

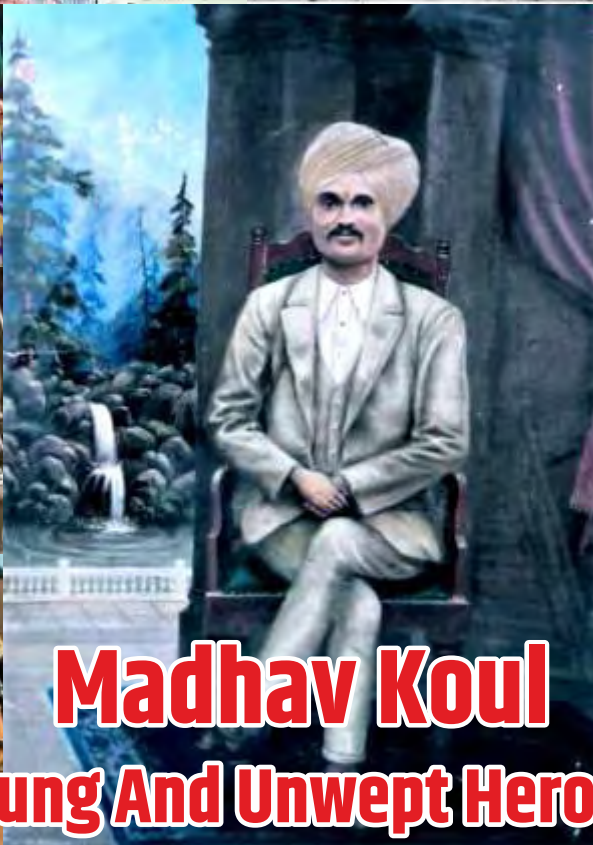
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# AIKS naad

A Monthly Publication of **all india kashmiri samaj**



**Madhav Koul**  
**An Unsung And Unwept Hero Of 1931**

**"And The Minority Question Remains"**

**JKVM** Remembering carnage of Kashmiri Hindus of **13 JULY 1931** **JKVM**

The day when Islamic fundamentalists created mayhem on Kashmiri Hindus

**SEMINAR**

ON  
**"Reclaiming Kashmir- The Punya Bhoomi"**  
Organised by  
**Jammu Kashmir Vichar Manch**  
13 July, 2023 Kashyap Rishi Bhawan, Sector-34, Noida





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## AIKS Secretariat, HQ

H. No. 308 (LGF), Sector 35  
Ashoka Enclave Part -III,  
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## Business Manager & Circulation Feedback

Bansi Razdan  
98108 68397

## Data Processing

Bharti Raina Kaul  
8130538867

## Layout & Design

Pranav Koul  
Suman Kumar  
M/s Print Orbit

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## THIS MONTH'S COVER

**Assorted Photos of  
KP Carnage since 1931.**

Photo Credits : Source Internet

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If we turn the pages of NAAD, historically, the subject of Minority Status to Kashmiri Pandits can be seen, with periodic succession, repeatedly showing up as articles from the esteemed authors. And, NAAD is only three odd decades old. Does it mean that the issue of Kashmiri Pandits as minorities and the repercussions thereof are only as old as our displacement? The answer is an emphatic NO!

If we travel back in history, Kashmiri Pandit has been facing the atrocities of being a minority in the valley of Kashmir since they were reduced to that status through the killings, exoduses and forced conversions by the Islamic zealots. Even if we leave behind the period of Muslim rule, the silver lining of the Dogra period was punctured by the Muslim uprising against the ruling dispensation in 1931 CE. Not going into the merits or demerits of the uprising, nor touching the conspiracy theory responsible for the it, Kashmiri Pandits did not, even remotely, have anything to contribute to the reasons of the uprising. Yet, the community had to bear the brunt of violence, loot, killings and desecration of its temples.

13<sup>th</sup> July, every year, has been observed as Martyrs' Day by the Muslim population to mark the death of 21 protesters outside the Srinagar Central Jail premises, where Abdul Qadeer was being held and tried on charges of sedition. What went unnoticed was an unprecedented attack on the minority Hindus by the fanatic lunatics pouring their anger, against the Dogra rulers, upon these hapless and innocent people which continued unabated for months. No one ever knew how many of them were killed.

Post the revolt against the Dogra regime, the disaffection continued which resulted into repeated unrest and the consequence, mostly, being attack on the Kashmiri Pandits. On one such fateful day, on the 24<sup>th</sup> September, 1931 in the Munsif office of Shopian, Shri Madhav Koul, while ensuring safe return of the community members to their homes and also taking the children of the school to safety, was trapped by the angry mob. He was brutally beaten to death, his eyes gorged out and the body mutilated.

For the seven decades post-Independence, no one spoke of Madhav Koul or his sacrifice at the hands of the communal zealots and forgotten. Instead, what sprung up was a false narrative that coined a new term called **Kashmiriat**, purely an outcome of a geo-political compulsion, depicting exemplary communal harmony in Kashmir. In a demographic disparity where 95% population was Muslim, who could afford to invite the wrath of such religious zealots? It was this disparity in numbers that kept the miniscule Hindu population compromising and adjusting to the bare minimum livelihood, maintaining a low profile in its lifestyle. This submission was construed as living together in harmony while it was far from the reality. And we lived with this narrative till the real **Kashmiriat** showed its true face and we became refugees in our own country.

It is, thus, very crucial for the community to press forward its demand for the minority status in the valley to end their exploitation.

Namaskar!

युक्तकामरु



## From the President's Desk



### **Grant of Minority Status – The Only Actionable Plan for The Rehabilitation of Kashmiri Pandits**

**R**eturn, rehabilitation and restitution of Kashmiri Pandits in Kashmir will constitute an important marker of not only peace but sustainable peace. Its understanding and interpretation with an open mind is of crucial importance for an objective foundation of a new normal in Kashmir. Based on the post exodus neglect and apathetic attitude, they genuinely deserve both constitutional as well as state protection. The challenge remains to think about their lives as community in relation to concerns of power and history and to consider their potential future that acknowledges justice, fairness and voice. Central to it is to provide them a space and respect because the longer they stay away from their homes and hearths, the harder it will become to inspire them to return.

The next step in this process is that the Government needs to revisit its minority policies in the context of complex and challenging socio-political issues that abject and hapless minorities like Kashmiri Pandits have been facing all these years. Notable in this regard is to quote the stand of J&K Government which states that the Kashmiri Pandits are Hindus and as part of the large Hindu majority of India, they do not qualify for minority status and that the Constitution of Jammu and Kashmir does not recognize any community as a minority community

on any count, religion, language, culture or ethnicity. Its consequent effect is unresolved status and identity of Kashmiri Pandits. Returning home, therefore, is not just about reversal of a long running exile, but as much about reclaiming a legitimate minority space of which they are the rightful claimants. After three decades of exile, the promise and possibility of the dignified return of the Kashmiri Pandits to the Valley seems as elusive today as it was in 1990. In this sense, both personal triumph and collective tragedy face them in almost equal measure, with no signs of an actionable plan for their return.

Much water has flown down the Jhelum since those cataclysmic days of the 1990s, including the restructuring of the State of Jammu and Kashmir, the dilution of Article 370, and the repeal of Article 35-A and, as an ethnic minority, what it means for them, especially, when viewed through the histories of socio-economic and political inequalities. Post abrogation of article 370 and 35A, as such, the scenario has opened a ray of hope by increasing the pace of expectations in the beleaguered KP community in this regard as the Constitution of J&K is replaced by Indian Constitution which duly recognises and acknowledges the minority rights and to assuage any wrong doings to them. It has created an institution of National Commission for Minorities. The stand of the J&K Government in this matter, therefore, has lost its meaning. The no minority stand as such does not stand the scrutiny of Justice.

Let the truth be accepted, it is a struggle to reclaim land and seek identity which is embedded in the Hindu civilisational existence of Kashmir. The exodus of 90's gave a new texture to it and became intertwined with the permanent frame of mind that sees Kashmir as an Islamic entity. That brings us to the brutal irony of subduing our genuine struggle to reclaim our civilisational losses. This has necessitated to reconstruct the jigsaw and take constructive steps towards thaw. Grant of minority status in all the probabilities should form the only positive and affirmative action plan for their rehabilitation and restitution in Kashmir to avoid any refolement, should it happen again.



- Puran Patwari



## General Secretary's Column

The month of June-July has been high on activity quotient in view of Hon'ble High Court (J&K) order passed on 31-05-2023 and next date of hearing on July 10<sup>th</sup> 2023, and preparations thereof for the follow up coordination with the battery of lawyers and advocates who are pleading on behalf of the community through this Civil Writ Petition, now also called OWP (Other Writ Petitions) in the Supreme Court of India which was later shifted to J&K HC. In the order Honourable High Court had asked the respondent ( Union of India and Govt. of UT) to ascertain details from Financial Commissioner (Agrarian Reforms Commissioner) and submit in detail the record wherein the changes have been made and mutations done in the revenue record regarding the migrant land after coming into force the two Acts '**The Jammu and Kashmir Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act 1997** and '**Migrant (Stay and Proceedings) Act 1997**, without informing the original owners of the land. The court has given them six months to file the report. Next date of hearing has been fixed on 10<sup>th</sup> July, 2023.

**'Hon'ble High Court against Case OWP NO 477/2016 passed another order dated 31.05.2023 in which direction was given to Financial commissioner to submit in detail the records wherein change has been made in the revenue records regarding migrant land after coming into force Acts--'The J&K migrant immovable**

**property act 1997' without informing the original owner of the land. Learned counsel for the Petitioners (AIKS) had pleaded for the same on the basis of which direction stands passed.**

Case Status as on July 10 Hearing: On the appointed date of hearing (July 10<sup>th</sup>) the respondents (Government of India and UT of J&K) have asked for more time. The two judge bench judge while expressing displeasure, however, have granted them three more weeks 'as last and final opportunity to do the needful in terms of order dated 31-05-2023 failing which appropriate orders would be passed' and since the petitioners had already filed response to the report filed by the Divisional Commissioner, Kashmir, the next date of hearing has been fixed for 16<sup>th</sup> August 2023. Hon'ble Justice Tashi Rabstan and Hon'ble Justice Wasim Sadiq were hearing the case and pleaders were Mr Vishal Sharma DSGI for Respondent-1 and Mrs Monica Kohli senior AAG for Respondent-2.

The battery of lawyers and advocates led by Sr Advocate Shri P.N Raina, Shri Virender Bhat, Shri PN Goja and Shri Kashmiri Lal Bhat are pleading the case, pro-bono, on behalf of the community in the Honourable High Court. AIKS VP Shri A K Raina and Secretary (Jammu) shri Aryan Ramesh are coordinating with the lawyers in Jammu.

### **AIKS Stand on Article-370:**

As the Hon'ble Supreme Court announces that it will begin day-to-day hearing from August 2 on plethora of petitions seeking nullification of the Article 370, the stand of AIKS, as apex

body of KP organizations and one of the key stake holders in political future of Kashmir, fully supports its abrogation and bringing UT of J&K into constitutional mainstream of the country. AIKS stand is very well recorded and conveyed to the right quarters, and it reiterates its stand that since controversial Article's abrogation the pace of development in the state has increased manifold and graph of terrorism gone down and social life has come back on rails.

### 13 July Batta-Loot Day

To mark the Day, Jammu Kashmir Vichar Manch (JKVM) had organized a seminar 'Batta-Loot Day' at Kashyap Rishi Bhawan, Sector-34 Noida and AIKS President Dr Ramesh Raina was one of the prominent speakers. In his address Dr Raina said, "Like 20<sup>th</sup> January, 13<sup>th</sup> July also has a special significance for the KP community and both days are marked as Black Days in the community calendar. It was on this day in 1931 that an organized violence including large-scale arson and loot was unleashed against Kashmiri Pandits by extremist and fundamentalist forces across the valley. However, some places became flagship mementoes of that mayhem like Kanikoot in

Badgam, Maharajgunj and Vicharnag by sheer magnitude of horror created by looting and plundering. He said we can safely say that the day 13 July, 1931 marks the beginning of the campaign of massacre and genocide of KPs which reached its culmination point on 20-21 January 1990, interspersed with orchestrated precursor events like Parmeshwari Agitation and 1986 Anantnag riots. He said it was very important that we keep memories fresh by holding mega seminars so that the pain enters race memory, and promised that AIKS will take a lead in such activities. The event was attended by prominent activists of Jammu and Delhi NCR region.

### Hyderabad-Telangana Conclave

Continuing its Affiliate Connect programme, AIKS will be holding Hyderabad-Telangana Conclave in Hyderabad, organized and hosted by KHST (Kashmiri Hindu Sabha, Telangana), an organization representing KPs of Telangana and Andhra Pradesh and an Affiliate of AIKS. The Day long conclave on July 22 will discuss and debate on the subject—Genocide of Kashmiri Pandits and impact of prolonged state of exile on the community.

## Calendar of Month

Kumar Shashti	23 <sup>rd</sup> July 2023
Haar Ashtami (Shukla Paksha)	26 <sup>th</sup> July 2023
Ekadashi (Shukla Paksha)	29 <sup>th</sup> July 2023
Guru Poornima	01 <sup>st</sup> August 2023
Sankat Nivaran Chaturthi	04 <sup>th</sup> August 2023
Ashtami (Krishna Paksha)	08 <sup>th</sup> August 2023
Ekadashi (Krishna Paksha)	11 <sup>th</sup> August 2023
Amavasya	16 <sup>th</sup> August 2023
<b>Note</b>   Panchak starts on 02 <sup>th</sup> August 2023 ends on 16 <sup>th</sup> August 2023	
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Adhi Maas starts from 18 <sup>th</sup> July 2023 to 16 <sup>th</sup> August 2023	
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Adhi Shravan (Shukla Paksha) from 18 <sup>th</sup> July 2023 to 01 <sup>st</sup> August 2023	
Adhi Shravan (Krishna Paksha) from 02 <sup>nd</sup> August 2023 to 16 <sup>th</sup> August 2023	





- K N Pandita



# The Issue of Minority Status for **PANDITS**

Chairman National Minority Commission has opined that Kashmiri Pandits should be given the status of a minority community. This status is granted only by the Union Home Ministry. There are six communities in the country which have been accorded minority status with Jains being the recent entry into the list after Muslims, Christians, Sikhs, Buddhists and Parsees.

Since the matter of minority status to Kashmiri Pandits pertains to a group of the citizens of J&K where Article 370 of the Constitution is applicable, the Home Ministry cannot bypass the State Government even if it wants to include the Pandits in its list of national minorities.

Previously also, Wajahat Habibullah, the then Chairman of National Commission for Minorities had written to the Home Minister and also to Dr.



Farooq Abdullah, the then Chief Minister of J&K, that Kashmiri Pandits deserve to be given the minority status. Neither of the two reacted.

In February 2014, while tabling an Action Taken Report on 'Rehabilitation of Jammu and Kashmir Migrants' in Rajya Sabha, the 31-member Committee comprising 10 MPs from Rajya Sabha and 21 from Lok Sabha, had been critical of the Ministry of Home Affairs for not deliberating on minority status to the Pandits. It had also strongly criticized the Home Ministry on other matters like providing relief, employment, housing and health care facilities to the "migrants" from Kashmir who it said comprised 59,442 families scattered all over the country after their exodus from Kashmir valley.

The Parliamentary Panel had formed a 14-member sub-committee which went into the action taken by the Home Ministry to its recommendations made in the 137<sup>th</sup> report. The Committee said that several representations were made by various “migrant” organizations asking that Kashmiri Pandits be declared as minority. The panel said it was informed by the Union Home Ministry that the State Government's stand was that “the migrants belong to Hindu religion and as such do not qualify for grant of minority status.” The Committee said that the State Government “feels that the issue of granting minority status to the Kashmiri Pandit community needs to be examined from all angles.” The Committee said, “It feels that the State Government has a special status in the Indian Constitution. The Government of Jammu and Kashmir should look into the demand of the Kashmiri Pandits for conferring on them minority status keeping in mind their pitiable condition.”

Before we proceed with this discourse, let me make it clear to all stakeholders that the remark “pitiable condition” made by the Committee has no relevance to the main question of minority status. This status is not granted on the basis whether a community is “pitiable” or not. And for that matter, Kashmiri Pandits abhor to be called “pitiable” because what the Indian State or the J&K State has done to them is shameful and unworthy of a secular democracy.

The legal position is that the NCM Act of 1972 does not extend to the State of Jammu and Kashmir as it is yet to be ratified by the State Assembly. The State enjoys a special status and Central Acts do not come into force automatically unless ratified by State Legislature.

Once a community is granted minority status, it gets a share in Centre's 15-point

programme in which funds are earmarked for welfare and scholarships for minorities. The report of the 14-member sub-committee of the Parliamentary Panel submitted to the Government of India in February 2014 comprehensively deals with a variety of issues of Kashmiri Pandit community forced out of their homes as a result of armed insurgency of religious extremists' elements. Unfortunately, no meaningful action has been taken by the Government of India on that report.

Leaving other issues aside for the time being, we would like to reflect on the question of minority status to Kashmiri Pandits. The stand of J&K Government is that the Kashmiri Pandits are Hindus and as part of the large Hindu majority of India, they do not qualify for minority status.

The Constitution of Jammu and Kashmir does not recognize any community as a minority community on any count, religion, language, culture or ethnicity. However, by upholding J&K Muslim community as part of national minority, it has strongly projected the share of this community in the rights and privileges of national minority communities. This means that the State recognizes the concept of “minority groups” in national context but it declines to recognize the principle in the context of state minorities. It is contradiction in terms and hence untenable. If the State government sticks to no-minority concept for the State, it should maintain the stand in national perspective also.

Again the State Government has emphatically stood by the policy of treating the Muslims of the State as a majority group on State level and has tenaciously upheld the primacy of the group in enjoying all rights and privileges accruing to it by virtue of being in majority. The simple logic is that when you provide rights and privileges to a group on the



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basis of it being in majority, there has to be a minority as well which is indirectly told that it has to give primacy to the majority group. The primacy of majority group is cognizable only when there is a minority group. The light is recognizable only when there is darkness. But when you decline darkness, light makes no real sense. This stance of the J&K Government is clear repudiation of the no-minority concept of J&K Constitution. If the J&K Constitution and Article 370 are to be enforced in letter and in spirit, then the State Government should withdraw all privileges and facilities extended to the Muslims of the State as part of a national minority.

The question is not whether the Pandits should be recognized a minority or not. The real question is what is the status of the State Muslim community in the context of national classification of minorities? Once that is settled, the status of Kashmiri Pandits will become a corollary of that decision. This case is under the consideration of the Supreme Court of India and the decision is awaited.

It has to be reminded that Kashmiri Pandits raised the issue of their minority

Government of India would be well advised to broaden the scope of definition of a “Minority” as given in the Constitution of India particularly in the light of Article 370. Maybe there are some more communities in the country besides Kashmiri Pandits that fall in the category of “Reverse Minority.” Thirdly and perhaps most importantly, the Constitution of Jammu and Kashmir will have to be amended in a way that minority communities are recognized and given that status in accordance with the Universal Declaration of Human Rights and the provisions of the Indian Constitution of protecting the rights of minorities.

It has to be reminded that the factual position of entities and identities in Jammu and Kashmir cannot be brushed aside with a single stroke of pen. Religious, linguistic, sectarian and ethnic minorities of the entire state have to be recognized and meted out equitable justice. Moreover, classification of majority and minority groups has to be on regional and even sub-regional and not national basis because India is a mosaic of identities. Recognition of identities is a forceful demand and a close

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status with the Working Group on Minorities at the UN Human Rights Council (Commission) in Geneva about a decade ago. After duly considering the available constitutional provisions at national and state level, the Working Group recommended that an additional definition of “Minority” group could be devised and called “Reverse Minority as in the case of Kashmiri Pandits.” This definition has ever since been upheld in UN documentation wherever reference is made to Kashmiri Pandits.

