

Sach Ki Yadein Yadon Ka Sach

Five Years of GUJARAT 2002

26th February - 3rd March 2007



Sach Ki Yadein Yadon Ka Sach

Five Years of GUJARAT 2002 (26th February - 3rd March 2007)

Gujarat 2002 witnessed an estimated killing of 2000 people, rape of approximately 400 women, property damage worth Rs. 3800 crores, around 1100 restaurants destroyed, 563 religious places (302 dargahs, 209 mosques, 30 madrassas, 18 temples and 3 churches) destroyed or damaged. About 2.5 lakh people were directly displaced.

Recent surveys reveal that 5,000-10,000 families are still living in around 80 relief camps, not recognized by the state govt. and without any basic civic amenities! Out of a total 4252 FIRs lodged (minuscule, compared to unofficial figures), 2208 cases were summarily closed and most of the accused were released within one year of the carnage. 214 people are still languishing in jails under POTA, all Muslims barring five!

The legacy continues! The Politicians are still reaping benefits; academics are still trying to make sense of it for the long-term future of Indian democracy; media persons are still divided over it; activists are still trying to wrest for the victims are still struggling to make two ends meet or to come to terms with the nightmare they had to undergo.

Meanwhile the memory of it all is being overwritten! It is being touted instead that all is well with the proverbial Gujarati world and the state continues to march on its way to glory. Those raising doubts are portrayed as conspiring to divide the five crore Gujaratis. The pathetic condition of the minorities does not raise any concern rather becomes a solid example to showcase the state as ruthless and hence very focused. And what is the state's track record on other fronts? Gujarat's status remains as number **five** in **debt**. According to NSSO May 2005, each of the 48 lakh farmers in the state is reeling **under a debt of Rs. 15526**. Officially, in the three years till 30 June 2006, **100 dalits have been murdered**. Gujarat is also number

five in the **worst sex ration** record. At the same time, small-time thugs are not allowing Fanna and Parzania to be screened inside Gujarat; are forcibly breaking inter-religious marriages apart and working for intense polarization among the tribals against the minorities.

The Happenings of 2002 form the larger backdrop against which the events continue to unfold. How do we then pursue, **an honest admission of truth** and **moral responsibility** through a collective and public exercise as well as state's responsibility for the acts of its organs or agents and for its own failure to prevent or adequately respond to the commission of gross human rights violations, remains the challenge.

One continues to demand for the right to fair and adequate compensation; the right to restoration of the situation existing prior to the violation; the **restoration of dignity** and the right to a guarantee, by means of appropriate legislative and/or institutional intervention and reform, that the violation will not be repeated. A crucial aspect in all this is the **symbolic reparation**, especially in the backdrop of the gravest threat of 'erasure from memory and history', encompassing a process of remembering and commemorating the pain, It aims to restore the dignity of victims and serve as a continuing reminder. As we know, post-holocaust Germany is an example of that.

It is in this spirit that this six-day event is being organised. To serve as a platform where all of us stand together for preserving the 'memory' against 'forgetting'.

EVENTS & MEMORIES

Revisiting 150 years of 1857, 100 years of Satyagrah, 5 years of Gujarat Carnage
26th February, 2007 Time: 1:00 p.m. to 4:00 p.m. at Heerak Mahotsav Hall, Gujarat Vidyapeeth

SPEAKERS:

URVASHI BUTALIA
GHANSHYAM SHAH

MALLIKA SARABHAI
TEESTA SETALWAD

Painting

THE GUJARAT SERIES

An Exhibition of Paintings in the Mithila Tradition by Santosh Kumar Das
26th Feb. to 3rd March, 2007 Time: 12:00p.m. to 8:00p.m. at Amdavad ni Gufa

Mithila, as a geo-cultural space, coincides with the present day districts of Dardhanga, Madhubani, Sitamarhi, the northern parts of Bhagalpur and Monghyr, and western half of Purnea in the Indian state of Bihar and the Terai region of Nepal. For centuries this region has been a stronghold of Hindu philosophy, logic and Sanskrit learning. These traditions, along with Mithila's association with the Ramayana, have had tremendous impact on its cultural ethos and artistic expressions.

Santosh Kumar Das studied modern painting with Ghulam Mohammed Sheikh at the Faculty of Fine Arts in the Maharaja

Sayajirao University of Baroda. Although he is inspired by Picasso and his use of form, Santosh never lost his love of the Mithila style of folk painting and continues to work from within this tradition to express a range of contemporary themes, from everyday life within his village, Ranti, to depictions of communal violence in the state of Gujarat, where he took his art degree. Santosh comes from a fairly well-known Kayastha family of Painters.

