



PRESS RELEASE

Oct 13, 2018, New Delhi

**A journey across the Nation led by Women for Peace,
Non - Violence, Love and Safeguarding the Indian Constitution
September 20—October 13, 2018**

Five women led peace Caravan travelling in different routes across India since Sept 20th have arrived in Delhi today to celebrate Peace, Harmony and Love. A huge culmination Event was held at Parliament Street amidst singing, dancing and rejoicing. 100 women travelling since 24 days from one place to another, meeting large sections of women organisations, student communities, farmers, traders, tea estate workers, beedi workers, other working class groups, artist, intellectuals, activists and ordinary citizens have successfully completed their journey.

Women led caravans was joined by hundreds of organisations in each route with the pledge to reclaim the constitution and to restore peace, harmony and love in the country. The divisive forces have taken a toll on the cultural fabric of our beautiful country. Women have come together to bring the country back from the clutches of hatred, violence and lynchings. The Nation is in turmoil with belligerent forces spreading hatred in every possible space, institutions, etc. Young men and women have been poisoned with the speeches of hatred and violence.

In this state of affairs, Baatein Aman Ki came as a breather for many organisations and people's movements working in cities, towns and villages. People all across the country welcomed the travellers with garlands, sweets and songs. People participated, spoke up and the vibrant pledge for peace and harmony was taken by everyone at all the public meets. They promised to keep the country together with its diversity and multi-culture. They promised to safeguard the Democracy and Constitutional Rights of every India Citizen.

Maitri Yatra started with a big flag-off of event in Tangdar, Kupwara, Jammu and Kashmir on Sept 22, 2018 and moved to Himachal, Punjab and Haryana. The Yatra travelled through Tangdhar, Baramulla, Srinagar, Jammu, Dharmashala, Palampur, Mandi, Bilaspur, Shimla, Jabli, Chandigarh, Moga, Jallalabad, Ferozpur, Taran Taran, Amritsar, Gurdaspur, Jallander, Ludhiana, Narwana, Sirsa, Fatehabad, Hisar, Bhiwani, Kaithal, Panipat, Rohtak, Mewat, and Gurgoan

Ekjukta Yatra started with Flag-off at Kasargod, North Kerala on 21st September evening and moved through Kerala, Karnataka, Maharashtra and Gujarat. The yatra travelled through Kasargod, Kanhanged, Kanikkadavu, Payynur, Kannur, Thalassery, Vadakara, Kozhikod, Mallapuram, Manjeri, Perinthalmanna, Thamarassery, Kalpetta, Mananthavadi, Mysore, Bangalore, Tumkur, Davangere, Hubli, Dharwad, Belagavi, Kolhapur, Pune, Mumbai, Navi Mumbai, Mumbra, Nashik, Malegaon, Dhule, Songarh, Surat, Kim, Baruch, Baroda, Ahmedabad, Rajkot, Jamnagar, Bhuj and Palanpur.

Ekta Yatra started with Flag-off at Kanya Kumari, Tamil Nadu on 22nd September evening and moved through Tamil Nadu, Andhra Pradesh, Telangana, Odisha and Chhattisgarh. The yatra travelled through Kanya Kumari, Valliyur, Tirunelveli, Kovilpatti, Virudhnagar, Thirumangalam, Madurai, Melur, Tirupatur, Thirumayam, Pudukottai, Avanam, Pattukottai, Muthupettai, Thiruthuraipoondi, Thiruvarur, Peralam, Mayiladuthurai, Sirkazhi, Chidambaram, Cuddalore, Pondicherry, Villipuram, Tindivanam, Chennai, Ambattur, Sreeperumbadur, Vellore VIT, Gudiyatham, Tirupati, Kadapa, Kurnool, Mehbubnagar, Jadcherla, Hyderabad, Khamam, Kodad, Vijaywada, Eluru, Rajmundry, Vishakhapatnam, Vijainagram, Srikakulam, Brahmaipur, Bhubneshwar, Cuttack, Bhadrak, Sambhalpur, Saraipalli, Raipur, Bhillai, Bilaspur, Campa, Shakti, Raigarh, Pathalgaon and Rae Bareilly.

Samanta Yatra started with Flag-off at Delhi on 20th September evening and moved through Uttar Pradesh, Jharkhand, Madhya Pradesh and Rajasthan. The yatra travelled through Delhi, Meerut, Muzaffarnagar, Bareilly, Kanpur, Lucknow, Barabanki, Gonda, Faizabad, Sultanpur, Pratappgarh, Allahabad, Benaras, Hazaribagh, Giridh, Dhanbad, Bermu, Chitrapur, Ranchi, Palamau, Anuppur, Shahdol, Damoh, Jabalpur, Bhopal, Indore, Banswara, Udaipur, Bhim, Ajmer, Jaipur and Alwar.

