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Freedom meaning in punjabi

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Sikh Separatist Movement in Punjab Region Flag of the Khalistan Movement Khalistan is a Sikh separatist movement seeking to create a postage for the Sikhs, establishing a sovereign state. called Kha List N ('Land of the Khalsa') Punjab Region [1]. The proposed State would consist of land that currently constitutes Punjab, in India. Since the force gathered separatist movement in the DĀ © Each of 1980, the territorial ambitions of Khalistan have sometimes included Chandigarh, Sections of the Indian Punjab, including the whole North of India, and some parts of the states of the west of India. [2] Call for a separate Sikh state began on British Império Fall Mat. [3] In 1940, the first explanatory call for Khalistan was made in a pamphlet entitled "Khalistan". [4] [5] With the financial and political support of the Sikh Diary, the movement flourished in the Indian state of Punjab A, which has a majority Sikh population continuing during the 1970s and 1980s, and reaching its peak at the end of 1980. At the end of 1990, insurgency was exhausted, [6] and the movement was not able to achieve its goal for several reasons, including a heavy repression of the polish Separatists, internal struggles between factions, and disillusionment of Sikh population. There are no support in India and Sikh Diaries, with annual demonstrations in the protest of the dead during the Blue Star operation. [7] [8] [9] At the beginning of 2018, some militant groups were arrested by Punjab Police in India. [10] Chief Minister Punjab Amarinder Singh stated that the recent extremism is supported by Pakistani Inter-Services Intelligence (ISI) and "Khalistani sympathizers" in Canada, Italy and the United Kingdom. [11] Preme -1950 Impécio Sikh from Maharaja Ranjit Singh on his peak in c. Most of which are currently under Pakistani sikhs were concentrated in the South Punjab Region of SIA. [12] Before his conquest by the British, the region around Punjab had been governed by the Confederation of Sikh Misl founded by Bahadur band. The MISLs ruled throughout the Punjab 1767-1799 [13], until his confederation was unified in the Impécio Sikh by Marajā Singh of 1799 to 1849. [14] At the end of the Second Guerra Anglo -Sikh in 1849, the Sikh imposition dissolved in separate princely states and British punjab province. [15] As a result of 'divide and conquer' the British process, which involved differentiation and designate religions at common borders, many religious nationalist movement arose among the Hindus, Buddhists, Muslims and Sikhs. - [16] As a British imposition began to dissolve in 1930, Sikhs made their first call for a Sikh post. [3] When the Lahore Lahore resolution required Punjab to be made in a mute state, Akalis considered it as an attempt to usurp a historically Sikh territory. [17] [18] In response, Sikh Party Shiromani Akali Dal argued for a community that was separated from Hindus and Muslims. [19] The Akali Dal imagined Khalistan as a theocratic state conducted by the Marajā de Patiala with the aid of a closet consisting of the representatives of other units. [20] The country would include parts of the current Punjab, India, current Punjab, Pakistani (including Lahore), and the Simla Cholina united. [21] Division of India, 1947 British Punjab Province, in 1909, before the partition of India, Sikhs 1947 were not mostly in any of the zones of - British punishment Province of Punjab except Ludhiana (where Sikhs formed 41.6% of the population). [22] Instead, districts in the region had a majority of both Hindus or Muslims depending on their location in the province. British India was divided into a religious base in 1947, where Punjab province was divided between India and the Paquistão reciply created. As a result, most Sikhs along with the Hindus, migrated from the Panjanian region of Punjab da India, which included current Haryana and Pradesh. Sikh population, which had gone as high as 19.8% 19.8% Some Pakistani districts in 1941 fell to 0.1% in Pakistan, and increased sharply in the districts designated for India. However, they would still be a minority in Punjab Province of India, which remained a Hindu majority province. [23] [Pagea Necessary] Sikh Relationship with Punjab (via Oberoi) Map of the current Indian state of Punjab. After the division, East Punjab became Pepsu, who was divided into 1966 with the training of the new states of Haryana and Himachal Pradesh, as well as the current state of Punjab. Punjab is the only state in India, with a majority Sikh population. Historian Sikh Harjot Singh Oberoi argues that, despite the historical connections between Sikhs and Punjab, territory was never an important element of Sikh self-definition. He makes the case that Punjab's fixation with Sikhism is a recent phenomenon, due to the DĀ © Each of 1940. [24] Historically, Sikhism was Pan-Indian, with Guru Granth Sahib (the main Sikhism Scripture) Drawing of saints in both North and South regions of India, while several large banks in Sikhism (eg Nankana Sahib, in Pakistan, Takht Sri Patna Sahib in Bihar, and Hazur Sahib in Maharashtra) are located abroad from Punjab. [25] Oberoi makes the case that Sikh leaders in the late 1930s and 1940 realized that the predominance of Muslims in Pakistan and Hindu in India was imminent. To justify a separate Sikh state within Punjab, Sikh Laker began to mobilize meta-comments and signs of argument that Punjab belonged to Sikhs and Sikhs belong Punjab. This began the territorialization of the Sikh community. [24] This territorialization of the Sikh Community would be formalized in March 1946, when the political party Sikh of Akali Dal approved a resolution to proclaim the natural association of