

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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