

TERRAVIVA

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The struggle for KASHMIR

Great expectations hovered around the plenary on Kashmir yesterday at KMC's stadium. Rival groups could not help but again reduce a battle of ideas to physical violence. "The women of Kashmir have had to bear male vengeance in silence", editor Anuradha Bhasin Jamwala told TerraViva. Pages 3 and 5



The Creative Imperative

We are entering a new era, not just for business but for the whole world. It is one in which this “creative imperative” will come to dominate our lives, at home, at work, and at leisure, and in which the assumptions, tools, and frameworks which leaders from business, government and civil society have employed to make decisions over the past decade are no longer valid.

A global networked economy, economic imbalances, new mindsets, demographic shifts, and the gravitational pull exercised by the emergence of India and China are just a few of the factors that are radically reshaping the global environment.

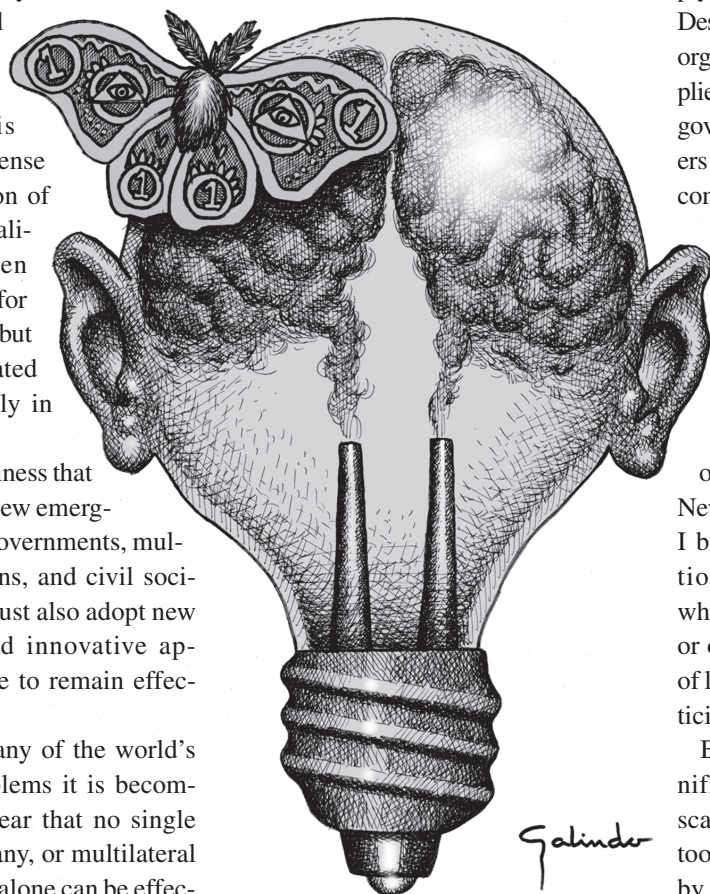
The “Creative Economy” which is emerging is in one sense the logical extension of the process of globalisation that has been sweeping the world for the last fifty years but which has accelerated almost exponentially in the past decade.

But is not just business that must adjust to this new emerging environment. Governments, multinational institutions, and civil society organisations must also adopt new policy designs and innovative approaches if they are to remain effective and credible.

Moreover, for many of the world’s most pressing problems it is becoming increasingly clear that no single government, company, or multilateral institution working alone can be effective.

Leaders and their institutions must learn to adopt collaborative approaches to address issues, and such multi-stakeholder approaches have creativity at their core.

This fundamental change in the global environment comes at a time when the world is faced with weak leadership, insecure populations and institutional fragility. In business, technology and information are becoming globalised and commoditised and with this commoditisation of knowledge core advantages are being shipped abroad – not just in manufacturing but increas-



Business for example can offer significant innovations, advantages of scale and yes, a wealth of resources too, which can no longer be ignored by so-called civil society.

ingly in high-level service jobs.

But the pressure is not just on the old world in this new era; simply doing things faster and cheaper is no longer enough. More and more, creativity and design are becoming the key drivers and differentiators.

But this new creative age is not simply one that business must take note of. Design Strategy connects (or reconnects) organisation to the customer and supplier. In the case of government and non-governmental institutions, it allows leaders to gain (or regain) legitimacy by becoming more relevant and addressing dilemmas with innovative approaches. Creativity becomes imperative to address global issues. The old single issue and single organisations methods of tackling world problems will no longer work.

