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PAKISTAN INDIA PEOPLE'S FORUM
FOR PEACE AND DEMOCRACY

DECEMBER 12-14, 2003

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There is Medical Aid Counter at Conference Site between 9-00 to 4.00 pm

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5849623, 0300-8237633

2. Dr. Salamat Kamal 5891869, 0320-4022623

3. Dr. Habib Ur Rahman Soomro,

General Secretary, Pakistan Medical Association,
Karachi. 7723336, 0333-2318558

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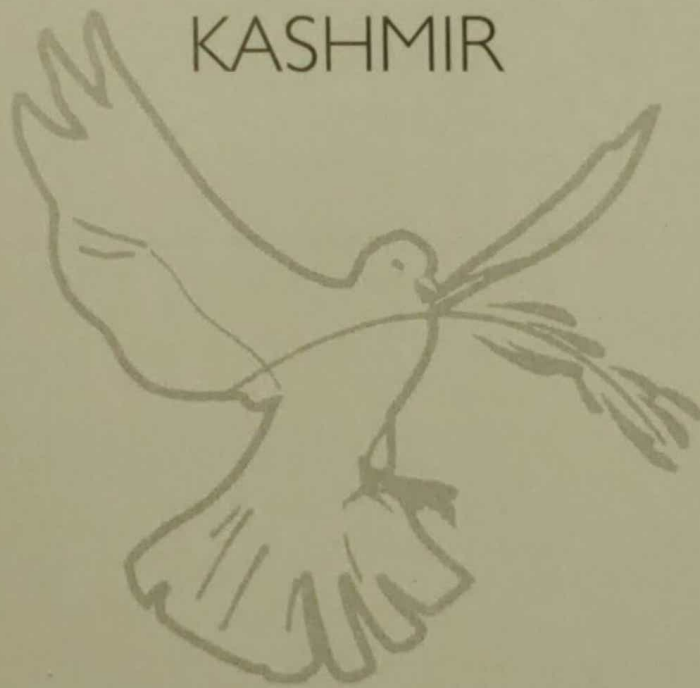
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KCCI

Mrs Hamida Khoro

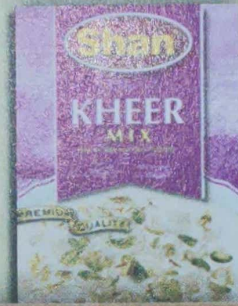
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FOREWORD

Welcome to the Sixth Joint Convention of the Pakistan India People's Forum for Peace and Democracy in Karachi. Though belated the will to bring peace and order in the sub-continent, spirited people from Pakistan and India have succeeded in putting this much-needed moot together. The rigors preceding this event, faced by Indian friends and the uncertainty hovering over the heads of the organizers in Pakistan, notwithstanding, we shall make the difference.

Let us work together during the forthcoming three eventful days and Defy the Divide and Unite for Peace...

Last but not the least, I would like to offer my gratitude to our supporters without whose co-operation it would not have been possible to organise this convention.

Anis Haroon
Secretary General (Pakistan Chapter)



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INDIA-PAKISTAN: "WALLS MUST COME DOWN"

Dr Mubashir Hasan



Today, in the fifty-seventh year after independence, the people as well as the elites of India and Pakistan are questioning the wisdom of maintaining a state of confrontation between the two countries. The power of the pundits of old mind-sets is declining. The momentum for peace is growing. I propose to trace in some detail the three phases in which this change has come about. In the first phase the two governments were the principal actors. In the second phase -- in the beginning of the eighties -- the intelligentsia of the two countries started playing an important role. The third phase is the era of people-to-people diplomacy.

The partition of the subcontinent in 1947 was accompanied by very large traumatic exchange of population and horrible massacres. That these events should cast long shadows over the attitudes of the peoples of the two countries towards each other, was only natural. Not natural, however, was that the two governments should confront each other for more than a few years. Countries go to war but with signatures on a peace treaty, normal intercourse is quickly resumed. That did not take place in our subcontinent. The opportunities we have missed of ushering progress and prosperity for

the two peoples has been nothing short of tragic.

Pakistan and India never ceased to talk peace. They always declared friendly intentions towards each other. On 8th April 1950, India and Pakistan signed the famous Liaquat-Nehru Agreement under which the two governments agreed that 'each shall ensure to the minorities throughout its territory, complete equality of citizenship, irrespective of religion, a full sense of security in respect of life, culture, property and personal honour, freedom of movement within each country and freedom of occupation, speech and worship, subject to law and morality.'

In 1959, Pakistan's military dictator Ayub Khan offered to India a Joint Defence Pact which the latter declined. Few Years later, the foreign ministers of Pakistan and India, Zulfikar Ali Bhutto and Swarn Singh had six rounds of talks without coming to an agreement.

Wrote journalist Nikhil Chakravarty in 1964, "First came the Prime Ministers declaration in Parliament that for the purpose of a settlement with Pakistan, even constitutional changes should not be ruled out. Then came his conspicuously friendly handling of

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Sheikh Abdullah and finally his pronouncement at the Bombay AICC, coming out in open support of the Sheikh's mission to bring about Indo-Pak amity."

India and Pakistan signed the Tashkent Declaration on 4 January 1966. They reaffirmed their obligation under the (U.N.) Charter "not to have recourse to force and to settle their disputes through peaceful means ..." and "to discourage any propaganda directed against the other country and to encourage propaganda which promotes the development of friendly relations between the two countries."

On 2 July 1972, Pakistan and India signed at Shimla an agreement on bilateral relations putting "an end to the conflict and confrontation that have marred the relations." They resolved to "work for the promotion of friendly and harmonious relationship and the establishment of durable peace in the subcontinent . . ."

In 1977 the elected government of Pakistan was thrown out and in 1979 its Prime Minister was executed by the military dictator General Zia-ul-Haq. Reconciliation efforts between the countries received a grievous blow.

A significant event occurred in April 1984. The English language newspaper The Muslim invited a number of eminent Indian journalists and intellectuals to Islamabad for a conference with Pakistani journalists, politicians, and retired civil and military officials. The rights and wrongs in the India-Pakistan relationship were aired by both sides with great frankness and candour. Pran Chopra, a leading columnist and former editor of The Statesman, made the following comments on the atmosphere prevailing at the conference:

"The conference was held at a time when relations between the two countries were exceptionally relaxed, thanks to the diplomacy of peace launched by Pakistan and India with an offer of "no war offer pact" and counter offer from India. This had a sunny effect on the mood of the public in both countries, which had always wanted more mutual cordiality and less preoccupation of the governments of the two countries with military concerns." The contacts established between peace seeking Pakistanis and Indians during this conference were to go a long way in making joint efforts for peace in the following years.

In September 1987, writers from India and Pakistan

met in Delhi under the aegis of the Academy of Fine Arts and Literature. They met on a larger scale in Lahore and Islamabad in October 2003. Towards the end of the Eighties, foreign secretaries Rasgotra of India and Niaz Naik of Pakistan had agreed on a draft of a peace deal. The Indian side blames Pakistan for going to sleep on it. Not long afterwards, India and Pakistan had come to an agreement about ending the confrontation at the Siachin glacier. Pakistan blames India for not solemnizing the agreement.

The last decade of the twentieth century saw the tide decisively turn in favour of open campaigns for peace and against war. On 9 April, 1990, former foreign minister of India Swarn Singh, eminent former foreign secretaries and ambassadors, Kewal Singh, B.F.H.B. Tayabji, A.P.Venkateswaran, P.N.Haksar and Rajeshwar Dayal, editors Prem Bhatia, Rajendar Sarin and B.G. Verghese, academics A.M.Khusro, M.A.Rehman, Satish Kumar, M.L. Sondhi and Tarlok Singh and retired general J.S.Arora appealed to all men and women of goodwill in both the countries, to make a united front to avoid a disastrous conflict, which will not solve any of the existing problems but will only aggravate and multiply them.....

