

# ANTAR RASHTRIYA SAHAYOG PARISHAD BULLETIN

Monthly Newsletter of Indian Council for International Co-operation

September-2020

## A Series Of Arrests

(Continued from the Previous Issue)



✍ M K Gandhi

We have seen how the Government failed to reap any advantage from Rama Sundara's arrest. On the other hand, they observed the spirit of the Indian community rising rapidly. The officers of the Asiatic Department were diligent readers of *Indian Opinion*. Secrecy had been deliberately ruled out of the movement. *Indian Opinion* was an open book to whoever wanted to gauge the strength and the weakness of the community, be he a friend, an enemy or a neutral. The workers had realized at the very outset that secrecy had no place in a movement, where one could do no wrong, where there was no scope for duplicity or cunningness, and where strength constituted the single guarantee of victory. The very interest of the community demanded, that if the disease of weakness was to be eradicated, it must be first properly diagnosed and given due publicity. When the officers saw that this was the policy of *Indian Opinion*, the paper became for them a faithful mirror of the current history of the Indian community.

They thus came to think the strength of the movement could not by any means be broken so long as certain leaders were at large. Some of the leading men were consequently served with a notice in Christmas week of 1907 to appear before the Magistrate. It must be admitted that this was an act of courtesy on the part of the officers concerned. They could have arrested the leaders by a warrant if they had chosen to do so. Instead of this they issued notices and this, besides being evidence of their courtesy, also betrayed their confidence that the leaders were willing and prepared to be arrested. Those who had thus been warned appeared before the Court on the date specified, Saturday December 28, 1907, to show cause why, having failed to apply for registration as required by law, they should not be ordered to leave the Transvaal within a given period.

One of these was one Mr. Quinn, the leader of the Chinese residents of Johannesburg, who numbered three to four hundred, and were either traders or farmers. India is noted for its agriculture, but I believe that we in India are not so far advanced in agriculture as the Chinese are. The modern progress of agriculture in America and other countries defies description, but I consider it to be still in an experimental stage. China, on the other hand, is an old country like India and a comparison between India and China would be therefore fairly instructive. I observed the agricultural methods of the Chinese in Johannesburg and also talked with them on the subject, and

this gave me the impression that the Chinese are more intelligent as well as diligent than we are. We often allow land to lie fallow thinking it is of no use, while the Chinese would grow good crops upon it, thanks to their minute knowledge of varying soils.

The Black Act applied to the Chinese as well as to the Indians whom they therefore joined in the Satyagraha struggle. Still from first to last the activities of the two communities were not allowed to be mixed up. Each worked through its own independent organization. This arrangement produced the beneficent result that so long as both the communities stood to their guns, each would be a source of strength to the other. But if one of the two gave way, that would leave the morale of the other unaffected or at least the other would steer clear of the danger of a total collapse. Many of the Chinese eventually fell away as their leader played them false. He did not indeed submit to the obnoxious law, but one morning someone came and told me that the Chinese leader had fled away without handing over charge of the books and moneys of the Chinese Association in his possession. It is always difficult for followers to sustain a conflict in the absence of their leader, and the shock is all the greater when the leader has disgraced himself. But when the arrests commenced, the Chinese were in high spirits. Hardly any of them had taken out a permit, and therefore their leader Mr. Quinn was warned to appear along with the Indians. For some time at any rate Mr. Quinn put in very useful work.

I would like to introduce to the reader one out of the several leading Indians who constituted the first batch of prisoners, Shri Thambi Naidoo. Thambi Naidoo was a Tamilian born in Mauritius where his parents had migrated from Madras State. He was an ordinary trader. He had practically received no scholastic education whatever. But a wide experience had been his schoolmaster. He spoke and wrote English very well, although his grammar was not perhaps free from faults. In the same way he had acquired a knowledge of Tamil. He understood and spoke Hindustani fairly well and he had some knowledge of Telugu too, though he did not know the alphabets of these languages. Again, he had a very good knowledge of the Creole dialect current in Mauritius which is a sort of corrupt French, and he knew of course the language of the Negroes. A working knowledge of so many languages was not a rare accomplishment among the Indians of South Africa, hundreds of whom could claim a general acquaintance with all these languages. These men become such good linguists almost without effort. And that is because their brains are not fatigued by education received through the medium of a foreign tongue, their memory is sharp, and they acquire these different languages simply by talking with people who speak them and by observation. This does not involve any considerable strain on their brains but on the other hand the easy mental exercise leads to a natural development of their intellect. Such was the case with Thambi Naidoo. He had a very keen intelligence and could grasp new subjects very quickly. His ever-ready wit was astonishing. He had never seen India. Yet his love for the homeland knew no bounds. Patriotism ran through his very vein. His firmness was pictured on his face. He was very strongly built and he possessed tireless energy. He shone equally whether he had to take the chair at meetings and lead them, or whether he had to do porter's work. He would not be ashamed of carrying a load on the public roads. Night and day were the same to him when set to work. And none was more ready than he to sacrifice his all for the sake of the community. If Thambi Naidoo had not been rash and if he had been free from anger, this brave man could easily have assumed the leadership of the community in the Transvaal in the absence of Kachhalia. His irritability had not still worked for evil while the Transvaal struggle lasted, and his invaluable qualities had shone forth like jewels. But, later on, I heard that his anger and his rashness had proved to be his worst enemies, and eclipsed his good qualities. However that may be, the name of Thambi Naidoo must ever remain as one of the front rank in the history of Satyagraha in South Africa.

The magistrate conducted each case separately, and ordered all the accused to leave the Transvaal within forty-eight hours in some cases and seven or fourteen days in others.

The time limit expired on January 10, 1908 and the same day we were called upon to attend court for sentence. None of us had to offer any defence. All were to plead guilty to the charge of disobeying the order to leave the Transvaal within the stated period, issued by the Magistrate on failure to satisfy him that they were lawful holders of certificates of registration. I asked leave to make a short statement, and on its being granted, I said I thought there should be a distinction made between my case and those that were to follow. I had just heard from Pretoria that my compatriots there had been sentenced to three months' imprisonment with hard labour, and had been fined a heavy amount, in lieu of payment of which they would receive a further period of three months' hard labour. If these men had committed an offence, I had committed a greater offence and I therefore asked the Magistrate to impose upon me the heaviest penalty. The Magistrate, however, did not agree to my request and sentenced me to two months' simple imprisonment. I had some slight feeling of awkwardness due to the fact that I was standing as an accused in the very Court where I had often appeared as counsel. But I well remember that I considered the former role as far more honourable than the latter and did not feel the slightest hesitation in entering the prisoner's box.