Nyaya Yatra started with Flag-off at Jorhat, Assam on 22nd September morning and moved through Assam, West Bengal, and Bihar. The yatra travelled through Jorhat, Kaziranga, Tezpur, Nagaon, Gauhati, Bongaigaon, Kokrajhar, Gossaigaon, Alipurduar, Cooch Bihar, Siliguri, Purnea, Katihar, Araria, Malda, Kishnanagar, Barsat, Kolkatta, Howrah, Purba Midnapur, Paschim Medinipur, Bankura, Asansol, Chakai, Jamui, Begusarai, Darbanga, Madhubani, Sitamarhi, Bettiah, Motihari, Muzaffarpur, Patna, Jahanabad, Bodhgaya and Agra

A daily press note was circulated with the help of Delhi coordination team which mentioned details of each day events and key observations in all the five routes. Programmes were vibrant and varied from rallies, to big public programs with participation of artists, intellectual, interactions in schools, colleges, universities to factory gate and road side meetings to late night meetings in villages. Daily press note can be accessed from the Baatein Aman Ki Blog. (<https://baateinamanki.home.blog>)

During the culmination, the Travelers of all Yatras were felicitated; each yatra gave their presentation through speeches, songs, dances and plays with the pledge to take the peace movement further.

With close to 200 cities, towns and villages over 500 programs in about 24 days, Baatein Aman Ki Movement has reached out to thousands of people and Hundreds of organisations across the country. The exchange of putting Peace Conversation forward with the public and taking back their stories and issues has come in as a successful circle of the campaign.



WOMEN TRAVELLERS ON ROUTE NO 1

Name	About
Afshan Parveen	A working woman from Delhi, likes to sing, fond of music and write poems.
Alisha Sadana	She hails from Palampur, Himachal Pradesh. Presently a member of a group called Mountain Women Forum, Palampur
Amarjit Kaur	A lawyer from Chandigarh, practicing in Punjab & Haryana High Court, member International Bar Association
Ambreen Rashid Shawl	An MBA and a member of Kashmir's Women Collective. She hails from Kashmir
Anushri Rajendran	A trans rights activist from Tamil Nadu.
Ena Zafar	A student from Delhi, currently doing masters in Human rights and duties.
Kanwaljit Kaur Dhillon	She is a member of National Executive Council, NFIW. She comes from Punjab.
Kaushalya Chaman Bhaura	A senior social worker, also the President of Punjab Istri Sabha in Punjab.
Kumud Singh	Kumud hails from Bhopal, Madhya Pradesh. She is a columnist, writer and organizer. She heads Sarokar, an organization helping in creating awareness for the rights of underprivileged women and children.
Lina Parichha	She is a tribal activists from Kandhamal, Odisha
Manjusha Nayan	Practicing Lawyer from Delhi, she also writes and acts in plays. She has lead several campaigns against women's issues: trafficking, sexual violence and child abuse.
Mukhtar Ahmad Shaikh	Mukhtar is associated with many social programs in Kashmir. He worked with ANHAD for years, and now he is a trustee.
Naseema Begum	A fashion designer by profession, loves to sing and dance to pahari songs. She comes from Tangdhar, Kashmir.
Nasreen Akhtar	A first year bachelors student, also likes to paint and take part in plays. She comes from Tangdhar, Kashmir.
Radha Pandey	A social worker at SPYM, also likes to do drama. She lives in Delhi.
Rafaqat Wani	Social activist, based in a remote corner of Kashmir. Has worked extensively for over ten years for women empowerment.
Ravinderjit Kaur	Vice President of Istri Sabha in Punjab. Also likes to organise women and help them stand for their rights , education and against violence.
Samarth Singh Sindhu	He has worked as a student activist, stood for dozens of issues such as mob lynching, student sedition charges. He hails from Jaipur, Rajasthan
Sinki Kumari Nayak	A tribal activist from Kandhamal district, Odisha.
Sushama Kumar	A member of NFIW. She hails from Bilaspur, Himachal Pradesh

Name	About
Abdul Raouf Sheikh	Social activists from Kashmir. He has been politically conscious and have taken it to spread peace.
Aqib Jameel	He hails from Kashmir
Faizan Alam	Intern at ANHAD and India Inclusive. As a student social activist, its my passion to help those around me and keep giving back to the society.
Farida Khan	She works in Pehchan, helping school drop out girls study through alternative forms of learning. She works in Jaitpur area of Delhi.
K Lilly	Parai instrumentalist from Tamil Nadu. She works for Safai Karamcharis, also want to work for peace and women.
Madhuben Pravinbhai Chenva	A homemaker, and occasional daily wage labourer. Hopes to see happiness and peace all around us. She lives in Gujarat.
Madhuri Varshney	Electronics engineer by profession, community worker by passion. She has worked with civic bodies on crucial issues like composting and waste management. She hails from Uttarakhand and Delhi.
Meenakshi	NFIW member for the last 10 years, as a counsellor. Loves to dance and sing. Peace and harmony are important, all the more when women are at the forefront. She hails from Jaipur, Rajasthan.
Nazneen Taufique Shaikh	Associated with Ambedkar Sewa Samiti. Teaches theatre to young kids. Associated with Anhad and lives in Dhule, Maharashtra.
Noor Jahan Dewan	ANHAD Gujarat, a social activist, Have been working for peace and communal harmony for the longest time.
Nusrat Parveen	She works as a facilitator for women to create awareness amongst them towards their rights and entitlements. Loves to write and sing. She lives in Delhi.
Parmar Sumitra Ben	Working for education and child rights, does theatre and nukkad natak to spread her messages. Also knows many languages. She hails from Gujarat.
Pradeep Kumar	Professional Photographer and Singer From Kerala
Raj Kumari Dogra	State VP of NFIW, and freelance Journalist. She keenly follows and works on issues of Human Rights, women, children, environment. She has been in boards of many NGOs. Interests include reading, writing, cooking, photography , traveling etc.
Shabnam Hashmi	Social activist. Founder of Anhad. Has worked for 35 years on issues related to democracy, secularism, gender rights and human rights.
Shafiqa Bagum	Trainer. She hails from Kashmir
Shaheena shabir	Student Activist. She hails from Kashmir
Soni Durga Yogesh Kumar	She lives in Ahmedabad, Gujarat and has been working with NGO working on the rights of women for past 35yrs. Presently associated with ANHAD, Gujarat.