We believe there are no outstanding problems, including Kashmir, which cannot be solved peacefully in a manner which could be acceptable to both the peoples and governments in India and Pakistan in the spirit of Simla Agreement.

In a separate statement published in Hindustan Times of 16 April 1990, another group of prominent Indians Romila Thapar, Rajni Kothari, Ram Jethmalani, General Arora, Justice retired Mahip Singh, S. Mulgokar, Bharat Wariawala, Inder Mohan, Amrik Singh, Justice Tarakunde, Ranjan Dwivedi and N.D. Pancholi appealed to India and Pakistan to refrain from taking any steps which might lead to a destructive war.

On 25 April 1990, 78 Indian academics and intellectuals including Eqbal Ahmad from Pakistan signed an appeal addressing all scholars and professionals, political leaders, academic associations and concerned citizens of South Asia for conciliation rather than confrontation, of futility of armed conflicts and for resolution of disputes through discussions and negotiations.

On 13 May 1990, fifty eminent Pakistanis issued a statement which received wide publicity in the Indian press. Among the signatories were the speaker

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National Assembly of Pakistan Meraj Khalid, Yakub Ali Khan, former chief justice of Pakistan, Dorab Patel, former Judge of the supreme court and founding chairman of Human Rights Commission of Pakistan, judges of high courts Ataullah Sajjad, Dilawar Mahmud, former ministers Sardar A. Rashid, Mubashir Hasan, Ghulam Nabi, former and sitting members of the National Assembly Abida Hussain, Prem K. Shahani, Rao Shafaat Ali Chohan, former minister and cricket captain A. H. Kardar, former secretaries of the federal government Sajjad Haider, Fareedullah Shah, Riazuddin Ahmad, Aminul Haq, former ambassador Mufti M Abbas, secretary general Human Rights Commission Asma Jahangir, Air Marshal Zafar A. Chaudhry, Editors and journalists Eqbal Ahmad, I. A. Rehman, Nisar Osmani, Hussain Naqi, Abbas Rashid, Najam Sethi, Aziz A Siddiqi, Jugno Mohsin, Khurshid Alam, academics Mehdi Hasan, Pervez Hoodbhoy, Fareeda Shaheed, Khawar Mumtaz, Irshad Ahmad, Chairman NIRC Afzal Sindhu, lawyers Raza Kazim, Kazim Hasan, Mahmud Mirza, Taj Mohammad Langah, Muneer Malik, Khalid Malik, Zafar Malik, Zaman Khan, Architect Kamil Mumtaz, concerned citizens Dr Shubbar Hasan, Dr Zeenat Hasan, Safdar Hasan Siddiqi and Muneer Pirzada. The statement said:

"South Asia is haunted by the spectre of a fourth India Pakistan war. The dispute is again over the unresolved question of Kashmir. As concerned Pakistanis, we urge the governments of India and Pakistan to refrain from seeking military solutions to an eminently political problem. Wars did not resolve this issue in the past. ... We believe that Kashmir, which has so far been the primary cause of hostility between Pakistan and India, can well become the bridge to peace between the two countries."

At the end of May 1990, some of the signatories of the Pakistani statement raised the level of their campaign and decided to meet their counterparts in India and leaders in Indian government and politics. Eqbal Ahmad, Nisar Osmani, Asma Jahangir, Nasim Zehra and this writer arrived in New Delhi on 27 May. It was a private visit, the first ever of its kind. V.A. Pai Panandiker, Director, Centre for Policy Research had arranged meetings for the group at the Centre for the Study of Developing Societies, the Indo-Pakistan Friendship Society, India Council for South Asian Relations, Indian Institute of Technology, Jawaharlal Nehru University, the prestigious Saturday Discussion Group, a public meeting at India International Centre auditorium, besides his own Centre for Policy Research. The enthusiasm shown in New Delhi to meet the peace mission from Pakistan was overwhelming. In four days of stay the

Pakistani mission had fifteen sessions with well known organisations and addressed one public meeting. It was invited by former Prime Minister Rajiv Gandhi for an informal discussion.

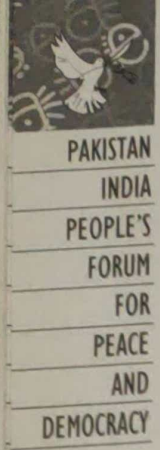
The Pakistanis visit to New Delhi paved the way for collaboration between citizens of note on both sides of the border. On 27 June 1990, Indian national newspapers published a joint statement. The report in The Times of India said: "Fifty-four leading personalities of India and Pakistan have urged the two countries to take immediate steps to avert "the risk of war by miscalculation".

The statement released simultaneously in New Delhi and Lahore following the visit of five-member Pakistani goodwill delegation to India led by Dr Mubashir Hasan, former federal finance minister, and a visit to Pakistan by three Indian intellectuals - Dr V .A. Pai Panandiker, Mr L.P. Singh and Dr Bhabani Sengupta read: "An early meeting of the two prime ministers without preconditions could provide framework for reactivating the Simla Agreement which envisages normalisation of relations in all spheres in accordance with the principles of peaceful coexistence and the U.N. Charter."

Wrote Nikhil Chakravarthy in Mainstream: "It is time we ourselves forced our governments to let us cross over to each other's homes and establish a bond of unbroken amity. Why should we be scared of restrictions? If we come forward in hundreds and thousands, the governments in our two countries are bound to respond.

In September 1990, the Centre for Policy Research, New Delhi, organised a seminar at Goa, India, at which it was agreed to organise South Asian Dialogue, a yearly conference of scholars to meet once in each country for the next five years. The strategic objective of the dialogue was to be: Peace, Development and Cooperation.

The first South Asian Regional Dialogue was held in New Delhi: 16-18 December, 1991. 54 delegates, former ministers, governors, secretaries to government of India, ambassadors, editors of national papers and renowned academics participated. Pakistan - India problems figured prominently in the discussions. The elaborate press communiqué issued at the conclusion of the conference "expressed great concern over the dilution of the peoples' egalitarian ideals, deterioration in law and order, and rising crimes against women, children and minorities. There was



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recognition of the need to create awareness of the peace dividend to be gained, the legacy of the mutual distrust and hostility to be abandoned in favour of bilateral and regional cooperation. It was agreed that avoidance of war is not enough. There has to be promotion of peace through negotiated settlement of all outstanding disputes.

On 2 August 1992, a galaxy of the elites of two countries, comprising 30 Indians and 29 Pakistanis issued a joint statement.

The second South Asian Dialogue was held at Colombo in November 1992. The working group on Conflict Management and Resolution concluded that conflicts can be brought under control only through bilateral/multilateral negotiations laced with mutual understanding, accommodation and compromise. The third South Asia Dialogue was held in Lahore on 3-5 November, 1993. The participants numbered 47. Equal Ahmad wrote in Dawn of 21 November, 1993:

"They met in Lahore They talked for three days -- intensely and earnestly. There can be no South Asian community without peace between India and Pakistan....." It is impossible to envisage normal relations between India and Pakistan until there is settlement of the Kashmir question. "It is moral and political obligation of all South Asian intellectuals to protest violations of human rights wherever they occur. No one contested a Pakistani contention that today Kashmiris were in extremes of such violations."

The Fourth South Asia Dialogue was held at Kathmandu, Nepal in 1994 and the Fifth at Dhaka, Bangladesh in 1997. The conferences served extremely useful purpose. Seriously inclined men and women sat together five times for two to three days each time and arrived at a consensus on many basic issues. As the yearly conferences followed one after another, the unanimity in the views grew markedly.

