

**GLOBALISATION AND INDIAN CIVIL-MILITARY RELATIONS**  
**A NEW HOPE - AT INDIA PAKISTAN BORDER**  
**A Culture of Peace Process in Kashmir**  
**(A Case Study of a School Near LOC)**

By  
**PROFESSOR Leena PARMAR**  
Email: leenaparmar5@gmail.com

**INTRODUCTION**

The conventional notion of security has been and remains State-centric with military as its major instrument, entrusted with the duty to defend the territorial integrity of the nation-state. No doubt, safeguarding territorial integrity from external aggression is most vital for the honorable existence of any nation-state. However there are equally, if not more vital concerns and facets of security, that are often, ignored in the specialized security discourse of military strategists-, where the concerned area is ravaged by militancy, hatred and innocent killings. Military security through armed and ammunitions with latest equipment's often neglects the social structures, people's movements, and non-state actors, thus making the entire process elitist, parochial and often insensitive.

The changing nature of Civil-Military Relations in Asia has been focus for any serious scholar of peace and security. This current research is on the Civil Military Relations, an Army – Corporate world initiative. This is aimed at bringing peace to the people of the Kashmir Valley.

In any discussion on national security, it would be useful to keep in mind the physical parameters of our concerns. In this context it would be worthwhile to recount a few facts which though otherwise well known are not adequately kept in view. India is the seventh largest country in the world. It has an area of about 3.3 million sq. kms land boundaries of 15,200 km, over 600 island territories, a coastline of over 7,500 km and an Exclusive Economic Zone (EEZ) of 2.5 million sq. km. We have land frontiers with six countries and maritime borders with five countries. Our island territories in the east, 1,300 km away from the mainland, are far closer to our Association for South East Asian Nation (ASEAN) neighbors. Except Haryana and Madhya Pradesh, all other states and some of the Union territories have one or more land or maritime borders which require to be safeguarded. Our borders with Pakistan and China are militarized; those with Pakistan generate a variety of threats to our country. While speaking about India's security concerns, it is also necessary to remember that our country represents an immense cultural and geographical diversity and socio-religious traditions, which go back to 5,000 years of recorded history. Every

major religion in the world is practiced in India; our Muslim population is the second largest in the world, significantly larger than that of Pakistan. The roots of India's secular and pluralistic traditions are embedded deep in our ancient history. [1]

Military professionalism is an influential but controversial concept in the study of civil-military relations. The Indian military has been unique among the armies in the developing world in several ways since the historical background and political context is different in each country. Yet, the framework enables us to study some of the trends of institutional development in Indian military organization. The typology offers us as a guide to systematize this current research finding. More-over no country is immune from the transnational influences that shape civil-military relations. Since the relationship between the military and society in each social system also reflects national and cultural considerations, the need of the hour is to understand developmental trends over time through imperial research findings.

India is the world's largest and most populous democracy and largest developing country with a democratic system. Surrounded by military-dominated and non-democratic states, it represents one of the most interesting cases of firm, stable, and authoritative civilian control of the military. It is remarkable that the appalling problems of low economic development, sharp differences in income, mass poverty, over-population, illiteracy, and ethnic antagonism, absence of any linguistic unity, cultural fragmentation, social diversities, and a complex class system do not seem to hinder civilian control of the Indian military. The two neighbors of India-Pakistan and Bangladesh-are comparable or closely matched to her in a number of ways yet display divergent patterns of civil-military relations. [2]

Students of civil-military relations, particularly those in the developing countries, admit that they have to work on meager data. The relative newness of this area of study could be one of the reasons for this. The study of civil-military relations in the narrow sense, that is, confined mainly to military coups and interventions, attained importance after the Second World War. [3]

A broad review of the social science literature on civil-military relations suggests that scholarly work in this field has essentially been of two types. First, there are theoretical studies in the form of comprehensive theories and hypotheses and, second, there are empirical studies. The main weakness of the theoretical writings is that they either concentrate on the characteristics of civilian politics and their influence on military intervention while generally ignoring the organizational and professional qualities of the military itself, or they gave emphasis to the latter, to the exclusion or inadequate treatment of the social and political environment. [4]

