

# ANTAR RASHTRIYA SAHAYOG PARISHAD BULLETIN

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श्री बालेश्वर अग्रवाल जन्मशताब्दी के अवसर पर

## Baleshwar ji A Symbol of Selfless Service



Remembering Baleshwarji—I can still visualize him walking into my office in 2004, at the Mauritius High Commission at Kautilya Marg, Chanakyapuri. He spoke with passion about the Antar-Rashtriya Sahayog Parishad, about its achievements, about the Pravasi Bhawan that was coming up and about a million other projects he had in mind for the ARSP. The high esteem and respect that I have for him were born out of Baleshwarji's grand vision for India and its children, of the honesty of purpose that clung to his words, of the humility of this man who had achieved so much and yet felt *abhi to kuch bhi nahin kiya*.

Even today, as I write this, I wonder whether Baleshwarji realised that he

was an institution in himself. He had single-handedly brought people from different countries together to consolidate ties on the basis of their Indian roots. People of Indian Origin living in different parts of the world, who today meet during Pravasi Bharatiya Divas or at other conferences, may not all be aware that the ARSP organized the first International Conference of PIO parliamentarians in Delhi. The coalescence of minds at the conference provided the basis for institutionalizing future meetings. This resulted from the dream of a man, from his conviction that the Indian Diaspora, if brought together, could support each other to achieve common goals. He undertook this task of uniting people of Indian origin

as a mission; the same mission that characterized his work as a journalist.

His unflinching principles often made him critical of those with lesser standards; impatient with those not focused on uplifting India and people of Indian descent; dismissive of those who did not have the courage to fight for their ideals. This can be understood as Baleshwarji's steps had always resounded with selfless service to society and an unwavering determination to advance the causes he believed in. He always led by example.

I pay tribute to the extraordinary human being that he was and pray that his life and deeds continue to inspire us. ■



✍ Usha Dwarka-Canabady  
Former High Commissioner of  
Mauritius in India

## ICCR New DG Ambassador Kumar Tuhin

Ambassador Kumar Tuhin joined the Indian Foreign Service in 1991. He joined as Director General, Indian Council for Cultural Relations on December 20, 2021 and earlier served as Ambassador to Hungary from Nov 2018 to Nov 2021, High Commissioner to Namibia from June 2015 to October, 2018.

Amb. Kumar Tuhin started his career in the Indian Mission in Hong Kong in 1993, where he served till 1995. Subsequently, he moved to the Indian Embassy in Beijing where he worked as a political officer from 1995 to 1999. Thereafter, he has served in India's Permanent Mission to the UN in Geneva (1999-2002), in the Indian Embassy in Hanoi (2005-2009) and as Deputy Consul General at the Consulate General of India in San



Francisco (2009-2012). He has also served in the Ministry of External Affairs in New Delhi in various

capacities including as Deputy Secretary/Director dealing with China and East Asia matters during 2002-2005. During 2012-2015, he headed the Development Partnership Administration Division in the Ministry dealing with the entire capacity building programs of the Govt of India, including the Indian Technical and Economic Cooperation programme as well as implementation of grant assistance projects in South East Asia, Middle East, Central Asia, Latin America and setting up of Centres of Excellence in IT and the Vocational

Training Centres abroad.

Ambassador Kumar Tuhin is a mechanical engineer by training and served in the Indian railways services of mechanical engineers for a few years before joining the Indian Foreign Service.

Ambassador Kumar Tuhin speaks Hindi (Mother Tongue), English, Chinese and French (limited). He studied Chinese language at the Chinese University of Hong Kong during 1993-1995. He has also attended a leadership programme at the Near East South Asia Center for Strategic Studies at the National Defence University in Washington DC. He has published an article titled "India's development cooperation through capacity building" in a book "India's Approach to Development Cooperation" by Routledge, 2016. Kumar Tuhin is married and has two daughters.

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### ARSP Life Member Nalini-Kamalini Awarded Padma Shri

The virtuoso dancers Nalini-Kamalini were awarded Padma Shri for their phenomenal contribution to the field of Kathak. The echoes Of Temple bells mingle with the sound of Ghungroos and the spirit of Kathak Duo comes to an eternal Rhythm.

To them Dance is an irresistible call, they respond like a tender vine to a gentle breeze and their intense experience speaks in their eyes. Rythm murmurs throughout their body of the select band of Indian dancers, who have made an indelible impression in the very first appearance on the concert stage, is internationally renowned Kathak Duo Nalini Kamalini, the devoted disciples of Kathak Maestro, Guru Jitendra Maharaj of Varanasi Gharana, the trend setter of temple style of Kathak dancing. To this brilliant duo, the Varanasi Gharana of Kathak owes all the finesse.

The sisters are blessed with rare artistic qualities of natural expression, grace, sweetness, clarity and perfection and known for their refined sensibilities and subtlety.

Their style pleases both the aesthete and purist; it is marked with an elegant ease and sensuousness borne out of a complete understanding of the form.



The liberated Nalini and Kamalini move out unobtrusively into the open spaces of the soul. Their performances are, therefore, not mere recitals but are veritable banquets of the soul. Art connoisseurs acknowledge them as celestial dancing nymphs. The stage presence of the two sisters is striking their emotiveness deep and pure, their artistry specially their footwork immaculate. The close similarity in their physical appearance heightens the fluidity of the presentation leading to an overall mesmerizing effect of visual continuity on the stage.

*continued on page 12*

# MAURITIAN PRIME MINISTER PRAVIND KUMAR JUGNAUTH INAUGURATED THE ASHOKA STAMBH AT THE PREMISES OF HIGH COMMISSION OF INDIA



*The Prime Minister of Mauritius Hon. Pravind Kumar Jugnauth, inaugurated the Ashoka Stambh to mark the 73<sup>rd</sup> Republic Day of India at the High Commission of India, in Ebène on 27th January 2022. The pillar was presented to the Embassy by Laxmanbhai & Co (Mauritius) Ltd.*

The Deputy Prime Minister, Minister of Housing and Land Use Planning, Minister of Tourism, Mr Louis Steven Obeegadoo; the Vice-Prime Minister, Minister of Education, Tertiary Education, Science and Technology, Mrs Leela Devi Dookun-Luchoomun; the Vice-Prime Minister, Minister of Local Government, Disaster and Risk Management, Dr Mohammad Anwar Husnoo; the Minister of Land Transport and Light Rail, Minister of Foreign Affairs, Regional Integration and International Trade, Mr Alan Ganoo; the High Commissioner of India, Mrs K. Nandini Singla; the spouse of late Sir Anerood Jugnauth, Lady Sarojini Jugnauth; members of the Diplomatic Corps and other personalities were present on the occasion.

In his address, the Prime Minister highlighted the contribution of the High Commission of India in forging closer bonds between the two nations and further strengthening India-Mauritius bilateral cooperation through the commemoration of India's 73<sup>rd</sup> Republic Day and the installation of the Ashoka Stambh at

the High Commission.

Mr Jugnauth recalled that over the years, India played a key role in the social and economic development of Mauritius and the brotherly relations between the two countries led to greater cooperation in areas such as infrastructure development. "A number of projects have been jointly undertaken as well, such as the setting up of the New ENT Hospital, the New Supreme Court, the Metro Express, the recent joint e-inauguration of Social Housing Units in Mare Tabac and Dagotièrre, the forthcoming new Civil Service College and the setting up of 8MW photovoltaic solar farms in Henrietta," he added.

Furthermore, the Prime Minister indicated that a wide range of events would be organised to mark the 75<sup>th</sup> anniversary of the establishment of diplomatic relations between Mauritius and India next year. "India," he underlined, "has consistently proved itself to be a true and trusted friend in times of crisis, like the COVID-19 pandemic, and it is very

encouraging to know that we have a strong partner such as India at our side to help us rise to the challenge." On this score, Mr Jugnauth pointed out that India was the first country to provide Mauritius with COVID-19 vaccines at a time of scarcity in the global supply of vaccines, thus enabling the Government to launch its vaccination campaign.

The Prime Minister also spoke of the Comprehensive Economic Cooperation and Partnership Agreement (CECPA) that was signed in February last year, adding that it represented an important milestone in the trade and economic relationship between the two countries and also opened up new opportunities for joint ventures on the African continent.