A new phase in the peace-making efforts between India and Pakistan ushered when a group of eminent Indians -- Nirmal Mukerji, Rajni Kothari, Dinesh Mohan, Gautam Naulakha, Kamal Mitra Chenoy,

Teesta Setalvad, Amrita Chachi and Tapan K. Bose arrived in Lahore and met with on 2 September, 1994 I.A. Rehman, Karamat Ali, Dr Mubarak Ali, Dr Haroon Ahmad, Nighat Saeed Khan, Hussain Naqi, B. M. Kutti, Anees Haroon, Iftikharul Haq, Madeeha Gohar, Dr Rashid Ahmad, Dr Mubashir Hasan, Shahid Kardar, Khaled Ahmad, and Professor Mehdi Hasan. They founded Pakistan-India Peoples' Forum for Peace and Democracy.

The first convention of the Forum was fixed for 24 and 25 February, 1995 in New Delhi. Nearly one hundred reached Delhi to meet an equal number from India. The Pakistan chapter of the Pakistan-India



Peoples' Forum for Peace and Democracy hosted the second Pakistan-India convention at Lahore on 10-11 November, 1995. 79 delegates from India were joined by 102 from Pakistan. From 28 to 31 December, 1996, more than 300 Pakistanis and Indians met in Kolkata for the Third Convention. The 4th joint Convention of Pakistan India Peoples' Forum for Peace and Democracy was held at Peshawar, Pakistan, on 21 and 22 November, 1998. Over 100 delegates from India and about 200 from Pakistan participated.

Over the years the environment has changed radically. New generations have begun to question the assumptions of the older generations. Much has changed in the last 20 years when the first batch of Indian journalists and intellectuals visited Pakistan. No other option but that of peace is available to the ruling elites of the two countries. It would not be long before they realise that the dividend of peace shall far outweigh the cost of confrontation.



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The Foundation Statement of Lahore, 1994

At a time when the governments of India and Pakistan are intensifying mutual confrontation, with government and political leaders openly talking about the inevitability of a conflict and stockpiling of nuclear weapons, the situation in the sub-continent is on the brink of war. In a climate of hysteria forces of bigotry and religious intolerance threaten the fabric of civil society in the sub-continent. In such a bellicose atmosphere, democratic rights of the people are imperilled. There is, therefore, an urgent need for saner voices to prevail. A group of concerned citizens from India and Pakistan,



from different walks of life, have been engaged in a process to initiate a people-to-people dialogue on the critical issues of Peace and Democracy. As a follow-up to this, a group of 25 persons from the two countries met in Lahore on September 2, 1994 and after consultation came to the conclusion that the crisis in their relations was being deliberately maintained by the ruling elites in utter disregard of the common interest and aspirations of the people of the two countries. It was agreed:

1. That war and attempts to create war hysteria should be outlawed;
2. That a process of de-nuclearisation and reversal of the arms race should be started;
3. That Kashmir not merely being a territorial dispute between India and Pakistan, a peaceful democratic solution of it involving the peoples of Jammu and Kashmir is the only way out;
4. That religious intolerance must be curbed as these tendencies create social strife, undermine democracy and increase the persecution and

- oppression of disadvantaged sections of society;
5. And finally that the group constitutes a convening committee for setting up a Peoples' Forum for Peace and Democracy. It was decided to hold a larger representative convention, to which should be invited, from India and Pakistan, representatives of the human rights movement, workers organisations, peasant movement, women's movement, environment movement and other mass organisations, cultural workers, professionals and academics. Efforts should be made to involve persons well known for their commitment to peace, equity and social justice, communal amity, democracy and people's solidarity in the sub-continent.

The above statement was endorsed by the following participants:

Pakistan:

I.A. Rehman
Khaled Ahmad
Prof. Dr. Haroon Ahmad
Karamat Ali
Dr. Mubarak Ali
Prof. Mehdi Hasan
Shahid Kardar
Madeeha Gohar
Nighat Saeed Khan
Hussain Naqi
B.M. Kutty
Anees Haroon
Iftikharul Haq
Prof. Rashid Ahmad
Dr. Mubashir Hasan

India:

Nirmal Mukerji
Rajni Kothari
K.G. Kannabiran
Prof. Dinesh Mohan
Gautam Navlakha
Dr. Kamal Mitra Chenoy
Teesta Setalvad
Tapan K. Bose
Amrita Chhachhi

The Foundation Statement of Delhi, 1994

A group of concerned citizens from Pakistan and India have initiated a process of discussions to build up a movement for peace and democracy in the sub-continent. The first formal discussion was held in Lahore, Pakistan, on 2 September 1994. The second discussion was held in New Delhi on 25 and 26 November 1994 at which the following participated.

Members of Pakistan team:

Dr. Mubashir Hasan, Prof. Haroon Ahmed, Ms. Beena Sarwar, Ms. Madeeha Gohar and Mr. Karamat Ali.

Members of Indian team:

Mr. Nirmal Mukerji, Prof. Dinesh Mohan, Mr. Sumanta Banerji, Mr. Gautam Navlakha, Mr. Tapan K. Bose, Ms. Kamla Bhasin, Ms. Teesta Setelvad, Mr. Achin Vanaik, Dr. Kamal Mitra Chenoy, Dr. Anuradha Chenoy, Ms. Rita Manchanda, Ms. Amrita Chachhi, Mr. Smitu Kothari, Mr. E. Deenadayalan.

The group believes that:

1. The politics of confrontation between India and Pakistan has failed to achieve benefits of any kind for the people of both countries.
2. The people of both countries increasingly want genuine peace and friendship and would like their respective governments to honour their wishes.
3. Peace between the two countries will help in reducing communal and ethnic tension in the sub-continent.
4. Peace in the sub-continent will help the South Asian region to progress economically and socially, especially in the face of the new economic order.
5. Governments of Pakistan and India must agree to an unconditional no-war pact immediately with out yielding to any third party pressure.
6. A democratic solution to the Kashmir dispute is essential for promoting peace in the sub-continent.

The group has decided to organise the following activities to promote the cause of peace and democracy:

1. Organisation of a People's Convention on Peace and Democracy in New Delhi on 24-25 February 1995. The convention will be attended by around one hundred representatives each from India and Pakistan.
2. Exchange of information on activities promoting peace and democracy in both countries.
3. Release of pamphlets containing writings of Pakistani and Indian authors concerning intolerance, religious bigotry, sectoral violence, discrimination against minorities and



- disadvantaged sections of society, militarisation, democratic governance and the Kashmir dispute.
4. Exchange of artists, scientist and technologists.
5. To create an atmosphere of peace to influence the governments of India and Pakistan to enter into meaningful negotiations for peace and democracy.
6. To make the governments aware that the people of both countries do not want war and want to live in an atmosphere of peace and friendship.

Sd/- Mr. Nirmal Mukerjee
Co-Chairperson Joint Preparatory Committee
(India)

Sd/- Dr. Mubashir Hasan
Co-Chairperson Joint Preparatory Committee
(Pakistan)

The representatives of the under-mentioned organisations and individuals have endorsed this statement and pledged their support to the people's convention

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on Peace and Democracy.

