

Notification No.: 561/2024 (Dated: 24-06-2024)

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Topic: Neocolonialism and Kashmir: A Decolonizing Approach

Keywords: Neocolonialism, Decolonizing Methodologies, Kashmir, Systemic violence, Epistemicide

Findings

This thesis is divided into five chapters, each of which is dedicated towards understanding the everydayness of neocolonialism. In writing of Nkrumah or Sartre, Cesaire or Fanon, and other writers who wrote when decolonization was taking place, neocolonialism meant colonization from outside after decolonization had taken place. They believed that decolonization was not the end of colonization, and that colonialism would continue to remain in force in absence of the colonial army; the former colonial power will control the politics, economy, and culture of their former colony, by using and manipulating the newly established government. This thesis does not subscribe to that understanding of neocolonialism viz-a-viz Kashmir. Neocolonialism in Kashmir, in brief, is colonization of Kashmir in the postcolonial world. For the purpose of this research, a total of 147 respondents made their contribution. The participants were chosen through purposive sampling, and they belonged to all (ten) districts of the Kashmir valley. Interviews were conducted. No interview followed a schedule or a guide. Each interview was conducted to allow the participants to have the space to share their experiences. Listening, as opposed to interviewing, was principally employed, borrowing from Oliver's work on Witnessing.

Phenomenological investigation of Kashmir cannot take place in a space that lacks the phenomenological experience of being in Kashmir. It also cannot take place in a time outside of which Kashmir would find itself in. This means that the researcher undertaking phenomenological research on Kashmir cannot free himself from the space-time limits that such an exploration places on him. In lack of such flight, the researcher needs to subject himself to the conditions that such space-time has to offer. It is only through such disposition that he can truly undertake any phenomenological investigation.

Indeterminacy does not necessarily arise from epistemological irresponsibility. Indeterminacy is linked to the being; to the ontological subject. A native scholar's job is to map the indeterminacy of the field. He must know his own subjectivity as well. For it is this subjectivity of his that is central to making meaning, of locating indeterminacy. To forget oneself is to forget the most fundamental agent of knowledge creation. It may be noted, however, that colonization is not essentially a Western phenomenon. We shall primarily concern ourselves with the colonality of knowledge rather than an Eastern critique of Western ways of knowing. With decolonizing methodologies, we aim to decolonize knowledge which faces epistemicide. The neocolonial apparatus is systemic. There is a need to understand and study that structure. That must be done through a rigorous investigation of how the apparatus works. The words like dispute or conflict are euphemisms to describe the

lived reality of Kashmir. To situate it within the context of neocolonialism, there is a need to study the neocolonial apparatus. This thesis looks at Kashmiriyat and the Exodus Industry. Kashmiriyat is arguably the most effective neocolonial apparatus in the ideological domain. It is through Kashmiriyat that the apparatus seeks to domesticate the Kashmiri native. It is a process of thingification, as Césaire (1950/2010) puts it. This thesis sees Kashmiriyat as a socio-psycho-pathology, made possible through politico-cultural processes. Through a militant reinterpretation of past, and rediscovery and remaking of tirthas, a neo-*Nilamata-puranaization* takes place, essential in creation of new sacred sites. Through the Exodus Industry, there is a creation of a narrative—bad Muslims against docile Hindus. The state was now a savior—a savior of docile, haunted, terrorized, and displaced people.

Through a reflection of Mead's Game stage, this thesis highlights the nature of how children, while mimicking the structure of the combat, share an understanding of who must emerge victorious. Using Lacanian mirror stage, and operationalizing the giant praying mantis as the neocolonial apparatus, this thesis attempts to understand the performance of Kashmiris in managing an impression of compliance, of docility in order to live another day. This performance is made possible through enmeshment, otherwise seen as a psychological pathology; this thesis takes a different stance on enmeshment and does not necessarily see it as a pathology, instead as a medium of resistance.

Through an investigation of the sociology of emotions, an investigation of various emotions like anxiety, dread, restlessness, and humor has been undertaken. Borrowing from Sartre's understanding of emotions, the section highlights the subtle forms of resistance, of being alive, even if it involves laughing at one's own experience of torture. In the chapter of the *Sleeping Native*, we try to understand, through a sociology of dreams, the dreams of the native and their embeddedness in the sociological structure. The chapter looks at philosophical, psychological, anthropological, and sociological approaches to understand such embeddedness. It tries to understand the confinement, and freedom of the dreaming subject in his/her dream. It demonstrates how the social is essential in making sense of dreams; how the understanding of dreams without taking the social into context would barely convey anything plausible about the dreams. It is through the sociology of dreams that we can understand the psyche of the colonized being, which is in constant tension with the everydayness of neocolonial violence.

In the chapter on the *Dead Native*, there is an attempt to understand the agency of choosing death over life. Primarily engaged with the work of Søren Kierkegaard, this chapter attempts to understand such agency through what Kierkegaard calls the leap of faith. It also looks at what are called forbidden-venerated spaces in this thesis. The distance, remoteness, and the unreachability adds to the forbidden-ness. Despite being forbidden and inaccessible, these places are venerated. They are archives of resistance, although inaccessible. They are preserved in people's memories.

The conclusion highlights that this thesis is not an exhaustive account of neocolonialism and neocolonial experiences in Kashmir. In fact, it is a preliminary attempt, an introduction of neocolonialism in Kashmir. The scope had to be limited to make the thesis comprehensible. This thesis opens the domain of an extension of scholarship in the field of decolonial exploration of neocolonial spaces which would require a series of wide-ranging.