

CHAPTER – I

INTRODUCTION

Militancy is not a new phenomenon. It has existed in all ages. It has grown in form and size along with the evolution of society. There has always been dissent against the established authority irrespective of the fact whether the authority is established under feudal system, monarchic system or a democratic system. Militancy did exist in all stages of history and the subjectivity of human mind identified with revolutions resulting in far too different movements to bring about reforms in society, with freedom struggle which had nothing to do with it and with social reforms that had noble goals to achieve through the means of love and peace.

Militancy has become one of the most hated activities in the world. It's a term to describe the method of theory and practice whereby organized group or party seeks to achieve its aim chiefly through a systematic use of violence. Militancy has thus spread its tentacles far and wide in every sector of the society. It is always a threat for the civilized world.

Kashmir is perhaps the only one state in India to possess an anthem by account of her history from the very earliest period. Her culture and traditions rose and fell with various kingdoms. She had seen many victories and defeats. But everything was lost at present just because of

militancy. People became under poverty level, they lost peace and security. No slogans, no philosophy, no politics was able save their valuable lives. They lost their everlasting dreams and hopes. Originally both Pandits and Muslims lived in this valley like a family. After Independence, Jammu and Kashmir (J & K) was neither a part of India nor of Pakistan up to October 27, 1947. On October 22, 1947 Pakistan sent North West frontier tribes to Jammu and Kashmir. Their aim was to create a Muslim majority country inside India and destroy the unity and integrity of the nation.

On October 27, 1947 the Instrument of Accession was signed by the Maharaja Hari Singh and since then the dispute has revolved around this document. On November 2, 1947 Indian Prime Minister Jawaharlal Nehru aired a speech on the AIR reaffirming the Indian Government commitment to conduct plebiscite (Menon V P, 1956: 24). This was the turning point in J &K history. All party Hurriyath conference (APHC), Militant organizations and Pakistan asked India to conduct plebiscite in Kashmir valley.

Kashmir issue remains an unfinished agenda over this issue. India and Pakistan fought more than three times on this issue. This leads to insecurity in South Asia, because both nations are Nuclear powers. The Tashkent meeting of 1966, Simla agreement of 1972, Lahore talk 1999 and Agra summits 2001 and other high level talks at different levels failed.

On the one hand peace negotiations are going on and on the other hand Pakistan is sponsoring attacks like the one on Indian Parliament in December 13, 2001, and the Mumbai blast in July 11, 2006.

The militancy operation that followed since 1970 destroyed the peaceful life of Pandits in Kashmir. Since 1989, planned and organized Secessionist and militant movements have brutalized Kashmir, the valley of peace and exquisite beauty. Nearly three thousand Pandits have been killed, hundreds are missing, possibly dead or kept hostage. More than Three lakhs and Fifty thousand Pandits lost their homeland. Now they are living in various parts of India like refugees in their own motherland (Quarles Chester, Terrorism: Avoiance and survival, Butter wort heinman: London, 1991).

The Kashmir Pandits are a minority in Muslim Majority Kashmir Valley of a Hindu Majority India. They lost their identity and Kashmiriyath. Pandit community over the years had remained the largest of Physical and mental torture. Many times most of the Kashmiri Pandit (KP) families lost their parents and neighbours. State and Central governments are spending crores of rupees for KP every year. But it is alleged that they didn't get any sufficient help from the State or Central Governments. Unemployment, poor education lack of proper education, increased divorces and broken families are the grim realities at present. They lost everything and denied all basic facilities including Fundamental Rights.

Hence this ethno-religious minority is presently going through a grim battle for survival and facing the torment of a bleak and uncertain future. Having been forced to live under torn and tattered tents, in ramshackle camps or in one room tenements and stable vacated by cows and buffaloes rented at exorbitant prices, they are subject to the vagaries of a harsh climate, a hostile populace and indifferent and callous administration. Pandits have become the victims of bureaucracy and corruption.

