

TRAUMA IN PRISON NARRATIVES: A STUDY OF SELECT KASHMIRI MEMOIRS

*A Dissertation Submitted
In Partial Fulfilment of the Requirements
for the Degree
of*

*Master of Philosophy
In
English*



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CERTIFICATE

This is to certify that the dissertation titled “**Trauma in Prison Narratives: A Study of Select Kashmiri Memoirs**” submitted to Department of English & Foreign Languages, Central University of Haryana, Mahendergarh in partial fulfillment of the requirement for the award of the degree of Master of Philosophy in English is a record of work done by Mr. Mohd. Rafi (Roll No. 190907) during the period of his study (2019-2020) under my supervision and guidance. To the best of my knowledge, this is the original work conducted by him and the dissertation has not been submitted in part or full for the award of any Degree/Diploma either in this university or any other university.

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DECLARATION

I hereby declare that the M. Phil. Dissertation titled “**Trauma in Prison Narratives: A Study of Select Kashmiri Memoirs**” has been exclusively done by me under the supervision of **Dr. Rinu**, Assistant Professor, Department of English & Foreign Languages, Central University of Haryana, Mahendergarh. The work presented in this dissertation is original and references to the other works have been made with proper acknowledgement and complete source of information that is included in the Bibliography. The manuscript has been checked for plagiarism verification by Turnitin software under Submission ID no. 1562126007 vide plagiarism Analysis Report no. CUH/2021/LIB/..... Dated.....

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Mohd. Rafi

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Introduction

The word 'Prison' is derived from the Latin word which means to seize and cage. The *Oxford English Dictionary* defines prison as, "A place properly arranged and equipped for the reception of persons who by the legal process are committed to it for safe custody while awaiting trial or punishment". Prisons are made by the government to shelter the prisoners for a long period of time as a punishment. In western culture, the incarceration of offenders was not considered as a major punishment rather it was reserved for political leaders and elite class. In American countries, the prison system gradually started during the modern period. Earlier, the prisoner's punishment was separation from their families who were doing domestic violence. During the 18th and 19th century, debtors were incarcerated at their own expense until they paid their money. Political prisoners were also separated from the community.

Traditionally, prison is defined as a place in which people are kept in custody for pending trial, or in which they are confined for punishment after conviction. This place restricts the prisoners physically in a limited space but their minds could be free to think creatively about themselves and the surrounding environment. In jail, no one can suppress prisoners' thoughts and ideas that bring the attention of society and authority. Prisoners can write about their suffering and trauma because it is a place where every prisoner suffers and feels isolated. By the 19th century, prisons were being built for the sole purpose of housing inmates. Jail authority's intention was to deter people from committing crimes. Criminals were sent to those penitentiaries and their freedom was taken away. In the confined space of jails, prisoners were forced to

do hard work while they were incarcerated and lived their lives in very harsh conditions. In England, the first prison appeared as a workhouse where prisoners used to do laborious work but later on, this workhouse changed into Bridewell.

Bridewell was the model for the prison system all-over the world. It was the first rehabilitation center or correctional center in England. The unprecedented economic and social changes in the 16th century made several peasants get out of their farms: they fled toward the city and industrial region and embraced petty crimes for their survival. They were put behind jail, which was known as Bridewell. To reduce crime among society, they were rehabilitated through education and skill development for their livelihood. Robert wrote, “In the first year of the Bridewell experiment women were set to work spinning wool or mending while the men labored at a number of tasks of producing nails, baking, corn milling and making mortar” (83).

Prisons have a long history, and it is evident from the history that the prisoners were imprisoned both physically and mentally. Most of the inmates spent their whole life in prison, but some of them even after getting relief from prison were in psychological trauma throughout life. They must be free from the hidden trauma that forced them to indulge in past memories. The purgation of the emotions made several prisoners come out of trauma and anxiety. To reduce the mental stress, prisoners started writing about their agony and sufferings inside the jail.

Jammu and Kashmir is very rich in literature, and diverse in terms of culture and tourism. There are several authors from Jammu and Kashmir who uncovered the oppression of the state through their writings. People of the state had only the act of

writing as a means to portray their agony and struggle. Since the last two decades, Kashmiri literature has grown rapidly. The unprecedented rise of insurgency and infiltration in the valley make people victims of conflict and violence. Kashmir is a volatile state in India since 1989. The mass exodus of the Kashmiris from the valley took place because of killing, genocide, bloodshed and other inhumane acts. Kashmiri pundits were exiled forcefully from the valley and they are still searching for their homeland. A new trend of killing, bloodshed, arrest, detention, disappearance, and terror was happening in Kashmir.

There were various writers who wrote about the beauty of Kashmir and the majestic mountains. Now Kashmiri writings have transformed into the new genre of prison literature and disappearance. Following are well-known authors who talked about the agony and trauma which people of Kashmir went through: Basharat Peer, Mirza Waheed, Shanaz Bashir, Sidartha Gigoo, K. L. Chowdhary, Nitasha Kaul, and Essar Batool. Ravi Nessman, wrote in his article 'The Wounds of Kashmir's Never-ending War' echoed the same thing while examining the situation in Kashmir as "For more than sixty years, the stunning Kashmir valley has been a flashpoint for tensions and wars between rivals India and Pakistan, both controlling the part of it and laying claim to all of it" (Kak 154).

People of Kashmir are fighting back for freedom from oppression, suppression, poverty, loss of identity and hunger, etc. Several separate terrorist groups were created in Kashmir as well as in Pakistan to provoke Kashmiris for freedom. The innocent and peace-loving population of Jammu and Kashmir is struggling for their lives. It also creates dispute and disturbs the communal harmony among the people of Jammu and Kashmir. Several families left the serene valley of Kashmir because of

resistance; they settled abroad or in other parts of the country. They have already lost their loved ones and now living in trauma while thinking about their homeland. The state of Jammu and Kashmir is now considered to be a sandwich between two nuclear powers. Innocent people are dying continuously on a daily basis. The whole valley of Kashmir is like an open prison because no one is able to move freely and many innocents are still in the Indian prisons because of false allegations. They are writing different articles, books, autobiographies, and memoirs. Some of the Kashmiri Prison Writers penned down their experiences of jail and the behavior of other inmates against Kashmir and Kashmiri people.

Anjum Zamarud Habib was the first woman prison writer from Kashmir. She was the chairperson of an organization 'Muslim Khawateen Markaz'. She was the only female member of the Hurrayat Conference in Kashmir. She was working for the disappeared people from the valley. She was also a social activist and political leader. She was arrested from Delhi under the prevention of Terrorism Act (POTA) which is equal to the (TADA) Terrorist and Disruptive Activities (Prevention) Act. She describes the experience of Tihar Jail in her memoir *Prisoner no. 100: An Account of My Nights and Days in an Indian Prison*. She was tortured, traumatized, and harassed during the imprisonment. She spent five years in Tihar Jail as an under-trial or suspected convict.

Incarceration leads to trauma among the prisoners and it is very difficult to come out of it during the time of incarceration and also after getting bail. In the memoir *Prison No. 100 An Account of My Nights and Days in an Indian Prison*, Anjum Zamarud Habib discusses that five years of the Tihar Jail's experience was surprising for her and still she feels shocked whenever she gets to know about the

other Kashmiris struggling for bail. She has also discussed this in her book and in an interview that the women of Jammu and Kashmir are struggling for their lives. She also talks about the women and children of Jammu and Kashmir who are the potential victims in this patriarchal society.

Iftikhar Gilani is also one of the well-known Kashmiri based journalist in Delhi. He was also imprisoned from his residence under the Officials Secret Act (OSA). His house was raided without any information at 4 o'clock early in the morning 2002. He was harassed and tortured along with his family. Later on, he was put behind the bars as a suspected convict and spent seven months as under-trial period in jail. He jotted down his experience of Tihar Jail in his memoir *My Days in Prison*. He discusses how journalists, the fourth pillar of democracy were struggling inside the iron bars. Their voices were being suppressed and they were not free from trouble, threat, and trauma.

Every person of Jammu and Kashmir is haunted by trauma, either in jail or outside the jail. People who are living in their homes are also scared and do not come out of their doors. They cannot even freely walk on the streets because of curfew and strikes. Basharat peer as a journalist in Kashmir expresses the issues of conflict, love, and war. He portrays the political conflict and real life situation in his famous memoir *Curfewed Night: A Frontline Memoir of Life*. So, the trauma of Kashmir is not only in prisons and detention camps but can also be felt at every step of life.

Prison Literature is a literary genre characterized by literature that is written while the author is confined in a location against his/her will. Prison writing is the only genre that portrays the prisoner's narratives. Prison writing is a broad area of

research that includes theoretical writings on prison, autobiographical writings, creative fiction on prison, and some legal literature related to the punishment. Moreover, it also added memoirs, fiction, or non-fiction writings. In modern times various scholars have different opinions on the sudden rise of prison writings. They had written what they experienced and knew about the prison system and also raised the issues to reform the prison. The genre of prison literature has proved that numerous writers produced their great works in narrow cells and barracks during their incarceration. The prison writing seems to have begun with Anicius Boethius's *The Consolation of Philosophy* (523AD), which was written during the time of his imprisonment.

Prison itself was a place of suffering and the written material that comes out of it could be related to struggle. Several writers penned down prison narratives in their writings like Boethius's *The Consolation of Philosophy* (524AD), John Bunyan's *Pilgrim's Progress*, Antonio Gramsci's *The Prison Notes*, Nelson Mandela's *Conversations with Myself*, etc. Here memory and forgetting plays a vital role for the prisoners because it is a place where one can think about whatever is happening and what is going on inside the four walls of the prison. Every prisoner has his own thinking and everyone wants to express their purgation of emotions through writing, singing, painting, etc. Their writing always portrays poignant feelings and trauma throughout their experiences.

John Bunyan was a traveling tinker and non-conformist who spent many years in Bedford jail for refusing to obey the order and not to preach. He was victimized for his strict convictions following the renovation of the English Monarchy. Bunyan spent around twelve years (1660-72) behind the bars where he penned down his famous

book *The Pilgrim's Progress*, a Christian allegory that was not published until his release. It was translated into more than two hundred languages. During the time of his imprisonment, he also wrote another spiritual book, *Grace Abounding to the Chief of Sinners*.

Earlier, writers were imprisoned just because of their writing and literary works. Following are the writers, who have spent their lives in prison because of several reasons: Thomas More, Thomas Wyatt, Thomas Dekker, Ben Jonson, George Chapman, and Richard Lovelace, etc. The Prison system existed from as long as the time of Anicius Boethius but at that time, prison and the punishment system was quite different than the modern prison. It was revived and reformed during the time of the 16th and 17th centuries.

In addition to it, Michel Foucault shows the history of the modern penal system. He talked about the punishment system and how power relation affects punishment. He discusses about corporal and execution, punishment and torture, and victimized inmates. During that time, punishment was ceremonial as religious gatherings, and the criminal or victim was used to be presented before the audience. Before long, one of the goals of a prison sentence became the rehabilitation of inmates. Many people felt that the fear of being locked up would be enough to deter an inmate from ever committing another crime, but other theories held that policies were to be introduced to help and reform prisoners before they were set to be free. In the 18th century, various reforms had been shown in the prison system. Foucault in his *Discipline and Punishment* discusses the reform that he was not conscious about the welfare of prisoners rather he wanted to make use of power more efficiently. Reformers' motive was to less publicize and sign before the society. He also

discussed that power can be generated by the new techniques to monitor the inmates or prisoners. The earlier system of power and punishment was in the hands of force, military drill, exercise, etc.

Michael Foucault describes the shift away from torture as the primary form of judicial punishment, in favor of discipline within a new institution – the penitentiary or prison. While incarceration of the body was not a novel concept, the penitentiary was unique in combining physical detention with “mechanisms of coercion” (Foucault 231), designed to transform the deviant delinquent into a conforming citizen.

An English Philosopher and social reformer named Jeremy Bentham discusses about the concept of prison system and death penalty, he talks about the inmate’s daily needs and wants to convert the prison into rehabilitation centers by using power and knowledge. Bentham’s idea of Panopticon is just to show the idea of architecture of prison castle. The panopticon represents the efficient use of power and knowledge as, “the inmates totally visible to an assumed gaze, the panopticon acts, to bring the inmates state of conscious and permanent visibility that assures the usual functioning of power” (Elden 248).

According to Foucault, the punishment system depends on their elements as hierarchal observation, normalizing judgment, and examination, but observation and gaze are key instruments of power. He also discusses Bentham's idea of Panopticon or Panoptic Prison. The structure of the castle was designed in such a way that, single guard would be able to observe the whole building. The only guard will observe each and every inmate or prisoner but the inmates would never see the guard. The building would be circular in shape with a cell perimeter facing inside that the single watch-

tower in the middle of it, from where a single watchman can observe the whole building without being observed. Panopticon structure could be used to simplify the measures in prison, without any external forces or a new method of disciplinary power was necessary. The old prison or detention center could be replaced with simple, efficient, and new techniques. He wrote that "Bentham was surprised that panoptic institutions could be so light: there were no more bars, no more chains, no more heavy locks; all that was needed was that the separations should be clear and the openings well arranged" (Foucault 202).

Indian Prison Literature is very affluent and old, written in English as well as in vernacular languages. In the Indian context, several prisoners have been writing literature or prison narratives from different perspectives. According to K. Satchidanandan, prison literature is divided into four categories, at a national seminar on 'Prison writing in India' at Mysore. These categories are as under:

In India, there were at least four major occasions in the recent past of prison being used as an ideological instrument for suppressing dissent or generating consent for the ruling class, ideology, or group. The first was the pre-1947 anti-colonial struggle, the second the communist uprising of the 1950s, the third being the Emergency, and the fourth the Maoist uprising of the late sixties and the early seventies, he said. All these were occasions when the establishment was changed and the status quo sought to be subverted from different points of view with varying ideological biases (*The Hindu*).

