

IDEOLOGICAL WAR AND PEOPLE DILEMMA IN KASHMIR

TSERING DORJAY¹

¹Research Scholar, Department of Public Policy and Public Administration, Central University of Jammu, Jammu INDIA

ABSTRACT

The dialogue processes is continuously failed in Kashmir, their one resonates voice is looking for free Kashmir topple the normalcy in Kashmir since from Indian Independence to post Burhan Wani wrath in Kashmir, though it is the responsibilities of all stakeholders to calm down the Kashmir upheaval in bringing into a concrete solution without any ideological war. The truth of Pakistan is always engage Kashmiri people in violence in the name of freedom destination. It is bigger roles of India to take strong decision in Kashmir matter through introspection of Jammu and Kashmir State's diversities, ethos of Kashmiriyat identity and protection of its minorities. India needs to drastic change in Kashmir policy from article 370 to Armed Forces Special Powers Act to make it integral part and winning the heart of common people of Kashmir who are always being victims in ideological clashes among power holders.

KEYWORDS: Kashmir Crisis, Ideological war, Kashmiriyat, Indian Policy, Minority, and people aspiration

INTRODUCTION

Kashmir is considered to be one of the most disturb valley. It is due to no body care what common Kashmiri people are actually wants. Now it is colored by various ideological wars on the tag of Nationalism, religiosity, and identity crisis of *Kashmiriyat* (Kashmiri Identity). Every stakeholder's self-proclaimed ideological truth to solve the Kashmir problem is major factor behind Kashmir imbroglio and unsolved puzzle. Unfinished tragic stories have been further ablaze by killing of Hisb-ul-Mujahideen's Commander Burhan Muzaffar Wani on July 08, 2016 in South Kashmir. Later, their common people extended sympathy him as martyr and joined his funeral procession with crowd masses. Meanwhile, in media the acrimonious started, New Delhi kept continuously blaming to the Pakistan for sponsored violence and was showing passiveness for work out alternative solution. Pakistani Government asked for the plebiscite in United Nations Organization and on other side rising slogan of "Kashmir Banega Pakistan" (Kashmir will become Pakistan) from many sectors including terrorist groups. The angry mobs of Kashmir came out on street and pelted stone and attacked police personnel and army bunker, violent continued. In controlling the situation, Army used Pellet guns, Lathi charge, tear gas and other alternative methods. According to Rajnath Singh's (Home Minister of India) statement, in sixteen days 2,228 state police personal, 1,100 Central Reserve Police Force, 2,259 civilian were injured (frontline: Wrath of Kashmir). Later unfinished battle cost

hundred plus days strike and curfews and the victims of the mob failed to analyze what their destination was rather than injured 10,000 plus men injured and over 90 people killed (Human Rights Watch Report-2017), it is even confused whether mob are actually comes for freedom, against India or Indian army. In addition the situation has been making more perplex than solution by every stakeholders.

KASHMIR FREEDOM MOVEMENT AND REALITY

Many have curious to know that why Kashmiri wants *Azadi* (freedom), and what is the scope of Kashmir freedom? There are blurred answers started receiving from leaders to downtrodden, academia to social activists in ontological search of Kashmir freedom movement and its scope. Freedom in basic sense is absence of fear. It is perplex to know that if common Kashmir people knew that *Azadi* means really absence of fear. The first stunt of independent Princely State of 1947 was more furious, bloodshed prevailed everywhere and ultimately innocent died, inclined India for helps. Even today, *Azadi* demand by Valley in *Kashmiriyat* identity which is talking to be only alternative solution is also a big debatable. Presently Jammu and Kashmir is composed of three regions that are Jammu, Kashmir and Ladakh. In detail examine, there are sub-cultures and identities in valley whose voice are unheard under resonance of *Kashmiriyat* culture. The separatist leaders project *Kashmiriyat* as *Islamic* Identity in

there rules and regulations, and institutionally target to conversion of Buddhist into Muslim and ethnic erosion tactic are direct threat to state multiculturalism (Rekha, Chowdhary 2001, 201). Most of the political figures of Kashmir are accepted Indian rule of laws by believing in self-rule and autonomy status of Jammu and Kashmir. Prime Minister Narendra Modi has given emphasized on Atal Bihari Vajpai's vision of *Jamuriyat* (Democracy), *Insaniyat* (Humanity) and *Kashmiriyat* (Kashmiri Identity) for Kashmir solution, further socio-economic and infrastructure development has been focused as alternative measurement to strengthen the people towards development.

