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Lok Sabha

Agenda: Deliberating
upon measures to
counter secessionism
in India

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Letter From The Executive Board

Dear Delegates,

It gives us immense pleasure to welcome you to the lower house of the Indian Parliament, Lok Sabha at the ninth edition of WELMUN.

Being a member of the Lok Sabha is a serious charge to bear. You have the responsibility of making laws that would directly affect 1.34 billion people. This calls for a very thorough and detailed knowledge of the issue that we are addressing. Although the manner in which you speak has no relevance, speaking clearly and confidently will enhance the depth of your speech. You, as a delegate or an MP, will have to keep in high esteem your party stances and your party policies, the statements made by your co-party workers, and your actions in the past. All of this simply calls for the importance of relevant and in-depth research.

The Agenda for this year is: Deliberating upon measures to counter secessionism in India.

After its emergence from the British colonial period, The unity of India's people was what held it together as a nation. Apart from the imminent partition of Pakistan, Indian leaders were able to hold the rest of the country together to prevent its Balkanisation in 1947. This agenda requires the delegates to delve into the heart of the conflict in the regions such as Punjab, Kashmir, Nagaland, Assam, and Arunachal Pradesh to understand the sentiment and motive of the people while also aiming to neutralise the multiple organisations that continuously fuel these anti-national movements.

Whether you are new to the concept of MUNs or are a seasoned MUNer, we urge you to give it your best shot and leave it for us to give you an environment that is equal parts learning and fun. The board is hopeful that each delegate will be well-researched and will provide their unique perspective on the agenda. Anticipate two days of intense debate, discussion, and fun memories that will last a lifetime.

Please feel free to contact the Executive Board for any queries.
Looking forward to seeing you this fall.

The Executive Board
Lok Sabha

Trayambak Pathak
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(Director)

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Atharva Agrawal
(Rapporteur)

Introduction to the agenda

Agenda: deliberating upon measures to counter secessionism in India



“The central idea of secession is the essence of anarchy” – Abraham Lincoln

The words secession and anarchy might not seem so but are very closely related. And, to understand either, one must delve into at least a brief understanding of the latter.

Anarchy is a fancy term for people who tend to not deem the state's policies worthy enough to be followed. Hence giving rise to chaos. Encouraging such behaviour is blasphemy of the highest order. such that it could easily match even Hitler's jew killing campaign. Allowing communities to separate within a nation to form their separate states is justified and allowed by the central government. Although when these demands increase to wants of a whole division of governance and the creation of a whole different country, this gives rise to anarchy.

This yearning foremost is a result of casteism, religious differences and oppression within communities. Ironically all these factors of freedom are already guaranteed by the Constitution. And are legally punishable offences when and where the court deems these fundamentals compromised. All these, no matter the perfection and steadiness of the laws, are matters of grave political interests. Be it the issue of Kashmir, or that of Khalistan. Citizens refuse to be reasoned with no matter the object of conflict. A matchstick is the most dangerous entity in an oil field no matter the size or strength of it. All these efforts are like fire to the gusher that is our great nation. The same nation that fought off the British colonizers with the simple brawn of a collective identity. This identity was not based on any specific religion, race, or caste, but was derived from the nationality of every single freedom fighter.

The interest of the nation that fosters each of us is conveniently ignored in a political campaign at Khalistan or a conflict in Kashmir. This however instils wounds on the country that might one day inflict a blow so drastic that India as a nation would die out. For there won't be a Bharat anymore, there would be a Pakistan, a Bangladesh, a Khalistan, a separate northeast asylum. India has its fair share of scars that have not yet healed completely, but any more of these secessionist movements might just do the job of bringing the golden bird to its knees. s

Secessionism on the one hand is understandable. Our nation is compassionate enough to help understand it and help resolve the same. One must understand the problems that a certain minority group might face. Be it the reservations at colleges and jobs or be it the majority incentive against them. This puts the group into a state of isolation, this gives spur to

movements and even terrorism campaigns. The communists fighting for this think of themselves as liberators or even freedom fighters. The entire scenario is a result of differences in the perspectives of the groups involved. To give you an idea of this difference in perspective. Let's refer to the earlier mention of the term anarchy. Secessionism is a motive for anarchy, and anarchy is the reason for terrorism. By extension to this statement, secessionism is the reason for terrorism. Although, from another point of view, these anarchists may not be extremists from the vision of a communist. This standpoint of a communist may deem these terrorists as freedom fighters or even liberators to the oppressed minorities.

