

Indian Illegally Occupied Jammu and Kashmir and Palestine: A Comparative Study of Identity Crisis, and Narratives of Resistance and Occupation

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Abstract

This paper examines the parallels between the conflicts in Indian Illegally Occupied Jammu and Kashmir (IIOJK) and Palestine through the lenses of occupation, resistance, and unresolved self-determination. Rooted in post-colonial divisions, both disputes have been characterized by decades of military control, demographic engineering, and recurring youth-led uprisings against occupying forces. These conflicts have been marked by severe human rights violations, targeted assassinations, and large-scale civilian casualties, with profound implications for the identity and collective consciousness of Muslim communities at both local and transnational levels. Drawing on comparative case studies and constructivist theory, the paper analyzes how state repression, legal exceptionalism, and narrative control have contributed to enduring identity crises and grassroots solidarity while international law continues to reproduce political stalemates rather than resolution. The paper analyzes how long-term occupation in IIOJK and Palestine socially constructs identities and common narratives of resistance, and how new technologies like information control, digital governance, and surveillance systems reinforce these dynamics. The study argues that despite geographical and geopolitical differences, IIOJK and Palestine represent interconnected struggles for liberation shaped by collective trauma, ideological occupation, generational resistance, and technologically mediated forms of control and resistance.

Key words: Conflict, Resistance, Liberation, Resolution, Occupation, Demographic Engineering, Human Rights.

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Introduction

The Illegally Occupied Jammu and Kashmir (IIOJK) in South Asia and Palestine in the Middle East represent two of the world's oldest, most complex, and multifaceted conflicts; they also remain among the long-standing issues on the United Nations agenda.¹ These two protracted and intricate conflicts involving IIOJK and Palestine are concentrating on an ideological, identity and a geographical core. Muslims in both states have been severely deprived of their basic right of self-determination, and human rights, as a result of Indian and Israel's subjugation and colonization. India and Israel's cruel, aggressive, and immoral actions and policies have affected Muslims in both states.² Both the conflicts originated under the British empire through seemingly straightforward partition plan proposed by British. This decision precipitated enduring conflicts that evolved into complex and multifaceted disputes. It has not only hindered the region's economic development, peace, and security, but also impeded Muslims' freedom, their identity and right to self-determination in both states.³

This study situates the conflicts in IIOJK and Palestine within a shared framework of occupation, resistance, and the unresolved right to self-determination, while recognizing technology as a significant—though not exclusive—dimension of these struggles in 2025. Rooted in post-colonial partitions, both IIOJK and Palestine have endured prolonged military control, demographic engineering, and repeated cycles of youth-led uprisings against occupying authorities. These periods of unrest have been accompanied by severe human rights violations, targeted assassinations, and large-scale civilian casualties, all of which have profoundly shaped Muslim identity at both the local and transnational levels.⁴

Drawing on constructivist theory and comparative case analysis, the paper highlights how state repression now increasingly combines conventional coercion with advanced surveillance technologies such as biometric databases, AI-enabled monitoring, internet restrictions, and digital profiling, which deepen the sense of constant control and intensify identity crises among occupied

¹ Goldie Osuri and Ather Zia, "Kashmir and Palestine: Archives of Coloniality and Solidarity," *Identities* 27, no. 3 (May 2020): 249–66, <https://doi.org/10.1080/1070289X.2020.1750200>.

² *Ibid.*, 2.

³ Ather Zia, "'Their Wounds Are Our Wounds': A Case for Affective Solidarity between Palestine and Kashmir," *Identities* 27, no. 3 (May 2020): 357–75, <https://doi.org/10.1080/1070289X.2020.1750199>.

