



Cathedral International  
Model United Nations



**SUPREME COURT**

**STUDY GUIDE**

**AGENDAS:**

**A. Ayodhya Dispute.**

**B. Assam Repatriation Policy with Reference to Clause 6 of the Assam Accord and Reviewing the Process of Updating National Register of Citizens.**



**Letter from the Secretary-General**

It is my distinct honor to welcome you to the Eighth Edition of Cathedral International Model United Nations.

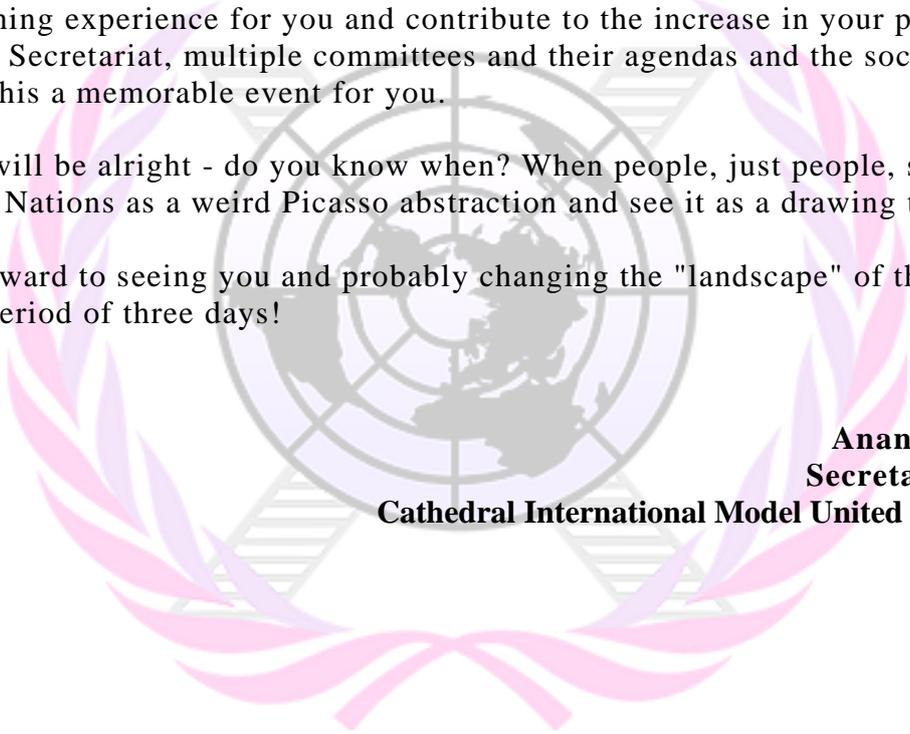
It is very important to be aware of the issues the world is facing today and involving the youth of the world in these conversations to gain their perspectives on various matters. CIMUN intends to do exactly that by providing the experience of being part of the United Nations -discussing the wide range of global problems, conversing with delegates representing various countries and arriving at potential solutions.

This will help in familiarizing students with the international situation and create diplomats, politicians and journalists who ask the right questions and even discover ways to answer them, keeping in mind, a global perspective.

As the Secretary-General of CIMUN 2019, I would like to assure you that this would be a unique learning experience for you and contribute to the increase in your potential. Our hard-working Secretariat, multiple committees and their agendas and the socials will surely make this a memorable event for you.

"Everything will be alright - do you know when? When people, just people, stop thinking of the United Nations as a weird Picasso abstraction and see it as a drawing they made themselves.

So, I look forward to seeing you and probably changing the "landscape" of the world over a brief period of three days!