WOMEN TRAVELLERS ON ROUTE NO. 3

Name	About
Afshana Khatoon	Pehchan Member, She lives in Delhi.
Annie Raja	NFIW Gen Secretary, Delhi. One of the National Coordinator, Baatein Aman Ki
Bishmillah Diwan	ANHAD, Gujarat member
Devaki	Member of NFIW from Tamil Nadu
Ishfaq Ahmed	Student from Kashmir
Ishrat Jahan	Member of Pehchan. Social activist. She lives in Delhi.
Madhavi Kane	Retired teacher. Presently, teaches underprivileged children, and likes to write and read. She lives in Delhi.
Mohd Abuzar	Intern at Baatein Aman Ki and ANHAD. Very active student, he lives in Delhi.
Mona Devi	Social Activist works with distressed women. Lives with Delhi
Nisha Sidhu	A lawyer by profession, also social work, counselling. NFIW National Executive member. She hails from Rajasthan.
Raja Lakshmi	Member of NFIW, Tamil Nadu
Ratna Rani Nayak	Tribal activist women from Kandhamal, Odisha
Sanjukta Digal	Tribal activist women from Kandhamal, Odisha
Shaikh Kamar Jahan	ANHAD, Gujarat
Sheela Basant Mohanti	Adivasi Activist, likes to write and listen to music. She hails from Nagpur, Maharashtra.
Sheela Bharti	Member of Swastik Mahila Samiti in Delhi.
Simran	Currently pursuing Law, also a para-legal volunteer. She hails from Rajasthan.



