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Challenges Before The Working Class, India In General And Jammu-Kashmir In Particular

1. Background Note On Workers Movement

Historical Origin Of The Working Class And Its Trade Union (TU) Movement

The term working class in general denotes all those who sell their physical or mental power (capacity) in lieu of wages or salary and thus make a living. No exact estimate exists of the total number of all categories of workers in the world. But a rough calculation suggests that it is more than 50 percent.

In simple terms, the term worker has been in vogue since the early human history. The various historical systemic forms of labour can be described as clan, tribal, feudal and capitalist labour. The various socio-economic categories of labour are often termed as slave, serf (agricultural) and wage-labour (industrial, contract, casual, etc.).

Modern Wage Labour And Its TU Movement

Taking up the historical development of the modern wage labour, it began to appear in the later part of the 18th century. Thus, Workers TU movement began to take shape in the early 19th century. By the term TU is generally meant an association of' the members (or workers) of a trade for the protection and enhancement of their rights (generally described by TUs as struggle for better living and working conditions).

Historical Role Of The TU Movement— Its Positive And Negative Sides

Since its origin, the TU movement has played a positive role for the workers in particular and the working people in general. Its positive role may, in brief, include:

• Widening of the human vision by uniting workers of different races, religions, nations, nationalities, cultural groups, etc., into one union.

• Enabling workers to achieve a number of rights for all the working people, namely: (i) workers right to unite in one union, (ii) right to strike and collective bargaining, (iii) increase in wages and salaries, (iv) reduction in working hours, (v) prohibition of child-labour and employment of minors, (vi) maternity leave for working women, (vii) social security for working people in matter of housing facilities, sickness benefits, child-care centres, factory canteens, ventilation system, safety measures, insurance advantages, holiday homes, health-care centres, labour welfare schemes, etc.

Today, trade unionism has become a general approach of functioning and organising of all trades and occupations, i.e., peasants, middle strata, businessmen and even the big capitalists and monopolists—thus universalising the TU role and place in society.

Notwithstanding its numerous achievements, the TU movement has also been marked by some weaknesses. These are:

• The TU leaders and activists are generally allied with established political parties which use the workers for their political purposes.

• The politically dominated TUs lay more emphasis on individual problems of its members than the more important task of raising workers social consciousness, in general, and providing them legal education about the laws and rules concerning workers in each country, in particular.

• The politically dominated TUs are marked or influenced by certain leftist and rightist one-sided concepts, such as:

> the leftist concepts of working class as the sole liberator of mankind; labour and capital as antagonistic forces; management as always anti-labour; workers to have concern only with their demands and not with their productivity; workers to care for brave (demagogic) leaders, ignoring their irrational behaviour.

> the rightist practice of organising the TUs on casteist, communal and sectarian lines and making the unions docile to the management.

II. Emergence Of A New Global Era, State Of The Working Class And Challenges Confronting It

Emergence Of A New Global Era

In recent times, the human world (including the working class) on our planet earth has become one unit, both mentally and physically, due to the development of human mental inter-action at the speed of light and the physical mutual connection at the supersonic speed. The unprecedented human mental and physical action-reaction has integrated the varying nation-states into a loose and vague type of single formation. This new development has immediately been seized upon by the leaders of the existing world corporate system (mostly comprising developed countries in general and the US in particular) to extend and tighten their grip over the world human and material-environmental means and to increase their financial wealth at the highest possible rate by overusing and mishandling, both the environmental and human resources which already stand at the rock-bottom due to their 200-year misuse by the corporate (previous industrial or capitalist) leaders. Thus, while the human community was pondering over the implications of the new phenomena of globalisation, a highly dangerous and deadly environmental-human crisis has engulfed it.

Present State Of Working Class

The recent onslaught launched by the corporate leaders on human resources is, firstly and mainly, directed against the working class, but the latter itself does not appear in a confident mood. According to a UN-related ILO report (2000), the level of anxiety, burnout and depression among the workers are going out of control. Downsizing, layoffs, mergers, short-term contracts and higher productivity demands have all exacted their toll in the last 10 years, leaving many workers frazzled and on the verge of a nervous break-down.