⁴ *Ibid.*

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populations.⁵ At the same time, grassroots resistance has adapted by using digital platforms to sustain narratives of resistance, collective memory, and solidarity, even as international law and global governance mechanisms continue to produce political stalemates rather than resolution. Taken together, the cases of IIOJK and Palestine reveal interconnected struggles for liberation. In these contexts, collective trauma, ideological occupation, generational resistance, and emerging technologies converge to reshape identity and power dynamics under conditions of prolonged occupation.⁶

Scholarly research has previously been done on this subject. An overview of the historical context and the current state of affairs in the area is given by Salma Malik and Nasreen Akhtar's discussion of "Jammu and Kashmir Conflict under Indian Illegal Occupation: Past and Present." Both have explicitly bifurcated the situation and explained the circumstances which compelled people to rush to Kashmir soon after the independence.⁷ Nawazish Ali in "Kashmir and Palestine: A tale of two subjugations" tactfully articulated the notion of replication of the Israeli tactics by India. In a compelling analysis "Kashmir and Palestine: Ignored Occupations," Survaj Kumar examines the parallel trajectories of these two regions. He argues that both Kashmir and Palestine have been defined by a sustained struggle for national independence and the re-establishment of sovereignty over their respective territories.

Hafsa Ammar in "Parallels between Palestine and Kashmir" focused on the several parallels between these two conflicts: a Muslim-majority population, colonialism, regional enmity, geostrategic importance, among others. In their comparative analyses of 'South Asian Palestine' and 'Middle Eastern Kashmir': Parallel Case Studies of Occupation Forces and Crackdown on Youth, Lubna Abid Ali and Sana Imtiaz Kitchlew highlight the parallels and differences between

⁵ Ruheela Hassan, "Digital Exclusion and Its Impact on Journalism in Kashmir," *E-Learning and Digital Media* 19, no. 5 (September 2022): 475–94, <https://doi.org/10.1177/20427530221104880>.

⁶ "The Impact of Digital Repression on Human Rights Situation in IIOJK," KIIR, accessed August 12, 2025, <https://kiir.org.pk/research-Paper/the-impact-of-digital-repression-on-human-rights-situation-in-iiojk-8694>.

⁷ Salma Malik and Nasreen Akhtar, "Jammu and Kashmir Conflict under Indian Illegal Occupation: Past and Present," *Margalla Papers* 25, no. 1 (2021): 23–35, <https://doi.org/10.54690/margallapapers.25.1.48>.

these two conflicts.⁸ Tariq Ali and Arundhati Roy's book *Kashmir: The Case for Freedom* examines the grave human rights abuses committed by Indian military stationed in IIOJK.⁹

While a substantial body of literature has comparatively examined IIOJK and Palestine through historical, legal, and geopolitical lenses, existing scholarship largely treats technology as peripheral rather than constitutive of contemporary occupation and resistance. Most studies focus on military repression, demographic engineering, diplomacy, or international law, but do not systematically analyze how digital surveillance, biometric governance, AI-enabled monitoring, internet shutdowns, and information control have become central instruments through which occupation is exercised and identities are reshaped in the post-2015 and especially post-2019 and post-2023 periods. Moreover, the role of technology in deepening identity crises is significant. At the same time, it enables new forms of resistance, narrative construction, and transnational solidarity – yet this dual role remains under-theorized within constructivist frameworks.

The research answers how prolonged occupation, state repression, and unresolved self-determination in IIOJK and Palestine collectively produce identity crises and shared narratives of resistance, and in what ways does the increasing use of surveillance and digital technologies reinforce or transform these dynamics rather than fundamentally redefining them?

The paper argues that in IIOJK and Palestine, technology has become an integral layer of occupation that operates alongside military force, legal control, and demographic engineering, intensifying identity crises while reshaping resistance narratives. Advanced surveillance systems, digital restrictions, and information control do not merely suppress dissent; they actively reconstruct how occupied populations perceive themselves, their oppressors, and their collective struggle. At the same time, these technological constraints generate adaptive forms of resistance through digital storytelling, online solidarity, and transnational advocacy, reinforcing shared narratives of liberation.

This study adopts a qualitative research approach to examine IIOJK and Palestine conflicts through comparative case analysis. Data are drawn from secondary sources, including peer-

⁸ Lubna Abid Ali and Sana Imtiaz Kitchlew, “‘South Asian Palestine’ and ‘Middle Eastern Kashmir’: Parallel Case Studies of Occupation Forces and Crackdown on Youth,” *IPRI Journal* 19, no. 2 (Summer 2019): 120–48, <https://doi.org/10.31945/iprij.190205>.