This game of pictures is the weapon of aggravators like the KLF towards Khalistan or Baghdadi to the Kashmir aggregation. These people think of political turmoil to gain power and support. This however is legal. And necessary in a democracy. If only these intentions were pure and would someday consolidate the well-being of our nation. But these people have selfish ulterior motives that can never bring anything progressive and good to the table. What these people forget is that when a nation is formed, it loses the political and economic support of the one from where it was carved. Pakistan is an economic catastrophe, and India is the whale in Asia. These selfish politicians want a separate nation but don't have the vision to see it through. To see it progress. This is the obstacle that has bound India together for years. The people are submerged in an illusion that their quality of life would increase and that they would attain political freedom and litigation. This illusion is bound to break with education and education alone.

The result that India desires is development. Where economically it would benefit us to let these smaller entities be formed. It would cripple the nation politically. The spirit of secularity would be completely extinguished. With anarchy comes calamity. These violations of the Constitution should not be tolerated. But should be considered as matters to be resolved. If the country gives in to these repercussions the very pillar of secularity would be disturbed. Shaken to the point of collapse. The country will bow not to invaders this time, but to the very people it fostered. The achievements of every martyr, be it Mahatma Gandhi, Subhash Chandra Bose, or Sardar Vallabh bhai Patel, will be demolished. For their India, our India will not thrive ever again.

“The future depends on what you do today” - Mahatma Gandhi

Secessionism in Punjab and the Demand for Khalistan

Amidst the fertile fields and flowing rivers of Punjab, India, a flame of Sikh identity and autonomy has been kindled through the Khalistan movement. This secessionist movement seeks the creation of an independent Sikh state known as Khalistan. Steeped in a rich historical context, the movement has witnessed fervent proponents, turbulent events, and international implications. This article delves into the compelling narrative of the Khalistan movement, tracing its origins, examining its key proponents, exploring significant events, and shedding light on its current status in Punjab.

A Historical Tapestry of Struggle and Identity: The fabric of Punjab's history weaves together the struggles and aspirations of its Sikh population. From the pre-independence era, Sikhs rallied for a Punjabi province, elevating their language, Gurmukhi, and cultural heritage. The Anandpur Sahib Resolution of 1973 laid the groundwork for Khalistan, fueling the flames of Sikh nationalism and the quest for greater autonomy. The fertile soil of Punjab became fertile ground for the seeds of secession.

The emergence of the Proponents: Marching forward with unwavering determination, the Khalistan movement gained momentum in 1981. Led by the charismatic Jarnail Singh Bhindranwale, Sikh fundamentalist groups sought to



revive the tradition of sacrifice and rekindle the spirit of Sikh heritage. The movement transcended borders, as Sikhs in Western countries joined the chorus for a separate and independent Khalistan. United by their faith, Sikhs yearned for a homeland where their sacrifices would be acknowledged and their identity respected.

Tragedy Unfolds: Operation Blue Star and its Aftermath: The pages of history turned dark in June 1984 with the dawn of Operation Blue Star. The Golden Temple complex in Amritsar, one of the holiest Sikh shrines, became the battleground between Indian security forces

and Sikh militants. The repercussions were devastating, resulting in the loss of hundreds of lives and irreparable damage to Sikh sentiments. The assassination of Prime Minister Indira Gandhi in the aftermath unleashed a wave of violence against Sikhs across India, casting a long shadow over the movement.

Renewed Passion and Challenges: Though the embers of the Khalistan movement waned in subsequent years, recent events have reignited its fervor. The farmers' protest in India has provided a platform for political groups to raise the banner of Khalistan once more. The rising tide of Hindutva ideology has further fueled the aspirations for Sikh autonomy and identity. Sikh youth, scattered across the globe, amplify their voices for Khalistan, steadfast in their pursuit of a land where their heritage can flourish.

International Implications: The Khalistan movement has transcended geographical boundaries, capturing the attention of the Sikh diaspora. Communities in countries such as Canada, the United Kingdom, and the United States have voiced their support for Khalistan, calling for recognition of Sikh aspirations. Yet, international responses vary, with some nations acknowledging the cause while others consider it an internal matter for India. The struggle for Khalistan resonates beyond Punjab's borders, carrying the hopes and dreams of Sikhs worldwide.