There were different reasons for the imprisonment of people all over the whole world as well as in India. The charges of imprisonment could be different from one

another like charges of treason, political or religious dissent, revenge, war, crime, etc. but every author had different opinions about the prison. During the freedom struggle, many Indians were imprisoned by Britishers. They spent many years in different Indian jails but the prison played a vital role in shaping every author's personality as political leader. They conveyed their messages through writing letters, books, magazines, etc.

Lala Lajpat Rai's *The Story of My Deportation* (1908) seems to be the first prison writing in India. There were different Indian writers who were imprisoned during the time of freedom struggle and penned down their experiences of prison life and memoirs. Mahatma Gandhi, Jawahar Lal Nehru, Subhas Chandra Bose, Bhagat Singh, Maulana Abul Kalam Azad, Urmila Shastri, Yusuf Meherally, Vijaya Lakshmi Pandit, and Abdul Gafar Khan, etc. All of them shared their experiences through prison writing. Several Indian prisons were overcrowded from those times until now.

Kashmir was one of the most resistant places throughout the world, since the time of insurgency and infiltration. People were incarcerated on the basis of suspicion and put in different Indian jails. Prisoners languishing in the jails were struggling for several years as under-trial convicts. Prisoners in different Indian jails were illiterate. They don't know the basic rights of the prisoners. Only a few Kashmiri prisoners can express their thoughts through prison writings. Recently, there are few Jammu and Kashmiri prison writers like Anjum Zamarud Habib, Iftikhar Gilani, and Sahil Maqbool, etc.

Along with several other prisoners, M. K. Gandhi was imprisoned by the Britishers, but he regarded jail as a temple. It did not matter to him whether he was in

or outside the jail. He always wrote about the truth, Ahimsa, and humanity. He wrote several other books but the famous autobiography, *My Experiments with Truth* (1927) was written at Yerwada jail in Maharashtra. Bal Gangadhar Tilak wrote the description of the masterly and sacred book of Hindus, *Srimad Bhagavad Gita Rahasya* (1935) while he was in jail for six years in Burma. On the other side, Abul Kalam Azad wrote *Tarjuman al-Quran*, the translation of the Holy book of Muslims and his classic *Ghubar-e-Khatir* (sallies of Mind) and collection of letters were also written during the time of imprisonment. Jawaharlal Nehru was the well-known author and first prime minister of India after independence, who describes his visits to prisons as 'pilgrimages' and wrote great pieces in prison *Glimpses of World History* (1934), *An Autobiography* (1936) and *The Discovery of India* (1964). Bhagat Singh's *The Jail Notebook* (1994) was published posthumously.

Indian writers struggled for the independence of the country and at last, they got their prized victory. But before leaving the country, the Britishers made a dispute while dividing the Indian sub-continent into two different countries. Kashmir is still a disputed land from independence mainly because the divided countries from Indian sub-continent, India and Pakistan are in conflict over the annexation of the Kashmir valley. China is the third country which is also a part of this dispute in recent times. People belonging to the valley are struggling for their lives and their voices are being suppressed.

Many research works have already been done in this field of literature. Several scholars have discussed on various issues regarding prison environment and its effect. This study is particularly based on the conflict of Jammu and Kashmir which causes trauma because of different issues related to Jail, insurgency, disappearance. The

long-term incarceration or imprisonment on the basis of suspicion always demoralizes the inmates and they lose their hopes for bail. It also causes trauma, stress, anxiety, depression, and many primitive diseases in the region. According to the Institute of Mental Health and Neuroscience's (report 2015), nearly one in five people from Kashmir have symptoms of Post-Traumatic Stress Disorder (PTSD).

Sahil Maqbool is one of the Kashmiri Journalists who has written the book *Shabistan-e-Wajood*, which recounts the three and half years he spent in prison following accusations of holding secret documents and spying for Pakistan in 2004. In Kashmiri writings, authors portray PTSD, trauma, torture, and embarrassment, depression etc. All these diaries exemplify that certain laws are only to curtail the freedom of expression and free will. It shows how people are still harassed on the basis of regionalism, nationalism, religion and race in jails. It is not only common among the imprisoned or inmates but also among the wardens and jail authorities. It is noted that someone had said long ago; "Justice delayed is justice denied". Richard Lovelace has written down his poem in a prison that: *Stone Walls do not a prison make / Nor Iron bars a cage* (To Althea).

The story of Anjum Zamarud Habib is mostly known to the people of Kashmir through electronic media projection. Prison writers penned down their experiences, even though they are free from the charge but the mental tortures still haunt them in their entire life. Dr. Javied Iqbal has written an article titled as "Prisoner no 100-Zamrud Habib's Blood Curdling Tale" in which he examines her unforgettable jail memories, torture, and post traumatic effect. It was her real-life traumatic experience and her struggle for the disappearing people of Kashmir.

A research scholar Ahsan ul Haq also wrote an article titled- “A study of Torture Trauma, and Agony in Prison Diary: Prisoner No. 100: An Account of my Nights and Days in an Indian Prison” in which he portrays the political conflict in Kashmir by highlighting the consequences of working for an organization (Hurriyat) in Kashmir politics.

Amitab Matoo has written an article titled as “One Man’s grim fight for justice from the confines of Tihar Cell: A story of tragedy and triumph” in which he discusses Iftikhar Gilani’s memoir *My Days in Prison* as a story of tragedy and triumph. He talks about the predefined perception about Kashmir and Kashmiris. All these authors have already discussed the Kashmiri prison writings with different perspectives but the present study would explore some new aspects which remained untouched.

Review of the existing literature that is written above shows that there are possibilities of exploring the writings of women prisoner and their long-term incarceration. Scholars have already talked about the reformation of the prison system related to women imprisonment but still this area of research is needed to be discussed. It is important to take up this study in order to make the differences among the prisoners because a number of inmates are there in the jail on the basis of suspicion only and they will continue to be there unless they will be proved innocent by the court.

The present research depicts the Kashmiri trauma through the primary texts of both the prisoners. Anjum Zamarud Habib’s book *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison* and Iftikhar Gilani’s *My days in Prison* are

the select prison memoirs. The long social and political turbulence in Kashmir has created a disquieting ambiance in the union territory. Hence this research became necessary to see what kind of literature is being produced from the prison or by the prisoners.

- To study the torture which results into trauma and agony experienced by the individuals
- To study the power politics in Jammu and Kashmir through Kashmiri memoirs
- To analyze the prison memoirs in the context of women in Kashmir
- To study the memoirs *My Days in Prison* with reference to the innocent killings in Kashmir

There are several ways to interpret and analyze the text and everyone portrays it differently. Many researchers have already done research in this area of prison literature. Geographical boundary of Jammu and Kashmir and its political turbulence remains at the center of such analysis. Conflict as a concept is deconstructed to highlight its meanings beyond its political understanding but to perceive the cultural context of Kashmir. The present research assumes that on the basis of conflict, select writings reveal picture of imprisonment, trauma, and agony in Jammu and Kashmir.

In the present study, analytical and critical methods have been used to understand the select memoirs. It is based on Anjum Zamarud Habib's *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison* and Iftikhar Gilani's *My Days in Prison* as primary texts. The researcher has applied hermeneutic technique to

analyze the concerned texts. For the conceptual underpinning, secondary sources also have been taken in the project. The present research has not only discussed the prison history or memoir of both the writers but also showed the scenario of Kashmir and its society. The study also shows how women are continuously becoming the victims in Kashmir and are even being tortured in their own houses due to the patriarchal system on daily basis.

The present research is divided into the following chapters:

Introduction

Chapter-I: Kashmiri Prison Narratives

This chapter deals with the prison narratives of Kashmir. Several narratives have been taken into consideration which deals with the prison writings by Kashmiri Writers and journalists. The incidents of despair such as disappearances and imprisonment on the basis of mere suspicion have been discussed. The plight of half-widows living under the shackles of patriarchy in the valley is mentioned in this Chapter.

Chapter-II: Charting Trauma in *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison*

This chapter includes trauma of prison that Anjum experienced during her imprisonment in Tihar Jail for five years. Anjum Zamarud Habib recollects the memory of her homeland and dehumanization in the different barracks and cells of jail causes trauma and homesickness. She encapsulates different moments of life in her memoir from Jammu and Kashmir to Tihar Jail of Delhi, also emphasizing on power politics in her own organization. She portrays her first-hand experience of jail

like a research scholar. Her memoir depicts the condition of jails and also talks about the basic rights of the prisoners.

Chapter-III: Reflection of Trauma in *My Days in Prison*

This chapter includes the traumatic experience of Iftikhar Gilani in Tihar Jail and showcases the male perspective of the same. He is a Kashmir based journalist in Delhi and works for several national and international newspapers and journals. This chapter shows that, how Iftikhar Gilani was suppressed and spent seven months in jail under the Official Secret Act. His memoir portrays that there are different people in several jails who are under this draconian act on false allegations. The important thing that is included in this chapter is the conditions and the sense of hostility inside the four walls of prison.

Conclusion

It includes the whole observations and articulations on the basis of research questions taken in the present work. Moreover, it also gives guidance for further research in this area of literature.

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Chapter-1

Kashmiri Prison Narratives

Oh morning breeze bring me a breath of fresh air

I have been signed in this prison in many ways

A touch of cool breeze will revive me

Why has the fragrance of my Valley forsaken me?

– Anjum Zamarud Habib, *Prisoner No. 100*

All the stories constructed in our daily life provide a sense of meaning, purpose, and challenges. People construct their life history in the form of narratives from past to present that give meaning and coherence. In literature or literary discourse, narratives play an important role. Kashmir was known for the stories of Lal Ded and Noor Jahan but the tense situation turned the literary writing towards resistance and trauma. Now writers have started writing about sufferings, disappearance, and detentions. Several Kashmiri people are languishing in different jails but it is difficult for them to narrate their stories. It is unfortunate that only a few Kashmiri prisoners narrate their jail experience in the form of text. Due to lack of education and knowledge, inmates keep jail stories inside their mind; only few of them can narrate orally. In general, narratives are images, music, language, and their combination which makes sense in the form of a story. M.H. Abrams and Geoffrey G.H. define narratives as “A ‘narrative’ is a story, whether told in prose or verse, involving events, character and what the characters say and do” (233).

In recent times, the word narrative leads everyone towards the literary structure like written material in the form of a story, novel, poetry, etc. Narrative does not mean only a written text rather everything happening in our life on daily basis are narratives. Things that exist in the whole world have historical background and are associated with different narratives. Every conversation in our life is a form of narrative either written or oral. Every human activity in the entire world is woven in different narratives. M. Fludernik has written in her book *An Introduction to Narratology* that “the human brain is constructed in such a way that it captures many complex relationships in the form of narrative structures, metaphors, or analogies” (1).

Narratives are of two types- historical and fictional. Historical narratives mostly depend on facts or things which already happened in the past. Every narrator will narrate the story in such a way that it depicts the historical background of the contemporary era. The way of interpretation would be quite different from each other but the theme of the story will remain the same. Secondly, the fictional narratives depend on the author or writer’s own fictional world. He/she will narrate the story in the form of fables, novels, fairy tales, etc.

Narratology deals with the structure of the narrative which helps in understanding the opinion of the reader; it refers to the study of narratives. It also explicates the typical narratives of the text to contrast the instruction, description, etc. Several writers have given the meaning of narratology as the structural analysis of narratives. The term ‘Narratology’ (Narratologie) was first given by French writer Todorov in 1969. It was brought under discussion at the end of the twentieth century by Gerald Prince, Monika Fludernik, Chatman, Ryan, etc. Several critics and authors

have given the definitions of the term narratology. G. Prince defines narratology as “The study of the form and functioning of narrative” (7). M. Amerian and L. Jofi have written in an article, “The beginnings of narratology like the roots of all western theories of fiction go back to Plato’s (428-348 BC) and Aristotle’s (384-322 BC) distinction between ‘mimesis’(imitation) and diegesis (narration)” (183). Its classification is based on Ferdinand de Saussure’s concept of ‘Signified’ and ‘Signifier’. It shows that signifier is a form and signified is meaning. It is to be understood that the presentation of a narrative text is signifier and its story that depicts some sort of meaning is signified. M. Amerian and L. Jofi wrote “Story and discourse are the backbones of the narrative investigations. Discourse refers to stylistic innovations and choices that make up the ultimate realization of a narrative text which is unique to every writer”(184).

In recent times, narrative and narratology play an important role to contrast the meaning of the text. Different scholars are working in this field of literature. At the end of the twentieth and beginning of the twenty-first century, researchers showed the relevance of narrative and narration. Every social and humanistic research is related to narrative texts. So, the method of narration deals with the concept of narratology. Narratives are the series of events or incidents that we can experience through the narrative texts or from the oral stories. The whole description of these events in a parallel way makes a well-structured plot. Marie-Laure Ryan wrote:

The narratives of the world are numberless...Able to be carried by articulated language, spoken or written, fixed or moving images, gestures, and the ordered mixture of all these substances; narrative is present in myth, legend, fable, tale, novella, epic, history, tragedy,

comedy, mime, painting, Stained glass windows, cinema, comic, news items, conversation, etc. Moreover, under this almost infinite diversity of forms, narrative is present in every age, in every place, in every society. (517)

The story narrated in front of the audience is called a narrative and the method which is used to narrate the story is called narratology. According to Marie- Laure Ryan: “Defining narrative means defining the conditions under which the content of a text can be regarded as a story”(518). Narratology is the study of narrative structures. It shows the existence of common narratives and their meaning. It is based on Ferdinand De Saussure’s concept of linguistics that the word is a combination of morphemes, phonemes, and syntagmatic, etc. In a similar way narrative theory works as how sentences make narrative and how narratives are formed from text. There are two ways to represent narratives, the first one is oral and the second is written. The verbal communication among the individuals is known as oral narratives. They can narrate their stories verbally or verbal communication that develops the image in the receiver’s mind is called an oral narrative. All the texts or written material that portrays story or historical documents like biographies, autobiographies are known as written narratives.