Speaking of the Ashoka Stambh, Prime Minister Jugnauth emphasised that it was most appropriate to choose the Republic Day of India for the inauguration of the replica of Ashoka Stambh as it was adopted as an emblem of India on its first Republic Day. "The Stambh," he



stressed, “has ever since held a special place in the life of the Indian nation as it symbolises the fourth truth of the Buddha, and conveys the message of compassion and wisdom which serves as a guidance, not only to the people of India, but also to humanity at large.”

Moreover, Mr Jugnauth indicated that India had launched a series of initiatives dedicated to 'Azadi ka Amrit Mahotsav', thereby showcasing to the world its bold journey towards economic prosperity and the welfare of its people while sustaining the intrinsic principles of Indian culture. He thus reiterated the high value of the support of India to Mauritius in promoting inclusive development and bringing significant improvements to the lives of people.

For her part, the High Commissioner of India to Mauritius commended the Government for having successfully handled these challenging times of

COVID-19 pandemic so as to enable the population to go about their daily lives and managed to become one of the few proud countries in the world to have vaccinated three-quarters of its population.

Mrs Singla emphasised that despite COVID-19, the bilateral and political engagement continued and grew even closer through areas of cooperation. These include: the gift of 200 oxygen concentrators by Mauritius; honouring late Sir Anerood Jugnauth's memory with the Padma Vibushan award; the visit of the Indian External Affairs Minister, Dr Subrahmanyam Jaishankar, to Mauritius in February 2021; the signing of the CECPA; a USD 100 Million Line of Credit for defence procurement; and an additional USD 500 Million Line of Credit for new projects.

“The inauguration of the High Commission building, the

inauguration of the Rose-Hill-Quatre-Bornes segment of the Metro Express project, the completion of the refit of the Mauritian Coast Guard Ship Barracuda, and the handing over of a leased Dornier Aircraft to Mauritius from India, among others, are also testimony to our robust development partnership,” she underlined.

Furthermore, she indicated that the Ashoka Stambh epitomised foundational values that defined the very essence of India, such as peace, shared prosperity and universal brotherhood. “This iconic pillar here,” Mrs Singla underscored, “will ensure that we are always guided in our work by these timeless values and will act as an eternal reminder that even as India claims its rightful place in the world, it will always remain a force for peace, harmony and shared wellbeing.” ■

## SHRADHANJALI

### GUYANESE BUSINESS ICON DR YESU PERSAUD LAID TO REST

Guyanese business tycoon, Dr Yesu Persaud died at the age of 93, and was laid to rest on 23rd January 2022. Those who attended his funeral service held at his Nandy Park, East Bank Demerara, residence included President Dr Irfaan Ali among others. In his brief remarks, President Ali expressed that his example in life was an inspiration and motivation to him and that he was very strong in his conviction about national unity, the rule of law, culture and religion, and that we could do better for Guyana.”

Human Services and Social Security Minister, Dr Vindhya Persaud; members of the diplomatic corps including India's High Commissioner to Guyana, Dr K J Srinivasa, and representatives from the private sector including Dr Persaud's successor at the DDL Group, Komal Samaroo, also attended the funeral service. Dr Persaud is known for his many wise and profitable investments and for the conceptualising and building of key institutions that now serve Guyana's banking and financial sectors well.

Many positions he served at for building up his nation include Executive Chairman of Diamond Liquors Limited and Managing Director of the Demerara Sugar Company. He is also credited with achieving a business miracle in regard to Demerara Distillers Limited (DDL) and Demerara Bank Limited, which stands out in the economic history of Guyana. He was also the founder of the Institute of Private Enterprise Development (IPED). Nationally, he has been awarded the Golden Arrow of Achievement for his works in developing and expanding the Distilling Industry in Guyana, and the Cacique Crown of Honour for development of new industries. The Pepsi Cola International-Slice, the Gandhi Organization Plaque, the inaugural Indo Male Lifetime Award, and the Glory of India Award and Certificate of Excellence are other international awards bestowed on him. ■



# Dialogue with Diaspora

✍ Dr Ruchi Verma  
Research Fellow  
DRRC-ARSP

Diaspora Research and Resource Centre (DRRC), Antar-Rashtriya Sahayog Parishad (ARSP), New Delhi has started a fortnightly virtual programme, 'Dialogue with Diaspora' in which, important members of Indian diaspora from different countries are invited to share their ideas and experiences for deepening their engagement with India and for networking with global PIOs. The purpose of the proposed dialogue with members of the diaspora is to understand the background, broad activities, achievements, and challenges of the diaspora.

As part of this series, sessions on i) **Indian Diaspora in Latin America was organised on 17 December 2021.** Mr Pramod Mittal, Former President, Peru India Friendship Association, Mr Rohit Rao, Owner, ESKE Group of Companies, and Mr Sangram Sahoo, Country Manager, Tata Consultancy Services, Peru joined in the discussion. Session was moderated by Amb. Anup Mudgal, Chairperson, DRRC and Mr. Amit Gupta, Joint Secretary, ARSP was the discussant.

The participants shared their fascinating stories, experiences in Latin America especially in Peru, which is situated in the western part of South America. Arrival of the Indian Diaspora in Peru can be traced back to 1960 when the Chatlanis, a Sindhi family, arrived in Peru and dedicated themselves to trade and commerce. But now, major drivers which help in bringing Indians to Peru are the personnel engaged by companies investing and/or expanding trade & commerce, IT services, automotives, pharma, mining etc. Participants opined that since Latin America is far off and flight connectivity being less, social media like Facebook,

WhatsApp plays a vital role keeping them in touch with family & friends back in India. They also mentioned the challenges, especially of the younger generation, in retaining their Indian identity. While Spanish language is relatively easy for Indians, especially for day to day activities, it is definitely a potential barrier for newcomers intending to be involved in high/academic positions. The participants were satisfied that Indian youth in Latin America by and large follow Indian traditions and take active part in cultural and social activities. The suggestions the experts gave include:

- Programs may be developed to incentivize youth about the potential and opportunity India can provide, also making efforts to fill the gap between the youth and India.
- The issue of communication gap between the embassies in Latin America and Indian communities living there be addressed, also involving Indian people in Embassy's activities proactively.
- There should be increased Ministerial level and high official's visits to the countries in Latin America for improved outreach.

ii) **Indian Diaspora and Indo-German Relations in Higher Education, Skills and Technology was organised on 13 January 2022.** Dr Rajesh Mishra, Convener, German India Business Summit (GIBS) & President, Shaktya e.V and Dr Shazia Aziz Wulbers, Political Scientist, University of Applied Sciences-Hochschule Bremen joined in the discussion. Session was moderated by Amb. Anup Mudgal,

Chairperson, DRRC and Dr Amba Pande, Jawaharlal Nehru University was the discussant.

The participants shared their experiences and knowledge about the subject and also their close links with India. They believed that as a member of the Indian diaspora community, they helped in building bridges between India and Germany. They were happy to highlight that the German authorities and society do not discriminate against immigrants in general and PIOs in particular. Dr. Mishra mentioned that there have been very few complaints of discrimination and most of them are resolved in consultation with the Indian missions and consulates. They also explained the facilities available to the dependent family members of the work permit holders.

According to Dr. Wulbers, there is a keen interest in Germany to attract more Indian students and they were taking several steps for their facilitation. Dr. Pande enquired from the participants about the level of awareness in Germany about the standard of Indian education system and institutions. According to Dr. Wulbers, the awareness is growing but the actual interest in going to India for higher education remains quite moderate. An important reason is the much higher fee charged from the foreign students in India as against a very affordable cost of higher education in Germany.

Amb. Mudgal said that India looks at its diaspora as an important source of soft power and enquired as to how the young members of diaspora in Germany look at India and what are their expectations? To which the participants responded, in big towns and important higher education institutions, the PIOs are much better

networked and are able to enhance awareness about India. In smaller towns this scope is limited. The diaspora obviously seeks to see India's global prestige rise, which would also have a positive bearing on their performance and standing in their adopted countries and societies. They would also wish for more frequent high level visits from India with opportunities of interaction with the members of Indian communities.

