

Reconstruction Of Spaces Post Conflict: Understandings From Srinagar City

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Received: 12-July-2023

Revised: 09-August-2023

Accepted: 01-September-2023

Abstract

This paper explores the complex process of rebuilding urban areas after a conflict, focusing on the city of Srinagar as a specific example. Srinagar, situated in the contested territory of Kashmir, has seen extended periods of political unrest and armed conflict, leading to substantial destruction of its urban infrastructure. The study employs the study focusing on the post conflict societies and its parameters. Post-conflict reconstruction is entangled in a complex network of obstacles, dilemmas, and possibilities. It has the ability to restore a connection with a time before the conflict and improve people's circumstances in accordance with modern plans for the twenty-first century. This essay examines the effects of conflict on the areas within Srinagar city and how the criteria of post-conflict reconstruction will contribute to enhancing the situation.

This article seeks to make a valuable contribution to the wider discussion on urban development after conflicts by conducting a thorough analysis of the rehabilitation efforts in Srinagar. The aim is to offer significant insights and suggestions to policymakers, planners, and researchers working in similar situations worldwide. This underscores the importance of adopting context-specific strategies that take into account the socio-political complexities of the region in question. The primary objective of this research is to cultivate a more profound comprehension of the difficulties involved in reconstructing metropolitan areas following a conflict. Additionally, it aims to encourage discussions regarding the significance of inclusive development in promoting resilience and recovery in cultures that have experienced conflict.

Keywords: Post conflict reconstruction, Conflict, Kashmir, Armed Conflict, Spaces, Architecture

Introduction

Post-conflict, the task of rebuilding spaces is a complex undertaking that goes beyond the physical infrastructure. The post-conflict landscape is shaped by numerous societal, cultural, and psychological factors that go beyond the physical infrastructure. Srinagar, the summer capital of the union territory of Jammu and Kashmir in India, serves as a compelling example of the complex interplay between devastation and rejuvenation, fortitude and metamorphosis.

Srinagar, located in the scenic Kashmir Valley, has experienced prolonged political turmoil and conflict, which have significantly impacted its landscape and the lives of its residents. The city has undergone an intricate interaction of historical, social, and political influences, which have not only molded its physical surroundings but also the perspectives and ambitions of its varied population. This study article aims to analyze the intricate processes involved in rebuilding the spaces in Srinagar, while also examining the interdependence between the physical and socio-cultural aspects. In addition to the physical repair of buildings and infrastructure, the study explores how the reconstruction process impacts the identity, community dynamics, and the overall feeling of place for the citizens of Srinagar.

The difficulties confronted by Srinagar during the conflict exemplify the more extensive problems experienced by cities globally in the aftermath of conflicts. This research seeks to provide useful insights and lessons that can guide initiatives for sustainable and inclusive urban reconstruction in conflict-affected places worldwide, using the specific context of Srinagar as a case study. As we begin this exploration, it is crucial to acknowledge the significance of a comprehensive comprehension of post-conflict reconstruction, which goes beyond the usual limits of urban planning and includes the varied viewpoints of the residents who are essential in reshaping the city's story. This research aims to provide a detailed

analysis of Srinagar's experiences in order to uncover the complex array of difficulties and possibilities involved in rebuilding areas following a conflict.

Post conflict reconstruction:

Conflicts have a major effect on individuals, not alone because of the significant loss of human lives, but also due to the extensive destruction inflicted upon infrastructure and livelihoods. Therefore, conflicts have enduring consequences for social, economic, and political structures, rendering the restoration of cities to their previous state is challenging without external assistance. The post-conflict period presents numerous problems for communities and governments as they strive to restore economic and social institutions, all the while ensuring stability and attaining durable peace. The process of recovery requires the implementation of post-conflict reconstruction (PCR) initiatives, which are carried out by both the domestic government and external entities.

The scope of reconstruction decisions should extend beyond conventional interpretations, which primarily emphasize physical restoration, political institution rebuilding, and the reestablishment of public services. It is imperative to additionally include the imperative of society rebuilding. The process of reconstruction should prioritize the establishment of inclusive institutions and places, rather than attempting to address the root causes of the initial conflict. The reconstruction process must be tailored to the specific context, with due consideration given to the elements that contributed to the conflict, as these variables are crucial in informing the decisions made during the reconstruction process (O'Driscoll, 2018).

The conceptualization of peacebuilding poses challenges in terms of its definition, and its practical implementation. According to Cousens et al. (2001), the concept of post-conflict peace building refers to a set of measures that aim to foster a durable and secure peace, ensuring that the fundamental human needs of the affected population are satisfied and preventing the recurrence of violent conflicts. The provided definition has a long-term perspective (Groarke, 2016) and encompasses the objectives of negative peace (the absence of physical violence) and positive peace (the absence of structural violence), as initially delineated by Galtung. (Galtung, 1969)

The emphasis on meeting human needs stems from the conflict resolution ideas developed by John Burton (Burton, 1990). Spence argues that the peacebuilding process necessitates the adoption of novel attitudes and practices. These should be characterised by flexibility, consultation, and collaboration, while being grounded in a comprehensive understanding of the underlying causes of conflict (Spence, 2006). The technique employed should be transformative in nature, as it focuses on the cessation of an undesirable phenomenon, namely violence, and the subsequent establishment of a desired outcome. This is achieved through the process of transforming relationships and creating the necessary conditions for the attainment of peace (Lederach, 2000). The viewpoint expressed by Ryan suggests that peacebuilding necessitates a shift in attention from the combatants, who are the primary concern of peacekeepers, to the attitudes and socio-economic conditions of the general population. According to Ryan (1998), peacekeeping involves the construction of barriers between combatants, while peace-building aims to establish connections and foster understanding among the general population.

