

A dissertation on
Terrorism and the Common Man: Exploring the Plight and Trauma of the
Common Man in Kashmir through Basharat Peer's *Curfewed Night* and Mirza
Waheed's *The Collaborator*

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Declaration

I hereby declare that the dissertation entitled **Terrorism and The Common Man: Exploring the Plight and Trauma of the Common Man in Kashmir through Basharat Peer's *Curfewed Night* and Mirza Waheed's *The Collaborator***. Submitted for M. Phil degree is entirely my original work. All the ideas and references are dully acknowledged and it does not contain any other work for the award of any other degree or diploma at any university.

Showkat Ahmad Lone

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Certificate

This is to certify that the dissertation entitled, **Terrorism and The Common Man: Exploring the Plight and Trauma of the Common Man in Kashmir through Basharat Peer's *Curfewed Night* and Mirza Waheed's *The Collaborator*** submitted by **Showkat Ahmad Lone** **Registration No. 11413010** has been completed under my guidance and supervision. The present dissertation is the result of his original work, investigation and study. No part of the dissertation has ever been submitted for any other degree or diploma at any university. The dissertation is fit for the submission of the partial fulfilment for the award of the degree of M. Phil in English to the school of Business and Applied Arts, Lovely Professional University Jalandhar Punjab.

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Abstract

India and Pakistan have already fought three wars over Kashmir and the recent one was the Kargil war in 1999. The most terrible times for Kashmir was early 1990's which led to the formation of many insurgent and separatist groups which was backed by Pakistan. During the last two decades, Kashmir saw immense and terrible destruction of lives and property either by the hands of the militants or by the hands of army. During the period more than seventy thousand people got killed and about three lakh Hindus got migrated and some 8000-10000 got disappeared. There was also an increase in mass graveyards where the unknown people are being buried who either killed in custody or some got killed while were encountering with army. Therefore, we can say there was an immense suffering of the common man. 'The Common Man' is the one who has no links either with the politics or with the militants, common man actually is an ordinary men we can say a farmer, an engineer, a business men, a doctor or many others who don't have actually any links with the politicians, with the army, with the militants, or with any other groups. This topic will also deal with the common man's sufferings in Kashmir. The topic will explore the effects of the large issues of an ordinary common man in Kashmir, for it is he who have lost his childhood, youth, family members, suffered prosecution, been brain washed and at many times been fooled and used by several agencies.

The researcher is also a native of Kashmir and hence have the deeper understanding of the ground realities in the valley and these two books explore the Kashmir issue, terrorism and local politics from a common man's perspective. Different versions of the Kashmir issue is being presented by government of India, Government of Pakistan, separatist groups, local politicians but who suffered the most, it is the common man. The central goal of this research work is to look the issue from the common man's perspective as Kashmir issue is an old issue and is being discussed by every political angle. Its local politicians, by the international politicians, present the versions. It is also discussed by the religious angle, by the diplomatic angle but no one has discussed it in common man's angle, so this research, work will analyze it in a common man's angle, with the common man's perspective. The research will also figure out the Kashmiri society and its culture which is faraway than the issue which has made the lives of people horrible. This topic will also work upon the suffering of the both the binaries (I.e. male and female) and Muslims

as well as Hindu Pandits as how they have experienced to live during these times of war like situations

This research work will also focus on the personal experience of the researcher, as the researcher is also a 'Common Man'. The researcher, as an ordinary man has also experienced these things, which are being discussed in the selected books. The issues are like the checking of identity cards by army, the strike calls given by the separatists. The crack downs, going outside during the night with the fear of both army and militants, the fear during search operations, while residing outside valley fear of being suspected as a militant, and many other issues like not attending the schools and colleges regularly because of the continuous strike calls given by the separatist leaders. The experience of being beaten by army man while not having the identity cards while going out of the home to market, school, college or any other department. The researcher will also focus on the living style in valley and outside valley. The researcher will relate these issues because he is an ordinary 'common man's he has not any link with any organizations or with any political party or with army as well as with any militant outfits and is not biased in his opinions related to any one of them. The focus of this study is to look these issue's with a 'common man's' perspective as the researcher has already discussed that it is the common man of the valley who is at the receiving end and he/ she has been suffered the most due to the entire conflict on Kashmir.

It is also the fact that there are various leaders in both countries whom have tried and failed to reach a bi-lateral agreement. As Pakistan these days is suffering from internal terrorism, India moves ahead as a prominent state actor but are unable to stop grave human rights abuses in Kashmir. The 'Common Man' in Kashmir which is an important part in its society has suffered a lot from the time of partition of India and Pakistan. Since 1989, thousands of Kashmiris lost their lives and property either at the hands of Army or Militants. The most frustrating and devastating times for Kashmir was 1990 when hundreds of Kashmiri's choose the armed struggle and in counter attack the Indian government used the forces to nab these boys. It was also in January 1990 when hundreds of Kashmiri Pandits fled the valley to live in migrant camps in Jammu and other cities of India like Delhi. It is also in Kashmir that some of the brutal and draconian laws like APSFA, PSA are being implemented which have always wreaked havoc on a common man. Kashmir which is famous for its beauty is also the top militarized zone in the world. The curfews, strikes have also made the life of a common man of a Kashmiri very vulnerable.

The 'Common Man' of Kashmir is not related to any specific religion; he might be a Muslim, Hindu, Sikh or anyone who is the resident of Kashmir. Everyone in Kashmir have suffered, whether it is the Muslim who sometimes is being killed, tortured or beaten because he is being suspected as a supporter of Pakistan and in 1990, some Kashmir Hindu Pandits were also being killed, as a suspect of being a traitor or an informer of Indian Army because only for its religion. So in this case we can say that everyone in Kashmir irrespective of creed, sex, religion, color have suffered at time. It is a true fact that in history when something wrong happens it is the 'Common Man' who have suffered the most, but then he thinks that things would be far better than what he has gone through. But if his wishes are not fulfilled and the situation gets worse than before then he ultimately would not be able to adjust himself to a normal life. The 'Common Man' of Kashmir is not different from the other Common Man in other part of the country or world, he/she also pays the taxes, and in return he wants that his human rights should be protected by his administrators, and if the administrators are not able to give him such type of secure environment, then ultimately he loses all the hope from the government and thinks that he has been taken for granted by his own leaders and thinks that there is no use of casting a vote to anyone.

The situation in Kashmir seems the same, as the people have been denied of their basic human rights, because there seems hardly any scope in terms of improvement, and the situation becomes so grim day by day. The problems of a Common Man is same everywhere but the differences arises when these problems are solved in a different approach to each other. The 'Common Man' of Kashmir therefore is obsessed with the deficiency in the efficiency of the government, and has therefore lost all its faith in the administration system. Therefore on humanitarian ground we can say that the government should look after the needs and aspirations of a common man in valley.

The memoir *Curfewed Night* by Basharat Peer and Mirza Waheed's debut novel *The Collaborator* is about the issue of Kashmir conflict. The setting of the both books is Kashmir in early 1990's when several of the Kashmiri young boys started to cross over the line of control to Pakistan to bear arms against Indian rule and it's Army in Kashmir. This research work deals with the issues of Kashmir from a Common Man's perspective and gives a plea to the situation on humanitarian ground and I here just want to write that at least a Common Man voice and his story should be heard by everyone. The other thing which I want to write is that the basic rights of the

people of Kashmir needed to be safeguarded and the armed persons whether the Militants or the Security personals should at least think of the future of the 'Common Man'. The militants present in the valley should shun the violence and the security personals should also think of not misusing of their powers, as the both authors of the books Basharat Peer and Mirza Waheed in the ending pages of their books have also written about the hope, that everything would become alright and the 'Common Man' would not suffer any more. This dissertation further asserts the same 'hope' that someday the 'Common Man' of Kashmir will be able to live in peace and endeavor for his progressive future, someday Kashmir will once again became the 'Paradise' as it earlier used to be.