Following suggestions emerged at the session:

- Try to implement a school-to-school exchange programme between India and Germany. It will prepare the students to see the cultural aspects of both countries. They could live with the families in India and Germany respectively for better exposure and understanding.
- The issue of high academic fees for the foreign students should be resolved so as to encourage them to study in India.
- Efforts should be made to introduce some programmes highlighting the Indian culture like Yoga in school and university curriculum in Germany for creating awareness about India and its culture.
- Explore more high level visit from India and the visiting dignitaries should invariably interact with a cross section of the PIO communities.

**iii) Indentured Labour Route Project was organised on 20 January 2022.** Dr Vijaya Teelock, Historian, Mauritius, Dr Ashutosh Kumar, Associate Professor, Banaras Hindu University, and Dr Neha Singh, Assistant Professor, Manipal University-Jaipur joined in the discussion. Session was moderated

by Amb. Anup Mudgal, Chairperson, DRRRC. All the participants are also associated with the Indentured Labour Route Project (ILRP). The Indenture Labour Route Project is a unique project that connects countries with shared histories and shared experience of the indentured labour system. The main aim behind this was the desire to create a network to facilitate the ideas, information among the Indian communities of indentured labour route countries. The International Indentured Labour Route Project was approved by UNESCO in 2014. It has a scientific committee and several sub committees divided on the basis of regions.

Dr Teelock explained that since the beginning, indenture system was not a widely accepted concept like slavery, so to weave the threads between labourers and India and among the labourers themselves, who have migrated to different countries; this concept has been taken up. Unlike slavery, the migration of indenture labour is still a lesser-known part of the history of exploitative/forced migration. The practice of indentured labour resulted in the growth of a large diaspora with Indian heritage in these countries.

Dr Kumar mentioned that one need to understand that indenture was equally an unjust and unfree system of labour though de jure not slavery, and there is a need to sensitise the larger public opinion about it. He suggested that the subject of indenture should be made part of the course curriculum in schools and in higher educational institutions. He also recommended that government should foster major research projects on Indian diaspora through NGOs like ARSP. The focus should not only be on the diaspora who went after the independence but before independence as well.

Dr Singh while giving her opinion brought out the point of the sufferings of the women, who were in dual pain, as sometimes they have to leave their land and sometimes, they are the one who were left behind. Dr Singh mentioned that the indentured songs like 'Bidesiya' bring out the trauma faced by the women during that time.

Regarding the future road map of ILRP, Dr Teelock mentioned that they are making efforts-

- To expand the scientific committee and will include more members from all the regions.
- They will also include members as observers.
- They are encouraging countries to start national level committees at their level to give support to ILRP.
- The new initiative of forming an inter-ministerial committee to give push to the countries where awareness is lacking.

She, however, added that since each country has different history and background, there is a need to adapt a proper modus operandi for the project. Though, right now the primary focus of ILRP is youth - how to connect them to the authentic Indian culture, and secondly to create a database of the villages or places of origin villages of the indentured labourers, to connect them with their roots, the work on which has already started. Adding to Dr Teelock's proposals, Dr Kumar mentioned that they are trying to expand the list of villages of these labourers through technology (like Google maps).

Participants of all the sessions praised this dialogue with diaspora initiative and suggested having more such sessions. ■



## TRIBUTE TO PROF. BRIJ V. LAL - A LEADING "GIRMIT" HISTORIAN



Gathari Girmitya Research Foundation in Collaboration with Indian Council for International Cooperation (Antar Rashtriya Sahayog Parishad) has successfully organized a meeting in memory of Prof. Brij V. Lal on 30th December 2021 through online mode.

The guests were welcomed by Dr. Sushma Pandey, Research Associate, Tribal Research Institute Ranchi and one of the Director of Gathari Girmitya Research Foundation.

Dr. Neha Singh, Assistant Professor, Manipal University Jaipur, Member of Indian Ocean Committee, Indentured Labour Route Project and one of the directors of the Gathari Girmitya Research Foundation (GGRF) introduced the organization and its objective. She also spoke about the reason for the meeting, to speak about and remember Prof. Lal's contribution. She highlighted the achievements of Prof. Brij V. Lal and his lasting legacy in Diaspora Studies.

Introductory remarks were given by Amb. Anup Mudgal, Chair, Diaspora Research and Resource Centre). He spoke about Prof. Lal as a leader in studying the Diasporas, especially the Girmitya diasporas.

Ms. Bhumi Badoni, PhD research Scholar, Central University of Gujarat, and member of Gathari Girmitya Research Foundation (GGRF) invited the speakers to say a few lines in tribute and memory of Prof. Lal.

Prof. Brinsley Samaroo, retired Professor, Department of History, University of the West Indies, St. Augustine, Trinidad and Tobago, spoke in tribute to Prof. Lal. He knew him personally and shared his memories of him. He also spoke about the great efforts to which he went in studying the Indian girmitya diaspora and encouraged others also to do so. He spoke about Prof. Lal's connection with the Caribbean. He was also a political analyst and worked to bring change for better in Fiji. He was an internationalist and all have learned from him.

Prof. (Dr.) Biman Chand Prasad, Leader, National Federation Party, Fiji shared his memory of Prof. Lal who had taught him and made profound impact on him. Prof. Lal was a part of the revision community of the old racist Constitution of Fiji. He spoke about Prof. Lal's exile from Fiji. He emphasized on the importance of learning from his works and legacy and to continue with it.

Shri Anil Joshi, Vice President, Central Hindi Education Board, Ministry of Education, Government of India, spoke a few lines in his tribute. He spoke about the necessity of reading Prof. Lal's works to understand the Girmityas. His works in diaspora research is immeasurable in its importance.

Dr. Rajni Chand, Director for the Centre for Flexible Learning and Senior Lecturer at University of the South Pacific and also a student of Prof. Lal. She recollects the importance of his legacy in Girmitya Studies.

Dr. Amba Pande, Research Officer, Jawaharlal Nehru University, New Delhi, recollected the importance of his scholarly works and his sincere dedication to helping diaspora research scholars. Prof. Vinod Mishra, former Mahasachiv, Vishwa Hindi Sachivalay, Mauritius, gave his tribute to sir in a few words emphasizing on his continuous

presence through his works. Dr. Sandhya Singh, National University of Singapore, Convenor for the Hindi Language Programme, Founder/Editor of Singapore Sangam, spoke about the lasting impact of Prof. Lal's works on every researcher of diaspora.

Mr. Satya Dutt, President, Hindi Language and Trust of New Zealand, gave his tribute for Prof. Brij V. Lal briefly about the importance of his works in understanding the girmityas. Mrs. Suman Kapoor, Founder-President, Waikato, GOPIO spoke about a few memories she had of him. Shri Santosh Mishra, Former Director, Swami Vivekananda Cultural Centre at the High Commission of India, Fiji, offered his tribute to him through his words. He spoke about the important contribution of Prof. Lal as a great scholar, writer and historian and the need to continue his works.

Ms. Sunita Pahuja, Second Secretary (Hindi and Culture), High Commission of India in Mauritius, spoke about his immortality through his works. Ms. Subhashni Lata, Hindi Sahityakar, Fiji, spoke about the importance of his historical research and works in studying girmitya history in Fiji.

Shri Rohit Kumar, Editor, Bharat Darshan Magazine, New Zealand, gave tribute to him through his words. Concluding remarks were given by Shri Narayan Kumar, Hon. Director, Linguist and Cultural Activist, spoke about his contributions through his works on Diaspora and Girmitya studies. His great presence will always be in his works.

Dr. Neha Singh recited and dedicated a few lines of her poem 'Unsung Heroes of Indenture: A Saga of Pain' to Prof. Brij V. Lal. Dr. Sushma Pandey thanked all the guests and her team members Dr Dharm Prakash, Dr Kamni Choudhary, Ms, Bhumi Badoni and Dr Jai Narayan for attending the meeting to pay a heartfelt tribute to Prof. Brij V. Lal. ■

# REMEMBERING GANDHI'S FORGOTTEN SATYAGRAHA TO FREE BONDED LABOURERS FROM THE BRITISH

*Despite the NDA prioritising outreach to the diaspora, there are no state functions to mark the centenary of the abolition of the indenture system.*

As the government launches its centenary celebrations of the Champaran Satyagraha, the centenary of another struggle remains largely forgotten in India. Mahatma Gandhi had launched his satyagraha against the British rule in Champaran district on April 10, 1917.