In ancient times when paper and printing machines were not found, people used to narrate oral stories. Even teachers used to teach their students orally. Everyone must have heard about the ancient Gurukul system in India; teachers used to deliver lectures in front of pupils without any text rather they taught in the form of narratives. It was a common practice among the people that the knowledge gained orally from one individual to another and from that another individual to a group of

individuals. After the invention of the printing machine and paper, written narratives overcame oral narratives. After the flourishing of language and script, all oral narratives were printed on paper.

Narration can also be divided into two distinct categories; concrete and abstract. The factual events that already happened like autobiographies, biographies, annals, and historical diaries are known as concrete narratives. Abstract narratives are those narratives that are based on an individual belief, ideas, and perception, including poetry, fiction, and story. Historical documents, biographies, and autobiographies are the actual experiences of the individual based on facts. It brings the reader to his/her past which makes a real image in his/her mind. It is based on the Aristotelian concept of tragedy and comedy which defines the meaning of the story. The 'story' has a beginning, middle and end along with coherence. Every narrative has a theme on which the whole story revolves. The theme of the narration depends on the reader's response, but it also depends on the structure of the story. As the narrative has a direct link to the mind of the individual. Every narrative revolves around the events which surrounds it. There are different narratives that belong to our daily life activities. People are suffering from several problems and they portray their grief and hardship through narrative. In recent times every human being is suffering from trauma differently. The traumatic narratives generally revolve around marginalized groups, war victims, terrorism, sexual violence, etc.

Several scholars and authors have recorded the agony and suffering of people who are struggling for their lives. Countries which are going under war-like situations, conflicted zones and resistance causes trauma among the people. Terrorism in recent times is a crucial issue and is a threat that causes terror in certain areas and

ends up with the killing of innocent people. Kashmir is one of the conflicted and violent areas in India. People are struggling in Jammu and Kashmir and the situation of uncertainty is there for the last three decades. Every third person in the valley of Kashmir is suffering from trauma. Infiltration, insurgency, terror, bloodshed, causes trauma among the common people but it is more terrible for children and women. Atrocious incidents, daily life conflicts, firing, and unprecedented raiding on different places leave long life impression on the minds of children. They wanted to go outside to meet their friends and relatives but are scared to go outside because of the tense situation. The news of disappearance and putting behind the bar is very common inside the valley because of terrorism for the last three decades. People are put inside jail on the basis of suspicion but the process to come out of prison takes a long time. Haley Duschinski has written in his article “Kashmiris have become permanent prisoners of the state, subjected in their everyday lives to exceptional brutality and punishment that have become the normal state of affairs” (22).

People of border areas are also facing problems and struggling for their lives. They have the only source of bunkers to keep their life out of risk. Particularly the people of Rajouri, Poonch, Kupwara, and R.S. Pura of the Jammu region are affected. It results in people’s detention on the basis of suspicion, bloodshed, destruction of houses, and loss of domestic animals. So, the insurgency in Jammu and Kashmir after 1989 leads to torture and more traumatic effects. The most affected community during the time of 1989 was Kashmiri Pundits. They were targeted by the terrorists and Militants and exiled from the valley of Kashmir. The mass exodus of the minority communities took place in the valley. They are in a state of trauma and homesickness and are seeking help from the government of Jammu and Kashmir to settle back in the

valley. They had lost their family members on their way to Jammu and other regions of the country. Some of them are in foreign lands because of security measures, higher education, or for job security. The scenario of the whole state has changed drastically with the insurgency and rise of militancy. People who faced the traumatic events can experience the shallow feeling which is inside them. If the reader himself would be the victim of the incidents then he can feel the pain through the narratives.

There was a time once when people used to talk about the beauty of Kashmir. It was known for snow-clad mountains, freshwater springs, different species of gardens, and varieties of fruits were also cultivated in the valley. It was considered to be the hub of tourist industries. People from different countries over the globe were eager to see the beauty of Kashmir. At that time Kashmir was just the valley of tourists and the place of satisfaction. It was ruled by different rulers and had a huge historical background. Every narrative of Kashmir is associated with different mythological origins. So, intellects have given their own opinion that Kashmir is associated with the Hindu mythology or Muslim. There are several authors in Kashmir who had given several interpretations of the word 'Kashmir'. According to folk etymology, the word 'Kashmir' means 'desiccated land' (In Sanskrit: *Ka* means water and *shimeera* means desiccate). It means a small continent that is made up of water bodies and dry land.

Throughout the ancient times, the beautiful piece of land known as Jammu and Kashmir was famous for peaceful contemplation, religious diversity, and intellectual advancement in an atmosphere of tolerance. The state was famous for Sufis and Rishis and known as 'paradise on earth'. Sufis and Rishis both were serving and

preaching in Jammu and Kashmir with the motive to make people well-educated and knowledgeable individuals beyond any religious conflict.

Lal Ded was a famous poet of Kashmir. She wrote literature at the time when Chaucer was writing in English Literature around the 14th century. There were two famous authors in Kashmir, Lal Ded, and Sheikh Noor-u-din Noorani, they were not only known for their religious practices but for their writings as well. Researchers have written that Lal Ded in Kashmir was also known by her name Lala-Arifa and Noor-u-din Noorani by his name as Nand Rishi. It shows communal harmony among the people of Kashmir.

Lal Ded was a well-known writer of Jammu and Kashmir along with her contemporary Sheikh Noor-u-din Noorani. There were other famous writers in Kashmir like Kalhan, Anandvardan, Abhinavagupta, etc. but two were very famous for their mystical writings. Sheikh Noor-u-din Noorani wrote that we all belong to the same breed and there is no difference among human beings. All the Hindus and Muslims should live together and enjoy life. The same thing was written by Lala-Arifa, that there is one and only God (Allah), and the entire universe was created by Him. Lal Ded talks about the presence of Lord Shiva. Shiva is everywhere; and we should not divide Muslims from Hindus. A true way to find God is to recognize oneself to reach the destination (Akbar).

Since 1989, the situation in Jammu and Kashmir started deteriorating and causing conflict between India and Pakistan. It was not just the political partition of India and Pakistan which caused distress and upheavals in Jammu and Kashmir. The territory of Jammu and Kashmir was free from conflict before the partition. Post-

partition, the Indian sub-continent brought the state of Jammu and Kashmir under resistance and caused different conflicts. For the last two decades, China also created conflict in Ladakh region of Jammu and Kashmir.

It was not the geographical separation rather the unprecedented change among the people that caused the loss of their family members, friends, loved ones, etc. It also brought fear, trauma, pain, and grief over the whole sub-continent. Many innocent people were either killed or they themselves died because of malnutrition. Several women were killed and raped on the basis of their caste, religion, or community. Urvashi Butalia, had written about the painful life of women in her article, “About 75000 women were abducted and raped by men of other religions and sometimes men of their own religion. Thousands of families were divided, homes were destroyed, crops left to rot, villages abandoned” (3).

The tension between India and Pakistan increased after the partition regarding who would exercise control over the land of Jammu and Kashmir. It caused conflict over Jammu and Kashmir and brought both the countries into a situation of lifetime of wars, an instance of such wars which occurred in 1965, 1971 and 1999. The book *Kashmir Roots of Conflict, Paths to Peace*, written about the origin of conflict in Jammu and Kashmir started from 1949 mainly after the partition of India and Pakistan causing ceasefire violation between them.

Sumantra Bose has written:

The dividing line between India and Pakistan, which originated as a ceasefire line in 1949 and was marginally altered during India-Pakistan

wars in 1965 and 1971, was renamed the Line of Control (LOC) by India-Pakistan agreement in July 1972. (2)

Conflict and Kashmir are both intertwined by the images of the media that the conflict was related to politics and political leaders were making use of people for their benefits. It was a multidimensional conflict and we can articulate it from various perspectives.

The unprecedented rise of infiltration, insurgency, and militancy created such drastic incidents that broke the harmony among the people and a sense of panic was in the state. The diverse culture of Kashmir was the reason for communal harmony among the people as it went beyond caste, religion, and color, in a way it is this 'Kashmiriyat' which united the people of the valley. The conflict, insurgency and infiltration, particularly in Kashmir province changed the whole scenario and a wave of war was running inside the valley. Armed conflict created unprecedented tension among the people of Kashmir that led to trauma among women and children. Soudiya Qutab has written in her article about the 'Half Widows' of Kashmir, "Conflict involving arms is a ubiquitous phenomenon. Since the dawn of the 21st century, armed conflicts have become more internal, long-drawn, and complex, with civilians increasingly becoming the targets" (1).

Several people in Jammu and Kashmir were tortured during the time of insurgency, it causes conflict within the valley and people were being targeted. The significant rise of militancy spread in the whole state in a very short time. People were targeted on the basis of suspicion and several of them disappeared from the valley. They were found in different detention camps and jails after the investigation. People

who were innocent were sent back to their homes after the trial period. Many people are still missing from the valley and their family members are searching for them everywhere. In various houses, male members of the family were the only source of income and as a result their family members are still struggling for livelihood.

In recent times women of Jammu and Kashmir are the main victims studied from alternating perspectives. They are in constant search for food and shelter for their children and seeking peace in the valley. They are always thinking about their family members because women are more attached to everyone and are soft-hearted and woven in one relation or other like a mother, sister, wife, friend, daughter, etc. Every mother is crying for her child, woman for her husband, sister for her brother, and daughter for her father. There are several women in the valley as 'half widows' because their husbands disappeared and did not return to their homes. Newlywed Wives are still waiting for their husbands to return with only an ounce of hope. The horrible thing for such women is that their husbands disappeared years ago but still they hope of their return which is traumatizing in many ways. They were not allowed to marry another man until their husbands' death report reached home and people of the society have declared the woman as 'Widow'. The article, *'The dilemma of Kashmir's half-widows'* shows that there are several odd widows or half widows in Kashmir who still share a deep bond with their missing husbands without losing hope. One of the women named Fatima said that "I searched him for months. Except for the army camps I searched for him everywhere. And one day I just gave up," Fatima says, adding, "We are illiterate people. In this far-away unreported world we do not have any information on how to proceed with the case legally" (*Al Jazeera*). Since their husbands have disappeared and not confirmed dead, they are not officially widowed

and that is the reason they are called half-widows. It leads to trauma among the people of Kashmir which starts at a very young age.

Trauma is not only a result of pain or struggle, rather there are different types of trauma in society which make people depressed and are the root cause of many diseases and death. The collateral damage and suffering of the people adversely affects all aspects and spheres of life like psychological, cultural, economic, environmental, social, etc.

Women and children are the main victims of trauma in Jammu and Kashmir because of different reasons. When Kashmiri pundits were exiled from the valley: their women were raped and harassed during the insurgency. Asia Nelofar case of Shopian and the mass rape of Konan had shaken the innocent people of Kashmir. The whole village of Konan Poshpora is facing the problem of alienation, and nobody wants to go to this village and socialize which results into a village where women are unmarried and no marriage ceremony takes place.

Since the late 20th century, continuous violence and huge loss of human lives and property took place in Jammu and Kashmir on a routine basis. In 1989 the communal harmony among the people of Kashmir was disturbed because of the sudden rise of terrorism and infiltration. Kashmiri people are struggling for years and until now as well, whether they belong to one religion or another. Kashmiri pundits are still waiting to return to their homes but no one knows when this wait will end. From the last three decades people are in acute mental stress, trauma, depression, and anxiety. Several people are spending their lives in detention centers and jails because of the conflict. Undoubtedly, the population of Jammu and Kashmir is experiencing

trauma on a daily basis, especially in the valley of Kashmir. Azaan Javaid has written in his article ‘Kashmiri’s infamous prisons are destroying the state troubled youth’ that thousands of Kashmiri people are in different jails and several got bail but they are unable to heal their pain. The long-term incarceration and homesickness make all the prisoners dehumanize. Prisoners will get out of jail but they cannot change their minds. He says, “You may leave prison but it doesn’t leave you” (*HuffPost India*). Khurram Parvez, one of the detainees under the Public Safety Act (PSA) added his multi-layered ramification and agony of jail experience. He said that the majority of people in Jammu and Kashmir are suffering from conflict-related trauma. He says, “Those who suffer brutalization at detention and interrogation centers are particularly vulnerable” (*Huff Post India*).

There are several people in Jammu and Kashmir who are logged in different jails of the country. Different types of allegations have been thrust upon the people. Along with the convicts of crime, several other suspected people are spending their years in jails. Kamran Yousif has written in his article ‘Tales of Kashmiri Prisoner’s Dispatch’ that there are several Kashmiri people in jails, particularly the male members of the families, who are either missing or put in jail. Women of the community are searching for their husbands and children; they do not even have the source of income for their livelihood. He wrote, Ashfaq (prisoner) was the only member of the family who earned for the whole family. He was put behind the bar under the Public Safety Act (PSA) in Agra Jail. The entire family was suffering from trauma and Ishfaq was always busy recalling the welfare of his pregnant wife. He was lying in the jail and had a dream in which his wife delivered a baby boy. He has suggested a name for his son in the dream. He woke up in the morning and wrote the

suggested name on the paper and sent it back to his home. It was fortunate for him that he got bail after five months. Before reaching home, his wife delivered a baby boy and gave the same name to his son. He wrote that “sitting with his wife and his new born child, he recounts his days of detention in Agra. As my child grew in his mother’s womb, my worries also mounted” (*News Click*).

Ali Mohd. Bhat was one of the accused among six in a bomb blast incident in Rajasthan. He spent twenty four years of imprisonment in different jails. He was imprisoned at the age of twenty four and got bail when he was forty seven. He was searching home in his dream. After getting released from jail, he visited the graves of his parents. He said “I cried my heart out, I screamed, shouted, and wanted to tell them I have come. I thought they might answer back” (*Aljazeera*). He forgets his friends and other relatives because he feels alone everywhere and wants to be alone. He wrote his diary in the jail in which he re-collects the memories of his parents. He also wrote two copies of the holy book Quraan during his imprisonment.

