Securitization Theory in South Asia and Kartarpur Border: A Peace Initiative or a Conflict?

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A B S T R A C T

South Asia has been a special geographical region where all of its member states have common interests in sociocultural, political, and economic spheres. South Asia is regarded as a single geographical entity where security issues have a cross-border impact due to this region's singularity. Pakistan has opened the Kartarpur border between Pakistan and India for the Sikh community. It is a positive step toward regional peace, but the security of the region has also been called into question, including whether or not the tension between Pakistan and India will decrease or worsen. Would it threaten regional security or bring about peace? In the new situation, how would India and the Sikh community act? How may a sovereign state develop relations with a religious community (resented group) of a nearby sovereign state by passing it? How would it change the way that states interact with one another, both internationally and regionally? The focus of the research article is primarily an effort to respond to these questions. The qualitative research has approached, and the historical and correlational methodology has opted to find out how the opening of the Kartarpur border affects Indo-Pak security and how South Asia has to face its after-effects.

Keywords: Securitization Theory, South Asia, Societal Security, Kartarpur Border, Pakistan, India.

INTRODUCTION

The Indian continent was named South Asia by United Nations in 1945. In colonial India, three prominent religious communities, Hindus, Muslims, and Sikhs were coexisting for many decades. Hindus and Muslims launched a separatist movement against British rulers and each achieved a separate homeland in 1947, to live according to their own religious ideology. The Indian's scholar in pre-independence, viewed India's cultural and civilizational expansion and wanted to establish its cultural supremacy in the region; "they wanted to arouse Indian intellectuals to rise against the British oppression and subjugation" (Bunthorn, 2022). On the other hand, the Sikh community neither launched a separatist movement of their own nor demanded a separate state for the Sikh community to live in it. Though Sikhs participated in the separatist movement against British rulers and aligned themselves with the Hindu community. The Sikhs were only five million in Punjab

but the Hindus supported Sikh for partition of Punjab. The Hindu-Sikh alliance was against a separate homeland for Muslims as Sikh leader, Tara Singh said," Oh Sikhs, be ready for self-destruction like the Nazis and Japanese, our motherland is calling for blood" (Mumtaz, Bilal, & Younus, 2023). After getting independence from colonial rulers in 1947, they considered the Indian state as their homeland and started to live with Hindus. Whether they knew it or not, their majesty's dominion and magnificent history were still vibrant in their minds, and the desire to reign again on a land sparkled in their hearts.

A distinct community group in a state experiences separatist feelings when it feels denied facilities, rights, and economic resources in comparison to other community groups. Such feelings and emotions first persist below the surface of society and are felt by people who come from underprivileged communities. When the desires of the out-group are not met or

enabled (Jost & Sidanius, 2004: 11), they are transformed into a wave of emotions that first arise before becoming a movement for "self-identity" (Turner & Stets, 2006). The members of the out-group began to demand recognition of their distinct identities by the government or society. The state either met the requests and acknowledged their group identification at that point or used state power to repress their identity movement.

In the case of the Sikh Community, they have a social, cultural, and religious identity, and wanted to preserve it. The Sikh community did not fight for a separate state during the liberation war by Hindus and Muslims, to obtain self-rule from colonial authority, the British ruler in South Asia, and instead chose to live contentedly with Hindus in India after 1947. When they demanded for a share of the state's resources, the Indian government did not grant them their request. Due to this deprivation, the Sikh community's identification sentiments and feelings came to the forefront and manifested themselves in the form of the secessionist movement "Khalistan" in Indian Punjab in 1984. The Khalistan Movement sought to combine Pakistani and Indian Punjab into one state (Jodhka, 2001). The Indian government violently put an end to the movement (Kaur, Aurora, & Singh, 2004: 39), but Sikhs could not forgive and forget them for this failure. The assassinations of Rajiv Gandhi in May 1991 and Prime Minister Indira Gandhi in October 1984 by a Sikh bodyguard were signs of retaliation. Following the tragedy, the Indian government adopted pro-Sikh measures to integrate the drive for a separate identity and to alleviate the depressed attitude within the Sikh community. Sikh officers were appointed to major government position, including prime minister (Manmohan Singh, 2004–2014), defense minister (Rajnath Singh), commander of the Indian armed forces (Birender Singh Dhanoa), and chief minister of Indian Punjab (Birender Singh Dhanoa) (Captain Amarinder Singh).