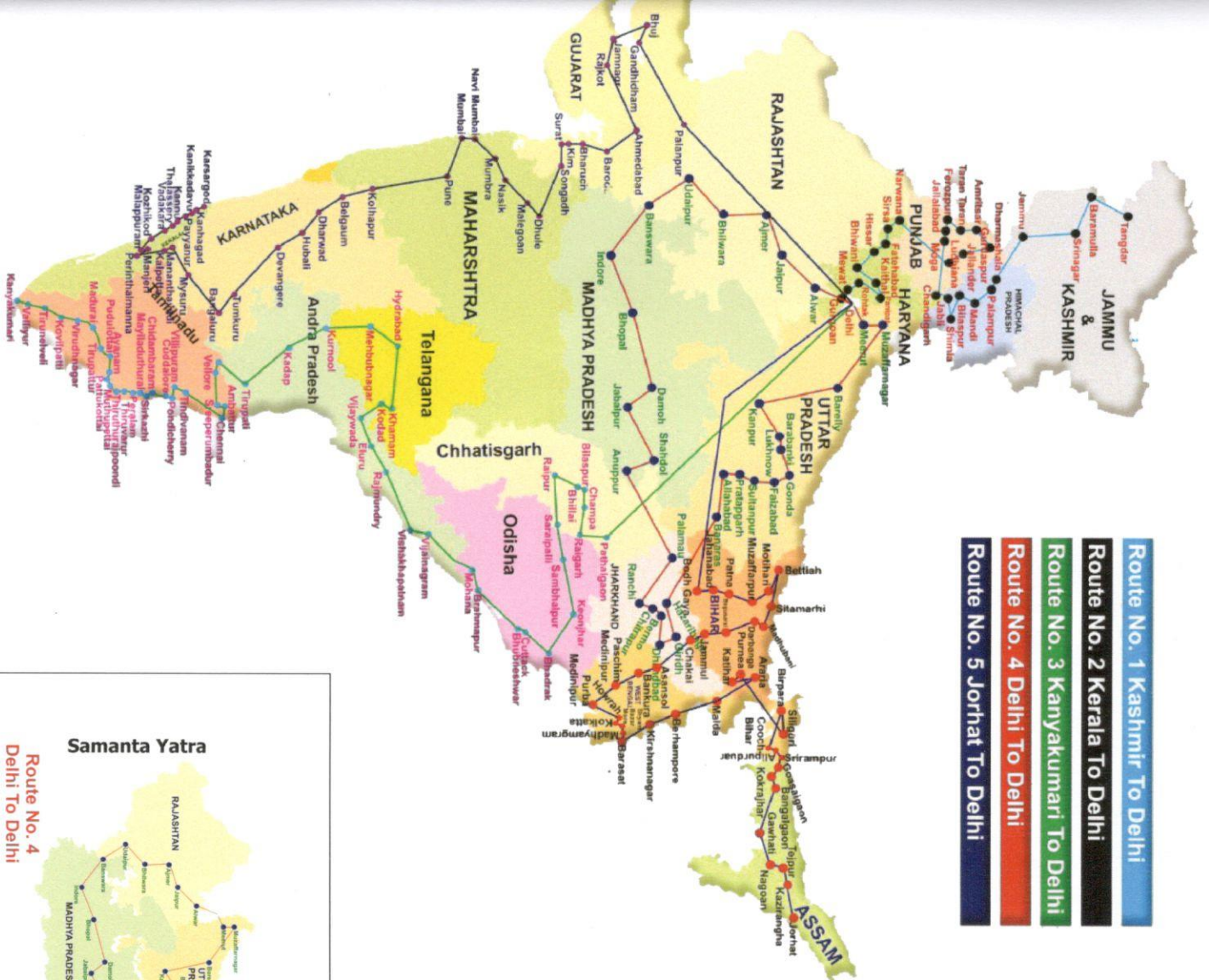
WOMEN TRAVELLERS ON ROUTE NO 4

Name	About
Amandeep Kaur	Independent, From Rajasthan
B Rajni	Reading novels. She hails from Telangana
Bhavna Umiyashankar Chenva	Social activist, ANHAD Gujarat and lives in Gujarat
Dev Desai	Social activist from Gujarat and an active member of Anhad – Gujarat.
Dr Shakuntla Thakur	She is a homeopathy doctor and also a Yoga Guru. She is coming from Patna, Bihar
Jyoti	Understand women, their needs and spread the message of peace to those who are away from it. She hails from Delhi
Kauser Wizarat	She is PhD from Delhi. She used to teach in college. She belongs to a family of left oriented people. She was very active in Students movement.
Manjulaben Dineshbhai Chenva	Social activist, ANHAD Gujarat and lives in Gujarat
Paran Amitava	Intern at ANHAD. She hails from Delhi. Such causes need to be furthered to construct a just and free society. Want to be a part of such a stand.
Pathan Nazimabanu	A senior member of ANHAD Gujarat. Social activists. She lives in Gujarat.
Pratap Singh Negi	Worked with SAHMAT in the past, now with ANHAD since 2003. Pratap Singh Negi is an experienced organiser . He lives in Delhi
Prem Sidh	Peace and harmony are required for the very existence of a secular India. Lives in Rajasthan
Rukshana Quraishi	A member of Aashra Foundation from Bihar.
Shaikh Anjuman Banu	She is associated with ANHAD Gujarat and lives in Gujarat
Shilpi Samard (Sadabahr)	She hails from Raipur, Chhattisgarh. She has an NGO and she is active in Women rights movement.
Taramani Sahu	NFIW Member, loves to sing. She lives in Ranchi, Jharkhand
Thilagavathi U	Activist, from Tamil Nadu

