WELCOME ADDRESS

— **AJEET COUR**
President
Foundation of SAARC Writers and Literature

First of all, I take the proud privilege of welcoming our Chief Guest, Dr. Suresh Goel, the Director General of Indian Council For Cultural Relations, the President of the Inaugural Session Prof.

Abhi Subedi, the scholar-poet-theatre director and activist from Nepal, our Guests of Honour : Dr. A.K. Rashid, Afghanistan, Kazi Sufia Akhtar and Mohammad Nurul Huda from Bangladesh, Tshering Dorji from Bhutan, Dr. D.N. Johar, Vice Chancellor, B.R.A. University, Agra, Dr. Sitakant Mahapatra, Abhay K., Surjit Patar and Jayanta Mahapatra from India, Ibrahim Waheed from Maldives, Prof. Abhi Subedi from Nepal, Nasreen Anjum Bhatti and Nisar Ahmed Chaudhary from Pakistan, Daya Dissanayake from Sri Lanka.

Let me welcome all of you my friends, writers and scholars, members of our Intellectual Think Tank, and 7 delegates from Afghanistan, 8 delegates from Bangladesh, 4 delegates from Bhutan, 2 delegates from Maldives, 52 delegates from India, 16 delegates from Nepal, 19 delegates from Pakistan, 10 delegates from Sri Lanka, to this annual SAARC FESTIVAL OF LITERATURE.

In our SAARC Region, besides sharing our clouds and monsoons, our birds and animals, our oceans and rivers, our flora and fauna, we also share long civilisational journeys, horizontally and vertically, on micro and macro levels. We therefore share our pains and anguish too.

Our river waters are being placed in 'nooses', race for industrialization is eating into our fertile lands and forests, peaceful tribal villages have become places of long struggles for survival; mindless mining all over our countries is ruining our fertile

lands; slaughtering and butchering of trees of our ancient forests are pushing out huge numbers of tribal population which have been living there from times immemorial. Forests are not only their homes but also provide them their survival. Slaughtered trees are also homes to innumerable, most of them rare, species of birds and animals which are being exiled and pushed to extinction.

Can there be a world of memories? Beautiful as they might be, can future generations subsist just on stories? Will only the ghosts of the bounties of nature be left for posterity? These are the questions that we should be asking ourselves.

In a way these are the milder, softer ones. The questions of the future generations shall be more stark, accusing and punishing. Why didn't those who could, did not? Why when we knew that time was slipping out of fingers, did we not stop our offensive on mother earth? When rivers were running dry, when forests were disappearing, when species were vanishing, why were they being consumed to satisfy gluttony? Why did we not coin laws that made hunting a heavily punishable offence and poaching a crime most loathsome, mindless destruction of forests and greedy mining stopped?

In our search for power to run our factories and energize our weapons, we are breaking the smallest particle and our hearts do not tremble at the thought of what is going to happen to this planet if we destroy its smallest unit, its base. We who drop down to pray in fear at the least threat of danger to ourselves or our close ones, spare not a thought to what is going to be our future if we lose this one and only home.

This is the only planet with life. Don't we realize that migration is just not a possibility?

As the Himalayan glaciers deplete, the sea level rises and the bald patches become more and more prominent in the traditional thick forest lands, it is only befitting that the pen wielders of the SAARC region make it their primary concern. Fiction writers, poets, playwrights, critics, translators from the entire South Asian region converge to Agra for deliberations and discussions on March 10, 11 & 12, 2013: the days of SAARC Festival of Literature, an annual event. These conscience keepers of society voice their apprehensions about the mismanagement of the ecology, mishandling of problems and neglect of the immediate

worries as articulated in literature of the Region. They try to find the answers in the written text, raise issues that have grown out of proportion, and suggest remedies and cures beyond the conventional approach.

As an ecologist has pointed out : There is a misunderstanding that natural resources on earth are in-exhaustible. But beginning with water and air to mineral reserves of coal and metal ores, forest reserves, the soil, the fauna and flora, everything is depleting and would soon become memories.

Sustainability, careful planning, austerity is the only mantra; conservation the only chant.

Nobody wants to remember that the whole cosmos was created in a very subtle but very fragile balance. If man cannot disrupt the orbits of sun, earth, moon, stars, galaxies, because they are too far away, why should he pounce upon and destroy whatever is closer at hand ?

Who has given him the right to destroy what he did not produce, and can in no way replace after destroying it, disturbing the subtle balance of earth which is the home of all living species ?

Is anybody even aware that without the bees and butterflies, who marry all the fruits and crops and vegetation by carrying the pollon from one to the other, all the crops and vegetation will disappear !

If industrial gas emissions are causing danger to ozone layer, let us also articulate the danger to our village ponds, wells, pokhars and baulis which are drying up, and the water-level which is going deeper down fast, making our women walk for tens of miles every day in search of water.

On the other hand, the level of water of oceans is rising at frightening speed.

Do we talk about the chemical waste which affluent countries bring in their ugly ships, and offload in our oceans, mostly near our coasts ?

Does anybody remember that poor little penguin shivering with panic, soaked in oil who could neither fly, nor walk a step, sitting bewildered and paralysed on the shore of a forsaken ocean, because a whole oil tanker had spilled its millions of tons of oil in the sparkling waters of the ocean ?

After that too, several tons of oil have spilled from several oil tankers in our oceans.

Can we raise our own SAARC-specific voice in international environment fora to save the planet from extinction?

The planet Earth was created as a place of harmonious coexistence of humans and animals ; of earth surrounded by vast oceans ; by multifarious and multi-hued living species on the earth and in the water ; birds and animals and fish ; little blades of grass and huge trees ; bees and butterflies and insects ; little ants and snakes ; myriad life-forms, living in a harmonious balance !

A beautiful world without boundaries and borders !

Why don't we, the SAARC countries, with a single strong voice, stand up and be counted, talking about our own problems which are our exclusive concerns ? Related to our environmental degradation, butchering of our forests, neglect of our beautiful sea-coasts, mindless expansion of our industries on cultivable land, melting of our glaciers, our oceans sighing with anguish called Tsunamis, drying up of our water bodies effecting not only human life but also the lives of birds and animals.

Concern for saving the environment has acquired not only multi-layered dimensions, but has also become the most crucial question that concerns the survival of human species, all living things on the planet, and of our planet itself which is our only home !

We are here to articulate our common concerns, over the next two days, over which we will try to invoke awareness, knowledgeable concerns, and inspiration to save the environment of our home : the Earth.

I hope we will make the policy-makers listen to our concerns and our appeal, because we are together as one voice of the SAARC Family of 8 neighbouring countries.

Let me end my address by expressing gratitude to Indian Council For Cultural Relations and to Arpana Caur for their financial support and collaboration.

Thank you !

INAUGURAL ADDRESS

— Dr. Suresh K. Goel
Director General
Indian Council For Cultural Relations

I must first compliment Madam Ajeet Cour and her celebrated painter daughter Ms. Aparna Cour for their tireless enthusiasm and dedication with which they have brought this festival to reality despite several difficulties and obstacles.

It has become almost a cliché that people in South Asia represent a common civilization and culture, and that the present boundaries are a creation of modern history. It is therefore axiomatic that ideas, thoughts and sentiments should reflect common aspirations and mindsets of people irrespective of those boundaries. To put it another way, the boundaries and the borders dissolve under the force of these common mindsets, ideas and sentiments.

Having said this, the political boundaries even if recent, are a fact of life and must be respected under the modern international law. However, these boundaries do not need to remain Lakshman Rekha which ought not to be crossed or the walls which cannot be penetrated. Instead, each country must be treated like a common neighborhood where ideas, thoughts and artistic practices can intermingle to support each other and to sustain their growth together. That is the only way that the neighborhood of South Asia can become strong and play the unique historical role it has always played in more than five millennia old history of the world.

Literature, both as a written word and the spoken folk lore, are at the apex of creative endeavor. The words in stories and written books do not only provide a concrete physical entity to the human sentiments, they also give expression to ceaseless endeavor of people to connect with each other in a way which develops connections and friendship.

This is the objective of the present festival and I hope that the discussions here will promote these objectives in the most sustainable manner.

REPORT

Foundation of SAARC Writers and Literature (FOSWAL), the Apex Body of SAARC, organised a three day SAARC FESTIVAL OF LITERATURE in collaboration with Indian Council For Cultural Relations and Arpana Caur on March 10,11 and 12 at Agra.

It is important that track II initiatives that facilitate people to people contact should take place to continue the efforts of peace, mutual understanding, reciprocal respect of our cultural diversity, love for our shared civilization, history and most importantly the wholesome and healthy growth of humanity. In this direction writers hold the key for building bridges, establishing understanding, removing mis-concepts and, promoting a society that propagates trust and understanding. It is imperative that

All the nine flags — 8 of SAARC Countries and one of SAARC Secretariat — outside the Festival venue : Grand Hotel, Agra.

writers should meet, hold discussions, raise queries and discover and share answers.

Writers are at the forefront of each major issue that concerns Humanity; that is perhaps why they are said to be the conscience keepers of society. The SAARC Region joined by the same mountain ranges and washed by the same ocean is today faced by similar if not identical problems of Climate Change. Age old laws of nature are being overturned and new rules seem to be out of reach because nothing seems to be stable in nature.

Since human beings are the only ones who can make change a reality and make a sustainable difference, it is they who have to make a concerted effort to find means to stop the ecological erosion and take positive steps to save this earth from total destruction. Poets, writers, scholars, activists of all age groups

and genres converged to the SAARC Festival of Literature held in Agra on March 10, 11 ,12; that in itself is proof that the literary community feels that climate change and environmental

Registration desk.

degradation is an issue that needs to be addressed urgently.

The need for such meets is intensely expedient, one would say almost crucial, because of the remarkable changes in the political climate and social fabric of the world. While the eight countries of SAARC can proudly claim to be democracies, there still remains a lot of work to be done before we can say that democracy has reached the grass-root levels and has become a way of life in all these nations.

In each and every society there are the unheard voices of the minorities, the unaddressed, often unacknowledged subaltern

Welcome Speech by Ajeet Cour, with all the Guests of Honour on the dais.

issues, oppression of the women, the aggression on tribals, their culture and livelihood, and the marginalization of languages. These are amongst the several issues that need to be openly discussed by the intellectuals. Effort has to be made that what the intellectuals think, believe, suggest and advise is taken note of by the powers that be.

It is with all this thrust that SAARC Festival of Literature, an annual meet of writers is organized by FOSWAL.

Audience.

More than 200 delegates from all the eight SAARC countries, converged, deliberated, exchanged, discussed, recited and debated, issues of environment and climate change that are important for their own country, for the region, and for literature and aesthetics.

The SAARC Festival of Literature conference was formally inaugurated on March 10, 2013 by Dr. Suresh Goel, Director General of ICCR at Hotel Grand, Agra.

Before the formal inauguration, Fakir Waheed Bakhsh from Pakistan gave a short recital of Sindhi Fakiri music that highlighted the unity of mankind and the oneness of the Creator.

The Chief Guest Dr. Suresh Goel and all the other guests and delegates were welcomed by Ajeet Cour, President of the Foundation of SAARC Writers and Literature.

The following were the Guests of Honour:

1. **Dr. D.N. Jauhar,** Vice Chancellor, B.R.A. University, Agra, India
2. **Dr. A. K. Rashid,** Afghanistan
3. **Prof. Mohammad Nurul Huda,** Bangladesh
4. **Tshering Dorji,** Bhutan
5. **Dr. Sitakant Mahapatra,** India

6. **Abhay K.,** India
7. **Surjit Patar,** India
8. **Ibrahim Waheed,** Maldives
9. **Prof. Abhi Subedi,** Nepal
10. **Nasreen Anjum Bhatti,** Pakistan
11. **Nisar Ahmed Chaudhary,** Pakistan
12. **Daya Dissanayake,** Sri Lanka

All the Guests of Honour were presented with a shawl as a mark of respect for their contribution to literature and their efforts to make peace and mutual cooperation between the SAARC Nations an ongoing process.

In her Welcome Address, the President of Foundation of SAARC Writers and Literature (FOSWAL) Ajeet Cour said that the SAARC Region shares long civilizational journeys both horizontally and vertically, on micro and macro levels. That is why we share our pains and anguish too.

She questioned whether there can be a world of memories? However beautiful they might be, can future generations subsist just on stories where only the ghosts of the bounties of nature survive for posterity? She warned that these are the milder and softer of the questions. The queries of the future generations would be more stark, accusing and punishing. They would ask us why, when we knew that time was slipping out of our fingers, did we not stop the human offensive on Mother Earth? When rivers were disappearing, when species were vanishing, why were they being consumed to satisfy gluttony? Why did we not stop the mindless destruction of forests and natural resources.

Ajeet Cour delivering her Welcome Speech.

Ajeet Cour emphasized – we who drop down to pray in fear at the least threat of danger to ourselves or our close ones, spare not a thought to what is going to be our future if we lose this one and only home. This is the only planet with life. Don't we realize that migration is just not a possibility?

She pointed out that sustainability, careful planning, austerity is the only mantra; conservation the only chant. She asked the congregation of writers: can we raise our own SAARC – specific voice in international forums to save the planet from extinction?

Ajeet Cour welcoming the Chief Guest, Excellency Dr. Suresh K. Goel,
Director General ICCR.

Ajeet Cour honouring the Chief Guest, Excellency Dr. Suresh K. Goel
with a ceremonial shawl.

Ajeet Cour presenting Dr. Suresh K. Goel the
SAARC Festival of Literature Memento.

She said that she hoped we will make the policy-makers listen to our concern and our appeal, because we are together as one voice of the SAARC Family of 8 neighbouring countries.

At the ends of the speech she thanked Indian Council for Cultural Relations and Arpana Caur for their collaboration in SAARC Foundation of Literature, 2013.

In his inaugural speech, **Dr. Suresh Goel** expressed his immense pleasure to be with the prominent literary figures of the South Asian region. He said he was honoured to share the platform with so many well-known creative voices of the SAARC countries. Though it was a political requirement that had made the SAARC come into being, it was literature that remains the best way to understand society. It is through literature that we understand and appreciate the similarities between us, and it is again literature that teaches us to cherish the diversities that are inherent in the existence of so many societies.

Chief Guest, Excellency Dr. Suresh K. Goel, Director General ICCR, delivering his Inaugural Address.

Dr. Suresh Goel elaborated that while it was historical necessity to have borders, it was also a contemporary need to unite and take collective decisions for the protection of our environment. This was absolutely necessary because natural calamities did not accept borders nor do they obey rules and regulations. Birds migrate, rivers flow at will and storms and cyclones also do not see borders and check posts.

Dr. Goel further added that writers do not just pick up themes from their own country but also write on universal subjects like love, humanity, brotherhood, peace etc. that cut across man-made borders of caste, religion, race and nation, and influence the people around the world.

Today the SAARC community is a family of eight countries; though it started out with being only seven. Afghanistan joined later in 2007, mainly because FOSWAL brought in poets from Afghanistan right from their First Conference in 2000. FOSWAL hoped that Myanmar too shall one day join the body. He said that it was necessary for us to come together, because we have a shared civilizational history of colonial domination; rule of the western imperialists has shaped our economies and eroded our cultural heritage.

Chief Guest Excellency Dr. Suresh K. Goel handing over the LIFETIME ACHIEVEMENT AWARD FOR LITERATURE to Prof. Daya Dissanayake from Sri Lanka : A Shawl of honour, Citation, $1000 in cash, and a Memento.

Chief Guest Excellency Dr. Suresh K. Goel handing over the LIFETIME ACHIEVEMENT AWARD FOR LITERATURE to Ms. Farheen Chaudhry from Pakistan : A Shawl of honour, Citation, $1000 in cash, and a Memento.

Excellency Dr. Suresh K. Goel handing over SAARC YOUNG POETS' AWARD FOR LITERATURE to Prof. A.K. Rashid from Afghanistan: A Shawl of honour, Citation, and Rs. 21,000 in cash, and a Memento.

Excellency Dr. Suresh K. Goel handing over SAARC YOUNG POETS' AWARD FOR LITERATURE to Mr. Suman Pokhrel from Nepal : A shawl of honour, Citation, and Rs. 21,000 in cash, and a Memento.

Excellency Dr. Suresh K. Goel handing over SAARC YOUNG POETS' AWARD FOR LITERATURE to Mr. Abhay K., India : A Shawl of honour, Citation, and Rs. 21,000 in cash, and a Memento.

Excellency Dr. Suresh K. Goel honouring Guest of Honour : Prof. Mohammad Nurul Huda from Bangladesh.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Vice Chancellor of B.R.A. University, Agra.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Mr. Tshering Dorji from Bhutan.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Dr. Sitakant Mahapatra from Bhubaneshwar, Orissa.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Ms. Nasreen Anjum Bhatti from Pakistan.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Mr. Surjit Patar from Ludhiana, Punjab.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Mr. Ibrahim Waheed from Maldives.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Prof. Abhi Subedi from Nepal.

Excellency Dr. Suresh K. Goel honouring Guest of Honour : Prof. Akhtarul Wasey,
Hony. Director, Zakir Husain Institute of Islamic Studies, Jamia Millia Islamia.

Excellency Dr. Suresh K. Goel honouring Guest of Honour :
Mr. Nisar Ahmad Chowdhury from Pakistan.

He went on to elaborate that the basis for this coming together is that there is so much sharing between the SAARC countries. He talked about the languages that we share; Tamil with Sri Lanka, Bengali with Bangladesh, Urdu, Sindhi and Punjabi with Pakistan, Persian with Afghanistan.

He emphasized the point that it is writers who decide the kind of society we build because it is they who dictate the morals and create the spaces for individual growth. It is literature that builds bridges of friendship and compassion, or else we would always be at each other's throats.

After the formal inauguration of the SAARC Literature Festival, The Chief Guest **Dr. Suresh Goel,** presented the Foundation of SAARC Writers Literary Awards to **Dr. A.K. Rashid, Daya Dissanayeke, Suman Pokhrel, Farheen Chaudhary and Abhay K.**

Three very important books by three different writers **Raama Chandramouli** of India, **Abdaal Bela** of Pakistan and **Vivek Jain** of India were released by **Dr. Suresh Goel.**

Prof Akhtarul Wasey, eminent scholar, Head of the Department of Islamic Studies at Jamia Milia Islamia University and Vice President of Foswal delivered the Festival Compendium. Here

Prof. Akhtarul Wasey delivering his winding up speech : Vote of Thanks.

Prof. Wasey thanked all the delegates for making the journey to participate in the festival and gave a gist of what was expected from such an elaborate festival of writing and a vast congregation of litterateurs. Prof Wasey emphasized that only that state can be called a successful state where the writer feels free, where discussion and debates are allowed and where people can interact without any kind of repression.

He stressed that it is in this atmosphere that the best literature can be produced, best art created and finest music performed.

Excellency Dr. Suresh K. Goel releasing Dr. Abdaal Bela's (Pakistan)
novels in Hindi translations.

Excellency Dr. Suresh K. Goel releasing Prof. Raamaa Chandramouli's
(Warangal, Andhra Pradesh) book.

Excellency Dr. Suresh K. Goel releasing Mr. Vivek Jain's (Agra, U.P.) Book.

Audience

After the summing up of Prof Akhtarul Wasey, there was a short break of twenty minutes in which tea, coffee and blight snacks were served.

After the tea break the Academic Sessions began for serious and thought provoking deliberation on the various aspects of environment, climate change and ecological upheavals.

The First Session was chaired by **Prof Abhi Subedi,** well known poet and scholar of Nepal. Seven papers were presented in this sessions:

Shafi Ahmed presented a paper on The Environmental Crisis and the Theatre Space. Speaking at length on theatre he said theatre has been recognized as the very special initiative of presentation that has the capacity to embrace and combine sundry art-forms as can be found in the history of collaborative performances. Theatre has the power and passion to imitate, to improvise and at the same time include elements that sometimes may seem to be alien to its fundamental character and development. Moreover, from time to time, theatre has shown its power to address issues that have some social and even political dimensions. Since theatre has its very effective communicative strategy in presentation, with what can be seen on the stage and be heard through the dialogues of the characters and be expressed with the use of passionate acting, so it possesses immense potential to influence the audience. Messages contained

in the theatrical productions can make some tangible and lasting impact on the people. The social spectacle that different directors choose, on the basis of the preference to some specific interpretation of a text or sub-text, to hold on the stage, has often been instrumental in effecting some necessary reforms. With this role of theatre in the perspective, this art form has sought to suit itself for the correction of social ills right from the days of Ben Jonson to contemporary Harold Pinter. So, now, when this planet of ours is under the threat of very frightful erosion of natural resources and the life of more than half of the humankind is in terrible jeopardy for the global environmental crisis, among other remedial measures and scientific strategies, we should feel persuaded to exploit the possibilities of theatre with its inherent qualities to promote social good and thereby its space can be diversified as well as freed of its orthodox definition.

He said that The Guardian of London reported in 2011 that this great city had experienced some very important theatre productions in the last two years that dealt with issues of climate change. The companies that showed this preference included The National Theatre, The Bush and The Royal Court. This verifies that the theatre-makers are becoming increasingly sensitive to the dangers the climate change are boding for the humankind. It should be mentioned that the Mayor of London showed one 'dramatic' move as he launched in 2008 the Green Theatre Plan for the city. This move claimed everybody's praise and underline the importance of the need for appropriate awareness of the crisis the world is heading to for thoughtless and non-discriminatory use of energies. The Mayor's call had an immediate and positive impact. It has been further reported in The Guardian that at present, more than 100 theatre houses are in a closer cooperation with Oxford University's Environmental Change Institute. And in the process, a quiet revolution has taken place in matters of energy management in the theatre spaces of London. One theatre company known as Julie's Bicycle has launched a new large scale programme to create and promote awareness about environmental sustainability in the industries. Arcola Theatre, located in the east of London shows some kind of areligious spirit to work with renewable energy and to continue such sustainable practices.

He concluded by saying that these practices by the three London companies are a testimony to the increasing concerns about the environmental crisis and it is relieving to know that theatre people have come forward since the space of theatre is one of the very effective venues of popular communication.

Nature and Lyrical Poetry: An Illustrated Analysis with Reference to Sinhala Lyrical Poetry was a paper presented by **Samantha**

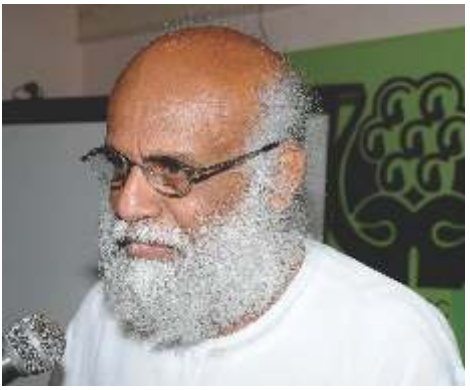
Herath who made a very important point that down the ages, culture - environment relations have been among the most active and lively areas of entertainment. The reason is exposure of the people to nature and environment and their belief and acceptance of environment as an important part of their lives. In Sri Lanka, nature and environment are intimately connected with the lives of all communities. Their life styles, attitudes and practices of culture, reflect their concern over nature and environment to which they belong.

Interconnection between nature and practices of culture can be viewed from different perspectives. This includes drama, music and literature and other forms of art. In the field of literature nature has been depicted in many ways and in many contexts. Especially poets in different parts of the world have looked into the beauty of nature and eulogized nature with utmost enthusiasm and fascination.

Nature has been a major source of inspiration and ecstasy for poets in many parts of the world over centuries. Poetry about nature can be viewed as a developed tradition especially in Europe, North America and in Asia. In the age of Romanticism nature poetry emerged with a new dimension in European literature. Romantic views of poetry on nature have been impressively demonstrated in the poetry of Wordsworth and Shelly. Wordsworth saw the essence of nature as 'the anchor of his purest thoughts and the guardian of his heart and soul'. Romantic poets fervently celebrated the restorative, provocative and divine qualities of nature. At present it is observed that there has been an ideological shift from the earlier perception about nature in literature. The contemporary nature poetry reflects the awareness with regard to the impact of human action on the earth. Modern writers have been deeply conscious about nature. The content of their poetry has not been confined to the beauty of nature. It has also focused on the environment and its conservation.

Daya Dissanayaka, another prominent scholar from Sri Lanka spoke on : Woman is to Nature What Man is to Culture

Daya Dissanayake said that he decided on the title, woman is to nature what man is to culture, because it is a universal truth,



which unfortunately had been hijacked, distorted and misinterpreted by the male dominated society. In the same manner that the women of the subcontinent confined themselves within their own boundary, the Lakshman Rekha, some women too accepted the male idea that woman is close to nature because of her secondary, subordinate role, in family, society and development.

Sherry B. Ortner in her article 'Is Female to Male as Nature is to Culture?', is trying to open "as much of the human range of potential to women as is open to men". But this potential has always been open to women, and all they have to do is recognize it. She too had fallen into the trap in trying to interpret primitive or early human society based on the present day tribal societies and the meagre archaeological evidence available.

While we always had Bhasmasura with us, in the Mediterranean region they had Phaeton, ever since man began to interfere with nature, believing he is more powerful than nature. He has raised his head again, in an attempt to control the heat from the sun. It is called SRM, Solar Radiation Management. The idea is to spray Stratospheric Sulfur Aerosols around the earth to reflect sunlight away from the earth, thus reducing global warming. The aerosols to be Hydrogen Sulphide or Sulphur Dioxide, which could result in acid rain, and further deplete the Ozone layer. Only an idiotic, arrogant male animal would come up with an idea like that.

In The Bastard Goddess, I argued that the future Buddha could be a woman, and that it was women who could save mankind and Mother Earth from the destructive forces of the human male. The Clone is all about the end of humanity, the inevitable self-destruction we are heading for, and how it began from the time man began to walk on two legs and began to use his hands for destruction and to fight against nature.

Sudipto Chattopadhyaya of India presented a paper on Ecopoetry and Peace Education : Steps against environmental Crisis. According to him Environmentalism regards

man and his society as one of the components of ecosystem. It is a mistake that the social scientists regard man and societies that he has developed as something unique. They have so far kept man outside the laws that govern all other parts of the ecosphere. The ecological needs at this very moment is to abandon the way of approach as human civilization contemplating the establishment of omnipotent authority and material development of man. Modern science teaches us that nothing is isolated with this totality. An ecological morality demands from us the maintenance of balance of nature. Ecology also emphasizes the need for a world feeling. Man should not be citizen of a single country, he should not think in terms of tiny part of the world, but of the whole world. In a report commissioned by secretary general of U.N. in a Conference on Human Environment, Barbara Ward and Rene Dubois said “Our links of blood and history, our sense of shared culture and achievement, our tradition, our faiths are all precious and enrich the world with the variety of scale and function required for every vital ecosystem. But we have lacked a wider rationale of unity. Our prophets have sought it. Our poets have dreamt of it. This is the spirit of peace education, which according to Pran Schmidt and Alice Friedman is holistic. It embraces the physical, emotional, intellectual and social growth of young within a frame work deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trusts, fairness, co-operation and reverence for the human family and all life on our beautiful planet.

In this context, eco-poetry truly expresses the aesthetic sense of peace education which cultivates the potential creativity of man necessary to connect himself with nature. In a world endangered by the threats of violence and terrorism, injustice and irregularity the need for man-making education appears to be imperative. Human civilization can be preserved and protected by means of dissemination of higher human values like love, compassion, tolerance, faith, fortitude, sympathy, sensitivity which are cultivated through peace education. Each ethical sense enriches the aesthetic view of man which nourishes his potential creativity through the expression of which he feels and develops the interconnection of all lives, their peaceful co-existence and harmonious development.

Prakash Subedi, one of the young, dynamic voice from Nepal read out a paper on Ecology and Religion: The

Buddhist Perspective

In his paper he said : Maintaining a balance and preserving ecology is more than just a buzzword at present. The utterly selfish ways in which we have been behaving in the recent times has caused a considerable imbalance in the ecosystem which has not only led many living beings towards extinction but also put even human existence ultimately under question. And, as destruction of the biodiversity aggravates, probably to the extent beyond recovery already, attempts to find ways for environmental conservation are also underway. There has been a lot of discussion, debate, and theorizing going on around this subject all over, and the attempts to find an answer to this question have not been limited to natural (biological) sciences or policy making alone. The demand of the issue at hand is very interdisciplinary in nature, and a number of areas seem to be coming forth to work together. And, this is the reason why people have been revisiting, among several other things, scriptures of all religions for a way out. All religions were established to find ways.

