

Shri Harish Parvathaneni (IFS: 1990), presently Additional Secretary in the Ministry, has been appointed as the **next** ■

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

WEBSITE

www.arspindia.org

PRICE

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

DIPLOMATIC INTERVIEW

“INDIA ATTACHES CONSIDERABLE IMPORTANCE TO RELATIONS WITH THE CARIBBEAN”

 - **Amb. Virendra Gupta**

former Indian High Commissioner to Trinidad and Tobago
President, ARSP

You've helmed India's Mission in Port of Spain as High Commissioner. Can you let us know about India's Caribbean policy then, and whether you see a shift in present times?

India continues to attach considerable importance to its relations with the Caribbean countries. We have a strong cultural and people-to-people connect with these countries. Most of them are former British colonies and as such are part of the Commonwealth. India has an opportunity to work closely with them in that important forum.

Why is the West Indies important for India?

Cricket is a popular sport in Caribbean countries and that provides a strong bonding glue with the West Indies for people in India. Politically, these countries undertake a lot of coordination and take unified positions on global issues, as part of CARICOM (a grouping of 15 member countries and 5 dependent territories as associate members) and it is important for India to work closely with these countries. Their support would also be crucial in any meaningful movement on the question of permanent membership of UNSC for India.

You've also headed the Indian Council for Cultural Relations (ICCR). What role does culture, according to you, play in furthering ties with Trinidad and Tobago given the presence of PIOs in that country, and in the larger region?

In Trinidad & Tobago almost half the people are of Indian descent and that forms a clear basis for our special relationship with that country. PIOs there, as in other countries, traditionally maintain strong cultural and emotional attachment with India and eagerly look forward to cultural exchanges with India. ICCR maintains an Indian Cultural Centre in Trinidad to promote Indian Culture and facilitate regular cultural exchanges. In this context, I would also like to acknowledge a very significant role being played by the members of the PIO community in preserving and propagating Indian culture right from the time of their

arrival as Indentured workers. The PIO community operates hundreds of schools and academies both at formal and informal levels for providing training in the field of Indian languages as well as music and dance. ICCR seeks to support the activities of the PIO community in that regard.

What role has the ARSP been playing in furthering ties with Trinidad and Tobago, and the region at large?

Antar Rashtriya Sahayog Parishad (ARSP) has played a pioneering role in reaching out to the Indian diaspora across the world and providing them a platform to connect with Indian people and put forward their views including both grievances and aspirations. Because of the presence of a large Indian community in Trinidad & Tobago, ARSP attaches special importance to maintaining strong connections with that country. We maintain regular dialogue with counterpart civil society organizations there and host delegations from that country visiting India.

You've also been posted to South Africa as India's High Commissioner. What do you make of the current crisis in that country, and what can be India's role in so far as its diaspora is concerned?

The current crisis in South Africa is quite unfortunate and ARSP mourns the loss of human lives including members of the PIO community. The genesis of the crisis lies in the ongoing political struggles within the country and quite frankly it has nothing to do with either India or the PIO community. The PIO community in South Africa has distinguished itself for its sincerity and hard work as well as excellence in various professional fields. It has made stellar contribution to the struggle against apartheid and its sacrifices are well documented. The community also remains resolutely committed to the well being and development of South Africa.

What do you think of India's present diaspora policy, especially when it comes to the Caribbean?

India's Diaspora policy has evolved over a period of time. While we rejoice

in the various accomplishments of the members of the PIO community in different countries and deeply appreciate the community's strong cultural and emotional attachment with India, we do respect their political commitment to their adopted countries and their deep sense of commitment to the socio-economic development of those countries. In other words, while we regard the members of the PIO community in Trinidad & Tobago and other countries as 'Bharatvanshis' - as our brothers and sisters - and we fully reciprocate their sense of emotional attachment with India but we do not bring in any political dimension in our relationship.

Grenada, Dominica and Montserrat are also concurrently accredited with the High Commission in Port of Spain. Please take us through some of your experiences in these countries.

Montserrat is a British Overseas Territory, which was devastated by a volcano, a few decades back. There are about 7-8 Indian families engaged in business which have continued to live there despite obvious hardship. I visited Montserrat on a few occasions essentially to connect with these families. Grenada, Dominica and several other Islands in the Caribbean, some of which I was concurrently accredited to, are small countries with whom India enjoys cordial relationships. Grenada is one of the larger islands, with a population of approx. one hundred thousand, known particularly for its extensive nutmeg plantations. It also hosts St George's medical university where a number of PIO students were enrolled and it was always a pleasure to connect with the faculty and students of that well reputed institution. There are five hundred people of Indian origin in Grenada, about whom I was interestingly informed by the Prime Minister of Grenada, but they have been fully assimilated with the local population and do not have any discernible Indian cultural identity. The Commonwealth of Dominica is one of the most beautiful Caribbean Islands with lush green vegetation and I always enjoyed our periodic visits to that country. ■

THE INDIAN DIASPORA IN UNITED STATE OF AMERICA: A HISTORICAL PERSPECTIVE

*✍ - Dr. Ruchi Verma
Research fellow
DRRC- ARSP*

Introduction

Over 30 million people of Indian birth or descent are part of the Indian diaspora spread around the globe. Not only are these migrants doing well, they are inclined to stay connected with their homeland through family ties, investments, and philanthropy. The Indian diaspora has established a series of groups for Indian immigrants. These organizations address a broad range of issues and take on many different forms, including philanthropic projects, advocacy organizations, business and professional networks, media outlets, and societies for the promotion of Indian culture.

Indians are amongst the most successful and educated ethnic groups in one of the richest and most powerful nations in the world. Many of them are employed in high-status, high-skill professions. They furnish over 10% of the work force in computer-related and many other technical fields (Chakravorty S, Kapur D, Singh N., 2016: x). These successes have also led them to the boardrooms and executive offices of some of the most iconic US corporations including Microsoft, Google, Adobe, PepsiCo, MasterCard, and Citibank.

Migration flow

The earliest recorded Indian emigrant to the United States was from

Madras, who traveled to Massachusetts in 1790 (Rangaswamy P., 2000:3). A number of Indians were brought to the United States by seafaring Captains who worked for the East India Company, to serve in their households.

By 1910, the number of Indian immigrants slowly rose to 3000, having settled on the Pacific Coast as agricultural workers. Many were Sikhs from Punjab seeking better fortunes in the West. Additional immigrants came and work on the Western Pacific railroad and took employment in the lumber mills of Washington State (Rangaswamy P., 2000:3).

Former soldiers who had served in the British colonial army in East Asia also came to North America in 20th century. Many more Indian laborers came as “sojourners” rather than as settlers. Though their initial intension was to save and return to India, given the difficult economic situation back home, they finally decided to stay back in the USA.

Within a few years, Indian immigrants established the first Indian community in the United States while working on the Western Pacific Railroad, in lumber and construction, or as agricultural labourers. The owners of these industries valued the migrant Indian labourers because they worked long hours for lower

wages (about half) than their European immigrant counterparts and showed deep appreciation for the opportunity to work and pursue the American dream. Some Indian migrants settled on the West Coast in various jobs, some on the East Coast. Many of them stayed on the East Coast, while some of them moved inland to cities in the Midwest and in the South.

Challenges faced by Indian immigrants

The success of Indian immigrants also attracted local backlash in some areas. Some Americans started targeting the Indians. Though, fewer than 5000 of them lived in the United States in 1920. This was largely the by-product of them being seen as competitive labour, willing to do local jobs for less pay, and partly because of rampant racism and anti-Asian sentiment. Organizations such as the Asiatic Exclusion League and the American Federation of Labor stepped up their attacks in the media and lobbied for laws excluding them from housing, education, and labour (Williams, 2019:3). Sadly, many Indians were accosted with racial verbal taunts (Maira Sunaina., 2002:5).

