

The Right To Return

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The Indian Express

“Pandits had left Kashmir in fear of their lives. I should make clear that it does not matter if you believe in the canard that all Muslims in Kashmir turned upon them, or if you believe in the equally self-serving theory that Governor Jagmohan encouraged them to leave so that Indian paramilitary forces could act with impunity. The fact is, a tiny minority community felt scared enough to give up their homes and livelihoods and no one did anything

In August 2010, at a time when Indian security forces systematically shot down stone-throwing protestors all over Kashmir (112 were killed), various relatives living elsewhere phoned my mother to ask when she was planning to leave Srinagar. Her answer was simple: We aren't planning to leave; this is home, and the weather is lovely. Some years later, at another moment when violence rippled through Srinagar, I called to speak to her, and because our home adjoins Maisuma, a neighbourhood known for its protests, I could hear shots being fired. Are you fearful, I asked? Why, she said in response, do you never have bullets being fired on the streets of America?

I mention these two instances (I could recount others) because my mother taught us a quiet lesson each time. If you are Kashmiri, and a Pandit, you need to go home and to make it yours, regardless of the privations you suffer. And Kashmiris have suffered, and continue to suffer, all manner of deprivation. But if Kashmir is home, you need to be there, to insist, even in your declining years, that you will suffer the inconveniences and the fears that are a staple of life, because it is home. (Yes, she and my sister were marooned in our attic during the floods in 2014, and had to be rescued, after a harrowing 10 days, by a group of our local friends. Do I need to say that the friends were Muslim?). There had been a decade and more when my parents were not able to spend time in our ancestral home in Srinagar, but once they returned in 2003, they made it a point to be there for the long summer months. My father passed away in his favourite chair in the home his father built. My mother died in Delhi, too frail in her last year of life to go to the Srinagar she longed for. But they returned us to Kashmir, and taught us what it means to be Kashmiri in a time when Kashmiris have been denied basic dignities and rights.

Of course, my parents' example cannot be generalised. They had an apartment in Delhi, and so they did not suffer as most Pandits did who left in 1990 and after. Our home in Srinagar is in a neighbourhood ringed by paramilitary bunkers, and while it was twice broken into, it did not suffer major damage. This was not the case with many Pandit homes, which were burnt, or commandeered by soldiers, or were sold at distress prices, or still stand as decaying, empty hulks. In camps or in homes outside Kashmir, Pandits struggled with adversity and loss, and found the resilience to recover. Many elderly people died, bewildered and miserable away from home. Successive central and state governments treated them with a malicious cynicism — Pandits were of importance only as political pawns, to be trundled out as examples of the ravages of fundamentalist Islam.

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self-serving theory that Governor Jagmohan encouraged them to leave so that Indian paramilitary forces could act with impunity. The fact is, a tiny minority community felt scared enough to give up their homes and livelihoods and no one did anything about that displacement. Their absence has warped the substance of Kashmiri life. Kashmiri Muslims, particularly the older generation, lament their loss but after decades of being subject to far worse forms of the violence that the Pandits feared and experienced, their sympathies are strained.

What lies ahead, now that Pandits are pledging to return home (#HumWapasAayenge)? I hope large numbers of us do just that but we should know that we cannot expect any government to provide more than token financial help. It is absurd to think of life in armed encampments, or in protected enclaves, that will be forcibly planted in Srinagar and elsewhere. If there is to be a rapprochement between Kashmiri communities, Pandits must live as we did before, sharing our lives with our Muslim neighbours. Will this be easy? Not at all, for it will take years and years for mutual suspicion to wear away. But if Pandits return and insist upon their right to be full citizens of the land, their claim will be as strong as that of the tens of thousands of non-Muslims who have lived in Kashmir all these years. Will they face threats to their well-being and lives? They almost certainly will, as do their Muslim and Sikh and Pandit neighbours today, for Kashmir is a conflict zone and will remain so for a while to come. But

it is our right to live in Kashmir, and such a right can only be claimed through individual effort, not the devious sponsorship of state agencies.

There is also a major obstacle in the way, which will take great integrity to surmount. Pandits by and large see their future, and that of Kashmir, to lie within India; most Muslims desire an independent, or at least, largely autonomous nation-state. Pandits will have to display great fortitude in choosing to live as Indians while recognising the immense alienation of their Muslim neighbours from the Indian state. They have the right to their political positions, which they will have to fight for within a larger polity that seeks self-determination. The popularity of the tehrick has only increased since the abrogation of Article 370 and Article 35A, and the vindictive anti-Muslim actions of BJP-led governments all over India have worsened Kashmiri fears. If Pandits return to Kashmir, they will realise just how life has been disrupted and violent for years now, and they will live as their Muslim and Sikh brethren have lived, in fear of the soldiers who control civilian lives.