**Ananya Agrawal,  
Secretary-General.  
Cathedral International Model United Nations, 2019**

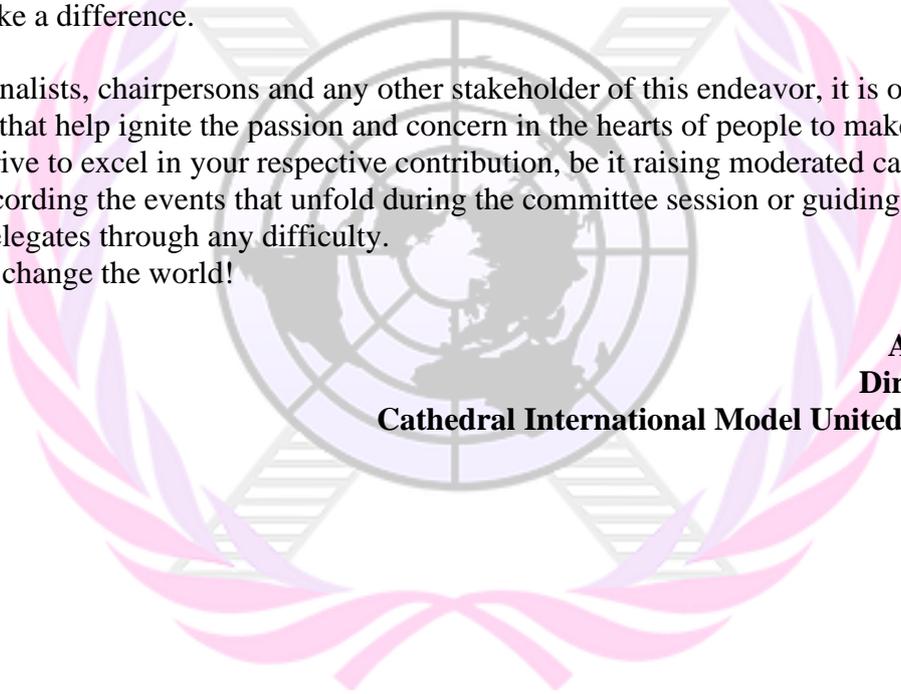
**Letter from the Director-General**

Dear participants,

Welcoming you to the Eighth Edition of Cathedral International Model United Nations is tremendously exciting! This year things are different. It is time that we, as the future of tomorrow start looking at the world with more concern. 10 years from now this world will not be the same as it is, and as the youth of today, we are responsible for making it safer, better and more sustainable. It is our future after all right?

This year's conference strives to encourage delegates to explore the various issues that this very future that we will be living in could potentially face, through fervent debate and innovative ideas. Whether it's discoursing stronger mitigation commitments to tackle climate change or investigating defensive methods to prevent cybercrime in today's increasingly digitalized world, CIMUN is your platform to make a difference.

Delegates, journalists, chairpersons and any other stakeholder of this endeavor, it is opportunities like this MUN that help ignite the passion and concern in the hearts of people to make a difference. May you all strive to excel in your respective contribution, be it raising moderated caucuses of importance, recording the events that unfold during the committee session or guiding your committees' delegates through any difficulty. Be prepared to change the world!



**Arushi Dahiya,  
Director-General  
Cathedral International Model United Nations, 2019**

**Letter from the Chair**

The Supreme Court of India provides you with the power of thought, expression and striding towards a resolution. As the judicial pillar of our constitution, we have to make sure that the faith of the public in the constitution is well protected. This is exactly what this committee offers each one of you to: to protect, and to restore.

Greetings, delegates. It is indeed an honor to welcome you all as the participants of the committee of the Supreme Court of India. Just like Lady Justice, you now have the power to uphold the weighing scale, garb the sword and be blind to all kinds of predilection. The subject of our discussion will be either the Ayodhya dispute or the Repartition Policy and the Processing of the NRC.

Was Babri Masjid built over an earlier temple dedicated to Lord Ram? Are the hindus justified in claiming a piece of land on the basis of evidence originating 365 years ago? Is this issue only a regional issue or an outcome of the walls built between two religions? The process which intended to weed out illegal immigrants, has that now put a question mark on the identity of 41 lakh people of our own? Does the process of the NRC raise more questions than answers?

Everything to discuss. I look forward on having an incisive discussion with all of you. Good luck, and over to you judges. Let justice prevail.

॥यतो धर्मस्ततो जयः॥

**Rajendra Mehta,  
Chair of Supreme Court of India**

**Letter from the Co-chair**

I, Tanmay Yadav being the Co-Chair of this committee aim to make the committee sessions interesting as well as productive. I would encourage maximum participation and advise all the delegates to thoroughly research about both the agendas.