The empirically oriented statistical studies have been criticized for not paying sufficient attention to the quality of data and to the theoretical basis for imputing causality and interpreting the results. [5]

Assessing the theoretical and empirical validity of Lasswell's influential but utopian construct of possible or probable developments, one finds it refuted, at first glance at least, by the course of events. The Garrison- soldier model has been followed by the liberal and civilian oriented professional soldier model advanced by Samuel P. Huntington. Huntington attempted to explain the nature of the modern military profession in terms of its loyalty to its master, the civilian dominated democratic state. The major contribution of Huntington's general theory of civil-military relations lies in his argument that the rise of military professionalism is inversely related to military intervention, that is, the modern professional sense of mission, military-mindedness and corporate autonomy incline the military against political intervention. However, Huntington's controversial argument that professionalism inclines the military towards a low political posture has been challenged by several scholars. Nonetheless, Huntington's 'The Soldier and the State' is one of the earliest sophisticated attempts to set up a general theoretical frame-work of civil-military relations. Civil-military relations can best be understood as a process in which there is a great deal of fluidity and informality. The relationship cannot be completely captured by using interest group models alone or by setting large institutional networks contending or co-operating with each other.[6]

Civil-military relations can range across a broad spectrum and precisely where they fall on that spectrum at any given point of time depends on a multiplicity of variables. Focusing only on a few of them can produce a seriously distorted picture. Moreover, the dynamics of a country's civil-military relations over time can be highly complex, for many factors can spark changes in these relations. [7]

In recent years, 75% of all terrorism-related casualties in the world occurred in Asia. South Asia and contiguous regions have been the major target areas of terrorism, insurgencies, and separatist movements in comparison with other parts of Asia. Afghanistan, Pakistan, Central Asia, Xinjiang, India, Sri-Lanka and Nepal are facing serious problems with terrorist threats. In South Asia, the number of fatal casualties in terrorist attacks is the highest in the world; internecine ethnic, communal and separatist conflicts pose a serious threat to stability and interstate relations in this region. India, Pakistan, Sri Lanka and Nepal are witnessing multiple conflicts in which ideological, ethnic, communal and political issues are intertwined. There are many reasons why these countries have been vulnerable to various forms of violence but the main reason is the failure of political management to meet the aspirations of the people. In other words, it is the failure of the

governance that has given rise to dissatisfaction, terrorism and insurgencies, which is a common feature in most countries of the region.

Most terrorist groups, operating in South Asia, are based in Pakistan, Afghanistan and Sri Lanka. The Liberation Tigers of Tamil Elam (LTTE) has generally confined its activities to Sri Lanka but terrorist groups in Pakistan and Afghanistan exert pressure on their neighbors by operating across international borders as a part of the global jihad movement. Terrorist organizations located in Afghanistan- Pakistan belt are supported by Pakistan's Inter Services Intelligence (ISI) and religious parties. While this situation has remained unchanged for the last few decades, ongoing conflicts between India and Pakistan and across border tensions between the two countries largely contribute to the insecurity in the region. The Sri Lankan conflict remains as a no-war no-peace situation; Bangladesh is witnessing a collapse of governance and this has given a fillip to Islamic Fundamentalism.[8]

## **METHODOLOGY**

In this article, the Army – Corporate world initiative has been highlighted through the example of a school, which is situated at the India Pakistan border near Line Of Control in Uri Sector (Jammu & Kashmir). The present paper focuses on the new school, which was opened about a couple of years ago and how it is transforming the people in that area. This effort is meant to be collaborative and interactive – entirely a partnership between the corporate house and the common people, who lived for years with fear and terrorism. The role of the Indian Army is of facilitator.