At the recent Millennium Development Goals summit of the UN in New York (September 2005) there was, I believe, finally a dawning recognition that the world’s problems – whether HIV/AIDS, natural disasters, or other – cannot be left to one group of leaders or institutions, whether politicians or NGOs.

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Take for example Hurricane Katrina. There yet again we saw the failure of local institutions and government to come up with the solutions by themselves. We also saw many business groups lending their expertise in key areas. And it is these creative alliances that will increasingly provide solutions to our problems. More or less loose alliances will form and dissolve and adjust themselves to deal with different problems.

Thus, more and more in this creative era we will need matrix organisations that can provide a platform for people to work. The new global organisations will be platforms that will enable creative and collegiate solutions to emerge to deal with specific problems.

There has been a fundamental change in the global economy – and concomitant changes in our globalised society and polity. It’s hardly surprising that leaders, like the led, are finding it hard to keep pace with these changes. But some leaders are beginning to see that they must change the way we do things – that they must take brave, bold, and above all creative steps to match the new landscape.

These leaders realise that we can not depend upon existing framework and assumptions that only years ago were taken as a given and must move forward in an environment of uncertainty where only creative solutions will work.

We are entering into a new paradigm and still do not fully perceive its shape – it is in this new world that citizens, business people and politicians will all have to grasp the creative imperative to thrive.

Klaus Schwab is Founder and Executive Chairman of the World Economic Forum (WEF).

CALLS MADE



Legenda

Let Jammu and Kashmir Decide for Itself

By Bikash Sangraula

Gurjeet Singh and Taha Hassan come from two sides of the Line of Control that has scarred the disputed territory of Jammu and Kashmir for over 50 years now.

While their leaders and policymakers, in India and Pakistan respectively, are apparently engaged in a peace process that has had really nothing to show since it was initiated three years ago, both Singh and Hassan have no doubt that if the protracted problems in Jammu and Kashmir are to be solved, the solutions must come from within.

India and Pakistan have too many problems at home to afford to continue spending hundreds of billions to defend a territory that really does not

belongs to them.

“We have widespread poverty, unemployment and many other problems in Pakistan,” says Hassan, a MBA student in Karachi, as he listed to a packed, lively discussion on the thorny issue of Kashmir at the KMC Sports Complex stadium Sunday, easily among the best attended sessions here. “It is difficult to understand why the government’s attention is totally focused on disputes that are not there.”

A series of meetings at WSF Karachi has come up with a clear message for Jammu and Kashmir: Your people have the right to self-determination. No one – India, Pakistan, or any third party – has the right to decide what is good for your people.

Singh, who hails from Jharkhand, India, says that peace in the territory requires the recognition of Jammu and Kashmir as an independent state be-

The world might have varied opinions on how problems in Jammu and Kashmir, the cause of four armed conflicts between India and Pakistan, should be settled. But has the world really bothered to ask the people in Jammu and Kashmir what future they want?

tween India and Pakistan. “There has been too much bad politics in the territory. Everyone has lost in Jammu and Kashmir. Let it exist as an independent, buffer state,” Singh says.

Over the years, the territory of Jammu and Kashmir, both India-controlled and Pakistan-controlled, has seen one of the most serious rights violations in the world. Several parts of the territory face draconian laws, in-

cluding the Disturbed Area Act and Public Security Act. South Asian nuclear powers India and Pakistan continue to remain on high alert in their respective areas of control.

Every meeting between top leaders from India and Pakistan end with a “genuine pledge” to a “peace process”, yet the slightest aggression could easily escalate into a full-fledged war.

Leaders from Jammu and Kashmir Liberation Front (JKLF) say that the 15 million people of the territory are mute spectators to a “peace process” that does not exist. “In Jammu and Kashmir, we do not see any reflection of any peace process between India and Pakistan,” says JKLF leader Farooq Siddiqui. “We are supposed to support a peace process that is not there.”

While leaders and activists from JKLF see WSF Karachi as a place to assert the right of the people on their territory, they also warn that it is not for intellectuals to solve such problems.

“I don’t believe intellectuals can bring any change,” said Yaseen Malik, chairman of the non-violent faction of JKLF. Malik also issued a warning to WSF: “WSF is gradually distancing itself from the real agents of change. If the forum continues in this path, it will soon become a toothless tiger.”

Malik, who left Amanullah Khan’s JKLF in 1995 after disagreeing with the use of violent methods, has remained an advocate of non-violent movement ever since. He has collected 1.5 million signatures in Kashmir Valley to convince India and Pakistan that the Kashmiris should be recognised as actors in any resolution to the problems facing Jammu and Kashmir.