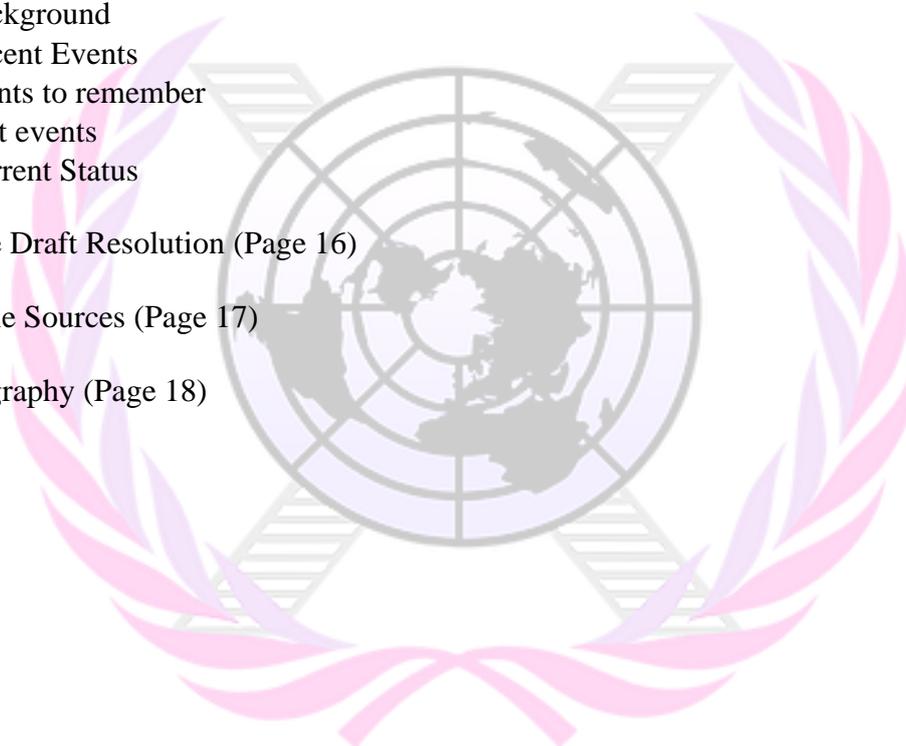
If there is one thing judges do, it's their homework! By collecting adequate information and going through this study guide, you will be able to support your arguments and put forth suggestions and be an active part of the committee sessions.

**Tanmay Yadav,  
Co-chair of Supreme Court of India**



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## Introduction

Supreme Court at the apex of Indian Judiciary is the highest authority to uphold the constitution of India, to protect rights and liberties of citizens and to uphold the values of rule of law. Hence it is known as the guardian of our Constitution.

The Supreme Court functions as a last resort tribunal. Its rulings cannot be appealed. It also decides on cases dealing with the interpretation of the constitution (for example, it can overturn a law passed by Congress if it deems it unconstitutional).

Supreme Court of India came into existence on 26th January, 1950 and is located on Tilak Marg, New Delhi. The Supreme Court of India functioned from the Parliament House till it moved to the present building. The Supreme Court of India comprises the Chief Justice and 30 other Judges appointed by the President of India. Kania is the inaugural CJI, the current incumbent is Ranjan Gogoi who was appointed as Chief Justice of India on 3 October 2018.

India has one of the oldest legal systems in the world. Its law and jurisprudence stretch back into the centuries, forming a living tradition which has grown and evolved with the lives of its diverse people. India's commitment to law is created in the Constitution which constituted India into a Sovereign Democratic Republic, containing a federal system with Parliamentary form of Government in the Union and the States, an independent judiciary, guaranteed Fundamental Rights and Directive Principles of State Policy containing objectives which though not enforceable in law are fundamental to the governance of the nation.

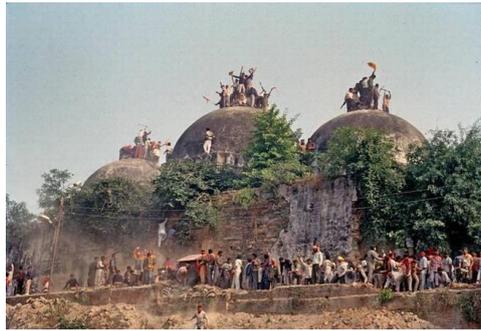
The Registry of the Supreme Court is headed by the Secretary General who is assisted in his work by seven Registrars, and twenty-one Additional Registrars etc. Article 146 of the Constitution deals with the appointments of officers and servants of the Supreme Court Registry.