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Thanks to Almighty Allah whose blessings and grace have enabled me to accomplish this journey of research work successfully.

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Chapter 1

Introduction

Both Basharat Peer and Mirza Waheed are the writers of Kashmiri ethnicity and were brought up during the early 90`s in Kashmir, when the separatist movement starts so hence they are much aware of the ground realities in Kashmir. Both the authors have written on the issue of Kashmir and about the human rights violations in Kashmir by Indian Army and Militants. During the two decades Kashmir saw immense and terrible destruction of lives and property either at the hands of the Militants or at the hands of Army. During the period more than seventy thousand people got killed and about three lakh Hindus got migrated and some 8000-10000 got disappeared. There was also an increase in mass graveyards where the unknown people are being buried who were either killed in custody and some got killed while encountering with army. Therefore we can say there was an immense suffering of the common man. The common man is the one who has no links either with the politics or with the militants, common man actually is an ordinary man we can say a farmer, an engineer, a business man, a doctor or many others who don't have actually any links with the politicians, with the army, with the militants, or with any other groups. Different versions of the Kashmir issue is being presented by government of India, Government of Pakistan, separatist groups, local politicians but who suffered the most, it is the common man.

Kashmir actually was one of the princely states during the British rule and when India got independence in 1947, as it was a Muslim majority state under the rule of a Hindu king, Hari Singh. As a princely state under the British Colonial rule over India, the king had an option whether to join with India or Pakistan or remain independent and then the most prominent leader of Kashmir was Sheikh Abdullah and as some tribes man from northwest frontier Pakistan invaded Kashmir in October 1947, the fight between India and Pakistan began and ceased in 1949 after the intervention of United Nation as they intervened to end the conflict between the two countries. Later the UN also recommended a referendum to determine which country India or Pakistan Kashmir belonged to. The Maharaja ultimately sought military assistance from India and signed an instrument of Accession to join India. There were many resolutions passed by UN in the year 1948-49, like to with drawl of Pakistani forces, calling a cease fire between the two countries, calling for the plebiscite. In the process Kashmir was divided into Pakistan controlled Kashmir and Indian controlled Kashmir. The state of Jammu and Kashmir which was held by India is around

Srinagar with a Muslim majority population, the other part is Jammu with a Hindu majority and the other part is Ladakh is a Buddhist majority part. All three parts constitute the state of J & k. Later things became much uglier over the two decades the act of terror was leashed upon the whole valley, as the rigging in elections by the Government and arrested the opposition leaders that led to the formation of many separatist groups and also some militants groups like JKLF and HM came into existence.

Kashmir which is famous for its beauty all over the world as it is referred as a living paradise on earth as the beautiful mountains, Mughal gardens, tourist spots like Pahalgam, Gulmarg, Sonmarg, Dachigam, Kokernag, Verinag are very famous in India and many parts of the world is also very rich in culture, and is also the largest multiracialized zone in the world. Kashmir have also a rich tradition in producing fantastic literature mostly in Kashmiri, Urdu and to some extent in Persian, but from years there are other writers who are also writing in English like Basharat Peer, Mirza Waheed, Sridaath Googie, Rahul Pandita and some others also. Kashmir have already produces the most brilliant and prominent writer Salman Rushdie before Agha Shahid Ali who had contributed to the English literature by writing some famous works in poetry like *A Walk Through Yellow Pages*, *Half- Inch Himalayas*, *A Nostalgist's Map of America*, *The Country Without a Post Office*.

India and Pakistan have already fought three wars over Kashmir and the recent one was the Kargil war in 1999. The most terrible times for Kashmir was early 1990's which led to the formation of many insurgent and separatist groups which was backed by Pakistan. During the two decades Kashmir saw immense and terrible destruction of lives and property either by the hands of the militants or by the hands of army. During the period more than seventy thousand people got killed and about three lakh Hindus got migrated and some 8000-10000 got disappeared. There was also an increase in mass graveyards where the unknown people are being buried who were either killed in custody or some got killed while encountering with army. Therefore we can say there was an immense suffering of the common man.

Different versions of the Kashmir issue is being presented by Government of India, Government of Pakistan, separatist groups, local politicians but who suffered the most, it is the common man. The central goal of this topic is to look the issue from the common man's perspective as Kashmir issue is an old issue and is being discussed by every political angle whether

it is local politics, whether the international politics, whether the religious, angle, whether by the diplomatic angle but no one has discussed it in common man's angle, so this topic will analyze it in a common man's angle, with the common man's perspective. The topic will also figure out the Kashmiri society and its culture which is faraway than this issue which has made the lives of people horrible. This research work will also work upon the suffering of the both the binaries (I.e. male and female) and Muslims as well as Hindu Pandits as how they have experienced to live during these times of war like situations. This research work will also focus on the personal experience as the researcher is also a 'common man', an ordinary man who has also experienced these things which are being discussed in these books, like the checking of identity cards by army, the strike calls given by the separatists, the crack downs, going outside during the night with the fear of both army and militants, the fear during search operations, while residing outside valley fear of being suspected as a militant, and many other issues like not attending the schools and colleges regularly because of the continuous strike calls given by the separatist leaders, the experience of being beaten by army man when not having the identity cards while going out of the home to market, school, college or any other department. This research work will also focus on the living style in valley and outside valley. The researcher will relate these issues because he is an ordinary 'common man's he has not any link with any organizations or with any political party or with army as well as with any militant outfits and is not biased in his opinions related to any one of them. The focus of this study is to look these issues with a 'common man's' perspective as it is the common man of the valley who is at the receiving end and he/ she has been suffered the most due to the entire conflict on Kashmir.

The memoir *Curfewed Night* by Basharat Peer and the debut novel of Mirza Waheed *The Collaborator* are about the sufferings of the common man in Kashmir, about the separatist movement and about the brutality of Indian Army in Kashmir. *Curfewed Night* is about the author's life, his school days, about the people who suffered at the hands of army or by the hands of militants by one way or the other. The author does not only talk about the acts of terror which were leashed upon the people by army but also the crimes which were committed by the militants. He does not only talk about the sufferings of the majority population of the valley i.e. Muslims but also about the sufferings of the Hindus who migrated from the valley to Jammu or other cities like Delhi. The book is about the love for the home land, leaving it behind and about the joy of return. *The Collaborator* another novel which is a debut novel by Mirza Waheed is also about the sufferings

of the people of Kashmir who suffered by the hands of army or militants. The novel is about the unnamed narrator who is working as a collaborator for Indian army .It is about his past and present memories. This novel does not only talks about the crimes which are committed by the army but also about the violations which were done by the militants. The author has not only criticized the role of India, but he also criticizes the role of Pakistan in misguiding and suppressing the voices of the people of Kashmir.

Basharat Peer who is a writer of Kashmiri ethnicity was born in 1977 in a village Seer in district Anantnag Kashmir. He was brought up by his parents and later went to Aligarh Muslim University and studied political science there, after studying political science, he worked as a reporter at *Rediff* and *Tehelka* and has written for various publications including *the Guardian*, *Financial Times*, *New statesman*, *Foreign Affairs* and there he worked as an assistant editor. He is currently based in New York. *Curfewed Night* is a memoir written by Basharat Peer and is based on the eye witness account of Kashmir conflict. The book was first published by Random House India in 2009 and won the Vodafone cross word Nonfiction Award. The book was also chosen among the books of the year by the Economist and the New Yorker. *Curfewed Night* is all about the sufferings of the people of Kashmir like the words used by the author are frisking, crackdowns, tortures, massacres, rape etc.The book is set up in the early 90`s of Kashmir when the separatist movement starts and the people were demanding for freedom from Indian rule and this turned the situation of valley worse and violent. The book as it is a memoir Basharat peer has recorded the events of Kashmir as how the valley witnessed the destruction.