In final analysis, firstly, we shall have to wait for the verdict of the Supreme Court on the petition demanding the defining of constitutional status of the Muslim community of J&K. Secondly, the

examination of the case will show that it has already been recognized by the J&K State through the instrumentality of categorization of the citizens of the State.

Winding up the discourse let me remind my readers that the UN Charter of Human Rights stipulates that human rights are essentially the product of the rights of minorities of various denominations. Consequently, when a State like Jammu and Kashmir totally rejects accepting any group as minority, it grossly violates the human rights of ignored and marginalized minorities. That is the present stand of Kashmiri Pandits.

*(The writer is the former Director of the Centre of Central Asian Studies, Kashmir University. Feedback-[Knp627@gmail.com](mailto:Knp627@gmail.com))*





- B L Saraf



## MINORITY RIGHTS, THE OTHER VIEW AN ACHIEVABLE DEMAND

*(Courtesy – Special Issue of NAAD during AIKS conclave-2009)*

Kashmiri Pandits demand for themselves a minority status, along with a statutory body to ensure that the rights and benefits, as such, accrue to them. Some amongst us, however, have doubts about the tenability of this demand. They argue that the Constitution of India does not provide for it and that the political set up of the country won't allow it to happen.

It is true that the Constitution of India (Constitution hereinafter) does not define 'minority'. State constitution is also silent about it. But then the Constitution does not expressly provide for everything under the sun. When we see many provisions of it, in juxtaposition with one another, most of the grey area gets covered. The court rulings on the subject may facilitate the

things. Articles 29 and 30 of the Constitution use the expression "minority" and the group of Articles from 25-30 guarantee protection of religious, cultural and educational rights of both the majority and the minority communities.

In Bal Patil's case (AIR 2005 SC 3172) The Hon'ble Supreme Court observed, "Minority as understood from the constitutional scheme signifies an identifiable group of people or community who were seen deserving protection from likely deprivation of their religious, cultural and educational rights by other communities, who happen to be in majority and likely to gain power in a democratic form of the government based on election." Earlier, the Apex court in T.M.A Pai

Foundation case-(2002) 8 SCC 481-gave meaning and content to the expression 'minority' used in Article 30 and said that minority mentioned herein covers both religious and linguistic minorities, because India was reorganized on the linguistic basis. In this Article both linguistic and religious minorities have been put on par.

We have the National Minorities notified by the G.O.I. by virtue of sec 2 (c) of the National Commission for Minorities Act in year 1993, which are Muslims, Christians, Sikhs, Buddhists and Parsis As and when we have a similar enactment in the state, an analogous provision can be insisted upon. This should clear the misgiving that the Constitution does not provide a mechanism to identify the minorities.

A fear has been expressed by some eminent men who do not see the community's demand fructifying. They argue that the G.O.I will not recognize KPs as a 'minority', and if, at all, they do so the concomitant amendment to the Constitution of India won't be carried out. With due deference to these men of eminence, the legal position on the matter, obtaining as of now, rules out the role of G.O.I in recognizing KPs as a minority, nor is there a need to amend the Constitution for this purpose. **In T.M.A Pai case, the Supreme Court has held that since India has been reorganized on the linguistic basis, therefore for determining minority, the unit has to be the State and not the whole of India. Both religious and linguistic minorities are to be considered state-wise.**

These judicial pronouncements, coming from the constitutional benches of the Highest Court of the land, which have the force of law under Art 141 of the Constitution, should settle the matter in KPs favour. They need not get disheartened for the lack of dear definition of the 'minority', or that G.O.I may pour cold water on their hopes.

Yes, there is no room for a separate electorate or religion-based reservation in the Legislature. The Constituent Assembly debates are pointer to the fact, that the subject was discussed by the framers of the Constitution, but was discarded as the bloody scars of 1947 were too fresh to be ignored;

when partition of the country took place on the dubious principle. In this context, some may, rightly, argue that KPs on the basis of religion, cannot have an exclusive space in the State Legislature. A visionary and statesman like approach required to address the problem. Admittedly, KPs constitute a miniscule community in the country. Its numerical strength is fast dwindling, mainly due to the callous and criminal attitude of successive state and central governments and, partly, on account of community's obsessive adherence to nuclear family concept. The community is a distinct race on the verge of extinction. Primarily for this reason, it should come within the focus of United Nations Declaration on Rights of Minorities, which General Assembly adopted recalling Resolutions 46/115 of 17.7.1991, 1992/16 of 21. Feb 1992 and 1992/4 of 20.7.1992 - of the Commission on Human Rights.

- **Art 1.1** Casts a duty on the State to protect the existence and the ethnic, cultural, religious, linguistic identity of the minorities within their respective territories; and shall encourage conditions for the promotion of that identity.
- **Art 1.2** Calls upon the State to adopt appropriate legislative and other measures to achieve those ends.
- **Art 2.3** Reserves a right for the person belonging to the minorities to participate in the decision making process at national and appropriate regional levels, wherein they live.

India, along with a host of other countries, is a signatory to this Declaration. Most probably for this reason and to follow the mandate of various constitutional provisions, the Central Government enacted the National Minorities Commissions Act 1992 for the benefit of National Minorities. The former Chief Minister Ghulam Nabi Azad on a number of occasions, before Sikh Sangat and the Christian congregation, made the intentions of this government clear to have such a Commission at the state level to safeguard the rights of the regional minorities. The working group on good governance, constituted by the PM and headed by Naresh Chander Sexena, has recommended

for setting up of State Minorities Commission. Ajay Sadhotra and S.M. Bukhari - the then MLA, moved a private Members Bill No 12 of 2006 in the State Assembly for constitution of a State Commission for Minorities, with a view to safeguard, protect and ensure development of minorities in the state. The Bill, however was not carried through.

Sec 13 of the Constitution of Jammu and Kashmir insists upon promotion of the welfare of the people, consistent with the objectives of the freedom movement envisaged in "New Kashmir". Sec 25 casts a duty on the State to foster equality and secularism. These provisions, though not enforceable in the court, yet u/s 12 are fundamental in governance; which should form the basis for making the laws. In view of peculiar circumstances, "The National Commission for the Minorities is not applicable to the State of J&K. **One of the prominent K.P. organizations** has been working on the subject since 1991 and has been in constant touch with the National Commission. However, the Commission was unable to address the problem for legal reasons. But its Chairman did write to the then CM Farooq Abdullah, "...our Hindu brethren are a minority in the J&K State. We owe them the sacred responsibility of all that is necessary to protect their lives, properties, human rights and civil liberties..." (Ref.: No. CH/4/98/ NCM- Dt. 12.01.99). Apart from that, Dr. Tahir Mehmood, the then Chairman of the National Commission for Minorities, made a public declaration, on 3rd March 1998, in the wake of yet another KP massacre in the valley, that Hindus in Kashmir are a "minority". State Government must constitute a Minority Commission for them, or, in the alternative, get the National Act extended to the State.

The United Nations Declarations, the creed and philosophy underlying the freedom struggle, the provision of State Constitution, recommendation of working group, the advice of National Commission, the commitment of Ex. CM and two Ex N.C. MLAs are sufficient to goad the State Govt. into the desired action.

Minorities are necessary fallout of a democratic set of governance. There, however, can be no better substitute for it. How well said of the democracy, 'it is not much of a rule of the

majority as it is respect for the minorities.'

Main aim and object of The National Commission for Minorities Act is to evaluate the progress of development of the minorities, monitor safeguards provided under the Constitution; looking into the specific complaints regarding deprivation of rights. The KPS stand deprived of everything in all walks of life. Their case squarely fits into the aims and objects of the National Act. So far as their representation in the legislature is concerned, suitable provision can be made in the Section 47 of the State Constitution, which empowers the Governor to nominate female members to the Assembly if their representation is inadequate. Guidance can be had from Art 331 of the Constitution of India which provides for nomination of Anglo Indians to the Lok Sabha in view of their lesser numbers. We are sure that as of now the KPs would not be superior in numbers, even to the Anglo Indian Community. It is a misnomer that minority status or minority rights are to be granted by the State. These rights are inherent in the Constitution and United Nation's declarations on human rights. The State is, only, to recognize them as such and ensure that benefits accruing under the Constitution visit the deprived section of the society. Finally, a word about Art 35A of the Constitution of India. Any reference to it is extraneous to the present subject, therefore, it should not call for a comment. This does not impinge on the KPs demand.

But since an eminent person of considerable expertise on the constitutional matters has interjected it into the subject, something must be said on it. When read in totality, this Art saves that State enactment from the sweep of the Constitution of India, which has been made, or, is on the anvil, to grant special benefits to the State Subjects: or that which places restrictions on the Non-State Subjects to acquire immovable property or gain public employment in the State of J&K. This should ultimately benefit the KPs if ever a State Law is made for the minorities exclusively.

Minority recognition will not be for KPs alone. Other deprived sections may also benefit. The object is, indeed; achievable.





- Surinder Razdan – (ICKF)

# COMMISSION ON HUMAN RIGHTS

## Sub-Commission on the Promotion and Protection of Human Rights Working Group on Minorities Eleventh Session, 30 May - 3 June, 2005.

“Mr. Chairman, thank you for giving us this opportunity of presenting the plight of Kashmiri Pandits in the state of Jammu and Kashmir (J&K), India. My name is Surinder Razdan and I represent the Indo-Canadian Kashmir Forum (ICKF) based in Ottawa. Our organization and its affiliates, the London based Indo-European Kashmir forum (IEKF) and the Washington based Indo-American Kashmir Forum (IAKF), have jointly made prior representations in front of this group. For the benefit of those who are not aware of the plight of Kashmiri Pandits in J&K and to give a context of the issue, I would like to take

just a few moments to describe the problem statement before I get into recommending measures as appropriate, for the promotion and protection of the Pandit minority community in Kashmir. Kashmiri Pandits are a minority within a minority (a sub-regional minority) in the state of Jammu and Kashmir, India. The J&K State is the only Muslim majority state in India, and in the Kashmir valley, the Sunnis constitute a majority population. The State is ruled by a locally elected government that consists mostly of Muslims, including the chief executive (called the Chief Minister). As part of the appeasement process to attract



popularity among Islamic fundamentalists and even regular Muslim supporters, the State Government has consistently relegated the Pandit minority to a second class citizenship by denying them full freedom of religion (curtailing religious festivals and forced possession of properties belonging to Pandit temples and shrines), by denying them full freedom of economic opportunities (curtailing admission of minorities to professional colleges and universities in spite of being meritorious and subjected to similar rejection for positions within bureaucracy), and by denying them full political freedom (realignment of Pandit dominated constituencies with adjoining Muslim majority areas to dilute Pandit representation in the State Legislative Assembly which stands at 1 today). As a result of this persecution by the Muslim dominated state governments since 1947, the sub-regional minority of Kashmiri Pandits have been forced to leave Kashmir in steady numbers, with a population that was nearly 15% in 1947 reduced to under 5% by 1985. By that time, Islamic warriors trained in Pakistan started an insurgency movement in J&K, leading to ethnic cleansing and subsequent mass exodus of Kashmiri Pandits, which continues until today. The population of Pandits in the valley has been reduced to a mere fraction of 1%, and our best estimate is that about 7000 to 8000 Pandits (out of the original population of nearly 400,000 in 1989) remain in the valley today. The rest are scattered as refugees in all parts of the world with most living in Northern India. Mr. Chairman, it has become fashionable for the Muslim led J&K Government to broadcast all over India how eager they are for exiled Kashmiri Pandits to return, yet a close analysis shows how poorly they are treating the few Pandits left in the valley today.

As I speak, there is a peaceful protest being held by Kashmiri Pandits in Srinagar against the government of the current Chief Minister, Mohammad Mufti Sayeed, who has gone back on the promises to assist the valley based Pandits, who were displaced from their roots to more protected areas, in providing

decent accommodations and jobs. Imagine please if the government cannot look after 8000 Pandits in the valley today, what right does it have to entice other 400,000 internally displaced Pandits to return to the valley? Unfortunately, the civil society in India has been mostly silent regarding the plight of Pandits, whose main misfortune happens to be that they are a Hindu minority in predominantly Muslim J&K. The Jammu and Kashmir Government's systematic discriminatory policies against the minorities in the State have been brought to public attention in the past, but have resulted in very little change in the ground situation. The case in point:

1. India's National Human Rights Commission (NHRC) in their 1999 report stated that Kashmiri Pandits underwent a "near genocide" in 1989-90. The J&K Government, in response rejected the jurisdiction of NHRC to assess human rights abuse of minorities in J&K.

2. The Norwegian Refugee Council in their 2004 Annual Report (released in Geneva on 7th April 2005) states. "In India, attacks and threats by separatist militants continued to hamper the return of India's largest group of displaced, between 250,000 and 350,000 Kashmiri Hindu Pandits who have been leaving the Kashmir Valley for Jammu and New Delhi since 1989 due to separatist militancy. Violence rose in the run-up to national elections in April and May 2004. The Pandits who remained in the valley were once again targeted and many reportedly had to flee Kashmir." Elsewhere in the report it is stated that, "The Indian government, while providing some assistance to the displaced, continued to systematically refer to IDPs as "migrants" and often prevented international organizations from assisting affected populations."

3. The Delhi High Court in its two recent rulings on cases brought by Kashmiri Pandits seeking equitable treatment from J&K Government cited the State Government for treating Kashmiri Pandit unfairly in cases where both Muslims and Pandits lost their

homes as a result of Islamic insurgency in the valley. The State Government paid lower compensation to Kashmiri Pandits even though losses were comparable to Kashmiri Muslims. The High Court sought immediate intervention of the Central Government in demanding fair compensation for Pandits from J&K Government.

4. In spite of the fact that the Indian National Commission for Minorities (NCM) since 1999 has been recommending to the J&K Government to pass legislation in the State Legislature to give a Minority Status to Kashmiri Pandits, the J&K Government has steadfastly refused to do so.

Mr. Chairman, having given you a brief history of ethnic cleansing of Pandits from Kashmir and the plight of the miniscule Pandit minority left in Kashmir, here are our recommendations for protecting human rights of Kashmiri Pandits:

1. We request that the WGM accept the notion of subregional minorities and their human rights, especially in the case Jammu and Kashmir where the regional majority is a minority within the Indian State, and the “regional majority” has a dismal record of protecting its local minorities like Pandits. We request WGM to highlight the plight of such subregional minorities and suggest measures to protect their human rights.

2. Kashmiri Pandits have lived uninterruptedly in Kashmir since the dawn of civilization. While they were in majority until the advent of Islam (1400's), today there are only 8,000 brave souls left in their ancient lands. We request that WGM recognize them as indigenous people and invoke the indigenous peoples act to safeguard their cultural heritage and identity in Kashmir.

3. WGM should recommend to the

Indian Government that Kashmiri Pandits should be granted the Internally Displaced Person (IDP) Status to assist Pandit refugees currently in 16th year of the forced exile and facilitate their timely return back to Kashmir.

4. For the few Pandits left in the valley, we call upon the J&K Government to provide adequate physical and economic security to these 8,000 odd brave souls left in Kashmir. As a numerical and ethnic minority, Kashmiri Pandits should be granted the Minority Status by the J&K State to allow them respite from the institutional persecution that they face in J&K today.

Mr. Chairman, the cultural and political aspirations of the three basic types of minorities, i.e. ethnic, religious or linguistic, will be strongly influenced by the fact whether the minority is dispersed or concentrated or whether the minority is displaced from its original habitat. These aspirations will further be influenced by the overall political system and structure of the country where the minority lives and this in itself may vary from one country to another. Given these possible combinations of various minority situations, the working group may find it useful and perhaps necessary to conduct a number of case studies in order to make specific recommendations

on the promotion and protection of minority rights in different parts of the world. Given the uniqueness of Kashmiri Pandit minority (a minority within a minority – sub-regional minority), we recommend that WGM use this example as the case study on an internally displaced minority. Our documented experience could provide the working group with a clear understanding of possible prevention and early warning mechanism in a majority-minority conflict. Mr. Chairman, our organization would be glad to co-operate with the working group in a case study of this nature. Thank you Mr. Chairman, we appreciate the opportunity given to us to present our case and recommendations.



***In spite of the fact that the Indian National Commission for Minorities (NCM) since 1999 has been recommending to the J&K Government to pass legislation in the State Legislature to give a Minority Status to Kashmiri Pandits, the J&K Government has steadfastly refused to do so.***







- Sanjeev Munshi



# Minority Status for KASHMIRI PANDITS



Seven decades ago, people of India gave themselves what is termed as the World's longest written constitution with 448 Articles, divided into 22 parts and 12 schedules. Our constitution recognizes two types of Minorities – Religious and Linguistic. Yet, even such a verbose document failed to define what constitutes a minority in India. Articles 29 and 30 of the Constitution talk about protection of interests of minorities, both religious and linguistic. But surprisingly, the term “minority” has not been defined under the Constitution, leading to confusion as to who all

are entitled to reap the benefits meant for minorities. Under National Commission for Minorities Act, 1992, Govt of India issued a notification on October 23, 1993, declaring Muslims, Christians, Sikhs, Parsis and Buddhists as religious minorities. Jains were added to the list in 2014.

As per the Census Report of 2011, the percentage of religious minorities is about 19.3% of the total population of the country and Hindus constitute 79.7%. The population of Muslims is 14.2%, Christians 2.3%, Sikhs 1.7%, Buddhists 0.7%, Jain 0.4% and Parsis

0.006% of the total population of India. The need for a proper definition of what should constitute a 'minority' in India assumes importance as in next couple of decades, India is likely to have a unique demography – it shall be home to the largest Hindu, Muslim, Jain, and Sikh populations in the world. A twist to the definition saga is that a religious denomination or community can be a Minority in an All-India context but can be a majority in a particular state. Cases in the point (2011 Census based) are Muslims in J&K constituting 68% yet qualifying as a minority in an All-India context; Sikhs constituting 58% of population in Punjab, Christians in Nagaland, Mizoram, and Meghalaya, constituting over 75% of total population.

Besides religious minorities, Article 30 of the Indian Constitution talks of 'linguistic minorities' and protects their right to establish and administer educational institutions of their choice. In Punjab, Hindi-speaking people constitute a minority. Likewise, people who speak any language other than Hindi are a minority in Delhi (no specific notification exists, though). Kannada and Tamil speakers are considered a minority in Maharashtra. Likewise, in Gujarat we have government schools teaching in Marathi medium. Eighth Schedule of Indian Constitution recognizes 22 languages as scheduled languages but there are over 1300 other languages and dialects that, though not recognized, are spoken in various parts of the country.

In light of events of last 3 decades, there is a demand within KP community that we should be granted Minority Status. We need to examine the grounds for such a demand. Kashmiri Pandits mostly follow the Hindu faith and hence, can safely qualify as a Religious Minority in Kashmir or even in J&K. However, culturally, KPs are distinct from other Hindus, in Kashmir or in Jammu. Other than having common religious deities, Kashmiri Pandits and other Hindus do not have much in common – language, rituals, religious methodologies vary. KPs follow rituals as per Lougakshi Grehsutra while the Dogras follow Kaushiki Grehsutras. I

remember, in early 1960s, our Dogra neighbors would make fun of not only our language and accent but also of our cuisine, preference for eating non-veg food and even certain vegetables.