⁹ Arundhati Roy, Pankaj Mishra, Hilal Bhatt, Angana P. Chatterji, and Tariq Ali, *Kashmir: The Case for Freedom* (London: Verso Books, 2011).

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reviewed research journals, academic books, policy reports, and publications by reputed think tanks.

Theoretical Framework

Constructivism facilitates comparative analysis by focusing on how identities, narratives of resistance, and perceptions of legitimacy are socially constructed across different conflict settings. Applied to IIOJK and Palestine, it enables comparison of shared mechanisms such as occupation, repression, and surveillance that shape similar identity crises despite distinct geopolitical contexts.¹⁰ This approach allows the study to move beyond regional specificity and identify convergent patterns of resistance and domination across both cases.¹¹

From the constructivists point of view, IIOJK and Palestine conflict is not just a matter of territory or resources but are firmly anchored in the created identities and narratives of states.¹² Conflicts can be escalated or transformed by communication of parties about themselves and their enemies. These identities are created and constantly modified by historical, social, and political contexts.¹³

Many realist analyses, however tend to interpret South Asian security dynamics through a Hobbesian lens in international affairs. The challenges of security, nuclear stability or instability, arms race, military influence, and ongoing wars restrict foreign policy options and collaboration in resolving the conflict. The South Asian analysts attempt to understand the links between the two nations by embracing the classical and structural theoretical framework. But the post-positivists who have been ruling the discipline, challenged the move.

The significance of ideas, identity, cultural history, constitutive laws and norms, and how they impact state relations are all emphasized by constructivist theory. These ideational factors are central to understanding how occupation in IIOJK, similar to Palestine, has generated enduring identity insecurity and resistance narratives rooted in history, religion, and collective memory.

¹⁰ Antje Wiener, "Constructivist Approaches in International Relations Theory: Puzzles and Promises," *SSRN Electronic Journal*, ahead of print, January 5, 2007, <https://doi.org/10.2139/ssrn.1939758>.

¹¹ Arndt Michael, "Realist-Constructivism and the India-Pakistan Conflict: A New Theoretical Approach for an Old Rivalry," *Asian Politics & Policy* 10 (January 2018): 100–14, <https://doi.org/10.1111/aspp.12365>.

¹² *Ibid.*

¹³ *Ibid.*

Initially, the two identities were essential to the British Raj's division, which resulted in the establishment of India and Pakistan in 1947.¹⁴

While India was a socialist republic, on paper, with a Hindu-majority population, Pakistan was established as a Muslim state. Under the leadership of Quaid-e-Azam Muhammad Ali Jinnah, the movement for Pakistan was built on the conviction that the fundamental rights of Muslims could not be adequately secured within a centralized, Hindu-majority state. This foundational logic continues to shape the geopolitical narrative of the region today. In IIOJK, this struggle persists as a direct challenge to external control. The Kashmiri people have consistently asserted their right to autonomy, a demand rooted in a history and culture that remains distinct from the broader Indian polity.¹⁵

According to T.V. Paul,¹⁶ “the two nations’ relationship is more akin to an ongoing rivalry than a typical conflict, meaning that it is “a strategic competition between the same pair of states over an extended period of time.” A tiny proportion of interstate confrontations last a long time and “lock” the opposing states into a strong conflictual connection. These “repeated militarized conflict,” “outstanding set of unresolved issues,” and “psychological manifestations of enmity” are what characterize these “enduring” or “intractable” conflicts.” These characteristics clearly define the India-Pakistan relationship, which has seen four wars, ongoing hostilities and crises, and even instances where conflict could escalate into higher rung escalation ladder.¹⁷ It is important to note that long-lasting rivalries are extremely difficult to explain using realist and rational-choice methods.

