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AIKS Regional Conclave Kolkata - 2022

April 30 - May 01, 2022



**KASHMIRI PANDITS' REHABILITATION POLICY
– A Step Towards Justice & Healing**

Glimpses of AIKS Regional Conclave Kolkata (April 30, 2022 - May 01, 2022)



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THIS MONTH'S COVER

This month's cover is
designed by
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Post the electrifying and super-charged emotional eruption by The Kashmiri Files movie across the globe that compelled the humanity to ponder on the attitude of indifference, another very important landmark declaration came to the fore in the form of the recommendations made public by the Delimitation Commission. There had been speculations about the beleaguered community's demands for reserved constituency on the lines of Sangha in Sikkim finding a place in the report. Much to the pleasure of the Kashmiri Pandit Community, the recommendations submitted by the Delimitation Commission headed by Justice Ms Ranjana Kumari Desai as its Chairperson did include the recommendation for the reserved constituency. Given that it was a just demand and the Commission saw full merit in its recommendation, there are miles to go before it might see the light of the day. We are already seeing the political dispensations from the valley crying foul. Their reactions are on expected lines. Those, who for the last seven decades had been reaping the harvest from the existing system, are seeing losing the control on the political system for the first time, while the region that had been served injustice for these seven decades are looking forward to a better representation and control on the legislation.

While the euphoria about reserved constituencies is still high, it is pertinent to study the fine print of the recommendations. As per Dr K N Pandit, there is much to be on guard about the recommendations and I tend to agree with his observations. Perhaps, on purpose, the word "Migrant" has been used

for the reserved constituencies. This widens the scope of representation. Not only the Kashmiri Pandits on whom the title "Migrant" has been thrust despite their constant demand to be called IDP, but a sizable number of Muslims who truly migrated out by choice yet got themselves registered in this category can now claim to be part of the reserved constituencies for representation. This beats the spirit upon which the KP representatives from different organisations, particularly All India Kashmiri Samaj, placed the demand for a Sangha type constituency in front of the Commission. Second important observation is that the process of filling these two constituencies has been recommended to be through nomination and not through election. This process is prone to misuse. The single actionable item for the Kashmiri Pandit diaspora is to get the nomination changed to election. Yet again, the need has arisen for the community leaders and organisations to put up a united front of representation and lobby with the central government and its leadership for actualising it.

Another most critical issue is to work on consensus candidates that would be elected by the representatives with thumping majority. If we continue to remain divided with our ego trips, we will only help our detractors to take advantage of the weakness that we create ourselves. We have umpteen past examples that throw caution and fore-warn us of the pitfalls of the divided state. Being a miniscule group, we cannot afford a divided verdict. Let the experience guide us in salvaging ourselves.

Namaskar!

युक्तकामत *U. K. Kamat*

From the *President's* Desk



AIKS Regional Conclave Kolkata an Extension of Awareness Campaign

Post TKF, a lot of churning has gone into Kashmir activism especially the front running KP organisations. The Kashmir Files provided an opportunity to the beleaguered community yet again to rebuild and retell the painful story of exodus to the world and Nation at large. It is not wrong to say that with the ripples that the film created has augmented, intensified and infused a fresh life in the running exile, now in its thirty second year. The second innings of KP struggle has to be bolder, focussed and aggressive. That is what is demanded of us as a community. Afterall, we can never ever leave our lien on Kashmir and that is what has been the thinking of AIKS all these years.

Having said that, there have been endless debates in the think tank of AIKS about imparting the fresh impetus to the whole issue of displacement. As a responsible community organisation to

kick start an aggressive awareness campaign across the country, became a rallying point on which Team AIKS built a consensus. With this agenda, Team AIKS was headed towards Chandigarh and the conclave there endorsed its vision document, followed by a community meet at YMCA Delhi which asked for reversal of Genocide by bringing the perpetrators to justice and appointment of a commission to fix the responsibility of our forced exodus in a time bound manner. Both these events conveyed the aggressive organisational resolve to take the issue of KP injustice directly to the people's court. Great democracies like India, USA and UK are run on public opinion. Therefore, to demolish the fake narrative, the revelation of truth assumes significance now than ever before for this beleaguered community.

Kolkata regional conclave is an extension of the awareness campaign and I am happy to say that it struck a positive chord, both with the civil society of Bengal and the media fraternity. Kolkata review infused a new energy and gave a new meaning to our efforts, trying to find a direction earlier. The meticulous planning of team AIKS and team Kolkata Sabha in this regard has been commendable. The take-home message from the Kolkata conclave has been that the issue of KP's forced displacement is a national issue and no longer just a KP issue. It, indeed, is an achievement of immense proportion.

Team AIKS comprising of academicians of repute, entrepreneurs, journalists, IT professionals and senior KP

activists are working overtime to follow an achievable and doable agenda. The conceptualisation of present organisational programmes is largely scripted by this illustrious team. Notable to say, is the role of AIKS affiliate organisations, which has been not only supportive but participative and that provides our team an added advantage to forcefully follow the pro-community agenda which is gradually evoking the response from all walks of life cutting ideological barriers.

Time to express satisfaction about the report submitted by the Delimitation Commission to the Govt. of India is also a matter of gratification for AIKS. The report suggests reservation of two seats for Kashmiri Pandits in the elected body of UT of J&K, an old community demand for political reservation for them. AIKS' stated position in this regard stands vindicated as it has all along been asking for political empowerment for Kashmiri Pandits. It is important to communicate through this column the significant role I, along with my team, played in this regard, though the supportive role played by many community people cannot be undermined. On March 26, 2021, I and my team had extensive deliberations with the Chairperson of Delimitation Commission Justice Ms. Ranjana Desai along with her team comprising of Chief Election Commissioner of India and other top officials in her Office at Ashoka Hotel, Chanakyapuri, which lasted for almost one and a half hours. During the meeting, a memorandum was submitted to her and idea of notional constituency for KP's on the lines of one Sangha Constituency in Sikkim without any geography for Buddhist monks spread in the State, numbering only 3293, was shared. We submitted the relevant details that mention that Sangha Constituency of Sikkim has no boundaries. The official website of Chief

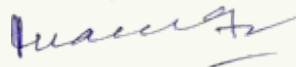
Electoral Officer (CEO) of Sikkim states, "The 32-Sangha Assembly constituency has no geographical boundary and it is only one-of-its-kind constituency in the country reserved for the monastic community (Sangha)." Buddhist monks registered with 111 recognised monasteries in the State are the only ones who can contest and cast their votes for the unique Assembly seat. The total electorate for the Sangha seat is 3,293, which includes 3,224 (monks) and 69 (nuns).

In 1993 RC Paudyal of Rising Sun Party challenged the reservation for the Sangha constituency in Supreme Court of India. The Supreme Court dismissed the petition by ruling that Sangha had played a major part in previous Council's decision making and the reservation is not based purely on religious distinctions and is, therefore, not unconstitutional.

We also quoted the details on "Provision for the nomination of three legislatures by Government of India to Puducherry Assembly" in support of our contention.

It struck a chord with the commission and thereafter, I and my team remained in constant touch with the Commission on the issue. As a follow up, the Commission extended an invite to our team for a meeting in Srinagar Kashmir on July 7, 2021 in a hotel at Boulevard Road, Srinagar. The meeting turned out to be eventful when the Commission showed its willingness to think out of box for this politically orphaned community. AIKS, on behalf of its affiliate organisations and members expresses its profound gratitude for the recommendation.

While concluding, I reiterate that the follow-up organisational activities will be woven around above-mentioned doable agenda.





- Puran Patwari



General Secretary's Column

Namaskar

Under the dynamic leadership of our President, Dr. Romesh Raina, All India Kashmiri Samaj is regaining its lost ground and is seen flourishing with every passing day. Dr. Raina keeps the whole Executive involved with Samaj related activities and every member is enjoying working with his visionary and experienced leadership.

After the release of the Kashmir Files, AIKS office became hub of activities as media channels descended on it for taking interviews of the President and the office bearers. AIKS sound and visual bytes were everywhere to be seen. It was the moment we had been waiting for all these 32 years when the world would come to know what had befallen on us 32 years ago.

The use of technology was made to the hilt and the month was marked by many Zoom meetings between executive members, Consultative groups and the affiliates in India and overseas.

AIKS Policy Consultative Group meeting was held on every Saturday during this month and was attended by its members i.e Sh. M. L. Malla, Prof Sudhir Sopory, Sh. Rohit Dhar, Sh. S K Bhan, Ms. Alka Lahori Handoo, Sh. Vijay Kashkari, Dr. Manorama Bakshi, Sh. Puran Patwari, Sh. Vinod Pandita, Sh. Uma Kant Kachru and Sh. Bansi Razdan. In the policy consultative meetings held on Saturday, 16th April 2022, AIKS nominated Padma Shri Rameshwar Bamzai as a special invitee to the Policy Consultative Group. On April 24, 2022, the AIKS think tank had brain storming session ahead of the Prime Minister Narendra Modi's

visit to Jammu and Kashmir. It deliberated on the issues of future J&K elections, delimitation commission and surge in attacks post "The Kashmir Files". It also firmed up the Kolkata Conclave agenda.

The continued assault and threat letters to residual Kashmiri Pandits in the Valley was seriously discussed for its follow-up with the concerned authorities. The private members bill tabled in Rajya Sabha by Sh. Tankha of Congress party was also discussed.

Apart from our weekly meetings at AIKS, this month AIKS organized many programmes like Curtain Raiser meeting for Kolkata Conclave, Kathbath with Dr. Romesh Raina through Video Conferencing which was hosted by Dr. Manorama Bakshi and Sh. Vinod Pandita and above all a Conclave at Kolkata.

Sh. Vinod K. Pandita, Jt. Secretary (Media & Communication) visited Jammu for a week on his mission for AIKS to set up logistics for our next 2-Days Regional Conclave in Jammu, most likely to be held in the month of June 2022. He met Team AIKS in Jammu including Sh. Ramesh Aryan and Ms. Anuja Khashu and few more seasoned volunteers of our community who are part of the AIKS team. He also met few KP leaders who are stakeholders in the social activism. He visited Jagti and Purkhoo camps, where he met the dedicated volunteers and service leaders. He also met a group of young and dynamic volunteers and entrepreneurs. It was really heartening to know that everyone he met is looking forward to support AIKS

mission and would like to be part of AIKS objectives. Following are the highlights of the visit:

1. KP Sabha Amphalla whole heartedly extended their support in holding the conclave at their auditorium. This is to strengthen relationship between AIKS and KP Sabha – a 108-year-old organisation.
2. Five local NGOs have shown interest to collaborate with AIKS and are ready to become conduits for needy community members for executing AIKS community programmes in days to come.
3. AIKS is in the process of identifying some leading NGOs in Jammu to felicitate them during our conclave to recognise their services rendered to KP community.
4. AIKS shall strengthen its presence, influence and reach in coming days at Jammu by partnering and collaborating with major Jammu based KP Organisations.

AIKS takes this opportunity to extend our profound gratitude to Sh. Suneel Kumar Kaul, President Kashmiri Sabha Kolkata and VP AIKS and his dedicated team for making two-day AIKS Regional Conclave a huge success. The credit of its well-deserved success story goes to the tireless and overtime work done by these KP activists of Kolkata. The big achievement of the stalwarts of KS Kolkata for which the entire KP Community will remain indebted to them is the construction of Kashmir Bhavan in Salt Lake the heart of Kolkata. It is like creating a Mini-Kashmir there.

Though being a two-day, conclave, the actual working session was held on April 30, 2022 which constituted an interaction with the executive members of the Sabha in the morning session that was dominated by presentation about the relationship between AIKS and its affiliate organizations, role of AIKS in Community affairs and future awareness programmes to be undertaken by us.

It was quickly followed by a Press conference in the afternoon session. It was first of its kind when any KP organisation was interacting with the local Bengali Press, both from print and visual media in large numbers which covered the entire event. The most important and significant part of the programme was an evening Civil Society meet attended by the movers and shakers of Bengal Politics. Delegates cutting across party lines and from all walks of life were seen thronging the venue which was full to the capacity and even some dignitaries were seen standing till the end. The most notable participants included Shri Dinesh Trivedi (Former Railway Minister and former M P Rajya Sabha), Ms. Shatorupa (National Spokesperson BJP), Trinamool Politicians, BBC Correspondent, Academicians, Think Tank representatives, Research Scholars, Students and Journalists. The programme was ably conducted by Professor (Retd) Surendra Munshi of IIM Kolkata fame. The meet evoked a positive response from the Bengal intelligentsia and concluded on a highly satisfactory note.

The next day the full session was devoted to an interaction with members of KP community living in Kolkata. Members from distant areas had come to attend the meet and it was an extremely refreshing experience for all of us.

While concluding Dr. Romesh Raina, President reiterated that this conclave has infused a new energy in team AIKS and he thanked all his team members Padma Shri Sudhir Sopory, Sh M.L Malla and Sh. Rajinder Ganhar (Secy. KS Dehradun) for accompanying to Kolkata and becoming important partners in adding a new chapter to the community activism.

Other News:

AIKS Vice President, Sh. A. K. Raina lost his mother and another Vice President, Dr. Manorama Bakshi lost her father during this period. We at AIKS pray to Almighty to bestow peace in Heaven to the departed souls and give the family members the courage to bear this irreparable loss.





Two Day Regional Conclave at Kolkata

on 30th April & 1st May

AIKS organised a two-day Regional Conclave in Kolkata on the 30th April and 1st May as part of its “**Affiliate Outreach Programme.**” and **awareness campaign.** The programme was hosted by Kashmiri Sabha, Kolkata. The main objective of the conclave was to make people of the Country aware about the injustice meted out to the displaced KP Community and reversal of Genocide against them. Consequent to the release of “The Kashmir Files”, a push for the adoption of Healing touch policy for this beleaguered Community was one of the significant objectives of holding this Regional Conclave at a far off place, considering the fact that the region is a liberal left capital of India, it became all the more important for AIKS to air its views and painful story that hitherto remained unknown to the region. AIKS delegation included Dr. Ramesh Raina, President, Prof. Sudhir Sopory, Mr M L Malla, Mr. Rajinder Ganhar, Secretary, Kashmir Sabha, Dehradun and Sujeet Kumar office Assistant.

Agenda:

Day One:

1. Meeting with the Executive Committee of Kashmir Sabha, Kolkata, at Kashmir Bhawan
2. Press Conference at Press Club
3. Interactive session with civil Society at Park Hotel

Day Two: Interaction and discussion with KP community at Kashmir Bhawan

Day One – 30th April: *The programme had three sessions.*

Session – 1:

The first session was of interaction with the executive members of Kashmiri Sabha, Kolkata. The relationship and importance of AIKS with its affiliates was the highlight of this interaction with particular bonding with Kashmiri Sabha, Kolkata since inception. In his keynote address, Dr Ramesh Raina, reminisced the relationship of AIKS with Kashmiri Sabha, Kolkata as the oldest association. He remembered the famous conclave in Kolkata held in 2007 under the presidentship of late Shri M K Kaw where, for the first time, the announcement was made for setting up of a KP political party. Dr Raina made special mention of the KP Sabha magazine – Vitasta Annual Number which has been an annual phenomenon with rich content and features of historical and cultural importance that has given it the prestigious place of a reference document. Dr Raina praised the contribution of KP Sabha in retaining the Kashmiri culture in Bengal and the adjoining areas. Dr Raina, while reflecting on the latest developments said, The Kashmir Files has become an awareness campaign that has shifted the focus where exodus is no longer an issue only of the Kashmiri Pandits but a national one of huge significance. He reiterated that AIKS and its affiliates are one family that carry the responsibility of carrying forward the momentum of struggle for rehabilitation of the community. He was applauded by the participants. The vision document was discussed at length and the participants

endorsed its rehabilitation plan of seeking establishment of three townships to ensure that those who return to their homeland can live in safety and dignity. Other points discussed were to get recognition of the genocide intended against our community and to secure recognition of the minority status of the community. It was highlighted that as a long term strategy it is important not only to get connected but to remain connected with Kashmir, its civil society and civil society institutions. Others who spoke on the occasion were Prof. Sudhir Sopory, Shri M L Malla, Shri Suneel Kumar Kaul – President, Kashmiri Sabha, Kolkata and his other colleagues.

Session – 2:

The interactive session was followed by an impressive press conference held at the Press Club of Kolkata which was flooded with the mainstream and local representatives both, from print and media channels and newspapers. The press conference was addressed by the AIKS president, Dr Ramesh Raina accompanied by Prof. Sopory and Shri Malla. Dr Raina, while addressing the press conference, stressed the need for the media fraternity to extensively write about the event and raise the issue for the reversal of genocide against Kashmiri Pandits in their columns and news bulletins. He emphasised the need for a human touch policy for the miniscule residual KP brothers who continue to live in Kashmir and continue to be targeted in the valley even though their numbers are very small. Striking a chord with the media, Dr Raina told the Bengali Press that this is a human issue where four lakh aborigines of Kashmir were rendered homeless overnight and they continue to be in that state even today after 32 years. AIKS looks forward to the Bengal fraternity to raise the issue at every forum for justice for the beleaguered and homeless community. The conference ended on the positive note with the press fraternity showing willingness to help to raise the issue of KPs through their respective media portals. For the full

videoconference recording of the press conference, please see the link below:

<https://www.youtube.com/watch?v=I5Z6Oc4RYb4&t=6s>

Session – 3:

The press conference was followed by a meeting with the civil society of Bengal. This meeting was anchored by Prof. Surender Munshi – Retd. IIM(K). Dr Raina made a keynote address on the occasion striking a chord with the distinguished delegates of Kolkata comprising of Think Tank representatives, mainstream political parties, Academicians, Media correspondents, Research scholars and students from famous Jadavpur university, prominent among them being Shri Dinesh Trivedi (Former Railway Minister and Former MP), Ms. Shatorupa National Spokesperson BJP. In his keynote address, Dr Raina gave a brief account of the injustice meted out to this beleaguered Community who has been rendered both as homeless and territory-less with no clear rehabilitation policy in sight. He emphasised the need for taking concrete CBM's to ameliorate their sufferings and take some bold steps to provide succour to the residual Kashmiri Pandits in the Valley of Kashmir. The civil society meet was ably anchored by Prof. Munshi who offered the floor to the distinguished Bengali speakers to know their mind and hear their views on the subject ably explained by Dr Raina in his keynote address and register them. Prof. Sopory expressed concern about saving the community and its ancient culture and emphasised the need to draw a road map in a consultative manner. Full recording of the interaction is in the link: <https://www.youtube.com/watch?v=SoQAafbjqy4>

Day Two – May 01, 2022: Interaction and discussion with KP community

The day began with an interaction with the Kashmiri Pandit baradari of Kolkata. It was attended by Dr Ramesh Raina – President AIKS, Shri Suneel Kumar Kaul – President Kashmiri Sabha-Kolkata, Prof. Sudhir Sopory,

Shri M L Malla and the Kolkata KP fraternity. The KPs of Kolkata made a presentation to the visiting delegates from AIKS. The presentation made by youngsters like Sh.Kuchroo, Ms.Preeti Thusu and Ms Suman Raina were all thought provoking. Their contribution during the Conclave and its preparatory role was duly recognised and as such were felicitated by the President AIKS. Shri Rajinder Ganhar, Secretary Kashmiri Sabha Dehradun too was felicitated on the occasion for his role in Community affairs at Dehradun. AIKS took note of all the vital inputs and suggestions and also assured the KP fraternity of Kolkata of acting seriously on the suggestions made by them. As apex body of KP's, Dr Raina reaffirmed that it will follow

more inclusive agenda by taking the affiliate organisations into confidence like one family.