Statement of the Problem

The state of J&K situated in the northern side of India is a feather in the cap of India. Her beauty and strategic locations have always reminded a perpetual source of attraction many in the world including our neighbour Pakistan. At present the total population comes through 10,143,700 (2001 Sensus) of which 66.97% were Muslims, 29.63% were Pandits, 2.03% were Sikhs and 1.36% were Buddhists. Historically Pandits are the original settlers of the land. Initially, they lived in harmony with their Muslim brothers. But the division of the erstwhile India in two independent nations based upon religion at the hands of the British sounded the deathknell of the peace and tranquility of the state. Pakistan moved by her serene beauty, resource fullness and above all her strategic importance, had won the Muslims of the state to her side by unscrupulous means and unleashed a dark age of religious hatred.

Over the years the Kashmiri Pandits are the victims of Pak sponsored militancy. On account of militancy, the Pandits lost not only their lives but even a congenial Socio-Economic situations or condition necessary for their survival. They lost their traditions, age old customs and Social life itself. Their economy was shattered and the social aspect of their life was broken. As a result of militancy their number had dwindled down.

The study there for seeks to analysis the age old customs, traditions and culture of the Kashmiri Pandits, the extended degeneration decay and destructure and suffered over the years in the hands of Militants. The Pandits determination to have a seperate homeland for them is also analysed. Moreover, it is learnt that till date both Central and State Governments are not showing any genuine interest to findout any viable and lasting rehabilitalion package for the Pandits.

Back ground of the problem

Jammu Kashmir is a valley which has been destroyed by militants. This state has gone through the hands of different rulers like the Hindus, Muslims, the Mughal, the Afghan and the Dogras. The liberation of the country from the British yoke in 1947 ended all invasions of foreign domination. But on the verge of independence the state became neither part of India nor Pakistan. Subsequently on October 27, 1947 she had joined the Indian union. This became a prolonged cause of several wars

and discords leading to threats of peace and security of the life of the Pandit people, the original settlers'. Militancy became the order of the day and several Pandits were tortured. Pandits being the focus of this study their Socio-Economic conditions as an impact of militancy were attempted.

Universe of Study

This study is mainly focusing on the 8 Pandit Migrant camps situated In J&K; out of them 7 migrant camps are situated in Jammu area and other is in Udhampur district. The study covers the Socio- Economic life of the Pandits which had been shaded due to militancy.

Major Objectives

1. To investigate the Socio-Economic and Political background of the state of Jammu and Kashmir.
2. To find out how far the aspect of militancy affected Socio-Economic life of Kashmiri Pandits.
3. To examine the extent to which Human Rights in general and Fundamental rights guaranteed by the Constitution in particular are enjoyable by original native Pandits.
4. To evaluate the demand for Homeland by the migrant Pandits.

Hypotheses

1. Militancy led the Kashmiri Pandits to become migrant refugees in their own Homeland and put them on cross roads.

2. Refugee Pandits are now socially, economically, educationally, mentally and physically in an undignified and backward position.
3. Kashmiri Pandits have lost all their Human rights in the wake of militancy.
4. Majority of the Jammu and Kashmir people accept that the Pandits should be allowed to have their Homeland.

Methodology

The methodology adopted in this study is mainly historical, descriptive and analytical. Both primary and secondary source materials have been used. The primary data for the study have been generated through structured formal interview method. The major tool for primary data collection was questionnaire. With the help of questionnaire the leaders of Political Parties, Army Officials, Pandit Organizations, religious leaders etc have been interviewed.

The persons interviewed include Central Minister and Chairman of NC Dr. Farooq Abdullah, DYFK National Joint secretary Mohammed Ameen, APHC Chairman Syed Ali Sha Gilani, JKLF Chairman Yassin malik, CPI (M) State secretary Yousaf Tarigami M.L.A, Kashmir people conference chairman Sajad Gani lone, Mrs Praveena Akthar, District Congress President, Srinagar, Mr. Bhat M K President, Helpline Humanity, Nagrota and Pandit organization General secretary Chamman lal etc.

Another source of information emerged from the field survey conducted by the researcher among the Pandits. The survey was conducted in December 2008, September 2009, and February and March 2010. For this purpose questionnaire was also prepared. On the whole one hundred people were interviewed. Many people were not interested to give answer to militancy related questions because they were afraid of disclosing many things.

The elite interviews conducted among the experts, journalist, Army officials and Pandit organization leaders in J & K etc, provided so many valuable information's for the purpose of research work. The researcher visited Kashmir valley in December 08 to 22 2008, September 11 to October 10 2009, February 09 to 16 2010 and March 09 to 24, 2010. During this period all migrant camps situated in Jammu and Udhampur were visited. Materials had been collected from Crime Bureau, J&K police, J&K Tourism Departments, State Archeological Department, Survey and Pandit rehabilitation centre.

