

AN OVERVIEW OF THE PROBLEMS FACED BY THE MIGRANT KASHMIRI PANDITS IN JAMMU DISTRICT AND POSSIBLE SOLUTIONS

SOM RAJ¹, SUNITA SHARMA² & VARINDER SINGH WARIS³

^{1,3}Research Scholar, Department of Economics, University of Jammu, Jammu and Kashmir, India

²Assistant Professor, Department of Economics, University of Jammu, Jammu and Kashmir, India

ABSTRACT

Migration is generally a movement of people from their origin of place to another place for the purpose of setting down permanent or temporary and the nature of migration is broadly classified in terms of type of choice (voluntary or involuntary) or geographical territory (international or internal), rural to rural, rural to urban, urban to urban etc. The involuntary or voluntary forced migration is caused due to a variety of reasons. However, the state of J&K has experienced the various types of migration due to number of reasons like growth of militancy especially in Kashmir valley and its adjoining areas since the year 1988. The early 1990's period, witnessed killing of many people supporting Indian rule especially Kashmiri Pandits, in Kashmir valley. The government had failed to control militancy conflicts and to provide security to minority of Kashmiri Pandits and under these bad circumstances Kashmiri Pandits started migration and left their native Kashmir valley. Now these Pandits have settled in various parts of the country. This paper tries to find out the problems faced by the migrant Kashmiri Pandits, settled in Camp as well as Non-Camp areas of Jammu District. Moreover, this paper also tries to find out the possible solutions to cope with these problems.

KEYWORDS: Militancy, Migration, Kashmiri Pandits, Problems, and Possible Solutions Etc

INTRODUCTION

The nature of migration is broadly classified in terms of type of choice (Voluntary or involuntary) or geographical territory (International or internal), Rural to rural, rural to urban, urban to rural, urban to urban. Involuntary or voluntary forced migration is caused due to a variety of reasons related to poverty, manmade or environmental disasters that pose a severe threat to life and do not allow the individual to remain at his place of residence any longer living no other option but to leave. Growth of natural population has a major influence on the nation's demographic development. More than demography, it touches upon all facts of society, region, nations and world at large. Bearing in mind the complex economic, social and physical nuances of this phenomenon, often accompanied by political propaganda or sensitive motivational factors. It is not difficult to comprehend why migration has attained escalating global attention. A number of factors induce people to move from one place to another such as racial, ethnic or religious identity, educational and professional qualifications, political compulsions and more (Khadrai, 2010). The migration of mass population within their own countries has become a serious problem worldwide because it affects the people, their livelihood and also results in cultural alienation and identity crisis. It is one of the vital issues faced by human civilization now-a-days. There are number of people who have been migrated due to violence, natural disasters internal conflicts and communal violence.

The conflict and war like situation between India and Pakistan have been responsible for displacement along the borders and other places as well. On the other hand, India is suffering from terrorism problems, which is also responsible for displacement of persons from their respective places. The growth of militancy in the Kashmir valley and its adjoining areas since 1988 led to politico-ethnic divide between the two major communities inhabiting the valley, due to which many Kashmiri families living in valley had been forced to leave their natural places and leave the valley. While majority of them happened to be Hindu, there were Muslims and Sikhs among those who were displaced by conflict. It is because of conflict migration in Jammu and Kashmir State has taken place. Indo-Pakistan clash in Kargil also resulted into displacement of many people's from their original places.

The impact of violence in the Kashmir valley of the J&K state has been felt across communities, regions and ethnic lines. Among all, the Kashmiri Pandits is an important section which has suffered because of violence. Although Kashmiri Pandits have been moving out of the Kashmir valley since 1989-90. The mass exodus of Hindus from valley is the most recent in the history of J&K state. The early 1990's period, witnessed selective killing of prominent personalities supporting Indian rule in Kashmir valley, mass rallies chanting anti-Indian and Islamic slogans denouncing of symbols of Indian nationalism and attempts at its Islamisation. During the period of 1990s, the state apparatus has failed to control militancy conflicts and provide security to minority of Kashmiri Pandits who had been comfortable with Kashmir's accession to the Indian Union cannot identify with the Azadi movement led by Kashmiri Muslims challenging Indian sovereignty. It was the time of bad circumstances, in which the Kashmiri Pandits migration has been taken place from the valley of Kashmir in the J&K state and to other parts of the country. Thousands of Kashmiri Pandits left the Kashmir valley within a month. Even after two decades, the question of Pandit's migration is very much vibrant in the discussion on contemporary self-determination (Khalid Wasim Hassan).