Why are the world workers so depressed as to appear on the verge of a nervous break-down.? It is a common knowledge that when one could not understand the exact nature of the challenge (or problem) threatening his livelihood, its cause and solution, one naturally finds no future for him and inevitably gets depressed and feels to be on the verge of a nervous breakdown. Briefly, it means that the working class, especially its TU movement, and the labour related new global institutions, like the ILO, have no answers to the challenges now confronting workers and merely go on parroting old formulas, lacking conformity with the new reality and its demands.

Main Challenges Facing The Working Class In India (As Well As In Other Countries)

The first fundamental problem confronting the Indian labour has been the question of labour's servile position (and common people's low priority) in relation to capital (or capital-owner) in all spheres (economic, political and cultural) of Indian systemic order. This

problem exists all over the world and thus also needs a global answer. The other global problems include: the processes of liberalisation, privatisation, WTO, IMF, WB, etc.

The other fundamental problems are: worsening environmental unsustainability, increasing human inequality, poverty, unemployment, violence, criminalisation, political corruption, etc., communal and casteist confrontation, female oppression, etc.

The day to day problems (old and new) faced by the Indian labour include: the problem of low wage in all sphere of work, unorganised urban labour, agricultural labour, casual workers or daily wagers, bonded labour, the revision of labour laws, the existence of child labour, gender inequality in relation to wages, litigation, the provision of free legal aid, and the workers low health and diseases.

Main Problems Faced By
Jammu & Kashmir Workers

The main problems faced by Jammu & Kashmir workers are: ongoing militancy, mess in the public sector industries, lack of capital investment, mounting unemployment and poverty, uncertainty racing the casual and the daily wagers, increasing hardships of the unorganised labour (both rural and urban), etc.

Basic Cause Of The Workers Fundamental
As Well As Day To Day Problems

The above-stated cause rests with the two faulty approaches or the prevailing two wrong theories of capital—(a) The free market-led western liberal economics, and (b) the state-directed Marxian economics. The major formulations of the above-said 2 theories are as under:

• Both the liberal and the Marxian theories regard capital as the most precious thing in society. This is obvious from the fact that the adherents of both these theories measure social prosperity and progress in terms of the growth rate of capital and of the per capita and total growth of the volume of capital. Every liberal and Marxist government in the world (i.e., the governments of all countries) follow the above principle. The global character of these 2 theories, both ideologically and administratively, provides every human the motivation of capital (or money)-maximisation. The universal character of every person's motive of wealth perpetuation totally ignores the social side of human community and thus turns it into a sub-human herd where everyone lives for oneself and none for all.

• Both theories present a one-sided definition of the nature of humankind. While the corporate concept identifies "man as selfish by nature" (as formulated by Adam Smith, the father of free market economics), the Marxian concept characterises man as social in character. Both ignore the real nature of man who, having been a bio-social phenomenon, bears a 2-sided basic feature, i.e., social as well as individual.

• Both theories misrepresent the real producer of capital. While the Marxian concept defines capital as the workers surplus value, i.e., the excess value produced by the worker (as appropriated by the capitalist) during the course of his work over his paid wages, or in other words, the worker produces more value during his fixed work time than his wages which (i.e., the excess value produced by the worker) is taken away by the capitalist. Contrary to this, the liberal theory shrewdly identifies it as the contribution of capital, technology, labour and raw materials, all of which do not themselves yield anything until they are utilised during the production process as organised by the capitalists. Thus, while the Marxian concept singles out worker as the creator of capital, the capitalist one projects the capitalist as its generator.

• Both theories distort the capital management process. While the capitalist theory makes the capitalist as the sole authority to administer and control the process of capital generation, the Marxian theory entrusts this task to the state (i.e., comprising the politicians and the bureaucrats), denying any right and any role to the workers and the common people in the management and control of the capital generation process.

• Both theories assign a subordinate position to labour in the control of capital.

• Both theories hold the attainment of political power as their immediate as well as the permanent task, because, the political power acts as the main tool in the process of money maximisation.