It seems that the Indian government has had some success, but not much, in putting a termination to the "Khalistan" secessionist movement. Sikhs feel a strong association with Punjab (Indian Punjab and Pakistan Punjab). They were among the rulers who ruled Punjab under Ranjit Singh from 1799 to 1849 before being overthrown by the British in that year. The entire Indian subcontinent was ruled by British authorities when Punjab became a British colony in 1849. The Sikh community still recognizes the existence of community association at subconscious levels. It was also highly evident at the Pakistani government's opening of the "Kartarpur border" on November 9, 2019. Tense relations between Hindus and Sikhs were reflected by the absence of Hindu officials from the opening ceremony. The Pakistani government's move has angered the Hindu community, which was forced to accede to the opening of the "Kartarpur border" by pressure from the Sikh community. Therefore, it is evident that there is a possibility of another conflict between the Hindu and Sikh groups whereas the world is already facing terrorism as the most alarming threat to the South Asian states- Pakistan and India- as well as to the entire world (Jahangir & Anis, 2016).

DISCUSSION IN THE PERSPECTIVE OF SECURIZATION THEORY

Security is generally defined as being free from fear or a potential threat, safe from harm, or feeling secure from peril. It serves as a defense against any harm brought about by others and as a way to maintain one's freedom from any coerced conversion. The phrase generally meant defense against forceful transformation. The referents of security (usually referred to as beneficiaries) include people, communities, social groups, institutions, states, and the international community. In international relations, security refers to the efforts taken by a state or states and international organizations (UNO) to secure survival and safety. The end of the cold war brought a paradigm shift in the traditional meaning of security and added more dimensions to the concept of security. It is called a non-traditional theory of security which includes five aspects Political, Economic, Military, Societal, and Environmental Security. In 1983, the Copenhagen School of thought extended the concept of security beyond the military aspect and it also included military, political, economic, social, and environmental security (Buzan, 1983: 254-257).

With the beginning of the twenty-first century, the debate over the idea of security in IR was expanded and moved from security of the state (Traditional) to Human security and regional security (Securitization theory)- including culture and identity. The traditionalist focused on state security and analysed it as military and political stability between two superpowers till 1992. State-oriented security has long been viewed as defending a

state's borders from outside threats and hostile incursions. On the other hand, the 'wideners'(non-traditional) debated that besides military threats to the state, there were other kinds of threats, neither military in nature nor affected the states but rather affected the individuals, the people. So, it expanded the security theory including other concepts such as human security and regional security_ together with factors of culture and identity. Thus, the end of the cold war brought a significant development in the perspective of security and it is an individual-oriented theory.

In the securitization theory, a central idea is a referent object- the object (thing) that is threatened and needs to be protected. Securitization theorists have identified five aspects of security; military, political, economic, societal, and environmental. Each aspect has a specific threat which 'is articulated as threatening a referent object'. In the case of the Societal (security) aspect, the referent object is identity and culture and it endangered humans or individuals of a community. Security and threats have a contextual nature in securitization theory. It "explains that existential threats are not objective but instead relate to different characteristics of each referent object" (Erou Khamanoff, 2018). "Societal security" deals with identities and cultures. These are subjective and contextual structures. Societal security becomes political security when it leads to discrimination and exclusion. (Stone, 2009).

