

**‘Memory’ and ‘Trauma’ in Shahnaz Bashir’s *The Half*
Mother and Mirza Waheed’s *The Collaborator***



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By
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Dedication

In loving Memory of Abbu Ji and Ammi Ji

DECLARATION

I, Tariq Mehmood, hereby declare that M.Phil. research titled “**Trauma and Memory in Shahnaz Bashir’s *The Half Mother* and Mirza Waheed’s *The Collaborator***” has been completed by me under the supervision and able guidance of Prof. Sanjiv Kumar, Department of English and Foreign Languages, Central University of Haryana. The work presented in this dissertation is original, and all the sources used in the course of this work have been duly acknowledged in select bibliography. I hereby declare that the content of this dissertation has not been submitted so far in part or full for any degree or diploma in any other institution.

Date:.....Tariq Mehmood

Regn No 190913

The present work as above has been carried out under my supervision and the declaration as above by the scholar is correct to the best of my knowledge.

Signature of the Supervisor

Certificate of Originality

Dated:

This is certified that the M.Phil. dissertation titled “**Trauma and Memory in Shahnaz Bashir’s *The Half Mother* and Mirza Waheed’s *The Collaborator***” is originally carried by Tariq Mehmood, Roll No. 190913. The manuscript has been checked for plagiarism verification by Turnitin Software under submission ID no. 1487987049 vide Plagiarism Analysis Report No. CUH/2021/LIB/1305 dated 15-01-2021. I declare that the work and language included in this dissertation is free from any kind of plagiarism.

To the best of my knowledge, this dissertation has not been submitted so far in part or full for any degree or diploma in any other institution/university.

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Abstract

After observing the violence and everyday conflict in Kashmir, the researcher realised the importance of applying the postulates of Trauma Theory on the literature of Kashmiri people. Particularity of the topic of research is to analyse the trauma of Kashmiri people who have been intermittently suffering in the valley for the last three decades. The present study attempts to focus on the countless miseries of women who have become half-mothers and half widows during the turbulent times. It is the time to understand the trauma and chaos across borders of Jammu and Kashmir. There are many landmine survivors living across bordering areas. We need to recognise the collective and cultural trauma of Kashmiris. The present research falls in the domain of Trauma and Memory Studies which touches upon the area of psychoanalysis, postcolonialism and cultural studies.

The researcher selected Shahnaz Bashir's famous novel *The Half Mother* that depicts the traumatic condition of one mother and the unpredictable challenges in her life, and Mirza Waheed's *The Collaborator* that depicts the collective trauma to understand the traumatic situations faced by the people of Kashmir. Since the days of insurgency, people are continuously suffering from the trauma caused by violence, separation, identity crisis and everyday conflicts. This trauma gets transmitted from one generation to another, and this cycle continues. It is a general psychological perception that the trauma experienced by the innocent children makes an adverse and lasting impact on the psyche of the people. The literary representation of trauma is far more convincing than media representation of Kashmir and *Kashmiriyat*. This research helps in understanding the agony and pain of Kashmiri women and also how women are victims of domestic violence. Further, it helps us to understand the

traumatic effect of the mass exodus of Kashmiri Pandits from the valley at the time of insurgency.

Abstract

After observing the violence and everyday conflict in Kashmir, the researcher realised the importance of applying the postulates of Trauma Theory on the literature of Kashmiri people. Particularity of the topic of research is to analyse the trauma of Kashmiri people who have been intermittently suffering in the valley for last three decades. The present study attempts to focus on the countless miseries of women who have become half-mothers and half widows during the turbulent times. It is time to understand the trauma and chaos across borders of Jammu and Kashmir. There are many land mine survivors living across bordering areas. We need to recognise the collective and cultural trauma of Kashmiris. The present research falls in the domain of Trauma and Memory Studies which touches upon the area of psychoanalysis, post colonialism and cultural studies

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would also help us to understand the traumatic effect of the mass exodus of Kashmiri Pandits from the valley at the time of insurgency.

शोध - सारांश

कश्मीर में प्रतिदिन के टकराव एवं हिंसा का अनुसरण करने के पश्चात, शोधकर्ता ने कश्मीरी साहित्य पर 'आघात सिद्धांत' के तत्वों के सिद्धांतों को लागू करने को महत्व दिया है। शोध का केंद्रबिंदु कश्मीरियों के मानसिक आघात का विश्लेषण करना है जो कि रोज कुछ न कुछ कश्मीर की वादी में संघर्ष कर रहे हैं। यह शोध उन मायूस विधवा महिलाओं के बारे में है जिनके पती लापता हो गए और उन बेचारी माओं के बारे में है जिनके पुत्र गायब हो गए। ये समय सरहद पर झेल रहे कश्मीरी लोगों के मानसिक आघात एवम् अराजकताओं को समझने का है। काफी सारे लोग जो कि लैंड माइंस के प्रभाव से ग्रसित हैं, सीमा के क्षेत्र में रह रहे हैं। हमें कश्मीरियों के इस सामूहिक आघात एवम् सांस्कृतिक आघात को पहचानने की जरूरत है। यह शोध मानसिक आघात एवम् छवि अध्ययन के दायरे में आता है जो कि *मनोविश्लेषण, उत्तर औपनिवेशिक एवम् सांस्कृतिक अध्ययन* के पहलुओं को भी छूता है।

अपने शोध हेतु शोधकर्ता ने शहनाज़ बशीर के प्रसिद्ध उपन्यास *द हॉफ मदर* को चुना है, जो कि एक मां की उसके जीवन में मानसिक आघात स्थिति एवम् अप्रत्याशित चुनौतियों को दर्शाता है और मिर्ज़ा वहीद के एक उपन्यास *द कोलाबोरेटर* को चुना है जो कि काश्मिरियों के मानसिक आघात की स्थिति को समझने के लिए सामूहिक आघात को दर्शाता है। उग्रवाद के समय से लोग लगातार आघातों से जूझ रहे हैं जो कि हिंसा, अलगाव, पहचान का खोना और रोज के टकराव इत्यादि हैं। यह मानसिक आघात पीढ़ी दर पीढ़ी संचारित होता रहता है और यह चक्र यूं ही चलता रहता है। यह एक मनोवैज्ञानिक धारणा है। जो मासूम बच्चे इस मानसिक आघात का अनुभव करते हैं तो उन पर प्रतिकूल और कभी ना मिटने वाला प्रभाव पड़ता है। आघात का साहित्यिक प्रतिनिधित्व, कश्मीर और कश्मीरियत के मीडिया प्रतिनिधित्व की तुलना में कहीं अधिक ठोस है। यह शोध हमें कश्मीरी औरतों की पीड़ा और यातना को समझने में मदद करेगा और यह भी कि औरतें किस प्रकार से घरेलू हिंसा की शिकार हैं। यह शोध हमें उग्रवाद के समय घाटी से काश्मीरी पंडितों के सामूहिक पलायन को समझने में भी मदद करेगा।

Introduction

Kashmir, due to various reasons, remains a part of various historical and literary writings. The writers who utilized the metaphor of Kashmir, in one way or other, include Mulk Raj Anand, Khushwant Singh, Salman Rushdie, Alan Moorehead and others. The literary writings portray as to how Kashmiris have been rendered miserable due to a long history of bloodshed, crackdowns, curfews, strikes and other elements. The literature portrays the conflict-ridden context of the valley where ordinary population of Kashmir is exposed to difficult times during cross-border disturbances and internal strife.

The natives are depicted as the unfortunate humans who are perpetually subjected to catastrophic experiences. During the critical times, they are confused about their settlement and livelihood. It is also observed that violence, in one form or the other, has been the essential feature of the lives of the natives, and the interminable incidents of grave consequences have exposed them to collective form of trauma. The present research is an attempt to portray these grim realities which gripped the youth of Kashmir and the way they are more prone to violence and trauma.

After World Wars (I&II), Kashmiri people faced wars of 1962, 1971 and 1990. All these wars again shattered the memory of native people. At the time of insurgency, people faced conflict, violence and traumatic incidents. Women and children suffered more than men. Various women became half widows and half mothers due the disappearance of their husbands and sons. Kashmiri youth are badly harassed and tortured by the military and security forces. Everyday activities in the valley were disturbed due to crackdown/shutdown. Even educational institutions were badly affected in conflict ridden valley.

Since the days of insurgency, people are continuously suffering from the trauma caused by violence, separation, identity crisis and everyday conflicts. This trauma gets transmitted from one generation to another and this cycle continues. It is a general psychological perception that the trauma experienced by the innocent children makes an adverse and lasting impact on the psyche of the people. The memory of the turbulent times affects the people to such an extent that people tend to suffer from depression, anxiety, neurotic disorders, fear and the post traumatic syndrome disorder (PTSD).

To validate this proposition, the researcher selected Shahnaz Bashir's famous novel *The Half Mother* (2014) that depicts the traumatic condition of one mother and the unpredictable challenges in her life. Her tragic story reminds one of the films *Haider*, which is loosely an adaptation of this very novel. Through this literary piece and the story of Abjan, the researcher seeks to explore the realities of Kashmir and Kashmiri youth who are living in an atmosphere of fear caused by violence. The researcher also selected *The Collaborator* (2011) by Mirza Waheed as the second text to understand the traumatic situation of Kashmir. Here, the researcher is primarily concerned about literary representation of Kashmir through the selected texts.

The present research falls in the domain of Trauma and Memory Studies which touches upon the area of psychoanalysis, post colonialism and cultural studies. Trauma Studies emerged as a popular area of study as an aftermath of world wars and genocides in the world in twentieth century. The countries possessing nuclear power threatened each other and posed a serious challenge to the human civilisation at large. Mounting distrust and expansionist tendencies created a general sense of uncertainty in the lives of the people. Eventually, the twentieth century became Lost Generation for the millions who were losers in wars. The survivors of wars narrate the stories about their sufferings during

wars. The soldiers felt the shellshocks and experienced the terror and fear. An unknown fear gripped the psyche of the people who faced the world wars directly or indirectly. The attacks on Hiroshima and Nagasaki shook the foundation of trust. The memory of native people who were exposed to such situations became a medium of perpetual pain. There are several studies which justify the trauma studies as an important area of research particularly the studies which deal with the experiences of war survivors. One such example is Ann Frank who was war survivor and trauma of her life is unforgettable.

After observing the violence and everyday conflict throughout the world, the research realised the importance of applying the postulates of trauma study on the literature of Kashmiri people. Particularity of the topic of research is to analyse the trauma of Kashmiri people who have been intermittently suffering in the valley for last three decades. Besides the trauma of the people of valley in general, the present study attempts to focus on the countless miseries of women who have become half-mothers and half widows during the turbulent times. The researcher has analysed that the topic is relevant because it concerns the lives of nearly half of the population of Kashmir. The study intends to capture as to how the memories of traumatic experiences like curfews, crackdown, stone-pelting, strikes and agitations have deranged the lives of the victims and their families.

The research analyses the literary representation of traumatic situations faced by the people at the time of the insurgency and in the present times. It is very sad and depressing that even children are adversely affected by the traumatic incidents. The present research is guided by the following objectives:

- To understand the trauma and chaos across borders of Jammu and Kashmir

- To study the cause and effect of conflict and violence which creates trauma
- To understand the problem of memory through analytical study
- To know the transmission of trauma from one generation to another
- To recognise the collective and cultural trauma

According to Freud, conflict caused by trauma creates traumatic neurosis. Sometimes human beings are frightened when they face danger and fear in traumatic situation. Frightening occurs when a person runs into danger without being prepared for it. Anxiety acts as protection mechanism against traumatic neurosis but unexpected frightening carries no defences. External stimuli which are in the form of conflict rupture the barrier and enter the inner psyche without the adequate internal defence. Furthermore, Freud observed that the self (conscious mind) doesn't remember the actual happening/event but only the 'reproduction' of traumatic scenes which are experienced in dream. In unconscious mood, traumatic memories surface recurrently in dream form. However, traumatic memory of individual is abnormal and lacks the narrative to integrate it into the psyche of the person. The emphasis on narrative recalls for normal integration of memory and the general idea of memory as a store house of experience are important points for literary critical conceptualization of trauma. Hence trauma is imagined as external agent and internal action— external action that shocks the unprepared system of body and internal action is a defence against overstimulation.

Cary Caruth, in her *Unclaimed Experience* (1996), argues that trauma's latency and dissociation disrupts the ability to fully understand or represent a traumatic experience. According to her, trauma is viewed as an event that fragments consciousness and prevents direct linguistic representation. It is an unassimilated event that shatters identity and remains outside normal memory and narrative representation. Fragmentation

or dissociation is direct cause of trauma. This psychological trauma fragments the memory and dissociates the thoughts of the person. She suggests and explains the crisis of life and death in these words “a kind of double telling stories, the oscillation between ‘a crisis of death’ and the correlative ‘a crisis of life’ between the story of unbearable nature of an event and the story of the unbearable nature of its survival.”(Caruth 5) The proposal is based on primary as well as secondary sources. In secondary sources, the researcher will include articles by Jahangir Bhat, Mohammad Yaseen Pandith, Chitra, Samia Hanief, Inayat-ullah and Ihsan Malik. The works by Fahad Shah, Basharat Shameem offer more authenticity to my work. The works of Javid Bin Nabi and Bilal Ahamed Dar shall also be referred to give a more realistic picture of Kashmiris.

To achieve the aim of capturing the literary essence of trauma, the present research explores the links between external happenings and internalisation by the victims. The research studies the trauma of Kashmiri people from academic and literary point of view. The hypothesis of the study is that the literary representation of trauma is far more convincing than media representation of Kashmir and *Kashmiriyat*. The study has attempted to find the missing links.

The researcher primarily performs a close analysis of the texts under study from an inter-textual and inter-disciplinary perspective to establish the relevance of literary expression of trauma. The interdisciplinary understanding of the topic enables the researcher to apply psychological aspects like trauma, memory and neurosis also. References to Women Studies also form the basis of discussion while dealing with the position of Kashmiri women during turbulent times as portrayed in literature. The researcher conducted the interviews with Kashmiri people, particularly women, for better understanding of the context.

As a whole, the research addresses following research questions:

- How are Kashmiri facing the trauma across border of J&K?
- What are the different forms of tortures inflicted on the woman of Kashmir?
- How is the daily life of the people affected through different forms of violence?
- How does literature capture the trauma and subsequent cathartic experiences?

Trauma Studies touches upon the area of psychoanalysis, postcolonialism and cultural studies. It helps us to understand the trauma of the world. This research develops fair understanding of the tragic situation of Kashmiri society. The research may facilitate the bureaucrats, leaders and scholars in the process of establishing peace and harmony in the state. Trauma Studies has importance in contemporary time, because Kashmiri are facing the conflict and violence for many decades. After insurgency, we observed that thousands of women in Kashmir become half windows and half mothers. This research will help us to understand the agony and pain of Kashmiri women and how women are victims of domestic violence too. The trauma of disappearance in Kashmir everyone familiar with, is a big challenge for Kashmiri. This research will also help us to understand the psychological trauma of Kashmiri. Literature helps writers to narrate their traumatic stories in narrative form and make people to understand trauma and chaos of society. People traumatic and miserable situation is analysed through story telling. We came to know through Trauma Studies how trauma impacted on collective identities of Kashmiri. It also helps in knowing the border trauma of Jammu and Kashmir.

Trauma and Memory Studies have emerged as a perspective of literary research in contemporary times. There is a fundamental correlation between trauma and memory, though trauma is considered as a subset of Memory Studies. Memory works as a tool for

remembering, explaining and analysing the past. Traumatic incidents in the form of accident, attack, war, conflict and violence affect the memory of an individual. In case of Kashmir curfews, crackdowns, encounters and cross firings haunt the memory of Kashmiri people. Memory Study helps us to understand the fragmented and scattered memory in conflict ridden Kashmir. There are significant numbers of war or violence survivors in the world who can justify the trauma studies. The psychic trauma experienced by soldiers may be considered as the most common and authentic resource for the Trauma Studies. One such testimony is Ann Frank who shared her diary to the public to reveal the genocide of Nazi regime, and in case of Kashmir, Mrs. Parveena Ahanger 'The Iron lady of Kashmir' may be treated as a testimony to the trauma of disappearances of Kashmiri youth. She says "I told my husband to run the home - and I would search for my son and fight." (Sahgal 2013)

Trauma Studies first developed in 1990s. This study explores the impact of trauma in literature and society. Initially the word 'trauma' literally means "a wound or external body injury" but later in 19th century, word came to mean "psychical trauma" or morbid nervous condition. Trauma Studies emerged as a prominent discipline. Basically trauma is psychological and biological in nature. It helps one to know the traumatic situation in a conflict prone area.