Supplementary Reasons Of Labour Problems

The various supplementary reasons comprise many distorted and one-sided concepts and practices followed by different brands of politicians, trade union leaders, promoters of new and old fundamentalist ideas and corporate practitioners. These, in brief, are: 'working class as the sole liberator of humankind in modern times'; 'labour and capital as antagonistic forces'; 'management as always anti-labour'; 'workers to concern only with their demands and not with productivity'; 'need of brave TU leaders who shout at the big company bosses'; 'TUs to be affiliated to political parties'; 'TUs to lay more emphasis on individual problems'; 'TUs to be formed on religious and casteist agendas'; etc.

Wrong Theories Of Capital Provide
A Mistaken Labour Or TU Strategy

The two fundamental theories of capital along with the supplementary reasons provide a wrong understanding of capital, i.e., the supreme position of money (or finance) capital in human society. This premise diverts the labour movement as a whole and its various TUs towards chalking out a wrong strategy that generally emphasises: (a) a wrong perspective that accepts capital as the highest phenomenon of the human world; (b) a wrong main issue that accepts the secondary position of labour in relation to capital; (c) a wrong principal task that projects the domination of capital; (d) a wrong work-style that makes the workers docile to the TU leaders; and (e) an organisational form that boosts union rivalry on political or personal basis and encourages divisions among the workers.

Obviously, the afore-mentioned two wrong theories of capital particularly their human motivational effect, and the above-stated improper labour or TU strategy were bound to lead to some serious trouble for human society. This trouble has now manifested itself in the form of an environmental-human crisis in the world, on the one hand, and depression and demoralisation within the international labour or TU movement, on the other.

III. Question Of Setting Matters Right In Regard To
Defining A Realistic Theory Of Capital
And Laying Down A Proper Labour Or TU Strategy

Coming to the last, but most important point, the question now before us is how to set matters right in regard to defining a realistic theory of capital and laying down a proper strategy for labour or TU movement. Our humble opinion is that the Nature-Human Centric Theory presents the true picture of capital in all its essentials and this provides us the clue to chalk out a proper strategy concerning labour or TU movement.

Nature-Human Centric Theory of Capital

The above-mentioned theory firmly holds that the capital comprises a two-sided phenomenon, i.e., the environmental resources, on the one hand, and the human resources, on the other. This is, because the environment and human resources constitute the very life of human community and, without them, nothing has any value for humankind. Thus, it firmly rejects the concept of capital as being money (or finance) capital. And even the money (or finance) capital is also generated by these two resources, united in the form of human mental and physical labour plus natural raw materials and technological tools. Obviously, all the ingredients of capital—labour, technology and raw materials—are provided by environmental and human resources. Money represents only a medium of exchange or a tool of the market. However, this highly important function does not entitle it for the status of the supreme thing (i.e., capital) in society.

It maintains that man is a bio-social phenomenon who combines in himself two integrated qualities—individual and social—with each having its own utility. To split these two qualities

is to distort the rational reality of humankind—that should always lead to disaster. The ongoing environmental-human crisis is also due to the prevailing one-sided human approach and motivation.

It regards that the prosperity and progress in human society can only be measured in terms of environmental conservation and promotion and the continuously rising level of human mental and material welfare. This aim can be achieved by adopting a development model that strictly follows five main principles in its practice, i.e., environmental sustainability, equity (fair equality), productivity (growth or higher profit), transparency and democracy in all types of social activities, thus ending the existence of any privilege or special right in every process. It ends the misappropriation and wastage of about 40 percent of world financial resources through political and business corruption, violations of the rule of law and human rights, criminalisation, etc. It estimates that the financial savings made by eradicating privilege, monopoly, corruption, violence and crime can yield enough funds as can guarantee necessary and reasonable social security as a fundamental right to nearly 50 percent deprived (including the poor below the poverty line, poor and marginal peasants, middle class unemployed and similar other sections) of the world. To establish an equitable order, it maintains that the income difference in human society should be in the ratio of 1:5.