In the Court there were hundreds of Indians as well as brother members of the Bar in front of me. On the sentence being pronounced I was at once removed in custody and was then quite alone. The policeman asked me to sit on a bench kept there for prisoners, shut the door on me and went away. I was somewhat agitated and fell into deep thought. Home, the Courts, where I practiced, the public meeting, - all these passed away like a dream, and I was now a prisoner. What would happen in two months? Would have to serve the full term? If the people courted imprisonment in large numbers, as they had promised, there would be no question of serving the full sentences. But if they failed to fill the prisons, two months would be as tedious as an age. These thoughts passed through my mind in less than one hundredth of the time that it has taken me to dictate them. And they filled me with shame. How vain I was!

I, who had asked the people to consider the prisons as His Majesty's hotels, the suffering consequent upon disobeying the Black Act as perfect bliss, and the sacrifice of one's all and of life itself in resisting it as supreme enjoyment! where had all this knowledge vanished today? This second train of thought acted upon me as a bracing tonic, and I began to laugh at my own folly. I began to think what kind of imprisonment would be awarded to the others and whether they would be kept with me in the prison. But I was disturbed by the police officer who opened the gate and asked me to follow him, which I did. He then made me go before him, following me himself, took me to the prisoners' closed van and asked me to take my seat in it. I was driven to Johannesburg jail.

In jail I was asked to put off my own private clothing. I knew that convicts were made naked in jail. We had all decided as Satyagrahis voluntarily to obey all jail regulations so long as they were not inconsistent with our self respect or with our religious convictions. The clothes which were given to me to wear were very dirty. I did not like putting them on at all. It was not without pain that I reconciled myself to them from an idea that I must put up with some dirt. After the officers had recorded my name and address, I was taken to a large cell, and in a short time was joined by my compatriots who came laughing and told me how they had received the same sentence as myself, and what took place after I had been removed. I understood from them that when my case was over, the Indians, some of whom were excited, took out a procession with black flags in their hands. The police disturbed the procession and flogged some of its members. We were all happy at the thought that we were kept in the same jail and in the same cell.

The cell door was locked at 6 o'clock. The door was not made of bars but was quite solid, there being high up in the wall a small aperture for ventilation, so that we felt as if we had been locked up in a safe.

No wonder the jail authorities did not accord us the good treatment which they had meted out to Rama Sundara. As Rama Sundara was the first Satyagrahi prisoner, the authorities had no idea how he should be treated. Our batch was fairly large and further arrests were in contemplation. We were therefore kept in the Negro ward. In South Africa only two classes of convicts are recognized, namely Whites and Blacks, i.e. the Negroes, and the Indians were classed with Negroes.

The next morning we found that prisoners without hard labour had the right to keep on their own private clothing, and if they would not exercise this right, they were given special jail clothing assigned to that class of prisoners. We decided that it was not right to put on our own clothing and that it was appropriate to take the jail uniform, and we informed the authorities accordingly. We were therefore given the clothes assigned to Negro convicts not punished with hard labour. But Negro prisoners sentenced to simple imprisonment are ever numerous and hence there was a shortage of simple imprisonment prisoners' clothing as soon as other Indians sentenced to simple imprisonment began to arrive. As the Indians did not wish to stand upon ceremony in this matter, they readily accepted clothing assigned to hard labour prisoners. Some of those who came in later preferred to keep on their own clothing rather than put on the uniform of the hard labour convicts. I thought this improper, but did not care to insist upon their following the correct procedure in the matter.

From the second or third day Satyagrahi prisoners began to arrive in large numbers. They had all courted arrest and were most of them hawkers. In South Africa every hawker, Black or White, has to take out a licence, always to carry it with him and show it to the police when asked to do so. Nearly every day some policeman would ask to see the licenses and arrest those who had none to show. The community had resolved to fill up the jail after our arrests.

In this the hawkers took the lead. It was easy for them to be arrested. They only had to refuse to show their licences and that was enough to ensure their arrest. In this way the number of Satyagrahi prisoners swelled to more than a hundred in one week. And as a few were sure to arrive every day, we received the daily budget of news without a newspaper. When Satyagrahis began to be arrested in large numbers, they were sentenced to imprisonment with hard labour, either because the magistrates lost patience, or because, as we thought, they received some such instructions from the Government. Even today, I think we were right in our conjecture, as, if we leave out the first few cases in which simple imprisonment was awarded, never afterwards thought out the long drawn out struggle was there pronounced a sentences of simple imprisonment, even ladies having been punished with hard labour. If all the magistrates had not received the same orders or instructions, and if yet by mere coincidence they sentenced all men and women at all times to hard labour, that must be held to be almost a miracle.

In Johannesburg jail prisoners not condemned to hard labour got 'mealie pap' in the morning. There was no salt in it, but each prisoner was given some salt separately. At noon the prisoners were given four ounces of rice, four ounces of bread, one ounce of ghee and a little salt, and in the evening 'mealie pap' and some vegetable, chiefly potatoes of which two were given if they were small and only one if they were big in size. None of us were satisfied with this diet. The rice was cooked soft. We asked the prison medical officer for some condiments, and told him that condiments were allowed in the jails in India. "This is not India," was the stern answer. "There is no question of taste about prison diet and condiments therefore cannot be allowed." We asked for pulse on the ground that the regulation diet was lacking in muscle-building properties. "Prisoners must not indulge in arguments on medical grounds," replied the doctor. "You do get muscle-building food, as twice a week you are served boiled beans instead of maize." The doctor's argument was sound if the human stomach was capable of extracting various elements out of various foods taken at various times in a week or fortnight. As a matter of fact he had no intention whatever of

looking to our convenience. The Superintendent permitted us to cook our food ourselves. We elected Thambi Naidoo as our *chef*, and as such he had to fight many a battle on our behalf. If the vegetable ration issued was short in weight, he would insist on getting full weight. On vegetables days which were two in a week we cooked twice and on other days only once, as we were allowed to cook other things for the noon-day meal. We were somewhat better off after we began to cook our own food.