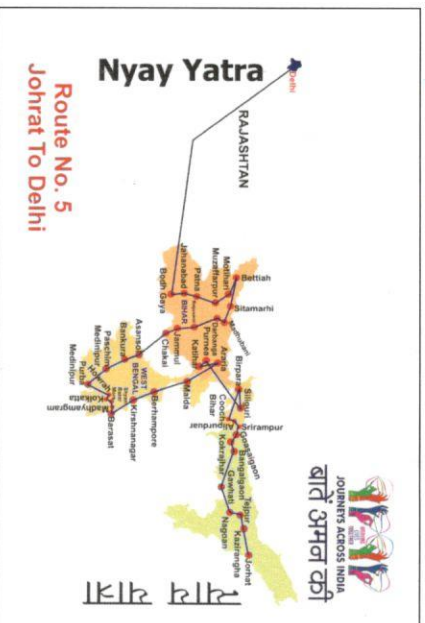
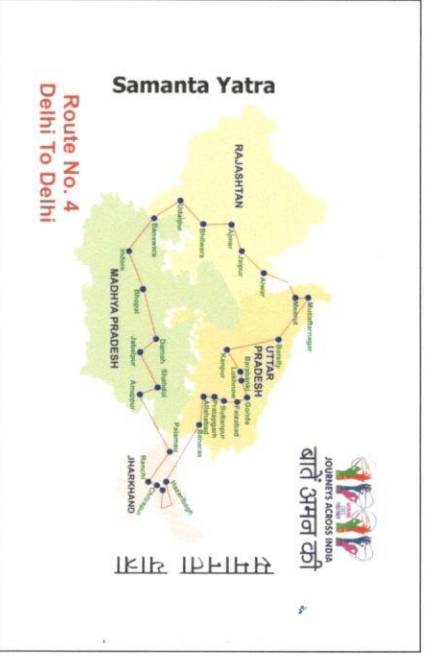
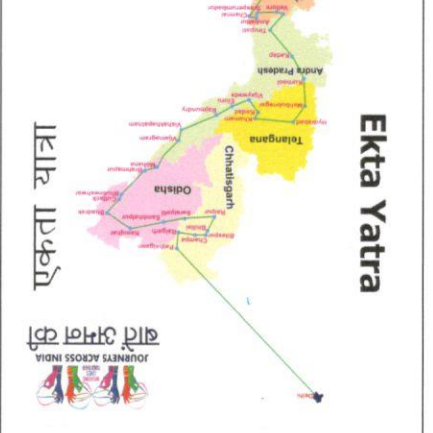
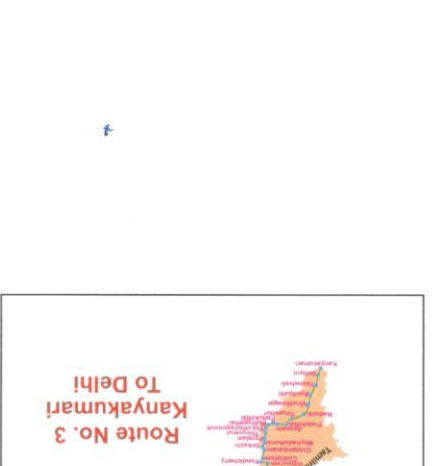
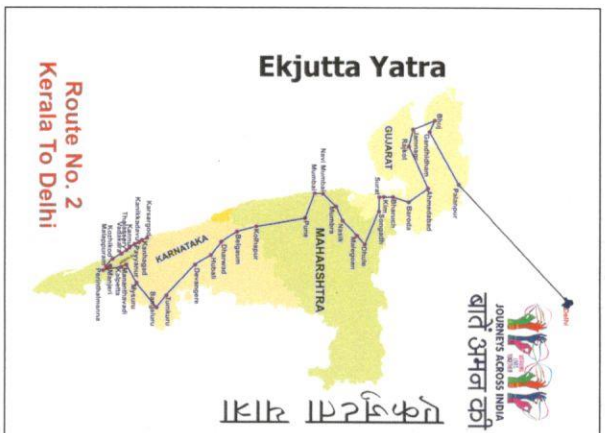
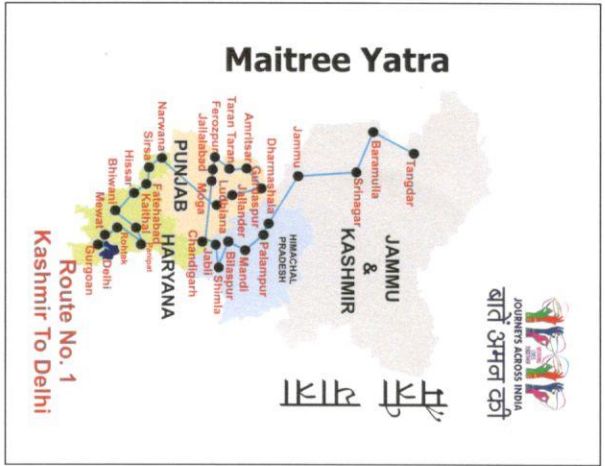


WOMEN TRAVELLERS ON ROUTE NO 5

Name	About
Aatika Singh	Pursuing a law degree. Also a member of AISA. She studies in Kolkatta, West Bengal
Achm Ngonamei	Interns with INSAF, she lives in Delhi and hails from Manipur
Amit Yadav	ANHAD Member, who also likes to play badminton. He lives in Delhi, but hails from Bihar
Fareed Hussain Shah	Student Activist from Kashmir
Jhunu Mantri	Tribal rights activists from Khandhamal, Odisha
Kamlaben Jayantibhai Chenva	ANHAD Gujarat, loves to draw.
Kavitha Gajendran	Peoples' Platform Against Facism, Member from Tamil Nadu
Leena Dabiru	Social Activist from Delhi. She is one of the National Coordinators of Baatein Aman Ki
Manjula Dahyabhai Chenva	ANHAD Gujarat and an artist who loves to paint. She lives in Gujarat
Meenakshi Singh	Tribal rights activists from Khandhamal, Odisha
Nasim Mansuriben	Social Activist with ANHAD Gujarat. She lives in Ahmedabad, Gujarat.
Nuzit Fatima	Student Activist from Kashmir
Pooja	Freelance Journalist, IPTA and she lives in Delhi but hails from Uttrakhand.
Priti Jha	NFIW Member from Bihar
Roshni Goswami	Member of Sanjha Manch, also works for Domestic Women Workers. She lives in Raipur, Chhattisgarh.
V Nagma	She is from Rainbow homes from Hyderabad, Telangana
V Sarvani	Member of Aman Vedika Rainbow Homes and a theatre activist, from Hyderabad, Telangana
Yasraf Fatima	Student Activist from Kashmir



- Route No. 1 Kashmir To Delhi
- Route No. 2 Kerala To Delhi
- Route No. 3 Kanyakumari To Delhi
- Route No. 4 Delhi To Delhi
- Route No. 5 Jorhat To Delhi



JOURNETS ACROSS INDIA
बॉटो अमन की

JOURNETS ACROSS INDIA
बॉटो अमन की

एक जूट्टा यात्रा

एक जूट्टा यात्रा

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समन्ता यात्रा

समन्ता यात्रा

Route No. 4
Delhi To Delhi

Route No. 5
Jorhat To Delhi

Route No. 3
Kanyakumari
To Delhi

Route No. 1
Kashmir To Delhi

Route No. 2
Kerala To Delhi

Just think about it

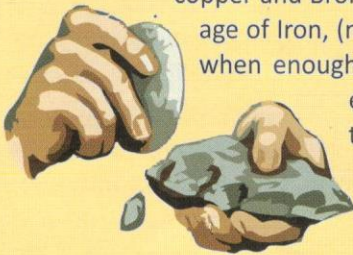
We spend so much of our time fighting each other, trying to prove that our Beliefs, Practices, Faiths, Attire, Music, Food and what have you is more ancient than someone else's and therefore we are superior than them. Have we ever stopped to think about the falsity or truthfulness of these claims and counter claims?