Conclusion

The conclave was a success, both internally and externally. Internally, the discussions were productive and meaningful and carried out in a constructive manner, underlining the need for greater interaction within the community. Externally, it was gratifying to learn about evoking the sense of urgency in the left liberal Bengal intelligentsia about mitigating the suffering of the beleaguered community who assured that they will be raising the issue at all the conceivable areas of the polity. The overall message was of understanding and support.



AIKS Shocked at Killing of Pandit Boy in Kashmir

Yet another killing of a Kashmiri Pandit working in the office of Tehsildar District Budgam has left us all speechless and no words of condemnation of this dastardly act will bring back the life snuffed out of this young soul Rahul Bhat employed under PM's package. This killing has sent shock waves, yet again, across the entire displaced KP Community. The manner in which he was gunned down looks like the involvement of an inside informer otherwise how is it possible to make an easy entry in the Government Building without getting noticed, killing the target and leaving the place quietly. This cold blooded murder of a Kashmiri Pandit has an uninterrupted continuity like the manner in which late M L Bindroo and, like him, many in the recent past have been killed. Kashmiri Pandits are being made sitting ducks by not addressing their security concerns and threat perception in the manner it ought to have been done and these blood thirsty mad skulls leave no opportunity to do their ugly job. At no point of time has the killing of Kashmiri Pandits ceased yet the movers and shakers of Kashmir politics are not tired of shouting from the roof tops about the return of normalcy to Kashmir. AIKS in its emergency meeting chaired by the President, Dr Ramesh Raina, convened immediately after learning about the unfortunate killing of the son of the community, decided to hold an all KP organisational meet to take the next step in this regard.



- Vinod Pandita
Jt. Secretary

AIKS Media and Communication



- B L Saraf



First Step Towards Political Rehabilitation of the Pandits

A welcome move!

Across the ambit of its Terms of Reference, within the constraints of The Delimitation Act 2002, Jammu and Kashmir Reorganization Act, 2019 and keeping in view the Constitutional imperatives, the Delimitation Commission, constituted in 2020 to demarcate 90 Assembly constituencies and 5 Parliamentary Constituencies in Jammu and Kashmir UT, has come out with a Final Report which is in public domain. Apart from what has been condensed to The Notification O. N. 17 (E) Dated 5th May, 2022 as Order No. 2 – published in GOI Gazette of the same date, the Delimitation Commission – shortly Commission - has, same day, concurrently issued a Press Note No ECI/PN/41/2022. (Press Note hereinafter). So, what is contained in the Press Note could be construed a part of the Commission's Report – though of recommendatory nature.

In the page 6 of the Press Note the Commission has made the following recommendations to the Central Government and asked it to make:

“1. Provision of at least two members (one of them must be a female) from the community of Kashmiri Migrants in the legislative Assembly and such members may

be given power at par with the power of nominated members of the Legislative Assembly of Union Territory of Puducherry.

2

In the preceding Para of the recommendation the Commission has noted,

“During the public hearing, the commission received number of representations from the Kashmiri Migrants and the displaced persons from Pakistan occupied Jammu and Kashmir. The delegations of Kashmiri Migrants represented before the commission that they were persecuted and forced to live in exile as refugees in their own country for the last three decades. It was urged that in order to preserve their political rights, seats may be reserved for them in the Jammu and Kashmir Assembly and Parliament...”

Some may argue that the Commission has identified Kashmiri Migrants and not KPs as a community which should be considered for representation in the Legislative Assembly. One has to understand that the Commission had to respond to a situation, more than a community, and any recommendation made on the basis of religious denomination would fly in the face of Constitutional

scheme that governs India. So, the Commission couldn't have made such a recommendation. The country's constitution doesn't permit religion-based reservations in the legislature. But the way the Commission had prefaced its recommendation, no room is left to doubt which community it had in mind when it said so, because, almost whole community of the KPs was forced to leave the Valley. True, Individuals of other communities also bore the brunt of armed militancy in Kashmir and had to move out. But law is not made for an individual though it may affect him, as well. In any case, let us leave it to the other day.

Today is the occasion for appreciating what a Constitutional body like Commission has recorded vis a vis the displaced Pandits (Kashmiri Migrants in legal parlance.) It has granted official recognition of what the KPs have been saying for the last 32 years – that they have been subjected to the persecution and need political and economic rehabilitation. The Commission has provided a solid edifice where on – with a bit of more effort – much can be built. Apart from that, having come from a Constitutional body, headed by a former Supreme Court Judge, the recommendation for two seats in the Assembly has put a stamp of approval on the law and circumstances which the community delegations had put forth before it, in support of the claim of representation – reservation in the state legislature and the Parliament.

It is also a recognition of the intent which the community must take positively in its stride. And, then it won't pay to be a rage boy, always. Some time has to be given to the things to sink down.

True, the job is not done! But it has begun well. Lot of legislative work needs to be done to see the Commission's recommendations fructify on the ground. To begin with, an amendment as follows has to be affected to The Jammu and Kashmir Reorganization Act, 2019 – No 34 of 2019: Act 34 shortly.

In Sec 14 (6) & (7) and Section 60 (1) (a) & (b) add Displaced Pandits defined as “Migrant” in Sec 2 (e) of The Jammu and Kashmir Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act, 1997.

It is essential because, as of today, Act 34 is the Constitution for J & K.

It may be followed by an appropriate amendment to the Representation of People's Act, as is now applicable to the UT. Article 239 A of the Constitution can be invoked to achieve the purpose. It is heartening to note that the law submitted before the Commission to fortify the claim of the displaced persons has found favour. Same needs to reiterated before the Central government with more vigour, to facilitate the required amendments to various laws, relevant to the matter. The legal and factual position like Sangha Reservation in Sikkim Assembly, the Puducherry Model (referred by the Commission), nomination for Women in the erstwhile J&K Assembly and the case of Anglo Indian's reservation must be brought to the notice of quarters concerned.

In this regard, Kashmiri Pandits (Recourse, Restitution, Rehabilitation and Resettlement) BILL 2022, introduced to the Rajya Sabha by Vivek Tankha could be of great help to the cause, because it has a Chapter 111 which deals with Political and Economic Rehabilitation of Pandits and in Clause 5 Sub clause (2) reservation for them in Legislative Assembly, Parliament and other elected bodies has been specifically sought.

The Delimitation Commission deserves sincere gratitude for highlighting a burning issue that faces the displaced community and providing a way out, sought by the community.

There is a lesson for the displaced community also: that if a certain issue is first delineated for prioritization and then pursued in unison, unmingled with others, much can be achieved, no matter the odds.

*(The author is a Former
Principal District & Sessions Judge)*



- RNK Bamezai



Restitution, Restoration and Rehabilitation of KPs Post TKF

The Kashmir Files was no euphoria and debate creation, as put by one of the correspondents of a J&K based newspaper, but a courageous cinematic step to show atrocities meted out to minority Hindus of Kashmir, the Kashmiri Pandits. It was also a step towards sensitizing next generation of KPs, and people in rest of India, who otherwise trivialized our plight and violent turn of events, because of a constructed narrative in circulation. The film was also an ugly reminder to those, who in the name of religion, inflicted pain and hurt, and preferred to spread hatred, not recommended by any religion. The movie would haunt those who believed they could escape the wrath of nature's design, while exposing their nefarious activities and making them accountable for their deeds. The depictions, if understood in true spirits, should be transformative. It should motivate perpetrators of crime and their supporters to feel the guilt, and adopt ways to resurrect faith in the minds of the aggrieved. The society has a choice, either to build bridges among the divided groups of unrelated allegiance and aspirations; or allow insidious religious undercurrents define the likes and dislikes of individuals and communities. The hatred generated and propagated for a community, who incidentally are the original inhabitants and a source of existing diversity, is illogical and inhuman. Since, the narrative in circulation goes against the national interest, safeguarding such interests without discrimination is essential. The world today

realizes how ethnic identity retention is important for preserving the unique gene pools, which have emerged through the process of evolution.

The complexity of an internal displacement for KPs has a history of persistent overt and covert humiliation, psychosocial torture through generations, finally shaping as ethnic cleansing and genocide in Kashmir valley of J&K. KPs as a peace loving, and non-violent people did not pick up the gun or adopt violent means to retaliate, despite undergoing consistent persecution. Focused on education and career, although afflicted with individualism and sense of supremacy, they have shown the resilience by keeping their traditions and customs alive under uncertain circumstances. KPs came a long way through struggle and their survival instincts. For them, the policy of 'killing one and scaring thousands' is no more a scare on the ground. All pervasive threat perception and fear psychosis creation-machinery no longer can prove as an effective tool, and break their resolve. The Abrogation of Article 370 and removal of 35A has changed the eco-system; and the experience gained in the three decades by KPs has shaped their psyche differently. They are ready today to confront and face challenges to reclaim their honour, dignity, land, property, and religious places. Afterall, they have been the custodians of the land of Kashyap Rishi and flag bearers of nationalism, even after their reduction to a minority status historically.

How does the cacophony of keeping the history of genocide alive serve the purpose on ground for the internally displaced KPs?

Keeping in view the past-history and the experiences, certain sustainable lessons should be mooted to look beyond the Kashmir Files. This entails caution, strategisation, and long-term community interests, to restore the lost identity, culture, and customs within a landmass, which can provide hope, dignity, honour, opportunities, and safety. Detoxification of toxic-narratives is an imperative since the proposed restitution and rehabilitation cannot happen in such an ecosystem. Lone sane voices cannot match the shared crescendo of insanity. Overtones of body language, behaviour, and actions on ground, are far from feelings of remorse, and humility of acceptance of the inflicted pain by the crusaders. They have to prove with their actions and thought that they accept and support all the pre-conditions for return of KPs to their rightful land in the valley.

History of inaction of more than three decades has resulted in cynicism, multiple opinions, narratives, offerings of desperate solutions. However, all of them require empathy instead of ridicule and rejection. Think of those who lost newly built houses and ancestral property of several decades and centuries. Stripped off their socio-cultural base of multiple generations, they were left to fend for themselves in harsh unfamiliar eco-systems. Yet they turned out resilient, and some became victims of circumstances by submitting to their helplessness. Every KP has had a story to tell of gory murder, rape, and psycho-social torture and discrimination. Faith in the administrative system, both at the Centre and the erstwhile State and in its predominant class, who were either a party or mute spectators to the forced and designed internal displacement of KPs, was lost. There is always a question mark on the intentions now. Witling down of suspicion and distrust endemic in the Kashmir valley is a precursor to any meaningful resolution of the restoration of peace and conflict resolution. Resolvment of contentious issues would

require disruptive methods and marshalling of materials based on evidence than histrionics. Purpose would be to channelize mainstream discourse on critical evaluation of discordant issues to win over faith and confidence.

With this resolve, one should have a clear thinking and policy for underprivileged, who continue to live in Kashmir or in camps and unsuitable settlements like, Jagati, Muthi, Purkhu, other settlements and camps. Their interests need to be attended to and their future safeguarded. A proper road map with sustainable approaches of handholding, academic and financial upliftment, health-care and wellness, and rehabilitation need to be worked out. Providing job and entrepreneurship opportunities, factorially important for KPs, would also change the narrative, away from emotional rhetoric. All India Kashmiri Samaj and its affiliates in India and abroad need to provide a leadership role in documenting and pooling the varied strengths within the community for building the favourable evidence-based narratives and the future course of action. As euphemistically termed, that 'nothing succeeds like success', likewise pressure creation is essential to tackle multi-dimensional nature of issues of KP rehabilitation and restitution. We need a multifaceted approach with varied political and socio-economic dimensions, some of these to be handled by specialists and experts.

We live within a complex matrix of circumstances and aspirations. The intertwined psycho-socio-cultural and political dimensions generate short and long-term challenges. Share survival for some and achieving more for others is a burdensome ride in life. Aspirations are an outlier to yearn for. Failures and successes become part of the process to either meet one's basic needs or work towards meeting the aspirations. Are most of us lost in this complex web? If so, what is the remedy to come out of it? The purpose, of course, is to contribute and not to survive. The angles and multiple perceptions thereof within the complex matrix of circumstances and aspirations may not be critical in solving the puzzles and challenges. Picking up a few

appropriate major factors, which influence the course of others, would simplify the apparent complexity and provide possible solutions. Some such solutions are seen on immediate, short and long-term basis in this article.

Issues that need immediate attention are:

- Perpetrators of genocide, heinous crimes, loot, and destruction or forcible occupation of properties and religious establishments brought to Justice. A commission of enquiry be instituted with a mandate to map KP properties, land holdings and religious places across the valley, prior to multiple displacement of the KPs.
- Adequate jobs, housing, health-care, scholarship for children, and economic support provided to KP families who were constrained to remain in the valley, or in camps or small dwellings in J&K, suffering injustice. A proactive administrative and financial support to KP start-ups and entrepreneurship is a priority.
- Economic and administrative support provided to revive centuries old Hindu-KP culture, socio-religious and art practices.
- KPs already in job in the valley should be treated like others without the non-transferability clause. It is discriminatory and unfair to have different set of rules for their work conditions.
- Pending jobs be offered without further delay. Delays have proved counterproductive for jobless, adding to their age, making them ineligible and adding to stress and frustration.
- Properties already evaluated officially for compensation in the valley and paid paltry/partial payment should be paid in full with remaining amount. Original owners should be given choice of reclamation without making any additional payment.

Issues sorted in short-term:

- After mapping of KP lands, properties, shrines and temples in the valley, the desperate sales restored back to the owner after returning the money received.

- Minority status and reservation be provided in J&K to KPs. This should apply to seat entitlements in professional colleges, jobs in government sectors, apart from the proposed nomination in the JK assembly by the Delimitation Commission, a welcome initiative.

- Temple and Shrines Bill introduced and processed.
- Temples and associated land and infrastructure restored to the more than four-decade old status
- Vacation of occupied properties and handing over after restoration of these to the rightful KP owners. Those not interested to go back to occupy be allowed to transfer such properties to the government after satisfactory compensation. All Hindu properties, unclaimed, be taken over by the government (involving representatives from KPs), and the rightful owners found out for transfer or compensation.

Issues with long-term perspective and within a defined timeframe:

Any of the models of rehabilitation and restitution worked out by the government:

- i) Township, at one or more locations after consensus.
 - ii) Alternatively, a land mass - a Smart City, around educational, research, administrative, financial, banking, art and culture institutions, in challenging and futuristic disciplines.
 - iii) Free Choice to resettle with handing over in full the land and infrastructure as it existed originally.
- Reviving 'Sharada' script, temple and institution, and supporting research for its use in Kashmiri and other national languages.

The defining principle to such restitution and rehabilitation should be - "Living with Honour, Dignity, Safety and Opportunities", a key guiding element to restore lost identity of the original inhabitants of Kashmir.



- Ashok Bhan



PAKISTAN

Exit of Imran Khan once again shows Real Power/ Face of Army

"The countdown for the exit of cricketer turned politician Imran Khan had begun when he decided to confront the army."

The exit of Imran Khan from the premiership in Pakistan has once again shown the power of the army in the country. Even as the drama is unfolding in Islamabad, which looked like a T-20 cricket match with full excitement was played at the Supreme Court and the Parliament building, nothing was left to the imagination that there was an unseen umpire playing behind the scene – that was the Pakistan army.

The countdown for exit had begun for the cricketer-turned-politician, who had no experience of governance before taking the PM's seat, when he decided to confront the army. Initially being called 'selected' Imran Khan has open differences with the Army Chief General Bajwa. Subsequently, matters came ahead such as the appointment of the Director-General of the ISI to the Peshawar command.

On the fateful night of October 9, the army ensured that the vote on the no-confidence motion took place as per the orders of the Supreme Court, even if it meant opening the court at midnight for any possible contempt proceedings. To meet that eventuality, a prison van was also kept ready

if the court issued detention orders for the contempt.

Realising that the noose around his neck was tightening, Imran Khan that night even suggested to his cabinet colleagues that he intends to replace General Bajwa with his favourite, Lt General Faiz Hameed. Finally, some plain speaking had to be done by Director General ISI and commander 111 Rawalpindi Brigade before Imran finally gave up and flew back to his residence on the outskirts of Islamabad late in the night.

Khan also failed the expectations of the masses, couldn't keep up with his election promises of Naya Pakistan and, very importantly, lost the confidence and support of the military establishment that facilitated his victory in the 2018 elections, which were also termed as Selection 2018 in Pakistan. Since his ouster, Imran Khan and his party, Pakistan Tehreek-e-Insaf (PTI) is holding massive rallies to display the mass appeal and popularity. These rallies are aimed at exerting pressure on the judiciary and military establishment and also building the momentum of his support. He has been targeting the opposition leaders and, at the

same time, blaming foreign hands for persuading and using the opposition against him and creating instability in the country.

While it is outlandish on his part to convey to the masses that the entire political opposition of Pakistan, the military establishment, and his party members are so naïve and vulnerable to foreign influences and monetary incentives, it is not surprising that Khan once again has tried to shift the blame of his incompetence and poor governance to the foreign forces. In the last 3.5 years, there have been a series of incidents, including the attacks on the Chinese workers engaged in the China-Pakistan Economic Corridor (CPEC) projects in Pakistan and peaceful resentment by the popular Pashtun Tahafuz Movement (PTM) demanding basic civil rights of the Pashtuns, where Imran Khan and his loyalists have invariably blamed a foreign hand. Not only the PTI's allies but also important members of the PTI have been frustrated and disappointed with Imran Khan and turned against him, making his chances of survival extremely bleak.