Mirza Waheed another writer of Kashmiri ethnicity was born and brought up in Jammu and Kashmir`s summer capital Srinagar, at the age of 18 Mirza Waheed went to Delhi to study English literature. He later worked as a journalist and an editor there for at least four years. Then he moved to London in 2001 and joined the *BBC Urdu* service there where he is now working as an editor. Mirza Waheed has also written for *the Kashmir observer* and *BBC Urdu* and English websites and also worked on BBC radio and TV as a commentator. He is currently living in London. The novel *The Collaborator* is a debut novel by Mirza Waheed and is also based on the issue of Kashmir conflict. The novel is set up in 1990 in Kashmir when most of the young boys from its capital and other adjoining villages cross the line of control to another side of Kashmir which is controlled by Pakistan for training which later they used to fight against Indian army and

Indian rule in Kashmir. The novel depicts the harrowing pictures of the conflict between India and Pakistan on a border village named Nowgam which is near to the line of control near to Pakistan. The novel is all about the sufferings of the common man's as everyone from the village flees from their homes leaving everything behind because as a war like situation arise there between the de-facto Pakistan and India. The novel has a 19 year old unnamed protagonist who is working as a collaborator for the Indian Army captain Kaidan, his work is to collect and bring back the identity cards, weapons and other belongings from the corpses of the militants who were being killed and lying in the meadows near LOC in encounters with Indian army while returning from arms training from Pakistan to fight against Indian army in Kashmir.

Curfewed Night which is a memoir written by Basharat Peer is based on the issue of insurgency and the brutality of Indian army crackdowns in Kashmir valley. The book is set up in early 90's in Kashmir when the separatist movement began to grab the headlines, as some young boys from almost every district of Kashmir began to cross the line of control to Pakistan to bear arms against Indian rule and India's army in Kashmir .the book is about the sufferings of the people of Kashmir, The book is about the author's life, about Kashmir and about its people, their sufferings, about author's village and about its beauty as peer describes it "It would follow the black, ribbon-like road dividing vast expanses of paddy and Mustard fields in a small valley guarded by the mighty Himalayas."(09)In this book Peer recounts his early childhood which then followed by his teen age when Kashmir become increasingly militarised. Peer recounts his early childhood days when he wants to join with the militants and how his fascination was shattered as his grandfather says him. "How do you think this old man can deal with your death?" (48)

The book also tells us about the horrors of the people of Kashmir as it seems the pain is never ending as the author has explained how people don't lead the normal lives in Kashmir as the people outside Kashmir. In his moving memoir peer not only narrates the tragedies that happened to the majority population i.e. Muslims but also recounts his early days of school when he see his schoolroom empty, because his some fellow mates who were Hindus had left the valley to live in migrant camps in Jammu and in parts of the city of Delhi. This tells us that the authors has written a master piece on the contemporary Kashmir, though there are many books written on Kashmir like Walter Lawrence's *The valley of Kashmir*, Tyadle Bisco's *Light and Shade*, Michael Plain's *Himalayas* Justin hardy's *In the valley of mist*, Vikram Chandra's *Srinagar Conspiracy*, M j

Akbar's *Beyond the vale* and Vikram Shankar jha's *Kashmir 1947* but all these were either the historical restrained or India-Friendly. One should appreciate this young author how he describes the events of his early days of his childhood because when the uprising in 90's starts he was just thirteen a school going boy and he was then send to Aligarh for studying political science.

This book is all about the sufferings of the 'Common Man' in Kashmir which he has been suffered at the hands of the militants or at the hands of Indian army, as during the past twenty years the insurgency backed up by the Pakistan as well as the measures taken by the Indian army have claimed more than seventy thousand lives in Kashmir. This moving memoir tells the stories from his youth, his school days, the young boys and school children's intention to go to Pakistan for training arms, a mother is forced to watch her son holding mine an exploding bomb by Indian army, a poet finds peace in religion when his entire family is being killed, Sufi shrines decimated in bomb blasts and the temples being turned into army bunkers. Peer as a skillful journalist tells us the stories of the people who were being suffered by the hands of the militants or army man by one way or the other as he later meet them as a reporter. He also tells us the stories of the young boys who were being tortured in army camps or in other tortured chambers where now the politicians are living after being refurbished, the tortured chambers are like papa2 and the youths like Shafi and Peer's friend's cousin Hussain. The author also tells us why he feels to write about such an issue, an issue which is about his homeland as he writes.

There was also a shame that overcome me every time I walked into a book store. People from almost every conflict zone had told their stories: Palestinians, Israel's, Bosnians, Kurds, Tibetans, Lebanese, East Germans, Africans, East Timorese and many more. I felt the absence of our own telling, the unwritten books about the Kashmiri experience, from the bookshelves, as vividly as the absence of a beloved.
(95)

So while the author was in Delhi working as an journalist he felt the desire to return to his homeland Kashmir so that he can write the book which will cover about what he experienced in Kashmir and outside Kashmir, and then he resigns from his job and return to Kashmir and writes about his past school days, his intention to join the militants, about the beauty of Kashmir, about the Hindus who left the valley where their ancestors had lived for thousand years, writes about his principal which he later meet him in Jammu migrant camp, writes about the youths who were

tortured in camps, writes about the women`s who were raped by the Indian army, writes about the famous massacres of Kashmir like Gowkidal massacre, Molvi Farooq`s funeral procession massacre, and about the sufferings of countless others who later he met as a reporter. The author by writing this book brings this little part of the world to life giving vivid details about the incidents and the happenings, which suffered the lives of the common man in Kashmir by one way or the other. The young author thus portrays the harrowing picture of Kashmir and its people to the people living outside Kashmir as the people outside Kashmir only knows about the militants in valley, the army, and the encounters which almost every newspaper and TV news channels make their headlines. The book is about the human sufferings, and what does war do to the people of communities, to dreams, and to children games. The author also tells us about the disappeared persons whose number is between 4000 and 8000 who according to the people of Kashmir and according to their relatives were taken away by the police, paramilitary, or by the Military. “Between 4000 and 8000 men have disappeared after being arrested by the military, paramilitary, and the police. Newspapers routinely refer to the missing men as ‘Disappeared persons’ and their waiting wives are the half –widows.”(131) The book is also about the youths and about some former militants’ who wants to dis-clothe their identity and tells us that these young boys were not only kept imprisoned in army camps of Kashmir but also outside Kashmir as he writes:

I walked past the soldiers and policemen towards the JKLF office in Maisuma. A group of young men stood outside the nondescript building. ‘Papa-2?’ A brief silence followed. They asked each other: Were you there. No I was in Rajasthan. No I was at Kot Balwal’. No I was at Gogoland. ‘No I was in Ranchi’. Names pouring out in their young voices formed a whole geography of Indian Prisons. (138)

Peer also talks about the present lives of the militants who survived in these interrogations centers or in other situations as how they give their everything to the movement and how are treated now by some separatist parties like he tells us the story of Shafi the one who survives from interrogation center like Papa 2 he writes as he met him as a reporter at his home and interviewed him.