Both Muslims and Pandits will have to find the empathy and generosity to overcome their political differences, particularly since state agencies will do all that they can to blunt any developing solidarities. This is a very difficult task, but if we want the return of a tolerant, shared, syncretic Kashmir — and indeed a tolerant, shared, syncretic India — we have to try.

CMAT 2020: Know the Post Exam Procedure

The institutes that are approved by the AICTE will conduct the selection procedure of CMAT 2020 after the release of CMAT result. The exam is conducted to grant admission into various postgraduate management courses of participating institutes and the candidates who have been shortlisted post the declaration of their CMAT result are eligible for the further selection procedure.

There are two rounds under CMAT selection procedure 2020, namely group discussion and personal interview and the method of choosing the right fit for the course varies from institute to institute. Read this article to have a better understanding of the entire process of CMAT selection procedure, selection rounds, essential dates, and admission process

CMAT 2020 Selection Procedure - Important Dates

Before knowing the selection procedure, it is important to know the dates for the selection procedure CMAT 2020

| Event | Dates |
|-------------------------------|------------------|
| CMAT 2020 Exam Date | January 28, 2020 |
| CMAT Result 2020 | February 7, 2020 |
| CMAT Selection Procedure 2020 | February 2020 |

CMAT Selection Procedure 2020

The entire CMAT 2020 selection procedure will be organised in three phases. Three phases of CMAT selection procedure 2020 are:

- Score of CMAT exam
- Group Discussion
- Written Ability Test (WAT) or Personal Interview (PI)

Score of CMAT - Candidates will be shortlisted based on their CMAT result. Once the candidates have been shortlisted, a merit list will be prepared, which will be available online for the candidates to check.

Group Discussion - The shortlisted candidates have to appear for the group discussion round at the respective participating institutes to which they have applied for. The candidates will be given a topic for discussion based on business or current affairs and will be asked to share their ideas on the same. The candidates will be divided into a group of 10 or more, and each group will be given a specific topic. The candidates' performance will be evaluated based on the following points:

- Negotiation skills



“Through the personal interview session, the interviewer will get information about the candidate's ability to take on pressure and managerial skills. Along with the personal interview, some of the participating institutes conduct the Written Ability Test as well, which is conducted to analyse the candidates' writing abilities and skills. Candidates will be given a topic instantly to present their ideas upon and to score high in this round, the students must read the newspaper daily.

- Initiation skill
- Encouragement skill
- Managerial skill
- Creative and logical thinking
- Leadership qualities
- Real-life scenarios
- Closure skills

Leadership qualities are highly appreciated in GD rounds, and candidates sometimes are given a real-life business scenario which tests their business and managerial acumen.

Personal Interview/ Written Ability Test

The candidates who qualified group discussion

round will be called for a personal interview. In a personal interview, the interviewer will have a face to face interaction with a candidate, and this round will not get affected by any external factors. The interviewer will look for the following qualities in the candidate in this round:

- How he/she is explaining his/her past academic records
- Confidence
- Personality
- Creativity and innovation
- Prior work experience

It is advised that candidates should start preparing themselves accordingly and get ready to answer

the questions which will be based on self-introduction and discussion about their strengths and weaknesses. The candidate must be able to justify his/her statements in all the circumstances, falling to which can result in disqualification from the selection process as well.

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CMAT Selection Procedure 2020 - Final Selection

The candidates' performance will be judged in these rounds and based on which, the final merit list will be prepared. The final merit list includes the names of the candidates who have cleared group discussion, personal interview or written ability test; the selected candidates will be notified about their final selection through email or call letter.

What Documents are needed for CMAT Admission 2020?

Most of the leading B-schools and colleges accept CMAT scores. The candidates have to apply for the participating institutes individually by visiting their official website. At the time of admission at the college or B-school, the following documents are needed:

- CMAT scorecard 2020
- Passport size photographs
- Domicile certificate
- Category certificate (if any)
- Common management admission test call letter
- Class 10 and 12 marks sheet
- Graduation mark sheet
- CMAT 2020 admit card
- Medical certificate

CMAT is a national level entrance exam which is conducted to shortlist the candidates for admission to MBA programs. The exam is considered as a prestigious entrance test and is the gateway to get admission in AICTE (Approved Institutions / University Departments / Constituent Colleges / Affiliated Colleges). So stay focused and prepare well for CMAT, which will be held within the next few results, your CMAT result plays an important role in getting admission to a reputed college or university for pursuing MBA.

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