

FUTURE WARFARE COURSE

In an era marked by rapid technological advancements and evolving conflict dynamics, the Indian Armed Forces have recognized the need for a comprehensive approach to prepare for future warfare. The Tri-Services "Future Warfare" course has been designed to equip military personnel with the skills, knowledge, and strategic insights necessary to navigate the complexities of modern conflicts.

The primary objective of the Future Warfare course is to foster a multi-dimensional understanding of contemporary and future battlefields.

The course delves into the integration of emerging technologies such as artificial intelligence (AI), machine learning, cyber warfare, and unmanned systems. Participants learn how these technologies can be leveraged to gain an advantage in combat scenarios.

Emphasis is placed on developing strategic thinking and decision-making skills. Participants are encouraged to analyze historical conflicts and contemporary case studies to understand how strategic decisions shape outcomes.

As future conflicts are likely to involve joint operations among the Army, Navy, and Air Force, the course fosters inter-service collaboration and coordination. It teaches participants the importance of synergy in operations to enhance combat effectiveness.

The course addresses the concept of hybrid warfare, which blends conventional military tactics with irregular tactics, cyber operations, and information warfare. Understanding this hybrid model is crucial for preparing for the multifaceted nature of future conflicts.

The Tri-Services Future Warfare course typically spans several weeks and comprises various modules.

Participants engage in lectures and discussions on military theory, strategic concepts, and the evolution of warfare. This foundational knowledge prepares them for advanced topics. Hands-on workshops focus on emerging technologies such as AI, robotics, and cyber capabilities. Participants explore practical applications and implications for military operations. Realistic simulation exercises and war games are conducted to apply theoretical concepts in practical scenarios. These exercises promote critical thinking, teamwork, and tactical planning. Participants undergo field training to experience real-world conditions and develop adaptability. This includes joint exercises with other services, enhancing operational coordination. Renowned military leaders, strategists, and technology experts are invited to share insights, providing participants with diverse perspectives on future warfare challenges.

The course prepares military personnel to adapt to rapid changes in warfare. As geopolitical landscapes shift, the ability to anticipate and respond to emerging threats becomes paramount. By fostering an understanding of new technologies and strategies, the course enhances the overall capability of the armed forces. This is crucial for maintaining national security in a rapidly evolving global environment. Promoting collaboration between the three armed services leads to a more unified and effective military.

This integration is essential for executing complex operations that require seamless coordination. The insights gained from this course help in building a future-ready force capable of facing unconventional and conventional threats. A well-prepared military can ensure deterrence and, if necessary, decisive action against adversaries.

The Tri-Services "Future Warfare" course stands as a testament to the Indian Armed Forces' commitment to modernizing military education and training. By focusing on emerging technologies, strategic thinking, and joint operations, this course equips personnel with the tools necessary to address the complexities of future conflicts. As the nature of warfare continues to evolve, such initiatives are critical in ensuring that the armed forces remain prepared, adaptable, and capable of safeguarding national interests in an unpredictable world.