## **Historical Religio-Social Background of Kashmiri Pandits:**

While Pt Kalhan in Rajtangini traces the history of Kashmir since Mahabharat times, we need to look at the process of Islamization and demographic changes in the valley. Kashmir, as a kingdom, faced the first Arab attack in the 8<sup>th</sup> century but their forces were defeated by King Lalitaditya Muktpida. Follow up attacks continued under various rulers but Kashmir did not succumb. In the 11<sup>th</sup> century, Mahmud of Ghazni made at least 2 attempts to invade Kashmir (1014 CE and 1021 CE) but failed for various reasons. The advent of a Mongol invader, Zulju in 1320 CE set off a chain of events that led to the eventual crowning of a Buddhist rebel Rinchan as the King of Kashmir. Rinchan Shah approached the local Shaivite religious leaders, requesting them to accept him as a Hindu. The priests refused and Rinchan Shah converted to Islam under the influence of an Islamic Preacher Bulbul Shah (Sayyid Sharfudin). Thus, Kashmir got its first Muslim king but by 1339, power was captured by Shah Mir, a Muslim nobleman who used deceit and subterfuge to usurp power. It was Shah Mir and his descendants, particularly Sikandar Butshikan (1389-1413 CE) who set the tone for total Islamization of the valley; Hindu and Buddhist temples were not only desecrated but razed to ground. Jazia was imposed for the first time on non-Muslims in the valley and Kashmiri Hindus were put to sword for not converting to Islam. From a near 100% Hindu population in the early 14<sup>th</sup> century, Kashmiri demographics swung to the opposite side – reducing the once majority to just 5% of the population. In hindsight, lack of flexibility of some priests in the 1320s proved to be the undoing of an entire populace!

## **KP's Dilemma Today:**

Kashmiri Pandits, as a community, are finding themselves in a peculiar situation today. The

possibility of losing our cultural identity is very real, as we mingle with the greater Hindu society. We have seen 7 exoduses in the last seven hundred years yet we retain the pride in our ancestors. We retain our identity, most of our socio-cultural traditions, even after getting scattered all over India, even across the globe. We have been deprived of our homeland yet the spirit of the community has not been broken. KP Sabhas have existed in various cities across India for over 100 years – KP Sabha at Amritsar was started in 1908 and the one at Lahore was started even before that. Kashmiri Sabhas in one form or the other existed in Lucknow, Prayag Raj (Allahabad), Gwalior well before independence. Post independence, as KPs started moving towards plains and other cities, Sabhas came up in Jammu (1950s), Delhi (1951), Mumbai (1968) and almost every other important city. This reflects a deep-rooted love in our community for Kashmiriness, for cultural and social traditions of the community. The option of losing our identity in the vast ocean called Bharat has always existed but our people have shown a wonderful resilience, a crab like affinity for each other, in a way. The 'back to our roots' movement has its best examples in rising number of KPs visiting Kashmir valley, particularly for religious tourism. Most important shrines we had, including Hari Parbat and Tulmul, have been replicated in Jammu, Faridabad, Gurgaon etc.

Exodus has ensured that our next generation could move out of the dungeon called Kashmir into an ocean called India and avail full opportunities without biases. Special admission facilities initiated by Maharashtra and later taken up by various states started post 1992, ushering in an era where almost 2000-3000 kids could find admission in various professional courses every year! In Kashmir, the communally biased administration would throw crumbs at us; our kids were living like second rate citizens, without opportunities for technical education and jobs. Once opportunities opened up, our womenfolk ensured that their kids did not lose focus from education. There was no yearning for 'badla' in

our boys, no 'intifada' moment for our kids. They studied under candle light but carved out their future thru sheer hard work. Last 3 decades have seen over 30,000(appx) KP boys and girls get technical education and jobs in industry across India, ushering in economic stability, even prosperity for themselves and families.

Our numbers in J&K have seriously dwindled following our 7<sup>th</sup> exodus in 1990. Officially, there are appx 45000 KP families registered as Migrants with J&K Govt. The overall number registered at various locations is said to be 62000 families. The most charitable estimates suggest our total numbers to be between 7-10L, including every single KP who carries a Kashmiri surname, irrespective of his/her location or year of migration. So, as of today, KPs can consider themselves as a miniscule *religious minority* in Kashmir (<2%) and, possibly in J&K. KPs, however, cannot claim the status of a 'linguistic minority' because, Kashmiri, as a language is also shared by the Kashmiri Muslim community. ***At best, we can think of ourselves as a 'religio-cultural minority' because of our peculiar background and our ethnic cleansing by jihadists.*** We can try to claim some sort of benefit from the political class on the grounds of being a cultural minority. For that we shall need the benevolence of powerful political elements because we do not constitute a vote bank. We shall need to identify who our well-wishers are. Recently, some of our 'super secular' KPs welcomed Mehbooba Mufti at Mata Ksheer Bhawani shrine and even prayed for her return as CM (as per social media), forgetting the role her father played in engineering Anantnag riots in 1986 and, later, her own anti-India rhetoric. Our community could never even dream of a day when Article 370 would be revoked by the Indian parliament – till the impossible happened in 2019! Are we KPs like the unbelieving Jews, who witnessed the miracle of Red Sea opening to make way for the Hebrews and yet, chose to worship a golden calf the moment Moses went up the Mount Sinai to receive God's Ten Commandments?





# REHABILITATING KASHMIRI PANDITS

(Courtesy: Photolabs@ORF, Dated Jan 19, 2016)



Ascertaining Internally Displaced Person (IDP) status or allowing the status of a reverse minority and a return guaranteed with security and honour are the basic minimum of any attempt to render justice to Kashmiri Pandits, according to Justice (Retd.) Chittatosh Mookherjee. Justice Mookherjee said this while chairing the panel discussion on “25+ years post exodus of Kashmiri Pandits: The way forward for Kashmir”, organised by Kashmir

Sabha, Kolkata on 16 January 2016. ORF was the knowledge partner of the event. The above three points also emerged as the consensual conclusions of the panel discussion.

Setting the tone of the seminar, Ashok Dhar, convenor of the panel discussion, raised several pertinent questions with regard to the exodus of Kashmiri Pandits, like the issue of self-rule or autonomy of Kashmir, the question of preserving permanently Article 370 which was initially adopted as a temporary provision,



appointment of a Truth and Reconciliation Commission, recognition of Kashmiri Pandits as IDPs, and the role of the inclusive idea of Kashmiriyat in the valley. Introducing the Kashmir Sabha, S.K. Kaul, president, Kashmir Sabha, Kolkata emphasised the enlarged role of Sabha post exodus, from being a centre for social connects to one attempting at rehabilitation and preservation of Kashmiri culture and unity.

Saugata Roy, Member of Parliament (Lok Sabha), as the first speaker addressed the issue from the perspective of a politician recalling the recent resolution on rehabilitation of Kashmiri Pandits moved by a Bharatiya Janata Party (BJP) member. He believed that there was complete unanimity among all the parties regarding the rehabilitation of the Pandits. Pointing out the errors of the past towards the community, he singled out letting Kashmir issue being raised in the United Nations, dismissal of Sheikh Abdullah's government followed by his arrest, the rigged election of 1987, kidnapping of Rubaiya Sayeed and release of militants provoking further insurgency in the state, etc.

Roy said giving out Kashmir is not an option for any government in India. Under such circumstance, soft border ensuring free mobility of goods and people is the only solution, he said. This is a matter of the realm of high politics. Although the government has not accorded IDP status yet, it has allocated funds and has decided to establish specific colonies for Kashmiri Pandits. However, he claimed that due to security concerns and slow progress of the process between Mufit Mohammad Sayeed's government and the Centre, the rehabilitation is nowhere in sight in the foreseeable future. Looking forward, Roy felt that the Kashmiri youth of all religions ravaged by militancy and violence needs a healing touch.

Lt. Gen. John Ranjan Mukherjee, former GOC, 15 Corps, Jammu and Kashmir, shared his lived experiences as a serving officer in the valley. He recalled Kalhana's Rajatarangini which used to be his introductory text to the valley. He pointed out the history of

insurrection and the succession of several religious faiths in the valley as dominant religion at different points of history. He felt internationalisation of Kashmir issue by taking it up at the United Nations could have been avoided. He also analysed the demographic transition taking place in J&K where Kashmiri Muslims and native Kashmiris comprising Buddhists or Hindus are steadily becoming a minority even in areas like Ladakh and Northern Areas. Having considered the problems pervading the valley, he came up with several suggestions: secularism, good governance, nipping fundamentalism in the bud, eliminating election rigging, having friendly relations with Pakistan, China and other neighbours etc. He cited the European union type of arrangement as a model for settlement of the issue.

Manoj Joshi, Distinguished Fellow, ORF, and the author of Kashmir- A Story Retold and The Lost Rebellion began by offering a historical snippet into the issue since independence. Highlighting the seeds of fundamentalism that have been long sown in the valley, he questioned if inclusion of areas like Gilgit-Baltistan into the Indian union would be desirable. According to Joshi, the exodus was largely orchestrated by a sense of fear and persecution as the killings of Kashmiri Pandits was by criminals rather than the product of a movement against them. He rejected any proposal to build Kashmiri Pandit colonies as this would ghettoize the community and would distance them from others in Kashmir. Conversely put, there are also many Muslim refugees in Kashmir which would multiply colonies and pockets for several minorities.

Joshi highlighted the renewed interest of China in Pakistan evident in the China Pakistan Economic Corridor. Talking about self-rule or autonomy, he pointed out that every state would like to have an Article 370 in a lofty situation. However, he raised doubts about efficacy of institutions like Supreme Court or Election Commission had there been one for each state. Although the idea of

Kashmiriyat has been throttled from time to time he still finds prospect of life in it. He offered statistics to substantiate the argument of decreasing civilian deaths in the valley. This may be attributed to the rising weariness of the people to insurgency. Joshi urged to analyse the Kashmir issue not from a dominant security angle but invited conscious political opinion to arrive at a workable and acceptable solution.

K. Moza, former President of Kashmiri Sabha and editor of the magazine, Vitasta shared his personal experiences of the exodus and the plight of Pandits thereafter. He referred to history recalling the injustice against Kashmiri Pandits through the centuries with there being a total of seven exoduses including the last one on 19 January 1990. He exhorted Kashmiri Pandits to work together to achieve recognition for themselves and to have their right to return to Kashmir established in the eyes of the law.

Kingshuk Chatterjee, Department of History, University of Calcutta, acknowledged that there has been considerable alienation of the Kashmiri Pandits from Kashmir mainstream. So, the fact that the Kashmiri Pandits need compensation is to say the least. However, no

solution is possible without political solution. Chatterjee harped on the need to find a durable settlement on the exodus of Kashmiri Pandits by setting up a Truth and Reconciliation Commission so that disappearing people are accounted for. There should also be admissions for outrages committed by the military forces for years. He further stated that any move in the direction of autonomy for Kashmir has to be negotiated with the help of determined leadership. In conclusion, he suggested that Kashmir's bond with India could be stronger if India loosens its stranglehold on Kashmir. The moot point was 'loosen the bond to keep the bond'.

At the end of the discussion, Justice (Retd.) Mookherjee made his final observations saying that the solution must be found in Kashmir politically, emotionally and constitutionally. The solution also lay in rehabilitating the Kashmiri Pandits who have a distinct culture and religion of their own. He suggested three solutions: first, ratification of the rights of the Pandits in terms of international law; second, recognition of the Pandits as IDPs and third, ensuring the security of the Pandits along with everyone else.

(This report was prepared by Swagata Saha, Research Assistant, Observer Research Foundation, Kolkata)

## **CHENNAI: The National Commission for Minorities is taking steps towards granting minority status to Kashmiri Pandits, according to its Chairman Wajahat Habibullah.**

*(Courtesy Newindianexpress e-paper Dated July 21, 2011. Last Updated: May 16, 2012)*

The decision has come as a welcome move for the community, which has been demanding minority status since mid-Nineties. "The process is in its initial stage of discussions with representatives of the community and the law minister of Jammu & Kashmir, following which the decision will be notified to the Union Law Ministry for further high-level decision making," said Habibullah responding to Express. "Till recently, the community did not express interest in being classified as a minority." A community, according to the chairperson, can be classified as a minority when their religious, educational or cultural rights are threatened. "The present political and security situation in Kashmir has had its impact on the cultural and educational rights of the Kashmiri Pandits," he said. At present Muslims, Christians, Buddhists, Sikhs and Parsis are classified as religious minorities. "There is no action yet on recognition of Jains as a minority community," Habibullah added.



## Minority Status, Arms Licence, Probe Panel what Congress MP's Bill wants for Kashmiri Pandits

**Congress MP Vivek Tankha introduced a private member's Bill in the Rajya Sabha Friday with an array of provisions for the resettlement and rehabilitation of Kashmiri Pandits.**

*(Courtesy : The Print dated April 01, 2022)*



**New Delhi:** One member of each Pandit family living in Kashmir would have a licence to carry weapons, under a private member's Bill introduced by Congress MP Vivek Tankha in the Rajya Sabha Friday. It has an array of provisions aimed at the resettlement and rehabilitation of Kashmiri Pandits. The Bill, which has been accepted for discussion and is titled the 'Kashmiri Pandits (Recourse, Restitution, Rehabilitation and Resettlement) Bill, 2022, also demands minority status for the Pandits, and the restoration of land to them.

The last time a private member's Bill

became law was way back in 1970. The Bill also seeks to provide a monthly stipend to Pandits, mandating cash relief of Rs 5,000 "subject to a ceiling of Rs 20,000 per family to be given every month to all Kashmiri Pandits". Further, it calls for the setting up of an inquiry commission to investigate the "genocide and mass exodus of Kashmiri Pandits from their homeland".

Tankha's Bill comes at a time when Vivek Agnihotri's film *The Kashmir Files*, based on the Pandits' exodus from the Valley in the 1990s, has drawn attention to their

situation. With Prime Minister Narendra Modi and other senior Bharatiya Janata Party (BJP) leaders and cabinet ministers praising the film, many states have made the movie tax-free, and some such as Assam are encouraging state government officials to watch it.

Speaking about the Bill, Tankha told ThePrint that the ball was now in the government's court. "If they don't hasten the process by either debating my Bill or introducing their own Bill, then it will signify that they are not serious about the issue and don't believe in empowering Kashmiri Pandits. And that they only view the community as a vote bank," he said.

### Provisions of the Bill

Tankha, a senior advocate, said the aim of the Bill was to "provide for social, political and economic rehabilitation of Kashmiri Pandits, protection of their property, restoration of their cultural heritage, ensuring their safety and security, and the provision of rehabilitation and resettlement packages to them."

Key features of the Bill focus on providing domicile status for Kashmiri Pandits, and the restoration of temples and other heritage sites. One of its main demands is that Kashmiri Pandits be given "minority status" under the National Commission for Minorities Act, 1992, and be declared an "at

risk population", with the necessary security arrangements in place — ascertained by gauging threat levels and assessing risk — to ensure that they can enjoy complete liberty.

To ensure security, the Bill introduced by Tankha calls for an "arms licence" to be issued to at least one member of each family of domiciled Kashmiri Pandits. It also speaks about returning their land, and stipulates that land records be settled and land rights be handed over to the owners. Furthermore, it asks for an extensive survey to be conducted "to ascertain the market value of all the immovable property of Kashmiri Pandits", and demands that "an estimate be made about the value of the damage done to their properties".

On the development front, the Bill demands grants for small cottage industries owned by Kashmiri Pandits. It also asks for direct and indirect taxes to be waived for the first five years after the establishment of any business, interest-free loans for the setting up of MSMEs, the promotion of self-help groups and the creation of a 'special education fund' to give scholarships to wards of Kashmiri Pandits. The inquiry commission that the Bill proposes to set up would consist of a retired Chief Justice of India, two retired judges from the High Court of Jammu and Kashmir, and four serving senior security officials from the Union Territory's police force, among others.

*(Edited by Nida Fatima Siddiqui)*

## Digitised works of Dr Satya Vrat Shastri

Padma Bhushan Dr Satya Vrat Shastri was Jnanpith Awardee Indian Sanskrit scholar, writer, grammarian and poet. He wrote three Mahakavyas, three Khandakavyas, one Prabandhakavyas and one Patrakavya and five works in critical writing in Sanskrit. He left a treasure of rare books in his personal library. It was his cherished desire that this collection must find readership globally as well as knowledge seekers must have unhindered access to his collection. His family has fulfilled his wishes by digitising the rare collection.

At Dr Satya Vrat Shastri website : <https://satyavrat-shastri.net/> there is a link to all the digitised rare books so far [https://archive.org/details/@satya\\_vrat\\_shastri](https://archive.org/details/@satya_vrat_shastri) 70% of the job is done; about 400 books still remain to be digitised. Please visit the above sites and become aware and gain from this Gyan Sagar.





# Minority status for Kashmiri Pandits?

(Courtesy : Financial Express Dated June 13, 2017)

The newly elected National Commission of Minorities (NCM) chairman Gayorul Hasan Rizvi has said that Kashmiri Pandits should be given minority status in the country if the definition of minorities needs a relook. Rizvi, who was appointed as the NCM chairman on May 26, has also said that he will take up the issue with the Centre. During his conversation with Indian Express, Rizvi had said, “If the definition of minorities has to be relooked at, it is my opinion that Kashmiri Pandits should be the first people to be accorded that status.”

“When minorities in the entire country have that status, and privileges and opportunities that come with it, why should Kashmiri Pandits, who are a minority in their home state, be left out? It is something that Parliament will have to decide, but I will definitely raise the matter in the appropriate forum,” he added.

The former national general-secretary of the Bharatiya Janata Party (BJP) minority morcha also said that he was conscious of the fact that Article 370 keeps Jammu and Kashmir outside the purview of the NCM. “Leh has the maximum number of Buddhists, and yet the Commission can do nothing about Kashmir. There is no point trying to change that,” he told Indian Express. “But as far as Pandits are concerned, at least by giving minority status, we can ensure their rights here, in Delhi,” he added further. After the news of several attacks by self-proclaimed cow vigilantes on cattle traders in his home state,



Uttar Pradesh, Rizvi said that he had taken up the issue with both UP chief minister Yogi Adityanath and governor Ram Naik.

“But as far as Pandits are concerned, at least by giving minority status, we can ensure their rights here, in Delhi,” he added further. After the news of several attacks by self-proclaimed cow vigilantes on cattle traders in his home state, Uttar Pradesh, Rizvi said that he had taken up the issue with both UP chief minister Yogi Adityanath and governor Ram Naik.



# NCM Says It Lacks Role in Granting HINDUS A MINORITY STATUS IN JK

(Courtesy : KL News Network – April 18, 2023)

**SRINAGAR:** Clearing its stand on declaring Hindus a minority community in Jammu and Kashmir, The National Commission for Minorities (NCM) on Monday said that the commission has nothing to do with the granting of minority status to any community in the country. The Indian Express reported that member NCM, Syed Shahezadi on Monday said that if Government wants to grant minority status to Hindus, including Kashmiri Pandits, in Jammu and Kashmir and parliament wants to enact a law for the same, let them do it. She said that the decision is out of the commission's bounds and Supreme Court is the absolute authority to take the final call.

“The commission has categorically made it clear that they are not the law makers and it is for Parliament and the Supreme Court

to take a decision on this matter,” Shahezadi said. The NCM member earlier in the day held discussions with UT Chief Secretary Dr Arun Kumar Mehta on implementation of centrally funded welfare schemes for minorities in Jammu and Kashmir. She further said the NCM aims at setting up minority commissions in every state and UT of the country and the Commission will write to the government for setting up one in the UT of Jammu and Kashmir as well.