The first position holds that Buddhist environmentalism is a natural extension of the Buddhist worldview; the second that the Buddhist worldview is not compatible with an environmental ethic; the third that a Buddhist environmental ethic, while not co-terminus with the Buddhist worldview, can be constructed from Buddhist texts and doctrinal tenets; the fourth, that a viable Buddhist environmental ethic should be evaluated in terms of Buddhist ethics rather than inferred from the Buddhist worldview; and the fifth, that the most effective Buddhist environmental ethic grows out of particular contexts and situations.

Daniel H. Henning in Buddhism and Deep Ecology cites Al Gore and thus connects religion in general and Buddhism in particular to ecological destruction we are passing through:

In his book, Earth in Balance: Ecology and the Human Spirit, Al Gore states: The more deeply I search for the roots of the global environmental crisis, the more I am convinced that it is an outer manifestation of an inner crisis, that is, for lack of a better word, spiritual…" But what other word describes the collection of values and assumptions that determine our basic understanding of how we fit into the universe? Buddhism is a spiritual approach which emphasizes ecological values through a reverence and compassion of all beings or all forms of life. This approach, along with Deep Ecology, points toward the development of a spirituality, a higher consciousness or awareness.

Jharna Rahman of Bangladesh made an important point that women and nature are closely connected. In her well researched paper titled 'Khona: the daughter of nature' Jharna Rahman said

that women and nature are closely related. Our creator is not visible to us but we feel his presence in all his creations. Nature is creative, changing all the time. It is also beautiful. So when we think of our creator we think of the air, the soil, the fire, water and the sky. The creator has his presence in all of these five components of life. If we look at it deeply then we realize nature is in fact the creator. Women are like nature too. Because women also create. They also have the five components that nature is composed of. Creation, beauty and prosperity all three are intertwined in a woman's being. All these are main ingredients; and are the main forces of nature too.

Man is part of the nature. But this man is the main reason for its destruction also. Today nature is endangered. With the progression of civilization man seemed to have become greedier. It is because of man's mindless abuse of nature that the resources of the world are being demolished. The world heritage is on the brink of destruction. In order to restore the balance of nature we must stop this abuse, at the same time we must help the nature to flourish.

The people with conscience worry about the endangered earth. Science and development have spread poisonous gases and natural forests are being eradicated from the face of the earth. A lot of research is going on to find a way out to stop this hazard. A lot of seminars and meetings are being held and treaties are being signed in order to preserve the green planet. But those have not been able to cease the destruction of nature. The axes of the poacher are still cutting the trees of the forest, the rivers are being polluted with the chemical wastes from the factories and gases from the industries are polluting the fresh air on earth. The soil is getting burnt, the green grass is getting dry, the weather cycle is changing : and the wildlife is being demolished. The earth is in danger of extinction. So are the animals and even the human race. The world will have a disastrous end if this is not taken seriously and found a way to restore the balance. The existence of human race will also be on the brink of extinction. How can women help in this situation? Can she act as the savior for Mother Nature? Can she stand with a green lamp that is so very necessary in order to color the faded earth?

In his summing up **Prof. Abhi Subedi** presented his own paper titled: Women Resistance and the Ecology–Violence Nexus and

said -A sudden eruption of violence against women in South Asia has revealed the following. There is a link between the concept of ecological violence and violence against women. Discussions have been adding more to the stock of knowledge. Political bravado under various rubrics like democracy, socialism or welfare state, revolutionary situations do seem to have, it is revealed, the element of uncanny, that is, nature and women have always been sidelined in ideological formations and utopic visions. Dystopic revelations have been emerging out of media, social discourses, and politico-cultural programming, literature and poetics of politics. Ecologically propelled apocalyptic visions and the increasing disquiet experienced by mother earth expressed through hurricanes, tsunamis and seasonal aberrations have given rise to new perceptions, and importantly, more challenges. The nuances of the ecological hazards and the now revealed vulnerability of women and the hegemonised uncanny poetics of machismo have become the latest and the most urgent subjects of survival discussion for both women, men, children, animals, plants and all the living beings. The female vulnerability question has come up with new challenges to review questions like guardianship, active passive binary and giving and taking questions that have long dominated the male female relational questions and the very tacitly, imperceptibly constructed forms of ecological discourses.

He further quoted from Noor Zaheer's book 'My God is a Woman' :

> The century has ended and a new one is enfolding. All that they predict could happen. It might be advisable to wait for the closed first of the new century to open and release what it holds. It just might have a better deal for women. Or would it be better for the women to step forward, wrench the tightly closed fingers open and fling to dust whatever it holds for them. Then draw their own lines of fate and fortune on the new century's palm, set out to build a world to suit the destiny they have forged for themselves—a world in which they shall be one with the earth, the only paradise that exists, living life as the only one they shall have, being the God they were always meant to be.

The Living Legend: A Film on the work and contribution of **K. K. Muhammad** was shown after the papers. The film was on the restoration of the Bhitteshwar Temples in Madhya Pradesh. This

Temple Complex is said to be the biggest Hindu temple complex in the world.

The film explained at length the manner in which the site was found, protected and then salvaged. It discussed the struggle with the dacoits of the region, the mining mafia that took over after them and finally the bureaucracy that has no interest in protecting these kind of sites.

After this film another film on environment and the effect of the degradation of the Yamuna waters on the Taj Mahal was shown.

After these seven very probing papers and two films there was lunch break for an hour in which an elaborate lunch of Punjabi cuisine was served.

The post lunch session was chaired by **Ambassador Bal Anand,** [Retd IFS].

There were five papers in this session.

Farheen Chaudhry of Pakistan in her presentation pointed out that once the best friend of homo sapiens, the environment, is now causing survival issues for humanity! Why ? That is a question of present era. . . writers, intellectuals , thinkers and scientists are trying to find the answers in their own ways. . .. but do we find the literature on the subject as per need of the day ? Unfortunately not. . . ..

A few lines in a novel, a few poems in the bundle of collections isn't enough for such a grave issue. . .

Basically environmental writing is defined as writing, commenting intelligently on environmental theme particularly applied to the relationship between man, society and the environment. Environmental journalism deals with collection, verification,distribution and exhibition of information about it while literature exhibits the same factors but with emotional expression, having more appeal and affect .

Samantha Ilangakoon of Sri Lanka presented a paper on Environmental Aesthetic as depicted in TheraGatha which he

explained is the great satisfaction verses of Arahants (liberated ones) are a kind of poems uttered by Buddhist saints after attaining Nibbana; the ultimate bliss in the Buddhist context. These were not written initially, but were uttered effortlessly as they were released from all sufferings. They can be taken as poems of satisfaction because many of verses are greetings or admires of nature. These verses are totally different from other secular types of poems which appreciate the aesthetic values of nature. Arahants without any kind of defilements or cankers had nothing to take out of nature. An ordinary personality (prutajjana in the Buddhist terminology) may enjoy the nature and its invaluable aesthetic with the aim of grasping or intention with taking them to his hand. However an Arahant enjoys the nature without any such conception. This intention has an ethical value too. If the modern man can cultivate this kind of concept towards the environment much of the crisis that has been arisen today can be solved. Man's unnecessary intervention to the environment and its process has become a severe problem in contemporary global situation. In this presentation I intend to emphasize the value of non-attachment appreciation about the beauty of nature.

The Buddhist textual version called Thera Gatha, he explained belongs to the Khuddaka Nikaya of the Sutta Pitaka in the Pali Tripitaka. Khuddaka means 'minor' and it was probably considered so in relation to the actual in the other texts in the Pali canon. Thera means the 'elder' and the disciples of the Buddha were considered as elders because they also were enlightened ones or Arahant in Pali. Therefore Theras were a group of liberated ones whose utterances cannot be considered as 'minor' in the usual sense of the term. Gatha in Pali means verses and they are the delightful verses uttered by some sixty four Theras after their realization of the reality. These can be considered as their sheer exultation and joy that arise out of their religious devotion and inspiration. These inspiring verses came from the hearts of bhikkhus after their attainment of Arahantship as an announcement of their achievement and also as a statement of their effort which has led to their final enlightenment. Thera Gathas have also been called udana in Pali which means accumulated thrill wave of strong emotion, of thought directed and diffused or an extraordinary expiration.

Keshab Sigdel, another brilliant mind from Nepal presented a paper on Literature, Environment and Human Rights: Reading the Connectivities

Keshab Sigdel said that for ages, literature and other art forms have been used to depict physical environments and human-environment interactions. And particularly after the modern environmentalist movement that emerged in the 19th century, and which got momentum in the 1960s, there is a rise of a “rich array of fictional and nonfictional writings concerned with humans' changing relationship to the natural world” (Buell et al 417). In this paper, he attempted to give a purview of how disciplines like literature, environment and human rights are contributing towards a planetary connectedness through a shared imagination of “safer earth”.

The long-standing interest of literature in environment has given rise to a new discipline known as “ecocriticism.” Ecocriticism is a pluralistic and cross-disciplinary initiative that aims to explore the environmental dimensions of literature and other creative art forms dealing with the environmental concerns. As Lawrence Buell et al write, this new disciplinary interest begins from the conviction that “the arts of imagination and the study thereof—by virtue of their grasp of the power of word, story, and image to reinforce, enliven, and direct environmental concern—can contribute significantly to the understanding of environmental problems: the multiple forms of ecodegradation that afflict planet Earth today” (418). So it becomes obvious that this will relate to other branches of the environmental humanities—ethics, history, religious studies, anthropology, and humanistic geography.

K. Shriganeshan in his Paper : The Environmental Concerns in Literature-the SAARC Scenarios said that the capitalistic or industrial character as well as the complex, highly administrated technological system of modern society is the cause for this depletion of environmental resources and change in the ecological balance

Ambassador Bal Anand IFS (Retd.) in his very eloquent paper said that the choice of the venue of our meeting indeed underlines

the theme of our deliberations. The title of Bollywood movie ,'Ram Teri Ganga Maili-Your Ganges , O Rama , is polluted' applies with equal sorrowfulness to ' Krishna's beloved Yamuna . Poet Raskhan had long ago expressed the last wish," O Murli Manohar, let me be born as parrot in my next life; and bless me with a nest in the greenwood on the banks of Yamuna; I would like to listen to the melodies of your flute, all my life!" I too share Raskhan's wish and am luckier to be blessed with a nest near Yamuna-overlooking the modern monument of Akhshardham-but alas, the lively and dancing Yamuna seems in the irreversible process withering away and the greenwood on its banks has been fast becoming a thing of the past. I would like to join you all to raise our poetic and artistic voices to save Yamuna and all other rivers of our nations if we are to ensure the survival of our coming generations.

Speaking on a more specific earthly note, the geographic region of South Asia has been the cradle of the finest flowering of human civilizations since the dawn of history. The southern land mass with its abundant natural resources has played a uniquely important role in influencing and determining the destiny of the countries of today in all directions of the vast continent of Asia. The rediscovery-should one say ,recycling – of the new age concepts and modern day organizations like the South Asian Association of Regional Cooperation –our beloved SAARC, in short-is the most sensible homage to this part of 'Our Earth –our only Home'-the theme of our conference- in terms of what is dictated by the totality of natural and human resources. When we talk about SAARC, we are expressing the most logical and legitimate concerns about the future of nearly 24 percent of humanity living in less than 4 percent of the global surface.

These Papers were followed by a **Panel Discussion** on the preservation of the Taj Mahal and the cleansing of the Yamuna River. This Panel Discussion was moderated by **Brij Khandelwal.**

Some of the very important points made at the Panel Discussion were :

1. Murdering A Dead River : this elaborated that the present state of river Yamuna from Delhi to Agra, a distance of roughly

Mr. Brij Khandelwal, a senior journalist and environment activist, opening the debate in the 'Panel Discussion' segment.

250 kms, is alarming. Described now as a huge sewage canal, its water is unfit for human consumption. It cannot even support bacterias or aqua life.

2. Historians say that all great civilizations of the world have developed and flourished along river banks. The rivers have been sustaining life in its various manifestations and glory. The importance of rivers in India can be understood by one simple fact that almost all rivers are worshipped as goddesses.

3. Yamuna, the consort of Sri Krishna has played a significant role in shaping the history of India right from the days of the Mahabharat till today. An interesting fact about Yamuna is that it has a richer history and has made a more valuable contribution to enriching culture, art, architecture and commerce, than the holy Ganges.

After this very interesting and poignant session there was a short tea break of about thirty minutes, giving respite from academics and deep thoughts, facilitating exchange between the writers and paving the way for an elaborate poetry session in which young and old, senior and junior all poets participated.

The poetry session had been divided into two parts.

The first portion was conducted and moderated by **Farheen Chaudhary** and was chaired by **Dr. A.K. Rashid.**

The Deputy Ambassador of Afghanistan **H.E. Mr. M. Ashraf Haidari** was also

kind enough to attend the Poetry Session and stayed for more than two hours. He read out some of the poems written by his wife **Lina Rozbih-Haidari.** In his short speech he said that India was like a second home to all Afghan Nationals. He emphasized that the entire SAARC region should become one home to all the Nations.

The following poets participated in the first half of the poetry session:

1.	**Zohra Zahir**	[Afghanistan]
2.	**Bimal Guha**	[Bangladesh]
3.	**Kamrul Hasan**	[Bangladesh]
4.	**Ali Akbar Nazari**	[Afghanistan]
5.	**Ibrahim Waheed**	[Malidives]
6.	**Prof. Abhi Subedi**	[Nepal]
7.	**Bal Bahadur Thapa**	[Nepal]
8.	**Keshab Sigdel**	[Nepal]
9.	**Momila Joshi**	[Nepal]
10.	**Sabita Gautam Dahal**	[Nepal]
11.	**Sharada Sharma**	[Nepal]
12.	**Praneeth Abhayasundara**	[Sri Lanka]
13.	**Samantha Herath**	[Sri Lanka]
14.	**Bushra Farrukh**	[Pakistan]

Chairperson **Dr. A. K. Rashid** gave a short address remarking on the contributions of each poet and also presented his own poems.

The second half of the Poetry session was chaired by **Nasreen Anjum Bhatti,** the well known Punjabi poet of Pakistan, and was compered by **Mithilesh Shrivastava.**

Mr. Bob D'Costa from Kolkata, presenting his poems, on the dais from left : Ms. Farheen Chaudhry and Ms. Nasreen Anjum Bhatti

The following poets participated in this session :

1. **Rana Muhammad Saeed** [Pakistan]
2. **Musab Rafique Hazrat Shaam** [Pakistan]
3. **Nasreen Anjum Bhatti** [Pakistan]
4. **Bob D'Costa** [India]
5. **Gurpreet** [India]
6. **Hari Mohan** [India]
7. **Krishna Kumar Toor** [India]
8. **Mohammad Ahsan** [India]
9. **Perugu Ramakrisna** [India]
10. **Rajendra Milan** [India]
11. **Sonnet Mondal** [India]
12. **Sitakant Mohapatra** [India]
13. **Raamaa Chandra Mouli** [India]
14. **Lutfa Hanum Salima Begum** [India]
15. **Shefalika Verma** [India]
16. **Mithilesh Shrivastava** [India]

Chairman **Nasreen Anjum Bhatti** made her remarks on the poetry and verses and presented her own poems

The poetry was followed by a sumptuous dinner that was served in the open air on the well maintained velvety lawns of Hotel Grand.

Dr. Noor Zaheer conducting the Academic Session of the SAARC Festival of Literature : Session VI, with Prof. Praneeth Abayasundare from Sri Lanka, Prof. Mohammad Nurul Huda from Bangladesh, Dr. Sitakant Mahapatra from Bhubaneshwar, Orissa, Dr. K.V. Dominiq from Chennai, Tamilnadu, Prof. Gallelle Sumanasiri from Sri Lanka on the dais.

The next day, Monday March 11, 2013 began with Session Six which was chaired by **Dr. Sitakant Mahapatra** and five scholars, writers and activists presented their papers.

Ven. Prof. Dr. Gallelle Sumanasiri of Sri Lanka discussed Environmental Friendly Production and Consumption in Buddhism. He said that Christianity, Islam, Hinduism and Buddhism are considered the four main religions in the world according to number of adherents and geographical expansion. Though these religions have now been spread to various parts of the world, the important factor to be considered is that all those major religions were given birth in Asia. Asia is the world largest populous continent, with millions of different people following wide variety of different religions. Asia was the birthplace of most of the mainstream religions. For Judaism, Christianity and Islam the birth place is variously ascribed as Jerusalem), Confucianism and Taoism in China, Hinduism, Buddhism, Jainism and Sikhism in India, and Zoroastrianism in Iran. India is the birth place of many of those religions.

Taking historical and archaeological evidences into account Jainism is the oldest religion among Indian religions. Its origin goes to as far back as Mohendojaro and Harrappa civilization. Jainism, which practices non-violence and detachment, is the most environmental friendly religion among Indian religions. Though there is not a particular founder of Hinduism, its origin goes back to Veda. At the very beginning there was no God. Man worshiped nature objects such as wind, rain, thunder, sun, moon etc. It indicates how early Indians tried to understand the relationship between nature and human being. Secondly, Vedic people gradually considered nature behaves as human beings and personified nature objects. Thirdly personified nature objects were transformed to gods which is called deification of nature. The process of deification nature objects conveys the reverential attitude Vedic people had towards nature.

In the recent past several films have highlighted the issue of environment and through folklore and traditional belief have tried to focus public attention on this very important issue. **Bal Bahadur Thapa** of Nepal reviewed one such film Caravan: The Himalaya in a

paper that he named Symbiotic Relationship between Nature and Human Beings.

The film is based on the life of the people from Dolpa, a far western district of Nepal. These people trade the salt they have purchased from Tibet with the people, who grow grain on the other side of the mountain. Thinle, the protagonist of the film, used to be the Chief to lead the caravan of the yaks. As he grows old, he hands over his chieftainship to his eldest son Lhakpa, who meets his death while trying to take a new path against the advice of his followers including Karma. Karma, Lhakpa's best friend as well as right hand, emerges as an undeclared Chief, who, however, does not believe in gods and astrology. But the proud old man doesn't accept Karma as the new Chief. Instead, he goes to see his younger son, Norbu, so as to persuade the latter to lead the caravan. Once Norbu declines, the irate Thinle decides to resume his chieftainship in order to hand it over to his grandson, who, however, loves Karma. Most of the young men and women follow Karma, who leads the caravan four days prior to the date fixed by the Lamas after consulting astrology. On the other hand, a handful of old men, Norbu (who finally decides to join the journey), Pema, Lhakpa's widow, and Pasang, son of Pema and Lhakpa, follow Thinle, who lead the caravan on the designated date. Thinle, against all the odds, tries to catch up with Karma's caravan. On the way, when he realizes that he won't be able to catch up with Karma, he decides to lead the caravan through a shorter but dangerous route despite the reluctance of the followers. As a result, he loses one yak as it falls into a lake when the makeshift path breaks down under its feet. Eventually, Thinle catches up with Karma, who is certainly stunned by the old man's spirit and courage. Karma has allowed his followers to have a two day rest before resuming the journey. But Thinle, after performing a ritual test with the salt, announces that a snow storm is on the way and they, therefore, must resume their journey as soon as possible. Karma turns deaf ears to Thinle. This time Thinle's caravan leaves two days earlier than Karma's. True to his prediction, Thinle's caravan is engulfed by a big snow storm, which ultimately leaves him half dead. Karma finds him unconscious on the way and carries him up to a safe place called Char Chhorten. Meanwhile, Thinle learns that his daughter-in-law is in love with Karma. His ego gets hurt but Norbu persuades him to let it be. After reconciling himself with Karma, Thinle formally hands over chieftainship and passes away. In this manner, we see that the arrogant and obstinate ones, Thinle and Lhakpa, who disobey nature, are swallowed by her whereas the kind, considerate and compassionate ones, Norbu and Pema, though not as experienced as Thinle, pull through.

Dr. Praneeth Abhayasundere of Sri Lanka discussed the Culture Of Water In Sri Lankan Folk Poems.

Making a very thought provoking point he said, works of art are the products based on the immediate environment. The creators give direct or indirect expression to their emotions and feelings based on their experiences to their immediate environment. Folk poems reflect the knowledge and wisdom of the people in that community. The folk communities have always been living a life integrated with nature. One of the symbols that relate mostly to their day-to-day lives is water. It is one of the prominent sources of life. The folk poets have expressed their sentiments in relation to water in many ways. It is understood that water employed in folk poems give voice to an identity in relation to linguistic, religious, recreational and cultural connotations. The main objective of this study is to identify, analyse and document the attitudes the people have placed on water in their day-to-day lives. The methodology employed in the study was to analyse the numerous meanings the folk poets have integrated in their creations. It was convinced that the folk poets have attached a great deal of reverence to water in composing their folk poems.

Kerala: God's Own Country Turning to Devil's own Hell was the title of the paper by **Dr. K. V. Dominic.** He said that Kerala, is a small State with 15000 square miles, just 1.18% of Indian's landmass, but thickly populated with 3.4 crores, it is tourists' paradise popularly known as “God's own country.” Her feet are stroked by the gentle waves and ripples of the Arabian Sea and her upper body is protected by the Western Ghats from the extreme heat of the sun. This protection of the State by the sea and the mountains blesses her with a humid wet climate. Kerala gets an average annual rainfall of 3107 mm--some 7,030 crore m3 of water. This is in comparison to the all-India average of 1,197 mm. As a result of two seasonal monsoons Kerala averages some 120–140 rainy days per year. Kerala's average maximum daily temperature is around 36.7 °C; the minimum is 19.8 °C. There are forty four rivers and fifteen major lakes in the State. 26.6% of the geographic area of Kerala is

forests and there are six national parks and fourteen wild sanctuaries.

The statistics of the State detailed here proclaim the fact that there are very few places in the world which are so attractive by pleasant equable climate and topography. Even when I feel content and fortunate to be born, brought up and settled in this State I am equally grieved by the devilish attitudes, character and conduct of my countrymen. The literacy rate of Kerala is 93.9%, the highest in the country, to the national rate of 74.04. When education makes one cultured and civilized, the fellow beings of my State go backward to the barbarians' stage. They are crazy after materialism, and divinity in them is lost to such an extent that they give no importance to principles, values, family and social relations, coexistence with human beings and other beings. Instead they are trying their maximum to exploit their fellow beings, other beings and the planet itself. If it goes like this, the total destruction is not far away. It is the duty of the religious leaders, political leaders and the intelligentsia to inject the lost values to the masses and thus preserve this planet and the inhabitants from the imminent devastation. Instead, majority of these leaders become mafias and inject communal and corruptive venom to the minds of the masses. Corruption has become the hallmark of these leaders and influenced by them the masses also deviate from the right track to the evil track. And who will save this society? My answer is: writers, particularly poets who are like prophets.

Mohammad Nurul Huda in his paper : A Passage to Peace explored the myth of Adam and Eve saying that the passage started, indeed, from Eden, with the displacement of our most primordial parent, who tried frantically to get rid of the shame of relishing the forbidden fruit, with no enduring result as long as they lived on this undesired earth. Then there came the caravan of their progeny who passed through whirling cycles of renewed generations without stopping for a moment on any end of this mother earth, or towards an uncertain destination in the extraterrestrial trajectory in this ever expanding universe.

Interestingly, we have little idea of the fate of other species of living creatures – fish, birds, animal, insects, trees and others - if they suffer from similar cosmic displacements resulting in curses with no visible redemption. Though almost all religions have some sort of divine prescriptions for redressing all human follies and misappropriations - the result of which is only attainable in the world hereafter - no such remedial measure has yet been

activated in our mundane homes across the earth targeted at agreeable peace and harmony among all living humans. The reason is largely the division of individuals, castes, nations, states and the unequal living conditions of mankind as a whole. Furthermore, there are now widespread environmental pollutions of multiplying nature on the waters, soil and space across this favourite planet of ours.

The greed of devouring the apple has taken the form of an ever proliferating melanoma since the very beginning, specially in the lust gaining the possession of limitless wealth by any means that has brought nonstop rivalry, strife, war and ascendancy dividing the human beings into two warring camps : masters and servants. This greed is the beginning of human pollution in his innate self, connoting his inner environment that later spread to his interaction with outer environment in the form of nature and other corporeal expressions.

Chairman **Dr. Sitakant Mahapatra** summed up the session and also presented his own paper: The Life of the Marginalised Tribals: Impact of Deforestation and Pollution of River Waters

He explained that India has a little above 8% of its population, who are designated as Scheduled Tribes. They are dispersed primarily among the States of Bihar, Jharkhand, Odisha, Andhra Pradesh and Madhya Pradesh. Their economic condition is primarily dependant on primitive agriculture and collection of minor forest produce. In Odisha for example, around 25% of the population are tribals belonging to 62 groups of tribes. On one hand of the spectrum, they are the most primitive Bonda Highlanders and on the other the Santals. All the 62 tribal groups are primarily dependant on primitive agriculture which they practice on the hill-slopes. The agricultural practiced by them is designated as 'slash and burn' culture. They clear particular areas of the hill-slopes by cutting down the trees and then setting them on fire. The ash mixes with the soil and by a process of digging up the soil is enriched by getting the feed of the burnt out trees now converted to ashes. The particular areas which they deforest this way are put under cultivation for a maximum of three to four years and then they abandon it for forest to reclaim it. In turn, they take yet another area and do similar practice for slash and burn to grow crops.

On the slopes by such cultivation, they undertake various kinds of

minor millets which have differential periods of maturing as a crop. These minor millets provide the maximum of their agricultural produce for sustenance.

The forest is the primary wealth on which they depend. It is not merely for their house-building requirements of timber. It is primarily the collection of several groups of minor forest produce primary among which are the sal seeds. They are as much devoted to keep up their forest wealth around the village as the minimal destruction on the hill-slopes for their practice of primitive agriculture.

Unfortunately over the years, large scale cutting away of forests by the Forest Department and auctioning it to forest contractors has led to very large scale depletion of the forest reserve. The wily contractors cut away more than what has been allotted to them in auction and as a result the forest wealth gets fast depleted. The tribals are deprived of the collection of minor forest produce.

The poor tribals are often in need of money for organising marriages and certain ritual festivals. They have no reserve resources to fall back on. On such occasions they borrow from the moneylender and in the process they put themselves into a trap of the moneylender, who not merely takes advantage of their ignorance in keeping accounts, but also purchasing their products at a very low price. Government's efforts to open Purchase-Sell Fair-price Shops have rescued the tribals from severe exploitation to a large extent.

The sixth session was followed by a short tea break of twenty minutes.

The seventh session was chaired by the well known journalist and writer from Pakistan **Raza Rumi.**

Dr. Noor Zaheer compeering Academic Session VII, with Dr. Marzia Lipi from Bangladesh, Mr. Megharaj Adhikari from Nepal, Prof. Rabi Thapa from Nepal, Dr. Abdul Ghafoor Shukoori from Afghanistan, Dr. Raza Rumi from Pakistan and Anitha S. from India on the dais.

This was a very interesting session since it began with **Anitha S.** who is an activist working with women in the Lakshdweep cluster of islands. She explained how the perception of the sea had changed over the last few decades. The coastal region had earlier been the place from where women collected small shells and other sea products that helped to supplement their house hold income. But they took care not to harvest the smaller shells, not to go in all the season. The result was that sea animals got a chance to multiply and grow. Now the men have taken over and they harvest everything without concern for environment or life.

In the process women have also lost on the micro-income that they made and have thus stopped having access to becoming economically independent.

Another film on environment was reviewed by **Marzia Lipi** a scholar from Bangladesh. This film was Dhud Koyla made by Molly Sagar.

In her presentation Marzia Lipi said that the theme of the SAARC writers and literature (FOSWAL) Festival – 2013 is 'Environment' : ‘Our Earth: Our Only Home' and Dhud Koyla film has touched of the pain and struggle of the affected indigenous santal people whose want to survive with green fertile land & colourful cultural diversity.

Bucchigram-a village under Phoolbari upazilla of Dinajpur-stands in the perspective as the core land of the story. Most villagers there in the community are the indigenous santal farmers, workers, men and women. Since long, they have been living upon their natural method of agriculture, where they have their life long friends like the cattle, domestic games, trees and birds. They have their own customs, belief and lifestyle. They have their music that they perform by clapping and dancing to the beat of dholak (a musical instrument) to invoke rain every year following the

scorching patch of drought. To them it was, the government has approved a foreign company to abandon their natural habitat, their land and turn the vast area into open-pit mine-yard of coal. That is the reason for what they have been asked to leave their ancient homeland and shift to other place. The agency people have assured to give them appropriate amount of compensation. Even though, why they would respond to such grave enticement?