Supreme Court of India is the highest judicial forum and final court of appeal under the Constitution of India, the highest constitutional court, with the power of constitutional review. It came into existence on 26th January, 1950 and is located on Tilak Marg, New Delhi. The Supreme Court comprises the Chief Justice and 30 other Judges appointed by the President of India. The main source of law for the court is the Constitution of India.<sup>1</sup>

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<sup>1</sup> "Supreme Court of India." *Home | Supreme Court of India*, [www.sci.gov.in/](http://www.sci.gov.in/)

## Agenda A: Ayodhya Dispute



The Ayodhya dispute revolves around a plot of land of 2.77 acres in the city of Ayodhya, located in Faizabad District, Uttar Pradesh. The site is regarded among Hindus as the birthplace of Lord Rama also historically locates Babri Masjid. The Babri Masjid, which was located in this plot of land, had been destroyed in a political rally on 6<sup>th</sup> December 1992. Now whether a previous Hindu temple was demolished or modified to create the Masjid is subject to debate. Each side, that is, the Muslims and the Hindus, feel that this issue threatens their religion and status in India and so, it has caused massive political and religious tensions and protests.

### Pre- Existing Evidences

Literature: One major inscription is that of Mir Baki himself who was a Mughal commander (*beg*) during the reign of the first Mughal emperor Babur, which was placed on the Masjid wall when it was built in the 16th century.

A. Fuhrer in his *The Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh*, Archaeological Survey of India Report, 1891, pp 296-297 records: "Mir Khan built a masjid in A.H. 930 during the reign of Babar, which still bears his name. **This old temple must have been a fine one**, for many of its columns have been utilized by the Muslims in the construction of Babar's Masjid."

Archaeological Excavations: The excavations so far give ample traces that there was a **mammoth pre-existing structure beneath the three-domed Babri structure**. Ancient perimeters from East to West and North to South have been **found beneath the Babri fabrication** after it was destroyed in 1992.

Beautiful stone pieces bearing **carved Hindu ornamentations** like lotus, Kaustubh jewel, alligator facade, etc., have been used in these walls. These decorated architectural pieces have been anchored with precision at varied places in the walls. A tiny portion of a stone slab is sticking out at a place below 20 feet in one of the pits. The rest of the slab lies covered in the wall. The projecting portion **bears a five-letter Dev Nagari inscription that turns out to be a Hindu name**. The items found below 20 feet should be at least 1,500 years old.

According to archaeologists about a **foot of loam layer gathers** on topsoil every hundred years.

**Primary clay was not found even up to a depth of 30 feet**. It provides the clue to the **existence of some structure or the other** at that place during the last 2,500 years.

### Latest Controversy: 6<sup>th</sup> December

It has now been 26 years since 'Kar Sevaks' demolished the Babri Masjid in Ayodhya on December 6, 1992. In the run-up to the 2019 Lok Sabha elections, the Hindutva right-wing is pressing for the construction of a Ram temple at the disputed site, even before the Supreme Court has given its verdict.

Varma, a professor of archaeology at Jawaharlal Nehru University, spoke to Huffington Post about why she thinks the ASI reached the results it did and the procedural lapses she observed. She argues that, “even today, there is no archaeological evidence that there was a temple under the Babri Masjid.” According to her, “Underneath the Babri Masjid, there are actually older mosques.” Varma has also told Huffington Post that the ASI used three pieces of evidence – all questionable to say that a temple had existed at the site.

### **Timeline of the Dispute**

**1528:** Babri Masjid built by Mir Baqi, commander of Mughal emperor Babur.

**1885:** Mahant Raghuraj Das files plea in Faizabad district court seeking permission to build a canopy outside the disputed Ram Janmabhoomi-Babri Masjid structure. Court rejects plea.

**1949:** Idols of Ram Lalla placed under a central dome outside the disputed structure.

**1950:** Gopal Simla Visharad files suit in Faizabad district court for rights to worship the idols of Ram Lalla.

**1950:** Paramahansa Ramachandra Das files suit for continuation of worship and keeping the idols.

**1959:** Nirmohi Akhara files suit seeking possession of the site.

**1981:** UP Sunni Central Waqf Board files suit for possession of the site.

**February 1, 1986:** Local court orders the government to open the site for Hindu worshippers.

**August 14, 1989:** Allahabad HC ordered maintenance of status quo in respect of the disputed structure.

**December 6, 1992:** Ram Janmabhoomi-Babri Masjid structure demolished.

**1993:**

April 3: ‘Acquisition of Certain Area at Ayodhya Act’ passed for acquisition of land by Centre in the disputed area.

1993: Various writ petitions, including one by Ismail Faruqui, filed at Allahabad HC challenging various aspects of the Act.

October 24, 1994: SC says in the historic Ismail Faruqui case that a mosque was not integral to Islam.

April 2002: HC begins hearing on determining who owns the disputed site.

**2003:**

March 13: SC says, in the Aslam alias Bhure case, no religious activity of any nature be allowed at the acquired land.