In the early 1990s migration took place from the valley of Kashmir—murder inhuman, loot and practices like branding with hot iron, lynching, burning alive, etc. by terrorists compelled Kashmiri Pandits families to move out of their motherland, within the short span time of one week to fortnight stated by migration was the only way out for them to save their kith & kin which changed their life style (Zutshi, 2003). These developments have led to forced migration for Kashmir.

Forced migration has been a feature of history across the world. Individuals and sometimes whole section of population has moved because of militancy conflict, civil war and natural disasters. The rise of insurgency in the Kashmir valley and its adjoining areas since 1988 led to an ethno-religious divide between the two major communities inhabiting the valley and its immediate and a major consequence has been the migration of 55,304 family, which mostly comprised of minority Kashmiri Pandits (Hindu) families to Jammu and other parts of the country. Out of these migrant families, 21,199 have been living outside the state while 34,105 have sought shelter in the Jammu division as per the government records. Though the migrants mainly comprised of minority Kashmiri Pandits (Hindu), some Sikh families and a few Muslims families who were perceived to be pro-Indian were also a part of this exodus. These families moved to Jammu, Delhi, and other parts of the country to seek shelter.

The early 1990's period, witnessed selective killing of prominent personalities supporting Indian rule in Kashmir valley, mass rallies chanting anti-Indian and Islamic slogans denouncing of symbols of Indian nationalism and attempts at its Islamisation. During the period of 1990s, the state apparatus has failed to control militancy conflicts and provide

security to minority of Kashmiri Pandits who had been comfortable with Kashmir's accession to the Indian Union cannot identify with the Azadi movement led by Kashmiri Muslims challenging Indian sovereignty. It was the time of bad circumstances, in which the Kashmiri Pandits migration has been taken place from the valley of Kashmir in the J&K state and to other parts of the country. Thousands of Kashmiri Pandits left the Kashmir valley within a month. Even after two decades, the question of pandit's migration is very much vibrant in the discussion on contemporary self-determination (Khalid Wasim Hassan).

The community based break-up shows that; Hindus and Muslim families of migrated population registered at Jammu are 34,202 (souls:1,24,381) and 2,168 (souls:10,930) and Sikh families are 1,749 (souls:7,113). Total registered families of migrated population in Jammu are 38,119 (souls:1,42,424). Additionally, 21,333 Kashmiri migrant families are registered outside of J&K of which 19,338 reside in Delhi. The inter-ministerial team which compiled this data also concealed the fact that a number of Kashmiri Pandits families are still unregistered. They continue to reside within and outside the state of J&K (NIC, 2012). Keeping in view the mass exodus of Kashmiri Pandits, the places from where they migrated and the conditions in which they live in at present, is a worth investigating topic. Due to migration of Kashmiri Pandits in Jammu district, the socio-economic and living conditions of the Migrant Kashmiri Pandit households in camp and non-camp areas of Jammu district are not so good because the peace loving community was forced to leave their homes and live under pathetic conditions.

REVIEW OF LITERATURE

Review of literature has been undertaken to elaborate a wide range of migration, displacement and identity related issues and to construct questions for the present research study. Moreover, available literature of Kashmiri pandits has been scrutinized and included to point out gaps in our information. Forced migration has been big issue. The forced migration issue has been of great interest to scholars from various disciplines and quit a large; several studies have been conducted in this record.

Sexena (1961). has studied displaced Punjabi families in Dehradun and also concentrated upon social attitudes of the migrants as well as the host society. He concluded the refugees had to face many problems at the place of their destination.

Chawla (1990). has studied infant care in the Kashmiri pandit's families of the migrants in Delhi. Her study revealed that there was (still) observance of many traditional infant care practices in the migrant families. However, the present generation mothers laid less emphasis on the ritualistic detail of every ceremony, the fathers in the nuclear families and with working wives were found to perceive themselves closer to their infants, then those in joint families with non-working wives.