The indenture system that took Indians to work as agricultural labourers to British colonies came to an end in March 2017 as a result of a long struggle by nationalist leaders in India and resistance by the workers in the colonies. While the Union ministry for culture has a series of grand events, including restoring railway stations, planned for the Champaran centenary, there is no official commemoration of the centenary of the end of indentured servitude.

However, countries that have large communities of descendants of indentured workers are holding commemorative functions to mark the centenary of a significant historical event.

Guyana held a commemorative function that was inaugurated by its president David Granger, while Trinidad and Tobago's international conference was opened by its prime minister, Keith Rowley.

Events to honour the indentured workers, seminars, literary and cultural conferences, are being held

in Fiji Islands, Suriname, Sydney, London and New York to mark the abolition of the system. Despite the NDA government prioritising its outreach to the diaspora, there are no government functions in India to mark the centenary. Gandhiji had taken up the cause of the poor tenant farmers in Bihar who were forced to grow the indigo crop at the cost of food grains.

Farmers were not only forced to plant indigo, but also poorly paid for their produce and heavily taxed for any failure to plant indigo. They were not



*Gandhi faced arrest for marking the Champaran Satyagraha.*

allowed to plant food crops even after the indigo was harvested. In protest against the indigo regulations, the farmers of Champaran district refused to plant the crop.

The Champaran Satyagraha was Mahatma Gandhi's first major political agitation in India. But before taking up the plight of the poverty-stricken peasants of Champaran, Gandhiji had taken up the cause of the indentured labourers. Gandhiji's political activism began in South

Africa when he sought to draw attention to the pitiable conditions of the indentured workers. After his return to India from South Africa, Gandhiji got involved in the nationalist struggle to end the indenture system.

Over a million Indians were taken to work in foreign lands to grow sugarcane, which was the main engine of growth of the colonial economies. The indenture system came into being after slavery was abolished in the British Empire in 1834. The abolitionists' agitation brought an end to slavery, but the emancipation of slaves resulted in a sharp labour shortage in the plantations.

Plantation owners in the Caribbean islands, who had influential friends in London, sought replacement workers for their sugarcane estates from India. The British Indian government agreed to send Indian workers on indenture contracts to work in the colonies. It was a voluntary migration, but implemented through deception, duplicity and sharp-dealing. The migrants signed or put their thumb print on the indenture contract, but the largely unschooled village folk had little idea of what they had signed on.

Inveigled by the arkatis (recruiters) with visions of abundant land available for tilling, fanciful tales of a



comfortable living, many did not know where they were going, that they were going abroad or the length of the contract. The workers were confined to the plantation for five years, conditions on the plantations were harsh with long working hours and low wages. Many of the practices on the plantations were carried over from the days of slavery. Overtasking with punitive fines made life miserable for the workers, and mortality and suicide rates were high.

The indentured workers described their indenture period as "hell". When stories of the ill-treatment of indentured workers reached India, prominent Indian nationalists called for ending the indentured migration.

Indian migrants sent petitions and plantation workers resorted to strikes, but these were put down by force by the colonial authorities. Several resolutions were introduced in the

Legislative Council in India to bring an end to the practice. When Gandhi returned to India, he took the lead in the struggle. By 1915, the campaign against indenture had become part of the nationalist discourse against the British colonial government. Nationalist groups sent representatives to the colonies to report on the conditions of the indentured workers.

Father CF Andrews, an associate of Gandhiji, sent reports about the conditions in Fiji, which raised a furore in India. Magazines and journals brought out especial editions on the indenture system. The nationalists' agitation and pressure from other groups in India and the UK eventually forced the British India government to stop indenture recruitment in 1917. As popular anger against indenture recruitment increased, people rallied against the hated labour migration and it led to

the first mass movement in India.

Around the time the indenture system was abolished, the Champaran Satyagraha was launched. In 2014, Mauritius had celebrated the 180th anniversary of Indians' arrival in Mauritius with an International Conference that flagged off the International Indentured Labour Route project, funded by the United Nations Educational, Scientific and Cultural Organisation (UNESCO). The Indian government had supported the project. The indenture system and the prolonged campaign against it is an intrinsic part of the emotional and ethnic history of the migrants and their descendents. But it has faded in Indian memory and it has been left to non-governmental organisations such as the Nehru Memorial Museum and Library and other such avenues associated with the diaspora to hold seminars and academic discussions. ■

## **A LOVE STORY : (MEMORIES OF AN UNCONVENTIONAL DIPLOMAT) by Ajay Singh**



This book is a story of the love affair of an Indian diplomat, Ajay Singh, and the connection of four generations of his family with the Fiji Islands, its people, and of one person in particular, his Fiji born wife. This story begins in 1885 with the epic voyage of his great grandparents Ram Chander and Padam Kaur as indentured workers. Their story is also that of the ancestors of most people of Indian

origin residing in far away countries like Guyana, Mauritius, Trinidad and many others that went as indentured workers during the British rule. Ajay Singh's great grandparents return to India after completing their indentured period in 1901 with their son, Bere Singh. The second generation - Ajay Singh's Fiji-born grandfather - Bere Singh returns to Fiji in 1909 to join the Fiji Colonial Civil Service and works there for a decade and a half. Bere Singh's son Bhagwan Singh, born in India, joins the British Indian Army as a commissioned officer, and after the end of WW-II joins the Indian Civil Service. Post India's independence from British rule, Bhagwan Singh becomes a member of the IAS and

serves in India at different levels from district magistrate, to additional secretary to GOI and later goes to Fiji as Indian High Commissioner in 1971 after Fiji became an independent country and married a Fiji born girl of Indian origin there. After a brief stint with journalism and politics in India, Ajay Singh follows the footsteps of his father and goes to Fiji as India's High commissioner, a rare example of both father and son having served as the High Commissioners in the same country. The book gives an overview of the socio-political and economic milieu of Fiji Islands from late 19th century to the present times and covers a wide range of issues pertaining to the racial harmony, gender studies and multi-cultural society of Fiji Islands. ■

## RROMANI LANGUAGE IN ROMANIAN SCHOOLS & UNIVERSITIES (1990-2019)

✉ Prof. Dr. Gheorghe Sarau  
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A millennium ago, at the beginning of the first millennium, after Christ, proto-Roma left India and after a journey of 8,145 Km (5061.1 miles) made in 367 years – they arrived on Romania's territory (years are calculated between December 21, 1018 – when, probably proto - Roma left India after the invasion of Afghans in Kannauj and – October 3, 1385, when the first time, Roma were mentioned in Romanian Country). In Romania, there are 16,790,000 Romanians (88.9%). 2.000.000 of them are Roma (officially in 2012 where registered - through free authentication - only 621.600 Roma, 3.3%) alongside 1,220,000 Hungarians (6.5%) and 1.3% - other ethnicities.

In Romania, the Roma are mentioned on October 3, 1385 as slaves at a Vodipa Monastery which is located 20 km away from Drobeta-Turnu Severin, a town on the Danube River. According to the records, the Roma were held in slavery for 470 years in Moldova and for 471 years on the Romanian Country. This period of slavery ended 160 years ago, on February 20, 1856.

The Ministry of Education statistics show that in the year 1990, 63% of Roma pupils speak Rromani language at home. Today, sociologists say that only 52% of adult Roma speak Rromani language. In 1990, according to the records only 50 Roma students had 3 classes per week to study Rromani language. These were students of pedagogical high schools and they were preparing to be school teachers. Nowadays, over 31,000 preschool

children as well as school and high school students study Rromani language for about 3-4 hours weekly or have their full studies in Rromani language (annually, about 10% of the number of preschool children as well as school and high school students). As a percentage out of reportedly total number of 3.2 million Romanian citizens of preschool children, pupils and young people, the percentage of those who assumed freely their Rromani identity are estimated between 8.23% and 8.13%.