Asked in another discussion why social movements in Pakistan are not in contact with the movements in Kashmir, Malik blamed the governments of India and Pakistan for not facilitating the link.

“It is important to remember that Kashmir is an integral part of the Indo-Pak friendship. Such a link needs to be facilitated. We are almost eighty five percent convinced about our right of self-determination. Only fifteen percent want to be annexed to Pakistan,” he said. “But we can accommodate the concerns of both India and Pakistan.”

“We are not fighting India or Pakistan,” stressed Malik yesterday. “We are fighting a state that continues to disagree that it belongs to us.”

(With additional report by Sumera Naqvi)



A Break from Life

on the Streets

Life in the streets is a struggle, but at the WSF a group of street kids join in the forum's events as well as get a taste of what to them is a "festival" and an "opportunity to sing and dance".

By Sara Hasan

"I have been wandering around since forever," says a reticent Nadeem. It might be ironic, but this little boy, who lives a tough life around the streets of Karachi, shared a chapter of life, amid the din of the WSF, in a shy, hardly audible tone. He kept his eyes fixed on the grass.

Nadeem and his friends made a presence in the WSF through the Azad Foundation and spent their Sunday morning distributing copies of TerraViva.

"I just gave out ten papers, should I not get ten rupees?" asked a confused Ovais, unused to the reality that went, this time, with giving and not just getting.

To them, WSF is a "festival", "picnic", "similar to the rush of Afghani marketplace" or "a mere opportunity to sing and dance". They very conveniently intermingled with various set of people, be it by rally rounding the vociferous strides taken by groups campaigning for Kashmir, dancing to the beat of Sri Lankan and Bangladeshi music or singing with all due confidence on stage.

Surely, this very attribute possessed by our little street masters is an essential component of 'another world' that WSF aspires for.

Azad Foundation is an NGO that offers shelter, food, education, psychosocial counselling, health care facilities, clothing and bathing for street kids as well as working kids who live on the street.

"We have two centres. One is *Dastak* in which there are 500 street living kids enrolled and the other is *Dost* (meaning friendship) which has 400 street living and working children enrolled," Said Ali, a representative of Azad Foundation

Work to the street working kids is no less than a blessing. They employ themselves in activities that can be done with group of friends such as collecting waste paper, selling newspapers, collecting bits and pieces of metal by using a large magnet or joining an automobile mechanic shop.

"I was working as a mechanic but the owner used to beat me a lot, so I quit. But I will grow up to be a mechanic" said Babar. "I use a huge magnet to collect metals in various dump areas and since I am the eldest son in the family, I give my earnings that range from 70 to 250 rupees (1.2 to 4.2 dollars) to my father," said Bismillah, who learned his skills by observation.

"I collect waste material and earn about 100 to 250 rupees, then use that money to sniff Samud bond (a glue that comes in solvent form and is a substitute for drugs)," said Umair Ali. Asked

why he continued do this, he said: "I just left it six days back. Now I just have betel nut."

"I was enrolled in a school when my father was alive, I want to study and I like Azad Foundation. I believe we should be given more books," said Rahmatullah, who lives in the lanes of Kashmir Road and goes home on Sundays to meet his mother.

While their childhood is often marked by physical abuse by parents, stepmothers, masters or policemen, their childlike nature shows through.

Babar likes 'Tom & Jerry' and 'The Mask' while little Amir likes Indian movie star Sharukh Khan. Umair Ali likes to play "table tennis and watch the news" – although he couldn't recall any news whatsoever. In short, they are all little darlings with a bit of truth mixed with a bit of less

Asked how old they are, all of the kids cited 10 as their age. Since their birth is not cherished as such, an effort to remember their date or year of birth is asking for, well, a bit too much. "I was born on some January I think, I never celebrated a birthday in which one cuts a cake, gets gifts or dances on a song," said Ovais.

Adamantly holding on to their aspirations amidst all other harsh realities, these little street masters await for that one miracle. As Isaac announced: "I want to be a doctor like Dr Rajesh (a doctor working 24/7 for Azad foundation) because a doctor has the power to help all."

THE YOUTH CAMP

A New World Exists Here

Young people from many countries cross their political, cultural borders to make what may not usually happen, happen in Karachi.

Where can you find a group of Indians singing a birthday song for a Pakistani girl, while Palestinian students voice their desire for peace, and a Sindhi girl talks about the impact of lack of water on her father's sugarcane and wheat farms?