New Dawn for Democracy?

The Supreme Court of Pakistan's judgment holding the ruling of the Deputy Speaker of the National Assembly (NA) disallowing the vote on the No-Confidence Motion against the Prime Minister as *ultra vires* and unconstitutional, and restoring the NA was exactly what it should have been. In any other country, such a unanimous judgment would be a no-brainer given that it was an open-and-shut case. The SC ruling was seen as a new dawn for democracy, the upholding of the rule of the Constitution and law, and the burial of the infamous 'doctrine of necessity' that has been used by Pakistan's judiciary to legitimise and justify extra-constitutional steps taken mostly by the military.

Even though the no-confidence motion was placed on March 8, Khan lost power when he lost the unwritten no-confidence motion by the military establishment. His simmering stresses with the military started to become more prominent in the last few months which

facilitated the opposition to gain momentum and finally bring Imran to the crossroads. It would be interesting to analyse what went wrong with Imran Khan and how the civil-military dynamics turned against him. While there are several factors, some developments are critical to understanding the current situation in Pakistan.

In 2018, Imran Khan's PTI was supported by the military as he was probably the best option for the military after a bad political inning (yet again) with Nawaz Sharif. During the 2018 election campaign, even two months before the polls, the statistics favoured Sharif's PML (N) till the military showered its blessings on Imran Khan. PTI promised development and Khan were projected as a clean, selfless leader solely driven by the welfare of the state, which Pakistan's dwindling economy and declining human development index desperately needed.

For three years, a projection of comfortable civil-military relations was maintained until Khan's inability to deliver and frequent controversial statements in international forums started to impact the military's image and position. The economy went from bad to worse, inflation stood at an all-time high, and Pakistan couldn't convince the Financial Action Task Force (FATF) to move it out of the 'grey list'. Perpetual struggles for external financial funding were adversely impacting Pakistan's bilateral relations with its conventional Muslim brother nations, and the strict conditionalities of the International Monetary Fund (IMF) indispensable loan added significantly to the woes of the masses.

Foreign Policy

For decades, Pakistan's foreign policy has been defined by how it manages its relationship with the United States. The relationship has gone through its phases of highs and lows, but it hit its lowest during Imran Khan's tenure. The US has cut military aid and support to Pakistan over links with the Taliban.

Although the US military has continued to engage with the Pakistani military on the peace deal with the Taliban. The US President Biden has not called Imran Khan even once since taking office. Following this, when President Biden invited Imran Khan to the US Democracy Summit, the latter rejected the invitation. Meanwhile, on the other hand, Imran Khan has visited China four times in four years. He also visited Russia on the day the Russian President Vladimir Putin announced his 'military operation' on Ukraine.

Nevertheless, Imran Khan has put prime minister Shehbaz Sharif and political parties supporting his government in a quandary thereby making the task of mending the relationship with the US difficult. Without US support, Pakistan may not be able to access urgently needed funds from the International Monetary Fund (IMF) to avoid a default on external loan repayments. Pakistan needs \$8.6 billion by June 30 only to repay external debts. Khan's repeated praise for India's independent foreign policy was in essence a critique of the Pakistan army that has long steered Islamabad's international relations. Even in opposition, he might serve a useful purpose for China and Russia who want to prevent Pakistan from getting too close to the US.

He couldn't resist being openly critical of the US, holding his compulsive victimhood card without realizing that the military was keen to revive its ties with the US given its military relationship and also, Pakistan's high dependence on the international financial institutions. Pakistan's relationship with New Delhi has seen the worst phase in the last three years. While the ceasefire agreement was announced in February 2021 along the LoC, the bilateral relationship remained extremely stressful. Imran Khan has probably been the most toxic Pakistani Prime Minister with his uncompromising targeting of the Indian leadership, accusing it of being run on Nazi ideology in every possible forum.

Ties with the Taliban have not improved since they won control of Afghanistan and gained independence from their Pakistani controllers. Even on issues like dealing with India, the differences between the Taliban and Pakistan are visible. Also, the Taliban has been at odds on other issues as well, the most important is the recognition of the Durand Line. Furthermore, Imran Khan has been unable to lobby successfully for any other country in the world to recognise the Taliban regime.

Imran Khan's closeness with the former Director-General of the ISI, Lt Gen Faiz Hameed, and whispers about him being appointed as the next army chief were surely not comforting for the military's senior leadership. The military's decision to replace Faiz Hameed with Lt Gen Nadeem Ahmed Anjum received a nod from Khan after a rather unprecedented delay.

No End to Problems

Imran's end is, however, not the end of Pakistan's problems. He is leaving behind a broken, bankrupt economy that is on the verge of a meltdown; a divided and toxic political culture; strained foreign relations; governance that is drifting in its policies and an administration that is in complete disarray. His successor—Shahbaz Sharif—faces a Herculean task to put the country back on the rails. Pakistan's crises are immediate, but Shahbaz's space for manoeuvre is very constrained. The turmoil—political, economic, and social—in Pakistan is just starting to unfold and the crown of thorns being placed on Shahbaz's head will not be easily borne.

Shahbaz will have to run the show with a disparate coalition. The components of this coalition have competing interests. They got together to get rid of Imran Khan. Beyond that one-point agenda that they have achieved, they compete against each other. None of them is going to sacrifice their political interests, which will end up pulling the coalition in different directions. To face the onerous, even existential, challenges that

confront Pakistan, the last thing Shahbaz needs is this kind of a coalition. He might be able to keep this motley crew together for a couple of months during which the coalition partners will agree on some immediate economic measures, and also do some political and legal engineering to undo some of the malicious things Imran did. But it will be impossible for this coalition to survive until next August when the term of the National Assembly ends.

By November end, a new army chief has to be appointed. Surely Shahbaz would want to pick the next chief—it is now clear it will not be former ISI Chief Faiz Hameed, the man Imran wanted—before he demits office to a caretaker. More than the army chief's selection, it is the political and economic factors that will also have to be kept in mind before deciding when to dissolve the National Assembly and hand it over to a caretaker. On the political level, the Sharif government will want to make sweeping changes and cleanse the administration of Imran loyalists. After getting rid of the Speaker and Deputy Speaker of the National Assembly, the government will try to eject President Arif Alvi, who is Khan's protégé.

There is a possibility of Shahbaz deciding to take the risk and hold office until August next when the current National Assembly term ends. But this would mean managing the coalition and implementing the tough economic measures and hoping that the economy turns around. The chances of that happening are extremely slim given the scale of the problems. Structural reforms take years and not months. They require strong political will, something that politicians will find difficult to summon when they are facing an election. Simply put, even if Shahbaz is ready to implement the tough decisions, his coalition partners will balk and perhaps even desert him.

Short Interregnum and India's Choices

Therefore, chances are that the Shahbaz government will only be there for a short interregnum and will soon give way to a

caretaker which will hold fresh elections by September/October, maybe even earlier if the Election Commission works overtime.

As far as relations with India are concerned Khan started his tenure, by offering a hand of friendship to India. He subsequently completed the Kartarpur Gurudwara Corridor for Indian pilgrims. However, he turned against the Indian government and made personal remarks on PM Narendra Modi, especially after the reorganisation of Jammu and Kashmir in 2019. Therefore, a different prime minister at the helm now is seen as having more friendly ties with India, particularly re-opening trade.

The change in the government might even be able to hold a virtual SAARC summit. Something Pakistan has been unable to hold all these years because of India's objections. The backchannel is less likely to be affected by the change in the government. The backchannel between India and Pakistan is operational even after so many crises. There was no military escalation after the Indian missile misfired into Pakistan is being credited to this backchannel. It looks like Pakistan is not currently a priority for India as it remains focused on several international events, including the Ukraine Crisis and next year's G20 in Delhi.

But it is advisable that in this fast-polarising world, it would be better for Pakistan to move forward with India bilaterally rather than seeking external help. India is always for peace and good neighbourly relations with Pakistan. For the economic betterment of the people of the sub-continent, an accommodative and flexible approach would be required by the leadership of both the countries to keep the two competing neo-colonial wolves (the US and China) at bay.

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Geo-Political Analyst)*



- Sanjeev Munshi



HOW SECULAR WAS SHIEKH ABDULLAH?

Shiekh Mohammad Abdullah undoubtedly has been the tallest Muslim leader born in Kashmir over the last several decades whose influence on political landscape was most profound and impactful. Born on December 5, 1905 at Soura village, a suburb of Srinagar City, into a lower middle-class family, his father, Shiekh Mohammad Ibrahim, is said to have been a textile merchant though, for some reasons, Abdullah used to be colloquially called 'Gaade Kalle' (head of a fish, alluding to some connection with the fisherman community). It is also to be noted that one of Abdullah's forefathers, Pt Ragho Ram Kaul was a Kashmiri Pandit who converted to Islam in 1772, a fact Abdullah himself has acknowledged in his autobiography 'Aatish-e-Chinar' and in several public utterances.

Abdullah received his education at various *State Govt run institutions* in Srinagar for free till he passed his Intermediate (12th) from Punjab University in 1924. He graduated from Islamia College, Lahore and later did his M.Sc. in Chemistry from Aligarh Muslim University in 1930 with financial help from the Maharaja's Govt. It was at Aligarh that Abdullah found his true calling – the institution known for producing either communists or communalists! His candidature for a lecturer's post at the SP

College Srinagar, was rejected in favour of a more meritorious Kashmiri Pandit candidate N N Kak, a Gold Medallist from Banaras Hindu University (against Abdullah's third class in M.Sc.). This kindled the spark of communal hatred in Abdullah even though he was offered a teaching job in Islamia School, Srinagar, which he rejected.

Maharaja Hari Singh was away to London in November 1930 to participate in the First Round Table Conference. In his absence, Prime Minister George Edward Wakefield was heading the Government. Maharaja made an 'Empire defying' speech in the Conference, literally knocking the wind out of the British strategy. This patriotic speech of Maharaja Hari Singh offended the British and they started looking for opportunities to 'put him in his place'. Abdullah's firebrand views had come to the notice of the then J&K PM, George Edward Wakefield and he let it be known through his personal assistant, Khalifa Abdul Hakim, that he was 'impressed' with Abdullah, even though the Regency Council had taken a grim view of Sheikh Abdullah's seditious utterances. With the tacit approval of Wakefield, it was then decided to stir communal strife in the state of J&K and use Shiekh Abdullah as the cat's paw. A Lahore based organization, The Kashmir Conference, was activated by the British Indian

Government under the direct control of the Governor General, Lord Irwin.

The British wanted to control of the sensitive Gilgit Baltistan area of Ladakh so that they could 'keep an eye' on Soviet Russia and China but Maharaja Hari Singh was not willing. To arm twist the Maharaja, British attacked his 'Achilles heel' – he was a Hindu Maharaja in a state with high Muslim population. The 'witches' cauldron' began to stir and July 1931 saw the first well planned communal riot take place in J&K. It started as an attack on the Central Jail, Srinagar on July 13, 1931 by Muslim mobs, resulting in police firing that killed 22 of the rioters. Rioting spread across the state, leading to killing of hundreds of Hindus and Sikhs, forcible conversions to Islam, rape of Hindu and Sikh women and massive looting of Hindu properties. So widespread and sustained were the riots that the British were forced to send their own army to quell the riots (GS Raghavan: *The Warning from Kashmir; KASHMIR POLITICS, WAILING SHADOWS IN KASHMIR and CRISIS IN KASHMIR*, books by Satish Ganjoo). Abdullah was present when the British agent provocateur Abdul Qadir made his seditious speech at the Shahi Hamdan shrine, Srinagar; he was involved in 'arranging' the mobs that resisted the arrest, in inciting the mob that attacked Central Jail and finally looting of Hindu properties. He was arrested but let off due to pressure from the British.

On 16th October 1932, Kashmir's first political party, the *Muslim Conference* was born with tacit British support and Sheikh Abdullah as its nominated President. As expected, the party flag was Green with a White Crescent, clearly announcing its Islamic antecedents. It is interesting to note that right from the start, Abdullah made Hazratbal the epicentre of his political activities, particularly his public pronouncements on every Friday. Hazratbal was a very strategic choice – it was close to his village Soura, it enshrines the relic claimed to be having a connection with the Prophet. Every Muslim across Kashmir has reverence and an emotional connect with the

shrine. Hazratbal also afforded the Quran quoting Abdullah a pulpit that Yousuf Shah, then Mirwaiz (chief priest) of Kashmir was denying him at Jama Masjid, Srinagar. The rivalry between Yousuf Shah and Abdullah was well known – each accused the other of *betraying Muslim interests!* Abdullah accused Yusuf Shah of being anti-Kashmiri (probably because of his Syed descent) and in cahoots with the Maharaja; Yusuf Shah accused Abdullah of selling out to Nehru and other Hindu leaders. While Abdullah called his followers '*shers*'(lions), followers of Yusuf Shah were derisively called '*bakras*'(goats). Fist fights and 'kangri' fights between the two rival *Muslim* factions were quite common even during my childhood (1960s). I believe these fights ended after the scions of the two families – Mirwaiz Farooq from the clan of Yousuf Shah and Farooq Abdullah from Shiekh's clan, smoked the peace pipe in 1983 to defeat Congress backed GM Shah. The slogan coined then was," *Double Farooq Halle Kare, Gul Shahas falle kare*" – meaning that the deadly combination of Farooq Abdullah + Mirwaiz Farooq would make mincemeat of GM Shah (Farooq Abdullah's brother-in-law)! Mirwaiz Yusuf Shah ran away to Pakistan once Pakistani 'Qabailis' failed to capture Srinagar in 1947; Shiekh Abdullah later deported his family to POK and propped up Yousuf Shah's young nephew, Farooq Shah, as the new religious head (anointed as Mirwaiz in 1968 after the death of Yusef Shah). However, the rivalry between Abdullah and Mirwaiz clans persisted till 1983.

The war cry in every single public meeting of Shiekh Abdullah used to be "*Nara-e-Takbir, Allah-u Akbar*" (Allah is the Greatest! Shout that Allah is the Greatest). Here was a much touted 'secular' leader of Kashmir, openly and blatantly, exploiting religion for his political ends. How could such a leader be labelled 'Secular' in a state with multi-religious denominations? J&K, though a Muslim majority state, had almost 25% people belonging to other denominations. I recently saw a video

released by the Press Information Bureau (PIB), Govt of India, of the 1975 oath taking by Abdullah – the ceremony started with Allah-u-Akbar and those slogans continued right through the event. So, Abdullah remained lifelong what he started as – a Kashmiri Muslim leader, a saviour of Kashmiri Muslims' interests. Yes, he changed the name of his political outfit from Muslim Conference to National Conference, presumably at the behest of Jawaharlal Nehru in 1939 to gain wider acceptance among the Hindus and Sikhs of J&K but obviously this remained a facade – both communities, after some initial enthusiasm, felt the sheen dissolve in face of harsh realities.

The only time Sheikh rose above his narrow religious thinking was in October 1947, during the Qabaili + Pakistani Army attack. In 1947 there were many areas in Srinagar city and in the rural parts of the Valley where some Muslims were attracted towards Pakistan. Rumours about some Kashmiri Muslim clerics of the Maisuma locality (Srinagar), of planning welcome committees for the *Qabailis* and joining with them in liberating Kashmir, were raging like wild fire in Srinagar. Apprehension was that if just a hundred or so *Qabailis* breached the defences of Srinagar, all Kashmiri Muslims, secular or otherwise, would bend to their coercion and the game would be over for the non-Muslims, in Srinagar and elsewhere! This is what had happened in the towns of Muzaffarabad, Poonch, Rajouri, Kotli, Mirpur, Uri, Handwara, Bandipore, Sopore and Baramulla. It is possible that Abdullah had heard about the ruthless and barbaric behaviour of the swarming hordes of Pathan tribals even towards Muslim men and, in particular, with women. He might have learned of the Baramulla gangrapes of Christian Missionary nuns and doctors.

There was a TOTAL POWER VACUUM in Jammu & Kashmir in the last week of October 1947. Maharaja had left Kashmir (October 25, 1947) on the advice of Mr VP Menon; Govt of India was yet to step in due to incomplete paperwork (signing of

Instrument of Accession)! The Indian Army reached Srinagar Airport on 27th October and rushed to fight the Qabailis in the Badgam - Pattan-Baramulla corridor. The power vacuum could have been a perfect recipe for a communal carnage in Srinagar. What happened in Punjab from February 24, 1947 till the madness filled days of August 1947 could have been repeated in Kashmir. Three days – October 25-27, 1947 would have been enough for mass killings of hapless Pandits and other non-Muslims. *One, therefore, must give Shiekh Abdullah his due credit for not allowing communal riots to break out in Srinagar in the last week of October 1947, no matter what his compulsions.* Whatever Abdullah's reasons, fact remains that there was no major breakdown of inter community harmony and trust during those critical days of October 1947. Had he not acted so decisively, Indian Army would have found an ethnically cleansed Kashmir on October 27th 1947. Kashmiri Pandit community in particular needs to be thankful to Shiekh Abdullah for rising above communal sentiments for those three fateful days of October 1947.

Having said that, one needs to burst yet another myth so assiduously planted by our 'liberal' media – Shiekh Abdullah had rejected the 'Two Nation Theory' of Pakistan and decided to join India because of his faith and commitment to 'secularism'. Nothing could be farther from truth. Sheikh, a Machiavellian politician, was simply weighing his options and waiting for the best bid! His emissaries were in touch with both Nehru and Jinnah. Abdullah secretly travelled to Lahore in the first week of October 1947 to negotiate with Jinnah but the shrewd Gujarati had seen through Shiekh's double game. He simply *refused to see Shiekh* by saying that there is no need to see this man as 'Kashmir is in my pocket'. Jinnah even declared that the coming Eid (October 1947), would be celebrated in Srinagar. Humiliated, Shiekh now had just one option left – joining his old friend Nehru, who was willing to bend over his back to accommodate him! Nehru gave him primacy over everyone else; he went out of his way to

humiliate Maharaja Hari Singh, Shiekh's *bête noire*. Nehru was ready to accept the accession of Jammu and Kashmir in India only after Maharaja Hari Singh transferred power to Sheikh Abdullah. Thus, it was very clear that instead of national interest, Nehru was giving priority to his personal friendship with Abdullah and his personal dislike for Maharaja Hari Singh. Such conditions were not imposed on any other state. Maharaja Hari Singh signed and executed the instrument of accession as per whims and wishes of Nehru, suffering humiliation of having to wait for Abdullah's signature on the instrument of accession. Maharaja Hari Singh had merged the state with India without any condition — none could have been attached as conditional accession was not warranted by the 1947 Act of Independence passed by the British Parliament. However, the strings of plebiscite attached by the Indian government helped Abdullah gain total power. To please Abdullah, Nehru banished Maharaja Hari Singh from J&K for the rest of his life, post accession. In contrast, Nizam of Hyderabad, who defied Indian govt, forcing Police Action by Sardar Patel was made Rajpramukh (head of Govt)!