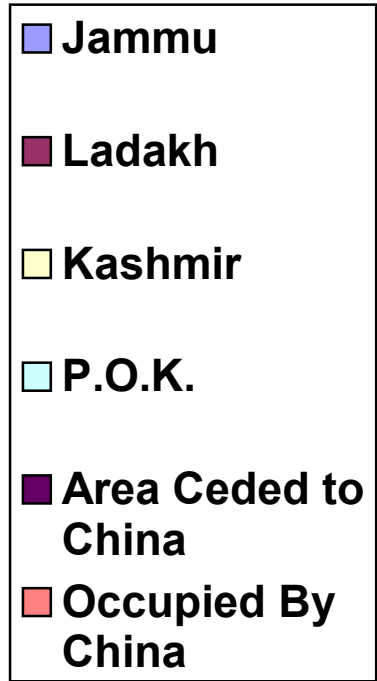
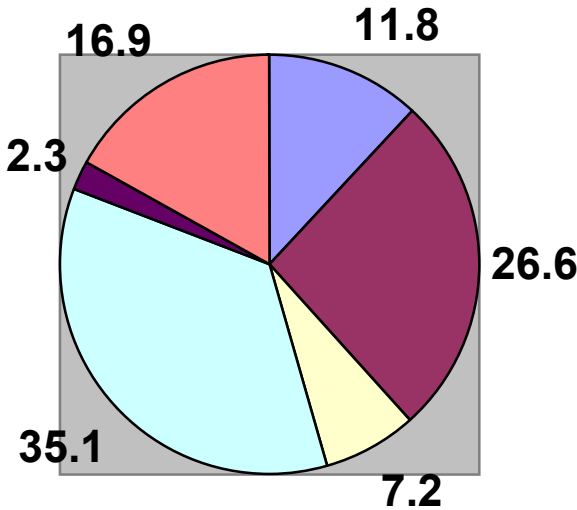
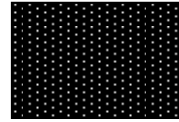
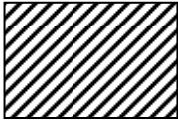
No sociological study has been done taking into consideration the people's perception, aspiration and expectation. The author visited the area in June 2003, 2004, 2005 and interacted with cross section of the society. The methodology of this paper is Case study along with unstructured Interview. Extensive interviews have been conducted on 100 students and about 100 parents whose children are studying in the school and also the community at large. For interviews, men, women and children of different religions along with group meetings at several places gave the investigator the opportunity to meet maximum people within limited time. They were eager to speak, very spontaneous and one could see and feel the enthusiasm of those who remained under pitiable and neglected conditions for years together.

In contrast to the Western World, where we find by the end of the Cold War, changes in the security concerns, which led to formal re-definition of their major missions. Indian Army still focuses on what Moskos calls "defense of their homeland", but at the same time participates in international peace keeping operations, and other humanitarian operations. But if we try to look into the military functions today, we definitely find some minor shift

from primarily war fighting or war deterrence to military deployments for peace and humanitarian purposes. This may be due to the change in the threat perception from Pakistan and China. *The shift is towards peace missions, humanitarian activities of the armed forces, and simultaneously we find some changes in public attitude and opinion. Thus the author has tried to focus the school at the India Pakistan border, as a comparative case study method, choosing the richness of detail provided by the framework of Charles Moscos, to understand military as a developmental construct. (Out of the two major projects "Operation Sadbhavavna" and "Operation Ujala", which are being taken up by the army in Kashmir' this school comes under the project - "Operation Ujala".)*

At a time when relation between India and Pakistan are upbeat as never before, it may appear inappropriate to recall the past which has been a long history of enmity between the two countries. Yet while doing so, we must not shed the lessons we can learn the past, because that would amount to throwing out the baby along with the bath water. These lessons can be a guide for the future. Moreover, knowledge of the past helps in understanding the present. The birth of India and Pakistan as independent nation was accompanied by a holocaust, the like of which had never occurred in human history. Millions got killed and uprooted in an orgy of unprecedented communal violence. The partition of India was a pyretic victory of communalism over secularism. Jinnah was not a fundamentalist in his personal life but he aroused religious fervor to achieve his political goal. He was a charismatic leader who in a shot time, managed to mobilize the support of all Muslims on the sub-continent. He succeeded in establishing a nation state on the basis of religion. This had never happened earlier in history. Yet Jinnah's vision was of a secular Pakistan which he made clear in his address to the Pakistan Constituent Assembly. He did not live for long thereafter. Perhaps it was too late for the people of Pakistan to change course. Pakistan became a theocratic state. Despite the setback to secularism in 1947, India stuck to its secular ideals, in keeping with its tradition of thousands of years. [9]

# JAMMU & KASHMIR - PROPORTIONAL DIVISION OF AREA



Inside India : 45.6 %

Out Side India : 54.4 %

The above diagram shows the actual area of Jammu & Kashmir. 35% of area is with Pakistan (Pakistan Occupied Kashmir), 26% is Ladakh, 16% area is with China, 11% area is Jammu, 7% is Kashmir Valley, 2% area is ceded to China. So, we have 46% area inside India and 54% of the area is out side India.