Megharaj Adhikari read a paper City and the River: An Ecological Study on the Origin and Heterotopic growth of Bagmati River.

He said that rivers constitute a very important subject of ecological anxiety that grips the minds of city denizens and the conflict between knowledge and helplessness. The most important character of ecological studies is this very combination of helplessness and knowledge. Knowing and not being able to achieve anything is the source of pain in all the ecological discourses from small to global. I have therefore focused on the ecological decay of river Bagmati that drains the valley of Kathmandu, and also makes itself a cause of concern in some Bihar regions of Gangetic plains. My paper defines the Bagmati River of Kathmandu valley as public, historical, religious and cultural landmark that links the communities in time and also today's space. It argues that the river spaces provide opportunities to create an environment for expression and learning. I see the river as a nexus of ecology, civilization, culture and identity of the people. Moreover, this paper contends that river such as Bagmati is a 'liminal' and 'heterotopic' formation or a zone that brings human agencies to perform the sacred and the profane acts on its banks and into its flow at the same time. People who feel intimate with it ironically use the river to express their unconcern, their sense of otherness. But by the same token they get caught in actions divided at the functional level and varieties of people are involved in this process. River becomes an alternate space for the people working and trying to work with this space. The space has more layers of meaning or relationship to the place with its effect of immediacy. The encroachment processes like the human settlement on the bank especially created by squatters and mixing the drainage of the city into the river not only damages the serenity of the river but it may also eliminate the entire history of

civilization of the Kathmandu city.

In this session a short story 'Shiva's Gift' was also read out by **Rabi Thapa** a writer and editor from Nepal.

After the Academic Session a short tea- break followed which culminated in a poetry session : Poetry Session was chaired by well-known Punjabi poet **Surjit Patar,** and was compered by **Ms. Sukhwinder Amrit,** in which the following poets presented their poems :

1. **Bijoy Shankar Barman** [India]
2. **Chandrakant Amritlal Topiwala** [India]
3. **Jacob Isaac** [India]
4. **Mithilesh Shrivastava** [India]
5. **Sukhwinder Amrit** [India]
6. **Nilima Thakuria Haque** [India]
7. **Shashi Tiwari** [India]
8. **Shivaranjini** [India]
9. **Sudarshan Vashishtha** [India]
10. **Sujanaramam Perugu** [India]
11. **Sushma Singh** [India]
12. **Pargat Singh** [India]

At the end Chairman **Mr. Surjit Patar** spoke on the content of the poetic verses presented and then also presented some of the latest poetic works.

PERFORMANCES

After the poetry session the guests were taken to a night of performing arts which had been arranged at the Mathur Vaishya Mahasabha Bhawan. All delegates and participants were seated in two coaches and escorted to the Auditorium which is in the heart of the city.

The performance night began with a Fakiri vocal recital by Fakir Waheed Bakhsh, who is also known as Junior Fakir Alhan Bakhsh. Fakir Waheed Bakhsh is a discovery of Farheen Chaudhry of Pakistan who has brought him into the lime light and also helped him to experiment with new poetry.

Fakir Waheed Bakhsh presented a beautiful number that has been written by Shah Abdul Lateef Bhittai, the foremost Sufi saint of

Wahid Bakhsh from Pakistan presenting his Song-Music-Dance.

Paban Das Baul, the world-famous Baul Singer, with his accompanists, singing in his divine voice.

The Whirling Darveshs from Pakistan — the Malangs, dancing in abandon.

Audience

Wahid Bukhsh and Malangs

Kavita Dwibedi presenting her Classical Odishi Dance.

Wahid Bakhsh also joins Malangs

Everybody was mesmerized and intoxicated, dancing away to glory,
on the stage and all around the hall.

Arpana Caur coaxing Ajeet Cour to dance

Sindh. He then sang a piece from Sachar Sarmast, another prominent Sufi poet of Sindh. Fakir Waheed Bakhsh ended his recital with a song that extolled devotion of all kinds and spoke of the unity between Ram and Allah.

Waheed Bakhsh's performance was followed by Baul songs presented by Paban Das Baul, one of the leading Baul singers of Bengal. Paban Das Baul presented two songs composed by Lalon Fakir and one by Sri Chaitanya Mahaprabhu.

Baul music is the space that has been explored between Sufi music and Bhakti songs. It amalgamates the two and fusing the best of both the forms brings out the most lucid and the lyrical. Paban Das Baul is largely responsible for showcasing Baul songs and music on the International map of music.

Kavita Dwibedi followed the Baul songs with Classical Odishi Dance. A dancer of international repute, Kavita performed the traditional Dasavatar that recounts the birth and the savior forms of Vishnu the preserver as he comes to save the earth from various demons. Out of the ten reincarnations, nine have already been born and the tenth shall come when the world ends and he takes everyone who is good in his protection.

Kavita followed this with a short poem by Rabindranath Tagore which was about the many seasons this country has and how each one is celebrated.

The last item in the Evening of Performances was the Malangs from the Durgah of Shah Husain in Lahore. Known as the whirling Dervesh'of Asia, these Malangs dance to the accompanying rhythm of a huge Dhol, the traditional percussion instrument. The layakari or the initiation of the 'sama' is begun with the sounding of a traditional horn.

Dressed in black and with bells in their ankles, the Malangs pirouette, circle and revolve, reaching a frenzy that is said to be akin to the highest kind of ecstasy that can be attained while one is in human form.

After the Malangs, Fakir Waheed Bakhsh rang out the notes of Dhamaal and as the mood caught on, all the delegates and even part of the audience was on their feet. Everyone was dancing in abandon, celebrating the spirit of dynamism, the enthusiasm of togetherness, the passion of friendship and the soul of unity. It is these elements of being that lend life to SAARC which is not just an association of eight countries, it is the coming together of thoughts, ideas, dreams and creations; it is a sharing and it is a movement for reaching out to the future that belongs to those who follow the path of love, peace and solidarity.

The leader of the Malangs presenting Chaddars of Shah Hussain's 'mazaar' to Ajeet Cour.

After showing his marvellous documentary film about the reconstruction of Bateshwar Temples from the ruins of Chambal Valley, the archaeologist K.K. Mohammed being congratulated by mesmerized viewers.

Ajeet Cour with Surjit Patar and Sukhwinder Amrit.

Ajeet Cour with part of the delegation from Afghanistan.

Ibrahim Waheed presenting a gift from Maldives to Arpana Caur.

Delegates from 8 SAARC countries at Taj

CREATIVE IMPRESSIONS
AND
LETTERS OF APPRECIATION
FROM ACROSS THE SAARC REGION

Dear Honorable Ajeet Cour,

It was such a pleasure having met you recently at the SAARC Festival of Literature. Thank you very much for the gracious invitation. I have immense interest in poetry and literature as a whole, and I enjoyed the event very much, as well as speaking and reciting a poem, which the audience seemed to like. Please allow me to introduce my wife, Lina Rozbih-Haidari, whose poem I read. I told her about you, and she would like to meet you when they are here to visit me sometime soon.

M. Ashraf Haidari
Deputy Chief of Mission
Embassy of Afghanistan
New Delhi

•

The setting was so appropriate: the backdrop of the Yamuna with the magical Taj Mahal encapsulating a love immortal. It provided the theme for FOSWAL – human love that surmounted borders, of the lifting of barriers of ethnicity, religion, caste, creed and nation.

In the Grand Hotel of Agra, there was a grand event – the coming together of the SAARC family – the annual get together of thinkers, writers and creative spirits.

The presiding genius was a lovely little woman named Ajeet Cour, the visionary legend who directed affairs- businesslike, tinged with a devotion that was romantic. It was her very special flair to gather people around her and make them feel their potential, bring to the surface, the powers within them. The gathering multiple and multi-faceted orchestrated the languages of the SAARC region, its culture, its varied patterns of song and dance.

No organization can function with only a leadership however charismatic. It has to have its managers, deputies, co-workers and Foswal was endowed with a team of committed think tank and executors. Noor Zaheer's gifted selection of artistes and her quiet ministration to visitors complemented the leadership of Ajeet. Arpana's devotion to her mother and Art was the mainspring of FOSWAL.

FOSWAL also had its Festive side in the rich spread of Indian food – varieties of preparations of rice, paranthas, the idlis, rotis, dosas and succulent curries spiced and aromatic, followed by the choicest of

deserts.

The Tajmahal

In the rosy tinted glow
of the rising sun
Shaking off the dust haze
of the threatening cloud
The Tajmahal rises
symmetrical, sibilant
On the raised shoulder
of the smooth-flowing Yamuna
so pure, so serene:
swanlike.
To enthrall and enchant
and hold quiet still.
Within it, deep in its soul
it encapsulates
a love indescribable
stark
quenched
and
fulfilled

Kamala Wijeratne (Sri Lanka)

Dear Madame Ajeet Cour, first of all please accept my apology for not being able to attend this glorious event, due to my tight schedule, first Kabul conference and then during the absence of SG, I am still OIC at the Secretariat. I had earnestly desired to show up, but luck was not on my side.

Let me express my heartfelt congratulation for hosting and organizing once again, this very successful SAARC Festival of Literature in a city where the ancestors of great poets (from Central Asia, my ancestors' place) are resting.

Madam Ajeet Cour, I believe in your creative ability, with magnum and feats you have achieved through writings and poetry, as our Quran first starts from a word (Read, Pen).

Anyway, I hope we will find another opportunity for meeting. Wish you every success in your future endeavors.

M. Ibrahim Ghafoori
Director (Afghanistan)
SAARC Secretariat, Kathmandu

Dear Ajeet Cour,

Thanks a lot for inviting us for the SAARC Festival of Literature and treating us well. It would be very much useful for our academic carrier if you can provide us with a letter of appreciation with mentioning our contribution both at Sufi and SAARC Conferences and Festivals. It would have a high effect for getting leave from the universities where we are working.

Ven. Prof. Gallelle Sumanasiri, Sri Lanka
Mr. Samanta Illangakoon, Sri Lanka

•

My dear sister,

I am heartily thankful for giving me this prestigious award, all the Afghani media wrote about it a lot, and many friends and scholars send me their “mobark” and appreciated SAARC writer' this spiritual gift for me and others under your wise leadership.

Prof. A.K. Rashid
First Secretary
Embassy of Afghanistan in India

•

Dear Ajeet ji & Noor,

Back home. I am at a loss of words to express my sincere appreciation of the wonderful arrangements you made for the SAARC Festival of Literature.

It was a great occasion - meeting illustrious poets of the calibre of Nurul Huda and artistes like Wahid Buksh and Paban Baul.

Your physical presence throughout the sessions was a great inspiration to us.

Memories of Agra will haunt us for a very long time.

S. Pathmanathan, Sri Lanka

•

Dear Ms. Cour,

I thank you for your message briefing me on the successful completion of SAARC Festival of Literature in Agra recently. I am happy to note that the event was given extensive coverage by media and participated by artists of eminent stature. It is particularly heartening to note that three artists, one of whom was a lady, from Herat also participated. This was perhaps the first time, at least in my tenure, that artists from Herat attended an event on our approaching.

2. I heartily congratulate you on the success of the event and hope that in future also you will keep your spirit high in organizing literary

functions of international repute.

With regards,

Amar Jit Singh
Consul General of India,
Heart, Afghanistan.

My Dear Didi,

Though this time you looked a little weak but I think no weakness can attack you in soul and mind. Even age gets defeated to your glorious courage. You are a unique woman in SAARC region! I pray to Allah for your long creative, healthy and brightest life.

I am writing to you with a wonderful feelings of the SAARC Festival of Literature, just celebrated in Agra. It filled my heart with excellent feelings. I am so lucky that I attended the SAARC festival 5 times. This time the Festival was very special because the program was followed by the great experience of Taj- the best of the Seven Wonders of the World. `Taj Mahal' the dream of white marble just made me spellbound! I am so grateful to you to give me this wonderful opportunity.

The SAARC festival of literature is an important platform for the poets, writers, scholars, and talents of the SAARC region. It is only you who made this platform for the intelligentsia of SAARC countries, from where they can exchange their ideas and thoughts, as well as stand against all of that is unfair of life: violence, war, pollution of environment etc. Every year you are doing a great job to make a big and dynamic program like SAARC Festival. Your extraordinary mental strength and sense of responsibility obviously will be an example to us. I salute you.

I gathered wonderful experiences from this three day's festival, filled my heart with the fantastic friendship, love and care of the guests from different countries, and enriched my mind with the new thoughts of some wonderful papers delivered by the scholars.

I took a number of pictures with my camera. I remember thousands of wonderful moments of the festival, where you were the only one flame of glory, I look at you, touch you, feel you and just love you, my dearest didi!

In this time I missed very much Mitwa jee. He is the life and another flame of glory of the program. I missed his lively presence and fantastic humorous program presentation. Say my salam to him.

Arpana jee always seems a divine beauty and enlightens the Festival. She is so polite and ordinary with extraordinary talent!

Please, convey my respect to her.

Take care and live a healthy and creative life.

Jharna Rahman (Bangladesh)

The Tear Drop

It has been called a Shrine of Love. Gurudev Tagore called it a “tear drop on the cheek of time”. It is a historic site. A great monument. It also would have caused not just one tear drop but rivers of tears to fall from the 20,000 men who laboured for 22 years to build it, to flow into the ocean of sweat which poured from their bodies.

It is the tears and the sweat and the blood that I would have seen, seeping through the marble slabs, had I gone in to see the Taj Mahal. Instead I roamed around the vehicle park and the innumerable tourist shops while the other delegates who attended the SAARC literary festival walked into see one of the seven wonders of the world.

I sat in the shade of a neem tree and watched the tourists walking in and out of the gates. I tried to imagine a flow of humanity numbering over two to four million a year through this monument. I wondered what they saw, and what their feelings were. They would have heard of Shah Jahan and Mumtaz Mahal, and listened to various versions about the Taj Mahal, as recited mechanically by the tour guides.

The total interest of the guides would have been to get the maximum sales commissions from what the gullible tourists purchased. The visitors purchase replicas of a mausoleum, said to be of the same marble as had been used for the Taj Mahal. They collect chains, bangles, pendants and invariably the Agra delicacy, 'Petha', which is said to be unique to Agra. But in our country we too know it as 'Puhul Dosi' made from ash pumpkin.

I had always wondered what was the true love of Shahab Uddin Muhammad Shah Jahan. As his name implies, did he want to become the 'King of the World'? Was it love for power and glory, or love for one woman amongst his eleven wives? Was he considered the 'greatest Mughal' because he conquered so much land, or because he caused the death and suffering of hundreds of thousands of human beings in the wars he initiated? He was considered great because he won the wars, because he walked to his victory over dead bodies.

Arjumand Banu was married to Shah Jahan when she was 19 years old. She had 13 children over a period of 18 years. She had died during the birth of her 14th child. She had been given the title Mumtaz Mahal (Chosen one of the palace) by her husband, because of his

deep love for her. Poets had extolled her beauty and gracefulness, yet she had also enjoyed “watching elephant and combat fights”, which would not have been so graceful.

We only hear about, talk about and think about Shah Jahan, but we do not pause even for a moment to think of the poor people who slaved to build the Taj Mahal, not because they were interested in creating a work of art, but because they were compelled to work. No one would have been able to refuse. We also do not know, probably because there would not have been any record, of how many of these workers had got injured or had died during the construction. We have no record of how many would have been punished for failing to carry out their task satisfactorily. Shah Jahan not only exploited human labour, but also is said to have caused immense suffering to one thousand elephants to carry all the building materials from all over India. This fact has slipped the minds of our animal lovers.

There are also many legends about how Shah Jahan had cut off the hands of the workers, of the architects, had even blinded the chief architects. Though there is no evidence to establish any of these legends, they would never have arisen if Shah Jahan was such a sensitive person, with so much love for his wife, and had such good taste as to visualize the Taj Mahal.

We also do not talk about the architect or architects who designed and supervised the construction. Ustad Ahmad, also known as Isa Khan, is mentioned as the chief architect, while other names have been mentioned in Mughal histories: Ismail Afandi who had worked for the Ottomans, Qazim Khan goldsmith, Chiranji Lal lapidarist, Amanat Khan calligrapher, Mohammed Hanif, Multan and Quandhar master masons, Mukrimat Khan and Mir Karim supervisors and administrators. If not for these people and all the other unnamed and unknown artisans the Taj Mahal would never have been built. If the Mughals had not conquered all the land around them, and looted all the wealth of these lands, Shah Jahan would never have been able to find the funds to build this.

There is no mention of how the money was found, because none of these rulers had ever done an honest day's work in their life time. Perhaps we could say this about most ancient projects, which were of no apparent benefit to mankind, like the pyramids. They could be considered as monuments of exploitation. Megalomania leading to the erection of mega-monuments.

One more question which came to my mind was, the reason for all the million to visit the Taj Mahal or any other historical site. Could we really see the beauty, the majesty and appreciate the craftsmanship in just about one hour?

Daya Dissanayake (Sri Lanka)

Dear Madam Cour,

I would like to express my gratitude from the core of my heart towards you and FOSWAL for felicitating me with its prestigious award.

It was the great pleasure to me to receive the award. I am extremely happy, I have no words to express my feeling.

The award has increased my responsibilities to work more in the field of promoting poetry and other literary activities in Nepal and South Asian region.

Suman Pokhrel, Nepal

Dear Madam Ajeet Cour,

I don't know how to express my gratitude to you for accepting my request for participation several days after the deadline date for application. Even though I have conducted several national seminars and festivals and attended many international/national workshops/seminars and conferences, this Agra festival is the one I cherish most. The pleasant hang over is still there day and night and even through sweet dreams. The subject for my talk to all friends and acquaintances after the festival is nothing other than the sweet experiences I had at Agra. I think I have become a little prouder now as I am part of the SAARC and FOSWAL. Moreover I was the lone delegate representing my State, Kerala—another reason to boast myself.

The chief attraction of the festival is not any particular session or topic, but a particular person—an elder literary celebrity with fire and energy, rays of love emitting from her, a rare charisma found in saintly persons like Gandhi and Mother Teresa. And it's none other than you madam, Ajeet Caur! I prostrate upon your feet for blessings and happiness. The way you welcome and greet each delegate by embracing her/him is the centre of attraction. As Mr. Ibrahim Waheed from Maladives complimented on the stage, you are the second mother to all delegates arrived there. When he called you thus we all repeated it in our minds. I do congratulate FOSWAL and ICCR for entrusting the duty of conducting the SAARC Literary Festival on the best person available in the country. A million times congratulations dear madam for the way you have been organizing the festival since 2000. The way you are linking minds of the neighbouring peoples of eight countries through literary and cultural interactions for peace and tranquility in the region is astonishing and a perfect role model for any NGO. Let me congratulate your enviable daughter, Ms.

Aparna Caur. No mother can expect a better daughter than her. What a great painter she is! When the mother has conquered the Everest of literature, the daughter too followed her with a brush in her hand! The way she loves and interacts with invited delegates—a replica of the mother herself. Madam, the humanitarian activities you both have been involved in for nearly four decades for the cause of the marginalized, wretched and the downtrodden, besides social, environmental and historical heritage projects are real marvels which proclaim the ability and divinity of human beings. I bow my head before you both and seek your blessings and guidance.

It's really praiseworthy that the festival was blessed by the presence of sixty six foreign delegates and fifty two Indian. The kit served to the delegates containing the booklet of delegates' profile with photos, a brochure highlighting the historical milestones of FOSWAL, a beautiful notepad, a majestic delegate badge and above all eco-friendly bag—are all alluring and top class. The festival hall was grand and attractive. The food and accommodation provided were excellent.

The inaugural session sanctified by the presence of great literary celebrities from the eight countries was indeed the best session. The welcome address by Ajeet Caur Madam was really mesmerizing and enlightening. In her brief address she could touch all issues related to the man-made imbalance and destruction of environment and ecology. The poetical presentation of the issues and concerns in general gave inspiration to other delegates to deliberate on issues pertaining to their countries and lands. The talks that ensued the welcome address were worth listening and highly informative particularly the inaugural address by Dr. Suresh Goel and the keynote address by Prof. Abhi Subedi. The seminar papers on the topic of environment, ecology and culture by established delegate critics from eight countries portrayed the issues of their countries convincingly. The use of multimedia by some delegates captivated the attention of the entire audience. I have been really fortunate to present my paper in the session chaired by the great celebrity writer, Dr. Sitakant Mahapatra. The poems recited by the renowned poets of the eight countries were real feast to the minds. The documentary on environmental issue was charming and touching.

The festival gave me a golden opportunity to meet great celebrity writers of the eight countries. Being my maiden participation I was a little reticent to head myself and communicate with all delegates. Moreover nature and gene differ and one can't be like the magnetic Ajeet Caur madam. I could share several issues and cultural heritage from the foreign as well as multicultural Indian delegates.

The cultural performances in the evening of 11th have been copied by my camera and are live in my computer. I have shared them with

my family members and friends and relatives. The enjoyment I got from it is inexpressible. The mirth and happiness that echoed in the hall through clappings and dances still haunt me. One could really feel the multicultural symphony in those echoes. Madam, it was really a fantastic feast you served to all delegates through the superb performances of Waheed Bakhsh, Paban Baul, Kavita Dwibedi and the Malangs. I have read a lot on Baul music and performers and was longing to view such a performance. You have quenched my thirst for it, madam. Even the copy of the Beyond Borders I carried back home contained an article of Tagore on Baul music.

K. V. Dominic, Kerala, India.

•

Dear Ammi Ji,

As you know, political moods are whimsical on both sides of the border nowadays, and it takes a particularly strong and determined voice to articulate our spirit of friendship and solidarity. Thank you for saying what really needs to be heard!

Aap ki Bitiya,

Nayyara Rahman, Karachi

•

Respected Madam,

It was truly a happy occasion to meet the writers from South Asian countries under one umbrella. No words can fully describe our appreciation for your relentless efforts in bringing peace and creativity together.

Kamrul Hassan, Bangladesh

•

I started my journey through a stealthy uneven small lane. The words, the poetry and the sketches of life are may sole companions. Suddenly in the afternoon I have seen a lively garden with green carpet of grass.

SAARC Literacy Festival held at Agra, 2013 is the garden for me. My heart is full, the brain is bubbling up with so many creative thinking that I am unable to express all those in this moment. But, yes, I get the total dose of inspiration.

The warm greetings and love from Ajeetji and other delegates of the SAARC Festival will be the evergreen memories in my life.

The main aim and attraction of SAARC Literary Festival is to make a bond among the SAARC Countries by mutual exchange of literature and culture. I have squeezed the juice from the festival as much as I can. The poetry from the young poet of Afganisthan, specially Zohra Zahir touches my heart. Similarly I like the poems of Mithilesh

Srivastava (India), Jharna Rahman (Bangladesh), Bushra Farukh (Pakistan) and Prakash Subedi (Nepal). We have read the poems of the great Sitakanta Mahapatra since many years. This festival has given me the chance of meeting him and talking to him in homely atmosphere.

After coming home, I have connected with most of them through email & thus the windows of creative expressions are opened one by one. I have got the books- 'Khanabadosh' (autobiography in Hindi) by Ajeet Cour and 'My God is a woman' a sensuous & revolutionary novel by Noor Zaheer. 'Khanabadosh is like a silent poetry of sufferings, but also like a stamp of unbeaten woman soul. With all the unseen tears of her she makes a beautiful stream which will never stop.

Not only the literature, archaeologist Muhammed KK has shown us a new dimension of expression of love and respect to the country, to the community. He continues to rebuild the old destroyed temples of India to its original structure with gravity even after immense adverse circumstances. This may be a great example of a secular country, i.e. our India.

Ibrahim Waheed is a very jovial person from Maldives and a rare bred of humanity. Another intellectual and writer from Sri Lanka, Daya Dissanayake is a new invention in my personal knowledge of literature. As such I believe that we can cross the geographical barrier easily through our positive thinking and by exchanging the literature and culture.

At the end….
"I am an admiring listener
Of the music of falling leaves
The golden songs, flowing deeper and deeper
Rippling my nerves
The afternoon clinging to the long tresses of the monsoon
storm
They are all dear to me
Dusty, sandy, lonely moments."

Nilima Thakuria Haque, Guwahati, India

•

Pichhe se aati tez thahakon ki awaj
aur mai gahri nind me dubi ja rahi thi
jaise mujhe kitne dino baad ye chain ki nind nsib hui ho
kya rishta tha nind aur thahakon me
shayd ye kavi hriday ki nishchhl awaz thi
jo houle houle thapkiyan de mujhe sula rahi thi
bina kisi shikve shikayt ke..
mai nind ki ghatiypon me utarti ja rahi thi ..

aur anekta me ekta ka bhaw liye
vishw bandhutw ki parikalpna kiye saarc sammeln ke liye
saat aznbi bhashaon ke sath bas sarpat
sadkon pr doud rahi thi.....

Dr. (Prof) Shefalika Verma, Delhi, India

•

They came from over the mountains
They came across the rivers
They came across the seas
And they spoke of love
That transcend all borders
The mountains fell away
And the rivers shrank
The land is one
Where men''s hearts beat as one
In the living glow of a mother''s love

Kamala Wijeratne (Sri Lanka)

•

Dear Madam,

Thanks for all the hospitality and reception at Agra and Delhi. We had a nice stay with academic, literary and cultural inputs. It was a fantastic event and helped me to interact our colleagues in the SAARC region. I was also astonished to see the collections of poetry and short stories and the journal Beyond the Boarders. Congratulations. I would also like to send some pieces for publications.

Dr. K. Shriganeshan, University of Jaffna, Sri Lanka

•

Dear Ajeet ji,

Again it was a great experience to be the part of FOSWAL family ... rather an excellent one !!... I am grateful for honoring me by SAARC writers'award . . .thank you for adding one of the most beautiful moment in my life. .. your love and affection is my KAMAYEE in writing world. .I will never ever shatter your trust , will always be by your side to promote love and peace in the region through literature and culture.. .

You and Arpna are unique souls on this Earth and your JUNOON for literature and art is matchless, hats off for both of you. . .and for FOSWAL family !!!

Maan ji, may Allah let this beacon of light, known as AJEET COUR be illuminated for the sake of humanity for ever and enlighten our minds and hearts.

Soon I will send u the articles which will be published in Pak press

about Agra conference. . . .written by me and other writers. . ..

Bundles of thanks and gratitude for the SAARC Writer's Award once more and ever after . .. ..

I love You all . .. .for being the true preachers of.love humanity and peace .

Tears are rolling down my cheeks, out of joy while i am writing these lines. .. .

Farheen Chaudhry, Pakistan

•

Dear Ajeetji,

The SAARC Festival of Literature was a great success. It afforded me the opportunity to meet writers who share so much in common. Writers from Bangladesh and Nepal made their presence most felt. Language was no problem. I can't understand a word of Hindi or Urdu but when some poets read their poems in languages unfamiliar to me, I felt elated. I was fascinated by the way Rana Saeed and Krishna Kumar Toor were able to communicate with the audience through their ghazals. It was the same when Zohra Zahir from Afghanistan infused so much of passion into her poem. This reaffirms Eliot's maxim “Genuine poetry can communicate even before it is understood .”

Prakash Subedi and Abhay. K are young promising poets. It was a matter of pride – a rare privilege - to have Nurul Huda, Abhi Subedi and Sitakant Mahapatra in the Forum.

The take – off and finale with the Sufi / folk performer Wahid Buksh deserves commendation. I nearly fell in love with this wizard and Paban Baul. I would like to congratulate Farheen Chaudhary for organizing this item.

We are grateful to you, Noor and Arpana Caur – the moving forces behind the Festival.

S. Pathmanathan (Sopa), Sri Lanka

•

Dear madam,

It was an excellent experience for all of us, as participants of the festival, and I still cherish the memories of our stay in Agra and in Delhi. In my view, it was absolutely a rare opportunity for writers of the SAARC region to familiarize themselves with current trends in SAARC literature and also to share their experiences with fellow writers of the region. Obviously, most of the papers presented at the academic session were informative, innovative and in many

ways, meaningful for the participants. The poetry reading sessions provided an ample opportunity to identify the different aspects of poetry and different approaches and also different ways of expression.