Kashmiri Poet and writer Ghulam Nabi Khayal wrote a poetry collection in a Srinagar jail titled “Zanjir Haun Saaz” (1963) in vernacular language. He was imprisoned from the valley because of Sheikh Abdulla’s moment of plebiscite. He wrote around twenty nine books and was also awarded Sahitya Akademi Award for his book *Gaashiry Munaar*. He also translated Omer Khayyam’s Persian poetry into Kashmiri in jail.

Anjum Zamarud Habib, a political activist, and writer from Jammu and Kashmir. She was a social activist but later on, she joined the Hurriyat conference. She was arrested under the draconian Prevention and Terrorism Act (POTA). She

spent five rigorous years in Tihar jail. After getting bail she recollects the memories of her jail experience and penned it on paper. She believed that the whole scenario causing conflict, trauma, and suffering among the people of Jammu and Kashmir was the communal mistrust and the militant situation. She has written about her jail experience and also talked about the cause of resistance and political conflict in Jammu and Kashmir. She locates the power politics and patriarchal system by highlighting the Hurriyat Conference, Jammu and Kashmir Bar Association, and ill mindset of political leaders. She unfolds the inside stories of her experience in the memoir *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison*. This text has been written on her primary experience and her search for her homeland everywhere. Prison or detention center is a place which was made to isolate the criminal from society. Habib wrote, "Incarceration can bind physically but cannot bind one's conscience; no jail can cuff one's thoughts or imaginations" (Habib 9).

Media plays an important role and is considered the fourth pillar of democracy. It is the only source of communication through which one can see the whole situation of the world. But the situation in Jammu and Kashmir is quite different for the journalists to record and represent all the issues. There are several journalists and authors who are put behind bar because of different allegations.

Sahil Maqbool was a well-known journalist and writer from Kashmir. He was imprisoned for three and a half years because of espionage. He was invited by the Hurriyat Conference as a party worker but he denies the invitation. Being a journalist and author, he started working for his own aspirations. His job of journalism led him to jail because of espionage. He wrote seven books during the imprisonment. Among them, *Shabastan-e-Wajood* (Abode of Being) was his best diary of the jail ordeal.

Iftikhar Gilani was a Kashmiri based journalist in Delhi. He was working for the *Kashmir Times* as Jammu based English newspaper. He was imprisoned under the Official Secrets Act (OSA) for nine months in the Tihar Jail. His house was raided by the Income Tax Committee, Central Bureau of Investigation, and Delhi police. He was tortured and mentally harassed along with his entire family. His whole family was tortured and harassed but his children were very conscious about the raid at night. They were scared at their own home and felt helpless. It leads to childhood trauma that would be horrible for the entire life. He says “The treatment of my children by the police haunts me. They are scared, they are so young, this is the age when events leave deep impact” (*Hindu*). It was very difficult for the new inmates to adjust themselves in harsh conditions at the beginning of the incarceration. Gilani was also a new prisoner in the Tihar Jail and the tall walls of the prison always seemed horrible for him. Markanday Katju was the then chairman of the press council of India when Iftikhar Gilani was imprisoned. He took strict action against the illegal detention of Indian journalists. He (Katju) says, “They reveal great high handedness and outrageous behavior by Delhi policemen concerned in harassing and tormenting Mr. Gilani and his family, including his children. These were the undemocratic and abhorrent methods of Gestapo during Nazi rule” (*Hindu*).

Gilani narrates the terrifying tale of what he experienced for seven months in Tihar Jail. He discusses freedom of speech from the perspective of a journalist. He got support by the other media persons, journalists, and authors and got bail for his innocence. He was lucky that he was found not guilty after seven months of imprisonment but the same thing would not happen with any common man. He wrote that there are several other prisoners who are under this rigorous act but they are

helpless and are spending days in different jails. The false stories planted in the media and newspapers isolated his family and which leads to extreme mental harassment. Every person has a different narrative about the imprisonment of Iftikhar Gilani. A. Deepa has written about his memoir *My Days in Prison* that it was not just the ordeal of his own humiliation rather the other souls who are the victims of such suspicion. She has written that the narrative that was taken from his neighbors was strange to everyone. One of the shopkeepers said that Iftikhar was imprisoned because of keeping his light switched on till late night, “He might have to do his secret work at night!” Deepa wrote, “The *Dhobi* said that the lights were on in Gilani’s room till late in the night. This apparently, could be extrapolated to conclude that the journalist was indulging in suspicious activities” (Deepa).

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Chapter-2

Charting Trauma in *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison*

Trauma studies emerged in the 20th century with the emergence of modernism; they are mainly related to the holocaust, world war, shell shocks, accidents, etc. These studies have covered broad areas such as: gender conflict, violence, marriages, incarceration, terrorism, and infiltration. The word 'trauma' comes down from the Greek word *traumat* meaning wound. There are different definitions of Trauma in Literature because different authors have different interpretations of the term 'trauma'. Several healthcare professionals have been working on it, to show what exactly trauma constitutes, to outline recent definitions that can be considered for the study of Trauma. According to Merriam- Webster dictionary:

Trauma is the Greek word for "wound". Although the Greeks used the term only for physical injuries, now a days *trauma* is just as likely to refer to emotional wounds. We now know that a *traumatic* event can leave psychological symptoms long after any physical injuries have healed. The psychological reaction to emotional trauma now has an established name: *post-traumatic stress disorder*, or PTSD. (Arenson)

The term 'trauma' is discussed broadly by the appearance of Cathy Caruth's *Unclaimed Experience: Trauma, Narration, and History*. She writes about the origin of trauma, "As repeated infliction of wound, the act of Tancred calls up the originary

meaning of trauma itself. (In both English and Greek) the Greek trauma or Wound originally refers to an injury inflicted on the body” (3).

Caruth discusses the things that happened during the time of different wars and incidents of train accidents. People who survive during the time of wars like soldiers and their family members suffer the impact of trauma. She discusses Sigmund Freud:

[T]he term *trauma* is understood as a wound inflicted not upon the body but upon the mind. But what seems to be suggested by Freud in *Beyond the Pleasure Principle* is that the wound of the mind—the breach in the mind’s experiences of time, self, and the world—is not, like the wound of the body... (Unclaimed 4)

Lenore Terr, in her book, *Too Scared to Cry: Psychic Trauma* (1990) writes “psychic trauma occurs when a sudden, unexpected, overwhelming intense emotional blow or a series of blows assaults the person from outside. Traumatic events are external, but they quickly become incorporated into the mind” (8). It refers to a person’s emotional reaction to a traumatic event that disrupts the individual’s previous ideas and the standards by which one evaluates society. Traumatic events, in general, involve threats to life or bodily integrity, wound, unprecedented events, war, accidents, or a close personal encounter with violence and death.

In general, the word ‘trauma’ in daily life is considered to be a stressful event that happens with several incidents on a daily basis. But it is understood that a traumatic event is very difficult for a person to cope with. It would be referred to as a

simple event that causes mental stress, but it leads to major psychological events which are overwhelming for an individual.

Trauma generates from the unconscious psyche of the victim because of suffering, shock, terror and horror. It depends upon the past memories of the individual's incidents that happened in his/her life. There are different causes of trauma in our society. It is a fact, that trauma doesn't only affect the victim, rather it also affects the society and family members. The government has made certain institutions and laws that help the victim to rehabilitate and prepare him to settle back in society. Prison, jail, detention, or rehabilitation centers also play an important role. People who are committing crimes or creating problems in our society are taken in the custody by the state. They are not allowed to stay in the society, hence they are made to spend their lives in jail, for a certain period of time, depending upon the severity of the crime committed by them. Prison or jail is considered to be the rehabilitation center where convicts are prepared for resettlement in the community.

Long-term incarceration causes trauma, mental stress, anxiety and depression resulting from isolation from the family members and society. It is the most horrible thing for the victims to isolate themselves from each other. There is a little world inside the jail that is different from the outer world. Prisoners, during the period of imprisonment, consider prison as their immediate world, because the community members around them share the same space and face similar circumstances. They are not allowed to communicate with the outer world.

Anjum Zamarud Habib was a social and political activist from Jammu and Kashmir. She was arrested from Delhi and put into the Tihar Jail. She spent five

rigorous years as an under-trial convict in jail. After getting bail she portrayed her jail experiences in the form of a memoir. She was not only conscious about her own grief and struggle during her imprisonment, she even discussed the entire system of the inside prison world. She writes her memoir *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison* about prison, prisoners, and the prison system. It leads her to discuss the prison trauma and torture inside the four walls of the jail.

The relationship between mental illness and trauma was investigated by the neurologist Jean-Martin Charcot; he was working at Salpêtrière Hospital with a traumatized woman. During the 19th century, his major focus of the study was on hysteria, a disorder generally diagnosed in women. Commonly hysterical symptoms were characterized suddenly by paralysis, amnesia, sensory loss, and convulsions. He was the first person who recognized that the origin of hysterical symptoms was not physiological rather psychological in nature and he suggested to “describe both the problems of suggestibility in these patients and the fact that hysterical attacks are dissociative problems-the results of having endured unbearable experiences” (Ringel et al 1).

Cathy Caruth in her book *Unclaimed Experience, Trauma, Narrative, and History* describes that wounds and mental illness all have their own existence and you cannot experience all these things without a deep study of mind and behavior of an individual. She writes the meaning of trauma (in both English and German), that the word ‘trauma’ or ‘wound’ originally refers to any bodily injury, which could be psychological or physical. At the later stage “particularly in the medical and psychiatric literature, and most centrally in Freud’s text, the term trauma is understood as a wound inflicted not upon the body but upon the mind” (Caruth 4). As

Caruth notes, this form of literary theory makes several important claims about trauma, “stating that traumatic experience is repetitious, timeless, and unspeakable” (4).

Sigmund Freud, the founder of psychoanalysis, has played an important role in the field of trauma theory. In *Beyond the Pleasure Principle*, Freud introduces his theory of traumatic repetition and the function of dreams:

The study of dreams may be considered the most trustworthy method of investigating deep mental processes. Now dreams occurring in traumatic neurosis have the characteristic of repeatedly bringing the patient back into the situation of his accident, a situation from which he wakes up in another fright. (Freud 11)

Several writers have talked about trauma and different types of trauma that are in society. People are writing their traumatic experiences from different perspectives. Anjum Zamarud Habib was a social and political activist from Jammu and Kashmir. She portrays her traumatic experience through her jail memoir. She was working in Jammu and Kashmir as the chairman of Muslim Khawateen Markaz. She was also working for the disappeared people in Jammu and Kashmir. She joined Hurriyat Conference in 1993 and was the only female member of the Hurriyat. She was working for the welfare of widows and orphan children in Kashmir. She made several plans for women’s empowerment and for the widows of Kashmir to bring them out of trauma, but she was not able to continue her work due to her unprecedented arrest. She says “there is no room for regret in the path that I chose” (Habib 120).

She felt regret that the political influence made her eager to join the Hurriyat, but it landed her up in the jail. Her imprisonment made her think about the prison and its function. Manmeet Sahni wrote in an article, “Incarceration can bind physically but cannot bind one’s conscience; no jail can cuff one’s thoughts or imagination” (Kashmir Lit). Habib’s experiences of jail not only portray her agony and suffering rather the memoir shows the condition of common people inside the jail. The function of the prison was to rehabilitate the convict by different vocational pieces of training and skills to adjust again inside the society. So, the prison was made to shelter the isolated convicts from society. Norman S. Hayner and Ellis Ash have written in an article, “The prisoner comes from a community and, after an average stay of two and one-third years, will return to a community” (Community 577).

Habib as a social activist attended several international conferences in different countries. She was the core member of the Hurriyat Conference and she visited the Kashmir-based Hurriyat office in Delhi. She got emails from other countries for international conferences. She was arrested on her way to the Thai Embassy in Delhi. She was brought to the Hurriyat office where her other colleagues were also present. She was tortured and harassed by the CBI and Delhi police inside the office. Different allegations were put upon her without any proof or the verdict of the court. It is written that “when imprisoned men are treated as beasts, they either sink into apathy or stir up rebellion” (Community 578). So, the function of rehabilitation of the prisoner has remained unfulfilled.

She was arrested and put behind the bars as a suspicious convict. Imprisonment of a woman who was far away from her home was very difficult; although she was not able to communicate with her family. After the investigation,

she was put behind the bar along with her Hurriyat colleagues in Tihar Jail. But before evening one of the members was released. She asked him about the reason for their imprisonment and about getting out of this hell. He left without replying back and it seemed to her like she had drowned in an ocean. Being a Kashmiri social and political activist, she expressed the condition of the women in the Valley, having a first-hand experience. In any conflict zone, women become easy victims. It is a fact that the women in Kashmir are struggling for their kith and kin. Since 1989, women of Jammu and Kashmir have become the victims. They were brutally harassed and tortured inside the Valley. Due to the patriarchal society of Kashmir, women were just meant for housework. They were not supposed to take part in politics and higher education. Reports of mass rape, dowry system, conversion of faith and religion, brought Habib into the field of activism. Mushtaq ul- Haq Sikander writes:

Anjum Zamaraud Habib is only one such soul whose prison diary is under review. Zamaraud is one of the founding members of the Hurriyat Conference and one of the few souls who remained determined in her home town which was a bastion of renegades whose open hostility to separatists is well known, where others migrated to escape the terror and torture at the hands of renegades. (1)

It was a very horrible experience for Habib that the prison itself was a world that creates trauma, anxiety, and depression. Her interrogation started on the same day on which she was imprisoned. They have thrown out several questions by using vulgar and derogatory language. She was mentally harassed by saying that, “Begum Sahiba, you are a leader of Khawateen Markaz, we will strip you, take your pictures,

print posters and put them all over the country, you will not be able to step out again” (Habib 4).