Punjabi, Riyaz, (1992). The authors attempt to understand the nature and historical picture of Kashmir. He traces the story from the period of Gulab Singh, the first Maharaja of Jammu And Kashmir State. This paper presented the picture of oppressive tax system imposed by the feudal rulers. He traces the beginning of Kashmiri freedom movement that was launched in July 1931. It also focus on October 26, 1947 when the princely state of Jammu and Kashmir acceded to India. It also give the information when the constituent Assembly of Independent India passed Article 370, which guaranteed special status to the state of Jammu and Kashmir. This research deals with the complete issue of Kashmir problems.

Koul, (1992). The author have discussed human right violation against the minor Kashmir hindu by muslim insurgents. It also deals with several allegation and reports of Human Right Violation against majority community and indian security forces. Article attempts to provide a report why indian human right organisations. Atrocities committed against Kashmiri muslims by the security forces are also discussed in this paper. However, this work remained confined to the militancy related activities in Kashmir region.

Massey, Arango (1993). Viewed that migration is a self-perpetuating phenomenon that expands itself continuously as a social, economic process, changing the course of reality in both the place of origin and new host location.

Wani, Gull Mohd (1993). Politics of Kashmir in details the overall democratic process of india in the context of Kashmir has been remained the main thrust of this book. The history of jammu and Kashmir from medieval to modern times, the articulation of muslim protest feudal oppression is also explained by the author. The focus of this book is mainly on the relationship between state and centre and latters polices towards Kashmiri. He discussed the displacement of Kashmiris and the relationship between the kashmiris and kashmiri muslim from the period Dogra regime. This book explores the politics of independent Kashmiri as it evolved both before and after 1947.

Wood (1994). Stated that migration, the permanent or temporary change of residence recognized as occurring across some type of administrative boundary. Unlike the singularly occurring demographic events of birth and death, a person may migrate many times changed duration and beyond numerous territorial borders.

Raina (1994). Revealed that these migrants have been forced to reside in camps under economic, social, and emotional trauma. Traders could not be compensated: unemployment not provided with jobs: Individuals old as well as young are trying to cope with changed environment. They have been forced to live the life of exile in their own country, outside their homeland in temporary hutments and in sub-human conditions in various refugees Camp in Jammu, Delhi and other parts of the country.

Verma, P.S,(1994). This book is in-depth study of the socio-economic and political conditions responsible for the crisis in Kashmir. The author analysed both the internal as well as the external factors that have contributed to the eruption of militancy in 1989. The book explained in details the nature of violence as well as intra-group conflicts. It also explores the various consequences of the on-going violence. This book presents a vivid description of the dynamics of electoral politics. This research look with its dispassionate and clinical approach will facilitate the correct understanding of the present conditions in the jammu and Kashmir. However, this book is limited in its scope having too much focus on the study of elections and political parties in the state.

Report conducted by Times of India (5 July 1995) shows that among 350 families having 1,200 inmates, only 5 births took place while 200 people died. So, the data shows decline of birth rate with a higher death rate. As a result of this imbalance, the Kashmiri Hindu population is shrinking. Other reasons responsible for the fast fall in population are premature menopause in women, hypo-function of reproductive system, delayed reproduction or infertility, malnutrition, sunstroke and snakebite.

According to a survey conducted by Panun Kashmir (1995), based on a sample survey conducted in migrant camps during 1990-1995, it was found that among 300 families, having 1,265 inmates, 16 births and 49 deaths, had taken place.

Ganguly, Smith (1997). The book under review analyses the origin of insurgency that has racked Jammu and Kashmir. It argued that political discontent in the valley is a result of disproportionate relations between political mobilization and economic development. His main study is that the insurgency can be explained by linking processes of political mobilization and institutional decay. In this book the author explores two dimensions of the insurgency. First the process of ethnic mobilization and the emergency of Kashmir separatism in the 1980s and second the bilateralism dimensions of the Kashmir crisis. The book not only gives the reason for the origin of political discontent but also examines what might be done to resolve this problem.

Cohen and Deng (1998). The representative of the Secretary General on Internally Displaced Persons (United Nations) formulated a 'working definition' that may be well employed for one's purpose as follows. Internally displaced persons (IDPs) are persons or groups of persons who have been forced to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violation of human rights, or natural or human-made disaster and who have not crossed an internationally recognized state border. One may wonder as to why the IDPs (Internal Displaced Persons) do not become refugees when at the present as refugees.