Beside the large number of Roma human resources that ensure the teaching of Rromani language (between 420 – 460 teachers of Rromani language and/or teachers of Rromani people's history and traditions), Romania also has all essential tools that are necessary for studying this language: school programs for kindergarten, elementary, secondary school and high school, schoolbooks from the first to twelfth grades and other auxiliary books. There are also written support courses for university studies, where this language is studied (the Rromani language and literature Department from 1992 to present, at the Faculty of Foreign Languages and Literatures - the University of Bucharest and the pedagogy of elementary and preschool education, Department of "Long Distance Education Department CREDIS" – also at the University of Bucharest from 2000 to 2012, and at a similar department of the latter, a department that belongs to the University of "Babes – Bolyai" in Cluj Napoca, from 2008 to 2012).

Four main dialects of the Rromani language are spoken in Romania:

1. Roma Bear Tamers, who grow and tame bears in order to obtain money from shows. The Bear Tamers also work alternatively as musicians; especially after all they love their Roma's traditional profession, being virtuoso instrumentalists and vocal soloists.

"Ame sborizas li molinas amen ka-o Devel toko rromanes"(We talk and pray to God only in Rromani language). The bear tamers have more words from the south - Slavic languages than others Roma (nisto "nothing", tam(i) "yes", toko "just", dilgo "long", kusma " head covering", zeleno "green" 'a.).

2. Roma coppersmiths, forming brass buckets, household pots and saucepans etc.  
"Ame sim kaldararea, kikavarea; keras kikavea andar xarkum. But bers amare rrom phirde ai traisarde and-el cari, na sar akana and-el kher ("We are coppersmiths; we make boiler brass. For many years our Roma have wandered and lived in tents, not like now in houses").

The coppersmiths have more words of Greek language origin than other roma: ciknida "nettle", efa "seven", ena "nine", xarkoma "brass", karfin "nail", klidin "key", kokalo "bone", luludi "flower", mami "grandmother", oxto "eight", papos "grandfather", petalo "horseshoe", peinda "fifty", saranda "forty", trînda "thirtieth" °.a.

3. The Roma tinsmiths (tanners):  
In Romania, the Roma tinsmiths came early in the 20's century and live

in towns from the north of the Danube (southern Romania) between Buzia° (at West) - Sulina (at East), and they use many Turkish words in their language (kizaj “children”, hïsmeci “work”, jardimi “help”, mavis “blue”, sahaci “hour” °.a.), but they use even words in Bulgarian language (gledanos “mirror”, kololos “wheel” °.a.). For example: “Othe kana Āala, orsaj' æhaves sjas les sahaci k-o vas', sjas les pantofl œukar, gat guleroça baro, uæo, kostomos, pal oda, ke sjas æowrro, nan-as les so si lazïmi te urel pes” (Sorin Moiesescu). [“There, when he goes, any boy has on his hand a watch, nice shoes, a shirt with large and high collar and a costume; then if the boy was poor, he does not have anything to dress.”].

4. Carpathian Roma (they live in Transylvania - Romania, Hungary, Ukraine, but most of them in the Czech Republic and Slovakia). They use in their language South Slavic words (xolow “trousers”), Hungarian words (kiko “blue”, sargon “yellow”, hegeduve “violin”, sarkany “dragon”), and also Romanian words (piko “little”, dake “if”). Many words are similar to Indian languages: me hom, tu han, vov/ voj hin, ame ham, tume hin, von hin or specific (kempel “must”). For example: “Kucc kilpo, sukar testo thaj godi sar n-arakhlom/.../.

Na patav, 'ke sãkon pełrco gindov man sar/ te kerav de kathar te ziãv maj ilto, pasia tuèe te zïivav.” [“A beautiful face, body and mind like your's I didn't find/.../, I can't believe that every minute I think myself how to leave from here as soon as possible, to live near you/.../”].

5. Roma Woodworkers / Gold washers – they no longer speak the Rromani language, they speak only the Romanian language. They live in the Balkan countries (Greece,

Albania, Bulgaria, Romania, Serbia), but also in others, such as Croatia, Hungary, Moldova etc.

Rromani children in schools:

Roma children want to come to school. From those 3,000,000 students got registered in the Romanian educational system, more than 200,000 Roma students attend the school. They are from kindergarten classes to high school (6.7%).

In what language do Rromani children learn?

From those 200,000 Roma children, most of them, (85%) study in Romanian or Hungarian languages, 0.55% study all the objects in Rromani language and 30.000 (15%) learn 4 hour/ week of Rromani language and History and Traditions of Rromani People.

The alphabet and dialect which Rromani study in schools and faculty:

In the educational system in Romania, Roma study Rromani language using the official International Rromani Language Alphabet, adopted in 1990 at Warsaw during the Fourth Congress of the International Roma Union. In Romania the common Rromani language, a balanced version of the 4 main dialects of the Rromani language is studied.

The principles adopted in Romania for the Common Rromani Language:

The principles adopted for the Common Rromani Language are to be noticed as follows:

I. At the phonetic level  
-old-Roma unaltered words or very well known pre-Balkan and Balkan acquisitions: akana “now”, manuœ “man”, dur “far”, but “much”, kadava “this”;

-phonetically altered Roma words, but with an indication of the right, unaltered form: adawa “this, this” dikh adava, adava dikh kadava or: dawa dikh dava; adawa dikh adava, kava dikhkadava; akava dikh adava, etc.

II. At the morphological level

a. feminine and masculine nouns: adaptations for new words from the international lexicon: sintagma <syntagm; telegrãma telegram (sg.) - sintagme syntagms / telegrãme telegrams (pl.); hoteli (sg.) - hotelî (pl.)/ hotelo (sg.) - hotelurî (pl.) [hotel (sg.)/ hotels (pl.)];  
b. modern adjectives adapted to the following model zèleno/ zèlena green sg./ green pl.: generãlo (sg.)/ generãla (pl.) generalone puæhimatença/ with general issues etc.);  
c. promoting old suffixes: -der for “maj”, “po”  
d. other

III. At the lexical level

Words from:

- old Indian and pre-Balkan Roma lexicon: manuœ- man, œero -head, æhib- tongue, ivend- winter, œerand- pillow, etc;  
- lexical Rrom formed before or today by speakers and writers/translators/ journalists with ancient Roma suffixes and prefixes existing in the language or by composition: (i) bar + suf. dim. -Ûrri > barÛrri “kindergarten”; anglal o milaj > anglo-milaj > anglomilaj “spring”, anglal o ivend > anglo-ivend > angloivend “autumn”, etc;  
- Old Balkan lexicon (Greek, Turkish, Bulgarian): foros “city”, petalo “horseshoe”, kokalo “bone”, klidin “key”, lapatos “cave”, ciknida “nettle”, luludi “flower”, zeleno “green”, duma “word” etc;  
- Romanian words known to all Roma speakers around the world: atùnæ then, nùma/ nùmaj only, niçete some, etc.



- new international lexicon (adaptations for feminine and masculine nouns) see II. Morphological level!)  
 - Roma synonyms (which are not words from other languages): o anglomilaj = o terno milaj = o jekhto milaj = o pacemilaj "Spring";  
 - synonyms from other languages, if there is no old Roma word with references to one word or another : vīnāto/ vūnoto = kiko = mavīs = sīnio [blue = bodlo in Hindi language] etc.  
 Since when is Rromani language taught in schools?

*continued from page 2*

Well versed in the allied arts of music and literature, the duo is as esteemed throughout India as they are abroad. They are invited to present the traditional form of dances before visiting dignitaries in the Parliament, Rashtrapati Bhawan and have participated in several National and International festivals of repute in various parts of the world viz. UK, Germany, France, Spain, Norway, Finland, China and Middle East. In the most challenging atmosphere of

Rromani language is taught in school since 1990, after the fall of communism. The first Rromani language classes were taught in classes for the future rroma teachers (1990-1995), then - from 1992 – are taught at the classes from I-XII grades. Rromani language taught at university:

Yes, it is taught since 1992, at the Faculty of Foreign Languages and Literatures - University of Bucharest, Department of Rromani language

mixed race of students, the duo conducted lecture cum demonstrations in various leading Universities Academic Institutions of the world for cultural awareness among the youth. Lectures in Oxford, Cambridge, London, Manchester University, London School of Economics were of great success.