Trauma study is interdisciplinary in nature it has an inherently ethical, social, political and historical dimension (Heidarizadeh 789). Besides Trauma Study is the new and contemporary field of literary studies which touches upon post-colonialism, cultural studies and psychoanalysis. There are numerous war survivors who have seen and experienced violence, injury (physical & mental) and trauma. Memory also deals with remembering, forgetting, the mental stress, anxiety and neurosis. The shocking traumatic

and terrible events are mainly covered up by Trauma Study. The state of loneliness and isolation is also considered important for Trauma Study. It also covers massacred and mass tragedies. Through this type of literary analysis one can study the series of traumatic incidents experienced by an individual, community, race or ethnicity. Generally, Trauma Studies deals with individual as well as collective trauma. This trauma relies on the human memory and breaks it up into disturbed landscape. Trauma also includes mourning over the tragedy and loss. As a result, it weakens human strength. The Trauma Study also includes the sufferings and trauma of prisoners, war survivors and orphans.

Trauma Study developed in the 20th century and relied on Freudian theory to develop a model of trauma. Initially it deals with conflict and violence. Owing to the vast domain of the discipline, Trauma theory may also be applied to the conflict prone areas such as Palestine and Kashmir, silenced victims of violence and partition and psychological trauma, agony and pain of human beings who have been exposed to discrimination, neglect and suppression. This discipline dwells on reminiscences of conflict ridden tragic past. The discipline has relevance in contemporary era and therefore, requires to be researched from new perspectives.

Tasso was an Italian poet who first discussed the trauma of Tancred whose lover Clorinda was killed by him mistakenly. Later Tancred regretted for it every time he was reminded of that tragic act committed by him. This story is mentioned in Tasso's great epic *Jerusalem Liberated* (Caruth 2). In addition to it, the exposure of trauma is also found in those minds where the presence of his beloved's parents is not found in this world. Children receive great amount of affection from their beloved parents. After losing them, the children tend to become the victims of traumatic experiences and behavioural and emotional problems. They are also deprived of parental love and care. Death of the

parents may generate post traumatic disorder stress among the children who find themselves incomplete in absence of their parents. They feel their life incomplete without real parents. Such children cannot share their personal secrets and problems with anybody else, and resort to recall their past spent with their parents. They feel themselves alienated from society. As a matter of fact, trauma of these orphans remains unrepresented. Their poignant feelings and their trauma of the victims not understood in the right perspective. Unfortunately, the trauma adversely affects the victims at every stage of life.

Besides, the trauma of refugees is also a big challenge for the society. The pain and misery of refugees need to be recognised. They share the story of danger and arduous journey of their life. Their lives are miserable and characterized by absurdity, as they come across traumatic experiences during and before their displacement. They don't have proper shelter to live and some of them live in slums where there is no cleanliness. They experience perpetual trauma and remain uncertain about their existence in this world. Ironically, their dilemma remains unnoticed and unmentioned most of the time, the researches suggest that the survivors have innate capacity to overcome trauma, the trauma of displacement and refugee status. Review by Fazel et al. (2005) says that "7,000 refugees substantiated the notion that refugees who resettled in Western countries were ten times more likely to have PTSD than age-matched general populations in those countries". (George 384)

Similarly, the trauma of prisoners also deserves academic discussion. The prisoners are compelled to live an unsatisfied and unhappy life. They are deprived of the emotional support of their relatives and they are under constant surveillance, deprived of right to privacy, they live a wretched life. They cannot exercise their free choice in any sphere of life. They are tortured and harassed in dark rooms of jail and are subjected to

acute psychological trauma during their stay in jails. Sometimes their bail applications remain unattended. Therefore, they cannot come out from traumatic experiences. The sociologist Donald Clemmer explained in his notable work *The Prison Community* that prison experience is neither normal nor natural, it constitutes one of the degraded experience which is endured by the prisoners (Veaux 259). Literature suggests that people in prison experience mental deterioration and apathy. There is also uncertainty about their life and identity. People in prison may be diagnosed with PTSD as well as panic attacks, depression and paranoia. It is found that the experience of incarceration promotes helplessness and dependence.

The evolution of Trauma Studies as literary discipline started in late 20th century. Psychology is the base of Trauma Theory and it has implications in traumatic world. This trauma theory helps us to answer the question of trauma. It also discussed the problem of memory and emotional aspects of human psyche. The present study relies on the following assumptions:

- The Industrial revolution and technological development has affected the social and moral values.
- The contemporary context is characterised by conflict and violence throughout the world.
- In 20th century, the world has experienced disastrous wars (WWI & WWII) leading behind the survivors of wars. We need to understand their trauma.
- The trauma the people of bordering areas is not studied properly it is time to understand the trauma and chaos of their life.
- There is need to understand the time of insurgency in Kashmir during early 1990s where mass exodus of Kashmiri Pandits occurred.

20th century was a bloody century that is witnessed various catastrophes. That's why it is tagged as the century of the Lost Generation. It is the age of nuclear power, communication technology, cold war, digital revolution, cultural homogenization, and globalization. Deliberate massacres, genocide of the holocaust, strategic bombing, diseases and starvation led the people to experience different forms of trauma. Battles and wars resulted in millions of tragedies, mass rape, and property loss. Social trauma was caused by the unprecedented casualties including deaths and serious injuries. Many soldiers returned with life-threatening injuries from shell shocks. Survivors of war led to PTSD. For example, Hibakushas are the survivors of atomic bombs.

The genocide by Nazi government threatened the entire human race. As a result holocaust writings emerged as a medium to represent traumatic life of Jews who were killed in concentration camps. *The Diary of Ann Frank* reported the Nazi occupation of Netherlands. This diary also reported the hallucination of people from the camps. Such terrifying incidents led people to live with insecurity and uncertainty causing tension and trauma. Survivors of the war are found to have fragmented memory. Even the weapons used in war such as RPG-2, BTR-60, PT-76, MANPADS, M16 rifles AC-30(gunship), UH-1, C-130 Hercules generate trauma among the people.

Similarly, the world has witnessed other several incidents of terror attacks leading to loss of lives and perpetual trauma for the survivors. It is observed that the occurrence of such incidents increased after 1950. Likewise, many terror attacks were reported in Kashmir after insurgency. Various riots occurred throughout the world because of communal politics. In case of India this history has repeated in the form of violence at the time partition, Sikhs riots (1984), Muzaffer Nagar riots (2013), Delhi riots (2020) etc. These events terrorised the people and the survivors are left to live a traumatised life.

These incidents created disharmony in the society which is quite dangerous for common people. All these riots, terror attacks and acid attacks generate trauma among the people. In all these types of attacks and riots human mind becomes totally upset and unstable.

Kashmir conflict and subsequent violence has a long history. It started after the partition of India and Pakistan. This conflict intensified in Kashmir after insurgency in 1990s and created instability among the people. The series of terrorist activities and violent attacks have shaken the foundation of native residents of Kashmir. Violence creates trauma among them so much, so that more than 45% of native resident of Kashmir have exposed to trauma. This trauma gets transmitted from one generation to another generation. Memory of the people is affected more, some people have depression, some have anxiety and fear and some are facing the post traumatic syndrome disorder (PTSD). Some native young writers mentioned their trauma and violence in their writings. For example, Shahnaz Bashir depicts the traumatic situation of Kashmir in *The Half Mother* (2014) and Basharat Peer presents the agony of traumatised population in *Curfewed Night* (2008). Mirza Waheed also depicts traumatic situation of Kashmir residents in his work *The collaborator* (2011) and Feroz Rather describes the violence in his debut novel *The Night of Broken Glass*.

Border is also one of the sources of trauma. People living in bordering areas are the victims of ceasefire violations. At times, they are compelled to live in bunkers. The area near the Line of control is covered with fence and land mines. Trauma of amputee across border is unforgettable. Their pain and sufferings are inexplicable. The population residing near border has to suffer a lot due to tension and conflict. They are victims of anxiety, depression and borderline personality disorder (BPD). The education of children gets disturbed, there is loss of personal property and houses during cross firing across

border, and numbers of people lose their lives. Their life is always in danger, as they don't feel safe and certain about their future. Border is not save place for them. Their life is miserable and unhappy. Therefore, the present research is an attempt to understand and recognise their trauma and chaos in contemporary society. Here is one plea from border side "Stop the gunfire for a while...for God's sake...you've killed our boy...now allow us to perform his funeral, please!" (*National Herald* 2017)

Covid-19 is a global pandemic which has generated trauma among the people throughout the world. It has recognised the collective trauma which affected the memory of individual. Everyone was in trauma during lockdown period. People were afraid of mass spread of corona virus. The period of quarantine for travellers was terrible and traumatic. People across the world were in isolation and alienated from the society. This pandemic created vicarious trauma in which people have mental stress, anxiety and PTSD. Children were more traumatised and tense during lockdown time. We can see world loss and uncertainty "Several hundreds of thousands of people around the world are grieving due to the unexpected and sudden loss of loved ones...harbour anxiety the upcoming months and an uncertain future" (Demertzis and Eyerman 431). Trauma and memory studies help us to understand this global issue.

Lucy suggested the new genre of 'trauma fiction', represented by authors such as W. G. Sebald, Caryl Phillips, and Anne Michaels (6). There are other theorists and critics such as Cathy Caruth, Dominick Lacapra and Herman Oppenheim, who have contributed to the field of trauma studies. Shoshana Felman and Dori Laub also worked for Holocaust survivors and depicted their suffering through narratives of trauma. Felman, who belongs to Yale School, collected testimonial response of trauma from her students after watching the holocaust film. Students shared their interpretation of how holocaust survivors lived

their life in trauma. Later, Felman commented on their response and discussed the trauma of holocaust. She argued as to how these testimonies act as evidence for trauma narration.

Another incident that shook the foundation of humanity was the partition of India that led to violence and conflict, along with other grave consequences. Millions of people witnessed the turmoil and trauma of partition. There are many survivors who share their experiences of the bloodshed in partition. They experienced and witnessed illegal detentions, rape, murder and mass destruction of humanity. Series of communal riots occurred throughout India and Pakistan that affected people living across the border of Jammu and Kashmir very badly. For instance, Jammu massacre (1947) was a terrible incident that still haunts the native people. After partition, issues relating to border intensified and generated trauma among the border residents. They are continuously suffering from cease fire violations across the border of Jammu and Kashmir.

The dilemma of people is still not resolved, they are still confused about their decision to settle there. Everything is divided on the basis of religion, and silence and remembrance of past events, especially related to partition, form people's memory. Reliving traumatic events in nightmares also generates trauma. Now people live in siege with a feeling of nostalgia and fear. They are melancholic about the events of partition. People have lost the trust on leaders.

Trauma and Memory Studies explore partition literature in analytical ways. Various writers pen down their writings on partition, such as Khuswant Singh's *Train to Pakistan* (1956), Salman Rushdie's *Midnight's Children* (1981), Amitav Ghosh's *The Shadow Lines* (1988), Manohar Malgonkar's *A Bend in the Ganges* (1964), and Attia Hosain's *Sunlight on a Broken Column* (1980). Bapsi Sidwa is a second-generation partition writer who also analyses trauma of partition in her novel, *Cracking India* (1991).

Diaspora writers also analyse the trauma of people who reside outside their own nation. For instance, Agha Shahid Ali portrays the nostalgia for Kashmir while staying in America.

Testimonies in Trauma Studies justify the discipline. Trauma and testimony both emerged together in 1980. Holocaust writing is also one of the testimonies that provide us evidence of Nazi genocide. In testimonies, all the details of the survivors are given. It helps one to identify the suffering and trauma faced by human beings at the time of war. We can find the holocaust testimonies at Fortunoff Archive, Yale University. In these testimonies, what happens to the victim is clearly mentioned. Victims give their interviews in these testimonies, which are recorded for further research. Survivors want their pain and trauma to be listened to. Shoshana Felman and Dori Laub discuss testimonies in their book, *Testimonies: Cries of Witnessing in Literature, Psychoanalysis, and History* (1991).

In the context of Trauma, testimony works as a witness to real traumatic events which happened to an individual. These testimonies represent the pathetic situation of survivors of trauma. *The Diary of a Young Girl* (1944) gives us authentic evidence of holocaust and testimony for understanding the trauma of holocaust. There are various war survivors in this world who faced the trauma of shell shock at the time of war. The people who are imprisoned also share their traumatised narratives, which may become the testimonial proof for Trauma Studies as well.

In case of Kashmir, we have different forms of testimonial evidence which can capture the trauma of people. For instance, Parveena Ahanger who is known as the Iron Lady of Kashmir, is one testimony to represent the trauma of thousands of half widows and half mothers in the valley. She has experienced the trauma of disappearance for the

last three decades. Across the border of Jammu and Kashmir, there are many land-mine amputees. The survivors are lingering with their half bodies in Kashmir. For better understanding of trauma, one needs to collect all these testimonies through surveys which help, one to know the actual problems and challenges of people in Kashmir.

The present research is an attempt to study trauma from the perspective of Kashmiri people, particularly with reference to literary narratives by Shahnaz Bashir and Mirza Waheed. This research explores various dimensions of trauma as portrayed by both writers. If *The Half Mother* helps us to understand the trauma of half mothers of Kashmir and *The Collaborator* portrays the collective and cultural trauma of Kashmir.

CHAPTER- 1

Theoretical Dimensions of Trauma and Trauma Studies

The word trauma has Greek origin (traumat), word for wound. Firstly, this word we heard in medical sciences for trauma centre. Later it appeared in psychology to study scattered and fragmented memory of human psyche. The word ‘trauma’ literally meant “a wound or external body injury” which was traced in seventeenth century in medical pathology. Trauma was recognised as physical injury throughout the seventeenth and eighteenth century. Later in nineteenth century, after the discovery of psychoanalysis the word came to mean “psychical trauma” or morbid nervous condition. Therefore, the term ‘trauma’ got improved in psychoanalysis. The shocks produced by railway accident in the nineteenth century added new dimension to the term, ‘trauma’. The victims of railway accident did not only encounter physical trauma, but suffered from persistent mental shocks long after the incidents. Hence, an individual directly experienced this shock to the body. The memory becomes unstable due to shock of accident which makes an individual incapable to understand his/her persistent trauma and he/she finds it difficult to come out of this trauma.

Trauma is defined in view of the experience of the survivors. Generally, it is classified ‘Trauma’ and ‘trauma’ i.e with initial letter capital or small. Small ‘t’ traumas are the events that exceed our capacity to cope and cause a disruption in emotional functioning, and in such cases life is not threatened. Small ‘t’ trauma can be seen in personal conflict, divorce, and financial worries etc. While large ‘T’ traumas are extraordinary experiences that bring about the severe distress and helplessness. It also

leads to PTSD. It may be onetime events like acts of terrorism and natural catastrophes which cause prolonged stress in the form of war, conflict and violence. (Barbash 2017)

Trauma is the response to a deep distressing or disturbing event that one shadows the ability of an individual to cope with the situation. It arouses the feeling of helplessness and diminishes their sense of self and ability to feel range of emotions and experiences. Trauma is a deeply disturbing event that infringes upon an individual's sense of control and may reduce their capacity to integrate the situation. When people think about trauma, they think about those who have been exposed to war, combat, natural disasters, physical or sexual abuse, terrorism and catastrophic accidents.

Generally trauma is categorised into two main types:

Type-I (Simple): It involves single incident, with short-term impact (i.e. car accident, rape, natural disasters, surgery, illness, violent assault, shooting)

Type-II (Complex): It includes exposure to a series of traumatic events (Crackdowns, disappearances, cross firing, encounter, kidnapping, torture, sexual exploitation)

Memory is the important aspect of trauma and it connotes the ability of or person to unfold the past. Trauma literature and testimonies are the products of memory. There are different kinds of memories; some of them have past memories and some have traumatic memories. In case of Kashmir people are haunted by the traumatic memories since their childhood. The idea violence haunts them throughout their life. Lucy Bond talks about traumatic memory as- "traumatic memories are repressed as they are formed, leaving them unavailable to conscious recall; subsequently, they recur in various displaced ways, as hallucinations, flashbacks, or nightmares" (4). Some people have implicit memory and some have explicit memory, as it varies from person to person. In

Trauma Studies, we understand the memory from different perspectives. Alison Landsberg's proposes the concept of Prosthetic memory is proposed in her article "*Prosthetic Memory: Total Recall and Blade Runner*". The prosthetic memory means the memories which do not come from person's lived experiences in strict sense (Venugopal et al 254). It may not refer to a person's own actual life experience/ memories of real life incidents of any individual. For example, films or television programmes show the life experiences of others which get transmitted through the modern technologies of mass cultural communication as the hyper reality. The memories generated through the films or serials have catastrophic effect on the audiences. This memory has impression on individual way of perceiving the traumatic scenes. This prosthetic memory is not the memory of an event/incident directly experienced by the individual/group. It is empathic memory experienced by the consumers who have not directly experienced the traumatic event. This is most striking aspect of prosthetic memory in Trauma Studies.