This conflict characterized by a “dysfunctional [intergroup] collective identity,” which is maintained through a constant process of zero-sum social comparisons, deep ontological uncertainty, and threat to identities from both “domestic” and “systemic” turbulence. Conflict serves as a means of achieving ontological security and preserving collective self-esteem.¹⁸ In both

¹⁴ Victoria Schofield, “Kashmir in Conflict: India, Pakistan and the Unfinished War,” *New Statesman* 129 (July 17, 2000): 53–54.

¹⁵ Atif Shafique, “The Case for Constructivism in Analyzing the India-Pakistan Conflict,” *E-International Relations*, July 2011, 1–38.

¹⁶ T.V. Paul, “Casues of the India-Pakistan Enduring Rivalry,” (Cambridge: Cambridge University Press, 2005), 3-26.

¹⁷ Subrata Mitra, “War and Peace in South Asia: A Revisionist View of India-Pakistan Relations,” *Contemporary South Asia* 10, no. 3 (2001): 361–79.

¹⁸ Erik Ringmar, “On the Ontological Status of the State,” *European Journal of International Relations* 2, no. 4 (June 1996): 439–66.

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Kashmir and Palestine, resistance thus becomes a socially constructed response to occupation, sustaining group identity in the face of prolonged marginalization and coercive control.

Constructivism finds a middle ground in the Israel-Palestine conflict because it aims to explain how human agents socially build these structures in the first place, as opposed to concentrating only on how structures define individuals' identities and interests. It further aims to comprehend the interplay between the materials, subjective, and inter subject worlds in the social production of reality. Constructivism provides a thorough framework for understanding the difficulties that emerge and how the dispute may be resolved with collaboration.

This framework also clarifies why Palestinian and struggle of Kashmiri people in IIOJK, despite different geopolitical settings, exhibit similar identity crises and overlapping narratives of resistance against occupation. Constructivism also looks at the basic ways in which political people interpret and portray the social and material world. The identity determines the different treatments. For example, some benefits may not be suitable or beneficial to a group that belongs to a different identity.

Due to this diversity, human actors, political organizations and leaders, for instance actively assess behaviors pertaining to languages, beliefs, and ethnicity and try to provide the social world's problems with due consideration.¹⁹ The basis for the demands of Palestinian Arabs and Zionists to a state with a separate identity is the unease of being a minority population in their own territory and the connection between religion and land.²⁰ Unlike the theory of realism, constructivism takes into account the relationships between numerous actors and the institutions that exist in a given state. In fact, the Israel-Palestine conflict is mostly a cross-ethnic occurrence rooted in identity as the idea of boundaries and cross-border conflict, are of social constructions based on national and ethnic norms and identity.²¹ An analysis of the distinctions across communities, cultures, and ethnic groups is required to fully comprehend the occurrence of conflict; otherwise, alternative approaches may prove ineffective.

¹⁹ Nevenka Strazisar, "Rethinking the Concept of Peace-building: The Case of Bosnia and Herzegovina," paper presented at the annual meeting of the International Studies Association, Minneapolis, MN, March 1998, 109.

²⁰ Deborah Dash Moore, *American Jewish Identity Politics* (Ann Arbor: University of Michigan Press, 2009), 97–110.

²¹ David Campbell, *Writing Security: United States Foreign Policy and the Politics of Identity*, revised edition (Minneapolis: University of Minnesota Press, 1998), 320–65.

The constructivist approach to conflict resolution advocates for mutual gathering of the opposing parties and mutual understanding of one other's objectives. This is essential for resolving the two conflicts.²² Within a constructivist framework, technology functions not as a neutral tool but as a socially embedded instrument that shapes identities, perceptions, and power relations under occupation.

Surveillance technologies, digital governance, and information control practices contribute to the construction of “threatened” and “deviant” identities, while simultaneously redefining resistance through online mobilization and narrative production. In the cases of IIOJK and Palestine, technology reinforces existing structures of domination and resistance by mediating how actors interpret insecurity, legitimacy, and collective belonging. Ultimately, those in IIOJK and Palestine share a common destiny, despite belonging to distinct religious, ethnic, and cultural groups. In this sense, technology intensifies, rather than replaces, the structural and ideological dimensions of occupation that shape identity crises and resistance in both regions.