Secondary sources include data collected from books, articles, journals and newspapers from J & K, India and abroad. Some informations were collected from Libraries of Kashmir University, viz department of Economics, Political science and History, Allama Iqbal centre Library , Central Library Srinagar and also libraries from various media offices of J&K..

Review of Literature

In this section a perusal of works in the field of historical, Political, Cultural, Social and economic issues, militancy and condition of Kashmiri Pandits are made.

The following books discuss the historical, political, social, economic, and cultural and Homeland issues of the Kashmiri Pandits.

V.P Menon's, **The Transfer of Power in India** (1957) Contains vital information about the partition and its problems. The story of transfer of power is covered in this book from the outbreak of the Second World War in September 1939 to the beginning of a new phase of Indian history on 15 August 1947. The work ends with an account of the communal conflagration which followed immediately after partition. This book is very informative as it helps the study of the history of partition which lead to the Indo – Pak problems.

R.S Pandit, wrote **River of Kings** (1993) which gives detailed information about Kashmiri Pandits journey to Present conditions. The author criticizes the silence of SHRC and NHRC. Author proves that Pakistan sponsored militancy destroyed all hopes and dreams of KP.

Kaul RU, in his work **The Wall of Kashmir** (1990) explained the minority problems in J&K and how Pandits becomes migrants in their own country. He says Kashmiri history itself paved the way for insecurity and

uncertainty. He says that even before independence in J&K there were discriminations against minorities.

Kashmir a Tragedy of Errors written by Tavleen Singh (1995) explained the mistakes committed by India and Pakistan. According to her NewDelhi must initiate steps to heal the wounds of the Kashmiris. It also provides some information about Kashmiri Pandits traditions, customs and present conditions. Author also forwarded some suggestions for settling this dispute.

Sisir Guptas **Kashmir: A Study in India- Pakistan Relations** (1998) analyses the political, economic and social aspects of Kashmir. The author discusses the confusing chain of events and developments in the state of J&K in the Indian sub continent and in the United Nations. He examines the claims and counter claims, the distortions in the Public representations, ideological, political and economic stakes that the Indian and Pakistani Governments see in Kashmir. This book sheds light to the interests of the outside powers in the Kashmir dispute and global policies of the great powers. He critically gives some who suggestions for the settlement of this problem.

Ayesha Jalal, wrote Kashmir **Scars A- territory Beauty is torn** (1998) explains the early history of Kashmir, the role of various rulers in establishing J&K, and how this paradise valley had turned in to hell.

Sheikh Abdullahs **Flames of the Chinnar** (1999) gives a detailed story about present and past of J&K and importance of history in Kashmir dispute. He says Flames of the chinnar is still burning because of militancy. He indicates that Kashmiris are secular and Peace loving people.

Nelson Thomas, in his work **Kashmir, the Valley of Mystery** (2000) expresses the mind of the Kashmiri and neglect of Indian rulers. Even UN, India and Pakistan are not taking sincere steps to solve these issues. Author argues that because of militancy ordinary people are suffering a lot. He is criticising Pakistani Governments and ISI.

Owen Benett Jones, work **Pakistan: Eye of the Storm** (2002) provides an insightful discussion and a comprehensive analysis of Pakistan's involvement in Kashmir. Besides a detailed discussion on Kashmir issue and Kargil conflict, the work facilitates a topical review of bilateral relations and the growing religious militancy in Kashmir.

Syed Alisha Gilani, through the work **Ye Bhee Ek Rukh Tha Tasver, e-kashmir Ka** (2002) provides information on some tragic killings of innocent Pandits by armed militants. He was working as a chairman of APHC in Kashmir valley. He criticizes all armed movements and also requests India to conduct Plebiscite.

Another work by J.N Dixit, **India- Pakistan in War and Peace** (2002) explores the important aspects in NewDelhi- Islamabad relations. He is one of the sharpest mind in contemporary diplomacy, produces a gram sweep of history, not only from a participants but also from an analyses perspective. This book discusses the implementation of Kargil war and the antagonism of these two countries. It also analyses the Simla and Tashkant Agreements.