1. Satyendra Ranjan (PUCL)
2. Shamsul Islam (Friend of Nishant Natya Manch)
3. Ranabir Samaddar (Institute of Asian Studies)
4. Jaya Shrivastava ('ANKUR')
5. Syeda Hameed
6. Farida Khan
7. Anuradha M. Chenoy (CITU)
8. Rajen Mathew Thomas
9. Kamala Prasad (AITUC)
10. Arvind Kumar Mishra
11. Ardendu Roy (AICCTU)
12. K.K. Niyogi
13. Suhasini Mulay
14. Suman Sahai
15. Varyam Singh
16. Abdul Mabood
17. Anjali Gopalan
18. Saroj Chaudhuri (CITU)
19. Perin Chandra
20. Santosh Kumar (AITUC)
21. Dhirendra Sharma
22. Vedpratap Vaideek
23. Ritu Menon
24. Madhu Kishwar
25. Maja Daruwala
26. Amrita Cheema Behrendt
27. Mr. Babu Mathew, Bharat Electronic Employees Union Bangalore
28. Ms. Ruth Manorama, Women's Voice, Bangalore
29. Mr. Cyril Reddy, Salah Legal Forum, Hyderabad
30. Mr. A.J. Vijayan, National Fishworker's Forum, Trivandrum
31. Mr. D. Thankappan, Kamani Employees Union Kurla, Bombay
32. Mr. M. Subhu, Tamilnadu State Const. Workers Union
33. Ms. Farida Jaleel, SEWA's Union, Lucknow
34. Mr. Mazhar Hussain, Deccan Development, Hyderabad
35. Mr. Smitu Kothari, LOKAYAN, New Delhi
36. Mr. Firoz Ahmed, K.S.C.W Union, Bangalore
37. Mr. P.Veeresh Rice Oil Mills & General Workers Union, Bangalore Bellary (Dist.) Karnataka.
38. Mr. Paul Parakal National Federation of Const. Labour, Kochi
39. SEWA, Indore, Madhya Pradesh
40. Mr. Madhukhant Pathuriya, Nirman Mazdoor Sangh Maharashtra
41. Mr. Ashok Choudhary .- VIKALP, Saharanpur, U.P.
42. Mr. Vishnu Shukla, Shramik Vikas Samiti, Kanpur
43. Fr. T.K. John, Vidhya Jyoti, New Delhi
44. Mr. Alok Mukhopadhyaya, Voluntary Health Association of India, New Delhi.

New Delhi Declaration, February 1995

The following Joint Declaration was issued at the conclusion of the first Joint Convention held in New on February 25, 1995.

The group believes that:

- " The politics of confrontation between India and Pakistan has failed to achieve benefit of any kind for the people of both countries.
- " The people of both countries increasingly want genuine peace and friendship and would like their respective governments to honour their wishes.
- " Peace between the two countries will help in reducing communal and ethnic tension in the subcontinent.
- " Peace in the subcontinent will help the South Asian region to progress economically and socially, especially in the face of the new economic order.
- " Governments of Pakistan and India must agree to an unconditional no-war pact immediately without yielding to any third party pressure.
- " A democratic solution to the Kashmir dispute is essential for promoting peace in the subcontinent.

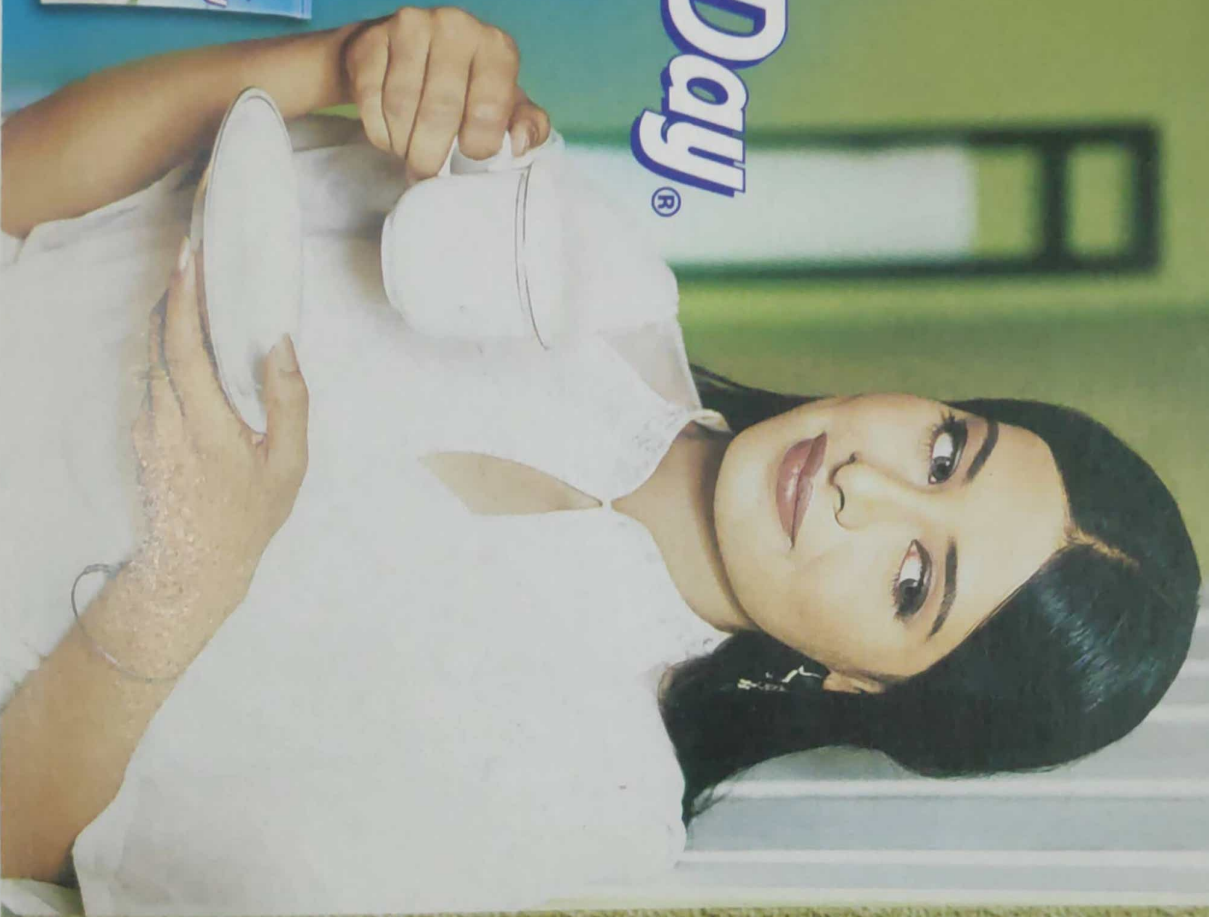
Lahore Declaration, November 1995

Following declaration was issued at the end of second joint convention held in Lahore in November 1995.

It was agreed:

- " That war and attempts to create war hysteria should be outlawed.
- " That a process of de-nuclearization and reversal of the arms race should be started.
- " The Kashmir not merely being a territorial dispute between India and Pakistan, a peaceful democratic solution of it involving the peoples of Jammu and Kashmir is the only way out.
- " That religious intolerance must be curbed as these tendencies create social strife, undermine democracy and increase the persecution and oppression of disadvantaged sections of society.