The nature-human centric theory of capital considers that both the corporate and the government-led models be de-monopolised and restructured by taking following steps:

• All shares in the public limited companies be made ordinary shares. No one be allowed to own more than 2 percent of these shares. However, the state may, in special cases, be allowed to own one-fourth of ordinary shares. The rule of promoters shares (now prevalent in the corporate sector) be totally abrogated.

• The management of the public limited companies be made fully democratic. In this respect, the ordinary shareholders be given two-third representation in the management board. The remaining one-third representation be reserved for the concerned labour of a given company. The labour representatives be elected by both the blue and the white colour workers, having the same rights as enjoyed by the representatives coming from the ordinary shareholders.

• The undertakings in which the government holds one-fourth of ordinary shares, the representatives of all the shareholders in the management board be in the following order: ordinary share holders 50 percent, labour 33 percent, government 17 percent.

• The management board be elected for a period of 3 years.

• The above-mentioned democratic sector of the Nature-Human Centric development model will be far more productive (may be twice) in contrast to both the monopolistic corporate and state-run sectors. The reason for the former's (i.e., the democratic sector's) high growth-rate (or rate of wealth production) lies in its (i.e., Nature-Human Centric model's) greatly developed human and environmental resources due to its ensuring of equitable incomes with only 1:5 difference and of social security for everyone in all walks of life as a fundamental right; its fundamental principle holding people and environment as its main priorities; its adherence to global peace and security; politics of peoples empowerment (particularly of women, workers and scientists-technologists) from the village to the UN level and all other economic, financial and trading global institutions; its realistic and rational economics and its culture of human and environmental values.

• As to the unviability of the government-led sector, it can be seen from the collapse of the former Soviet Union and the discarding of this model by the erstwhile socialist countries in the world. The ineffectiveness of the corporate sector can also be seen from the continuously rising graph of inequality, poverty, hunger, unemployment, houselessness and above all, the continuing unsustainable environmental crisis (now occurring hither and then thither), the world over.

• The increasing demand and role of the community (or public) control or management over the environmental & human issues shows the direction in which the human society is heading.

The corporate sector's newly-adopted stance of the philosophy of social accountability and ethical behaviour too reflects the unworkability of the corporate sector's fundamental theory of laissez-faire which despises every social consideration in the economic development process (whose sole purpose is to maximise personal profit).

Turning to the widely known concepts of liberalisation, privatisation and restructuring which essentially serve the corporate sector, these may be responded to by presenting peoples co-operative initiatives related to the model of sustainable development.

As regards the global trade and financial institutions (i.e., WTO, IMF and WB), the extremist demand of their closure should be substituted by the rational demand that these institutions should adopt the objective of sustainable developmental in place of their present corporate developmental objective.

Coming to the question of challenges facing Jammu & Kashmir's working class, a realistic wayout lies in resolving the contention over Jammu & Kashmir's future between India, Pakistan and Jammu & Kashmir people. Here, a conciliatory formula, reconciling the interests of India, Pakistan and Jammu & Kashmir people, cannot only serve the interests of the three parties involved, but also help in sorting out Jammu & Kashmir workers' concerns.

Nature-Human Centric
Labour or TU Strategy

The nature-human centric theory of capital enables the labour or TU movement to formulate a correct strategy that sorts out:

• A correct perspective, holding people and environment as its top priorities;

• A realistic main issue, demanding an end to labour subordination and the establishment of an equality between the work force and the management;

• A correct main task, embodying a 3-sided integrated activity: (a) to enhance the workers social consciousness by raising their political, economic, legal (concerning labour legislation) and cultural levels; (b) to strive for the democratic functioning of the TUs; and (c) to unite the workers on the basis of their immediate and the long-term demands in conformity with the norm of one project-one union, such as NFTE BSNL in BSNL undertaking.

A democratic work-style, emphasising the leaderships accountability to the workers in thought and action; the workers and the management's accountability to the people; the charter of demands to be reasonable and prepared in consultation with the people; TU work to be carried out daily to maintain close contact with the workers; to uphold democratic norms in TU functioning; to patiently listen to every worker and to strive to know his personal, family and office problems and to organise regular general meetings of the members.