Chitralkha Zuthshi, wrote **Language Belonging** (2003) which is a classical book about the life of Pandits. The author also belongs to Pandit community. In this book she explains the religious ceremonies and Languages of Kashmiri Pandits. This book is not giving any information about Pakistan's sponsored militancy. It included Genocide of Pandits and detailed information of Migrant camps.

Rana Mohamed Amirs, work **Gateways to Terrorism** (2003) presents an overview of Pakistan's illegal connections with militant groups and how they are operating inside India. This book provides to the reader information on militant groups training, support, financial help, and cross border terrorism.

Jassica Stern, wrote **Terror in the name of God** (2004) which provides detailed information about militants behaviour, types of militancy

and role of ISI in Kashmir valley. The author says both nations are nuclear powers. International community must take urgent steps for solving this problem. She gives so much of information about Jihad and Kashmiri Pandits.

Jasbir Singh, in his work **the Economy of J&K** (2004) discusses various aspects of militancy and how it affected state Economy. He narrates the problems of the agriculture, industry and how J&K state can overcome this problem. He provides detailed information about Apple farms, Chinnar trees, Saffron paddys, Apricot, Walnut and Dry fruits.

Veena Vasudev, through his **Kashmir Imbroglio** (2004) argues that perceptions and emotions are the prime drives behind the Kashmir dispute. He explains that the conflict needs to be analyzed in terms of the true clash of interests of parties involved in this problem. This book presents reasons why Pakistan and its army can be induced to accept a final settlement along the LOC, provided it is made part of a broader deal that accords substantial autonomy to both sides of the border.

Navitha Chadha Behras, in his work **State Identity and Violence- J&K** (2000) traces the history of Kashmir from prepartition India to the current period. It provides a comprehensive analysis of the philosophy of the conflict and the local, bilateral and international dynamics of the key

players involved. It also analyses the role of political groups and militant outfits on both sides of the LOC and international powers.

Sajjad Gani Lone from Kashmir valley wrote **Achievable Nationhood** (2007) in which he explains the reasons and causes of Kashmir problem and Why India is not conducting Plebiscite in J&K. His informations are based on historical, psychological and reality variables.

Anderson in his article **Brotherhood of Saffron** published in Economic Times journal (1979) brought to light the relation ship between Pandits and Muslims.

Another article written by Brigadier keenans work, **History of India** Published in Economic weekly (1983) provide data about the cultural heritage of J&K.

Jasjith Singhs work **Clouds over India-Pakistan** (2008) published in world focus gives outstanding information about the relationship of both nations.

Hence the researcher attempts to make an overview of Kashmir situations and cover the life of minority Pandits, their tradition, Culture, Occupation, Living conditions, Impact of militancy in their life, the efforts of

Human Right organizations to rehabilitate them and their demand for a Home land.

Chapter Design

Present study is divided in to six chapters. The first is the introductory chapter which is devoted to the presentation of the research problem, objectives, hypotheses, review of literature and methodology.

The Second chapter brings out a profile of J&K. explaining its historical a geographical relevance.

Third chapter examines the Socio-Economic back ground and the life style of Pandits in Kashmir and the difficulties faced by Pandits, being refugees due to militancy.

The fourth chapter goes through the concept of Human Rights and the incidents of violation of Human Rights with reference to some such incidents.

The fifth chapter makes an attempt to analyze the demand for Home land by the Pandits and the attitude of various political parties, Government and other organizations to that effect.

The last chapter provides conclusions, suggestions and highlights the scope for further research.

Significance of the study

The Kashmir issue is the main reason for several bilateral crises. It has always posed as a major threat to peace in the region. Kashmiri Pandits become the victim of the militancy. Since 1989 more than 350000 Pandits have had to flee from their homes. Till date sufficient measures are not undertaken for according justice and security to the aggrieved Pandits. Militancy affected the Socio- Economic life of Pandit community. Much attention from the authorities is needed to solve the problem of Pandits and their call for Home land. The depth of the problem compels the researcher to limit the scope of the study to the Socio- economic situations of Kashmiri Pandits resulted from militancy in Kashmir.

Concept and Operational Definitions

Kashmiriyath: It is a common believe that binds the people of Kashmir together. It refers to the whole culture and traditions of the Kashmir comprising the people of Jammu, Kashmir and Ladakkh. It is in this sense that the term Kashmiriyath is used here.