## KASHMIR – THE HISTORICAL PERSPECTIVES

Pakistan was created on the two nation theory which implied in the perception of Pakistan that Hindus and Muslims can not coexist together. India on the other hand adapted a secular and pluralistic multi-ethnic model.

The two neighbors India and Pakistan were born of Partition, the most savage separation of people and territory in 20<sup>th</sup> century history. Since 1947, India and Pakistan have fought four wars over Kashmir and Bangladesh. Pakistan openly abets cross-border terrorism and mutual suspicion rules bilateral relations. The rest of the world considers the region a potential nuclear flash-point.

Jammu and Kashmir (J&K) was one of the 565 princely states of India on which the British paramountcy lapsed at the stroke of midnight on 15 August 1947. The ruler of these princely states was given the option to join either of the dominions- India or Pakistan. The ruler of J&K Maharaja Hari Singh did not exercise the option to join either of the two dominions, and instead, wanted a Standstill Agreement pending final decision on his state's accession. With Muslims comprising a majority of the population in Kashmir Valley, one could easily have expected communal politics to develop but the people of this Valley, through centuries of their history had developed tolerance and peaceful coexistence, irrespective of different religious beliefs. The National Conference led by Mr. Sheikh Abdullah, a popular Kashmiri leader, believed in nationalism based on community interests and not on religion. Mr. M.A Jinnah tried but failed to win the sympathies of the Muslims of Kashmir for his two-nation theory. Perhaps a plebiscite, soon after the partition of India and Pakistan, would have been overwhelmingly favorable to India.

Frustrated by this and with the aim of intimidating the population, Pakistan tribesmen entered Kashmir on 22 Oct. '47', and indulged in large-scale bloodshed. On 26 Oct. 1947, however, Maharaja Hari Singh signed the Instrument of Accession in favor of India. This instrument was accepted by the Governor General of India, Lord Mountbatten, on 27 Oct. 1947, thereby making J&K a legal and constitutional part of the Union of India. India took up the issue of Pak aggression in J&K to the UN, but it was only 01 Jan 1949 that a cease-fire actually came into operation, leaving approximately 84,000 sq. km ( 54.4%) of Jammu and Kashmir under Pakistan control. Ever since then, the state of J&K has remained a bone of contention between India and Pakistan, with the two countries going to war over the issue in 1965, 1971 and 1999.

At the heart of the Indo-Pakistani conflict there are two constraints. The first constraint is the political utility of the war-like tensions between the two countries, and the second is the mutually sustaining mindsets, which recognize war as the only real solution. Both India and Pakistan are constantly vulnerable to the urge to fight. Millions of people in both countries are beset by the drudgery of peace. Military preparedness and the news of

impending war have the unfortunate capacity to give both the young nation-states an instant sense of purpose. One cannot help recalling a time in the 1970s when India derived a similar sense of purpose by acting as a force for world peace. But it began to lose that sense of identity, even as the failure of the economic development projects of the 1960s became all too apparent. A new national identity began to take shape alongside Cold War models. Hunger, poverty and illiteracy gradually ceased to inspire the state planning apparatus. The self-image of military power began to serve a cohesive political role. [10]

Both India and Pakistan have used education and the media to reinforce hostile attitudes. In Pakistan, school textbooks openly teach prejudice towards Hinduism and equate India with Hindus, forgetting India's struggle for secularism. Elite public schools have a better record, but their products either migrate or learn to live on the margins of a fluid, routinely manipulated public space. That journey to the margin of a rapidly shrinking political space is just beginning for the Indian elite whose children have been raised on the staple scientific diet in a corrupt and chaotic political milieu. [11]