Generally, Independent is a popular will looking as right by everyone in every time. It is demanded when human's freedom to explore, evolve and exotic are circumscribed. Simultaneously, Interdependent is everlasting phenomenon of human society it is indispensable since from the dawn of the civilization. The recent upheaval in Kashmir can be viewed in context to free Kashmir from violence and vision towards development, peace and prosperity. In retrospection of Kashmir movement, After the treaty of Amritsar, Sheikh Imamuddin, the Governor of Kashmir appointed by the Sikh ruler, refused to hand over the valley of Kashmir to Gulab Singh (A.G Noonari 2013, 05). This was first doubt on Dogra's rule in Kashmir. The Reading room conference of 1931 in Kashmir was a platform of self-reliance, pro Kashmir movement for Kashmiri people in bringing exploration and development in every path. In 1946 the quit Kashmir movement by National Conference was launched to end the monarchic rule of Dogra Raj (Chitralekha Zutshi 2003, 348). The Independence time was very desperate where partition riot permeated to the Jammu and Kashmir State. The Pathan invasion from Pakistan was constrained Shiekh Abdulla sent Maharaja Hari Singh to New Delhi for Indian government extension military help against invader in Kashmir and on Oct 25, 1947 the instrument of accession was signed. Pakistan slammed India for violating the standstill agreements. Pandit Jawahar Lal Nehru by the advised of Lord Mount Batten took the issue into United Nations as Kashmir Dispute. India and Pakistan continuously broke the Shimla Accord. Now it turned into the demand as Independent nation and project as ultimate solution to the Kashmir issue. Now, where India is failing to maintain peace, stability and Indian feeling in most of the Kashmiri, for that one have to be question 'what is India?'. Presently, India is land of unity in diversity; it is the composition of

more than then 560 princely states, India is incomplete even if loosing of one princely state. Now every units of India is equal contributors for nation development. Presently, there are large numbers of mainstream Indian minorities who wanted to see India in big position and for the nation, holding in a big status quo. Today, India is not only a nation for one community, it is followed by nine tradition including Kashmiri people, that might be the reason Constitutional makers have made strong constitution with consideration of all communities and maintain rule of law. It is the duty of the central government to make every unit as main contributor in nation building without any political, religious or distorted ideology. In the Constituent Assembly July 22, 1947 Syed Muhammad Sadullah shared his earlier experienced of Muslim League and emphasized in the constitution and system that he by saluting Indian national flag also urged all Indian to respect the national flag and system (Samvidhan: Making of Indian constitution: 2nd Episode). The rule of laws should be apex, the constitutional norms should be actively followed and make creation of abide by every citizen of India. There is needed to strong action bring against violation of article 15 of Indian constitution, like wise all constitutional means should be granted practically.

The sad reality of India is the internal fragmentation on the basis of caste, region, and religion which are main hurdle in uniting one India. Recently, with the vibrant of Kashmir issue, there have been engrossed of other upheaval in the Una in Gujrat, Clashes in Uttar Pradesh, and attacked on JNU student. Historically, India has abundance of violence in different names and ideologies. Even in Jammu and Kashmir State, There are many dark stories on communal violence. There are killings and victims of every community such as Sikhs, Pandits, Hindu, Muslims and regional negligence. After militancy erupted from 1989, Border Security Force on Jan 06, 1993 killed 40 innocent people in Sopore, Oct 22, 1993 another 40 innocent people killed at Bijbehera, 35 Sikhs were killed in Chhatisingpora in Anantnag district on march 21, 2000 by Militant, 24 Kashmiri Pandit were killed in Pulwama in 2003. In the continuous violence, Hisb-ul-Mujahideen was the most prominent Jamaat-e-Islamai was formed in 1989, emphasized the Islamic identity of Kashmir goal to integrating Kashmir with Pakistan. The guns culture overtaken the political expression, Militant was given political face by organization of all Hurriyat Conference (Rekha 2003, 196). The reason of massacre is due to military dictatorship, cultural chauvinistic, anti-

Indian position, and pulp-patriotic jingoism. The criminalization of Terrorist and people participation in election are two aspects of Kashmir to know what Kashmiri people actually needs and how their life style should be maintained.

In my personal experienced of Padum town in Zanskar region of Kargil district in Jammu and Kashmir State in summer 2013, when Buddhist dominion valley and Muslim minority were started clashed. Kashmir administration deployed Kashmir Police in Padum towns to control the situation, many window panes of the Buddhist families were broken by Kashmir police in Padum town, Buddhist boycotted Muslim shops and restaurants after the clashed, in the town Kashmir police were roaming with local Muslim boys, they played games with Muslim boys in front of their shops. My observation is echoing the question of minority safety. The Muslim minority seems insecure in Zanskar, similarly the Buddhist minority is seem insecure in Kashmir centric administration. Zanskari Buddhist lost faith in Kashmir Administration they feel unsafe even in the valley of peace and solitary. Likewise, Kashmiri has lost faith in Indian Administration in many cases. Saffron movement is direct threat to integrate Kashmir with India. Their main concern is to safe the Kashmir from Hindutva influence that might be the reason they support the militant as their own brotherhood who promises them to bring peace and protect them. The disruption of 1987 election was example of Indian failure to maintain peace and democratization (crossing the line: India, Pakistan, Kashmir: Documentary). Military action is furious in many times in Kashmir, women, children and innocent families are become victims in form of torture, rape, and insulted. The AFSPA's rule strangulated them all time.