I honestly believe that the entire festival was a great effort and a great success and I am sure that all participants were highly benefitted from the festival.

I appreciate your guidance and leadership with great respect and I am well aware of your efforts that you and your team made to organize this festival.

I would like to mention here that I am always ready to support you in these endavours on my part and I wish to express my sincere thanks to you and your team, FOSWAL.

Samantha Herath, Sri Lanka

•

Dear Ajeet Courji,

Thank you so much and your fabulous team for making the recently concluded

SAARC Festival of Literature a success, and for bringing writers and scholars under one banner.

Bob D'Costa, Kolkata, India

•

Dear didi,

We have reached Kathmandu safe.

Thank you so much for your love and affection.

Will be cherishing the good memories from Agra until we meet next time.

Keshab Sigdel, Kathmandu, Nepal

•

Dear Madam,

Congratulations on the nice and successfull programe organised by you. Every session was well very imprssive. The whole programme under your presence and direction became compact , effective and lead to perfection..

Sudarshan Vashishtha, Shimla, India

•

Dear Ajeet jee,

Thank you for giving us an opportunity to participate in a most successful Literary Festival.

Thank you for your kind hospitality and for taking care of us.

Thank you for the great honour of the Literary Award.

With metta

Daya Dissanayake, Sri Lanka

•

Respected Ajeet Cour Jee,

Back home today with delightful experiences of SAARC Festival of Literature at Agra, the city of Taj. It gets nice ending with thoughtful deliberations of participants under your unparalleled leadership. Your careful control over all events with untiring efforts get all efforts successful and as such made FOSWAL an unique SAARC regional body.

I am happy and grateful to you to have this opportunity to be with you.

Bimal Guha, Dhaka, Bangladesh

•

I am overwhelmed. Thank you for asking me to speak as keynote speaker.

Great moment of my life. I was so deeply moved to be with you and to be at the SAARC FESTIVAL OF LITERTURE that I see as your personal expression. I love it.

All my boys and the ladies feel great.

Abhi N. Subedi, Kathmandu, Nepal

•

Dearest Aaita,

Sitting silently over the writing table...pined with the memories of faces, sounds and words...dancing round the Malang-Dhol...holding the hands of one another...diminishing the puzzling lines of all borders.

Bijoy Sankar Barman, Assam, India

•

Dear didi,

It is always much easier for me when people are indifferent or even when they look down at me. In such a situation, you are no one but you continue to exist silently, unknown. You don't need to prove yourself to anyone. What else would be more pleasurable than to have a time to live true to oneself. With no pretensions, no faked smiles and no display of egos. You live a history unaware. Every smile or pain or anguish is a poem unwritten. How pleasant is it to be one's own witness. You are your own accuser, your own defender and the judge too.

But the story becomes different when someone is sincerely bothered by your anonymity, by your invisibility, your almost self-annihilating existence.

When your heart floods with love, oh cruel heart! you sweep me to a faraway land untainted by the turbulence of the human follies and egos. It isn't easy dear! Your love troubles me. I am most troubled in the struggle to prove myself, to reciprocate it or get drowned, annihilated, in the vastness of the flooding river!

From your heart love flows like gushing river, and here I stand bare and dry. Many swim their desires and finally harbor by the river bank and try to enjoy the heat of the midday sand– warm or hot! You know, only the tactful and talented can do it; they know how to dive into the river when they are hot and come back and sit by the river side when they think the river is too exhausting.

Oh cruel river, I am the one who don't know the art of swimming. Unless your gushing wave one day throws me to the shore and leaves me desolate on the sandy bank, I will be flowing with the filth and the gems that you flow with you. Those swimmers boast of their swimming, of their achievements. But have they ever given a thought on what makes the swimming possible? Can they ever swim on the sand? After the river gets dry?

Sorry, I'm lost, lost in what you would almost consider nonsensical. But it makes me feel happy that I don't know the art of swimming. And unlike the talented swimmers on the bank, I am swept by the river which takes me to the unknown terrain, difficult bends and wild shores. Myself– a desolate, bare, nothing– you made me able to melt into tears. I've been able to cry and shed tears that perhaps might help me wash my own follies, ignorance, and illusions. Oh cruel river, you have taught me to feel myself.

And now you ask me for the impressions. Impressions of the manifestation of your love in Lucknow, in Amritsar, in Agra? I don't know what will a drop see looking at the river. One drop, two drops, and many drops of one eye, two eyes, and many eyes, forming an ocean of love! I see nothing else than a river flowing, a river of love flowing towards an ocean. Oh river, don't ask the drops back. They are my treasure!

Keshab Sigdel, Nepal

It really made me happy because my friends and I really had a good time in those three days and we have very sweet memories of this festival. Once we entered the Grand Hotel, we found a friendly place in it, especially in the beginning, we had a meeting with Ms.Ajeet Cour, although this is the first meeting I had with her but she held me in her arms for a few minutes and it gave me a good feeling and after that we met Ms. Noor Zahir and she told me that we have same last name.

At night we came for dinner and got to know many of the guests, at the first with Mr. Ibrahim Waheed that he didn't understand which language Somaia and me speak and we answered that this is Persian.

The Grand Hotel was very nice and spent a nice night, festival officially launched the next morning and we again met Ms. Ajeet cour, Noor Zahir, Mr. Sethi and Mr. Praveen and became more familiar with other ones. I am thankful because the names of all the participants in a book were printed so I know more about participants. When Ms. Ajeet cour began the program and detailed information about the festival and its goals we were more familiar with the program.

At the first day I was the first person who read poetry and I don't know can I read my poems in Persian or not? I asked Ms. Zahir and she told me you can read one of your poems in Persian and English and one only in English. I prefer to read my poem in Persian because the feelings, the poem's music and the language games appeared only in original language of the poem so I started to read in Persian and I sew all the participants were confused what I said? But then, in the face of many of the participants I felt a nice energy and I understood they loved it and in first tea break they told me about that and said they did not know the Persian language, but could understand the feeling of the poem. It was a really good experience for me from common sense of the people who even do not know their language but they could understand each other with feelings not with a special language. After that some poets read poems in their own language and I feel every one of them. I saw that poetry is the universal language even if you do not know the meaning of words and I knew that universal language is not English, it is pure feelings.

I must say our countries, countries that have long lagged, the nations suffering of pain are so close together. When everyone came and read poetry and talked I saw we are very close together, we are similar and we are from one nation. I found a lot of friends at the festival. I knew many cultures and showed mine. Fortunately, my friends and I made a good memory for our friends in other countries. I hope I can participate next year to find more friends.

Zohra Zahir, Afghanistan

My dear mother,

FOSWAL has always been a part of me. Whenever I get an opportunity to participate in Literature festival, I feel like I am coming back to my Alma mater. It is people like you who found me and gave me wings. I am forever indebted to you not just for giving me opportunity to come and be a part of it in Agra this time but for all the support you gave me from 2004 until now. Here are some of my observations:

I feel that we should now allow the forum open for people to express either in poetry or in any other genre including stories. Maybe if they are allowed to express themselves in the genre they choose, we would have beautiful literature festival.

Next time, every delegate should wear the clothes representing his or her own country. This is about sharing our unique culture despite our diversity. We can share our culture as much as we can share our literature during short period of time. It is possible. I know that we can make it.

You rightfully deserve all my appreciation. You looked much heathier this time and I hope you will live for another 30 years so that I can become FOSWAL's President like you hahahahahahaha. Please give my love to Arpana and my appreciation to Mr. Sethi and Parveen. They all worked very hard. Even travel agent people like Sonia and Jag Mohinder Singh deserves great appreciation. I cannot forget NOOR. She was a wonderful host. She still owes me her book.

Tshering Dorji, Bhutan
Your son

theindependent

SAARC Festival of Literature Uniting writers from South Asia

Kamrul Hasan

Saturday, 30 March 2013

To my delight I had received an invitation to attend the SAARC Festival of Literature last year. None but Ajeet Cour, the chief organiser and patron of the festival, sent me the invitation and I felt obliged to accept it. It was a dual attraction–to meet the writers of the SAARC Region and also to see Lucknow, the historic city built by the Nawabs. It was both a pleasant and useful experience that I would cherish long and recapitulate fondly. Hence, this year, when Ajeet Cour sent me a similar invitation my heart jumped in joy. This year the festival was held in Agra during 10, 11, 12 March. Agra, another historic city that bears the marks of Mughal Rule in India, is world famous for Tajmahal. Although I studied

engineering in India and travelled quite extensively some twenty-five year ago, I never had a chance to see Tajmahal.

The precedence for organising SAARC Festival of Literature dates back to the autumn of 1987, just one year after the formation of SAARC, when Ajeet Cour took a personal initiative to organise a congregation of writers from two neighbouring countries, India and Pakistan. These two nations, hostile and suspicious of each other for political reasons, have the same literary and cultural heritage. She deeply felt that in the proclamation of SAARC, the cultural and historic linkages of the region have been overlooked. That was a modest beginning but made a clarion call for 'people-to-people contacts'. At a time, disturbed by political animosity, she floated her brave boat in a turbulent sea with what she called 'a mad dream of catching that elusive golden sparrow called Peace' through cultural and literary exchanges in the region.

The first SAARC Writers Conference was launched in April 2000. Since then this festival is regularly organised by Ajeet Cour and her team. This famous novelist of Punjabi literature was born in Lahore. In her heart she carries sweet and nostalgic memories of the Garden City and craves for unity of the people, more than that of the writers. For a single person, organising such a large event is unthinkable. Arpana Cour, a famous painter and daughter of Ajeet Cour came forward to help her mother realise the dream. As all good initiatives receive applause and support, the hard work of Ajeet Cour received the recognition of SAARC as its Apex Body for literature. Indian Council for Cultural Relations (ICCR) joined hands to make it happen.

The festival in Agra was inaugurated by Dr. Suresh K. Goel, Director General of ICCR. Each year several writers and poets receive SAARC Literary Award for their works and contribution to literature. This year the recipients are Daya Dissanayake from Sri Lanka, Abhay K. from India, Farheen Chaudhary from Pakistan and Abdul Khaliq Rashid from Afghanistan.

The morning and afternoon sessions remained full with presentations of papers on the festival theme. Like last year, the theme this year was 'Environment'. FOSWAL feels that the writers have a great role and responsibility towards building awareness about environmental degradation and they should pioneer the struggle towards ensuring that we leave Planet Earth a safe place for our future generations. After the afternoon tea, sessions are allocated for poetry recitals that usually end in cultural programs. In Agra, due to the curtailment of the program by a day, cultural program was limited to one day. The festival came to a close with the cultural show. In Lucknow I have seen a band of singers from Pakistan who dances frantically with drum-beats. These `Whirling Darveshs' with long hairs and clad in black dresses are quite popular with the organisers. This year the same band, called the

Malangs, from Shah Hussain's Mazaar in Pakistan performed on stage. Although their spirit and energy seems to be endless, I found their performance rather monotonous. Other performers were Wahid Bukhsh, a Sufi singer from Pakistan, Kavita Dwibedi, reputed Odissi dancer and Pabal Baul, one of the leading Baul singers of India.

Typically the festival is held for three days, the fourth day reserved for sight-seeing. In Lucknow we visited Bara Imambara, Choto Immambara, Rumi Darwaja and the tombs of Nawabs. This year it was curtailed to two days, the third day took us to the grand premise of Tajmahal. Viewing Tajmahal is surely a lifetime experience. Now I know why Tajmahal is regarded as one of the seven wonders of the middle-age. Although we were supposed to see the Agra Fort, but time didn't permit us. We had to remain satisfied looking at the high walls of this magnanimous fort, built with red sandstone, from outside.

In Lucknow, the Bangladesh contingent was quite large with eminent writers like Syed Shamsul Haque, Khondakar Ashraf Hossain, Syed Manzoorul Islam, Fakrul Alam, Mohammad Nurul Huda, Mostafa Zaman Abbasi, Shafi Ahmed, Jharna Rahman, Papree Rahman joining. Some young writers like Alfred Khokon, Marzia Lipi and Pavel Partha also joined. This year Mohammad Nurul Huda, Bimal Guha, Shafi Ahmed, Jharna Rahman, Marzia Lipi and me participated.

What is striking about this festival is that it is very much like a family congregation with Ajeet Cour playing the role of the mother. She is so deeply revered that all the writers behave like her children and she truly adores them and touches them affectionately like a mother. A lot of hugs and kisses show that this a tight-knit family and nobody from outside can imagine that these are writers from different parts of South Asia, not brothers and sisters. As a regional forum this is a remarkable success; it not only brought the writers to a common platform, but has also built strong bondage among them. Knowing about the literature and writers of other parts definitely help and many joint works in the form of translations ensue.

Like last year, I carry the fond memories of the Festival and friendship of fellow writers; my camera is full of beautiful photos. The hospitality, food and accommodation are great. Credits go to Ajeet Cour and ICCR for hosting this gala event every year in pomp and grandeur. Her love for literature and compassion for the writers of neighbouring countries has helped realise this dream that seemed impossible in the beginning. As a novelist and writer Ajeet Cour has enriched Punjabi literature and attained a great height which has secured a permanent place among her readers. What will rekindle her memories among the writers of SAARC region is this unique initiative, excellent organisation and

boundless compassion for fellow writers. Her work is, I strongly believe, tantamount to winning a Nobel Peace Prize. The wonderful friendship and feeling of fraternity that SAARC festival is building among the nations of South Asia, who often engage in pointless political debates, will go a long way in bringing back the truth and realisation that historically we all were the same.

The author is a poet of the 80s. Besides poetry he also writes short stories, articles and columns. He has 11 published books of poems and one book of short stories to his credit. He is a teacher by profession, and is currently engaged with East West University.

Daily News

Sri Lanka, March 30

Environment and Literature

Daya Dissanayake, Sri Lanka

Agra in Uttar Pradesh, India, was a symbolic location for the 2013 SAARC festival of literature, in the shadow of a true work of art and a source of inspiration for many a creative work of literature, the Taj Mahal.

The annual conference organized by the Foundation of SAARC Writers and Literature is not a carnival, and it is not a business venture. It is a genuine effort of the founder and president Ajeet Cour to inspire and gather together as one family, 108 writers from the SAARC region. It was a festival of Writers Without Borders, writers who had brought down the political and ethnic barriers, and crossed over geographical barriers. The only barrier was the barrier of language, but it did not deter the family of writers to listen to, and really appreciate the poetry.

FOSWAL was founded in 1986 and had organized 42 major SAARC cultural and literary events, Festivals of Folklore, Conferences on Buddhism and Sufism, in all the countries of the SAARC region, which now includes Afghanistan. The theme of the conference this year was 'Environment: Our Earth: Our Only Home'.

Breaking down political and ethnic barriers itself is a contribution towards a better environment, and all the delegates who presented their papers emphasized the need of continued efforts by writers to use their skills and their creative powers to save our Mother Earth. Breaking down barriers should always be easier than building them. Most barriers among mankind are erected by a handful of men, for their selfish gains. Thus a few writers should be able to demolish them as easily.

One of the papers presented was about the condition of the

Yamuna river, the once majestic river, now one of the most polluted. This is just one example of the threat to our environment. Most of the time we take each problem separately and look at them and try to solve them separately. It is this kind of forum of writers from many countries, which help us to realize the Yamuna as just one minute part of the whole picture, the total threat to Mother Earth. This is where all of us can get together, pool our information, our resources and our creative abilities to convince the world, that what has happened to Yamuna would happen to all the rivers on earth, today, tomorrow or the day after. It is an inevitable process of destruction, as more and more pollutants get into the river, as industrial waste, as agri-business poisons, and garbage.

The problems become worse, when rainfall fails, and the volume and flow of water grows down, concentrating the pollutants further in the little water that remains. This polluted water seeps into the ground water, into the wells and into the farmlands. In Agra the Taj Mahal is threatened as the polluted ground water could damage the foundation. Here again it is an example of what could happen at other such world heritage sites.

We also heard of the land once known as the 'God's Own Country' which is changing into 'Devil's own Hell'. The whole world was a paradise, as we read in the creative works of our early writers. Today we try to deceive ourselves by describing in our poetry, fiction and works of art, that our world is still wonderful, beautiful and memorable. It is time to accept reality and expose the threats we are faced with.

At the conference we also heard about Ecopoetry, which flowed through the verses of Upanishad, Geeta and Vedanta, in the environmental philosophy we find in them. We were reminded of the concept of Ecocentrism, which we should embrace instead of the present day Anthropocentrism.

Another topic discussed was on the environment and women. The concept that culture is superior to nature is a belief among mankind in the same manner as their belief that man is superior to woman. No human development, progress or technical achievement could ever surpass nature. Nature keeps on reminding mankind of this fact, throughout history. Nature and Mother Earth suffer all indignities and destruction in the same way most women suffer in silence, but when nature decides to hit back, it is to leave a lasting memory on man.

Murray Bookchin wrote in 'The Philosophy of Social Ecology', ".....the present ecological crisis has its roots in human social problems, and that the domination of human-over-nature stems from the domination of human-over-human". It is this human-over-human domination which has to be eliminated.

We can not leave only memories for our children and their children. And it is our responsibility to make the dreams a reality once again. We have to use our efforts to bring back empathy among mankind. For if we were concerned about our fellow beings and all life on earth, as we are concerned about our own personal well being and safety, we need not take any extra efforts to save our environment. No one would even think of discharging factory effluents, or garbage into a well or pond from which they had to get their water for drinking. No one would discharge these poisons into a river if he had to draw water from the same river. Yet no one really shows any concern about polluting the rivers or the ground water which other people have to drink.

Ajeet Cour said in her Welcome Address, "Can there be world of memories? Beautiful as they might be, can future generations subsist just on stories? Will only the ghosts of the bounties of nature be left for posterity? These are the questions that we should be asking ourselves.... it is only befitting that the pen wielders of the SAARC region make it their primary concern. "

Let us, the pen wielders and keyboard tappers of the SAARC region show to the world, what we can do by pooling all our resources to save our Only Home.

The Kathmandu Post, Nepal

Nexus of Resistance
Abhi Subedi

Since I returned from the SAARC writers' conference in Agra (10-11 March) last night, I have been struggling with two moods. My mind is still overwhelmed by the papers and poems of Nepali scholars and poets like Sharada Sharma, Suman Pokharel, Balbahadur Thapa, Prakash Subedi, Keshab Sigdel, Momila, Sabita Gautam Dahal, Chandrabir Tumbapo, Megharaj Adhikari, Amar Neupane, Shima Abhas and a brilliant short story presentation by Rabi Thapa. I feel like I want to see a continuum of that cumulative creative explosion. Perhaps, this comes from the delight of having seen these creative people of a younger generation making an impact on the contemporary cohort of South Asian writers and scholars.

Suman Pokharel shared a literary award with three other writers from Pakistan, Sri Lanka and Afghanistan. There will be some attempts to accentuate that experience. In Biratnagar, the Vani Prakashan is inundating him and others with the colours of celebration. Those of us who came to Kathmandu perhaps prefer

to be back to the selfhood torn between celebration and anxiety. That, I guess, is the impact of the metropolis.

The joy of touching perhaps is luxury here. At the SAARC opening, I was asked to present a keynote discourse in which I spoke about the women-ecology nexus and questions of resistance. I want to write briefly about the content of that in this short piece. But I want to speak first about a deviant but related theme of the poetics of politics—an experience that I have had a number of times before. That double mood is a conflict of history between its poetic content and its practical modes of dealing with problems. To use Gayatri Chakravorty Spivak's term, that is a 'double bind'. I have lived through that experience in South Asia for over two decades.

I said, the question of violence on the body of nature and women are imperceptible in the first phase, but in the second phase, both erupt. But the nature of eruption differs. Nature has begun to erupt with horrendous and bizarre effects. But the eruption calls for careful and visionary approach from the male-centric power structures. Hurricane Sandy uncannily helped Obama in elections in the nick of time, but working for the ecological cause will be a challenge for this most powerful male executive in the world. His and other leaders' wrong ecological policy will be a recipe for disaster.

Women power in South Asia erupted suddenly after the December 16 rape of a 23-year-old in Delhi. But that eruption still falls far short of creating strong political leverage though it has opened up certain hollowness of political ideologies. I also cited from literary texts to show how South Asian women writers use the body to show resistance, either by rising from the ashes like phoenix as in the memories of Punjabi writer Ajeet Cour or by letting the body melt like Parijat's Sakambari in Sirishko Phul. In the former, a woman rises to resist, in the second, a woman melts but to resist—two modes of resistance that have become metaphors of challenge to stereotypical reality. I referred to women's installation art works at the month-long art exhibition organised by Sangita Thapa and friends in Kathmandu in December last year and the powerful discourses of octogenarian Maureen Basilliat of Brazil, Dina Bangdel of Nepal and Alaka Pandey of India that I had moderated on the occasion.

The symbiosis of women-nature resistance shows the avatar of a new power order. And politics should draw a moral out of this imbrication.

The SAARC Pilgrims' Progress In the Taj City

Bal Anand

“Let governments keep playing devious political games; Allow all diplomats to craft tons of cunningly noble documents; Let us, we, the poets, painters, musicians, dancers and dreamers Come forward to celebrate Love of creativity in humanity…”

It was indeed the above passionate inner awakening adopted as a resolution at the SAARC Writers Conference in April 2000 which became the motivational mechanism for 'an immaculate conception' of the noble idea resulting in the 'natural birth' of Foundation of SAARC Writers and Literature (FOSWAL). The chosen person by the destiny of SAARC for the instrumentality of this challenging task was the steel-willed Ajeet Caur, born (in 1934) in the legendary Lahore, with her new nest in New Delhi. She had been cherishing for years the dream of a forum of friendship for all the writers and artists who had been desperately 'dying' to come together in friendship and goodwill and restore the disrupted emotional human bonds of the civilizational harmony of South Asia.

Ajeet Cour, a powerful voice in Punjabi literature and a formidable activist for legitimate cultural causes, had known how to persist and push in the intricate corridors of bureaucratic and political power for opening the windows of opportunities for the writers and artists of South Asia to chirp together. To quote her, “Times were turbulent in the SAARC region…Peace in these disturbed times is always a mad dream… (but her endeavors) grew into a full-fledged movement over the years, maturing into the first ever SAARC Writers Conference in April 2000…laying the foundation of cultural connectivity through interaction of creative minds and paving way for understanding and respecting the 'otherness' of others…Foswal was elevated to Apex Body at SAARC at the Summit in January 2002.”

Thanks to the lifelong commitment, vision and devotion of Ajeet Caur, honored with Padma Shri for her role, Foswal has admirably organized, in India and other SAARC countries, 42 Major cultural and literary festivals. The themes have included the seminal subjects of Buddhism, Sufism, Folklore, gender-bending,

environment, etc., inviting eminent and promising writers, artists and activists of different persuasions. The medium of films, theatre, visual- performing arts have also been promoted. An ambitious program of translations and publishing of anthologies of poetry and other categories of literature in the eight SAARC countries has been a great success. The quarterly SAARC journal 'Beyond Borders' has earned a great reputation for the range and quality of its contents. Meanwhile the Foswal has kept commissioning eminent scholars to edit region, language, topic and literary genre specific anthologies of writings from all the SAARC countries. The SAARC Library of Literature is another pioneering effort of FOSWAL.

The Festival of SAARC literature held in Agra this 10-12 March, has carried forward the tradition of high quality manifestations of mutual appreciation of cultural and literary traditions. The theme of the conference was, 'The Articulation of Environmental and Ecological Concerns in Contemporary South Asian Literature' The countries were well represented with distinguished delegates from Afghanistan (12); Bangladesh (10); Bhutan (6); India (60); Maldives (2); Nepal (14); Pakistan (25) and Sri Lanka (10). The Conference was inaugurated by Dr Suresh K. Goel, Director General, Indian Council for Cultural Relations preceded by a thought provoking welcome address by Ajeet Caur. Three books including an epic novel by Dr Abdaal Bela of Pakistan were released and 12 prominent participating writers were honored. There were six sessions for presentations of scholarly papers; two sessions of recitation of poetry and captivating performances of folk songs / dances by Pakistani (Fakiri/ Malangs) and Indian (Baul / Odissi) artists.

It was a great delight and instruction for me to participate in this conference. I had earlier attended the similar SAARC Conference on Sufism held in Bhopal in November 2011. It is indeed always a rewarding experience to meet and interact on such occasions with so many talented persons from the neighborhood of India. It was a special pleasure to discuss in Agra many matters of mutual interest with delegates from Maldives and Pakistan where I had been posted to represent India. It is natural to look back, after decades, and feel nostalgic about people and places one had known so intimately and affectionately too! The details of location and owner of the house namely 'Odessa' in which I had lived in

Maldives in 1978-80 was known to the extremely popular Maldivian delegate, Ibrahim Wahid, Commissioner, Election Commission, who is an eminent intellectual and musician. The conversations with eminent novelist, Dr Abdaal Belaand Peace activist-philosopher, Nisar Chaudhary brought back touching memories about many eminent friends in Pakistan, the late poet Ahmed Faraz; elderly politician Mian Gul Auranzeb (Wali of Sawatand son-in-law of President Ayub Khan); champion of Indo-Pak friendship writer Fakhar Zamanand other distinguished artists who would be equally admired in India.

I was assigned the duty of chairing the second session after the inauguration involving the presentation of academic papers on the theme of the Conference 'Environmental and Ecological Concerns in Literature'. Prof Samantha Herath of Sri Lanka and Dr Sudipto Chattopadhyay presented extremely competent papers along with several other participants. Chattopadhyay quoted Tagore, “Looking at the grass-covered quivering earth / in the new light of the harvest month…I search my soul…” The poet from land-locked Nepal, Momila celebrated Himalaya and the rivers in her poetry, “My life is a life of river, calling for open seas. Your song is song of river, calling for open seas.” It was nice to meet the young Punjabi poet Gurprit, the celebrated Surjit Patar and Dr Kewal Dhir who added hue of Punjab in this colorful cultural festival. Distinguished poetdiplomat Abhay K, presently posted in Kathmandu, recited his recent poems dwelling on the subtle themes of nature.

The most impressively colorful and the most soulfully committed caravan of SAARCconsisting of its conscience keepers, community of its writers and artists-chose to meet and deliberate in the historic city situated on the banks of Yamuna. It is known the world over for Emperor Akbar's visionary concept of 'Sulahe Kul - understanding among all' and that of his grandson Shah Jahan's monument of eternal love. They all had prayers on their lips and noble thoughts in their minds for the lasting peace and prosperity of people of South Asia representing a quarter of humanity and concentrated in just four percent piece of land of planet earth!