March 14: SC says interim order passed should be operative till disposal of the civil suits in Allahabad HC to maintain communal harmony.

**September 30, 2010:** HC, in a 2:1 majority, **rules three-way division of disputed area between Sunni Waqf Board, the Nirmohi Akhara and Ram Lalla.**

**May 9, 2011:** SC stays HC verdict on Ayodhya land dispute.

**May 2011:** The Supreme Court suspends the High Court's ruling after Hindu and Muslim groups appeal against it. The Muslim litigants demanded that the case should be heard by a larger bench of seven judges as it relates a land belonging to a mosque and thus has implications on the freedom of religion, a fundamental right guaranteed by the Constitution.

**February 2015:** Hindu and Muslim litigants meet to discuss a new proposal for resolution which they plan to put before the Supreme Court. The formula for settlement talks about the 70 acres of disputed site accommodating both mosque and temple, but it doesn't take off.

**March 2015:** Supreme Court issues notices to BJP leaders LK Advani and Murli Manohar Joshi following a petition against dropping of conspiracy charges against them in the Babri Masjid demolition case.

**February 26, 2016:** Subramanian Swamy files plea in SC seeking construction of Ram Temple at the disputed site

**2017:**

March 21: CJI JS Khehar suggests out-of-court settlement among rival parties.

August 7: SC constitutes three-judge bench to hear pleas challenging the 1994 verdict of the Allahabad HC.

August 8: UP Shia Central Waqf Board tells SC mosque could be built in a Muslim-dominated area at a reasonable distance from the disputed site.

September 11: SC directs Chief Justice of the Allahabad HC to nominate two additional district judges within ten days as observers to deal with the upkeep of the disputed site.

November 20: UP Shia Central Waqf Board tells SC temple can be built in Ayodhya and mosque in Lucknow.

December 1: Thirty-two civil rights activists **file plea challenging the 2010 verdict of the Allahabad HC.**

December 5: The final hearings in the Ayodhya appeals begin before a Bench of Chief Justice of India (now retired) Dipak Misra, Justices Ashok Bhushan and S. Abdul Nazeer.

**2018:**

February 8: SC starts hearing the civil appeals.

March 14: SC rejects all interim pleas, including Swamy's, seeking to intervene as parties in the case.

April 6: Rajeev Dhavan files plea in SC to refer the issue of reconsideration of the observations in its 1994 judgement to a larger bench.

July 6: UP government tells SC some Muslim groups were trying to delay the hearing by seeking reconsideration of an observation in the 1994 verdict.

July 20: SC reserves verdict.

September 27: SC declines to refer the case to a five-judge Constitution bench. Case to be heard by a newly constituted three-judge bench on October 29. The Supreme Court declined to refer to a five-judge Constitution bench the issue of reconsideration of the observations in its 1994 judgement that a mosque was not integral to Islam which had arisen during the hearing of Ayodhya land dispute.

October 29: A three-judge Bench led by CJI Ranjan Gogoi order the dispute appeals will be listed in January 2019 before an appropriate Bench to fix a date for hearing.

**2019:**

January 4: A Two-judge CJI Bench again says an "appropriate Bench" will take up the appeals on January 10.

January 8: SC notifies that a five-judge Bench led by the CJI and the next four future Chief Justices of India in line of seniority - Justices S.A. Bobde, N.V. Ramana, U.U. Lalit and D.Y. Chandrachud - will hear the Ayodhya title dispute appeals on January 10.

January 10: The hearing remains a non-starter as Justice U.U. Lalit recuses himself from the Bench.

January 29: Hearing deferred as Justice Bobde was on medical leave. Justices Ashok Bhushan and S. Abdul Nazeer are replaced with Justices N.V. Ramana and U.U. Lalit.

February 20: A Supreme Court circular informs that the Ayodhya Bench will assemble on February 26.

February 26: The Supreme Court proposes a court-monitored mediation process between the Hindu and Muslim parties litigating the Ayodhya dispute. Gives eight weeks for the Muslim appellants to examine the official translation of Ayodhya case records.

March 8: The Bench sends the Ayodhya dispute for mediation. The mediators are former apex court judge, Justice F.M.I. Kalifulla, as Chairman, spiritual leader Sri Sri Ravishankar and senior advocate Sriram Panchu.<sup>2</sup>

May 10: Supreme Court extends Ayodhya mediation process till August 15.