The twenty-three paintings in this exhibition are all in the context of the Gujarat Carnage of 2002, very vividly and powerfully depicted through Hindu symbolisms by the painter.



THE HIMMAT WORKSHOPS

Narratives of strength and survival
Paintings, posters, prints and videos by
Tahera Pathan, Shahjahan Kabir Ali, Rabiya Shiekh,
Tasleem Kureishi, Rehana Sheikh, Farzana Sheikh
26th Feb. to 3rd March, 2007 Time: 12:00p.m. to 8:00p.m.
at Visual Art Centre



six girls who lost several members of their families in the carnage at Naroda Patiya, Ahmedabad, on the 28th of February 2002.

It examines the role that art can play in a collective trauma such as that which gripped Gujarat that year, and addresses a range of issues from personal loss to displacement, and the possibility of community mobilization through the use of the visual language.

Through the eyes of six girls, it is an archive against forgetting.

This art project was coordinated by artist Vasudha Thozur and supported by The India Foundation of Arts, Bangalore.



Plays



UNSUNI (UNHEARD VOICES)

26th Feb. to 3rd March, 2007 Time: 8:00p.m.
at Natrani, Darpana Academy

Unheard Voices, Unsuni, is a physical, musical theatre piece based on Harsh Mander's book of the same name. It gives voice to five of India's millions of voiceless people through a series of monologues. These are the marginalized, the unseen; these are the real lives of the faces and hands of the beggars knocking at our car window at the traffic light or the children running across the street delivering chai to the offices.

Conceived, adapted, scripted, directed and choreographed by Mallika Sarabhai.

Translation : Arvind Gaur
Music : Darpana and from compilations of popular music
Cast : Mallika Sarabhai and The Darpana performing Group
Group Size : 15

Language : English / Hindi
Running time : 75 minutes

KETLU ANDHARU HUN LUCHHU?

New Gujarati Natak by - Rangkarmi, Director Paresh Vyas
2nd March, 2007 Time: 8:30 p.m. at Natrani, Darpana Academy

LAJO

Natak by - Rangkarmi, Director Paresh Vyas

28th Feb., 2007 Time: 8:00 p.m. at Natrani, Darpana Academy



Lajo is the story of a freewheeling girl who prefers to break free from the shackles created by the society and be bond with her free self instead.

The play, a 45-minute solo performance, travels through the life and times of Lajo.

No one knew who begot her and left her on the street to fend for herself. She grew up on leftovers of others and reached an age when she could snatch away things from others. When she grew up, her body proved to be her only asset. Soon she learnt secret of life from the village louts of her age. She remained unknown to the dictates of the society, away from the barriers of caste and creed.

In an attempt to find the means of survival, Lajo accepts the job of working as a maid servant for

Mirza, a bechlar who runs a shop in the small town. The Mirza is a lonely man and the entry of Lajo brings in some joy for him.

Lajo on the other hand is a free bird, waiting for the mysteries of the outside world to unfold for her. In what seemed to be a perfect world for her, Lajo carries on her daily chores with little interference of the Mirza. Lajo loves the house which doesn't have presence of any other woman and thus she loves mirza. Lajo offers everything to Mirza which she offered to her earlier masters.

The Mirza falls in love with Lajo and in an act of extreme possession he decides to marry her. Lajo doesn't like the idea at all but Mirza was not ready to give an inch. Finally, Lajo transformed in to Bagum Kaniz Fatima, the wife of Mirza.

As the play travels further, Lajo discovers that the proposed world is not what she wanted. The Mulla, having taken her as his wife, wants her to accept some traditions and in return let go of her wild ways. Lajo's life becomes all the more miserable. she seems to be losing grip on her own self.

One day the Mulla discovers that Lajo is having a clandestine affair with a youth. Mirza beat Lajo so severely that she would have died.

The least Mirza could do now to save his family honour to divorce Lajo, so he divorced her.

But the story takes dramatic turn when the Maulvi says that the religion doesn't approve the marriage between Mirza and Lajo.

So there is no need for divorce as the marriage itself is a farce. Lajo is happy to regain her freedom.

She returns back to the Mirza's place as a maid servant with the reality in place that their own separate lives are the need of the hour.