Second type of memory is 'postmemory' which is introduced by Marianne Hirsch. It is a self-reflexive mode of remembering trauma. In this condition we recall the event through the personal experiences of the survivors. Through such trauma, children of survivors also experience the cultural or collective trauma of their parents. Earlier Hirsch used 'postmemory' in narrow sense but later broadened its applications to more general forms. In *The Generation of Postmemory* (2008), Hirsch defines the term as a way of explaining what she calls the belated 'memories' experienced by those who did not directly witness the traumatic events. Postmemory is a structure of inter- and trans-generational transmission of traumatic knowledge and experience. As Hirsch's post-memory is an attempt to explain forms of intergenerational empathy, psychological approaches to post colonialism have also attempted to understand not only the

relationship between different cultures, but also between the past and the present. It is not surprising that we have not yet necessarily come to terms with the more recent colonial and postcolonial traumas of the twentieth and twenty-first centuries, including such events as the apartheid regime in South Africa, the Algerian war, genocides in Rwanda and Cambodia, Kashmir conflict, Israeli–Palestinian conflict, and the asylum and displacement of vast numbers of people around the world.

Postmemory may even prepare us for that postcolonial trauma which is yet to come, by studying the past, and developing an awareness of the needs of those who have experienced trauma (Brisley et al 7). Cathy, in her book *Exploration in Memory*, defines the trauma in such a way that “there is a response , sometimes delayed, to an overwhelming event which takes the form of repeated, intrusive hallucinations, dreams, thoughts or behaviour stemming from the event, along with numbing that may have begun during or after the experience.” (Caruth 4)

Overwhelming experiences are obstructed by the repression or amnesia which lacks the integration of consciousness. Traumatic experience escapes full consciousness as it occurs. As Janet says, the ‘narrative memory’ is integrated into story of the past. “The flashback or traumatic re-enactment conveys, that is, both the truth of an event, and the truth of its incomprehensibility.”(Caruth 153)

Freudian Theory of Trauma

Sigmund Freud (1856-1939) was basically neurologist and he founded the discipline of psychoanalysis. His analysis of dreams and its interpretations provide the mechanism of repressions. His dream interpretation would help in understanding the trauma of life. Freud elaborated the theory of unconscious and developed the model of

psychic structure comprising *id*, *ego* and *super-ego*. His concept about unconsciousness is based on the theory of repression. He postulated two basic concepts i.e. Eros (life drive) and Thanatos (death drive). He believed that human psyche is subjected to both of the conflicting drives. In his early research, he developed his interest in the field of cerebral palsy also known as cerebral paralysis. Main aim of Freudian therapy is to bring repressed thoughts and feelings into consciousness in repetitive distorted emotions. He and his collaborator Breuer observed anxiety, fear and trauma in their patients. Freud discussed his theory of trauma, theory of neurosis, psychosis and anxiety in his famous treatise *Studies in Hysteria* (1895)

Sigmund Freud and Josef Breuer, in their collaborative work *Studies in Hysteria* (1895) suggest that memory of trauma is more haunted than the traumatic events themselves. This text includes the five individualistic studies of hysterics. Both of them minutely observe the psychological development of their clients such as Emmy von N and Anna O (Bertha Pappenheim) Lucy, Katherina and Frankin Elisabeth Von R. This analytical study gives foundational impetus to psychoanalysis. Both contributors agreed that “the hysteric suffers mainly from reminiscences” Here he discusses theory of neurosis, psychosis, theories of dreams and theory of anxiety neurosis. This book has separate chapters on unconscious ideas and ideas inadmissible to consciousness-splitting of the mind, the physical mechanism of forgetfulness, interpretation of dream, etc.

In his lecture *On the Physical Mechanism of Hysterical Phenomena* (1893), Freud discussed the mechanism of hysteria in patients. *Studies of Hysteria* is a foundational text in trauma studies, where Freud finds out the underlying principles regarding the functions of human psyche. Here he discusses the development of hysterical symptoms in the sphere of psychical life. The knowledge of hysteria is derived from the work of Charot. In

the first half of eighties, Charot drew our attention towards the major neural disorder that is neurosis. He taught us as how it is important to understand the traumatic paralysis which appears in hysteria. The trauma must fulfil certain conditions. It must be severe - that is, it must be involved in terror and mortal danger, which is threat to life. It must also not give the serious injury to the brain. Trauma must have special relation to the body part. Moreover, the trauma can also generate from a previous unnoticed injury. Freud also discussed the trauma with its traumatic elements in case of paralysed patients. Sleeplessness or disturbed sleep is also the one of the symptoms of hysteric patient. Psychical trauma symptoms are not transparent everywhere rather they lie in traumatic situation of the patients. These symptoms have symbolic representation in the form of pain, neurosis, neuralgias, fear, terror, injury, tension etc. "The psychical trauma does operate in subject and maintains the hysterical phenomenon" (Freud 241). Throughout the traumatic situation, person is subject to forgetfulness and memories.

However, the whole conduct of life is influenced by subconscious ideas. There is mental degradation in our psyche due to traumatic incidents. Unconscious ideas are self-contradictory which is against our conscious mind. These subconscious ideas cannot be influenced or corrected by conscious thought. (Freud 169)

Theory of the hysterical neurosis; Pierre Janet and Josef Breuer recognise the syndrome of hysteria and justify the assumption of splitting of consciousness. According to Janet:

The splitting of consciousness is a primary feature of the mental change in hysteria. It is based on an innate weakness of the capacity for psychical synthesis, on the narrowness of the 'field of consciousness (champ de la

conscience)' which, in the form of a psychical stigma, is evidence of the degeneracy of hysterical individuals. (Freud 245)

The second form of hysteria acts as defensive hysteria. Ego instincts also work as defensive hysteria. According to Oppenheim, "hysteria is an intensified expression of motion. The 'expression of emotion', however, represents the amount of psychical excitation which normally undergoes conversion." (Freud 248)

Theory of anxiety: Symptoms of anxiety neurosis are as general irritability and anxious expectation. The anxiety attack may be observed in the form of chronic anxiousness. This anxiety is found in those individuals who are victims of conflict and violence. They have anxiety of danger, fear and death in traumatic situations. Such victims are prone to making up or night with a fright. "Hysteria or a traumatic neurosis can be acquired from a single fright." (Freud 272)

Moses and Monotheism (1939) consist of three essays. This text is on monotheism which further elaborates the trauma of Jews who experienced different types of traumatic events. This book was published posthumously in the same year 1939 when Freud died. *Moses and Monotheism* was written by Freud when he was subjected to exodus from Vienna to London in 1938. This book is written in the backdrop of Nazi persecution of Jews. The traumatic neurosis of Jews is quite incomprehensible which Freud tried to recognise after Nazi genocide. In this text Freud assumed that Moses is not Hebrew but actually born into ancient Egyptian civilization. The Biblical story is reinterpreted so as to narrate the collective guilt stemming from the murder of Moses which passed throughout the generations leading to the neurotic expressions and their inheritance of trauma and guilt.

“Beyond the Pleasure Principle” (1920) is the essay by Freud. In the third chapter of this essay, Freud mentioned about the suffering of human beings which persists in certain individuals. Here he discusses the perplexed experience of battlefield survivors who recall the terrific events as nightmares. Freud sometimes feels uncomfortable while discussing the catastrophic events of life which people have experienced. The traumatic events are striking and recur in the form of memory. Such trauma is not initiated by the actions of an individual but the external elements in the form of painful incidents. The series of painful events are uncontrollable and haunt the individual memory. Pleasure and pain are considered on the basis of quantity of excitation of human psychic life. “Pain correspond the increase intensity and pleasure which decrease the intensity of excitation”. (Freud 01)

G.T. Fechner advocated the concept of pleasure and ‘pain’ which coincides in the psycho-analytic works. Conscious impulses of mind always bear the relation of ‘pleasure’ and ‘pain’. In psycho-physical relation, it is the state of stability and instability. Hence the source of pain is the conflict and dissociation in psychic apparatus. There is also a kind of neurotic pain. The pain we experience is perpetual in nature. Therefore, due to severe shock of mechanical nature danger is involved in train accidents which might lead to traumatic neurosis. There are signs of subjective suffering in it. The effect of traumatic incident on memory is the comprehensive general weakening and shattering of the mental functions. Neither the war neurosis nor the traumatic neurosis could be understood fully. There are two features of traumatic neurosis first is the chief causal factor of trauma which has element of surprise in the form of frightening and second factor is the injury/wound that prevents the occurrence of neurosis. Fright, fear and apprehension are used wrongly in context of danger. Apprehension (Angst) denotes a certain condition

where we have expectation of an unknown danger. Fear (Furcht) needs definite object of which one is afraid and fright (Schreck). It reduces the comprehension and if encounter of with any danger without being prepared for the situation, it also lays the stress on the individual. In Freud's opinion apprehension can't produce the traumatic neurosis as it works as defence against fright.

Unconscious part of mind affects the synthesis and organic unity of mind. Reconstruction of thought is possible only through stable memory. The relation between memory and reproduction varies from case to case. The patient can't recall what happened at the time of incident, and hence his/her feelings are repressed at unconscious level. Repetition compulsion in psycho-analytic treatment of neurotics is fight and struggle for resistance of unconsciousness. There is development of 'Interior complex' among the neurotics. Only in rare cases do we recognise the 'repetition compulsion' in a pure form.

Trauma is in search of memory tracing of conflict ridden people. Therefore, consciousness arises in the place of the memory-trace. Psycho-analytic speculation is gained after the impression of unconscious mind process which is not exactly known by conscious thought. This psycho-analytical experience is the foundation of memory records which has nothing to do with the question of becoming conscious (Freud 17). Pleasure and 'pain' are derived from the psychic apparatus. The localization of conscious 'seat' in the cerebral anatomy is the cortical layer. Likewise, we can understand that our unconscious mind is bound for several decisions and restrictions against of our free thought investment. In Kantian philosophy, time and space are necessary modes of thought. Hence, through the experience, it is found that unconscious mental processes are in themselves timeless. (Freud 21)

‘Charging energy’ of psyche and ‘counter charge’ to counter the unconscious thought are used for running the balance system of mind. “Highly charged system is able to receive new energy streaming in, to convert it into a quiescent charge, thus to bind it psychically” (Freud 22). The more is the intensity of the intrinsic ‘quiescent charge’, the greater is its binding force. Comparatively lower is the intensity of the charge of the system the less is the capability of receiving the energy. Because of it there are more chances of violent activities. The human preparedness and unpreparedness for the trauma depends on the energy charges. Psychic apparatus helps this energy to flow from free flow state to quiescent state. One of the causes of traumatic neurosis is an extensive rupture of the barrier against stimuli. Traumatic neurosis appears in patients dreams in the form of hallucinations. It acts as punishment in dreams. These types of dreams won’t help in wish-fulfilment of patients. The psycho-analytic conception of the traumatic neurosis is far from shock theory.

Cathy Trauma Model: Cathy Caruth is a professor at Cornell University. She is one the emerging trauma theorists in contemporary Trauma Studies. Before her studies, Trauma Studies was not recognised as separate discipline in literary analysis. After 1990 it became separate field when she and various other theorists like Felman, H. Oppenheim, Dominick Lacapra and various other critics contributed in this area of research. She applied the post-structuralism approach to deal with the trauma of contemporary society. Caruth wrote *Listening to Trauma: Conversation with Leaders in the Theory and Treatment of Catastrophic Experience* (2014) where she recorded the testimonies of trauma survivors.

Cathy Caruth’s *Unclaimed Experienced: Trauma, Narrative and History* (1996) is considered as foundational text for trauma theory. This text is fundamental and

remarkable text for theoretical understanding of trauma. She addresses the criticism of trauma in this edition. She is one of the scholars who recognised trauma as field of literary studies along with the scholarship of Shoshana Felman, Dori Laub and Geoffrey Hartman, among others. This text offers an extensive framework for reading narratives of traumatic experience through psychoanalytic and literary theory. In this work, she mainly reanalyses the Freud in concept of trauma and death-drive destruction. She says “the term trauma is understood as a wound inflicted not upon the body but upon the mind.” (Caruth 3)

Trauma is not locatable in the simple violent or original event in an individual's past, the survivors are haunted latter on by traumatic incidents which is known as the latency. (Caruth 4) She also poses the crucial question “Is trauma the encounter with death or the ongoing experience of having survived it?” She approached to answer this question by analysing the “double telling” an oscillation between a crisis of death” and “the correlative crisis of life.” (Caruth 7)

After exploring the work of European psychoanalysts, philosophers and film makers Caruth applied the post-structuralism approach to reinterpret explicit references to traumatic experiences. Understanding the Freud's concept of latency, Caruth explains the trauma as a deferred experience that returns to repeatedly haunt the survivor. Trauma is so unexpected where the individual experiences are ruptured and involuntary repetitions of memory repeats as nightmares or flashbacks.

Trauma Studies can also examine the trauma from post-colonial perspectives. After World War II various theorists look up the effect of colonisation. In colonial past people were in severe oppression and subjugation. They were colonised and slave at their territory and women were raped. They had no right to exercise their choice or desire and

they were devoid of freedom. There was also inferiority and superiority complex among the colonised and colonisers which generated the trauma. This complex is created through power dominancy. Trauma theory, in context of post-colonialism, helps us to understand the legacies of colonialism and decolonisation. Post-colonial trauma seeks the justice for victims and represents the collective trauma of community. There is also the identity crisis in colonial world which needs recognition. In addition to this, there is resistance in colonised world which bear the trauma of alienation and loneliness. Moreover, “postcolonial trauma is an attempt to recognise the diversity of traumatic experiences in the postcolonial world”. (Arthur et al 8)

Victimhood of women is very serious issue in conflict ridden and violent situations. They are more susceptible to rape and torture. Women are subjected to depression and possibly PTSD after getting exposed to the traumatic events. In Kashmir, large number of young girls and women have undergone trauma due to the terrible experiences of sexual violence and rape during violent times. For example, Kunan-poshpura incident (1990) is a testimony of women trauma. Their trauma is further transmitted to their children and adolescents. There is also acute and chronic trauma which has significant negative impact on children and adolescents. Women critics who are questioning the trauma narratives, they claim that they have been facing trauma for many decades, but there is no redressal of their grievances. Patriarchal society only identifies war veteran's trauma. They say that “traumatic stress was first recognized and extensively studied among combat veterans not among the women” (Ackerman et al 1). Disable and pregnant women suffered more after facing traumatic situation. They are more vulnerable to depression and PTSD. “It is becoming increasingly clear that men and

women have different sources of stress and trauma in their lives and respond to stressful and traumatic events differently.” (Ackerman et al 2)

The impact of trauma in the form of stress is more acute in case of children and adolescents than young adults because children have no control over their physiological and emotional functioning. In the process of growth traumatic experiences disrupt the progress of the child. There is also the irritability among the children who have exposed to the trauma and violence. Therefore, Trauma Studies also help us to know the trauma of women and children who suffer more than men.

Collective trauma of community is to be observed in context of memory and trauma. Cultural trauma includes the collective feeling of community who have been subjected to horrendous traumatic events. Reflexivity of cultural trauma is seen when we go through traumatic events which is in the form of war, conflict and violence. In case of Kashmir encounter, crackdown, shutdown, curfew and cross firing generate collective trauma. It is embedded in everyday life and language. People across border used to live in bunkers which generated cultural trauma among the border residents. We can say that “trauma is socially mediated attribution.” (Alexander et al 8)

Socio-economic loss also generates cultural trauma. Commonly, people feel anxiety, depression, PTSD and other psychological disorders and effect memory collectively. In case of Kashmir the insurgency has impacted on the peaceful environment of valley. Collectively Kashmiri were disturbed due to insurgency. According to Lay Trauma Theory “trauma are naturally occurring event shatter an individual or collective actor’s sense of wellbeing” (Alexander et al 2). This theory also explains that traumatic experience occurs when traumatic events interact with human nature.

In mid-1990s, trauma theory evolved as a critical category which raises the issue of memory. Now, it includes many fields such as focus on psychological, philosophical, ethical and aesthetic aspects about the representation of traumatic events. Trauma theory has cross disciplinary and interdisciplinary boundaries which extend its domain over other theoretical fields like Psychoanalysis, Feminism, Post Colonialism, Historicism, and Cultural Studies.