Parallels of the Conflicts

There are certain parallels that can be drawn between both the conflicts.²³ These parallels actually provide the discourse for the comparative study of both the conflicts. One can better understand the dynamics of the IIOJK and Palestine conflicts through systematic analysis, which further helps determine their nature and contours. Parallels can be studied on the basis of the timeline, geographical significance, actors, human rights violations, manipulation of the media, role of international community and algorithmic repression.²⁴ From a constructivist point of view, these similarities are not accidental but grow out of shared experiences of occupation, identity contestation, and narrative control. This approach makes it possible to compare IIOJK and Palestine by focusing on how ideas of threat, legitimacy, resistance, and belonging are shaped over time, including through media manipulation and the increasing use of digital and surveillance technologies.

²² Helen Yanacopulos and Joseph Hanlon, *Civil War, Civil Peace* (Oxford: James Currey Publishers, 2006), 25–26.

²³ Lubna Abid Ali and Sana Imtiaz Kitchlew, “‘South Asian Palestine’ and ‘Middle Eastern Kashmir: Parallel Case Studies of Occupation Forces and Crackdown on Youth,’” *Islamabad Policy Research Institute* 19, no. 2 (2019): 120–48, <https://www.prdb.pk/article/south-asian-palestine-and-middle-eastern-kashmir-p-3829>.

²⁴ Nawazish Ali, “Kashmir and Palestine: A Tale of Two Subjugations,” *Daily Times*, April 21, 2021, <https://dailytimes.com.pk/747743/kashmir-and-palestine-a-tale-of-two-subjugations>.

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a. Timeline of both the Conflicts

The 1990s was a watershed decade, characterized by a fundamental shift in the resistance movements within both IIOJK and Palestine. While the core disputes date back to the 1947–1948 era, the mid-1990s represented a period of intense escalation and renewed international attention rather than the “emergence” of the disputes themselves. On 14 August 1947, India and Pakistan’s geographical divide proved to be the last master stroke that brought an end to the British Raj. The separation was purportedly carried out following a thorough examination of the religious preferences of the vast majority.

Areas having a Muslim population tended to join Pakistan, whereas areas with a Hindu majority joined India. The majority of the population in IIOJK was Muslim and favored accession to Pakistan. The Instrument of Accession signed by Maharaja Hari Singh remains highly controversial, with researchers debating its authenticity and locals in IIOJK questioning its legitimacy.

In 1948, the declaration of the State of Israel triggered a full-scale regional war with its neighboring Arab states, prompting further intervention by the United Nations. Similar to the situation in IIOJK, the destabilization of Palestine intensified during this era, specifically following the 1947 UN Partition Plan. This pivotal moment precipitated the 1948 Nakba, setting both regions on parallel trajectories of prolonged conflict and territorial dispute.

Consequently, there was an intensification of hostility and bloodshed between Arabs and Jews. The Nakba, which means “catastrophe” in Arabic, had a devastating impact on the Palestinian people’s way of life in May 1948.²⁵ The Zionists drove around 700,000–750,000 Palestinians from their lands. Such displacement is still frequent in recent decades. The Balfour Declaration, made by the British in 1917, provided escaping Jews asylum in Palestine without the knowledge or consent of the Palestinians, and this document has also been a source of turmoil for the Palestinians. From a constructivist perspective, these foundational events did not merely redraw borders but socially constructed competing identities, historical grievances, and narratives of legitimacy that continue to shape both conflicts. The contested memories of partition,

²⁵ Rashmi Sehgal, “Kashmir Conflict: Solutions and Demand for Self-Determination,” *International Journal of Humanities and Social Science* 1, no. 6 (June 2011): 192.

displacement, and broken promises became central to identity formation in IIOJK and Palestine, embedding occupation and resistance into collective consciousness across generations.

b. Actors in the Conflicts

The common overarching actor in both conflicts was the British Crown, which oversaw the tumultuous partitions of lands that were previously held under its colonial authority. The main players happen to be the aggressive nations i.e., Israel and India, both regional powers with sufficient economic ties and international support to justify their military and political repression of the hostility. The situation involves regionally powerful states acting as occupiers, specifically India and Israel. Both are backed by international alliances and strong economic ties. They are justifying their political and military engagements in both the regions.