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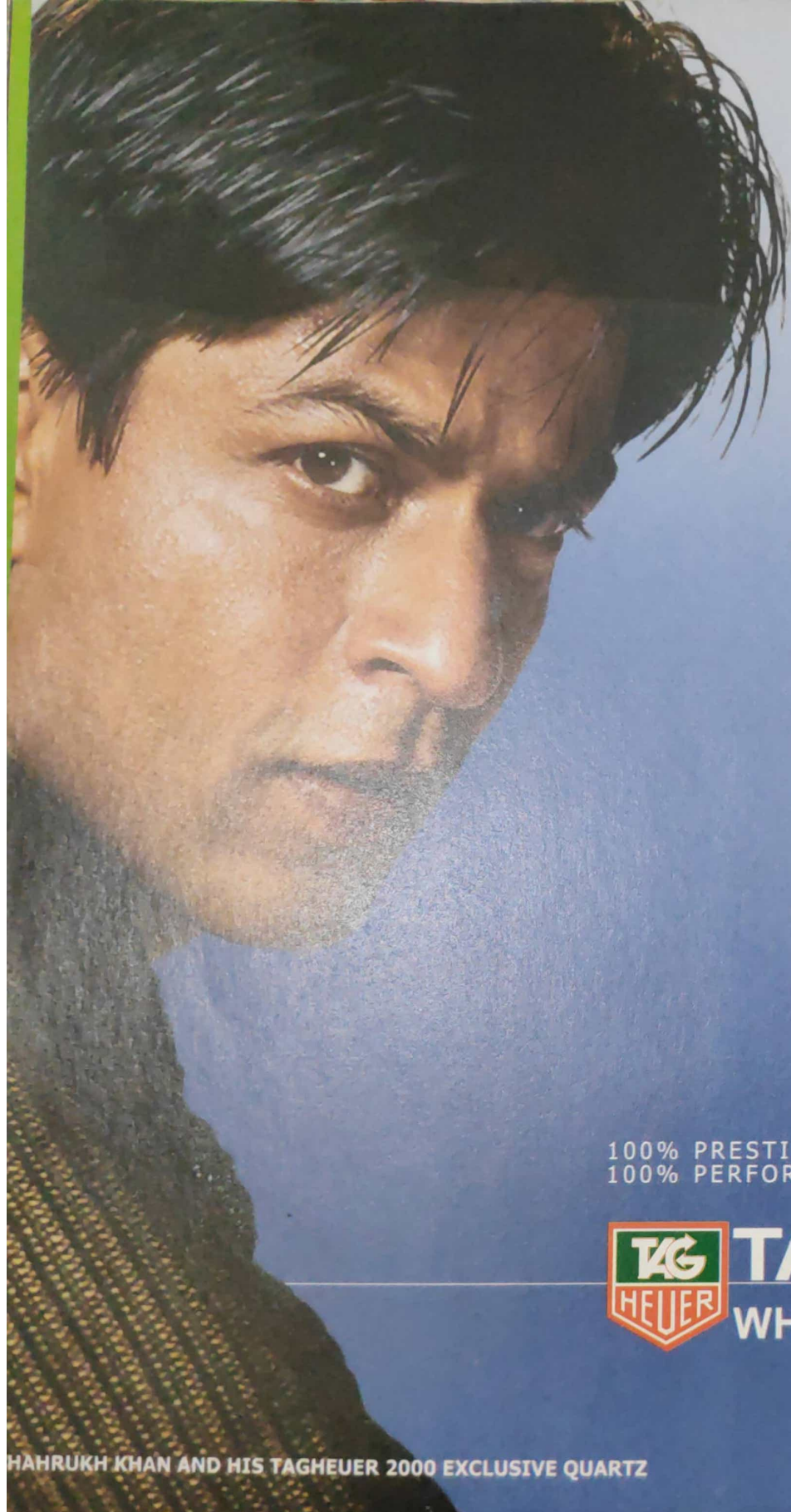
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190 Sealer Grout and Stone Protector protects against stains, soiling, discoloration and efflorescence. It is a clear, non-flammable solution which cures to an invisible water repellent coating. Applied on marble, brick, limestone and mortar joints. It will seal and reduce staining and water absorption. It will not change the colour of the stone or ceramic tile.

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ADVANTAGES

- It deals in new construction as well as for renovation.
- It is highly resistant to heavy traffic, and rough usage.
- It is normally recommended where stains and chemicals resistance are required i.e. kitchens, cafes, residential floors, walls and swimming pools.
- It has superior stain resistance.
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ADVANTAGES

- It is easy and ready to use.
- It is time saving cleaner.
- It removes new and old cement easily.

FERMAPROTECT 300



Fermaprotect 300 is tile/grout spot cleaner which is used to clean tile coating which become dirty because of grout spots or any other spots like ink, coffee, tea and paints etc.

ADVANTAGES

- It is easy and ready to use.
- It is time saving cleaner.
- It is stain cleaner.
- It removes new and old spots like ink, grout etc. easily.

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" And finally that the group constitute a convening committee for setting up a Peoples' Forum for Peace and Democracy.

Calcutta Declaration, December 1996

The delegates of third Joint Convention adopted the following Joint Declaration in the concluding session of Calcutta Convention held in Calcutta, India in December 1996.

The most fundamental interest of the people of Pakistan and India, as also of the South Asian region as a whole, demands that both countries celebrate the fiftieth anniversary of Independence by taking a solemn pledge to devote the second half century of freedom to realizing the sheer aspirations of the people for peace, democracy, justice, tolerance, and equal opportunities for all citizens regardless of belief, ethnicity, gender, and social status.

That in order to realize this objective, the two states must sign, by 14-15th August 1997, a comprehensive treaty providing for the employment of internationally recognized mechanisms of mutual negotiation, mediation and arbitration for conflict resolution that could guarantee durable peace.

That the two states must enter into bilateral agreements to ensure the following:

- " Free travel across the border,
- " Free exchange of information and publications and reduction of communication and travel costs,
- " Removal of traded barriers and grant of MFN status to each other,
- " That while celebrating the fiftieth anniversary of freedom the people rejoice in one another's freedom and integrity, and
- " That the members of the Forum have a historic responsibility to carry out the action plan adopted at the convention; and in particular the tasks listed below:

1. Demilitarization, Denuclearisation and Peace Dividends

The members of the Forum must use all means available to them to persuade their respective governments to adopt effective confidence-building measures, to agree not to use military forces against each other, to stop intermittent firing across the border, to put an end to proxy wars and to

demilitarize Siachin. The both governments must ensure transparency in their defence budgets. The Forum members should redouble their efforts to secure an agreement between the two countries to desist from nuclear preparations and work for regional disarmament and a nuclear-weapons-free world. A public campaign should be launched to ensure that the resources released by reduction in defence expenditure are devoted exclusively to meeting the people's basic needs.

2. Religious Intolerance

The National Committees should create National and Joint sub-committees to combat intolerance and prejudice in the following areas: education, specifically the teaching of history, media and performing arts, law and politics; and literature and cul-



ture. Priority should be attached to supporting and replicating projects like Communalism Combat's Khoj (removal of prejudice and distortion from history work), cooperation among media persons, exchange of writers and students, evolution of uniform guarantees of human right; in laws and codes, relief to persons detained across borders, rights of migrant labour and promotion of dialogues amongst religious scholars.

3. Kashmir

The Forum will work toward creating favorable public opinion to make it possible for two governments and the people of Kashmir to find a solution to this long standing problem. The following recommendations were made:

1. The PIPFPD Joint Committee on Kashmir will hold regular meetings with Kashmiri leaders on both sides of the LOC. The understanding



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obtained from these meetings can be used for recommending future course of action.

- II. The Joint committee on Kashmir will attempt to organize a meeting where representatives of Kashmir from both sides of the LOC can come together.
- III. Activities will be undertaken which educate people and decision-makers about the facts and real issues about Kashmir and the urgency for resolving the conflict. In particular it is recommended that the Forum should publish a newsletter. The Joint Committee should also organize meetings with parliamentarians to acquaint them with issues that concern the peoples of India and Pakistan.

of the two countries, the Forum decided to formulate a joint charter of Egalitarian Principles which will be the determining factor in civil, religious and personal laws in both countries. It shall campaign and lobby with the government and the citizens of the two countries to commit themselves to this charter.

Peshawar Declaration Nov 1998

A strong resolution condemning the India-Pak nuclear tests carried out in May 1998 was passed. The resolution demanded an end to the nuclear arms race between the two countries.