CHAPTER- 2

Elements of Trauma in *The Half Mother*

Insurgency in Kashmir was the main motivation behind the work, *The Half Mother*. It is one of the causes that left the residents with a traumatic memory. Disappearance is also one of the factors in the author's mind that compelled him to narrate a story about Kashmiri suffering. As per the Association of Parents of disappeared Person (APDP) report, since 1989, nearly 8000-10000 residents have disappeared in Kashmir. Due to these disappearances, victims developed a sense of absence. Adolescent boys were detained on suspicious grounds at the time of violence. For the last three decades, Kashmiris have constantly been in a state of trauma. As a result of insurgency, there was a rise in the activities leading to human rights violation, which resulted in victimisation of ordinary residents. The tense situation of insurgency in Kashmir is depicted by Shahnaz Bashir:

The year 1990. As the insurgency in the valley intensified the government resigned, paving the way for governor's rule. Tears, blood, death and war followed, as curfew, crackdowns, raids, encounters, killings, bunkers, an exodus of people, burning markets, schools and buildings. (Bashir 32)

Ethnic cleansing of Kashmiri Pandits from the valley is one of the catastrophic incidents responsible for the traumatic memory of Kashmiri people. Their unprecedented migration from the valley to other parts of the state still haunts them. Some of them migrated to cities like Delhi, Pune, Mumbai, Ahmedabad, Jaipur and Lucknow. They were deprived of their ancestral land and found themselves alienated. Their houses were burned down. Two room tenement structure called Jagti are constructed in Jammu to

accommodate four to five thousand Pandit families. Some of the Pandits live in government tenements at Purkhoo which is located in the outskirts of Jammu. Pandits living in the refugee camps found it difficult to survive. They live under the shadow of trauma and many of them suffer from psychological disorders. For the last three decades, they have been uncertain about their future. After that, the instances of human rights violation escalated tremendously. Women faced physical and sexual violence: one case is the incident of Kuna Poshpura, where twenty-three women were raped brutally. The young generation, especially students, were tortured and harassed by the security forces.

Shahnaz Bashir is a Kashmiri scholar, professor and journalist. He expresses his poignant feelings in his novel, *The Half Mother*. It is set during 1990s at the time of insurgency. The title itself evokes trauma and symbolises the memory of loss. It shows the state of mind and spirit of Haleema. The title also refers to all those mothers and widows who have lost themselves after losing their sons and husbands. Women have been reduced to halfness due to conflicts and violence. Moreover, the title raises the question of women's identity and their roles in the society as mother, daughter or wife. The prefix 'half' is employed to denote 'half of whole selves' of the women. Haleema protests at the word 'half mother' which describes her life. "Haleema is the embodiment of the unforgiveness". (Mehraj 2)

Shahnaz's writing is often compared to Saadat Hassan Manto and Russian writer Anton Chekov. He addresses the agony, suffering, pain and trauma of Kashmiris in his novel. Through his novel, he highlights the scattered and fragmented memory of an ordinary mother who has become 'half' after her son's disappearance. This disappearance brings gloom and misery in the lives of people. Haleema is the fictional character of Shahnaz Bashir, who becomes an inspiration for all half mothers and half widows in the

Kashmir valley. She is the protagonist of the novel, *The Half Mother*. She is a stoic and enduring character who suffers throughout her life due to her son's disappearance. "The Half Mother adds a nuanced layer to the local narrative, caught in the uncertainty of life and death. Bashir has painted the pain of Haleema, one among the thousands of relatives of missing people in Kashmir." (Rathore 59)

Haleema is a psychologically wounded woman who becomes the voice for all those whose sons have disappeared in Kashmir. She recalls her past when she faced the traumatic incident. Her crescent moon (her son) is taken away from her without any information. She falls on the ground and helplessly looks up at the sky. Her trauma grows after this terrible incident. It seems that she is always mourning over something. Everything appears to be fragmented in her life. Nothing in her life seems linear or uniform. She dreams of Imran as she experiences a sense of void in absence of her son. It is very difficult to understand her loneliness. She is constantly asking herself as to where in this world she should search for her beloved son. She mumbles Imran's words absentmindedly while walking around. She becomes numb after every possible search for her son. The absurdity of her life is depicted in these lines:

The colour of everything is sorrow

the colour of the moon is sorrow

the colour of streets is sorrow and

the colour of memories is sorrow. (Bashir 5)

Trauma blurs the boundaries between mind and body, memory and forgetting, speech and silence. "It traverses the internal and the external, the private and the public,

the individual and the collective” (Bond and Stefs 5). In general, forgetting is a common habit of human beings but in the context of trauma, forgetting may be considered as an abnormality. Here, in case of the novel, *The Half Mother*, when Bhoba asks Ab Jaan about “[w]hat we put into rojan josh” (9). Ab Jaan, with his fragmented memory, says cumin, cinnamon, clove, cardamom, fennel and then forgetting the rest, tries his best to recollect the ingredients. As Ruth Leys contends, “[t]he history of trauma itself is marked by an alternation between episodes of remembering and forgetting” (Bond and Stefs 5). Due to the traumatic past that the people have faced, they are unable to recollect even the small details like the ingredients for common recipes. They fail to live an organised life. Ab Jaan, for example, collects the daily news from newspapers to identify and observe such incidents minutely. Similarly, most of the Kashmiris read daily newspapers to look up any news related to traumatic incidents such as crackdown, gunshot, militant killing or any cease fire violations across the border.

Once Haleema says “Dear Collard green, apologies, for you shall be cooked without salt once again” (4). She had cooked Collard green without salt, which makes it tasteless. It is in a way equivalent to her life that is left with no taste without her son. She has no happiness or joy in her life. A vegetable (collard) reminds her of the happier times she spent with her husband, Ab Jaan and son, Imran.

Natipora is a town of Srinagar that symbolises the conflict in Kashmir. It is the place of ancestral graveyard. This place is fenced with barbed wire that makes it similar to the border of Kashmir which is fenced with electric wires. Nobody can cross this thorny wire. People are scared of it. Some rural villagers live around the fenced area. Residents of that area seek permission from the army and obtain their special fence card to gain entry to the other side of the fence. This card is only for those who have lands or

relatives across the fence. Borderline Personality Disorder (BPD) is another common disorder found among the people living near borders. The horror of firings across the border has shaken every individual who lives at LoC. The mortar shelling echoes through the valley. In novel as Imran's killing the bird skilfully shows his skill and bravery while hunting, likewise terrorists too kill the Kashmiris bravely.

With reference to Imran's childhood, he is shown to have many injuries. He broke his bones jumping from high walls and tree branches, gashed his arms running through the bushes and scraped his knees while learning to cycle. These wounds eventually embedded into his memory and served as reminders in the present. Imran keeps recalling these traumatic events. His mother also remembers her son. The close bond that Haleema and Imran share can be seen in the novel, For example, Imran helps his mother with household chores. As a real life experience, in July 2020, a three year old boy was found sitting on the dead body of his grandfather; this serves as an example of the pain the innocents suffer from. It is a horrible scene to witness. Dr Syed Karrar said "We will monitor how the child will heal from the traumatic experience. Any disturbing behaviour pattern would require management by mental health experts." (*The Hindu*)

The rounds of troops fired across the valley generate fear and terror among the children, and owing to this, their memory is affected. When a child sees a soldier anywhere in the valley, he/she gets frightened and traumatised, imagining the worst. To them, the troops patrolling around are not only dangerous but also haunting. The noise from the troop's shoes generates fear and trauma in the child's mind. In the novel, a patrolling party led by Major Aman Lal Kushwaha represents the troops deployed in Kashmir, which often go in search operation. The Major shoots in warning and says "No one will come here, whoever does shall meet the same fate" (49). The angry troops begin

to indiscriminately beat those trapped inside their home. Gunpowder covers the shops and houses outside. Many houses are burnt and ruined after the encounter. Ab Jaan fears to cough, in case the soldier comes close enough to the house and happens to listen to him.

Cathy argues that “Freud describes a pattern of suffering that is inexplicably persistent in the lives of certain individuals perplexed by the terrifyingly literal nightmares of battle field survivors and the repetitive re-enactments of people who have experienced painful events” (Caruth 01). In this context, Haleema, rubbing her hands in fear shows her helplessness and loneliness. When troops come close to their house (and in it, Ab Jaan’s family), AbJaan becomes jittery with fear and anger while Imran’s mouth is dry with fear and terror. Troops call out the male members, order the women of the house around, and then search the entire house. Kushwaha, threatening to kill Abjan, also represents a threat to the youth of Kashmir. After Ab Jaan’s death, Shafiq’s house is raided and troops beat her husband. AbJaan tells the soldier: “the bunkers will be nuisance- you will always be intruding into our homes. Our women cannot come out of their houses. Please take the bunkers a little way from our houses” (26). These bunkers are often located close to the local population of valley. Some of the bunkers are also constructed in the middle of the valley.

Curfews, shutdown, crackdown, shelling, cordon and encounter are the traumatic elements that generate trauma and stress among the people. There are many such cases of traumatic incidents which are reported from valley almost every next day. All traumatic activities create dissociation. The title of the chapter, “Tempest” in the novel denotes the violent activities and the tragedy that follows. There is a wave of fear and terror running through the valley, from the plains to the hills and up to the border. One can see the tempest of curfews, crackdowns, horrible raids, encounters, killing, exodus of people and

the burning of markets, schools and buildings. “All these disturbances have inflicted trauma to the survivors by not only forming an integral part of their consciousness but also repeatedly rebuilding haunting layers of memory in the unconscious mind.” (Raina 03)

Crossing the border creates another type of trauma in the people from both sides. They are solely responsible for taking risk to cross the border. Later, they regret it because their whole family member is left behind on the other side of the border. Bashir remarks: “The war has begun...young boys had begun sneaking into Pakistan to fetch arms and rebel against the government” (23). In the novel, *The Half Mother*, Shaheen Bhat and Imran Bhat cross the border but end up regretting it. Later, it becomes very difficult to cross the border due to the fencing. Afterwards, they remember their homeland and their patriotism makes them regret the choice they made.

The unspeakable void becomes the dominant discourse in criticism of the function of trauma in literature. Shabeer Ahamed becomes speechless when twenty-three rounds of bullets fired by the troops hit him in the chest. He is brutally tortured and harassed. Likewise, many innocent residents of Kashmir and soldiers are killed due to firing in the valley. Shafiq's daughter, Rukhsana becomes the first female victim who is beaten in her own compound. Her parents are tied up and she is made to see the torture inflicted on her father. Ramzan refuses to hand over his son Rayaz to the troops because he knows they will torture him in the name of militancy. His ripe paddy crop is set on fire after this refusal. Hence, it seems that there is a game of hide and seek played constantly in the valley.

Hundreds of protests and agitations take place in the valley. Still, Kashmiris continue to resist against all atrocities. Many are injured and lose their eyes due to pellet

gun fire. There are numerous survivors of insurgency to be found in valley. Women and children suffer more than usual. Most of the time, Kashmir valley is shut down due to a constant critical situation; there are only a few days that allow the natives an opportunity to work for their livelihood. This shutdown of the valley is also a contributing factor in generating trauma and nostalgia for their peaceful past.

Chapter-6 “The First Attack” symbolises the insurgency attack which had a bad impact on the residents. Every attack seems new in nature. There is loss of life and property, while the survivors are left with brutal injuries. The survivors of these attacks suffer from its aftermath. After the attack, the whole valley is shutdown for days, and their day to day activities are suspended. No movement is allowed during curfew. The angry troops beat the protesters. Children cannot play in the streets and, at times, children who venture out during crackdown disappear without a trace.

The tragic scene of AbJaan is explained in these lines:

Three bullets were pumped into Ab Jaan one in the neck, one in the heart,
one in the stomach...blood began to gurgle out of AbJaan throat...A pool of
blood gleamed in the dull sun near AbJaan body. His throat was scabbed.
His eyes remained open and his mouth agape. Blood had started to congeal
around the charred bullet holes on his palm. (49-50)

Likewise, many soldiers and civilians lost their lives during encounters and cross-firing.

Imran has no expectations from AbJaan. There was a time when Imran expected his grandfather to offer him a bicycle or a wrist watch, but now he waits for the gifts at Ab Jaan’s grave. It is because of this tragedy that Imran is unable to perform well in his

exam. Tragedy leaves a bad impact on the memory of an individual. An entire family gets disturbed after losing one of their own.

Silence is one of the factors that cause trauma. The protagonist speaks up against silence. Further, “Kashmiri arouse to the ‘critical stage’ of consciousness- challenge the dictum that Kashmiris are the expressionless and have been historically reduced to silence” (Pandit 321). Haleema is a stoic character who bears the tragedy of AbJaan: “Haleema sold her cattle to Shafiq for ten thousand rupees as well as her jewellery and more expensive copper utensils. The Joo house wore an empty look now” (69). She sells everything to search for her son. In her loneliness, she talks to walls and the lifeless things that once belonged to Imran. She also develops the habit of talking to herself. She keeps folding his clothes and irons his uniform over and over. At a later stage, she develops insomnia which triggers her traumatised memory. She counts bunkers, check posts and army camps and searches the cantonment. When Haleema sees other boys playing freely, she is reminded of her own son. One can understand Haleema’s helplessness through her thoughts. She asks herself the reason as to why Imran does not turn up behind her, covering her eyes with his hands. In addition, she keeps two plates of food, one for herself and other one for her son. All this shows her pathetic condition caused by trauma. Once Haleema dreams of Imran:

He sits on bench in Valley Hairdressers, waiting his turn for a haircut. His face is hidden behind a film magazine with two dolphins jumping out of an ice-blue sea on its cover. A barber turns around to call Imran...Haleema enters the shop and tries to persuade Imran to come home. He refuses with a jostle and frees himself as she grasps his arm. ‘you didn’t I look for me in the places where I was,’ he tells her. ‘Where didn’t I look for you, my

son? I looked everywhere, I searched for you like a mad woman. In all the places. Everywhere! Haleema tells him...She woke up, bathed in the sweat, repeatedly muttering, I looked for you! I looked for you everywhere....
(98-99)

When facing Imran's disappearance, Haleema listens to Fayaz Shaikh's song in order to pacify the agony she feels. Haleema also says how "It is better to live in a sewage pipe with your son than to live alone in this world" (123). Haleema searching for her son becomes a habit. "Jails and court became routine affairs like going to school." (127)

When Haleema goes to the market for vegetables, other women ask her if she has received any news of Imran to which she calmly says no. These repeated reminders generate trauma in her mind. Haleema becomes well aware of the human rights violations in Kashmir. As time passes, she thinks about the society and of relatives of the disappeared in Kashmir. They would all sit together to decide their future plans for the disappeared persons outside the court park. Haleema listens to the story of all the victims. After insurgency is enforced, disappearance becomes a common happening in Kashmir, and the number keeps rising. Haleema stands in support of Association of Relatives of Disappeared Persons (ARDP). Alone, Haleema is incapable of doing anything for the half mothers and half widows, but this organisation helps them fight for justice. The members of this organisation are unaware of the status of the disappeared, as they do not know whether they are alive or dead. The dilemma of these half mothers and half widows leads them a condition of complex trauma.

In this uncertain situation of Kashmir, woman and children are worse affected. With the help of ARDP, Haleema collects the photos and documents of all disappeared persons and keeps these as testimonies. Through this organisation, they come together to

demand for justice in front of the Chief Minister Dr. Aiyaash Mir. Haleema stands by her window as she stares at the flocks of evening and morning birds which return to their nests. She is, too, waiting for her son and asks him to wait for her. Her loneliness and isolation is impossible to imagine. Due to her disturbed state of mind, she sometimes wears her Pheran inside out and forgets to dress properly.

“Unspeakable has attained particular prominence in trauma narration”(Arthur, Paul et al. 15). Sometimes, she cannot narrate the extent (full version) of her suffering to others. So the gaps in her story are filled by Sheefiq and Rafiq. When Haleema sees the result of Imran, she abruptly bursts into tears. Similarly, many Kashmiris check results after their children’s disappearance. There are the instances which suggest that the children have disappeared before their results are declared. Parents keep their mark sheets safe, as they are the memories to be cherished. “Haleema saw limbless, fingerless, nailless, hairless, toothless, eyeless, earless detainees- a variety of wriggling, howling, yowling amputated souls” (80). Haleema searches for Imran everywhere, in every prison from Srinagar to Tihar, and looks at every bed in each ward of all the hospitals situated in the valley. There is no trace of Imran. People tell her, “You are wasting your beauty and time in vain” (83). But few questions remain stuck in Haleema’s mind such as, “Where are the torture victims kept” (100). They could be in detention camps. While searching for Imran, Haleema sometimes forgets the place she has chosen to enter. For instance, one day she enters the shop of Gulzar Ahamed instead of Andul Salam (the barbar). Often, she forgets to carry her ID card.

Number of widows and half-widows are described by Jan Mohamad in his article: “The Women of Kashmir are in the tens of thousands of widows and half widows; wives of killed and disappeared men; as well as mothers and grandmothers of missing children.