But whether or not we succeeded in obtaining these conveniences, every one of us was firm in his resolution of passing his term in jail in perfect happiness and peace. The number of Satyagrahi prisoners gradually rose to over 150. As we were all simple imprisonment convicts, we had no work to do except keeping the cells, etc. clean. We asked the Superintendent for work, and he replied: "I am sorry I cannot give you work, as, If I did I should be held to have committed an offence. But You can devote as much time as you please to keeping the place clean." We asked for some such exercise as drill, as we had observed even the Negro prisoners with hard labour being drilled in addition to their usual work. The Superintendent replied, "if your warder has time and if he gives you drill, I will not object to it; nor will I require him to do it, as he is hard worked as it is, and your arrival in unexpectedly large numbers has made his work harder still." The warder was a good man and this qualified permission was quite enough for him. He began to drill us every morning with great interest. This drill must be performed in the small yard before our cells and was therefore in the nature of a merry-go-round. When the warder finished the drill and went away, it was continued by a Pathan compatriot of ours named Nawab Khan, who made us all laugh with his quaint pronunciation of English words of command. He rendered 'Stand at ease' as 'sundlies'. We could not for the life of us understand what Hindustani word it was, but afterwards it dawned upon us that it was no Hindustani but only Nawabkhani English.

*(To be Continued)*

## ***India-Nepal Relations: The Way Forward***

**Dr Ruchi Verma**



On the occasion of Baleshwar Agrawal Birth Centenary, Antar-Rashtriya Sahayog Parishad (Noida Chapter) and IMS, Noida organized a national webinar on "India-Nepal Relations: The Way Forward" on 26 August, 2020. Several dignitaries attended and presented their views on this



pressing issue. Amb. Shashank, Former Foreign Secretary of India, Sh. Manjeev Singh Puri, Ex Ambassador to Nepal, Prof. Bhagwati Prakash Sharma, Vice Chancellor, Gautam Buddha University, Prof. Sangeeta Thapliyal, Jawaharlal Nehru University, Sh Shyam Parande, Secretary General, ARSP were among the esteemed panelists.

Prof. S.N. Gupta introduced and moderated the webinar. He emphasized that Shri Baleshwar Agrawal had cordial relations with Nepal, so it was indeed appropriate to organize a webinar on this issue. Keeping recent development in mind, it has become equally important and volatile topic to discuss. What need to be done and what should be the course of action of Government of India need to be discussed.

Amb. Shashank elaborated that India always had cordial relations with Nepal. India always emphasize on de-weaponisation, cordial relations between political parties of both the countries. He discussed the issues about changes in the maps of Nepal. He suggested that it should be left to the people of Nepal, how they wants to see the relations with India. On the part of India, an effective monitoring mechanism should be implemented. Projects carried out by India, should be completed in time. Issues need to be resolved with mutual discussion. He also suggested a more responsible reporting by the media. He cautioned Nepal about exercising a high degree of prudence while signing the MoU's with China to prevent the "Debt Trap".

Amb. Manjeev Puri stated that India and Nepal have amiable relationship. State to State relationship is always different than the people to people relationship. And in case of India and Nepal, people to people relationship is very cordial. India can be seen as a dominant socio-political force. But China is also fast emerging as a real force. So, India needs to be proactive in its interest towards Nepal. He mentioned about Identity politics prevalent in Nepal. On the way forward toward strengthening India and Nepal relations will be based on their shared history, geography and people's attitude. He emphasized that Bilateral Dialogue and invigorating relationships, especially, through People to people contact is the key to strengthen (and smoothen) the relationship between the two countries. Trade relations between the two nations have higher scope of furthering the Trade & Commerce. Nepal is one of the five countries that receive the highest global remittances and it has dependence on the same. There is increased western influence. Students are preferring going to western countries for higher studies. He also mentioned about the increasing conversion rate to Christianity and gave the example of Simikot. He said at the end that we are in a time frame gap but things are moving in right direction. Emphasis should be put on bilateral and constructive dialogue.

Prof. Sangeeta Thapliyal traced the history of India-Nepal relationship. She focused that in comparison to earlier times, the Nepalese leaders are ready to link which benefits Nepal. She told that China is using "Buddhism" as a tool in Nepal to strengthen its Soft Power. It is also considered that anti-India feeling is used to get more benefits from India. The slogan "Roti-Beti ka Rishta"- has altered now after the new citizenship act of Nepal. She has recommended some policy options for India like – perceptions of Nepal needs to be changed so India needs to deliver projects on time; China presence should not be seen just as a counteractive action but to be seen as consolidated measure towards strengthening India and Nepal relations and efforts should be made to activate cultural links to strengthen the existing relationship.

Prof. Bhagwati Prakash Sharma stressed that in order to strengthen India-Nepal relations, India need to focus on certain important issues- establish transit points, roads and bridges on the way to Nepal, transport should be made seamless, cultural exchanges should be made, both countries' ancient heritage should be linked, people to people link should be strengthened on cultural basis, there should be improvement on border infrastructure. He also suggested that India should made efforts to develop a Ramayana Circuit by including Sri Lanka in it.

During the questions-answers round several important issues like- Gorkha incident, impact of Confucius Centres, role of youth in strengthening India-Nepal relations, post Covid trade engagement were raised.

The Webinar was attended by the distinguished audiences in large numbers, both from India, as well as from Nepal.

The programme ended with the Vote of Thanks by Sh Narayan Kumar, Hon. Director, ARSP.

## **India Bangladesh Relations: Reminiscing the Past and Looking at the Future**

 **Dr Ruchi Verma**

India and Bangladesh are going to celebrate fiftieth years of Bangladesh's liberation and the establishment of diplomatic relations in 2021. However, the two countries have centuries' old socio-cultural and linguistic ties enriched by Lalon Fakir, Rabindranath Tagore, Kazi Nazrul Islam, Sarat Chandra and many more worthy sons of Bengal who left their indelible mark on both the societies.

The India-Bangladesh bilateral relationship has been greatly enhanced by people to people contact and now invigorated by several connectivity projects that India is funding. New and historic connectivity networks may add a completely new dimension to the relationship. There are several challenges that need the attention of the two governments despite the positive atmosphere and solid cooperative undertakings after the advent of Sheikh Hasina.

In this context the Antar-Rashtriya Sahayog Parishad (ARSP) Foreign Affairs Committee organized this important bilateral webinar on "India-Bangladesh Relations: Reminiscing the Past and Looking at the Future" on August 29, 2020. Webinar was chaired by Amb. Virendra Gupta, President, ARSP and moderated by Dr Rajiv Nayan, Convener, Foreign Affairs Committee, ARSP & Research Fellow, MP-IDSA.

Shri Shyam Parande, Secretary General, ARSP introduced ARSP, which is working with diaspora for over 5 decades now. He also said that this year marks the centenary of Shri Baleshwar Agrawal, former Secretary General and this programme is an extension to this yearlong celebration marking his centenary.