Habib was imprisoned under the Prevention and Terrorism Act (POTA) equal to Terrorist and Disruptive Activities (Prevention) Act (TADA) which was revoked in 1995. Several Kashmiri people were spending their lives in different prisons under this act. She was interrogated for ten days and then news spread in the paper, “Kashmiri woman terrorist arrested for providing financial support to a terrorist organization” (Habib 6). Before entering the jail, several formalities were fulfilled by the jail officials: Her name was written on several papers and cards for the record of her imprisonment and she was given a nameplate on which her name was written along with the serial number ‘Prisoner No. 100’. Habib was also tortured by the jail authorities, who demanded that she should speak only those words that they wanted her to speak in front of the judge. They presented her as a terrorist before the verdict of the court. They said to her, “you are a terrorist, and all you Kashmiris are traitors” (Habib 8).

The main reason behind the struggle of the Kashmiri people was resistance, insurgency, infiltration, and conflict that revolved around every prisoner; either he/she would be convicted or put under suspicion. Habib was also under suspicious conviction and spent her time in jail during the trial period. She spent five rigorous years in Tihar Jail and her experiences are portrayed in her memoir, *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison*. She portrayed her agony and struggle throughout her book by highlighting the conflict at the center of it. She discusses power politics, patriarchy, feminism, torture, humiliation, and suffering in her memoir. There are different ways for the purgation of emotions inside the prison.

Several prisoners engaged themselves in different activities to reduce the mental stress. Prisoners wanted to portray the jail experiences in the form of writing diaries, memoirs, fictional and non-fictional form to purify their hearts and minds.

Prison literature represents the critical issues that forces the prisoner to write their agony, suffering, and torture inside the jail. Literature is the only source for the prisoners to reveal the hidden violation of human rights and the strategies of their survival. Ulrich Broich writes in his article, 'The Politicization of the Prison Motif in the English Literature of the 1790s' that the contemporary conditions of the prisoner are an object of criticism. Prisoners are continuously harassed by the authorities and there are very few provisions for the inmates. Criminals, political prisoners, debtors were imprisoned in the same cells. Ulrich Broich writes:

This kind of legal violence was increasingly regarded as unreasonable and inhumane, as unworthy of an enlightened age and as in need of reform, and literature was one of the media in which this criticism was voiced earlier than elsewhere. (112)

Different classical texts produced from the jails unfold various narratives before society. It includes memoirs, philosophical books, biographies, religious books, autobiographies, diaries, etc. There were different reasons for incarceration including, treason, religion, political, and social conflict. Every author had different narratives around which the author revolves while recalling his/her past. Several authors were incarcerated only because of their writings. Faiz Ahmed Faiz was one of the prominent authors, poets, and writers who spent the crucial part of his life in jail because of his writings. The reason behind the incarceration of the author is to control

his/her thoughts and ideas that come into the society through prison writings. It is difficult for the prisoners to write inside the jail. Authors confined inside the jail were not allowed to read, write or use library facilities. Ahsan Ul Haq has written in his article that what Faiz Ahmed Faiz said when he was put behind the bars:

What if my pen and paper have been snatched away from me?

I have dipped my fingers into my heart's blood

What if my lips are sealed?

I have lent my tongue to each link in the chain

(Greater Kashmir)

This genre of writing brings the attention of society to get to know about the experiences and voices of the voiceless inmates. She started her journey of five years of imprisonment from Tihar Jail. She was produced before the judge in the Patiala High court for her first date of the case. From the very first day, she was caged in a prison van for Patiala. It was not less than a scene of the film for her because she was not conscious about her imprisonment. She was imprisoned for five years and the words 'five years imprisonment' makes her dumb and voiceless.

Several questions were popping up in her mind about the imprisonment and getting bail. She lost the hope of freedom from this dark hell and would be a free being. It was difficult for her to heal the wound of her imprisonment. She was not only conscious about the physical torture rather she was thinking about her future while recollecting her past memories. She says "I thought one can apply an ointment

on physical wounds but mental scars are too deep to heal even after one is released from the prison” (Habib 109).

Prisoners were facing problems like physical torture and trauma inside the jail. It also causes an effect on their minds. There are two types of amnesia; one is anterograde amnesia and another is retrograde amnesia. Brain trauma is caused by anterograde amnesia. Due to anterograde amnesia, you cannot think or memorize new information rather you can remember only the things which have happened before the injury. It shows that brain injury because of the several shocks or incidents causes memory loss. It does not help to transfer information from a shorter period to a longer period. It was very difficult for the prisoners to come out of such horrific scenes and their mental injuries. Habib says that “I am a free soul today but will the wounds and scars I bore in the claustrophobic, dark cell of Tihar Jail ever heal? Entering the jail is like getting sucked into the deep, bottomless pit where you may as well bid farewell to life” (1).

Mirza Nisar Hussain, one of the Kashmiri prisoners was alleged in the Delhi and Rajasthan bomb blast case. He spent twenty-three years in jail and forgets his own culture and tradition. He did not recognize his relatives and also wanted to be alone in a dark room. He also could not sleep on the soft mattresses and did not take baths for many days, because he was habitual of it. (*Aljazeera*)

Habib was also suffering from dehumanization and felt like she was in an alien country because the other inmates continually harassed her. Mental torture was very common for her because she was tortured by asking several questions. She started to forget the small things which happened in the recent past, she says that “My

memory had become weak due to constant mental stress and I had to think hard to recall all that I had wanted to say and share with my sister” (Habib 15).

It was very painful for Habib to live far away from her parents and family members. This pain can be experienced by only people who have gone through it. The prison was the whole world for prisoners because of isolation and dehumanization. The outer world was strange for lifetime prisoners and several other inmates were struggling for legal assistance. Mushtaq ul- Haq writes that “Prison as best described by Habib, is a place where Slave-Master Relationship with its strict rules and regulations is followed earnestly” (2). Prisoner isolation from the community can either make his/her weaker or stronger. Habib was getting weaker day by day both mentally and physically. Sometimes she thought it was very difficult for her to maintain her mental balance but later on, she felt that a prisoner has to spend his stipulated period in jail.

After a long time, she wrote a letter to her home because it was the only source to convey her messages. She started recalling her memories of the homeland. She spent several hours writing a letter in the lost memories. It was more humiliation for the family members, if she would spend an hour to write and share her situation of the jail. The experience she had gained during her imprisonment with jail officials and other fellow inmates was impossible for her to share. She would spend several hours writing a letter while she was lost in her memories. Also habitual of it to have such food but later on there was variation checked for.

It was a difficult experience for her to be photographed in different positions; those pictures were later pasted on a board with her name. It was also sorrowful for

her to stand in front of a policeman who applied ink on her palms and feet to take a print for record.

Habib portrays the inner voice of the prisoners regarding the jail administration and about the human rights violation. It was not only her agony or suffering rather it was the matter of other inmates too. The condition of the food was not so good even though women were made to stand in a queue for their turn. Initially, it was very difficult for her to get used to prison food, but later due to lack of better options and she became habitual of it.

She felt sleepless inside the dark corners of a 6 x 8 feet room, but spent days and nights convincing herself that she was a prisoner in the Tihar Jail. It was a very rare case in Jammu and Kashmir that a woman would be imprisoned in jail. The patriarchal society of the state always offers back seats for the ladies, and there was no role of women in the society. This was the reason women were out of risk but now even in Jammu and Kashmir several women's barracks are established. Saima Bhat has written in an article 'Women Prisoner' that the participation of women in taking decisions and going outside of the house was anathema in Kashmir. She writes:

Not long time ago, Kashmiri women were not found in police stations and courts, since these places carried a social stigma. Not only have women started participating in the political and social uprisings, but many are at the forefront of a spurt in the crime rate in Kashmir. (1)

Anjum Zamarud Habib was the only lady who took the decision to take part in a different organization. She chose the path of activism because of patriarchy and dowry cases. Surangya writes in an article that the incident of the dowry case in the

Anantnag district brought her attention toward women's empowerment. She worked in Kashmir for Women's Welfare Association in the 1980s.

In the late 90s, unprecedented change in Jammu and Kashmir pushed back the women's issues. She joined Hurriyat in 1993 but was disappointed because her motive of women empowerment was suppressed under a patriarchal society. Surangya wrote, "all these atrocities are being inflicted on us because we are talking about our rights and talking about freedom from oppression, coercion, from human rights violations, from illegal detentions and enforced disappearance" (3). Habib's work was not appreciated by the state because she was working for women and it led her behind the iron bars. She faced all those things that would happen under the terrible laws of the jail. The high walls of jail touching the sky were imprinted in her mind, she thought she would never get out of it. The heavy locks and iron rods always remained in her mind that she was not free from the trouble. The voice of her mother shakes her even during the night while lying in the jail. It brings her back to the past when she was in paradise and lush green grass and snow-clad mountains in front of her home. She recollects her memory through the memoir *Prison No. 100* which shows that all the desire hunts her throughout the imprisonment. She says:

Oh morning breeze bring me a breath of fresh air

I have been singed in this prison in many ways

A touch of cool breeze will revive me

Why has the fragrance of my Valley forsaken me? (Habib 59)

The significant quality of this text was the primary experience of the jail. It portrays the inside politics and the conflict between Jammu and Kashmir. The memoir *Prisoner No:100* revolves around the conflict of Kashmir. The imagination of the people outside Kashmir was made in such a way that Kashmiris are all traitors. So, the root cause of the conflict was started from the valley itself, and the whole memoir revolved around it. She narrates the conflict of Kashmir through the journey of her imprisonment. There were several women in the jail, suffering from cancer, and were under some serious cases. It was not less than the scene of a film or part of literature through which the outsider gets to know about them. Every prisoner around her was strange and they were also not allowed to meet her because she was considered a high-risk prisoner. She says “it is difficult to maintain one’s mental equilibrium in such an atmosphere, the outside world or even its memory recedes and blurs inside the jail where one’s life shrinks into its narrow, dark confines” (Habib 20).

Two things that keep alive prisoners inside the jail were, *Mulaqat* and *khat-o-Kitabat* (visits and written communication). The meetings with family members were the only ray of hope that a prisoner can experience. She used to think about her Hurriyat comrades that they will visit in the jail but she was always disappointed. They visited several times for the other members of the Hurriyat in the jail and court. The Bar association of Jammu and Kashmir also visited other prisoners, but they did not talk about her even in a single time. She was the only female member from the valley in Tihar Jail. At the last moment, she thought that they just kept her in the party to grab the attention of the other women. Habib writes:

I personally believe that perhaps they did not wish to encourage a woman’s leadership role or maybe they simply lacked the basic

courtesy to enquire after me, or look into whether or not I needed legal assistance. Could it be just a coincidence that they made every possible effort to get our male colleague released but left me to rot in jail?
(22-23)

It was very unfortunate for Habib that her party member (Shabir Ahmed Dar) has been released from jail with the support of Hurriyat. It demoralized her when the other Kashmiri prisoners were getting bail. Hurriyat submitted a list of Kashmiri prisoners to the Government of India for their bail, but her name was not there in the list. The court date always leads the prisoners to the hope of getting released from jail. Women used to wake up early in the morning hoping for a positive decision from the court. She was also busy reciting Salah (*Namaz*) and praying for her bail. But her experience of to-ing and fro-ing from the jail to court was very bad. They would put the women in a small suffocating van. They were caged in a van until the hearing of the court was delayed for one reason or the other. She said, "Jail is better than a court because lockup is more traumatizing to spend an entire day" (Habib 43).

The tales of discomfort and humiliation of other inmates was distressing to deal with for Habib, who reflected upon the lives of these voiceless prisoners very often. Several women were imprisoned due to different cases but everyone had a strange story. Women would die because of several quarrels and fighting or by beating from jail officials. Prison gangs have been in the jail and they used several blades and other sharp instruments to attack each other inside the barracks. Habib was also locked with those prisoners and beaten up inside the jail. Habib was a political prisoner and expected that the special cell would be given to her like the other political prisoners. She was far away from the special cell and legal investigation,

which were meant for the other political prisoners. She was lodged in a common ward along with other criminals. It seemed like she was trapped in a spider's web. Later on, she feels fortunate that she got a special cell known as VIP cell.

Vipassana programme was started during the time of Kiran Bedi through S.N. Goenka's Organization. It was mandatory for the VIP ward of prisoners. She joined the *Vipassana* programme as it was good for every prisoner's mental health. She participated very actively in such programmes. She wanted to engage in different activities to reduce her mental pressure. It was very unfortunate for her that the programme has been finished but the news she had read in the newspaper was more surprising, with the title "The Terrorist Has Reformed" (Habib 26).

She enjoyed the *Vipassana* programme to calm her mind and backache. Her health was deteriorating continuously despite taking medicines. She was sent by the jail authority to a psychiatrist. They started giving her sleeping drugs. She started taking rest but it affected her memory and became the cause of amnesia. She noticed that every prisoner had a different story that was full of agony and struggle. Prisoners were always locked inside the barracks and cells, which increased their mental pressure. They were constantly thinking about their freedom from the dark hell. Many of them were disappointed in several trials from the court and lead the cases of attempting suicides. So, the prisoners in such cases are affected by mental pressure, trauma, and depression. The hopelessness of getting bail and torture by the authority raised the suicide cases.

Political stunts and conspiracy are very common in Jammu and Kashmir. Every political leader in the state is working for his/her own benefit and also making

use of people. The innocent people of Jammu and Kashmir are used as scapegoats for political power. Politically people are attached to different parties and more cases are coming out of conspiracy. Several people already lost their lives in the valley. They are either killed by the terrorists or they are spending their lives in different jails.

It was very regrettable that Habib was in the Tihar Jail because of her political career. She has written that the judge has received several letters from Kashmir regarding her bail. The judge said, "I received a lot of letters saying 'Anjum Zamarud' should not be released. She should not be given bail. My lawyer responded, Sir there is politics going on in jail also and there are many groups here too. It is not from the jail but Srinagar" (Habib 73). She was not working in the valley for her family rather for the whole community. So, the people are politically connected with one side and socially on the other side. These patriarchal minds of the people of Kashmir did not want to see a woman becoming a leader of the community. They always wanted to suppress the women and wanted them as housewives. She felt heartbroken because of this dirty politics and conspiracy against her.