Because of their identities and areas with a majority of Muslims, IIOJK and Palestine are both being targeted and coerced into abandoning their territorial rights. From a constructivist viewpoint, the role of the British crown and subsequent actions of India and Israel illustrate how colonial legacies and state identities have shaped enduring narratives of legitimacy and control. These narratives frame Muslim-majority territories such as IIOJK and Palestine as contested spaces, where occupation is normalized and resistance is delegitimized through historically constructed claims to sovereignty.

c. Geographical Significance

Both the regions have their substantial geographical significance which cannot be neglected. Kashmir is a nuclear flash point. It could be a potential connecting bridge within the whole of Kashmir, as well as a measure trade route. In case of Palestine, the region holds immense significance for three monotheistic religions: Islam, Christianity, and Judaism. Furthermore, it serves as a vital crossroads connecting Asia and Africa.²⁶ From a constructivist perspective, the geographical significance of IIOJK and Palestine extends beyond material or strategic value and is deeply embedded in social meanings and collective memory.²⁷ Religious symbolism, historical narratives, and strategic imaginaries transform territory into a core element of identity and

²⁶ Hafsa Ammar, "Parallel between Palestine and Kashmir," *Paradigm Shift*, July 22, 2023, <https://www.paradigmshift.com.pk/palestine-and-kashmir>.

²⁷ Rashmi Singh, "The Discourse and Practice of 'Heroic Resistance' in the Israeli–Palestinian Conflict: The Case of Hamas," *Politics, Religion & Ideology* 13 (December 2012): 529–45, <https://doi.org/10.1080/21567689.2012.725660>.

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legitimacy for both occupiers and occupied populations. As a result, geography becomes a central driver of identity claims, the justification of occupation, and the persistence of shared narratives of resistance in IIOJK and Palestine.²⁸

d. Human Rights Violation

In IIOJK, multiple credible sources report ongoing and systematic human rights abuses that form part of the everyday reality of occupation. UN experts have expressed “alarm” at human rights violations linked to counter-terrorism operations in 2025, noting that following a terrorist incident in April, authorities arrested and detained approximately 2,800 individuals, including journalists and human rights defenders, under broad security laws that allow prolonged detention without trial. Arbitrary detentions, extrajudicial killings, enforced disappearances, torture, intimidation of lawyers and dissidents, and restrictions on media and civil liberties have been highlighted repeatedly by UN mandate-holders as violations of international human rights law. Reports also document routine siege and search operations, excessive use of force, and the pervasive impact of militarization on civilian life in the region.²⁹

In Palestine, the human rights situation is marked by large-scale displacement, destruction of civilian infrastructure, and civilian deaths amid ongoing military operations. In early 2025, Human Rights Watch documented that at least 32,000 Palestinians were forcibly displaced from refugee camps in the West Bank in operations described as lacking legal justification and effecting extensive damage to more than 1,460 buildings. These actions have been condemned as violations of international humanitarian law and criticized as part of broader patterns of forced displacement and discrimination.³⁰

Separately, Israeli human rights organizations have reported the deaths of at least 98 Palestinians in detention since the Gaza conflict escalated in 2023, with credible allegations of

²⁸ Ibid.

²⁹ “New Demolition Order for West Bank Camp Is ‘More Devastating News’ | UN News,” *UN News*, December 16, 2025, <https://news.un.org/en/story/2025/12/1166605>.

³⁰ Ibid.

torture, abuse, and lack of independent investigation.³¹ Across Gaza and the West Bank, attacks on essential infrastructure, including water and sanitation systems, have compounded the humanitarian crisis, affecting access to basic services and public health.