Sheikh started showing his well-hidden communal fangs once he gained absolute power in 1947. Aided and abetted by Mirza Afzal Beig, his long-term associate, Abdullah let it be known that he wished to see Kashmiri Hindu (Pandit) women work as housemaids in Muslim homes. The various steps he announced to marginalize Kashmiri Pandits in the valley included:

a) Snatching Land without Compensation:

The Big Landed Estates Abolition Act, 1950 was brought in to marginalize the land owning KP families. Transferring land without compensation was possible since the provisions of the Indian constitution did not apply in the state (J&K had its own constitution) and such laws were beyond the purview of courts. Had such a law been passed today, courts would have struck it down!

b) Declaring All Muslims Backward: Irrespective of their existing financial and

social status, all Muslims in J&K were declared 'backward'. *80% jobs and promotions were reserved for them. Specific laws were passed that allowed out of turn promotions to Muslims and even courts could do nothing about it.* Pandits were posted to Jammu or Ladakh as a matter of policy. The idea obviously was to push Pandits out of the valley.

c) Taking J&K accession case to the UN: To build his own statesman image internationally Nehru took the J&K accession to the UN, on the advice of Shiekh. He sent Sheikh Abdullah to the UN as part of Indian delegation in 1948 and 1950; Shiekh used the opportunities to open up his channels to the Americans and the British besides drawing up a list of gifts for his children and other family members! The results were there for everyone to see. In 1953, Sheikh had to be, rather unceremoniously dismissed as PM of J&K and imprisoned for anti-India activities!

d) Preventing recapture of POK Areas:

Field commanders of the Indian Army are reported to have pleaded with Nehru during his visit to Baramulla in November 1947 to allow them just 2-3 days more to clear entire POK since they had the Pakistanis on the run. It is interesting to note that *Shiekh Abdullah had no interest in clearing non-Kashmiri speaking areas beyond Baramulla from Pakistani occupation since he had no influence in Muzaffarabad and beyond.* This was vote bank politics at its worst! Taking Kashmir accession issue to the UN provided no solutions — it only gave Pakistan a legal toehold in J&K.

e) Changing Demography of Kashmir:

Post 1947-48 Qabaili raid, thousands of Hindus and Sikhs from Muzaffarabad and adjoining areas took refuge on the Indian side. Shiekh administration, in a very far-sighted move, encouraged all Hindu and Sikh refugees to move to Jammu instead of settling them in Kashmir province. I have lived in an area on the outskirts of Jammu City called Camp Gole Gujral — it was a Refugee Camp, full of 1947 survivors, mostly Sikhs from

Muzaffarabad. I have heard horror stories from the survivors of 1947 Qabaili attack on Muzaffarabad. One Master Hakim Singh had killed his three daughters and wife with his own sword to save them from falling into Muslim hands. Thus the 'secular' Shiekh ensured that his Kashmir was purged of as many infidels as was possible! The plan for Ethnic Cleansing of Kashmir was always in Sheikh's mind!

Dismemberment of Pakistan in 1971 appears to have had a sobering effect on Shiekh. He decided to forgo his declared plank of 'plebiscite for Kashmiris' in favour of position and power as Chief Minister in 1975 so that he could make as much hay as possible in the time left to him. Also, he wanted to ensure that the power remained in the family, post his own demise. The years 1975-1982 were devoted towards ensuring financial wellbeing of his extended family and power consolidation. During these years, a book known probably as 'Lal Kitab' was in circulation in J&K in which details of Abdullah Family's properties were listed – the book was duly banned! The 'secular' and 'democratic' Shiekh openly embraced nepotism. His son-in-law, Gul Shah (GM Shah) was already a powerful minister in his

cabinet. In 1978, he threw his old comrade in arms, Mirza Afzal Beig, for 45 years his deputy, out of the party and government to prepare ground for coronation of his playboy son, Farooq, who was first made a Member Parliament in 1980 and in August 1981, crowned as President of National Conference. The eventful innings of Shiekh Abdullah came to an end on September 8, 1982, with his passing away and his beloved son Farooq sat on his throne, fulfilling the dreams of an indulgent father!

Shiekh Abdullah, in the ultimate analysis was many things to many people – a turncoat and traitor to his old Muslim Conference colleague Chaudhary Gulam Abbas (as per his book Kashmakash), an opportunist as per Mirwaiz Yousuf Shah, a Janus faced Muslim communalist to his political adversaries including Maharaja Hari Singh and Kashmiri Pandits, an unreliable 'friend' to Pt Nehru, a dynast and nepotist as per his comrade in arms, Mirza Afzal Beig but a messiah to the Muslims of Kashmir whom he empowered with one stroke! He was a Muslim communalist who had the tag of being 'a secular democrat' thrust on him by Nehru, his progeny and our 'liberal, secular' intellectuals and media!



Smt. Mohan Rani Raina (Kissu)
1927 to 17-04-2022

Shradhanjali



Smt. Mohan Rani Raina (Kissu), W/o Late Shri Triloki Nath Raina (Kissu), original resident of Bagh Jogi Lankar, Rainawari, Srinagar, Kashmir and presently living in H No. 70-B, Tirth Nagar, Talab Tillo, Jammu left for the heavenly abode on 17th April, 2022.

Smt. Mohan Rani was the mother of Shri Avtar Krishen Raina, a very important member and Vice-President of All India Kashmiri Samaj.

All India Kashmiri Samaj pays homage to Smt. Mohan Rani and expresses its deepest condolences to Shri A K Raina and his family and prays to Lord Shiva to bestow Moksha to her Aatma!



- Brig Anil Gupta



RE-EMERGENCE OF ISIS Threat to India

(This is a slightly older article with relevance even today for the security strategists of India. This deserves attention of the readers. – Editor-in-Chief)



Ever since the rout of Islamic State in Iraq and Syria (ISIS), also referred to as Islamic State (IS), a debate has raged in the strategic circles regarding its future. IS not very long ago was the richest and most dreaded global jihadi terror organisation in occupation of vast swaths of real estate, oil fields, refineries and mines in Iraq and Syria. It soon thereafter unleashed barbaric terror and genocide of those deemed enemy of their

version of Islam. However, after both America and Russia agreed to the need of defeating the barbaric terror outfit, it gradually started losing all the assets it had captured and many of its fighters began to leave the Caliphate. The maximum exodus took place during the long-drawn Battle of Mosul, which lasted almost 300 days, labelled as world's largest military operation. In March this year, the Caliphate finally

collapsed when it lost its last stronghold with the liberation of Baghouz in Eastern Syria. Many of the ISIS fighters returned to their native nations and others redeployed in smaller groups by relocating themselves in different parts of the world thus spanning the wings of the terror group. Northern Afghanistan was one of the most favoured destinations of the foreign fighters escaping from Iraq and Syria. ISIS was defeated but not destroyed.

ISIS soon transformed from a Caliphate into a terror organization with a flat hierarchy, with cells and affiliates dispersed over different lands and acting autonomously but remaining glued to the ISIS ideology. However, the media and social media wing of the ISIS continued to operate unabated and was busy producing large numbers of a new breed of Jihadists, radicalised and motivated through social media, ready to fight wherever they feel their Muslim brothers are under threat, popularly termed as “Lone Wolf” or “Lone Ranger.” It also produced a large



Threat from IS-inspired local terror outfits will further test the effectiveness of our intelligence apparatus. Combatting terror is not the responsibility of the security forces alone but every citizen has to contribute by being alert and reporting any suspicious activity to the local police or the security forces.

number of IS inspired local radical groups in nations where Muslims felt aggrieved. ISIS acquired the image of a “Brand Name” and every other localised terror outfit wanted to be associated with it. Certain outfits became the affiliates of ISIS after their leadership swore oath of allegiance (Bay'h) to the ISIS supremo Baghdadi, the self-appointed Caliph Ibrahim. Others were happy to operate independently motivated by ISIS ideology and were known as IS inspired network of trainers, preachers and recruiters. Cadres of some of these outfits were also trained in IED and Bomb making through smart-classes on social media. These outfits planned small-scale terror attacks as well.

While ISIS is on the decline in the core area in West Asia the terrorist attacks in France, Belgium, Bangladesh, parts of South East Asia and most recently the serial blasts in Sri Lanka

highlight the potential of this group which goes beyond physical presence and traditional role to include a range of smaller affiliates and indoctrinates willing to carry forward the mission of the Islamic State. India with its second largest Muslim population in the world has been on the radar screen of the jihadi terror outfits ever since the launch of Wahhabi-inspired and petro-dollar financed global jihad.

ISIS displayed its interest in India since 2014 but the same was limited to recruiting fighters for its jihad to establish a Caliphate in Iraq and Syria. India with an estimated 35 crore internet users, large Muslim population, hostile Muslim neighbours and inherent internal fault lines was considered as an ideal fertile ground for luring Muslim youth through its online propaganda. ISIS did succeed in its mission in India to some extent particularly in its northern, western and southern parts. The same



year an ISIS affiliate Islamic State (Khorasan Province), IS (KP) in short was formed with its focus on Afghanistan, Pakistan and India. Based initially in FATA area of Pakistan, it subsequently shifted base to Afghanistan. A few Indian Muslim youth were believed to have fled to Afghanistan or middle-east in order to join the ISIS fighters in Syria and Iraq, though the number was not large so as to be a cause of concern. It goes to the credit of Indian Muslims that though being the second largest Muslim population in the world, India's share of pro-ISIS individuals is minuscule as compared to their Western counterparts.

The Indian affiliate of the ISIS is a group named as the 'Janood-ul-Khalifa-e-Hind' (the army of Caliph) (JKH) that was formed at the instance of Yusuf al-Hindi, who Indian security agencies believe is Shah Armar, a resident of Bhatkal in Karnataka. There are conflicting reports about his being killed in an air raid in Afghanistan. JKH is actually the remodelled version of the Ansar-ul-Tawhid (AuT). The AuT in turn was formed by radical elements of the Indian Mujahideen (IM). A

smaller outfit Ansarul Khalifa Kerala (AKK) is Kerala based and ISJK, is the affiliate of ISIS operating in J&K. Radical Bangladeshi organisation Jamaat-ul-Mujahideen Bangladesh (JMB) is another affiliate which has some presence in India. Links between radical organisations in Sri Lanka and South India have also been established.

The ISIS modules and cells, though existing, have not been able to emerge as a major threat and are being busted on a regular basis by the National Investigation Agency (NIA). About 100 plus returnees from West Asia also form the potential threat. Radicalised youth is the other potent threat. It has been reported that the mastermind of Sri Lankan blasts, Muslim preacher Zaharan Hashim, has successfully radicalised many Indian youth particularly in South India. One of the arrested youths by NIA has confessed plans to carry out suicide attacks in Kerala.

The overall impact of the ISIS in India has been negligible so far, but there is a concern over potential of this group given a number of cells which have been exposed in the recent past and reports of a number of youths suspected to be affiliated with ISIS. The serial blasts in Sri Lanka have announced the re-emergence of IS with a vengeance.

The formation of a separate province Wilayah Hind (Province of India), post Sri Lanka blasts, by the IS indicates renewed focus towards India. A secular and democratic India is an anathema to the IS ideologues, as is evident from the recent posters circulated in NE India in Bengali, Hindi and English by the newly appointed Emir of JMB. India riven by internal fault lines, bordered by hotbeds of jihadi terrorism and home to numerous extremist groups seems to be the main reason of renewed IS interest. ISIS has also reportedly established contacts with Maoists and Rohangiyas. Kashmir also appears to be an area of focus. The ISIS does not have any organizational presence in India. The threat is the potential to carry out attacks through affiliates, cells of indoctrinated youth, returnees from the wars

in West Asia and IS-inspired local terror outfits. Thus, a review of the ISIS threat and responses is necessary.

ISIS threat to India can manifest in two ways. One is through its physical presence in the region and the other through its virtual presence in the cyber world.

India has virtually been encircled by ISIS through IS (KP) in Af-Pak region, JMB in Bangladesh and its latest foothold in Sri Lanka. IS (KP) has been a favourite destination of ISIS returnees and 2000-7000 fighters are estimated to be located in Northern Afghanistan. Though there is large variance in estimates but the huge presence is significant and a cause of concern for the Indian security establishment because Wilayah Khorasan not just threatens Indian interests in Afghanistan but also is a potential source of trouble in Kashmir. Also, cells of the IM or JMB or JKIS could carry out terrorist attacks in different parts of the country which would be claimed by the ISIS. Nascent Wilayah Hind may ultimately assume control of all IS operations in the Indian subcontinent.

The second threat relates to exploitation of new-age technology. ISIS has exploited the use of apps like Telegram, Whatsapp, Threema, and other communication apps like Skype, Signal, and Trillion etc. In the aftermath of defeat in Syria and Iraq ISIS is reconfiguring how it leverages technology as the main tool of communication, recruitment, motivation and propaganda. The emphasis is on secure virtual contact rather than personal contact. Rocket Chat, Viber and Discord are the new favourites of ISIS. ISIS has also developed its own Android based secure chat app called 'Alrawi'.

With the burden of securing the territorial caliphate no more on its head, IS has now resources and time to concentrate on India. Reports indicate that Pakistan's Inter-Services Intelligence (ISI) is already working towards combined attacks by Al Qaeda in Indian Subcontinent (AQIS), IS, JMB and their other affiliates based in Kashmir, Hyderabad, UP, Kerala, West Bengal and Sri Lanka. A meeting between IS (KP) and Hizbul Mujahideen (HM) was organised recently by ISI.

Under pressure from International Monetary Fund (IMF) and Financial Action Task Force (FATF), Pakistan for the first time in last 32 years has sealed the offices in POJK of all the 12 Kashmir specific terror groups operating under the banner of United Jihad Council (UJC) led by Syed Sallahudin, HM supremo. It has also jailed many hard-core anti-India terrorist leaders like Makki (brother-in-law of Hafiz Saeed), brother and son of Masood Azhar. It has stopped financial assistance to not only these 12 outfits but Kashmir based conglomeration of separatists Hurriyat. This along with the drive launched by NIA against hawala transactions and terror financing is likely to decrease the tempo of Pak sponsored proxy war.

However, as mentioned earlier, ISI has already begun patronising the global jihadi terror organisations including the IS. Therefore, our intelligence apparatus will have to gear up to meet the challenges of emerging threat from global terror outfits individually or collectively or through their affiliates. Threat from IS-inspired local terror outfits will further test the effectiveness of our intelligence apparatus. Combatting terror is not the responsibility of the security forces alone but every citizen has to contribute by being alert and reporting any suspicious activity to the local police or the security forces. In order to keep the Muslim youth away from the IS propaganda, the government will have to address their grievances including the fear of right-wing extremism. The reports of IS acquiring chemical weapons, as highlighted during his address to the 90th Session of the Executive Council (EC) of Organization for Prohibition of Chemical Weapons (OPCW) on March 12, 2019, by Permanent Representative of India, Ambassador Venu Rajamony adds another dimension to the complex threat spectrum. The battle against IS has to be fought both ideologically and technologically.

(The author is a Jammu based political commentator, columnist, security and strategic analyst. The views expressed in the article are entirely personnel and based on available inputs in the open media. He can be contacted at anil5457@gmail.com)



- C L Kaloo



VIVEKANANDA'S CONCEPT OF HINDUISM

Swami Vivekananda, delivered lectures at the world's Parliament of Religions, Chicago on 11th September, 1893 and declared to the world of the wonderful doctrine preached in the Holy Bhagavad Gita, "Whosoever comes to ME through whatsoever form, I reach him; all men are struggling through paths which in the end, lead to ME." However, on 19th September 1893, Swami ji spoke on Hinduism at this Parliament of Religions and stated that three religions now stand in the world which have come down to us from pre historic times: Hinduism, Zoroastrianism, and Judaism. They have all received tremendous shocks and all of them prove by their survival their internal strength.

In Hinduism, Hindus have received their religion through revelation- The Vedas. They hold that the Vedas are without beginning, and without end. He in fact advocated reasons to convince the learned audience as to how the book can be without beginning or end. But he said that by the Vedas, no books are meant. The Hindus meant that the accumulated treasures of spiritual laws were discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot it so is it with the laws that govern the spiritual world. He explained that the moral, ethical and spiritual relations between soul and soul and between individual spirits and father of all spirits were



there before their discovery, and would continue to remain even if we forget them.

The ancient Rishis (saints of the highest order) were the discoverers of these laws as per Hinduism. The Vedas teach us that creation is without beginning or end. Modern science is said to have proved that the sum total of cosmic energy is always the same. Then, if there was a time when nothing

existed, where was all the manifested energy? In this context, some philosophers say that it was in a potential form in God. In that case, God is sometimes potential and sometimes kinetic which would make HIM mutable. Everything mutable is a compound and everything compound must undergo that change which is called destruction. Thus, it is absurd to say that God would die- therefore; there never was a time when there was no creation. In this connection, Swami ji used a simile in his lecture on Hinduism- that creation and creator are two lines without beginning and end, running parallel to each other. God is the ever-active providence, by whose power systems after systems are being evolved out of chaos, made to run for a time, and again destroyed. It is only in Hinduism that the idea of a body in spirit has been discovered. The Vedas declare that, "I am a spirit living in a body and I am not the body as the body falls or perishes but I shall not die." The Hindu believes that every soul is a circle whose circumference is nowhere but whose Center is located in the body. Nor is the soul bound by the conditions of matter. In its very essence, it is free, unbounded, wholly, pure and perfect. But somehow or the other, it finds itself tied-down to matter, and thinks of itself as matter. It is a fact that everybody's consciousness that one thinks of oneself as the body. Swami ji gave clear conception to this August assembly that human soul is eternal and immortal, perfect and infinite; and physical death means only a change of Center from one body to another. He made the people aware that the present is determined by our past actions; and the future by the present. The soul goes on evolving up or reverting back for birth to birth and death to death. He raised a question to the astonishment of the audience," Is man a tiny boat in a tempest, raised one moment on the foamy crest of a billow and dashed-down into a yawning chasm the next, rolling on to and fro at the mercy of good and bad actions- a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect, a little moth placed under the wheel of

causation which rolls on crushing everything in its way and waits not for the widow's tears or the orphan's cry. The heart sinks at the idea, yet this is the law of Nature. Then he encouraged the audience and declared, "Ye are the children of God and sharers of immortal bliss, wholly and perfect beings; ye divinities on earth-sinners! It is a sin to call a man so; it is a standing libel on human nature. come up, O lions, and shake of the delusion that you are sheep; you are souls immortal, spirits free blest and eternal. Ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter." Thus, it is the Vedas in Hinduism; declare that HE is everywhere- the pure and formless one. The Almighty and the all merciful. Through love, HE is to be worshipped as the one beloved, dearer than everything in this life."