Several wards were assigned by symbols and codes on the basis of their crime or convict. Habib was logged in a prostitute ward for a few days. It was the worst experience of her imprisonment. Women were using derogatory language with each other. She interacted with some of the women for a few minutes. Their stories on how they became prostitutes were shocking to her. She realized poverty plays an important role to bring the girls into such a heinous profession.

In the 1930s, during the time of the Disobedience Movement when several political leaders started a movement and stood with Mahatma Gandhi, Urmila Shastri

was one among them. They set on fire several things related to Britishers and Urmila was also arrested for six months for her participation in the movement. British magistrate asked her to apologize but she resisted and chose the option to go to jail instead. During the time of her imprisonment, she came to know about the condition of women inmates in different prisons. They have given the worst treatment to the prisoners and cruelty and barbarism were very common inside the jails. Aparna V Singh wrote, "While the behavior of the Indian superintendent with the female prisoners was always arrogant and irreverent, that of his British counterparts was above reproach" (Women's web). So, the condition of the jail and the treatment of the prisoners was similar to British India.

Particularly, the condition of the women prisoners in Indian jails is the point of criticism. People are scared of the name of prison and causing trauma before putting inside the jail. The narratives were already circulated through different means of communication, like books, verbal, social media, etc. Habib was feeling lethargic for the whole day even not in such a condition to take a bath or change her clothes. It was unending torture for her because her bail appeal was continuously declining from the court. She was disappointed by listening to the next dates.

Inmates already spent several years in jail as under-trial prisoners, which was many times equal to the sentence of their crime. Whoever logged in the jail would be difficult to come out of. She says "the slow pace of justice reduced them to a non-being. Justice delayed is justice denied" (Habib 59). Now she wants to get herself engaged with other works of the jail. She was a high-risk prisoner and not allowed to participate in other works. High-risk prisoners were used to staying inside the

barracks or cells. It was fortunate for her that she was allowed to participate in jail activities and the library.

Habib mentions in her memoir that the painting classes would engage all the women in new colors and diverted their minds from the wretched prison life. All the women inmates in the jail were in depression and quarreling inside the jail was very common practice. So, these activities at least kept them busy and helped them to deal with mental stress. Habib was also allowed to work on a candle project. It kept her busy for a whole day. It helped her physically and mentally while she was preparing for work.

Habib recollects her memory through the tradition and culture that echoes in her every time. During the time of winter, she longed for *Kangri* (a small cane basket full of burning coal) and *Firhan* (a long gown made up of woolen). On summer days she used to sprinkle water on her cotton bedsheet to relax from the burning heat. In those moments she missed the snowcap mountains, springs, and lakes of her homeland. She quoted Braj Naryan Chakbastto convey her longing for home:

Every particle of my Kashmir is hospitable

Pieces of stones offered me water on the way. (Habib 210)

She was recalling the pleasant moments of her past. She spent a long time in jail but recollects her past in a few seconds. She says “I was busy making an imaginary snowman, there was a news report of fresh snowfall in Kashmir and how it had thrown daily life into disarray. There may not be any electricity for a month but the joy of snowfall was unique” (Habib 118).

There were frequent visits to the jail by the research scholars, social activists, and National Human Rights Commission (NHRC), officers like Kiran Bedi, MLAs, etc. During the visits, prisoners were locked inside the barracks and cells. Very few research scholars were allowed to meet the prisoners for their data collection. Women used to narrate their own different stories because they had hope of getting bail. Researchers just collected the data for their own research without the intention of doing something more for the prisoners. She always found the news on the very next days about the teams that visited in the jail. They had given the statement about the status of the prisoners.

Habib appreciated the work of Kiran Bedi with prisoners in her memoir, for introducing many reforms and skill-based programmes in the Tihar Jail. It was a good initiative by the jail officer to engage the prisoners in different activities. Different techniques were taught during the programmes which were beneficial for the inmates after getting bail. Education and vocational classes were also started under the supervision of Kiran Bedi. Indra Gandhi National Open University (IGNOU) and Jamia Millia Islamia University introduced several courses for the prisoners inside the jail. It was unfortunate that there were few literate women and they were not interested in taking classes. She started classes on a regular basis and several books were also brought to the library.

Prison is not a place to harass or torture the prisoners rather it is a place to rehabilitate the inmates to settle them back into the society. Convicted people are isolated from the community to stop the crime. Many scholars have discussed that the prison is an institute to teach the prisoners different skills and academic courses. Habib wrote “Dr. Kiran Bedi treated the jail as an institution where prisoners could be

reformed but her efforts went to waste as soon as she was transferred. The jail was known for destroying noble thoughts and pure sentiments” (141).

Women inmates were narrating stories about their imprisonments while recalling past experiences. Most of the women were illiterate and they did not know the name of the months. They just remembered the names of the seasons. There was a difference between the inner world and outer world but seasons were on both sides. The inner world is quite a little bit and limited to certain societies but the outer world was full of diversities and possibilities. She quoted Maulana Abul Kalam Azad, “Even in jail, the sunsets and rises, even here the stars shine, dawn tears through the night and brings light. Even in jail, there is spring after autumn, the birds chirp but the meaning and essence of all this remain different from the outside, free world” (Habib 116).

Anjum Zamarud Habib wrote her memoir *Prisoner No. 100* with the women’s perspective of how women are struggling in society and in imprisonment. They don’t have space to present themselves within their own communities. She writes about the psychological imbalance of the women during the time of imprisonment. She says that her memoir revolves around the gynocritical imagination. It is impossible for the women to fulfill their basic needs and it causes many diseases and mental stress. She shows the struggle of women by writing her own experience of the Tihar Jail. She wrote her mental stress, anxiety, depression, trauma, and particularly about her body. How women become the victim of every new case if they will ask for their basic needs. It was common among the women in the jail about hormonal imbalances. Prisoners did not have a medical facility and several inmates died of carelessness. Several protests were organized inside the jail about the brutality of jail officials. It

was very difficult for the prisoners to get together and raise their voices. Habib was indulged in a new case after the protest on the death of a prisoner. There were several women inmates who are still struggling for bail either on one case or the other.

It was a good thing for the prisoners to rehabilitate themselves and settle back into their society. There were several small industries inside the jail and prisoners got used to learning new skills for preparing different things which were used in our daily life. High-risk prisoners were not allowed to go outside their barracks but Habib feels fortunate to get some work and responsibilities. She worked in the library, candle factory, painting, etc. It was very important for every prisoner to work or engage in different jail activities to unburden their heart and mind. Lying in the cell leads to trauma and mental stress. Yoga classes have been started in the jail for a week. Habib had decided to join the classes because it gave her mental equilibrium. She wanted to stay engaged by busying herself in every activity.

Her experience with the Kashmiri people inside the jail was very strange. They face problems of alienation, harassment, and a finger of suspicion. It was the horrible experience that Habib had faced inside the Tihar Jail. At the beginning of her imprisonment, she was humiliated and harassed only because she was a Kashmiri, but later on, her intellect and good behavior helped her to create a friendly image among the inmates. She was feeling insecure even inside the jail. She personally believes that “a terrorist has no religion and Islam is categorical in rejection of such inhuman acts” (49). John Baudrillard, in his essay *The Spirit of Terrorism and Other Essays* says that it is the fourth World War that is already spread globally. He has written as:

It was the system itself that created the objective conditions for this brutal retaliation. By seizing all the cards for itself, it forced the other to change rules. This is terror against terror- there is no longer any ideology behind it. We are far beyond ideology and politics. (9)

Habib had been tortured and harassed by the other inmates and jail officials. Many restrictions had been applied upon her. She thought that being a prisoner she must tolerate everything until she is free from a horrible place. She believed that after her release from the Prevention and Terrorism Act (POTA), troubles will come to an end, but that was not true big gates, high walls, dark corners of huge rooms, barracks, cells, and locks will traumatize her for life. She says, "I was becoming less tolerant and less capable of coping with the daily grind. Four years is a long time. The high walls of jail seemed to be kissing the skies" (Habib 201). Everything in the jail seems to be black and horrible that even the blankets in the dark rooms tortured her. She says that the blackness inserted in her mind that the bright day will never come.

It was unfortunate for Habib to be imprisoned on the grounds of mere suspicion and as an under-trial prisoner she spent five years in jail. At the end of the memoir, she says that it was an opportunity to meet with several women who belong to different countries. She experienced women's psychology and behavior in a prison. She shows the inner condition of the jail how women were struggling in it, even fulfilling their basic needs was a struggle. In her memoir she gave both positive and negative perspectives. The best thing inside the jail was skill development and education system that was introduced by Kiran Bedi, but the torture by the jail officials and prejudice was unexpected.

Sarayanga has written in his article that Anjum Zamaraud Habib is a social and political activist who is working for the empowerment of women in Jammu and Kashmir. After getting bail, she formed an organization ‘Association of Families of Kashmiri Prisoners’. It was her promise to the prisoners of Jammu and Kashmir that she will work for the innocent people lodged in jails and their disappearance. She writes “Anjum’s motive was to find out the whereabouts of the young Kashmiris lodged in prisons. Because in some cases, there was no information about the location of imprisoned Kashmiris” (*Dispatch 5*).

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Chapter-3

Reflection of Trauma in *My Days in Prison*

Prison literature, most of the time, would come to mean testimonials and memoirs. These types of literature come out of jail that would be full of agony, struggle, grief, depression, etc. Prison writing always portrays the ordeal of the prisoners. Isolation from the family and the society makes the prisoner think about the world in two different ways. The inside of the four walls and the outer world, that is quite different. Prison is also part of society and its culture also differentiates the people from each other.

Prison writing is not a new concept; rather it was started in 450AD during the time of Boethius. There are different prisoners from long before to till now who wrote different books in both fictional and non-fictional genres. Jail is the place of confinement for the convict or for the under-trial prisoners (specific cases). So, no one can understand the jail culture without undergoing the experience of confinement. He/she can explain the bitter experience of the jail to the outer world. Prison writing is the only source that portrays the agony and suffering of the prisoners. In India, there are several books written on prison literature by many personalities during the time of their imprisonment.

The importance of prison writing is to bring the attention of the authority and the jail officials. It is a point of criticism for the jail authorities and the prisoners for their basic rights. Prison does not mean for punishment only rather it is used as a correctional or rehabilitation centre. Norman S Hayner and Ellis Ash have written in an article that “the penal institutions as they are today, the constant hostility between

guards and inmates are one of the major obstacles in the reformation of prisoners” (578). When the prisoners would be tortured and traumatized inside the four walls of the jail without the verdict of the court as criminals or innocents that lead to trauma and mental stress. There are several barracks inside the jails and every convict is to be detained with their respective crime. Under-trial prisoners would remain isolated from other convicts. Inmates who alleged of different cases were put behind the bars as a criminal. They will never forget the terrible nightmare that lived long last in their mind. People were put in jail because of a single allegation but they came out of it with several other cases. Their conscience and mind would be colonized for a lifetime. Even a physically free prisoner will not find freedom outside from the judgmental society. Qureshi says “Frustrated and disgusted with the system, many try to break free only to be imprisoned again” (1). It can be proved by the political prisoners only because the special cells have been established inside the jails. They can experience the real culture of the jail. The transparency behind the four walls of the jail can be expected from the political prisoners. So the literature is the source to get to know about the prisoners behind the walls. Humra Quraishi writes:

As citizens of the country, we should know what is happening behind those high walls with the inmates languishing inside with cut-offs from the world. Not to overlook this vital fact that almost seventy-five percent of the imprisoned are under trial and technically innocent. (Quraishi)

In recent times, the state of Jammu and Kashmir has been under conflict since the dispute started in 1989. The resistance started with the rise of terrorism and infiltration. Communal harmony among the people of Kashmir was broken because of insurgency. Instability and resistance in the valley lead to several detentions and

imprisonment taking place. People are detained from their home and sent them in different Indian jails. The illegal detention and disappearance were common practice in Kashmir by putting allegations on people. There are different Kashmiri in different jails but very few of them have written the ordeal of jail experience. In the contemporary era, three prison writers are there in Jammu and Kashmir, Iftikhar Gilani, Anjum Zamarud Habib, and Maqbool Ahmed. Iftikhar Gilani's *My Days in Prison* was the first prison memoir in Jammu and Kashmir. It was his first book written in the form of a prison memoir. He was a Kashmiri-based journalist in Delhi and also the editor of the *Kashmir Times* newspaper. He was imprisoned for seven months in Tihar Jail under the draconian case of the Official Secret Act (OSA).

Gilani's home was raided by Delhi police sharply at 4 o'clock in the morning without any information. His door was knocked and his wife says in Kashmiri *Kus tan chhhu darwazes peth* (somebody is at door) (Gilani 7). His interrogation started from the very first day to getting bail. His story about the jail experience was also heart-wrenching and full of terror and horror. It was unexpected for him to enter the jail and come out of it within a year. He was taken from his home on ninth June 2002 and his case was withdrawn after seven months in 2003. It was fortunate for him that a huge protest was being organized by his fellow journalists and humanrightsactivists for his bail. Saba Naqvi has written, "Earlier this year (2003) various threats and unfortunate circumstances forced him to leave India and take up a job in Turkey" (4).

Iftikhar Gilani's imprisonment and hard-working experience of the jail with several other jail inmates was written in his memoir *My Days in Prison*. It is divided into seven chapters and every chapter depicts different narratives. It starts with

chapter one 'Freedom Restored' because the very first thing that revolved in his mind was freedom from jail.

It was 9th June 2002, when Iftikhar Gilani was taken from his residence Malviya Nagar Delhi. The unprecedented raid at his home was very shocking and unexpected for the whole family. His home was searched by the Income Tax Department, but he believed this was used as an excuse to enter into his house. He was tortured and harassed at his residence along with his wife. More than sixty police personnel were at his home for investigation and started searching his home. His personal account and computer were checked by the police and a case was filed against him under OSA (1923) which is 14 years imprisonment. Official Secret Act (OSA) is an act like several other acts like Terrorist and Disruptive Activities (Prevention) Act (TADA) and Prevention of Terrorism Act (POTA). It was a non-bailable offence for fourteen years of imprisonment. It is written that "The Official Secrets Act allows for holding a person guilty if he or she is in possession of any document that is calculated to be or might be or is intended to be, directly or indirectly, useful to the enemy" (PUDR). In fact, after seven months of imprisonment, he was found innocent by the honorable court and got bail.