Pertinently, Supreme Court in November last year had asked the Centre for completing consultations with states on the demand to grant minority status to Hindus in states where their numbers are below other communities. This followed the government submission before court that it had received comments from 14 states and UTs and has sent reminders to others to send in their views at the earliest.

## APPEAL!

Team NAAD, every month, brings to its readers articles and features of importance to the community. It has assumed larger importance as our next generation is increasingly drifting away from history and culture because of the scattered nature of the community. NAAD serves as a powerful tool of connecting the youth with its roots through its rich articles and features. Behind the scene, month after month, there is a lot of effort put together by the team NAAD to present to its esteemed readers this richness of our heritage. It needs your patronage and support in terms of articles and that is the smallest payback its readers can provide to it. Please write articles for NAAD and give it the strength to serve you uninterrupted.



- Sushil Modi



# KASHMIRI PANDITS

## Must get Minority Status in Kashmir

(Courtesy : Hindu Post Dated: May 02, 2022.)

The story has been published via a syndicated feed.

**F**ormer Bihar Deputy Chief Minister and Rajya Sabha MP Sushil Kumar Modi on Sunday said that Kashmiri Pandits must get the minority status in Kashmir. Modi said the Central government has filled an affidavit in the Supreme Court that if any state government would like to award minority status to any community in the state, it must be allowed. However, he said, the apex court's decision on the affidavit is still awaited.

Citing the demographic population of

northeast, Modi said that over 80 per cent population is Christian in the region and Hindu population is only 10 per cent. "In such cases, how Christians can be called minority there, Hindus are in minority there," said Sushil Modi. Modi made the remarks while speaking at an event 'The Kashmir Files in Distant Lands and Now Beyond' held by the Global Kashmiri Pandits Diaspora where four International Chapter Heads of the diaspora shared their thoughts on the film — 'The Kashmir Files' in their countries.

Modi that he will raise this demand of



“giving Kashmiri Pandits the minority status in Kashmir and declaring them as victims of genocide”. He said that the government must also come with a White Paper to document all those episodes of atrocities that happened with the Kashmiri Pandits. “This diaspora should do the first work of documenting all the atrocities to narrate the stories of genocide to the coming generation. Otherwise, no one will know this incident after 15 to 20 years later. However, film director Vivek Agnihotri has already documented much of that for the film,” said Modi.

He also said that over a dozen films have been made on Kashmir, but not a single line

has been mentioned in those films about the pangs of Kashmiri Pandits. “Instead, they tried to justify the terrorism in Kashmir,” he said. “This land has been the origin of India’s cultural conscience,” Modi said. He also said that the credit of reaching the film “The Kashmir Files” to every household of the country goes to Prime Minister Narendra Modi.

“For the first time, he mentioned about this film in the BJP Parliamentary meeting and said it has rattled to the entire ecosystem which claims to be the torchbearer of freedom of expression but does not want truth to be told,” said Sushil Modi.

# Law Commission of India

14<sup>th</sup> June, 2023

## Public Notice

### Subject : Uniform Civil Code - Reg.

With regard to reference dated 17th June, 2016, sent by the Ministry of Law & Justice, the 22nd Law Commission of India is examining the subject matter of Uniform Civil Code.

Initially the 21st Law Commission of India had examined the subject on Uniform Civil Code and solicited the views of all the stakeholders through its appeal along with a questionnaire dated 07.10.2016 and further public appeals/notices dated 19.03.2018, 27.03.2018 and 10.4.2018. Pursuant to the same, overwhelming responses have been received by the Commission. The 21st Law Commission has issued the consultation paper on “Reforms of Family Law” on 31.08.2018. Since more than three years have been lapsed from the date of issuance of the said Consultation Paper, bearing in mind the relevance and importance of the subject and also the various Court orders on the subject, the 22nd Law Commission of India considered it expedient to deliberate afresh over the subject.

Accordingly, the 22nd Law Commission of India decided again to solicit views and ideas of the public at large and recognized religious organizations about the Uniform Civil Code. Those who are interested and willing may present their views within a period of 30 days from the date of Notice through “click here” button or by Email at membersecretary-lci@gov.in to the Law Commission of India. The concerned stakeholders are also at liberty to make their submissions in the form of consultation/ discussion/ working papers on any of the issues

pertaining to the Uniform Civil Code to the “Member Secretary, Law Commission of India, 4th Floor, Lok Nayak Bhawan, Khan Market, New Delhi – 110 003.” If need be, Commission may call upon any individual or organization for a personal hearing or discussion.





- Ravi S. Singh

## Kashmiri Pandit organisations demand **MINORITY COMMISSION IN J-K**

**Lauded Centre, local administration, police and security agencies  
for their efforts to bring normalcy to the Valley.**

*(Courtesy Tribune News Service Dated: Aug 22, 2022)*

Leading advocacy groups championing the cause of Kashmiri Pandits for long, the All India Kashmiri Samaj (AIKS) and the Jammu and Kashmir Vichar Manch (JKVM) on Monday expressed concerns at the targeted killings of non-Muslim Minorities, especially the Pandits, and demanded of the Centre to institute Minority Commission in the UT of Jammu and Kashmir. Expressing sense of urgency of attention at the spurt in killings of Pandits and members of other non-Muslim minorities groups in the past few months, president of AIKS, Dr Ramesh Raina and president of JKVM, Dileep Mattoo jointly addressed reporters to flag the “pains of the Pandits” on their alleged neglect by Centre and the local Administration, even after abrogation of Article 370.

They, however, lauded the Central government, the local Administration, the Police and Security agencies for their efforts to bring normalcy in the Valley, but rued that nothing concrete was done for the welfare of the Pandits. A sustained effort by nefarious forces, inimical to India, have been mounted to not to allow return of normalcy. Raina wondered why a Minority Commission has not been constituted in J and K yet, which is a Constitutional obligation of the Government.



“The Pandits are the first line of defence of the country in Kashmir,” Raina said. “The threat of the sustainability of the community is exacerbating at a fast pace and needs to be addressed quickly and decisively at the highest leadership level,” he added. “In short, it needs nothing short of surgical strikes against its authors, executors and those who lend them logistic support,” Raina added.



# Kashmiri Pandits in Valley

## Hold Protest Seeking Minority Status, Jobs for Youth

*An organisation of non-migrant Kashmiri Pandits in the Valley held a protest to voice their demands including minority status for them and a job package for the youths.*

*(Courtesy First Post Dated Aug 25, 2015)*

**Srinagar:** An organisation of non-migrant Kashmiri Pandits in the valley on Tuesday held a protest to voice their demands including minority status for them and a job package for the youths.

"The government is focusing on bringing back the migrant Kashmiri Pandits to the valley which is a good thing. However, the non-migrant Kashmiri Pandits are being ignored and neglected by successive state governments," General Secretary of Hindu Welfare Society Kashmir C L Bhat said. "We want minority status for the non-migrant Pandits and a job package for our youth who are getting frustrated due to unemployment and want to leave the valley," he said.

Bhat said the state government had

constructed tenements for internally displaced Kashmiri Pandits of the Valley at Mattan in Anantnag district and Sheikhpura in Budgam district but these were being given to migrant Pandits returning under the PM's job package.

"The internally displaced Pandits are paying high rentals on private accommodation while the quarters meant for them have been allotted to returning migrant Pandits. We want the government to resolve this problem as 61 families have been affected by this decision," he added. Bhat also said the state government should pass the Protection of Hindu Temples and Shrines Bill in the state assembly at the earliest so that the places of worship of the minority community are safeguarded. "This bill has been hanging for several years now," he said.





- S N Pandita



# SIR ALBION BANERJI

## The Architect of the Muslim Uprising Against the Maharaja of Kashmir

### Prolegomena

In order to extricate truth from the contemporary political history of Kashmir, one quite often has to wade beneath the debris of myths, legends, gossip and exaggeration. Doing so, and not seldom, one even encounters stratified layers of hearsay and rumours that have buried facts in and about Kashmir to unfathomable depths for retrieval. As a result, distortions in the narrative of Kashmir's political history are not an uncommon encounter. One such distortion that has attained the status of a 'gospel truth' in the recent history of Kashmir and has found almost an unquestionable legitimacy is that Sheikh Mohammad Abdullah was the architect of the Muslim uprising against the Maharaja of Kashmir. The truth is he was NOT.

The credit of raising the banner of Muslim revolt against the Maharaja belongs to 'someone else' who was not a Muslim but a Hindu Brahmin named Sir Albion Rajkumar Banerji. Sir Albion served as the Prime Minister of Jammu & Kashmir between 1927 and 1929 during the rule of Maharaja Hari Singh. It was he and not Sheikh Mohammad Abdullah who masterminded to sow the seed of Muslim rebellion against the Maharaja. However, in the developing circumstances that followed, Sheikh Mohammad Abdullah did become a political scarecrow to challenge Maharaja Hari Singh's rule. Abdullah only fueled and fanned the flames of the uprising



that were actually sparked by Sir Albion Banerji. But that does not make Sheikh Mohammad Abdullah its architect or the chief protagonist. For the Muslims of Kashmir this assumption that he was, for all obvious reasons, however, seems to come apparently easy.

While one may not question the purpose it has served them to raise their voice against

the Maharaja then and ever since, in particular, against India in more audible decibels in the recent years, yet in the process, the truth as to who masterminded the Muslim rebellion against the Maharaja has got distorted.

It needs no emphasis that history is the most benevolent dimension of mankind but only so long truth is not distorted. And once that happens, there is nothing more menacing than history to bleed humanity. Kashmir is a classic case of this axiom where truth has been waylaid. All that is needed in Kashmir, to bring it out from the present chaos of violence and bloodshed, is to salvage truth from the debris of distortions, rumours and hearsay.

And should, unfortunately, truth in and about Kashmir continue to remain hostage to historical distortions and over laden layers of misinformation morphed by rumors and hearsay, the Paradise will continue to bleed ! Hence, this paper sifts facts as they stand out. It analyses the ingredients of Muslim uprising in Kashmir in their essential contexts and thereby dismantles the hollow statue of Sheikh Mohammad Abdullah and in its place puts up one in granite that of Sir Albion Rajkumar Banerji to be acknowledged and recognized as the true architect and chief protagonist of the Muslim revolt against the Dogra Rule in Kashmir.

However, the citadel of this history needs to be build by the matrix of undeniable facts, if the existing castle in air is to be replaced. And hereunder is how it has actually played out:

### **The Intrigue that Rattled Rajkumar Hari Singh before Acceding the Throne.**

Long before Hari Singh ascended the throne in Kashmir in 1925, following the death of his uncle Maharaja Pratap Singh in September that year, the Rajkumar suffered a severe dent caused by an incident to which he had no manly clues. He was the victim of an ugly intrigue when his personal honour was put to a ransom demand of an earthly sum of rupees 45 lacs.

A few years before assuming the *gaddi*, Hari Singh on one occasion made a journey to England. There a gang of goons in London schemed to defraud him of a large sum of money. The mastermind of this group of criminals was a lawyer named Hobbs. An Englishman named Captain Arthur who also happened to be Maharaja Pratap Singh's A.D.C. joined him in the crime by abetting in the plot. The plot was to trap the innocent young prince in an intimate compromising position with a woman and thereafter blackmail him to grab the fortuitous sum of money. The woman who agreed to play the designated unvirtuous act was one named Mrs. Robinson. It was Captain Arthur who manipulated the circumstances and paved the way for a situation where she met Hari Singh. Arthur introduced Mrs. Robinson to Hari Singh as a rich widow. The prince felt enamoured by her physical charms and walked into the trap by agreeing to travel with her to Paris and spend there a short secret holiday in her company.

After arriving in Paris together with Mrs. Robinson, Hari Singh checked into a hotel. There he was shockingly confronted by a man named Montague Newton who claimed that he was husband of Mrs. Robinson. Hari Singh was nonplused by the situation and at his wits end. The gang blackmailed him to a whopping sum of rupees 45 lacs. However, in the ensuing developments the thieves fell out and the whole plot was exposed in 1924. In consequence, a law suit for damages against the criminals was filed in a court in London to extricate young prince's honour, and reputation that was buried under the slanderous censure.

In deference to Hari Singh's right to privacy, and on the basis of prima facie merits of the case, the British Government ordered that he should be spared publicity and accordingly the victim, all through the court proceedings, was only referred to be someone by the name Mr. A. However, the details leaked out and the world press followed the story with great vigour. In the following weeks and months it captured newspaper headlines in several countries as the sum of ransom money involved



was very large and the identity of the victim generated a lot of public curiosity and interest. Who Mr. A in reality was became a prized trophy for the journalists across the world.

Following the foot marks of the story with great earnestness, the newspapers in France and America finally cracked the veil of secrecy around Mr. A. They revealed the real name. However, the press in England and India obeyed the government directions to maintain anonymity. But once the rumors flew wild and wide, the government itself came out with the statement that Mr. A was none else than the heir apparent of Kashmir Raja Hari Singh. Following this admission, the newspapers all over the world reported the indiscrete indulgence of the young prince without any qualms for individual decency or care for the Rajkumar's reputation and public image.

As a result, the entire episode brought him much disgrace and personal humiliation. Hari Singh struggled to overcome the “undeserved censure”. But the damage, the experience

Amar Singh's complicity with the British to keep him practically powerless, a mere Maharaja just a namesake for a considerable period of his rule. To ensure Hari Singh did not ascend the throne after him, Pratap Singh adopted a distant prince who was son of the Raja of Poonch. But this was set aside by the British in 1925 and Hari Singh was installed on the throne following Pratap Singh's death in September of the same year.

### **Ascending the Throne with a Psychological Infirmity**

At the time Hari Singh ascended the throne, to become the Maharaja of Jammu & Kashmir, he was barely 30 years old. Dignified and energetic though he was, his principal defect was grievance against the world. His persona carried the hurt he had suffered in the blackmail case. He did not lack drive or understanding and was gifted with immense abilities and generous disposition to rule with desirable acumen of a popular monarch.

***At the time Hari Singh ascended the throne, to become the Maharaja of Jammu & Kashmir, he was barely 30 years old. Dignified and energetic though he was, his principal defect was grievance against the world. His persona carried the hurt he had suffered in the blackmail case.***

caused him, left a devastatingly pernicious effect on his mind and psyche. From then onwards, “he developed a permanent chip on his shoulder and distrusted everyone”. For the remaining of his life, Hari Singh never reposed trust in anybody for too long. No one could actually rise above his suspicion; even those who were closest to him after he came to power.

At another level Hari Singh's ascent to the throne itself was riddled with controversy. During the time of Maharaja Pratap Singh, the British ruled supreme in Kashmir. They succeeded to keep his authority in long abeyance as a result of machinations of his brother Raja Amar Singh, father of Hari Singh. Maharaja Pratap Singh had no direct heirs of his flesh to ascend the throne. This placed Hari Singh in line for the succession in the normal course. But Pratap Singh was unwilling to see the throne going to his nephew in view of Raja

However, unfortunately, he could trust no one, an acquired trait that had much to do with his introvert nature and undemonstrative personality. Hari Singh's forbidding exterior earned him a formidable reputation that it was simply difficult for anyone to speak up his mind in his presence. Almost everyone in his court could think nothing to say.

Hari Singh's peculiar character had also much to do with his upbringing when young. Being the only child of his parents, he was brought up “in the cloak and dagger atmosphere of court and family intrigue”. As a result, the accompanying circumstances certainly sent him through traumatic situations before growing into adulthood. All these factors and situations brought to fore a strange tendency in Maharaja Hari Singh that he trusted no one for too long, and it was something that ultimately proved to be the

cause of his political undoing.

Once on the throne, Maharaja Hari Singh selected the members of the council of his ministers that included the Prime Minister with great care and discrete application of mind. But no sooner he appointed a Prime Minister; he would begin looking out for another as a replacement. With the exception of Gopalaswami Ayyengar, who served as the Prime Minister of the State for little over six years, all the rest who served him in that position did not last long. Their tenures, in comparison, were of far lesser durations. It was the case from the beginning of his rule in 1925 right down to 1947.

### **Appointment of Sir Albion Banerji as the Prime Minister**

Padam Deo Singh served as the Prime Minister of Jammu & Kashmir from 1925 to 1927. Next appointed to the position was Sir Albion Banerji. He remained in office for little over two years from 1927 to 1929. Sir Albion Banerji was born on October 10, 1871 in Bristol, U.K and reportedly the first ever Brahmin to be born in England. He studied at the Calcutta University and later earned his Master's degree at the Balliol College in Oxford. He qualified the Indian Civil Service examination in 1894. After a distinguished career in the Indian Civil Service, he was appointed as the Diwan of Cochin in 1907 and served in that position till 1914. Before being appointed as the Prime Minister of Jammu & Kashmir he also had tenure as the Diwan of Mysore from 1924 to 1926. Sir Albion Banerji died in Calcutta on February 25, 1950 at the age 78.

### **The All Powerful Maharaja Hari Singh's Council of Ministers**

With Sir Albion Banerji assuming the charge of the Prime Minister of Jammu & Kashmir in 1927, the Maharaja's principal advisors were three in number. They were Albion Banerji, P K Wattal and G E C Wakefield. Sir Albion held the charge of External Affairs. Pyare Krishen Wattal was in charge of Home Affairs and the Public Works Department was headed

by G E C Wakefield. Sir Albion was an accomplished administrator and had an uncanny grasp and extreme competence in matters of political nature. P K Wattal was a very competent officer of the Indian Audit Service and a masterly hand in secretarial work. However, he was prone to jealousy and apt in scheming intrigues. He simply did not tolerate anyone else coming close to the Maharaja. Wakefield was best described as an "illiterate European". He exhibited traits that best proved the theory that "Europeans who served the Indian Maharaja's displayed the defects of both". Besides discharging his official duties as a minister he handled the Maharaja's estate and the royal lands.

From the very inception, the relationship between Sir Albion Banerji and Maharaja Hari Singh was not easy and cordial. The Maharaja was prejudiced against Albion Banerji and that was made still worse by the combined intrigues of Wattal and Wakefield. And as a result, Sir Albion rarely got an audience with the Maharaja. He virtually carried no authority. Although Wakefield and Wattal too did not get on well with each other and were practically rivals, yet they would join hands that estranged Sir Albion Banerji from the Maharaja. In matters related to administration, Wattal alone was apt with requisite experience and knowledge. He was duly assisted by K M Panikkar who also had occasions to work with the other two as well.

### **Sir Harcourt Butler Committee on the Rights & Privileges of the Indian Princely States**

In 1927, the Secretary of State for India constituted a committee to go into the issue of the rights and privileges of the Indian princely states. It was headed by Sir Harcourt Butler, one of the members of the Viceroy's Royal Council. All the princely states prepared to argue their case before the committee. In this regard the Chamber of Princes set up an expert committee under the charge of Sir Colonel Kailash Narayan Haksar who, at the time, was Advisor to Maharaja Hari Singh. Sir Leslie Scott was appointed the counsel to argue the case of the princes. For this job he was paid a

fee of 15 lac rupees by the Prince's Chamber. Maharaja Hari Singh was a member of the Chamber Committee and hence closely connected to the work related to the Butler Committee. It was on the counsel of P K Wattal that Maharaja Hari Singh had come to believe that Indian princes could regain their lost privileges through the Butler Committee.