Apartheid: Historically the term is associated with South Africa. The term has been used to denote the policy of racial segregation or discrimination pursued by the government of South Africa. Here, the term has been used to refer to the utter neglect shown by both the state government and Central government towards the Pandit community.

Migrant: The term migrant refers to those original inhabitants of Jammu and Kashmir who had fled to other states of India in the wake of militancy and for the time being settled there.

Militancy

The word Militant comes from the 15th century Latin word Militre. This means to serve as a soldier. The modern concept of militia as a defensive organization against invaders grew out of the Anglo-Saxon fyrd. In general usage a militant person is confrontational (Ayesha Jalal, 1998:110). He engages in violence as part of a claimed struggle against oppression. Militant can be referred to an individual or to groups displaying the aggressive behavior or attitudes (Panda, 2005: 169).

Militancy may be defined as an act of organized violence to create chaos and disorder for achieving the goals which in normal course cannot be realized within the framework of legal constitutional institutions. It is a form of intimidation seeking to subjugate the people and the government

into acceptance of their point of view and also the methodology to propagate it (Panda: 170).

The term militancy refers to someone who revolts or rebel against the authority of the ruling government. Militants operate either in small groups or in large groups. They generally may adopt 'terrorist' or 'guerrilla' type of tactics in the initial stages and gradually to conventional warfare mode when fully organized. The militant gets identified with the terrorist or guerrilla mainly because of the form of warfare that they developed. Unlike them, the targets of a militant are both civilians as well as security forces (Asthana N and Anjali Nirmal, 2001: 54).

Militancy is not a product of 20th century. It may more appropriately be treated as the bye-product of internal politics after the world took its present shape. The present day militancy cannot be equated with revolutionary movements (Sing Sebigal, 1995: 13). Infirmities of the system leave the scope of distancing some sections of the society, some regions, small or big of the country and some religious or social groups from the main stream (Edward Herman and Gerry O Sullivan, 1989: 63).

The "militant" conveys a moral judgment. Few groups, organizations, or states these days are willing to accept the label. They typically respond to an attempt at such labeling by denial and by making

what amounts to a counter-accusation. The government or organization that made the initial claim is the “real” militant by virtue of its commission of a long litany of criminal or immoral acts (Weinburg Leonard, 2006: 2).

Table 1: 1 shows the differences target and Tactics between Militants, Guerrilla and Insurgent.

TABLE 1: 1

Difference between Militants, Guerrilla and Insurgents

	Militant	Guerrilla	Insurgent
Target	Could be the ruling government, but generally directed against hostile country. The target is unarmed civilians	The security forces of the adversary and key economic targets	Generally the ruling government target is both civilians as well as the security forces.
Aim	To erode the support to the ruling government or a hostile country	Harass the opponent rather than defeat him.	To overthrow the ruling regime in own country. Foreign mercenaries could support the insurgent due to religious ideology.
Tactics	Murders, kidnapping hijacking, torture and so on.	Mobile tactics (raids, ambushes) to harass the security forces of the opponent	Employee terrorist and guerrilla tactics on the initial stages.

Source: Ram Samay, tackling insurgency & Terrorism, Manaf, NewDelhi, P.13.

This makes it clear that their aims of these three groups are different. Militants aim to erode support to the ruling government or a

hostile country. Guerrilla harasses the opponent rather than defeat them. Insurgent aims to overthrow the regime in his own country.

Types of Militancy

Militancy, as is evident from the foregoing description is a very complex type of conflict. It poses, several challenges, quite different from those of conventional warfare. To tackle this problem, it is imperative that there is a close understanding of these challenges, particularly at the strategic level

Political militancy

The power politics has been known to lead to this form of militancy in recent years. A very disheartening fact of the political evolution of the underdeveloped countries in the rising index of crime resorted to silence the political opponents on the one hand and terrorize the voters on the other. This seems to be reversing the lock of evolution and bringing back the rule of tough as happened during the primitive times of human civilization. This leads of political militancy (Singh Sehgal, 1995: 15).