The body of scholarly work on Kashmir conflict is quite substantial, primarily comprising descriptive studies that emphasize the key debates involved and illuminate the underlying mechanics of the conflict. Nevertheless, the scholarly literature has refrained from introducing novel conflict-resolution approaches and has instead limited itself to delineating preexisting proposals.

In addition to the risks of destruction or sacrilege, conflict presents various obstacles to the community. Equally concerning is the act of 'commemorating' past crimes and other challenging historical events. The act of perpetuating the remembrance of oppression, injustices, or the loss of lives has historically been entrusted to memorials or maintained symbolic structures. Undoubtedly, the prominence of this genre potentially reached its pinnacle in the aftermath of the First World War. Parks, walls of honor, sculptures, museums, and landmark ruins persist as universally embraced mechanisms for encapsulating - or in certain instances, evoking - a collective or individual recollection. Consistently, these spaces or structures are designated as distinct from ordinary settings, serving as locations for introspection, deep thought, and serene serenity (Kirshenblatt-Gimblett, 1998). There exist ongoing discussions over the efficacy of material culture as sites of collective memory. Forty and Küchler (2001) highlight the significance of forgetting in the commemorative process. In his 2007 publication titled "The Destruction of Memory," Robert Bevan offers a comprehensive historical overview of the aforementioned concerns. As Bevan aptly says, the obliteration of architectural structures leading to the erasure of memory might, on certain occasions, serve as a crucial catalyst for fostering reconciliation and diminishing conflicts. The contemplation of memory contributes to a continuing discourse surrounding the significance of both destruction and restoration on a symbolic level, as well as the consequences of these endeavors on collective identities. The focus on the symbolic aspect has garnered significant scholarly interest, leading academics, planners, consultants, and architects to primarily focus on locations that are relevant to "collective identities," as described

by Stanley-Price (2007). The act of restoring mosques, temples, monuments, or bridges is frequently regarded as a potent metaphor for a broader socio-cultural rehabilitation.

Kashmir, Conflict and Spaces

The Old City of Srinagar, also known as Downtown Srinagar, has been designated by the World Monuments Fund (WMF) as one of the most endangered sites in India. In 2008, the WMF recognized it as potentially the most imperiled yet highly valuable location in the country. Srinagar possesses distinctive characteristics as a physical entity (winter, Punjabi 2009). Situated at an elevated altitude within a topographically diverse valley, a significant portion of the urban infrastructure in this city is strategically aligned with either the Jhelum River or one of the adjacent lakes. The cityscape is characterized by the presence of elongated rows of timber and brick structures, including sloping roofs and intricately carved windows and doors, which sets it apart from other urban environments (Winter, Punjabi 2009).

The 'old city' also called Downtown exhibits similarities to other historical urban sites in South Asia. The downtown Srinagar exhibits a high population density, featuring narrow and meandering pathways, as well as closely situated structures that encompass a combination of residential, commercial, and religious edifices. The urban area comprises numerous mohallas, which are delineated based on different trades and groups. Certain mohallas are categorized based on their affiliation with either Shia Muslim or Hindu communities, and the streets and bazaars inside these mohallas are frequently characterized by the prevalence of a particular trade such as silverware, spices, or kitchenware (Khan, 2007).

The conflict in Srinagar city has engendered a paradoxical influence on the architectural landscape of the old city (Downtown), wherein certain regions have succumbed to destruction while others have paradoxically been safeguarded and conserved as a result of the conflict. The region has experienced political and economic isolation since the early 1990s, resulting in a lack of modernization and urban development in downtown Srinagar, unlike other cities in India. Nevertheless, due to the prevailing isolation and ongoing conflict, the old city (Downtown) is also characterised by a significant state of dilapidation, with numerous structures deteriorating to the point of collapse (winter, Punjabi 2009)

Following the closure of democratic and non-violent avenues for dissent which had happened from 1947 at the time of partition till 1988, the time in Kashmir after 1988 witnessed the birth of the Azaadi movement, which manifested itself through armed resistance. The initiation of armed resistance was attributed to the Jammu and Kashmir Liberation Front (JKLF), marking their status as the pioneering political faction in this endeavour. The JKLF traces its roots to the Kashmir National Liberation Front, which emerged in the mid-1960s in Azad Kashmir as a derivative of the Jammu Kashmir Plebiscite Front (Hassan, 2018)

The early stage of the modern Azadi movement (1989-1991), spearheaded by the JKLF, was marked by extensive popular demonstrations in the form of marches, alongside armed opposition. Government buildings, bridges, buses, police informers, and intelligence officers, comprising both Kashmiri Muslims and Pandits, were subjected to frequent assaults by militant organisations. The period spanning from the late 1990s to 1993 was the pinnacle of armed conflict in the region of Kashmir. This era was characterised by significant upheaval and distress, however it also instilled a sense of eagerness and hopefulness regarding the widespread movement taking place. (Hassan, 2018)

The utilisation of physical space as a strategic approach was deemed crucial by armed forces. Strategic military bunkers were strategically positioned at key ingress and egress locations throughout the cities and villages. (Syam, 2015). Strategically positioned at regular intervals of 100 metres, these bunkers served as checkpoints for continuous surveillance. Cemented permanent structures were constructed at significant road junctures, where bunkers were formerly located. Individuals who were travelling in automobiles were required to provide their identification cards and face a security check when passing through these checkpoints (Syam, 2015). The Indian military also employed these bunkers as makeshift interrogation facilities during the combing operations. The presence of bunkers in the vicinity resulted in the transformation of some areas into gendered spaces, where women refrained from traversing the lanes and streets due to a perceived sense of surveillance by the military troops.