Conclusion: In the fields of Punjab, where the five rivers converge, the Khalistan movement continues to shape the narrative of Sikh identity and autonomy. It is a tale of struggle, sacrifice, and the indomitable spirit of a community seeking recognition and self-determination. As the pages of history turn, the Khalistan movement remains a compelling and evolving chapter in Punjab's story. It is a call to acknowledge the deep-rooted desires of Sikhs, to respect their heritage, and to forge a path where Punjab can flourish as a land of harmony, unity, and shared aspirations.



Secessionism in Nagaland: The Causes and Consequences of a Long-Standing Conflict

The Nagaland conflict is a long-standing ethnic struggle between the Nagas, an indigenous community in northeast India and Myanmar, and the Indian government. The Nagas claimed their independence from India in 1947, but India refused to recognize it. The Nagas formed various armed groups to fight for their sovereignty and a "Greater Nagalim" that would unite all Naga-inhabited areas across the state and national boundaries. The Indian government responded with military force and political negotiations, but the conflict remains unresolved.

The Nagas are a diverse group of tribes living in the mountainous regions of northeast India and Myanmar. They have their languages, cultures, and traditions. Before British colonial rule, they had little contact with the outside world and governed themselves through village councils. The British annexed the Naga territories in the 19th century and grouped them under the province of Assam. The Nagas resisted British rule and staged several rebellions. In 1946, a Naga leader named A.Z. Phizo formed the Naga National Council (NNC), a political organization that demanded self-determination for the Nagas. In 1947, India gained its independence from Britain and inherited the Naga territories. The NNC rejected India's sovereignty and declared Nagaland an independent state on August 14, 1947, one day before India's independence day. The NNC also sought to create a "sovereign Naga state" that would include all Naga-inhabited areas in India and Myanmar. In 1951, the NNC organized a plebiscite among the Nagas and claimed that 99.90% of them voted for independence. The Indian government dismissed the plebiscite as illegal and invalid. It also enacted laws that gave it more control over the Naga areas, such as the Armed Forces Special Powers Act (AFSPA) which allowed the army to arrest, detain and shoot anyone suspected of being a rebel.

The NNC launched an armed insurgency against the Indian government in 1956. It established an underground government called the Federal Government of Nagaland (FGN) and a military wing called the Naga Army. The Naga Army carried out guerrilla attacks on Indian security forces and government officials. It also received support from China, Pakistan, and Myanmar. The Indian government responded with a massive counter-insurgency campaign that involved aerial bombings, ground operations, and economic blockades. It also tried to divide the

Naga movement by creating rival factions and offering amnesty and autonomy to some groups. In 1975, some NNC leaders signed a peace accord with the Indian government known as the Shillong Accord. The accord required them to accept the Indian constitution and surrender their arms. However, many NNC members rejected the accord and split into two factions: the National Socialist Council of Nagaland–Isak–Muivah (NSCN-IM) and the National Socialist Council of Nagaland–Khaplang (NSCN-K). These factions continued to fight for an independent or autonomous Nagaland.



The Indian government realized that a military solution was not possible and initiated political talks with some Naga groups. In 1997, it signed a ceasefire agreement with the NSCN-IM, which was considered to be the largest and most influential faction. The ceasefire agreement was extended several times and paved the way for dialogue on various issues. In 2015, the Indian government signed a framework agreement with the NSCN-IM that outlined the broad principles for a final settlement. The agreement recognized the unique history and identity of the Nagas and promised to respect their rights and aspirations. However, the details of the agreement were not made public. In 2019, the Indian government announced that it wanted to conclude the talks with the NSCN-IM by October 31, 2019. However, the talks hit a deadlock over two key demands of the NSCN-IM: a separate flag and constitution for Nagaland. The NSCN-IM argued that these were essential symbols of their sovereignty and identity. The Indian government rejected these demands as incompatible with its sovereignty and unity. The talks also faced

opposition from other stakeholders, such as other Naga factions, civil society groups, and neighbouring states. The NSCN-K, which had abrogated its ceasefire with India in 2015, accused the NSCN-IM of betraying the Naga cause by compromising with India. The civil society groups demanded more transparency and inclusivity in the talks. The neighbouring states of Assam, Arunachal Pradesh, and Manipur opposed any change in their boundaries or status to accommodate the Nagas.