Kabir Mandli

कबीर की यादें

27th February, 2007 Time: 8:00 p.m. at Gujarat Vidyapeeth
28th February, 2007 Time: 9:00 p.m. at Natrani

कबीर की धरोहर को याद करनेका एक संगीतमय प्रयास
कलाकार : प्रहलादसिंह टिपान्या और साथी



प्रतिरोध के शब्द

(बहुभाषी कवि-सम्मेलन)

1st March, 2007 Time: 7:30 p.m. at Gujarat Vidyapeeth

जिसके दस्तक हम कुछ सालों से सुन रहे थे वह, सांप्रदायिकता का फ़ासीवादी रूप हमारी हर दहलीज को लांघ कर अंदर तक आ पहुँचा है। वैसे तो यहीं-कहीं, हमारे बीच पनप रहे इस फ़ासीवाद ने बाबरी-ध्वंस में और फिर २००२ के जनसंहार में अपने विकृत और हिंसक स्वरूप को पूरे का पूरा सामने ला चुका है। आज उस जनसंहार को पांच बरस हो रहे हैं।

इन पांच बरस में फ़ासीवाद की पकड़ न सिर्फ़ मज़बूत हुई है... जिन मज़लूमों ने सब कुछ गंवाया था उनकी हालत और भी पस्त हुई है।

इस का ज़ायज़ा अपने तरीके से हमारे दौर के सृजनकमी बेशक ले रहे हैं। वैसे भी कवि के शब्द ने लगातार दुनिया भर में नस्लवादी और सांप्रदायिक फ़ासीवाद का प्रतिरोध किया है। ब्रेख्त, नाज़िम हिक्मत, फ़ैज़... जैसे कई कवि अपने दौर में समाज के हाशिये पर रहना पसंद कर के वद्रोह का स्वर जगाते रहे हैं।

हमारे दौर के कवियों ने भी इस शब्द-संघर्ष को जारी रखा ही है। इस कवि-सम्मेलन में हिन्दी, उर्दू और गुजराती भाषाओं के ऐसे ही कुछ कवियों के शब्द का परिचय होगा जिन्होंने अपनी कविता में सेकूलर गणतंत्र, समानता और मानव अधिकारों को बरकरार रख कर अपने समय के लोगों की भावनाओं को समझा है, हौसला बढ़ाया है।

इस तरह के बहुभाषी कविसम्मेलनों की एक नई धारा की शुरुआत २००२ से ही हमारे शहर में हो चुकी है, उसी सिलसिले में यह एक और चरण है।

પ્રાર્થના સભા

૨૭ ફેબ્રુઆરી - ૨૦૦૭ સમય: સાંજે ૫:૦૦ થી ૬:૦૦

સ્થાન: કોચરબ આશ્રમ, પાલડી, અમદાવાદ

શેરીમાં પોહાર

(૨૭ ફેબ્રુઆરી થી ૩ માર્ચ - શેરીનાટ્ય સપ્તાહ)

૧૯મી સદીના મજૂર આંદોલનો દરમિયાન શરૂ થયેલ શેરીનાટકો છેલ્લાં લગભગ પોણા બસો વર્ષથી દુનિયાભરનાં મજૂરો, કિસાનો, શોષિતો, ગરીબોનું આગવું રાજનૈતિક શસ્ત્ર બની રહ્યું છે.

ગુજરાત ૨૦૦૨ ના જનસંહાર પછી સંવેદન સાંસ્કૃતિક કાર્યક્રમ તથા ઉર્જાઘર (લાંબડિયા) તેમજ ઉર્જાઘર (કરાવડા) જેવાં શોષિત યુવાઓનાં સાંસ્કૃતિક જૂથોએ સાતત્યપૂર્વક શોષિતોના સવાલો ઉપર શેરીનાટક તૈયાર કરીને શહેરો, ગામડાં અને દેશનાં અન્ય રાજ્યોમાં ગુજરાતનાં શોષિતોના અવાજને પહોંચાડવાની કામગીરી કરી રહ્યાં છે.

આ ગ્રણેય જૂથો કુલ ચાર નાટકો "સચ કી યાદૈ : યાદૈ કા સચ" (ગુજરાત ૨૦૦૨ નું સ્મૃતિ સપ્તાહ) દરમિયાન પૂર્વ અમદાવાદના વિવિધ મજૂર વિસ્તારો તથા સંવેદનશીલ ગણાતા વિસ્તારોમાં ૨૭ ફેબ્રુઆરી થી ૨ માર્ચ ૨૦૦૭ દરમિયાન સવારથી મોડી રાત સુધી ભજવતાં રહેશે.