Where can you see an Australian student interacting with Pakistani locals, while a Sri Lankan youth group proclaims its need for better education and employment opportunities?

Where can you meet face to face with the Kashmiri separatist leader Yasin Malik, chief of the Jammu and Kashmir Liberation Front?

Unrealistic as it may sound, all this has been made possible by the World Social Forum, where a lot of young people are taking part – either as volunteers, participants, meetings organizers, or activists.

"WSF is something unusual. I heard about the one held in Brazil, which was held on the roads, but I suppose our venue is good enough and I personally have been working for it since April last," said Khalida Brohi, a student from Islamabad.

She and others are implementing true globalisation by interacting with young people from across the world.

"I've been here since 8.30, and I met a group of Palestinian students and it was embarrassing to see them just wandering about from one corner to another to get a stall for themselves," said a Pakistani student.

"I'm doing a research paper on the Indo-Pak peace movement and youth involvement, and I thought there were significant gaps between the mindsets of youth and their parents but I'm amazed to find out that the parents are quite broad-minded," said Marise, a cultural anthropology student from the Netherlands.

"I came with an opinion that I was a complete stranger but the people here are so friendly," said Sky Croeser, an Australian student of political sciences who has recently spent three months in India.

But while some consider the forum to be an ideal one for their concerns, others feel there is a certain degree of disorganisation.

"WSF is good but it could have been awesome. There is a lack of organisation and I believe many people, especially local students, are fairly unaware about it," remarked Tooba, a student in Karachi. **S.H.**

'STOP GLAMOURISING VICTIMHOOD'

When Men Err, Women Pay

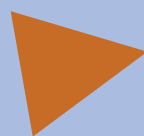
Anuradha Bhasin Jamwala, executive editor of the 'Kashmir Times', has worked and written extensively on the Kashmir conflict, focusing on the need for intra-state dialogue between India, Pakistan and the people of Jammu and Kashmir. Here she talks to TerraViva about Kashmiri women being unable to find space to transcend their victimhood.

Women in Jammu & Kashmir have suffered due to the consequences of conflict they did not start. What do you think?

In the last sixteen years, the women of Kashmir have had to bear male vengeance in silence and they have been unable to find space to transcend that. While I don't have exact statistics, estimates given by various organisations place widows between 30,000 to 40,000 and orphans between 50,000 to 80,000. Even if we halve the numbers, this is a telling comment on the conflict situation there. The raped women are doubly victimised and have to live the rest of their lives carrying the stamp of stigma in silence.

What has been the response of the state in addressing the issue of rape?

Even in their grief, the collective male notion of their honour being under threat comes in the way. Instead of providing solace to the victims, not only the state but also the insurgents spend their energies trying to find out who the perpetrators are so as to punish them in their pursuit for an eye for an eye approach. When a militant is killed, no protection is deemed necessary for the family. In fact, the women of his family are harassed more. Mehbooba Mufti, a woman member of the ruling People's Democratic Party, tried to take up the issue for a while but then the interest waned as nothing significant happened.



“Women can play a substantial role as activists and they do when they become human shields between civilians and the security forces, but this goes largely unrecognised. Of late, there has been formed an Association of Parents of the Disappeared and the parents have taken legal recourse and refused any compensation.”

Has living in a constant conflict zone in any way helped consolidate a woman's movement against aggression on them?

There are movements like the Dukhtaran-e-Millat, which is pro-Jamaat but in addition to helping stop oppression, it blames the women for the treatment meted out to them. They say women should protect themselves by wearing the *burqa*

(veil). The society has become increasingly retrogressive. Although there are six women organisations in the All Pakistan Hurriyet Conference, the role is somewhat passive. They attend meetings all right but have not been given any decision-making powers. Their participation is mere symbolic. In the mainstream political parties, there are only two seats reserved for women.

Why haven't women protested this retrogression?

The fear of the gun, to which a new element of Islamic intolerance, has been added. In my opinion, if women oppose this, then there could be a tendency by the Hindu right-wing groups to promote this as a pro-Indian agenda — which would of course be not only misleading but totally incorrect.

Is there space for women in the peace process?

The tragedy is that they are excluded from peace negotiations and from the peace-building processes that serve to formally end the conflict, when they are its biggest victims. Having said that, women have to create the space themselves as it will not be given to them on a platter. For that they will have to transcend religious and cultural barriers, but most of all transcend their victimhood. There has to be a stop to glamourising victimhood.

What role can they play in the peace-building process?