The Nagaland conflict remains unresolved despite decades of violence and dialogue. The ceasefire between India and NSCN-IM is still in place, but there are frequent violations by both sides. The NSCN-K continues to wage war against India and Myanmar from its bases across the border. The other Naga factions are either dormant or engaged in factional clashes. The people of Nagaland suffer from poverty, underdevelopment, and human rights violations due to the conflict. They also face discrimination and harassment from other Indians who view them as foreigners or separatists. They have been demanding a peaceful resolution to their political problem that would respect their dignity and aspirations.



Secessionism in Arunachal Pradesh: A Contested Claim in Northeast India

Arunachal Pradesh is one of the seven states of Northeast India, a region that has witnessed several secessionist movements since India's independence. Arunachal Pradesh shares borders with China, Myanmar, and Bhutan, and has a diverse population of over 20 ethnic groups, mostly of Tibeto-Burman origin. The state is rich in natural resources, such as hydroelectricity, minerals, and forests, but also faces challenges of underdevelopment, poverty, and insurgency.



The secessionist demand in Arunachal Pradesh emerged in the late 1980s and early 1990s when some groups claimed that the state was not a part of India, but a part of Tibet or South Tibet. They argued that the state was historically and

culturally connected to Tibet and that India had illegally occupied it after the Indo-China War of 1962. They also accused the Indian government of neglecting and exploiting the state and violating the rights and interests of the indigenous people. The main secessionist group was the Arunachal Dragon Force (ADF), also known as the East India Liberation Front (EILF), which was formed in 1990 by a former Indian army officer named Wangcha Rajkumar. The ADF aimed to establish an independent state of Arunachal Pradesh or South Tibet and carried out attacks on Indian security forces, government officials, and infrastructure. The ADF also received support and training from China and Myanmar. Another secessionist group was the All-Arunachal Pradesh Students' Union (AAPSU), which was formed in 1987 by students who opposed the influx of refugees from Bangladesh and Tibet into the state. The AAPSU demanded that the refugees be deported and that the state be granted more autonomy and development funds from the central

government. The AAPSU also supported the ADF's secessionist agenda and participated in some of its activities.

The Indian government responded to the secessionist demand in Arunachal Pradesh with a combination of military, political, and developmental measures. It deployed more troops and paramilitary forces in the state to counter the ADF's insurgency. It also arrested and killed many ADF members and leaders, including Wangcha Rajkumar in 1996. The Indian government also tried to address the grievances and aspirations of the people of Arunachal Pradesh through dialogue and concessions. It granted more autonomy and powers to the state government under Article 371H of the Indian constitution. It also increased the allocation of funds and resources for various development schemes and projects in the state. It also initiated confidence-building measures with China to resolve the border dispute over Arunachal Pradesh. The Indian government also tried to win over the support and cooperation of various civil society groups, such as tribal councils, religious organizations, cultural associations, and NGOs. It also encouraged democratic participation and representation of different ethnic groups in the state legislature and administration. It also promoted education, health care, tourism, and cultural exchange in the state.

The secessionist demand in Arunachal Pradesh has largely subsided since the late 1990s and early 2000s, due to several factors. The ADF's insurgency was weakened by the Indian government's military operations and political negotiations. The ADF's support base also declined due to its violent tactics and ideological differences among its members. The ADF's secessionist claim also faced opposition from other ethnic groups in the state who did not identify with Tibet or South Tibet. The people of Arunachal Pradesh have also shown more interest and involvement in India's democracy and development. They have participated actively in elections at various levels and have elected representatives from different parties and backgrounds. They have also benefited from various development schemes and projects initiated by the central and state governments. They have also expressed their patriotism and loyalty to India on various occasions, such as during natural disasters, national festivals, and sports events. However, some challenges and issues remain unresolved or unaddressed in Arunachal Pradesh. The border dispute with China continues to create tension and insecurity in the state. China still claims Arunachal Pradesh as its territory and often protests against India's activities in the state. China also issues stapled visas to people from Arunachal Pradesh who want to visit China or other countries via China. The influx of refugees

from Bangladesh and Tibet also continues to pose problems for the state. The refugees compete with the locals for land, resources, and opportunities. They also create social and cultural conflicts with the indigenous people. The refugees' status and rights are unclear and uncertain, as they are neither recognized nor deported by the Indian government. The development of Arunachal Pradesh also faces some challenges and drawbacks. The development projects often cause environmental degradation, displacement of people, and loss of biodiversity and cultural heritage. The development funds are often misused or misappropriated by corrupt officials or contractors. The development benefits are often unevenly distributed among different regions or groups within the state. Therefore, while secessionism in Arunachal Pradesh has declined significantly over time, it has not completely disappeared or been resolved. There is still a need for more dialogue, cooperation, and integration between different stakeholders to address the remaining issues and challenges in a peaceful and democratic manner.

