

Comprehensive Political Agenda



KP Joint Action

Introduction

It was on 1st January 2017 that some representatives of the active-on-ground Kashmiri Pandit organizations met and discussed the possibility of having a joint platform to take the cause of the community forward. Thus was created the **KP Joint Action** which, as a follow-up, conducted a series of meetings, programmes and public contact drive to elicit opinion from the cadres and the public on this all important move. We found positive and appreciable response in the community and decided to formulate a common agenda to be given to the government/s on behalf of the community. On 12th February 2017, a public programme was organised under the banner of KP Joint Action at Jammu in which a comprehensive Memorandum on behalf of the displaced community was submitted to the hon'ble Minister of State (Independent charge) in PMO, government of India (who attended the programme as the chief guest) with a copy to Shri Sat Sharma CA, hon'ble MLA and President of BJP (J&K) who was also present in the programme as the guest of honour. Thereafter, a 15-member Central Committee of KP Joint Action was constituted followed by an Advisory Council comprising 20 members to further take forward the agenda in an expeditious manner. Accordingly, it was decided to publish the full text of the Memorandum in the shape of a Booklet titled 'Comprehensive Political Agenda' and release it for the information, knowledge and involvement of the general masses. We hope that this Booklet would help in creating a renewed consciousness among the displaced community regarding the issues of displacement from Kashmir and the subsequent struggles at various fronts. It would also encourage our younger generations in understanding the nuances of the struggle in exile and get them involved in it for taking the struggle forwarding order to secure a bright future for the generations to come.

With best regards,

Ashwani Kumar Chrungoo,

Chairman,

KP Joint Action

10th April 2017,

Jammu-India

Comprehensive Political Agenda

'KP Joint Action' Memorandum submitted at Jammu to Dr. Jitendra Singh Ji, Hon'ble Minister of State in PMO with Independent charge

Copy to Shri Sat Sharma CA, Hon'ble MLA and President, Bhartiya Janata Party, J&K State

Hon'ble Sir,

(A) The Kashmiri Pandit community is entering 28th year of its Exile this year after having suffered persecution, genocide and ethnic cleansing resulting in its mass exodus from Kashmir in 1989-90. It was in 1991 that the historical resolution regarding the whole scenario, return and resettlement of the displaced community in Kashmir was unanimously adopted by the community in its conference called Margdarshan 1991. The resolution inter alia articulated and proclaimed the geo-political aspirations of the Hindus of Kashmir and envisaged a free and full flow of the Indian constitution in the territory in Kashmir that the Kashmiri Pandits will inhabit as per this historical Resolution. A copy of the said Resolution is attached herewith for your perusal and necessary action.

(B) Economic Rehabilitation and Administrative Issues

1. The government of India in the year 2008 declared a special employment package for the displaced youth of the community. However, even after a lapse of eight years, only around 25% of the package has been implemented actually and that too with draconian measures attached to it. The government of India recently announced that it would be funding the entire package of 6,000 jobs from its own resources. This announcement is enough to put the process of recruitment on a fast track. We would rather request and insist upon the government to constitute a separate Recruitment Agency for this purpose so that the process for whole of the package is implemented expeditiously and without any impediments.
2. At the outset, it would be important to bring to your notice that the existing strength of the Kashmiri Pandit community in the Central government departments has already dwindled and shrunk. We would fervently appeal to the government of India to announce a 'separate job package' in the Central government departments also to the tune of 1,000 jobs for the unemployed youth of the displaced community with the provision of age relaxation.
3. Valley Posted Employees:
 - i) The youth recruited under the PM's Employment package in the year 2010 have been forced to leave their places of posting and stay in Kashmir due to the violent unrest unleashed in the year 2016. They are not only the victims of the unrest but

have also been subjected to the same treatment that the community brethren experienced in 1989-90 in Kashmir. They demand not only the genuine rehabilitation and the foolproof security conditions in the valley of Kashmir but they actually need a sense of security. They have also become victims of social exclusion and marginalization. Their issue needs a sympathetic and humanitarian consideration at political level.