In addition to the bunkers, the Indian forces were deployed in other locations including hotels, school and college buildings. Furthermore, they established permanent structures in close proximity to government facilities such as post offices, local courts, and municipal corporations. Furthermore, people faced restrictions on their mobility, including constraints faced by the fear of conflict. (Kazi, 2009).

The Kashmir valley was transformed into a heavily fortified region by the repressive state machinery, which employed militarization and enjoyed lawlessness. The differentiation between private and public areas was not established (Bhatt, 2003). The public sphere experienced a decline due to the forced extinction of cultural activities such as performances, poetry, singing, and Band-e-Pather (theatre). This decline was a result of either constraints on people's movement or the occupation of these spaces by the Indian military. The persistent process of social construction emerged as a result of the ongoing battle between the Indian State and the rebellious Kashmiri population within the given setting. There existed a process of reproducing and subverting physical spaces, transforming them into lived spaces that included forms of resistance. These modes of resistance included engaging in street protests and demonstrations, utilizing religious venues

like mosques and shrines for protest activities, organising sit-in protests within public parks, and actively engaging in the funerals of terrorists.(Hassan, 2018).

During the period following 1989, mosques and shrines served as venues for significant gatherings, when individuals expressed their disagreement. Bose argues that this opposition arose due to the absence of democratic avenues for expression (Bose, 2005).The narrow pathways within the interior Mohallas adjacent to mosques and shrines functioned as alternate areas for neighbouring residents to interact with one another. During periods of curfew, these alternate areas served as substitutes for public spaces, but with a diminished extent of the public domain. The government officials were unable to exercise control over sacred spaces such as mosques and shrines. Instead, these spaces assumed significance in the process of constructing identity within the framework of a dominant state, and consequently were entangled in the ethno-national conflict. In this particular setting, the transformation of sacred spaces into political spaces occurred. Women also took part in the major protests and marches within these locations. These sanctified locations serve as a venue for women to convene and engage in dialogue regarding their encounters within the context of the occupation. (Singh, 2009)

The purpose of establishing bunkers or deploying the Indian troops in private and public buildings was to create divisions inside the city, imposing limits on the mobility of individuals. The presence of physical violence and the potential for violence has resulted in the division of spaces that are heavily influenced by militaristic practices, resulting in a perpetual state of terror (Foucault, 1982). The pervasive impact of violence and conflict has had detrimental consequences on the overall societal structure of the region of Srinagar City. During a period characterized by fear and uncertainty, the fundamental components of society have seen significant disruption. The prevalence of mistrust, the breakdown of social involvement, the erosion of a sense of belonging, the uncertainty experienced by young individuals in regards to their lives and careers have collectively resulted in widespread suffering within society. The limited engagement in social interactions has disrupted the social connections within the community. The occurrence of violence and conflict has led to a repetitive occurrence of fatalities. The casualties encompass a range of individuals, including innocent local people, terrorists, and security officers (Manzoor, 2020)

The indications of military encroachment onto the urban space of Srinagar are not conveyed in a nuanced manner, but rather form an integral component of the visual environment in both the current and recent history of the city. Located in downtown Srinagar; Firdous Cinema Hall presents a narrative of optimism. Following a prolonged period of military occupation lasting over two decades, the establishment underwent a transformation into a security camp in 2005. However, in December 2011, the Central Reserve Police Force (CRPF) relinquished control of the cinema hall, restoring it to the civilian populace. However, it should be noted that eight other cinemas continue to be utilised for military and paramilitary activities, alongside an additional seventy-nine hotels. Based on the findings of Kashmir Watch, a subsidiary of the Kashmir International Research Centre (KIRC) located in Europe, it has been observed that over the course of the last eight years, the military, in its diverse roles, has successfully vacated over 1,300 privately and publicly owned structures. However, as of early April 2012, it is noteworthy that the military still maintains authority over approximately 1,800 buildings. (KIRC, 2012)

The prominence of religious divisions during this period led to the emergence of communal riots in 1990. The religious conflict resulted in the loss of many lives and the displacement of thousands from their homeland. The tragic event was the result of a meticulously devised plot to systematically eliminate the Hindu population residing in the valley. In the year 1990, the Hindu community residing in the city of Srinagar saw the unfortunate event of seeing the destruction of their long standing temples, which posed a significant threat to their lives as well. Cultural vandalism is posited as a strategy aimed at eradicating shared memory, historical narratives, the physical infrastructure, and its connection to the surrounding natural environment.