Shafi lived off a thousand rupees that Yasin Malik, The JKLF chief gave him every month. “I did ask other leaders for help but I was disappointed.” Some separatist leaders asked him

for the proof of his being a militant, of his jail days they live in big houses and drive big cars bought from the money that came from the movement (141)

The book is all about the love for the home land, pain and the joy for the return and also the book ends with a hope as the author writes:

I hoped that someday that someday they could cease being part of process that reduced individuals to suspects or Military targets, shorn of all human complexity; Processes that left them with bare nomenclatures like militants, soldiers, and paramilitaries. I hoped that someday they could return to their homes where they sit on balconies, or argue with their cousins about changing channels .I hoped that someday the war they were fighting and the reasons for its existence would disappear like footsteps on winter snow in my childhood. (233)

The novel *The collaborator* is Mirza Waheed's debut novel and is also based on the Kashmir conflict. The novel is setup in 1990's in Kashmir when the separatist movement starts and some young boys from its capital Srinagar and adjoining villages went to Pakistan for training arms which later they used to fight against Indian army in Kashmir. The novel depicts the harrowing conflict between India and Pakistan on a border village named Nowgam which is near to the line of control near Pakistan. The novel shows the harrowing picture of the isolated village and the common man's sufferings as everyone flees from the villages leaving their homes and everything behind to live in safer places. The novel has an unnamed protagonist who is the only son of the village's Sarpanch or we can say the headmen, who is working as a collaborator for the Indian army captain Kaidan, his work is to collect the identity cards, weapons and other belongings from the corpses that were being gunned down by the Indian army in encounters while returning from arms training from Pakistan to fight against Indian army and India's rule in Kashmir. The novel is about the five friends and about the narrator. The other four boys who were the friends of the narrator are Ashfaq, Gul, Mohammad and Hussain. The narrator talks about his old days when he along with his friends played cricket in the valley near to line of control, and how his friends left him to cross over the line of control without informing him. The novel is also divided into three sections the first moves between the present and the past ,The second sections tells us about the narrators friends departure, the increasing brutality of Indian crackdowns in Kashmir. The third section tells us about the story of the narrator who is a collaborator and his relationship with Kaidan

the Indian army captain. The novel is about the narrator as why he chooses to become a collaborator? Why his friends crosses the line of control and why he didn't he go with them? Why everyone from his village fled faraway away without him and his parents? How long he will choose to become a collaborator of the Indian army captain? And how long his mother will stop talking? The novel is about the narrator's life and about the sufferings of the people of village Nowgam it is about the present and the past memories of the narrator. The narrator wants to live again with the people of his village who have left their, everything behind as he says:

Months have passed since I was last in the village street, back when everyone left, leaving us all in this militarized wilderness. It's not that I haven't meant to spend some time there – but it just hasn't happened. I want to see everything again, to check how it looks, feels in desertion, in abandonment-and yet I dread doing it. (11)

The narrator tells us also about his employee the Indian army captain kaidan that how powerful he is and the job he offers him, he has to do it and he cannot dare to decline this as he says "I knew and my father knew ,too in that very first moment, in that very first meeting with the Captain, that we had to do exactly what we were told. We just knew." (256) The novel also talks about the events which almost occurred during the early nineties of Kashmir when the militancy which was at its highest peak backed up by the Pakistan. The author also talks about the incidents like Mass- rape of Poshpora, massacre of Gowkadal , The issue of mass graveyards and many other issues like crackdown, beating of civilians by militants as well as by the army men. The novel is about the human sufferings of the people of Kashmir as it is setup during the early 90's of Kashmir when the separatist movement starts in Kashmir against India and against its army in Kashmir which in the last twenty years have acclaimed more than seventy thousand lives either by the hands of militants or by the hands of Indian army by one way or the other. The number of missing persons, who are known as 'Disappeared persons' are between four thousand to eight thousands. The novel is about the common man's sufferings of the common man of Kashmir. In the novel there is an unnamed narrator who is a collaborator of Indian army captain is living alone in his village Nowgam as other villagers have already left the village and his other four friends have also crossed the line of control as some other boys of the village or its capital Srinagar have. The narrator while collecting the identity cards and weapons of the dead militants in the meadows is always haunting by the horrors of his thought that while going to collect the identity cards and

other belongings of the militants if he will ever come to find one of his friends lying between the dead in the meadows and thinks if they were killed down like others how they seems him to be as he says:

Gul Khans face is missing below the nose. His big, dark, beautiful eyes are closed, as though in prayer. Ashfaq, the classic melancholic, the brooding thinker, appears last, as usual. That knowing smile is still there, his hair deliberately a mess, and his faint stubble the same length as always. He had predicted the end of the world a long time ago; we must have been fourteen then. ‘All this is going to be destroyed, ruined; it will all meet a rotten end. We took him seriously and hugged each other affectionately before going that evening. Ashfaq has holes all over his body. Big dark holes I can’t hear a word of what they are saying – I just see their lips moving and Gul Khan making strange gestures with his hands. Are they talking about me? Are they making fun of me? By now they have formed a circle around me, but I just can’t manage to touch any of them, and they don’t make an effort at moving any closer either. I so, so want to put myself in their midst, shoulder to shoulder in the friend circle, ‘like good old times, but instead, I find myself splashing out of the water. (20-21)

The novel is also an outlook eye for the people who are living outside Kashmir. The people who comes to know about the situation of Kashmir by either watching news or reading some newspapers. The author through his characters has broadly criticized the role of media as the father of the narrator comments while hearing a news from the radio and the narrator says : “Baba, I hear him commenting on some piece of news that he doesn’t approve of. “They are all lies, sarasar bakwas, utter nonsense.” (112)

The memoir *Curfewed Night* is also the first hand account written on the insurgency of early 90`s of Kashmir by any writer who has seen this all these activities going around him and draws everyone`s attention to listen his stories as *Farooq Ahmed Sheikh* writes in his research paper entitled *Kashmir valley, Militant, Kashmir History, violence, Curfewed, Kalashankov*.

Curfewed Night, apparently the firsthand account of a youth growing up in Kashmir during the peak of the insurgency, has attracted attention of people irrespective of

profession and field of engagement. The book is in the form of a memoir of a journalist from Kashmir who leaves the valley first to pursue university education and later for a career. He himself, Kashmir, Militants and paramilitary forces are entities which bind the narrative, which otherwise is a collection of very commonly and ordinarily known events of Kashmiri life. He describes his life and events in and outside Kashmir, some famous incidents of Kashmir under siege in the form of interviews, famous episodes of Kashmir history, and famous heritages sites of Kashmir. (3)

In *Curfewed Night* what is the most important thing, is the story of Kashmir which was never been told to us before like this as *Tasleem war* in his paper titled *The True Literary Voices of Kashmir: a Study of Curfewed Night and the Collaborator* quoted *Ahmed Rashid* author of *The Taliban and Descent*, *Ahmed Rashid* writes that “The story of Kashmir has never been told before so evocatively and profoundly. Peer writes with the skill of a novelist, the insight of a journalist and the evocative power of a poet.” (Ahmad Rashid, 3)

The novel *The Collaborator* tells us about the role of government and its relation with the people of Kashmir and how difficult it is for the people of to live in Kashmir as they are considered the enemies by their own rulers, as *Tasleem war* in his paper titled *The True Literary Voices of Kashmir: a Study of Curfewed Night and the Collaborator* writes:

Along the way, Waheed gives us a portrait of Kashmir itself .Away from the rhetorical posturing of India and Pakistan, he reveals, with great sensitivity and an anger that arises from compassion, what it is to live in a part of the world that is regarded by the national government as the enemy within and by the government next door as a strategic puppet. (6)

One should also praise Mirza Waheed for writing this master piece as how he has written about many things which he has himself experienced during these times as It is also important to look how Mirza Waheed has fantastically written about many issues he has seen in his times as *Basharat Shameem* in his paper entitled *Appromaxting History and experience through fiction: A study of Mirza Waheed`s The collaborator* writes “I argue that how an indigenous voice endeavors to portray the many shades of experience of this conflict.”(1)

The conflict in any part of the world will also affect the psyche of the common man and this will lead to psychological disorder and when we look at these two books *Curfewed Night* and *The Collaborator* we come to know about the psyche of the common people of Kashmir. In these two books we have many characters where we see as how the situation in Kashmir changed their mentality and this lead to them to the post – Traumatic Disorder (PTSD). The word trauma and Post- traumatic disorder means as mentioned by Jaelline Jaffe, in an article *entitled Emotional and Psychological Trauma: Causes, Symptoms, Effects, and Treatment* means:

Trauma, The word brings to mind the effects of such major events as war, rape, kidnapping, The emotional aftermath of such events, recognized by the medical and psychological communities, and increasingly by the general public, is known as Post-Traumatic Stress Disorder (PTSD). (1)

In *Curfewed night* we many such events where we see some of the characters have actually lead to the psychological trauma or we can say the characters brains have been affected and with this their psyche have been affected as Basharat Peer talk about his grandfather's brother Ghulam Nabi who have almost been killed in a militant and were being escaped by his daughter. Peer in his memoir mentions one more incident where we see a thirteen year old boy is smoking as his brother Shafi was killed by security forces. The mother of the boy told Basharat Peer as how he was psychologically disturbed and then refused to go to school as he was studying in the same school where Shafi once used to study.