Soondas (2012). Has stated in his Journalist column with the Times of India shed light on the pressing matter of internal displacement in India. At approximately five lakh, the Assamese forced migration was touted as the largest displacement. The discussion also brought in the factsheet on other internal displacement in India, in the past few decades. Next to the Assam riots is the mention of post-Godhra displacement in 2002 (2,50,000 IDPs), Anti-Sikhs riots of 1984 (50,000 IDPs) and Kandhmahal attacks of 2008 (25,000 IDPs).

Journalist and writer Pandit (2013). In his latest book *Our Moon Has Blood Clots* has focused on the history of Kashmiri, in which it was purged of the Kashmiri Pandit's community in a violent ethnic cleansing backed by Islamist militants. Hundreds of people were tortured and killed, and about 35,000 Kashmiri Pandits were forced to leave their homes and spend the rest of their lives in exile in their own country, writing about his own experience with militant violence and displacement as a young adolescent, Pandit has attempted to decipher, clarify and define the Kashmiri Pandits' confrontation with the militancy. *Our Moon Has Blood Clots* gathered appreciation for the sincere endeavour as well as criticism for historical inaccuracies from myriad factions.

The review of literature has highlighted that how conflict and militancy has forced thousands of Kashmiri Pandits, Muslims and Sikhs to leave their houses and other assets within a week's time and compelled them to lead a life full of miseries. Keeping this in view an attempt has been made in the present study to make an economic analysis of camp and non-camp Kashmiri migrants in Jammu district. After migration what is their socio-economic and living condition is an issue of worth investigating and needs to be studied. The implications of the present study for the policy makers are that what steps should be included in the policy formulation and implementation, for improving social, living and economic conditions & for inclusive growth of these migrants.

METHODOLOGY

The present study of Kashmiri Pandit Migrants is based on primary and secondary sources. The information related to the socio-economic conditions of Kashmiri migrant Pandits of Camp and Non-Camp areas of District Jammu has

been collected through questionnaire designed for the required purpose. Information related to various problems faced by the Pandits has been collected through personal interview method. Whereas, the secondary information has been collected through books, Journals and various reports etc. The information collected through secondary sources are mostly used for writing review of literature purpose. A sample of total 70 households were selected for the purpose (selected 35 households from each Camp as well as non-camp areas of Jammu district).

Selection of the Area

The universe for conducting the present study has been selected through purposive sampling technique i.e. camp area of Nagrota and non-camp area of Durga Nagar because of high concentration of migrant Kashmiri pandits in these areas.

OBJECTIVES

- To analyze the problems of migrated Kashmiri pandits in camp as well as non-camp areas of Jammu district.
- To give suggestions regarding the problems faced by the migrants.

PROBLEMS FACED BY THE MIGRANT KASHMIRI PANDITS

After migration the Kashmiri migrants in camp and non-camp areas are facing a number of problems. These are followings:

- The inhabitants of the camp area have been suffering from many diseases due to non-availability of health care centre. The government has established a dispensary in the camp but has never bothered to equip it with medicine and necessary equipment's. It is an eye-wash only to show in papers that a dispensary has been set up in the camp area. As the camp is at a greater distance from the Jammu city but there is no ambulance facility for the ill and health affected camp dwellers.
- Another significant problem is related to water supply. The hand-pumps that have been installed are not working properly and are in need of repair. These are inefficient to meet the demand of many migrated households, who have to bath, drink, and cook and do other chores. Long queues of woman around the working, hands pumps are seen wearing frustration and anger. Even in Non-camp area the supply of tap water is not regular. In non-camp as well as camp areas, the authorities are lacking even in low level common sense and have set up these pumps close to the latrine with the result the water that is drawn out is infectious and polluted and is a cause of various diseases.
- There is a lack of well organized efforts to keep the camp and non-camp free from the foul smell of rotting waste material with the result germs breed at a faster rate and spread diseases.
- There are no schooling arrangements for school going students within the camp area. As a result they have to cover a long distance to attend the schools.
- The government has provided single room tenements to each family of migrated Kashmiri Pandits in camp area (Nagrota) which despite fanfare are virtual hovels and hell-holes. The construction of these hovels is flimsy and turns leaky in rains. The family members living in them feel cramped, dull and miserable as they are huddled

together like cattle and lack privacy. The camp dwellers have named them as pigeon holes constructed by the government.