The examination of the built environment in conflict scenarios is frequently overlooked as a potential source of interpretation. It is commonly regarded as a casualty, acknowledged as one among numerous victims, yet hardly acknowledged as a witness or a repository of memories and testimony. However, it is important to acknowledge that this perspective, which undermines one's intellectual capacity, fails to recognize the inherent truthfulness of the built environment. Rather than concealing information, the built world serves as a testament to factual data and narratives that ideological discourses may attempt to erase. In the context of the ongoing global discourse on security, as well as the localised concern for safeguarding cultural minorities and their history, it has been observed that the Indian army has taken control of temples and cultural centres in Kashmir. These sites have been fortified with the use of razor wire and have effectively been repurposed as military installations (Francesca, 2013)

The various dimensions of architecture exert influence on individuals and communities throughout social, cultural, economic, and political spheres. The visible consequences of trauma and conflict can be observed within an urban context. The intrusion of an architectural boundary, often resulting from armed conflict, has the potential to give rise to a catastrophic event in certain instances. The instances of invasions and desecration of religious boundaries and places have been seen, resulting in a repeated occurrence of disturbances. The phenomenon of continuous cultural vandalism bears resemblance to Bandura's renowned Bobo Doll experiment, wherein individuals were constantly exposed to aggressive

behaviour and expressions of anger through various media shows, with the intention of fostering an environment characterised by dread and insecurity. The perverse gratification derived from the extermination of a specific ethnic group results in a profound transformation of the urban infrastructure.

Post conflict reconstruction in Srinagar City:

The Kashmir conflict has undergone a process of evolution during the course of its existence. The nature of the conflict has evolved from a very straightforward territorial disagreement to a significantly intricate matter encompassing cultural, political, and religious dimensions, hence carrying repercussions on an international scale. Any proposed resolution that solely addresses the territorial dispute would be insufficient. In order to achieve peace in the valley, it is imperative to address the problem comprehensively, encompassing cultural, religious, and socioeconomic dimensions. The initial measure should entail the cessation of violence, necessitating the collective engagement of all relevant stakeholders. There is a need for the expansion of confidence-building initiatives in the valley. Despite the pervasive presence of death and damage observed within the valley, the prospect of achieving a peaceful conclusion to the ongoing disagreement remains viable. Despite the current surge in militant activities, confrontations between separatist factions and security forces, and other instances of violence, it is noteworthy that the region of Kashmir has witnessed a significant decline in its status as a battleground compared to the tumultuous period of the 1990s.(Ahanger,2019)

Contemporary peacebuilding encompasses a diverse array of intervention strategies aimed at reinstating stability, reconstructing livelihoods, enhancing the capacity of state institutions, fostering democratic principles, upholding human rights, facilitating reconciliation, and reinstating societal equilibrium. The implementation of a liberal agenda of peace making necessitates the active involvement of a diverse array of actors. The achievement of lasting peace necessitates concurrent and continuous economic advancement. (Iyer, 2016)

Pride & consolidated power	<i>Pride & Consolidated Power</i> Role of built form and public spaces	Restoration of Symbolism	Heritage Buildings	Street Design	Symbolic Sculptures
		Restoration of National Pride	Chowks/Junctions	Buildings representing Nationalism	
Unification & Liberation	<i>Unification & Liberation</i> cultural heritage and conflict	Cultural Preservation	Heritage Recognition	Cultural Festivals	Intercultural Exchange
		Restoring communal Spaces	Infrastructure Upgrades	Accessibility and Inclusivity	Collaborative Design
Inclusion	<i>Inclusion</i> collective identities	Return Of IDP's/Migrants	Rebuilding Communities	Restoring Social Fabric	Utilizing Local Knowledge
		Memorials	Commemoration and Remembrance	Healing and Closure	Symbol of Hope and Resilience
Recovery	<i>Recovery</i> Buildings and public spaces	Political Institution Building	Inclusive Institutions	Decentralization and Local Governance	
		Economic Reconstruction	Infrastructure Development	Economic Diversification	

Fig. 1: Post conflict reconstruction parameters in Srinagar city.

Source: Author

The process of reconstructing Srinagar City after a period of conflict necessitates a comprehensive approach that takes into account various important factors, including but not limited to pride and the consolidation of power, unification and Liberation, as well as inclusion and recovery. The urban centre, formerly emblematic of its cultural opulence and historical importance, presently exists as a fragmented entity, marred by the ravages of conflict and instability. Pride and consolidated power underscores the significance of reinstating a feeling of identity and governance among the inhabitants of Srinagar. The process of reconstruction necessitates not only the restoration of physical infrastructure but also the empowerment of local people and institutions, thereby fostering a sense of community pride in the urban area.

Unification and liberation constitute an additional crucial aspect, underscoring the imperative to reconcile a fragmented society and emancipate it from the divisive influences that have arisen as a result of fighting inside the urban area. The process of reconstructing Srinagar necessitates the cultivation of a collective sense of solidarity, surpassing ethnic and religious divisions, in order to establish a cohesive social structure capable of enduring forthcoming obstacles. In order to effectively address the underlying causes of conflict, it is imperative that the reconstruction efforts priorities the cultivation of discourse and fostering of mutual understanding within diverse populations.

The concept of inclusion and recovery acknowledges that genuine reconstruction encompasses more than just physical infrastructure. The process includes the integration of marginalized populations, the recognition and response to the needs of the most susceptible individuals, and the cultivation of an inclusive atmosphere that facilitates social and economic revitalization. This includes efforts aimed at rehabilitating populations that have been displaced, revitalizing the social fabric, and establishing tangible representations of hope and resilience.