This memoir is the story and experience of his seven-month imprisonment in Tihar Jail. It shows that how he was tortured and traumatized from his home to Tihar Jail. It was a depressing account which shows how a journalist the 'fourth pillar' of the country was suppressed as an under-trial prisoner. There are a number of journalists who have been working in the country and many of them were also shot dead in the streets of Srinagar. Shujaat Bukhari was one of the senior-most journalists from Kashmir who was killed in Srinagar and his case is still under review and the

killer is still unidentified. Earlier Iftikhar Gilani was working for *The Hindu* and later on, he switched to *The Rising Kashmir*, a newspaper in Jammu and Kashmir. Gilani was the first Kashmiri writer who wrote about the ordeal and agony that he experienced in Tihar Jail. Maqbool Ahmed was influenced by him and wrote a book after getting bail called "*Shabistan-e- Wajood*" and later on it was also translated into English.

Iftikhar Gilani's *My Days in Prison* portrays how imprisonment causes trauma inside the jail and how life after imprisonment brings humiliation and stress. The whole world was divided for him between the outside world and Tihar Jail world. Behind the lofty high prison walls and iron bars, there was another world that showed different cultures and societies. He was thinking that now this world would be everything for him because he lost touch from the outside world. His seven months of imprisonment seem like many years spent inside the four walls which are connected with the sky. He was mentally disturbed and lost his memory. He forgot even the faces of his family members and particularly his children.

Gilani feels shocked after hearing the news that he was going to be released. His mind stopped working and he seemed to be a dumb man. His other jail inmates asked many questions to him and also wanted to share his happiness but his mind was baffled. He did not believe that he would set free and will be reunited with his wife and children. One of the famous European psychiatrists used the term 'depersonalized' during the time of the Nazi concentration camp. Whatever has happened to the liberated prisoner, psychologically imbalance overcomes his/her emotion. Depersonalization is a psychological term that Viktor E. Frankl discusses in his book *Man's Search for Meaning* for newly-liberated prisoners. Unexpected things

when happening with prisoners for their happiness like freedom from jail leads to an imbalance of mental stress and consciousness. Frankl says “Psychologically what was happening to the liberated prisoners could be called Depersonalization. Everything appeared unreal, unlikely, as in a dream. We could not believe it was true” (95).

There are different narratives inside the jails that could be circulated within the jail premises only. It was very difficult for uneducated prisoners to write their suffering on a daily basis rather they can narrate their stories orally.

Prisoners wanted to unfold their stories with each other to overcome anxiety, trauma, and depression. Several poor prisoners are languishing in different Indian jails. Gilani says many prisoners were convicted of minor cases but they were not in such a condition to forward their cases and get bail. They have narrated many stories about their ordeal and struggle. He had carried all those tales to the outside world to portray the poor people who were behind the walls. Perhaps some political members do their best for their justice. Justice A.S. Anand in 2003 said: “Yes, nearly 75 percent of our jail population consists of under-trial, many of whom are innocent. A large number of under-trials languishing in jails even after getting bail because they are unable to raise the surety amount. In this context, we should consider the release of under-trials on personal bonds” (Qureshi 2). Being a Kashmiri journalist he was put in jail because he was close to his friends and relatives. He felt that the Kashmir politics and conflict were somehow the reason behind his incarceration.

Several questions were asked by the officials about the separatist leader Sayed Ali Shah Gilani and different narratives were also circulated in newspapers about the relation between them. Those narratives always hunt him more than that he was a

journalist and peace-loving who gave the price to Kashmir politics. Irfan Shams wrote, “I have nothing to do with SAS Gilani’s politics” (*Kashmir Life*). Kashmiri people were put behind the jail and detention camps on the basis suspicion and they are rotting in different jails. The Public Information Officer Report of Jammu and Kashmir shows that “90 percent of the prisoners lodged in jails of Jammu and Kashmir are under trial prisoners. Prison department Jammu said that less than 2 % of all individuals arrested in the military-related cases have been convicted” (*Awaz e PirPanjal* 2020).

It was also unexpected for Iftikhar Gilani to come out of jail in a very short period of time because the dramas he was already faced were very strange. His home was raided differently by police, IB and income tax officers, etc. without any information. The raiding parties were curious about his books and other personal documents rather than searching Income Tax related things like jewelry, money, and other assets. Search operation ended after several hours but they wanted him without having anything related to Income Tax or revenue. One of the members of the raided party said no need to convince them. They come for you-“they shall get you” (Gilani 21).

Gilani’s wife (Aanisa) was left alone in the whole building because Delhi police had informed them they had taken Gilani for investigation, not imprisonment. She was tortured and harassed both physically and mentally. Physical torture can hurt for a period of time only but mental torture will remain in the mind throughout life. It causes trauma and post-traumatic syndrome diseases (PTSD). One of the policemen asked him “*Ab raho choudah saal andar* (now you can stay inside for 14 years)” (Gilani 24). After hearing this horrible voice his hands and feet turned cold. He was

tortured and traumatized during the time and because of a single published paper found from his computer which was related to the Kashmir issue. He was put behind the bar only for a published article that was not a secret. Similar papers had already been published in different journals about the issues happening in society. So Gilani argues, it was not a crime to keep a research paper on a computer.

Interrogation under police custody causes psychological problems and mental stress. It was very difficult to come out of trauma that a person could face during the time of interrogation. Gilani says that before they started interrogation the IB official unfolded the third-degree torture techniques on him. He says “even those who had been picked up on mere suspicion were inhumanly tortured” (Gilani 35).

After the interrogation period and questioning session Gilani was sent to the Tihar Jail for his trial period. Life in jail seemed like a film in the cinema hall where there was a hero and a villain. Most of the time every prisoner was thinking about his release and everyone had a positive hope even some of them were lifetime prisoners. They always discussed their innocence with each other but it was useless for every inmate. They narrated their stories to the newcomers about the horror and trauma they faced as the old prisoners. Iftikhar Gilani had also hoped that he would be a free man very soon because he was a suspected convict. It was the first day of his court and he traveled in such a van like a wooden trolley with some iron grills. Every prisoner has been put into the barracks with his surname symbol arranged alphabetically. He was logged inside the trial room along with other few inmates and jail authority members. The first day of the trial started with a Nepali staff member who asked his name and slapped him without any reason. It was a signal for others to do the same with him.

They did the same and some of them said “*Sala, Gaddar, Pakistani Agent*, they were screaming” (Gilani 43).

People entered jail because of different reasons and it is no doubt, they can be tortured and harassed behind the bars. So, trauma is not new for them. Every prisoner inside the jail would go through trauma, either as a suspected prisoner or criminal. Prisoners who got bail would also face post-traumatic syndrome disease (PTSD). Prisoners can be institutionalized, before going back to society, because the jail norm and protocol can be followed by every inmate. They forced the prisoners to obey the order of the jail officials. This personal transformation is called “Institutionalization” (Thomas).

Trauma causes mainly after returning to the free world because of less support from society and family members. Family plays an important role to build the confidence of the prisoners to settle back in society. Emotional support always leads the prisoners to either a positive side or a negative. It is the emotional support that diagnoses the prisoner from trauma.

The behavior of the jail officials with the prisoners leads to more traumas. It was unexpected that the other inmates and officials were teaching the lesson of patriotism to Gilani. He thought that the other inmates who were already convicted of various crimes like some of them were under murderer cases also asking questions on nationalism. He was tortured in jail as given the task to clean the toilet with his own shirt. He was forced to put on the same shirt without washing till the arrangement of a new shirt. He was put inside a room known as a high-risk ward or “highlight word”

(Gilani 45). This ward is meant for high-risk prisoners and is not supposed to open their room for twenty-three hours.

It was an unexpected shock for Gilani to see the death room in the jail; he was not a criminal or a lifetime prisoner. He was put in the room which was just 6 by 8 feet long and without a window and a ventilator. He was a suspected prisoner but third-degree torture caused him trauma and mental stress.

Gilani had experienced the worst thing during his imprisonment which was isolation from the other human beings. He did not see the faces of other inmates or heard the voice of any human being. The harrowing written note he has seen on the board outside the death room is called “*Kaal Kothari*” (Gilani)- this notice board made him unconscious and sent chills down his spine. He spent his days and nights on the rough floor of the prison barracks. The hostile behavior of other jail inmates and officials was very aggressive and harsh towards him. His jail experiences were narrated as:

The moment I alighted from the jail vehicle, there was uproar just inside the main gate adjacent to the superintendent's office. He has come! There he is! Scores of voices rose. They were men in plain clothes, some convicts, some jail officials, and some under-trials, and they attacked me. I was beaten badly till I went unconscious and my ear and nose started bleeding. I was taunted as a terrorist, a traitor. (NWM 2003)

Racial discrimination was also very common inside the jail because of bribery. The treatment against foreigners in Tihar Jail was quite different from Indians. They were given different kinds of treatment, food, milk, dry fruits, and also not restricted

to be locked for the whole day. They got separate cells and also logged into the IGNOU ward that was meant for educated inmates.

Kiran Bedi played an important role in the reformation of the imprisonment system. She was the first woman lady to be recruited as IPS officer and was sent to Tihar Jail as inspector General of prisons. She made several changes and reforms in Tihar Jail. Besides reforming the vocational education and rehabilitation centre, she started *Vipassana* and Meditation programmes in the jail. She made several changes in the jail for the welfare of prisoners and also revamped the health system of the jail. She called it Tihar Ashram and also tried to make different changes in the education system. She wanted to reform the prison system in such a way that it could be like an institution or rehabilitation centre. Gilani says:

Kiran Bedi's efforts to bring about reforms in the prison system stemmed from her belief that a prison is an institution to correct people, not to punish them, for incarceration itself is a punishment that deprives prisoners of their liberty, choices and even clothes. If, along with this, they are subjected to more pain, prisoners may hurt society more once they go back to it. (85)

She also introduced many new programmes to rehabilitate the prisoner without harassing them. She banned many illegal things from the prison-like tobacco, cigarettes, etc. Unfortunately, all introduced programmes are functioning in papers but not in actual life. Complaint boxes are still outside the barrack and cell but no one is ready to put any paper because prisoners know that it would be opened by the jail staff itself.

Since cash was not permitted inside the jail, to purchase anything from the jail, they had to have jail coupons. He was penniless and not even in a condition to buy a toothbrush from the jail canteen. It was unexpected of him to ask for a meeting with his family members and other friends because of the heinous act that he had been accused of. It was unimagined that humanity is everywhere either in the jail or outside world. One of the jail officials handed over a fifty rupees coupon. No one was there to help him but it was an unexpected gift for him.

Frequent incidents of violence in the jail were a common practice, by the prisoners, with sharp things like shaving blades and knives. So, it was very difficult for new prisoners to be friends with each other. Prisoners were shifted without any information every week from barrack to cell, cell to Mullahiza ward, and vice versa. This practice was done only to make differences among the inmates, says Gilani in his memoir. So, the high-security prisoners who are detained under serious offence would be logged in highlight wards. Gilani says, “Consigning prisoners to the high-security ward, called ‘Highlight ward’ in Tihar parlance, is a serious punishment, entailing solitary confinement. The high security ward has its own ‘*Kasoori cells*’ (89).

The highlight ward is a black horrible dark room without a ventilator to keep highlight prisoners for security purposes. Long-term stays in those cells cause trauma among the prisoners and also cause psychological stress. Gilani has written that two prisoners were shifted in the highlight ward for a long period and they were mentally disturbed. He says that:

Two such prisoners were shifted to the general ward for their good conduct after three years in the highlight. One among them was chosen

to participate in the annual Olympics as he was a good cricketer. But he could bear to see so many humans and found the din of human voices intolerable. (Gilani 90)

It is very difficult for an individual to come out of a tortuous world where the law and security services and justice seem a far cry. This journey of Gilani's life was full of twists and turns inside the jail. It was a hopeless journey that he would reach on the destination point or not. On the very first day, he thought that it was a matter of just a few hours but all the hopes came to end when he entered Tihar Jail. Big walls of the jail and unfavorable environment seemed like he was put in a grave. He had heard different stories that were narrated by other inmates to him but it was a shocking experience for him to witness how easily innocent people were put behind the jail. So most of the people in Tihar Jail were innocent but not in such a condition to take legal justice. Even jail authorities knew the reality of the prisoner's innocence. He wrote that "Jail officials admit that more than 60 percent of the prisoners lodged there are innocents. In some cases many prisoners spent more years in jail than they would have had they been convicted" (Gilani 109).

Being a journalist, it was very unfortunate for Gilani to face such unbearable hostility from the jail officials. Mass media and journalism play an important role all over the world. It is the mirror of the society that it portrays. Media and democracy have a direct link with each other; media plays its role to bring the hidden things in front of society and democracy gives legal right to work in the field. Every individual of the state or country can vote for their right. One of the benefits of a democratic framework is the opportunity for articulation and the space that is given to contradiction by various segments of society. Social media is one of the main pillars

of democracy. Every citizen has the right to speak and give his/her suggestions. It has in particular, the following four columns: Judiciary, Legislative, Executive, and Media. The former three keep up an arrangement of governing rules in an Indian setting. While the last pillar of democracy (Media) is the most remarkable substance in the world, it guarantees straight forwardness in all three frameworks. It resembles a mirror that shows the genuine side. It makes us mindful of different social, monetary, and policy-driven issues that encompass a nation. With various new channels, papers, and online media stages which gave the most precise news covering a wide range of information. It portrays different major and minor issues of the government.