## **PRESENT SITUATION**

Let us now move from the past to the present. The end of the Cold War in the closing years of the last century and the crumbling of the Twin Towers on 11 September 2001 have changed the international scene. After 11 September 2001, the West has woken up to the threat of international terrorism, which India had been combating for over a decade. The increasing perception about India emerging as a major economic power of the future is another factor. There is a strong urge for peace among the peoples of India and Pakistan and a growing desire to improve mutual relations. Bonhomie and friendly feelings generated through cricket, people to people contact have been a remarkable development which even the most optimistic observer of yesteryears could not have visualized. [12]

## **OPERATION UJALA - THE PEACE PROCESS**

Operation UJALA - is a modest, but extremely purposeful effort to contribute to bringing about normalcy to the Kashmir Valley portion of the J & K., The central objective of Operation UJALA is also to change the existing largely neutral and sometime hostile perception of a large section of the population by making a meaningful contribution by addressing some of their concerns.

*The aim is to act as a catalyst and a facilitator, and provide the initial impetus to the endeavors of the population, in selected ventures. Four areas have been chosen for attention - Education, Self-help, Cooperative ventures, and Healthcare. In each of these areas, selected ventures have been started. For example, in Educational projects, schools and hostels for children of victims of terrorism, have been given the highest priorities..*



All ventures are meant to be collaborative and participative – entirely a partnership between the corporate house, the people managing the venture and – for the purpose of ensuring smooth functioning and continuity – the Army unit in location. The major portion of the funding is expected from philanthropic corporate houses inclined to be participants in this truly nationalist cause. The basic idea is to create a corpus and provide initial start-up outlay, so that the projects become self-sustaining gradually. In some cases, the start-up capital comes from Army's funds. The funds collected are generally handled entirely by the locals nominated by the corporate houses (the Army provides assistance in identification of trustworthy and efficient persons) to manage the venture. The Army neither receives nor handles any kind of fund, however, assists in monitoring their proper utilization. The Army facilitates by providing safety and security of personnel associated with the projects and supervision of the projects to ensure optimum utilization of funds. Army also provides initial accommodation and facilities to the personnel engaged in these ventures in border areas where such infrastructure may not be readily available. Army also provides sanitation, and pure drinking water facilities. The Army obtains regular feedback on the progress of the ventures and act as a monitoring mechanism on behalf of the business house. The Army provides resources for reshaping the curricula of madrassas, sponsors the visits of cultural troupes that can perform both in urban and rural areas. The Indian army also provides expertise to cooperatives and self-help ventures, assists in securing a market for these goods to be sold in the open market... Army also plays a very important role in sending talented children to exclusive institutes such as National School of Drama and National Institute of Design. The Indian Army also look after the provision of sponsorship for artificial limbs project, medical treatment in border areas and up - gradation of existing medical clinics. School children from the Valley visits other parts of the country and children from other parts of the nation visit the Valley as part of this noble project.

Army has started in a very productive way the process of development in Jammu and Kashmir which covers education,, Information Technology, Women Empowerment, Medicare and Community Development. Indian Army is providing basic gender needs to the women to improve their status within the family and community. Operation Ujala has brought self-awareness among the women through social awareness and literacy campaign. Operation Ujala with its philosophy of human development, has done and doing a great service for the people of Kashmir.

## **HELP FROM CII (CONFIGURATION OF INDIAN INDUSTRIES) AND THEIR CONTRIBUTION**

In the last few years, CII's thrust in Jammu and Kashmir has been on the social sector. The philosophy has been, and is, that there has to be concerned attempts to

strengthen the delicate social fabric that exists in J&K today. With this objective, CII has undertaken a number of initiatives in the last couple of years. CII's involvement has been through a multidimensional approach. The first of these has been focused on the orphans affected by the militancy and violence. These children are between the age of 7 and 15 years and it was felt that education was the best way to restore normalcy in their young, bruised, frightened lives. The second focus group has been women & young girls affected by the violence. CII felt the necessity of working with them to help them regain their sense of dignity and self-esteem, and instilling in them the confidence to be part of a progressive society. Since January 2003, CII, along with 'Sadhbhavna' Trust, has been mobilizing women into self-help Groups-with the objective of harnessing a united, powerful force, with more bargaining power, and capability to be effective agents of social change. Introduction of micro-finance help women in starting micro-enterprises, thus ensuring livelihood, self-reliance, and most importantly a belief in themselves. And the third target group has been the youth in the state.

