

## RESTORATION OF BHARAT

Traditionally our land has been glorified in shastra as having sapta-sindhu (sapta-sindhavah), seven great sacred rivers. Naming the entire country after just one river located at the outer boundary would be like naming the entire United States as New York. We need to restore the traditional ancient name of this country, Bharat, as has been in use for more than 5,000 years by the ancient Kishis, the indigenous residents of this land and forefathers of all modern Indians. This is not communalism or religious fanaticism, this is simply truth and history. People should be called by the name they themselves choose, and the name their ancestors chose, not the name imposed on them by foreign invaders. In modern times, many neighboring countries have restored their ancient names or chosen the name they want to identify with (freeing themselves from their British colonial past). Ceylon was changed to Sri Lanka. Burma was changed to Myanmar. Siam became Thailand. It is time for India to break free from its colonial past and restore the ancient name of the country, Bharat.

## Ram Mandir A Symbol of Piety Beyond Politics

■ MANMOHAN DHAR

The construction of the Ram Mandir in Ayodhya has been a monumental event that goes beyond the jurisdiction of politics, emitting the essence of piety and spirituality. While the Ram Jannabhoomi and disputed structure issue has been entangled in political controversies for decades, the completion of the Ram Mandir stands as a testament to the deeply rooted religious sentiments of millions of Hindus across the world.

The Ram Mandir is not merely a political endeavor, as it happened to be on the political agenda of the BJP, it represents a spiritual aspiration that resonates with the hearts of millions of people beyond caste colour or creed. The devotion to Lord Ram and the desire to see a grand temple at his birthplace have been firmly established in the cultural fabric of Hinduism for centuries. The completion of the Ram Mandir fulfils a long-standing dream, a journey that traverses much beyond the short lived and temporary nature of political narrative.

The history of the Ram Jannabhoomi and the disputed structure is complex and highly misinterpreted by the self entered political bodies, However, the resolution through the construction of the Ram Mandir marks a departure from the contentious political debates. It signifies a collective effort to move beyond historical grievances and focus on the spiritual and cultural significance of the site which not only carries a religious essence attached to it but also the emotions of crores of Sanatanies across the globe.

The construction of the Ram Mandir has brought people from diverse backgrounds together in a shared celebration of faith. Hindus, irrespective of political affiliations, have united to witness the realization of a sacred dream. The piety associated with the temple has the potential to imbibe a sense of unity and inclusivity among people who may differ in their political ideologies. However what is needed the most is the maturity to be able to rise above party line.

For many, the Ram Mandir is not just a place of worship; it is an embodiment of cultural identity. The temple stands as a symbol of the rich heritage and traditions of Hinduism, reflecting the cultural continuity that has persisted through centuries. This cultural identity extends beyond political boundaries, emphasizing the universal values embedded in the teachings of Lord Ram.

The completion of the Ram Mandir acknowledges the spiritual reverence attached to the site. It signifies a return to the roots of faith, a pilgrimage for devotees seeking a connection with their religious heritage. The temple, with its grand architecture and sacred sanctum, is a place for spiritual solace and communion with the divine.

In essence, the Ram Mandir is a manifestation of piety that transcends the realm of politics. While the historical context may have been politically charged, the completion of the temple signifies a shift towards unity, cultural identity, and spiritual reverence. As the grand structure stands tall in Ayodhya, it serves as a beacon of piety, inspiring millions to embrace the values of faith, harmony, and cultural richness that define the tapestry of India's diverse society.

Coming to the political aspect of the developments that have been taking place during the course of construction of the Ram Mandir and now when the long awaited dream has reached its completion, political narratives of different political parties have left the common man thinking as to what is so political about the fulfillment of aspirations of billions of people in the country and elsewhere. But, whatever the stand different political parties have taken, the truth is that Ram is the centre of Humanity and politics is not above the divine faith people have in Ram.

This is an occasion of celebration, devotion and joy. And there is no room whatsoever for cheap politics and baseless confrontation demeaning thereby the grace and grandeur of such a historical and religious event which is dear to every Hindu and everyone who has faith in the existence of Lord Ram. Why, because some people even questioned the very existence of Lord Ram which is not only derogative but very much hurting. Such political stunts need to be avoided at all costs. No matter what religious faith you profess but no religion teaches you to demean other religions. That too when you happen to be a member of an age old political party and you ought to refrain from making statements that can infringe the sentiments of a particular sect of society.

Ram Mandir is a dream come true. Ram Mandir is a reality. Ram Mandir is fulfilment of aspirations and religious belief of billions of people around the world.