Banerji, Wakefield and Wattal duly assisted by Haksar and Panikkar who had since joined the services under the Maharaja on January 2, 1928 prepared the report for the consideration of the Butler Committee. The Butler Committee visited Kashmir in April 1928. Maharaja Hari Singh received the Committee in Srinagar. The three ministers were sent there two days in advance. During the ongoing confabulations spread over next six months between the British India Government and the Chamber of Committee representing the Indian princes, Panikkar lost his father and had to return to his native place in Kerala. However, as soon as the obsequies were over he returned to begin work at Jammu. By then, proposals were underway to bring sweeping changes in Kashmir. These developments brought the struggle between Banerji and Wattal reach its climax where Banerji was left almost without a standing. The Maharaja never so happy with him decided to terminate his services and Banerji too made up his mind to leave Kashmir. The date of his departure was also fixed for sometime in March 1929.

### **Sir Albion Banerji's Exit & the Fateful Misunderstanding**

But before Sir Albion Banerji's departure, a misunderstanding occurred in the Maharaja's all powerful Council of Ministers. As Minister for External affairs, Sir Albion was required to get the Maharaja's prior approval for any letters he sent to the British Resident. On one occasion, the Maharaja had asked him to draft a letter in the matter of the powers that the Resident claimed over Kashmir. Sir Albion drafted a well argued letter and sent it to the Maharaja. The Maharaja sent the draft letter to his Advisor K.N. Haksar for his opinion.

Haksar along with his opinion on the matter also redrafted the letter. The Maharaja then sent the revised draft back to Sir Albion Banerji. Banerji did not like the revision made to his original draft. He suspected the lesser mortal Panikkar to be the offender and submitted a memorandum to the Maharaja in protest highlighting that he had previously held the high positions of that of the Diwan and Chief Minister in two states and even made independent correspondence with the Paramount Power (the British Government) on numerous issues of great importance and no one ever had revised his letters. On receiving the memorandum the Maharaja was greatly annoyed with Sir Albion Banerji and they parted on far from cordial terms.

### **The Seed of Muslim Revolt**

Soon after leaving the service in Kashmir, Sir Albion Banerji washed the dirty linen of his soured relationship with Maharaj Hari Singh in public. He published an article denouncing the administration in Kashmir. It appeared in the press on March 16, 1929 and alleged the sectarian and autocratic character of the Dogra Rule. The article accused Maharaja Hari Singh of being the enemy of the people by spelling out a scathing indictment of the administration of the Kashmir State and criticized the Maharaja's lavish life style sustained by a poor population. Besides all that, Sir Albion Banerji wrote in the article, the telling lines read:

***“Jammu and Kashmir State is labouring under many disadvantages with a large Mohammedan population absolutely illiterate, labouring under poverty and very low economic conditions of living in the villages and practically governed like dumb driven cattle. There is no touch between the government and the people, no suitable opportunity for representing grievances. The administration has at present no or little sympathy with people's wants and grievances....”***

Following his resignation from the cabinet in 1929, Sir Albion Banerji left for Lahore. There, addressing the All India

States' Peoples' Conference, he yet again spitted venom against the Maharaja by stating:

***“In the state of Jammu and Kashmir, injustices of various kinds are prevalent. The Muslims, who form an overwhelming majority, are illiterate, steeped in poverty, and driven like dumb cattle. No rapport exists between the government and the people. There is no system to redress their grievances. Public opinion is not permitted. Newspapers are generally nonexistent. The root cause for this is the deplorable economic condition of the common people. The people of the state are exemplary citizens but they lack every comfort of life”.***

The seeds of the Muslim revolt that occurred a year later in Kashmir were sown by Sir Albion's article and his utterances in Lahore. They acted like a spark in the hay stack.

### **Metamorphosis from Lamb to Lion**

Sheikh Mohammad Abdullah was still at Aligarh pursuing his post-graduation at the Aligarh Muslim University when Sir Albion Banerji raised the banner of revolt against the Maharaja. Banerji's resignation followed by his vitriolic assault on the Maharaja through press and other public utterances rattled the higher echelons in the corridors of power in Kashmir. The government geared up to face saving. Committed Muslim loyalists of Maharaja Hari Singh like Agha Syed Hussain, General Samander Khan, Mirza Ghulam Mustafa, Colonel Ghulam Ali Shah and others issued rebuttals that claimed that Muslims in the state enjoyed equal rights and privileges and were leading fairly prosperous and peaceful life.

Sheikh Abdullah read these rejoinders in Aligarh and from there sent a letter to *Muslim Outlook*, Lahore, exalting Sir Albion Banerji's claims and simultaneously decried the Maharaja's misrule in Kashmir. The letter formed Abdullah's first venture into politics and filled him with strange rapturous feelings.

After completing his education in

Aligarh, Sheikh Mohammad Abdullah returned to Srinagar. At the time, echoes of Albion Banerji's revolt against the Maharaja were still reverberating in the valley. To fan the freely flying sparks set by Sir Albion Banerji, Sheikh Mohammad Abdullah organized other educated Muslims against the Maharaja and formed the Reading Room Party near Fateh Kadal at the residence of Mufti Ziauddin in 1930. Sometime later, the formal Managing Committee of the Reading Room Party came into existence. Mohammad Rajab was elected as its President and Sheikh Abdullah as the Secretary. Others who lent support to the 'Party' included outsiders like Maulana Azad Subhani, the *Khateeb* of the Jama Masjid of Calcutta.

By and by the protests of the Reading Room Party became louder and it formally decided to submit the memorandum of Muslim grievances to the Maharaja who at the time was away to England to attend the Round Table Conference in London. Khwaja Ghulam Ahmad Ashai, a highly educated Muslim and a competent writer was assigned to draft the memorandum. Following the submission of the memorandum, to the President of the Ministerial Council G E C Wakefield, the government invited the Muslim representation to present their case. Abdul Aziz Fazli and Sheikh Mohammad Abdullah appeared before the Council, comprising G E C Wakefield, Thakur Kartar Singh, P K Wattal and General Janak Singh. Although the memorandum had no immediate effect but it gave Muslims of Kashmir some kind of political space. In the years that followed Sheikh Mohammad Abdullah, 'the lamb' gradually metamorphosed into the 'lion'.

But Sheikh was not a born 'lion'; he was not the architect of the Muslim uprising against the Maharaja. That coveted title will ever belong to Sir Albion Banerji, the Bengal Tiger. When posterity will read the contemporary history of Kashmir, the 'growl' of the 'Bengal Tiger' will always be heard above and before the 'roar' of the 'Lion of Kashmir'.





- Brigadier Rattan Kaul



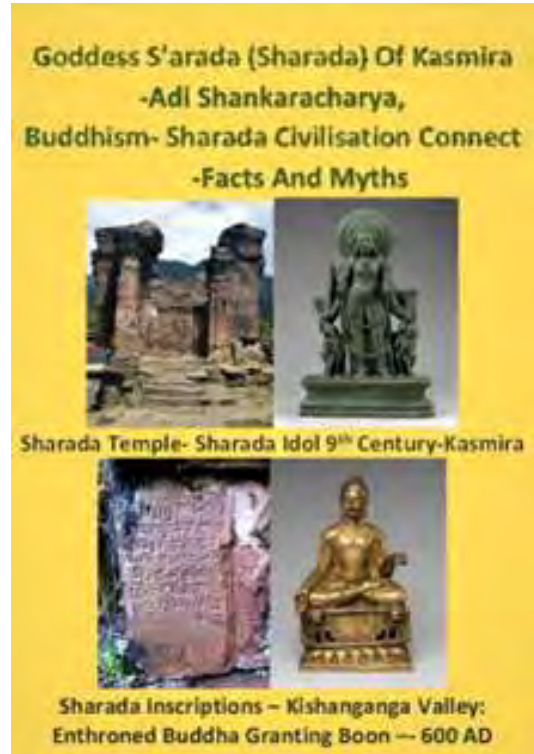
# Goddess S'arada(Sharada) of Kasmira Adi Shankaracharya Connect

*(Brig Kaul wrote, serialised articles, on Goddess S'arada of Kashmir in 2003, which later formed a Chapter in his Book - History of Kas'mira (Kashmir)).*

(In this article series, Goddess is named and spelled as S'arada, as in Sanskrit/S'arada Lipi- Author)

The Verse from Rig Veda impelled me to write, amplify again, on Goddess S'arada of Kasmira. In recent past there have been extraneous and imaginative accounts, which has completely changed the basic religious connotation of Goddess S'arada, which manifested in Kasmira as Goddess of Knowledge (Vidya Dehyenam). In the process Adi Shankaracharya has been brought in both by South India Religious Institution and Scholars of Kasmira. In my growing years I carried Ethos, Values and Cultural Heritage from my birth place- Kasmira. As a teenager I put on Army Uniform; soldiering became my religion, but proudly also carried the legacy of my growing years. These were not superficial, but deep within; not over religious, just carried certain true beliefs of certain religious icons and remained faithful to them.

Much water has flown since then through Kasmira's scared Rivers: Madhumati and Vitasta and not many have been known, in recent past, worshipping Saraswati (Goddess of Knowledge). As a gratitude to Kasmira, my two books, Kasmira Centric, were published (4 other books on Military Subjects); History of Kas'mira (Kashmir) (2013) and Goddess S'arada of Kasmira(Kashmir)- Adi Shankaracharya.... (March 2023). During my 3 years' tenure on forward line in North



*"Truth is one; sages call it by various names. – Rig Veda"*

Kasmira, I had glimpses, few times, of Monument across LoC in Neelam Valley of POK in 1976-79; which went around with name; Sharada Temple; a Pakistani Army

Post. This glimpse remained dormant till 2003 AD, when I clandestinely got the colour photograph of the monument, shared for the first time in the country including Kashmir Samachar(Photo). Apart from bringing kudos it brought awareness of Goddess S'arada of Kasmira, in the valley and of course South India. Earlier there was hardly any mention of this monument in Kasmira, if at all there was, it was Saraswati's benediction.

With this shared photograph there were write ups on S'arada, not only in Kasmira but in South India also. There was maze of individualistic creations, creating parallel to Kasmira's indigenous religious philosophy, conjoined role of Goddess S'arada or suddenly strange, out of time and tune, adoption of other philosophies. This process continues, though often contradictory and evidently imaginative creations rather than facts, amusingly with no end. Sadly, these are not the topics to show ones such scholarly acumen.

I wrote series on this Monument in Neelam Valley (POK) titled Goddess Sharada of Kas'mira, in 2004/2005, which in 2013 formed a Chapter of my Book History of Kas'mira. Details of this Sharda Monument, copied from Stein's translated Rajatarangini, but I vehemently disagreed about Buddhist Origin, Construction by any Kasmira King, that Adi Shankaracharya visited this place or constructed it. It was also naïve to think of a Buddhist/ Shaivite University with over 5000 students from Southeast Asia etc, in an area of inimical tribals, extreme weather conditions and no remnants of such a massive University.

I created Four Crunch Objectives to be dwelt upon in this series, sequentially. In this

**I wrote series on this Monument in Neelam Valley (POK) titled Goddess Sharada of Kas'mira, in 2004/2005, which in 2013 formed a Chapter of my Book History of Kas'mira.**

First Part: "Goddess S'arada of Kasmira, Her manifestation, Her Shrines and how Her presence is covered in various Chronicles,



*Adi Shankaracharya*

Scriptures etc.

Secondly: Life and Times of Adi Shankaracharya and his getting connected with Kasmira, ascending Throne of Omniscience, His created Love-Sexology escapades in Kasmira and his defeating Kashmiri Shaivite Scholars in debate and accepting his religious philosophy of Advaita.

**Thirdly:** How does S'arada connect with Buddhism, Her purported Shrine in POK, as Buddhist Protected Monument etc.

**Lastly:** What sort of civilisation is Kasmira connected. Does a single Goddess override our ancient rooted civilisation?

**S'arada and Kasmira.** The first thing a Kashmiri will know is Gortrai is the day in Kasmira for Goddess Sharada, Goddess of Knowledge- a form of Sarswati. Even the day it was not perse Sharada but Saraswati. I also



*Goddess S'arada*

learnt that Sharada is not the correct pronunciation of the Goddess, who gave name to Sharada Lipi (Script) but S'arada as spelled in Sharada Script, as well as Sanskrit. There is no explanation from me as to why Sharada Script is not spelt S'arada Script. Irrespective of words used for the Goddess, is S'arada, which refers to S'arada Goddess of Kasmira.

Over the last two centuries S'arada Shrine Kishanganga (Neelam) Valley Monument has been in focus for more than one reason, which is termed as forgotten monument. No denial it was forgotten, earlier too. Even Auriel Stein noted, late 19<sup>th</sup> Century, this shrine across Shamsabhari Mountain Range was "unknown to the Brahmins of Pravarapura (Srinagar)."

One cannot deny or change the existing standing of Kishanganga Valley Monument, achieved during last few centuries in Jammu and Kasmira (India), and Azad Kashmir

(Pakistan), more so in recent times. The monument is in erstwhile Drava Country, which was part of a different Kingdom, away from Kasmira, yet attributed as Kasmira Temple. Without going into details of past expeditions to control Drava's, one remembers that even in 18<sup>th</sup> Century they were troublesome to Afghans, who had to settle Afridi's warriors to control Bomba's, Khokar's, Chak's and Dards of the area. During Akbar's rule, he provided Moghul troops to deposed head of Khuswakte Dynasty rulers to get back control of the area.

When we refer to Goddess as S'arada of Kasmira, it is connected with famous prayer; Vidhyadehyenam Kasmira Purvasini (Giver of Knowledge and Residing in Kasmira). We need to be clear that this prayer wordings, as far as my findings are concerned, manifested around 11/12<sup>th</sup> Century AD when there was a fair flow of Brahmins from South India, during the reign of Jaisimha (11<sup>th</sup> Century) and later. Not that they were enamoured by Kasmira but because they faced persecution in South India from Muslim Rulers and Kasmira was the only Brahmin bastion then. They were impressed by the knowledge of Brahmins, worship of Goddess of Knowledge (Sarswati- S'arada) and the Sharada Lipi which had taken roots.

**Kingdom of Kasmira:** What does Kasmira Kingdom (Janapada) or Kasmira or Satisar connote? Simply valley bounded by Great Himalayas- Pir Panchal (Panstal)- Shamsabari – Harmukh Mountain Ranges. Leave away the present political boundaries, this was Kasmira as referred to by chroniclers, scriptures, travelogues etc. Most of the time Kasmira was some sort of confederation of domains of Damras (War Lords) till advent of Islam. Thereafter, it remained as a Kasmira Kingdom defined above. Some forays beyond by Kings/Sultans took place but they were not permanent except, after Dogra's took over. Even when it was under Moghuls, Afghans and Sikh's it was Kasmira Valley. were just mentioned. Nilamata Puranam is best example of fixing the Topographical and

Geographical kingdom of Kasmira. Rajatarangini does the same but at places, when the rulers venture beyond these he mentions it the expedition and then reverts to the Valley. Jona Rajtarangini does it like wise. Both chronicles even mention when the Kingdom had shrunk to the size of a Pargana(District).

**Mention in Scriptures and Chronicles:** Irrespective of the tall claims regarding the ancient historicity of the Goddess S'arada of Kasmira, there are very few references available concerning the Goddess. I stand by the available mentions, restricted though, in Nilamata Purana (6<sup>th</sup> Century AD), Rajatarangini by Kalhan (11<sup>th</sup> Century AD), Jona's Rajatarangini (Additional Verses found but not authenticated), Tarikh-e-Kashmir by Al Biruni (11<sup>th</sup> Century) and Aine Akbari by Abu Fazl (17<sup>th</sup> Century). References to S'arada is either connected or indirect and in none of these any location of any S'arada Temple is given.

**Mahatmayas:** As far as Mahatmayas

transfers that have taken place in the case of ancient Tirthas of Bheda and S'arada (Page 381/Book 2 Rajatarangini). Like Maksikaswamin (Maysum) and the Mahasarit (Mar) appear as Mayasima and Mari. In Sahibram's Tirthasamgraha, mentions many S'arada shrines around Lolab Valley but her is no mention of any S'arada Shrine beyond the boundaries of Kasmira. It may be interesting to know that a Purohit met Auriel Stein with a draft Mahatmaya, he had prepared for few idols which had been found recently. Stein read the draft which was worded in such a way that the as if the idols were ancient. He refused but few months later found that the Mahatmaya had been prepared and idols mahima greatly antiquated.

**Oldest Mahatmaya- Vitasta (Nilamat Purana)** (6<sup>th</sup> Century AD) gives details of ancient rivers, places of worship and monuments with pointed references of Kasmira Valley. In its contents it hardly anywhere ventures beyond the Valley, except categorically mentioning inimical inhabitants

***Oldest Mahatmaya- Vitasta (Nilamat Purana) (6th Century AD) gives details of ancient rivers, places of worship and monuments with pointed references of Kasmira Valley. In its contents it hardly anywhere ventures beyond the Valley, except categorically mentioning inimical inhabitants North of Shamsabhari Range.***

are concerned it is a peculiar paper quoted as authority for the Tirath or Shrine. Last till the beginning of 20<sup>th</sup> Century there were 51 Mahatmaya's out of which 26 are claimed to be Brngisasamhita. Needless to say these were created by thanpat'sv(Sanskrit – sthanpati) (Local Priest) who as a rule were as ignorant as their conferrers (Pujaris, Bhojkis etc of India. The texts are unmistakably being quoted are of late composition or redaction (Adjust to the narrative). This is adequately proved by lack of sound knowledge of Sanskrit and literary acumen, both of which seemed to be foreign to them. For example, names of places are hybrid adaptations of modern Kashmiri equivalents. Even Auriel Stein acknowledges: “the

North of Shamsabhari Range. Verses 1199-1300 Book 12, amply mentions Kshatriyas (Warriors- who are none other than Darda Tribes from Drava Country and either are killed or chased. These are from the Madhumati River Basin of Bandipura and Graharkutta (Dudakoot Fortress). Rajatarangini by Kalhan (English translation) and mentions in Tarikh- I- Hind by Al Biruni and Aine -e- Akbari by Abu Fazl added to the information bank more so of Madhumati River, Goddess S'arada. Auriel Stein's Rajatarangini translation version with his detailed amplification notes gives additional inputs.

Mool (root) source for S'arada Shrine of Kasmira is Rajatarangini with brief mentions in the Chronicles of Al Biruni and Abu Fazl.



These combinations have created a definite location of the S'arada Shrine and River Madhumati connected with it. All these, if understood without preconceived notions and pointers definitely will take reader to the Shrine within Kasmira. But a different and differing canvas about S'arada Shrine's and rivers has been created. It is not ancient or from time memorial, words usually used but just few centuries old.

From medieval centuries, ranging from 1000 BC the area of Kishanganga/Neelam Valley was part of Drava Country, which remained isolated; barricaded in South by mountain Range Shamasabhari. An inhospitable terrain, absence of trade routes and harsh cold climate, hostile and aggressive tribals gained notoriety in the history of Kasmira. Literally it was seldom part of Kasmira Kingdom, remaining under War Lords (Damras), who beleaguered by split tribal loyalties and tribes.

#### **S'arada Mention in our Scriptures.**

**“There is no religion greater than truth and a truthful person knows no fear- Rig Veda.** In Nilamata Purana (6<sup>th</sup> Century AD) S'arada, word or Goddess, does not find any mention. Unravelling of truth is always bitter to many. S'arada-Saraswati in Kasmira are worshipped as the goddesses of learning. In Kasmira Goddess Saraswati specifically was predominant on Gortrai, few Purohits may have called S'arada. The benediction was: “Saraswati Mahabagya Vidyakamal Lochini, Vishva roopi vishallakhi Vidhyam Dehi Saraswati.”