- ii) The time to time promoted employees among the displaced community in the J&K administration have been posted in the valley without taking care of their appropriate living conditions. They continue to face the same horrifying conditions that erupt from time to time. They also are victims of harassment and intimidation. Their situation needs amelioration and due consideration on priority.
 - iii) Regular posted employees of the year 2007 and the year 2009 have also experienced social and administrative apartheid in Kashmir. Their situation is not anything lesser than that of the PM package employees. They also faced insecurity and squeeze particularly during the year 2010 and the last violent unrest in Kashmir due to which a majority of them were forced to leave the valley. Their case also requires immediate and priority based redressal.
4. The displaced employees of the state government have been deprived of leave encashment on superannuation for no fault of theirs. They have been struggling for their rightful due for the last one decade. Their case is already under consideration of the administration for the last two years but unfortunately no decision has been taken so far. Since the affected employees have started retiring by now, it would be desirable for the government to take an urgent and appropriate decision in this regard without any further delay and thus protect the human rights of these “migrant employees”.
5. Compensation Issue:
- i) There has been a persistent demand for grant of one time compensation to the over aged youth of the displaced community. Keeping in view their youthful life and the life ahead, the issue needs redressal on an urgent priority basis.
 - ii) A vast number of properties and lands of the community members have been usurped and legally and illegally encroached upon by the government and non-government institutions and individuals in the valley. The victims among the displaced community have been moving from pillar to post in the hope of justice. These victims should be appropriately compensated by the government after due process of verification and their personal involvement.
 - iii) Thousands of residential houses and business establishments belonging to the displaced Pandits have been burnt over the last three decades in Kashmir. The government released an ex-gratia payment of fifty percent subject to a limit of Rupees one lakh only to such fire sufferers of the valley. The other 50% of the ex-gratia relief has not been paid yet for the last more than two decades. There is a strong case for the grant and release of this remaining part of the ex-gratia payment to the displaced victims of fire, loot and plunder.
- (C)The Hindus of Kashmir have launched a decisive struggle for passage of Temples and Shrines Bill for the preservation and protection of temples and shrines in the Kashmir valley. The Kashmir Pandit community is unanimously supporting the cause of the Bill and is overwhelmingly looking with hope up to the government/s and the political class of the

state/country in this regard. This is high time that the government/s took a firm stand regarding this all important concern keeping in view the civilizational aspirations of the Hindus of Kashmir. The passage of the Bill will indeed prove to be the biggest confidence building measure in favour of the displaced Hindu community of Kashmir.

(D) DEMAND:

In view of what has been stated above, we take this opportunity to urge upon the government of India, through your good offices, to initiate a structured dialogue process on the above Comprehensive Political Agenda with the undersigned representatives of the Kashmiri Pandit displaced community.

For and on behalf of the Kashmiri Pandit displaced community:

1. Ashwani Kumar Chrungoo, President, Panun Kashmir (PK)
2. Pt. R.K.Bhat, President, Youth All India Kashmiri Samaj (YAIKS)
3. Shri H.N.Jattu, President, All India Kashmiri Pandit Conference (AIKPC)
4. Virender Raina, National Spokesperson, 'KP Joint Action'
5. Sanjay Kaul, Former President, Kashmir Overseas Association (US)

Jammu (J&K State)

12th February 2017

MARGDARSHAN-1991 Resolution

28-12-1991; JAMMU (INDIA)

The terrorist violence, which has ravaged the State of Jammu and Kashmir for the last four years, is the culmination of the long secessionist movement carried on by the fundamentalist forces in Kashmir since 1947 and overtly and covertly supported by Pakistan. Terrorism in Kashmir is a Muslim religious crusade aimed at the secession of the state from the Republic of India and its merger with Pakistan. It is founded on an ideological struggle of which the main tenets are: -

1. That Kashmir which has a majority Muslim population should become a part of Pakistan on the basis of religion;
2. That all institutions which stand for secularism and democracy be destroyed and all individuals or groups that vouch for equality, justice and religious tolerance be eliminated;

3. That the rich cultural traditions of Kashmir hallowed over more than five thousand years of its history be demolished and replaced by Islamic fundamentalism;

Pakistan is deeply involved in its attempts to subvert the constitutional and administrative machinery of the State of Jammu and Kashmir in order to strain and snap the relations between the State and the Republic of India. Its abetment in the terrorist violence by lending moral, political and military support is common knowledge. The terrorist operatives in Jammu & Kashmir are being trained in the camps raised for this purpose in Pak held Kashmir and the neighbouring State of Pakistan and then pushed into India to cause large scale anarchy, destruction, arson, murder, molestation and rape.