J&K: A Disputed Legacy of Partition and a Quest for Self-Determination

The history of the Kashmir issue is as old as the independence of the Indian subcontinent from British rule. The subcontinent was divided into India and Pakistan based on the right of self-determination for the states which had their own rulers. Kashmir was one such state. The majority population of Jammu and



Kashmir was Muslim but the ruler, Maharaja Hari Singh, was Hindu.

The people of the valley were assumed to join Pakistan because they were Muslim. However, the Maharaja decided to keep the state non-aligned. Pakistan accepted the policy of non-alliance but the Raja was in league with the Indian leaders.

He started to de-weaponize the Muslim population of the valley by coercing them. Several Muslim leaders were also being arrested. This sparked outrage inside Jammu and Kashmir and in Pakistan as well and resulted in the Poonch revolt. The Afridi, Mehsud, and Wazir tribesmen of the North-West Frontier Province (now known as Khyber Pakhtunkhwa or KPK) of Pakistan also started to support these groups, without seeking any advice or permission from the leadership in Pakistan.

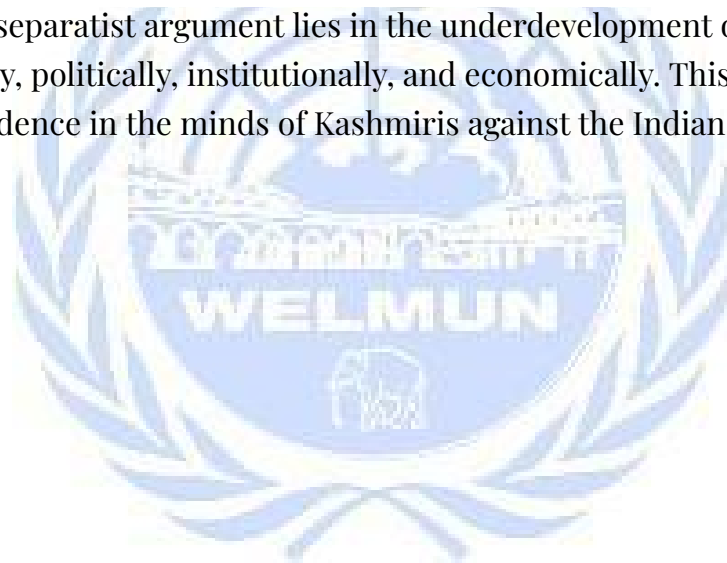
Initially, they emerged victorious against the maharaja of Kashmir but due to the lack of training and ammunition, their victory did not last long. Maharaja Hari Singh sought help from India; Lord Mountbatten, former Governor-General of India, made this assistance conditional and asked Maharaja Hari Singh to secede from India. Jawaharlal Nehru and Hari Singh colluded covertly and the latter signed a letter announcing the alliance of Kashmir with India till the Pashtoon Mujahideen are present in Jammu and Kashmir.

Although Lord Mountbatten and Nehru assured the Pakistan government that this alignment is temporary and the fate of Jammu and Kashmir will be decided following the will of the natives, tensions between Pakistani leaders and Nehru and Maharaja Hari Singh led to the first war between the two countries in 1948.

Pakistan won some part of Kashmir which is now a part of Pakistan. The Indian government took the matter to the United Nations which decided that the people of Jammu and Kashmir must be given the right of self-determination, although no agreement could be reached between the two countries on the process of demilitarisation.

On 5 August 2019, the Government of India revoked the special status, or limited autonomy, granted under Article 370 of the Indian Constitution to Jammu and Kashmir. The state has been bifurcated into two union territories of Jammu and Kashmir, and Ladakh.

The core of the separatist argument lies in the underdevelopment of Jammu and Kashmir: socially, politically, institutionally, and economically. This is what triggers the loss of confidence in the minds of Kashmiris against the Indian government.



Why are separatist movements prevalent in India ?