Playing a pivotal role, the Indian Army mobilized the resources and manpower at its command not only to motivate large numbers of young people to attend the workshop but also work hard with the youth to transport them from their homes to the training centers for the purpose.

### **GOODWILL SCHOOL, BONIYAR**

What is so unique about this school? Education plays an important role in shaping the future of any nation. It is pertinent and imperative that people residing in remote areas in Kashmir have access to quality education. To achieve this objective the PIR PANJAL BRIGADE of the DAGGER DIVISION has opened this school at Boniyar in Uri Tehsil to provide quality education to the children of local villages that had remained impoverished due to lack of communication and proximity to the line of control at the Indo-Pakistan border. The School was inaugurated on 22. July 2002 by the Army on defense land with a total of 209 children from Nursery to 1<sup>st</sup> class with an expansion plan of increasing one higher class in each academic session. Good will school, Boniyar is an English medium school, which provides ample opportunities to the children for overall development of their personality.

Due to continuous efforts through this school to bring in socio-politico and economic equality and also for providing quality education, the school has been declared as a model school in a short span of one year in this region. The salient features of the school are as given below:

- (a) Education for all round development their personality.
- (b) Co-education.
- (c) Optimal student-teacher ratio.
- (d) Computer training.
- (e) Library and TV facility.
- (f) Indoor and outdoor sports facilities.
- (g) Free education to the needy children-16 scholarships.
- (h) Free education to the needy children- 16 scholarships.
- (i) Free school bus services for bringing the children to school from villages and dropping them back.

### **SALIENT FEATURES**

- 245 Students (co-ed) from 28 villages.
- Teaching- Learning by Play Way Method.
- Teaching based on Three-Language Formula (English, Hindi & Urdu).
- Expansion Plan.

### **SUBSIDIES**

- Free Transport from Villages to School & Back
- Free Education to Needy Children. - Sixteen Scholarships.
- Boys Hostel for Poor Children of Remote Villages on Line of Control..
- Free Medical Facility.
- Minimal Fee Structure.

### **BOYS HOSTEL BONIYAR**

To provide Free Boarding and Lodging to poor & needy the school has a hostel located on the Line of Control, who cannot afford education and commute daily to the school. A country can be termed as powerful only when it has educated people. Goodwill school, Boniyar is a small effort in this direction by PIR PANJAL BRIGADE of DAGGER DIVISON.

### **SALIENT ASPECTS OF THE BOYS HOSTEL**

- Basic Infrastructure Created from Own resources (Includes Fully Furnished Accommodation. Study Room, Recreation Room & Sports Facilities).
- Battalions of 161 Brigades Sponsoring the Boys. (including tuition fees, stationery, uniform )
  - Free Medical Facility.
  - Free Lodging & Messing.

**Table No. 1**

**VILLAGE WISE STRENGTH & DISTANCE FROM GOODWILL SCHOOL, BONIYAR**

Sr. No.	Village	Strength by Bus (K)
1.	Rampur	34
2.	Thathamulla	15
3.	Boniyar	39
4.	Nowshera	20
5.	Pringal	03
6.	Limber	04
7.	Ghantamulla	03
8.	Mohura	14
9.	Chandanwari	03
10.	Uranboha	27
11.	Noorkha	13
12.	Dawaran	03
13.	Gingal	02
14.	Trikanjan	28
15.	Salasan	08
16.	Neelam	08
17.	Maidanan	08
18.	Prankutra	01
19.	HillarPriniya	04
20.	Bela	01
21.	Lari	01

**Table No. 2**  
**HIGHLIGHT OF THE SCHOOL**

Transport from Village to the School
Learning English as Compulsory Subject
Painting and Handicraft
Computer Training to All The Students
Dramatics and Other School Activities
Compulsory Games
Strict Discipline
School Uniform For All
Ethos of Secularism
Gender Sensitivity
Teacher Students Relationship With the Bondage of Trust, Friendship and Space for Discussing Conflict Situation