The Kashmiri Hindus became the first victims of terrorism as a result of which they had to flee the place of their abode. The Hindus in Kashmir have, right from the dawn of freedom, faced and fought communalism and fundamentalism. They are a part of the Vedic heartland of India and have lived in Kashmir from time immemorial. In fact they are the original inhabitants of the valley of Kashmir, now reduced to an ethnic minority, with a history of more than five thousand years, dating back beyond the "Neelmata Era" almost contemporary to the Vedic civilization of India. The Hindu religious precepts have borne the message of universal peace, brotherhood and co-existence of all creeds and faiths. The Hindus of Kashmir are the progenitors of "Shakt" and Shaivite Monism and Hinyan and Sarvastvadin Buddhism which spread to Central Asia, Tibet and western China. They propounded the great Shaivite doctrine of Trika and the theory of recognition. Kalhana, Jonaraja, Prajbat, Shuka and Shrivara, the great masters of history compiled the historical chronicle of Rajatarangini. The Hindu Kingdom of Kashmir reached its zenith with the ascendance of the Karkotas when Kashmir commanded respect and tribute from its neighbouring kingdoms till the fall of Utpalas. The ascendancy of Muslim Sultans in the thirteenth century witnessed fierce religious persecution and attempts at conversion of Kashmiri Pandits who resisted it with will, and determination, preferring death to surrender.

The Kashmiri Pandits have played a major role in the liberation struggle against the British and their colonial imperatives in the State. The secularisation of the various communal movements which rocked the State in the aftermath of the growth of Muslim separatism in India was achieved, mainly due to the efforts of the Kashmiri Pandits. They authored and sponsored the famous Declaration of National demand in 1938, which later became the secular national movement in the State. The political movement for national self-Government received its ideological content from the Kashmiri Pandits who gave the first call for self-government.

Since the independence of India and accession of Kashmir to the Indian Union, the Kashmiri Hindus have continued to fight the religious precedence as well as the separatism which accompanied the rise of Muslim communalism. They were reduced to a plight of slavery, misery and servitude but they did not react against Muslim communalism as a communal minority. In spite of the forces arraigned against them viz Muslim fundamentalists, the Muslimised State-apparatus and the secessionist groups, the Hindus suffered at the stake to save the secular and democratic image of Kashmir and India. While resisting the orchestrated moves fostered by the Muslim communalists inside the State and their mentors in Pakistan to Islamise the State and snatch it from the Union of India, the Hindus became the victims of communal hatred and faced hostility, ridicule and privation. The Indian leaders, on the other hand, served their petty personal interests and party objectives, leaving the field open for the fundamentalists to carry out their nefarious designs. The Kashmiri Hindu was the main obstacle in the attainment of the goal of fundamentalists and was branded as the agent of the Government of India. Even a

leader of the stature of Sheikh Mohammed Abdullah charged the Pandits with acting as the fifth column of India. They, thus became the victims of a dangerous irony; where on the one hand they were persecuted because of their adherence to the values of secularism and democracy enshrined in the Indian Constitution, and on the other hand they were jettisoned by the rulers of India.

The Hindus of Kashmir, because of their minority and almost negligible representation in the State legislature and bureaucracy, became the helpless onlookers of the manoeuvring, manipulation and distortion of the established democratic, constitutional and legal institutions of the State which gave rise to Muslim majoritarianism. Under this system the Kashmiri Hindu faced a deliberate, steady and relentless squeeze of his constitutional, political and legal rights and was forced into a slow exodus. In the process nearly three lakh Hindus have already left the valley during the last four decades.

The Muslim majoritarianism is inherently communal in nature. The Indian partition was not an accident of history nor was it contrived by the British to contain the Indian freedom movement. It was the culmination of the Muslim struggle for a separate Muslim majority State where the pre-eminence of the Muslim Ummah was recognized. During the last forty years of the history of Pakistan the Hindus, who constituted nearly thirty percent of its population at the outset, are reduced to only one percent as on today. The operative designs of the Muslim communalism in Kashmir have almost been similar – the Hindus of Kashmir who formed about 9 percent of the population of Kashmir in 1947 are almost wiped out of the Kashmir Valley by now. As a part of the grand strategy for the attainment of the Islamic and fundamentalist State of Kashmir, the communal elements and terrorists are bent upon annihilating the Kashmiri Hindus, as a result of which their exodus has been made inevitable.

The terrorist violence has taken a heavy toll of unarmed, peace loving and tolerant Hindus of Kashmir valley. Hundreds of Hindus, men, women and children were brutally murdered and hundreds were subjected to inhuman torture and suffering. The community was driven out of Kashmir valley by force or on the pain of death. The properties left behind by them have been looted and their houses burnt or destroyed by dynamite. Right at present a scorched-earth policy is being followed by the terrorists by systematically burning the Hindu localities, the Hindu houses and the Hindu shrines and temples.