Pradhan Mantri Janjatiya Unnat Gram Abhiyan

The Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PMJUGA) is a transformative initiative launched by the Government of India aimed at enhancing the socio-economic development of tribal communities across the nation. Recognizing the unique challenges faced by tribal populations, this program seeks to empower these communities by improving their livelihoods, promoting sustainable practices, and ensuring inclusive growth. The program aims to empower tribal populations by providing them with access to resources, skills, and opportunities that enable them to improve their living standards. PMJUGA focuses on sustainable agricultural practices, environmental conservation, and the responsible use of natural resources to ensure long-term benefits for tribal communities. The initiative seeks to harness and promote the traditional knowledge and practices of tribal communities, integrating them with modern techniques to enhance productivity. By providing training and capacity-building programs, PMJUGA aims to enhance the skill sets of tribal youth and adults, enabling them to secure better employment opportunities. The program emphasizes the importance of social inclusion, aiming to bring marginalized tribal communities into the mainstream economic and social framework. The initiative offers various livelihood options tailored to the specific needs and resources available in tribal areas. This includes promoting traditional crafts, agriculture, and forestry-based livelihoods. PMJUGA provides targeted skill development programs focusing on trades and vocations relevant to tribal communities, ensuring that they acquire the skills needed to thrive in the modern economy. The program promotes the formation and strengthening of SHGs among tribal populations, enabling them to collectively manage resources, access credit, and engage in income-generating activities. Community involvement is crucial for the success of PMJUGA. The program encourages participatory planning and implementation, ensuring that tribal communities have a say in the development processes that affect them. The initiative also focuses on enhancing infrastructure in tribal areas, including roads, schools, health facilities, and market access, to improve the overall quality of life. PMJUGA aims to bridge the technology gap by providing tribal communities with access to modern tools and techniques that can enhance productivity and efficiency in their livelihoods. The successful implementation of PMJUGA relies on a multi-tiered approach that involves various stakeholders. Central Government: The central government provides the overarching framework, funding, and policy support for the program. State governments play a crucial role in the localization of the program, adapting it to the unique needs of their respective tribal populations. NGOs are vital partners in implementing PMJUGA at the grassroots level. They assist in community mobilization, training, and monitoring. The active participation of tribal communities is essential for the program's success. Their insights and involvement in decision-making processes ensure that the interventions are relevant and effective. Preliminary assessments indicate that PMJUGA has positively impacted the livelihoods of tribal communities, leading to increased income and reduced poverty levels. Skill development programs have empowered many tribal youths, enabling them to secure better employment and engage in self-employment ventures. The formation of SHGs has fostered solidarity among tribal communities, promoting savings, credit access, and collective decision-making. By promoting sustainable agricultural and forestry practices, PMJUGA contributes to environmental conservation, ensuring that tribal communities can rely on their natural resources for generations.

The program has raised awareness among tribal populations regarding their rights, entitlements, and available government schemes, empowering them to advocate for their needs.

Secessionists Contesting J&K Assembly Polls Through Proxy Kashmiri Pandit's Sufferance Continues?



ER. P. L. KHUSHU

Omar Abdullah says that the Separatists' contesting polls vindicates NC stance that violence will not resolve issues.

Probably he is feeling shy to say and accept that it is the peace in J & K now which is tempting even the separatists to contest the elections and come in the main stream of development and progression of Jammu and Kashmir. Does he feel shy to concede that abrogation of Article 370 and doing away with Article 35 A, has added enough credence to the prevalence of peace of sorts in Jammu and Kashmir. Omar Abdullah says that we have maintained it all along that whatever we can achieve will be achieved through democratic ways. But Omar Abdullah has no regrets about the forcibly displaced Kashmiri Pandits plights, who are missing their original homes and hearths for taking part in such a franchise from their own soils. KP's have to cast their votes from migrant camps and locations, located outside Kashmir. What a tragedy, which is constantly being ignored for the last 35 years. Where are his democratic values in this regard? The present dispensation of governance both in J & K as also at the centre too have not ever bothered to address this issue of the KP's to go to their homes and hearths back in Kashmir. The answer is simple. KP's do not have any vote bank tag value, so why bother about them. Lip sympathies are enough systematic salt rubbings on their bleeding wounds. Well it will not be out of place to mention here that dynastic politicians of Kashmir and the so-called separatists, who are now contesting the elections never, want KP's to return to Kashmir. This has been abetted and silently supported by the ruling central governments from time to time, with an eye to retain Kashmir somehow, even at the cost of the destruction and devastation of KP's after their forced exodus from Kashmir. This is known as a policy of appeasement, which is very much detrimental to the norms of democratic values of good governance. BJP is equally responsible for it, when it has been accusing other main stream or regional political parties about the same. What has BJP governments done so far for the last ten years for the safe and an honorable return of KP's back to Kashmir, while being in power for the last almost 10 years for the country? In fact, BJP has used it as a political shield in its election rallies against other mainstream political parties.

While welcoming the participation of the separatists in these elections by Omar Abdullah, should he be reminded of 1987 elections when elections were rigged brutally which led to extreme acts of militancy in Jammu and Kashmir from 1989 onwards. Who was in power then? NC did it with a resolute support from Congress from Delhi. National conference is responsible for the devastating turmoil of militancy in Jammu and Kashmir particularly Kashmir, due to its dynastic ambitions to rule the people of Jammu and Kashmir until eternity. It was this period only in 1989-1990, when KP's became the targets of militancy and the guns of the separatists in Jammu and Kashmir, when they faced mass massacre and displacement from their roots in Kashmir.