Dr. Suresh K. Goel
India

Mr. Ibrahim Waheed
Maldives

Mr. Daya Dissanayake
Sri Lanka

Mr. Ali Akbar Nazari
Afghanistan

Ms. Nasreen Anjum Bhatti
Pakistan

Mr. Tshering Dorji
Bhutan

Mr. K.K. Muhammad
India

Prof. Mohammad Nurul Huda
Bangladesh

Prof. Keshab Sigdel
Nepal

Dr. Abdul Ghafoor Shukoori
Afghanistan

Mr. Jacob Issac
India

Prof. Sabita Gautam
Nepal

Prof. Rabi Thapa
Nepal

Dr. Shashi Tiwari
India

Mr. Sonnet Mondal
India

Ms. Farheen Chaudhry
Pakistan

Prof. Abhi Subedi
Nepal

Prof. A.K. Rashid
Afghanistan

Dr. Sudarshan Vashishtha
India

Ms. Somaia Ramish
Afghanistan

Prof. Shafi Ahmed
Bangladesh

Prof. Prakash Subedi
Nepal

Mr. Suneet Chopra
India

Dr. Sharada Sharma
Nepal

Mr. Rana Muhammad Saeed
Pakistan

Dr. Marzia Lipi
Bangladesh

Mr. Mithilesh Shrivastava
India

Dr. K.V. Dominic
India

Mr. Afzaal Ahmad
Pakistan

Mr. Kamrul Hasan
Bangladesh

Mr. M. Ashraf Haidari
Afghanistan

Dr. Sitakant Mahapatra
India

Mr. Abhay K.
India

Dr. Raza Rumi
Pakistan

Ms. Zohra Zahir
Afghanistan

Krishan Kumar Toor
India

Ms. Bushra Farrukh
Pakistan

Prof. Pradeep Trikha
India

Mr. Bob D'Costa
India

Dr. K. Shriganeshan
Sri Lanka

Ms. Sukhwinder Amrit
India

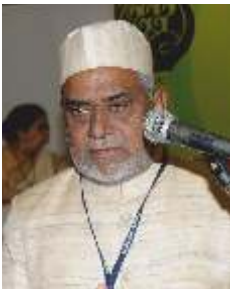
Dr. Abdaal Bela
Pakistan

Ms. Sujanaramam Perugu
India

Prof. Bal Bahadur Thapa
Nepal

Mr. Sadek Ali
India

Mr. Surjit Patar
India



Prof. Akhtarul Wasey
India

Ms. Kamala Wijeratne
Sri Lanka

Dr. Noor Zaheer
India

Dr. Bal Anand
India

Mr. Pargat Singh
India

Seema Aavas
Nepal

Mr. Nisar Ahmed Chaudhury
Pakistan

Mr. Waliyullah
Afghanistan

Mr. Suman Pokhrel
Nepal

Ms. Jharna Rahman
Bangladesh

Dr. Megharaj Adhikari
Nepal

Mr. Sushil Saxena Sarit
India

Mr. Akhlaq Khan
India

Ms. Shashi Goyal
India

Dr. Shefalika Verma
India

Mr. Brij Khandelwal
India

Mr. Chandrakant Amritlal Topiwala
India

Mr. Hari Mohan
India

Dr. Praneeth Abhayasundara
Sri Lanka

Ms. Anitha S.
India

Mr. Mohammad Ahsan
India

Ms. Susan Jaison
India

Mr. Gurpreet
India

Prof. Samantha Herath
Sri Lanka

Mr. Liyagath Ali
Maldives

Prof. Gallelle Sumanasiri
Sri Lanka

Mr. Amar Neupane
Nepal

Mr. S. Pathmanathan
Sri Lanka

Mr. Bijoy Sankar Barman
India

Prof. Raamaa Chandramouli
India

Ms. Lina Rozbih-Haidari
Afghanistan

Mr. Passang Tshering
Bhutan

Ms. Lutfa Hannum Salima Begum
India

Mr. Bimal Guha
Bangladesh

Prof. Samantha Ilangakoon
Sri Lanka

Ms. Momila Joshi
Nepal

Mr. Musab Rafique
Pakistan

Mr. Rajendra Milan
India

Ms. Sushma Singh
India

Mr. Ramakrishna Perugu
India

Mr. Ravi Subramaniyan
India

Dr. Sudipto Chattopadhyay
India

Ms. Nilima Thakuria Haque
India

Mr. Chandrabir Tumbapo
Nepal

आयोजित होगा एक और साहित्य मेला

आगरा

- दस से बारह मार्च तक चलेगा सार्क साहित्य मेला
- 80 से अधिक देशों के साहित्यकार लेंगे भाग

फाउंडेशन ऑफ सार्क राइटर्स एवं लिटरेचर्स (फोसवाल) के तत्वावधान में एक तीन दिवसीय साहित्य मेला आयोजित किया जा रहा है। इस फैस्टिवल में सार्क देशों के प्रसिद्ध लेखक, साहित्यकार एवं कवियों के भाग लेने की संभावना है।

इंडियन कॉउन्सिल फॉर कल्चरल रिलेशन के सहयोग से आयोजित यह साहित्य मेला होटल ग्रांड आगरा केंट में 10 से 12 मार्च तक प्रतिदिन प्रातः दस बजे से सायं काल तक चलेगा। सार्क देशों से आये कलाकारों द्वारा कार्यक्रम का आयोजन 11 मार्च को सायंकाल सात बजे से माथुर वैश्य महासभा पंचकुईयां पर किया जायेगा।

कार्यक्रम के मीडिया समन्वयक विवेक कुमार जैन के अनुसार इस समारोह में भारत सहित अफगानिस्तान, बांग्लादेश, भूटान, नेपाल, पाकिस्तान, श्रीलंका व मालदीप देशों से साहित्यकार, कवि एवं लोक कलाकार आ रहे हैं। वहीं अपने-अपने देशों की लोक रंगमंच की कलाओं से भी ताजनगरी के वाशिंदों को भी रूबरू करायेंगे। इस उत्सव में 80 से अधिक लेखक, कवि और साहित्यकार भाग लेंगे। 12 मार्च को समापन के बाद सार्क देशों से आये हुए अतिथि ताजमहल, लालकिला और फतेहपुर सीकरी भ्रमण को जायेंगे।

बताते चलें कि वर्तमान में फोसवाल के चेयरमैन प्रसिद्ध पत्रकार एवं साहित्यकार खुशवंत सिंह एवं इसकी अध्यक्षा प्रसिद्ध पंजाबी एवं हिन्दी लेखिका अजीत कौर हैं।

स्मृति पंख का होगा विमोचन

आगरा के वरिष्ठ पत्रकार रमाशंकर शर्मा के संस्मरणों पर आधारित पुस्तक 'स्मृति पंख' का भी विमोचन आईसीसीआर के चेयरमैन डॉ. सुरेश गोयल द्वारा किया जायेगा। इस पुस्तक का सम्पादन विवेक कुमार जैन द्वारा किया गया है।

हिन्दुस्तान

सिटी लाइव

डीईआई में चेतना विज्ञान पर अंतर्राष्ट्रीय कॉन्फ्रेंस का समापन

सूफियाना, फकीरी और बाउल संगीत में सराबोर रही सार्क लिटरेचर फेस्टिवल की सांस्कृतिक संध्या

अली शाहबाज कलंदर, दमादम मस्त कलंदर...

सार्क साहित्य उत्सव

कला संस्कृति मुल्कों और लोगों के दिलों को जोड़ती है: कविता

पर्यावरण पर साहित्यकारों ने किया चिंतन-मनन

दूसरा दिन

कविताओं से इंद्रधनुषी हो उठा माहौल

बिखरे विविध रंग

HINDUSTAN TIMES: NEW DELHI
TUESDAY, MARCH 12, 2013

SAARC LIT FEST

Afghan writers talk of life post-Taliban

WOMEN pursuing professions of their choice, enjoying freedom, they say

M Khalid Aftab

AGRA: Women writers from Afghanistan provided participants and booklovers at the SAARC Literature Festival with a window into the beginnings of democracy and changing lifestyles in the strife-torn country post Taliban rule.

Poet and short story writer from Kabul Zohra Zahir recalled how the civil war had turned Kabul into a "blackened ruin, torn apart, families and drove its citizens into refugee camps". But she said now all was good in comparison to the Taliban reign. "Now, girls are going to school, for work and doing what they liked without being forced to wear burqa and or follow strict restrictions. In Afghanistan, women, especially of the younger generation, are aware about what is going on across the world through television and radio," she said.

"We also watch Indian movies and daily soaps. Besides, we like traditional sarees and mangalsutras worn by women in these serials," she added.

> Now, girls are going to school, for work and doing what they liked without being forced to wear burqa. Now, women can watch TV and listen to radio.
> ZOHRA ZAHIR
> writer from Kabul

Zohra has written more than 1,000 poems and her latest writings express women's struggle for their rights. Another poet and short story writer from Herat, Sumaia Ramish said, "Taliban destroyed much of Afghanistan's cultural heritage, including the famous Bamiyan Buddhas which connected us, but somewhere our roots are still attached with India."

Sumaia, who also heads the New Andishan Cultural and Social Organisation and is the director of Shahrzad Radio (for women), said, "We are thankful to God that with the removal of Taliban from Afghanistan. Women are entering different professions, including fashion and art. This festival will definitely help in strengthening India-Afghanistan relations," she added. The SAARC Literature Festival is being organised by the Foundation of SAARC Writers and Literature in collaboration with the Indian Council for Cultural Relations and noted contemporary artiste Arpana Caur.

DARWAZA-KHULTA-HAI RELEASED IN HINDI

AGRA: Release of the Hindi translation of Pakistani writer Abdul Bela's book 'Darwaza-khulta-hai' in Agra on Monday was a milestone at the SAARC Literature Festival, which aims to promote friendly relations among nations in this region. Originally, a 1,800-page Urdu novel, 'Darwaza khulta-hai' is, according to its author, the first book published in Hindi in Pakistan. "In Pakistan we primarily use Urdu to read and write but I wanted to do some work in Hindi language as well," says Bela. "The novel is based in pre-Partition India and the main characters hail from Ludhiana. The novel talks about the Indian culture. There is also a mention of cities sacred for Hindus," says the author.

Translator Kamal Dhoot said, "I took up the task of translating this book in order to apprise the young generation of our glorious past, to open a channel of friendship and brotherhood between the two neighbours and to give a strong message of love. - DIVYA GUPTA

आगरा 03
मंगल, लखनऊ, 12 मार्च 2013

सार्क देशों के साहित्यकारों ने किया भावनाओं को साझा

साहित्य में सैक्स पर उठे सवाल

कल्पतरु एक्सप्रेस
आगरा, शनिवार, 9 मार्च 2013

आयोजन में भाग लेंगे कई साहित्यकार

आगरा। फाउंडेशन आफ सार्क राइटर्स एवं लिटरेचर्स के तत्वावधान में सार्क फेस्टिवल आफ लिटरेचर का आयोजन सावनगरी में दस से 12 मार्च तक होगा। कार्यक्रम में सार्क देशों के प्रसिद्ध लेखक, साहित्यकार और कवि इस बार की थीम पर मंथन करेंगे। तीन दिवसीय आयोजन का शुभारंभ दस मार्च को होगा। फेसवाल के चेयरमैन प्रसिद्ध पत्रकार और साहित्यकार खुशवंत सिंह तथा इसकी अध्यक्षता प्रसिद्ध पंजाबी एवं हिंदी लेखिका अजीत कौर है। सार्क देशों से आए कलाकारों द्वारा कार्यक्रम का आयोजन 11 मार्च को शाम सात बजे से मथुरा वैश्य महासभा पंचकुइयां पर किया जाएगा। मीडिया संयोजक विवेक कुमार जैन ने बताया कि समारोह में भारत सहित अफगानिस्तान, बांग्लादेश, भूटान, नेपाल, पाकिस्तान, श्रीलंका और मालदीप देशों के 80 से अधिक साहित्यकार, कवि और लोक कलाकार भाग लेंगे। 12 मार्च को समापन के बाद आए हुए अतिथि ऐतिहासिक स्मारकों को देखेंगे।

4 | दैनिक जागरण

आगरा जागरण

दरियाओं के सिमटने से कम हो रही दरियादिली

बी पी एन टाइम्स

आगरा, मंगलवार, 12 मार्च, 2013

साहित्योत्सव में प्रतिनिधियों ने घोली मिठास

आगरा, का.सं.।

यदि इरादे नेक हों तो दिल की जुबान एक दूसरे को समझने के लिए काफी होती है। सार्क साहित्य उत्सव में शिरकत करने वाले मुख्तलफ मुल्कों के नुमाइंदों के मुंह से निकलने वाली मुख्तलफ भाषाएं नहीं अहसास दिला रहा है कि सब एक ही बगीचे में खिलने वाले अलग-अलग रूप और रंग के फूल हैं। इनकी भाषाई खुशबू से पूरी बगिया गुलजार हो रही है सिंहली, पुश्तों, ऊर्दू, हिन्दी, नेपाली से लेकर अंग्रेजी बोलने वाले तमाम नुमाइंदें सार्क साहित्य महोत्सव को अपने अंदाज में एक खास तरह के आयाम प्रदान कर रहे हैं, जो शायद सियादी मंचों से कभी संभव नहीं होता।

देश हितों में, देशों को जनता और देशों को संस्कृति के संरक्षण के लिए कड़े कदम उठाना जरूरी है। इंडियन काउंसिल फॉर कल्चरल रिलेशन (आईसीसीआर) के डायरेक्टर जनरल और साहित्य उत्सव के मुख्य अतिथि सुरेश के गोयल ने सार्क साहित्य उत्सव में सीमा पर उभर रहे तनाव का समाधान संस्कृति और विचारों के आदान प्रदान को बताया।

पाकिस्तान के वाहिद बक्श के फकीरी गायन के साथ होटल [illegible] सार्क साहित्य [illegible] की शुरूआत हुई। उत्सव फाउन्डेशन ऑफ सार्क राइटर्स एंड लिटरेचर (फोसवाल), आईसीसीआर के सहयोग से आयोजित किया गया स्वागत भाषण देते हुए फाउंडेशन ऑफ सार्क राइटर्स एवं लिटरेचर्स की अध्यक्षा अजीत कौर ने कहा कि उत्सव की मूल थीम 'पर्यावरण' है, जो इस आधार को उजागर करती है कि मानव ही पर्यावरण पर सबसे अधिक निर्भर करता है। पर्यावरण का संरक्षण [illegible] किया जा सकता है। उद्योग, युद्ध, साम्प्रदायिकता, भू-मंडलीकरण, प्रदूषण यह सभी पृथ्वी नाम के एकमात्र जीवन रखने वाले ग्रह का नाश कर रहे हैं, जिसे मानव नहीं समझ रहा है। निश्चित तौर पर पर्यावरण का प्रभाव उसकी अपनी मानसिकता, अपने रिश्ते और अपने जीवन निर्वाह पर भी पड़ता है। उन्होंने मनुष्य को प्रकृति के नजदीक होने की राय देते हुए कहा कि हर महाकाव्य, शास्त्रीय लेखक और कालजयी साहित्य इस बात पर जोर देते रहे हैं कि इंसान को प्रकृति के नजदीक होने की जरूरत है।

ग्रांड होटल में सार्क साहित्य उत्सव में मंचासीन अतिथि सुरेश के गोयल, अजीत कौर, एके राशिद व अन्य।

సార్క్ సదస్సులో రామాచంద్రమౌళి పుస్తకావిష్కరణ

పుస్తకాన్ని ఆవిష్కరిస్తున్న అతిథులు

पुष्प सवेरा

ताजगंजरी में 10 से सार्क साहित्य उत्सव

पुष्प सवेरा

नहीं रूठने का मौसम, मेरी बात मान जाओ

सार्क देशों की समानता पर लिखूंगा किताब: निसार

दमादम मस्त कलन्दर' पर झूमे श्रोता

मेरी सबसे अच्छी प्रस्तुतियां जापान और इस्राइल में

अमर भारती

आगरा, मंगलवार, 12 मार्च, 2013

दो दिवसीय सार्क साहित्य उसत्व का हुआ शुभांरभ

आगरा जागरण

दरियाओं के सिमटने से कम हो रही दरियादिली

आगरा, 9 मार्च 2013 दैनिक जागरण। 7

साहित्य के साथ फिर बिखरेंगे कला के रंग

- सार्क देशों के लेखक, साहित्यकार और कवियों का जमावड़ा
- 10 मार्च से शुरू होगा सार्क फेस्टिवल ऑफ लिटरेचर

आगरा: ताजनगरी में एक बार फिर से देश-विदेश के लेखक और साहित्यकारों का जमावड़ा होने जा रहा है। इसमें साहित्य के साथ कला के रंग बिखरेंगे। मौका होगा, फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर्स (फोसवाल) की ओर से 10 से 12 मार्च के बीच होटल ग्रांड में होने जा रहे साउथ एशियन एसोसिएशन फॉर रीजनल को-ऑपरेशन (सार्क) फेस्टिवल ऑफ लिटरेचर का। समारोह के समन्वयक विवेक कुमार जैन के अनुसार फेस्टिवल में भारत के अलावा नेपाल, पाकिस्तान, श्रीलंका, मालदीव, अफगानिस्तान सहित अन्य देशों के नामचीन लेखक और साहित्यकार भाग लेंगे। फोसवाल के चेयरमैन और वरिष्ठ साहित्यकार खुशवंत सिंह और अध्यक्ष पंजाबी एवं हिंदी लेखिका अजीत कौर भी शामिल होंगी। उन्होंने कहा कि हर दिन शाम को माथुर वैश्य महासभा, पंचकुइयां में सांस्कृतिक कार्यक्रम होंगे। कहा कि उद्घाटन सत्र में वरिष्ठ पत्रकार रमाशंकर शर्मा के संस्मरणों पर आधारित पुस्तक स्मृति पंख का विमोचन डॉ. सुरेश गोयल करेंगे।

कल्पतरु एक्सप्रेस 3

साहित्यकारों ने दिया अमन का पैगाम

कल्पतरु एक्सप्रेस ब्यूरो

आगरा। सार्क देशों के साहित्यकारों के तीन दिवसीय सम्मेलन में शनिवार को दूसरे दिन सुबह-सुबह हुए पहले सत्र में श्रोताओं की मांग पर ये आयोजन हुआ। इसमें मौजूद वक्ताओं ने अपनी-अपनी कविताओं की प्रस्तुति के जरिए दर्शकों में जोश भरने का प्रयास किया। इसके बाद पाकिस्तान की पर्यावरण विदि ने पाकिस्तान की पारिस्थितिक स्थिति पर चर्चा की। उन्होंने बताया कि हमारा देश एक ऐसा द्वीप है, जो समुद्र से घिरा हुआ है। उन्होंने समुद्र में बढ़ते प्रदूषण पर चिंता व्यक्त की। इसके बाद बांग्लादेश के प्रतिनिधि ने बताया कि दोनों देशों के बीच में मौजूदा भी दूरियां बढ़ाने का काम करता है। उन्होंने श्रोताओं को बताया कि वह सामाजिक संगठन के साथ मिलकर काम करते हैं। नेपाल प्रतिनिधि ने कहा कि दो देशों के बीच में दूरियां बढ़ाने का काम होगी। वहीं इसके बाद कविता पाठ के दौर में निमंत्रित श्रोताओं ने अपनी-अपनी कविताओं की प्रस्तुति दी। इसमें मुख्य रूप से मुशर्रफ अली, मुशर्रफ अली, अब्दुल्लाह अहमद, मुशर्रफ अली और डॉ. मुशर्रफ अली ने प्रकृति की परिभाषा करते हुए अपनी कविताएं पेश कीं। पाकिस्तानी लेखिका फरजाना पीरजी ने भारत और पाकिस्तान के बीच संबंध सुधरने का संदेश अपनी कविता के माध्यम से दिया। उन्होंने कहा 'नहीं रुकने का मौसम, गेरो बात बन जाओ, नहीं डरे मुसाफिर के हैं, गेरो बात बन जाओ' गेरो किया ही सहिलनघाटी के सम्मेलन में भारत-पाक के रीते संबंध बढ़ाने की एक पहल की उम्मीद दिखाई दी। उन्होंने पुरी सराहना के अलावा, पुले खुद से कुछ दिने हैं, गेरो बात बन जाओ कहकर अपनी पंक्तियों से दोनों देशों को एक बड़ा संदेश दिया। डोर होटल में चले सम्मेलन के बाद शाम को माथुर वैश्य महासभा भवन में सांस्कृतिक कार्यक्रमों की प्रस्तुति की गई। संगठन की सहितनघाटा शाम सहल आदि का आयोजन करेंगे।

माथुर वैश्य महासभा भवन में हुए सांस्कृतिक कार्यक्रम

पर्यावरण की सुरक्षा को लेकर प्रस्तुत किए विचार

सार्क साहित्य उत्सव कामधेनी की ओर

पवन बाउल और वाहिद बख्श ने बांधा समा

सुखनलिफ शाखाओं ने पेश की नयी रचनाएं बटोरती रहीं तालियां

हिन्दुस्तान जागरण • शनिवार • 9 मार्च 2013

सिटी लाइव

होटल ग्रांड में 10 से 12 मार्च तक होगा सार्क साहित्य उत्सव

सूफियाना मस्ती देंगे मलंग, छाएगा बाउल म्यूजिक

अमर | सोनू ठाकुर

हिन्दुस्तान जान

सार्क साहित्य उत्सव

- साउथ एशियाइज ऑफ रिजनल को-ऑपरेशन के सदस्य देशों के लेखकों, कवियों, साहित्यकारों का होगा जमावड़ा
- ब्रजिल डिवीजन ऑफिसर्स क्लब, पहलियन के आसपास होगा कुल काम

आठों सार्क देशों के करीब 55 प्रतिनिधि

भारत के प्रतिनिधि

- नीलाक्षी सक्सेना, अमर कुमार, अरुण सहगल, बीके दीक्षित, मालविका दीक्षित, मेघना कुलश्रेष्ठ, गोपाल अरोरा, वीरेंद्र सिंह, अंकित सिंह, अमर सिंह, रेणु कुमार, अंजू कपूर, अमरीश पांडे, सुनीता दीक्षित, मालिनी राजुरिकर, रवि, वैभवी शाह, कपिल शर्मा, दुर्गा कुमार गुप्ता, प्रभात सिंह, दुर्गेश

पाकिस्तान के प्रतिनिधि

- शाहिद मीर, नसरीन फकीर खट्टर, जमशेद खान, नसरीन शैली, कुमार, शाहिद, इकबाल खान

अफगानिस्तान के प्रतिनिधि

- रोया सिद्दिकी, इंजीनियर हबीबुल्लाह रफीक, हबीबुल्लाह अजीज अहमद,

बांग्लादेश के प्रतिनिधि

- शिमला गुप्ता, डॉक्टर नसरीन, मोहम्मद तुहिन हुदा, अनवारा बेगम, शाहीन अख्तर

श्रीलंका के प्रतिनिधि

- डॉक्टर विजेसुंदरा, अनुला विजेसुंदरा, सोनाली अलाहकून, उपमाली देसाई, उपमाली देवप्रियम, एम. डाबरेरा

नेपाल के प्रतिनिधि

- डॉ. अर्जुन कुमार, लक्ष्मण कार्की, कुमार पौडयाल, डॉक्टर कुमारी, मेनका अधिकारी, पवित्रा पोखरेल

मालदीव के प्रतिनिधि

- इब्राहिम वहीद, मोहम्मद अजीम

भूटान के प्रतिनिधि

- कीटम जे. दोर्जी, पेमा शेरिंग

अमर उजाला | आगरा

'इसी शहर में है कातिल, मेरी बात मान जाओ...'

सार्क लिटरेचर फेस्टिवल के दूसरे दिन साहित्यकारों ने पढ़ी अपनी रचनाएं

- नारी और पर्यावरण के विषय स्तर पर जताई चिंता
- साहित्य में पर्यावरण पर आधारित रचनाएं लिखने पर चर्चा
- आगरा के कवियों को भी मिला प्रतिनिधित्व का मौका

मस्त कलंदर ने किया सभी को मस्त

वहीद के सूफियाना कलाम पर झूमे साहित्यकार

- पवन के बाउल गायन को मिली जबरदस्त तालियां
- कविता द्विवेदी ने ओडिसी नृत्य में दिखाया दशावतार

भारत | आगरा

एक बार फिर होगा संगम सार्क देशों के लेखकों, साहित्कारों का

आगरा। फाउंडेशन ऑफ सार्क राइटर्स एवं लिटरेचर के तत्वावधान में लिटरेचर कार्यक्रम का आयोजन किया जा रहा है। यह आयोजन ताजनगरी में में 10 मार्च से शुरू हो रहा है, जो तीन दिन तक चलेगा। इस फेस्टिवल में सार्क देशों के प्रसिद्ध लेखक, साहित्यकार, एवं कवि इस बार की थीम पर मंथन करेंगे। फाउंडेशन के चेयरमैन खुशवंत सिंह एवं इसकी अध्यक्षा प्रसिद्ध पंजाबी एवं हिन्दी लेखिका अजीत कौर हैं। इंडियन काउन्सिल फॉर कल्चरल रिलेशन एवं अर्पणा कौर के सहयोग से आयोजित यह लिटरेचर कार्यक्रम आगरा कैंट स्थित होटल ग्रांड में प्रतिदिन 10 बजे से सांय काल तक चलेगा। सार्क देशों से आये कलाकारों द्वारा कार्यक्रम का आयोजन 11 मार्च को शाम 7 बजे माथुर वैश्य महासभा पर आयोजित किया जायेगा। कार्यक्रम के मीडिया समन्वयक विवेक कुमार जैन के अनुसार इस समारोह में भारत सहित अफगानिस्तान, बांग्लादेश, भूटान आदि देशों के साहित्यकार इस कार्यक्रम में भाग ले रहे हैं।

नई दिल्ली। मंगलवार • 12 मार्च • 2013 | **सहारा** | पश्चिमी उत्त

भाषाई खुशबू से महका साहित्य सम्मेलन

आगरा (एसएनबी)। फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर द्वारा आयोजित किए गए फेस्टिवल ऑफ लिटरेचर का दूसरा दिन भाषाई खुशबुओं से महकता रहा। तीन दिवसीय इस सम्मेलन में विभिन्न देशों के 55 डेलीगेट्स शामिल हुए हैं। सम्मेलन में साहित्य की बारीकियों के साथ हल्के-फुल्के शेरो-शायरी के रंग भी बिखरे। अपनी-अपनी भाषाओं के साथ दूसरी भाषाओं के सम्मान का जज्बा एक अलग ही छाप छोड़ गया।

मेरी चाहतों की बारिश रहे न रहे, मेरी बात मान जाओ, फर्क मुझे मिलते तो इसी शहर में है कातिल मेरी बात मान जाओ, न है रुठने का मौका मेरी बात मान जाओ, कई दर्द मुश्किल हैं मेरी बात मान जाओ, जैसी शैली में फरहीन चौधरी ने जो शुरुआत की वह समापन तक ऊर्जावान दिखाई दी। सिंधी, पुश्तो, नेपाली, हिंदी व उर्दू बोलने वाले साहित्यकारों ने जिस तरह से अपनी भाषाओं को खासियत बताई और दूसरी भाषाओं का सम्मान भी रखा। यह अंदाज-ए-बयां ताजनगरी में मोहब्बत की एक छाप छोड़ गया। पुश्तो और सिंधी भाषा को एक रुबी ने संस्कृत से उत्पन्न बताया। उन्होंने ने यह दावा भी कर दिया कि अफगानिस्तान के तमाम शहरों के नाम संस्कृत भाषा से लिए गए हैं। [illegible] ने बताया कि अफगानिस्तान में तालिबान को वापसी हम नहीं चाहते। [illegible] ने कहा कि सार्क देशों में महिलाओं की नौकरी के अवसर कम मिलने भी शिक्षा कम किया है। बांग्लादेश की [illegible] आधार लिपि ने समाज में बढ़ते प्रदूषण और बांग्लादेश की पौलिक स्थिति पर प्रकाश डाला। इस सम्मेलन का मंगलवार को समापन होना है।

- सार्क देशों के 55 डेलीगेट्स हुए शामिल
- सिंधी, पुश्तो, उर्दू, हिंदी सहित अन्य भाषाओं के विशेषज्ञ जुटे

02 | hindustantimes |

HINDUSTAN TIMES, NEW DELHI
WEDNESDAY, MARCH 13, 2013

htWest UP

Scripting a green revolution

SAARC LIT FEST On the concluding day, writers pledge to write more on environment issues

SAARC Festival of Literature

HT Correspondent

AGRA: After two days of literary and cultural exchange, it was time for SAARC Literature Festival participants to head to the Taj Mahal and Fatehpur Sikri, as the event came to a close on Tuesday.

Also on the last day, writers, poets and academicians from SAARC nations took an oath to write about environmental issues in their genre, be it poetry, short story or feature, based on research, facts and figures.

The festival organised by the Foundation of SAARC Writers and Literature (FOSWAL) with the Indian Council for Cultural Relations and artist Arpana Caur saw a star-studded gathering of who's who in their respective fields.

Poets, scholars, artists, academicians, mediapersons, historians, cultural and peace activists and the creative intellectual fraternity from Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka shared their cultural traditions with each other during the three-day event.

Vivek Jain from the organising committee said, "This annual meet of writers acquires special importance in the context of continuing conflicts in the SAARC region based on language, ethnicity, religion and culture. The SAARC Festival of Literature is one of the important meeting grounds where significant issues of writing and of our common concerns in the region are discussed, explored and debated. Besides, every year, we try to provide a platform for budding writers of these countries."

Jain said Agra is the land of Sur, Ghalib and Nazir, so in order to promote Indian literature, folklore and culture, the government, along with FOSWAL, should initiate a permanent event in Agra.

▪Delegates at the concluding function (above) and at Taj Mahal (top) in Agra on Tuesday. HT PHOTOS

Arpana Caur to capture woman's plight on canvas

Divya Gupta

AGRA: Having captured in vivid colours, themes as varied as environment, day and night, communal violence and nuclear horrors, artist Arpana Caur is now set to create a series of paintings based on the brutal Delhi gangrape.