India, with its rich cultural diversity and complex social fabric, has experienced the emergence of various separatist movements across different regions. These movements represent a range of grievances, aspirations, and demands for self-determination. This article aims to shed light on the factors contributing to the prevalence of separatist movements in India, examining historical, political, economic, and social dynamics that fuel such aspirations.

Historical Context: The historical context plays a crucial role in understanding the prevalence of separatist movements in India. The country's colonial past, marked by British rule and the subsequent partition, created a fragmented landscape with diverse ethnic, linguistic, and religious identities. The partition itself, which led to the creation of India and Pakistan, laid the foundation for subsequent demands for separate states or regions based on identity and autonomy.

Identity and Cultural Diversity: India's incredible cultural diversity, with numerous languages, religions, and ethnic groups, often becomes a catalyst for separatist sentiments. Regional identities, rooted in language and culture, drive demands for autonomy and recognition. Perceived marginalization or discrimination of certain groups within the larger Indian identity can fuel aspirations for separate statehood or self-governance, as communities seek to preserve their distinct heritage and protect their interests.

Political Factors: Political factors contribute significantly to the prevalence of separatist movements in India. Governance issues, including allegations of corruption, inadequate representation, and unequal distribution of resources, can foster disillusionment among marginalized communities. Political parties, often seeking to mobilize support, may exploit these grievances and promote separatist ideologies, promising better governance and representation through separatism.

Economic Disparities: Economic disparities and uneven development across different regions of India contribute to the rise of separatist sentiments. Regions with significant economic disparities may feel neglected or exploited, leading to demands for greater control over resources and decision-making. Economic aspirations often intertwine with identity-based demands, as communities seek

autonomy to address economic imbalances and ensure a fair distribution of wealth and opportunities.

Social Injustices and Perceived Discrimination: Perceived social injustices and discrimination based on religion, caste, or ethnicity also fuel separatist movements. Marginalized communities, facing societal prejudices and discrimination, may view self-governance or separate statehood as a means to safeguard their rights and secure social justice. Historic social inequalities and ongoing social tensions can amplify these aspirations for separate identity and autonomy.

Geographical Factors: India's vast geographical expanse, with diverse terrains, has significance in the prevalence of separatist movements. Certain regions, such as Jammu and Kashmir in the northwest or the northeastern states, have distinct geographical, ethnic, or religious identities that have historically influenced separatist aspirations. Proximity to international borders or unique geographical features can create a sense of distinctiveness and fuel demands for self-determination.

Conclusion: The prevalence of separatist movements in India is a complex interplay of historical, political, economic, social, and geographical factors. The diversity of identities, coupled with perceptions of marginalization, discrimination, and uneven development, have contributed to the emergence of separatist aspirations in different regions. The Indian government must address these grievances through inclusive governance, equitable resource distribution, social justice, and greater representation. By fostering dialogue, understanding, and addressing the root causes of separatist sentiments, India can strive towards a harmonious and inclusive society where diverse identities are celebrated within a united framework.

QARMAs (Questions a resolution must answer).

QARMAS is a general framework of questions that delegates must keep in mind while deciding the flow of the committee, and when working towards a resolution. These are, in simple words, solutions for the problems that the agenda poses.

1. What are the legal and constitutional provisions and challenges related to secessionism in India?
2. How can the central government enhance the development and welfare of the regions affected by secessionism in India?
3. How can the central government engage with the media and public opinion on secessionist issues in India?
4. How can the central government monitor and regulate the activities and funding of secessionist groups in India?
5. How can the central government evaluate and improve its policies and strategies to counter secessionism in India?
6. What are the root causes and drivers of secessionist movements in different parts of India?
7. How can the central government address the political, economic, social and cultural grievances and aspirations of various secessionist groups in a democratic and inclusive manner?
8. How can the central government balance the need for national unity and integrity with respect for regional diversity and autonomy?
9. How can the central government prevent or resolve violent conflicts between secessionist groups and security forces or other communities?
10. How can the central government cooperate with neighboring countries and international organizations to counter external influences or interventions in secessionist issues?
11. How can the central government promote dialogue and reconciliation among different stakeholders, such as secessionist groups, civil society groups, state governments, and opposition parties?
12. How can the central government foster a sense of national identity and belonging among all citizens of India, regardless of their ethnicity, religion, language, or region?
13. How to counter the imposition of one culture over Secularism in India ?

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