Resolution on Kashmir demanded settlement of the Kashmir issue on an urgent basis through peaceful means in accordance with the wishes of the people of Kashmir. It was also resolved that any type of terrorism in Kashmir either state-sponsored or cross-border must cease from-with.

Resolution urging both countries to pull out their forces from Siachin.

Resolution demanding settlement of Wullar Barrage dispute in accordance with the Indus Basin Treaty.

Resolution demanding substantial reduction in defence expenditures of both countries.

Bangalore Declaration April, 2000

Meeting in critical times of war threats of war, nuclearization and the persistent obstacles placed in the path of the assembly of the peace loving peoples of the two countries.

In pursuance of its objectives of normalization of relations, demilitarization and peace, a democratic resolution of the Kashmir problem, promotion of tolerance, democracy and good governance, and joint endeavor against the common threats to the economies of India and Pakistan by unfettered globalization.

Being aware of the increasing danger of deliberate or accidental war breaking out with the risk of any conflict escalating to the level of nuclear holocaust.

Concerned at repeated incident of religious intolerance and hatred in both countries rooted in deprivation, backwardness, power politics and miscon-



4. Governance

The convention calls upon the National Committees of the Forum to mobilize all groups and associations concerned with basic freedom and rights in their respective countries to secure the objective of genuine participatory democracy, to sponsor and undertake comparative studies in decentralisation of authority, to facilitate meaningful contacts between professionals, especially lawyers, farmers, traders, academics, scientists, physicians, women activists, and media persons for sharing of experiences, and to help evolution of common strategies to deal with the effects of global shifts in areas of governance and economy.

5. Gender Justice

Given the lack of gender justice in the legal systems

SIXTH JOINT CONVENTION KARACHI 2003

ceived notions of national interest.

The Pakistan-India Peoples' Forum for Peace and Democracy, in its 5th Joint Convention held at Bangalore, India on 6-8 April, 2000.

DEMANDS an immediate resumption of dialogue at the highest level, reversal of current military build-ups, horizontal and vertical denuclearization and a comprehensive no-war pact. Effective steps towards internal demilitarisation and in the interim, until a complete roll-back of the nuclear weapons and delivery systems programmes of both countries, a no-first-use agreement, consent to the CTBT, rejoining the discussions on the FMCT and move towards the declaration of South Asia as a nuclear-free zone.

CALLS upon Governments of India and Pakistan to order cessation of all hostilities along the Line of Control by all forces directly and indirectly under their control, the various militant organizations of Jammu and Kashmir to eschew violence. The Government of India to release all political detenus, so that the peoples of all sections of Jammu and Kashmir can decide their future in a democratic manner, achieve reconciliation, and the representatives of the Governments of India, Pakistan and of the peoples of Jammu and Kashmir strive together to find a solution acceptable to the people of Jammu and Kashmir and the sub-continent in the larger interest of peace and democracy.

DEPRECATES all attempts to curtail the facilities of travel and communications between India and Pakistan and calls upon the two governments to rewrite the protocol and allow all people to travel freely.

RESOLVES to link the joint struggle against unfettered globalization with the struggle for democratization of our societies, co-operate in building food security through a sustainable agricultural strategy that excludes the MNC-controlled seed-biotechnology pesticides cycle, share appropriate and small technologies. Address water management and distribution issues on a regional basis. Extend most-favored nation status to each other. Forge a common strategy to tackle environmental degradation of common ecological regions and evolve joint strategies on multilateral negotiations such as WTO and plant breeder's rights.

DEMANDS that the two governments ensure popular participation in governance through decentralisation and devolution of power to the grassroots with adequate safeguards, provide basic amenities to the people, institutionalise transparency, responsibility and accountability in governance, ensure security of the minorities, prevent crimes against women and child labour, protect common people against displacement from traditional habitats in the name of development, break the politician-criminal nexus, preserve and extend freedom of expression along with the right of access to information, reverse the trend of politicisation of education



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leading to a collapse of standards and defend cultural rights and freedoms. DEMANDS immediate steps for the realization of women's basic rights and their legitimate aspirations.

CALLS upon the educationists and the people in general to work towards ways of inculcating values of co-operation, tolerance, harmony, through all possible means, particularly curricula and prescribed textbooks, print and visual media, undertake investigation of incidents of communal violence to bring the findings to the notice of the people, organise exchanges of the children and teachers and to be aware of and monitor possible misuse of places of worship and religious educational institutions for the preaching and promotion of hatred and intoler-

Recognizing that peace as a condition of democracy requires a degree of normalcy in relations between the two countries.

Considering the urgency for creating conditions conducive for beginning peace talks among all concerned and mindful of the central role that all the people of Jammu and Kashmir must play in its resolution.

We the members of the Pakistan-India Peoples' Forum for Peace and Democracy call upon Governments of India and Pakistan to order cessation of all hostilities along the line of control by forces directly or indirectly under their control.

Simultaneously, we call upon Government of India to halt its military campaign which is imperiling the life and liberties of the peoples of Jammu and Kashmir, also we call upon the Government of Pakistan to exercise all control and restraint over the mindless violence of the "mujahid" and "jehadist" groups.

We appeal to the various militant organizations of Jammu and Kashmir (and their over-ground supporters) and the state security forces to eschew violence and particularly the use of rape as the instrument of war, and to agree to resolve all political and other differences exclusively through peaceful and democratic means. We urge them to declare cease-fire voluntarily with immediate effect and to create conditions conducive for democratic and peaceful negotiations

Recognizing that it is the peoples of Jammu and Kashmir who have the democratic right to decide their political future and that they must get an opportunity to meet and confabulate.

We also call upon the political parties, the militants and the groups who support them in India-held Jammu and Kashmir as well as in Pakistan-held Jammu and Kashmir to dedicate themselves to achievement of reconciliation and mutual trust and to the protection and vindication of the human rights of all as a mark of respect to those who have died or been injured and the thousands of families who have been rendered homeless during the last five decade of violence.

We also call upon the Governments of Pakistan and India to confer and cooperate with all the representatives of the people in all areas of Jammu and Kashmir. Both Governments should facilitate a

ance, and:

RESOLVES further to take concrete steps both jointly and separately in each country including formation of working groups to implement the above resolution towards the realization of its aims and objectives.

Resolution on Kashmir

Convinced of the indivisibility of peace and democracy, the Pakistan-India Peoples' Forum for Peace and Democracy is gravely concerned at the state of hostile relations between India and Pakistan and its impact on their domestic policies as also on the two civil societies.

Alarmed by the "limited war" in Kargil area of the Jammu and Kashmir last summer by forces that possesses nuclear weapons with the potential of causing the nuclear holocaust.

Realising that the hostility between the two countries has encouraged forces of reaction to whip up war hysteria and jingoism with the concomitant attack on people's freedom in the name of "National Security".



process by which the peoples in all the areas in Jammu and Kashmir can choose their representatives who can then engage with the governments to determine their future. As a first gesture, the Government of India should immediately release all political detainees. The talks between the representatives of the peoples of Jammu and Kashmir may be held both at bilateral level as well as at a tripartite level. The talks between Government of India and the representatives of India-held Jammu and Kashmir, as well as between the Government of Pakistan and the representatives of Pakistan-held Kashmir, should be held in the presence of a group of eminent persons of the respective countries so that the process of dialogue remains transparent and free from intimidation and negotiations do not break down.

As a step towards beginning purposeful negotiations, we call upon the political parties and other groups in different parts of the former state of Jammu and Kashmir to acknowledge the fact that Governments of India, Pakistan, as well as different groups of people of Jammu and Kashmir, hold divergent views on questions of continuance of status quo and of legitimate political aspirations of the participants, especially of the right of exercising

sovereignty, wholly or partly over the whole or part of the territories of the former state of Jammu and Kashmir.