The biggest facility which is being provided to the students is the free transport. The table No. 2 shows that children from far away villages come to the school .The school bus even goes up to 34 kilometer to fetch some students from the hilly area . This has boosted the image of the army in a very big way. Children are learning English as a compulsory subject, which is very significant to note as in that area no other language is known/used except perhaps the local dialect. This facility of language along with the compulsory computer learning has given the children and parents a lot of confidence. They have started thinking beyond their village and gradually understanding that the world is larger than their villages' .The army discipline along with smart uniforms is transforming the small children into responsible citizens of the country. Children learn games, dramatics, music, and painting, handicrafts, which is making them self-confident. These children can be compared to the children of any of the best schools in Bombay or New-Delhi.

The ethos of secularism and gender sensitivity of the school help the child towards the aims of education. This also helps the children in socializing into a democratic set up through appropriate school co-curricular activities and judicious choice of topics/subjects.

### **TEACHER AND STUDENT RELATIONSHIP**

The teachers are well qualified and devoted who are taking a lot of pain, much more than other public/private schools where the parents help the children with home work. Since most of the parents are illiterate, the obligation and work of the teacher increases to make the weaker children come at par with the brighter ones. Most of the students are first

generation learners. They are completely dependent on the school for initiating reading and writing skills and culture of the school. Many children are also vulnerable to the conditions prevailing at home.

The research shows these children and teachers share and reflect on their individual and collective experiences without fear of judgment. This enables them to understand and relate to differences instead of fearing them. Conflict and tension are part of the children's lives. They constantly encounter situation, which call for moral assessment and action, whether in relation to subjective experiences of conflict involving the self, family and society or in dealing with exposure to violent conflict in the area where they live. The teachers help these children to deal with conflict and facilitate awareness of its nature and role in their lives. Teachers are not only teaching but also creating an atmosphere of trust, friendship and a safe space where children can share experiences and discuss which help them towards a process of decision making in the future.

## **PARENTS VIEWS**

1. Our children are in the best hands of the Indian Armed forces.
2. The Indian Army is looking after the children, so there is no fear now.
3. I lost (woman) my husband in cross border terrorism; I thought I lost every thing in life. But Indian Army has picked up my three children for education.
4. We can see the change in our children. They are getting wiser, bolder and they are learning so many good things in the school.
5. I never saw a computer in my life. My son says that he is learning computer in the school. He says that " it is helpful for him for his future"
6. We have full faith on the schoolteachers. They take extra pains to teach the weaker children.
7. We wonder that our little girl is teaching us about cleanliness and sanitation
8. We need not worry about our children's future. Our children would be future officers of the Armed Forces.
9. The facility of the bus to take the children from home and drop them after school has made us assured that Indian Army is really interested in our progress and development.
10. We want more such school to be opened near the India-Pakistan border so that every child can get the opportunity to go to the best schools.
11. The biggest contribution of the school is - to see our children dreaming of becoming something in life.
12. The greatest agony is that we can't help the children in their homework, as we are illiterate.

## CHILDREN'S VIEWS

1. My sister and myself did not come out of our small hut for days after militants killed my parents. We were hungry and scared (aged 7 and 8). Then Army personnel came here, rescued us, brought along with them to this hostel. We are grateful to the Indian Army.
2. I want to join the Indian Armed Forces as an officer.
3. I remember how militants in front of me killed my father. When I grow up I will see that there are no militants in this area.
4. The school has separate toilets for boys and girls; this facility is not available in our own houses.
5. My parents died in an accident long time back, when I was a year old. I used to live with my elder brother. Militants killed my brother and I had no one now I stay in the school hostel.
6. My idol is Colonel (Principal of the school). I want to be like him when I grow up.
7. I have learnt to clean up/ wash up my hands before eating any food, which I did not know earlier.
8. I feel so good to wear school uniform; my mother says that I look very handsome in it.
9. I want to be a school teacher (Girl student) when I grow up.
10. Why some people are killing others? I want to kill those who are killing others.
11. My parents are shocked to know that I can dream of becoming an engineer or doctor.
12. When I grow up, I would like to work for this village so that all the future children join this school.