Regional security is a "Relational phenomenon" as the security of one state affects the security of adjacent boundaries (states). In the case of security in South Asia, the conflict is not of a balance of power rather it is linked with ideology, identity, territory, ethnicity, and historical heritage. The security of South Asia is a "Societal Security", a complex phenomenon where primary national (societal) security is linked with the national security of periphery states which in turn endangers the security of the whole region-South Asia. The amity and enmity concept (Stone, 2009, p. 6) has societal roots and it leads to national security issues, which spill over to neighbouring states, causing a complex security phenomenon. The threat (of opening the Kartarpur border) is not impartial, rather is an act in itself and is a political act (ErouKhamanoff, 2018). To be defined as a security issue, a situation must pass through a spectrum (process) from non-politicized to politicized (has sparked public concern) to securitized (has evolved into an existential threat). In certain cases, as the Kartar Pur

Border, the concept of security is both objective (Realism and Neo-Realism thought) and subjective (Constructivist school of thought), shifting from a subject (perception, identity, culture, and community) to objective (state security and regional security).

THE SIKH RULE IN PUNJAB

The Sikh empire, one of numerous on the Indian subcontinent, ruled from 1799 until 1849. Basically, it was limited to the Punjab region. The development of the Sikh empire was made possible by the demise of the Mughal Empire. The Mughal Empire lost strength with the death of its founder Aurangzeb in 1707, and it was divided into a number of small, independent, self-governing regions or tribes. The army of the "Dal Khalsa" saw an opportunity in the crumbling of the Mughal Empire, and Guru Gobind Singh organized a military campaign against them and the Afghans. The Sikh army grew in size as a result of this army expedition, then split into small, independent "misls" (sects or groups) (Gough & Innes, 1986: 22). Each "misl" was in charge of a particular city and area. All of these independent, self-governing Punjabi "misls" have amalgamated into the Khalsa Army, which is led by Maharaja Ranjit Singh. He established the Sikh dominion in Punjab, and on April 12, 1801, or "Baiskhai," he was crowned. Ranjit Singh was merely the misl's leader in a Sikh organization. He became the Maharaja of Punjab by uniting all Punjabi "misls" under his control via his tenacious leadership (Griffin, 2004, 88). Because the foundation of the Sikh empire was "Khalsa," Ranjit Singh equipped his army with modern equipment and training. The Sikh kingdom started to fall apart after Ranjit Singh's death as a result of internal divisions, cleavages, and political flaws. Entire Punjab came under British control in 1849 after it was defeated in the Anglo-Sikh Wars (first war in 1845–1846 and second war in 1848–1849). For fifty years, the Sikh empire ruled over Lahore, Multan, Peshawar, and Kashmir. The final Maharaja of the Sikh Empire was Daleep Singh (1838–1893) (Singh K. , 1991, p. 28)

Some academics have characterized the development of Sikhism in Indian history as a form of religious persecution because it resulted from a confrontation between the ruler's authority and the religious clergy. Two Sikh Gurus, Guru Tegh Bahadaur (1621-1675) and Guru Arjan (1563-1605), were executed during the Mughal era because they refused to convert to Islam (Fenech, 2001). In response, a movement to overthrow

the Mughal emperors was started in order to defend religious freedom and moral rights. The "Khalsa" was established by Guru Gobind Singh, the final Sikh guru. Guru Gobind Singh was greatly affected by the beheading of his father, Guru Tegh Bahadur, by Aurangzeb (Cole & Sambhi, 1978: 35). Guru Tegh Bahadur spoke out against religious intolerance and the murder of non-Muslims. During Aurangzeb's reign, the state did not acknowledge the presence of non-Muslims. The execution of his father served as a powerful motivator for Guru Gobind Singh to build "Khalsa" in 1699. For the Sikh community, the creation of "Khalsa" was an important occasion. A group of Sikh warriors is referred to as "Khalsa," which means "clean." They were tasked with guarding non-Muslims or defenseless individuals from religious persecution. Since then, "Khalsa" has served as the Sikh community's religious and political institution (McLeod W. , 1980: 5-6) .