Anthropologists the world over are now agreed that all human beings share a common ancestor, a female who lived about 2.3 million years ago in a rocky area with naturally formed limestone caves in South Africa, known now as Maropeng- The cradle of Humanity. So deep down inside, our key ancestral DNA that separates us from all other life and makes us the most evolved of all beings is the inherited DNA of a Black Woman ! So much for the much sought after fair skin



and sharp Aryan features. The ancestors of this primordial mother had been using stones as weapons and tools for 300,000 years before her birth and the Human race continued to use stone tools and weapons as recently as 6000 years ago.

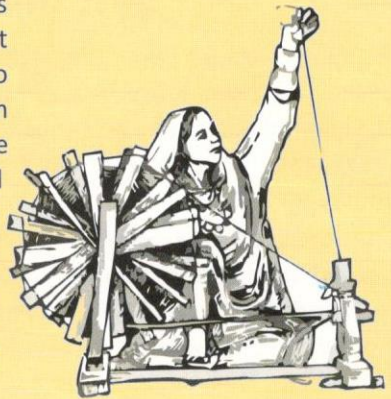
Think about it The stone age lasted for almost 2.6 million years ago, the copper and Bronze age lasted a mere 3000 years and the age of Iron, (mind you, it becomes the age of iron only when enough carbon steel is being manufactured to ensure that most weapons and tools begin to be made with it), began a mere 3000 years ago and we are still in it.



Domestication of animals and settled agriculture is barely 10,000 year old, writing in only 5000 year old. No ancient civilisation, including the oldest civilisations including the Mesopotamian, Egyptian, Indus, Chinese, Mexican, Belizean, Guatemalan, Hondurans and the El Salvadorans is older than 6000 years.

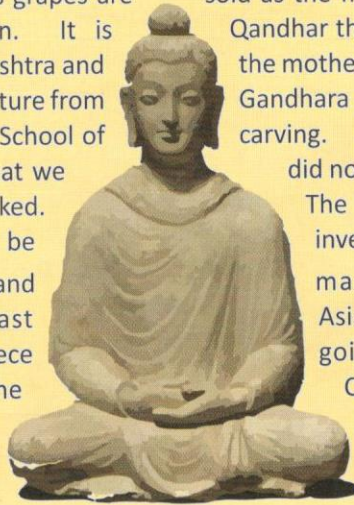
The Kazakhs were the first to domesticate the Horse 5500 years before the present, the bones of the earliest domesticated horse found in India date back to 3500 years from the present. Cultivation of Sugarcane travelled from India to Spain through Arab traders and to China with Buddhist Monks and it was the Egyptians who got the Sugarcane from India but taught us how to

make Crystal Sugar (Misri), Paper was invented by the Chinese but we got it through the Central Asians who also gave us the Persian wheel, the pit loom and the symbol of our freedom struggle the Spinning Wheel. The Persian wheel revolutionised our Agriculture, the Spinning wheel and the Pit-Loom made it possible to weave broader, longer and finer fabrics and the world famous Dhaka Muslin, remember it was an Indian invention.



It is the achievements, inventions, discoveries of all civilisations that have enriched each other. Any new discovery anywhere in the world travelled through traders, travellers, spiritual seekers and those dreaming of conquering new territory. That is how Ashokan inscriptions and the now lost forever Bamiyan Budha reached Qandhar or Gandhara. Even today Pomegranates are sold in India as the fruit from Qandhar, Just is grapes are sold as the fruit from Chaman – a

place in Afghanistan. It is the queen of Dhritrashtra and learnt the art of sculpture from called the Gandhara School of correct to suggest that we and were only attacked. this 'WE' needs to be



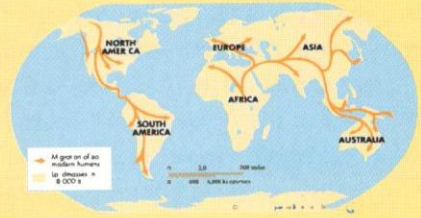
Qandhar that gave us Gandhari - the mother of the Kauravas. We Gandhara and that is why it is carving. It is not historically did not conquer other lands The definition of who is investigated.

There were cultural and between South East India, Rome and Greece centuries before the were strengthened the Pallavas (3rd to 9th (9th to 13th CCE) and strong presence of the Mahabharat and Ramayan in South East Asia including Kampuchea and Indonesia.

maritime trade links Asia, Sri Lanka, South going back to a few Common Era, these between the time of CCE) and the Cholas that is why one finds the myths of both

According to an article dated 29th march 2009 in the Hindu by Prema Kasturi and S Suresh "When a Chola king Kulottunga I was involved in the construction of the Siva Temple at Chidambaram in TN, the then king of

Cambodia and the builder of Angkor Wat sent a block of stone for the temple all the way from Cambodia. It is exchanges like this that give us depictions of animals from Mesopotamian mythology carved on the 2200 year old Torans at Sanchi and a Vishnu Dhvaj erected by the Greek Governor of Vidisha in the ancient city near Sanchi.