૩ માર્ચના રોજ યોજનાર ઘરણાના કાર્યક્રમ દરમિયાન પણ એની રજૂઆતો થશે.

રજૂ થનાર નાટકો

- ૧) "ગુજરાત ૨૦૦૭" - સંવેદન કલ્ચરલ પ્રોગ્રામ - અમદાવાદ
- ૨) "મેગાસીટી મેં મચ ગયા શોર" - સંવેદન કલ્ચરલ પ્રોગ્રામ - અમદાવાદ
- ૩) "છતે ઘરે ઘર વિનાનાં" - ઉર્જાઘર, લાંબડિયા (ગુજરાત)
- ૪) "કરક્યૂ" - ઉર્જાઘર, કરાવડા (રાજસ્થાન)

શેરી નાટક

સમય પત્રક ૨૭ ફેબ્રુઆરી થી ૨ માર્ચ - ૨૦૦૭
કુલ નાટ્ય જૂથો-૩ કુલ નાટકો-૪



તારીખ	સમય	સ્થળ
૨૭ ફેબ્રુ.	સવારે ૧૦.૦૦ થી ૧૨.૦૦	બનાસનગર, દાણીલીમડા
૨૭ ફેબ્રુ.	બપોરે ૨.૦૦ થી ૫.૦૦	ન્યુ ફેઝલનગર, બોમ્બે હોટલ દાણીલીમડા
૨૭ ફેબ્રુ.	સાંજે ૭.૦૦ થી ૧૦.૦૦	સ્મશાનગૃહ પાસે, પાણીની ટાંકી, દૂધેશ્વર
૨૮ ફેબ્રુ.	સવારે ૧૦.૦૦ થી ૧૨.૦૦	રાજીવનગર, બાપુનગર
૨૮ ફેબ્રુ.	બપોરે ૨.૦૦ થી ૫.૦૦	રામીની ચાલી, રખિયાલ ચાર રસ્તા
૨૮ ફેબ્રુ.	સાંજે ૭.૩૦ થી ૧૦.૩૦	મસ્તિમબીબીની ચાલી, ગોમતીપુર
૧ માર્ચ	સવારે ૧૦.૦૦ થી ૧.૦૦	જમનાનગર, બાપુનગર
૧ માર્ચ	બપોરે ૩.૦૦ થી ૫.૦૦	સાત ચાલી, ગોમતીપુર
૧ માર્ચ	સાંજે ૭.૦૦ થી ૧૦.૦૦	એકતાનગર, જુહાપુરા
૨ માર્ચ	સવારે ૧૦.૦૦ થી ૧.૦૦	ચાર તોડા કબ્રસ્તાન, ગોમતીપુર
૨ માર્ચ	બપોરે ૩.૦૦ થી ૫.૦૦	ઈન્દીરાનગર, પાણીની ટાંકી, ગુરૂદ્વારા, ઓટવ
૨ માર્ચ	રાત્રે ૭.૦૦ થી ૧૦.૦૦	ખારી વાડી, શાહપુર
૩ માર્ચ	બપોરે ૧.૦૦ થી ૪.૦૦	રૂપાલીની સામે, ઘરણા સ્થળ

NATIONAL & INTERNATIONAL MECHANISMS FOR PEACE & JUSTICE - A WORKSHOP

International Criminal Court (ICC)

28th February, 2007 Time: 1:00 p.m. to 4:00 p.m.

at Heerak Mahotsav Hall, Gujarat Vidyapeeth Gujarat Vidyapeeth

The International Criminal Court (ICC) is a permanent court to investigate and bring to justice individuals who commit the most heinous crimes under international law. It is one of the most recent mechanisms created at the international level for peace; justice and accountability for grave crimes. The Court has received an overwhelming support from the World Community. It entered into force on 1st July 2002 and is now a functioning court situated in The Hague, The Netherlands. Despite its widespread acceptability internationally, very little is known about the ICC in India. The Court, created with the philosophy of ending impunity, has specific relevance to issue of peace and justice within India. The ICC-India campaign, commenced in the year 2000, focuses primarily of information dissemination on the issue of ICC and its relevance to India.

This brief Workshop is intended to highlight some aspects of the ICC with particular reference to the Gujarat Carnage of 2002. Hopefully, there will be an informed discussion with a clear focus on those who commit crimes against humanity and to see how international bodies like the ICC can take cognizance of the reality here.