The Hinduism refers to the songs of the Vedas; and the doctrine of love is declared in the Vedas. However, this doctrine was fully developed and taught by Lord Krishna whom the Hindus believe to have been God incarnate on earth. The Lord taught the humanity to live in this world like a lotus leaf, which grows in water but is never moistened by water; so a man ought to live in this world- his heart to God and his hands to work. It is indeed good to love God for hope of reward as a human being in this world or the next world; but is better to love God for love's sake.

In conclusion, Swami Vivekananda made the audience at the World's Parliament of Religions aware of the conceptions of Hinduism that the Vedas teach us that soul is divine but held in the bondage of matter. We shall reach the perfection when this bond will burst, through the mercy of God. This mercy comes out on the sincere and pure, as the purity is the condition of His mercy. God reveals HIMSELF to the pure-heart. The pure and the stainless see God even in this life; and then and then only all the crookedness of the heart is made straight and all doubt ceases. Thus, he is no more the freak of a terrible law of causation. This is the very Centre and the very vital conception of Hinduism.



- Dr Subhash Kak



HOW "THE KASHMIR FILES" BECAME A PHENOMENON



In the theatre in Miami, Florida, where I saw *The Kashmir Files*, a tall young American man, a few rows down from us, let out a primal scream near the end of the movie and ran out. He yelled he couldn't take the pain, but he must have crept back in for I saw him as the movie ended. It made me think of Ingmar Bergman's *Cries and Whispers*, a film on the horrors of emptiness, loneliness, and death. Such pain is universally relatable but the idea that one's neighbours and friends can be evil and perpetrate deceit, when most people are actually good, can be more

frightening, and Vivek Agnihotri's film takes on this subject.

The horror of the genocide of Kashmiri Hindus is a searing story. Compared to the genocide and sexual-slavery of the Yazidis, it is more terrifying psychologically, because while the Yazidis have returned home, the Kashmiris remain in perpetual exile. And in a diabolical twist, media accounts of the exodus made it out as if the Kashmiri Hindus had brought the tragedy upon themselves. This movie has captured the public imagination for two main reasons. First, as an

artistic creation of great merit and subtle balance; and second, for taking covers off the events that had been denied by India's elites. As artistic creation, it is a contrast from the mostly vacuous, algorithm-driven stuff Bollywood produces, with storylines copied from Hollywood but put together in the most inauthentic manner, using tired tropes of the stupid Hindu priest and the heartless Thakur.

The Kashmir Files is fresh and it doesn't take the audience for granted. It has complex dialogue and nuanced characters, and the success of the movie shows that the audience is looking to go beyond the mind-numbing Bollywood offerings. It deals with the "*raudra*", fearful, *rasa*, a very difficult aesthetic to enact. Without the *raudra* one cannot properly reach the state of *kārunya*, compassion. For a long time, Indian audiences were patient with cleverly packaged, shallow stories so long they were good for whiling away a couple of hours. At the end of the movie, one didn't remember or care what the story was. This patience was a consequence of the hypocrisy and falsehoods that the Indian Left, which has controlled political and intellectual life in the country for decades, injected in entertainment, education, and journalism. This was done ostensibly to foster social amity but in truth to maintain control over institutions of power.

If several hundred thousand Kashmiri Hindus (called Pandits, or *scholars*, by the honorific granted to them by the early 18th century King Muhammad Shah of the Delhi court), were cleansed out of their homes, it was to be described as simply an exodus, a result of a conspiracy done by the governor of the State to malign the freedom campaign of Kashmiri Muslims. *Truth was turned upside down.*

Fake History

Indian schoolbooks teach white-washed or even false history, and since students can't do anything about the books, they have learnt to go through the motions of the course and then forget the material. The Left in India remains in a bubble, seeing India through the

colonizer's eyes. The British were in India for the publicly stated mission of civilizing the people, and debasing reason the Left has embraced this nonsense for truth. The British destroyed India's education and economy, "stole" 45 trillion pounds' worth of wealth, precipitated devastating famines, and through their control of the education system somehow convinced Indians that it was all their fault.

The Left speaks of patriarchy in India but paints the West in glowing terms. For example, it doesn't tell people about the estimated 3–5 million women who were executed or burnt alive as "witches" in Europe — women who resisted being cut them off from independent livelihood. It considers Indian culture regressive and ridicules Indian customs and festivals. It follows simple binaries: Hinduism is complex, immoral, and bad; later religions are simple, clear, and good. Cancel culture may be new to the West, but it's been practiced for decades by India's self-hating, mind-colonized establishment, which has perpetuated stereotypes through schoolbooks, media and propaganda. As example of pervasive deceit, the Left swears by secularism but is happy that Hindu temples are administered by the State, whereas the religious places of other religions are free. The genocide of Kashmiri Pandits was minimized by the Left because according to its ideology the Pandit beliefs are more regressive, and they were the wealthier group (although it wasn't true), and so they deserved their fate. The killings and the displacement of Kashmiri Pandits was a matter of shame for the government and their policy was to use the relatively benign euphemism of "exodus" for what had happened. The Kashmiri Pandit diaspora kept the story alive through meetings and seminars, and the pain of the expulsion from their ancestral home remains undiminished.

Religious War

In the 1980's, Pakistan was the conduit for the flow of arms from the United States to the Taliban in Afghanistan that led to the defeat of the Soviets. Pumped up by this success, Pakistan stoked terrorism in the Punjab using

Khalistani proxies, and they thought the time had come to snatch Kashmir from India. Historians are aware that Pakistan sees itself as *Riyasat-e-Medina*, a temporary government (like the prophet's) that will eventually conquer India as a part of *Ghazwa-e-Hind*, a prophecy of Jihad mentioned in sayings of Muhammad, foretelling battles in the Indian subcontinent resulting in the victory of Muslims over non-Muslims, as prelude to *Qayamat*, the Day of Judgment.

As a warlike religious state, it created laws against non-Muslims within the state, of which the most horrifying is the blasphemy law that lets a person abduct a girl from a minority religion, “convert” her so that she cannot return to her family and her religion for that would be blasphemy, and put her into sexual slavery, protected by this law. The call for *Ghazwa-e-Hind* motivates the religious hardliner to keep military pressure on India and use all means, including terror, to achieve this goal. The background to the Hindu genocide in Kashmir was the weak Indian State of the late 80s pushed by an emboldened adversary.

Pakistani generals went along with this policy for they had not been held to account for the genocide in Bangladesh in 1971, in which the Pakistani Army and supporting Jamaat-e-Islami militias killed perhaps three million people and raped nearly half a million. The three million dead estimate from the Bangladesh government makes it the largest genocide since the Holocaust. In December 1971, Pakistani Army surrendered to Indian forces. Of the 93,000 Pakistani POWs, 195 were suspected of committing war crimes. The appropriate course of action would have been to try them before an International War Crimes Tribunal. But the Indian government made a huge mistake and the war criminals and other POWs were released in April 1974. This was a big moral lapse on India's part. Pakistan concluded that criminal behaviour had no consequences and this contributed to its use of terrorism in Punjab, Kashmir and elsewhere in India.

The Recovery of Memory

The Kashmir Files became a sensation as people realized that the terrible events of Kashmir from the 1990s have been hidden from the general public. The geopolitical situation in the world has changed greatly from the 1990s. India is the world's third largest economy based on PPP (purchasing power parity), and its economy is expected to become the world's largest in the next 20 or 30 years. Indians individually have become extremely successful all over the world, and in the United States they represent the wealthiest ethnic group.

With economic success comes self-confidence. In the past, Indians used idealism or emotionalism to mask their weakness. There is recognition now that realism is the best policy in life and public affairs. Even in questions related to conflict between communities, it is best to shine light on the past. Doing so generates wisdom to deal with similar conflicts in the future and perhaps avoid conflict altogether. There can be no real reconciliation without truth. *The Kashmir Files* exposes layers of deceit within the ecosystem of Indian media, academic, and power establishments. An artistic creation becomes extraordinary if it takes the viewer from the immediate story to the *dhvani* of the universal. The movie is a story not just of Kashmir, but of our times, where deceit and hypocrisy lie just one layer below professions of justice and equality. Vivek Agnihotri deals with the issue of evil that few artists have explored; this issue will become increasingly important over the world in the coming years, as jobs shrink due to AI and religious bigotry becomes intense.

But this is also a movie of hope, for the truth has the potential to free both the perpetrator of injustice and the victim, to reveal common humanity, and to uncover ways to protect oneself from the evil that lies next to the truth.

“The Song”



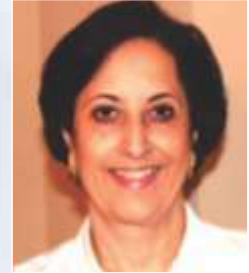
Sitting on the bench, by the riverside park,
Watching the sunset in its final goodbye.
The dusk in its grandeur glowing over the skies,
Burning over the trees the sun about to say farewell.

I was about to rise when an image caught my eye.
Sitting on a rock, in the bathing Sun,
Sat a couple entwined, a picture perfection!
Their silhouettes defined by the slanting sunlight,
Gazing at each other in a dreamy stare.

The caress of their hands brought memories to my mind.
Aah! To be in love is the beauty of life.
Unheeded to the surroundings they were,
For all the hubbub in the park little did they care.
As if the world was reserved for them,
And all of us a figment of their imagination.

Their words subdued by the whispering leaves,
Laughter rang out like chimes in the wind.
The kiss lingered for a longer while,
Surging my heart with so much desire.
The girl pulled away all shy and coy,
And the boy had a look of tempest and tide.

The song and the dance in front of me,
So mesmerizing, even divine would agree.
In that moment I wished time would cease,
The Earth, the stars and the Universe would freeze!
It all seemed to fit right like a picture,
The masterful stroke of a celestial painting.
With His brush He's directing the drama of life.
And like the rise and fall of the scales of music,
They were singing the timeless song of love.



- Dr. Archana Kokroo





I KID YOU NOT

Of all the prized possessions I keep,
Freedom is the closest to me...
Expression in action and not just in thoughts..
Boy did I bruise? You bet! I lost count..

I played what felt like was best,
With cards I was dealt with...
Felt like a rookie in every new game
Retrospect...a lot could've changed
While in the moment, things are never sane..

Hear me now.. and hear me clear...

When you see regret showing its face
Dust off your pants and pull back your mane.
That's the best you could've done
Given the uncertainty of this game.

You played well...I KID YOU NOT!
Regret makes you live in past,
Focus on NOW that is all you got..
Curtains are drawn on role play of past

Your current role is all you got!
Don't sweat the bruises
only a player gets them all.
Be rather a player
than a bystander in stall.

Your game has improved
you better not stop..
You shall play very well..
I KID YOU NOT...!!!



- Havisha Karihaloo





AIKS Pays Tribute to Late Shri Triloki Nath Dhar

The demise of Shri Triloki Nath Dhar on 3rd May 2022 is a sad event for the Kashmiri Pandit community. He was a renowned personality in Kashmiri literary, religious, and social spheres and polymath with contributions in the fields of story-writing, novels, poetry, philosophy, religion, politics and social change. His multiple achievements were deeply motivated by Hindu philosophical thoughts and ideas. Born on 6th June 1930 in Srinagar, in the erstwhile princely state of Jammu



(06-06-1930 to 03-05-2022)

Kashmir, to Shri Shyam Lal Dhar and Smt. Arundhati Dhar, he completed his B.Sc. from Punjab in 1948. Right from his student days, he was active on the social and political front, and was the secretary of the Students Federation of India from 1946 to 1948.

After graduation, Shri T.N. Dhar was offered an opportunity with All India Radio. Throughout his career, he remained with Radio Kashmir, handling different roles and responsibilities. His contribution in diverse literary, spiritual and social fields far exceeds the immense responsibilities he spearheaded in his official career.

As an author, he has a dozen books to his credit, including Short Romances, Life Teachings and Philosophy of Rupa Bhavani, Tale of a Soviet Biologist, and Holy Virgin: Retelling of the story of Mata Vaishnav Devi, among many others. Some of these names are pivotal works in their own fields. He has also written two anthologies on modern poetry - Cascades and Inspiration in the North East. He authored the first detailed exposition of the verses of Rupa Bhawani in English, which is easy to understand

while at the same time retaining the complex spiritual nuances contained within each verse.

In A Tale of a Soviet Biologist (a romantic novel), he expounds on a theory of Cosmological Physics.

The word 'Yoga' fundamentally means to connect or to join. His speciality was connecting seemingly separate fields such as Romance, Physics, and Spirituality in a single thread of prose, poetry or discussion.

The upliftment of the Hindu Consciousness and the Love for the country was one of his life-long endeavours. His book, The Battered Hindu, is one of the most

impactful works which aimed at fulfilling this endeavour. Beyond his literary works, he was a theological preacher and gave lectures from the auspices of the Vedic Bhawan from 1972 to 1974.

He occupied leadership roles in Kashmiri social and religious organizations. He was General Secretary of the Bhokatkeshwar Bhairov Nath Trust and All-India Saraswat Cultural Organization in the 1970s. He led the Kashmiri Pandit side on the land-row concerning the centuries-old Bhairov Nath temple.

Apart from his many accolades, his legacy lies in his day-to-day teachings, mentorship, Karma and the love he showered on his family. He was a lively person with a zest for perfection and progress. Despite being immersed in the Divine, he believed in an Integral Approach to Spirituality, much along

the same lines as Sri Aurobindo and Swami Vivekanand. While he stressed on meditation, worshipping of Deities, and mysticism, he never neglected the Study of Sciences, Arts and Literature. He enjoyed rich tastes in food and clothing.

A staunch advocate of Women's Rights and Empowerment, upliftment of Hindu Consciousness and Dharmic living, his thoughts and ideas came alive through his persona.

His demise is a great loss to the Kashmiri Pandit community and the larger Hindu ethos. All India Kashmiri Samaj (AIKS) pays tributes to this great luminary, late Shri Triloki Nath Dhar, revered father of Dr Manorama Bakshi, Vice-President of AIKS. We pray to Lord Shiva to bestow Moksha to his Atma. May we all follow in his footsteps and become more Integral in Life and Yoga.

Shri Sarvanand Kaul "Premi" – A Well Deserved Recognition



Painting courtesy: Artist Sh. Ravi Dhar

May 01 every year is observed as late Shri Sarvanand Kaul 'Premi' ji's martyrdom. This year the day assumes more significance as we all know that Jammu And Kashmir Govt acknowledged & recognised his services in various fields of life by honouring him with a Lifetime Achievement Award on 26-01-2022 as also, recently released a monograph on him in Nastaliq.

Union Ministry of Communications commemorated him as an un-sung hero of our freedom struggle by issuing a special Postal Cover and a memorial stamp. Delhi Metro, in his honour, has put out his panel cut-outs at about a dozen busy metro stations.

The Sahitya Academy also, while acknowledging & recognising his literary genius, organised an online talk through My Window on his life & works and also published and released an English Monograph on his birthday.



- Surender Kaul



BATTA BATTA KAW BATTA

Usually, whenever, wherever, KP friends meet on occasions they recap their youthful days of Kashmir. In their course of discussion, they hardly leave any subject under the sky undisclosed, come what may. They further connect their childhood days stories narrated by grandees about pilgrimage to Amarnath, Harmukh Ganga, Trisundya Pawan, Rudra Sandya, Vishnupad, Mahadev with a little means and dismal facilities. Their narrations are fascinating with the description of adventures of snaking on the narrow tracks along the steep mountain slopes in wilderness with no shelter against chilly winds, torrential downpour or hail storm or appearance of wild beast while on trek to pilgrimage. To organize such a mountain pilgrimage used to be uphill task due to inadequate knowledge about the route to be taken, getting of likeminded members in the group, checklist of minimum essential articles to be carried during the whole pilgrimage. Scanty surface transport network in far flung areas of pilgrimage site was added woe for such challenges. Whereas, the pilgrimage within a city or township area was easy to commute and performed within a short notice. Objectively, these trips were religiously oriented on particular days as depicted by Hindu calendars with a belief that sins would be washed off. These trips were within the family members or with neighborhood members of confidence to accompany places like Tullamula, Zeshtadevi, Jwalladevi and Tripursundri.

In their introspective session, they did take the cognizance of their community drawback, weaknesses and lacunae in their colloquial exchange of views. One of the noticeable social taboos used to be their aversion or distaste for collective touring to religious places within the valley or outside the valley. They circumscribe and limit their pilgrimages or leisure trips within their nuclear family members. Rest of the other communities within the country manage their religious or travel trips in collective manner. For instance, Gujaratis; their leisure trips or religious pilgrimages to Mata Vishnavdevi or Amarnath yatra, five Devians in Himachal Pradesh or to any other part of the country are in big groups. They carry all the travel paraphernalia to meet all needs of the tour group along the whole itinerary. In most of the traveling regions of the country, Gujaratis take hotels and tent accommodation on contract to provide lodging and boarding to their state domestic travelers. In similar pattern Bengalis, who are fond of visiting new places on holidays within the country are enticed of group touring. From the deep South India, Tamilians, too, have a bent towards group outing. As soon as the schools or colleges get closed for summer vacation, different communities from different regions of India vouch for their travel destination with their respective ethnic groups. Another social segment known as Allah Walla; religious groups also converge at one place in groups from various states of India. Though the Allah Walla members are abstemious in

spending with strict religious practices, yet they adhere to collective group identity.