The diverse nature of post-conflict rehabilitation in Srinagar City is evident as it is guided by the principles of pride and consolidated power, union and liberation, inclusiveness and recovery. The task at hand extends beyond mere infrastructure reconstruction, encompassing the revitalization of the city's collective ethos. This entails fostering a future that is both cohesive and all-encompassing, one that mirrors the unwavering determination and fortitude exhibited by its inhabitants.

Restoration of Pride and Consolidated Power:

Following an extended period of conflict, the task of post-conflict reconstruction in Srinagar City arises not only as a functional requirement but also as a significant undertaking to revive the intrinsic essence of this historically significant terrain. Srinagar, previously renowned for its cultural opulence and societal esteem, presently exhibits the visible aftermath of significant conflicts that have not only inflicted damage upon its physical infrastructure but also undermined the shared sense of identity and concentrated authority. As we commence the endeavour of reconstruction, the restoration of dignity and concentrated authority emerges as a primary goal, surpassing the mere physical rehabilitation of infrastructure. This topic explores the complexities of the interconnected variables, aiming to provide light on the process of not only physically rejuvenating Srinagar, but also revitalising its inherent sense of pride and strengthening the power dynamics within its communities. By undertaking this endeavour, we engage with the complex interplay of urban and societal fortitude, acknowledging that the genuine essence of rebuilding is in the reinstatement of Srinagar's distinctiveness and the empowerment of its inhabitants.

Reconstruction of symbolic structures and locations frequently arises as a top priority for the government and turns into a crucial objective of planning, especially after conflict of any kind. There are numerous instances of the use of planning to reestablish national pride and impose power, such as in Warsaw (Poland), Fao (Iraq), and Beirut following the end of the civil war in 1990. Planning was also used by the ruling party in each of these situations to strengthen its position following a conflict. The application of planning in Basrah and Fao in southern Iraq as a strategy for regaining national pride is demonstrated in groundbreaking research by Barakat (1993). While highlighting the necessity of a strong government for the creation and execution of town plans, it also emphasizes the pointless symbolism and inefficiency of planning when it is carried out in isolation from the community.

Unification and Liberation:

Following a period of conflict and turmoil, the task of post-conflict reconstruction in the city of Srinagar becomes an essential necessity in order to restore stability and foster a cohesive and resilient community. The city of Srinagar possesses distinct geopolitical importance and is characterised by intricate historical circumstances. Consequently, it is imperative to adopt a comprehensive strategy that encompasses not only the reconstruction of physical infrastructure but also the resolution of socio-political and cultural aspects of the conflict. At the core of this restoration lies the notion of unification, a complex undertaking that surpasses mere physical amalgamation and encompasses political discourse, social solidarity, and the reconciliation of past grievances. The success of post-conflict rehabilitation in Srinagar depends on the capacity to promote inclusivity and create a collective vision that surpasses previous grievances, facilitating a future characterised by harmony and unity.

The unification of the general populace in post-conflict settings is a crucial factor in enhancing the conditions within the city of Srinagar. Consequently, the reconstruction of historical, cultural, and religious sites in the aftermath of a conflict assumes a role within the political mechanisms that shape post-conflict societies. This process aids in the preservation or establishment of identities and serves to foster societal cohesion following periods of conflict.

The intentions and goals of organisations involved in supporting and promoting architectural interventions in post-conflict zones can vary, potentially influencing the resulting outcomes. The notion that heritage encompasses more than mere resource management and protection is exemplified by the concept of heritage reconstruction. Furthermore, it may be argued that this perspective also lends support to the notion that heritage encompasses the dynamic process of actively constructing and negotiating meaning through the act of remembering. In armed conflicts, there are instances where deliberate attacks are directed towards buildings and locations that hold significant cultural value, representing the cultural legacy of the opposing party. The act of symbolically destroying major objects or locations is undertaken with the concealed objective of undermining the morale of the opposing party. The approach in question has a significant historical presence within the realm of warfare (Bevan, 2007).

The predominant discourse surrounding this phenomenon has primarily centred on the deliberate obliteration of sites deemed to possess "high importance." These sites encompass historical monuments, libraries, museums housing portable

artworks, and locations of historical, cultural, and religious significance. In essence, these are sites that hold substantial symbolic value, and their destruction is believed to yield the most profound devastation. Ascherson differentiates between a collective identity centred on elevated artistic expressions and a "social or anthropological identity," which encompasses the interconnected fabric of familiarities established through language, customs, and traditions. This cultural framework serves as a means for a community to identify itself and maintain a sense of continuity, often referred to as the culture of everyday existence. However, he does not desire to emphasise his point. In the aftermath of warfare, the prioritisation of resources tends to shift towards essential needs such as health, food, and housing, relegating culture to a relatively less significant position. Consequently, a significant proportion of those employed in post-conflict environments hold the belief that "Culture should therefore be postponed." Why is culture, particularly cultural heritage, not given priority? What factors contribute to its transformation into a supporting function after its basic needs have been met?