"The gangrape with the medical student in Delhi in December 2012 is my next topic because it is now time to ask why women are always targeted. This is the second time I have chosen such a topic—in 1979 also I had painted on a similar subject," says Arpana, attending the SAARC Literature Festival in Agra.

Describing her method of working and selecting topics, Arpana says, "What I want to show in the paintings depends on my mood. Every painting of mine has a message that reflects reality. For example, Love Beyond Measure–Sohni Mahiwal depicts the lovers and instruments of measurement. These reflect the fact that that we can't count or measure the love of Sohni and Mahiwal through such equipments because it is immeasurable."

For Arpana, one painting is not enough to convey a message—she takes a subject and bases an entire series on the various aspects of one topic. An important motif in her paintings is the pair of scissors, "a symbol of time that can snip off man's destiny."

▪Arpana Caur with one of her paintings. HT PHOTO

On the changing art scenario, she says, "Change is necessary for adding new things to art. There are so many changes in the world of paintings and now technology is playing vital role in its promotion. But I would like to say good subjects and patience are necessary for perfection in your work."

She promotes young artists by providing space to them in her Arpana Fine Arts Gallery in Delhi.

Arpana has been the recipient of several awards and her paintings are displayed in museums across the globe, including the Ethnographic Museum in Stockholm, Victoria and Albert Museum in London and the Singapore Museum of Modern Art.

A baul sings for himself, not for others: Paban

M Khalid Aftab

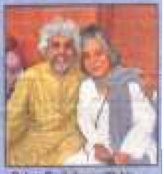
AGRA: Similar in concept to Sufi, baul music is not for entertainment but a form of [illegible] with the help of [illegible] ... "When we sing in union with the [illegible] and dubki, we forget this world," says Paban Das Baul.

The noted Bengali musician was in the city along with his wife Mimlu Sen to participate in the SAARC literature festival. According to Paban Das, much has changed in the tradition over the years. "Earlier village heads in a village would arrange a meal for the day for a baul minstrel. Things have changed totally. Our bauls have started singing in nightclubs," he laments.

Still, he says, there are some bauls who still remain true to tradition. "Without the power of God, no one can become perfect in baul music and these singers are called 'sadhak' bauls. A sadhak baul sings for himself and not for others. I believe they still exist. They believe God is there in all."

Recalling old days, Paban Das says, "When I was young, I used to run around seeking God. Many sadhaks warned me not to get interlinked but I did not listen to them. Mimlu and I belonged to completely different worlds yet we are together."

"Most bauls does not want to get out of their comfort zone but I explored a lot," he continues. In 1992, Paban Das was called by Radio France for a documentary film titled 'Songs of the madmen'. "Thereafter, I travelled to many other countries. I loved working with African musicians and they loved me for my pitch. In 2011, a documentary 'India by song' was made for which I gave music," he says.



▪Paban Baul along with his wife Mimlu. HT PHOTO

अमर उजाला कॉम्पैक्ट

आगरा, मंगलवार, 12 मार्च 2013

होटल में फाउंडेशन आफ सार्क राइटर्स एवं फेस्टिवल लिटरेचर कार्यक्रम में बोलते डा.नजीब अली शाह।

कला, साहित्य की कोई सरहद नहीं...

आगरा। फाउंडेशन आफ सार्क राइटर्स एंड लिटरेचर की ओर से आयोजित सार्क लिटरेचर फेस्टिवल के दूसरे दिन भी पर्यावरण विषय पर लेखकों ने चिंता जताई। लेकिन इन सबके बीच सार्क देशों में पनप रही दूरियों का दर्द भी व्यक्त किया गया। इसे लेकर वक्ताओं ने कहा कि कला और साहित्य से ही हमें इसे दूर सकते हैं।

सार्क लिटरेचर फेस्टिवल में सांस्कृतिक रंग लोकरंग के साथ पर्यावरण पर मंथन

सोमवार को पहले सत्र में चार पेपर प्रस्तुत किए गए। सत्र की अध्यक्षता डॉ. [illegible] ने की। सत्र में औद्योगिकरण के चलते बढ़ रहे प्रदूषण का मुद्दा छाया रहा। इसी तरह बांग्लादेश की [illegible] ने जल प्रदूषण पर व्याख्यान दिया। तीसरे सत्र की अध्यक्षता भारत के [illegible] ने की। दूसरे दिन पश्चिम बंगाल और पाकिस्तान के लोक सांस्कृतिक प्रस्तुतियों ने फेस्टिवल में रंग भरा।

THE SEA EXPRESS
आगरा Metro
आगरा • नवम्बर 12 मार्च 2013 5

बाड़ होटल में आयोजित सार्क फेस्टिवल ऑफ लिटरेचर में विचार व्यक्त करते सीताकांत महापात्रा। मंचासीन हैं डॉ. नजीब अली शाह, बाल बहादुर थापा, प्रनीथ अभ्यासुन्दर, केवी होमिनिक और मोहम्मद नूरुल हुदा। फोटो: द सी एक्सप्रेस

मेरी चाहतों की बारिश रहे न रहे...

द सी एक्सप्रेस न्यूज

आगरा। मेरी चाहतों की बारिश रहे न रहे, बात मेरी मान जाओ, कहां ढूंढते फिरते हो, इसी शहर में है कातिल, बात मेरी मान जाओ। पाकिस्तान की कवयित्री फरहीन चौधरी ने कविताओं के माध्यम से भारत पाक के सम्बंधों को कुछ इस प्रकार जोड़ने का प्रयास किया। उन्होंने आगे की पंक्तियां सुनाते हुए कहा कि न रूठने का मौसम बात मेरी मान जाओ, कई दर्द मुस्तरिक हैं, बात मेरी मान जाओ। मुझे सामना है अपना, मुझे खुद से कुछ गिले हैं, बात मेरी मान जाओ।

होटल ग्रांड में आयोजित सार्क फेस्टिवल ऑफ लिटरेचर के एकेडमिक सेमिनार में सोमवार को दो सत्र आयोजित हुए। प्रथम सत्र में भारत की अनीता शर्मा ने अपना प्रजेंटेशन देते हुए समुद्री क्षेत्र में महिलाओं की घटती सहभागिता के बारे में बोला। उन्होंने कहा कि पहले समुद्र तटीय क्षेत्रों में महिलाओं द्वारा भी खासा कार्य किया जाता था, लेकिन अब महिलाओं की अपेक्षा पुरुषों द्वारा ही अधिकतर कार्य किए जा रहे हैं। बंग्लादेश की मर्जिया लीपी ने समुद्री प्रदूषण के बारे में बोला, इसके बाद उन्होंने बंग्लादेश की भौगोलिक स्थिति के बारे में जानकारी दी। आगे के क्रम में मेगराज अधिकारी, रवि थापा और प्रोफेसर गलीली सुमनसिरी ने भी प्रदूषण के ऊपर अपने प्रजेंटेशन दिए। इसके बाद कविताओं का दौर चला। इसमें सबसे पहले भारत की अनामिका ने कविता की प्रस्तुति दी। इसके बाद अफगानिस्तान के हाफिज उल्लाह हामिर जलालजी, सोमिया रमिश, बंग्लादेश से जारना रहमान, भूटान से सा डारजी, मालदीव से लियागत अली, नेपाल से चन्द्रवीर तमबेपो, प्रकाश सुबेदी, श्रीलंका से एस पथमाधन, पाकिस्तान से फरहीन चौधरी ने कविताओं के दम पर अपने देश की संस्कृतियों को पेश किया और आपसी मेल-मिलाप बढ़ाने का पाठ पढ़ाया।

सार्क फेस्टिवल

- पर्यावरण प्रदूषण पर दिए प्रजेंटेशन
- सार्क देशों के सम्बंध को मजबूत करने का प्रयास

माथुर वैश्य भवन में हुआ नृत्य

आगरा। सार्क फेस्टिवल ऑफ लिटरेचर के एकेडमिक सेमिनार के समापन के अवसर पर माथुर वैश्य भवन में नृत्य हुए। इसमें सबसे पहले पाकिस्तान के वहीद बक्श ने पाकिस्तानी फकीरी, भारत के पवन ने बाउल नृत्य, कविता द्विवेदी ने ऑडिसी नृत्य और अंत में पाकिस्तान के मलंगास ने नृत्य की प्रस्तुति देकर जमकर वाह-वाही लूटी।

10 सहारा नई दिल्ली। बुधवार • 13 मार्च • 2013

आगरा : लिटरेचर फेस्टिवल के समापन के बाद सार्क देशों के प्रतिनिधियों ने निहारा ताज ।

दैनिक भास्कर

मंगलवार, 12 मार्च 2013,

आगरा में ट्रैड होटल में आयोजित साहित्य सम्मेलन में विदेश से आए साहित्यकार अपनी बात रखते हुए।

THE SPA EXPRESS

मेरा UP

ताजनगरी में होगा दक्षेस साहित्य उत्सव का आयोजन

आगरा। फाउंडेशन ऑफ सार्क राइटर्स एवं लिटरेचर्स ताजनगरी में आगामी 10, 11 एवं 12 मार्च को दक्षेस साहित्य उत्सव (सार्क फेस्टिवल ऑफ लिटरेचर) का आयोजन करने जा रहा है। इस उत्सव में दक्षेस देशों के लेखक, साहित्यकार एवं कवि इस बार थीम पर मंथन करेंगे। वर्तमान में इसके चेयरमैन प्रसिद्ध पत्रकार एवं साहित्यकार खुशवंत सिंह एवं अध्यक्ष प्रसिद्ध पंजाबी एवं हिन्दी लेखिका अजीत कौर हैं। भारतीय सांस्कृतिक संबंध परिषद के संयुक्त तत्वाधान में दक्षेस साहित्य उत्सव होटल ट्राइड में प्रतिदिन होगा। दक्षेस देशों के कलाकारों की प्रस्तुति 11 मार्च को शाम को होगी। इस आयोजन में सार्क देशों के साहित्यकार शिरकत करेंगे।

पुष्प सवेरा

हमारा शहर 3

सांस्कृतिक समानता से सार्क देशों में नजदीकी बढ़ी

ఆగ్రా సార్క్ సదస్సులో...

రామా చంద్రమౌళి పుస్తకావిష్కరణ

CITY FOCUS

'मलाला की हालत देख होता था अफसोस'

- फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर में आए कवि चाहते हैं इंडिया से बेहतर रिश्ते
- अफगानिस्तान की राइटर तालिबान से हैं परेशान, चाहती हैं महिलाओं की स्थिति सुधरना

agra@inext.co.in

AGRA (11 March): लिटरेचर फेस्टिवल के जरिए दो मुल्कों के रिश्तों को सुधारने का एक मौका मिला है. फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर में आए साहित्यकारों ने पर्यावरण को बचाने और उसको सुधारने की मुहिम अपनी लेखनी से छेड़ रखी है. अफगानिस्तान की कवि सुमैया रमिस ने मलाला पर हुए तालिबानी हमले पर कहती हैं कि जो भी मलाला के साथ हुआ वो निंदनीय था. सभी चाहते हैं कि अफगानिस्तान में महिलाओं की स्थिति में सुधार हो और उनको भी पढ़ने का बराबर अधिकार मिले.

बचाना होगा पर्यावरण

फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर में आए सार्क कंट्रीज के साहित्यकार चाहते हैं कि अपनी लेखनी के जरिए सभी मिलकर पर्यावरण को बचाने की मुहिम छेड़ें. सभी ने ग्लोबल वार्मिंग, बढ़ते समुद्र और पिघलते हिमालय की स्थिति पर चिंता जाहिर की. सभी ने प्रकृति को बचाने पर जोर दिया और एकजुटता दिखाई. मौके पर कई किताबों का विमोचन भी हुआ. डॉ. नजीब अली शाह, मोहम्मद नरूल हुदा, विवेक जैन और ब्रज खंडेलवाल आदि मौजूद रहे.

पिघल रहा है हिमालय

काठमांडू से आई शारदा शर्मा ने बातचीत के दौरान कहा कि कल्चर और एनवॉयरन दोनों एक-दूसरे से जुड़े हुए हैं. अपनी लेखनी से कोई भी लेखक लोगों को पर्यावरण के प्रति अवेयर कर सकता है. शारदा अब तक पर्यावरण से जुड़ी कई किताबें लिख चुकी हैं. उन्होंने हिमालय के पिघलने पर चिंता जाहिर करते हुए उसे बचाने की बात पर जोर दिया. सार्क कंट्रीज से भी उन्होंने पर्यावरण को बचाने की अपील की है.

होता था अपराध बोध

अफगानिस्तान की सुमैया रमिस ने आई नेक्स्ट से अपनी बात शेयर करते हुए कहा कि जब मलाला के ऊपर तालिबानी हमला हुआ तो उनको अपराध बोध महसूस हो रहा था. ह्यूमन राइट्स पर लिखने वाली सुमैया ने बताया कि मलाला की हालत देखकर लगता था कि जैसे हर पल वो मर रही हैं. सुमैया आसमान की चिड़ियों पर लिखना ज्यादा पसंद करती हैं, वो हमेशा से कहती हैं कि इंडिया के साथ उनके अच्छे तालुल्लाक रहें और दोनों देशों के बीच रिश्ते सामान्य रहें.

महिलाओं को करते हैं परेशान

फेस्टिवल में आई अफगानिस्तान की जौहरा जहीर ने बताया कि लास्ट सिटी में आकर अपने शब्दों को बयां करना काफी अच्छा लग रहा है. उन्होंने बताया कि तालिबान में आतंकियों ने महिलाओं को परेशान करके रखा है. उनके खाने-पीने से लेकर उनकी बात और कपड़ों के लिए नियम और कानून बना दिए गए हैं. वहीं, उन्होंने बताया कि अब काबुल में महिलाओं की स्थिति में सुधार होने लगा है और अब लोग अपनी लड़कियों को पढ़ने के लिए घर से भेज रहे हैं.

राष्ट्रीय सहारा

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फेस्टिवल ऑफ लिटरेचर 10 से

आगरा। फाउंडेशन ऑफ सार्क राइटर्स एवं लिटरेचर्स द्वारा 10 मार्च से तीन दिवसीय फेस्टिवल का आयोजन किया जा रहा है। इसमें साहित्यकार खुशवंत सिंह, अजीत सिंह सहित दर्जनों वरिष्ठ साहित्यकार शामिल हो रहे हैं। मीडिया प्रभारी विवेक कुमार जैन ने बताया कि तीन दिवसीय इस सम्मेलन के माध्यम से युवाओं को साहित्य व संस्कृति के संरक्षण का पाठ पढ़ाया जाएगा। फेस्टिवल में अफगानिस्तान, बांग्लादेश, भूटान, नेपाल, पाकिस्तान, श्रीलंका व मालदीप के साहित्यकार कवि व लोक कलाकार एकत्र होंगे।

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16 సమయ తెలంగాణ

రామా చంద్రమౌళి రచించిన ప్రచ్ఛన్న ముఖచిత్రం

'సార్క్' శిఖరాగ్రాన

'రామా' బాణం...!

■ పరంగల్ రచయితకు అవార్డుల అభినందన

आगरा, 13 मार्च 2013 दैनिक जागरण | 5

मेरे पेड़ मत जलाओ, मेरी बात मान जाओ

साहित्य उत्सव

- नए संकल्प के साथ विदा हुए आठ देशों के साहित्यकार
- पर्यावरण संरक्षण और ताज नगरी के आयोजन पर चलेगी कलम

ताज महल निहारने के बाद ग्रुप फोटो कराते सार्क साहित्य उत्सव में आए विदेशी साहित्यकार। जागरण

जागरण संवाददाता, आगरा: 'मेरी चाहतों की बारिश, यहीं थिर आ जाएगी... 'मेरे पेड़ मत जलाओ, मेरी बात मान जाओ।'

पाकिस्तान की शायर फातिमा चौधरी के इन शेरों के साथ तीन दिवसीय सार्क साहित्य उत्सव के आठ देशों के 35 साहित्यकार अपने-अपने देशों को विदा हो गए। समापन के बाद सभी ने ताजमहल और फतेहपुर सीकरी का दीदार किया।

होटल ग्रांड में फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर द्वारा आयोजित तीन दिवसीय साहित्य उत्सव [illegible]

[illegible] साहित्य उत्सव के दौरान मिलकर खूबसूरत पलों को लिपिबद्ध करें। जिससे सभी देशों में जो दूरियां हैं, वे मिट जाएं। उनकी गलतफहमियां मिट जाएं। उन्होंने कहा कि आगामी समारोह में पुराने और नए लेखकों को लाने का प्रयास किया जाएगा। इन अतिथियों का कहना था कि आगरा में जो स्वागत और प्यार मिला, वो भुलाया नहीं जा सकता। यह संदेश याद रहेगा।

मीडिया संयोजक विवेक जैन ने बताया कि फाउंडेशन का प्रयास रहेगा कि हर साल यह साहित्य उत्सव हो, क्योंकि ताजनगरी सुर्खियों में आ गया है।

नजर नहीं हटी ताज से

सभी साहित्यकारों ने प्रातः ताजमहल का अवलोकन किया। इसे देखकर वे सभी अभिभूत हो गए। उन्होंने इसकी पच्चीकारी की सराहना की। सभी ने अपने-अपने अंदाज में ताजमहल की खूबसूरती को बयां किया। इसके बाद यह दल फतेहपुर सीकरी रवाना हो गया। [illegible] दरगाह पर सजदा करके उनकी पुरानी इच्छा पूरी हो गई।

05 आगरा • सोमवार • 11 मार्च 2013 हिन्दुस्तान **आगरा**

होटल ग्रांड में रविवार को सार्क लिटरेचर फेस्टिवल में वरिष्ठ पत्रकार रमाशंकर शर्मा की पुस्तक 'स्मृति पंख' का विमोचन किया गया। वहीं समारोह में बड़ी संख्या में लोग उपस्थित थे।

सार्क लिटरेचर फेस्टिवल का आईसीसीआर के महानिदेशक ने किया शुभारंभ

सार्क देशों को जोड़ेगी संस्कृति

आगरा | वरिष्ठ संवाददाता

विभिन्न मुल्कों के लोगों के दिलों को परस्पर जोड़ने में साहित्य-संस्कृति की अहम भूमिका होती है। पर्यावरण संरक्षण मुद्दे पर सार्क देशों के साहित्यकार-कलाकार साझा मंच पर विचारों का आदान-प्रदान कर कलम से जागरूकता फैलाएंगे। इसी संकल्प संग सार्क साहित्य उत्सव-2013 का होटल ग्रांड में आगाज हुआ। पाकिस्तान के फकीरी गायक जाहिद बख्श ने उत्सव को सुरमयी बनाया। फाउण्डेशन ऑफ सार्क राइटर्स एण्ड लिटरेचर (फोसवाल) द्वारा आयोजित इस साहित्य उत्सव का उद्घाटन आईसीसीआर के महानिदेशक डॉ. सुरेश गोयल ने किया।

तमाम देशों के बीच संस्कृति से घट रही हैं दूरियां

आईसीसीआर के महानिदेशक डॉ. सुरेश गोयल ने उद्घाटन के बाद पत्रकारों से बातचीत में कहा कि सांस्कृतिक आदान-प्रदान दुनिया के विभिन्न मुल्कों के बीच रिश्तों को सुधार रहे हैं। भारत से 100 कलाकार विदेश जाते थे तो अब 200 जाते हैं, विदेश से 100 कलाकार आते थे तो अब 200 आ रहे हैं। कल्चर डिप्लोमेसी में यह नहीं कह सकते हमारी ही संस्कृति प्रधान होगी। दिल्ली में कव्वाली फेस्टिवल का आयोजन किया, जिसमें उज्बेकिस्तान, अफगानिस्तान, पाकिस्तान, बांग्लादेश के कलाकार बुलाए। सभी ने एक ही कव्वाली 'अल्लाह हू अल्लाह हू' को गाया तो सभी मुल्कों के कलाकारों में एकजुटता दिखी।

विचारों का आदान-प्रदान

- नौ देशों के लेखक, कवि और कलाकार पहुंचे
- वैश्वीकरण के दौर में देशों में परस्पर निर्भरता बढ़ रही

उन्होंने कहा कि वैश्वीकरण के दौर में कई एंगल से देशों में परस्पर निर्भरता बढ़ रही है। संस्कृति लोगों में समझने की शक्ति बढ़ाती है। पाकिस्तान से तल्ख रिश्तों और श्रीलंका की तमिल समस्या को छोड़कर दक्षिण एशिया में भी रिश्ते सुधर रहे हैं। सार्क साहित्य अवार्ड-2013 से पाकिस्तान की फरहीन चौधरी, श्रीलंका के [illegible] दिसानायके, अफगानिस्तान के एके रहीद, नेपाल के सुमन पोखरेल को नवाजा गया। स्वागत भाषण अजीत कौर ने दिया। मुख्य वक्ता प्रो. अभि सुबेदी ने कहा साहित्यकार-कलाकार पर्यावरण मुद्दे पर जनता में ज्यादा जोरदार तरीके से जागरूकता ला सकते हैं।

विशिष्ट अतिथि डॉ. बीआरए विवि के कुलपति प्रो. डीएन जौहर थे। अब्दुल बेग, रामा [illegible], वरिष्ठ पत्रकार रमाशंकर शर्मा लिखित व विवेक जैन द्वारा संपादित पुस्तक 'स्मृति पंख' का विमोचन हुआ। केके मोहम्मद की ग्वालियर के मंदिरों के एएसआई के जरिए जीर्णोद्धार और बृज खण्डेलवाल की यमुना बचाने संबंधित फिल्म दिखाई गई। केके मोहम्मद ने दिखाया खजुराहो मंदिरों से 300 साल पुराने करीब 200 मंदिरों को खनन माफिया से बचाने के लिए, प्रशासन की उदासीनता पर आरएसएस प्रमुख सुदर्शन को पत्र लिखकर बचाया। बृज खण्डेलवाल ने यमुना प्रदूषित करने वाले कारकों और बचाव के तरीकों पर प्रकाश डाला।

आगरा जागरण 2 | दैनिक जागरण

साहित्यकार बने सरहद की दीवालों के रोशनदान

अमर उजाला

दुनिया की सबसे बड़ी व पुरानी मूर्ति अफगानिस्तान में

डॉ. अब्दुल खान ने कहा, वहां के हालात देखकर इतिहासकार नहीं कर रहे हैं खुलासा

- अफगानी इतिहासकार साहित्यकारों ने खोजी है गणेश की प्रतिमा
- हो न ज्यादा दामियान की बुद्ध मूर्ति का हश्र, इसलिए खुलासा नहीं
- पश्तो साहित्यकार डा. अब्दुल खान राशीद शामिल हैं इस टीम में

रंगारंग कार्यक्रम के साथ सार्क साहित्य उत्सव का उद्घाटन

खुद को प्रकृति का अंग मानें

- देश-विदेश के 118 प्रतिनिधियों ने की भागीदारी
- चार साहित्यकारों को मिला सार्क लिटरेरी अवार्ड

आगरा, बुधवार, 13 फरवरी 2013 16

हिन्दुस्तान

THE SEA EXPRESS मेरा UP

सार्क साहित्य उत्सव में आए पाक प्रतिनिधिमंडल ने कहा- कला से पटेगी दोनों देशों के बीच की खाई

'पाकिस्तान का बड़ा भाई है हिन्दुस्तान'

द सी एक्सप्रेस न्यूज

आगरा। सार्क साहित्य उत्सव में पाकिस्तान से शिरकत करने आए कलाकारों ने दो देशों के बीच बनी खाई को पाटने का माध्यम कला को बताया। पाकिस्तानी प्रतिनिधिमंडल आयोजन के दौरान कभी पंजाबी में, तो कभी हिन्दी में बातचीत करके भारतीयों से अपनापन जाहिर कर रहे थे। खट्टे-मीठे अनुभवों को साझा कर रहे, ये वो पाकिस्तानी कलाकार हैं, जिन्होंने कड़े तनाव के दिनों में भी दोनों देशों के बीच अमन की कोशिश बरकरार रखी। पाकिस्तानियों ने हिन्दुस्तानियों को गले लगाया, तो सीमा पर बढ़ रहे तनाव को राजनीतिक कारणों से जोड़ा। कलाकार कहते हैं, पाकिस्तानी मानते हैं कि हिन्दुस्तान हमारा बड़ा भाई है।

- हम नहीं आएंगे-जाएंगे तो दिलों की बात कौन पहुंचाएगा
- कभी पंजाबी में, तो कभी हिन्दी में बातचीत कर जता रहे अपनापन

सूफी गायन की हिन्दुस्तान में ज्यादा सराहना

फकीरी गायन से उत्सव की शुरुआत करने वाले वाहिद बक्श कहते हैं कि सूफी गायन को जितना पाकिस्तान में सराहा जाता है, उससे कई गुना ज्यादा हिन्दुस्तान में सराहा जाता है। दोनों देशों के बीच मौजूदा तनाव के माहौल के बाद उत्सव में शिरकत करने आए बक्श का कहना है कि सीमा का तनाव हमें कमजोर नहीं कर सकता, हम नहीं आएंगे-जाएंगे, तो कौन दिलों की बात एक-दूसरे तक पहुंचाएगा।

वाहिद बख्श का सूफियाना कलाम

DLA News

आगरा। अपने सूफियाना कलाम से पाकिस्तान के सिंध प्रांत के रहने वाले वाहिद बख्श सार्क साहित्य उत्सव में चार चांद लगाने में कामयाब रहे। फकीरी लाइफ को पूरी तरह से आत्मसात करने वाले वाहिद बख्श कहते हैं, 'एक फकीर सबको प्यार करता है। धार्मिक कट्टरता की बंदगी ही उसका एक मात्र मकसद होता है।' भारत की आबोहवा वाहिद बख्श को काफी रास आ रही है। इकतारा हाथ में लेकर जब वह सूफियाना कलाम छेड़ते हैं तो लोगों को अपनी मस्ती में पूरी तरह से डुबो ले जाते हैं। उनका परिवार सूफी गायकी की परम्परा पिछली चार पीढ़ी से कर रहा है। कट्टरपंथियों द्वारा मौसिकी पर लगाये गये प्रतिबंध पर अपनी सख्त प्रतिक्रिया में वह कहते हैं कि हम तो अपने कलामों से खुदा की इबादत करते हैं। खुद संगीत से दूर रहने को नहीं कहता है। जो लोग खुदा के नाम पर मौसिकी पर प्रतिबंध लगाने की बात करते हैं, वो पूरी तरह से गलत हैं। संगीत तो पूरी कायनात में रचा-बसा हुआ है।

इससे दूर होकर हम न तो खुदा की बन्दगी कर सकते हैं और न ही इंसानियत की। जो फन इंसान को इंसान से जोड़ता है, उससे भला खुदा कैसे नाराज हो सकता है। वह जोर देते हुये कहते हैं कि सिंध प्रांत सूफीज्म का बहुत बड़ा मरकज है। सूफियों की बदौलत ही सिंध में कट्टरपंथ कमजोर हुआ है। सूफियों की मेहरबानी से सिंध में शांति है। पाकिस्तान में भारतीय फनकारों की मकबूलियत का जिक्र करते हुये कहते हैं कि पाकिस्तान में भारतीय फनकारों को देखने-सुनने के लिए भीड़ एकत्र हो जाती है।

सूफीज्म की अदा दिखाते पाकिस्तान के सिंध प्रांत के सूफी गायक वाहिद बख्श

पाकिस्तान से कई लेखक नहीं आये

आगरा। भारत-पाक सीमा पर तनाव की वजह से पाकिस्तान के कई लेखक सार्क साहित्य उत्सव में शिरकत करने नहीं आये। पाकिस्तान की मशहूर शायरा फरहीन चौधरी ने बताया कि पाकिस्तान के करीब 10-12 लेखक, जो पहली बार भारत आ रहे थे, सीमा पर तनाव की वजह से यहां नहीं आये। उन सभी लेखकों की यहां आने की तैयारी पूरी हो चुकी थी। यहां तक कि उन्हें वीजा भी मिल चुका था, लेकिन अंत समय में उन्होंने अपना निर्णय बदल दिया। फरहीन चौधरी कहती हैं कि नफरत फैलाने वाले अपना काम कर रहे हैं और इसका असर दोनों मुल्कों पर पड़ रहा है। लेकिन हमें भी अपना काम करते रहना है। यदि वही अपना चलन नहीं छोड़ सकता तो फिर नेकी क्यों छोड़ें।