## CONCLUSION

A country can be powerful only when it has educated people. Goodwill school, Boniyar is a small effort in this direction by PIR PANJAL BRIGADE of DAGGER DIVISION. These small children have grown up with war and violence so far and this school is an example of the effort of the army and the corporate world initiative for peace in the valley, to convey the message of love, non-violence and peace.

If we analyze honestly, the high-budget, high expectations of peace efforts by the politicians have not been successful on the ground level. Instead, the continuing and increasing arms race by both the countries has put more fuel into the fire. And, the built-up of distinctive nuclear arsenal by both the countries now threatens the very survival of the planet. Then whose security are we talking about? What kind of peace are we looking for

through mighty arms and huge security establishments? Are we in a process to create a 'secure state' with "insecure people" inside?

The security environment could be improved only when the state-centric security perspective is abandoned in favor of society-centric one. And such genuine efforts are made which could ensure democratic and responsive governance, plurality of socio-cultural life of people and autonomy of decision - which is free from external interference and rest on national needs and aspirations. Thus, it is the non-military aspects of national security that need strengthening, not the conventional military aspects of security.

The paper comes out with the people's aspiration and expectation. The results of this research are quite shocking. The common man/woman in the area is interested in two times meal, poverty alleviation programs, and electrification in their homes, road and transport system and health clinics. Above all they want a secured future of their children and this school is a ray of hope for them. They want to live in a peaceful atmosphere, as they are tired of cross border terrorism, militancy and uncertainty. The present structure of violence and aggression needs to be reconsidered from the vantage point of the people at the periphery.

The ongoing operations in Afghanistan and Iraq indicate that technology by itself can not guarantee victory. National and regional pride can motivate a group to wage guerrilla warfare. The weak, so to speak, can resort to asymmetric warfare. Asymmetric means of waging war are not new. The history of development of defense versus attack, counter technology versus technology, and conventional versus non-conventional shows how numerically inferior or simple technologies have upset high technology. Decoys, viruses, deception and guerilla warfare are asymmetric manifestations. Peace loving people can become the most ferocious fighters if motivated with a cause or ideology. Bengali insurgents of the 'Mukti Bahini' or a Tamil fighter of the LTTE have demonstrated this transformation to Pakistan and Sri-Lankan militaries respectively. But at that point of time very few could have imagined the growth of the suicide bombers and Fidayeen squads. This is an important convergence of the motivation and will of humans to fight till the last. This convergence indicates that fighting spirit can be aroused and sustained by any race or tribe if there is sufficient motivation.

The people of Jammu and Kashmir, torn and tortured by tyranny of the militants at the close of the twentieth century cast wistful eyes upon their past fulfillment's, upon the golden age of Sultan Zain-ul-Abidin of Kashmir and the golden age of Raja Ranjit Dev of Jammu and these splash them with wonder and lead them to hope the good days of peace and prosperity may return on the swift wings of time! All around they see devastation and desolation but no hand of the tyrant could destroy the characteristic spirit of the people or their heritage of spiritual messages of their saints and sages. And even now there is a



feeling that the deep valleys are overflowing with the words of Khawaja Habib, rendered into English, as follows:

“Whosoever realizes his own true Self?

Uncovers the vessels of wine,

Overflows with joy, is intoxicated

And forgets his lower self;

He will not know a Hindu

From a ‘Musalman’ (Muslim)

Thus the symphony of the traditions and cultures still echoes its varied melodies. [13]

The present study / research aims to know how the people of this valley are responding to this peace process and how army is trying to transform life in Kashmir Valley. More and more people from all over the world are realizing that the answer to present problem of violence is to be found in a morality which replaces greed with contentment, hate with tolerance, and killing with reverence for life. At the common man’s level also, awareness to these dangers of violence is growing. Many protest groups are contributing their mite in arousing the human conscience further. Principles of Ahimsa, Satya, Aparigraha, Anekantwad, etc. assume great relevance in this context.

## **THE EXTREME IMPORTANCE OF THIS PROJECT „OPERATION UJALA“ BEGINS FROM HERE.**

Peace operations have become a most important tool for international crisis management. And they will remain so for a long time, with occasional ups and downs, and will continue to develop further. Given that such missions/operations are likely to be increasingly gaining more importance in future, it will be important to ensure that the lessons learned in such operations are shared as widely as possible.

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