Numerous explanations could potentially be proffered. One notable observation is that cultural legacy is often perceived as an obstacle to the process of rebuilding, rather than being recognised as a potential source of resilience and empowerment. In the event of a conflict, there may be a temptation to construct contemporary facilities and administrative procedures that appear best suitable for the given situation. Existing damaged stock is commonly viewed unfavourably as outdated and a barrier to progress. Another potential element to consider is the difficulty of quantifying healing within the context of culture. Quantifying the immediate benefits of cultural heritage recovery presents a challenge when juxtaposed with the statistical enumeration of rehoused individuals or treated medical cases.

One aspect of the war that has received limited attention is the slow destruction of Kashmiri cultural tradition. When examining the causes of this degradation, it becomes evident that government neglect, the susceptibility of Kashmir to natural calamities, and the presence of military forces in the Valley have been identified as significant contributing factors. The current state of affairs in the Valley is characterised by a palpable atmosphere of tension and uncertainty. During the present day, the preservation of cultural remains has heightened significance as it serves to foster communal cohesion and facilitate interpersonal connections. Numerous Kashmiri individuals have expressed the significance of local mosques as a unifying force within the community amidst periods of curfew. During the implementation of curfews, the local mosque served as a repository for surplus food and other necessary provisions. Therefore, under the framework of a curfew, a religious edifice assumes several roles in fostering communal cohesion that may not be readily linked to its fundamental purpose. Furthermore, the presence of mosques, museums, and shrines all contribute to the cultivation of a shared sense of pride and belonging among the indigenous population of Kashmir. The government must internalise the aforementioned association if it aims to incorporate the city of Srinagar into the cultural fabric of India.

Inclusion: internally displaced people (IDPs)

IDPs are defined as "Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, or natural or human-made disasters, and who have not crossed an internationally recognised State border" by the UN Guiding Principles on Internal Displacement.

Internally displaced people (IDPs) are not just victims in need of aid; they are peace and conflict players who have been uprooted by conflict. Their eviction may be extremely political and is frequently planned by the parties involved in the conflict. Other communities are impacted by their eviction as well. Peace procedures are less likely to fail if they involve populations affected by displacement and take into account their needs and interests. Therefore, finding long-term solutions to displacement and maintaining peace must go hand in hand. Displacement is frequently considered a regrettable side effect of armed conflict. However, it is very political because mass displacement is sometimes an intentional tactic used by parties in a conflict. People who have been uprooted have a connection to the conflict that uprooted them. People may be directly targeted because of their political beliefs, while others may become politicised as a result of the conflict that forced them to flee or from being forced to flee on either side of a line of authority.

People who have experienced displacement frequently remain on the outskirts, forgotten by and hence a possible risk to peace processes since their needs, rights, and interests are not being addressed. For individuals who choose not to return, a lack of support for both the displaced and host communities can also lead to problems if they find their land or homes have been seized by others. Between those who departed and those who stayed behind, there might occasionally be fresh tension and disputes. If only IDPs are supported, host communities may feel left out, which could lead to more conflict. Those interested in instability can readily mobilise the forgotten.

By the conclusion of the year 2019 in the region of Kashmir, an estimated 300,000 to 400,000 individuals were subjected to involuntary displacement as a result of persecution, violence, conflict, or other substantial disturbances to the prevailing social structure. According to the United Nations High Commissioner for Refugees (2022), among the population of 300,000 to 400,000 individuals, 27.1% are classified as refugees, while 53.2% are categorised as internally displaced. Approximately 90,000-100,000 Kashmiri Hindus relocated from the city of Srinagar, resulting in the emergence of a void and socioeconomic disparity within the local community. Relocating from a particular urban community has had a discernible influence on the social fabric of the metropolis. The necessity of resolving internal displacement as a means

to achieve peace has previously been substantiated. One potential consequence of neglected displacement concerns is the potential for instability and the jeopardization of peace initiatives and procedures. Conversely, the attainment of enduring solutions, namely repatriation, becomes unattainable for internally displaced persons (IDPs) in the absence of adequate security measures, absence of property restitution, and lack of the necessary conditions for sustainable resolutions.

It is imperative to ensure that internally displaced persons (IDPs) and other impacted populations receive security measures that are tailored to their evolving requirements. To achieve this objective, it is imperative for humanitarian, peacekeeping, and security entities to collaborate in order to gain a comprehensive understanding of the perceptions held by individuals affected by displacement. This understanding should encompass their experiences during the period of displacement as well as their perspectives on integration, return, or alternative forms of resettlement. This requires engaging in communication and collaboration with both armed state and non-state entities wherever feasible. Furthermore, this involves engaging with communities and civil society to gain a comprehensive understanding of the diverse perspectives on hazards and local security measures held by individuals of different genders, age ranges, and various ethnic and identity groups. By employing a collective human security framework, humanitarian entities and non-governmental organisations (NGOs) can effectively enable entry to impacted communities, hence assisting peace and security stakeholders in gaining a comprehensive comprehension of the human security conditions. As a result of this information, governments and agencies who are impacted can tailor their security provisions to effectively address the specific needs of their constituents. To mitigate potential harm to individuals, it also provides guidance for the conflict-sensitive design of non-security operations. In the context of post-conflict environments, the achievement of a successful reintegration of internally displaced persons (IDPs) into their original homes and habitual residences requires the fulfilment of several essential prerequisites. These prerequisites encompass the assurance of their safety throughout the process of return and in the aftermath, the restoration of their property and reconstruction of their dwellings, and the establishment of a supportive environment by both the government and the international community to facilitate the return process.