Parts of North India saw the emergence of Sikhism (these parts are now included in Pakistan and India). The Sikhs lived in peace and freedom under the reign of Mughal Emperor Babar. When the Mughal emperor, Jahangir and Aurangzeb reinstated the "Jizya,", a levy that non-Muslims residing in Islamic states are required to pay the government in exchange for that Islamic state providing safety to non-Muslims, Sikhism clashed with the policies of the state. In 1564, Emperor Akbar waived the "Jizya" (Long, 2015: 256). Hindu Brahmins in Kashmir argued with the Mughal Emperor Jahangir after refusing to pay the "Jizya." In these situations, they seek protection from Tegh Bahadur, a Sikh Guru in Punjab, against their refusal to pay the "Jizya." The question of why Hindu Brahmins did not ask for assistance from their own religious clergy, or "Pandit," at that time remains unanswered by history. The Jizya tax was misconstrued by the Hindu Brahmin delegation as an attempt to convert them to Islam forcibly. 500 Hindus were traveling with Kripa Ram, who met Guru in Anand Pura, Punjab, and spoke while sobbing, "…………these together with the Jizya tax are the kind of difficulties which we had to endure and now it is their intention to convert us to Islam by force. We shall do whatever you say (Shah, 2012)". Through such tactful ways of Hindu Brahmins, the Sikh religion and its Gurus entered into a conflict with the Mughal ruler.

Chandu Sha, a Hindu administrator in Lahore at the time, established the circumstances that led to Guru Arjan, the fifth Guru, dying in a dispute with the Mughal Emperor Jahangir. Due to his ire over being denied guruship, Guru Arjan's brother and Chandu Sha plotted together. At the same time, Akbar disapproved of Jahangir and was inclined to succeed his grandson Khusrove as ruler of the Mughal Empire (Rathermund & Kulk, 2010: 207). While this was going on, Khusrove met with Guru Arjan and Chandu Shah, using the opportunity to incite Jahangir's animosity toward them. He created a false impression that Guru Arjan was supporting the rebellious prince Khusro in his fight against Jahangir. The cause of enmity between Chandu Sha, governor of Lahore, and Guru Arjan was matrimonial. Guru Arjan has refused to marry his son Guru Hargobind with Chandu Sha's daughter. So the latter took it as an insult and humiliation. He conspired against the guru, escalated it as political and religious controversy with Jahangir, and executed Guru Arjan Dev in 1606 (Shah, 2012). This incident sowed the seed of hatred in the heart of the Sikh community against the Mughal ruler. Afterward, Guru Hargobind, the 6th guru, militarized the Sikh as security and protection for Sikhs from Mughal rulers. The hatred and enmity of the Sikh community led to the decline of the Mughal Empire and the establishment of the Sikh empire in Punjab

Following the conclusion of this struggle, Guru Gobind Rai, who succeeded his father as the Guru of the Sikh faith, established the Sikh "Khalsa" in 1699 AD. Tegh Bahadur, the ninth guru, was executed in 1675 on the orders of Aurangzeb for opposing the state's religious persecution of non-Muslims (McLeod, 1999). On the occasion of "Baisakhi," in 1699, his son Guru Gobind, the 10th Guru of Sikhism, formed the Khalsa, a martial fraternity (festival of annual harvest). He also gave the first five "Khalsa" volunteers the last name "Singh" (lion). Additionally, he switched from Guru Gobind Rai to Guru Gobind Singh (Cole W. , 1984: 260) and became the sixth volunteer Khalsa. As a result of Aurangzeb's taxation on non-Muslims, they encountered political conflict. By refusing to pay taxes like the "Jazia," "pilgrim's tax," and "Bahadar tax," Guru Gobind established such Sikh traditions that subtly challenged the state's tax policies for non-Muslims. For instance, when Guru Gobind Singh instructed 'Khalsa' to stop performing the ritual of shaving his head, it meant that Sikhs who lived in the Mughal Empire were exempt from paying the Badar tax. Prior to the creation of the Khalsa, the Sikh religion was governed by "Masand's system" or agents. The "Masands" was chosen by Sikh gurus to

gather donations and money that was used to support the Sikh community. Guru Gobind Singh destroyed the Masand system and, with the aid of the "Khalsa" under his direct control, constructed a centralized system. It had separated the Sikhs into two groups: those who took the pledge to be "Khalsa" and others who were Sikh but did not (Kaur & Singh, 2021, p. 22; Oberoi, 1994: 61).