September 3: During the 18th day hearing in the Ayodhya case, on behalf of the Muslim side, senior advocate Rajiv Dhawan said that installing the idol of God in Babri Masjid is "an attack by deceit." The court has heard Hindu side, primarily represented by the Nirmohi Akhara and deity Ram Lalla till now. It has to hear 14 petitioners. Among them is a Buddhist petitioner, Vineet Kumar Maurya, staking claim on the piece of land stuck in the Ayodhya title suit for decades

### **Familiarize Yourself With**

**Sunni Waqf Board**- This is an elected legal body that oversees Sunni Islamic properties endowed for religious or charitable purposes. The plaintiff in the case that was decided Thursday was the Uttar Pradesh Sunni Central Board of Waqfs, which supervises these properties in the state where the town of Ayodhya is located. The board gets the third portion of the site.

**Nirmohi Akhara**- It refers to a group of Hindu ascetics who are devotees of Lord Ram. According to them there is no mosque called Babri Masjid at the site in Ayodhya, nor did the Mughal commander Babur make any conquest or any occupation of territory in India. One third of the site will go to the Nirmohi Akhara, a group of Hindu ascetics who are devotees of none other than Lord Ram. Their name means, roughly, "Group Without Attachment." They have given up the material world for the company of their god. They are "sadhus" – or Hindu holy men often characterized by the hermetic tendencies. They claimed in court that there is no mosque called Babri Masjid at the site in Ayodhya, nor did the Mughal commander Babur make any conquest or any occupation of territory in India. They also claimed the site is of ancient antiquity and has existed before the living memory of man. Lord Ram and his court representatives receive another third of the site.

### **Party representing 'Ram Lalla Virajman' (Ram deity)**

This refers to Hindu idols placed in the central dome of the mosque, allegedly in 1949. Few cases revolve around seeking access to these idols and having them remain there, while the Muslim plaintiffs wanted them removed.

### **Ram Janmabhoomi**

This translates to "the land Ram was born on" and few hindu groups refer to the plot of land in Ayodhya as Ram Janmabhoomi.

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<sup>2</sup> Desk, The Hindu Net. "Chronology of Ayodhya Case." The Hindu, The Hindu, 8 Mar. 2019, [www.thehindu.com/news/national/chronology-of-ayodhya-case/article25060329.ece](http://www.thehindu.com/news/national/chronology-of-ayodhya-case/article25060329.ece).

**AGENDA B:  
ASSAM REPATRIATION POLICY WITH REFERENCE TO CLAUSE 6 OF  
THE ASSAM ACCORD  
AND REVIEWING THE PROCESS OF UPDATING NATIONAL  
REGISTER OF CITIZENS**



According to that accord, all Assam residents who had entered the state until January 1, 1966, would be deemed citizens. Those who came between 1966 and March 25, 1971, would be disenfranchised for 10 years. But foreigners who came to Assam on or after March 25, 1971, would be detected and deported, their names deleted from the voters' list. This special exception-granting citizenship to those who entered Assam between 1947 and 1971-was made only for Assam as Article 6 of the Constitution states that anybody from East or West Pakistan who enters India after July 19, 1948, must apply for citizenship. The Assam Accord also says that people whose names have appeared in the electoral lists from 1952 to 1971 are Indian citizens.

### **Introduction**

Clause 6 of the Assam Accord, which was signed in 1985, envisages that appropriate constitutional, legislative and administrative safeguards shall be provided to protect, preserve and promote the cultural, social, linguistic identity and the heritage of the Assamese people. However, several people as well as political parties in Assam have termed the move to implement the clause as “pointless” and a mere “political gimmick” due to the citizenship bill which was passed in the Lok Sabha on January 8 and has led to widespread protests in the entire Northeastern region, especially in Assam.

The second exception was made in the process of detection. In other Indian states, it is governed by the Foreigners' Act, 1946, the Passport Act, 1952 and the Citizenship Act, 1956. For Assam, however, the Indira Gandhi government enacted the Illegal Migrants' (Determination by Tribunal) (IMDT) Act, 1983, which provided special protections against undue harassment to 'minorities' in Assam. IMDT put the onus of proving the illegality of a migrant on the complainant, while the Foreigners' Act requires the accused to prove their right to Indian citizenship. Following a challenge by Sonowal, then the leader of AASU, a three-judge bench of the Supreme Court struck down the IMDT Act in 2005.