International Criminal Court is not a UN Body but works closely with it. Under ICC States are not accused or prosecuted but only individuals are proceeded against. ICC Prosecutes individuals for serous violation of International Law-namely genocide, war crimes and crimes against Humanity. One of the significant features of ICC is that it takes account of Gender dimensions of crimes and often redresses for the same.

The proposed workshop is aimed in facilitating an informed discussion on ICC and its Relevance to India.

SURVIVORS SPEAK

AN EXPRESSION IN REMEMBRANCE

1st March, 2007 Time: 11:00 a.m. to 5:00 p.m. at Heerak Mahotsav Hall, Gujarat Vidyapeeth

Victim survivors of over 2,500 persons who were brutally slaughtered and communities of at least 25,000 persons whose homes and properties were destroyed will assemble at Ahmedabad. They will speak of their struggle for a life of acknowledgement and dignity under a hostile administration for five years. **Survivors who have stood firm in their struggle for truth and justice cannot enter their homes in Ode, Anand district, Shaikh mohalla, Sardarpura, Gulberg society, Naroda gaon and patiya.**

Eighty four Godhra accused have been jailed under POTA for four years **without bail whereas accused in other mass carnage cases roam their respective areas. The state of Gujarat calls them 'absconding' before the court, and some like Babu Bajrangi actually govern Gujarat state!** Properties of Godhra accused have been attached by the state, but properties of the post Godhra carnage accused have been left untouched!

The expression will showcase the long and demanding struggle for **Justice** –where to date witnesses are being intimidated and pressured into turning hostile– and demand that the austere and distant ears of India's courts remain alive for the quick deliverance of justice.

The state has made a farce of awarding **Compensation**–by lying on oath before different fora about amounts doled out to families. Extensive data on compensation will be released. Over 9,000 Gujarati citizens live like refugees in their own state, denied basic civil and political rights –access to BPL cards, drinking water access to schools and even the political right to vote.

The day will see thousands of victim survivors and Gujarati citizens sign a mass appeal addressed to the President of India, the Chief Justice, the Prime Minister, copies of which will be sent to leaders of all major political parties.

Citizens for Justice and Peace and Communalism Combat will be coordinating the whole day's session.

Film Festival

SHORT FILMS

27th & 28th Feb., 2007 Time: 12:00 p.m. to 8:00 p.m.

Film festival at Audio Visual room, Hussain Doshi Gufa (Amdavad ni Gufa),
Near Community Science Centre, Opposite Gujarat University, Navrangpura, Ahmedabad.

- | | |
|---|---|
| [1] Images you didn't see
Dir: Anand Patwardhan/India/4:30 Mins | [5] The Man with the Beautiful Eyes
Dir: Jonathan Hodgson/England/05:40 min |
| [2] Contrast
Dir: Ali Soozandeh/Germany/04:00 min | [6] Mein Wille geschehe
Dir: Jochen Bomm, Sebastian Witt/Germany/03:00 min |
| [3] The Last Post
Dir: Dominic Santana/England/16:00 min | [7] Tempo
Dir: Per Carleson/Sweden/04:00 min |
| [4] Le Processus
Dir: Xavier de l'Hermuziere, Philippe Grammaticopoulos /France/07:52 min | [8] The Thread
Dir: Lieven van Baelen/Belgium/12:00 min |
| | [9] Ribbons for Peace
Dir: Anand Patwardhan/India/5 mins |

BIL`IN MY LOVE - BIL`IN HABIBTI

Shai Carmeli Pollak, Israel, 2006

Hebrew, Arabic & English, Subtitles in English - 83 min

2nd March, 2007 Time: 9:00 a.m. to 10:30 a.m. at Mehndi Nawaz Jung Hall, Paldi

The film exposes the extraordinary relationship formed between the villagers and a group of Israeli activists, on the backdrop of their struggle. The conflict that arises between Shai and the soldiers serving in the area is not only between a director and the subjects that he is documenting, but also the conflict between a former soldier, turned peace activist, and the entire military organization



FINAL SOLUTION

2nd March, 2007 Time: 2:00 p.m. to 5:00 p.m.
at Mehndi Nawaz Jung Hall, Paldi

Final Solution is a study of the politics of hate. Set in Gujarat during the period Feb/March 2002 - July 2003, the film graphically documents the changing face of right-wing politics in India through a study of the 2002 genocide of Moslems in Gujarat. It specifically examines political tendencies reminiscent of the Nazi Germany of early/mid-1930s. **Final Solution is anti-hate/ violence as "those who forget history are condemned to relive it".**