Regional Militancy

In a federal republic, where the central government serves as a nerve centre of a nation, some regions or territorial entities generate a feeling of neglect and discrimination and start ventilating those feelings in the form of protests which ultimately takes the form of militancy

(Martha Crensha, 1988:27). Table 1.2 gives detailed information's about the process of militancy.

TABLE1:2
The process of Militancy

The instrumental perspective	The organizational perspective
The act of militancy represents a strategic choice	The act of terrorism is outcome of internal group dynamic
The organization using terrorism act as a unit, on the basis of corrective values	Individual members of an organization disagree over end of means
The means of militancy are logically related to ends and resources, surprise compensate for weakling	The recent to terrorism reflects the incentive provide for follows and competition rivals.
The purpose of militancy is to bring about an acts environment.	The motivation for participation in militancy includes person's needs as much as ideological goals.
The pattern of militancy follows an action reaction processing terrorism response to what the government does	Militant actions often appear in consistent, erratic and unpredictable.
Increasing the cost of militancy makes it has likely, decreasing cost of increasing reward makes it more likely	External pressure may strengthen group cohesion remarks may create incentives to leave the group.
Militancy fails when its practitioners do not obtain their political objectives.	Militancy fails when the organizations disintegrate without achieving long term goals.

Source: Amnesty International report, 2002.

Urban Militancy

With the emergence of urban-industrial development, the urban vested interest develops and seeks to ensure its uninterrupted growth through this medium. The militant violence is resorted to wipe out the

emergence of a compelling force, on the one hand and to force its conditions on the concerned parties, on the other, in order to maximize its gains at the cost of weaker sections. Such kind of militancy has been witnessed in urban land deals and in urban-rural commercial transactions (Khurshid Salman, 1995: 17).

State Militancy

This form of militancy has also been talked of in recent history. A state may be accused of provoking, equipping or inspiring, directly, or indirectly, groups or organizations to resort to militancy. The state may on its own resort to terrorist behavior to establish and reinforce its authority and suppress and upsurge in the country. The democratically elected government may be using militancy against the masses that might have genuine grievances against the state.

In this fluid international situation many unconventional forms of conflict are likely to take place among the nations and in the civil society and it will warrant unconventional modes of settlement of disputes because the traditional restraints will be absent in dealing among various actors. Militancy may perhaps become a dominant part of unconventional warfare. Militancy has ended the attention of scholars and increased the anxiety of policy makers because it has proved to be far more serious a problem than what was anticipated a few years back (Rana Muhammed Amir, 2003: 47-48).

International Militancy

International militancy is essentially political in character with an additional dimension of transcending of national boundaries. It is an extremely subtle and most powerful form of militancy operating with remote controls. Militancy generally perceived to be the tactic of using an act or threat of violence against individuals, groups or the state to change the outcome of some process of politics, has been an age old phenomenon (Kantha Tara, 1999: 49).

Contemporary militancy is quantitatively and qualitatively different from any kind of militancy in the past. Clear-cut distinctions could be made regarding domestic militancy and international militancy. International militancy involves support of a foreign government or organization and is directed against foreign nationals, institutions or governments. Of late this has come to mean militancy involving citizens or territory of more than one country.

Since the end of the World War II nearly fifty Prime Ministers or Heads of States in various parts of the World have been assassinated. Indira Gandhi, Rajiv Gandhi of India, John. F. Kennedy of the U.S. Premadasa and Laxman Kadirgamar of Sri Lanka, Anwar Sadaat of Egypt, and Aldo Moro of Italy were some of the important victims of militant attacks (Reddy LR, 2002: 122). The 9/11 Osama engineered attacks have shaken the world out of its slumber. Attacks on the Jammu and Kashmir

Assembly and later on the Indian Parliament on 13 December 2001, etc. are also militant incidents

Table 1.3 shows the incidents of national as well as international militancy. The international level of Middle East, Persian Gulf region and at the national level of Western Europe witnesses the high rate.

TABLE 1: 3

Militant's incidents by region from December 26, 1997 to March 8, 2003

	International	Domestic (national)	Total (global)
North America	4	33	37
Western Europe	182	1853	2035
Eastern Europe	43	555	598
Latin America	77	1103	1180
East and Central Asia	13	43	56
South Asia	61	1122	1183
Southeast Asia and Oceania	35	241	276
Middle East and Persian Gulf	333	1209	1542
Africa	29	117	146

Source: MIPT Oklahoma City National Memorial Institute for the Prevention of Terrorism, 2003.