अजीत कौर और डॉ. सुरेश गोयल से सार्क लिटरेचर अवार्ड हासिल करते हुये पाकिस्तानी शायरा फरहीन चौधरी व श्रीलंका के लेखक [illegible]

अमर उजाला कॉम्पैक्ट

सार्क देशों के बीच सिर्फ राजनीति की दीवार

तीन दिवसीय सार्क साहित्य उत्सव का शुभारंभ, लेखकों ने पर्यावरण पर चिंता जताई

आगरा। सार्क देशों के बीच सिर्फ राजनीति की दीवार खड़ी कर रही है। और कोई दीवार नहीं है। दीवार की हालत खत्म में सार्क साहित्य उत्सव के शुभारंभ अवसर पर आईसीसीआर के निदेशक डॉ. सुरेश रेखाल ने यह विचार व्यक्त किए। पर्यावरण और सार्क साहित्य एक विश्लेषण को लेकर में आयोजित उत्सव में भारत देशों से 114 प्रतिनिधि भाग ले रहे हैं।

डॉ. सुरेश ने कहा कि सार्क देशों के बीच कोई प्राकृतिक दीवार नहीं है। मतभेद राजनीति की वजह से आती है। हमारी संस्कृति मिलती-जुलती है। इसकी बदौलत हम एक-दूसरे से जुड़े हुए हैं। सार्क देशों में दूरियां कम हो, इसके लिए ऐसे समारोह का जोर देना होगा। इस तरह के आयोजन लगातार की पीढ़ी के लिए भी एक सेतु तैयार करने का काम करते हैं। उत्सव की थीम इस बार पर्यावरण को चुना गया, जिस पर परिसंवाद भी आयोजित कराए गए। ने कहा कि इस विषय पर लेखन होना चाहिए, लेकिन अफसोस यह है कि इस पर बहुत कम लिखा जा रहा है। मुंबई के बॉलीवुड में अभिनेताओं के लिए खासकर ग्रीन मैदानों के मोहभंग और जानवरों पर बढ़ते अत्याचार के मद्देनजर ये बनने लगातार लोगों को सचेतनता का संदेश दिया गया। पाकिस्तान के फकीरी लालन साईं बख्श ने अपने खुशी हैं। उत्सव में अफगानिस्तान के एक प्रतिनिधि, पाकिस्तान की फरहीन चौधरी, श्री लंका के दीपो जयसेन और नेपाल की सुमन पोखरियाल को लिटरेरी अवार्ड से सम्मानित किया गया। विवेक जैन द्वारा संपादित रचनाकार वर्मा के सम्मानों पर आधारित पुस्तक स्मृति पंख और रेख चंद्रावली की विमोचन भूटी और द डेटम भू एक अनुवाद बेला की विमोचन राजकाज खुशवंत हैं का विमोचन किया गया।

उद्घाटन सत्र में संबोधित करते डॉ. सुरेश रेखाल।

आगरा 03

शुरू हुआ सार्क साहित्य सम्मेलन

आगरा

दक्षेस देशों के साहित्यकारों का तीन दिवसीय सम्मेलन एक स्थानीय होटल में रविवार से आरम्भ हो गया। भारतीय सांस्कृतिक संबंध परिषद ,आईसीसीआर, के महानिदेशक सुरेश भोयल ने एक समारोह में इस साहित्य महोत्सव का उदघाटन किया। इस मौके पर अफगानिस्तान, बांग्लादेश, भूटान, भारत, मालदीव, नेपाल, पाकिस्तान और श्रीलंका के कई लेखकों को सम्मानित किया गया। सम्मानित होने वाले लेखकों में अफगानिस्तान के एके राशिद,बांगला देश से काजी सूफिया अख्तर और नुरूल हुदा,भूटान से शेरिंग दोरजी,मालदीव से इब्राहिम वहीद ,नेपाल से अभी सुबेदी,पाकिस्तान से नसरीन अंजुम भट्टी और निसार अहमद चौधरी,श्रीलंका से दया दिसानायके व भारत से सीताकांत महापात्रा, अभय कुमार, सुरजीत पाटर और जयंत महापात्रा शामिल हैं। पाकिस्तानी लेखक अबदाल बेला,श्रीलंकाई साहित्यकार रामा चंद्रमौलि व भारत से विवेक जैन द्वारा लिखित पुस्तकों का विमोचन भी हुआ। पाकिस्तानी लेखक नसरीन भट्टी और फरहीन चौधरी ने मीडिया से कहा कि राजनीति के कारण भारत और पाकिस्तान की आवाम के बीच कृत्रिम अवरोधक पैदा हो गया है जबकि इन दोनों देशों की समान सांस्कृतिक धरोहर है जो विवाह गीत सहित कई रीति रिवाजों में देखने को मिलती है।

डीएलए

आगरा में ताजमहल का दीदार करने पहुंचे सार्क साहित्य उत्सव प्रतिनिधि। Photo-DLA

hindustantimes
NEW DELHI, SUNDAY, MARCH 10, 2013

SAARC lit festival from today in Agra

HT Correspondent
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AGRA: The stage is all set for the three-day 'SAARC Festival of Literature' beginning on Sunday in the city of Taj.

The festival being organised by the Foundation of SAARC Writers and Literature (FOSWAL) in collaboration with the Indian Council for Cultural Relations (ICCR) and renowned painter Arpana Caur, would see poets, poetess, artistes, writers and scholars from SAARC countries, including Afghanistan, Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan and Sri Lanka.

"It is time to involve the entire human community in the service of environment. The foundation aims at strengthening the cultural heritage of SAARC countries through effective participation and result-oriented efforts.

The festival provides a platform where initiatives are taken to hold meetings, dialogues, debates and discussions of common concerns," said Ajeet Kaur, president of the FOSWAL at a press conference on Saturday.

Ajeet Kaur, president of Foundation of SAARC Writers and Literature addressing the media person on Daturday.

"Inauguration ceremony would be held at Hotel Grand and Dr Suresh Goyal, director general of the ICCR would inaugurate it.I

n the evening of March 11, four performances would be presented at Mathur Vaishya Mahasabha Bhawan," said Dr Noor Zahir, chief co-ordinator of the FOSWAL.

Poet and TV host Farheen Chaudhary, poetess Nisar Chaudhary and Nasreen Anjuman Bhatti from Pakistan were also present at the press conference.

अमर उजाला आगरा | बुधवार | 13 मार्च 2013

फाउंडेशन ऑफ सार्क राइटर्स एवं फेस्टिवल लिटरेचर के सदस्यों ने मंगलवार को ताज का दीदार किया।

तस्वीरे भारत आगरा। रविवार 10 मार्च 2013

सार्क देशों का तीन दिवसीय साहित्य सम्मेलन आज से

आगरा। होटल ग्रांड में रविवार से दक्षिण एशियाई क्षेत्रीय सहयोग संगठन (सार्क) देशों का तीन दिवसीय साहित्य सम्मेलन शुरू हो रहा है। इसमें भाग लेने के लिए पाकिस्तान के लेखक यहां आ चुके हैं।

सार्क साहित्य उत्सव का शुभारंभ रविवार को होटल ग्रांड में होगा। फाउंडेशन आफ सार्क राइटर्स एंड लिटरेचर की अध्यक्ष पद्मश्री अजीत कौर ने पत्रकारों को बताया कि इसमें भारत के अलावा कई देशों के साहित्यकार आ रहे हैं। विषय पर्यावरण और आतंकवाद है। ११ मार्च को माथुर वैश्य महासभा भवन में सायं ७ बजे सांस्कृतिक कार्यक्रम होगा, जिसमें पाकिस्तान के वहीद बख्श व दरवेश समा प्रस्तुति देंगे। भारत की कविता द्विवेदी का ओडिसी नृत्य, पवन बाउल का गायन होगा।

होटल मरीना में शनिवार को पाकिस्तान के फरहोन चौधरी (शायरा), निसार चौधरी (शायर), नसरीन अंजुम भट्टी (संगीतज्ञ) ने पत्रकारों से बात की। उन्होंने कहा कि वीना मलिक से बेहतरीन कलाकार पाकिस्तान में मौजूद हैं। कवि तलत हुसैन पूरे विश्व में जाने जाते हैं। वहां के अन्य फिल्मी कलाकार लगातार ह लीवुड में छाये हैं। वीना कुछ लोगों की पसंद हो सकती है, लेकिन उसके जरिये पाकिस्तान की तस्वीर बना लेना गलत है।

एक प्रश्न के उत्तर में इन पाकिस्तानी साहित्यकारों ने बताया कि सियासी लोगों की वजह से दोनों देशों में गलत फहमियां पैदा हो रही है। उनकी वजह से धरती को काट दिया गया पर दिल को नहीं तोड़ सकते। जब भारत में सावन होता है, तो पाकिस्तान में भी झूले पड़ते हैं। गंगा बूढ़ी होने लगी, तो रावी की उम्र ढलने लगी। पत्रकार वार्ता में फाउंडेशन की डायरेक्टर डा.नूर जहीर और अध्यक्ष पद्मश्री अजीत कौर ने प्रश्नों के जवाब दिये।

रेडियो पाकिस्तान की डिप्टी कंट्रोलर नसरीन अंजुम भट्टी का कहना है कि वे लोक संस्कृति को बचाने में जुटी हैं। वहां उन्होंने शहनाई वादकों के एक गांव को खोजा और पता लगने पर भारत के शहनाई वादक उस्ताद बिस्मिल्ला खां ने उन्हें भारत से शहनाई भेंट की। लेकिन अब यह शहनाई दोनों देशों से लुप्त होती जा रही है।

आगरा, रविवार, 10 मार्च 2013

तीन दिवसीय सार्क साहित्य उत्सव आज से

महोत्सव का उद्देश्य पर्यावरण के प्रति मानव को जागरूक करना

आगरा, संवाददाता।

सार्क साहित्य उत्सव ताजनगरी में 10, 11 एवं 12 मार्च 2013 को संपन्न होगा। फाउन्डेशन ऑफ सार्क राईटर्स एण्ड लिटरेचर द्वारा आयोजित यह उत्सव आई.सी.सी.आर. और विख्यात चित्रकार अर्पणा कौर के सहयोग से संपन्न हो रहा है। उत्सव का मूल थीम पर्यावरण है और इस आधार को उजागर करता है कि मानव ही पर्यावरण पर सबसे अधिक निर्भर करता है। पर्यावरण का संरक्षण मानव द्वारा पर्यावरण द्वारा ही किया जा सकता है। यह कहना था डेलिगेशन के दौरान डाक्टर नूर जहां का उन्होंने बताया कि भागी उद्योग, ग्लो. साम्प्रदायिकता, भू-मंडलीकरण, प्रदूषण यह सभी पृथ्वी ग्रह के एकमात्र जीवन रखने वाले ग्रह का नाश कर रहे है जो मानव नहीं समझता है कि पर्यावरण का प्रभाव उसकी अपनी मानसिकता, अपने रिश्ते और अपने जीवन निर्वाह पर भी पड़ता है। लेखक इन मूल्यों को संदेशों में समझ भी रहे हैं और इस विषय पर लिखते भी आ रहे हैं। हर महाकाव्य, शास्त्रीय लेखक और कालजयी साहित्य इस बात पर जोर देते रहे हैं कि इंसान को प्रकृति के नजदीक होने की जरूरत है, व स्वयं को उसका एक अंग मानने की जरूरत है। आज के लेखक समय की इस जरूरत से अछूते नहीं रह सकते, क्योंकि यह समाज का विवेक और समय की आवाज हैं। इस उत्सव का आधार यह है कि इस अति आवश्यक मुद्दे पर बातचीत, सुझावों का आदान-प्रदान और चर्चा करी है। इन सभी विषयों पर चर्चा करने के लिये 10, 11 एवं 12 मार्च को होटल ग्रांड आगरा कैंट पर सार्क देशों के लेखकों, कवियों, साहित्यकारों व लोक कलाकारों का जमावड़ा देखने को मिलेगा।

यहीं 11 मार्च को सायं 7.00 बजे माथुर वैश्य महासभा भवन पचकुईयां पर सांस्कृतिक कार्यक्रम का आयोजन किया जायेगा। सांस्कृतिक कार्यक्रम में मुख्य कलाकार वहीद बख्श-प्रकोरी गायन (पाकिस्तान), मलंग-दरवेश समा (पाकिस्तान), कविता द्विवेदी उड़ीशी नृत्य (भारत) व पवन बाउल-बाउल गायन (भारत) होंगे।

मोहब्बत की इबादतगाह बना सार्क साहित्य सम्मेलन

भाषाई खुशबू से हो रहा गुलजार

मुख्तलिफ मुल्कों के नुमाइंदे दे रहे हैं प्यार का पैगाम

हिन्दी व उर्दू के बीच सेतु बने अफजल अहमद

आगरा का कैट बेहद पसंद है अपर्णा कौर को

'स्मृति पंख' का विमोचन

कल्पतरु एक्सप्रेस

आगरा, रविवार, 10 मार्च 2013

शहर में जुटेंगे सार्क देशों के साहित्यकार

कल्पतरु समाचार सेवा

आगरा। शहर के ग्रांड होटल में रविवार से तीन दिवसीय सार्क साहित्य उत्सव का प्रारंभ होने जा रहा है। यह आयोजन फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर द्वारा आयोजित किया।

शनिवार को इस संबंध में आयोजित प्रेस वार्ता में वरिष्ठ लेखिका अजीत कौर ने बताया कि उत्सव की मूल थीम पर्यावरण है। उन्होंने कहा कि पर्यावरण पर देश सबसे अधिक निर्भर करता है और पर्यावरण का संरक्षण भी मानव द्वारा ही किया जा सकता है। भारी उद्योग, साम्प्रदायिकता और प्रदूषण पृथ्वी का नाश कर रहे हैं। इस मौके पर मौजूद अन्य अतिथियों ने कहा कि हर महाकाव्य शास्त्रीय लेखक और साहित्य इस बात पर जोर देते रहे हैं कि इंसान को प्रकृति के नजदीक होने की जरूरत है और खुद को उसका एक अंग मानने की जरूरत है। इस उत्सव का आधार यह है कि इस आवश्यक मुद्दे पर बातचीत, सुझावों का आदान-प्रदान और बहस जरूरी है। इन सभी विषयों पर 10, 11 और 12 मार्च को ग्रांड होटल में सार्क देशों के लेखकों, कवियों और साहित्यकारों का जमावड़ा होगा। ग्यारह मार्च को इसी क्रम में सायं सात बजे माथुर वैश्य महासभा भवन पचकुइयां पर सांस्कृतिक कार्यक्रम का आयोजन भी किया जाएगा।

11 मार्च 2013

अफगान लेखिका को पसंद है हिंदी फिल्में, संगीत व समोसा

हिन्दुस्तान 10
आगरा • रविवार • 10 मार्च 2013

आगरा

होटल ग्रांड में 10 से 12 मार्च तक फाउण्डेशन ऑफ सार्क राइटर्स एण्ड लिटरेचर द्वारा सार्क लिटरेचर फेस्टिवल आयोजित किया जाएगा

सार्क लिटरेचर फेस्टिवल में नौ देशों के प्रतिनिधि आए आगरा

संस्कृति बचाने को जुटे दिग्गज

आगरा | वरिष्ठ संवाददाता

पर्यावरण संरक्षण सिर्फ मानव द्वारा किया जा सकता है, लेकिन प्रयासों के बावजूद वो इसकी कीमत नहीं समझ पा रहा। भारी उद्योग, युद्ध, सांप्रदायिकता, भूमंडलीकरण, प्रदूषण पृथ्वी का नाश कर रहे हैं। लेखक इन मूल्यों को सदियों से समझ रहे हैं और लिखते आ रहे हैं। इसी पर चर्चा होटल ग्रांड में 10 से 12 मार्च तक फाउण्डेशन ऑफ सार्क राइटर्स एण्ड लिटरेचर द्वारा आयोजित सार्क लिटरेचर फेस्टिवल-2013 में होगी। यह जानकारी संयोजक अजीत कौर ने होटल मरीना में प्रेसवार्ता में देते बताया उद्घाटन रविवार सुबह 10 बजे मुख्य अतिथि और आईसीसीआर के महानिदेशक डॉ. सुरेश गोयल करेंगे।

मुख्य वक्ता प्रो. आशी सुबेदी विशिष्ट अतिथि डॉ. बीआर अंबेडकर विश्वविद्यालय के कुलपति प्रो. डीएन जौहर हैं। सार्क लिटरेरी अवार्ड भी देंगे। तीन पुस्तकों का विमोचन होगा। रामा चंद्रमौली, अब्दुल केला की पुस्तक के अलावा आगरा के वरिष्ठ पत्रकार श्यामशंकर शर्मा की विवेक जैन द्वारा संपादित पुस्तक 'स्मृति पंख' का विमोचन होगा। द्वितीय सत्र में श्रीलंका की कमला विजेरत्ने अध्यक्षता करेंगी। बुल खण्डेलवाल की पर्यावरण, केके मोहम्मद की हेरिटेज विषयक फिल्में दिखाई जाएंगी। तृतीय सत्र में अध्यक्षता मालदीव के इब्राहिम वहीद और चतुर्थ सत्र में भारत के डॉ. जयंत महापात्र करेंगे। यह सत्र कविताओं और लघु कथाओं पर चर्चा संग चलेगा। पांचवा सत्र विशेष रूप से कविताओं पर चर्चा संग चलेगा, इसमें अध्यक्षता अफगानिस्तान के प्रो. एके राशिद करेंगे।

होटल मरीना में शनिवार को सार्क लिटरेचर फेस्टिवल के संबंध में प्रेसवार्ता के दौरान अजीत कौर ने फेस्टिवल के संबंध में जानकारी दी। • हिन्दुस्तान

चार रचनाकारों को दिए जाएंगे अवार्ड्स

उद्घाटन सत्र में रविवार को श्रीलंका के दया दिसानायक, पाकिस्तान की फरहीन चौधरी, नेपाल के सुमन पोखरेल, अफगानिस्तान के एके रशीद को प्रदान किया जाएगा। 11 मार्च सुबह 10 बजे से सत्र शुरू होंगे। शाम सात बजे मेहमानों के स्वागत में माथुर वैश्य भवन में सांस्कृतिक संध्या में पाकिस्तान के सूफी गायक वहीद खान, दरवेश तथा मलंग, भारत के पवन 'बादल' का संगीत, कविता द्विवेदी का ओडिसी नृत्य होगा।

भारत में क्यों नहीं दिखाते पाकिस्तानी चैनल

हिन्दुस्तानी टीवी सीरियलों के कलाकारों को पाकिस्तान में घर-घर में पहचाना जाता है, पाकिस्तान में 25 साल से भारतीय फिल्में-टीवी देखा जा रहा है, भारत में क्यों नहीं दिखाए जा रहे हैं पाकिस्तानी चैनल। आखिर कैसे घटेंगी दूरियां अवाम के बीच की। यह सवाल उठाते हुए पाकिस्तानी लेखिका फरहीन चौधरी ने कहा पाकिस्तान में 20-25 साल में सब कुछ बदला है। अभिव्यक्ति की स्वतंत्रता है। इस्लामाबाद में औरतें दिल्ली मुंबई की तरह शॉपिंग करती हैं।

शहनाई गूंजती है पाक में : भारत और पाकिस्तान के रिश्ते उसकी संस्कृति से एक दूजे से गहरे स्तर पर जुड़े हैं। पाकिस्तान के एक गांव में मैंने खुद शहनाई वादकों का एक परिवार खोजा, जब शहनाई बचाने के प्रयास के चलते मैं भारत में उस्ताद बिस्मिल्लाह खान से मिली तो उन्होंने सौगात के रूप में शहनाई भेंट की, जो आज भी गूंज रही है। यह जानकारी पाकिस्तान में इलाकाई परंपरागत संगीत को बचाने में जुटी नसरीन अंजुम भट्टी ने दी। रेडियो पाकिस्तान में डिप्टी कंट्रोलर के पद पर कार्यरत नसरीन ने कहा रेडियो कार्यक्रमों के जरिए सार्क देशों को जोड़ सकते हैं।

वीना मलिक नहीं, सूफी बुल्लेशाह हैं पाक पहचान

चीफ कोऑर्डिनेटर नूर जहीर ने बताया सियासतदां जो चाहे सोचें और करें मगर आवाम बीच प्यार मोहब्बत बढ़ाने के लिए अदीबों, लेखकों और कलाकारों में समझ पैदा हो, यही कोशिश है। समंदर-हिमालय सहित संस्कृति मुल्कों को जोड़ सकती है इसलिए इसे बचाने का प्रयास है। एक सवाल के जवाब में पाकिस्तानी लेखिका नसरीन अंजुम भट्टी ने कहा यह कहना गलत है पाकिस्तान में हिन्दुस्तानी कलाकारों को सिर आंखों पर नहीं बिठाते, हिन्दुस्तानी फिल्में देखी जाती हैं, भारतीय सितारों के पाकिस्तानी जबरदस्त फैन हैं। लेखिका फरहीन चौधरी ने कहा पाकिस्तान सूफियों की जमीन है। वीना मलिक हमें प्रतिनिधित्व नहीं करती है, हमारी पहचान बाबा बुल्लेशाह हैं। अमीर खुसरो की जमीन पर आये हैं इसका हमें फख्र है।

आज
आगरा 10 मार्च 2013

तीन दिवसीय सार्क देशों का साहित्य सम्मेलन आज से

फाउंडेशन ऑफ सार्क राइटर के आयोजक मीडिया को जानकारी देते। छाया: आज

आगरा। सार्क साहित्य इसकी राजनगरी में 10, 11 एवं 12 मार्च को संपन्न होगा। फाउन्डेशन ऑफ सार्क राइटर्स एण्ड लिटरेचर द्वारा आयोजित यह उत्सव आईसीसीआर और विख्यात चित्रकार अर्पणा कौर के सहयोग से संपन्न हो रहा है। उत्सव का मूल थीम पर्यावरण है और इस आधार को उजागर करता है कि मानव ही पर्यावरण पर सबसे अधिक निर्भर करता है। पर्यावरण का संरक्षण मानव द्वारा ही किया जा सकता है। इन सभी विषयों पर चर्चा करने के लिए 10,11व 12 मार्च को होटल ग्रांड आगरा कैंट पर सार्क देशों के लेखकों कवियों साहित्यकारों व लोक कलाकारों का जमावड़ा देखने को मिलेगा। वहीं 11 मार्च को शाम 7 बजे माथुर वैश्य महासभा भवन जयपुरिया पर सांस्कृतिक कार्यक्रम का आयोजन किया जायेगा। सांस्कृतिक कार्यक्रम में सूफी कलाकार वहीद जवाहर फरीदी गायन(पाकिस्तान), मलंग- दरवेश प्रसार(पाकिस्तान), कविता द्विवेदी-उड़ीसी नृत्य (भारत), व पवन बादल-मानव भाषा होंगे।

सार्क साहित्य उत्सव का आगाज आज

आगरा। सार्क साहित्य उत्सव ताजनगरी में १०, ११ एवं १२ मार्च २०१३ को संपन्न होगा। फाउन्डेशन ऑफ सार्क राईटर्स एण्ड लिटरेचर द्वारा आयोजित यह उत्सव आई.सी.सी.आर. और विख्यात चित्रकार अर्पणा कौर के सहयोग से संपन्न हो रहा है।

उत्सव का मूल थीम 'पर्यावरण' है और इस आधार को उजागर करता है कि मानव ही पर्यावरण पर सबसे अधिक निर्भर करता है। पर्यावरण का संरक्षण मानव द्वारा ही किया जा सकता है।

भारी उद्योग, युद्ध, साम्प्रदायिकता, भू–मंडलीकरण, प्रदूशण यह सभी पृथ्वी नाम के एकमात्र जीवन रखने वाले ग्रह का नाष कर रहे है, जो मानव नहीं समझता है कि पर्यावरण का प्रभाव उसकी अपनी मानसिकता, अपने रिश्ते और अपने जीवन निर्वाह पर भी पड़ता है। लेखक इन मूल्यों को सदियों से समझ भी रहे हैं और इस विशय पर लिखते भी आ रहे हैं। हर महाकाव्य, षास्त्रीय लेखक और कालजयी साहित्य इस बात पर जोर देते रहे हैं कि इंसान को प्रकृति के नजदीक होने की जरूरत है, व स्वयं को उसका

एक अंग मानने की जरूरत है।

फाउन्डेशन ऑफ सार्क राईटर्स एण्ड लिटरेचर की अध्यक्षा अजीत कौर ने बताया कि इस सार्क साहित्य उत्सव व सास्कृतिक कार्यक्रम से भारत और पाकिस्तान के बीच की दुरियों को जोड़ने में पुल का काम करता है।

उन्होंने बताया कि इस उत्सव का मकसद है कि सभी सार्क देषों के बीच मधुर संबंध स्थापित हो। आज के लेखक समय की इस जरूरत से अछूते नहीं रह सकते, क्योंकि वह समाज का विवेक और समय की आवाज हैं। इस उत्सव का आधार यह है कि इस अति आवश्यक मुद्दे पर बातचीत, सुझावों का आदान–प्रदान और बहस जरूरी है।

इन सभी विषयों पर चर्चा करने के लिये १०, ११ एवं १२ मार्च को होटल ग्रांड आगरा कैंट पर सार्क देशों के लेखकों, कवियों, साहित्यकारों व लोक कलाकारों का जमावड़ा देखने को मिलेगा। वहीं ११ मार्च को सायं ७.०० बजे माथुर वैश्य महासभा भवन पचकुईयां पर सांस्कृतिक कार्यक्रम का आयोजन किया जायेगा।

सांस्कृतिक कार्यक्रम में मुख्य कलाकार वहीद बख्श–फकीरी गायन (पाकिस्तान), मलंग– दरवेश समा (पाकिस्तान), कविता द्विवेदी–उड़ीशी नृत्य (भारत) व पवन बाउल– बाउल गायन (भारत) होंगे।

इस अवसर पर अजीत कौर के साथ नसरीन अंजुम भट्टी, फरहीन चौधरी, निशार अहमद चौधरी व मीडिया संयोजक विवेक कुमार जैन मुख्य रूप से उपस्थित थे।

SUNDAY अमर उजाला

आगरा | रविवार | 10 मार्च 2013

सार्क साहित्य से दमकेगा सामाजिक पर्यावरण

साहित्य उत्सव में शामिल होंगे 55 प्रतिनिधि, चार साहित्यकारों को मिलेगा सार्क लिटरेरी अवार्ड

● अमर उजाला ब्यूरो

- साहित्य में पर्यावरण जागरूकता होगा मुख्य विषय
- सम्मेलन में कई पुरस्कारों का होगा लोकार्पण

आगरा। दक्षिण एशियाई देशों का दो दिवसीय साहित्य उत्सव साहित्यिक गतिविधियों की चमक से दमकेगा। आठ देशों के 55 साहित्यकार पुस्तक, भूमंडलीकरण, प्रदूषण और सांस्कृतिक जैसी सभी विषय पर चर्चा करेंगे। संध्या से होटल ताज में शुरू होने वाले इस महोत्सव उत्सव में भारत, नेपाल, पाकिस्तान, मालदीव, श्रीलंका, भूटान, अफगानिस्तान, बांग्लादेश के साहित्यकार भाग लेंगे।

साहित्य उत्सव के लिए पंजाबी लेखिका अजीत कौर, पाकिस्तानी लेखिका नसरीन अंजुम भट्टी, शिवना चौधरी, फरीन चौधरी सहित कई साहित्यकार पहुंच चुके हैं। आईसीसीआर के सहयोग से आयोजित साहित्य उत्सव में आगरा के शिवना चैन द्वारा संचालित संस्था पंख सहित तीन संस्थाएं भी सहयोग कर रही हैं। आयोजन की जानकारी देते हुए शिवना चौधरी ने बताया कि उत्सव में पाकिस्तान से आई नसरीन अंजुम भट्टी और फरीन चौधरी का। उनका कहना है कि भारत और पाकिस्तान में आई नसरीन अंजुम भट्टी और फरीन चौधरी का। उनका कहना है कि भारत और पाकिस्तान में जंग बुरी तरह लड़ी जा रही है। जो वहां पर भी अखबारों से जुड़ी हैं। वह भी दुनिया की तरह वहां की खासियत उन्हें भी दिए, विरह और प्रेम मिलन रचनाओं से झलकाते हैं। वहीं बड़ी उन्नति तो संस्कृति है। सिंधु सभ्यता के सूत्र से पनपी संस्कृति का सहारा है। आज भी ये कोशल होता।