Several dignitaries from India and Bangladesh attended and presented their views. Esteemed Panelists includes- Amb. Shamsher Mobin Chowdhury, Amb. Veena Sikri, Prof. Lailufar Yasmin, Dr. Ashikur Rahman, Mr. Pratim Ranjan Bose, and Dr. Smruti S Pattnaik.

Speaking as the chair, Amb. Virendra Gupta stated that Bangladesh, being a sovereign country, can promote its relations with any country, including China. Bangladesh is an important factor in India's neighbourhood policy. So, we should have a positive focus on the issue of what Bangladesh and India can do together.

Amb. Shamsheer Mobin Chowdhury, Former Foreign Secretary of Bangladesh, remarked that Indo-Bangladesh relation has been founded by history and conditioned by geography. He remarked that despite travel restrictions, Indian Foreign Secretary Harsh Vardhan Shringla recently visited Dhaka. It means India prioritises its relationship with Bangladesh. He emphasized on people-to-people contact between the two countries.

Amb. Veena Sikri, India's former High Commissioner to Bangladesh, said although the relationship between Bangladesh and India is a historic one, Dhaka's 1972 constitution played a significant role in launching a new trend of relations between the two countries. She illustrated that the 1972 constitution is the legacy of Bangabandhu and it contains some features which are also common in the Indian constitution. She also said that India doesn't approach Bangladesh as zero-sum game but as a win-win situation for both countries. She mentioned that India issues more than 15 lakh visas for Bangladeshis every year, which is unique in the world.

Prof. Lailufar Yasmin, University of Dhaka, remarked that every relationship has its own nature and features. She further added that India-Bangladesh relation has seen fundamental changes since 2009 owing to emphasis on three important areas like security and terrorism, land and maritime boundaries and water sharing. The relationship between India and Bangladesh is not government centric but interest centric. She opined that the geopolitical nature of Bangladesh-China relations is almost the same as Bangladesh's relations with the USA, Russia and other countries, so India need not to worry about China and Bangladesh relations.

Dr. Ashikur Rahman, Senior Economist, Policy Research Institute, Dhaka, pointed out that both the countries have a clear political will to boost the relationship. But the administrative process has failed to meet the political aspirations of Bangladesh. He said economic relations have to be measured rationally as there are real economic benefits to be materialized but it needs more focused approach. He also focused on the elimination of the trade imbalance between Bangladesh and India.

Pratim Ranjan Bose, Columnist & Researcher, Kolkata, analyzed India-Bangladesh economic relations. He stated that although activities of regional organisations are stalled, India has been taking up connectivity projects bilaterally with Bangladesh. Tourism has huge prospects between the two countries but is long overdue in Bangladesh.

Dr. Smruti S Patnaik Research Fellow, MP-IDSA, traced the genesis of Bangladesh and role of India in its freedom struggle. She also focused on its shared history with India. She said that India conducted itself in strained manner during the Bangladesh liberation movement which was an appropriate step at that time.

Some of the salient points and observations which came out of this webinar were:

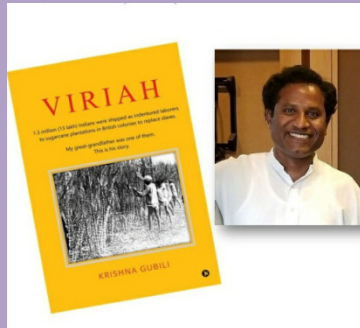
-- Bangladesh-India relations have improved dramatically since 2009. Maritime and land border agreement and coastal shipping agreement have played a significant role in boosting the relationship.

-- Trade imbalance, distribution of the water of common rivers and border killings are some of the issues yet to be resolved.

The programme ended with a vote of thanks by Dr. Markandey Rai, President, Foreign Affairs Committee, ARSP.



## Indian American Debut Book 'Viriah' on Indian Indentured Laborers in British Colonies



Slavery was abolished in the British Empire in 1835. The demand for sugar was exploding with people consuming increasing amounts of sugar in chocolates, tea and sweets. To fuel the growing first-world sugar industry of the late 1800s, 1.3 million Indians were shipped to labor on sugarcane plantations in Mauritius, South Africa, Caribbean, Fiji and Reunion. The indenture system was not too different from slavery. Coolies labored from dawn to dusk, day after day, year after year in inhuman working and living conditions.

Indian American engineer Krishna Gubili's great-grandfather, Viriah, was one of those "indentured laborers," who was shipped to sugar plantations in South Africa.

"My historical narrative, 'Viriah,' is the story of my search to discover more about my family, and with that, a missing piece of myself," said Gubili. "My journey takes me across the world, and acts as a frame story for Viriah, a man lured from his homeland into indentured servitude far overseas, and who survived against the odds to carve out a life for himself and his family, eventually making my own life of modern comfort and freedom possible." Gubili said while it is the story of one man in search of his roots, "Viriah" is also a tale of "love, loss, and the third-world laborers who helped build the first-world luxury we enjoy today."

Gubili lays out in stark detail the desperate conditions in India after a long period of British rule that led to indenture and the hardships endured by the indentured labourers from the time they embarked in ships in Madras or Calcutta until the end of their period of indenture. About one third of indentured labourers returned to India as was the case of Viriah, Krishna's great grandfather. It remains a lasting question in the minds of South Africa's Indian community of whether its ancestors should have all returned to India or not.

In the addition, insightful chapters on Gandhi in India, a brief history of South Africa and the history of sugarcane add to the richness of the book. Viriah by Krishna Gubili makes a significant contribution to the history of Indenture particularly to that of the then province of Natal, South Africa.

## Indian-origin doctor appointed as New York Health Commissioner



Dr Dave A Chokshi, a 39-year-old Indian-origin physician with expertise in public health, has been appointed as New York City's new health commissioner by Mayor Bill de Blasio.

The Mayor said at a news conference that Dr Chokshi has an "extraordinary history" and as a child of immigrants, grew up with tremendous potential, and worked hard every step of the way to realise that potential and fight for those left behind by the system. "Never has that been more true than during the COVID-19 pandemic, where he has helped lead our City's public health system under unprecedented challenges. I know he's ready to lead the charge forward in our fight for a fairer and healthier city for all," Blasio added.

A Rhodes Scholar, Chokshi has served as a White House Fellow in the Obama Administration and was the principal health advisor to the Secretary of Veterans Affairs. In 2016, President Barrack Obama appointed him to the Advisory Group on Prevention, Health Promotion, and Integrative and Public Health. "I couldn't be prouder of our City's response in the face of a once-in-a-lifetime public health crisis," Dr Chokshi said, adding that he was honoured to serve the people of New York City. "Together, we will emerge from this pandemic as a stronger, fairer, and healthier city."