Early gurus were religious and stayed out of politics and government affairs. However, Jahangir began to view the fifth Guru, Arjan, suspiciously after he supported the rebel Prince Khusrove in his fight against the monarch. As a result, the Sikh religion entered politics and challenged the Mughal Empire. The Mughal emperor's killing of Guru Arjan caused the Sikhs to change from a pacifist religious group to a belligerent cult. Under Guru Gobind Rai, the Sikh transformation process was completed. History has depicted Mughal Aurangzeb's interpretation of Hindu kings' refusal to pay the Muslim Mughal rulers' levy, or "Jizya," as a policy of coercive conversion to Islam (Fenech, 2001). The Marathas and Sikhs were united by these events in opposition to Mughal power and the waning of the Mughal reign. The Mughal era on the Indian subcontinent started to wane. It sparked the Mughal-Sikh war, which led to Raja Ranjit Singh establishing the Sikh state. The political dispute (between Hindus, Sikhs, and Muslims) escalated into a religious and military confrontation, leading to the establishment of a temporal state Sikh kingdom in Punjab that ruled over Multan, Lahore, Kashmir, and Peshawar.Culture describes the attitude, behaviour, ideals, belief, orientations and values that dominate in a given society and political culture is consisted of same components but it focuses on how these are converted or translated into socio-political views of the people about political system (Ashfaq & Roofi, 2023) . A distinct cultural, religious, and sociopolitical identity was bestowed upon the Sikh in India, particularly in Punjab, with the foundation of the Sikh empire. Indian civilization was divided into three communities based on identity following Punjab's surrender to British control in 1849: Hindus, Muslims, and Sikhs. Indian continent was under British dominion for approximately a century. Because of Hindu and Muslim separatist movements, British India was split into Pakistan and India in 1947 (Gilbert, 2015, pp. 283-313). A successful effort to free oneself from British slavery was built on the idea of self-identity. Both Hindus and Muslims took part in the independence movement and succeeded in obtaining

their own nations to live in accordance with their unique sociocultural and religious ideals. The Sikh community chose to coexist in India with the Hindu community rather than demand a separate state based on their sense of self. In India, the Sikhs had joined forces with Hindus to oppose Muslims. During the political unrest in Punjab in March 1947, Jinnah and the Muslim League made a peace gesture by offering the Sikhs a part in the government. However, the latter declined and opted to form an alliance with Hindus instead (Ziring, 1999: 47-48) As a result of Redcliff's division of Punjab between India and Pakistan, things grew even more depressing.

The fact that Punjab, the location of their most important sacred sites, was split between two states that eventually became adversaries was an emotional blow to the Sikh community (as India was not ready to accept the existence of Pakistan). The Redcliff Award, which split their holy and sacred sites between two hostile states, has a negative impact on nearly 20 million Sikhs in India. Thus, the Sikh community was the one most adversely affected by the Redcliff Award from a religious standpoint. The western portion of Punjab was divided between Pakistan and India after the partition. About 2500,000 Sikhs who were previously residing in Pakistan went to India. The bulk of Sikh refugees settled in the region close to the Pakistani border, and they now make up the majority population in several of the bordering districts. Their numbers led them to seek independence within the larger Indian federation, which resulted in unrest and an Indian army attack on Amritsar's Golden Temple (Harimandar) in June 1984.