#### **Specific Mention in Above Chronicles**

Nilamata Purana. In Nilamata Purana Purana; Goddess Sarasvati twice, Sarasvati River twice and Madhumati River five times. There is no mention of S'arada (Sharada) or Kishanganga River. There is mention of Durga onve as River(?), once as Goddess Durga and Once as Durgadvara(?). Temple of Durga has been mentioned three times, for specific worship of weapons, by artisans, giving indication that there were many Durga temples in Kasmira during the period (6<sup>th</sup> Century). Most important mention is this verse: “. One

gets the merit of one thousand cows the confluence of the Krsna and the Vitasta and gets the merit of performing Vahnistoma by seeing Cakresa (Shiva) erected by Sandilya(Muni Shandliya of S'arada Mahatmaya) on the bank of the Madhumati. One gets the fulfilment of one's cherished desire by seeing Durga (1278-79). Note Cakresa, Sandilya, Madhumati, Vitasta and Durga in one these two combined verse.

There is no ambiguity that there was and is only one sacred River Madhumati in Kasmira (Called in later centuries as Bandapur Nallah). The source of this River is from the Harmukh Mountain Range which though part of Shamasabhari Range is also called so. In question answers Brhadrasva(rishi) is narrating importance of various places etc to Gonanda - the king of Kasmira in question and answer form. After covering many places of importance they session reaches about Madhumati. In this portion of narration in Nilamata Purana Puran the mention is connected with Rama son of Brigu (Rishi), who to avenged killing of his father, kills Kshatriyas. Who “leaving Kasmira due to his fear, reached where there is the river Madhumati” and reach the hilly fort in Kasmira. After the killing Rama takes bath at the confluence of Suddha and the Sarasvati.

Gonanda asks for sacred places situated near this country(Kasmira) and also the merit which accrues from each; Climbing up the Grdhrakuta gets the merit of and goes to heaven (by bathing) in the confluence of the Vitasta and the Madhumati. By bathing in) the confluence of the Krsna and the Vitasta and gets the merit of performing Vahnistoma by seeing Cakresa (Shiva) erected by Sandilya on the bank of the Madhumati and One gets the fulfilment of one's cherished desire by seeing Durga.

#### **(To be continued)**

*(Author- The series has been necessitated due to certain misgivings created in last few centuries about the Goddess and its connection with Adi Shankaracharya. Most of the above is covered in my recent Book, on S'arada and Adi Shanankaracharya, published few months back)*



- Sanjeev Munshi



# Stress Fractures in Social Edifice

## An Emerging Crisis in KP Society

Recently, Sh. S K Bhan, the well-known Kashmiri poet cum satirist shared with me his poem titled '*Masum Bacha Sinz Dastan*' - the lament of a child who is the victim of a broken home; his parents appear to be fighting for divorce and the child is forced to live in a hostel. The poem underscores the frustration and helplessness of an innocent child as an unwitting victim of circumstances, not of his own making. Parents appear to have been advised by the legal authorities to stay together 'for sake of the child', creating misery for the parents as well as the child! The child blames the ego and temperament clashes between his parents for its broken home.

The poem and its subject set me thinking about several episodes of broken homes and breakdown in marriages that I have seen in last five years within my own small social circle. I was able to list up as many as 12 cases where marriages had broken down within five years of solemnization; in most cases the separation was acrimonious, including filing of cross- FIRs and multiple cases by both parties involved. One particular relative, a retired army officer, had to seek 'anticipatory bail' to avoid getting arrested, even though the couple was living in a different city, away from both sets of parents! Separation stories, in cases involving kids, were messier; battle for custody of kids can be a long drawn and heart wrenching process.

So, what is happening on the marriage front in our society? We have growing instances of youngsters not being too keen on marriage or, marrying quite late in life. Career growth has become the pivotal parameter, both for men and women! Is the institution of marriage itself under threat of becoming redundant? As a society, in our scriptures and folklore, we were told that 'marriages are a forever commitment' and the bonding is for '7 janam'! So why are things coming unstuck so quickly? What has changed in our social set up in the last 25-35 years that we are seeing a higher frequency of marriage failures and broken homes. To get a broader view, I spoke to half a dozen female relatives who lead active social lives in Jammu, Bangalore and Delhi NCR, well established KP strongholds, and they too confirmed the unfortunate trend. There are three major victims of this unfortunate trend:

- ❖ The two primary antagonists (husband and wife)
- ❖ The innocent child who has to fight with his/her ghosts, lifelong.
- ❖ Family as a social unit

The subject is well beyond the scope of a limited 4-5 page write up. I have attempted to express my understanding of only the Point No 1. Much more needs to be written and theorized about all the three points, each one of which is worthy of filling up the pages of a thesis or a book.

### **Traditional Concept of Division of Labor - Provider-Protector vs Homemaker:**

Traditionally, across civilizations, we find an almost similar concept of the male partner, as protector, looking after physical security of the family besides being the provider of food (soldier, farmer, trader, artisan, traveller etc.). Woman, on the other hand, was more homebound, cooked, looked after the home, hearth and progeny (including domestic animals). Women, of course were always contributing to farm income by performing several direct/ indirect chores. This model of division of labor continued for centuries. The challenge came when women started moving out of homes as part of industrial workforce or businesses. Today, with women constituting a healthy proportion of workforce in the organized as well as unorganized sector of economy, a new paradigm has set in. A woman has to go thru the same rigmarole as a man at workplace. She too comes home tired but is expected to get up to prepare food or to attend to various household chores while the husband can take things easy. This imbalance between roles and responsibilities gives rise to tectonic fault lines of frustration which may impact mental health, result in unhappy, unfulfilled marriage. Unresolved, these tensions can even lead to a breakdown of marriage and ultimately, divorce.

### **Today stands on the shoulders of Yesterday: Background**

Analyzing situations is a human tendency, particularly when you have over a dozen human case studies before you! A broken home or concept of living separately from one's spouse is as old as the Ramayana itself. In Kashmir, we used to have, in absence of a more appropriate word, women who can best be described as 'deserted' wives (the term used in Kashmiri was 'traevmutch'). The 'deserted' ladies would spend their remaining lives with their parents'/ brothers' families. A relative of my wife was 'deserted' by her husband and left to fend off for herself (with her two kids) in early 1960s. Such cases were relatively few. At least two of my cousins had unhappy

marriages and spent miserable years in an on-off relationship. Concept of a woman 'deserting' or leaving her husband was virtually unheard of. Society frowned at men who deserted their wives; 'parental' or societal displeasure used to be a big restrictive factor as it was thought to have a negative impact on wedding prospects of siblings. So, even while a husband and wife would fight like two game cocks, it used to happen within the four walls of home! Physical assault and manhandling were known to occur, though rarely. Women would face abuse and maltreatment from their 'in-laws'; in Kashmir, we have the classic examples of Lal Ded (14<sup>th</sup> century) and Mata Roop Bhawani (17<sup>th</sup> century CE) whose respective mothers-in-law made their lives miserable till they turned towards spirituality. 'Child-marriages' in KP society started mostly during Pathan rule (18<sup>th</sup> century) but by 1960s, mostly, girls would get married by 18-21 years of age – by that time they would have graduated from college. By 1970s, mostly, the marriage age level for girls rose to 22-26 yrs and by 1980s, the 'acceptable' norm became 26-28 as girls started going in for higher education or technical education. For boys too, as soon as a boy got a job, parents would be in a hurry to marry him off! Parents would still prefer that today, but now, they adhere to the boys' wishes of late (28 to early thirties) marriages and, till the boy feels financially settled!

Kashmiri Pandits have traditionally been an educated but socially conservative society. The advent of Islamic rule in 14<sup>th</sup> century and the religious persecution suffered by our ancestors at the hands of zealot kings, particularly under the infamous Afghan rule (18<sup>th</sup> century) definitely scarred our psyche and impacted our social practices. The scars of the psyche stay on for generations! Even when Kashmiri Pandits migrated to the plains of Lahore, Delhi and beyond, in 17-18<sup>th</sup> century, they continued to retain a 'close circuit' Kashmiri connection amongst themselves for marriages. As *Vinati Sukhdev*, London based scion of an 'old Kashmiri'

family wrote in the South Asia Monitor recently,” *It was always 'Kashmiri Pandit' in my family and I am sure in others too. My parents' strictures were clear - contact with non-Kashmiris was on a need-to basis. They were friends, never relatives. We met them at work or in educational institutions. And we never (God forbid) married them. Right up to my generation, both my sister and I married Purana Kashmiris; people like us*”.

I feel that 1970s marked a watershed change in Kashmiri society with women taking up employment outside homes becoming the norm. This naturally entailed several 'adjustments' within the families but MILs were happy to welcome 'earning' DILs, even if it meant extra burden for them. In fact, the marriage market got considerably 'affected' by the job related pecking order (of the 'bride to be' -Central Govt vs State Govt job vs Private job in that order). Financial prosperity also brought about 'relocation' to newly developing colonies from the old city and, to the ultimate nuclearization of families. Financial independence positively impacted the confidence level and assertiveness of women in our social decision making.

The current stress fractures that are visible on the marriage edifice of estranged couples can be the result of multiple factors, not all interdependent. Yet, the stability and sanctity of marriage is under stress!

### **Factors that can be responsible:**

**Breeding a mismatch** (Inability to accept a woman as an equal partner): Unfortunately, even while women are working in every conceivable walk of life, earning at par, or at times more than their male counterparts, the male ego either gets bruised or hurt, in accepting wife as an equal partner. This pro-male bias unfortunately is deeply ingrained in the psyche of both men and women (our mothers train us for that, right from childhood). It is this inability to accept a woman as an equal partner that leads to stress fractures – particularly, if a girl is confident about her role, her contribution to the marriage and is assertive about her rights. We

are preparing our girls to conquer the world by educating them and empowering them but not teaching our sons to be equal partners and think beyond old and redundant gender roles. So, we are breeding a mismatch! A girl/ bahu should be a superwoman- Sarasvati, Lakshmi, Annapurna and Savitri all rolled in one but the son is not even expected to help in cleaning up post dinner! While girls want to and now are even expected to have a career, the idea of age-old gender roles and “raja beta” being rewarded for basic decency causes conflicts after marriage and puts not only physical but emotional pressure on women as well. Are we preparing our boys to be equal partners? This generation is at a crucial cusp. Research has established that worldwide women spend about three times as many hours on unpaid domestic work and care work as men. We are still burdening girls and women with our ideal image of a woman as a wonder woman. A father taking care of their child is an exceptional father/ man and gets praised (and no harm in doing so) but for a woman that is an expectation she is supposed to meet every day along with other household tasks. Boys hesitate in helping out, particularly, in presence of parents.

**Evolution of an 'I-Me-My' syndrome in today's generation:** Family nuclearization has led to mostly a 'one child family' and parents are focused on giving the child best of attention and facilities. Parents tend to be overprotective. Absence of siblings and cousins leads to the development of traits like selfishness and inability to share. In Kashmiri, we have a saying,” *Kunye gabbye muthye lyej'* – loosely translated as single goat tends to monopolize the feed basket! In my childhood, I have seen 6-8 cousins sharing a room during summer holidays – something unthinkable in today's environment. Growing up together, we learnt to adjust and accommodate. That training of accommodation is missing in today's children, both boys and girl. Today's kids need to learn that people can be different in approach, orientation, views, concepts and beliefs. Life demands adjustments since



NOBODY is perfect. It is only in fantasy or in Indian movies that one is able to find the 'perfect' partner! Even Indian movies rarely show the aftermath of marriages, most movies end on an "...and they lived happily ever after" note.

**Life beyond study-room does not exist mindset!** In our community, for at least two, if not three generations now, parents have been obsessed with pushing their children to the brink of academic excellence. Schooling starts at 3 years of age and, for the next 15 years, parents push kids into a vicious cycle of school-tuition class-home study. I have seen kids engrossed with books for 16-18 hours a day with parents monitoring sleep time and 'study schedules' at home or in coaching classes! There is so much stress on theocratic education that personality and character development take a backseat. For the first 18 years of life, our kids are forced to participate in a rat race of each against all; parents want their 100% focus only on books, grades and, ultimately competition. Such lopsided focus also limits exposure to Home Environment. No other life lessons are allowed to interfere! After 18 years of age, mostly kids leave home for technical/ professional education. Their connect with parents starts diluting hereon! Once kids start on jobs, which are rarely in the same city/ town where parents live, they are on their own. My son left for his Engineering College at 18; his job pushed him to Hyderabad and he has been living there for last 13 years! The point I am trying to make is that kids often do not learn the lessons of 'living with the immediate family', leave aside a joint family. Lack of experience in handling relationships and stresses impact post marriage life as well. We expect our children to behave in a particular manner without preparing them for post-marriage expectations (from family and each other) in the first place. Parents rarely communicate their expectations directly to their grown-up children, mostly presuming that children 'ought' to know. Also,

parents generally hype their expectations post wedding.

**Trivializing women – a vicious, negative mindset:** Our chatroom jokes or WA group jokes are full of memes trivializing women (wives in particular); concept of showing women as kill-joys or stupid can come only from a twisted mindset. This kind of trivialization comes from a mindset that may respect a mother or a sister but still considers a wife/ GF as mentally inferior; something like the sick Sardar Ji jokes we all have heard all these years! It is men with such mindsets who stalk women or harass them on our roads and markets, not to speak of the ultimate act of physical humiliation. As our PM Modi has said, as families, we need to monitor our sons rather than daughters, for deviant behavioural trends. We need to inculcate respect for women in our boys and train them to become better humans; less vicious than the crop of predators we are producing currently in our society.

Today's kids are leading 'pressure cooker' lives with high work pressures and expectations! The kind of job uncertainties and insecurities our children are facing is only to be seen to be believed. Our generation, particularly those in Govt jobs, never faced the kind of work-life imbalance that today's children have to face. I have seen a young girl with two kids juggling various hats of household management, attending to her 'family expectations' to her job responsibilities and, looking for some 'me time' as well! Covid and post Covid economic meltdown have led to massive job losses worldwide. In such a negatively charged environment, even a minor spark can lead to an explosion! Parental expectations and, at times, interference, only makes the matters worse. A Dubai based relative girl recently remarked, "If something good or correct happens, my husband gets the credit; if we slip somewhere, the blame comes to me!" In such cases, the stresses accumulate and, if the two partners are not adequately trained, an explosion takes place!

## What can be done to minimize these cracks?

### **Proper training and sensitization of our children:**

As parents, we are failing our children by not preparing them adequately for the challenges of 'family life'. Only in fiction and dewy-eyed romantic movies do the hero and his beloved 'live happily ever after'! Real life situations can be prickly. Giving our children a strong cultural base is essential. *Cultures are ever evolving as these are not set in stone, so holding definition of culture will be different for every generation, even individual. It is the cultural thinking, so to say, which holds women accountable for most tasks at times. So, one needs to be grounded in their value system but also acknowledge the reality and the current social construct.* Recently, a relative complained that his DIL, working at a senior position in IT industry, has no time for the family (read, in-laws); I had to bluntly tell her that while 'approving' the match for their son, her salary figure had overshadowed their judgement. A woman with a 6-digit salary would certainly have to meet professional commitments; one can't eat the cake and carry it home too! Expectations need to be realistic.

Counseling and giving time to young adults: Children do listen to parents. In fact, subconsciously, children emulate parents and tend to behave like them. Parental counseling can be helpful, both before and after marriage - as long as it is not judgemental or appears to be biased. While offering advice before marriage might help respective children be more realistic in their expectations, post wedding advice/ counseling needs to be offered only if required or asked for because the line between counseling, offering advice and interfering in personal relationships is very thin.

Parents, at times, need to withdraw to allow the youngsters some breathing or 'me time'. In our community, mostly, parents do maintain a semblance of independent living - maintaining an independent house, for example. Staying independently for a while,

visiting relatives can help cool down the situation.

Destigmatizing mental health and mental health support. With the pressures around, people and marriages crumble. In Indian societies we need to destigmatize seeking professional support for mental health, especially for the current generation. It is ok to be 'not ok' and seek help, you do not have fight like game cocks within the four walls of home! A generation or two ago, women chose to suffer in silence. Not anymore, though, because they too are educated, have adequate exposure to society, are financially independent. So, girls today are not willing to be the sacrificial lambs, bleating to please their Lord and Master.

**Accepting Rejection:** In today's time and social circumstances, it is possible that two well meaning adults are not temperamentally suited to living together. So, if they choose to move on in life, it can mean two lives liberated from forceful living together in a relationship that has lost its meaning. Divorce needs to get better acceptance though it must be the last choice, particularly if children are involved. Recently, I met a US based doctor who has walked out of his marriage after 4 decades of 'living in misery'. His mother had selected the girl in 1977 and he carried along, in an unhappy marriage, so as not to hurt his mother!

Unfortunately, our legal system only adds to the mess. Divorce process is inhumanly tedious, even if both partners are mutually reconciled. If either partner refuses to play ball, then, God bless! A young colleague got his divorce after 9 years of delay because his wife's council used the infamous 'tareek-pe tareek' gambit- wife would avoid coming to the court on designated dates, causing delays. In another case, a doctor refused to let go of her husband out of vengeance, having vowed to 'spoil his life' without realizing that she was making a mess of her own life too. Legal eagles are always ready to play along (for a fee, of course) in prolonging the misery by teaching their clients new tricks and cheating the spirit, if not the letter of law.

Having said that, each parent owes a debt towards society – of preparing and training the younger generation in our cultural values and, in becoming decent, responsible citizens. This training has to start right from childhood and needs to be for both boys and girls without distinction. If we fail our children now, it is futile to expect them to live up to our 'socio-cultural' norms, values, morals and behaviour tomorrow! Our children currently are finding partners all over the country – in a recent community event in Edmonton, Canada, I met

young KP girls with grooms from Kerala, Bihar, Bengal and Karnataka and the like. My own DIL is of Oriya stock, born in AP, educated in Tamil Nadu and working in Telangana. So, the stress of mixed cultural existence puts additional burden on our children. Marriage, by and large, has retained its sanctity in our Sanatan Sanskriti. As parents and family members, we just might have to contribute a bit more to make marriage a joyous experience that it is!

## Congratulations Rear Admiral Sanjay Sadhu on Receiving Nao Sena Medal from the President of India!

President Droupadi Murmu presented the Distinguished Service Award – **Nao Sena Medal** to Rear Admiral Sanjay Sadhu at Defence Investiture Ceremony-II at Rashtrapati Bhavan on June 27, 2023. Rear Admiral Sanjay Sadhu is currently Admiral Superintendent of Naval Dockyard, Visakhapatnam, the coveted position he holds since April 06, 2022.

Rear Admiral Sadhu was commissioned into the Indian Navy in November 1987. The Flag Officer holds a degree in Marine Engineering, a Masters in Mechanical Engineering. He has been awarded an M. Phil in Defence and Strategic Studies. Rear Admiral Sanjay Sadhu is the son of Shri Chaman Lal Sadhu, the veteran Life Member of AIKS. All India Kashmiri Samaj congratulates Rear Admiral Sanjay Sadhu on being conferred with the coveted award and wishes him all the best in his future career!



*Rear Admiral Sanjay Sadhu receiving the Nao Sena Medal*



- Dr. M K Mam



# Trigger Thumb in Children

**Trigger thumb** also called flexion contracture of the thumb is a condition in children where there is difficulty in the free movement of the thumb. The movements of the thumb are affected and at times the thumb gets stuck in bent position and cannot be straightened. It occurs in both boys and girls more often in the age of 1 to 3 years. It is usually on one side; however, it can be there in both thumbs in one third of cases.