### **Background**

One of the first official estimates of the scale of the illegal migrant problem came from Indrajit Gupta (then the Union minister for home) on May 6, 1997, when he told Parliament there were 10 million foreigners in India. On July 17 the same year, the Election Commission of India issued a circular directing the Assam government to remove those who did not have citizenship credentials

from the electoral list. Known as Doubtful Voter (D voters), they were put on trial before the foreigners' tribunals set up under the Foreigner (Tribunal) Order, 1964. As on March 30, 2016, the tribunals have found 11,064 D voters to be illegal immigrants; 136,448 cases of D voters are still pending. There are hundreds of foreigners' tribunals in the state currently to settle D voter cases. According to Article 6 of the Constitution, the cutoff for determining citizenship in India is July 19, 1948.

The cutoff date for granting citizenship to Bangladeshi migrants in Assam, defined in Section 6A of the Citizenship Act as March 25, 1971, has become the subject of a fresh debate more than 3 decades after the section was introduced following the Assam Accord of 1985. According to Article 6 of the Constitution, the cutoff for determining citizenship in India is July 19, 1948.

### **Recent Events**

The Supreme Court on Tuesday asked the government to review its repatriation policy to speed it up or come up with other ways to allow foreigners in detention centers in Assam to lead a dignified life. The SC suggestion to confer refugee status on detainees did not go down well with solicitor general Tushar Mehta.

“Illegal immigrants must leave the country and as soon as possible,” Mehta said, opposing the suggestion from a three-judge bench led by CJI Ranjan Gogoi. Mehta conceded that the process was slow as it involves establishing the nationality of the foreign national and getting the country to agree to take him back.

Now in SC, revived debate over cutoff for migrants in Assam

A bunch of petitions challenging the Citizenship Act's Section 6A, interventions against such pleas, and others relating to the citizenship cutoff have come up in the Supreme Court, which deferred the hearing last week after some of the petitioners prayed for time to file additional affidavits.

A bunch of petitions challenging the Citizenship Act's Section 6A, interventions against such pleas, and others relating to the citizenship cutoff have come up in the Supreme Court, which deferred the hearing last week after some of the petitioners prayed for time to file additional affidavits.

## Points to remember

Five years ago, a little-known organization called Assam Sanmilita Mahasangha filed a writ petition challenging the constitutional validity of Section 6A. The Assam Accord was already 27 years old then, and several lakh migrants who came from erstwhile East Pakistan before March 25, 1971, had been accepted as citizens.

Groups such as the Assam Sahitya Sabha, Assam Public Works and All Assam Ahom Association too filed petitions.

On December 17, 2014, a two-judge Bench of Justices Ranjan Gogoi and R F Nariman suggested that the matter be put before a five-judge Constitution Bench, and listed 13 questions for it — “most of them are substantial questions as to the interpretation of the Constitution”, it said. Most of the questions pertained to whether Section 6A violated the Constitution, and contradicted other provisions of the Citizenship Act itself.

The two-judge Bench put on record the fact that the Assam Accord had made a “huge number of illegal migrants” deemed citizens of India. “In any case, Section 6A did not merely rest content with granting refugee status to those who were illegal migrants from East Pakistan but went on to grant them the benefit of citizenship of India,” it said.

### For & against

The Assam Sanmilita Mahasangha has argued that there is no rational basis for having separate cutoff dates for regularizing illegal migrants who enter Assam as opposed to the rest of the country. “While the Assam Accord has failed to effectively tackle illegal migration to Assam because not many such people have been actually deported, Section 6A of the Citizenship Act is unconstitutional,” says Mahasangha Chief Matiur Rahman, a former veteran of the All Assam Students’ Union.

The AASU, whose then leaders had signed the accord, considers it “all-inclusive”, as it has provisions for detection and deportation of foreigners, apart from providing constitutional safeguards to the indigenous people. “Moreover, all sections have arrived at a consensus over the provisions of the accord,” AASU chief adviser Samujjal Bhattacharyya says.

Former Chief Minister Prafulla Kumar Mahanta, who was AASU president when he signed the Assam Accord, too wants the sanctity of the Accord protected. “We want implementation of the Assam Accord in letter and spirit. Only this can ensure putting an end to all problems,” Mahanta said.

The Congress sees the developments as a “deep conspiracy” of the central government to nullify the Assam Accord. “If the base year is moved back to 1951, Assam will be pushed into fresh turmoil. Imagine the situation if thousands of people who came before 1971 and were granted citizenship by virtue of the Assam Accord come out on the streets once they are rendered stateless,” said Debabrata Saikia, Leader of the Opposition in the Assembly. The CPI and CPM too have backed the Accord.