These following activities can be done to help IDPs and to include them in post conflict reconstruction:

- Carrying out post-conflict reconstruction, or restoring the basics of infrastructure and services
- Giving returnees their documentation back so they can access basic public services and education
- Ensuring access to livelihoods through, for example, providing job opportunities, and the nondiscriminatory hiring of returnees.
- Ensuring the political transition to and construction of a legal and competent administration in which all segments of society, including IDPs and returnees, can participate

Recovery:

The establishment or restoration of formal and informal institutions is a fundamental aspect of post-conflict rehabilitation (Kumar, 1997). This encompasses the process of building and repairing tangible structures and facilities, offering basic social services, and implementing systemic modifications and advancements in the realms of politics, economics, social welfare, and security. It is of utmost significance to discern the differentiation between the processes of reconstruction and nation-building, state-building, or peacekeeping. Activities involving the transmission of governance competencies are categorised as state-building and country-building endeavours. Like the process of reconstruction, peacekeeping involves the task of stabilising a community that has suffered significant devastation as a result of conflict. These aforementioned actions, along with others, are encompassed under the broader framework of rebuilding. Differentiating between rebuilding and nation-building, state-building, or peacekeeping is of utmost significance. Activities that include the transmission of governance competencies are classified as state building and nation building. Like the process of reconstruction, peacekeeping involves the task of stabilizing a community that has suffered significant devastation as a result of conflict. These aforementioned procedures, along with various others, are encompassed under the broader framework of rebuilding.

The efforts involve engaging with both national and local courts to enhance their ability to deliver timely and efficient justice. Additionally, there is collaboration with national human rights institutions to strengthen their capacity in conducting impartial investigations and producing reliable reports on human rights violations. Moreover, there is a focus on providing guidance to law enforcement agencies on professional conduct, encompassing respect for human rights and the proper treatment of women and children. Lastly, there is an emphasis on fostering an inclusive environment within the nation.

The task of establishing democratic nations in the aftermath of a battle poses significant challenges for governmental entities. The central focus lies in the connection between the state and peace. The relationship between sustainable peace and sustainable states extends beyond the mere configuration of political institutions and their societal impacts. An effective economic and fiscal policy, reformation of the education system, the return and reintegration of refugees and internally displaced persons, security measures such as disarmament and demobilisation, and the establishment of a

functional system of law and order, including addressing past crimes, are all integral components of the process of state-building. These factors significantly influence the character of the state and its populace.

The prioritisation of security is presently acknowledged as a fundamental principle in the construction of states, a phenomenon that is also evident in the context of Srinagar. Nevertheless, it is increasingly evident that relying solely on security measures is insufficient to achieve the dual objectives of post-conflict peace and democracy. The process of constructing a physical structure. The inclusion of effective governance institutions, the execution of economic development initiatives, and the engagement of media and civil society activists are crucial components within the state-building agenda that state builders may overlook. Although statebuilding and peacebuilding are distinct concepts, they exhibit numerous parallels. In the context of nations that have experienced violence and subsequently divided, the establishment and/or reinforcement of state institutions can play a significant role in fostering enduring peace.

Consociationalism is a philosophical framework employed to address conflicts within societies characterised by deep divisions. It has been widely applied in the establishment of post-conflict governments, demonstrating its vast utilisation in this context. The two primary pillars of institutional architecture in this context are power sharing and self-governance, with particular emphasis on the liberal consociational form. In contrast, territorial self-governance (TSG) is a widely employed and predominantly utilised approach to managing conflicts within territorially concentrated communities. The literature lacks a universally acknowledged definition of TSG. However, prevailing discourse on the subject converges on the notion that TSG entails the delegation of certain authorities from a central governing body to a self-governing institution, allowing for a reasonably autonomous exercise of these authorities. Different levels of executive, legislative, and judicial power can be integrated into these frameworks.

In contexts characterised by dividing cultures, the utilisation of these tools for conflict avoidance and resolution should ideally encompass a comprehensive integration of all three approaches. This inclusive approach enables the self-determination movement under consideration to autonomously address the issues that have significance to its cause. Decentralisation refers to the delegation of executive and administrative authority to local entities. Decentralisation entails the delegation of executive and administrative powers to regional or local tiers of governance, in accordance with the subsidiarity principle. The inclusion of legislative authority is absent. Recent examples demonstrate the utilisation of this particular sort of transitional social governance (TSG) as a means to manage and mitigate conflicts within culturally fragmented societies.

The concept of economic reconstruction refers to the process of rebuilding and revitalising an economy that has experienced significant damage or decline. This typically

to attain enduring economic progress and foster human development in the aftermath of a conflict, it is imperative to effectively address the underlying factors that may precipitate future conflicts. The objective of post-conflict reconstruction does not entail reverting to pre-war institutional or economic frameworks. The subject matter pertains to transformation, necessitating a comprehensive set of economic, institutional, legal, and regulatory reforms to facilitate conflict-affected towns in reestablishing the necessary foundations for sustainable success.

Individuals who have encountered conflict have a remarkable level of resourcefulness and inventiveness when confronted with challenging circumstances, both in the midst of the conflict and in its aftermath. During a conflict, a significant portion of economic activity is adversely affected or altered, while concurrently, a substantial amount of economic activity continues to persist. Following a conflict, there is a strong desire among local communities, individuals, residences, and enterprises to sustain economic operations and either restore their prior means of subsistence or explore alternative avenues. The economic activities individuals can participate in after a conflict are contingent upon various factors, including their specific circumstances and geographical location, such as whether they inhabit an urban or rural setting, as well as whether they have been displaced and are now returning or opting to remain in their current location.

