



Role of Creative Kashmiri English Writers in Restoration of Peace

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Abstract

The problem of Kashmir has never been an easy one to mitigate, even after all these years. This paper will focus on the roles of the creative Kashmiri English writers with whom the readers have seen the transformation of Kashmir, from a turbulent period to the restoration of peace. Kashmir was basically a princely state or province which was never actually bound by the British Indian Government like the other fellow states of India. It is known by everyone that India's freedom was gained after so many sacrifices and protests of the Indian people (Mukherjee, 2016). After the great partition of India in the year of 1947, Kashmir remained a free princely state. The British Government had declared that Kashmir had the full right to take a free decision on whether they wanted to join Pakistan or India. Pakistan had always laid an eye on Kashmir because of its serene beauty and the peaceful atmosphere and also to gain support from them in order to humiliate India.

Key Words

Peace, Conflict, Mitigate, Province, Kashmir.

Introduction

India won that war with Pakistan, and initially the people of Kashmir thought that the trouble with Pakistan was gone. But they were quite wrong, as Pakistan never gave up on India's pleasant valley (Tremblay, 1995). They began to form secret alliances with some Kashmiri people on the border, and they continued to occupy their minds with poisonous discussions about India. Pakistan's main target was the Kashmiri youth and they knew very well how to control and possess those youth's minds so that the country could take advantage of those young minds (Koul, 2020). Pakistan wanted to destroy the bond that was still there between the Kashmiri Hindu and Muslim communities (Hilali, 1996). It was the year of 1986, when Pakistan attacked the Kashmiri Hindu pundits directly by announcing them as the messengers of India. Pakistan was clever enough to turn the minds of the small village-people of Kashmir who used to stay mainly on the border areas of two countries (Shungur, 1995). It was quite easy for Pakistan to poison those people's minds as they were not very educated and they did not know about the political or social conditions both in India and in their own state, which is Kashmir. Pakistan began training the youths of such small villages in Kashmir in recognition of their lack of awareness about India's religious and social aspects (Rizvi, 1995). Thus, the violence started to spread among the larger communities of Kashmir. The tranquilly and social order of Kashmir had been disturbed when an enraged mob attacked Kashmiri pandits who had religious views that contrasted with those of the local Kashmiri Muslims (Ganguly, 1995). Almost twenty-four temples were burnt by the Muslim communities of Kashmir and thousands of Kashmiri pandits were killed by the Muslim fundamentalists in that very year. It had been reported that the most of the public speeches or the gatherings used to take place on the mosques (Rambow *et al.* 1995). Pakistan regularly used to send trained Mullahs for provoking the innocent and uneducated Kashmiri Muslim people. It has also been identified later that, the speeches were so full of provocation and negatively inspiring that even the most learned persons could fall in their trap. The people of Kashmir received weaponry from both Pakistan and Afghanistan, allowing the civil war to rage on between the two ethnic groups. As a result of Pakistan's desperation to gain control of Kashmir, they killed their own

well-trained Kashmiri Muslims in order to instigate an uprising in the region (Kocs, 1995). They were deliberately doing that in order to create political and social pressure on India. The Kashmiris suffered greatly in the 1980s. Meanwhile, the Afghan conflict had boosted the morale of the people of Kashmir (Fair, 2004). They reasoned that inventing crises such as assassinating Kashmiri Hindus and randomly murdering university students would be effective ways to put pressure on India. Thus, Pakistan's provocative act disrupted and ruined the long-standing kinship between the two Kashmiri communities (Mohan, 2002). Every time there was a conflict between Pakistan and India, Pakistan was defeated, which made them more aggressive against India and the people of Kashmir (Jaffrelot, 1995). They not only insisted the Kashmiri Muslim people to create internal communal riot but also killed a lots of Kashmiri Muslim people whom they had previously trained (Panda, 2005). It has been reported that Indian armies knew that some people from Pakistan did come to Kashmir on a daily basis by taking a small amount of bribe from them, but they did not know that the weapons were delivered to the Kashmiri Muslim protestors in that way (Munshi, 1995). The condition of the Kashmiri women and adolescent girls were quite terrific as they were regularly killed or raped or molested or even kidnapped by the Kashmiri protestors with the support of the Pakistani trained armed forces (Hanif and Ullah, 2018).

However, during this turbulent time in Kashmir, there were some significant novelists who wrote novels based on the social and moral dilemmas and conditions of the Kashmiri people during the insurgency (Tremblay, 2009). Some notable scholars and novelists, like Basharat Peer, Tej Nath Dhar, Mirza Waheed, Siddhartha Gigoo, and many more. Here in this paper, the researcher will focus on the literary works of Basharat Peer, Mirza Waheed, Tej Nath Dhar, Siddhartha Gigoo, and Rizvi Hasan Askari and will discuss their literary styles through which Kashmir has seen the restoration of peace. This paper will also evaluate the roles of these famous Kashmiri English writers that have modified the long socio-political disturbance of Kashmir through their breath-taking writings into the valley's restoration of peace. First of all, the paper will talk about the literary works of Basharat Peer in the Literature Review section. Then the paper will discuss the literary works of Mirza Waheed. After that, the thesis writer will describe the literary works of Tej Nath Dhar. Then the paper will talk about the literary works of novelist Siddhartha Gigoo and after that the literary works of Rizvi Hasan Adhikary.