The other book which is a debut novel by Mirza Waheed is also based on Kashmir conflict. In the novel there is an unnamed narrator who is actually the main protagonist. The protagonist tells us about his present and past life. He talks about the situation at the border village and also talks about his friends who have left and crossed the LOC to train them to fight against Indian rule and Indian Army. In the novel we also come to know about the psyche of the common people of Kashmir as the protagonist of the novel is also felling the trauma and the plight which every other Kashmiri men has gone through during the last twenty five years. In the novel we come to know about the psychological trauma of the narrator as how feels in the village when everyone except him and his parents left the village and the village is more likely as a ghost town. Here we see the narrator is isolated in the village and wishes that the people who had left the village should be back .in the novel there is one more incident where we come to know about the mother of the narrator. The mother of the narrator has also lead to the post –traumatic disorder as she didn't talk too much

except when she becomes angry. She didn't talk too much because she is the only women left in the village. The narrator in the novel is always in a psychological fear as when he goes down in the valley to collect the ID cards from the corpses that what he will do if he finds his friends there along with the other dead boys. In this case he is always haunted by his past memories, when he was happily playing, singing and chatting with his friends.

The reading of these two books let us know about the effect of the violence on the psyche of the common man in Kashmir. By doing analysis of these two books which are based on the issue of Kashmir conflict tells us about the Human tragedy in Kashmir. The books are set up in early 1990's of Kashmir and portrays the human suffering in Kashmir, tells us about the situation of a common man who is trapped in between and it is he who is suffering the most whether it is a man or a women. The man have suffered because he is been beaten, killed, disappeared or forced to leave and the women of Kashmir suffered because it is she who have been tortured, raped, used as a weapon, it is she who lost her son, sometimes became widow and sometimes Half widow. The both books also tells us about the place as how beautiful it is and how beautiful its people and culture is. The books also tells us about the role of media which sometimes by giving wrong and biased information to the people living outside valley and mislead them, with this the people living outside valley always looks with a suspect with the Kashmiri's.

Peer in his memoir talks about many issues like insurgency, check posts, crackdowns, identity cards, frisking ,disappearance , custodial killings and Half widows, while as Mirza Waheed also talks about the insurgency, disappearance, crackdowns. Both the books are based on these issues and tells us about the separatist movement, about the presence of Indian Army which came from nowhere to everywhere to counter attack the militants. Basharat Peer's *Curfewed Night* is all about his life, his homeland, leaving it behind to study to Aligarh and then the joy of returning. Peer in his memorial about some famous massacre and about some incidents which changed the whole scenario in Kashmir during the 90's like the rigging in elections, Kidnapping of Rubiya Sayeed, massacre of Gawkadal, mass rape of women's torture given to young boys in detention centre's, while as Mirza Waheed in his novel talks about the people who are living near to the border and how they suffered when the encounters started at the borders between young Kashmiri boys and Indian army forces and tals about some real incidents which happened in Kashmir during 90's like the burning of Sopore town, the Gawkadal massacre, the mass rape of women's. Both

the authors also talks about the common issues like Crackdowns, Checking identity cards and frisking, torture, and detention. The memoir *Curfewed Night* and the novel *The Collaborator* tells us about the plight, trauma, pain and sufferings of the common man in Kashmir which seems never ending.

Chapter 2

Exploration of Common Man's Pain in Kashmir through *Curfewed Night*

Curfewed Night, a memoir written by a writer of Kashmir ethnicity, Basharat Peer is all about his own life, about his school life, about Kashmir and its destruction. The book is about the sufferings and miseries of common man in Kashmir. The book is about the insurgency, which was backed by Pakistan, about the brutality of Indian army in Kashmir during crackdowns, about the militant activities, about the forcible exodus of Kashmiri Pandits. The author also talks about the history of Kashmir, its beauty. Peer not only talks about the sufferings of the majority of the population of Kashmir i.e. Muslims but also narrates the stories of Kashmiri Pandits who were forced to leave the valley to live in migrant camps of Jammu and in parts of the city of Delhi and in others parts of Indian states. In his memoir peer talks about the both binaries i.e. Man and women of Kashmir, who have suffered the most either at the hands of soldiers or at the hands of militants. Peer in his memoir talks about many issues like insurgency, check posts, crackdowns, identity cards, frisking, disappearance, custodial killings and Half widows.

The book is set up in early nineties of Kashmir when separatist movement began to grab headlines and when some hundreds of young boys from Kashmir cross over the Line of Control for arms training in Pakistan and more military presence began to increase in Kashmir. The author also talks about the decline of tourists to Kashmir during the movement in early 90's as it was then believed to be one of the most dangerous places in the world. Peer also talks about the torture and detention centers in Kashmir like Papa2. People also talks about the mass rape of women's in Kashmir and about some massacres in Kashmir like the Gowkidal massacre, massacre of protesters in funeral prayer of the head priest of Srinagar 'Molvi Farooq'

In this memoir we come to know about the horrors of the people of Kashmir as it seems the pain is never ending. Peer in his memoir narrates the stories of tragedies, which happen to the people of Kashmir, either with the majority or the Kashmiri Pandits, which were living in minority in Kashmir. This moving memoir tells us the stories of author's life, his school days, the young boys and schoolchildren's intention to go to Pakistan for arms training. The author tells us the stories of people whom he met as a reporter, the story of a mother who was forced to watch her son holding mine an explosion by Indian army. The story of a poet who finds peace in religion when his entire family is being killed, Peer also talks about the tradition of Kashmir which is centuries old and also tells us about the Sufi shrines which were decimated in bomb blasts, and

about the temples being turned into army bunkers. In his memoir Peer also talks about the stories of the young boys who were tortured in army camps and in other detention centers when they were being detained or arrested.

Curfewed Night is about the human sufferings, and what does the war do to the people of communities, to dreams and to children games. The author in this memoir also talks about the disappeared persons and about their waiting wives, which are referred as 'Half widows'. The book is also about the love for homeland, its destruction and about the hope, as everything will be alright and the common man of Kashmir will not suffer any more.

According to free Merriam Webster's dictionary, 'the common man' is the most important man in society. He/ She pays the taxes, demands that rule of law is enforced and requires little from its government other than protection those would upset their lives.

The common man of Kashmir is also the important one in society and not the different from other people living in different parts of India and the world in general, He/ she also wants to be protected, pays the taxes and all other things. A 'common man' of Kashmir has suffered during the last two decades either at the hands of militants or at the hands of army. The common man of Kashmir is one who has no links with politicians or with army or militants or with any other separatist groups or with any other intelligence agencies but the 'Common Man' in Kashmir has suffered the most during the last two decades because of the constant tensions between the world's most populous democratic country India and its neighboring country Pakistan.

Kashmir, which is believed to be the living paradise on earth as its beautiful tourist spots, beautiful valleys and mountains, became one of the dangerous places to visit during the times of insurgency. In Kashmir and it is also one of the places in world where every type of religious people like Muslims, Hindus, Buddhists and Sikhs have lived for centuries altogether in peace.