Considered the “new menace” by legislators, they were the target of the immigration restriction law of 1917 which led to an “Asiatic barred zone”

and mass deportations (Williams, 2019:4). Congress then went one step further by passing the Immigration Act of 1924, which instituted race-based quotas for immigrants and entirely banned the immigration of Indians as well. In the face of this discrimination and limited opportunities in the United States, many Indians returned to India (Arora, Namit, 2017: 3). After two decades, the Indian population in the United States had reached an all-time low after steady growth prior to 1924 (Rangaswamy, 2000: 3).

Post 1965 immigration

The biggest boom to increasing Indian migration to the United States was the passage of the US Immigration and Nationality Act of 1965, which scrapped the old immigration system completely. This law replaced the old quota system based on racial and national traits favoring the Europeans over others, with a system that gave preference to immigrants with specific, in-demand skills in the United States, as well as those who already had family members in the country.

The US Immigration and Naturalization Act of 1965 opened up the possibility for larger-scale immigration from Asia. This important legislation laid down the legal foundation for future immigration to the United States. The act was significant in two important ways: it abolished discrimination based on race and nation of origin for the purposes of admission and created three major categories-family reunification, professional skills, and

refugee status (Mishra Sangay, 2016: 26). These reforms remain the primary basis for immigration policy the next 25 years.

The change to the old immigration system was largely attributed to two forces going in the United States in the early 1960s. The first was a shift driven by progressive ideas about racial equality advanced by the US civil rights movement, which helped remove the bias in early immigration policies that favored European immigrants. The second was largely attributed to the Cold War rivalry between the United States and the Soviet Union (Williams, 2019:5). The United States, to accelerate its national economic growth, required highly skilled workers particularly in technical fields. This in turn led to a boom for Indian immigrants who possessed many of the skills needed to fuel this growth. Great emphasis was placed in allowing immigrants who had something special to offer in way of technical skills and services that could directly benefit the American economy and help the government wage the Cold War. Post-1965 Indian immigration was largely dominated by high educated and skilled professionals.

The exact magnitude of the Indian migration to the US became clear for the first time because of the 1980 US census, which counted Asian as a separate group for the very first time (Khandelwal Madhulika, 2002:3). In the new categorization, Indians achieved a record growth rate of 125% between 1980 and 1990, representing one of the fastest

growing immigrant groups under the Asian American umbrella. The population totaled over 815,447 in 1990 (Rangaswamy P, 2000:1). About one-third were located in the northeast, and the remaining two-thirds were situated in the South, West, and Midwest (Rangaswamy P, 2000).

Indians who immigrated to America came from every state in India, each with own distinct language and cultural heritage. They also belong to many religious faiths including Hinduism, Islam, Sikhism, Jainism, Christianity etc. Not always hailing directly from India, many also arrived from England, Canada, South Africa, Tanzania, Fiji, Guyana, and The Caribbean (Rangaswamy P., 2000:3). The metropolitan areas with the most Indian immigrants were the greater New York, Chicago, San Jose, and San Francisco Areas. These four metro areas were home to one-third of Indians in the United States (Zong, Jie and Jeanne Batalova, 2017:2).

Unlike their pre-1965 immigrant Indian predecessors who were largely agricultural and unskilled laborers, post-1965 Indian immigrants mostly enjoys a common bond related to their backgrounds in education and social-economic classes. Coming from mercantile and educated classes, the new Indian immigrants seems as a homogenous educated group at workplace, though socially they continued to maintain their linguistic and regional heterogeneity. This has in turn allowed many Indian immigrants and

their descendants to transmit Indian culture within their primary groups such as family, groups of close friends, and voluntary organizations.

Another way that Indian immigrants to America have maintained their cultural identity is by preserving ties to their extended families in India. This is accomplished through financial contributions and almost yearly visits. This effort serves as a duality of sorts, maintaining ties to their homeland, while also embracing America as their new homeland. The financial contributions that are made by these immigrants while although considered meager by some, make a great difference in the economic status and well-being of their families back home in India. India has been the largest recipient of remittances since 2008. In 2019, Indians living abroad sent more than \$83.1 billion in remittances to India via formal channels, according to World Bank estimates.

Another important facet of keeping ties to their homeland is networking. Indians, even though scattered all over the United States and quite heterogeneous in their background, keep close contact with relatives and friends by oral and written discourse by sharing common interests. This effort is promoted by access to news outlets as well as modern technology. There are several Indian newspapers, monthly magazines with political, cultural, and business features namely *Desh Videsh*, *India Abroad*, *News India Time*, *City Masala* etc. In addition, local cable

outlets carry cable programming from news outlets having access to home channels. Indian immigrants also have access to Bollywood movies and other cultural programs.

Conclusion

The Indian diaspora that traveled to the United States represents a sensational story in the long line of successful immigration. What makes this effort unique is not why they came, but how they came as highly educated, technically skilled, and adapted with a will to succeed.

References

Arora Namit. (2017), *Coming to America: The Making of the South Asian Diaspora in the United States*, Caravan Magazine, Available from: <http://www.caravanmagazine.in/revIEWS/essays/south-asian-diaspora-unitedstates> [Accessed: July 20, 2021]

Chakravorty S, Kapur D, Singh N (2016), *The Other One Percent: Indians in America*, Cambridge: Oxford University Press.

Das, Sudipta (2002), *Loss or Gain? A Saga of Asian Indian Immigration and Experiences in America's Multi Ethnic Mosaic*, Volume 9, Number 2, Available from: <http://www.jstor.org/stable.41675023> [Accessed: July 18, 2021]

Desilver Drew (2018), *5 Facts about Indian Americans*, Available from: <http://www.pewresearch.org/fact-tank/2014/09/30/5-facts->

[aboutindian-americans/](#) [Accessed: July 25, 2021]

Khandelwal Madhulika S (2002), *Becoming American, Being Indian: An Immigrant Community*, New York City, Ithaca: Cornell University Press.

Maira Sunaina (2002), *Desis in the House: Indian American Youth Culture in New York City*, Philadelphia: Temple University Press.

Mishra Sangay K. (2016), *Desis Divided: The Political Lives of South Asian Americans*, Minneapolis: The University of Minnesota Press.

Rangaswamy P. (2000), *Namaste America: Indian Immigrants in an American Metropolis*, University Park: The Pennsylvania State University Press.

Williams, John P. (2019), *Journey to America: South Asian Diaspora Migration to the United States (1965–2015)*, in Liat Klain-Gabbay (ed.), *Indigenous, Aboriginal, Fugitive and Ethnic Groups around the Globe*, Intech Open publisher.

Zong, Jie and Jeanne Batalova (2017), *Migration Policy Institute, Spotlight: Indian Immigration in the United States*, Available from: <https://economictimes.indiatimes.com/nri/visa-and-immigration/why-the-indian-diaspora-in-the-us-matters/articleshow/64157538.cms> [Accessed: July 20, 2021] ■

ROMA: THE UNKNOWN INDIANS

✍ -Md. Zameer Anwar
CRSCR-ARSP

The Roma or Romani people (representing the largest ethnic minority of Europe) are traditionally nomadic itinerants who were widely known by the appellation 'Gypsies' until the First World Romani Congress in 1971 when the name "Roma" was officially adopted as the sole preferred ethnonym for the Roma-Gypsy groups. The word "Roma" means "man" and refers to lots of different sub-groups, including Kalderash in south-eastern Europe; Romanichals in England; Sinti in Germany, Italy, and France; Kalé in Wales, Finland and Portugal; and Gitano in Spain as well as many others.

Out of an estimated population of 25 million in the world, around 15 million Romani people live in Europe (3.5 m in Turkey, 2.0 m in Romania, 0.9 m in Bulgaria, 0.8 m in Spain, 0.6 m in Hungary, 0.5 m in France and 0.5 m in Slovakia). In Bulgaria, North Macedonia, Slovakia, Romania, Serbia and Hungary, Roma make up between 8-10% of the total population. Both USA and Brazil also have large Roma population, exceeding 1 million each.