Through a constructivist lens, systematic human rights violations in both IIOJK and Palestine function as instruments of identity construction, where prolonged repression and legal exceptionalism shape collective memory, deepen identity crises, and sustain narratives of resistance under occupation.

e. Manipulation of Media

Media is maneuvering and manipulating the freedom movements and the notions of the conflict. It is formulating gray and white propaganda for tarnishing the freedom movement of Palestine. It is posing both the movements as terrorist and anti-state activities, as any statement that is against Zionism is considered as anti-Semitic.³² In case of IIOJK, it is clearly being targeted through black propaganda and suppressing voices for their rights and freedom. Indians are blaming Pakistan for all the protest and movements as blatant lies and semi truth on social media. IIOJK is suffering not only from the highest concentration of military personnel but also from an “e-curfew.” This e-curfew entails prolonged internet shutdowns, as well as the blocking of mobile data, news sites, and social media.

In this globalized and highly tech world, an internet blockade may be extremely detrimental to any country, especially one that is currently experiencing this kind of violence. Speaking out against this injustice, journalists in IIOJK reported that time gaps and inaccuracies made it impossible for them to report on situations as they occurred, which also led to a surge of misinformation.³³

India is projecting the façade of normalcy in the occupied region; however, the reality suggests otherwise. From a constructivist lens, media manipulation and digital censorship function

³¹ Emma Graham-Harrison and Yuval Abraham, “At Least 98 Palestinians Have Died in Custody since October 2023, Israeli Data Shows,” *The Guardian*, November 17, 2025, <https://www.theguardian.com/world/2025/nov/17/at-least-98-palestinians-have-died-in-custody-since-october-2023-israeli-data-shows>.

³² “Framing the Israel-Palestine Conflict in Media Headlines: A Comparative Analysis of Western and Eastern Perspectives Using Appraisal and Transitivity Frameworks,” *ResearchGate*, ahead of print, October 29, 2025, <https://doi.org/10.63878/jalt1194>.

³³ “Article 370: Curfew in Kashmir as Protesters Plan ‘Black Day,’” *BBC News*, August 4, 2020, <https://www.bbc.com/news/world-asia-india-53646322>.

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as tools of narrative control that shape perceptions of legitimacy, threat, and resistance. By framing freedom movements as terrorism and restricting information flows, occupying powers actively construct identities of deviance while obscuring structural violence and reinforcing dominant narratives of occupation.³⁴

AI, Drones, and Data-Driven Surveillance in Kashmir and Palestine

In the current times, the use of Artificial Intelligence (AI), drones, and data-driven surveillance has further deepened the architecture of occupation in both IIOJK and Palestine, marking a shift from traditional militarization toward algorithmic control.³⁵ In IIOJK, the Indian state has increasingly integrated AI-enabled systems into its security framework, including facial recognition technologies, predictive policing tools, and large-scale data aggregation linked to biometric identity databases. Surveillance drones are routinely deployed for crowd monitoring, border patrol, and counterinsurgency operations, particularly during protests or political anniversaries.³⁶ These technologies allow authorities to anticipate dissent, map social networks, and pre-empt mobilization, thereby transforming IIOJK into one of the most heavily monitored regions in the world. For the local population, AI-driven surveillance reinforces a sense of collective suspicion, where identity itself becomes securitized and reduced to data points within an opaque algorithmic system.³⁷

A comparable, though more technologically mature, model exists in Palestine, where Israel has long functioned as a testing ground for advanced surveillance and military technologies. Israeli authorities employ AI-assisted drones, automated targeting systems, and extensive data profiling to monitor Palestinian populations in Gaza and the West Bank.³⁸ Palestinians are subjected to racialized attachment analysis, biometric screening at checkpoints, and algorithmic risk scoring that determines freedom of movement, employment access, and even arrest likelihood. This form

³⁴ Ibid.

³⁵ “Drones, Data, and the Kashmir Divide,” *Migration and Technology Monitor*, accessed August 25, 2025, <https://www.migrationtechmonitor.com/blog/drones-data-and-the-kashmir-divide>.

³⁶ Ibid.