The year 2000 saw a slight increase in the militant's attacks world wide. On April 30, 2001, the US Department of State released its report on international terrorism. It reveals that in 2000, casualties associated with militancy worldwide, deaths from militant incidents increased from 233

to 791. Within five months of the publications of the report, On September 11, 2001, the World Trade Centre and Pentagon were attacked in the largest terrorist assault to date.

In the global context militancy is a menace to the society that threatened every fabric of it throughout history. Militancy is a policy which is carried out through the revolutionary process in order to maintain control overpopulation and also to gain necessary support of the people who may not be very keen to support the guerillas under normal circumstances (Chopra Surendra, 2005: 6).

Table 1.4 shows international incidents related with militancy.

TABLE 1:4
Decline in incidents and rise in lethality of international Militancy

Year	No. incidents international	No. fatalities	No. injured
1989	376	411	385
1990	437	218	682
1991	565	102	242
1992	363	91	636
1993	431	109	1393
1994	322	314	663
1995	440	177	6277
1996	296	314	2915
1997	304	221	693
1998	273	741	5952
1999	392	233	706
2000	423	405	791

Source: Alex Schmid, "Magnitudes of Terrorist Victimization", P. 43.

In the context of global militancy it is necessary to define some of the terms used in the study of violence i.e. power, force, violence and terror. Max Weber defines power as “the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests”. While power conveys on its possessor the capability to use force, force can be defined as an actual application or exercise of power (Chopra Surendra: 15).

Some writers make a distinction between two types of violence, i.e., “expressive violence and instrumental violence”. The former arises primarily in response to feelings of hate or rage while in the case of instrumental violence such feelings are secondary although they may arise during the course of committing violent acts.

It is power in action according to Oleg Zenam; it defines violence “as an illegitimate use of force”. Waltus is of the view that “violence may occur without terror but not terror without violence” Oleg Zenam defines Militancy as the use or threat of violence by individuals or by organized groups to evoke fear and submission to attain some economic, political, socio-psychological or other objectives (Butalia Urvasi, 2000:138).

Religious Militancy

The form of militancy emanates from some fanatic groups who take it on themselves to pronounce the superiority of their religion over all the

rest of the earth's planet. This form of militancy seeks to coerce followers of other religions into the acceptance of supremacy of their religion. Any challenge in any form is not tolerated and violence resorted to wipe out. Militancy is essentially a by-product of fundamentalism and takes different forms; it gives rise to different types of militancy (Dossani Rafiq and Henry Rowen, 2005: 27).

Globalization and Militancy

Globalization is seen as bridging the gap between times, space, movement of goods, opening up the market. All these were happening at the time when the states were succumbing to the pressures of structural adjustment or liberalization brought on to them through the mediation of the trinity – WTO, World Bank of IMF and are backed by the Western world, particularly the US.

Militancy in the age of globalization involves the militants, victim and also an audience because of the exposure it has through mass media. Their utilization of newly created technology in communications allows them to create dense networks around the world as well as through the increased efficiency of international level.

One of the major contributions of globalization is that it opened up spaces for new militant outfit to emerge at the global level. This obviously

proves that militancy is not linked to any particular religion; rather it goes beyond the boundaries of religion. The militancy also had non-western agenda; it took the form of national struggle in Chechnya, ethnicity or statehood in Kashmir, autonomy in Philippines etc.

Several other militant groups function internationally and it is difficult to discover where they operate from. Again some operate from a neighboring country where they are supported and aided by the host, which is often at loggerheads with its neighbor

Globalization has transformed the character of international militancy by virtue of the fact that with shrinkage of world, international militant can quickly change their character. Secondly, international militancy cannot be identified with any particular caste or the community; they cut across the boundaries of nation, nationality, communities, religion etc (Veena Vasudev, 2004: 154-156).

Factors Contributing to Kashmir Militancy

Important causes for Kashmir militancy are failure of democracy, shaded policies of State and Central governments, poverty, illiteracy, unemployment, discriminations, Islamic fundamentalism, demand for separate nation, Pak sponsored militancy, castesim, corruption and Armys mis behavior. Table 1.5 gives the factors contributing to Kashmir militancy.