- In camp area all houses are semi-pacca and houses are made up of cemented walls and steel-sheet roofs (teen shads) due to that in summer season room temperature rises too much high while in winter season room temperature becomes too low leading to hard and tough living conditions.
- The unemployed youth had to suffer a lot. There is no doubt that Government cannot provide employment to everyone but financial assistance for setting up their venture has not been provided to them by the government as a result of which they have to opt. for outside work even at low wages in the informal sector, with no job and social security.

POSSIBLE SOLUTIONS

Following suggestions will go a long way in addressing the problems of the Kashmiri migrants and their just demands.

- The one room tenements (ORTS) allotted to Kashmiri migrants should be repaired because most of them are leaking, in the Nagrota camp area. Efforts should be made to provide inmates with tenements of the two or more rooms to live so that they can live comfortably.
- Camp in general and non-camp areas in particular should be provided with hygienic and safe drinking water supply on a regular basis.
- Efforts should be made to improve the hygienic conditions of the camp and non-camp areas and their surroundings because they have become breeding ground for mosquitoes and many other diseases which adversely affect the health these people.
- Government should made appointment of health workers or even Kashmiri migrant doctors and Para medical staff itself to educate migrants about the challenges and health hazards in the changed environment and precautionary and corrective measures to be taken to tackle it. Apart from this the necessary equipment, medicine and ambulance facility should be made available in the established dispensaries to meet the needs of the patients in the camp area. Moreover regularity of medical and Para medical staff should be improved in these health institutions.
- Government should take necessary steps to improve the educational facilities for the migrant children's particularly the camp dwellers. Migrant students who are not in a position to continue higher studies should be provided with job-oriented and skill-based education such as short hand and typewriting, computer education, handling and repairs of computer, TV, radio, air conditioners, refrigerators etc. This will help in their integrated development and make the youth less dependent on government doles.
- Measures should be taken to train migrant women to open their own ventures (may be on a small scale initially). Generation of employment opportunities for migrants should be the top priority to improve their economic condition. Loans without counter guarantees should be extended to unemployed migrant youths to start their self-ventures.

- The government and other agencies must take necessary steps on a war footing to help these miserable and unfortunate people and provide them proper housing and shelters, food and health care, education and employment so that they may stand on their own feet and become the symbol of a strong.
- Government should come forward with realistic policies for their permanent settlement in the Kashmir valley.
- Kashmiri pandits are natural party to "Kashmir issue". Whenever and wherever there are talks, their representative should also be included. Since their return to Kashmir is largely linked to the settlement of Kashmir issue" as a whole, the government should open dialogue with migrant representatives for suggesting alternatives to their returns.

REFERENCES

1. Alexander, H. (1953). Kashmir, Oxford: Berg Publications.
2. Anand, A.S. (1993). „The constitution of Jammu and Kashmir“ New Delhi: Universal Law Company.
3. Bashir, A. Dabla, (2008). Sociological implications of pandit migration in Jammu and Kashmir.151.
4. Behera, N. & Chalha, (ed). (2006),„Gender, conflict and migration“. New Delhi:
5. Biswal, N. & Durgesh. (2000). „Forced Displacement: Illusion“. New Delhi:
6. Bose & Sumantra. (1997). „The Challenge in Kashmir-Democracy“ self-Determination and just Peace. New Delhi: Sage Publications.
7. Brass & Paul R. (1998). „Ethnicity and Nationalism: theory and Comparison“. New Delhi:
8. Butalia & Urvashi, (ed). (2000). „Speaking Peace: Women“s Voice from Kashmir.“ Calcutta Government Press.
9. Chari, P. & Chander.(2003). „Missing Boundaries“ New Delhi: Manohar Publications.
10. Chawla & Gauri. (1990),„Infant care in Kashmiri Pandits Families in Delhi.“ New Delhi.
11. Chawla, (1990). Infant care in Kashmiri pandit families in Delhi.
12. Chenony & Anuradha, M. (2002). Militarism and Women in South Asia“. New Delhi:
13. Chopra, P. (1994). Indian, Pakistan and the Kashmir Tangle Delhi: Harper Collins India.
14. Cohen & Deng, (1998). Mass in flight: the global crisis of internal displacement. Washington D.C: Brooking Institution Press, 123-130.
15. Cohen, R. & Deng, M. (1998). Masses in plight: the Global Crisis of Internal Displacement.“ Washington D.C: Brookings institution Press.
16. Dabla & Ahmad, B.(2008). „Sociological Implications of pandits Migration in Jammu & Kashmir“. Kashmir:
17. Dabla, (1991) Working Women in Kashmir.“ Jaipur: Rawat Publisher.
18. Dhar, S. (1954).Kashmir: „Eden of the East“. Allahabad: Kitab Ghar.
19. Dutt, J. C. (1993) Medieval Kashmir“. New Delhi: Atlantic Publishers.