And an organisational form, stressing the need for maximum possible unity among the workers by acting on the principle of one undertaking-one union. Wherever one-union principle is not practicable immediately, efforts should be made to unite all the existing unions into a united front on the basis of a common minimum programme. 01-08-2003

Time To Look At The Writing On Jammu-Kashmir Wall A Just Solution To Jammu-Kashmir Problem Is Certainly Possible

I. How Matters Stand With Regard To

Jammu-Kashmir Problem

The issue of Jammu-Kashmir is today characterised by three main newly-emerged, inter-connected facts.

Firstly, the split in the Hurriat Conference has the Kashmiris united platform got divided into two, with each repeating the same agenda. This means, there has been no fundamental difference between the two groups so far, except that concerning the issue of political conference which the Geelani faction wanted to be expelled from the Hurriat Conference on the charge of its clandestine participation in 2002-Jammu-Kashmir Assembly elections, while the Abbas Ansari group rejected this charge as having been found false after a proper enquiry.

The split in Hurriat is really sorrowful for all peace-loving people who stand for a just solution to Jammu-Kashmir problem. The cause of Jammu-Kashmir demands that the two divided groups of Hurriat again unite on one platform instead of clinging to the feeling of a false prestige. It was not proper on the part of Pakistan and the OIC to immediately issue a certificate of recognition to one of the two groups instead of appeahng to both of them to reunite in the interests of Jammu-Kashmir people.

However, the basic reason of split in Hurriat has, in our view, been embedded in its fundamental agenda which contains no single goal or future vision, but has been oriented to three goals—(a) right of self-determination to Kashmiris on the basis of 1948-49 UN resolutions or (b) plebiscite in Jammu-Kashmir to determine its future or (c) resolution of Jammu-Kashmir problem through trilateral talks between India, Pakistan and the people of Jammu-Kashmir. Obviously, all the foregoing goals signify 3 said methodologies (not any goal or objective) to define the goal or objective of Jammu-Kashmir people.

In actual practice, however, the Hurriat was geared to 7 goals, with each of the Hurriat executive committee's 7 members (along with their respective organisations) desperately working for their respective organisational goals, while castigating the goals of the other 6 groups represented in the executive committee of the Hurriat Conference.

Secondly, the resumption of tough postures by India and Pakistan in the recent UN general assembly session in New York implies that both India and Pakistan are, still staying with their respective 1947-mindsets of religious fanaticism and inhuman barbarism, have not tried to learn from the 55-year long bitter experience of the path of mutual confrontation and cold war and now are ignoring the demands of the newly-emerged reality of the inter-dependence of countries and disrupting the developing trend towards the evolution of One Human World.

Thirdly, the change in the perception of US and the big European powers, such as France, Germany and Britain concerning the Kashmiris' militant movement, through stated in a disjointed way, implies that these countries now consider the Kashmiri militancy, (which they had earlier sometimes called a secessionist and sometimes a freedom movement) as a terrorist group. At present, their standpoint on Jammu-Kashmir is that it is a disputed issue between India and Pakistan that should be resolved through talks between these two countries in which Jammu-Kashmir people are also involved.

All the above-said facts, having their own respective importance, further complicate the process of resolution of Jammu-Kashmir problem.

II. What Has Caused The Trouble

The initial, yet still continuing, cause lies in New Delhi whose majoritarian outlook (discriminatory to all religious minority and ethnic communities), pro-rich policies and suppressive ways, particularly the method of human rights violations, contrary to its (i.e., India's) written pledges of granting full autonomy to Jammu-Kashmir people, have completely alienated the Kashmiris and, after tasting such an inhuman treatment under various pro-Indian Kashmiri leaders for over 40 years, forced them to take up a militant path.

The next fault rests with the Hurriat Conference whose multiple and pragmatist standpoint on the basic goal of Jammu-Kashmir people, coupled with the absence of a

short-term agenda concerning the day to day mass problems (for whose redressal the masses flock to the durbars of the local rulers) failed to rouse and unite the people in action.