We also call upon the political parties and other groups on both sides of Jammu and Kashmir to recognize the difficulties that the Governments of India and Pakistan would face to modify their historical public stances. We also urge the Governments of India and Pakistan to recognize the inalienable rights of the peoples of Jammu and Kashmir to decide their political future. This is why, it is important that all the three parties, representatives of the Governments of India and Pakistan as well as that of the peoples of Jammu and Kashmir, together must strive to find a solution that may be generally acceptable to the peoples of Jammu and Kashmir and the subcontinent in their larger interest of peace and democracy. They should recognize that durable peace and tranquillity in the subcontinent takes precedence over all other considerations. For this reason they should strive in every practical way towards reconciliation and rapprochement keeping in view that in all agreements contraction of sovereign power in one political domain can be a gain in another. We believe that it is from such an effort that the contours of a likely solution will emerge.

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THROUGH A DECADE OF STORMY WATERS

B.M. Kutty and Karamat Ali

Strained, or should we say confrontational, relations between the governments of Pakistan and India can be traced to day one - 14-15 August 1947. But then, the yearning for friendly relations and interaction among the people of the two countries is also as old as that.

As in many ways, the government attempted to discourage and even undermine the chances of the improvement of relation, the people of India and Pakistan, at various levels, were also trying to do the opposite, number of people's delegations of different denomination, politicians, lawyers, writers, trade unionists, women rights activists, students, scientists, artists, academics, sports persons, and so on, at unofficial level tried to keep that urge for Indo-Pakistan friendship alive, in the face of unfriendly official policy on both sides of the divide.

It was in this backdrop that a group of concerned citizens from India and Pakistan, from different walks of life, engaged in a process to initiate a people-to-people dialogue on critical issues of peace and Democracy. As a follow up to this, a group of 25 persons from the two countries met in Lahore on September 2, 1994 and after consultation came to the conclusion that the crises in their relation is being deliberately maintained by the ruling elites in utter disregard of the common interest and aspiration of the people of the two countries.

It was agreed:

1. That war and attempt to create war hysteria should be outlawed;
2. That a process of de-nuclearisation and reversal of the arms race should be started;
3. That Kashmir not merely being a territorial dispute between India and Pakistan, a peaceful democratic solution of it involving the people of Jammu and Kashmir is the only way out;
4. That religious intolerance create social strife, undermine democracy and increase the persecution and operation of disadvantaged

section of society;

5. And finally that the group constitutes a convening committee for setting up a people's forum for peace and democracy.

It was decided to hold a larger representative convention, to which should be invited from India and Pakistan representatives of the human rights movement, workers organization, peasant movement, women's movement, environment movement and other mass organizations, cultural workers, professional and academics. Efforts should be made to involve persons well known to their commitment to peace, equity and social justice, communal amity, democracy and people's solidarity in the sub-continent.

Since then not only has the PIPFPD held five joint convention - first in Dehli - February 1995, second in Lahore - November 1998 and fifth in Banglore was attended by 250 delegates from Pakistan, representing all the provinces, from various occupation and cultural formations from across the country. Not only was the original founding Lahore Declaration (September 1994) re-iterated and endorsed at this joint convention but new ways to see them implemented in the face of new and difficult situations were recommended.

It is also to be noted here that in 10 years since the PIPFPD came into being as an inclusive Pakistan India People's Forum for Peace and Democracy initiative - inclusive in the sense that any Indian or Pakistani who subscribes to the founding objective of the forum, can become the member of the forum and play his/her due role to promote those objectives.

As we participate today in the Sixth convention being held in Karachi, faints rays of hope of a better tomorrow have appeared on the Indo-Pakistan scene, with the exchange of the ideas on confidence-building measures between the two governments.

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KARACHI: A BRIEF OVERVIEW

Arif Hasan



Karrak Bunder, on the Hub estuary, forty kilometres west of Karachi, was an important port that handled south Indian-Central Asian trade. Due to heavy rains it was silted up in 1728 and as a result its Hindu merchants shifted to what was to become present day Karachi. Here they built a fortified town near Karachi's natural harbour. Today, this settlement still exists and is known as the Old Town Quarters and its neighbourhoods still carry their eighteenth century names.

Though Karachi was a new settlement it had impor-

tant places of Hindu and Muslim pilgrimage around it which are now part of the urban sprawl. These include the tenth century tombs of sufis Abdullah Shah and Yousef Shah; the twelfth century tomb and monastery of Manghopir; the Mahadev Mandir which is mentioned in the Ramayana; Rambagh, where Ram and Sita are supposed to have spent a night on the way to their pilgrimage to Hinglaj; and numerous sites linked to Sindhi folklore.

The British occupied Karachi in 1838 and it served as a landing port for their troops for the First Afghan War. In 1843, they annexed Sindh and

ASR



We, the people of Pakistan and India, appreciate the recent initiatives by our respective governments towards "confidence building measures" in order to resolve the conflicts between the two countries. We hope that these measures will not only facilitate people to meet each other; open up several modes of access for us to travel to each other's countries; develop economic, educational, media and other creative ties; but will also lead to a real resolution of the key conflict of Kashmir

This "conflict" cannot be addressed, however, unless the people of Kashmir are given the freedom to address it on both sides of the Line of Control. We trust that Pakistan and India will include them in all the discussions and will **abide by** and **respect** whatever the Kashmiris decide.

The people of Pakistan and India have lived too long under the constant threat of war....insecurity....tension....fragmentation of families...of identities with despair...and moments of hope.

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SIXTH JOINT CONVENTION KARACHI 2003

Karachi became a part of the Bombay Presidency. Under British rule perennial irrigation developed in Punjab and Sindh and its produce (mainly wheat and cotton) was sent to Karachi through the newly built railway system and exported to Europe. This expanded the city and entrepreneurs and working class migrants from all over India settled in the city, built their community and religious institutions and gave it its unique cosmopolitan character and culture.

In 1935 Sindh was separated from Bombay and Karachi became its first capital and in 1947 it became the capital of the newly established state of Pakistan. Partition changed Karachi. In 1947 the population of the city was 450,000 of which 61.2 per cent was Sindhi speaking, 6 per cent was Urdu/Hindi speaking; 51 per cent was Hindu and 42 per cent was Muslim. By 1951 the city's population had increased to 1.137 million because of the influx of 600,000 refugees from India. In 1951 the Sindhi speaking population was 8.6 per cent, the Urdu speaking population was 50 per cent; the Muslim population was 96 per cent and the Hindu population was 2 per cent.

These changes have had a major effect on the culture, politics and development of Karachi and its relationship to the politics of Pakistan in general and of Sindh in particular. The city expanded and hundreds of cooperative housing societies and katchi abadis, having names related to Indian cities and states (such as Banaras Colony, Bangalore Town, Kathiawar Cooperative Society, Dehli Colony) developed to accommodate the migrants.

As a result of migration Karachi became a high density multi-ethnic, multi-class society. Saddar Bazar became its centre with the refugee colonies, university and colleges, the newly created Pakistan Secretariat, foreign embassies and the Old Town, all within walking distance to it. Bookshops, multi-

class eating places, billiard rooms, bars and night clubs, cinemas and music and dance schools developed in Saddar. Variety programmes, debates and film festivals were arranged in its public and community institutions.

However, all this has changed over time. The university was shifted to outside the city and the Doxiades Plan of 1958 shifted the refugee settle-



ments and katchi abadis to two satellite towns twenty-five kilometres away from the city. The Doxiades Plan turned Saddar into a transit area for the residents of the satellite towns and their places of work in the city and divided Karachi into rich and poor areas. In 1977 Islamisation closed down Saddar's entertainment and recreational facilities (along with cinemas and music and dance schools) which overtime have been converted into wholesale markets and manufacturing and warehousing units. Saddar became degraded and the city lost its cultural centre and its only space for multi-class interaction.