Vulnerable, often impoverished, the sorrows, struggles and humiliation of these women of Kashmir are a catalogue of charges against the occupation of Kashmir” (Pandit 323). Salama’s daughter also becomes a widow. The pain of a half-widow can be understood through these words: “We half widows not only face stigma but our struggle for justice contradict with earning a livelihood for our children.” (Mehraj 5)

Some familiar words like crackdown, patrolling, grenades, guns, bunkers, curfews, detentions, I-card, firing, militants and militancy, etc stay on everyone’s lips and tongue. When security forces check the I-card individually, matching their faces with their ID, that moment evokes a sense of fear and terror among the people which haunts their memory and affects them psychologically. A long queue is seen at every check post all the time. The endless rows of army vehicles on the roadside also affect the children’s memory.

Haleema looks at his things and is reminded of him. She takes his clothes out and converses with them and kisses them. Moreover, she irons his uniform and waits for him to return. When Haleema sees Jasmine’s talcum powder, it reminds her of Imran’s childhood. The news headlines from Kashmir are generally frightened for the common people which has a bad impact on their psyche. Whenever there is encounter/ cease fire violation across border, the perpetrators are more prone to fear. Residents have no wish to celebrate Eid, Diwali or any other festival because they live with a fragmented memory. They face the trauma of disappearance and loss. They have faced many tragedies within their families.

Haleema forgets to take her medicine on time. She even forgets her prescribed schedule. Sometimes, she doesn’t remember to have food and ends up leaving food on stove which burns. Whenever she is called to search for her son, she forgets to lock her

house before leaving. Victims of trauma often forget to add salt to food and sugar to tea. Sometimes, they use sugar instead of salt. She cannot sleep properly at night, as whatever she faces during the day appears to her in her dreams. Haleema only spends her nights at her house, the rest of her time is spent in search of her beloved son. Haleema lacks interest in everything except the disappearance of her son. Whenever Haleema returns back home, her cow mooes loudly over and over. She rubs its horn and pats her back. She also sees tears in the cow's eyes. She says, "I am broke, I don't have a penny now" (109). Her face expresses her pain and sadness. Due to the violence and conflict, Haleema cannot even meet her husband regularly and she meets him occasionally. Both of them get united after long years of separation. When she meets him at Chest Specialist Clinic, he leaves her with cob webbed memories. The second time, she meets him at Natipora Shrine.

Sometimes, shopkeepers cannot lock their shops because of imminent danger. Security forces have doubt on people for keeping unattended weapons along with themselves. This doubt still exists. People search their homes for suspicious articles. Every time they see Kashmiris, they look at them suspiciously even outside the state. They don't trust them. Suvasis Das, in his article, says, "Kashmiri are kept hold under fatal gaze and surveillance, which in Foucauldian terms called 'panopticism'. It seems as if the Kashmiri civilians are constantly being watched and monitored. The constant feeling of insecurity, stress, death, loss and pain benumb the congenial current of their soul." (Das "Voice" 8)

Imran is an innocent character in *The Half Mother* who also waits for her mother. The trooper shoves Imran into the Gypsy and picks him up like several other Kashmiri youth, who are picked up during crackdown and cordon in valley. His mother begs but

the troops refuse to leave him. Later, Haleema and Shafiqa decide to go to the Saddar Police Station to report the incident. Both come to know that Mohd. Shafi's son is also detained in the camps. "There would be children too, in the courtrooms with pacifying toys and lollipops in their hands. They were bored with long discussions and when they grew restless, they would begin to wail throw the toys away and wanted to be taken outside." (139)

Novel also mentioned that, in some cases children lose their fathers before their birth. They recognise their father only through the photos that their mothers safely keep with them. Some children fall asleep during court proceedings. They are bored of the long discussions there. In their childhood, children draw Kalashnikov and masked men, instead of painting flowers and fruits. They also play a militant game where they used wooden guns for shooting the enemy.

Further, Das says "Bashir is witness to the human massacre and bloodshed and this witness is not a dehistoricized one but finds a poignant reflection on the dreadful account of human life and existence" (Das 11). Papa 2 interrogation centre of detainees also generates trauma among the people. They are tortured and harassed inside the centres, detainees are asked about their crimes and receive punishment. In the Valley, during emergency, people face difficulty when they are hospitalized because of shortage of hospital beds. Many a time two patients share one bed. Moreover, people face difficulty at the Line of control of Jammu and Kashmir. Native people residing close to the borders are victims of cease fire violation. There are many land mine amputee survivors who are struggling for existence. The killing of Rehbar in an encounter generates trauma in the life of Jana's family. He is accused of having RO with him, he is imprisoned. "Savages threw his body in the forest. It was found by local Shepherd". (106)

Kashmir is known for its beauty and greenery but now, Gardens of Kashmir are no longer a source of happiness and enjoyment. People are scared to sit together in parks and gardens. Earlier, these gardens were a source of peace, people used to mourn their losses, their despair, their situation in life and sometimes, their happiness. In recent times, these were have turned to be sit together and reflect on their trauma. Now, tourist places are empty, nobody prefers to go to the conflicted valley. Tourism industry in Kashmir has almost collapsed. People throughout the world are deprived of the privilege to visit the paradise of beauty.

Haleema and Shafiqa's visit to almost every jail from Central Jail, Srinagar to Tihar is a journey filled with trauma. "Hundreds of boys were detained...in the valley, overcrowded the local jails and detention centres... shifted to jail outside the valley to make space for new arrivals" (114). People who have spent more than one month in the dark and rat-infested cells of the valley are shifted to other jails of India. Haleema and Shafiqa beg the gate-keeper to allow to enter the jail. The Guard sends them to the Chief Warden and gives them a pass. They state that they are looking for their sons. Haleema places the photo of her son on the warden's table. Shafiqa offers crates of apples, almonds and walnuts, which she has brought for Shaheen, to the warden. They are asked to take off their pherans at the gate and are refused to carry anything inside the Jail. Haleema also faces a prisoner's trauma while searching for her son. She observes that the prisoners are shifted from one jail to another as per convenience. The parents of the prisoners follow them with washed and ironed clothes and essential things for daily usage. Haleema accompanies Shafiqa and Rafiq on their visit to meet Shaheen at Tihar. "Shafiqa picked up blanket, soap, a pair of nylon slipper and some other essential things for Shaheen." (114)

Haleema says: “I can never forget the journey, I can never forget its purpose” (118). She never dreamt of such a journey from her heaven like home. Unfortunately, due to the loss of her son, she is compelled to take action. She is also sympathetic towards other prisoners. She imagines her son Imran staying in a strange prison. Her search for Imran has become her passion while jails and courts have become routine affairs. “Six days a week she locked the wooden gate at dawn and went to the court. Sundays were official holidays”. (127)

People in Kashmir listen to announcements very carefully, paying close attention. Even in dreams, people are tormented by the news of kidnapping. People get shocked after listening such announcements. After the announcement is over, people mull over and discuss the matters as a routine affair. The localities of the valley are scared about the life of their children. People pay ‘nazrana’ (act of giving or bestowing) for their good luck and safety. They also pray for people who have disappeared and are injured during conflict and violence.

When Haleema and Rafiq introduce themselves as Kashmiris at an ordinary hotel in Paharganj, the receptionist looks up, pauses and drops his pen. He tells them, “Sorry no room is available look in some other hotel”. Likewise, many Kashmiris face difficulty in searching for a temporary shelter. It is a big challenge for all Kashmiris. They need someone to vouch for them. Even when they are offered a room after the recommendation of local dwellers, the owner of the house remains suspicious of the Kashmiri tenants. After that, the hotel manager or landlord notes down the full address of the Kashmiri tenants and collects their ID card.

Khizir’s post-mortem job is also traumatic. Haleema meets Khizir at the Police Control Room (PCR) mortuary where he has performed over ten thousand post-mortems

in thirty years of his service. Khizir narrates how, when he took home fruits, he had bought from Jahangir Chowk, his younger daughter would tell him how his hands smelled like dead bodies. During the post-mortem, Khizir removes bullets from Kalishnov's stomach, chest, head and other body parts. It is a horrible job that requires great courage. The term post-mortem in itself sounds haunting and traumatic. It requires a brave heart to perform post-mortems on a daily basis. Haleema also asks Khizir about her son and shows Imran's photo to him. Terrible act of post-mortem Khizir narrates as—

I have stitched heads on bodies; heads, which anyway failed to form a face-so defiled, so disfigured. You must bear me out...I have spent years with dead. Thirty bloody years...In the beginning, my hands would tremble and the scalpel would go off the mark. Just touching the skin of the dead would give me jitters...I lost my sleep...The bodies at the morgue were everywhere. They invaded my dreams...then there was a young-in whose stomach I found coals and strips of cloth. His gut smelt of kerosene. When I probed his nails I found something sticking to them. The forensic report later said they were traces of his own skin. (134-135)

Haleema shows Imu's photo to officers, security guards and other people. This act of showing the photograph around also generates trauma among people. Many houses are left empty due to disappearances or kidnappings. Mothers seek their sons and widows hope for their husband's return. No authority is ready to take responsibility of the disappeared persons. The Chief Minister, Dr. Aiyaash Mir makes excuses, claiming how the disappeared persons must have crossed the border and are not likely to return. Likewise, other officers also offer excuses if someone reports disappearances. "Major Aman Lal Khushwaha was killed long ago in an attack on the border"(154). Many

soldiers and localities are killed across the border during encounters and cease fire violations. Rahbar is also killed in an encounter. Those injured may heal but still carry psychological trauma.

The author wrote this novel very diligently. Writing about a conflicted and traumatised situation is also resistance. He pens down his imagination and thoughts while in suffering and pain. *The Half Mother* Haleema's story, spans three generations, from Ghulam Joo/ AbJaan to his daughter Haleema and to her son Imran. Similarly, many Kashmiris narrate their stories of several generations. These are the stories of persons who lived and lost their lives in the conflict-ridden Kashmir. People from Kashmir share a traumatic memory and pass it down to generations. No one can deny Haleema's struggle for her son's search. She approaches everyone from the army to the police, and from politicians to journalists. She knows all bureaucrats, politicians, lawyers and officers, whom she met several times in search of her son. She picks up legal language and gains political knowledge during her search. She begs everyone for her son. Haleema shows Imran's picture to every officer. Engrossed with her pain, she stands up confused, and indecisive. Whenever she sees someone who resembles Imran she is reminded of her own son. When someone knocks Haleema's door, she imagines "It is him (Imran) maybe it is him". (112)

Just as relatives and friends ask Haleema about any news of Imran, those related to the disappeared face such questions every day. People who reside outside Kashmir ask about the situation of Kashmir on a daily basis ("*Haalat Kaise Hain*") while greeting them. Some of them remain silent and some state how the situation remains the same as always. If there is any encounter or ceasefire violation then people from outside call their

friends and ask what the matter is- What happened? Was there any loss? Sometimes close friends ask Kashmiris about the ground reality of Kashmir.

Haleema approaches the BBC journalist Izhar who helps her throughout her struggle. Izhar is the objective voice of Kashmir. He suggests Haleema to report her missing son at Jammu and Kashmir Human Rights Commission. Local news reporters are scared to depict the grim reality of Kashmir. They are shown not at liberty to represent the true Kashmir. Journalists are also bound as, they don't have complete freedom. They will only report superficial news concerning the conflicts and crises. Sometimes they manipulate news reports or exaggerate the available local news. Haleema doesn't believe in local news reporters who never depict the trauma of disappearance. She doesn't believe in the media representation of Kashmir. Further, she also approaches the radio station where she receives responses like, "Radio doesn't air this kind of news" (72). She also approaches a TV station where she is told that such news is "dangerous and unconventional".(73)

The author doesn't romanticize his narration. The narrator is so disturbed by the situation that his attention remains fixed on conflict and violence. There is no comic relief in the novel through which the reader can feel relieved. The author has an extremely serious tone. There is no digression in his plot. The characters in the novel are sincere and emotional. The novel touches upon the contemporary issues of Kashmir. It focuses on the suffering and pain of the Kashmiris. Though the novel doesn't have a happy ending, it is an appealing work.

The Social Identity of Haleema

Haleema's identity is affected by the conflict and violence she faces. The trauma of disappearance transforms her into a 'half mother'. There are thousands of women in Kashmir who have suffered from pain, trauma and agony for the past three decades. Their status in the society is merely that of 'half mothers' or 'half widows'. They are victims of trauma. Their life is in a state of crisis. They share their collective trauma among themselves. Kashmiri women are doubly victimised as they are suppressed first by patriarchy and then by violence and trauma they face as Kashmiris. Their trauma is also transferred to their children. In case of Haleema, her three generations have faced trauma and chaos. All 'half widows' and 'half mothers' are waiting for justice. We see how "... A daughter still waits for her father to wed her off. A wife searches for her husband. And a mother still pines for her son and waits for him to be a pallbearer when she dies" (177). Jan says in his article how Haleema "acquires a new identity as a half mother which is tormenting reality that torments her with the each passing day". (Pandit 324)

Kunan Poshpura mass rape left women with guilt and regret. It is a very traumatic incident which haunts the women of Kashmir. Their self-image is affected. Women find themselves isolated. Their loneliness without their son and husband triggers the memory. They are always suppressed and subjugated in the society. They remain voiceless in the conflict-ridden Kashmir.

The Dissociative Model of Trauma supports the claim that "one's own trauma is tied up with the trauma of another" (Arthur, Paul et al 6). Likewise, Parveena's own trauma is tied up with the trauma of the disappeared Imran, like a messenger for the voice of the disappeared persons. She accepts all challenges, in order to fight for justice for the women of Kashmir. Through APDP (Association of Parents of Disappeared Persons), she

speaks on behalf of all disappeared persons. It is the oldest human rights movement that fights for the justice of the disappeared. With the help of this organisation, victims find a collective platform and raise their voices. Family members of victims create and share podcasts and posters announcing their protests. It is a resistant group that is ready to face every challenge in seeking justice for the disappeared people. People share their collective emotion and trauma with the help of this platform.

This novel is very close to reality as it touches upon the real situation of thousands of ‘half mothers’ and ‘half widows’. It depicts the real and sorrowful life of women in conflict-ridden Kashmir. The author tries to portray the agony and trauma of all the ‘disappeared’ in Kashmir. “With the vivid realism and purity of narration *The Half Mother* depicts an extraordinary and brilliant portrayal of a suffering mother” (Rather 58)

The novel, *The Half Mother* also depicts the insurgency which is a real incident that happened in Kashmir. The trauma of ‘half mothers’ and ‘half widows’ is also depicted with sincerity and emotion. Here Haleema’s struggle and passion prove that the “greatest of suffering brings greatest of hopes, the greatest of miseries greatest patience, and the greatest uncertainties lead to the greatest quests”. (69)

CHAPTER- 3

Portrayal of Trauma in *The Collaborator*

In his writings, Mirza reflects on the violence and conflict in contemporary Kashmir. The conflict-ridden Kashmir has consumed thousands of lives. This complex conflict has harmed several generations since 1947. This violence was not just witnessed at the time of partition, its consequences can be observed today as well, in the form of traumatic incidents which Kashmiris have to face every day. Waheed is clear about the subjugation and oppression of Kashmiri society. So, he is upset about the largest militarized zone (Kashmir) in the world, which makes for a very terrible situation for native Kashmiris. He represents the silence and suppression of Kashmiri people who lead numb lives.

The fictional account of Kashmir by Mirza Waheed depicts the grim reality of the insurgency in 1990. He represents several traumatic incidents in his debut novel, *The Collaborator* which is narrated in first person. He chooses his themes very brilliantly. This novel came out as a result of the traumatic memory of the writer himself, who was a witness to a search operation in his hometown in Kashmir during his childhood. Mirza recounts the trauma and distress that ordinary citizens undergo. His traumatic narration is sombre and overwhelming, and his experience remains indigenous in nature. He breaks through the silence and tries to raise the voice of Kashmiris.

The Collaborator (2011) is the first literary piece of fiction in English that narrates the painful story of insurgency. Mirza Waheed is the first emerging native writer from Kashmir, who began to write in the beginning of the twenty-first century. Before that, few writers could come out of their trauma to write about their suffering and express

in writing their poignant feelings. Many of them wrote in Kashmiri, Urdu, Hindi, Dogri, Gojri and a Phari. The works which talked about trauma and violence in Kashmir couldn't be recognised globally because of the language barriers. Therefore, Mirza Waheed attempted to write in English about the trauma of Kashmir, which is now recognised by intellectuals globally. His literary piece won the first Guardian Award for a realistic and accurate depiction of the traumatic life of Kashmir. The setting of the novel is a local town of Kashmir, Nowgam, which is located near the border of Pakistan. He draws the attention of the world to the war-like crisis and conflict in Kashmir.