Punjab and the religious community Sikh. [26] Oberoi argues that, despite having his beginning at the beginning of the 20th, Khalistan as a separatist movement was never a big problem until the end of the 1970s and 1980s, when he began to militarize. [27] 1950 to 1970 There are two distinct narratives on the origins of calls to a sovereign Khalistan. One refers to events within the own in India, while the other privileges of the role of Sikh Diaries. Both of these reports vary in the form of government proposed for this state (eg Teocracy vs democracy) as well as the proposed name (ie sikhistan vs khalistan). Even the precise geographic boundaries of the state differ from the proposed between them although it has been generally imagined to be carved from one of the various historical constructions of Punjab. [28] Emergence of India Established on December 14, 1920, Shiromani Akali Dal was a Sikh political party that sought to form a government in Punjab. [29] After 1947 the independence of India, the Punjabi movement rises, led by Akali Dal, sought the creation of a province (climb) for Punjabi people. Maximum position of the Akali Dal of Requirements was a sovereign state (ie Khalistan), while his minimum position was to have an autonomous state within India [28]. The issues raised during the Punjabi movement rises were subsequently used as a premise for the creation of a Sikh country separated by the tenderers of Khalistan. As the partition based on India religion led to a lot of blood spill, the Indian government initially rejected the requirement, concerned that the creation of a majority punjabi state would effectively mean Once again the creation of a state based on religious reasons. [30] [31] However, in September 1966, Indira Gandhi's union government accepted demand. On 7 September 1966, Act Punjab reorganization was approved in Parliament, implemented in effect from 1st November 1966. Thus, Punjab was divided into a state of Punjab and Haryana, with certain areas for Himachal Pradesh. Chandigarh was made a territory of the union Centrally. [32] Anandpur Resolution as Punjab and Haryana now shared the capital of Chandigarh, resentment was felt among the Sikhs in in Adding even more complaint, a channel system was placed in practice along the rivers of Ravi, Beas, Sutlej and, which flow through Punjab, to the end of water to reach Haryana and Rajasthan as well. As a result, Punjab could only receive 23% of the water, while the rest would go to the other two states. The fact that the issue would not be revisited provoked additional turbulence for Sikh resentment against Congress. [29] Akali Dal was defeated in the 1972 punjab elections. [33] To recover the public appeal, the party presented Anaandpur Sahib resolution in 1973 to require radical devolution of power and more autonomy for Punjab. [34] The document resolution included both religious and political issues, asking for the recognition of Sikhism as a separate religion of Hinduammo, as well as the transfer of Chandigarh and some other areas for Punjab. He also required that he can be delegated radically from the plant to state governments. [35] The document was widely forgotten for some time after its adoption until gaining attention to the following. In 1982, Akali Dal and Jarnail Singh Bhindranwale joined his hands to launch the Dharam Yudh Morcha in order to implement the resolution. Thousands of people joined the movement, feeling that it represented a real solution for such demands as larger water actions for an irrigation and the return of Chandigarh to Punjab. [36] Emergence in the Diaries According to the 'events outside the' narrative, especially after 1971, the notion of a sovereign and independent state of Khalistan began to be popular among the Sikhs In North America and Europe. One such account is provided by the Khalistan Council who had binders in West London, where the Khalistan movement said he has released in 1970. [28] Devinder Singh Parmar migrated to London in 1954. According to Parmar, his first meeting Properly Khalistan had the participation of less than 20 people and he was labeled like a madman, receiving support only one person. Parmar continued his efforts despite the lack of a sequence eventually raising the Khalistani flag in Birmingham in 1970. [37] In 1969, two years after losing the elections to the Punjab Assembly, Indian politic Jagjit Singh Chohan has changed to the UK to start your campaign for Khalistan's creation. [38] Parts of Punjab, Himachal and Haryana, the Khalistan proposal of Chohan also included state of Rajasthan. [39] Parar and Chohan would meet in 1970 and formally announce the Khalistan movement at a press conference in London, although being widely discarded by the community as a fan of a fan of no support. [37] Chohan in Pakistan and US Nankana Sahib location in Punjab, Pakistan, which was proposed as the capital of Khalistan by Za Bhutto. After the 1971 Indo-Pakistanikian war, Chohan visited Pakistan as a guest of leaders like Chaudhuri Zahoor Elahi. Visiting Nankana Sahib and several historical Gurdwaras in Pakistan, Chohan used the opportunity to spread the noção of an independent Sikh state. Widely released by the Pakistani press, the extensive coverage of its observations introduced the international community, including those of Khalistan for the first time. Despite the lack of public support, the term Khalistan became more and more recognizable. [37] According to Chohan, during a conversation with Prime Minister Zulfikar Ali Bhutto do Pakistan, Bhutto had proposed to do Nankana Sahib the capital of Khalistan. [40] On October 13, 1971, visiting the United States, at the invitation of his supporters in the Diaries Sikh, Chohan placed an announcement at the New York Times proclaim an independent Sikh state. Such promoting