A NARMADA DIARY

A Film by Anand Patwardhan and Simantini Dhuru

2nd March, 2007 Time: 11:00 a.m. to 12: 30 p.m. at Mehndi Nawaz Jung Hall, Paldi

A NARMADA DIARY introduces the Narmada Bachao Andolan (the Save Narmada Movement) which has spearheaded the agitation against the dam. As government resettlement programs prove inadequate, the Narmada Bachao Andolan has emerged as one of the most dynamic struggles in India today. With non-violent protests and a determination to drown rather than to leave their homes and land, the people of the Narmada valley have become symbols of a global struggle against unjust development.



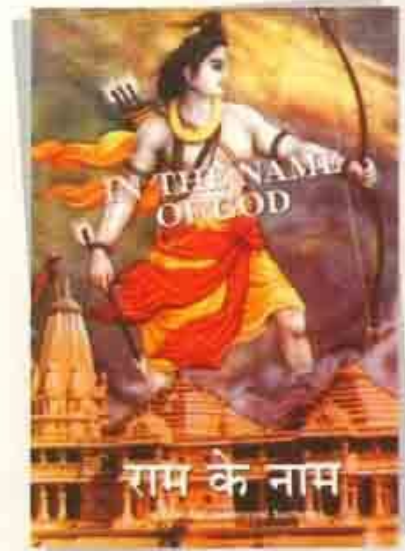
IN THE NAME OF GOD

Ram Ke Naam

(1991, Colour, 75 minutes)

3rd March, 2007 Time: 9:30 to 11: 30 at Mehndi Nawaz Jung Hall, Paldi

IN THE NAME OF GOD focuses on the campaign waged by the militant Vishwa Hindu Parishad (VHP) to destroy a 16th century mosque in Ayodhya said to have been built by Babar, the first Mughal Emperor of India. The VHP claim the mosque was built at the birthsite of the Hindu god Ram after Babar razed an existing Ram temple. They are determined to build a new temple to Ram on the same site. This controversial issue, which successive governments have refused to resolve, has led to religious riots which have cost thousands their lives, culminating in the mosque's destruction by the Hindus in December of 1992. The resulting religious violence immediately spread throughout India and Pakistan leaving more than 5,000 dead, and causing thousands of Indian Muslims to flee their homes.



FATHER, SON AND HOLY WAR

1995, Colour, 120 mins

Supreme Court orders telecast !

2nd March, 2007 Time: 2:00 p.m. to 5:00 p.m. at Ambedkar Hall, Bapunager

In the politically polarized world, universal ideals are rare. In India, as in many regions, the vacuum is filled by religious zealotry. Minorities are scapegoats of every calamity as nations subdivide into religious and ethnic zones, each seemingly eager to annihilate the other or extinguish itself on the altar of martyrdom.

FATHER, SON AND HOLY WAR explores in two parts the possibility that the psychology of violence against "the other" may lie in male insecurity, itself an inevitable product of the very construction of "manhood."

MASS DHARANA FOR PEACE - TRUTH AND JUSTICE

3rd March, 2007 Time: 1:00 p.m. to 4:00 p.m. at Sardar Baug, Opp. Rupali Cinema, Ahmedabad.

ORGANISATIONS

ACTION AID	LOKNAAD
AMAN SAMUDAY	MANAV KALYAN TRUST
AMDAVAD MUSLIM WOMEN'S ASSOCIATION	NAWO
ANALA	OXFAM G.B.
AWAG	PRASHANT
BEHAVIORAL SCIENCE CENTRE (B.S.C.)	RANGKARMI
CENTER FOR DEVELOPMENT	SAFAR
CITIZENS FOR JUSTICE AND PEACE	SAHRWARU
COMMUNISM COMBAT	SAMERTH
DARPANA	SAMVEDAN CULTURAL PROGRAMME
DARSHAN	SANCHETNA
DRISHTI	ST. XAVIERS SOCIAL SERVICE SOCIETY
HIMMAT	WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM
INSAF	URJAGHAR - KARAWADA



*Sach Ki Yadein
Yadon Ka Sach*

Five Years of GUJARAT 2002

C/o: A-9/4, Sahajanand Tower, Beside Railway Over bridge,
Jivraj Park, AHMEDABAD. 380 051, GUJARAT.

Phone: 079-2681 5484- 6541 3032