³⁷ “Modi Regime Deploys Technology to Harshly Suppress Innocent Kashmiris,” *National*, October 12, 2025, <https://www.app.com.pk/national/modi-regime-deploys-technology-to-harshly-suppress-innocent-kashmiris/>.

³⁸ Emelie Andersin, “The Use of the ‘Lavender’ in Gaza and the Law of Targeting: AI-Decision Support Systems and Facial Recognition Technology,” *Journal of International Humanitarian Legal Studies* 16, no. 2 (May 2025): 336–70, <https://doi.org/10.1163/18781527-bja10119>.

of data-based racial profiling embeds occupation into everyday life, where decisions affecting livelihoods and survival are increasingly made by automated or semi-automated systems with minimal transparency or accountability. AI thus institutionalizes discrimination by translating political identity into technical risk categories.³⁹

From a constructivist standpoint, these technologies do more than enhance efficiency; they actively construct and reinforce identities. AI systems and drones operationalize pre-existing political assumptions, encoding them into digital infrastructures that normalize permanent surveillance and exceptional control over Muslim populations.⁴⁰ At the same time, these practices generate new forms of resistance, as Kashmiris and Palestinians document drone presence, expose algorithmic bias, and mobilize international attention through digital platforms.⁴¹ In both cases, AI and drone warfare do not replace occupation but refine it, making control more pervasive, less visible, and more difficult to contest, while simultaneously intensifying identity crises and reinforcing shared narratives of resistance under technologically mediated domination.

Conclusion

A comparative analysis of the protracted conflicts in Kashmir and Palestine reveals a complex interplay between constructed identity and structural violence that has sustained their intractability. Both regions are characterized by prolonged military occupation, systematic human rights abuses, and a severe crisis of self-determination that threatens the fundamental existence of the Kashmiri and Palestinian people. Beyond mere territorial disagreements, these conflicts are rooted in long-term processes of political and cultural marginalization carried out by the occupying powers. This shared narrative of resistance, born from such marginalization, is essential to comprehending the ongoing nature of these disputes.

From a constructivist perspective, the collective identities of Palestinians and Kashmiris are constantly being formed and reconstructed in response to experiences of erasure, oppression,

³⁹ Ibid.

⁴⁰ Nur Pamuji, "Ethical Governance of AI Drones in the Modern Warfare: A Socio-Technical Systems Analysis of Israel-Palestine Conflict," *Syntax Literate; Jurnal Ilmiah Indonesia* 10 (December 2025): 12307–21, <https://doi.org/10.36418/syntax-literate.v10i12.62647>.

⁴¹ Ibid.

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and displacement. Resistance is fueled by the practices of the occupying forces—often justified by domestic legal frameworks—which serve as tools of identity negation. Conversely, narratives of resistance, disseminated through political discourse, cultural output, and international advocacy, are crucial for maintaining group cohesion and rallying global solidarity. This lens emphasizes that ideational elements and socially constructed realities are as vital to the conflict's persistence as material or territorial factors.

Despite numerous interventions by the United Nations, regional organizations, and major powers, a sustainable solution remains elusive. The failure of the international governance architecture, particularly the UN Security Council, can be attributed to structural limitations such as the veto power and the tendency of major states to prioritize strategic interests over the consistent application of international humanitarian law. This has effectively paralysed multilateral action and granted occupying governments a sense of impunity.

The persistence of these conflicts is further exacerbated by the policies of the states involved. Severe violations of international law including demographic engineering, the imposition of draconian laws, and systematic violence against civilian populations—create a recurrent dynamic of repression and resistance. These actions not only deepen human suffering but continually rekindle the grievances that drive the conflicts.

Both the conflicts possess a destabilizing potential that extends far beyond their immediate borders, directly impacting regional and global security. A durable solution, therefore, requires moving beyond strictly territorial frameworks toward a fundamental recognition of the identity-based and historical dimensions at the heart of the struggles. The international community must transition from declaratory diplomacy to coordinated, principled pressure to uphold international law. It is vital that a comprehensive framework be developed—one that addresses both the underlying identity-based grievances and the symptomatic human rights violations—to create the conditions for a just and lasting peace.