20. Ferguson, J.P. (1961). Kashmir: A Historical Introduction, London: Centaur Press.
21. Ganai, A. J. (1984) Kashmir: National Conference & Politics". Srinager: Gulshan Publishers.
22. Ganguly, S. (1947). The Crisis in Kashmir: Portents of War, Hopes of Peace." New Delhi: Oxford University Press.
23. Ganguly, S. (1997). The crisis in kashmir: Portents of war, Hopes of Peace. New Delhi: Rakha Printer, 115-120.
24. Hassen & Khalid Wasim, (2010). Let us break the Kashmir Boil again, " vol: 14.
25. Hassen, (2011). Discourse of Development in India conflict and its resolution. Raj-Yashti- Journal of social science, 105-112. Institute of Public Administration.
26. Islam, Z, (1948). The Revolution in Kashmir". Karachi: Pakistan Publisher.
27. Jagmohan, (1991). My Frozen Turbulence in Kashmir. New Delhi: Allied Publishers.
28. Jai Singh, H. (1996). „Kashmir: A Tale of Sheme." New Delhi: UBSPD
29. Kak, B.L. (1981). Kashmir: „Problem and Politics." Delhi: Seema publication.
30. Kalla, A. K. (1995). Kashmiri Pandits and their Diversity." Delhi: B.R. Publisher Corporation.
31. Kalla, Alok K. (1995). Kashmiri Pandits and their Diversity. Delhi: B.R. Publisher Corporation, 67.
32. Kamal, H. (2004). A Pandits view of Kashmir, Kashmir Images.3-7.
33. Kapur, M. L. (1993). „Kingdom of Kashmir." Jammu, Kashmir: History Publisher.
34. Kapur, M.L. (1993). Kingdom of Kashmir. Jammu, Kashmir: History Publisher, 133-141.
35. Khadria, (2010). Traditional agro ecosystems as conservation and incubators of cultural plant varietal diversity: A case of fig in morocco. Oxford Brooks University.
36. Koul G.L.(1954). Kashmir through the Ages. Srinager: Chronicle Publishing House, 245-256.
37. Koul, A. (1991). „The Kashmir Pandits". Delhi: Utpal Publication.
38. Koul, G.L, (1967). „Kashmir: then and now". Srinager: Chronicle Publisher.
39. Koul, G.L. (1954). „Kashmir through the Ages". Srinager: Chronicle Publishing House.
40. Koul, G.L.(1967). Kashmir: then and now. Srinager: Chronicle Publisher, 25-27.
41. Koul, L., Kanhya & Teng, M.K.(1992). Human Rights Violations of Kashmiri Hindu, the roots of conflict in South Asia. San Fransisco: Westview Press, 235-244.
42. Koul, P. (1991). „Crisis in Kashmir." Delhi: Suman Publications.
43. Koul, R. K. (2005). „Migration and Society". New Delhi: Rowat Publication.
44. Koul, S. (1992). „Freedom Struggle in Jammu & Kashmir". New Delhi: Anmol Publication.
45. Koul, & Pyarelal.(1991). Crisis in Kashmir. Delhi: Suman Publications.