Kashmir history is replete with the contribution of Kashmiri Hindus to the Nation's march in general and that of Kashmir in particular. Kashmiri Hindus have served as a beacon light to the entire national polity and are the real founders of secularism and democracy in Kashmir. In the modernization of the State of Jammu & Kashmir, the Hindus have contributed much more than their share and have imparted to the Kashmiri society its scientific, progressive and humane outlook. Throughout their history, more specifically in the modern times, they have tried their utmost to live at peace with their Muslim compatriots. The secular façade, which Kashmir has worn all through the last forty three years, has been provided mainly by the Kashmiri Hindus. They have not reacted to the Muslim communalism, instead they have faced the rigours of the Muslim dominance with the fervent hope that the thrust on universal education and scientific progress in the State would pave way for the free flow of democratic thought, recognition of the human rights, the genuine urges and aspirations of the Kashmiri Hindu minorities, religious tolerance, equity and justice.

This hope is now shattered. Neither the Muslim brethren in Kashmir nor the Indian Government, which swears by secularism, came to the rescue of the Kashmiri Hindus at the time when they were being butchered and hounded out of their homes and hearths, or even at this moment when they have been uprooted and thrown into wilderness to face a life and death struggle for survival. All the constitutional guarantees for the protection of their limb, life, and property, as also their status and dignity have been trampled with impunity.

The Hindus of Kashmir, wherever they are, therefore, unequivocally declare that:-

- i) With their deep and firm commitment to social unity, religious co-existence, democracy and secularism, they will not accept a society, which is communalised, obscurantist, intolerant and medieval. They will not submit to any authority in the State which does not recognise their right to life, equality, faith and protection against discrimination. They will not be a party to the present struggle launched against secular and democratic India.
- ii) With their history of having lived and died for freedom and their open espousal of the cause of tolerance, peace, amity and brotherhood between various ethnic, social and religious groups, they cannot accept the pre-eminence and predominance of any single religious community at their cost.
- iii) Having been the original inhabitants of Kashmir from ancient times and being the inheritors of a glorious cultural tradition of more than five thousand years, the Kashmiri Pandits have as much a right to live in Kashmir as any other religious group. Preservation of this community in its natural and historical habitat is a political necessity.
- iv) The present crusade by the terrorists against the Kashmiri Pandits to drive away the last remnants of this proud community from its rightful place is a shame for the secular India in particular and the world community in general. Any measure taken to rehabilitate this community outside the Kashmir Valley will only result in the dispersal of this community leading to its dissolution and extinction. This will be a tragedy, as the only relic of a small but distinct race with an outstanding culture will be destroyed.
- v) Because of their equal rights to the land of their birth they stake their claim to be an equal party to any future deliberations in the process of normalisation and ultimate solution of the Kashmir problem.

The Kashmiri Hindus, therefore, demand:-

- a) the establishment of a homeland for the Kashmiri Hindus in the Valley, comprising the regions of the Valley to the east and north of river Jehlum (Vitasta);
- b) that the Constitution of India be made applicable in letter and spirit in this homeland in order to ensure right to life, liberty, freedom of expression, faith, equality and rule of law;

- c) that their homeland be placed under Central administration with a Union Territory status so that it evolves its own economic and political infrastructure;
- d) that all the seven lakh Kashmiri Hindus, who include those that were driven out of Kashmir in the past and yearn to return to their homeland and those who were forced to leave on account of the terrorist violence in Kashmir, be settled in the homeland on equitable basis with dignity and honour.

Passed, Adopted and Proclaimed on December 28th 1991

Recently, Youth All India Kashmiri Samaj circulated a Vision Document in which it has, besides other things, made a demand to bring all valley posted employees at par with the other "Migrant Employees" of the J&K government. KP Joint Action fully endorses this demand and makes an appeal to the Govt. to consider this proposal favourably and urgently. We also strongly advocate that the selected candidates (under the writ petition category) be immediately appointed under the PM's Employment Package whose case was also endorsed by the Parliamentary Standing Committee on Home affairs long ago.



The Comprehensive Poetical Agenda was submitted to Dr. Jitendra Singh, MoS in PMO and Shri Sat Sharma CA, MLA & President, BJP, J&K State on 12th Feb. 2017 in public programme at Jammu-India.