To this there is a reference in an article *A study of what led to the insurgency in Kashmir valley and proposed future solutions* written by Priyanka Bakaya and Sumeet Bhatti

Throughout ancient times the breath takingly beautiful valley of Kashmir has stood for peaceful contemplation and religious diversity Co-existing in an atmosphere of tolerance for the most part. In the modern geopolitical era, this same diversity

evident from the blend of Islam, Hinduism, Sikhism and Buddhism in this single state, has made it a center of warfare rather than cultural advancement. In the late 1980's an insurgency in the valley threatened not only to trip Kashmir, but also pull the rest of the world into a dangerous war. (02)

Kashmir actually was one of the princely states during the British rule and when India got independence in 1947. The majority of the population was Muslims and the ruler was a Hindu king, Hari Singh. The most prominent leader of Kashmir then was Sheikh Abdullah. Some tribe's man from northwest frontier Pakistan invaded Kashmir in October 1947 and the fight between India and Pakistan begins and ceased in 1949 after the intervention of United Nation. The UN intervened to end the conflict between the two countries and later the UN also recommended a referendum to determine which country Kashmir belongs among India and Pakistan. Later things become much uglier as over the two decades the act of terror unleashed the whole valley, as the rigging in the elections by the Indian government, in 1987 and arrested the opposition leaders that led to the formation of the most famous militant groups like JKLF and HM. With this there was also formation of some separatist groups and also an increase in insurgency and presence of more and more Indian army, paramilitary and other security forces. India and Pakistan have also fought three wars over Kashmir and the recent one was the Kargil War in 1999. During the last two decade Kashmiri's saw an immense sufferings like custodial killings, torture, disappearance, ethnic cleansing of Kashmiri Pandits , frisking, checking of Identity cards, fake encounters, insurgency, and many other things, like the killing of protesters or the killing and displacement of Pandits.

Curfewed Night which is about the people of Kashmir, about their plight and trauma ,The book is written on the incidents which happens during the last two decades and it is a book in which we come to know about the stories of the 'common man' of Kashmir who have suffered the most. Javeria Khursheed in his article titled as *Literary Responses to the Catastrophic 90s in the Un-Silent Valley: The Comparative Study of Agha Shahid Ali, Basharat Peer, and Mirza Waheed* states:

Basharat Peer's *Curfewed Night* is cry, on behalf of the people of Kashmir valley who have been caught for nearly two decades in the crossfire between Pakistan-backed militants, Indigenous as well as foreign, on one hand and the security forces of India on the other. Peer Writes *Curfewed Night* in the form of a memoir of his

childhood, his village, his days in school, his family, and the people at large for whom life has been hell because of violence, crackdown, and relatively frequent oppression. *Curfewed Night* is an exceptional personal account of the conflict. (03)

Curfewed Night, a memoir written by Basharat Peer is full of incidents, which tells us about the violence in Kashmir and tells us about the plight and trauma of ‘Common Man’ in Kashmir.

The first incident of violence, which Basharat Peer has written in his book, is about the kidnapping of ‘Rubiya Sayeed’, the daughter of a Kashmiri politician Mufti Mohammad Sayeed who was then the home minister of India Peer writes:

A year later, in December 1989, I returned home for my winter holidays, hoping to join my father for winter vacations in Srinagar. A week later, a group of armed young Kashmiris led by the twenty one year old political activist, Yasin Malik, kidnapped the daughter of the Indian home minister. Malik and his comrades demanded the release of their jailed friends. After negotiations government gave in. (10)

To this incident the report by *Human Rights Watch* titled as *Patterns of impunity in Jammu and Kashmir* states:

Violence in Jammu and Kashmir erupted in November 1989, though signs of unrest had started almost a year earlier. After the kidnapping by the *JKLF* OF Rubiya Sayeed, daughter of Indian Home minister, in December 1989, the government decided to get though. (Human rights watch p 37)

Basharat Peer then again writes about how the situation in Kashmir becomes worse as Indian government rigged the elections which was fought by some independent Kashmiri groups and other politicians , Peer writes: “In 1987, five years after sheikh’s death, the Indian government rigged state elections, arresting opposition candidates and terrorizing their supporters”.(13)

To this incident, ‘*The Carter Center* in their report entitled as *The Kashmiri Conflict: Historical and Prospective Intervention Analyses* states “Attempts of independent –minded Kashmiris to use election of 1987 was rigged against them.” (4)

The other incident about which Peer writes is about the massacre of the protesters at Gowkidal in Srinagar in which at least than more than fifty people were killed in one day peer writes:

one protest begin from southern Srinagar area where my parents now live, passed the city Centre, Lal Chowk and marched towards the shrine of a revered Sufi saint a few miles ahead. Protesters were crossing the dilapidated wooden Gowkidal Bridge in Maisuma when the Indian paramilitary Central Reserve Police Force (CRPF) opened fire. More than fifty people were killed. It was the first massacre in Kashmir valley. (14)

To this incident the *Human Rights Watch* in their report entitled *Every one lives in fear: Patterns of impunity in Jammu and Kashmir* states:

It was early evening when one group of marches reached the Gowkidal Bridge on Srinagar's Jhelum River. They were shouting slogans and some were pelting the soldiers with stones. Troops from the Central Reserve Police Force (CRPF) opened fire into crowd. Eyewitnesses say the shooting was Brutal and excessive use of lethal force against demonstrators. (Human Rights watch p 38)

With this incident the situation becomes worst, hatred among Kashmiris for security personals and Indian rule arises, and everyone joined the movement very soon, to this peer in his memorial writes:

The crowd itself was a human jumble. The who carried whisky in a petrol cane and the uptight a lawyer who would wait for passers-by to greet him, the tailor who entertained the idle youth in his shop with tall stories while poking away on his swing machine and the chemist who would fall asleep behind the counter, the old fox who bragged his connections with congress politicians in Delhi, and the unemployed graduate who had appointed himself the English-language commentator for the village cricket teams matches, the Salafi-revivalist who sold plastic shoes and the communist basket weaver with a stain moustache, all marched together, their voices joining a resounding cry for freedom. (17)

To this the *Human Rights Watch* in the report entitled as *Everyone Lives in Fear: Patterns of impunity in Jammu and Kashmir* states:

The shooting at Gowkidal Bridge and the way the Indian responded may have been the turning point in the rebellion. As Human Rights Watch said in May 1991 report, “in the weeks that followed as security forces fired on crowd of marches and as militants intensified their attacks against the police and those suspecting of aiding them. “Kashmiris civil war began in earnest.” Almost every day there were protests; teachers, students and government employees came out into the streets shouting slogans. (Human Rights Watch p39)

The author again talks about the miseries of common people in Kashmir and talks about an incident in which an entire village was burnt down by security forces in Handwara Sopore town, peer writes:

Every time we saw a soldier with a mortar gun someone would talk about how the soldiers used mortar guns to burn houses where ever they come under attack from militants. Rashid, the driver, talked about a town called Handwara near the border that had been burnt by Indian troops. “They threw gun powder on the houses and then fire mortars and an entire village is burnt in an hour. (20)

To this incident, the *Human Rights Watch* in their report entitled as *The Human Rights Crisis in Kashmir* states:

On January 6 1993, at least 43 persons were killed and one-and a half-kilometer long block in central Sopore burned to the ground in the largest reprisal attack by the security forces in the history of the conflict. The incident marked a watershed, forcing state and central government forces to acknowledge for the first time that the BSF forces responsible had retaliated against the towns civilian population after two of their forces were injured and subsequently died in a militant attack.