As Whitehead observes, "fiction itself has been marked or changed by its encounter with trauma" (Bond and Stefs 6). Confronting the impact of trauma in survivors is also represented in such fiction. Recounting the trauma of the natives and the distress that ordinary citizens feel in the affected regions of the valley forms its basis. He became the true voice of Kashmir that represents Kashmir's conflict and violence through his imagination. There are many writers who write about the conflict and violence in Kashmir write on the basis of what they have read or heard about Kashmir, but native writers like Agha Shahid Ali, Shahnaz Bashir, Mirza Waheed and Siddharth Giggo Rahul Pandita share their personal sufferings and lived experiences in Kashmir. Kashmiri writers have personally experienced trauma, insecurity, fear and exile in the valley which forms the basis of their writings. These are true and honest voices which expose in their writings the brutality and atrocities the Kashmiris have to face in the Valley.

Mirza Waheed represents the cultural and collective trauma of Kashmiris, who are survivors of conflict and violence. When people are haunted by similar traumatic events, they represent a collective trauma. Later on, trauma appears in their culture. Alexander states about collective trauma as: "Experiencing trauma can be understood as a

sociological process that defines a painful injury to the collectivity, establishes the victim, attributes responsibility, and distributes the ideal and material consequences”(Alexander et al 22). Remembering traumatic events of the past generates collective consciousness. Neil argues that, “A cultural trauma refers to an invasive and overwhelming event that is believed to undermine or overwhelm one or several essential ingredients of a culture”. (39)

The narrator in *The Collaborator* is an eponymous nineteen year old son of the village Sarpanch or headman. Basharat Shameem states about the anonymity of narrator in his article: “the anonymity of narrator makes him the representative image for the people” (Shameem 146). Ambiguities and contradictions are some of the postmodern elements that can be traced in the narrator’s character and actions. He also narrates traumatic and horrific stories to the audience. He witnesses and resists the atrocities in Kashmir. He observes the complex trauma of Kashmir through a close lens. He confronts the trauma typically experienced by bordering area like Nowgam. Moreover, Hussain’s disappearance also generates trauma in the narrator’s mind. He merges facts with fiction. Waheed portrays the dark side of insurgency in *The Collaborator* on the basis of his personal experiences during 1990s. There is a feeling of nostalgia and fear among people who face terrorism. People of Nowgam are feel insecure at border side. Waheed presents a nameless protagonist who becomes a testimony for the victims, and establishes a ‘voice’ in writing. The protagonist mourns his missing friends whose memories remain with him forever. The protagonist is assigned a job of collecting ID cards and other things from dead bodies. He also encounters dead militants on a daily basis. It is a risky job that generates constant trauma. (Shameem)

Roger Luckhurst says that a “Traumatic event is persistently re-experienced through intrusive flashback, recurring dream or later situations that represent or echo the original” (Luckhurst 01). Waheed shares his experience of turmoil during insurgency. One of the famous slogans that the troops use for young boys is ‘catch and kill’, which is not only terrifying but also sorrowful (7). Waheed gives a description of the corpses that lie bleeding on the ground. The stream of their blood flows on the streets of the valley which reminds one of the time of partition. Further, the author describes the situation: “There are bare wounds, holes dark and visceral and limbless, armless, even headless torso. Dead bodies found with identify cards” (8). It is very difficult to separate the victims and the witnesses of attacks from the lying corpses. In this militarized wilderness, no one remains happy. The change in the colour of flowers represents traffic environ of the place.

Maarji talks about the nature of traumatic experiences in his article: “Discoveries about the nature of traumatic experience as overwhelming, alien, amnesiac and often incomprehensible have necessitated new historiographic, testimonial, and representational approaches to help interpret the enigmatic traces of evidence and memory” (Shakoor 6). The narrator shares the militant’s names and their stories. For instance, Ghazi Nasiruddin (14) is a Commander of Laksher, a militant group. There are many militant groups which disturb the peaceful environment of Kashmir. Another one is Zulfikar Ali (92) that poses a threat to the people. Under their threat, young boys are compelled to join their agenda. The narrator says, “One day masked militants came home, threatened us and said if I didn’t join them, they would kill my family.” (48)

Hussain, from the fictional town of Nowgam, disappears, generating trauma in the mind of the narrator. The narrator also narrates the incident of Poshpura that took place at the time of insurgency. The narrator emphasizes these lines: “Everywhere you see there is

death and destruction. Minor girls, daughters, sisters are raped everyday” (32). The smell of dead people, hunger, mother’s silence and bad dreams of lost friend haunt the writer, and he describes all these tragic deaths himself.

If anyone questions Kashmiris about what is happening in Kashmir or why people continue to be punished, killed and tortured, they remain silent on this question. This numbness and silence shows their helplessness and trauma. Having suffered, they share their collective traumatic memories to others who want to listen to Kashmiri narratives. “The traumatic texts tend to position their readers in ethical dilemmas analogous to those of trauma survivors.” (Shakoor 6)

Captain Kadian, who is the collaborator in the novel, is interested in collecting ID cards from civilians. His job is to collect the weapons and identification cards from dead bodies. “It’s not easy, picking stuff off dead people” (8), he says. If he finds anyone without Id cards, that person is punished and not allowed to go anywhere. Still, Id parade practices continue in the Valley for decades. Everywhere, one can find the security forces and check posts including the border check posts where, while travelling, everyone is required to get their Id cards checked and then frisked. The security forces ask common questions to the travellers such as ‘Do you belong to any Tanzeem (organization) or terrorist group?’ Such interrogation generates trauma among the people. Terrible situation of Kashmir is explained by Mirza Waheed as below:

There were people dying everywhere getting massacred in every town and village, there were people being picked up and thrown into dark jails in unknown parts, there were dungeons in the city where hundreds of young men were kept in heavy chains and from where many never emerged alive, there were thousands who had disappeared leaving behind women with

photographs and perennial waiting there were multitudes of dead bodies on the roads, in hospitals beds, in fresh martyrs' graveyards and scattered casually on the snow of mindless borders. (250)

Kadian's four childhood friends Hussain, Gul, Ashafaq and Mohammed cross the border to Pakistan for training. He is left alone in a terrible situation. It is very difficult for narrator to stay alone without friends. After this incident, the narrator mentions how the "Army have started capturing and killing hundreds of boys attempting to cross over to Azad Kashmir. They saw, they shot. They saw more, they shot more" (117). The fight between terrorists and army continues in the valley which disturbs the life of natives.

Mirza Waheed also mentions the Gawkal massacre (1990) in the novel. Likewise, several other massacres and fake encounters are faced by the Kashmiris. A number of innocent people have lost their lives. The soldiers' description with SLR and RR is also haunting: "Mr. Raouf carrying two Kalashnikov, 6 grenades and 500 rounds of ammunition" (150). It is again a traumatising situation.

The novel depicts as to how the Kashmiri residents spend their terrible life in curfews and encounters which continue for long period of time. Many a times, they face over six months of curfew. They are suppressed by the so-called power and governance. One such instance is revocation of article 370, and imposition of lockdown in valley for more than six months. It was a complete shutdown, and no means of communication could be used to interact. Mirza Waheed tries to express the pain of a mother under curfew. He said "It will end someday. It will, one day there will be no curfew and then there will be milk. One day the curfew king will die and there will be milk" (181). Mothers are not allowed to fetch milk for their kids. The helplessness of a mother is shown in these lines: "Down east mothers with no milk left in their breast, angry babies

and moaning old men and women leaning against each other” (235). The desperation of the mother reaches such an extent that she is ready to sell her daughter to feed her other child. The mother says “my baby will die, my baby will die...if you give me milk, I will give you one of my girls” (181). Women become milk beggars in order to survive in such a critical situation.

A full caravan of vehicles that marches round during a search operation or an encounter in the valley can also be traumatic and horrible. Sound of gunshots, mortar shelling, grenade, rat-tat of SLR and loud burst of gun fire generate fear and trauma among the people. Continuous firing across border is also a haunting phenomenon. Moreover, careless firing by unknown people during ceasefire violation across border is dangerous for inhabitants. Farooq’s mother becomes a half-mother after her son Hussain disappears. She is uncertain about him whether he is alive or dead. Firdous’s mother is also upset after her son’s disappearance. “Mothers sank deeper into silence and spent more and more time in garden.” (213)

Now, the beauty of Kashmir has faded away due to the setback of violence and psychological disorders. There is always a terrible fear of danger and tragedy. People don’t get a chance to revel in the beauty of this heavenly place. Mirza said about his father, “Baba’s thick figure in the centre of the field and couldn’t help smiling a faint smile at my father’s enduring sense of self-importance even in the times of complete uncertainty” (219). Baba is extremely worried about the situation in Kashmir. Kashmiris are half dead with anxiety, depression and trauma. Baba has grown weaker due to traumatic incidents.

Children are continuously watching tankers, caravan of troops and militants which imprints traumatic memories on their psyche. Parents pray for their disappeared children

and ask for God's mercy. Mothers have to be careful for the survival of their children. They are always conscious of their children during cross firing across borders. The inhabitants and security forces are helpless about the situation of Kashmir. They say "Haalat hi Kuch Ase hain", which means that the situation is such where nothing is normal.

In *The Collaborator*, Mirza Waheed gives a glimpse of the Poshpur tragedy: "All boys from Poshpur are gone, no one left in the village it's empty now, all empty" (24). This emptiness and hollowness also generates trauma and chaos among the people. Many homes are empty due to the loss of their children. Many people survive across the border of Jammu and Kashmir as half-body survivors because people lose essential body parts like legs or arms due to landmine blasts. There are many landmine amputees struggling for their survival. These survivors are silent and live with regret. One of the reasons behind the silence and numbness explained by the narrator as: "After Farooq's death she (Ma) has assumed a sad, quietly disapproving stance. And after the crackdown, she had become even quieter. It hurt me deeply to think of the humiliation she must have suffered." (240)

Trauma disrupts memory and affects an individual's identity. There is a sorrowful and pathetic voice that lies in traumatic narration and the reader forgets about their surroundings while reading tragic stories. Such stories generate trauma among readers. "Traumatic Narratology is the pathetic and heart touching voice that cries out in narration to make reader weep and emotional" (Shakoor 8). Fright, fear, desperation and numbness can be observed in the voice of the protagonist who feels alienated in the dark and devastated valley. He describes how the smell of carcasses causes people to faint and is

enough to make any normal human being neurotic. The situation of the carcasses in the novel is as below:

There are bare wounds, holes dark and visceral, and limbless, armless, even headless, torsos. A lone moan struggles, screeches inside...Bodies after bodies- some huddled together, others forlorn and lonesome- in various stages of decay. Wretched human remains lie like cracked toys. Teeth, shoes...Macabre, horrid ghouls on either side of the brook watch me from their melancholic black-hole eye sockets. Carcasses with indefinable expressions on what remains of their faces-I hope I don't recognize anyone... The smell, the smell, the smell... You just stop breathing. That is it. (8)

Kashmiris carry a hidden trauma in their mind which triggers their psyche. After facing violence, people possess a "traumatic memory (which) is puzzling" (Luckhurst 8). They suffer from nervous shocks and are troubled with psycho-neurosis. There is no linearity in the narration of trauma, survivors share their feelings and pain in a fragmented form. The painful suffering of people in valley is so traumatising that the protagonist shares some more descriptions of the carcasses: "These are erstwhile legs and arms and backbones and ribcages surrounded by sparking swathes of yellow created by the thousands and thousands of flowers all across the valley...and decaying...it makes me cry, it makes me want to run away, to disappear". (14)

The youth of Kashmir faces the trauma of disappearance. The narrator says, "All the boys...are gone, gone no one left in the village, it's empty now, all empty! It's all happening, dear, happening everywhere... the story of the sixteen boys (some said twenty, some thirty) who had apparently disappeared together" (24). Enforced disappearance is a

very critical issue in Kashmir which goes against human rights. People are victims of enforced disappearance from the last three decades. Moreover, “Young and old, men and children, dead, all dead, dead on a bridge: blood, washed with fire-brigade hoses, ran down copiously into the muddy waters of rivers”. (117)

When Farooq disappears, the Kashmir valley becomes “The River of Blood” (117) because thousands of Kashmiri and security forces have lost their lives during encounters, protests and cease-fire violations. Many lose their lives in massacres. For instance, in the Gowkal massacre, narrator states that around fifty people were killed.

Waheed’s *The collaborator* also evokes border trauma of Jammu and Kashmir. The narrator is in a dilemma because of the uncertain situation across the border. About border shelling, the narrator says, “This ikka-duka-gola-barri, this damned sporadic shelling on the LOC, I’m sick of it” (129). Heavy shelling in Nowgam represents the usual cross firing across the border of Jammu and Kashmir. The border is also one of the main sources of trauma. It is very difficult and challenging to survive and live near the borders. People who live near the borders are victims of ceasefire violations, which also triggers the memory of the survivors. There is threat, terror and fear among the people throughout the border area. Since there can be no movement, during shelling people try to hide themselves in their bunkers along with family members. These bunkers are the only hope for their survival. It is very difficult to spend their lives in these dark and haunted bunkers. The way these bunkers are constructed for the survivors generates cultural trauma among people.

The effect of this trauma on the personality of people is evident in their constant tension about their survival. They are mentally unstable, and always recall traumatic life experiences in their dreams. Borderline personality disorder (BPD) is the disorder which

is found among the people of borders. The horror of firing across the border has shaken every individual who lives at the LOC. The mortar shelling echoes the whole environment of borderlines. Border residents are also deprived of network and internet facility, and even if it is available, the range and speed of network is very slow. People are suspicious of border residents in case they're conspiring with Pakistan. There are many landmine survivors living across the border of Jammu and Kashmir. Moreover, it is very difficult to understand the trauma of landmines. There is also a problem to be found at the Pir-Panjal range of Poonch and Rajouri regions. The border 'Darandazi'(infiltration) (13) is very dangerous for the natives. The horrible act of ceasefire violation is haunted and terrible for people. It appears like Guerrilla warfare (16). Sometimes we find skeletons near borders. The narrator mentions how "Four skeletons (were) discovered near the LoC." (16)

Khuram Parvez said in an interview, "Hundreds of thousands of APM (anti personal mines) were laid along 734 kilometre area of Line of Control of India and Pakistan. No specific data is available on the total area under landmines but in 2013 Govt told in Jammu and Kashmir Assembly that approximately 3,512 acre land is spoiled by landmines in various villages near the bordering area. Due to these landmine explosion not only kill the civilian but also the army soldiers. There is also report by Indian parliamentary panel in 2005 which states that 1776 Indian soldiers died while laying and removing mines from 2001-2005. Moreover, according to Landmine and Cluster Munitions Monitor, a total of 1091 people were killed and 2638 injured between 1999-2016" (Mir). Landmine strategy was initially applied from across the border but it has now become a problem for civilians and soldiers.

Waheed talks from the protagonist's point of view and uses his perception to convey the grim reality of Kashmir. The narrator's memory is now suppressed, as a result of a series of traumatic events. B. Shameem says, "Survival was more important than resistance as the narrator became the reluctant collaborator" (147). Mirza Waheed's writing comes under writing of resistance. He brilliantly narrates Kashmiri experiences in the conflict zone of Kashmir. Places are also important in trauma culture. One hears the names of Sopore and Pulwama in various encounters. Many places are repeatedly mentioned in news that reports cross-firing. For instance, Shahpur-Kirani Sector, Mandhar-Qasba sector, Digwar-Khari Sector and Mankote-Balakot sector from Poonch district are some examples. Nowshera-Laam Sector and Ghambir-Mughla from district Rajouri are other such places. RS Pura sector from Jammu district and other two districts called Samba and Kathua are also affected due to cross-firing. "Soldiers, militants, security men, policemen, mukhbirs, black-cat commandos, counter- insurgents, agents, bodyguard, informers thieves, guest- militants" (72) are all words that generate trauma among the people of Kashmir.

The narrator's state of uncertainty and the traumatic life that he leads in Kashmir is horrible. He is unsure whether he wants to continue with his life. Moreover, he is always in psychological trauma. On one hand, he cannot leave his parents alone in the village while on the other hand, he wants to join the insurgent group across the border.

In Kashmir, women are doubly victimised, suppressed first by patriarchy and secondly by conflict and violence. Women were mass-raped in the Poshpura incident. They face more violence than usual after the insurgency in Kashmir. In the novel, Dasrath Singh kicks the belly of a pregnant woman, who gives birth to a baby with fractured limbs. Later, after investigation it is proved that it's 'procedural error' (265). In another

incident is traumatising and haunting incident the narrator describes how the tongue of Shaban Khatana's wife is cut and her beloved son has disappeared. Women are silent and there is no space for them in the society. They remain voiceless, subjugated and suppressed because of patriarchy. The narrator once says, "I can't help thinking of this new group...Tigers, who broke video rental shops and torched cinemas in the city and dragged frightened little girls out of school buses and checked their hands for any signs of nail polish and sent them back home to wear floor-length burqas" (90). They are compelled to beg so they end up becoming 'milk beggars' in *The Collaborator*.

