

## 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.