TABLE I: 5

Factors Contributing to Kashmir Militancy

Factors	Percentage
Shaded policies of Central Government	40%
Poverty, illiteracy, unemployment, and discrimination	63%
Spread of Islamic fundamentalism	25%
Demand for a separate nation	27%
Militancy in Kashmir, supported by Pakistan	78%
Castesism, Corruption, Discriminations from Govt. officials	45%
Army's misbehavior	47%

Source: Data collected from survey

Militancy related incidents in Kashmir

Militancy related incidents were continuing to take place since 1988. Hundreds of person which include civilians, security force and militants lost their life. Table 1.6 shows a detailed picture of incidents and the loss of human life due to militant attacks in Jammu and Kashmir. From 1988 to September 10, 2010, militancy had taken away 48150 lives.

TABLE 1: 6**Militancy related incidents in J&K from 1988 to 2010**

Per Year	Incidents	Persons Diseased			Total
		Civilians	Security Force Personnel	Militants	
1988	390	129	1	1	131
1989	2154	1079	13	0	1092
1990	3905	2862	132	183	3177
1991	3122	2594	185	614	3393
1992	4971	859	177	873	1909
1993	4457	1023	216	1328	2567
1994	4484	1012	236	1651	2899
1995	4479	1161	297	1338	2796
1996	4224	1333	376	1194	2903
1997	3004	840	355	1177	2372
1998	2993	877	339	1045	2261
1999	2938	799	555	1184	2538
2000	2835	842	638	1808	3288
2001	3278	1067	590	2850	4507
2002	NA	839	469	1714	3022
2003	NA	658	338	1546	2542
2004	NA	534	325	951	1810
2005	NA	521	218	1000	1739
2006	NA	349	168	599	1116
2007	NA	164	121	492	777
2008	NA	69	90	382	541
2009	NA	55	78	242	375
2010*	NA	131	60	204	395
Total	47234	19797	5977	22376	48150

Source: Data collected from various Media of J&K

- Till September 19, 2010.

As per data collected from various media, between 1988–2001, 47234 incidents had taken place. Data of incidents from 2002 to 2010 were not available. The total number of persons including civilians, security forces and militants between, 1988 till September 19, 2010 were 48150.

The Aftermaths of Kashmir Militancy-Human Rights violations

There is no clear record of incidents of human right violations that had taken place in the valley towards the Pandits. The records available are the documents from NHRC, NGOs, and Various political organizations. They allege that abundance of such violations prevails include misbehaviour, torture, rape, killings from the persons belonging to army, security forces etc. Three thousand youths are missing from the valley without any further information. Pandit organizations claim that army's misbehavior created so many problems in the valley.

Pandits become victims of Militancy

Militancy destroyed life of Kashmiri Pandits. After the independence Pakistan send tribal peoples to grab Kashmir with the help of its army. It created so much of conflicts and disputes between both nations. In 1989 militancy conducted massive attacks against minority Pandits. Fundamentalists stole their land and homes, even right to life also. The five thousand old Saraswathi Brahmin communities had lost their traditions, customs and civilizations.

Pandit communities are in exile. They are getting some subsidies and financial helps from authorities. But they had lost their freedom.

Nothing is precious than freedom. They are living in two room tin shedded camps. Physically and mentally they are weak. Their children become the victims of great fear. Family envisages are broken, not getting proper education, all basic facilities are denied due to militancy. They are not getting any justice from National or State Human Right Commissions.

A realistic evaluation of the variance of the sentiment and the majority nature of the sentiment for an independent homeland are imperative inputs in quest for any resolution process. The current phase of dialogue and negotiations is a derivative of the sentiment. From 1989 the sentiment has acquired a central role in reviving a dispute, which was seen as defunct and settled by default.

The sentiment would be a relevant factor to assess the reference point in any process of accommodation. This study discloses the socio-economic situations of the Kashmiri Pandits and tries to analyse the issue of their demand for a Home land.

Limitations of the Study

Because of the position and the depth of the subject of militancy and the issue of Kashmir the study was limited to the socio-economic life of Pandits. On survey and other data collections some difficulties were faced. Because of the fact that people were afraid to disclose their feelings and aspirations related to militancy or the life of the Pandits.

Next chapter makes an attempt to bring forth the historical background of Jammu and Kashmir.