## Woes of Udhayanidhi stalin on Ram Mandir

■ K.V. SEETHARAMAIAH

Tamil Nadu minister Udhayanidhi Stalin's woes on Ram Mandir have come out after abusing Sanatana Dharna. He claims that the temple was constructed after demolishing the mosque. He does not want to accept the history that the mosque was built on temple during the time of Babur. He is unable to reconcile to the fact that the Ram Mandir case was won legally also. He says that he was not in agreement with Ram temple in Ayodhya. Who had sought his agreement for the construction of Mandir? It is a 500-year battle. At last the solution saw the light of the day thanks to the Supreme Court verdict. There are many Churches in India. Not a single Church has been demolished because no case of temple demolition for constructing Church has come to light. Famous Hindu temples in Belur, Halebid and Hampi have been wilfully destroyed during the Islamic rule in India. Construction of Ram temple is indigestible to Udhayanidhi. He claims that his grandfather M. Karunanidhi was not averse to any religion. Does it mean that he is averse to Hinduism? What his grandfather said is nothing to do with the construction of Ram temple which was built after winning legal battle. Statements from Udhayanidhi are not conducive for promoting harmony among people. The petitioner of Ram Jannabhoomi-Babri Masjid dispute Iqbal Ansari has taken the Supreme Court judgment with all sportsmanship and he has also showered flower petals on the cavalcade of Modi. There is a saying in Kannada, "Even if the lender keeps quiet, the witness will not keep quiet".

■ ER P.L KHUSHU



its peak presently. The world all over has acknowledged it.

The grapes are sour. We cannot help it. The dotted I.N.D.I. Alliance affiliates are not able to resolve the bickering within them for seat sharing, which is power sharing and then again destiny sharing, for ruling the nation with obvious intentions as usual. Probably this compels these leaders of I.N.D.I. Alliance, to become contemptuous by saying that the democracy in India is in danger. Such statements are venomous statements to fan contempt and hate across the country by them for their vote bank politics. People of this country have rejected them and they are venting their restlessness and depression by blaming the democracy in India. A famous saying, which says that " a bad works man quarrels with his tools". That is the case here. It is learnt as per media reports that the National Conference president has said the there is a threat to the INDIA bloc if a consensus on seat sharing is not reached soon, asserting that some members may try to form a separate grouping. As per media reports, he has said not only is democracy in danger, the future generation will also not forgive us. What a ludicrous statement worth a condemn. It has come from the mouth of a person who should feel shy while making such statements.

They say that the charity begins at home. Is he concerned about the Kashmiri Pandits who lost their homes and hearths during his political party's rule in Kashmir, when he was heading the party and the government of that time. Where was his democracy for KP's then, which he is clamoring for now. In fact, it was a brazen murder of democracy at that point of time for KP's of Kashmir when they were driven out from Kashmir almost naked and empty-handed under a well knit conspiracy. KP's very crucified, killed, women raped and the like then. Who was ruling the state of Jammu and Kashmir then? Should this political leader have an answer for all that. If he has he should feel shy and feel sorry. Let the respected leader be reminded of what happened to KP's then during his rule, when militancy was imported to Kashmir. Where was his democracy in Kashmir then.

It is now the 33rd year of our forced exodus and exile. It is now the 33rd year of our uprooting from our nests of centuries and unforgettable legacies. It is now the 33rd year of our conspicuous neglect and indifferent treatment by the authorities in power. It now the 33rd year of the result of the willful silence and conspicuous indirect abate-

■ ARJUN MUNDA



In the last year, Prime Minister Narendra Modi has been at the forefront of a transformative initiative aimed at uplifting vulnerable tribal groups and reshaping the future of India. This initiative, known as PM JANMAN, goes beyond being just ascheme, as it embodies a sentiment of inclusivity and empowerment for the country's tribal population.

Historically marginalized, tribal communities in India have often been neglected by successive governments. While efforts were initiated during the tenure of Shri Atal Bihari Vajpayee with the establishment of a separate tribal ministry, it is under Prime Minister Modi's leadership that these efforts have not only been sustained but have seen a clear-cut acceleration. The focus is on ensuring increased political representation and social protection for tribal societies, with a vision centred on ensuring justice, equality and fundamental rights to every individual, especially those in the remotest corners of the country.