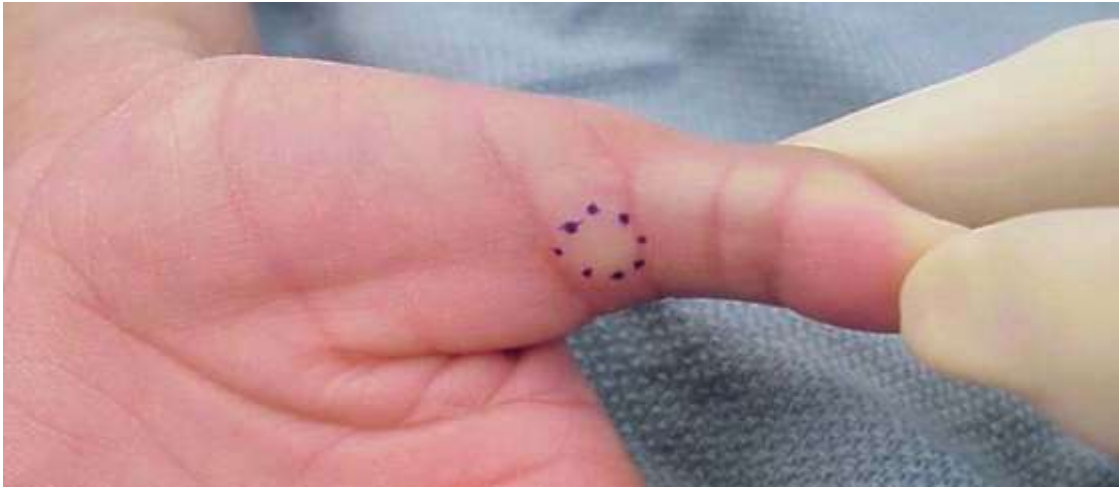
**Aetiology:** Exact cause of trigger thumb is not known. It is not congenital in origin i.e.

it is not since birth, it is acquired. It does not occur with injury or overuse. It happens as result of constriction of the sheath – the covering of the tendon (the string that joins the muscle to bone) of the muscle that bends-flexes the thumb i.e. flexor pollicis longus. The sheath allows free movement of the tendon. Because of the constriction of the sheath at the base, the space through which the tendon passes becomes tight. The tight sheath affects the free movement of the tendon of the flexor pollicis longus. The tendon cannot slide forth



*Trigger Thumb*





and forth freely. There is a difficulty in the movement of the thumb and a snap during these movements. When tightness is severe, thumb gets locked in flexion. At times, trigger thumb can be due to constriction of pulleys i.e. the ligaments that keeps the tendon close to bone and form a tunnel through which the tendon passes. In some cases, there is thickening or swelling of tendon that affects the free movement of tendon and we get trigger thumb.

**Clinical features:** The parents complain that the child has difficulty in free movement of the thumb i.e. in bending and straightening of the distal phalanx of the thumb. It is usually painless. There is pain and catching during movement of the thumb. There occurs a click as the thumb is bent passively and active straightening is not possible. However, it can be straightened passively with force and straightening is sudden with a snap and severe pain. In short, thumb is bent and straightened with a snap like a trigger being pulled and released. In severe cases we cannot straighten it even with force and thumb gets locked in a bent position. In late stages we can also feel a thickening or a nodule in the substance of tendon at the base of the thumb on palm side. There is tenderness i.e. pain on pressure of the nodule. Diagnosis is made on the basis of history and clinical examination. Normally X-rays or lab tests are not needed for the diagnosis of trigger thumb in children.

### Treatment:

a) Wait and watch - Trigger thumb in children can go away of its own. Spontaneous resolution of the triggering can occur in most of children without any treatment within 1 year of age or so, however at times it may take several years. Studies have shown that early onset trigger thumb is associated with higher spontaneous resolution than the late onset cases. Again, the chances of spontaneous resolution are not good if the deformity is severe.

b) Stretching and splinting- Gentle passive stretching and massage of the thumb is done by the mother frequently during the day and when the thumb is straight a splint is applied to keep it in straight position. Splint has to be worn most of the times especially during sleep. Favourable results have been reported with stretching and splinting in many children with trigger thumb. In some of the cases it may not be successful, movement may improve but full motion is not achieved. Nonsurgical treatment usually is not continued beyond 2 years of age as potential of spontaneous resolution is limited after that age.

c) Surgical release of the constricted sheath is done when the condition persists and is severe, does not improve with stretching and splinting or the thumb is locked and cannot be straightened. Surgical release gives satisfactory results. Surgery is usually done when the child is above one year of age.

# AFFILIATES' NEWS

## Kashmiri Pandit Welfare Association, Ghaziabad

Fresh elections of Kashmiri Pandit Welfare Association, Pratap Vihar Ghaziabad were held on Sunday the 18th June, 2023. The following office bearers were elected:

- Shri R. K. Saproo - President
- Shri B. L. Raina - Sr. Vice President
- Prof. G. L. Bhat - Vice President
- Shri Vicky Saraf - General Secretary
- Shri Virender Tickoo - Joint Secretary
- Shri Ramesh Bhat - Organising Secretary
- Shri Amar Peer - Executive Member
- Shri Virender Dullu - Executive Member
- Shri V. K. Razdan - Executive Member
- Shri Sanjay Koul - Executive Member
- Shri S. K. Raina - Executive Member
- Shri Shadi Lal Bhat - Executive Member
- Shri Arunodhoy Koul - Executive Member
- Smt. Anjana Safaya - Executive Member
- Smt. Rozy Munshi - Executive Member

Report by: Vicky Saraf, General Secretary, Kashmiri Pandit Welfare Association Pratap Vihar Ghaziabad (U.P).

## Kashmiri Sewak Samaj, Faridabad

Kashmiri Sewak Samaj, Faridabad, in collaboration with "Pehchan Naari Abhivyakti Manch" (a literary organization of Women in Faridabad) organised a function in which many well known literary faces of Faridabad and NCR participated. The highlight of the event was a Panel discussion on 'Smritiyun ki Aahat'- the latest poetry collection of Ashma Kaul, a well-known KP writer and member of the Samaj. The function was presided by Padmashree Dr. Sudhir Sopory (President KSS) and Sh. Anil Sharma Joshi, Vice President, Kendriya Hindi



Shikshan Madal (Ministry of Education, G.O.I.) donned the mantle of Chief guest. Subhash Premi, who organised the event along with Satish Kaul and Dr. Anju Dua 'Gemini', welcomed the audience and introduced the event to them. This was followed by 'Lamp lighting' ceremony by guests and Saraswati Vandana by Preeti Kaul. A panel of prominent Hindi writers, including Naresh Shandilya, Anil Sharma Joshi, Hare Ram Sameep, Kamal Kapoor, Dr Sudarshan Ratnakar and Dr. Anju Dua 'Gemini' delved at length on the various aspects of the poetry collection and Ashma Kaul as a poet. This panel-discussion was preceded by the recitation of a poem 'Muskaan' from the poetry collection by Reetika Zalpuri Kaul. Dr. Indu Gupta, a prominent member of 'Pehchan', anchored the programme admirably. All the panelists and prominent guests were felicitated during the meet by the organisers. Dr. Sopory, in his concluding address, thanked the participants for attending the function inspite of sweltering heat. He also expressed

happiness on the organisation of a literary meet in Sharika Bhawan after a long lull following Kovid and desired that more such programmes in collaboration with literary/cultural organizations of Faridabad (and elsewhere), as well as solo efforts of KSS. Tea and snacks were served to the participants in the end.

### **Inauguration of KKS , Gurgaon Foundation Stone Laid**

Kashyap Kashmir Sabha, Gurgaon - KKS Gurgaon, Celebrated Foundation Ceremony for KKS Temple & Heritage Centre on 18.6.2003, under the Stewardship of President KKS, Dr. Anil Vaishnavi & KKS Ex Com Body. The Inauguration was done by OSD, CM - Haryana, Mr. Jawahar Yadav Je, who has been front runner for the Good Cause of



*President KKS, Gurgaon Dr. Anil Vaishnavi & Ex Com Body with OSD, CM Haryana and his Associates*



*OSD, CM Haryana, Mr. Jawahar Yadav Je, Inaugurating Foundation Stone Ceremony*

Kashmiri Mass Migrants of 1990, since his College days and his words touched hearts of Audience. Other Govt. Dignitaries also were present at the Occasion With this, First Tranche of Rs 11 Lacs from CM Haryana Fund has been announced by Sh. Jawahar Yadav Je for KKS Temple & Heritage Centre with provision for Further Possible Funds in Future after Approval by CM Haryana.

The Evening started with Mellifluous Kashmiri Bhajans & Leelas by Smt. Purnima Raina & Party, amidst Kehwa, Kashmiri Bakery & Snacks. After the Inauguration, Dinner was served with Kashmiri Cuisine. Provision of Take Home Nadar Munja & Luccha was also there.

The day was Auspicious too, as Senior Members & Elderly of KKS, Gurgaon, Graced the Occasion, when day was Confluence of Uttarayan & Dakshinayan with Ascending Moon. After a long wait of two decades, Construction of Temple cum Kashmiri Cultural Heritage Complex has come to Fruition and the beginning has been done with Firm Affirmation of KKS in Gurgaon, Haryana. It has been well deserved Opportunity for our Community to continue to uphold Tradition as in the past, present & future, to come together as Unified Community, for the Sanctum Sanctorum & Cultural Centre, to Complete the task at the Brisk Pace, more so, for the Posterity.

The Ceremony Started with Address by President KKS Dr. Anil Vaishnavi & Concluded with Vote of thanks by General Secretary Sh. Dhruv Thusoo.

### **KSS Faridabad Celebrated Sharika Jayanti**

Kashmiri Sewak Samaj Faridabad performed two swahakars Hawan on the pious occasion of Sharika Jayanti at Sharika Bhawan, Sector 17, Faridabad. Hawan started with Kalash pooja, followed by two swahakars and Poornahuti. Afterwards Naveed was served.







## AN Vaishnavi Remembered

Pt. Amar Nath Vaishnavi, an illustrious KP leader, was remembered by the KP organisations on his death anniversary in Jammu for his outstanding involvement in the community. Vyeth, a socio-cultural organisation, organised the primary function. Those who spoke on the occasion paid rich tributes to the late leader and remembered their experiences with him. Late Pt. Amar Nath Vaishnavi, an RSS ideologue, had spent his whole life serving the community. The programme started with the lighting of a lamp, followed by the recitation of Geeta Shalokas by Pt. T.N. Raina. The founder president of Vyeth, Prof. Virender Rawal, read the welcome note.

The community's prominent persons also took part in the function. The Chairman of Kashmiri Pandit Welfare Society Bengaluru, R K Matoo, was awarded Vaishnavi Samman for his tremendous contribution to the welfare of the Kashmiri Pandit community in Bengaluru. Dr Pran Kaul presented the vote of thanks.

## Kashmiri Pandits seek compensation as Holocaust Survivors

As the news about the compensation for the Holocaust survivors spread like wildfire worldwide, the development raised hopes among the displaced Kashmir Pandits who were forced to migrate in the 1990s when terrorism erupted in the region. Germany has agreed to distribute an additional \$1.4 billion to Holocaust survivors worldwide next year.

The compensation for the Jews includes funding for direct compensation for survivors, social welfare services and continued funding for Holocaust education. The majority of funds, some \$888.9 million, will go towards providing home care services for survivors, including \$105.2 million to address the ageing group's "increased needs,"

the Claims Conference said. "If survivors of the Holocaust can get compensation around 80 years after the tragedy, why shouldn't the same yardstick apply to the Kashmir Pandits who have suffered unheard for the last three decades?" was the voice of Kashmiri Pandits.

*Source : Early Times, Jammu*

## ABT Pays Tributes to HL Chatta

Late Shri H L Chatta, former president ASKPC and Chairman ABT, was paid homages in Jammu on his 9<sup>th</sup> death anniversary. Amar Balidan Trust (ABT) organised the function on the premises of Kashmiri Pandit Sabha (KPS) Jammu. Mr Vijay Baqaya, former Chief Secretary, was the Chief guest at the event. Paying homage to Late Sh Chatta, he recalled his services to the community. Prominent personalities of the community took part in the occasion

## Dr. Karan Singh Adorns Mata Kheer Bhawani with Gold Glitter Crown

Dr. Karan Singh, Chairman Trustee of J & K Dharmarth Trust, adorned the silver crown of Mata Kheer Bhawani, Tullmulla, Kashmir, with gold plating at his expense. He was accompanied by M K Ajatshatru Singh, Trustee and Brig (Retd) R S Langeh, president of Dharmarth Trust. Besides devotees, a group of Ukrainian and Russian tourists were also present. *(Source: KT)*

## PNBMT Discusses KPs Concerns

Pt. Prem Nath Bhat Memorial Trust (PNBMT) recently held a meeting in Jammu to discuss the concerns of KPs, in-particular about the protection of temples and consolidation of the community. In the meeting, reports of encroachments at Jeevan Sahib Shrine were deliberated. Matters of Mangleshwar Ashram were also raised in the discussion. A large number of prominent community activists attended the meeting.

*Inputs : Agencies  
Editing: Vijay Kashkari*



# Teetwal Kashmir – 24 June '2023

Minister of State for External affairs and Culture, Govt. of India Ms. Meenakshi Lekhi paid a visit to Sharda Yatra Temple at LoC Teetwal today. “We feel pleased to have a first cabinet minister of present Govt. on this occasion today” said Ravinder Pandita, Head of Save Sharda Committee. Earlier she also visited many places in Kupwara district.

Sharda Peeth was once the center of learning of the Indian Subcontinent to which scholars flocked in reverence seeking scriptural and spiritual knowledge. Sharda script native to Kashmir is named after the Goddess Sharda (also invoked as the Goddess Saraswati), the goddess of learning and the main deity of the Sharda Peeth. Gurmukhi, Tibbetta, Pahari and even Urdu before Nastalik script are derivatives of Sharda lipi. Sharda Peeth is one of the Maha Shakti Peeths, Goddess Sati's right hand is believed to have landed here. The Sagar Manthana(nectar) was carried by Myna (Brown coloured bird called Haerr in local dialect here) in her beak and was finally placed here. Two drops of nectar were spilled at Kaloosa in Bandipora and Gagloosa in Kupwara, forming natural Shilas. After long penance, Rishi Shandiliya was bestowed with darshan of Sharda Mai near Tejuvan village in the vicinity of Sharda Peeth.

Yogiraj Swami Nand Lal Koul Ji, a Kashmiri saint was the last to sit and manage Sharda Peeth (PoK) and migrated to Tikker in Kupwara in December 1948 after partition & tribal raids. One can still find His wooden house out there in Shardi village in PoK.





The Sharda Yatra temple at Teetwal was completely burnt down in the aftermath of the partition and the subsequent tribal invasions which also resulted in the holy pilgrimage being abandoned. A gurudwara stood adjacent to this temple which was also destroyed. The locals preserved & handed over this plot to Save Sharda Committee Kashmir regd. headed by Ravinder Pandita on 14 Sept. 2021 on the occasion of annual Sharda Yatra up to the last point of LOC in Teetwal. While digging on the ground where the temple used to exist, remnants of the earlier structure were found in the form of partial stone structure of the earlier temple, burnt wood frames, nuts and bolts and a smoking chillum.

The architecture and construction of this temple is in keeping with the heritage of the Sharda Peeth for which carved granite stone from Magadi near Bangalore, Karnataka, duly supported by Sharda Peetham Sringeri, has been used.

The Panchloha Sharda murti donated by Sringeri Mutt was taken to this newly constructed Sharda Temple at LoC Teetwal Kashmir beginning on 24 January'2023 (Guru Tritya – Annual Convocation day in Sharda University in ancient times) & was consecrated inside Teetwal Temple on Chaitra Shukla Paksh Pratipada on Navreh (1st. Navratra) 22nd March'2023. The temple was inaugurated by Hon'ble Home Minister Sh. Amit Shah in presence of Hon'ble LG Manoj Sinha, Tejasvi Surya MP and Ravinder Pandita, Head of Save Sharda Committee Kashmir Regd via Live Streaming. On the occasion Sh. Amit Shah, in reply to a question by Ravinder Pandita before a live audience, candidly asserted that GOI will take steps to open Sharda Corridor on the lines of Kartarpur Corridor.

The reconstruction of the temple is a step towards the revival of the ancient annual pilgrimage to the Sharda Peeth, which is in ruins and situated in Shardi, PoK as well as the exploration of Sharda Civilization. The role of Locals of Teetwal, Tangdhar in reconstruction of this temple is laudable. People to People contact on both sides of LoC on this issue is vivid. Likeminded people assembled and greeted each other on 14 Sept. 2021 and 4 Sept'2022, marking history after partition. Live seminars and interactions in Delhi event & Sherwani Hall Baramulla event, have proved a point, that people want cross LoC heritage & religious tourism to begin beyond faiths.



A reply to NAAD's official response to an article posted by Shri Ravi Munshi in Kashmir Interchange on googlegroups.

## The Editor-in-Chief

NAAD

*(A journal of the AIKS)*

*Dear Mr. Uma Kant Kachru,*

Thank you for taking the time to respond to my article, "[WHAT AILS THE AIKS](#)." Because the subject matter primarily dealt with the AIKS, I felt ethically bound to share the article with the AIKS president. That was done simultaneously with its posting in the Interchange. Perhaps the AIKS neglected to inform you of that fact, otherwise you wouldn't have felt left in the dark.

We may differ, Mr. Kachru, in our respective understanding of what constitutes plagiarism but your acknowledgement - that the concern raised in my article wasn't without merit - is praiseworthy and deeply appreciated. With only a short paragraph devoted to the plagiarized content in NAAD, I wasn't expecting an interminable response spread over several paragraphs including a quick rundown on the definition of 'plagiarism.' It just so happens that plagiarism need not be clandestine.

You are correct, the affiliates have evolved as the lifeblood of the AIKS. It means regular interaction with them, as you have aptly described, is obligatory. Apprising the "**outcome of such outreaches**" to the members and readers, I agree, is best done using the organizational mouthpiece - it's NAAD for the AIKS.

While NAAD has performed well in informing the community of the **outreaches**, the **outcome** portion is often overlooked. I haven't seen much by way of information about the nature or outcome of those outreaches. What's offered is often a generic statement, generally to the effect that the meeting was successful, or that both sides have decided to work cooperatively. It's best illustrated in one of the accompanying pdf files, Picture 12, under the heading, Conclusion.

'A picture is worth a thousand words.' That's the adage, the current AIKS leadership appears to have taken to an entirely different level - overabundance of pictures centered around one individual. Notwithstanding the Ambala conclave - indeed a major milestone - a quick perusal of the February 2023 edition of NAAD should offer some clues, why, 'atma praachar,' a term that was carefully chosen, seemed to be the appropriate word for the occasion. Of the seven pictures on its cover, the AIKS president is portrayed in six. The sole picture that didn't have him in its frame was perhaps strategically pushed to the end of the collage. Inside the journal, page 16 - Glimpses of Ambala Meet - tells a similar story; seven pictures in which the AIKS president's absence was felt in two frames.

Holding the AIKS conclaves is not exactly a new phenomenon. What's new is the overcrowding of the NAAD pages with pictures taken from multiple angles as they revolve around one individual. I have assembled a few pictures from the AIKS website and from other sources, as attached, for you to draw a contrast between what *it used to be before* and what *it's been since* the advent of the current administration. Additionally, you might consider browsing through other NAAD editions post 2021. There, you might locate a pattern suggesting self-

aggrandizing. It would be even more disconcerting if the photo-fest is being carried out without the leadership's knowledge or concurrence.

I do not know you personally, Mr. Kachru. But I have heard only good things about you. I deeply appreciate the community work you have been doing for a long time, not just for NAAD but also for several other publications. While we may have disagreements on certain issues, I'm confident that as fellow Kashmiri Pandits, we are all too similar in our common destiny. There are far too many other areas of interests where I believe we may discover convergence of views.