RELIGIO-CULTURAL IMPORTANCE OF KARTARPUR FOR THE SIKH COMMUNITY

For Sikhs, Kartarpur is significant both historically and religiously. Numerous Sikhs go to Pakistan's Punjab each year to pay respects to holy sites including Nankana Sahib, Punga Sahib, Dera Sahib, and Kartarpur. Guru Nanak was born in Nakana Sahib, where he also spent his formative years. Guru Nanak spent twenty years circumnavigating the globe in four directions after becoming thirty. He journeyed to Tibet in the north, Sri Lanka in the south, Iraq, and Makkah in the west, and a long trek through India's subcontinent in the east. He made a halt in Punjab once each voyage was complete. At each location, he visited with religious scholars to explore their worldview, the relationship between humans and spirits, and the complexity of God. Then, in

1521, he made his home in Punjab's small village of Kartarpur (situated at the border between Pakistan and India after 1947). Despite spending the last 18 years of his life at Kartarpur, which currently draws a lot of Sikh pilgrims for collective prayers, Guru Nanak was born in Nankana Sahib. Guru Nanak founded the Sikhi institution in Kartarpur. Sangat and Pangat were started here, and its followers were known as Sikhs. He established the foundation for a new religion, belief system, and way of life that was distinct from the religions of Islam and Hinduism. The village of Kartarpur served as the perfect place for the guru to introduce his teachings and the new religion. In other areas of Punjab, such as Khadur Sahib, Goindwal, Taran, Amritsar, and Anandpur, Gurudwaras were constructed prior to the birth of the tenth Guru, Guru Gobind Singh. Their succeeding Gurus constructed these Gurudwaras. The religious, historical, and cultural foundations of the Sikh community were laid down in Kartarpur.

Punjab was split into Indian Punjab and Pakistan Punjab in 1947, following the formation of Pakistan and India. The majority of the important Sikh temples are located in Pakistan's Punjab province, and Guru Nanak's birthplace Kartarpur is one of them. In Pakistani Punjab, you may find Nankana Sahib, Sacha Soda, Hassan Abdal, and Kartarpur Sahib. The nearest is Kartarpur, which lies just three kilometres from the Pakistan-India border. Many Sikh pilgrims travel to Pakistan each year to visit their sacred sites. Being the original location where Sikhism as a new spiritual system arose, the Kartarpur Gurdwara is a monument for the Sikh community. Sikh pilgrims may now enter this sacred Gurdwara without a visa, thanks to the opening of the Kartarpur border between Pakistan and India. Since its inauguration, pilgrims may now travel from Kartarpur Gurdwara in Pakistan to Baba Nanak Gurdwara in Gurdaspur, India. It is one of the earliest places of devotion constructed by Guru Nanak Dev G. Through a telescope, Sikh pilgrims may see the darbar of the Kartarpur Gurdwara from Dera Baba Nanak on the Indian side, and they refer to this as "Darshan." Since it opened, Sikhs have been able to visit this sacred site without a visa. This incident has been interpreted as a sign of improved communication and reconciliation between two indigenous enemies. In the future, also Hindu pilgrims may demand such accommodations and relaxations in order to visit their sacred and historic sites, such as the Katas Raj Temples, and Pakistan would have to comply.

CONCLUSION

The opening of the Kartarpur Border has progressed through two stages—from un-politicized to politicized—but has not yet reached the third level of the spectrum - securitized- which is an existential threat. Once it reaches that point, it will affect South Asia's security i.e., the security of the peripheral states, as well as Pakistan's security.

Security is an extremely delicate subject, whether it pertains to an individual or a state. South Asia's security is very important because of its geostrategic location. South Asia has historically been a separate geographical area where all its member countries have shared interests in sociocultural, political, and economic arenas because of its proximity. Due to this distinction, South Asia is seen as a single geographical entity where issues with security have a cross-border aspect. One of the many measures done for peace is opening of Kartarpur Border. Although it is a step toward regional peace, it has concurrently aroused numerous concerns about South Asia's security.