The ground-breaking move came with the launch of the 'Pradhan Mantri Janjati Adivasi Nyay Maha Abhiyan' (PM JANMAN) on Jan Jatiya Gaurav Diwas at the birthplace of Bhagwan Birsa Munda on 15th November, 2023. This initiative allocates Rs. 24 thousand croresfor the upliftment of 75 Particularly Vulnerable Tribal Groups (PVTG) across 23,000 villages in 18 states and the Union Territory of Andaman and Nicobar Islands.

The PVTGs, residing in remote and inaccessible forest areas, have seen decades of marginalization. During the launch of PM-JANMAN, Prime Minister Modi emphasized a shift from working in silos and envisionedthe Mission to adopt a "Government as a whole" approach. Showcasing the Prime Minister's profound sensitivity towards tribal communities, the PM JANMAN focusses onintegrating and converging 11 interventions

ment of the dynastic rulers of Kashmir with the Islamic fundamentalists who made us to face murders, rape, burning of our houses, looting of our properties, defacing our archives of temples and religious places, usurping of our official positions and business establishments with the final aim of making us to flee naked and empty handed from the soil of our birth the "Kashmir". Our tales of doom and turmoil due to our forced displacements are now becoming histories of the past, as there is no one who is sincerely bothered to listen to our tales of destruction and devastation. Probably we are now getting added to the age old historical events and pages, when Kashmiri Pandits have been massacred, forced to get converted, or flee from Kashmir during certain tyrannical Islamic rules. Is it the pseudo secularism of congress and other pseudo secular political

### 19th January-The Holocaust day for KP's

parties of Jammu and Kashmir, which is responsible for our present condition of being refugees in our own country? This political leader shall have to reply it, as it is a visible issue of doom of democracy and the human rights violation of disastrous consequences for the KP's. KP's are shrinking in numbers. Who is responsible? The doom of democracy in 1989-1990 in Kashmir for KP's is responsible for it. The then rulers in Kashmir are responsible for it, of which this tall leader is a part and parcel. It is a million dollar question. It has to be replied by this tall leader before giving sermons on democracy in India.

After all Kashmir is a part of our blood and flesh, why to refuse it to us. Let the nation as a whole now rise to the occasion and remind the governance of the day to perform their fundamental duty of rehabilitating the Kashmiri Pandits back to their lost and deprived homes and hearths in Kashmir. They are the aboriginals of Kashmir. Let histories be traced about it. Kashmiri Pandits get reminded of their Kashmir which was known as 'Paradise on Earth', full of Sufi cult and an abode of tolerance and unparalleled brotherhood. This all broke in one night, the night of 19th January-1990. This paradise of the Pandits became a death trap for them due to the spurt of militancy backed by Islamic fundamentalism sponsored across the border, when each one of them were caught unawares for no fault of theirs. The dark night of January 19, 1990, shivering with cold, is remembered by all of them, as it was the worst nightmare for the Kashmiri Pandits living in the valley. Screaming from loud speakers and crowded streets was a message for KP's living in Kashmir, which said, Ralive, Tsaliv , Neti-Galiv. (It meant that either convert to Islam or leave Kashmir and in the alternative face death). Even after about 33 years, Kashmiri Pandits shiver remembering the night which forced them into exodus and a life of exile within their own country. Jehadi

cum communal speeches from mosques were put on loud speakers meant for "Azan & Nimaz", which would say ("Yeti- Bani Pakistan, Bhatov Bhegeer the Bhatenen-San"), meaning there in that the Kashmir will become a Pakistan without male Kashmiri Pandits, but including women folk of Kashmiri Pandits. The prominent prey in this regard among Kashmiri Pandits were the persons of immense repute, writers, community elders, legal luminaries, press and media personalities, government officers/officials who were on prominent positions in the state administration or were known prominently. The spurt to militancy had actually given birth in the year 1989 itself, which was taken very lightly by Pandits of the valley, presuming that the brother hood and compassion between the majority community and the Pandits had