Further, the fault resides in Islamabad whose Sunni fundamentalism which created fissures not only between different religious but also the ethnic groups.

Furthermore, the fault is related to the five UN veto holding big powers, particularly the US, who, instead of resolving Jammu-Kashmir problem on a just basis, individually tried to exploit the issue for one's own ends.

III. Things Be Settled In Conformity With Realities

The writing on the Jammu-Kashmir wall is very clear. Which says that none of the three contending forces in Jammu-Kashmir State (i.e., India and militancy as supported by Pakistan) is, as shown by experience, in a position to win victory over its rival on its own strength, while no other power in the world is, in the existing global disorderly state, prepared to side with any of the contestants.

India's estimation that Pakistan will, as a result of its weak economic and military base in contrast to India's, coupled with the world pressure to stop its support to cross-border 'terrorism' (i.e., militancy), not be able to sustain its long-term proxy war and ultimately opt for a mutually agreed solution and similarly Pakistan's calculation that India will, due to its 10 times more human and economic costs than Pakistan on the anti-militant war as compared with Pakistan, not hold on for long and be forced to settle Jammu-Kashmir problem with Pakistan along with militancy. But both these observations ignore the actual state of extreme mutual hatred and enmity between India and Pakistan which can go to the extent of mutual destruction, even by the exchange of nuclear attacks.

Obviously, such a state of Indo-Pak mental makeup demands from the UN and its security council along with the Indian, Pakistani and Jammu-Kashmir people to put their full pressure on India and Pakistan for giving up the suicidal road of fight to finish and opt for the path of a negotiated trilateral settlement.

A negotiated agreement can generally assume two forms: (a) a division of the disputed territory on the basis of give and take between the contesting parties, or (b) a common unitary formula that reconciles the historical aspirations and urges plus the present interests of the parties concerned.

Taking into account the present disorderly global reality and the past bitter experience of 1947-communal partition of united India and the post-1947 Indo-Pak hostility (which caused three wars and a continuous state of cold war between the 2 countries), it would be highly appropriate to take up the second option (which will forge brotherly relations between the Indians and the Pakistanis both of whom are bound by a common genetic code) in contrast to the first one (which may again divert towards further Indo-Pak contention in view of their recent 55-year long confrontationist story.

Surely, the people of India, Pakistan and Jammu-Kashmir will not only happily opt for but welcome a compromising solution, because it would ensure the unity and integrity, of the three entities concerned, i.e., India, Pakistan and Jammu-Kashmir. The Jammu-Kashmir people will be particularly happy, because it would unite all parts of Jammu-Kashmir which is more likely to be divided on the basis of some agreed principle in case of the first option. Because the issue of Jammu-Kashmir has remained a life and death question for the two countries. While India considers it as the core of its national existence, Pakistan views it as its jugular vein.

Given the above state of affairs, Jammu-Kashmir problem demands, in our view, a compromising formula that should be implemented in 3 successive phases: (a) the immediate disengagement of the forces of the two countries; (b) the setting forth of the modalities for the solution to Jammu-Kashmir problem; and (c) the sorting out of a realistic and just solution to the said problem.

Taking up the first phase, the forces of each country be brought two kilometers behind the LOC or the international border, as the case may be. Patrolling on the border be done by the mixed teams formed by the joint command of the officials of the two national armies.

Turning to the second phase, the past and the present facts of our case (i.e., Jammu-Kashmir problem) and the historical experience of other similar cases, suggest us the rejection of all fundamentalist and extremist approaches and the adoption of a humanitarian outlook and its modalities. That is, (a) rejection of military solution, (b) adoption of the peaceful path, (c) signing of a No-War Agreement between the two countries, (d) pledging to the unity and integrity of each country, (e) non-insistence on one's pet preferences (i.e., Jammu-Kashmir as an integral part of India or Jammu-Kashmir as a jugular vein of Pakistan, etc.), (f) reducing the level of violence and the stoppage of human rights violations in Jammu-Kashmir, (g) discarding of all communal solutions concerning Jammu-Kashmir, (h) resolution of Jammu-Kashmir problem by reconciling the interests of the three parties (i.e., India, Pakistan and Jammu-Kashmir people) and (i) viewing a common future for India, Pakistan and Jammu-Kashmir people.