There have been a number of references to the possible Indian origin of Roma in publications from the year 1422 onwards. In 1524 CE, Sebastian Munster (*Cosmographia Universalis*, 1554 CE) firmly recognized the origin of Roma/Gypsies in Indus and Gangetic regions. After carrying out the scientific studies during the late 18th century, Johann Christian Christoph Rüdiger, a professor at the German university of Halle, concluded, based on linguistic comparison, that Roma together with Indians constitute one people. Thereafter, studies of many scholars increasingly pointed out to the likely Indian origin of the Roma people primarily because of linguistic evidence of resemblance between the vocabulary of Romani language and that of Indian languages.

We can even find some allusions to Roma's forced exodus from Kannauj as early as the 19th century: Sir Richard Francis Burton (1821-1890) – the Captain of East India Company suggested a possible link of migration and dispersal of Roma from India in early 11th century during the invasion of Sultan Mahmud Ghazni. The other strong reference to the migration of Roma from north India during the invasion by Mahmud Ghazni appears in the book "The Gypsies" by Charles Godfrey Leland (1882). The cradle of these people in the Uttar Pradesh area was also located by Sir Ralph Turner in 1927 on the basis of linguistic study (belonging of proto-Romani to the central group of Indo-Aryan languages) and the date of the exodus around 1000 A.D. was further determined by Ian Hancock in 1995. The discovery of the *Tarikh Al-Yamini/Kitab al-Yamini*, a biography of Mahmud by his personal secretary Abu Nasr Muhammad bin Abd al Jabbar-al-Utbi, confirmed the date (winter 1018–1019) and circumstances (deracination) of these people's departure from Kannauj. According to Prof. Marcel Courthiade, INALCO, Paris, proposed the hypothesis, elucidating Roma's cradle city, Kannauj from where the ancestors of Roma were supposed to have been displaced in 1018 CE by Sultan Mahmud al Ghaznawi to his Afghan capital Ghazni. At the same time, findings of cultural anthropology as well as ethnological studies of Roma community validated Indian roots of Roma. Lately, genetic studies on Romani population have revealed the presence of Indian specific Y-chromosome haplogroups H1a1-M82 and MtDNA haplogroups M5a1.M18, and M35b among Roma, establishing quite conclusively that genetically they are closer to Indians than to Europeans.

Roma have a long history of suffering discrimination, persecution and



exclusion in Europe. European rulers unleashed hatred and discrimination against them. They were, for instance, enslaved in Romanian principalities of Wallachia and Moldavia from 14th to 19th centuries. An Act in 1530 was passed by Henry VIII to ban the entry of Roma/Gypsies in England and those already residing in the country were ordered to leave within 16 days. The Privy Council of Scotland similarly passed an order in 1603 against Roma/ Gypsies to leave the country and never to return.

They were also victims of genocide during the Second World War when about half million Roma were massacred along with Jews by the Nazi regime. Their situation still remains critical as they continue to face discrimination and unequal access to vital services especially health services, housing, education and employment. While there have been some initiatives by European Commission to encourage Roma inclusion and participation, limited progress has been reported in many European countries.

Since Independence of India, there have been a number of meetings and contacts between Roma and senior Indian leaders, officials and scholars. The First Prime Minister of India Pt. Jawaharlal Nehru paid a visit to Romani families in 1956 during his trip to Yugoslavia. In 1983, Prime Minister Smt. Indira Gandhi inaugurated an International Roma Cultural Festival in Chandigarh and asserted that she felt kinship with

Roma people and had always admired their love for adventure, their closeness to nature and above all their fortitude and resilience. Prime Minister Shri Atal Bihari Vajpayee, during his meeting with Roma delegation in 2001, commented about various similarities in Romani customs and rituals with the cultural heritage of India and its people.

The former External Affairs Minister Smt. Sushma Swaraj, in her inaugural address at the International Roma Conference and Cultural Festival in February 2016, organized by Antar Rashtriya Sahayog Parishad (ARSP) in collaboration with ICCR, described Romani people as children of India who had migrated and lived in challenging circumstances in foreign lands for centuries, and who, despite their hardships, had maintained their Indian identity. She further said that the Roma were an example of peaceful coexistence in multicultural societies. "In fact they can be flag-bearers of Indian ethos and we are proud of it", she added. Smt. Swaraj had soft corner for Roma and while receiving a large Romani delegation, which participated in the International Roma Conference in November 2018, expressed her hope for formal recognition of Roma as People of Indian Origin (PIO) in a few years time.

International Roma Conferences in 1976, 1983, 2001, 2008, 2016 and 2018 in India have generated widespread and serious interest in Romani studies amongst Indian scholars. These have also promoted greater networking both within India and internationally for overturning negative perceptions about the Roma in Europe and other parts of the world. These interactions between Roma and India scholars and social activists have been useful in better understanding Roma and challenges faced by them. It also provided opportunities to explore ways for cultural and academic cooperation.

ANCIENT UNIVERSITY IN AZAD JAMMU AND KASHMIR'S MOUNTAINS

Precariously uneven and hard to climb, the stone slabs stairs lead to a vast courtyard, Sharda Peeth on the edges of the majestic Narda mountain, which once hosted a university and a rich library, like Taxila near Islamabad and Nalanda in India's northeastern state of Bihar.

In the middle of the courtyard stone's throw away from Line of Control (LoC), the world's most dangerous and militarised border stands a roofless structure, nearly ruined now due to ravages of time. The stony structure used to be the house of worship, revered by Buddhists, Jains, and Hindus.

British surveyor Charles Ellison Bated who authored A Gazetteer of Kashmir in 1873 has described that this house of worship was already in ruins when he visited the region in the 19th century. Historians say that nearly 50,000 pilgrims used to visit the site, on the left bank of roaring Neelam River until the 11th century. The revered Madhumati River, also known as Sharda or Khutchal River, runs on the southern side of the temple.

In ancient times, pilgrims used to bathe in the "sacred" water of the Madhumati River before entering the temple. According to Rukhsana Khan, the head of the Fine and Arts Department of Azad Jammu and Kashmir University Muzaffarabad, the site was fundamentally revered by the Buddhists as it was their place of learning before it was converted into a Hindu temple.



Speaking to Anadolu Agency, Ghani, a local Historian, said the site was fundamentally a house of worship revered by the followers of three religions. He has authored the book Sharda Evolution of History in the Urdu language. But he contests that the site was a full-fledged university.

Excavators have found precious and sophisticated jewelry, tools, and artifacts representing the pre-historic era and the bronze age during the salvage excavation near the main structure.

According to Khan, who established Sharda Centre Of Learning Archaeology Cultural Heritage (SCLACH) at the University of Azad Jammu Kashmir, in 2013, researchers also collected a variety of cultural material, which helped develop the chronology of Kashmir through archaeological findings.

Ghani said the Sharda has been a cluster of civilizations, which has hosted Hun and Aryan civilizations. But he hastened to add that more research is required to historically endorse this theory. "If this site (Sharda temple) is restored and conserved, it will attract thousands of Hindus and Buddhists from Indian Illegally Occupied Jammu and Kashmir (IIOJK) and the rest of the world," he said.

BIGGEST INDIAN TRICOLOUR UNFURLED AT NYC'S TIMES SQUARE ON INDEPENDENCE DAY

The iconic Times Square, reverberating with the chants of 'Vande Mataram' and 'Bharat Mata ki Jai', was drenched in the hues of saffron, white and green as the biggest Indian tricolour was unfurled at the popular New York City destination to mark the 75th anniversary of India's Independence Day.

Leading diaspora organisation, the Federation of Indian Associations - New York, New Jersey and Connecticut (FIA-NY NJ CT) hosted a special ceremony at Times Square to celebrate India's 75th Independence Day.

The FIA had hoisted India's National

Flag at Times Square on the country's Independence Day last year, the first time the Indian tricolour was unfurled at the iconic New York City destination.

This year, marking 75 years of India's independence, it hoisted the biggest tricolour unfurled at Times Square. The 48 square feet-long tricolour was unfurled at the 25-foot tall flagpole.