They have set record dancing at the height of 18,000ft Kailash Mansarovar, Badri Nath,

and literature, by Prof. Dr. Gheorghe Sarău also founder of the department. Every year 21 students enroll in this faculty. Teachers of Rromani language in schools:

Yes, there are since 1990. Beginning with 1999 until today we have trained 1200 teachers and future teachers for Rromani language. From those - annually - about 400 work as Rromani teachers, some other in other areas linked to Roma people. ■

Ramehswaram, Chidambaram, Thirupati, Vrindaban, Kanya Kumari and at various ISCON temples all over Europe, at one hand and at DEVA SHARIF, DARGAHA of Bareilly, Ajmer and Kalia Sharif for cultural Integration They have been decorated with various awards. Their cultural voyage is still under way. Presently, kamalini is a chairperson of Kathak Kendra, Nalini is a Director at Sangeetka Institute of Performing ■

## DAYS TO REMEMBER

### in February, 2022

February 01 : **Amavasya** ●

February 04 : Sri Lanka -National Day

February 06 : New Zealand-Waitangi Day

February 12 : Deen Bandhu Andrews- Birth Anniversary

February 16 : **Paush Purnima** ●

February 23 : Brunei Darussalam-National Day

February 23 : Guyana-Republic Day

February 25 : Kuwait- National Day

February 25 : Natural Science Day

## DAYS TO REMEMBER

### in March, 2022

March 02 : **Amavasya** ●

March 03 : Bulgaria - National Day

March 03 : World Wildlife Day

March 06 : Ghana-Independence Day

March 08 : International Women's day

March 12 : Mauritius - Republic Day

March 17 : Ireland - St. Patrick's Day

March 18 : **Purnima / Holi** ●

March 20 : Tunisia - Independence Day

March 22 : World Water Day

March 26 : Bangladesh - Independence Day

March 31 : **Amavasya** ●

# PIO WOMAN BECOMES FIRST 'WOMAN OF COLOUR' TO MAKE SOLO TRIP TO SOUTH POLE



Captain Harpreet Chandi (32), a British-born Indian Sikh woman and a physiotherapist in the British Army from Derby, reached the South Pole, the 40th day of her unsupported 700-mile trek across the Antarctic wilderness in temperatures of up to -

50 degrees Celsius and wind speeds of up to 60 mph.

UK defense secretary Ben Wallace congratulated her, saying “her history-making expedition is an inspiration to all of us and a phenomenal achievement”.

Chandi joined the Army Reserves when she was 19 and joined the regular Army about six years ago having never camped in her life. She began the journey on November 24 from Hercules Inlet after being dropped off by a Twin Otter plane. She travelled with a pulk (Nordic

small sled) carrying a cooker and freeze-dried meals weighing 87 kg without any resupply.

Every day she skied for up to 11 hours per day. Bhangra music by the likes of Diljit Dosanjh and Jay Sean, audio books as well as listening to 45 voice notes she had stored on her phone from friends, and daydreaming about her upcoming wedding to partner David, kept her going. She wore a rakhi tied on her by her two elder brothers for protection, a reminder “to anyone that it is okay to change traditions”.

## 100 year old GRAND SHIVALAYA Temple AT MOMBASA IN KENYA

It was built by the 130 year old organization The Hindu Union of Mombasa. It is one of Kenya's oldest Hindu organisation, with members specifically from the coastal region of Mombasa. The organisation is dedicated to Lord Shiva, and acts as a platform for all Hindus.



Kenya is one of only three African countries to recognise Hinduism as a religion. The Hindu temples in Kenya are mostly of north and west Indian architectural style. Hinduism in Kenya mainly comes from coastal trade routes primarily between Gujarat, Marwar, Odisha and the Chola empire in India and East Africa. The influence of Hinduism in Kenya began in the early 1st millennium AD

when there was trade between East Africa and the Indian subcontinent. Archeological evidence of small Hindu settlements have been found mainly in Zanzibar and coastal parts of Kenya, Swahili coast, Zimbabwe and Madagascar. Many words in Swahili language have their etymological roots in Indian languages associated with Hinduism. The origin of the Kenyan Gujarati dates back to the late 1800s (early

1900s), when British colonialists brought workers from India to build the Uganda–Kenya railway. Many of the laborers, rather than travel back to the Indian subcontinent, simply settled in Kenya, and slowly brought with them a host of hopefuls willing to start afresh. Despite varying degrees of acculturation, today most have retained their strong Gujarati and other Indian ties. ISKCON, Hindu Union of Mombasa and HSS (RSS) are the main contributors to the society in large by organizing public events and introducing many welfare programs such as the food relief programs and other services which has attracted many Kenyans and created a good reputation of the Hindu community.

# विश्व हिंदी दिवस की पूर्व संध्या पर वेब संगोष्ठी का आयोजन

विश्व हिंदी दिवस की पूर्व संध्या पर केंद्रीय हिंदी संस्थान, अंतर्राष्ट्रीय सहयोग परिषद तथा विश्व हिंदी सचिवालय के संयुक्त तत्वावधान में वैश्विक हिंदी परिवार एवं उपसाला विश्वविद्यालय स्वीडन द्वारा संयुक्त रूप से आयोजित वेब संगोष्ठी में स्कैंडिनेविया (स्वीडन, नॉर्वे और डेनमार्क) क्षेत्र में हिंदी शिक्षण और हिंदी साहित्य विषय पर गंभीर विमर्श किया गया। मोटे तौर पर सभी वक्ताओं ने द्वितीय भाषा के रूप में हिंदी के शिक्षण प्रशिक्षण का तंत्र मजबूत करने तथा वैश्विक स्तर पर हिंदी के और अधिक प्रसार के लिए हिंदी की अच्छी रचनाओं का अन्य भाषाओं में अनुवाद किए जाने पर बल दिया।

गोष्ठी की पूर्व पीठिका डॉक्टर राजेश कुमार ने प्रस्तुत की, वहीं केंद्रीय हिंदी संस्थान आगरा में विदेशी शिक्षण के विभागाध्यक्ष केसरी नंदन ने अतिथियों वक्ताओं का स्वागत किया। उपसाला विश्वविद्यालय स्वीडन में भाषा विज्ञान वांग्मय शास्त्र के प्रोफेसर हाइंस वरनर रेसलर ने कार्यक्रम का संचालन किया।

कार्यक्रम के आरंभ में विदेश राज्य मंत्री मीनाक्षी लेखी द्वारा भेजे गए संदेश का प्रसारण किया गया। माननीय केंद्रीय मंत्री ने अपने वीडियो संदेश में नववर्ष एवं विश्व हिंदी दिवस की शुभकामनाएं व्यक्त कीं तथा आजादी के अमृत महोत्सव के अवसर पर आयोजित कार्यक्रम की महत्ता को रेखांकित किया। आजादी की लड़ाई में हिंदी साहित्यकारों के योगदान की सराहना करते हुए उन्होंने कहा कि हिंदी का प्रसार दुनिया भर में तेजी से हो रहा है। विदेशियों में हिंदी सीखने की ललक बढ़ रही है। केंद्रीय मंत्री ने आपस में हिंदी में वार्तालाप कर भारत के सरोकारों और संस्कारों से जुड़े रहने का आह्वान किया।

कार्यक्रम की अध्यक्षता कर रहे स्वीडन में भारत के राजदूत श्री तन्मय लाल ने हिंदी के वैश्वीकरण के पहलुओं की चर्चा की। उन्होंने कहा कि आज विश्व के 70 देशों में हिंदी पढ़ने पढ़ाने का तंत्र बाकायदा



विकसित हो चुका है। स्वीडन में दो साल पहले भारतीय भाषा की पढ़ाई के लिए एक केंद्र की स्थापना की गई थी। हिंदी का विस्तार दुनिया भर में बड़े फलक पर हो रहा है किंतु वाणिज्य और प्रौद्योगिकी जैसे क्षेत्रों में अभी भी काम करने की जरूरत है। अनुवाद के जरिए हिंदी के रचनाकारों से दुनिया को परिचित कराया जा सकता है। बदलती दुनिया में तकनीक का सहारा लेकर हम हिंदी का और अधिक विस्तार कर सकते हैं।