Iftikhar Gilani has written the role of media in his book, *My Days in Prison*. Many prisoners would rot in Tihar Jail because of suspected allegations. Journalists who always capture the news for their own business can put several other innocents behind the bar. Gilani's case was quite different from that of several other newspapers and magazines. He was also a part of such a powerful fraternity, so-called the fourth pillar of democracy but every prisoner doesn't have such favorable conditions. All over the world journalists made protests in his favor, and then the case concluded. He met with other prisoners during his imprisonment of seven months and spent days with those who were also in the jail under OSA. They were struggling in jail, because they don't have such legal power and support to prove them innocent. Gilani wrote:

We must ask ourselves whether in the mad rush of catching deadlines, headlines, and bylines, we have committed a gross violation of natural justice, whether the report filed by us would in effect amount to a condemnation of

some innocent person without affording him an opportunity to present his side of the story. (126)

Different stories have been planted against Iftikhar Gilani by the mass media. Several Newspapers had published the fake news about him that he was an agent of many agencies and provided the secrets of the nation to them. On being found innocent he was released from jail, all those news anchors started reporting favorably about him. So, the media plays an important role for every individual of the nation in both positive and negative. He was tortured both physically and mentally by watching the news on television and by reading what was written about him in newspapers. Gilani wrote, “I owned the torture I had to undergo on the day of my admission to gross misreporting by the newspapers” (130).

Whatever he experienced in the jail was the new culture of punishment and imprisonment. It would not be fair that a journalist or author can report and portray interesting stories. It is not always possible that the victim or officials are creating such stories but the factual points will come out of it. He had lost his friends, neighbors, relatives, and other journalist faith because he was a suspected victim of Official Secret Act.

It was unbelievable for him that he would be behind the bars and come out of it. In his entire life, he understands the meaning of pen and sword that “The pen is mightier than the sword but I learned during the incarceration at Tihar that the pen is a double-edged sword” (Gilani 122). He was through an unfortunate experience but later on, realized that he was fortunate that his well-wishers and God helped him to be released. During the period of imprisonment, Gilani has experienced that several

people in different jails are the victims of the Official Secrets Act. The tendency of the people who booked under such an act was around Delhi or inside the capital city. Most of the cases against the Official Secret Act came out after the attack on parliament. Different government employees had links with other terrorist agencies and several people were put behind the bars.

When an individual is put in jail different allegations come in front of him/her. His accounts were also searched, they found a file in his computer named 'Force' and considered him as an ISI agent. He was put behind bars and many new cases and charge sheets were presented against him related to pornography, fake accounts, pieces of jewelry, etc. He says that "the prosecution had also produced in the court details of some bank accounts saying that these were my accounts. I immediately demanded an investigation of the said accounts. These allegations vanished into thin air" (Gilani139).

It is impossible to forget the trauma of working under someone else's supervision. During the time of imprisonment, it is difficult for a person to forget his experience and emotional sentiments. Daily rounds of questioning on the same topic in the jail in front of jail officials cause mental harassment. Criminals or suspicious convicts are in the same category inside the barracks because of long-term trial period which is very common in Indian jails. Law and judiciary system takes a long time to conclude. Several prisoners are still under trial period but they have spent the same years in jail with equal punishment in their cases. If he/she could be declared as a criminal after the long trial period then again, he/she might have to spend the stipulated time.

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Conclusion

Kashmir, the paradise on earth, has witnessed innumerable conflicts since the rise of insurgency and infiltration. The territory of Jammu and Kashmir is known as one of the most volatile regions in the world and is under the surveillance of several agencies. People who belong to such regions are undergoing trauma since 1989, as terrorism and unprecedented tension, erupted inside the valley of Kashmir, around that time. The breaking away of the communal harmony and genocide in Kashmir led to the mass exodus of Kashmiri residents, who settled in different parts of the country and the world. The brutal killing of Kashmiri pundits and their mass exodus is the primary cause of their loss of culture and identity. They fled from the valley and helplessly settled in different regions of the country, while many went abroad.

The conflict and resistance in the valley lead to bloodshed, killing, imprisonment, and disappearance. Several people from the valley were imprisoned and others simply disappeared. Incarceration was very frequent on false allegations because of several laws, like AFSPA, UAPA, PSA, TADA, OSA, etc. People were imprisoned on the basis of suspicion and were put behind bars for several years as under-trial prisoners. Some of the prisoners from Kashmir were found innocent even after 24 years of imprisonment in different jails of the country.

Prisoners have written several books, articles, letters, memoirs, and autobiographies. It portrays the agony and suffering that they experienced inside the jails. All those materials which were penned down during the time of incarceration or after getting bail brought attention to society and the government officials. The basic rights of every prisoner were suspended during the time of imprisonment and they

were tortured and traumatized in jails. Some political and rich prisoners can have such basic facilities as opposed to the other poor prisoners who are kept in a state of languish inside the prison walls for several years. The behavior of the jail staff was very hostile against the poor prisoners because they were not in a condition to give them bribes. Even when prisoners were proved innocent, they were unable to pay their bail amount and rotted in jail.

Anjum Zamarud Habib's *Prisoner No. 100: An Account of My Nights and Days in an Indian Prison* and Iftikhar Gilani's *My Days in Prison* are the portrayal of prison. They have not only written their own agony and suffering rather the condition of jail with an insider's perspective. Anjum Zamarud Habib has spent five years in Tihar Jail as an under-trial prisoner. She was caught from Delhi and put behind bars along with two other Hurriyat members. They both got bail soon with the help of Hurriyat leaders but she spent her stipulated time in jail.

Habib's writing involved her jail experience from various perspectives; she encapsulated the whole scenario of her life including Kashmir conflict, terrorism, infiltration, imprisonment, disappearance, power politics, and, particularly the condition of jails from a woman's view. Her prison memoir revolves around the incidents of conflict and terrorism that led her to Tihar Jail. She started working as a social activist because of dowry deaths and the patriarchal system in Jammu and Kashmir. Her activism brought her into politics and she joined Hurriyat Conference. It was a better platform for her to talk about the empowerment of women but was disappointed at every moment. She approached this widespread issue on an international level and attended several conferences for human rights violations. Later on, it was proved that the power of politics in Kashmir led by few leader who were

making use of Kashmiri people. She was the core member of the Hurriyat Conference along with her two colleagues who were arrested with her. Hurriyat made every effort along with the bar association of Jammu and Kashmir and Prime Minister of India to bring the male member out of jail. She was imprisoned in jail for five years but they did not talk about her. It was the patriarchal mind that did not allow her to be the part of any ruling party to take the decisions. It was unfortunate for Habib to work for the Hurriyat and lose the precious years of her life in Tihar jail.

Iftikhar Gilani's memoir *My Days in Prison* portrays several issues related to common people and especially for Kashmiri prisoners. He is a Kashmir-based journalist in Delhi, working for newspapers and magazines. He is a well-known journalist, at both national and international level, and also a co-editor of a daily newspaper. His house was raided by police early in the morning without any warrant for the search operation. His house was searched for several hours but nothing was found. It was a raid by the Income Tax department but several other issues were pointed out to put him behind iron bars. He was tortured in his home along with his wife and children. They locked the children inside a room without any toilet and washroom for several hours. It was the worst thing for him that his children were scared and which caused extreme levels of trauma. It leaves an imprint on the minds of the children.

Gilani experienced that the cause of torture and humiliation somehow revolves around the Kashmir conflict. He is a peace-loving journalist who works for the nation and his job is considered as the fourth pillar of democracy. Despite this, he was tortured because of relation with Kashmiri people and separatist leaders. He had gone through several newspapers and articles which showcased that he worked for his

father-in-law who is the chief of Hurriyat. He wrote in an article that he was far away from all these kinds of politics and was not working for him rather owing his family, care, and love. Being a reputed journalist, he secured support from all over the world and his case was taken up in fast-track court. It was fortunate that he had good friends and fraternity that helped him to come out of jail within a year. His experience of being kept in jail and tortured portrays the condition of other common inmates who were not even given a chance. Several prisoners are put in different jails under the Official Secret Act (OSA) because of minor proceedings against them like map, routes, etc. but they are kept far away from actual legal proceedings. It is very unfortunate for them that they do not have the opportunity and power to prove themselves innocent.

Anjum Zamarud Habib' memoir *Prisoner No. 100* reflects the conflict of Kashmir through her jail experience. It was through her catharsis that she wanted to show the perspectives of other inmates, disappearance, and imprisonment which takes place in the valley. She wanted to bring out such raw facts which garner the attention of society and officials, describing how Kashmiri prisoners are being tortured in different jails. She was the only female prisoner from Jammu and Kashmir and the way she was tortured, both physically and mentally, broke the barriers of human treatment. She was treated in jail as a traitor or the agent of several agencies.

She talks about all those women whose husbands and children disappeared from the valley and are still missing. They are suffering from trauma and the evil patriarchal society alongside religious factors which doesn't allow them to get married again until they get the evidence of their husband's death. They are considered as Half-Widows and Half-Mothers because they are married but their

husbands are not with them. Several children in Jammu and Kashmir have undergone trauma because of their parents being missing or killed. The torture on their parents and bloodshed on the roads leave a long-lasting impression on their minds. They left their education and started working on roads so that they can earn their genuine livelihood. They were not even a part of politics and conflict in the state but faced unexpected events on daily basis.

The conflict in Jammu and Kashmir revolves around the political realities that show the adverse conditions of the valley through the writings of different authors. People who are struggling in the state have no relation with politics. Since 1989, three decades have been past, the unprecedented rise of militancy in the state of Jammu and Kashmir causes conflict, trauma and disturbance among the people. Infiltration, shelling, and cross-firing in the border region of Jammu and Kashmir is very common. People have already lost their loved ones inside their homes and several others are struggling for their life because of injuries and constant attacks. Several people of Rajouri, Poonch, Jammu, and Ganderbal district of Jammu and Kashmir are facing problems of shelling on a daily basis. It is impossible to bring the situation of the border region in front of the masses because media coverages are not an easy task for journalist in Jammu and Kashmir.

Journalism represents the ground report and provides a source of critique. Journalists can freely cover the real situation of the society and bring attention of the government to the miseries of the common people. It is not an easy task for a journalist to cover each and everything from the valley of Kashmir because a reporter is not free from dangers and threats of terrorism. Iftikhar Gilani has written in his prison memoir that it is very difficult for the journalists to cover the ground report of

Jammu and Kashmir. Several journalists were put behind bars on false pretense and they spent long term as under-trial prisoners. Journalists were caught by the agencies and were threatened, pressurized for biased coverage. As media persons, journalists, and senior editors were killed in the streets of Kashmir without even unmasking or identifying the killer. Shujaat Bukhari, one of the leading correspondents of *The Hindu* in Srinagar and the editor of *The Rising Kashmir* newspaper was threatened several times. To everyone's dismay, he was killed on the streets of Srinagar near Lal Chowk by the terrorists.

Maqbool Ahmed was one of the best journalists from Kashmir. He spent several years in different jails of the country. He wrote several books and short stories during the time of imprisonment. He wrote nearly seven books in jail, among them *Shabstan-e-Wajood* was his memoir. He got bail but was not able to survive for a long time and died because of a heart attack in Srinagar.

Three decades have passed after the insurgency and people are still being killed because of many reasons. Childhood trauma is one of the main causes for an average child in Jammu and Kashmir for depression. Children in the valley of Kashmir are scared to go outside their homes, because of terrorism and mass militarization. Several children have already lost their parents in the wave of terrorism and some of them were put into jails. Three girls from Ganderbal district of Jammu and Kashmir are struggling for their bread and butter. Their mother is dead and father of the daughters is still rotting in jail. It is not just a single case, rather JKCC Report (2020) shows in 'Terrorized: Impact of Violence on the Children of Jammu and Kashmir' that 318 children have been killed so far in the valley.

The present study brings out the trauma experienced by Kashmiris due to conflicted condition of Kashmir. Anjum Zamarud Habib's memoir portrays the inside view of Tihar Jail, particularly the condition of Kashmiri prisoners. Hostility and behavior of other inmates against Kashmiri prisoners was the most humiliating part in the jail. She also portrays how politics and conflict in Kashmir were going in parallel. The patriarchal mind of Kashmiri people was also demeaning against the working women and deemed them as inappropriate. People of Kashmir should give an identity and a societal space to women so that they engage in various roles in society. Mostly such resistance affects women and children because of such inhumane violence in Kashmir.

Iftikhar Gilani's memoir *My Days in Prison* portrays the traumatized experience of jail through a male perspective. His imprisonment from Delhi also shows that the politics of Kashmir conflict affects even the capital city of the country. He was tortured because of his father-in-law who was the chief of the separatist movement in Kashmir. He wrote that he was a journalist and was working for his own family rather than being a slave for the separatist leaders. He was far away from the politics of Hurriyat. Being a Kashmiri, he was tortured in jails and has worked as a laborer for forty-one days in Tihar Jail. Sweeping and cleaning toilets with his shirt were the most humiliating experience he faced in jail as an under-trial prisoner. He said that the purpose of writing the memoir was not to express his own suffering only rather to bring out the condition of Indian jails in front of the authorities, and society. The reformation of the jail system is needed more than ever, and a constructive ground needs to be formed so that people can share their views without any hindrance or fear.

There are several ways to overcome trauma through writing, working, singing, reading, etc. Life writing encompasses several genres of writings like memoirs, autobiographies, diaries, and journals, as well as eyewitness accounts and oral testimonies are also included in it. Writing memoirs and sharing personal experiences are most therapeutic, and also helping us to reach out to the common people. So, prison is the place where inmates can experience trauma, and even after getting bail, they can experience (PTSD) post-traumatic syndrome diseases. It can be harmful psychologically as well as mentally. Rumi once said, “The wound is the place where the light enters you” (Seghal). It shows that the traumatic experience doesn’t only hurt the people; rather, it also gives more opportunities to live a better life. Both the prison writers act as role models to overcome trauma and show better ways to express the purging of emotions through their writings. The thing, what Zamarud Habib experienced and wrote, “There is no room for regret in the path that I chose” (120). Now both the writers are working in Kashmir as well as in Delhi.

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