Consul General of India in New York Randhir Jaiswal unfurled the tricolour. "Today is very special day, a historic day in India's onward march as a nation. Today is the day to celebrate our achievements, successes, our freedom struggle, all

the sacrifices done by the leaders and also to chart out our future course of action," Indian diplomat Jaiswal said. Jaiswal said the day is also to "celebrate our vibrant democracy and its progress and prosperity," adding that "let us celebrate Azaadi Ka Amrit Mahotsav today and in the days to come." Ankur Vaidya, Chairman, FIA said as India marks 75 years of Independence, the FIA is launching a campaign focussed on 'Unified Diaspora in America'. "When India turns 75, we should turn the page on the partisan communities. Our goal is a unified community" that will be for the betterment of the next generation and generations to come. (Courtesy: India Today) ■

INDIA SLAMS PAK AFTER MAHARAJA RANJIT SINGH'S STATUE VANDALISED IN LAHORE



Arindam Bagchi was responding to media queries about the vandalism

India slammed Pakistan after a statue of Maharaja Ranjit Singh was vandalised in Lahore, saying Islamabad has completely failed in its duty to prevent such attacks which are creating a "climate of fear" among the minority communities.

Incidents of violence against minority communities, including attacks on their places of worship, their cultural heritage, as well as their private property, are increasing at an

"alarming rate" in Pakistan, Ministry OF External Affairs (MEA) Spokesperson Arindam Bagchi said. "Such attacks on the cultural heritage of minority communities in Pakistan highlight the growing intolerance and lack of respect for minority communities in Pakistani society," he said. He also asked Pakistan to ensure the safety, security and well-being of its minority communities. ■

INDIA TO ENHANCE TRADE WITH TRINIDAD AND TOBAGO

With almost 42 percent of its total population of Indian descent, Trinidad and Tobago has shared a very long and deep relationship with India which dates back to 1845. Both countries are the largest economies in their respective regions. On 16th August the second round of bilateral Foreign Office Consultation was held in Port of Spain. Secretary (East), of Indian Ministry of External Affairs, Mrs Riva Ganguly Das, led Indian and Mr. Bruce Lai, Permanent Secretary, Ministry of Foreign and CARICOM Affairs, led the other side. Satisfied with trade and economic cooperation,



partners agreed to explore opportunities to enhance bilateral trade and investments. Of particular interest is cooperation in the post-Covid-19 recovery period in health and pharmaceuticals, Information and Communication Technology

(ICT), information technology-enabled services (ITES), Science and Technology and Space, Renewable Energy, Agriculture, food processing, tourism, hotel and hospitality industry. The government of Trinidad and Tobago thanked the Indian side for the assistance provided under the Indian Technical and Economic Cooperation programme and discussed potential projects under the International Solar Alliance (ISA). The Trinidad and Tobago delegation thanked India for the donation of vaccines. ■

His Majesty The King GRACED THE ATTESTATION PARADE OF THE 77TH GROUP OF RBA RECRUITS



His Majesty The King graced the Attestation Parade of the 77th group of Recruits to the Royal Bhutan Army at the Military Training Centre in Tencholing, Wangduephodrang on 19th August 2021. Her Majesty The Gyaltshen and His Royal

Highness Gyalsey Jigme Namgyel accompanied His Majesty The King.

The event marked a milestone in the military history of Bhutan, with the first cohort of women recruits being trained in the Royal Bhutan Army. 151

men and 150 women have completed their yearlong training at the MTC and will now be posted to the various wings of the RBA across the country. The Prime Minister and the Chief Operations Officer of the Royal Bhutan Army also attended the event.

His Majesty Visits THE DE-SUUNG SKILLING CENTRE

His Majesty The King visited the De-suung Skilling Centre at Dzongkhalum, Trongsa on 18th August 2021 to inspect the facility and meet with the first cohort of De-Suungs participating in training programmes.



The De-Suung Skilling Programme (DSP) is a series of multiple short-term accelerated trainings by local and foreign experts, focusing on practical, hands-on skilling, customised for our youth.

Since the start of the COVID-19 Pandemic, close to 18,000 men and women joined De-Suung and went on to volunteer for duty across the country. In appreciation of their extraordinary expression of solidarity to the nation, His Majesty Commanded that the State must

reciprocate by providing opportunities for the youth of Bhutan to enhance their capabilities and empower them to participate more meaningfully in the process of nation building.

Over 270 De-Suungs have participated in 5 different DSP programmes already, and 442 De-suungs are participating in 13 ongoing programmes at the moment,

held in centres across the country.

At Dzongkhalum, two Programmes: Hairdressing and Makeup, and Photography and Videography, have just begun.

In an Audience to the trainees, His Majesty said that the participation of De-suungs in the De-suung Skilling Programme is a vital National Service that will provide enduring benefits to the nation and the people.

While in Trongsa, His Majesty also offered prayers at the Trongsa Dzong, and visited the worksites of the Tangsibji Hydro Energy Ltd.

HER MAJESTY THEGYALTSUEN GRACED AN EVENT TO INAUGURATE WASTE MANAGEMENT FACILITIES

Her Majesty TheGyaltsuen graced an event to inaugurate Waste Management Facilities in Thimphu on 27th August 2021. The event was held at one of 9 new facilities, in Dangrina.

The event is a step in the government's Waste Management Flagship Program to achieve Zero Waste Bhutan by 2030, which is, through effective source segregation, to have maximum material recovery with only the absolute waste of approximately 20% requiring safe disposal.

The flagship program is introducing waste segregation, collection, transportation, treatment, recovery, and disposal facilities throughout the country in a phased manner starting with Thimphu. The first phase was the inauguration of nine Drop-off Centres, nine electric waste collection vehicles, twenty-five Waste Collection Facilities for Thimphu and a website for Zero Waste Bhutan. Other amenities such as Material Recovery Facilities, wet waste management technologies, sanitary landfills, recycling plants and specialised waste treatment facilities are being designed and built through the flagship program.



The electric waste collection utility vehicles will be used to ensure access into the narrow streets and corners of the capital, which existing waste collection vehicles are unable to reach, all the while ensuring emission reduction.

The Drop-off Centres and Waste Collection Facilities was conceived to provide residents the convenience to drop off waste at any time of the day. The facilities are aimed at also encouraging residents to undertake proper waste segregation and disposal. Further, the launch of the Zero Waste Bhutan website is to facilitate the dissemination of information of the facilities, the collection timing and the ongoing waste flagship activities. According to the National

Environment Commission, which is the implementing agency for the Program, parallel behavioural change activities and existing regulations on waste prevention and management will be enforced to complement the establishment of the waste management infrastructure. Efforts are underway to encourage understanding of waste as an important sector that unveils opportunities for livelihood along the process.

His Majesty The King and Her Majesty The Gyaltsuen have expressed deep concerns on waste management as a growing problem especially for urban centres in Bhutan, and have encouraged all relevant agencies as well as the people of Bhutan, to work towards addressing these issues effectively. With the Royal Command that the effective management of waste contributes to nation building, Her Majesty TheGyaltsuen, as the Patron of the Environment, continues to support national initiatives and efforts in line with this vision.

The event was also attended by the Prime Minister, the Foreign Minister in his capacity as the Chairperson of the NEC, and other stakeholders.