never received any serious jolt in the past. But it was a myth. On 14 September 1989, Pandit Tika Lal Taploo, who was a lawyer and a prominent leader of KP's, was murdered by the JKLF in Srinagar. Prominent lawyer Sh. Prem Nath Bhat was gunned down on 27th December-1989 in South Kashmir. Soon after Taploo's death, Pt. Nilkanth Ganjoo, an imminent judge who had sentenced Maqbul Bhat to death, was shot dead. On 29 April 1990, Sarwanand Kaul Premi, a veteran Kashmiri poet was gruesomely murdered. His young son was also killed gruesomely. Several intelligence operatives were assassinated, over the course of January. On 2nd February 1990, Satish Tikoo, a young Hindu Pandit social-worker was murdered near his own house in Habba Kadal. On 13 February 1990, Lassa Kaul, Station Director of Srinagar Doordarshan, was shot dead. This is only a small tale of KP's who were killed brutally, because of being Kashmiri Pandits. Many Kashmiri Hindu women were kidnapped, raped and murdered, during this period of exodus. In March 1997, terrorists drag out seven Kashmiri Pandits from their houses in Sangrampora village and gunned them down. In January 1998, about 23 Kashmiri Pandits, including women and children were shot dead in cold blood in Wandhama Village. In March 2003, about 24 Kashmiri Pandits, including infants, brutally shot dead in Nadimarg Village. More than 4, 00,000 Kashmiri Pandits left the Valley and took refuge in Jammu and elsewhere, leaving their entire properties and belongings in the valley to the mercy of militants and Jehadi's. Most of them started living in the refugee camps established in Jammu Province, at places like Muthi camp , Purkhoo camp , Nagrota camp, Kathua camp and Battal Ballian camp Udhampur, etc. All these camp dwelling units of the sizes of 8 x 8 Feet size lacked all the facilities of proper human living standards, having a common facility of toilets and bathing space

when the kitchens were located within this dwelling space itself. One can understand the agony of this exodus along with travesty of having lost everything in life, like one's property, one's belongings, agricultural lands and orchards, commercial establishments, means to earn a living honorably and above all our own culture which was unique for all of us and was very much dear to us. Most of the KP's still languish in refugee settlements of 8 x 8, even after more than three decades. More than 1500 KP's were killed by terrorists when most of them after being maimed and tortured in most inhumane ways. Over 800 KP's died due to sun-stroke, snakebites in refugee camps at Jammu and Delhi. Over 8000 KP refugees died unnatural deaths while living in sub-human conditions in exile. The administrative set ups both at the central government and the state government levels never bothered enough to address seriously such a devastation of the KP's till date.

This speaks enough about the communal passion and kinetic gritty of sick mind of such Kashmiri leaders about the members of KP's community. Kashmiri Pandits are highly obliged and thankful to Jammu and its people who accommodated them with warmth in Jammu, in that hour of their devastation, where they could find a first place of solace to exist and live. Even as on day most of the displaced KP's are now living in Jammu and its surroundings with the passionate coverage of Jammu people. All the KP's are thus very much indebted to the people of Jammu in this regard. It is now a full-fledged ethnic cleansing of the Pandits from the valley? Is someone in the governance particularly the ministry of home affairs observing it? What is the remedy? Do they want to retain Kashmir at the cost of the cleansing of KP's from Kashmir? The writing is on the wall. Let the government of the day meet this challenge with resolute night and force. KP's are the aboriginal residents of Kashmir. They will go back to Kashmir at all costs. Government of India has to keep it in mind that no solution will be perpetual for Jammu & Kashmir unless the Kashmiri Pandits do not get their due which is a "Home Land" for them within Kashmir, their mother land, with full security. It is their fundamental right and fundamental demand.

Under the above-mentioned circumstances created for the KP's of Kashmir, right from 1990 till date, will the leaders seeking democracy in India, feel shy for the murdering of democracy for KP's in Kashmir, when they were driven out from Kashmir under the threat of the gun of the terrorists, without bothering for KP's even till today, when they are still living as displaced persons in their own country as refugees. Please maintain calm before much more is spoken about the democracy of all such political leaders.

(The author is a chartered consultant civil engineer, passionately attached and devoted to his mother land - Jammu & Kashmir).

## From Neglect to Empowerment: PM JANMAN's Pioneering Efforts for Vulnerable Tribes

■ ARJUN MUNDA



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from 9 Ministries for ensuring benefits of various Government welfare schemes at the grassroots level.

To ensure the success of PM JANMAN, a detailed action plan was finalized at a brainstorming Manthan Shivir in New Delhi's Bharat Mandapam. An Information, Education and Communication (IEC) campaign along within camps for enrolment of beneficiaries under PM-JANMAN and other schemes, was also launched on 25thDecember, 2023, on 'Good Governance Day,' the birth anniversary of Shri Atal Bihari Vajpayee. This campaign targets PVTG dominated districts, to engender development amongst tribal communities.

In firstthree weeks of the drive itself, more than 8000 camps were organized in PVTG habitations across 100 districts, facilitating an outreach of services, and enabling deprived individuals to access various schemes. These include Ayushman Bharat, Pradhan Mantri Ujjwala Yojana, PM Kisan Samman Nidhi Yojna, Aadhar Card, Kisan Credit Card (KCC), PM Jan Dhan Yojana, PM Matru Vandana Yojna, Community Certificate, and more.

