

Conversational Analysis of Kashmiris and Ethnocentric Bias Hypothesis

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Abstract- The occupied, exiled and displaced people of Kashmir are at war for liberation from foreign Indian occupants since the day when ruling non Muslim Monarch of Kashmir sold the 77% Muslim Kashmiri population to India after the subdivision of subcontinent and that is ruling occupied Kashmir with the help of a puppet regime providing a room for the prevalence of ethnocentric bias hypothesis contrary to the findings by (Antonio, Robert 2007) and close to the findings by (SILOVE 1999) suggesting that 'torture' and human rights 'violations' can effect human being and in the existing mental state of the people of Kashmir 'conversational analysis' needs to be based on assumption about the prevalence of ethnocentric hypothesis bias within Kashmiris pro liberation and puppet regime instead of Kashmiris and out groups in case of 'implicature'' anthimeria' 'hyperbole' irony' and other allied linguistic areas.

Index Terms- Conversational Analysis, People of Kashmir, ethnocentric hypothesis

I. INTRODUCTION

The state of Jammu and Kashmir located in subcontinent is full of scenic beauty and the natural resources (Robert) however the people living in this 'paradise like' area belonging to ancient civilization and rich historical cultural tradition (Bamzai, 1962) are subject to human rights violation (Hartjen, Priyadarsini 2011), stress, unnecessary strain and harassment (Allen 2010) since the division of subcontinent in 1947 into two sovereign states named India and Pakistan (Dr. Nagma) The reports by Amnesty International (Document 2002) supports the presence of such situation in Kashmir after 1947 as well as various researches also support the existence of such state in Kashmir (Muhammad 2000) Such is a serious state of 'human crisis, that includes human rights abuses against Kashmiri people, forced disappearances, torture, rape and sexual abuse, political repression, suppression of freedom of speech since 1947 in Indian occupied areas (Tolley, Howard 2009) The situation is so serious that UNO has 'expressed serious concerns' for the 'killings' by Indian security forces (Report 1994)

II. KASHMIR PAST AND PRESENT

In 1947 the subdivision of subcontinent took place on the basis of religion. The founder of Pakistan Quid-e-Azam Muhammad Ali Jinnah presented two nations theory that established that Muslims and Hindus of subcontinent are two different nations and both can not live together (Jinnah 1940). More than 77% people of Kashmir are Muslims from the early

days of Islam (Kashmir 1911) Moreover the people of Kashmir are so religious that some theorists theorized that Kashmiri Muslims are converted Jews belonging to 10 lost tribes of Israel (Kashmir 2012) and to prove this version they present body features of the people of Kashmir as an evidence (Ackerley et al 1984).and other evidence (Turner, Richard 2003). like names of almost 350 towns and villages in Kashmir resemble the Holy Land of Jews for example Bandipoor is (similar to Beth Peor) Naboo Hill is (similar to Mount Nebo) Pishgah is (similar to Mount Pisgah and Mamre is (similar to Mamre) Furthermore due to the historical tradition of association with religion and the impact of religion as cohesion (Forsyth, , 2010) among the people of Kashmir is so strong that before the wave of unrest in the state that took place after 1947, a new religion that is neither Christianity nor Islam rather an amalgamation of selected ideas from Hinduism, Khalsa religion (Sikh religion), Christianity and Islam introduced in late 1800 named Ahemdyya Jamaat to attract the favor of the people of Kashmir for the new religion introduced the idea of the arrival of Jesus in Kashmir (Ahmad,1980). So religion is important in Kashmir and religion as a motivating factor for behavior is an established(Michael and Brian 2009) So when Dogra Maharaja Hari Singh signed a Treaty of Accession against the wishes of Muslim majority of the people of Kashmir after 1947 that directly affected each Kashmiri Muslim.(Muhammad 2000) and the serious affect manifested and till today manifesting its existence is various forms in the Indian forcibly occupied part of the state of Jammu and Kashmir besides the useless deployment of Indian Army, Border Security Force, Central Reserve Police Force as well as Special Operations Group by Indian government against the international norms converting 'paradise' into Nazi concentration camps the resultant social situation in the territory of Kashmir was so serious socially and psychologically that United Nation had to intervene and it passed a resolution in favor of the people of Kashmir to decide their choice by plebiscite not only that but also the than President Kennedy of the United States of America and the than Prime Minister of United Kingdom as well as the than President Nasser of Egypt offered mediation on the issue however India did not cooperate with the international community. Even recently after cold war US President Mr. Barrack Hussan Obama during his first electoral campaign focused a lot on Kashmir issue.

III. KASHMIRI NATION (KN) ETHNOCENTRICITY/SURVIVAL

Besides the genuine efforts by the international community to help the people of Kashmir when the situation could not be changed due to uncooperative attitude of India (United Nations

1997) the feelings of resentment, fear, insecurity, uncertainty and helplessness and above all survival needs (Peter 2000) generated strong in group ties among the people of Kashmir on one hand and on the other hand generated strong out group feelings about all other groups Kashmiri or non Kashmiri living in Kashmir or otherwise those in one way or other are not the part of the people of Kashmir. Such in group phenomenon is so strong that personalities like Pundit Bhushan Bazaz a representative Indian occupied Kashmiri Hindu Pundit who is the President of Jammu and Kashmir Democratic Forum (JKDF) and represent the top Hindu caste of state approximately not more than 10% of total occupied Kashmiri population that Indian authorities often exploit as a pretext or shield for their stay in the state (Essa, 2011) on occasions strongly condemned Indian authorities for their unjustified occupation of occupied area of Kashmir against the international norms and resolutions of UNO. The representative of Sikhs of Kashmir Dul Khalsa also expressed such remarks on occasions (All record of such remarks is available with Kashmir Media Service, an international media network of occupied Kashmir)