DAYS TO REMEMBER

in October, 2021

October 01 : China- National Day

October 01 : Nigeria- National Day

October 02 : Gandhi Jayanti-International
Day of Non-violence

October 03 : Germany-Day of Unity

October 06 : Amavasya ●

October 09 : Uganda- Independence Day

October 10 : Fiji -National Day

October 12 : Spain- National Day

October 15 : Dussehra(Vijyadashmi)

October 20 : Purnima ●

October 23 : Hungary- Republic Day

October 24 : United Nations Day

October 26 : Austria- National Day

कथनी और करनी को परखे भारत

अफगानिस्तान के मामले में भारत को जल्दबाजी नहीं करनी चाहिए। तालिबान की कथनी-करनी को परखने तक इंतजार करना होगा। किसी भी हालत में इस मामले में पाकिस्तान को रणनीतिक बढ़त नहीं देनी चाहिए। इसके लिए उसे कूटनीतिक सक्रियता तेज करनी चाहिए।

अफगानिस्तान के मामले में कोई भी फैसला जल्दबाजी में नहीं लिया जा सकता। खासकर भारत जैसे धर्म निरपेक्ष व लोकतांत्रिक राष्ट्र के लिए यह फैसला बहुत सहज भी नहीं है। अफगानिस्तान मामले में हाल के दिनों में जो परिदृश्य आंखों के सामने आया है वहीं संपूर्ण सच नहीं है। कई ऐसे अदृश्य और अनछुए पहलू हैं, जिनका सामने आना बाकी है।

तालिबान सरकार भले ही बनने के करीब हो, लेकिन इससे यह पुष्ट नहीं होता कि अफगानिस्तान से निकलने और फिर तालिबान ने वहां की सरजमीं पर दबदबा कायम करने में काफी तेजी दिखाई। इससे लगता है कि पर्दे के पीछे बहुत सारी चीजें हैं, जिन्हें हमें समझने की जरूरत है। भारत ने पिछले कुछ वर्षों में अफगानिस्तान के लोगों के साथ मित्रता बढ़ाने का पहल की है। तीन अरब डॉलर खर्च कर अफगानिस्तान में डैम, सड़क, अस्पताल, संसद भवन आदि बनवाए हैं। ये सभी ऐसे प्रोजेक्ट हैं जो अफगान के लोगों के लंबे समय तक मदद कर सकते हैं। हालांकि यह देखने वाली बात होगी कि तालिबान इसे अनदेखा करता है या फिर चलने



शशांक
पूर्व विदेश सचिव
पूर्व अध्यक्ष-अन्तर्राष्ट्रीय सहयोग परिषद

देता है। अफगानिस्तान में भारत का निवेश बढ़ाने का कैसा फैसला था, यह भी भविष्य में पता चलेगा। हालांकि कतर में तालिबान के कुछ नेता भारतीय राजदूत से मिले। हमने अफगानिस्तान में भारत की ओर से लगाए गए प्रोजेक्ट को नुकसान न पहुंचाने व वहां फंसे भारतीयों को निकालने की दिशा में बातचीत की है। खबरों के अनुसार भारत की बात को तालिबान के शीर्ष नेताओं तक पहुंचाने भर का आश्वासन दिया गया है।

अफगानिस्तान हमारे लिए रणनीतिक रूप से बहुत अहम है। इसलिए भी यह बहुत संजीदा मसला है। भारत में आतंकवाद को बढ़ावा देने वाला

पाकिस्तान हमेशा से तैयार बैठा है और विभिन्न मंचों से जम्मू-कश्मीर में अनुच्छेद 370 की बहाली की बात उठाता रहा है। जाहिर है पाकिस्तान अपनी आदत से बाज नहीं आएगा। पाकिस्तान कोशिश कर रहा है कि अफगानिस्तान के साथ भारत के दोस्ताना संबंध कमजोर पड़े। पाकिस्तानी सेना व आइएसआई के अधिकारी अफगानिस्तान में बैठे हुए हैं। वह इस ताक में हैं कि तालिबान में सरकार बनने के मसले में पाकिस्तान अपने समर्थन वाले तालिबानी गुट को सरकार में आगे करना चाहता है, ताकि भारत के खिलाफ आतंकवाद को बढ़ावा दे सके। पाकिस्तानी विदेश मंत्री इस समय विदेश में घूमकर तालिबान सरकार का खुलकर समर्थन कर रहे हैं। वह पाकिस्तान के कम तालिबान के विदेश मंत्री ज्यादा लग रहे हैं। इस सब मसले को ध्यान में रखना भारत के लिए जरूरी है।

अफगानिस्तान की नई सरकार के मसले पर उसके पड़ोसी देश ईरान, तजाकिस्तान, उज्बेकिस्तान व तुर्कमेनिस्तान का क्या रवैया रहता है, वह तालिबान सरकार को मान्यता देते हैं कि नहीं? भारत के लिए यह जल्दबाजी का विषय कतई नहीं हो सकता, क्योंकि तालिबान पूरी तरह से देश पर अपना नियंत्रण नहीं कर पाया है। पंजशीर इलाके में कुछ अलग तरह के गुट हैं जो तालिबान को मानने के लिए तैयार नहीं हैं। आगे हालात क्या होते हैं, ध्यान में रखना होगा। जो भी हो, हमारा नजरिया भारत के हित को सर्वोच्च प्राथमिकता देने वाला होना चाहिए।
(दैनिक हिन्दुस्तान से साभार)

सिंगापुर में हिन्दी की नई सुबह हैं डॉ. संध्या सिंह

दक्षिण एशिया का सबसे खूबसूरत देश जिसका विस्तार लगभग मुंबई शहर जितना है। यहां अंग्रेजी, मलय, चीनी और तमिल भाषाएं मुख्य रूप से व्यवहार में हैं। भारतीय मूल के लोगों की आबादी यहां लगभग 9 प्रतिशत है। इसमें भी दक्षिण भारतीय समुदाय के लोग अधिक हैं। उत्तर भारत की हिंदी पट्टी के लोग संख्या के लिहाज से सबसे कम कहे जा सकते हैं। अपनी आस्था, परंपरा, विश्वास, भाषा के साथ छपरा, आरा, बलिया, बनारस, गोरखपुर के उत्तर भारतीय यहां अलग-थलग से दिखते हैं। पर इन विपरीतताओं के बीच एक शख्सियत ऐसी है जो हिंदी को लोकप्रिय बना रही है, और वह हैं डॉ. संध्या जो

सिंगापुर यूनिवर्सिटी में हिंदी की प्राध्यापिका हैं। बनारस में जन्मी, पली-बढ़ी संध्या सिंह 1996 में शादी के बाद जब सिंगापुर पहुंचीं तो कई सारी अबूझ पहेलियां थीं। वहां लमही के प्रेमचंद और काशी के गोवर्धनसराय के जयशंकर प्रसाद नहीं थे। पंत, निराला और महादेवी नहीं थीं—वहां बनारस सी बतरस नहीं थी। बनारस हिंदू विश्वविद्यालय की साहित्य की छात्रा रहीं संध्या सिंह वहां सपने तो हिंदी में देखती थीं, लेकिन बातें अंग्रेजी में करती थीं। जिस साहित्य के प्रति मन में गहरा अनुराग था, आसपास उसकी 'अनुपस्थिति' ने उनके मन में हिंदी के लिए एक ऐसा संकल्प पैदा कर दिया कि उन्होंने सिंगापुर में अपनी मातृभाषा की एक अलग दुनिया ही बसा ली।



डॉ. संध्या कहती हैं कि सिंगापुर आने के बाद से ही हिंदी के लिए कुछ करने की बेचौनी बनी रही। समय के साथ यह संकल्प गहराता गया। उन्होंने सिंगापुर में इग्नू के केंद्र से पहले बीएड और फिर परास्नातक की पढ़ाई पूरी की। इसके बाद बीएचयू

से पीएचडी की उपाधि हासिल की। ये डिग्रियां, उपाधियां हासिल करने के बाद राह थोड़ी आसान हो गई। वह सिंगापुर विश्वविद्यालय के सेंटर फॉर लैंग्वेज स्टडीज के हिंदी विभाग की फुल टाइम फैकल्टी बनीं। सिंगापुर विश्वविद्यालय में सेंटर फॉर लैंग्वेज स्टडीज की स्थापना 2001 में की गई थी। डॉ. संध्या बताती हैं कि उनके विभाग में कई छात्र हिंदी की पढ़ाई कर रहे हैं। इन छात्रों में चीनी, मलय और तमिल बोलने वाले विद्यार्थियों की बढ़ी तादाद है। डॉ. संध्या सिंगापुर में द्वितीय भाषा के रूप में हिंदी की शिक्षा देने वाले संस्थान हिंदी सोसाइटी सिंगापुर की प्रबंधन समिति में उपसचिव हैं। इस संस्थान में लगभग साढ़े चार हजार छात्र हिंदी सीख रहे हैं जो सिंगापुर के स्थानीय विद्यालयों के छात्र हैं। अहिंदीभाषी छात्रों को हिंदी सिखाने की डॉ. संध्या की पुस्तक सिंगापुर विश्वविद्यालय में पढ़ाई जा रही है।