इस क्रम में कोपेनहेगन विश्वविद्यालय डेनमार्क के सहायक प्रोफेसर एल्मर रेनर ने डेनमार्क में चल रहे हिंदी शिक्षण पर प्रकाश डाला। उन्होंने बताया कि उनके यहां दक्षिण एशिया के फ्रेम में हिंदी का शिक्षण प्रमुखता से हो रहा है। विद्यार्थियों को पहले लिपि का ज्ञान फिर व्याकरण और भाषा विज्ञान पढ़ाया जाता है। वही आरहुस विश्वविद्यालय डेनमार्क के सहायक प्रोफेसर विवेक शुक्ला ने कहा कि हिंदीतर विद्यार्थियों को अक्सर हिंदी सीखने में

कठिनाई होती है। उनके यहां चार साल की बैचलर डिग्री का पाठ्यक्रम है तथा हाल के वर्षों में ही एमए का पाठ्यक्रम भी शुरू हुआ है। उन्होंने जोर देकर कहा कि अच्छी हिंदी के लिए मानक शिक्षण पद्धति की आवश्यकता है।

कई एक स्वीडिश उपन्यासों का हिंदी में अनुवाद कर चुकी डेनमार्क की लेखिका अर्चना पैन्थूली ने कहा कि भारतीय रचनाकारों के साहित्य का अनुवाद अन्य भाषाओं में भी होना चाहिए। उन्होंने कहा कि चूंकि साहित्य में मानवीय संवेदनाएं कमोबेश हर भाषा में एक जैसी ही होती हैं, इसलिए अनुवाद देशों के बीच साहित्य सेतु का काम कर सकता है। उपसाला विश्वविद्यालय के सहायक प्रोफेसर अर्मिन कियोकेटी ने चीन के कन्फ्यूशियस स्कूल की तर्ज पर हिंदी शिक्षण के लिए भी योग्य शिक्षकों को बाहर भेजे जाने की वकालत की। कार्यक्रम का संचालन कर रहे रेसलर ने कहा कि हिंदी का भविष्य उज्ज्वल है। हिंदी को रोजगार की भाषा बनाने के लिए भी काम करने की जरूरत है।

दुनिया भर में भारत को एक उभरती हुई ताकत के रूप में देखा जा रहा है, इसलिए अन्य क्षेत्रों की तरह हिंदी भाषा के प्रति भी यूरोप सहित दुनिया के देशों में आकर्षण बढ़ा है।

संगोष्ठी को सानिध्य दे रहे अंतर्राष्ट्रीय सहयोग परिषद के मानद निदेशक श्री नारायण कुमार ने परिचर्चा को व्यावहारिक बताते हुए द्वितीय भाषा के रूप में हिंदी के शिक्षण प्रशिक्षण की कमी को रेखांकित किया। उन्होंने बताया कि हिंदी के शलाका पुरुष मोटूरी सत्यनारायण जी ने हिंदीतर लोगों को हिंदी पढ़ने-पढ़ाने के लिए ही केंद्रीय हिंदी संस्थान की स्थापना की थी। भारत में अनेकों स्थानीय भाषाएं प्रचलित हैं। केंद्रीय हिंदी संस्थान हिंदीतर लोगों को हिंदी से जोड़ने के काम में जुटा हुआ है। श्री नारायण कुमार ने विश्व हिंदी दिवस के महत्व पर भी प्रकाश डाला। संगोष्ठी का समाहार जवाहर करनावत ने किया वहीं सिंगापुर से जुड़ी संध्या सिंह ने सभी प्रतिभागियों को धन्यवाद ज्ञापित किया।



## गुजरात केंद्रीय विश्वविद्यालय के प्रवासी अध्ययन केंद्र और अंतर्राष्ट्रीय सहयोग परिषद के साथ समझौता ज्ञापन



गुजरात केंद्रीय विश्वविद्यालय के प्रवासी अध्ययन केंद्र ने अंतर्राष्ट्रीय सहयोग परिषद के प्रवासी अनुसंधान और संसाधन केंद्र के साथ एक समझौता ज्ञापन पर हस्ताक्षर किए हैं।

विदेश मामलों के राज्यमंत्री वी. मुरलीधरन की उपस्थिति में प्रवासी एवं हिंदी विरासत

विषय पर एक सम्मेलन के दौरान इस समझौता ज्ञापन पर हस्ताक्षर किए गए। इस अवसर पर गुजरात केंद्रीय विश्वविद्यालय के कुलपति प्रो. रमा शंकर दुबे ने कहा कि यह समझौता दुनिया के विभिन्न हिस्सों में भारत और विभिन्न प्रवासी देशों के मध्य भारतीय प्रवासियों के साथ कार्य करने का मार्ग प्रशस्त करेगा। क्योंकि विश्वविद्यालयों में शिक्षाविदों और शोधकर्ताओं की एक आकाशगंगा है जो संबंधों को मजबूत करने के लिए उत्प्रेरक के रूप में काम कर रहे हैं।

विदेश राज्यमंत्री वी. मुरलीधरन ने कहा कि के प्रवासी अनुसंधान और संसाधन केंद्र—अंतर्राष्ट्रीय सहयोग परिषद और सीयूजी के बीच हुए समझौता आगामी दिनों में प्रवासी भारतीयों के बारे में अध्ययन और अनुसंधान के विकास में सहायक होगा।

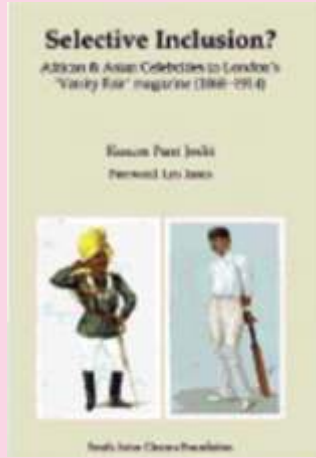
प्रो. अतानु महापात्र ने कहा कि यह समझौता भारत की केंद्र एवं राज्य सरकारों के लिए प्रवासी नीतियों के निर्माण में आधारशिला की भूमिका निभायेगा।

## ब्रिटिश काल में भारतीयों के प्रति सोच

ब्रिटिश राज के दिनों पर भारत और ब्रितानी राज, दोनों के दृष्टिकोण से बहुत कुछ लिखा जा चुका है, पर ब्रिटेन के प्रभावशाली उच्चवर्ग के लोग और आमलोग भारतीयों के बारे में क्या सोचते थे, इसपर कम लिखा गया है। सामाजिक इतिहासकार डॉ. कुसुम पंत जोशी की नई पुस्तक 'सेलेक्टिव इन्क्लूजन?' इसी कमी को पूरा करती है। पुस्तक का आधार भारत, चीन, जापान, कोरिया, थाइलैंड और अफ्रीका की 28 प्रमुख हस्तियों के व्यंग्यचित्र और संक्षिप्त परिचय है, जो उस समय की प्रमुख सामाजिक पत्रिका 'वैनिटी फेयर' में छपे थे। इनमें 13 हस्तियां भारत की थीं, जिनमें सिखों के आखिरी महाराजा, दलीप सिंह, जोधपुर, बड़ौदा, पटियाला और कूच बिहार के राजा, क्रिकेटर राजकुमार रणजीत सिंह और शिया इमाम आगा खान तृतीय शामिल हैं।

'वैनिटी फेयर' 19वीं और 20वीं सदी के ब्रिटेन की साप्ताहिक पत्रिका थी, जो समाज के प्रभावशाली उच्च और मध्यमवर्ग में लोकप्रिय थी। पत्रिका के हर अंक में प्रभावशाली और चर्चित व्यक्तियों का व्यंग्यचित्र छापा जाता था, जिसके साथ उनका संक्षिप्त परिचय भी रहता था।

महाराजा रणजीत सिंह के पुत्र और सिखों के अंतिम महाराजा दलीप सिंह का किस्सा पत्रिका के 11 नवंबर, 1882 के अंक में छपा था। वे तब 45 साल के थे और पूर्वी इंग्लैंड के थैटफर्ड नाम के ऐतिहासिक गांव के पास एक महल में रहते थे। सतलुज पार न



ली थी। वे उस समय केवल आठ साल के थे, इसलिए उन्हें एक अंग्रेज पादरी की देखरेख में रखा गया, जिसने उन्हें पढ़ाया और सिख से ईसाई बना दिया। लगभग 16 साल की उम्र में वे आगे की पढ़ाई करने इंग्लैंड आ गए और यहीं बस गए। इसलिए व्यंग्यचित्र में उन्हें पगड़ी वाले सिख महाराजा की जगह अंधेड़ यूरोपीय शख्स जैसा दिखाया गया है, जैसे वे वास्तव में दिखते थे।