Consequently, region-wise lodges, hotels, camping sites and restaurants are established in most of the tourist sightseeing places within the country. In Ladakh and Kashmir regions there are exclusive properties for tourists from Gujarat, Bengal and Tamil Nadu states. All such properties are manned by the regional staff to converse with tourist in their dialect and make their holidays comfortable. Roving for the collective tours is economically viable for the average Indians. Each tourist in the group gets the feel of belongingness with the common bonding of language, behavioral attitude and mental makeup. In spite of being away from one's land and surroundings one does not lose the aroma of the home-based staple food to enjoy. Regional staff employed in the hotel are double way beneficial to the hotel owner. The same staff in lean season are marketing for groups in their linguistic states and in season they provide the services to the tourists at the hotels located in tourist destinations.

Instead of this common practice of group tourism, the KP tourist is family centric. Collective tourist movement of its members appears alien to its understanding. The joint family system, which was once prevalent in the society, is decaying out into nuclear family structure. If and when their members go for pilgrimage or for leisure trip, they drive away in car to the sightseeing places. Such small junkets with family members miss the charm and thrill of adventure. The interactive acquaintance with co travelers, to know each other and to have associations with various fellow travelers to gain their respective experience of life during the trip is absent in husband-wife-child outing. The new social phenomenon of childfree or single child parenthood is crawling in the society and has reduced the prospects of collective leisure trips. Such tendency would have gradual impact among the younger couples of the community, resulting into further fall in numerical strength of Kashmiri Pandits. The inter-community marriages have further diminished the community cohesiveness that

has culminated into a palpable change in the inherited socio-religious value system. The concept of a family is gradually taking new definition. Leaving aside the group holiday tours, KP community seems to have disapproval for collective trips even for highly sacred religious places like Char Dham, Rameshwaram, Dwarka, Somnath, Tirupati, Mahakaleshwar Ujjain etc. It is incomprehensible to understand the reasons why the community, though microscopic in numbers, is apprehensive about joint leisure trips. Are they still besieged with the mesh of their traditional mental makeup of saving money for the marriage of daughters, admission in professional school of their wards or fulfilling ritualistic functions within the family? Undoubtedly, it used to be hard for the parents to go beyond drawn lines because of the limited resources and avenues of earning. Are they suspicious of each other? Probably, they might have inherited some personality traits that forecloses their collective instinct. Or centuries of servitude and persecution might have cultivated a sense of self-centered aloofness as a safety haven. Metaphorically, Lalla Mella Ram, a philanthropist businessman and a forest lessee contractor, Chowkibal, District Kupwara, categorized Kashmiri Pandits with a strong sense of community unity," BATTA BATTA KAW BATTA". Meaning to say, the Pandits in unison are like flock of crows who assemble on single note of the fellow crow. It is an epigram of bygone days.

Though, after their exodus from the valley to different parts of Indian plains, their financial positions have become better, yet they are disunited. Their social leadership is divided and subdivided on divergent paths with no single political objective or future vision. At least, on the aesthetic side, which is essential part of personality growth, they could have thought of collective leisure trips to the foot hills of Himalayan range or to famous pilgrim centers of India to build up social bonding for strengthening their ethnic community identity. This could be nonpolitical moot point for galvanizing the society.



- Vinod K. Pandita



FIVE WAYS FINTECH SOLUTIONS ARE **HELPING SMEs**



Fintech solutions' roots can be traced back to the late 19th century, since then this industry has grown up. The previous decade observed a rapid growth in Fintech solutions. The trend is likely to be followed in the next decade as well due to the ease, functionality and value it provides. This industry has become something big which has the power of transforming businesses in a way the world has never been seen before. The biggest driver of its growth is its potential to revolutionize the global finance scene through innovation which is forcing traditional firms to entirely transform their way to do business and come up with new cutting-edge solutions which are more effective, productive and customer-centric.

This industry has grown to an extent that it has its own Festival, named 'FinTech Festival' which is celebrated in Singapore. In 2018 it attracted around 45000 participants from 130 countries. According to the 2018 FinTech Festival report the international participation was 58%. This is a massive participation for a newer gathering like this. Along with the USA and the UK, China, India, Indonesia, Thailand, Philippines, Vietnam and Japan were amongst the top 10 participants. This festival has shown that after becoming a great success in western countries Fintech is going to be huge in ASIAN countries as well where this industry will be a part of a blooming market.

SMEs' which contribute to a major part of any country's GDP are becoming a big part of

FinTech revolution because of the low cost, transparent and inclusive approach of these solutions. These innovative financial technologies are helping small business get established, run and thrive in a cut throat competitive global market. For instance, Grab is a Singapore based well-known app in the southeast Asian countries for ride-hailing. Earlier this app was limited to that feature only. In July 2018 CEO Anthony Tan announced a new service, Grab Platform. Grab Platform connects travelers to Airports, Retailers, Restaurants it even works as a way finder. In an interview with Bloomberg Mr. Tan said that he wants Grab to become a “everyday super-app” that helps millions of users carry out daily activities. Along with the customers many small businesses are listed on the app which are directly connected to this enlarged circle of potential customers. With the proper use of Fintech solutions small businesses can finance, manage and secure their businesses effectively while building a healthy relationship with their customers.

Here are the top five ways in which FinTech solutions are helping SMEs:

1.) Financing: In not-too-distant past, businesses had to follow a long and tedious process to get funds. This process usually involved a bank, a lender institution or an investor. In order to get funded, these small businesses had to lend money on interest which used to come with a lot of pressure and unnecessary costs. Moreover, if the amount was too low then there was no way to get the funds from the big lenders and investment institutions. Borrowers had to come out clean on the criteria of the bank, lending institution or the investor. But in 2009 Kickstarter came into the picture and changed the whole scenario with its innovative, reward-based crowd funding program, after that one after another a lot of crowd funding and P2P lending platforms emerged. Now these platforms are helping small businesses to connect with the potential investors directly. Investors are also getting a plethora of opportunities to invest and make money at a rapid rate.

2.) Payments: The emergence of cashless

economies has given rise to payment systems equipped with the latest technology. This is where Fintech solutions come in handy. A large population of the world uses debit or credit cards to pay but now alternative payment systems like e-wallets and e-currency is the next big thing. Customers nowadays don't want to carry around bulky wallets in their pockets. Some people don't even prefer cards. These E-payment systems have improved the cash flow SMEs are having. Collecting payments online gets the money faster to businesses compared to traditional payment systems. It also prevents from fraud and accounting errors. Apple pay, PayPal, Square are some of the most prominent examples of innovative payment systems.

3.) Accounting: Talking of accounting, FinTech solutions have changed the way small businesses used to go about accounting. Businesses can save on accounting costs because of the simple user-friendly interface Fintech solutions provide. Everything is automated. Moreover, data visualization is something these solutions have as an icing on the cake. Keeping track of the funds and then interpret the trends has become easier than ever before. This feature has given the power of nearly accurate forecasting to the business owners in a real time so that they can make adjustments before things go catastrophic. Budgeting and resource management are the areas where small businesses especially the ones which are in a nascent stage and don't have much experience can go wrong big time. Now there are AI enabled tools to create automated cash flow forecast and credit control. Budgeting has become easy and less time consuming. Sage Accounting, a leading online accounting software provides small businesses with another version of it called *Sage Peachtree* which is tailored while keeping in mind the needs of SMEs. Which can do a lot for small businesses, ranging from simplest accounting tasks to complex managerial calculations.

4.) Customer Engagement: Taking a customer centric approach is critical to gain a

substantial competitive advantage in the market. SMEs can have this advantage with the use of rapidly growing FinTech solutions. These solutions are providing SMEs with tools that can improve customer engagement and relationship with the brand in a more peculiar way. The payment systems can be tied up with customer profiles so that customers don't have to fill in the same information again and again which is a cumbersome task for a lot of people. FinTech solutions coupled with other web-based CRM systems can help businesses providing a seamless experience to the customer. SMEs can also have the benefit of knowing their customer better. FinTech solutions are capable to populate a real time data for every

loan process. In a press conference Lawrence Yong CEO of Singapore based digital lending platform said, "From day 1 our focus has been to simplify and speed up access to working capital for SMEs. With MAI, we envision our nimble and responsive credit engine that is self-learning and self-correcting." FinTech solutions are the most cost-effective way to go for the small businesses. The other important asset these solutions are saving is time. Now with the easy automated process, management can shift its attention to the areas where it is needed the most.

The Road Ahead: According to *Susanne Chishti* CEO of Fintech group Funding circle these new FinTech tools will help entrepreneurs growing their businesses, rather



customer which can later be used with other tools to analyze the customer's spending habits so that the product can be pushed in a more effective manner.

5.) Profit Maximization: When all the points that are discussed above come together the profit maximizes for the business. From the easy funding process to faster payments, steady cash flows, more accurate forecasting, effective budgeting and satisfied customers Fintech solutions are bestowing small business with much bigger and steady profits. Traditional banks charge hefty fees to even transfer the money let alone the funding and

than bogged down with financial issues. With emerging technologies such as big data, blockchain and biometrics the potential is almost limitless. Bigger traditional institutions will also have to go with the flow and use these solutions in some capacity otherwise they'll be lost in the race. As for SMEs the future seems to be bright and secure where the opportunities are limitless.

(This article authored by Vinod K. Pandita, who is an internationally acclaimed Management Consultant & Business Coach has been published by SME Forum, Singapore and has more than 5200 views in the past two years.)



Making of Chandigarh: Jane Drew's Chandigarh and Social Housing

(This article is courtesy Indian Express April 25, 2022)



- Tamanna Pandita



(Jane Drew played a major role in the internal planning of the sectors in Chandigarh.)

During the dawn of Indian Independence when there was mayhem in the country, a need for a new capital in Punjab arose after the loss of Lahore to Pakistan. Finally, four architects namely Le Corbusier, Pierre Jeanneret, Jane Drew and Maxwell Fry were assigned to design the new Punjab capital – 'Chandigarh'. Jane Drew's selection was mostly based on her active research on social housing and her experience of working in the tropical climates of Ghana. In Chandigarh, the architects had to decide how they were to work together. As Corbusier insisted on defining his role majorly to designing government centers (high court, the secretariat, the Assembly chambers etc), Jane Drew and others were to take charge of the

designing of low-cost housing, health centers, hospitals, educational institutions, cultural buildings and markets. With time, Jane Drew also played a major role in the internal planning of the sectors in Chandigarh.

Creating the city's neighbourhoods

During the time of conception, as a result of the partition, the major requirement of the city (and the country in general) was to build good quality and affordable housing, with expenditure kept in tune with a strict budget. After some research on housing typologies at Oxford, it was Jane Drew's proposal that initiated the thought that a typical residential sector was to be designed with each housing typology cluster serving a specific socio-

economic group. This was to be manifested through the varying sizes of houses and density. Location of these clusters with varying densities is observed to have a relation with their distance from the Capitol Complex. For instance, the largest cluster comprising of the villas with the lowest density (25 people per acre) is located close to the government buildings near Sector-1.

Making of Chandigarh | Its mind and body

In the 1940s, Jane Drew used the Architects' Yearbook as a platform and the first issue of 1945 included a discussion by Jane Drew on social housing. Her sketches showed clustered housing with arranged terraces; it had a remarkable similarity with what she later proposed in Chandigarh which had a garden-suburb-modernist blend. There is also an application of what Patrick Geddes called Conservative Surgery in Sector-22 (the crooked road that Fry and Drew integrated into the plan of sectors). Jane Drew took a more anthropological approach to design; she sought an architecture that was homely and effective. She kept in mind the end-user of the city in the hope to formulate useful data and to have a more user-oriented approach.

Making of Chandigarh | What went into the robust heart of City Beautiful

Sector 22: The first sector

It is the government houses that give Chandigarh its distinct character. In total thirteen types of housing were finalized based on the monthly income of a government employee (from a peon to a minister's house). Chandigarh has six distinct seasons with varying temperature ranges but the harsh sun of the summer was the major problem to be tackled with. Therefore, the main goal while designing the dwelling units was to protect from the sun and from the dust-laden winds ('loo') of the summer season. Jane Drew opted for larger spaces, greater volume and shading. Orienting the dwellings towards southwest was avoided and few and smaller windows were adopted on exposed facades. Brick was used extensively as it was the cheapest material available. Wood shutters were preferred over glass windows because wood was a cheaper material at that time and skilled Panjabi carpenters were easily

available. Effort was made to keep the main rooms in the north or northeast direction. Sleeping places in the open were also provided; having a flat roof in houses was found useful.

According to Jane Drew, 'The Sector 22 was a kind of a 'model settlement'. It was to eventually house around 20,000 people and was to function as a town on its own. The sector design featured four entrance points and all houses have connectivity to both the interior road and the exterior fast motor road. All other amenities are planned inside the sector. Each sector has a series of planned open spaces that contain schools, clinics and other public and community buildings, while the edges of sectors have larger commercial centers and hotels 'protecting' the internal dwellings. The aim was to create a peaceful village like environment. The living conditions of many were greatly improved and it did set a precedent for the minimum standard of housing in India. Every house had waterborne sewage and a supply of pure drinking water and electricity.'

Jane Drew designed the 'Type 13 peon housing' for which the low-cost techniques were tested through building replicas at the present day Le Corbusier Centre site. The 13 D type houses are modest white dwellings consisting of three main rooms, a shower room and a toilet area. It was designed as a low cost housing unit and budget constraints were met by design solutions like adoption of a wooden batten and brick roof, omitting a roof over the toilet area placed on the outside and giving multipurpose areas such as the external space adjacent to the kitchen that could be used for cooking and laundry during hot and dry weather.

Apart from her neighborhood experiments, Jane Drew built various public buildings through which she contributed to the creation of the architectural vocabulary of Chandigarh owing to her innovative, low cost, climate responsive design solutions.

(The author Tamanna Pandita is a student of Fourth Year who has been mentored by Ar. Shilpa Sood, Assistant Professor in Chandigarh College of Architecture. The article is edited by Ar. Saumya Sharma, Assistant Professor in Chandigarh College of Architecture. This article is a part of the series of fortnightly articles by students and faculty of CCA on the Making of Chandigarh for the LCPJ forum.)

The Tree with a Thousand Apples

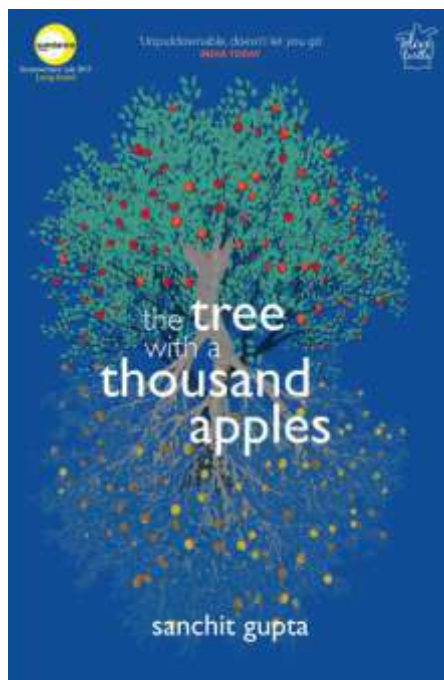
(Extract from the Book Scene: Emergency Ward - page : 83-84)

Author : Sanchit Gupta

'Malikji,' Papa says to him, 'we can't put you in any more trouble. We can't stay here anymore either. We owe our lives to you. If not for you, we would have been dead tonight. Today,' he decides, 'we will leave Kashmir for good.' They lift Saira's body and take her to the nearest graveyard. In the dead of night, she is buried under the open sky. A taxi is hired from the nearby stand. 'To Jammu, four people and some luggage,' says Papa. The driver makes a killing. In times of trouble, business tends to be good. Memories and belongings of 132 years are packed in one hour and two suitcases. Safeena, Tariq and Malik Chacha stand at the gate as the luggage is packed. The dim eyes of Ravi's Yamaha gaze at the locked house. The apple tree still has a thousand apples, maybe some more. The driver revs the engine. Deewan sits in the back, between Ma and Babhi. Papa sits in the front with the driver. There is no place for Ravi in the crowded car. It rides through the boulevard, past the Chashme Shahi, Dal Lake, Shalimar Garden, the cricket ground, Lal Chowk, the bloodstained marks on the road where Ravi's bike had blazed the 100-metre dash; here comes the Zero bridge—the Jhelum gushes beneath like a furious storm. The rusted screws of the wooden bridge creek under the stuttering car, they might soon come off. The Shankaracharya temple atop the hill in the backdrop is shrouded by dark, black clouds.

And as the wheels bump through the potholes, Deewan remembers, 'Oh! He has forgotten, he has forgotten to carry his cricket bat. It's perched against the wall in the backyard, near the red leather ball that hangs from the roof. Yet, without a stroke from the sweet spot, the ball swings like a pendulum in the sinister wind. On the left now is Bilal's house. The lights are switched off. Was he too among the many that had thronged the streets tonight? Or his Abba? Like Hanif Sir, who swung his naked sword at Siddharth's mother? Or was he asleep, oblivious of the night when Chachi was no more? When Ravi had not come home. Or is this just a nightmare, just like the one a few nights before, and he would soon wake up, with sweaty hands and shivering limbs, to find himself in Ma's arms.'

The valley is now left behind as the car struggles to trudge through the deep snow, and clammers up the steep slope. And it haunts him, the silken touch of Safeena's hands, when she smacked him for foraging with his dirty fingers inside her honey jar, or the way she pulled on her two plaits of hair, when she couldn't memorise her speech. Would he ever meet her again? Was this ride in a bumpy car just a vacation? To a relative somewhere he had never been before? Or was he now one amongst those rats in the saffron fields, who had been scooted out of their homes and whacked outside the boundary, because he too, just like them, would destroy the crops and must be gotten rid of? No, Bilal would come, anytime now, in front of this moving car, and stand with Safeena at his side, and then these rumbling wheels would have to stop. He would then walk out and drape his arms around their shoulders, which would support him home, and they would say, 'For us, Deewan *bhai*, whatever it takes.'



Source : This extract has been published with the permission of Niyogi Books (Publisher of the Book)

Koshur Runners Club, Delhi-NCR Organised a Run in CP



Koshur Runners Club, Delhi-NCR organised a run/ walk from BK Ganjoo Park in Connaught Place at 6am on April 17, 2022 in memory of those who have been killed by terrorists in the Valley. The participants also

expressed their gratitude to the makers of movie – *The Kashmir Files* for highlighting the genocide of the members of the peaceful KP community.

GKPD Submitted Memorandum to Government of India on 15.04.2022

GKPD urges GOI to take measures to ensure the safety and security of Kashmiri Pandits still living in the Kashmir valley

GKPD submitted a memorandum appreciating the bold and muscular policy being followed by the Prime Minister Shri Narendra Modi to root out terrorism and nepotism from the UT of J&K and our community is ready to lend all its might to make it a success.