The Mayor's office said in a statement that Chokshi has served at the highest level of local, state, and federal health agencies, including NYC Health Hospitals, where he was in senior leadership roles over the past six years. As Chief Population Health Officer, Dr Chokshi's team transformed healthcare delivery for over one million New Yorkers.

Chokshi's father was the first in his family to immigrate to the United States, settling in Baton Rouge, Louisiana, where he was born and raised. He trained at the University of Pennsylvania Medical School and Brigham & Women's Hospital/Harvard Medical School. During his training, Dr Chokshi did clinical work in Guatemala, Peru, Botswana, Ghana, and India.

### CONVERSATION TREE

## Blood on the River

The Berbice Slave Rebellion, which began on February 23, 1763, is a seminal event in Guyanese history, commemorated by Guyana's most famous work of sculpture at the south eastern entrance to the Georgetown city centre. Republic Day and Mashramani celebrations take place in February. The Rebellion's lessons of the enduring quest for freedom, the display of statesmanship and courageous leadership, have been inculcated as part of the Guyanese consciousness and have shaped our aspirations.

Yet the Rebellion is hardly known outside of Guyana. Hopefully, Marjoleine Kars's just published book, "Blood on the River: A Chronicle of Mutiny and Freedom on the Wild Coast" will bring the "untold story of the Berbice Slave Rebellion" to a wide audience. Ms. Kars, a noted historian of slavery, is an associate professor at the University of Maryland. A Dutch speaker, she "happened upon a cache of records," "an extraordinarily rich" archive in the Netherlands about the massive slave rebellion in Berbice about which she, and few others, had ever heard. The book is described as "a masterpiece" and "an astonishing work of history." One writer concluded that "one of the great slave revolts in modern history has at last found a gifted historian to tell its epic tale." Ms. Kars deserves Guyana's gratitude and congratulations for treating this defining event in Guyana's history with such commitment and frankness, sparing no one, but always on the side of the oppressed.

## **The Golden Girl: Rafale squadron's 1st woman pilot is Varanasi's Flt Lt Shivangi Singh**



*Flt Lt Shivangi Singh is the woman pilot who will be soon joining the Indian Air Force's Rafale squadron in Ambala. Flt Lt Shivangi Singh arrives in Ambala from a border base in Rajasthan where she has flown alongside Wing Commander Abhinandan Varthaman.*

The Indian Air Force's (IAF) Rafale squadron's first woman fighter pilot is Flight Lieutenant Shivangi Singh.

Commissioned into the IAF in 2017 as part of the second batch of women fighter pilots, Varanasi native Flt Lt Shivangi Singh is currently undergoing conversion training and will shortly become a formal part of the 17 Squadron, 'Golden Arrows' in Ambala.

India Today was the first to report on Monday on the development that a woman fighter pilot of the IAF was selected to join the newly inducted Rafale fighter fleet as one of its crew flying the multi-role air dominance aircraft.

Since her commissioning in 2017, Flt Lt Shivangi Singh has been flying MiG-21 Bisons. She arrives in Ambala from a border base in Rajasthan where she has flown alongside one of India's best known fighter pilots -- Wing Commander Abhinandan Varthaman -- who was credited with shooting down a Pakistan Air Force (PAF) fighter on February 27 last year near the LoC before being shot down himself and taken captive.

Flt Lt Shivangi has had aviation dreams from a young age.

After school in Varanasi, she joined the prestigious Banaras Hindu University (BHU), where she was part of the 7 UP Air Squadron in the National Cadet Corps. She then proceeded to the Air Force Academy for training in 2016.

Flt Lt Shivangi's conversion training is unique. She will be converting from the IAF's oldest jet, the MiG-21, to its newest jet, the Rafale. Also, Flt Lt Shivangi's 2017 coursemate and fellow woman fighter pilot Flt Lt Pratibha is understood to be flying Su-30 MKI jets at this time.

Flt Lt Shivangi's arrival into the Golden Arrows squadron comes at a particularly significant time, given the Rafales are in a high-tempo work up mode to get them fully operationally ready.

## **Diplomatic Postings**

**Shri Rahul Shrivastava (IFS : 1999)**, presently Ambassador of India to Romania, has been concurrently accredited as the **next Ambassador of India to the Republic of Moldova, with residence in Bucharest.**

**Shri Manish Prabhat (IFS: 1996)**, presently Joint Secretary in the Ministry, has been appointed as the **next Ambassador of India to the Republic of Uzbekistan.**

**Shri Ram Karan Verma (YOA: 2007)**, presently Director in the Ministry, has been appointed as the **next Ambassador of India to the Democratic Republic of Congo.**

**Shri Vikram Kumar Doraiswami (IFS: 1992)**, presently Additional Secretary in the Ministry, has been appointed as the **next High Commissioner of India to the People's Republic of Bangladesh.**

**Shri Robert Shetkintong (IFS: 2001)**, presently Joint Secretary in the Ministry, has been appointed as the **next Ambassador of India to the Federal Democratic Republic of Ethiopia.**

**Shri Shambhu S. Kumaran (IFS:1995)**, presently Ambassador of India to the Republic of Philippines, has been concurrently accredited as the **next Ambassador of India to the Federated States of Micronesia**, with residence in Manila and **next Ambassador of India to the Republic of Palau, with residence in Manila.**

**Dr. Neena Malhotra (IFS: 1992)**, presently Additional Secretary in the Ministry, has been appointed as the **next Ambassador of India to the Republic of Italy.**

**Shri Raj Kumar Srivastava (IFS: 1997)**, presently Deputy Chief of Mission in the Embassy of India, Tokyo, has been appointed as the **next Ambassador of India to the Republic of Croatia.**

**Shri R. Masakui (IFS: 2001)**, presently Ambassador of India to the Republic of Zimbabwe, has been appointed as the **next High Commissioner of India to Jamaica.**

**Shri Raveesh Kumar (IFS: 1995)**, Ambassador of India to Finland, has been concurrently accredited as the **next Ambassador of India to the Republic of Estonia, with residence in Helsinki.**

**Shri Manish Chauhan (IFS: 1994)**, presently Joint Secretary in the Ministry, has been appointed as the **next Ambassador of India to Portugal.**

## **Bhutan News**

### **His Majesty offers prayers and a thousand butterlamps for H.E. Pranab Mukherjee, former President of India at Simtokha Dzong**



His Majesty the King led the government and the Indian Ambassador in offering prayers and a thousand butterlamps for His Excellency Pranab Mukherjee at Simtokha Dzong on 1<sup>st</sup> September 2020. The former President of India passed away on 31<sup>st</sup> August 2020.