Survival is a struggle for existence. It is a universal struggle through which victims manage to be patient. In most cases, survivors are silent and numbed by their life conditions. Chahal says, "... a survivor is a determined and committed self to thwart any threat to his life and dignity. An elevated notion of identity and morality busts a survivor to fight the debilitating and destructive forces" (319). Mirza Waheed also narrates the story of war victims of Kashmir in his novel, *The collaborator*. Survivors have to tackle trauma, tension, separation, identity crisis, fear and terror. After insurgency, resistance is common among Kashmiri survivors who are victims of violence and conflict. They feel a psychic disequilibrium among themselves after encountering a traumatic incident. The narrator in *The Collaborator* is also a survivor of the Kashmir conflict, and the only way for him to survive is to collaborate with Captain Kadian. The narrator in *The Collaborator* becomes the voice of the survivors. Cathy states that "the crisis of survival is intimately bound to second crisis, a crisis of knowledge...As unclaimed experience, trauma remains essentially unknowable and by extension, irresolvable." (Bond and Stef 75)

Testimonies serve to show the nature of violence and how survivors resist their traumatic life situation. The stories of victims depict not only the reality of violent events, but also the reality of the way that violence is yet to be known. Survivors encounter trauma in their day to day lives. These testimonies offer us realistic and authentic proof of trauma which takes place in their life. The numbness and lack of speech in people has not been recognised and represented well. The testimony refers to the narrative of the victim who are witness to the massive trauma faced by the individual in traumatic situations. The testimony of trauma includes its listener and healer who try to understand the problem of memory. Therefore, testimony in trauma studies gives authenticity and validity to unclaimed experience. Shoshana Felman, who belongs to Yale school of Criticism, sees testimony as the literary or discursive mode of our times. In Mirza Waheed's debut novel, *The Collaborator*, Hussain, who disappeared from the Nowgam town of Kashmir, is also one of the testimonies of trauma from Kashmir.

There are various marks of trauma that we need to understand. The key feature of trauma is the feeling of loss, violence is one of the markers of trauma. The yellow flowers represent the smell of dead bodies. These yellow flowers are bedded on the dead bodies. One can find large number of graveyards in the valley with yellow flowers all over the graves. The collaborator's psychological state of mind is haunted by a terrible view of the dead:

I'm beginning to spend more and more time amidst the rotting dead now.

The other day, I thought I'd started talking to my skeletal audience. You know, they look at you with their mid-sentence grins and teeth and you feel someone just said something. Some of them are in a very shape, with

bits of flesh hanging loose from their faces, necks, chests, arms. Sad dismissal demeaned reflections of their former selves.” (10)

Due to trauma, people are fragmented and there is no organic unity in their selves. People are living with scattered souls. There is also a dissociation of psyche because of the frequency with which they face trauma. *The Collaborator* deals with the crisis in Kashmiri people’s lives. Psychological trauma is embedded in the narrator’s psyche. The protagonist screams these words at the end of novel: “to hell with the Pakistanis, to hell with the line of control...to hell with jihad, and to hell with, to burning, smouldering hell with everything.” (301)

As Cary Caruth says, there are unclaimed experiences of trauma which need to be claimed, like the “unclaimed deads” (44) who are also not claimed by anyone in Kashmir. There is also threat from militants: “Go home, go home...Some day you might die in these parts and no one claim you” (74). Not even biodiversity remains safe due to these traumatic events. Beautiful sparrow tries to “hide when the sky rain fire”. During firing, birds too seek a place to be safe from danger and terror. “The singing picks up, is joined by other birds’ salutations to the earliest glimmer of light opening up sadly in the east, and soon, it’s all over All over.” (131)

Border crossing is also one of the elements that generates trauma among people. Due to border crossing, people are suspicious of militancy. The border residents are not considered trustworthy due to their intimacy with the border. Many lose their lives while crossing the border illegally. While crossing, landmines explode unexpectedly. Some of them become landmine amputees. Waheed says that “the Line of Control also curtailed bonding of the blood, prevented contact between brothers and sisters, mothers and daughters, fathers and sons as if it were a sin.” (107)

Collective Memory and Trauma

Mirza Waheed's intention is to focus completely on conflict and violence while writing this novel. He tries to represent the collective identity of Kashmir which is known as Kashmiriyat. The existential dilemma is the principal feature of novel. Waheed is trying to find the space for existence. The author tries to convey his message through the portrayal of trauma and its consequences on the lives of the people. The narrator first trips on to the mountain of sorrow (Koh-i-Gham) (82) and Ghost of Kohi-gham haunts him. This work also mourns over the loss Kashmiris have faced for the last three decades. People, especially the young generation, face the trauma of disappearance throughout the valley. It is a big challenge for the Kashmiris to escape from disappearance and kidnapping. The narrator is psychologically upset due to the trauma he faces due to the disappearance of his friends, Gul, Ashafaq and Mohammed. He is also bored with the duty he is assigned-collecting the identification cards from dead bodies.

The novel *The Collaborator* is open-ended and ambiguous. Mirza Waheed explains the surroundings and incidents vividly because he has personally witnessed the time of insurgency. This novel highlights the ruthlessness of militant attacks and the security forces to counter all activities. Waheed explores the trauma of Kashmir through the unnamed narrator. The author analyses the impact of conflict and violence in Kashmir. It is through his work that he speaks up against the atrocities and human right violations in Kashmir. Through his debut novel *The Collaborator*, he tries to depict the agony and traumatic memory of Kashmir after insurgency. He observes that peaceful life of Kashmir has become the site of trauma and disruption. He narrates his past reminiscences which depict the traumatic memory of past.

The Collaborator is first fictional text that makes the world aware of the conflict and violence in Kashmir. It provides the reader with more insight into the Kashmiri identity and their collective memory. There is the essence of Kashmiriyat in the novels of Mirza Waheed and Shahnaz Bashir. Very brilliantly, Mirza Waheed depicts the traumatic situation of Kashmiris which echoes the element of resistance. The discourse of trauma is well discussed in *The Collaborator*, which sketches a portrait of conflict in the valley that has lasted for decades. Waheed shares his personal experiences of Kashmir and also expresses anger over the terrible situation.

CONCLUSION

Half of the population of Kashmir suffers from trauma. People are living an uncertain life. There is a collective cultural trauma among people of Kashmir. With every passing day, psychological disorders like Post Traumatic Syndrome Disorder (PTSD) and neurosis are on an increase. Many have anxiety, depression and traumatic neurosis. They have fragmented memory and are incapable of structuring thought. Women and children are more affected due to trauma.

Trauma is recognised as psychic trauma which directly affects the memory of the individual. The thinking power and capability of a human being is weakened. Trauma victims are always under stress and possess a feeling of regret. They feel nostalgia and despair. Mirza Waheed and Shahnaz Bashir represent the untold and unheard stories of Kashmir which have never narrated. They represent Kashmir's traumatic memory and collective consciousness. Fear of death, terror and trauma always trigger the memory of the people. Due to conflict, there is always tension and nervousness among the people. Fight, flight or freeze are the common responses to trauma.

Shahnaz Bashir portrays infinite misery, misfortune and trauma of Kashmiri residents. The effect of traumatic experience on human psyche is quite painful. Haleema's struggle for justice never ends during the course of the novel. She says, "I have hope. I wish to die but this hope pulls me back" (109). She is an optimistic and courageous woman who refuses to give up. While searching for her son, she faces humiliation and harassment, and is also tortured by authority. She experiences the trauma of prison and supports Ruksana and Rafiq to meet their son Shaheen at Tihar. Haleema is a visionary lady who is trapped by the trauma of disappearance. Her balanced mind dismantles under

conflict and violence. Haleema's plight and suffering represents the agony of Kashmiri women. In line with Cathy's argument, Haleema doesn't fear death but wishes to escape trauma. Bashir unfolds the reality of Kashmir and the pathetic situation of Kashmiris.

The collective trauma of Kashmir valley becomes an integral part of the unconscious. Because of conflict and violence, Kashmiris are living with a traumatic memory. Kashmiris faced with unprecedented danger and attack, live in fear and terror. They feel unsafe and insecure about their existence and survival. For instance, Kashmiri Pandits have been living their life in exile for last three decades. They are uncertain about their survival in refugee camps. Haleema is the only survivor in her family who is left alone in her home with a traumatic memory. Left behind in the horrific scenario of Kashmir, Haleema is in despair: "She lost count of the days that slipped by. Time had stopped for her and she now waited for it to unfreeze itself. With Imran's disappearance, the painful memory of Ab Jaan's death had begun to diminish. One torment eased her out of the other. It seemed as if AbJaan had been killed many decades ago." (80)

It is pre-requisite to understand the theoretical framework of Trauma to the trauma theory on *The Half Mother* and *The Collaborator*. This research tries to understand the pain and agony of Kashmiri half-mothers and half-widows. We understand the trauma of the disappeared in the valley. There are a lot of survivors of trauma that we find in Kashmir, especially in the form of half-mothers and half-widows. We also find the survivors as land mine amputees across the border of Jammu and Kashmir. Kashmiri Pandits are also victims of conflict and violence. The pellet gun victims also come to mind. Some survivors are in shell shock by cross firing across the border. A large number of orphans and prisoners are survivors of trauma. Moreover, refugees are also survivors scattered across the world.

After insurgency Kashmir population is upset by the violence and trauma. Mass exodus of Kashmiri Pandits from valley is very haunting and traumatic incident. They are living miserable and unhappy life in their camps at various places outside the valley. It is reported that their 30% population has reduced. (*Rediff News* 2011)

Mirza Waheed and Shahnaz Bashir highlight the intellectual bias of the outsiders. Writers from outside the valley represent the prosthetic memory of conflict and violence. Both writers represent the indigenous and traumatic experiences from their childhood and narrate the stored traumatic memory through their creative writings. They visualise the trauma and harsh realities of Kashmir. Their creative works like *The Half Mother* and *The Collaborator* are attributed to thousands of the disappeared of Kashmir. They resist against atrocities and human right violations as circumstances have compelled them to create a counter-discourse of resistance. Above mentioned texts are appealing in the way they question identity crisis. Both deal with the existential dilemma of life where everything seems uncertain. Keeping in mind Cathy's argument, Waheed talks about thousands of "unclaimed dead" bodies which were found in mass graveyards of Kashmir and Bashir questions the thousands of involuntary 'disappearances'. These enforced disappearances generate trauma and fear among the victim families and cause "collateral damages".

People of Kashmir are labelled to be what Shoshana Felman calls expressionless. Due to conflict, they are suppressed by authority. Narratives from Kashmiri writers make people understand the human right violations that occur in the form of disappearances. The whole valley is roaring with war and terror; insurgency has intensified violence, followed by curfews, crackdown, raids, encounter, cross firing, killing, exodus of people, burning markets, school and building etc. The culture of Kalashnikovization (the act of

firing) has developed in the young generations. Justice Adil Khan in *The Half Mother* fails to provide justice to Haleema.

The title, *The Half Mother* is a mockery of the political system of the State which fails to provide justice to thousands of half mothers. This halfness also denotes the half dead and half alive. The second title, *The Collaborator* also questions the authority over the socio-political situation of the state. Mirza and Waheed both give voice to the marginal literature of Kashmir that is influenced by conflict. They deliberately choose the theme of disappearance and artistically represent the conflict and trauma of Kashmir. They sketch the insurgency period in detail after experiencing it. Their works are rebellious in nature and stand against atrocities, brutality, injustice and oppression which result in pain, loss, trauma and crisis.

Press does not have complete freedom in Kashmir. News reporters can only report superficial news. Media and communication is always under surveillance, like Jeremy Bentham's concept of 'panopticon'. Kashmir is the most militarised zone in the world. Mirza Waheed mentions data of Civil Society at the end of novel: more than 70,000 people killed, 8000 people disappeared, 25,000 children orphaned and 4000 people in Indian Prisons and 2000 women who are now half widows (J&K Coalition of Civil Society).

Due to this conflict, children and women are more vulnerable. Education remains disturbed as students are unable to attend school on a daily basis. Some of them study in 'Curfewed Schools' due to shutdown of valley during encounter, search operation and cross firing across bordering areas. School children in border areas study in safety bunkers. The academic year at colleges and universities is delayed for more than one year, if the duration of a course is two years, in most likelihood, it will be completed in

three years. In addition to it, internet restriction is the main hurdle in the development of education. Due to lack of internet facility, students suffer a lot and are compelled to migrate to other states for higher studies. People store food that can be consumed for months. They are unsure about the situation of Kashmir. After revocation of article 370, the whole valley remained under lockdown for more than 6 months. People in Kashmir are quite uncertain about their survival and existence. Furthermore, tourism industry of Kashmir is also adversely affected due to conflict and violence. The fruit orchards and crops are ruined without timely care.

There are many survivors in Kashmir too. We see landmine survivors, who are known as landmine amputees living in the bordering areas of Jammu and Kashmir. They are holding on to their life with their half body. Following are the survivors of landmine amputees from Shahpur-Kirni area of district Poonch who have been suffering for many decades: Akbar Din (70yrs), Ghulab Jan (50yrs), Fatam Jan (55yrs), Mohd Hussain (60yrs), Jamal Din (70yrs), Mohd Din (60yrs), Habiba (80yrs), Kamar Din (32), Razia Bi (40), Ahamed Din (30), Mohd Azam (40) and Mohd Aslam (45). The pellet gun survivors have lost their eyesight. People are not secure as they feel endangered and are alienated and separated from social life.

Psychologically, socially, politically, economically and in every other form, Kashmiris are being exploited. A psychological wound torments more than a physical one. It always reminds one of traumatic incidents. It is not easy to take an initiative to solve territorial conflicts. Mirza Waheed and Shahnaz Bashir address the consequences of conflict and violence. Their novels *The Half Mother* and *The Collaborator* touch upon the emotions of people. After studying these texts, one realises the pain and agony of Kashmir.

This research explores both novels *The Half Mother* and *The Collaborator* from the theoretical perspectives of trauma and memory. This study makes people aware of the trauma and existential dilemma of Kashmir. It will help people recognise and understand the trauma of Kashmir and shall help in establishing the relevance of Kashmiri writers who have depicted traumatic memory in their narration. Further, it compels us to think the trauma as embedded in the author's mind while writing fiction. It also studies as how conflict and violence influence the literary narratives.

Anger, fear, anxiety and depression are the usual emotions of the persons suffering from trauma. People have complex PTSD and developmental trauma disorder. We have observed that people develop violent behaviour in dealing with traumatic situations. They are unable to make decisions about their future. Victims of trauma cannot focus on daily activities. Their constant state of stress makes them incapable of handling ordinary life situations. Trauma impacts human personality unconsciously. They feel that there is no stabilization in life and everything is in flux.

Human beings become aggressive and abusive while confronting trauma and conflict. Slowly, an individual starts neglecting his/her social circle and escapes from the unforeseen danger and terror. Their memory is affected by traumatic events in the society. Due to conflict and violence, people are upset about their settlement. Their thinking power is also affected by trauma. They are unable to recognise things in a peaceful environment. People become silent over the terrible situation of conflict-ridden Kashmir. Their lack of speech is represented by trauma theorists. Cathy says that the trauma of people is less represented in literature, and the current need is to understand the trauma of the world.

Human memory weakens after experiencing trauma. Moreover, trauma also affects the identity of human beings. In case of Kashmir, one can observe how women become half widows and half mothers due to violence after insurgency. Faced with the trauma of disappearance of their beloved, women are confused. They are in dilemma about their survival. Even the childhood memories of children are affected after witnessing terrible incidents in their surroundings.

Terrorism is the main cause of trauma in Kashmir. For the last three decades, people are continuously suffering from terrorism. After insurgency, militancy was at its peak, and many people lost their lives during encounters and attacks. The cease-fire violation across the border of Jammu and Kashmir is quite common. People at Line of Control are fed up with the cross-firings. It causes harm to the society and disturbs their daily life.

Terrorism is also an act of human rights violation which leads people into psychological trauma. Due to terrorism, many Kashmiris are under suspicion of being militants. There are the instances when people cross the border to support militancy. There are few informers who help terrorists to gain entry into the valley and disturb its peace. Innocent Kashmiris are silent over the situation of terrorism in Kashmir. This terrorism occupies the entire valley from Pir Panjal range to Siachen Glacier. Many people have disappeared or have been abducted. Children and women are more traumatized than men.