डॉ. संध्या ने बताया कि यहां हिंदी बोलने वाले अपनी भाषा को बहुत सहज और सम्मानित नहीं पाते थे। 2018 में उन्होंने सिंगापुर संगम नाम से आनलाइन त्रैमासिक पत्रिका शुरू की। इस पत्रिका में उन्होंने वयस्कों के साथ ही मुख्य रूप से छात्रों को जगह दी। हिंदी की विधाओं कविता, नाटक, एकांकी, कहानी को रोचक ढंग से छात्रों के बीच रखती हैं, ताकि वे हिंदी के निकट आ सकें। उनका यह प्रयास काफी लोकप्रिय हुआ। कम से कम सिंगापुर के छात्र हिंदी के बड़े लेखकों के नाम और हिंदी की विधाओं से परिचित होने लगे।

डॉ. संध्या बताती हैं कि 2019 में साहित्यिक सांस्कृतिक संस्था संगम सिंगापुर अस्तित्व में आई। सिंगापुर में उनके निजी प्रयासों से शुरू हुआ

हिंदी का यह सफर बेहद लोकप्रिय हुआ। छायावदी रचनाकारों को लेकर आयोजित पहले कार्यक्रम में दो सौ लोग जुटे। सिंगापुर में हिंदी में अपनी तरह का यह पहला कार्यक्रम था। इसे खूब सराहा गया। 2019 में उन्होंने जब दूसरी बार हिंदी दिवस का आयोजन किया तो विश्व हिंदी सचिवालय का सहयोग मिला। उनका आयोजन 'साहित्य के खजाने से' सिंगापुर में बहुत पंसद किया जा रहा है। मार्च 2020 में उन्होंने पहली बार आनलाइन काव्य गोष्ठी आयोजित की और मार्च 2021 में महिला दिवस के अवसर पर भोजपुरी की जगतप्रसिद्ध गायिका मालिनी अवस्थी से बातचीत के साथ ही 'शक्ति संगम' का आयोजन किया। आज की तारीख में बीएचयू की हिंदी छात्रा संध्या सिंगापुर में हिंदी की नई सुबह हैं।

प्रवासी भारतीय बच्चों ने बहाई देशभक्ति गीतों की रसधार



फिलडेलफिया (अमेरिका) में नागरी लिपि परिषद के सहयोग से अन्तर्राष्ट्रीय हिन्दी साहित्य प्रवाह फिलाडेलफिया, उपमा ग्लोबल कैलिफोर्निया, वैश्विक हिन्दी परिवार और केन्द्रीय हिन्दी संस्थान ने बाल कवि आजादी अमृत महोत्सव एवं नागरी लिपि संगोष्ठी का भव्य आयोजन किया। इसकी अध्यक्षता अन्तर्राष्ट्रीय सहयोग परिषद के मानद निदेशक श्री नारायण कुमार ने की। श्री राजेश एन. नायक उप कौंसिल जनरल भारतीय दूतावास

अमेरिका के मुख्य आतिथ्य में केन्द्रीय हिन्दी संस्थान, भारत सरकार के उपाध्यक्ष श्री अनिल शर्मा के सान्निध्य में प्रवाह की अध्यक्ष डॉ. मीरा सिंह ने संचालन किया। बाल कवि सम्मेलन में फिलाडेल्फिया की आदिदिया सियाटल की नैतिक पाटनी, शिवाजी के अयति ओझा, मामरिक, रूचिता, सोमेश चैरी हिल के अरुण वर्मा, नार्थ ब्रुस्क के आयुष शर्मा, दिव्यांशु शर्मा, प्रथम जैन, ओजस श्रीवास्तव, प्लेसबोर के तरन सिंह, एडिसन के देवेशी भारद्वाज, आदित्य शर्मा जर्सी सिटी की सांवी खंडेलवाल और अक्षर गुप्ता ने शुद्ध हिन्दी भाषा में देशभक्ति के मनोरम गीत सुनाकर श्रोताओं को मंत्र मुग्ध कर दिया। इसका संचालन माइक्रोबायोलाजी की विभागाध्यक्ष डॉ. अनीता सिंह ने किया।

नागरी लिपि संगोष्ठ में डॉ. हरिसिंह पाल (नई

दिल्ली) प्रो. सुरेन्द्र गंभीर (फिलडेलिकल), प्रो. नीलू गुप्ता (कैलेफोर्निया), देवेन्द्र पाल सिंह, उमेश तांबी (अमेरिका), डॉ. बीना शर्मा, निदेशक केन्द्रीय हिन्दी संस्थान, आगरा डॉ. जवाहर कर्नावट, निदेशक हिन्दी भवन, भोपाल, डॉ. जयशंकर यादव, पूर्व सहनिदेशक राजभाषा डॉ. नूतन पांडेय, महानिदेशक केन्द्रीय हिन्दी निदेशालय, नई दिल्ली ने नागरी लिपि के प्रचार-प्रसार पर बल दिया जिससे प्रवासी भारतीयों की नई पीढ़ी के बीच हिन्दी और भारतीय संस्कृति सुरक्षित रह सके। नागरी लिपि परिषद के महामंत्री डॉ. हीरा सिंह पाल ने नागरी लिपि के माध्यम से प्रवासी भारतीयों में भारतीय संस्कृति के प्रति लगाव को जारी रखने का आह्वान किया। नागरी लिपि में जैसा लिखा जाता है वैसा ही पढ़ा जाता है की विशेषता के कारण उच्चारण में शुद्धता रहती है जिस प्रकार से प्रवासी बच्चों ने गीत सुनाई वह नागरी लिपि के कारण ही मधुर बन पड़े। डॉ. पाल ने प्रतिभागी संस्थाओं के प्रति आभार प्रकट किया। श्री अनिल शर्मा ने परिषद के कार्यों की सराहना की। समारोह संयोजक मीरा सिंह ने अमेरिका में नागरी लिपि के प्रचार-प्रसार की दिशा में इस समारोह को मील का पत्थर बताया। धन्यवाद ज्ञापन प्रवाह की उपाध्यक्ष डॉ. अनीता सिंह ने किया।

वरिष्ठ प्रवाशी लेखक पद्मेश गुप्त के सम्मान में स्वागत समारोह

केन्द्रीय हिंदी संस्थान, दिल्ली केंद्र द्वारा सुपरिचित प्रवासी साहित्यकार एवं हिंदी सेवी पद्मेश गुप्त के भारत आगमन पर उनके स्वागत में एक विशेष कार्यक्रम का आयोजन किया। इस सम्मान समारोह सह काव्य पाठ कार्यक्रम की अध्यक्षता प्रसिद्ध साहित्यकार और केन्द्रीय हिंदी संस्थान के उपाध्यक्ष अनिल जोशी ने की, इस अवसर पर उन्होंने कहा कि प्रवासी साहित्य और ब्रिटेन में हिंदी के प्रचार-प्रसार में पद्मेश गुप्त का योगदान अत्यंत ही विशेष है, उन्होंने इंग्लैंड में छठे विश्व हिंदी सम्मेलन के दौरान उसके संयोजक के रूप में पद्मेश गुप्त की प्रभावशाली भूमिका को भी रेखांकित किया। उन्होंने कहा कि लेखन, संपादन, कार्यक्रमों के आयोजन, युवाओं को प्रोत्साहन हर स्तर पर पद्मेश गुप्त की सक्रियता का ही परिणाम है कि आज ब्रिटेन में प्रवासी साहित्य लेखन और हिंदी की स्थिति पर गर्व किया जा सकता है।