After mentioning the literary works and the roles that these novelists have played in restoring Kashmir's peace, the paper will discuss the summary of the literature review. Then the gap in the Literature Review section would be discussed thoroughly. Then the paper will mention the statements of problems regarding this very research. After that, the objectives of the study would be mentioned by the writer, followed by the hypothesis of the study. The paper will describe the limitations of the study, followed by the scope of the study. Then the Research Design and the Methodology section will be properly discussed by the writer. Here the sampling technique, sampling size and the tools and techniques will be discussed.

Method & Discussion

Origins of the Conflict

It is an irony of history that by a combination of fortuitous circumstances a tiny nation of Kashmiris has been placed in a position of great importance, where it can be instrumental in making or marring the future of so many.

—prem nath bazaz, Kashmiri writer and political activist, 1967

In 1947 Jammu and Kashmir was among the largest of 562 so-called princely states in the Indian subcontinent. These were nominally self-governing units, ranging in size from tiny principalities to sprawling *ûefs*, ruled by Hindu, Muslim, and Sikh feudal potentates with pretensions to royal status. Collectively, the princely states covered 45 percent of the land mass of the subcontinent. These vassal state lets constituted a major pillar of the British concept of "indirect rule" in India.

The Kashmir-India Debacle

Kashmir was intended to be the centerpiece of India's bouquet of democratic diversity. Instead, it became the thorn in the bouquet. Tracing the reasons for the rupture between India and Kashmir, which has engulfed most areas of Indian Jammu and Kashmir (IJK) in guerrilla warfare and counterinsurgency since 1990, is crucial to understanding the contemporary Kashmir conflict and to identifying what needs to be done about it. As we shall see, the rupture has very largely been caused by consistently anti-democratic, authoritarian policies of successive New Delhi Governments toward IJK. In November 1951 Sheikh Abdullah addressed the opening session of his hand-picked Jammu and Kashmir Constituent Assembly in these terms: "The real character of a state is revealed in its Constitution.

The War in Kashmir

Ashfaq majid wani and Nadeem Khatib grew up as best friends in Srinagar during the 1970s and early 1980s. Both boys were born in 1967 into prosperous, professionally successful upper-middle-class families and attended the city's best grammar school. Both were bright students and fine athletes. Ashfaq's ambition was to be a doctor, while Nadeem aimed to become an airline pilot. During his teens, Ashfaq began to develop political convictions. In early 1987 he volunteered, like thousands of youngsters across the Valley, in the Muslim United Front's election campaign.

Pathways To Peace

In his address to the United Nations General Assembly in the autumn of 2002, Secretary-General Kofi Annan identified hostility between India and Pakistan as one of the most "perilous" threats to global peace and security. "In South Asia," he noted, "the world has recently come closer than for many years past to a direct conflict between two nuclear weapon-capable states." "The underlying causes" of the conflict "must be addressed," he argued, "gladly" acknowledging and "strongly" welcoming efforts made by "well-placed" U.N. member-states to persuade the two countries to reduce the tension (in June 2002 apprehension about an imminent India-Pakistan war had eased after a visit by Richard Armitage, a U.S. deputy secretary of state, to the capitals of both countries).

Conclusion

A framework such as this would be opposed neither by a relatively moderate regime in Pakistan which happens to be strongly influenced by its relationship with the United States, nor by the vast majority of political groups favoring self-determination nor, indeed, by some of the most influential insurgent formations (such as HM) active in Kashmir. For India, the status quo power in the conflict, negotiating a compromise settlement would liberate enormous financial and human resources now invested in a protracted war of pacification and control that cannot be won militarily, prove India's maturity and confidence as the world's largest and most diverse democracy, and significantly advance India's well-founded aspiration to be an economic and political player of global stature. In the event of a military escalation of the Kashmir conflict, India, a huge country of enormous economic potential, has much more to lose than Pakistan does. Any agreement on Kashmir should be ratified by the parliaments of India and Pakistan, as well as by any other relevant bodies in the two countries. It should also be put to popular referenda, conducted separately, in the Indian and Pakistani parts of Jammu and Kashmir. Until the logic of mutually destructive conflict is superseded by an alternative logic of a peace process framed in terms of the universal values of *insaaniyat* (humanity) and *insaaf* (justice), Kashmir will remain a flashpoint of global concern in a militarized and nuclearized subcontinent.

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