Terrorists threaten people and state with their influence and power. They attack the targeted places to achieve their goals. There are some personal motifs involved in these activities as well. Old people of Kashmir narrate their traumatic stories of suffering and make others understand the cycle of terrorist activities in the valley. They narrate the

stories of militancy to others. People have a fragmented memory which is full of sorrow and pain. Terrorists show no mercy to anybody. They brutally murder and mutilate people without acknowledgment. They show their bravery by killing innocent citizens. They have their own strategy to murder humanity. Terrorism is dangerous for the society. It promotes communal violence and causes disharmony among people. It also generates phobia through which the tourism industry gets disturbed. There is also loss of economy and political stability. In Kashmir, people are unhappy and sad, and they are unable to enjoy the beauty because of perpetual terrorism.

People of Kashmir faced many massacres in the valley, after 1947. For instance, in Jammu Massacre (1947), majority of people belonged to Gujjer community were targeted and brutally murdered. Kashmir has also witnessed of Gawkadal massacre (1990), Bijbehara massacre (1993), Kupwara massacre (1994), Sangrempora massacre (1997), Wandhama massacre (1998), Chattisinghpora massacre (2000), and Kishtawar massacre (2001). Pir Panjal range of border area of Poonch and Rajouri also got affected by the massacres. Massacres of Sailan & Mohra Bachai Poonch (1998, 1999), KotCharwal massacre, Rajouri (2001), and Teli-Katha Massacre (2004) took place after insurgency.

All of the above-mentioned massacres shocked the Kashmiri mind. Everywhere, we see bloodshed and ultimate helplessness as the aftermath of massacre. People regret their mistakes. Remembering these massacres shatters their memory and generates trauma among people. All these massacres depict the genocide of innocent people. Due to a massacre, one generation is completely ruined, but few members of the family survive to mourn the loss of their family relatives. Throughout Kashmir, the survivors are in trauma and grief. The young generations gets shocked to learn the past of their families. In

Kashmir, many other massacres remained uninvestigated and victims are still waiting for justice. It is very difficult to bear the pain and trauma of massacre. It is impossible to imagine how Kashmiri bear the trauma of all these massacres that took place three decades back. Kashmiri are broken and fragmented due to different forms of violence.

Both novelists (Bashir and Waheed) depict the insurgency in a vivid manner. They have been experiencing violence since their childhood. They identify the political instability as the major concern in their writing. They are eye-witness to involuntary disappearance in Kashmir. Many times, they have seen protests and agitation in Kashmir, the memory of which is imprinted on their minds. They have undergone the trauma of curfew and security raids inside their homes. The word 'Half' rang in the mind of Shahnaz Bashir when he met many half widows and half mothers in valley. Their novels depict the dilemma of life and also represent the uncertainty of life in Kashmir. It is not safe to live in Kashmir, people are in the grip of terror. Both writers are unhappy about the mass exodus of Kashmiri Pandits at the time of insurgency. Their writings show the resistance of Kashmiri.

We know that there is correlation between Trauma and Memory Studies. Survivors are witness of violence and trauma. Memory is the phenomena of forgetting and remembering. There exists a state of loneliness, isolation, alienation and separation in violence and trauma. This type of literary research may bring necessary awareness about the situation of conflict-ridden places like Kashmir. Trauma relies on traumatic memory and breaks it up into disturbed landscapes. Silence of people is noted down by trauma theorists. Rape, torture and harassment are also elements of trauma.

Trauma of women and children is analysed separately. Haleema's trauma is representative of the trauma of all suffering women in Kashmir. People face human right

violations. *The Half Mother* and *The Collaborator* give us a sense of realisation of the plight of common people of Kashmir. These novels throw light on several aspects of Kashmir, and how moral, social and political life of people gets affected. Novelists seem optimists, and hope for justice for victims. MirzaWaheed is concerned about the problem of border, which he raises in his novel *The Collaborator*. Both novels portray trauma and memory well.

Coincidentally, both the writers under study started their journey of writing from journalism, but they represent conflict and violence through fiction. First, the government needs to take the initiative to solve the issue through dialogue and discussion as without cooperation and good relations, it is impossible to establish peace in Kashmir. Voice and concern of local people should be respected at every cost. Last but not the least, it is an agreed fact that negotiation is contact to reach to any sustainable solution.

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Appendix

Questionnaire

Q1. How do the traumatic incidents affect the daily life activities?

Q2. Have you been subjected to mental trauma?

Q3. Which kind of mental stress do you have?

a) Stress b) Anxiety c) Tension d) Depression e) PTSD

Q4. Have you been the victim of ceasefire violations?

Q5. What are your experiences at border area?

Q6. Have you witnessed any real life traumatic incident across border?

Q7. Do you think it's just Simple Trauma or Complex Trauma?

Q8. Have you experienced any risk of life across bordering areas?

Q9. Who are more victimised of trauma?

a) Children b) Women c) Both d) None

Q10. Does trauma trigger your memory?

Q11. Have you been a witness of any unnatural death?

Q12. According to you what are the challenges and issues across border?

Appendix

Testimony 1

Andul Mateen is a resident of Kerni border area of Poonch district of Jammu and Kashmir. He is working as a teacher at Govt. Middle School Qasba-Kerni of Nangali zone. He shared the traumatic life experiences of bordering residents. He says that it is very difficult to survive near bordering area, especially other side of fencing area. Main problem across border is cross-firing, which triggers the memory of bordering people. He also told about the lack of medical facility in fencing prone areas of border. He narrated the tragic story of Fatima Bibi's son tragedy just because of not opening the fence gate by security guards. Bordering people agricultural fields are also divided on both sides of the fence. At border side, people are living in terror, as they are always afraid of cross firing. He shared the experience of school children who have get their school bags checked while crossing the fence gate. Teachers get upset about school children during ceasefire violation. In night time people are scared of using bathrooms constructed outside their houses. He explained about restriction and rules for bordering residents: People are not allowed to carry more than three thousand rupees across the fence gate. They are also not allowed to carry any electronic gadgets or smart mobile phone.

Testimony 2

Abdul Ghani (34yrs) is the resident of Kayian village. He also shared his experiences at border fence area especially suffering and challenges faced by the villagers. In details he explain about her mother Salah Bi (50yrs) who lost her leg on 21th June 2002 in land mine explosion while cutting grass from her field. Now she is one of the survivors among land mine amputees. Members of her family find it difficult to bear the expenditure two lakh rupees on her treatment. Being a woman it is very difficult to

live in this chaotic condition. Ghani also explains about cross-firing. His village is more affected because it is just opposite to Pakistan border. Morter shelling directly hits his village Kayian-Mandhar. Moreover two ladies Anjum Akhtar w/o Mohd Asif and Shakeela Begum w/o Mohd Akhbar delivered their babies at fence gate of Kayian village. In addition to hit he shared the suffering and trauma of Collies (Porters) who spent whole year at fence gates during Covid-19.

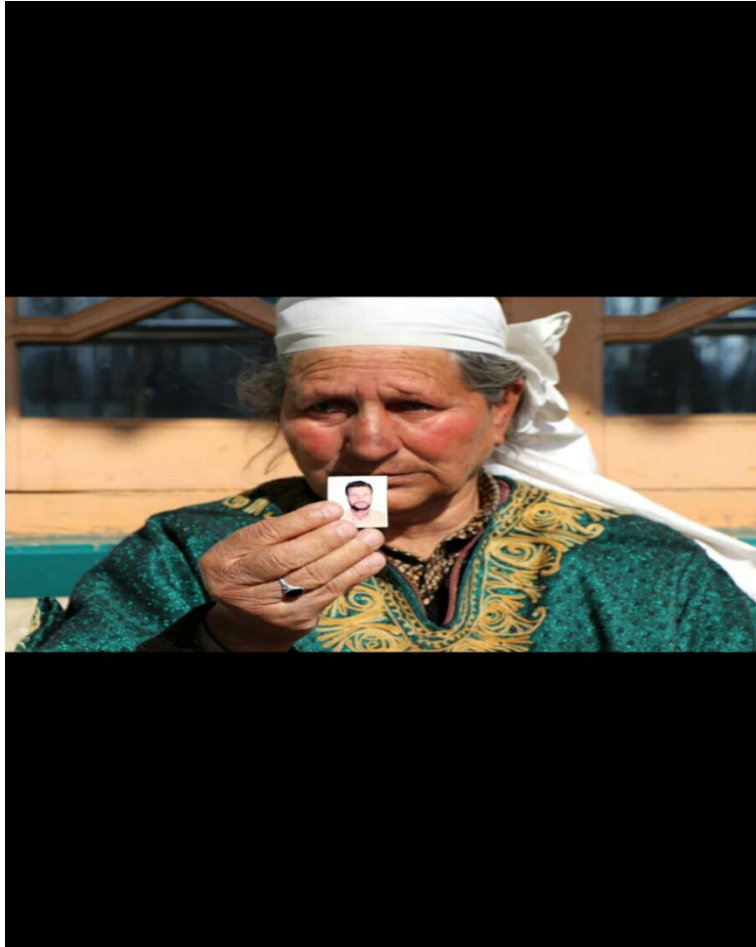
Testimony 3

Parveena Ahanger, the human right activist, founder and chairperson of Association of Parents of Disappeared Person (APDP) was born at Srinagar. This association was formed after her son Javid Ahamed Ahanger disappeared on the night of 17th August and 18th August 1990 early morning, followed by disappearance of many others in the valley. She thought it necessary to keep the record of all disappeared persons who disappeared from valley during conflict and violence. This catastrophic event compelled her to establish politics-free organisation which would be a way out for missing persons. There are reports of 8000-10000 cases of disappearance of persons after the imposition of Armed Force Special Power Act (AFSPA). APDP is founded at Kashmir by Parveena Ahanger in 1994 with legal support and testimonies. She is not well-educated, but her courage and bravery is revealed through her contribution in APDP.

She is known as Iron lady of Kashmir because of her resistance against disappearance. She is still demanding the justice for thousands of half-mothers and half-widows of Kashmir who are victims of violence. When her son Javid was abducted he was studying in class 11th at that time. The loss of her son made her life unsatisfied and unhappy. She travelled alone throughout the world for the justice. She waited for the return of her son for 27 years but still her son didn't return home. This waiting seems like Waiting for God

which won't come back. Parveena broke down in many speeches and insisted that the voices of the Kashmiris, especially women, are not being heard. Now she has become voice of voiceless Kashmiris women. Parveena Ahanger always holds a placard which said "where are our dear ones"? She says that enforced disappearance is violating the fundamental human rights of the Kashmiris. Parveena Ahanger is psychologically upset due to disappearance of her son. Now she is living traumatic life in valley. Her dream to have her son returned remained unfulfilled. Now she remembers as a nightmare. In loneliness she talks with walls and also looks for those things which belong to Javid. She folds the clothes and irons his uniform. She also counts her visits to jail, bunkers, check posts, army camps and cantonments where she has searched for her son. Parveena Ahanger is one of the survivors of Kashmiri victims.

Trauma of Border Women



Source: Kamran Yousaf , 2020



Source: Courtesy Layaqat Ali

KASHMIRI HALF MOTHER

- Parveena Ahanger is activist founder and chairperson of APDP.
- Won Rafto Prize for human right in 2017.
- Protest against enforced disappearances and demanding justice for victims.
- Her Speech at Westminster
"Nobody understands a mother's pain. I'm a victim, there are many like us. APDP originated out of my pain, and pain of hundreds of mothers like me."



Source: Kanav Naryan Sahgal, 2020

LAND MINE SURVIVORS OF JAMMU AND KASHMIR



Source: National Herald, 2018

Details of Conferences, Seminars, Workshops, Webinars and Paper Presentations during M. Phil. Programme

Two Paper Presentations

Paper presented titled “Conflict, Trauma, Emotional Abuse and Collective Memory-Making in The Half Mother: To live or not to live” in National Conference on Conflict and the Everyday: Narratives from the Personal and Public Realms organised by Department of Humanities and Social Sciences IIT Jammu held on 21-23 Feb 2020.

Paper presented titled “Memory as a Reflection of Trauma and Journey to Self and Social Identity with reference to Kashmir Trauma” in National Seminar on Memory Studies conducted on 20th and 21th Nov. 2020 by PG Department of English in Collaboration with IQAC, Sanatana College Alappuzha.

Participated and Attended Conferences, Seminars, Webinars and Workshops

Participated in online Webinar on “Discourse on Post Theory” organised by Department of English MES College Marampally Aluva on June 10, 2020

Participated online Webinar on Significance of Histrographic Fiction in Difficult Times” organised by Postgraduate and Research Department on 30th May 2020.

Participated International Webinar on “Art of Writing Research Review/Articles for Publishing in Peer Reviewed Journals” organised by the Internal Quality Assurance Cell (IQAC) MES College Erumely on 25th May 2020

Participated in National Webinar on Research Methodology jointly organised by SVD. Govt Degree College Nidadavole West Godawari District Andra Pradesh and Khandesh Chapter of English Language Association of India on 21th May 2020

Attended International Webinar on Handling Miscommunication in Presentation and Public Speaking by Vicki A. Hale 4th June 2020

Participated in International Webinar on ELT and Technology: Practical Strategies on Remote Teaching. Organised by Maharaja Krishnakumarsinji Bhavnagar University on 2nd & 3rd June 2020. Secured 80% in test based on Plenary Session

Participated in National Webinar on Literature and Epidemic organised by Maharaja Krishnakumarsinji Bhavnagar University on 16 & 17th May 2020

Participated in National Webinar on “Contemporary Critical Theories” organised by Mar Gregorios College of Arts and Science conducted on 3rd June 2020

Participated In Depth An International 5-Day E-Learning Workshop organised by Department of English and Cultural Studies, Panjab University Chandigarh from 06th June to 11th June 2020

Participated in Film Appreciation Workshop organised by Central University of Haryana held on 13th November 2019

Participated in National Workshop on Intellectual Property Rights: Awareness and Implementation organised by Central University of Haryana held on 25th Jan.2020

Participated in two day National Webinar on Trauma of Pandemic and Cultural Discourse organised by Department of English, Nagar College in collaboration with Dept. of English, Nabagram Amar Chand Kundu College held on 21 and 22 Aug. 2020.

Participated in Webinar on Theorising Humanities in the Times of Crisis organised by Department of Humanities and Social Sciences IIT Ropar held on 21, 22 and 23 Sept. 2020

CERTIFICATE of APPRECIATION

DEPARTMENT OF HUMANITIES
AND SOCIAL SCIENCES



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INDIAN INSTITUTE OF
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Jagti, NH-44, Jammu-181221,
Jammu and Kashmir, India

This is to certify that

Tariq Mehmood

participated / chaired a session / volunteered / gave a key note talk /
presented a paper entitled

*Conflict, Trauma, Emotional Abuse and Collective Memory
- Making in The Half Mother: To live or not to live*

in National Conference on *Conflict and the Everyday: Narratives from
the Personal and Public Realms* organised by the Department of
Humanities and Social Sciences, Indian Institute of Technology, Jammu
between 21-23 February, 2020 in Jammu, India.

Dr. Quleen Kaur Bijral
Convenor
National Conference 2020

Dr. Bhumika R.
Convenor
National Conference 2020

Dr. Suchismita Roy
Convenor
National Conference 2020

Dr. Amitash Ojha
Head
HSS, IIT Jammu



DEPARTMENT OF ENGLISH
SANATANA DHARMA COLLEGE, ALAPPUZHA

NATIONAL SEMINAR ON MEMORY STUDIES

Certificate

This is to certify that *Mr. Tariq Mehmood, Research Scholar, Central University of Haryana* has presented a paper titled "*Memory as a Reflection of Trauma and journey to self and social identity with reference to Kashmir Trauma*" in the Two Day National Seminar on Memory Studies conducted on 20th and 21st November 2020 by the PG Department of English in collaboration with IQAC, Sanatana Dharma College, Alappuzha.

Dr. Leena P. Pai
HoD

Dr. P.R. Unnikrishna Pillai
Principal



Dr. P.S. Parameswaran
IQAC Co-ordinator

Ms. Neetha Prasad
Co-ordinator

Alappuzha
22.11.2020



हरियाणा केंद्रीय विश्वविद्यालय

Central University of Haryana

(संसद के अधिनियम सं. 25(2009) के तहत स्थापित)

(Established vide Act no. 25 (2009) of Parliament)

जांट-पाली, महेंद्रगढ़ (हरियाणा)-१२३०३१

Jant-Pali, Mahendergarh (Haryana)-123031

No./CUH/2021/LIB./1305

Date: 15/1/2021

To

The Head

Department of English & Foreign Languages

Central University of Haryana

Mahendergarh-123031 (Haryana)

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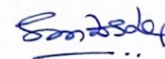
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