GKPD requests the government:

1. To announce a comprehensive package for the Kashmiri Pandits still living in the valley. The package should have

constitutional guarantees to provide security and an honorable life.

2. To create a sense of security to PM Package employees while redressing the draconian rules in their rules of employment.

Zero tolerance should be the governing criterion for both demands.

We wish the Government of India and the Government of Union Territory success in its pursuit of good governance for all.

*Utpal Kaul International
Co-ordinator GKPD
Surinder Kaul Co-founder GKPD*

JKVM Organized the Unveiling of the Bust of Martyr Bal Kishen Ganjoo



JKVM organized the unveiling of the bust of **Martyr Bal Kishen Ganjoo** at the KP Shaheedi Sathal B.K.Ganjoo Park, Kali Bari Marg, New Delhi from 4.30 PM onwards.

Bal Kishan Ganjoo was an Indian telecom engineer and was working with BSNL in Srinagar City. He was brutally murdered by the terrorists on 19th March 1990 and the family was subjected to the most deplorable inhuman act of cruelty. **Martyr Bal Kishan Ganjoo** was just thirty two years old when he fell to the bullets of the Islamist terrorism. He is lived by his wife and two daughters.

The function was presided over by the union minister for heavy industries **Dr. Mahindra Nath Pandey Ji**. **Sh. Vivek Ranjan Agnihotri Ji** and **Smt. Pallavi Joshi Ji** were the guests of honour. The bust was unveiled by the chief guest and the guests of honour.

The programme started with a musical tribute to the Martyrs by the young Gaashtarukh team lead by Sh. Sanjeev Raina and assisted by Sh. Sameer Kachroo. Chavi Kaul, Vanshika Bhat, Kartik, Upasana Pandita, Shreya Pandita sang the soulful renditions. Sh. Ajay Pandita Ji moderated the programme.

Sh. Satish Bhat, General Secretary JKVM briefly explained the back drop of the event and also expressed the wish of the team JKVM to making the Martyrs wall on the venue.

Speaking on the occasion **Dr. Mahindra Nath Pandey Ji** expressed his anguish over the genocide of Kashmiri Pandits and sabotaging of the truth from people of India by the administrators in 1990. He promised to take up the issue of Kashmiri Pandits within the cabinet meeting and also with the prime minister.

Sh. Vivek Ranjan Agnihotri Ji explained the hard work by him and his team to make the movie “**Kashmir Files**” based on true stories of the sufferers of terrorism. While paying tributes to the



KP Martyrs he promised to speak on the subject in future also. He also announced his intention of making a documentary series on the subject in the near future.

Smt. Pallavi Joshi Ji appreciated the love and affection bestowed on her while the team was researching and making the movie. She was touched by the trauma that the family of **Martyr Bal Kishen Ganjoo** had to go through after his untimely and sad demise.



Deeksha Ganjoo Ji daughter of Martyr Bal Kishan Ganjoo also addressed the audience by a recorded audio message. Elder brother of **Martyr Bal Kishen Ganjoo** also spoke on the occasion. **Sh. Shibhan Ji Ganjoo** explained the velour and dedication of the **Martyr B.K.Ganjoo**, his commitment to BSNL and national interest. **Sh Anupam Kaul ji** and **Sh.Girdhari Lal Jogi Ji** ex-colleagues of the Martyr also spoke on the occasion and demanded the Martyr be suitably awarded.

The Programme culminated with a silent candle lit/ diya prajwaalan and floral tributes by the community members and vote of thanks by the Sh. Ajay Pandita.

Satish Bhat
General Secretary JKVM

AFFILIATES' NEWS

Kashmiri Hindu Samiti Karnataka organised a Domicile Camp



Under instructions from Union Ministry of Home, regarding organizing of camps for issue of Domicile Certificates to displaced members of our KP community, one camp was organized at Sahakar Nagar, Bangalore to particularly facilitate the community members from North Bangalore on 14th of March 2022. A team led by Shri Devinder Bhau, Dy Commissioner, conducted the camp and our volunteers Shri Dileep Kachroo, Shri O K Bali, Shri R K Raina, Shri R K Gadroo and I assisted

the team throughout the day. The Deputy Commissioner Shri Devinder Bhau expressed his happiness over the manner of arrangements made and smooth holding of event. The Officials were happy to express that the number of Domicile Certificates and Registration Certificate issued on a single day were highest in Bangalore on that day. In all more than 700 Domicile certificates and 200 fresh Registration certificates have been issued to community members at Bangalore.



KHS Karnataka Submits Memorandum to Union Home Minister Shri Amit Shah Ji



Kashmiri Hindu Samiti (Karnataka) Regd.

Regd. No. 801/ K 1992

No. 29, 3rd Cross, Singanapalaya, Mahadevpura, Bangalore – 560048.

AN AFFILIATE OF ALL INDIA KASHMIRI SAMAJ, HQ NEW DELHI.

April 1st 2022

SHRIMAN AMIT SHAH JI
Hon'ble UNION MINISTER OF HOME,
GOVERNMENT OF INDIA

Hon'ble Sir,

We the members of Kashmiri Hindu Samiti Karnataka on behalf of the Kashmiri Pandit Community in Karnataka, take the opportunity to express our heartfelt gratitude and thanks for the much-awaited Abrogation of Article 370 and 35A of the Indian constitution by the present Central Government under the pious and dynamic leadership of our beloved Prime Minister Shriman Narendra Bai Modi Ji. Your concerted efforts in this matter will go a long way in the annals of Indian History.

We would like to bring following few points in your notice for your immediate attention and intervention:

- Complete reversal of genocide of Kashmiri Pandit Community in the Kashmir valley.
- Immediate punishment to the perpetrators of the genocide and all those involved in the brutal killings and massacre of Kashmiri Pandits, Sikhs and other communities ever since the onset of terrorism in Jammu & Kashmir.
- Resettlement of all the Seven lakh Kashmiri Pandits upon whom exodus have been forced in 1990 and earlier six occasions at one place in the Kashmir valley.

For Kashmiri Hindu Samiti Karnataka
Rajinder Kaul
Secretary

Our Mission: Unity Accountability Transparency

Helpline Humanity Organized a Felicitation Ceremony for Award of Excellence



Helpline Humanity organized the felicitation ceremony the award of excellence for the services rendered by organization to the citizens during the covid 19 pandemic crisis. Voluntary services of organization have saved many precious lives and given succour to many needy people during the covid 19 pandemic crisis.

The ceremony begins with Saraswati Vandana followed by lightning of traditional lamp by Swami Kumar ji, Swami Sudershan Dass Ji, Shri Moti Koul (Chief Guest) Shri Anil Bhat, PTI Burea Chief, in the presence galaxy of community welfare organizations. .

Welcome address was presented by Shri B. L. Jalali, project Director Helpline Humanity who welcome all guests on the occasion.

Shri Anil Bhat Ji read activities of Helpline Humanity and its role played during last 30 years for the welfare of community students in exile. He said Helpline Humanity through Mata Saraswati Pustakaalya, a

Library cum book bank come to rescue of students community by providing free books, coaching, Job opportunity, career counseling, Wi-Fi and study centre without any caste, creed and colour and fulfill its mission "Education for all" He also lauded the Helpline Humanity for helping hundreds of patients during covid 19 pandemic and provided medicine, arranged doctors consultation side by side besides educational facilities.

Those who were felicitated on the occasion were Vitasta Health Care Centre Muthi, K P Sabha Jammu, K P Volunteers, KPCF, GKPD, KOA, Hemat, I Am Buddha, Global Solace, Gauri Kaul Heart Centre, Sanjeevani Sharda Kendra Bhoori, Swami Kumar Ji Ashram, Kakni Foundation, Bhagwan Gopi Nath Ji Trust, Shri Alakh Sahiba Trust, People's Hut, K P Australia, Aman Kachroo Trust, Goonj Jammu, Roti Bank, Saraswathi Educational And Cultural Charitable Trust Chennai, Covid Response Team, Nat Bat 85 Group, Rainawari K P

Action Committee, Mata Kheer Bhawani Janipur, Jalla Foundation, Mata Saraswati Pustakalaya Team, Orzu, Rising Star, Individuals, Faculty Members, Journalists, Cultural Organization & Scholars, Sandya Dhar (Jigar), Shri Vijay Kashkari (Educational counsellor)

Individual awards were presented to Dr. Renu Wakhloo, Dr. Upender Koul, Dr. Anirudh Koul, Dr. Ruchi Gupta, Dr. Geetu Datta, Dr. Tarun Gupta, Mr. Jitendra Singh, Mr. Harvinder Singh, Mr. Ashwani Kalla, Mr. Sanjay Raina, Mr. Pran Nath, and Swami Sudarshan Dass.

Faculty member awards were presented to Dr. Shikha Dhar, Sh. Sanjay Pandita, Dr. Ragni Koul, Smt Sunita Koul, Mrs Nisha Jan Thaploo, Mr. Vivek Pandita, Mr. Ankush Razdan, Miss Shailja Dhar.

Journalist award were presented to Mr Ashish Kohli (JK media) Shri Avtar Bhat (Daily Excelsior), Shri Anil Bhat (PTI, Bureau chief), Shri Sameer Bhat (News 18), Shri Surinder Singh (Dainak Jagran), Shri R. K. Koul (JK Metro).

Cultural awards were presented to JK Bhoomi Human Welfare Society, Athrot, Vomed, RMK ART, Radio Sharda and Veyth.

Shri Moti Koul (Chief Guest) complemented the organisers and volunteers

of different entities for standing up to the occasion and set the example for future generations and urged upon the organisations to support the NGOs like Helpline Humanity who have sustained from last 30 years with limited resources and never give up and continue its mission with dedication and today we all here recognize their service to mankind. He appreciated the role of Helpline Humanity which is the oldest NGO of genocide victims but unfortunately escapes the attention of the government. From tent to computerized lab, from bullets to tab, from drug to oxygen cylinders still the victims of persecution remains calm, quiet with the hope to have justice. He shower praises on all organisation who work in their respective fields to work with close coordination in order to achieve positive goal. He also Shower praises on doctors, faculty members, donors, advisory board members of Helpline Humanity, patrons, management team, volunteers and community daughter Smt. Sandhya Dhar who made their contribution towards community and nation building.

Later Swami Kumar ji and Swami Sudarshan Dass ji also showered their blessing on Organizers and other organization who were present their and urged them to work with zeal for future generations and shun path of egoism.

The program was anchored by Smt. Kusum Tickoo who gave heart rendering account of Corona front line warriors and volunteers. The program concluded by vote of thanks by Shri M K Bhat President, Helpline Humanity, who congratulated and thanked all the dignitaries, organisation heads and other community heads present there.

Whole program was co-ordinated by M/s B L Jalali, M K Bhat, Bittu Ji Bhat, Satish Pandita, Sameer Ji Koul, Guddi Dhar, Jyoti Rani, Archana and Nisha Koul.



Shrimad Bhagwad Gita in Urdu Language

Authored by Sh. Chaman Lal Pandita Hit Stands

A function of release of a book captioned as “Shrimad Bhagavad Gita in Urdu Language” was held today in KP Sabha, Ambphalla Jammu in which many eminent personalities of KP community participated, belonging to different fields of literary, social, cultural and religious activities. The book is written by Sh. Chaman Lal Pandita who is basically hailing from Ganderbal Kashmir and having served in Department of Telecommunication till 2007, has all along been living in Jammu since 1967. He had all along an ambition to contribute something notable towards it hence interpretation of all 700 Shalokas of Bhagwad Gita in Urdu (Nastaliq) language. The author gave a brief introduction of how he developed the zeal and motivation to write this monumental life manual and spoke about the universality and solutions it carries to all types of problems faced by the mankind as also who in his pursuit helped and encouraged him.

The function was presided over by Sh. K.K Khosa, the President of KP Sabha Ambphalla while well-known scholar Prof. R. L. Shant was the Chief Guest. The Book is



a bold attempt by the author written in Urdu language to help those well acquainted with the language. Prof. R. L. Shant, who has written the foreword for the book, hailed the attempt of Sh. C.L. Pandita. He gave a literary account of what “Geet” meant and how and why the Book is called Gita. He said that Pandits in particular have written numerous hymns and prayers transcribed from Devnagri script into Persian or Nastaliq script in Kashmiri language. The author is the father of Sh. Vinod K Pandita, Media & Communication Incharge of AIKS.

Calendar of Month

Sankat Nivaran Chaturthi	19th May 2022
Ashtami (Krishna Paksha)	23rd May 2022
Ekadashi (Krishna Paksha)	26th May 2022
Amavasya	30th May 2022
Bhagwan Gopi Nath Yagya	01st May 2022
Jyeshtha Ashtami (Kheer Bhawani Yatra)	08th June 2022
Nirjala Ekadashi (Shukla Paksha)	11th June 2022
Poornima	14th June 2022

Note

Panchak starts on 22nd May ends on 26th May 2022

Jyeshtha (Krishna Paksha) from 17 May 2022 to 30 May 2022
Jyeshtha (Shukla Paksha) from 31 May 2022 to 14 June 2022



KASHMIRI PANDIT SANGARASH SAMITI

SathuBarbar Shah, Srinagar, Kashmir (J&K) – 190001

e-mail: kpss.kashmir@gmail.com

Dated: 15.04.2022

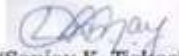
PRESS RELEASE

KPSS strongly condemns the issuance of threat letters and the killing of Kashmiri Pandits / Kashmiri Hindus living in the Kashmir Valley. KPSS had already said that situation in Kashmir Valley is returning to 1990. In 1990, killings lists were circulated in mosques and in 2022 these lists are circulated on the internet and social media, just modus operandi has changed but the mentality is the same as what we minorities faced in the early 1990s.

Some vicious and ill minded persons who are using the cover of a particular religion are hell-bent on the annihilation of the religious minorities living in the Kashmir Valley. As these kinds of heinous and barbaric acts are not possible without logistic support from the local population and the role of the Kashmiri Society, though small in number, cannot be outrightly absolved for the targeted crimes happening against Kashmiri Pandits / Kashmiri Hindus living in Kashmir Valley. Every gunman known or unknown is a local person and their helping OGWs are also from our own Kashmiri Society who create fake trust with religious minorities to collect details and help these gunmen to kill Kashmiri Pandits / Kashmiri Hindus living in Kashmir Valley. In 1990, religious minorities were backstabbed and forced to leave Kashmir Valley by creating a hostile environment, time and again similar condition is created in 2022 to force Kashmiri Pandits / Kashmiri Hindus to leave Kashmir Valley. Though these persons were always small in number but the collective silence maintained by the rest creates trust deficits with never ending voids between the communities.

The safety of minorities is at stake and the government is least bothered by the situation. This clearly shows either the Administration is not interested in saving minorities or they are incompetent to handle the situation. In both cases, Kashmir is pushed into the darkness that engulfed this place during the early 1990s. KPSS with a strong note expresses disappointment that in 1990, the coalition government failed miserably in securing minorities in Kashmir Valley which led to the mass migration of the community, and in the last three years the same government failed again in securing minorities living in the Kashmir Valley, it indicates that Kashmiri Minorities will again have to leave Kashmir Valley due to failure of Kashmiri Society as well as Administration.

KPSS appeal to all members of Kashmiri Society to come clean on the issue and respond with an honest answer, whether they actually want the Kashmiri Pandits / Kashmiri Hindus who continued to live in Kashmir Valley during all these odd years to live in Kashmir Valley or not, as the logistic support provided to these killers of humanity is provided by the locals only.


(Sanjay K. Tickoo)
President, KPSS
9906564741

RICOCHETS FROM THE PAST

(The article is courtesy India Today May 02, 2022)



When gunshots rang out inside a Hindu home in south Kashmir's Kulgam district in the evening of April 13 just as the call for prayers was announced from the nearby mosque, the victim was not just Satish Singh, a Rajput truck driver, but also the inter-religious concord in Kakran. For decades, Muslims and Hindus have been coming to this village to visit the shrine of Kashmir's revered Sufi saint Hazrat Sheikh Nuruddin, popularly called Nund Rishi and Alamdar-e-Kashmir, and the refurbished ancient temple of Mata Katyayani a few steps away.

The bullets of the unidentified militant that riddled Satish's body have also blown

holes in the social fabric of the district that is home to 40-odd Rajput families who did not leave the Valley during the exodus of Kashmiri Pandits in 1989-90. Satish's old mud house and seven other houses of Rajput families are inside a large compound with a traditional wooden entrance.

"We lived together with our Muslims neighbours and had no dispute with anyone over land or property," says Satish's brother Anil Kumar, an orchard farmer. "We don't know why my brother was killed. I am afraid of stepping out of the house now." The last time the 42-year-old visited the local market was just moments before tragedy befell the family. Four days later, when it was time for spraying

insecticides in his orchard, Anil had to request his neighbours to do it. Another brother, who works with the Central Industrial Security Force and is posted outside Jammu and Kashmir, quickly left the village after a last glimpse of Satish's face.

With militants stepping up attacks on minorities in the state since March, there is growing fear among Hindus and many are leaving for the plains in Jammu or the few secured enclaves that have come up in parts of the Valley to encourage Pandits to return. Abandoning their native homes is, of course, not easy for the Rajputs of Kakran: they had chosen to continue here, and build their lives, despite decades of insurgency. "We stayed due to the affection of our Muslim neighbours. But now we feel threatened," says Kuljeet Singh. "And where will we go? Even if we sell the entire property, we wouldn't be able to buy a house in Jammu or another city."

By this March, according to data compiled by the Union ministry of home affairs, 14 Hindus, including Pandits, had been killed since the abrogation of Article 370 on August 5, 2019. Besides minorities, non-local migrant workers and elected members of panchayats are also in the crosshairs of militants. The past two years saw 38 targeted attacks, including 12 this year. The attacks have triggered a wave of fear among migrant workers who recently arrived in the Valley. "My parents, wife and children have been calling me several times a day since hearing of the attacks. They are worried about my well-being and want me to return home," says Sanjay Kumar, a 38-year-old mason from Bihar who has been coming to Srinagar for work every year since 2003. Annually, an estimated 1 million workers come to the Valley from states such as Uttar Pradesh, Bihar and West Bengal to earn a living as masons, carpenters, vendors, embroiderers etc.