They can play a substantial role as activists and they do when they become human shields between civilians and the security forces, but this goes largely unrecognised. Of late, there has been formed an Association of Parents of the Disappeared and the parents have taken legal recourse and refused any compensation.

Where is the peace process headed?

I have my reservations and doubt whether it is going anywhere at all as there is not much clarity.

What has been the role of media in all this?

A very derisive stance is taken and there is really no space for women's woes in the media. It is also contradiction-riddled. On the one hand, the Gujarat carnage (2002) was taken up strongly but the vengeance on women taking place on a daily basis is not taken up in the national interest.

By Roop Chintamani

'Baray barey sheheroon mein chooti chooti baatein tu hoti hain', is a widely used cliché in Pakistan. Literally, it means that 'little meaningless things happen in large cities', but its deeper meaning is that when one's involved in something big, little disruptions are bound to happen. This applies to the WSF, where despite the efforts of the organisers and the volunteers, problems are cropping up every now and then.

Communication can be difficult in meetings attended by a number of foreigners and loads of locals, and in some sessions conducted in local languages.

People have had problems registering and finding venues for different plenary sessions, or find themselves rushing to listed venues that turn out to be empty. In some cases, one venue was allocated to two people or organisations at the same time, and one group found his stall allocated to another (for all the cries against occupational forces in the world).

"I either want the same venue or I want my money back", an angry delegate said at the WSF secretariat. He asserted that a lot of precious time had been wasted and that the people who had registered for the programme were extremely annoyed. "We have paid for the venue," he said, "and even after all that, we are left in the lurch."

Yet another NGO had printed its flyers and brochures announcing the time and venue of its event, only to find completely different information in the WSF programme brochure.

Indiker, a delegate from Sri Lanka who was accompanying a theatre group, says he is very happy with the content of the WSF events but wonders why there are no dustbins around. "It is strange not to

MOUNTING TRASH, CANCELLED MEETINGS

Photos: Puhz



Organisational Hiccups Come Up

► **The WSF is meant to highlight another world. But at the real world that is the KMC Sports Complex, there are growing mounds of trash, lots of wasted paper, and confusion over workshops that are non-existent. All part of a reality check?**

find any trashcans at a place where one would expect a large crowd of people."

He found it strange that none of the NGOs participating in the event and which call themselves 'environmental friendly' never realised the

importance of trash cans. "It's just the second day and the place looks like a garbage dump, "I don't know what would happen at the end of the event!" he said with a look of wonder on his face.

Commuting via public transport is another challenge. "We had to wait for hours this afternoon," said Clene, a delegate from India. Nadir Abbas, a volunteer, says that foreign delegates were having a hard time due to the lack of public transportation near the KMC Sports Complex. "We do have transport to have the delegates picked and dropped, but it's not enough to cater to everyone's needs."

Likewise, "a money changing stall would be a good idea to begin with," suggested Madhu Bhushan, another Indian delegate. "Over all it's been a wonderful experience and we feel very much at home. Little problems are bound to happen, but the best part is that the WSF people have tried their best to address them and are doing their best to make this experience for us all a memorable one," said the Indian delegates in unison.

MANY STEPS BACKWARD

Women Unsafe in Occupied Iraq

Iraqi women do not find themselves safe at home, as U.S. soldiers raid the houses and capture the women when they don't find the men, says an Iraqi relief worker and freelance journalist at the WSF who asked for anonymity.

By Sumera S Naqvi

How has the invasion affected the lives of the people?

The situation within Iraq is different from what is portrayed in the Western media. The American soldiers are killing people and caus-

ing massive destruction in invaded Iraq.

How do the women and children survive in the war-torn country?

Iraqi women do not find themselves safe at home anymore, as the U.S. soldiers raid the houses and capture the women when they don't find the men.

Though they stay at home, they don't find themselves very safe. They are escorted by their fathers or brothers or husbands because they are not safe alone in the street. In prison they are raped either in front of their male counterparts to pressure them to do what they want them to do.

What do your women feel about such humiliation?

They are being rejected for being of the Middle Ages, which is very humiliating for us. The Iraqi women were

once the most educated women in the whole Middle East. During the 70s most of them had a higher degree in some areas. We had Iraqi women judges, lawyers, doctors, taxi drivers because due to the Kuwaiti war they had taken over most of the jobs that were male domains. Their academics are now being destroyed which is again a matter of anguish. They want to kill the intelligent minds of Iraq. They don't want Iraqi people to be educated and ahead of others.