पुस्तक में ब्रितानी अखबार 'मेल' में छपे किस्से को भी उद्धृत किया गया है, जिसके अनुसार एक बार महारानी से मिलने गए दलीप सिंह ने अपने कोहिनूर को हाथ में लेकर देखने की इच्छा जाहिर की थी। हीरा मंगवाया गया। महाराजा दलीप सिंह ने उसे अपने हाथों में लिया, महसूस किया और कुछ देर सोचने के बाद स्वेच्छा से महारानी को भेंट कर दिया। यह किस्सा भी अपनी विरासत को लेकर चल

करने की संधि तोड़ देने के कारण अंग्रेजों ने सिखों का राज-पाट छीन लिया था और उनकी मान-भाग कर नेपाल में शरण ले

रही कशमकश को रेखांकित करता है। संभव है कि ऐसा सचमुच हुआ हों ब्रितानी राज के तत्कालीन वर्चस्व और महारानी विक्टोरिया के रुतबे के कारण इस तरह के किस्से होते रहते थे।

सर प्रताप सिंह शूरवीर होने के साथ-साथ कुशल प्रशासक, समाज सुधारक और पोलों के धुरंधर खिलाड़ी भी थे। पत्रिका में छपा उनका परिचय बिना किसी तंज या छींटाकशी के उनकी खूबियों को रेखांकित करता है, पर उनके व्यंग्यचित्र देखकर लगता है मानों उनकी शूरवीरता और राजपूती शान का मजाक उड़ाया गया हो। दूसरी तरह बड़ौदा नरेश महाराजा सयाजीराव तृतीय, नवानगर के राजकुमार और क्रिकेटर रणजीत सिंह जी कूच बिहार के महाराजा नृपेन्द्र नारायण भूप बहादुर थे, जिनके व्यंग्यचित्र और परिचय दोनों ही संकारात्मक हैं। ऐसा नहीं है कि 'वैनिटी फेयर' में केवल राजा-महाराजाओं को ही जगह दी गई हो, पूर्वी लंदन के बैथलन गीन क्षेत्र से चुनाव जीतने वाले भारतीय मूल के पहले कंजरवैटिव पार्टी सांसद मानशेरजी भावनगरी, मुंबई के प्रसिद्ध यहूदी कारोबारी सूसन परिवार के तीन सदस्य और इस्माइली शियाओं के इमाम आगा खान भी उन लोगों में शामिल थे, जिनके व्यंग्यचित्र और परिचय इस पत्रिका ने छापे।

पुस्तक की भाषा में प्रवाह है, दृष्टि खोजपूर्ण व शैली किस्सागोई की है, जिससे एक ही बैठक में पढ़ा जा सकता है।



## भारतीय स्वाधीनता के अमृत महोत्सव के अवसर पर विशेष



लता मंगेशकर

लता मंगेशकर (हेमा मंगेशकर के रूप में जन्म; 28 सितंबर 1929 – 6 फरवरी 2022) एक भारतीय पार्श्व गायिका और सामयिक संगीतकार थीं। उन्हें व्यापक रूप से भारत में सबसे महान और सबसे प्रभावशाली गायिकाओं में से एक माना जाता है। सात दशकों के करियर में भारतीय संगीत उद्योग में उनके योगदान ने उन्हें नाइटिंगेल ऑफ इंडिया, वॉयस ऑफ द मिलेनियम और क्वीन ऑफ मेलोडी जैसी सम्मानित उपाधियाँ प्राप्त कीं।

उन्होंने छत्तीस से अधिक भारतीय भाषाओं और कुछ विदेशी भाषाओं में गाने रिकॉर्ड किए, हालांकि मुख्य रूप से हिंदी, बंगाली और मराठी में। उन्हें अपने पूरे करियर में कई सम्मान और सम्मान मिले। 1989 में उन्हें भारत सरकार द्वारा दादा साहब फाल्के पुरस्कार से सम्मानित किया गया था। 2001 में, राष्ट्र में उनके योगदान के सम्मान में, उन्हें भारत रत्न, भारत के सर्वोच्च नागरिक सम्मान से सम्मानित किया गया; वह एम. एस. सुब्बुलक्ष्मी के बाद यह सम्मान पाने वाली केवल दूसरी महिला गायिका हैं। फ्रांस ने उन्हें 2007 में अपने सर्वोच्च नागरिक पुरस्कार, ऑफिसर ऑफ द नेशनल ऑर्डर ऑफ द लीजन ऑफ ऑनर से सम्मानित किया। 1974 में, वह लंदन के रॉयल अल्बर्ट हॉल में प्रदर्शन करने वाली पहली भारतीय पार्श्व गायिकाओं में से एक थीं।

### ऐ मेरे वतन के लोगों

ऐ मेरे वतन के लोगों  
तुम खूब लगा लो नारा  
ये शुभ दिन है हम सब का  
लहरा लो तिरंगा प्यारा

ऐ मेरे वतन के लोगों  
ज़रा आँख में भर लो पानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी

पर मत भूलो सीमा पर  
वीरों ने है प्राण गँवाए  
कुछ याद उन्हें भी कर लो  
जो लौट के घर न आये

तुम भूल ना जाओ उनको  
इसलिए सुनो ये कहानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी

जब घायल हुआ हिमालय  
खतरे में पड़ी आज़ादी  
जब तक थी साँस लड़े वो  
फिर अपनी लाश बिछा दी



जब देश में थी दीवाली  
वो खेल रहे थे होली  
जब हम बैठे थे घरों में  
वो झेल रहे थे गोली

कोई सिख कोई जाट मराठा  
कोई गुरखा कोई मदरासी  
सरहद पर मरनेवाला  
हर वीर था भारतवासी

थी खून से लथ-पथ काया  
फिर भी बन्दूक उठाके  
दस-दस को एक ने मारा  
फिर गिर गये होश गँवा के

क्या लोग थे वो दीवाने  
क्या लोग थे वो अभिमानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी

जय हिन्द, जय हिन्द की सेना  
जय हिन्द, जय हिन्द की सेना  
जय हिन्द, जय हिन्द, जय हिन्द  
जय हिन्द, जय हिन्द, जय हिन्द

### प्रदीप (गीतकार)

कवि प्रदीप (6 फरवरी 1915 – 11 दिसम्बर 1998) भारतीय कवि एवं गीतकार थे जो देशभक्ति गीत ऐ मेरे वतन के लोगों की रचना के लिए प्रसिद्ध हैं। उन्होंने 1962 के भारत-चीन युद्ध के दौरान शहीद हुए सैनिकों की श्रद्धांजलि में ये गीत लिखा था। लता मंगेशकर द्वारा गाए इस गीत का तत्कालीन प्रधानमंत्री जवाहरलाल नेहरू की उपस्थिति में 26 जनवरी 1963 को दिल्ली के रामलीला मैदान में सीधा प्रसारण किया गया। गीत सुनकर जवाहरलाल नेहरू के आँख भर आए थे।

कवि प्रदीप का मूल नाम (रामचंद्र नारायणजी द्विवेदी) था। उनका जन्म मध्य प्रदेश प्रांत के उज्जैन में बड़नगर नामक स्थान में हुआ। कवि प्रदीप ने हिंदी फिल्मों के लिये कई यादगार गीत लिखे। भारत सरकार ने उन्हें सन 1997-98 में दादा साहब फाल्के पुरस्कार से सम्मानित किया।



संगीन पे धर कर माथा  
सो गये अमर बलिदानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी

थे धन्य जवान वो अपने  
थी धन्य वो उनकी जवानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी

जो खून गिरा पर्वत पर  
वो खून था हिंदुस्तानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी

जब अन्त-समय आया तो  
कह गये के अब मरते हैं  
खुश रहना देश के प्यारों  
अब हम तो सफ़र करते हैं

तुम भूल न जाओ उनको  
इस लिये कही ये कहानी  
जो शहीद हुए हैं उनकी  
ज़रा याद करो कुरबानी