It is widely believed that The Resistance Front (TRF)—a new outfit that emerged on the scene after August 2019 and which the police describe as an offshoot of the Lashkar-e-Taiba (LeT)—is responsible for most of the attacks on minorities and migrants. These attacks are

said to be in response to the abrogation of Article 35A, which had empowered the J&K legislature to define the state's permanent residents and give them rights denied to others. DGP Dilbagh Singh, however, believes successful operations such as the killing of two Pakistani LeT militants within a week after they attacked CRPF personnel in Srinagar has frustrated terror outfits. "That is why they are assigning soft targets to new recruits," he says.

Many like former deputy chief minister and BJP leader Nirmal Singh see the targeted attacks as part of the agenda of 'Gazwae-Hind', a term Pakistani militants use to describe a "holy war to conquer India". "Communal tension during Ramnavami (in parts of India) was orchestrated by some elements and the same is happening in Kashmir (to drive out Hindus), but people won't allow this to succeed," says Singh. Another motive, adds the BJP leader, is to disrupt the Centre's efforts to bring in investors to set up industries in the region. According to the Union home ministry, the J&K government has received investment proposals worth Rs 51,000 crore so far, and plans are afoot for the first J&K Global Investors' Summit.

Amid the spurt in targeted killings, the little-known Lashkar-e-Islam recently sent a threatening letter to the Veerwan Pandit camp in Baramulla, setting off panic among Hindus in the Valley. Comparing the current situation with that of the '90s when the community was "backstabbed and forced to leave Kashmir by creating a hostile environment", Kashmiri Pandit Sangharsh Samiti president Sanjay Tickoo says similar conditions are being created again. "Though the people responsible were small in number, the collective silence of others created a trust deficit between communities that continues. In 1990, the hit lists were circulated from mosques; now, it's done through the internet. But the mentality that minorities have to face remains the same." The ghosts have returned to haunt them.

» Aptitude Test Architecture NATA 2022

NATA is the aptitude test of the applicant to the Architecture. The applicant is assessed for his cognitive skills, visual perception, aesthetic sensitivity, logical reasoning, critical thinking ability, etc.

National Aptitude Test in Architecture (NATA) is a test for admission into 1st year of 5-year B.Arch. Degree Courses at various Institutions in India.

National Aptitude Test in Architecture (NATA) is being conducted by COA since 2006, in terms of the provisions of CoA (Minimum Standards of Architectural Education) Regulations, 1983, published in the Gazette of India.

The Council of Architecture (CoA) is an autonomous statutory body of the Ministry of Education, Government of India. The Council of Architecture is vested with the responsibility of maintaining the register of architects on a national basis as well as regulating the Architecture education and practice of the Architecture profession throughout India. Any person desirous of carrying on the profession as an 'Architect' must have registration with the Council of Architecture. For the purpose of registration, one must undergo the education in accordance with the Council of Architecture Minimum Standards of Architectural Education Regulations and possess the recognized qualification as appended to the Architects Act.

There are about 465 institutions presently imparting architectural education in India leading to recognized qualifications. The standards of education being imparted in these institutions (constituent colleges/departments of universities, deemed universities, affiliated colleges/schools, IITs, NITs, and autonomous institutions) are prescribed and monitored by the Council of Architecture by way of Regulations and

norms & standards prescribed from time to time, which set forth the requirement of eligibility for admission, course duration, standards of staff & accommodation, course content, examination, etc.

The NATA application form 2022 has been released on the official website —nata.in. Interested candidates can visit the official website of NATA 2022 for registration. NATA phase 1 exam registration can be done online till May 23, 2022. The last date to apply for phase 2 is June 20 and phase 3 is June 11, 2022. NATA 2022 will be conducted as a comprehensive computer-based aptitude test at the Council allotted centers in identified cities in the country. The examination shall be conducted in two sessions on the date of the test, subject to a number of candidates registered for the session. The candidates need to indicate their preference for session & city of examination while registering at NATA portal www.nata.in. The session during which the candidate will take the test, as well as the Test Centre, shall be allotted by the Council, as far as possible, on the basis of preferences provided by the candidate in the application form. The decision of the Council in allotting the Test Centre and session to candidates shall be final.

NATA is held with the objective of attracting a greater number of bright aspirants for studying Architecture and practicing the same as a profession in the future.

The aptitude test of NATA may comprise questions of Multiple-Choice type (MCQ), Multiple Select type (MSQ), Preferential Choice type (PCQ) and Numerical Answer type (NAQ) and Match the following type (MFQ). The questions will carry 1 mark, 2 marks or 3 marks and 125 questions have to be answered in 180 minutes. The medium of Aptitude test will be essentially English language. Some questions may be in regional languages also. The aptitude of the candidate

will be assessed using some or all of the following techniques:

- ✓ Diagrammatic Reasoning – Tests the ability of logical reasoning, using diagrams and scenarios
- ✓ Numerical Reasoning – Tests mathematical ability through simple problems
- ✓ Verbal Reasoning – Assesses the ability to assess verbal logic.
- ✓ Inductive Reasoning – Tests the ability to see patterns and analyze given data
- ✓ Situational Judgment – Tests problem-solving ability.
- ✓ Logical Reasoning – Tests ability to recognize patterns, sequences, or relationships between shapes and imagery.

Abstract Reasoning – Will assess general knowledge, and ability to utilize knowledge in new situations.

Questions could be asked on various topics that assess candidates on basic concepts in mathematics, physics and geometry, language and interpretation, elements and principles of design, aesthetic sensitivity, colour theory, lateral thinking and logical reasoning, visual perception and cognition, graphics and imagery, building anatomy and architectural vocabulary, basic techniques of building construction and knowledge of the material, general knowledge and current affairs, etc. and are may not be limited to those outlined.

Candidates who have completed their 10 + 2 examinations with Physics, Chemistry, and Mathematics or 10+ 3 Diploma with Mathematics as the subject of study can appear for NATA 2022. Candidates appearing for the 10+2 examination with Physics, Chemistry and Mathematics as subjects of the study or 10+3 Diploma with Mathematics in the current year may also provisionally appear for NATA-2022.

Reservation as well as relaxation in qualifying marks for the reserved category for the purpose of admission is a prerogative of the Admission/ Counseling Authority and does not fall under the purview of this examination.

The First NATA test is scheduled to be

held on June 12, 2022, the Second NATA test shall be held on July 3, 2022, and Third Test shall be conducted on July 24, 2022.

Appearing in the second or third test is not mandatory and is purely at the discretion of the applicants. Candidates can register themselves for either of the Tests OR for all Tests by filling in the application form appropriately.

The application form is broadly categorized into three steps: filling of Personal Details; Document Uploading & Fee Payment. Please see Appendix-iv for detailed guidelines on fields to be entered at the time of online form filling.

The online filling-up of the Application Form is interactive in nature and online guidance will be available to the candidate while filling up the form. The Confirmation Page is generated upon successful payment of the Application Fee. The candidate may take a printout and preserve the confirmation page for future reference. There is no need to send any document to the Council by post. A printout of the Confirmation page will not provide admittance to the Test Centre to take the examination. The candidate is required to print Admit Card when issued online as per the schedule.

NATA- 2022 score shall be valid only for admission in the academic session 2022-2023. Probable examination Cities may be Chandigarh, Delhi, Ahmedabad, Ambala, Faridabad, Gurgaon, Shimla, Srinagar, Jammu, Bengaluru, Bhopal, Mumbai, Navimumbai, Pune, Amritsar, Jalandhar, Ludhiana, Mohali, Pathankot, Jaipur, Lucknow, Dehradun, Kolkata, etc..

➤➤ Education News

More Universities to join CUCET

The National Testing Agency (NTA) is slated to conduct the computer-based examination CUCET for admission to undergraduate courses in the first week of July. The Centre last month announced it will conduct CUET, in line with the National Education Policy (NEP) 2020, and made its score a mandatory yardstick for all the Central Universities.

Universities clear their doubts on CUCET. The examination is voluntary for state-run, private, and deemed to be universities. Officials of the University Grants Commission (UGC) said they are constantly holding meetings with state-run and private universities to clear their doubts about CUCET. “It is likely that more universities will adopt CUCET in the coming days”, as per a UGC officer. CUCET will be conducted in 13 languages in 547 cities across the country and 13 cities in foreign countries, including Bahrain, Sri Lanka, Qatar, Nepal, and UAE among others.

Guidelines for Pursuing Two Academic Programmes Simultaneously

The National Education Policy (NEP 2020) states that pedagogy must evolve to make education more experiential, holistic, integrated, inquiry-driven, discovery-oriented, learner-centered, discussion-based, flexible, and, of course, enjoyable. The policy envisions imaginative and flexible curricular structures to enable creative combinations of disciplines for study that would offer multiple entries and exit points, thus, removing currently prevalent rigid boundaries and creating new possibilities for life-long learning and centrally involving critical and interdisciplinary thinking.

With the rapid increase in demand for higher education and limited availability of seats in regular stream, several Higher Education Institutions (HEIs) have started a number of programs in Open and Distance Learning (ODL) mode to meet the aspirations of students. It has also led to the emergence of online education programs which a student can pursue within the comforts of his/her home. The issue of allowing the students to pursue two academic programs simultaneously has been examined by the Commission keeping in view the proposals envisaged in the National Education Policy - NEP 2020 which emphasizes the need to facilitate multiple pathways to learning

involving both formal and non-formal education modes.

In view of the above, UGC has framed the following Guidelines.

- ❖ To allow the students to pursue two academic programs simultaneously keeping in view the following objectives envisaged in NEP 2020.
- ❖ Recognizing, identifying, and fostering the unique capabilities of each student, by sensitizing teachers as well as parents to promote each student's holistic development in both academic and non-academic spheres.
- ❖ No hard separations between arts and sciences, between curricular and extra-curricular activities, between vocational and academic streams, etc. in order to eliminate harmful hierarchies among, and silos between different areas of learning.

Common University Entrance Test (CUET) to be held twice a year beginning next academic session

The Common University Entrance Test (CUET) which is being held to evaluate the merits of candidates for admission to undergraduate programs will be conducted twice a year from 2023 to give the aspirants a better edge for their preparation and the opportunity to boost their scores in case they are not satisfied with the marks in the first exam. Candidates are eligible to appear for the test once they clear their class 12 board exams. There will be a gap of almost 45 days, as per the ministry officials.

The questions will cover the contents of the class 12 syllabus, but question patterns will keep changing each year for better evaluations of the candidates. The test will be organized by the National Testing Agency. Earlier the test was limited only to central universities but UGC Chairman M Jagadeesh Kumar stated that CUET will also widen its facilities to few prominent private universities as well. This will give the aspirants more abundance to seize the opportunity of securing their seats.

Admission Alerts

Himachal Pradesh Technical University Hamirpur

IMPORTANT DATES

HPCET-2022

Courses	Closing date of filling in	Date and time of Entrance Examination
B. Tech (Direct Entry)	18-06-2022	10.07.2022 (09.00AM to 12:00 Noon) Morning Session
B. Pharmacy (Direct Entry)	18-06-2022	10.07.2022 (09.00AM to 12:00 Noon) Morning Session
MCA MBA &	18-06-2022	10.07.2022 (09.00AM to 11:00 A.M) 10.07.2022
MBA (T& HM)	18-06-2022	(2.00PM to 4:00 PM) Evening Session

Website: www.himtu.ac.in

The entrance examination (HPCET-2022) for each course shall be conducted in offline mode.

Indian Institute of Foreign Trade (Deemed to be a university) Under the Ministry of Commerce & Industry

Admission to Integrated Programme in Management (BBA - Business Analytics and MBA - International Business) at Kakinada (Andhra Pradesh) Campus

Candidates should have passed 10+2/XII/HSC examination in arts/commerce/science stream or equivalent with 60% or more in the years 2020, 2021, or appearing in 2022.

- ✓ The candidate must have passed the class 10th examination with 60% or more in the year, not before 2018.
- ✓ Mathematics/ Business Mathematics as a subject in +2 level is mandatory.

Those candidates who wish to apply for IIFT's Integrated Programme in Management (BBA Business Analytics and MBA-International Business) 2022-27 have to mandatorily apply for IIM- Indore entrance exam (IPMAT 2022).

Candidates are advised to check the IIFT's eligibility criteria carefully before applying for the IPMAT entrance exam.

Visit IIM- Indore website www.iimdr.ac.in and fill out their Online Application Form.

Last date for submission of the online application for IPMAT 2022 on www.iimdr.ac.in is 21 May 2022

Last date for submission of an online application for IIFT is 02 June 2022

The date of IPM Aptitude Test 2022 by IIM Indore is 02 July 2022

Feedback: vijaykashkari@gmail.com



AIKS
Matrimonial Service



Looking for a suitable match for our son, born on January 02, 1991 at 06:30 PM at Jammu. Height: 5'11", B.E (C.S.E) Computer Science from VTU University. Presently working as Team Leader inside Sales in (M.N.C) USA Company at Bangalore with handsome package (seven figures). Interested persons may contact on: WhatsApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com



Looking for a suitable educated Kashmiri Pandit Karkoon girl of age group 32 to 34 Yrs for a handsome Kashmiri Pandit Karkoon boy of 34 Yrs age• BMS (Mumbai University) serving as Manager eastern region, in a reputed learning solution company Mumbai with an annual salary above 8 lakhs Per Annum Contact nos WhatsApp /phone 7006144793, 9419195317, 9419878796



Looking for a suitable girl for my son. Please find below the details: Date of Birth: 02/09/1991, Place of Birth: Jammu, Time of Birth: 10: 16 am, Qualification: B.Tech(Mechanical), Employment Details: Presently Working in Luminous India(Himachal Pradesh), (Previously working in Uno Minda). Valley address : Handwara and Present address is Durga Nagar, Bantalab Jammu, Height : 5ft 9inch, Contact/WhatsApp number : 9469554886



A Non-Karkun family but no bar within Hindu Kashmiri Community cherishes traditional values but has Modern Outlook, seeking academic & professionally qualified match, for our daughter. Jaipur (Rajasthan)/ 04:28 pm /25-01-1993/ B.Tech (ECE) throughout Distt. / 164cms-5'5")/ Job-MNC Bangalore. kbrazdan53@gmail.com, 9982129955



Looking for a suitable match for our Son born on July 29, 1988, at 4:57 PM. Place of Birth: Srinagar, Height: 5feet 10 inches. He is MBA from Kurukshetra University, working in Delhi and earning 7 figures annual salary. He is a Low amngalik. The family originally belongs to Budgam and presently resides at Butta Nagar, Jammu. Interested may contact at Email: rahulbhatn88@gmail.com & Mobile no: 9650836408, 8803769763.



Suitable alliance sought for our daughter, born 1993, Ht. 155 Cm; BE Electronics & Communications and PGD in liberal arts from the Ashoka University. Presently working for a NOT-FOR-PROFIT organization, specializing in Public Policy Implementation & Behavioral Sciences. Currently based in Rishikesh. Interested may contact with Tekni/Kulawali through Email: maharajk1951@gmail.com / WhatsApp no. 70061 03276.



Seeking alliance for our only daughter Born 5/5/1993 at Faridabad Time: 9.27 pm Ht. 5' 2" MBBS 2018. Working with one year Internship presently at Multispeciality Metro Hospital, Faridabad. Interested may contact on Mobile +91 81918 95075 or at Email: neenac2@gmail.com alongwith Tekni and kulawali.



Alliance for my only son. Born 19.08.1987 at Srinagar on 7.45. pm. Btech computer sciences & MBA from Tata institute of social sciences. 176 cms. JOB at Bangalore in MNC...Flip Cart. (Myntra). Dy director placed very well and very well settled. Interested may contact at WhatsApp no.8803004092.



Seeking alliance for my daughter DOB: 10.08.1990 at Vadodara, Time: 12:21PM, Ht. 165 Cms. Education: Masters in HR Management (MHRM). Working as Sr. HR Officer in a Major PSU in Mumbai. Interested may contact on Mb: 9586878362 or at Email: jyotsna201610@gmail.com



Looking suitable match for our son born on 29 Nov.1982 time,12.57 a.m, height 177.8cm graduate in bio technology working as business development executive in eilisy's pune based soft ware company, at Noida. Interested may contact on 9414125738, 9116656996



Seeking suitable alliance for my son born on 23.11.1988 at Srinagar. Height 180 cm, pursuing MD (Anesthesia and Critical Care) from a reputed govt college. Residing at Gurgaon. Interested may contact at Email - aditya114@gmail.com, and WhatsApp no - 7827591418.

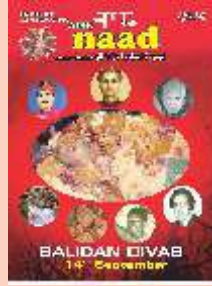


Looking for a suitable match for our son, born Sept 1, 1989, height 186 cm. A Computer Science Engineer from India and M.B.A from Stern Business School, New York. Currently working as Senior Consultant, operating from New York/ Chicago, and managing few India-based startups as entrepreneur, brand strategist and advisor. Girl, with pleasant personality, should be a Postgraduate from a reputed university either working in USA or willing to move to USA. Boy's family is Based in Dubai, with father working as a G.M of large US company and mother a home maker. Younger sister, a Masters in Mktg from U.S, is working in New York. Interested please contact on mob no +971506196474, Email-deepak_71@hotmail.com



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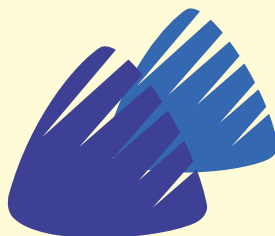
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Shri Badri Nath Malla

(28.04.1928 – 05.05.2021)

Dear Daddy, it has been a year since you left us for your heavenly abode but not a single day has passed when we don't miss you. We feel your presence everywhere in the house, day in and day out. You have always been a source of inspiration for your children and grandchildren. Your lively and witty nature, strong will power and dedication will remain in our hearts and keep us motivating for many years to come.

We pray to God to keep you happy wherever you are and keep showering your blessing on all of us.

Om Shanti

Deeply Missed and Remembered by:

- Neelmani & Nirmal Malla (Son & Daughter-in-law)
 - Meena Malla (Daughter-in-law)
 - Sushma & P.K Kaul (Daughter & Son-in-law)
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Heemal, Shefali-Jatin, Kshitij.**

First Death Anniversary

In loving memory of Late Smt. Santosh Bhan



Smt. Santosh Bhan

One year has passed since you left us in sudden pain and shock. Your noble and vibrant presence is felt every moment by all of us including people you have touched in life.

You shall always remain in our hearts and thoughts forever.

Annual Masvar falls on 31st May & Vaharvaer on 1st June 2022

Fondly remembered and deeply missed by

Sh. Satinder K. Bhan (Husband)

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