Thus, separatists' are the creation of the National Conference, silently abetted by the congress from Delhi. Probably the separatists have now understood it, that militancy and its roots in Jammu and Kashmir are not acceptable to the people of Jammu & Kashmir and have finally shun the gun for the development of Jammu and Kashmir. The main dynasty based political parties of Kashmir may not swallow this bitter pill of contesting of the elections by the so called separatists through proxy, as it may mean their extinction from the political scenario of Jammu and Kashmir.

Dynastic political dominance by the NC is still going on. What is Gupkar? It is a dynasty hub, crumbling now under its own weight and glamour. Should Omar Abdullah beg for votes now with his cap in hand? An act of extreme political frustration and demoralization. Yes the fear of losing the elections is looming large now, around the surroundings of Gupkar, as it is a spent force now. They are afraid of the separatists, who are fighting elections in disguise against them. The result is almost already out, that the days of these dynasty based political parties who exploited the people for remaining in power for decades, are numbered now, when Omar Abdullah the untouchable lost miserably the Lok Sabha elections against engineer Rashid, while engineer Rashid was in jail. Similarly Mehbooba Mufti an ex chief minister lost the Lok Sabha elections miserably to a candidate from N.C. They are still hoping against hope that they will again rule J & K and are using all the tools including the separatist and talk to Pakistan tool to woo the innocent voters to vote for them in these elections. But they have no sympathetic word for the aboriginal residents of Kashmir the Kashmiri Pandits about their return back to their lost homes and hearths in Kashmir, due to militancy, silently abetted and supported by these very political parties.

N. C. top leaders are now saying that, If they (separatists) have developed faith in democracy, it is an achievement for us, irrespective of which political party they join. Now the Jamaat-e-Islami, a banned religious-political group, has reappeared in Jammu and Kashmir's electoral scene, in a different color. Recently this organization held a major election rally, marking its first such event since the 1987 assembly elections. Such a high-level reemergence has generated a lot of interest and curiosity toward the likely effects of this change on the political systems within the region. This was Jamaat-e-Islami's first political rally since 1987, when it last contested elections under the Muslim United Front's (MUF) banner. The streets were buzzing with energy as supporters rallied around their candidates, their excitement and enthusiasm filling the air. These leaders of Janat are saying that the vacuum created by the regional political parties needs to be filled. The sea of people is our strength. Fingers will be raised against us and we will be criticized as well, but this is the reality. A panel advisor of Jamaat-e-Islami while addressing an election rally made a commitment to work within the Indian Constitution while tackling issues of oppression and advocating for people's rights. He said that we will adhere to the Constitution of India, but will not hesitate to address issues of oppression and

advocate for the rights of the people. Our goal is to be promoters and supporters of peace. It is a welcome step to ponder over for peace in Jammu and Kashmir, rather than take to guns and stone throwing, while achieving nothing except devastation and destruction of Jammu & Kashmir for the last more than three decades. Probably a good sense has started prevailing over these people that peace and the development of Jammu and Kashmir is more important than anything like terror and its devastation that too being imported from the neighboring country Pakistan, which is in deep turmoil politically and its economy is in shambles, as also debt ridden. This is the outcome of the abrogation of Article 370 and removing of 35 A, which was a big bottleneck for the prosperity and development of Jammu and Kashmir.

But the question remains will the Jamat-Islami supported members of coming assembly behave like true Indians on the floors of the J&K Assembly with true allegiance to the constitution of India as also as true Indians. It is a known fact that the Jamaat-e-Islami had linkages with Hizbul - Mujahideen group, when it was known that it was the armed wing of Jamaat during the early years of militancy.

The victory of jailed, Awami Ittehad Party leader Engineer Rashid in Lok Sabha election, against Omar Abdullah, has introduced yet another new phenomenon in these assembly elections. Engineer Rashid's coming in to the fray of elections of Assembly in J & K, is likely to add a new dimension to the whole scenario of assembly elections in Jammu and Kashmir. The dynastic political parties particularly the NC and PDP are very much nervous, with his and his political party's presence in the assembly elections. These two political party's have started to brand Engineer Rashid as a stooge and an agent of BJP. What a contrast or to say what a degree of helplessness and frustration of these two dynasty based political party's, which held Jammu and Kashmir as hostages as its Kings and Queens for decades. These two political party's are now visualizing their end and extinction.