People have always travelled and this exchange between peoples, cultures and civilisations, the mixing of diverse lifestyles, languages, food and architecture is not something that started recently, human beings began to populate the planet a very long time ago, according to Anthropological studies carried out by scientists all over the world and now backed by DNA studies the picture of how we came to be living where we live currently is something like this.

The human population began to move out of its birth place in Africa almost 70,000 years ago, in the next 20,000 years they had spread out via Central Asia not only to India but they had also travelled the oceans, hugging the coasts, hopping and skipping across islands to reach Australia. Those who reached India in this first wave were the ancestors of many of the Aboriginal tribal populations not only of India but also of South East Asia, faraway Australia and New Zealand.

Around the time that the first migrants were settling down in Asia and the Far east another big migration set off from Africa and they were to eventually populate East Asia, Europe and around 20,000 years ago they crossed the frozen expanses between west Europe and the eastern edges of North America to gradually spread out from Alaska to the southernmost tips of Americas.

All this had happened much before we had begun to settle down in river valleys and into a sedentary lifestyle. From pre Historic times and throughout history, (except after the emergence of the nation state less than 200 years ago), migration, unending and relentless, has been the prime mover for the spread not only of the human race but also of the spread of ideas and discoveries. The search for newer frontiers, the desire to know what exists across the river, beyond the valley or on the other side of the mountain is what has challenged human beings to exploring the unknown. People have set out endlessly in search of new pastures for their cattle, better climate, more fertile soil, and later, much later in order to expand the

boundaries of their empires or to create new empires.

It were the ancestors of the Bhil, Bhilala, Gond, Santhal, Kharia, Munda, Kalbeliya, Baiga Bahriya, Angami, Naga, Bhutia, Garo, Gamit, Khaasi Apatani, Oraon, Rabha, Sawar and hundreds of other tribal communities who were among the first lot of those who came and settled these lands and that is why they are known as the Adivasi – the aboriginals, it is the later arrivals and settlers like the Aryan, Hun, Greek, Kushan, Turks, Pathans, Mughals and god alone knows who else, who came and settled here and made this land their home. They lived here, they loved here, they fought here, they built here and when their time came they died here. They did not loot this land, they did not carry the wealth of this land anywhere else, this land was their home and they had no other home.

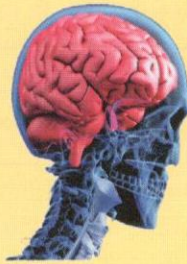
Think about this, When everyone, including the Adivasi is a migrant and this is now scientifically proven, through DNA, then the idea of Native and outsider needs to be reconsidered and re thought. The issue is only who came first and those who came first have been given the worst deal by those who came later. It is like those who came to any City in the 1940s, 50s or 60s telling those who came in 1970s, 80s and 90s that no outsiders are permitted. Isn't this the same thing that one set of Indians is doing to another set of Indians... Just Think about It.

The only people who looted us and carried our wealth away and pauperised us and colonised us not only physically but also intellectually were the British Imperialists, It is the imperialists who have created ideas of Hindu and Islamic Culture, Hindu and Islamic art, Hindu and Islamic architecture, while they presented their art, culture and architecture, as Victorian, Gothic, Renaissance, Baroque or Classical in other words secular while we were presented as narrow minded and communal.

Just think about it.

Have we not, all of us,
fallen into their trap?

Think about it



बातें अमन की



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JOURNEYS ACROSS INDIA

बातें अमन की

Sep 20-Oct 13, 2018

सोचो ज़रा

ज़रा सोचो, अपने चारों तरफ़ देखो, इस दुनिया में जो कुछ इंसानो ने पैदा किया है, जो कुछ उन्होंने बनाया है, क्या उसमें से कुछ भी ऐसा है जिसे देख कर, छू कर, हाथ में उठा कर, सूंघ कर, खा कर हम कह सकें के यह चीज़ कमला, कुलवंत, कुलसूम या कैरेन ने अकेले ही बनायी है, शुरु से आखिर तक।

क्या यह संभव है के कोई एक इंसान यह दावा कर सके के किसी मकान, ताले, चूल्हे, चारपाई, रोटी, मूर्ती, दाल, छुरी, सब्जी, टैक, सिलाई मशीन, सरसों के तेल, ट्रक, ताश की गड्डी, साइकिल के पहिये या जूते की कील को बनाने, पकाने, निकालने या ढालने में उसने किसी की मदद नहीं ली। इन चीज़ों में इस्तेमाल होने वाली सारी चीज़ें उसने खुद बनायी हैं।

क्या कोई यह कह सकता है के कपास को बोने, पौधों की देखभाल करने, दवा छिड़कने, कपास बीनने, कपास से बिनौले निकालने, सूत कातने, रंगने और दरी, चादर, खदर, मलमल, साड़ी, लुंगी, धोती, बुनने तक का सारा काम सिर्फ़ उसी ने किया है?