IV. KASHMIR GROUP/ NON KASHMIR GROUP (NKG)

Due to the presence of continuous abnormal social and psychological conditions like divided families (Baluchistan Times 2012), suicide rate (Kashmir women 2012) psychological problems (Kashif 2008), trauma impact of violence (Syed 2007) affects of migration (Gopi Koshur) issues related with the children (M. Mudasar et al 2012) social problems (Bashir 2012) and sociological issues (Dr Bashir 2010) it is not irrelevant to assume that Indian occupation in parts of Kashmir has seriously affected the adjustment mode of the people of Kashmir and perhaps influenced the angles of their attribution process and social perception as well as attitudes towards in group and out groups. Kurt Lewin who founded the concept of 'social groups' for social sciences (Lewin 1948) argues that group goal or objective plays a vital role in the formation or strength or persistent of a group (Lewin 1951). The established goals those further strengthened the people of Kashmir as a nation (KN) are 'religion' and 'freedom' from occupation and persistence unchanged social conditions and what made Kashmiris 'Non Kashmir Group' (NKG) within Kashmir although the former possesses all similarities except (KN) group goals is a very important social phenomenon that perhaps do not exist in such form else where. In such state of affairs in Kashmir the ethnocentric hypothesis proposed by [Antonio Terracciano](#) and [Robert R. McCrae](#) (2007) that reflects that people belonging to a particular country are more likely to be having favorable views about the people belonging to their country they may live together or somewhere else perhaps in not applicable in case of the people of Kashmir and perhaps to study the psychological change in the social mental and individual life of the people of Kashmir the idea presented by SILOVE (1999) is more practical that states that torture and trauma are capable of changing the existential meanings of the personalities of all those who suffer.

V. COMMUNICATION/ KASHMIR CRISIS

If the aforesaid hypothesized state exists in case of Kashmir than possibility exists that such change might have affected the communication modes and patterns of the two groups of the people of Kashmir (Ryan) a matter purely related with the field of linguistics. Kashmiri language that belong to the group of Dardic languages originated from Indio- Aryan group of languages with a rich cultural tradition is the popular mode of communication among the people of Kashmir, however Urdu is the official language of the people of Kashmir those live in the Kashmir part known as Azad (Free) Jammu and Kashmir some other languages those are spoken in Kashmir are Dogri, Khowar Balti, Urdu Dogri, Ladakhi, Shina and Kangri Kashmiri languages (Toskhani 2007)

VI. CONVERSATIONAL ANALYSIS/ VARIOUS EXPRESSIONS

Conversational Analysis (CA) is a scientific method like content analysis that was introduced by Harvey Sacks and his associates Emanuel Schegloff and Gail Jefferson in late 1960's and early 1970s. (Sacks,1992). This technique is used to capture the day to day 'interaction' of the people of a given group. Such 'interaction' could be in any situation in any state and in any where. The objective analysis of the pre-assumed situation with the help of CA helps a researcher to objectively assess what is needed. Interestingly CA could be used in casual non verbal as formal verbal social interactions. But in case of antimeria (Corbett, Edward 1971) it is not beyond assumption that a person of same demographic features belonging to KN would use noun 'freedom fighter' as verb as NKG would noun 'freedom fighter' as verb in the same situation formal or informal so in such situation question of 'objectivity' of naturalistic observation is important. The same state is applicable in case of the hyperbole amount of 'stress' expression both by KN and NKG (Hyperbole 2012). So far the irony is concerned 'incongruity' between the literal and implied meanings by the members of NKG and KN with the same characteristics in case of word 'freedom fighter' or Kashmiri Muslims or 'freedom' can not be explained and needs to be imagined moreover how H.P. Grice implicature (Grice 1975) or 'utterance' as an expression in case of KN and NKG on a positive or negative news about the 'freedom fighter' can communicate what is interesting to study because science demands objectivity and linguistics is a science.

VII. RECOMMENDATIONS

The Linguistic experts of Kashmir must come forward to communicate the objective application of CA as per the indigenous needs of Kashmir

Cyber warfare of India has confused the image and the exact state of the people of Kashmir so people of Kashmir need to invite the influential world groups specially Jews, an influential community of world (if not from Israel than from US and other parts of the world) to visit their areas and know that people of Kashmir are better than the people of India for west

The linguistic experts in Kashmir while conducting studies need to know that why people of Kashmir love Pakistan more than Kashmir? (Shibli 2000). They should also know that why

day by day matters related with the people of Kashmir are getting complicated (Shibli 2012)

All researchers of Kashmir need to work with more commitment to convey the objectivity to the modern world because the number of Hindu Ph.D.s in US Universities is more as compared with the countries of the rest of the world and Hindus are not happy with the people of Kashmir and nobody is aware about the 'objective' facts about Kashmir. Moreover, political parties like MQM are conveying to the world that 'two nations theory' no more exists in subcontinent and people living in Pakistan are more inclined towards the Gandhi's idea of 'United India' and such image can be a 'dangerous idea' for suppressed people of Kashmir.

The people of Kashmir needs to scientifically communicate to the world that why the top political parties of Pakistan like PML(N), PTI, PPP, JI, JUI and other parties placed 'suffering' Kashmir a top agenda in their manifestos and what make the people of Pakistan to think that much about the people of Kashmir that is negative in case of India?

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