Engineer Rashid, who was lodged in Delhi's Tihar Jail under the Unlawful Activities (Prevention) Act in connection with a 2017 terror funding case was recently released on interim bail.

His party is contesting in the upcoming Assembly election in Jammu and Kashmir under an alliance with the proxy candidates of Jamat. Engineer Rashid, has called his Awami Ittehad Party's (AIP) alliance with former members of the banned Jamaat-e-Islami for the Jammu and Kashmir election the "need of the hour". While speaking to media, as per reports, the independent MP from Baramulla, has said that Jamaat-e-Islami participating in the electoral process should be welcomed.

When asked about Jamaat-e-Islami's Islamist outlook and links to separatist elements in Kashmir, Engineer Rashid is reported to have said, that I believe every Muslim should be proud to be being a fundamentalist Islamist like every Hindu should be proud of being a fundamentalist Hindu. But being radical is different. This is where the shoe is pinching in Kashmir. This fundamentalist approach will not go from Kashmir. It has taken its roots in

Kashmir.

Engineer Rashid still believes in fundamentalist Islam in a secular country like India and not as Islam full of Sufism, which Islam is. Islam teaches tolerance and not fundamentalism. He says that being radical is different, but fundamentalism and radicalism are the two faces of the same coin. With such fundamentalist approaches while asking for votes, the people in particular vote for such persons under religious emotions, when such contesting candidates exploit fundamentalism to its greatest advantage and thus claim to be the leaders of the masses, but with a communal base.

It is true about the mainstream dynasty based political parties of Kashmir as well, who often try to woo the voters with slogans which carry communal or regional tinges. National conference has issued its election manifesto, which among other things echo's more a shift towards appeasing the separatists and the communal forces. It says about its struggle on autonomy to J & K and promises of restoration of Article 370. Similarly, this manifesto has a promise in it, that has more risk relevance to the national security and to India's strategic military approach to the terror acts of Pakistan's ISI based terror programmers in Jammu and Kashmir.

National conference manifesto in this regard says, "We advocate Indo-Pak dialogue as the best method to resolve ongoing conflicts. It means that India should talk to Pakistan about Kashmir, if at all it is an issue with Pakistan. Does the National Conference equate J & K as a separate country involved in turmoil between India and Pakistan? The last nail in the coffin of their manifesto is about the changing the names of the most sacred religious places of Kashmiri Pandits in Kashmir, the Shankaracharya in to "Takht-e-Suleiman" and Hari Parbat, in to "Koh-e-Maran". It is a shameful communal move of NC, to appease the Islamic fanaticism in Kashmir and hurting the religious sentiments of the forcibly displaced Kashmiri Pandits', thus adding to their bleeding wounds of being refugees in their home land.

The obvious election results under such circumstances will be highly provocative in its color and form at least from the valley of Kashmir, which will not be palatable to the people of Jammu and the KP's living in exile. It might equally become difficult to form a harmonious government in J & K.

Under such circumstances, the tall and hallow slogans of the central government of the day in Delhi that KP's will be settled back in Kashmir with dignity and honor will remain on paper only as it has remained so far, for the last 35 years.

In fact these assembly elections in Jammu & Kashmir appears in no way as a means for a smooth passage of rehabilitating of KP's back in Kashmir, as no political party from the valley including the proxy separatists candidates and Jamate-Islami sponsored candidates or Engineer Rashid's party's candidates have uttered a single word about the rehabilitation of the forcibly displaced KP's back to Kashmir. Kashmiri Pandits are thus again in agony due to this election for their dignified rehabilitation back in Kashmir.

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Maharaja Hari Singh: The visionary ruler whose legacy lives on

MAHADEEP SINGH JAMWAL

As we mark the 129th birth anniversary of Maharaja Hari Singh on 23rd September 2024, it is vital to delve deeper into the life and legacy of this iconic ruler. Born in 1895, Maharaja Hari Singh ascended to the throne in 1925, a period rife with political, social, and economic challenges. Maharaja Hari Singh was not merely the last reigning monarch of the princely state of Jammu & Kashmir, but a man whose vision, progressive ideals, social reforms, principles and actions resonated far beyond his time. His legacy transcends political boundaries, embodying the values of justice, social equality, and human dignity that remain relevant even in today's world. With a deep commitment to his people and a strong sense of justice, Maharaja Hari Singh was one of the few monarchs who genuinely endeavored to improve the lives of his subjects across all sections of society, in an era where regressive social practices were the norm; he made bold and forward-thinking reforms.