His Excellency was well loved across party lines in India as President, during his tenure from 2012 to 2017. In his long career in the government of India, he also served as Minister of External Affairs, Minister of Finance, Minister of Commerce and Industry and Minister of Defence.

The former President made many visits to Bhutan, as Foreign Minister as well as President. Throughout his career, His Excellency remained a steadfast friend of Bhutan. The people of Bhutan mourn his passing and condole His Excellency's family, and the people of India.

### **His Majesty The King Tours Southern districts of Bhutan**

His Majesty the King returned to Thimphu on 9<sup>th</sup> August 2020 after a two-week Royal Tour of the south to review and reinforce security measures in place, with active COVID-19 cases on the rise in the neighborhood. His Majesty visited the border areas to personally talk to the people about the growing threat of community transmissions.





While the borders have been closed since the 23rd of March, several instances of people clandestinely crossing the border and avoiding quarantine have shown that the border areas are particularly vulnerable to an outbreak, and the community needs to be vigilant and prepared.

Armed forces personnel, Desuups, forestry officials, and officials from customs, immigration, and land commission, together with retired armed forces personnel and community volunteers have been patrolling the long and porous borders since the closure. From about 200 Desuups patrolling the border in Samtse a month ago, the number has now been increased to over 400.

Several CCTV cameras have been installed on all strategic locations to assist the volunteers. New outposts have also been setup in an effort to increase vigilance.



In Samtse, His Majesty met with people living in villages near the border in Ugyentse, Yoeseltse, Sang-Ngag-Chhoeling, and Tashichhoeling Gewogs. His Majesty also visited shops in Samtse town to see how the pandemic has affected local businesses.

His Majesty thanked the local leaders of Samtse and people living along the border for their continuous efforts in making sure Bhutanese do not come in contact with the virus. His Majesty

reiterated to the local leaders that going forward; settlements along the border should be extra cautious and continue their good efforts.

In Phuentsholing, where the temperatures have soared to over 40 degrees Celsius this past week, His Majesty walked across six villages along the border in Sampheling Gewog, meeting people and reminding them of the dangers if the virus spreads in the community. While going from village to village, His Majesty also visited all the outposts along the way and met with volunteers on patrol duty.

His Majesty visited high risk areas close to the Phuentsholing border and Jharna, between Pasakha and Phuentsholing. His Majesty also granted Audiences to gups and mangmis from 11 gewogs of Chhukha dzongkhag, and frontline workers in Phuentsholing. Thanking them for their services at a time when they were most needed, His Majesty Commanded them to continue their efforts with increased vigour.

The Ministry of Health performed over 16,000 random rapid diagnostics tests (RDT) to rule out any possible community transmission of COVID-19. The random samples included frontline workers, people living and working near the border, truck and taxi drivers, out-patients in hospitals, students and staff of schools and institutions, and factory workers. All RDT results have come out negative.

Meanwhile, in the past month, His Majesty granted Audiences to Desuups of the 41st batch accelerated training programme at Damthang, Jigmeling, Pelrithang, Tashigatshel, Tashichhoeling, Tendruk, Tencholing, Shaba, and Dechencholing. With the completion of the current batch, the total number of Desuups will reach 14,844. Volunteers from the 3 batches of accelerated training programme have been instrumental in providing relief to those who have been on patrol duty at the borders since March.

His Majesty was accompanied by the Prime Minister, Chief Operations Officer of the RBA, and Chief of RBP during the tour.

## **Days to Remember in October, 2020**

<b>October 01</b>	<b>:</b>	<b>Purnima</b>
October 01	:	China- National Day
October 01	:	Nigeria- National Day
October 02	:	Gandhi Jayanti
October 02	:	International Day of Non-violence
October 03	:	Germany-Day of Unity
October 03	:	National Day of Republic of Korea
October 09	:	Uganda- Independence Day
October 10	:	Fiji -National Day
October 12	:	Spain- National Day

**October 16 : Amavasya**  
October 17 : International Day for the Eradication of Poverty  
October 23 : Hungary- Republic Day  
October 24 : United Nations Day  
October 25 : Dussehra(Vijyadashmi)  
October 26 : Austria- National Day  
October 27 : Turkmenistan-Independence Day  
October 29 : Turkey -National Day  
**October 31 : Purnima**

### इंडोनेशिया में स्वामी विवेकानंद की प्रथम मूर्ति का अनावरण



कन्याकुमारी स्थित स्वामी विवेकानंद शिला स्मारक की स्वर्ण जयन्ती के अवसर पर बाली, इंडोनेशिया में एक इतिहास लिखा गया। सीनेटर डॉ. श्री आई. गुस्ती नगुराह आर्य वेदाकर्णा महेन्द्रदत्ता वेदासत्रपुतरासूयाशा तृतीय, इंडोनेशिया में भारत के राजदूत श्री प्रदीप कुमार रावत और स्वामी विवेकानंद सांस्कृतिक केन्द्र, बाली के निदेशक श्री मनोहर पुरी ने स्वामी विवेकानंद की मूर्ति का बाली में अनावरण किया। इंडोनेशिया में ही नहीं संभवतः दक्षिण-पूर्वी एशिया में स्वामी जी की यह प्रथम प्रतिमा स्थापित हुई है। बाली में स्वामी विवेकानंद को भारतीय मूल्यों का प्रतीक माना जाता है। इस अवसर पर मूर्तिकार आई वयान आगुस वीरात्मा को भी सम्मानित किया गया। मूर्ति के निर्माण एवं स्थापना में सुकर्णो केन्द्र का सक्रिय सहयोग एवं योगदान रहा। इस अवसर पर बाली में भारत के प्रधान कौंसुल जनरल श्री प्रकाश चंद भी उपस्थित थे।

इस अवसर पर श्री वेदाकर्णा ने कहा कि जो भी युवक इस मूर्ति को देखेगा अथवा इसमें सामने से गुजरेगा उसके भीतर एक नवीन ऊर्जा का संचार होगा क्योंकि स्वामी जी युवा

शक्ति की प्रतिमूर्ति थे। उन्होंने कहा कि इंडोनेशिया के प्रथम राष्ट्रपति श्री सुकर्णो कहा करते थे कि स्वामी विवेकानंद एक असाधारण भारतीय थे जिनसे भारत और इंडोनेशिया ही नहीं विश्व के हर युवक को प्रेरणा लेनी चाहिए।