It would threaten regional security or promote peace

The basic "Law of Diffusion," which states that objects, materials, atoms, or molecules flow from a high concentrated and saturated location towards a less concentrated or saturated area across a permeable barrier. This phenomenon can be used to explain the occurrence of peace and security in the South Asian region. If the Kartarpur border is assumed a permeable membrane, India with its significant Hindu and Sikh populations would be on one side, and Pakistan with its Muslim population would be on the other. Relations between the Hindu and Sikh communities are tense in India. Both sects have experienced violence at various points since India had a surge of Sikhism after 1947.

The Khalistan movement in the 1980s, which threatened the peace and security of the Indian state, was the most notable form of conflict. Despite the government's successful suppression of this separatist movement, the Sikh community continues to pose a threat to India's peace and security. The most recent examples are the Gordas Pur incident on July 27, 2015, and the "Khalistan Referendum," a third phase held on 4 June, 2023 in Australia. About 31,000 Sikh voted for an independent Sikh state in Indian territory, despite strong resistance from Modi's government to stop this third phase of referendum. Sikhs are associated with Punjab on a political, cultural, and religious level. The Sikhism

movement, Khalistan movement is likely to spread across the Kartarpur border into Pakistan. As the capital of Khalistan is Nankana Sahib in Punjab- Pakistan, and tensions between Pakistan and India will rise, this secessionist movement poses a threat to Pakistan's security. We should not forget that we are also at risk if our neighbours are not safe.

By passing a parent state, how can a sovereign state establish ties with a nearby resentful group?

Each state in the diverse area of South Asia has several political, ethnic, and cultural groupings at odds with the parent state. Other South Asian nations, including Pakistan and India, have insurgencies and separatist components as well, endangering the peace and stability of the area. During the ten-year armed struggle that lasted from 1996 to 2006, Nepal had to deal with the Maoist insurgency. Tamil Eelam's freedom tigers periodically overthrew the government of Sri Lanka. The liberation tigers aspire to establish Tamil Eelam as an independent Tamil state in the north and east.

Bangladesh is now dealing with a security challenge after the 1973 Chittagong Hill Tracts Conflict and the subsequent Bangladesh Indian Border Conflict. It is not safe and sound to welcome a resentful group by passing parent-state. A peaceful move might turn into a war as a result of the Kartarpur border, which will serve as a precedent for other states and community to follow. If this pattern of relationships is maintained, a fission reaction will take place, fragmenting South Asia into smaller independent states. The integrity of the area will be damaged as a result of radioactive decay. The entire south Asian region's security and stability will be ruined.

 A new pattern of state relations appears- both globally and regionally

A new pattern of regional and international relations will emerge after ties are established with a community group that is resented in its parent state. The nature of state relations at the local, national, and international levels, will transform as a result. The model of sovereign-sovereign state interactions will change to sovereign-non sovereign community group ties. Other global players would also adopt a new model of (state relations with the community group) interactions to characterize international relations. Bypassing the parent state, other states would be compelled to do the same in order to forge ties with resentful factions of adjacent states. Chaos will be brought about by this surge of conduct on both sides of the border as well as

within the state and globally.

The opening of the Kartarpur border on November 9th, 2019, to accommodate Sikh community pilgrims, is undoubtedly one of Pakistan's numerous initiatives to promote peace in South Asia, but achieving peace at the expense of one's own survival is illogical. Pakistan and India are already at conflict with each other so a careful policy should be adopted. We must set aside our prejudices and consider it as a security threat to both India and Pakistan. Firstly, the Indian government should be taken into confidence in future while providing facilities to Indian Sikh pilgrims. Secondly, in order to avoid any security threat or existential threat from Sikh community pilgrims, it should be allowed under certain restricted laws. Thirdly, and the most important, the property rights or to purchase property by Sikh pilgrims in Pakistan should not be allowed. Since our intentions are good but our Actions could cause Tensions, we should adopt a careful policy while welcoming a resented group to our land.

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