Projects worth Rs. 4700 crores have been sanctioned by various Ministries in a short period of 2 months. The Ministry of Rural Development has sanctioned pueca houses to 1 lakh beneficiaries and 1200 km of roads in more than 400 PVTG dominated bastions. Other initiatives by different ministriesinclude sanction of hostels, Anganwadis, Mobile Medical Units, Multipurpose Centers, VandhanKendras, and electricity projects, showcasing the government's commitment to a speedy and decisive approach for tribal welfare.100 hostels by the Ministry of Education, 916 Anganwadis by the Ministry of Women and Child Development, 100 Mobile Medical Units by the Health Ministry, 450 Multipurpose Centers and 405 Van Dhan Kendras by the Ministry of Tribal Affairs, electricity projects for more than 70000 houses in more than 6500 hamlets by the Ministry

of Power have been approved in the first round. Under Jal Jeevan Mission, the work of providing tap water to every household is also going on at a fast pace.

In a transformative alliance aimed at uplifting tribal communities, TRIFED has forged a strategic partnership with ITC, a prominent Indian conglomerate with expertise spanning Fast Moving Consumer Goods (FMCG), Agri Business, Paperboards & Packaging. This collaboration signifies Government of India's commitment to not only bolster the economic prosperity of tribal groups but also to expand the market reach of their products, both domestically and globally.

The joint initiative is poised to launch a pioneering pilot project in Andhra Pradesh, Odisha, Meghalaya, and Jharkhand, targeting 60 Van Dhan Vikas Kendras. These centers will play a pivotal role in enabling local tribal communities, including Particularly Vulnerable Tribal Groups (PVTG), to enhance the value of products like turmeric, thereby securing improved remuneration.

TRIFED, with its extensive involvement in Van Dhan Vikas Kendras, is set to facilitate the aggregation of over 15,000 tribals for the procurement of raw organic turmeric. TRIFED will spearhead funding for organic certification and e-commerce endeavours, while ITC will seamlessly integrate the organic turmeric as a sub-brand within its established customer network.

In another initiative to promote better livelihood opportunities, TRIFED is dispatching a consignment of 10-15 PVTG products to Indian Embassies in Hungary, Ghana, Hong Kong, Cyprus, Bangladesh, Nepal, Austria, Vietnam, Mauritius, Poland, Lusaka, UAE, and Seychelles. The products, accompanied by QR codes, will be showcased in these Indian embassies and missions abroad, creating a marketing platform at national and international levels. Upon scanning the QR codes, customers will be directed to TRIFED's dedicated export portal, www.tribesindia.org. This initiative not only promotes PVTG craftsmanship but

also encourages orders through Indian Missions abroad. TRIFED's endeavour not only fosters economic empowerment but also establishes a global presence for the unique products crafted by these tribal communities. The fusion of tradition and innovation is set to captivate international audiences and contribute to the broader vision of Atmanirbhar Bharat.

An initiative to revive 1000 springs in the tribal areas of 100 Districts with the aim to provide access to safe and adequate water where the PVTGs are located is being undertaken, wherein awareness generation, skilling of tribal youth as para-hydrologists, inventivization of springs existing in the areas would be undertaken by the Ministry of Tribal Affairs and its partners. Convergence with the Ministry of Jal Shakti and State Government shall be the hallmark of the initiative.

In a historic move to integrate tribals into the mainstream, President of India, Smt. Droupadi Murmu felicitated guests from 75 PVTG communities at Rashtrapati Bhavan on 22ndJune, 2023. This event not only acknowledged the unique challenges faced by PVTGs but also demonstrated a commitment to creating a platform where their concerns will be heard and acted upon.

The PM JANMAN Abhiyan, Janjatiya Gaurav Diwas celebrations, Viksit Bharat Sankalp Yatra, President's invitation to 75 PVTG members at Rashtrapati Bhavan, and extensive interaction with them and finally, the launch of the PM-JANMAN present a comprehensive picture of the commitment and sensitivity of the Government towards the tribaland other marginalised sections of the country.

As the nation embraces this new change, one is reminded of what Prime Minister Modi said, "Our journey is long, but our resolve is firm. Together we are moving towards a future where no community will be left behind, and every Indian will be an equal partner in the progress of the nation."

(The writer is Union Minister of Tribal Affairs & Agriculture and Farmers Welfare).