इस मूर्ति की स्थापना में श्री मनोहर पुरी एवं श्री वेदाकर्णा के संयुक्त प्रयासों की प्रशंसा करते हुए भारतीय राजदूत महामहिम श्री प्रदीप रावत ने कहा कि इस प्रतिमा की स्थापना से दोनों देशों के संबंध प्रगाढ़ होंगे इसमें कोई सन्देह नहीं।

स्वामी विवेकानंद सांस्कृतिक केन्द्र के निदेशक श्री मनोहर पुरी ने अपने स्वागत भाषण में वेदाकर्णा को विशेष रूप से धन्यवाद करते हुए कहा कि एक सच्चे क्षत्रिय की भांति उन्होंने अपना वचन निभाया जिसके फलस्वरूप आज इस मूर्ति की स्थापना हो सकी है।

## हिंदी ने विदेश में बसे करोड़ों भारतीयों को मजबूती से जोड़ा

✍ नारायण कुमार

वैश्विक परिदृश्य में हिंदी की प्रासंगिकता विषय पर वर्चुअल अंतर्राष्ट्रीय हिंदी-संगोष्ठी आयोजित



आज हिंदी विश्व की जरूरत बन गई है, हर देश भारत के साथ मैत्री संबंधों की खिड़की हिंदी भाषा के माध्यमसे ही खोलना चाहता है। यह कहना है केंद्रीय हिमाचल प्रदेश विश्वविद्यालय, धर्मशाला(हिप्र) के कुलपति डॉ. एच.एस. बेदी का। मनुमुक्त मानव मेमोरियल ट्रस्ट ने सेक्टर-1 स्थित अंतर्राष्ट्रीय सांस्कृतिक केंद्र मनुमुक्त भवन में वैश्विक परिदृश्य में हिंदी की प्रासंगिकता विषय पर रविवार को वर्चुअल अंतर्राष्ट्रीय हिंदी-संगोष्ठी आयोजित की।


इसमें बतौर मुख्य अतिथि कुलपति डॉ. एच. एस. बेदी ने कहा कि नए भारत का संकल्प भी विश्व के तमाम देशों की सांस्कृतिक चेतना को हिंदी के माध्यम से ही प्रमाणित कर रहा है। अंतर्राष्ट्रीय संबंध परिषद, नई दिल्ली के निदेशक नारायण कुमार ने हिंदी के वैश्विक स्वरूप को स्पष्ट करते हुए कहा कि हिंदी ही वह सूत्र है, जो विदेशों में बसे करोड़ों प्रवासी भारतीयों और भारतवंशियों को मजबूती से अपनी साहित्यिक और सांस्कृतिक विरासत से जोड़े हुए है।

अखिल भारतीय साहित्य परिषद, नारनौल के अध्यक्ष डॉ. जितेंद्र भारद्वाज के प्रार्थना गीत प्रस्तुत करने के उपरांत चीफ ट्रस्टी डॉ. रामनिवास मानव के प्रेरक सान्निध्य और डॉ. पंकज गौड़ के कुशल संचालन में संगोष्ठी संपन्न हुई। इसमें पटियाला के वरिष्ठ कवि नरेश नाज ने अपने गीत के माध्यम से हिंदी के महत्व को स्पष्ट किया। अगर देश में हिंदी भाषा का सम्मान नहीं होगा, तो फिर हिंदुस्तान यकीनन हिंदुस्तान नहीं होगा। विश्व बैंक, वाशिंगटन डीसी (अमेरिका) की अर्थशास्त्री डॉ. एस अनुकृति द्वारा विषय-परिवर्तन किए जाने के बाद बाबा मस्तनाथ विश्वविद्यालय रोहतक के कुलपति डॉ. रामसज्जन पांडेय, डॉ. पूर्णमल गौड़, कुलपति डॉ. उमाशंकर यादव, डॉ. सुरेश चंद्र शुक्ल, डॉ. श्वेता दीप्ति, रोहित कुमार और डॉ. बाबूराम महला ने हिंदी भाषा के स्वरूप और स्थिति पर प्रकाश डालते हुए समकालीन वैश्विक परिदृश्य में उसके महत्व, उपादेयता और प्रासंगिकता को रेखांकित किया। संगोष्ठी में हुए गंभीर विचार-मंथन का निष्कर्ष था कि हिंदी नए भारत की आवाज और भविष्य की वैश्विक भाषा है। हिंदी भारत की राष्ट्रीय अस्मिता तथा सांस्कृतिक चेतना की अभिव्यक्ति में भी पूर्णतया सक्षम है।

लगभग अढ़ाई घंटों तक चली संगोष्ठी में दुबई की स्नेहा देव, बैजनाथ शर्मा, श्वेता सिंह, प्राची रंधावा, डॉ. मीरा सिंह, सिद्धार्थ रामलिंगम, सुएता चैधरी, मंजुला ठाकुर, सुरेश कटारिया, डॉ. जोरम आनिया ताना, डॉ. पी.ए. रघुराम, डॉ. सुनीता श्रीवास्तव, अंतरा करवड़े, डॉ. वसुधा गाडगिल आदि उपस्थित थे।

## हिंदी दिवस विशेष

राष्ट्र की अनेक समृद्ध भाषाओं के बीच हिंदी ही राष्ट्रभाषा, और फिर राजभाषा, क्यों ?

 सुनील श्रीवास्तव

यह निर्विवाद सत्य है कि अधिकांश भारत की सबसे प्राचीन भाषा संस्कृत है या संस्कृत का वह छांदस रूप है जिससे संस्कृत विकसित हुई है। जैसे-जैसे संस्कृत का प्रसार बढ़ा, समय के साथ-साथ यह भौगोलिक आधार पर अनेक रूपों में ढलती गई, पालि, अनेक प्राकृतों व आगे अनेक अपभ्रंशों के रूप में, जिनसे असमिया, उड़िया, कश्मीरी, कोंकणी, गुजराती, पंजाबी, बंगला, मराठी आदि भाषारूप विकसित हुए, और इनके साथ-साथ कुछ वे भाषारूप भी बने जिन्हें पश्चिमोत्तर और केन्द्रीय भारत की, या आज प्रमुखतः हिंदी की, बोलियाँ कहा जाता है। इनमें प्रमुख हैं, हिमाचल प्रदेश की हिमाचली या पहाड़ी, उत्तराखंड की गढ़वाली और कुमाऊनी; राजस्थान की मारवाड़ी, मेवाती, जयपुरी, हड़ौती, मेवाड़ी और मालवी; उत्तर प्रदेश की ब्रज, अवधी, बुंदेली और पश्चिमी भोजपुरी; बिहार की मैथिली, मगही और पूर्वी भोजपुरी; मध्य प्रदेश की बुंदेली और बघेली; छत्तीसगढ़ की छत्तीसगढ़ी आदि। ये सारे के सारे भाषारूप, भाषाएँ और बोलियाँ, आपस में लगभग समकालीन हैं और ये भारत की परंपरागत प्राचीन भाषाएँ या बोलियाँ हैं।