allowed him to collect millions of daily dexts, [38] which led to indition accusation relating to sedition and other connection crimes with his separatist activities. National Council Khalistan after For India In 1977, Chohan traveled to Grand -gretian in 1979. There, he would establish Khalistan Khalistan Council, [41] declaring its formation in Anandpur Sahib on April 12, 1980. Chohan was called a President of the Council and Balbir Singh Sandhu as his Secretary General. In May 1980, Chohan traveled to London to announce the formation of KhalistĀ Ē o. A similar announcement was made in Amritsar by Sandhu, who launched seals and currency of Khalist. Operating from a bulider called "Khalistan House", Chohan named a cabinet and stated president of the "Khalist Republic", emitting symbolic passports of Khalistan, "" Postal Stamps "and" Khalistan Dollars". In addition, the embassies in Grand -brutanha and other European countries were opened by Chohan. [38] It is reported that, with the support of a rich Californian punishment magnate, Chohan opened an Ecuadorian bank account to support even more of its operation. [39] In addition to keeping the contacts between several groups in Canada, the US, and Germany, Chohan kept in touch with Ladder Sikh Jarnail Singh Bhindranwale, who was doing Campaign for a European Sikh Europe. [38] Globalized Sikh has invested effort and resources for Khalistan, but the Khalistão movement remained almost invisible in the global political scene at the operation. Blue Star of June 1984. [37] R & AW in subsequent disclosures of the former secretary Specia L of R & AW G.B.S. Sidhu, R & Aw itself helped "Build the Khalistan Legend, actively participated in the planning of the Blue Star Operation. While posted in Ottawa in Canada in 1976 to look at the "Khalist's problem" between Sikh Diaries, Sidhu found "Nothing wrong" during the three years he was there, [42] stating that "Delhi He was unnecessarily making a mountain mountain from a mountain. Where there was no, "that the agency created seven posts in Western Europe and North America in 1981 to counteract Khalist's activities not existing. And that implanted officers "are not always familiar with Sikhs or Punjab's issue." [42] He described the secessionist movement as "chimera" to the operation of the Exchange, after which the insurgency begins. [42] According to a New York Times article written only a few weeks after the operation, "before the attack on the Golden Temple, nor the government or someone seemed to put a lot of credibility in the Khalist movement. The owner Mr. Bhindranwale often said he was not seeking an independent country for Sikhs, merely greater autonomy for Punjab within Indiana Union ... a possible advance explanation for the creation The government of the Khalistan question is that he needs to take all the opportunities to justify the matança in Amritsar and the invasion of Sikh's most sacred sanctuary. [43] Khushwant Singh wrote that "considerable feeling of khalistan seems to have arisen from the attack in the temple, that many Sikhs, if much, taken as a deep offense to their religion and sensibilities," referring to the drejst Stica in Community feelings after the attack of Existence. [43] In the late 1983, in the Principal article L: Dharam Yudh Morcha Delhi Asian Games (1982) Akali Leaders, H Aving planned to announce a victory for Dharam Yudh Morcha, were outraged by the changes in the agreement agreed. In November 1982, Lader Akali Harchand Singh announced that the Festival would interrupt the 9th annual Asian games, sending groups of Akali workers to Delhi to intentionally be arrested. After the negotiations between Akali Dal and the government failed at last moment due to misunderstandings in relation to the transfer of areas between Punjab and Haryana. [44] Knowing that the games would receive extensive coverage, the akali leaders promise to overload Delhi with a flood of demonstrators, with the objective of increasing the Sikh perception "situation" between international audience. [44] A week before the games, Bhajan Lal, Haryana Chief Minister and a member of Inc Party, replied for sealing the Border, [44] and ordering all Sikh Visitors traveling from Delhi from Punjab to be feigned. [45] While these measures were seen as and humiliating by Sikhs, they were effective as Akali Dal could only organize small and scattered protests in Delhi. Consequently, many Sikhs who did not initially support Akalis and Bindranwale began to sympathize with Akali Morcha. [44] After the match conclusion, longwal organized a convention of Sikh veterans at Darbar Sahib. It was assisted by a large number of Sikh ex-servicemen, including Rett. Major General Shabey Singh, who subsequently became the military counselor of Bhindranwale. [44] 1984 Increasing militant activity widespread murders by Bhindranwale followers occurred in 1980 Punjab. Khalistani militants Armed from this period described as Kharku, [46] probably meaning 'maker of noise' of Punjabi Kharaka ('Ruido') in reference to his strident activity. In the period between 4 August 1982 and June 3, 1984, more than 1200 violent incidents occurred, resulting in the death of 410 persons and the injury of 1180. Because of its own, the year 1984 (from 1 January to June 3) turns 775 violent incients, resulting in 298 dead people and 525 wounds. [47] One of these murders was that of Digmar Avtar Singh Atwal, killed on April 25, 1983 at Darbar Sahib's gate, [48] whose corperv would remain at death site for 2 hours as well as the police They were afraid to touch the body without Bhindranwale permission. This showed the power and influence that Bhindranwale had on the region. [49] [50] Although it was a common knowledge that those responsible Ā Ē Ē Ē

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