इस अवसर पर हिंदी भवन, भोपाल के निदेशक



सभी को मंत्रमुग्ध कर दिया।

इस समारोह में नागरी लिपि परिषद् के हरी सिंह पाल, केन्द्रीय हिंदी निदेशालय के दीपक पाण्डेय एवं नूतन पाण्डेय, संस्थान के शासी परिषद् के सदस्य एवं भाषाविद

जवाहर कर्नावट ने हिंदी से जुड़े कार्यों और कार्यक्रमों के आयोजन में पद्मेश गुप्त की सक्रियता की भूरि-भूरि प्रशंसा की और उनके व्यक्तित्व और व्यक्तित्व के आकर्षक पहलुओं को सामने रखा।

राष्ट्रीय संग्रहालय की सहायक निदेशिका कथाकार-कवयित्री अलका सिन्हा ने ब्रिटेन के प्रवासी साहित्य में पद्मेश गुप्त के लेखन के महत्व और उनकी कविताओं पर विस्तार से प्रकाश डाला।

कार्यक्रम में पद्मेश गुप्त ने अपनी अनेक मर्मस्पर्शी कविताओं के साथ-साथ संस्मरणों को सुनाकर

राजेशकुमार, कवि राजेश चेतन, हंसराज कॉलेज के सहायक प्रोफेसर डॉ. विजय कुमार मिश्र सहित अनेक गणमान्य व्यक्ति उपस्थित थे और इनमें से अनेक लोगों ने पद्मेश गुप्त के हिंदी के क्षेत्र में उनके योगदान पर अपनी बात रखी।

कार्यक्रम का संचालन संस्थान के दिल्ली केंद्र के निदेशक प्रमोद कुमार शर्मा एवं धन्ववाद ज्ञान वरिष्ठ पत्रकार, कवि और संस्थान के प्रकाशन सलाहकार अरुण कुमार जैमिनि ने किया।

साझा संसार नीदरलैंड्स की नयी पहल पर 'प्रवास, मेरा नया जन्म' आयोजन

आयोजन की शुरुआत साझा संसार नीदरलैंड्स के अध्यक्ष रामा तक्षक के स्वागत वक्तव्य से शुरू हुई। स्वागत वक्तव्य में रामा तक्षक ने बताया कि घर, गांव, शहर और अपना देश छोड़ने के बाद एक प्रवासी के जीवन की शुरुआत एक नये जन्म के रूप में होती है। प्रवासी जीवन का अपना घूर्णन है।

नये परिवेश में स्वयं को ढालने की पुकार पहले दिन से ही जीवन में, अंतरंग बदलाव की पहल, आरम्भ हो जाती है। एक तकरार जीवन में शुरू हो जाती है। यही तकरार जीवन शिल्प गढ़ने लगती है। इसी गढ़न से दृष्टि का विकास होता है। समझ का क्षितिज व्यापक होता है। पुराना टूटता और नया अंकुरित होता है। प्रत्येक प्रवासी की यही कहानी है। इस आयोजन की अध्यक्षता लंदन में रहने वाले तेजेंद्र शर्मा ने की। तेजेंद्र शर्मा लब्धप्रतिष्ठित भारतीय प्रवासी कथाकार हैं। श्री शर्मा को ब्रिटेन की महारानी एलिजाबेथ द्वितीय द्वारा भी सम्मानित



किया जा चुका है।

आयोजन के अध्यक्षीय वक्तव्य में तेजेंद्र शर्मा ने अपने प्रवासी जीवन के अनुभव साझा करते हुए बताया कि कैसे उन्हें प्रवासी जीवन विरासत में मिला। मां बाप देश के बंटवारे के समय भारत आये थे। यह भी बताया कि मैंने छठी से आठवीं कक्षा में ही हिन्दी पढ़ी। लेकिन मेरी पत्नी ने मुझे हिन्दी सिखाई और आज एक सफल लेखक बनाने के पीछे मेरी पत्नी का हाथ है। उन्होंने बताया कि ब्रिटेन में लोग दिव्यांग व्यक्ति को दया दृष्टि से नहीं देखते बल्कि उसे इंसान की दृष्टि से देखते हैं। यहाँ के लोग सीधा वार्तालाप करना पसंद करते हैं। जो शब्दों में कहते हैं वही करते भी हैं। इनकी कथनी

और करनी में अंतर नहीं है।

अमेरिका से विनीता तिवारी ने 'पूरब और पश्चिम' संस्मरण पढ़ा। नयी परिस्थितियों में प्रवासी की मन:स्थिति का सुन्दर रेखाचित्र खींचा। रूस से श्वेता सिंह उमा ने कविता 'जीना कब शुरू करोगे' का पाठ किया। मोनी बिजय कोइराला ने दोहा कतर से 'संघर्ष, साहस और सफलता' कविता पढ़ी। चुनौतियां ही सफलता के द्वार की कुंजी हैं।

साझा संसार नीदरलैंड्स, द हेग से विश्वास दुबे ने आयोजन का संचालन करते हुए कहा कि विश्व में शांति मानवता का पहला अधिकार है और द हेग शहर शांति का शहर है। उन्होंने स्वरचित गीत 'मेरे देश से दूर ये देश है अपना.....' भी प्रस्तुत किया। इस आयोजन का संचालन भार विश्वास दुबे ने ही सम्भाला और राजेन्द्र शर्मा ने तकनीकी व्यवस्था।

भाषाओं के साथ सतत संवाद से बढ़ेगी हिंदी

दृढ़ राजनीतिक इच्छाशक्ति, प्रौद्योगिकी के सकारात्मक उपयोग तथा भाषाओं के साथ सतत संवाद के जरिए हिंदीतर क्षेत्रों में भी राजभाषा हिंदी का और अधिक विकास-विस्तार हो सकता है। राजभाषा के प्रसार के लिए भारत सरकार द्वारा उठाए जा रहे कदमों की सराहना करते हुए केंद्रीय हिंदी शिक्षण मंडल के उपाध्यक्ष 'अनिल जोशी' ने कहा कि हिंदी को आसानी से समझने व दिलचस्प बनाने के लिए सरकार ने कई एक ऐप तैयार किए हैं जिसका फायदा हिंदी प्रेमियों को मिल रहा है। सरकार ने इंजीनियरिंग की पढ़ाई हिंदी सहित आठ भारतीय भाषाओं में किए जाने की तैयारी कर शिक्षा में युगांतकारी परिवर्तन का काम किया है। लेकिन आज की सबसे बड़ी जरूरत है हिंदी को भाषाई सेतु बनाने की, ताकि भारत के भीतर बिखरी पड़ी भाषाओं, बोलियों को समृद्ध किया जा सके।

केंद्रीय हिंदी संस्थान तथा विश्व हिंदी सचिवालय के तत्वावधान में वैश्विक हिंदी परिवार की ओर से आयोजित हिंदीतर क्षेत्रों में राजभाषा हिंदी की दिशाएं विषय पर आयोजित गोष्ठी में अपनी बात रखते हुए श्री जोशी ने कहा कि अपने देश में इंजीनियरिंग की पढ़ाई अब अपने देश की भाषा में होगी। पहले यह एक आश्चर्य के जैसा था। लेकिन आजादी के 74-75 साल बाद ही सही राजनीतिक दृढ़ इच्छाशक्ति के कारण इसका सफल कार्यान्वयन हो रहा है। यह भाषा के प्रति दृढ़ता का परिचायक है। श्री जोशी ने स्मरण कराया कि 1918 में इंदौर की सभा में गांधी जी ने कहा था कि देश की राष्ट्र भाषा हिंदी हो सकती है। गांधी जी की दृढ़ इच्छाशक्ति ही थी कि उन्होंने अपने बेटे देवदास को हिंदी प्रचार के काम के लिए मद्रास भेजा। वर्तमान सरकार के गृहमंत्री द्वारा देश उच्च न्यायालयों की भाषा हिंदी किए जाने की पहल एक अच्छी शुरुआत है।