INDIA'S RESPONSIBILITY IN KASHMIR

If India doesn't want to lose the Kashmir, looking as *atoot ang* (Integral part) giving challenge to the concept of jugular vein of Pakistan than there would mammoth task have to be done in bringing faith in Kashmiri from security perspective to multiculturalism state of society. There is needed to be strong action against fringe elements which have created social disturbance than the solution. The reformation of army rule and AFSPA, article 370 and autonomy talk should be keep continuous effective debate from society, academia to governmental level. It is truth the Pakistan has created problem in Kashmir every time since from the Independent. The distortion and deteriorated of Kashmir valley has equally responsible of Pakistan,

youth have made engage in stone pelting, people are emotionally diverted their mind, many have been involved in terrorism in the name of *Kashmiriyat* and Islamic brotherhood. It is very strange to see in Kashmir that instead of their created flag people have been protesting in pro-Pakistan slogan and flag. It is reflected that Kashmiri is away from self-determination. Although in the developmental approach the comparison with Pakistan Occupied Kashmir (POK) and Indian Kashmir, they feel more proud than POK. It is true that many of Kashmiri intellectuals and peoples are fully involved in Indian institutions from higher level and every sector of governmental and non-governmental institutions.

India needed to do introspection on failure behind Kashmiri marched as integral part with mainstream India. In study of political theories concept of state formation, people will are important consideration in performing the sovereignty. Some political thinkers despite of realist in nature (Hobbes, Rousseau, Machiavelli, and Kautiliya) all given emphasized on people happiness and granting their aspiration. Kashmiri aspiration is giving emphasize on their culture, identity, and political autonomy. During Indian Independence day of August 15, 1947 Mahatma Gandhi advised people don't desire for power, Gandhiji warned that power corrupt the man. Kashmir issue can't be resolved through political solution and military strength, because both belong to power. Similarly it is the people to make realize them-selves that society not only function through ideologies, most powerful ideological challenge to humanity is worship to the invisible human in which visible man is most sufferer. In Kashmir case, beyond the militarily and political means there is another alternative means to re-gain the faith, trust, and empowerment the people through social contract to bring solution to the Kashmir issue. The state should be treated normally as other state, the autonomous status, article 370 and other alternative should be redefined through socio-economic and education.

Gandhiji aims to *Swaraj* (self-rule), the self-rule not confine with independence from British rule but freedom from poverty and oppression, women empower, local self-governance, faith, belief, and worship, and healthy socio-economic and sanitation. In prior to 1947, Kashmir willing to go for independent state, both community of Jammu and Kashmir in felt insecure to join either side Muslim with India and Hindu with Pakistan. The choice of Jammu and Kashmir State as independent was made narrowed to Gandhian definition of *Swaraj*

because it was only confined with communal line. Even today the demand for freedom is seem to be naïve approach which is limited by emotional attachment with the purview of certain set of idea, there is needed to broad framework under every aspect. The socio-political, economic and geo-strategic and minorities is core discussion. It is very sad to see that the election of the *Panchayat Raj* has been failed in Jammu and Kashmir, despite of earlier step in 1935 by the Maharaja, later made amendment in years of 1940, 1951, and 1958 and major step of *Panchayati Raj* was implementation in 1989. The election of the *panchayati Raj* held after 2001 and 2011, in which many *Sarpanch* has cost their lives, militant often threat them and some has been resigned from the *Sarpanch* post. In the eve of 2016 *Panchayati Raj* election Kashmir again stagnant in imbrogllo, in which other two regions are facing counterfeit with no reason.

CONCLUSION

The ideological war is not to be the end of Kashmir solution, common Kashmiri people actually aspiration is ultimate solution to the problem. The common people need basic requirement with secure life in any system if it is crystal, strong, and powerful to protect the civilian life and happiness. It is the globalized times that socio-economic and human right is becoming more essential, the developmental approach not only touched to basic immunities but also to the education, technology, and human resources. The survival of fittest is sad reality of globalization, broad vision with multi-dimensional approach is required for the solution and where interdependent is key solution. The cooperation, coordination, contribution are key mantra to bring unity and success of the nation without any color of ideology. These basic ideas are being required to make realized in Indian that one should be equal contributor of nation development without regionalism, casteism, fundamentalism, and religiosity and secessionism etc.

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