The Assam Jamiat says it will strongly defend the Accord. “Some groups that are challenging the validity of the Accord also want 1951 to be the base year for updating the NRC (National Register of Citizens),” Jamiat president Badruddin Ajmal said. Ajmal is also the president of the All India United Democratic Front, which has 13 MLAs.

## Current Status

The process of updating the NRC has already given an indication as to how many people will find it difficult to prove their Indian citizenship.

Last February, Gauhati High Court had declared as unacceptable residence certificates issued by panchayat secretaries in rural areas and circle officers in urban areas as proof of citizenship for inclusion in the NRC. Some 48 lakh persons who had submitted such certificates now face the prospect of being left out.

“Issuance of such certificates is contrary to the mandate of the Citizenship (Registration of Citizens and Issue of National Identity Cards) Rules, 2003, besides not being in the national interest,” the High Court had said.

While the Centre and the Assam government have decided not to contest the court order, the Centre told the Supreme Court in April that it was considering the reliability of the ration card as a supporting document for updating the NRC. If the court declares ration cards as unacceptable, then another 20-lakh people stand to be left out, raising to 68 lakh the number of those unable to prove their citizenship.

Abhijit Sarma, president of the NGO Assam Public Works that had filed the first petition 8 years ago, has been pleading for deletion of names of about 41 lakh “excess voters” from Assam’s electoral rolls. “Considering that the 3 figures (48 lakh, 20 lakh and 41 lakh) overlap, we suspect that not less than 80 lakh people will be unable to prove their citizenship,” Sarma said.

The bill provides for according Indian citizenship to Hindus, Jains, Christians, Sikhs, Buddhists and Parsis from Bangladesh, Pakistan and Afghanistan after seven years of residence in India instead of 12 years, which is the norm currently, even if they do not possess any document. The legislation was passed by the Lok Sabha during the Winter Session on January 8 and has been awaiting Rajya Sabha nod.

*Sample Draft Resolution:*

## **DRAFT RESOLUTION 1.1**

Sponsors: Germany, France, United States of America, Estonia

Signatories: Latvia, Czech Republic, Somalia, India, Russian Federation

Committee: Economic and Social Council

Agenda: Promoting the access and use of renewable energy with a special emphasis on the use of nuclear energy

The Economic and Social Council,

Recognizes that the energy needs of the world community are on the continued rise and the existing conventional sources of energy might not be sufficient to meet the rising needs,

1. Recommends the United Nations Development Programme to submit a report to the Economic and Social Council at the next Ministerial Review in accordance with Article 64(1), with assistance from the United Nations Statistical Division and the UN-Energy, focusing upon the following-

- a) Prospects of nuclear energy in the future with respect to its viability in terms of availability, affordability and competitiveness, with due regard to the social costs and possible risks,
- b) Possibility of energy security if in case nuclear energy is completely phased-out,
- c) Feasible alternatives in terms of sustainability, availability, affordability and competitiveness, with a special focus on renewable sources;

2. Appeals to the nations to increase the share and role of renewable sources of energy in their energy mix, while also diversifying their respective energy mix in order to make the systems more reliable and reduce investment risks, if in case the report indicates nuclear energy to be feasible;

3. Requests nations to look into and implement the technical advancements in energy infrastructure and usage suggested in the ‘Special Report on Renewable Energy Sources and Climatic Change Mitigation’ by the IPCC;
  4. Urges the nations to undertake measures for improving energy efficiency and reduce wasteful use of energy by following the 25-point strategy recommended by the International Energy.
- 

**Credible Sources:**

1. Reuters
2. Al Jazeera
3. BBC
4. All UN Websites
5. All Official Government Websites
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7. Russian Times
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- [https://assamaccord.assam.gov.in/sites/default/files/swf\\_utility\\_folder/departments/assamaccord\\_medhassu\\_in\\_oid\\_3/portlet/level\\_1/files/The%20Assam%20Accord%20-%20English.pdf](https://assamaccord.assam.gov.in/sites/default/files/swf_utility_folder/departments/assamaccord_medhassu_in_oid_3/portlet/level_1/files/The%20Assam%20Accord%20-%20English.pdf)

**Good luck reading and researching delegates!**

**We look forward to productive discussion's and stimulating committee sessions to make this CIMUN 2019 memorable.**

**Please DO NOT limit your research to this guide, use it as a benchmark for your further research.**