गोष्ठी में मुख्य अतिथि के रूप में बोलते हुए शिक्षा संस्कृति उत्थान न्यास के राष्ट्रीय सचिव अतुल कोठारी ने कहा कि नई शिक्षा नीति से हिंदी के विकास के रास्ते खुल गए हैं। पूर्वोत्तर में हिंदी बढ़ी है। हिंदीतर राज्यों में भी हिंदी की पैठ मजबूत हुई है। अब यह कहने में कोई संकोच नहीं कि हिंदी धीरे-धीरे अंतर्राष्ट्रीय भाषा बनने की ओर उन्मुख है। उन्होंने कहा कि कैसी विडंबना है कि हिंदी अब तक भारतीय उच्च न्यायालयों की भाषा नहीं बन सकी जबकि यूई के सर्वोच्च न्यायालय में भाषा के रूप में हिंदी स्वीकृत हुई है। श्री कोठारी ने कहा कि हिंदी के सम्यक विकास के लिए हमें हिंदी भाषी, अहिंदी भाषी और अंतरराष्ट्रीय तीनों स्तरों पर एक साथ काम करना होगा।

संगोष्ठी में पधारे विशिष्ट अतिथि आनंद कुमार (निदेशक राजभाषा विभाग, गृह मंत्रालय भारत सरकार) ने सरकार के स्तर पर राजभाषा के विकास के लिए किए जा रहे कार्यों की रूपरेखा प्रस्तुत की। उन्होंने कहा कि रेल, कृषि और गृह विभाग में अब अधिकांश काम हिंदी में हो रहा है। उन्होंने बताया कि गृह मंत्रालय ने अपनी दसवीं रिपोर्ट में उच्च न्यायालयों के कामकाज में हिंदी के प्रयोग की वकालत की है।

इस क्रम में अपनी बात रखते हुए एसएनडीटी विश्वविद्यालय मुंबई में हिंदी की पूर्व विभागाध्यक्ष माधुरी खेड़ा ने कहा कि आम बोलचाल की भाषा और राजभाषा दोनों अलग-अलग हैं। खासकर गुजरात और महाराष्ट्र में हिंदी का कोई विरोध तो नहीं है, लेकिन लोग जितना सहज आम बोलचाल की भाषा के साथ हैं उतना राजभाषा के साथ नहीं हो पाए है। टेंगाखाता कॉलेज डिब्रूगढ़ के प्राचार्य किरण हजारिका ने पूर्वोत्तर के शेष भारतके साथ रहे सांस्कृतिक, सामाजिक तथा भाषायी

संपर्कों को जिक्र किया। उन्होंने कहा कि पूर्वोत्तर के लिए हिंदी दूर की नहीं बल्कि बहुत करीब की भाषा है।

इस क्रम में अखिल भारतीय हिंदी अकादमी तिरुअनंतपुरम के अध्यक्ष एस तंकमनि अम्मर ने कहा कि दक्षिण के पांचों राज्यों में हिंदी का भविष्य बहुत ही सुंदर है। उच्चस्तर पर महाविद्यालयों में हिंदी चाव से पढ़ी और पढ़ाई जा रही है। दक्षिण में विद्यार्थियों के साथ-साथ अविभावकों की रुचि बढ़ी है। वरिष्ठ पत्रकार और भाषाकर्मी राहुल देव ने अपनी बात रखते हुए कहा कि हिंदी जनभाषा, संपर्क भाषा से राजभाषा का मुकाम हासिल कर चुकी है, और राष्ट्र भाषा अंतरराष्ट्रीय भाषा बनने की ओर अग्रसर है। उन्होंने कहा कि हिंदी का रास्ता अंग्रेजी ने रोका है। हाल के वर्षों में आई समृद्धि भी भाषा के राह में रोड़ा बनी है। यात्राओं से भाषाओं का फैलाव होता है। बड़े-बड़े साहित्य और भाषा विमर्श रेल यात्राओं के दौरान स्थानीय बोलियों के जरिए पुष्ट हुए। अब प्रभु वर्ग वायुमार्ग से एक जगह से उड़ता है और दूसरी जगह उतर जाता है। उसका काम अंग्रेजी से चल जाता है।

वेबीनार पर आयोजित गोष्ठीज का श्री राजेश कुमार ने विषय परिवर्तन किया तथा शिलांग केंद्र के कृष्ण कुमार पांडेय ने मुख्य अतिथियों तथा प्रतिभागियों का स्वगत किया। कार्यक्रम का संचालन करते हुए वरिष्ठ कथाकार अल्का सिन्हा ने हिंदी विकास यात्रा का वर्णन किया तथा कहा कि भाषा के तौर पर हिंदी ही स्वीकार की जाएगी। अंत में कार्यक्रम के संयोजक जवाहर कर्नावत जी ने सभी प्रतिभागियों का आभार व्यक्त किया।



भारतीय स्वाधीनता के अमृत महोत्सव के अवसर पर विशेष

'कदम कदम बढ़ाए जा, खुशी के गीत गाये जा, ये जिंदगी है कौम की, तू कौम पर लुटाए जा' नेताजी सुभाष चन्द्र बोस द्वारा संगठित आजाद हिन्द फौज का तेज कदम ताल गीत था। इसके कवि वंशीधर शुक्ल का जन्म 1904 में हुआ। वे हिन्दी और अवधी भाषा के कवि और स्वतंत्रता सेनानी व राजनेता थे।

कदम कदम बढ़ाये जा

कदम कदम बढ़ाये जा
खुशी के गीत गाये जा
ये जिंदगी है कौम की
तू कौम पे लुटाये जा



कदम कदम बढ़ाये जा
खुशी के गीत गाये जा
ये जिंदगी है कौम की
तू कौम पे लुटाये जा

कदम कदम बढ़ाये जा
खुशी के गीत गाये जा
ये जिंदगी है कौम की
तू कौम पे लुटाये जा

कदम कदम बढ़ाये जा
खुशी के गीत गाये जा
ये जिंदगी है कौम की
तू कौम पे लुटाये जा

तू शेर—ए—हिन्द आगे बढ़
मरने से तू कभी न डर
उड़ा के दुश्मनों का सर
जोश—ए—वतन बढ़ाये जा

हिम्मत तेरी बढ़ती रहे
खुदा तेरी सुनता रहे
जो सामने तेरे खड़े
तू खाक में मिलाये जा

चलो दिल्ली पुकार के
कौमी—निशाँ संभाल के
लाल किले पे गाड़ के
लहराये जा लहराये जा



आजाद हिन्दी सरकार या आर्जी हुकूमत—ए—आजाद हिन्द एक भारतीय अन्तःकालीन सरकार (अस्थाई सरकार) थी जिसे सिंगापुर में सन 1943 में स्थापित किया गया था। यह अक्ष शक्तियों की सहायता से भारत की स्वाधीनता के लिए लड़ने वाले भारतीय राष्ट्रवादियों द्वारा बनाया गया था जिसका नेतृत्व सुभाष चन्द्र बोस कर रहे थे। जर्मनी से एक 'यू बॉट' से दक्षिण एशिया आए, फिर वहां से जापान गये। जापान से वे सिंगापुर आये जहां आजाद हिन्द की अस्थाई सरकार की नींव रखी गयी। जापानी साम्राज्य की सैनिक, आर्थिक और नैतिक सहायता से यह सरकार टिकी रही और जापान के 14 अगस्त 1945 में आत्मसमर्पण करने के बावजूद आजाद हिन्द ने हार नहीं मानी और युद्ध जारी रखा। आजाद हिन्द मित्र देशों (एलॉयड पॉवर्स) से लड़ने वाली आखरी शक्ति थी। आजाद हिन्द सरकार केवल नाम नहीं था बल्कि नेताजी के नेतृत्व में इस क्षेत्र में नई योजना बनाई थी। इस सरकार का अपना ध्वज था, अपना बैंक था, अपनी मुद्रा थी, अपना डाक टिकट था, अपनी गुप्तचर सेवा थी। नेताजी ने कम संसाधन में ऐसे ब्रिटिश शासन के विरुद्ध लोगों को एकजुट किया जिसका 'सूरज संसार में कहीं भी नहीं अस्त होता था।'