If you so wish, you are welcome to publish this letter in NAAD. And, if you have any questions, please do not hesitate to ask.

*Thank you and with kind regards,  
Ravi Munshi*

## Editor-in Chief Replies

Dear Mr Ravi Munshi,

I am greatly thankful to you for your painstaking response to my reply, though, interestingly, you have tactfully avoided responding to suggestions I made for your services for the issues that concern AIKS. Nonetheless, I welcome the reply which has been reproduced, verbatim, here. I will reply every point raised by you.

First of all, I do not agree to your justification that you sent copy of your post to the President AIKS. Your observations about NAAD, logically ought to be written directly to the EIC which didn't happen. For your information, it was the President who shared the post with me and, thus, I wasn't kept in dark. I wouldn't want to press too much on the issue as my earlier response explained what is normally the right protocol.

On Plagiarism, it is absolutely clandestine. I have noted your discomfort on the length of my explanation on the same. Respecting your time, I wouldn't bother you with too much about its right meaning.

As regards the affiliate outreach, NAAD has been reporting the details of such meetings. You will appreciate that the initial meetings are not meant to create outcomes of sorts. These are to re-energise contacts and restart the engagements. This is what I meant by baby steps. This objective has largely been achieved.

Your reaction to the pictures in NAAD can be individual perceptions. As the Editor of the magazine, I select the design and format of the photo feature in each issue. It is solely my decision and cannot be construed to be influenced from anyone. I handle three magazines and my format is similar in all the three. I am sure you must be privy to NEELAMATAM journal and would notice the same format there also. Your not liking it in NAAD and insisting it to be Aatma Prachaar is your personal view, which I respect but do not consider very necessary.

As regards the good things you have heard about me, it is because I am surrounded by those good people who have told you so. It is their graciousness and I stand indebted to them. However, I do not consider myself doing any such work that deserves accolades. I am one amongst the many who have done precious little for the community that is responsible for its current predicament.

Yes, there can be many areas where we could work together. I think we can take this offline with each other.

*Best Regards,  
Uma Kant Kachru*



# WOMEN

## THE REAL SUPERHEROINES



- Diya Bhat

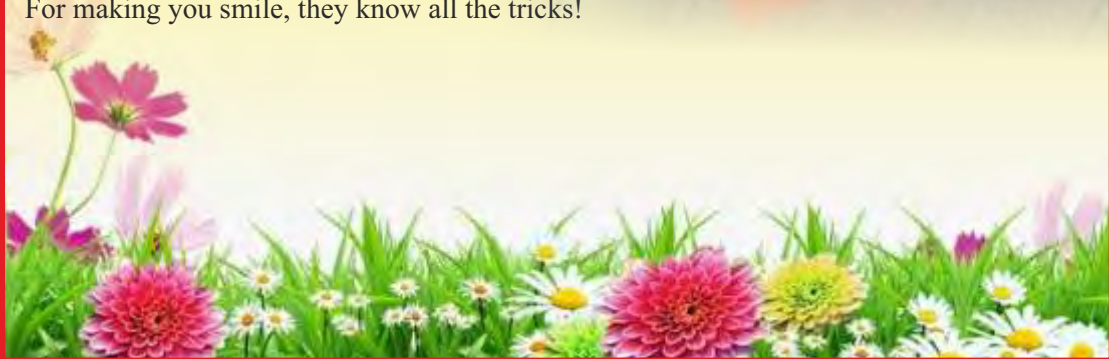
A mother, a sister,  
A wife, a daughter,  
They can wear a frock Or a shirt.  
They don't even show if they're hurt.  
Whenever we fall,  
Our mothers, we always call.  
She never whines,  
She always smiles.  
Daughters being voluble,  
And sisters being lovable.  
Let's not suppress them!  
Let's encourage them!

Why criticize her if she hasn't made your favorite dish?  
Why hate her if she couldn't fulfill your one wish?  
Look around, hasn't she filled Enough of your wishes,  
By bringing u in this world of blisses!

She is an artist.  
Whole day's schedule, she can paint.  
She is a without-degree-doctor!  
Whose one hug feels warm as wearing a fur.

She never is uninterested in your talks.  
She has a solution for all in a tick of clock.  
She can cook without looking,  
NO, she has never been to class of cooking!

They might not be physically strong,  
But they are never wrong!  
Mentally as strong as a brick,  
For making you smile, they know all the tricks!



## Graduate Aptitude Test in Engineering (GATE 2024)

Graduate Aptitude Test in Engineering (GATE) is conducted annually by one of the seven IITs in India on a rotating basis for admission to Master of Technology (MTech), Master of Engineering (ME) and PhD

- ❖ GATE 2024 will be led by the Indian Institute of Science (IISc), Bangalore.
- ❖ Applications for the GATE exam are accepted online.

GATE 2024 will be held for a total of 29 papers. It will be a computer-based test (CBT), in the online mode. GATE exam questions will include multiple-choice (MCQ), multiple-choice (MSQ), and numerical-response (NAT) questions. After passing the exam, candidates will gain admission into top Indian institutes such as IITs, NITs, IIITs, etc.

The GATE 2024 notification will be released in the last week of July 2023. Candidates who meet the eligibility requirements can register for the exam by completing the application form. The GATE 2024 exam will be conducted in two phases in the first week of February 2024. Admit Cards will be issued to eligible candidates to take the exam. The expected dates for the registration etc. are:

- Notification July 2023
- Registration starts date August 2023
- GATE registration last date (without late fee) September 2023
- Modifications in application form October 2023
- Admit Card release date January 2024

GATE Syllabus, previous year question Papers and books are available on websites for the preparation in the PDF format.

## Here's how you can prepare for TOEFL or IELTS

Test of English as a Foreign Language (TOEFL) and International English Language Testing System (IELTS) exams assess an individual's proficiency in the English language and are widely accepted by universities, employers, and immigration agencies. To help you succeed in these exams, here are some important considerations:

### Familiarise yourself with the exam format :

Both TOEFL and IELTS have specific formats and sections. Understand the structure of each test, including the number of sections, question types, and time limits. This will help you manage your time effectively.

**Build your vocabulary :** Expanding your vocabulary is crucial for success. Regularly practise new words and phrases, and aim to use them in your writing and speaking. Understand their correct usage and connotations.

**Enhance your reading skills :** TOEFL and IELTS have reading comprehension sections that require you to understand and analyze academic texts. Practice reading a variety of articles, newspapers, and academic papers to improve your comprehension, speed, and ability to extract information.

**Develop your listening skills :** Both exams include listening sections that assess your ability to comprehend spoken English. Listen to a wide range of English audio materials, such as podcasts, news broadcasts, and lectures, to improve your listening skills. Practise note-taking to capture key points.

**Hone your speaking abilities :** The speaking sections in TOEFL and IELTS

evaluate your ability to express your ideas coherently and fluently. Engage in regular conversation practice. Focus on pronunciation, intonation, and clarity of expression. Record yourself speaking and identify problems.

**Practice effective writing :** Both exams include writing tasks. Practise writing essays, reports, and letters within the given time limits. Pay attention to structure, coherence, grammar, and vocabulary. Seek feedback to refine your writing skills.

**Take mock tests :** Familiarise yourself with the timing and pressure of the actual exams by taking mock tests. Review your performance and learn from your mistakes.

**Time management :** Time is a critical factor in both TOEFL and IELTS. Practice managing your time effectively during each section of the exam. Be mindful of the allocated time for each question or task and try to complete them within the given limits.

**Stay calm :** The test can be stressful, but stay calm and confident. Maintain a positive mindset. Adequate preparation and practice will help boost your confidence.

**Understand the scoring criteria :** Familiarise yourself with the scoring criteria. Align your responses with the expectations of the examiners. Understand what constitutes a high-scoring response regarding content, language use, and overall coherence. (Courtesy: DHNS)

### 4-year UG programmes from 2023-24

The new NEP 2020 (New Education Policy) needs to create a system wherein students can join a course or leave a level they like. They can also change degree courses if they want to learn about a different area per their future career needs.

Our current educational curriculum is based on 10 + 2 + 3. It is going to change to 5 + 3 + 3 + 4. The structure corresponds to ages 3-8, 8-11, 11-14, and 14-18 years, respectively, emphasising early childhood

Care and Education (ECCE). It means children will spend 5 years in the Foundational stage, 3 years in the Preparatory stage, 3 years in the Middle stage, and 4 years in the Secondary stage. The New Education Policy extends compulsory schooling from 6-14 to 3-18 years. Later the graduation courses will be Four years. Changing the 3-year undergraduate studies structure into a 4-year pattern will be with multiple entry and exit points to make higher education more suited to get jobs later. A significant change is in the pattern of examinations, and multidisciplinary and universal education which can help students pick their interest in subjects rather than a few set combinations.

The Four-Year Under Graduate Programmes (FYUGP) will be implemented in the most state and private universities beginning with the upcoming 23-24. All the 45 central universities and many deemed universities will implement the FYUGP (Five Years Undergraduate Programme) in the coming academic session.

The UGC has stated that these regulations for four-year undergraduate programmes will be distributed to all universities in the nation starting shortly.

The FYUGP is projected to receive clearance from the UGC for both current and former students starting in 2023–2024, when all new students will have the opportunity to choose four-year undergraduate programmes. This denotes that students enrolled in three-year undergraduate programmes in the earlier academic years may also have the option of joining the four-year degree programme beginning with the following session. The UGC states that all students will have access to a four-year undergraduate programme, but they are not required to enroll in it. A student has the option of finishing the three-year undergraduate programme.

According to the UGC chairman, students who are already enrolled in universities and are in the first or second year would also be given a chance to take four-year undergraduate courses.

The UGC will also give different universities the freedom to create their own rules and regulations through their academic and executive councils.

Depending on what the university decides, even a final-year student may be given a chance to enrol in the 4-year UG programme, the chairman said.

4-year UG courses of the Bachelor's degree to make a degree multidisciplinary by allowing students their own choice if they want to choose a 1-year, 2-year, 3-year or 4-year course. It depends on how long a course a student desires to study. They will be awarded a diploma or a degree as per the years of qualifying for the examination.

Students will get a certificate after a 1-year programme, an advanced diploma after 2 years, a Bachelor's degree after 3 years, and a Bachelor's with research after four years.

This 4-year undergraduate degree option will be the most preferred since it allows students to focus on their chosen minors and major, and also allows the change to shift into a different course without losing the year if they choose. After completing four years of undergraduate coursework, students pursuing a two-year postgraduate degree and an MPhil must receive a grade of at least 55% in order to be admitted to a PhD programme.

### **Directorate of Technical Education Madhya Pradesh Counseling Schedule 2023**

#### **BHMCT, IIMBA, IIMCA and B. Design Courses**

Admission is based on the examination of the 12th class.

- ☛ Registration 19-07-2023 up to 5 pm
- ☛ Choice filling up to 23-07-2023 up to 11.45 pm

#### **B.Tech./B.E.**

Admission is based on the merit of JEE Main 2023

- ☛ Registration 23-07-2023
- ☛ Choice filling up to 27-07-2023 up to 11.45 pm

#### **MCA**

The admission shall be given based on merit

- ☛ Registration 27-07-2023
- ☛ Choice filling up to 31-07-2023 up to 11.45 pm

#### **MBA**

Admission based on CMAT 2023

- ☛ Registration 27-07-2023
- ☛ Choice filling up to 31-07-2023 up to 11.45 pm

For details, browse [dte.mponline.gov.in](http://dte.mponline.gov.in)

#### **Reservation**

**J&K Migrant's Seats :** On an over-and-above basis, one seat in each institution is reserved for J&K migrants.

**J&K Resident's Seats:** One seat each in all institutions has been reserved for residents of Jammu & Kashmir.

**UGC Warns Students on Fake Universities Education in Pakistan :** As college admissions season approaches, the University Grants Commission (UGC) has cautioned students about fake and unaccredited educational institutions operating in India. The UGC has identified 27 such institutions in the last two years and has urged students to be wary of institutions that offer degrees in contravention of the UGC Act.

Two recent examples of such institutions are the 'Open International University for Alternative Medicines' and the 'National Board of Alternative Medicines', which the UGC has declared to violate the UGC Act.

The UGC has advised students to avoid being admitted in these institutions as their degrees will not be recognised for further education or jobs.



The UGC routinely publishes lists of unrecognised colleges, universities, and institutes to inform students about fraudulent institutions offering degree courses. Last year, the UGC identified 24 such institutions and declared their degrees fake and invalid.

The UGC recommends that students and parents verify whether the UGC recognises an educational institution before taking admission, which can be done on the UGC website.

Furthermore, the UGC and the All India Council for Technical Education (AICTE) have issued a joint warning against educational institutions in Pakistan. They have advised Indian students not to pursue education in Pakistan as degrees obtained there will not be eligible for jobs or further education in India. Additionally, Indian students who study in Pakistan cannot be admitted to India for further studies or jobs.

They have advised Indian students not to pursue education in Pakistan as degrees obtained there will not be eligible for jobs or further education in India. Additionally, Indian students who study in Pakistan will not be able to be admitted in India for other studies or jobs.

Credits: India Today Education Desk (With agency inputs)

### **SAB Special**

Two Special Rounds of seat allocation are organised by the Central Seat Allocation Board (CSAB) to allocate the unfilled seats of the NIT+ System after the 6th JoSAA Round. NIT Rourkela will conduct the CSAB-Special Rounds through the online portal of CSAB (<https://csab.nic.in>). The Business Rules of CSAB-Special Rounds can be seen on the CSAB website. The details of vacant seats in various Participating Institutes will be available after the end of JoSAA-2023 Rounds and just before the time for CSAB-Special Rounds.

Candidates desirous of participating in the CSAB-Special Rounds must do a fresh registration. The process of Registration, Choice Filling, Choice Locking, Seat Allotment, Payment of fees, etc., are different from those of JoSAA rounds. The candidates are advised to carefully review the Business Rules and Process Flow of the CSAB-Special Rounds available on the CSAB website.

### **VTU to issue show cause notices to 2 Engineering Colleges**

The fate of hundreds of students enrolled on two government-aided autonomous engineering colleges in the state has yet to receive the renewal of autonomous status from the University Grants Commission (UGC) the last three years.

Considering the delay in submitting the renewal of autonomous status, the Visvesvaraya Technological University (VTU) Belagavi has decided to issue show cause notices to PDA College of Engineering in Kalaburagi and Basaveshwara College of Engineering in Bagalkot.

VTU Vice Chancellor Prof Vidyashankar S told Deccan Herald it was decided in the recent Executive Council meeting to issue final show cause notice to these colleges.

S R Mise, principal of PDA Engineering College, said the delay was because the UGC was postponing the visit to inspect the institution every time. The authorities of Basaveshwara Engineering College were not available for comment. Meanwhile, the UGC recently issued a circular stating that it would not provide post facto approval to institutions. (Credits: Deccan Herald, Bangalore)

Feedback: [vijaykashkari@gmail.com](mailto:vijaykashkari@gmail.com)



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Looking for a bride for my son, born 10.10.1993 at 11.55pm at Delhi, Height 174 Cms. He has done B.Tech (Chemical) from BITS, Dubai. Currently working as Engineer with L&T in Saudi Arabia, getting Rs.3.50 lacs per month. Father working as GM with L&T, Saudi Arabia. One engineer elder sister married to Abhinav Tankha, IITian working in US. Interested may contact: [ravijailkhani@gmail.com](mailto:ravijailkhani@gmail.com) M:00966541065973, 00971509553165, 00971504591203



Alliance wanted for our son Bhavesh Zutshi with following particulars: D.O.B: 12-10-1994 at 1 PM, Place of Birth: Jammu. Height: 5'.10", Qualification: BE, Computer Science from Bangalore Institute of Technology, Bangalore (2017). Working as Oracle Cloud Consultant at KPMG Bangalore since November 2019. Earlier - Oracle India Pvt Limited through Campus Selection (2017-2019), Salary: 20 lakhs P/A. Parents settled in Jammu at Subash Nagar post Migration. Valley Address: Ram Bagh Barzulla (Sgr.) adjacent Met. Dept. Original residents of Narparistan Fathekadal Srinagar. Interested may Contact on Mb no. 9419184816.



Looking for a suitable match for our son, Manik Patwari, DoB: 21-12-1994, Place of Birth: Faridabad (Haryana), Time of Birth: 09:35 AM, Height: 5'5" ft. Qualification: B-Tech (Mechanical Engineer) from Deen Bandhu Chhotu Ram University of Science and Technology, Murthal Sonipat) Haryana. Job Profile: Presently working as Engineer in M/s Sanden Vikas India Pvt. Ltd, Faridabad. PREFERENCE: Working KP Girl. Present Address: H. No B/29 Ashoka Enclave Part 2 Sec 37 Faridabad and Valley Address: Sangri Colony Kanlibagh Baramulla Kashmir. For more details please contact: [puranpatwari@yahoo.co.in](mailto:puranpatwari@yahoo.co.in), Mobile number: 9811561341, [sunilpatwari007@gmail.com](mailto:sunilpatwari007@gmail.com), Mobile number: 9810191189, Ramesh Bhat Mobile number: 9310357707



Suitable alliance for son born in Delhi on 26th January 1996, Ht. 175 cm. Done B.Tech. (DTU) and MBA (IIM Calcutta) currently working in reputed MNC in Hyderabad. Family in Delhi. Girl preferably Engineer from NIT / MBA from reputed Institute. Contact: sanjay253126@gmail.com, 9810444670



Suitable alliance is invited for my Son, born on 12.03.1994 at 11:55 AM at Jammu, height 5'11", Education Qualification: BCA, MBA. Presently working in IBM Bangalore as Network Engineer in Gurugram, Haryana Office. Please contact Surinder Raina R/o Hazuri Bagh, Talab Tilloo, Jammu and originally residents of Habba Kadal, Srinagar on Mobile no. 8717082777



Seeking alliance for our only daughter born at Faridabad on 5/5/1993 Time: 9.21 PM, Qualification: MBBS and currently pursuing MD pathology. Height 5ft 3 inches. Interested may contact with kulawali and tekni Email: neenac2@yahoo.com, Contact no 8191895075.



Looking for a well-educated boy for our daughter (DOB- 14/01/1992; TOB- 1:00 pm; Height- 5'5"). She has done B.Tech (ICT, Mumbai) and MBA (ISB, Hyderabad). Working for a top MNC in Hyderabad. Interested may contact- ravimunshi711@gmail.com or whatsapp- 9137417928



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: WhatApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com



Wanted Suitable match for Kashmiri Pandit Boy born on 16th of Feb, 1991 (In New Delhi) at 03.10 hrs Height: 5' 9" MBA (International Business Studies) from Mumbai. Presently working in Pune with UK Based MNC, Family originally from Naidyar Rainawari (J&K) settled in Pune. Interested may contact Mr. Sanjay Raina 9619630232/8600400232 or mail at: sanjayraina007@yahoo.com



Looking for a suitable match for our son born at 12.59 AM on 4th October, 1997 at New Delhi, height 5.11ft. He is MBA from a Govt. University, working in Gurgaon in a multinational company. Family residing at Noida (Ext.). Father working in the Ministry of Finance and mother superannuated from the Ministry of Health & Family Welfare, Govt. of India. Interested may contact on 9540818777 / 9540819777 for Tekni, Kalawali etc. (both numbers are also available on whatsapp).



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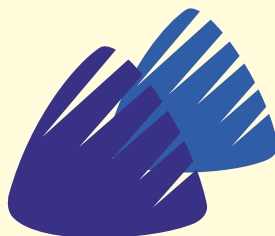
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