46. Kumar, D. P. (1996). Kashmir Return to Democracy". New Delhi: Cosmo Publications.
47. Kurshid, S. (1994). Beyond Terrorism: New Hope for Kashmir". New Delhi:
48. Lamb, A. (1966). Crisis in Kashmir: 1947 to 1966."London: 154-157
49. Lawrence, R. & Walter. (1999). „Imperial Gazetteer of India: Jammu and Kashmir".
50. Madan, T. N. (1959). „Family and Kinship: A study of the Pandits of rural Kashmir in the library of the Australian National University, Canberra.
51. Mahajan, M. C.(1961). Accession of Kashmir to India". Sholapur: Manak Publications PVT. Ltd.
52. Manchande, R. (ed)., (2000). „Women, War and Peace in South Asia".
53. Memon, R. & Kamla, B. (1998). Borders and Bound Aries: Women in India Partition." New Delhi: Kali for women.
54. Punjabi, R. (1992). Kashmir Bruised Identity and Perspective on Kashmir: The Roots of conflict in South Asia. San Fransisco westview Press.
55. Raina, (2009). Incidence of dementia in a Kashmiri migrant population. Annals of indian Academy of Neurology, 154-156.
56. Revinder, K. (2005). Migration and society. New Delhi, Rawat Publication, 41-52.
57. Soondas, A. (2012). THE TIMES OF INDIA, 1.
58. Verma, P. S. (1994). Jammu and Kashmir at Political Crossroad New Delhi: Vikas publishing house, 29-36.
59. Wani, G. M. (1993). Kashmiri panits: Problem and Prospects. New Delhi: Ashish Publishing house, 89-92.
60. Wasim, K., (2008). „Migration of Kashmir pandits: Kashmiriyat challenged " Indian Journal of political science.
61. Wood, (1994). Forced migration: Local conflict and International Dilemmas

The table shown below in Appendices list and all these tables from Table 1 to Table 4 support to the problems mentioned above by the authors

APPENDICES

APPENDICES LIST

Types of Houses

This table shows the housing conditions accessed by Kashmiri pandit migrants of camp as well as non-camp areas in Jammu district

Table 1

Types of Houses	Camp (Nagrota)	Non-Camp (Durga Nagar)	Grand Total
Semi-Pacca	26 (74.28)	8 (22.85)	34 (48.57)
Pacca	9 (25.71)	27 (77.14)	36 (51.42)
Total	35 (100)	35 (100)	70 (100)

Source: Survey Data

(Figures within brackets show the percentage with respect to total households)

Number of Rooms Occupied by the Household

Here showing the living rooms capacity of migrants in camp and non-camp areas.

Table 2

Number of Rooms	Camp	Non-Camp	Grand Total
1	35 (100)	2 (5.71)	37 (52.85)
2	0 (0)	8 (22.85)	8 (11.42)
2 above	0 (0)	25 (71.42)	25 (35.71)
Total	35 (100)	35 (100)	70 (100)

Source: Survey data

(Figure within brackets show the percentage with respect to total)

Availability of Drinking Water/Latrine facility/Sanitation Facility in the study area

This table shows the Drinking Water/Latrine facility/Sanitation Facility of Kashmiri pandit migrants of camp and non-camp areas in Jammu district

Table 3

Facilities Available	Camp (Nagrota)	Non-Camp (Durga Nagar)	Grand Total
Drinking Water Facility			
Hand Pumps	10(28.57)	14 (40)	24 (34.28)
Tap Water	20(57.14)	18 (51.42)	38 (54.28)
Others	5 (14.28)	3 (8.57)	8 (11.42)
Total	35 (100)	35 (100)	70 (100)
Latrine facilities			
Yes	35 (100)	31 (88.57)	66 (94.28)
No	0 (0)	4 (11.42)	4 (5.71)
Total	35 (100)	35 (100)	70 (100)
Sanitation Facilities			
Yes	35 (100)	29 (82.85)	64 (91.42)
No	0 (0)	6 (17.14)	6 (8.57)
Total	35 (100)	35 (100)	70 (100)

Source: Survey data

(Figure within brackets shows the percentage with respect to total)

Health Status of the Households

Kashmiri pandit migrants of camp and non-camp areas in Jammu district are under the influence of many different diseases, these all are mentioned in the given below table:-

Table 4

Health Problems Facing	Camp (Nagrota)	Non-Camp (Durga Nagar)	Grand Total
Diabetes	10 (28.57)	4(11)	14(20)
Cancer	0(0)	0(0)	0(0)
High Blood Pressure	6(17.14)	11(31.42)	17(24.28)

Asthma	6(17.14)	9(25.71)	15(21.42)
Jaundice	7(20)	2(5.71)	9 (12.85)
Total	29 (82.85)	26(74.28)	55 (78.57)

Source: Survey data

(Figures within brackets shows the percentage with respect to total responses)