In an era dominated by rigid societal structures, Maharaja Hari Singh stood as a beacon of social reform. Long before India embarked on its journey toward social justice, he made bold strides by abolishing untouchability within his state. His historic decree in 1931 to open temples to the Dalits was not only a statement of equality but defiance against centuries-old regressive norms. His visionary stance positioned him as a monarch deeply committed to social justice, a rare quality among rulers of his time. By eradicating caste discrimination and advocating for the dignity of all his subjects, Maharaja Hari Singh displayed a sense of humanity that was ahead of his contemporaries. This move was highly progressive for its time and showcased his commitment to social reform.

As a proponent of secularism, Maharaja Hari Singh was a staunch believer in secularism and promoted communal harmony in his state. Despite ruling over a Muslim-majority population, he



treated all communities fairly and implemented policies to ensure equal opportunities for Hindus, Muslims, Sikhs, and others. Beyond his political achievements, Maharaja Hari Singh was a passionate patron of culture and wildlife conservation. He played a pivotal role in the preservation of Jammu & Kashmir's rich cultural heritage by establishing institutions that promoted the arts, history, and literature. His love for animals was equally evident; he imposed strict restrictions on hunting to protect endangered species and created natural reserves to ensure the ecological balance of his state.

Unlike many other rulers of his time, Maharaja Hari Singh believed in women's rights and empowerment. He encouraged women to pursue education and supported measures that promoted their participation in governance and public affairs. As a patron of healthcare he was equally passionate about healthcare reforms. His reign saw the construction of numerous hospitals, dispensaries, and healthcare facilities across Jammu & Kashmir, ensuring accessible medical care for his people. As an animal lover and conservationist:

Maharaja Hari Singh was known for his love of animals and was a conservationist at heart. He banned hunting in certain areas of the state to protect endangered species and create natural reserves.

A lesser-known chapter of Maharaja Hari Singh's life was his active role in the Indian freedom movement. In 1931, Maharaja Hari Singh represented the 'Indian Princely States' in the Round Table Conferences held in London, aimed at discussing constitutional reforms for India. He was one of the few Indian leaders who advocated for complete independence from British rule. Maharaja Hari Singh had a strained relationship with the British colonial administration. His strong stance against British interference in the affairs of Jammu & Kashmir made him a figure of respect among Indian nationalists, though he also maintained neutrality to protect the autonomy of his kingdom.

Perhaps the most defining moment in Maharaja Hari Singh's rule was his decision during the turbulent period of 1947, as India gained independence and Pakistan was formed. Under immense

pressure, facing an invasion from tribal forces supported by Pakistan, and grappling with the uncertainty of his state's future, Maharaja Hari Singh made the pivotal decision to accede Jammu & Kashmir to India. This was no ordinary political decision-it was a choice that altered the geopolitical fabric of South Asia, shaping the destinies of millions. :

Maharaja Hari Singh's decisions echoed through time like silent sentinels guarding the essence of sovereignty, balancing autonomy and allegiance in an era of upheaval. After acceding Jammu & Kashmir to India in October 1947, Maharaja Hari Singh faced intense political pressure from multiple fronts. By 1949, his reign came to an end, and he was compelled to leave his beloved state and live in exile in Bombay (now Mumbai). His forced abdication marked a poignant end to a reign that had been defined by progress and reform. Despite this, he never lost his love for his people, and his heart remained in the valley until his death in 1961.

As we reflect on his birth anniversary, Maharaja Hari Singh stands not only as the last monarch of Jammu & Kashmir but as a visionary leader who shaped the destiny of his state and left a lasting imprint on India's history. His progressive ideals, social reforms, and unwavering commitment to the welfare of his people make him an enduring symbol of enlightened leadership.

Maharaja Hari Singh's legacy continues to inspire, particularly in Jammu & Kashmir, where his ideals of unity, progress, and social justice remain relevant. For us, the descendants of Jammu & Kashmir, the legacy of Maharaja Hari Singh is not just a chapter in history but a beacon of hope and progress. His contribution towards building a just society should continue to inspire future generations to uphold his vision for a united and inclusive society.

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