क्या किसी किताब को लिखने, छापने, बेचने और पढ़ने में सिर्फ़ एक इंसान की मेहनत लगती है? क्या



मूर्तीकार खान से पत्थर निकालने वाले, खान से कच्चा लोहा निकालने वाले, पत्थर को मूर्तीकार तक पहुँचाने वाले, कच्चे लोहे से फ़ौलाद बनाने वाले और उस फ़ौलाद से छेनी बनाने वाले लोहार के बिना कुछ भी कर सकता है?

क्या बढ़ई, लोहार, पम्प की मुरम्मत करने वाले, कुआँ खोदने वाले, मछुआरे, औजारों पर सान धरने वाले, बुग्गी के पटे कमानी ठीक करने वाले, नाई रंगरेज, कुम्हार, चर्मकार, बुनकर, बेलदार, राज मिस्त्री, सिरकावाले और दूसरे सेंकड़ों तरह के काम करने वाले लोगों के बग़ैर, खेतों में अपनी देह खपाने वाले किसानो और अपने खून पसीने से फेक्ट्रियो के विशाल चक्के चलाने वाले मजदूरों के बिना हम में से कोई भी, कुछ बना सकता है, क्या इनके बग़ैर हम में से कोई भी चैन से ज़िंदा रह सकता है? सोचो ज़रा सोचो ज़रा हम भी तो इन्ही में से है, हम में से बहुत से आज भी वहीं हैं, कुछ हैं जो, शायद दो चार क़दम आगे बढ़ गए, मगर हमारी जड़ें तो यहीं हैं, और हम कौन हैं, यह लोग कौन हैं, इनकी जातियां और धर्म अलग अलग हैं मगर हम सब इनकी मेहनत के दम पर ज़िंदा हैं, लोहार, बढ़ई, धोबी, पटे कमानी बनाने वाले, चमड़े का काम करने वाले, ट्रेक्टर और ट्रक और मोटर साइकिल और कार के मैकेनिक, राज-मिस्त्री, कुम्हार, मछुआरे, खेवट, नाविक हिन्दू भी हैं, मुसलमान भी और बाकी सभी धर्मों के भी हैं। जात पात और धर्मों की बुनियाद पर भेद भाव करने वाले, अपनी गाड़ी की मुरम्मत के समय तो अच्छा मेकानिक ढूँढ़ते हैं, कपड़ा सिलवाना हो तो अच्छा दर्जी ढूँढ़ते हैं, बुग्गी का पहिया ठीक करवाना हो, कुर्सी बनवानी हो तो अच्छा बढ़ई ढूँढ़ते हैं, उसका धर्म और जाती नहीं पूछते।

हम तो वो हैं जो बच्चों को पढ़ा लिखाकर किसी क़ाबिल बनाने की उम्मीद में सारी उम्र अपना पेट काटकर मेहनत, लगन और ईमानदारी से काम करते हैं, इस आशा में तिल तिल कर खपते हैं के अपने बूढ़े और बीमार माँ बाप को अंत समय कुछ आराम दे सकें, अपने बच्चों के लिए ऐसी दुनिया छोड़ कर जाएँ जिसमें मार काट न हो, जिसमे लोग प्यार मोहब्बत से एक दूसरे के साथ रहें।

सोचो ज़रा, अगर यह बात तुम्हें अपनी ज़िन्दगी से जुड़ी लगती है तो क्यों धर्म और जाती के नाम पर अपने ही जैसे मेहनत करके दो जून की रोटी कमाने वालों को अपना दुश्मन मान लेते हो? क्यों धर्म और जाती के नाम पर तुम्हारी और सबकी ज़िन्दगियों में ज़हर घोलने वाले सें अपना नाता क्यों नहीं तोड़ लेते?

ज़रा सोचो और हमारे साथ मिलकर सबसे करो बातें अमन की



Intolerance to diversity
Mainstreaming of bigotry
Violence
Are no longer just threats
Lurking around the corner
They have become our new reality
Taking from us our dignity
Our humanity
And we need to resist
With all our strength and compassion
And We, the people of India
must redeem the promises
Of justice
Of liberty
Of equality
Of fraternity
that we made to ourselves
Through our Constitution

Let us pledge to find our way out of
these difficult times
Let us pledge to stand up to
intolerance, bigotry, and violence
Let us pledge to not be silent anymore
Let us pledge to #TalkingPeace



बातें अमन की



बातें अमन की *Baatein Aman Ki*

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विविधता पर हमले
नफरत का आम होना
हिंसा

आज ये केवल खतरे नहीं हैं
जो ओट में छुपे बैठे हों
यह हमारी नई हकीकत बन चुके हैं
जो हम से हमारी गरिमा
हमारी इंसानियत छीन रहे हैं
हमें इनका विरोध
पूरी ताकत और संवेदना
के साथ करना होगा
हमने जो वायदे अपने आप से किये थे
जो वायदे हमने संविधान में किए थे
इन्साफ के
आजादी के
बराबरी के
भाईचारे के
वो हम, भारत के लोगों को
निभाने होंगे

आइये प्रतिज्ञा करें
इस मुश्किल दौर से निकलने की
आइये प्रतिज्ञा करें नफरत, भेदभाव
और हिंसा के खिलाफ खड़े होने की
आइये प्रतिज्ञा करें के हम चुप नहीं बैठेंगे
आइये प्रतिज्ञा करें कि हम करेंगे
बातें आमन की



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