Coming to the third phase, the above-said humanitarian modalities demand a conciliatory solution that satisfies the aspirations and the interests of the three parties concerned (i.e., India, Pakistan and Jammu-Kashmir people) to the maximum-possible limit.

IV. A Just Humanitarian Proposal For Resolving Jammu-Kashmir Problem

In our opinion, the following three-point proposal represents a just solution that well serves the aspirations and interests of the three parties concerned (that is, India, Pakistan and Jammu-Kashmir people) along with the world community.

(a) The respective national aspirations and interests of India and Pakistan be balanced by jointly entrusting to them Jammu-Kashmir's sovereignty in the constitutional form of Indo-Pak Condominium in regard to Jammu-Kashmir's defence and foreign affairs.

(b) The regional aspirations and interests of Jammu-Kashmir's people, especially Kashmiris, be met by constitutionally accepting Jammu-Kashmir as an independent state, enjoying sovereign power in all matters, except defence and foreign affairs.

(c) The ethnic aspirations and interests of Jammu-Kashmir's different ethno-regional communities be accommodated by giving maximum possible constitutional autonomy to each of them. Jammu-Kashmir state level matters may include: the Head of State, High Court, Election Commission, Human Development Commission, Environmental Commission, Planning Commission, etc.

Apart from satisfying the ethnic, regional and global urges of the three parties concerned, the above formula further offers the former (that is, the three parties concerned) and the world human community new development prospects. It delivers to them in many other ways. It suits the world community by defusing one of the most dangerous global flash-points. It benefits the South Asian community by removing the blockades to its socio-economic development, common market, a joint defence, etc.

It further serves India, Pakistan and the people of Jammu-Kashmir by making them equal partners in economic development in which each India and Pakistan provides an equal amount of finance, while Jammu-Kashmir state contributes its share in the form of natural resources. Also, Jammu-Kashmir people get additional advantage by virtue of their becoming the citizens of the two countries and obtaining the facility of trading with them.

V. To Carry Forward The Process Of Resolving Jammu-Kashmir Problem

To facilitate and carry forward the process of resolving Jammu-Kashmir problem on a negotiated basis, Jammu-Kashmir people on both sides of the LOC can play a crucial and effective role. They are ideally suited and socially highly appropriate for such a task in space and time. Such a function demands from us strenuous and sustained work for creating a general consensus on a negotiated Jammu-Kashmir solution among various ethno-regional, social and political groups in the state. This requires the fulfilment of a 3-sided basic task and a 7-sided immediate task.

The basic task includes: (a) To awaken, mobilise and organise Jammu-Kashmir people on the basis of a 3-point humanitarian formula as mentioned in part III of tis article and organise them in the Front For The Trilateral Resolution Of Jammu-Kashmir Problem; (b) To try to evolve a general public consensus on the above said formula; and (c) To develop the social consciousness, a value-based style and a democratic organisational structure of the Front For The Trilateral Resolution Of Jammu-Kashmir Problem.

The immediate task comprises: (a) To immediately establish cordial and friendly relations with all humanistic, peace-loving and democratic forces on the other side of the LOC called “Azad Kashmir” and discuss with them the above-said proposal in order to arrive at a common understanding; (b) To hold district level conferences on the said proposal in this part of the state; (c) To launch a signature campaign in favour of the afore-mentioned 3-point formula; (d) To organise public discussions on the 3-point formula at all places; (e) To carry further on inter-ethnic and inter-party dialogue for evolving a consensus on the foregoing proposal; (f) To arrange communal harmony conferences at various sensitive places; and (g), To mobilise the sympathy and support of all peace- loving and rational people in India, Pakistan and the world in favour of the foregoing proposal

Surely, the Humanitarian cause represents the future of humans.

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