जिन्हें हिंदी क्षेत्र की बोलियाँ कहा जाता है वे इन क्षेत्रों में रहने वाले समुदायों की मूल मातृभाषाओं या मातृबोलियों के रूप में विकसित हुई थीं। इस क्षेत्र में एक औपचारिक और संपर्क भाषा के रूप में हिंदी का अस्तित्व बहुत बाद में आया, और तब धीरे-धीरे इन बोलियों को हिंदी की बोलियाँ कहा और समझा जाने लगा, जब कि वास्तव में प्राचीन विकास-परंपरा में, ये बोलियाँ हिंदी के अस्तित्व में आने के बहुत पहले अपने सीमावर्ती क्षेत्रों की भाषाओं, जैसे पंजाबी, मराठी, गुजराती, असमिया, बंगला, उड़िया आदि के साथ-साथ उनकी बहनों की तरह विकसित हुई हैं।

हिंदी परंपरागत रूप से किन्हीं मानव-समुदायों की मूल बोली-भाषा के रूप में विकसित नहीं हुई, बल्कि इसका विकास सारे भारत के आपसी संपर्क, मेलजोल, व्यापार-व्यवहार, राज-काज, रीति-रिवाज और संस्कृति की भाषा के रूप में हुआ है। जहाँ-जहाँ इसके साथ-साथ स्थानीय रूप से अरबी-फारसी का गहरा प्रभाव और मेल हुआ है, वहाँ इसने उर्दू का रूप लिया है। इसलिए, हिंदी, और उर्दू भी, किसी की व्यक्तिभाषा या मातृभाषा कम, समाज-भाषा ज्यादा है। इसलिए हिंदी भारत की आत्मा में घुली-मिली है और यह इसकी संस्कृति, पहचान और वाणी के विविध रूपों में झलकती है।

जिन क्षेत्रों में औपचारिक भाषा के रूप में हिंदी का गहन प्रभाव हुआ, कालांतर में वहाँ के लोग जनगणनाओं में अपनी बोलियों को छोड़ उसकी जगह हिंदी को अपनी मातृभाषा बताने लगे, और तब धीरे-धीरे हिंदी बनाम हिंदीतर भाषाओं का मुद्दा सामने आने लगा।

जिन्हें हिंदी की बोलियाँ कहते हैं, वास्तव में उनकी हिंदी के साथ बहुत कम समानता है, और इनके आस-पास की, अन्य राज्यों की, भाषाओं के भाषिक तत्वों के साथ इनकी अद्भुत समानता मिलती है। उदाहरण के लिए,

बंगला- आमि जाबो, भोजपुरी- हम जाब, जबकि हिंदी- मैं जाऊँगा

बंगला- तुमि कोरबे, भोजपुरी- तूँ करबे, जबकि हिंदी- तुम करोगे

बंगला- आमार नाम, भोजपुरी- हमार नाम, जबकि हिंदी- मेरा नाम

मराठी- चला (त्सला), भोजपुरी- चला, जबकि हिंदी- चलो

मराठी- बोला, भोजपुरी- बोला, जबकि हिंदी- बोलो

कहीं-कहीं यह समानता आश्चर्यजनक रूप से पूरे-पूरे वाक्य में मिलती है, जैसे-

मराठी- हया रस्त्यावर वाहने उभी केल्या तर पचास रुपये दंड होईल

भोजपुरी- हियाँ रस्तवापर वाहन खड़ा कइला तअ पचास रुपये डांड होई

जबकि हिंदी में इसका रूप भिन्न है- इस रास्ते पर गाड़ी खड़ी की तो पचास रुपए दंड होगा

शताब्दियों से हिंदी का, उसके सीमावर्ती पंजाबी, गुजराती, असमिया, बंगला, उड़िया आदि भाषाओं के साथ, और सुदूर दक्षिण की तेलुगु, कन्नड़, तमिल और मलयालम आदि भाषाओं के साथ भी, सामाजिक-सांस्कृतिक-साहित्यिक आदान-प्रदान हुआ है, और इस आदान-प्रदान से भी

हिंदी के शब्द-भंडार में अत्यधिक वृद्धि हुई है। उदाहरण के लिए, तमिल मूल के वलय, नीर, मसि, पंडित, मीन, मयूर आदि अनेक शब्द संस्कृत से होते हुए अब हिंदी के शब्द-भंडार की भी शोभा बढ़ा रहे हैं।

हिंदी का निर्माण एक नए भारत के निर्माण के साथ-साथ हुआ है। हिंदी ने, और नए भारत के बनते हुए समाज, साहित्य, संस्कृति, व्यापार और राजनीति ने अपनी यात्राओं में एक-दूसरे का महत्वपूर्ण साथ निभाया है। यही कारण है कि हिंदी किसी राज्य या क्षेत्र की मूलभाषा न होते हुए भी पूरे राष्ट्र की वाणी बन गई है और उसके ऐसा बनने में सभी भाषाओं का योगदान है। इसलिए हिंदी विरोध की नहीं, समन्वय और सहयोग की भाषा है।

हिंदी के राष्ट्रभाषा होने के ऐतिहासिक, सामाजिक-सांस्कृतिक कारण हैं, सिर्फ भावनात्मक नहीं।

इस तथ्य के कारण ही बाध्य हो कर इसे राजभाषा का दर्जा देना पड़ा लेकिन कुछ बाध्यताएं भी रख दी गई जिसे ढोती हुई हिंदी बस कहने भर को राजभाषा रह गई है। जबकि इसका राष्ट्रभाषा रूप निरन्तर सबल हुआ है और उसे वैश्वीकरण के दौर में भारत आने वाले सभी बड़े प्रतिष्ठान, गूगल, माइक्रोसॉफ्ट आदि, पहचान कर तेजी से खुद को उसके अनुरूप बना रहे हैं...

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