After the military take over of 1977 and the ensuing political turmoil, the 1975-85 Karachi Master Plan was not implemented and as a result an aggressive and exploitative informal sector developed to cater to the housing, transport, water and credit needs of low-income communities and settlements. A powerful developer's interest group also developed to become the de-facto planners of the city and as such the bulldozing of poor settlements and violations of zoning and building bye-laws became a common feature of Karachi life. Growing insecurity and lawlessness along with political extremism also surfaced in the 1980s with the Afghan War (which introduced drugs and guns into



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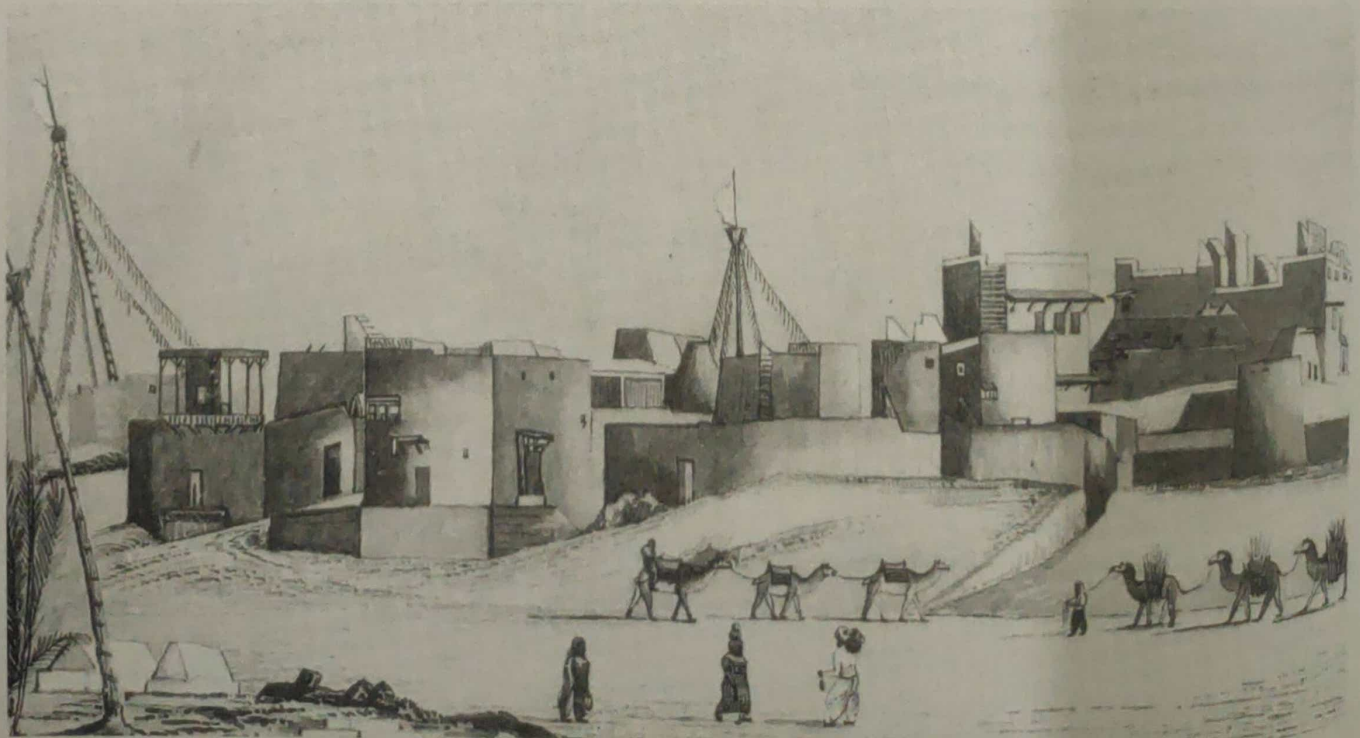
the city) and the stifling of the institutions and politics of consensus. Due to this the rich ghettoised themselves and ethnic conflict increased. As a result the city became further fragmented on the basis of ethnicity and class.

The old city also changed. Since the 1975-85 Master Plan was not implemented, the city's needs for space for warehousing and small scale industry

Today Karachi is a city of about 13 million which is approximately 25 per cent and 62 per cent of the total urban population of Pakistan and Sindh respectively. It is the country's only port and its major industrial and business centre. Sindh, of which it is the capital, contributes 70 per cent of Pakistan's income tax and 62 per cent sales tax almost all of which is collected from Karachi. According to official estimates it has 1.8 million "aliens" which include Afghans, Central Asians, Bangladeshis, Sri Lankans, Iranis and Burmees. In addition, migrants from every ethnic group in Pakistan live in the city in fairly large numbers. Its younger generation (age group 15-25 years) is very different from the older generation. It is 75 per cent literate with almost no difference between male and female literacy. Ten per cent of males and 27.6 per cent females in this age group are married as opposed to thirteen per cent and 37.45 per cent in 1981. Nuclear families have increased and women are a majority in public sector institutions of higher learning.

Years of martial law have given Karachi a very active civil society and community organisations. It is home to a number of internationally recognised and awarded projects such as the Khuda-ki-Busti Incremental Housing Programme, the Citizens-Police Liaison Committee and the Orangi Pilot Project, which are being replicated in other countries. In addition, there are powerful advocacy groups such as SHEHRI and the Urban Resource Centre and numerous citizens and community organisations struggling for reform and a better social and physical environment.

were not fulfilled. These activities expanded in the old city as it was near the port. This has degraded the old city and wiped out a major part of its rich cultural and built heritage. In 1994 the Sindh Cultural Preservation Act was enacted as a result of which important steps to protect the city's built heritage have been initiated.



NUCLEAR BOMB

By **Attiya Dawood**

Translated in English by **Asif Farrukhi**

My daughter Suhaee
 Has gone to sleep listening
 To the soft notes of Lata.
 She smiles in her sleep
 But I don't know
 What she thinks.
 She doesn't know Sindh or Hind
 Or the religion of the birds fluttering in Kashmir,
 Or who owns the voices of Noor Jehan and Lata.
 She can not read the newspaper
 Or the sermons of TV news.
 All she can do
 Is to dance in step with Madhuri on the cable
 Not knowing the politics of India and Pakistan
 She dreams day and night of Shah Rukh Khan.
 She flashes the picture of nuclear bomb
 And swings to the drum beat in the celebration
 She looks at the Chagai rock in the city garden
 And ask me: "What on the earth is this?"
 What is the common point
 Between flowers, rocks, dust, music and the nuclear bomb?
 My task is even more difficult than my nations nuclear scientists,
 From a mothers heart such words have to reach lips:
 "Yes from the mincemeat of flesh
 Of thousands of children like you
 Rises a rock like that of Chagai.
 Ashes and Iqbal Bano's music is thrown to dust.
 Those who celebrate the nuclear explosions,
 Their voices will rejoice for centuries
 Over this earth which has the colour of Nagasaki.

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Goals

Core Labour Rights - Peace & Social Justice

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Nuclear Disarmament - Religious Tolerance
Environmental Sustainability*

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Informal Sector - Child Labour - Bonded Labour*

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*Community Meetings - Workshops & Seminars
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Pamphlets & Newsletters - Monographs
Policy Papers - Task Forces*

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Centre for Education & Communication - International Union of Food & Allied Workers
Anti-Slavery International - General Federation of Nepalese Trade Unions (GEFONT)
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