Socio-economic continuity can be observed across various domains during times of war. These activities encompass the sustenance or rejuvenation of agricultural operations, the management of small-scale businesses, the upkeep of transportation infrastructure, educational institutions, and healthcare centres, as well as the preservation of mutual assistance groups. Numerous obstacles and challenges persistently impede the process of recovery for individuals subsequent to the cessation of a war. Some of the most prominent issues are the widespread presence of personal and communal insecurity, the fragility of the infrastructure, the susceptibility of social networks, and the limited availability of productive resources.

The indigenous drivers' perspective situates the endeavours of individuals, households, and communities within their socio-historical framework, highlighting them as the most pragmatic underpinning for post-war reconstruction and international aid. The fundamental premise is that individuals or groups within the local context possess optimal positioning and exhibit the highest level of drive to reconstruct their means of sustenance subsequent to a period of armed conflict. The implementation of post-conflict recovery methods that effectively utilise local resources, social connections, and social processes may require more time for careful planning. However, these strategies are more likely to achieve sustainable success in the long run as they demonstrate respect for local conditions and the actual circumstances of the affected population.

This strategy recognises the significance of national and local actors, institutions, and resources, while simultaneously highlighting the crucial role of development assistance. Considering the breadth of requirements and the limited resources at hand, spontaneous endeavours at the local level prove to be inadequate. Governments often have significant challenges in accessing the substantial resources required at the national level in the aftermath of a war. The provision of development assistance necessitates a deliberate and strategic approach, wherein two primary objectives and a guiding principle are duly considered and adhered to.

The principal objective is to provide assistance and support to ongoing indigenous initiatives, taking into account their limitations. The second objective aims to establish the groundwork for more initiatives that are rooted in local contexts, with a particular focus on identifying and addressing the obstacles and unfulfilled needs that may impede their potential expansion. Commencing with an early post-conflict needs analysis is a rational approach to initiate the pursuit of these objectives. Furthermore, doing a political economy analysis and a capacity assessment would provide a sound foundation for understanding the existing contributions made by individuals towards the recovery process.

Furthermore, it is imperative that the principle of 'do no harm' serves as the fundamental guiding principle for all endeavours and initiatives undertaken in pursuit of these objectives. It is crucial to exercise restraint and avoid engaging in any activities that may intensify societal instability or increase the likelihood of renewed armed conflict. It is imperative to incorporate the political, ethnic, and religious elements that have emerged as a consequence of warfare or perhaps played a role in initiating the conflict into comprehensive development assistance initiatives.

The indigenous driving technique not only involves involvement and local or national ownership, but also extends beyond these aspects. This facilitates the process by which people, organisations, and national organisations determine the primary goals for post-conflict reconciliation and institutional transformation. It is anticipated that this approach will modify the conventional framework of criteria used for the discovery, evaluation, and selection of therapies in scenarios characterised by diverse objectives and limitations. The strategy additionally considers the widely recognised idea of capacity development. However, as a result of its heightened focus on reducing the likelihood of conflict, it possesses a larger magnitude. A crucial step in fostering indigenous initiatives is to have a comprehensive awareness of the capacities, capabilities, and conflicts that exist within systems, processes, and various levels of organization, community, and national dynamics, particularly in the early aftermath of conflict. When evaluating the need for improvement or modification, it is crucial for recovery techniques to include these dynamics.

Conclusion:

Overall, the analysis of post-conflict reconstruction in Srinagar, focusing on the themes of restoring pride and consolidating power, unifying and liberating, and promoting inclusion and recovery, highlights the complex obstacles and potential advantages involved in rebuilding a society devastated by conflict. The reestablishment of dignity and centralized authority has been crucial in reigniting a feeling of selfhood and influence among the inhabitants of Srinagar. Efforts have been undertaken to promote a united and empowered community by addressing the divisions and power imbalances in society.

The simultaneous quest of union and liberation has been crucial in dismantling divisive obstacles and fostering a shared vision for a harmonious future. The strategy has aimed to not only repair the physical damage caused by battle but also to address the deep-seated psychological trauma that has affected the population for a long time. The ideas of inclusion and recovery have become prominent, creating an atmosphere that ensures all sectors of society are adequately represented and involved in the process of rebuilding. Srinagar has strived to establish a basis for long-lasting peace by implementing programmes focused on economic rejuvenation, social inclusion, and the advancement of cultural variety.

Nevertheless, it is crucial to recognize that the process of rebuilding after a conflict is continuous, and the path forward is filled with difficulties. Achieving a harmonious equilibrium between the processes of restoring and transforming, as well as fostering both oneness and variety, necessitates ongoing endeavours and a steadfast dedication to inclusiveness. The ongoing assistance from the international community, in terms of both resources and skills, is essential for solidifying the progress achieved and effectively managing the challenges that lie in the future.

Fundamentally, the rebuilding of Srinagar stands as evidence of the tenacity of communities in the midst of hardship. The city is establishing the foundation for a future that goes beyond the negative effects of its history by focusing on pride, power, unification, liberation, inclusiveness, and rehabilitation. This effort provides hope and inspiration to places throughout the world that are experiencing conflicts.

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