अदीबों के अहसास आजाद हैं, विचार नहीं

इस बार दो पाकिस्तानी लेखकों को भी आमंत्रित किया गया है। इनमें से एक नसरीन अंजुम भट्टी हैं। वह शनिवार को आगरा पहुंच गई हैं। उन्होंने बताया कि पाकिस्तान में अदीबों के अहसास आजाद हैं, विचार नहीं। इस बात को पाकिस्तान की आजादी के 65 साल बाद भी महसूस की जा सकती है। वहां की सरकार ने अदीबों के लिए कोई ऐसा माहौल नहीं बनाया है, जिसमें वह अपने विचारों को खुलकर रख सकें। उन्होंने बताया कि वह पाकिस्तान में अपने पति के साथ रहती हैं। वहां की सरकार ने अदीबों के लिए कोई ऐसा माहौल नहीं बनाया है, जिसमें वह अपने विचारों को खुलकर रख सकें। उन्होंने बताया कि वह पाकिस्तान में अपने पति के साथ रहती हैं। वहां की सरकार ने अदीबों के लिए कोई ऐसा माहौल नहीं बनाया है, जिसमें वह अपने विचारों को खुलकर रख सकें।

साहित्यकारों की पुस्तकों का लोकार्पण होगा। नहीं सीरीज की एक डिस्कशंड और पाकिस्तान की फरीन चौधरी सहित चार साहित्यकारों को सार्क लिटरेरी अवार्ड से भी नवाजा जाएगा। अजीत कौर और फरीन चौधरी ने बताया कि दो दिवसीय आयोजन के दौरान पुस्तिकायन के साथ-साथ सूफी गायक जहीद भाई, भारत दानेश सेन, अंतिम गुलाम हसन शेख, अंतिम रंगकर्म कार्यक्रम प्रस्तुत भी होंगे।

THE SEA EXPRESS

Metro

ताजनगरी में जुटेंगे सार्क देशों के साहित्यकार

आगरा। सेवन वंडर्स सार्क साहित्य उत्सव ताजनगरी में रविवार से आयोजित किया जा रहा है। 10 से 12 मार्च तक होने वाले इस उत्सव को फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर (एफएसएसएडब्लूएल) द्वारा आयोजित कर रही है। इंडियन काउंसिल फॉर कल्चरल रिलेशंस (आईसीसीआर) एवं विश्वनाथ सिंहकार अजीत कौर का सम्मेलन में आयोजन में विशेष सहयोग है।

शनिवार को होटल ताज में आयोजित प्रेसवार्ता में पंजाबी लेखिका और एफएसएसएडब्लूएल की अध्यक्ष अजीत कौर ने मीडिया को सम्बोधित करते हुए उत्सव के उद्देश्य पर प्रकाश डाला। उन्होंने कहा कि भारत एवं पाकिस्तान के बीच सीमा विवाद को लेकर उपजा तनाव जगजाहिर है। दोनों देशों के बीच दूरियों को कम करने का सबसे बेहतर माध्यम कला और संस्कृति है। इसका प्रमुख प्रयास रहा है कि दोनों देशों के कलाकार और साहित्यकार एक-दूसरे के देश में आएं और देश की संस्कृतियों का आदान-प्रदान करें।

होटल ताजमहल में उत्सव फेस्टिवल ऑफ लिटरेचर के आयोजन में पाकिस्तानी लेखिका नसरीन अंजुम भट्टी। उनके ही दाएं शिवना चौधरी, विनोद चौधरी, मुख्य अतिथि अजीत कौर। (फोटो: अ.ही.पाकवर्धन)

आयोजन में पाकिस्तान और अफगानिस्तान के साहित्यकारों को विशेष के माध्यम पर उन्होंने कहा, कि जो हो रहा है, वह अच्छा नहीं है, किंतु दोनों देशों को बड़ी आसानी इस विशेष से निपटा पाना चाहती है। साहित्यकार एक-दूसरे को पत्र देकर दूरियों को कम करने का प्रयास कर रहे हैं। उन्होंने उनका के बीच सन् 1987 में सर्वप्रथम 10 पाकिस्तानी साहित्यकारों को दिल्ली भुलाने की पहल की थी। यह उसी को याद करते हुए इसे अपने प्रयासों के साथ जोड़ा है।

इस उत्सव की मुख्य थीम पर्यावरण है। पर्यावरण पर मुख्य की विभिन्न संरक्षण क्षरण और संरक्षण पर उत्सव के दौरान परिचर्चा होगी। होटल ताज में इस उत्सव का आयोजन रविवार से शुरू होगा। सार्क देशों में आए कलाकार ताज को साथ ही मोहम्मद पयकुदयों पर आयोजित कार्यक्रम में अपने देश की कला और संस्कृति का प्रदर्शन करेंगे। कार्यक्रम के मीडिया समन्वयक विनोद कुमार जैन ने बताया कि सम्मेलन में भारत, अफगानिस्तान, बांग्लादेश, भूटान, नेपाल, पाकिस्तान, श्रीलंका एवं मालदीव देशों के 50 से अधिक साहित्यकार, कवि और लेखक भाग लेंगे। वार्ता में पाकिस्तान की कलाकार नसरीन अंजुम भट्टी, फरहीन चौधरी, एमिक हजारा शाम आदि मौजूद थे।

सम्मेलन

- फाउंडेशन ऑफ सार्क राइटर्स एंड लिटरेचर कर रहा आयोजन
- पाकिस्तान, अफगानिस्तान के कलाकार भी शामिल होंगे।

आगरा, रविवार 10 मार्च , 2013

पुष्प सवेरा

साहित्य और संस्कृति दोनों एकः अजीत कौर

कार्यालय प्रतिनिधि

आगरा। कल्चर और साहित्य को अलग नहीं कर सकते हैं, यह दोनों आपस में जुड़े हुए हैं। लिटरेचर का भौगोलिक वस्तु बेर है। सभ्यता का बैकग्राउंड एक ही है, यह सभी मूल्यों को जोड़ती है। विश्ववासियों को कल्चर की समानता को मानते हुए आपसी रिश्तों में सुधार लाना चाहिए। मानव की सोच ही रिश्तों को जोड़ कर प्रेमभाव ला सकती है। यह जानकारी फाउंडेशन ऑफ सार्क राइटर्स एवं लिटरेचर सार्क एसेक्स बोर्ड के तत्वावधान में सार्क फेस्टिवल ऑफ लिटरेचर के आयोजन से पूर्व होटल मौना हरीपर्वत में आयोजित पत्रकार वार्ता में लिटरेचर फेस्टिवल की महिला अध्यक्ष एवं पंजाबी व हिंदी लेखिका अजीत कौर ने दी।

प्रसिद्ध लेखिका ने पत्रकारों से मुखातिब होते हुए कहा कि ताजनगरी में सार्क फेस्टिवल ऑफ लिटरेचर का आयोजन 10, 11 व 12 मार्च को होटल आगरा बेंट पर किया जा रहा है। फेस्टिवल में सार्क देशों के प्रसिद्ध साहित्यकार एवं कवि भाग ले रहे हैं। इसका आयोजन लिटरेचर फेस्टिवल इंडियन कॉमिशन फॉर कल्चरल रिलेशंस एवं अर्पणा कौर के सहयोग से हो रहा है। उन्होंने बताया कि उत्सव की मूल थीम पर्यावरण है। इसका उद्देश्य इस आयोजन को उजागर करना है कि मानव पर्यावरण पर सबसे अधिक निर्भर करता है। अजीत कौर ने बताया कि उत्सव का आगाज इस मुद्दे पर चर्चा से, सुझावों का आदान-प्रदान और बहस की जाएगी। इस अवसर पर मुख्य रूप से पाकिस्तान की नसरीन अंजुम, फरहीन चौधरी, पूर्व सांसद व विधायक अहमद चौधरी आदि मौजूद थे।

- विश्ववासियों को कल्चर की समानता को जान रिश्तों में सुधार करना होगा
- सार्क फेस्टिवल ऑफ लिटरेचर का आयोजन होटल ताज में आज से

होटल ताज में सार्क साहित्य की जानकारी देतीं अजीत कौर और अन्य अतिथि।

राजनेता मुश्किलें पैदा कर रहे: नूर जहीर

आगरा। नूर जहीर ने बताया कि नसीर चौहरी से नहीं पहले जा सकती है। लखनऊ और हिमालय सार्क देशों को जोड़ने में अहम भूमिका निभा रहे हैं। आयोजन का विकास एक मुल्क नहीं होता, बल्कि उससे जुड़े सभी मुल्कों पर इसका प्रभाव पड़ता है। वर्तमान दौर में राजनेता मुश्किलें पैदा कर रहे हैं, उनका काम आपस के मसले सौहार्दपूर्ण माहौल में ये भी काम करना। रिश्ते दो महीनों से राजनीति में उतार-चढ़ाव की स्थिति बनी हुई है।

टिप्पणी करें सोच को बदलना होगा: अंजुम

आगरा। पाकिस्तान की प्रसिद्ध शायरा व लेखिका अंजुम नसरीन ने कहा कि लिखने वालों का काम दिलों का जोड़ना होता है, इसके लिए वह विश्व भर में भ्रमण करती रहती हैं। उनका कहना था कि जब तक लोगों की सोच नहीं बदलेगी तब तक मुल्कों के रिश्तों में सुधार नहीं होगा। सोच ही मानव के प्यार और रिश्तों में मधुरता लाएगी, इसके बदलाव की आवश्यकता है।

उत्सव की 46वीं प्रेजेंटेशन

आगरा। उत्सव की यह 46 वीं कॉन्फ्रेंस है। इससे आयोजन 1966 से किया जा रहा है। आयोजन में भारत, पाकिस्तान, अफगानिस्तान, भूटान, बांग्लादेश, मालदीव, नेपाल व श्रीलंका के बुद्धजीवी भाग ले रहे हैं।

आज के कार्यक्रम

आगरा। सुबह से करें उत्सव का उद्घाटन मुख्य अतिथि जनरल डायरेक्टर आईसीसीआर डॉ. सुरेश रेपाल द्वारा किया जाएगा। इसके बाद लिलेक जैन सहित अन्य की पुस्तकों का विमोचन। इसके साथ ही पांच सत्रों में कवि और साहित्यकार मूल थीम पर चर्चा करेंगे।

11 को होगा सांस्कृतिक कार्यक्रम

आगरा। उत्सव के दौरान 11 मार्च को मथुरा मैक्स महाशक्ति कवर एपकुदयों पर आधारित सत्र बने सांस्कृतिक कार्यक्रमों का आयोजन किया जाएगा, जिसमें प्रतिभागी नृत्यनाटक कार्यक्रम प्रस्तुत कर धमा चौकड़ी।

फोन है रेल मंत्री: कौर

आगरा। अजीत कौर 1.30 घंटे देरी से पहुंचने पर उन्होंने इसका कारण ट्रेन का जंगल में 1.30 घंटे तक के बिजली में खड़ा होना बताया। उन्होंने कहा कि बताइए इस दौरान रेल मंत्री कौन है? जो इस प्रकार कहीं भी जंगल में ट्रेनें का खड़ा कर महिलाओं को असुरक्षित पहुंचाते हैं।

आगरा 03
आगरा, रविवार, 10 मार्च 2013
नवलोक टाइम्स

साहित्यकार करेंगे सरहदों को जोड़ने का काम

आगरा

ताजनगरी में आज से प्रारंभ होने जा रहे सार्क साहित्य उत्सव का मुख्य उद्देश्य साहित्य और संस्कृति के माध्यम से सरहदों में बटी हुई दीवारों को तोड़ने के साथ-साथ पर्यावरण के मुद्दे को भी उठाना है। फांउडेशन ऑफ सार्क राइटर्स एण्ड लिटरेचर द्वारा आयोजित इस उत्सव में विख्यात चित्रकार अर्पणा कौर ने शुक्रवार को पत्रकारों को यह जानकारी देने के साथ ही कहा कि हमारी सरहदों को हिमालय और नदियां ही जोड़ती है इसलिए हमें इन्हें बचाना चाहिए। उन्होंने बताया कि सन् 1986 में सर्वप्रथम इस कार्यक्रम की शुरूआत की गई थी। भारत में सर्वप्रथम इस कार्यक्रम को दिल्ली में त्रिवेणी कला संस्कृति में आयोजित किया गया। पाकिस्तान और भारतीय साहित्यकारों को इस कार्यक्रम को करने के लिए वीजा नहीं मिला तो डेढ साल तक इसके लिए भी संघर्ष किया तब जाकर सरकार ने हमारा सहयोग देना शुरू किया। इस मौके पर पाकिस्तान से इस साहित्य उत्सव में भाग लेने आई साहित्यकार फरहीन चौधरी ने पाकिस्तान में महिलाओं की स्थिति के बारे में जानकारी देते हुए बताया कि उनके मुल्क में भी महिला वर्ग को उतनी ही आजादी है जितनी भारत में है। हमारे यहां पर भी महिलाएं डॉक्टर, इंजीनियर पुलिस और भी न जाने कितने ऐसे क्षेत्र हैं जहां पर उन्होंने अपना दबदबा बना रखा है। उन्होंने कहा कि भारत में पाकिस्तानी महिलाओं की आजादी पर पाबंदी को लेकर अनेक प्रकार की गलतफहमियां फैली हुई हैं जो केवल मालूमात की कमी के कारण है।

इस समस्या को दूर करने के लिए उन्होंने कहा कि आप अपनी सरकार(भारत) से गुजारिश करें कि जिस तरह से हमारे यहां पर भारतीय चैनल दिखाए जाते हैं ठीक उसी तरह भारत में भी पाकिस्तानी चैनलों के प्रदर्शन की अनुमति मिले तो पता चलेगा कि पाकिस्तान की संस्कृति भी भारतीय संस्कृति जैसी ही है। हमारे यहां के यहां के लोगों को भी भारतीय टीवी सीरियलों के पात्र, ड्रेस पंसद हैं। उन्होंने यह भी कहा कि अगर पाकिस्तानी चैनल न भी देखने को मिले तो आप गूगल में इस्लामाबाद या फिर किसी भी दूसरे शहर के बाजारों को सर्च करेंगे तो आपके सामने खुद ब खुद असलियत आ जाएगी।

42वीं वार्ता में भी साहित्यकारों का मुख्य उद्देश्य यही है कि वह दोनों देशों के बीच दूरियों को कम करें। इस बार सार्क के कार्यक्रम में आठ देशों से साहित्यकार आ रहे हैं। जिसमें भारत की ओर सीताकांत, जवेद, अभय कुमार के अलावा अन्य कई जानी मानी हस्तियां इसमें शिरकत करेंगी।

हम भी आपकी तरह ही सोचते हैं

नसरीन अंजुमन भट्टी पाकिस्तानी साहित्यकार

पत्रकार वार्ता में पाकिस्तान की जानी मानी साहित्यकार नसरीन अंजुमन भट्टी का कहना था पता नहीं क्यों भारत में पाकिस्तान की इतनी नकारात्मक छवि बना दी गई है जबकि हमारे यहां समाज में सब कुछ भारत की तरह ही होता है। शादी विवाह में उसी तरह गीत गाए जाते हैं,खाना पीना होता है व अन्य सामाजिक कार्य भी आपके मुल्क की भांति होते हैं। साहित्य में भी बहुत कुछ ऐसा लिखा जा रहा है जो दोनों देशों के बीच संबंधों को मधुर बनाने में उपयोगी हो सकता है।

HINDUSTAN TIMES, NEW DELHI
MONDAY, MARCH 11, 2013

est UP

quotemartial

The martial arts training camp will make women more confident and help them to fight against chain snatchers and criminals.

Littérateurs bond over books

SAARC LIT FEST Representatives from many countries attend

HT Correspondent

AGRA: The three-day SAARC Festival of literature kicked off on Sunday here in Agra.

The festival is being organised by the Secretariat of SAARC writers and literature (SAWNET), the apex body of SAARC in collaboration with Indian Council for Cultural Relations (ICCR) and Sahitya Akademi, the nationally renowned partner Arpana Dash.

Bansal, IG Goyal, director general, ICCR, inaugurated the event. "It is a good news for us that bonding between SAARC countries is getting stronger day by day and culture and literature is always playing a major role in it," said Goyal while insisting that festivals such as this were a good way to know more about the culture and literature of different countries.

Prof Abhi Subedi from Nepal delivering the keynote address.

Over welcomed the delegates who came from Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. "It is the time to promote our culture because it is our identity. The effective participation in SAARC festival is result of strong relationship and I hope it will continue forever," she said. SAARC literary awards were also given during the event. On the occasion, two eminent writers in environment and heritage were also selected and presented by social activist Brij Khandelwal and noted archaeologist KK Muhammed.

Besides, books including Darwaza-Ghulta-hai' by Urdu book converted in Hindi by Dr Kamal Dwivedy written by Abdul Bela, 'Beauty of the Environment' by Rameswar Chandra Modi and 'Shanti Hamari' collected by Vivek Jain) written by Pandit Ram Shankar were also released.

4 LAUREATE AWARDED AT FEST

Divya Gupta

AGRA: Four eminent people from the field of literature were awarded with the prestigious SAARC Literary Award on the first day of the three-day long SAARC festival that kicked off at a city hotel on Sunday. Those who received the award included Kunjbehari and poet from Pakistan Parveen Chaudhary, bilingual writer from Sri Lanka Esan Basnayaka, first secretary in the Embassy of Afghanistan in India Ali Rashid and activist from Nepal Sarvan Pahan. Parveen Chaudhary said, "I don't believe there is a problem between India and Pakistan. We share so many cultures so we should focus on the positive points. It is my first visit to India and I am lucky that I got this chance." Echoing her views, Esan Basnayaka said, "Writing is the best way to connect with people across the globe. I am happy I got this prestigious award."

First secretary for the Embassy of Afghanistan in India Ali Rashid said, "Right now I am working on preservation of Indo-Afghan relation. In our science and cultural spheres. Read your Sarvan Pahan said, "A large number of Nepali citizens are coming to India for the Kumbh as we share the same culture."

भारत

आगरा

आगरा, रविवार 10 मार्च 2013

पर्यावरण का विनाश जीवन के लिए खतरा

आगरा की होटल लीला में सभागार में उमाश आज से

वेद-विद्वेश के साहित्यकार, लेखक जुटेंगे

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i next, Agra, 10 March 2013

होगा साहित्य, सभ्यता और पर्यावरण का संगम

AGRA: दस से 12 मार्च तक ताजनगरी में सार्क कंट्रीज के लेखकों, कवियों और साहित्कारों का हुजूम उमड़ेगा. इवेंट का इनॉग्युरेशन आज होने जा रहा है. वहीं, मंडे को माथुर वैश्य महासभा भवन पंचकुइयां में कल्चरल इवेंट होगा. इसमें वहीद बख्श, दरवेश सभा, कविता द्विवेदी, पवन बाउल शिरकत करेंगे. इस मौके पर नसरीन अंजुम, डॉक्टर नूर जहीन, निसार चौधरी, फरहीन मुख्य रूप से उपस्थित थी.

कल्पतरु एक्सप्रेस

सच के साथ हमें

आगरा, सोमवार, 11 मार्च 2013 फाल्गुन अमावस्या संवत् 2069 पृष्ठ-16

प्राचीनतम मंदिरों का पुनर्निर्माण

सार्क साहित्योत्सव के दौरान दिखाई गई बटेश्वर के शिव मंदिरों पर केके मोहम्मद की बनाई डॉक्यूमेंट्री

जिसकी तस्वीर निगाहों में लिए फिरता हूं

Of poetry and passports

LITERATURE *Poet-diplomat Abhay K. recently won the SAARC Literature Award*

VERSE EFFECT Abhay K. in New Delhi PHOTO: V.SUDERSHAN

In a week where headlines were dominated by a diplomat not honouring his word, another was awarded for the value of his verses. First Secretary at the Indian Embassy, Nepal, and prolific poet Abhay K. was one of the five recipients of the SAARC Literature Award announced recently.

Pakistan's Farheen Chaudhary, Abdul Khaliq Rashid of Afghanistan, Suman Pokhrel of Nepal and novelist Daya Dissanayake of Sri Lanka were the other recipients.

"It is not for a particular work. It is given for promoting poetry in a general sense," Abhay K. said. "There is something about poetry that connects individuals as individuals, and transcends regional identities."

A poet, therefore, is a global citizen, someone who can overcome the trappings of narrow parochialism and act as a bridge between cultures. A diplomat performs the same role, according to Abhay.

"The diplomat is a bridge builder. Like poets and artists, his purpose is to connect cultures and civilisations," he said.

The poet-diplomat is one of the founders of the Poetry at the Monument initiative, whereby poetry recitations are organised at historic locations in Delhi, such as Lodi Garden, Siri Fort and Ghalib's Haveli among others. "It's an attempt to combine poetry with heritage, we want to take poetry to the seven cities of Delhi," he said. "This idea has now spread across South Asia. For instance, in Kathmandu, we have started a similar initiative called Poemandu," he added.

While an earlier collection of poems, titled *Candling the Light*, dealt with his stay in Moscow, a city that inspired spontaneous bursts of poetry in him, his forthcoming collection of poems, titled *Seduction of Delhi*, deals with his love for the city of Delhi. It is the city he has spent the maximum amount of time in, having studied in Kirori Mal College and Jawaharlal Nehru University. "When I came back from Moscow, I went to every nook and corner of the city, trying to find its essence," he said.

"Whenever I leave Delhi, some sort of nostalgia starts gripping me...I refer to it as my beloved..." he added.

BUDHADITYA BHATTACHARYA

विश्व का सर्वाधिक पढ़ा जाने वाला अखबार

दैनिक जागरण

नगर
मूल्य ₹ 3.00

सार्क साहित्य सम्मेलन : तीन दिवसीय आयोजन आज से, कई देशों के लेखक आएंगे

पाकिस्तान का चेहरा नहीं है वीना मलिक

जागरण संवाददाता, आगरा: फिल्म अभिनेत्री वीना मलिक को देखकर पाकिस्तान की फिल्म, कला और संस्कृति का मूल्यांकन न करें। वहां ढाका से ऐसी बहुत सी प्रतिभा हैं, जिन पर पूरे मिल को गौरव है।

होटल ग्रांड में दीक्षा से संबंधित एसियाई लेखक सम्मेलन (सार्क) देशों का तीन दिवसीय साहित्य सम्मेलन शुरू हो रहा है। इसमें भाग लेने के लिए पाकिस्तान के लेखक यहां आ चुके हैं।

होटल मरीना में अनीसा की पाकिस्तान के कलीम चौधरी (लाहौर), निगार चौधरी (लाहौर), नसरीन अंजुम भट्टी (लाहौर) ने पत्रकारों से बात की। उन्होंने कहा कि वीना मलिक से पाकिस्तान वास्तविक पाकिस्तान में मौजूद है।

वहीं ताज महल पूरे विश्व में जाने जाते हैं। वहां के अन्य फिल्मी कलाकार लगातार हॉलीवुड में जाते हैं। वीना कुछ लोगों की पसंद हो सकती है, लेकिन इसके लिये पाकिस्तान को ताकतों भला नहीं ले सकते हैं।

एक प्रश्न के उत्तर में इन पाकिस्तानी महिलाओं ने बताया कि सियाचिन लोगों को खाने से पहले देशों में शराब पर्याप्त पैसा दे रही है। उनकी नजर में शराब को बाद दिया गया था दिल को नहीं तोड़ सकते। उन्हें भारत में मदान होता है, तो पाकिस्तान में भी झूले पड़ते हैं।

होटल मरीना लाहौर स्थित उत्तरा की लेखकाएं देते नसीम चौधरी, अनीता वर्मा, निगार चौधरी, नसरीन अंजुम भट्टी और नूर जहीर। जागरण

तंग चुड़ी होने लगे, ले गाड़ी की सब ढलने लगी। पाकिस्तान सार्क के फाउंडेशन की सचिवेस्टर डॉ. नूर जहीर और अनवर पतंगली अजीत को ने प्रश्नों के जवाब दिये।

तुप्त हो रही शहनाई

रोडियो पाकिस्तान की रिटी कंट्रोलर नसरीन अंजुम भट्टी का कहना है कि वे लोक संस्कृति को बचाने में जुटी हैं। यहां उन्होंने शहनाई वादकों के एक दल को खोजा और वह लाने पर भारत के शहनाई उस्ताद बिस्मिल्लाह खां ने उन्हें फोन से शहनाई भेंट की। नसीम अब इन शहनाई वादकों को तुप्त होती जा रही है।

सियासी रटट से मलाला प्रकरण

इतनाकार में अपनी बात रखीम चौधरी ने कहा कि पाकिस्तान में भारत के 13 चैनल दिखाये जाते हैं, लेकिन पाकिस्तान का कोई चैनल भारत में नहीं दिखाया जाता है। इसमें दोनों देशों में गलत मानसिकता होती है। यहां पाकिस्तान को उनके देशों के चैनल दिखाने चाहिए। पाकिस्तान प्रकरण पर उन्होंने कहा कि यह तो राजनैतिक रटट है। मलाला जैसी उसका मुसीबत मैडल के लिए संघर्ष कर रही हैं। अब मलाला अपने ही मुल्क आतंकी प्रतिनिधि में है। वह भी महिला सशक्तता है। पिछड़ा, पिछड़ापन और व्यवसाय के तौर में महिलाओं को बढ़ावा दिया जा रहा है।

आएंगे कई देशों के लेखक

आगरा: सार्क साहित्य उत्सव का शुभारंभ मंगलवार को होटल ग्रांड में होगा। फाउंडेशन और सार्क राइटर्स एंड लिट्रेचर की अध्यक्ष अजीत कौर ने पत्रकारों को बताया कि इसमें भारत के अलावा कई देशों के साहित्यकार आ रहे हैं। विषय पर्यावरण और आतंकवाद है। 11 मार्च को मशहूर सैयद मकबूल भाग में सजा 7 बजे सांस्कृतिक कार्यक्रम होगा, जिसमें प्रतिभागी के प्रसिद्ध कवाल व दरवेश नृत्य प्रस्तुति देंगे। भाषा की सीमाएं तोड़ते का आह्वान करते हुए, सबल को मजबूत होगा।

अमर उजाला कॉम्पैक्ट
AMAR UJALA COMPACT
आगरा
रविवार
10 मार्च
2013

पर्यावरण पर मंथन करेंगे सार्क लेखक

तीन दिवसीय सार्क साहित्य उत्सव आज से

आगरा। फाउंडेशन आफ सार्क राइटर्स एंड लिटरेचर की ओर से आयोजित सार्क फैस्टिवल आफ लिटरेचर दस मार्च से 12 मार्च तक होटल ग्रांड, कैंट में आयोजित होगा। इस बार फेस्टिवल की थीम पर्यावरण है।

होटल ग्रांड, कैंट में होगा आयोजन

फेस्टिवल को लेकर होटल मरीना में आयोजित प्रेसवार्ता में फाउंडेशन की अध्यक्ष अजीत कौर ने बताया कि उत्सव का मूल थीम पर्यावरण है। भारी उद्योग, युद्ध, सांप्रदायिकता, भू मंडलीकरण, प्रदूषण। यह सब पर्यावरण को भारी नुकसान पहुंचा रहे हैं। पर्यावरण के मूल्य को लेखक सदियों से समझ रहे हैं और इस विषय पर लिखते भी आ रहे हैं। इस दौर में फिर इस पर फोकस करने की आवश्यकता है। उत्सव में इस विषय पर बातचीतें, सुझावों का आदान-प्रदान होगा। इसके अलावा कवियों और सार्क देशों के लोक कलाकारों का जमावड़ा भी होगा। वहीद ब्रख्श के फकीरी गायन (पाकिस्तान), दरवेश समा का मलंग (पाकिस्तान), कविता द्विवेदी का ओडिशी नृत्य और पवन बाउल का बाउल गायन मुख्य आकर्षण होगा। उद्घाटन सत्र के मुख्य अतिथि आईसीसीआर के निदेशक डॉ. सुरेश गोयल होंगे।