The BSF unit involved was the 94th battalion, according to witnesses, the incident occurred after BSF soldier came under attack by members of the Hezb-ul-Mujahidin militant group. Two BSF soldiers were injured, and a light machine gun stolen by the militants immediately after the two soldiers

were evacuated in a security vehicle at about 10:00 am, the BSF troops opened fire on civilians in the main chowk (square) and market area at the Sopore Bandipore Road. According to reports by local Human Rights Organization, BSF officer then ordered his troops to, “kill anyone and everyone you come across.” Another witness reported hearing the BSF troops shouting; “sab ko maro” (kill them all). BSF troops also broaded a state bus and opened fire indiscriminately, killing and wounding a number of passengers witnesses reported seeing BSF soldiers pour gasoline on to rags, set them alight and toss them on the houses and shops. The BSF also prevented fire fighters from putting out the blaze. In addition to the 43 persons who died as a result of gunshot, injuries or burns, 14 persons were injured and 8 persons remain missing. The fire destroyed or seriously damaged 37 residential buildings, 234 shops, 61 storehouses and a cinema. (68-69)

Peer also talks about the plight and trauma of the common Kashmiri Hindu Pandits, who were forced to leave the valley, to live in refugee camps in Jammu, Delhi and in other cities and towns of Indian states. Peer here talks about his classroom, as his five Kashmiri Pandits classmates were not there. Peer tells us that the militants In Kashmir killed many Kashmiri Pandits while labeling them as informers of Indian intelligence and also killed many others without a reason, and with this the Pandits of valley were scared of their lives and by March 1990 they left the valley to live in Jammu and parts of Delhi, peer writes:

Five of our Kashmiri Pandits classmates were not there. Along with killing hundreds of pro-Indian Muslims ranging from political activists to suspected informers for Indian intelligence, the militants killed hundreds of Pandits on similar grounds, are without a reason. The deaths have scared the Pandits, and thousands including my classmates and their families, had left the valley by March 1990 for Jammu, Delhi and various other Indian cities and towns. (22)

To this incident, the article *Seven Exoduses of Kashmiri Pandits* written by prof. K.L Bhan states:

Posters were pasted outside mosques and at selected busy places labeling KPs as agents of India and branding them as traitors; accusing that the KPs had always and invariably acted as traitors and stabbed in the back of Kashmiri Pandits. (23)

To this incident, the other article entitled as *Migration, Return and Rehabilitation of Kashmiri Pandits: State Response* Written by Sheikh Abdul Hamid writes, “According to a government report on March 2010, 219 Pandits were targeted by militants from 1989 to 2004.” (8)

To this incident, there is also a reference given in the article “Human Rights abuses in Jammu and Kashmir written by Dr Ashish Dixit, he writes:

Militant violence led by Jammu and Kashmir Liberation Front has caused ethnic cleansing of several hundred thousand Kashmiri Hindu Pandits, who comprises of 3% of the Kashmir valley population. According to *Asia Watch*, the militant organization forced the Hindus residing in the Kashmir valley to flee and become refugees in Delhi and Jammu.(176)

During the time there was series of gun battles between the security forces and Militant groups in 1990’s in Kashmir which changed the course of life in Kashmir and every one in Kashmir was living in fear and during the time many young boys crossed the LOC for training arms in Pakistan, as Peer writes:

Outside our small world there was endless series of Gun Battles between the soldiers and rebel’s grandees were lobbed and mines were exploded-death, fear and anger had taken over Kashmir, by the summer of 1990, thousands of young Kashmiri boys crossed the Line Of Control for arms training in Pakistani part of Kashmir. (24)

To this there is a reference given in a report by *Asian watch* named as *Everyone Lives in Fear: Impunity to Jammu and Kashmir* states:

Kashmiri’s are trapped in an armed conflict between abusive Indian government forces and armed Militant groups waging a brutal separatist struggle with the backing of the Pakistani government. Most Kashmiri

families have lost a relative, friend or neighbor in the violence. At least twenty thousand Kashmiri civilians have been killed (Kashmiri groups says that the number is much higher). Tens of thousands have been injured. Tens of thousands have been internally displaced; including some three hundred thousand, Hindu Kashmiri's approximately thirty thousand Muslims have fled to neighboring Pakistan as refugees, while thousands have crossed the same border to train as fighters. Ordinary day-to-day life has been upended and degraded.(Asia Watch report p 1)

In *Curfewed Night* we many such events where we see some of the characters have actually lead to the psychological trauma or we can say the characters brains have been affected and with this their psyche have been affected as Basharat Peer talk about his grandfather's brother Ghulam Nabi who have almost been killed in a militant and were being escaped by his daughter. Basharat pee in the book mentions the incident and then tells us how Ghulam Nabi after the attack was in fear and that made him a coward as he didn't move outside the house for many months and also looks suspiciously about the people who were around him Peer states:

Early next morning a car stopped outside our house. Nabi stayed there almost a year, refusing to move out of the house for the first few months. Every time someone knocked on the door or the phone rang, he jumped. 'I feel they are looking for me. I hear the phone bell and it seems they have traced me and calling me,' Nabi told me once, when I was trying to reassure him of his safety. At times he looked at my parents suspiciously. If they had a private conversation in their room, he thought they were conspiring against him. (78)

Peer in his memoir mentions one more incident where we see a thirteen-year-old boy is smoking as his brother Shafi was killed by security forces. The mother of the boy told Basharat Peer as how he was psychologically disturbed and then refused to go to school as he was studying in the same school where Shafi once used to study. When we look upon this character we come to know about his psychological disorder that lead him to do smoking in adolescent an age. Peer in the book mentions the incident and sates:

A wail rose from the other side of the verandah. Her thirteen-year-old son was crying. She hugged and patted him and consoled him saying I was here to help with

Bilal's job. Then she lit the Hokkah and gave it to him, as it was a feeder. He puffed violently and stared at me. Shameema told me he was psychologically disturbed. He had been in the same school and Shafi and would run from his classroom to cry outside the house where Shafi was killed. His condition had worsened and he refused to go to school. Then, he began to smoking, 'I look him to Ashmuqam to the shrine of Zain Shah Sahab. He has been better since I prayed there. But every time Shafi is mentioned he is agitated. Which mother would pass a hookah to her son? But I have to, it calms him down.(170)

Kashmir which is known for its tourist places as every year millions of tourists from Indian states and from foreign countries visit Kashmir to spent their vacations and many people are earning their bread and butter from the tourists, but during the movement there was also a huge decrease of tourist outflow to Kashmir especially during 1990's and with this the 'Common Man' who was earning his bread by running a hotel or a house boat or a Shikara become jobless and his business shuts down .Peer to this writes,“ But the tourists stopped coming to Kashmir after the winter of 1990, the hotels shuts down”(25)

To this there is a reference given in a report given by organization of *The Indian people's tribunal Environment and Human Rights* in *The sixth Indian Peoples tribunal Report October 1997 entitled as Wounded valley and shattered souls: Women's Fact Finding Commission Probing into army Atrocities on women and children in Kashmir states*: “We met shikara House boat and Shikara owners. According to the house boat owners there was no business for the last 6 to 7 years.” (IPT p15)

To this there is another reference given in an article named *Geographical Analysis of strength and weakness in Himachal tourism* written by Dr Sanjay Kumar, he states:

However the biggest explosion in tourism occurred in the Mid 80's and 90's with the Kashmiri problem when the number of hotels and hotel rooms increased within this period from 350 to present 1710and 6300 to 36000 respectively. (19)

In Kashmir, there is also a common routine of checking identity cards by security personals, during the movement of insurgency, there in Kashmir used to be crackdowns. During

the crackdowns, the men were supposed to gather in a ground and the women's were supposed to stay back at home. During the crack downs in Kashmir there have been coming many reports where women's have witnessed the harassment by soldiers to this peer in *Curfewed Night* writes, "Kashmir was rife with stories of soldiers misbehaving with women during crack downs."(51)

To these incidents the *Asia Watch A Division of Human Rights Watch and physicians for Human Rights* in their report named *Rape in Kashmir: A Crime of War* states:

Since the government crackdowns on militants in Kashmir began in earnest in January 1990, reports of rape by security personals have become more frequent. Rape most often occurs during which men are held for identification in parks or school yards while security forces search their homes.(Asia watch p 1)

The other incident of plight and trauma among Kashmiri was, to people make walk in a queue to show their identity cards and this was a routine made for every one whether a school going children, a professor, or any other government official to this Peer writes:

Two parallel lines of raised hands, the right hand holding firm the proof of identity, a few inches higher than the empty left hand. There was no distinction between the farmhand and the judge, just one man behind the other."(51)

To this there is a reference given in the report of *The Indian people's tribunal Environment and Human Rights* in *The a sixth Indian Peoples tribunal Report October 1997 entitled as Wounded valley and shattered souls: Women's Fact Finding Commission Probing into army Atrocities on women and children in Kashmir* states:

We met retired judges and lawyers at the Sopore Bar Association in Sopore. They narrated their Plight of reaching their work places in the mornings while crossing the check posts. The people including Lawyers, Judges and doctors have to walk in queues and are not allowed to make even slight movements. They have to face lathis on their legs during the ordeal. Even old men and the professionals have to undergo this humiliating treatment. (IPT p12-13)

Basharat Peer in his memorial tells us about the sufferings of the ‘common man’ of Kashmir which he/ she faces in his/her home land and also outside his home land because of the militancy moment in Kashmir, as Peer in his Memorial talks about himself as how he did not get a flat on rent in Delhi for a long time after the terrorist attack on Indian Parliament in 2001, in which the man accused of the attack was from Kashmir, Peer writes in his memorial:

I was looking for a place to stay at the time I met around a dozen of People who had advertised in a local daily, for a tenant for a two room flat Mr Sengupta, a lawyer was happy to know that I was comfortable with arranging the white washing and repairing the broken electric switches. In his living room full of law journals and imitations of Indian immature paintings, we talked about the rent, my work and my income. He patted his dachshund pup and spoke. ‘So your parents are posted in Kashmir? He asked. “They live there; we are Kashmiri; I said ‘I studied here and work here; He turned pale. Oh! You are a Kashmiri- a Kashmiri Muslim; Mr Sengupta was a lawyer. He asked me to call him the next day, you are like our own son, but my daughter called and a friend of hers has to stay in Delhi. We will have to keep her. I cannot rent out the flat.’ I had heard similar lines before.(84-85)

The memoir *Curfewed Night* is also about the love for one’s homeland. Peer while talking in his memorial about the exodus of Kashmiri Pandits who were being forced to leave the valley during 1990’s and about their trauma, sufferings and miseries. Pandits who left the valley and are now living in refugee’s camps of Jammu, Delhi and many other towns of Indian states. The life of these Pandits living in these camps is not been too good as it was for them when they were forced to leave the valley and they are lacking of facilities are living in old buildings like municipal buildings and in some places they were living in tents. To this Peer in his memorial writes about a Kashmiri Hindu Pandit whom he met in Delhi, He writes:

Ramesh was a Hindu from Budgam district in central Kashmir. His family had migrated to Delhi in the early nineties. He lived in a slum in South Delhi. I had been there as a reporter. It was a shabby municipal building, which had lain abandoned for years before the Delhi government settled Kashmiri Pandit migrants there. Tattered curtains, tied with nylon strings to nails in the walls, served as partitions demarcating the space for a dozen or

so families living there. The curtain-walled rooms spacious for one person, sheltered families of five to six. Outside the building women had erected makeshift kitchens in the courtyard. Stench from the community toilets could not be kept at bay. (97)

To this Somraj, Sunita Sharma and Varinder Singh waris states in their article *An over view of the problems faced by the migrant Kashmiri Pandits in Jammu district and possible solutions* “Revealed that these migrants have been forced to reside in camps under economic, social, and emotional trauma” (75)

They again states, In non-camp as well as in camp areas, the authorities are lacking even in low level common sense and have set up these pumps close to the latrine with the result the water that is drawn out is infectious and polluted and it is a cause of various diseases.(78)

Peer in his memoir writes about Kashmir, about its capital Srinagar and about one of its famous area Maisuma which is famous for its market full of spices. The area is also famous for the protests against the arresting of boys and custodial killings, close to Maisuma there is a bridge called ‘Gowkidal bridge’ where the famous massacre happened in 1990 where almost one hundred protesters were killed by paramilitary in a single day and in the book peer writes about the lone survivor in that massacre whose name is Farooq Ahmad Wani who is an engineer by profession. Peer here again tells us about the plight, trauma and about the fear of a common man in valley as he states about the lone survivor we come to know about the brutality during the massacre as how the officers of paramilitary was firing upon the protesters and how Farooq Ahmad Wani survived and what he sees during the massacre, Peer mentions:

In January 1990 he had been an assistant Engineer in the state responsible for the management of the water supply to various parts of Srinagar. He had gone on essential service duty on January 19 and left home in the morning with his official curfew pass. Paramilitary men stopped him a few times on his way to work; he showed his curfew pass they let him go. After making water supply arrangements, he walked towards Maisuma to visit an uncle living there; we have heard of the house-to-house searches and arrests there. I was worried about my uncle’s family and decided to visit them,’ Near Lal Chowk

marching towards Maisuma. 'I followed the procession we reached Gowkidal. Tense paramilitary men stood along the way pointing towards the protesters.

Farooq paused drink some water and pushed a bell. A servant brought tea, local bread and Harisa, a lamb delicacy cooked slowly in copper pots with cardamom, Cinnamon and saffron till it becomes paste- like. 'My uncle lived on the other side of the bridge. I planned to leave the procession on reaching his house. The protesters were angry, shouting fiery slogans at the top of their voices; he said. CRPF men stood on the bridge. Protesters shouted slogans for freedom. Amidst the sloganeering, Farooq heard a burst of gunfire, Bullets tore the procession apart; people shouted, fell and shouted again. He jumped on to a footpath and lay flat on the ground. 'Bullets whizzed past my ears. The bridge was covered with bodies and blood. CRPF men continued firing. I saw more people falling, closed my eyes and pretended to be dead.'

Farooq curled himself up in the chair, leaving his slippers on the carpet. I was not eating anymore; Farooq had left his tea. Memory drowned out the smell of Harisa; The elegant carpets and ornate furniture faded away. Farooq was not here in his drawing room talking to me. He was on the bridge pretending to be dead. He heard wails and a gunshot every few seconds. Paramilitary men walked around the bridge. He saw an officer walking from body to body, checking whether anyone was alive. 'I lay still and from the corner of my eye saw him firing more bullets every time he found a sign of life in an injured man.' Farooq waited for the solidiers to leave. It was getting harder to pretend to be dead. Where he lay someone had dropped a kangri, the firepot Kashmiri's carry around in winter embers of charcoal from the firepot scattered on the sidewalk. His cheek was burning from the heat. Slowly he turned his face to void the burn. The murderous officer saw him turn. This bastard is alive.' Farooq heard him shout, The officer ran towards him, kicked him, and a volley of bullets pierced through his body. He lost his consciousness.(120-121

To this incident there is a reference in a report given by *Human Rights Watch*; titled as "*Every one lives in Fear.*" Patterns of impunity in Jammu and Kashmir they states:

Human Rights watch in its 1991 report on the shootings, criticized the killings and concluded that the use of lethal force was not proportional to the threat.

At least thirty-five died. Many estimates put the toll near one hundred. Until then, this was the highest of persons killed on a single day since the violence erupted in Jammu and Kashmir. The killing drew international attention the London based daily, *the independent*, carried an interview with one of the survivors, a thirty eight year- old Mechanical engineer called Farooq Ahmed, who worked for the government:

I was just standing watching the procession of Muslims demonstrating against India, it was curfew time and there were CRPF on both sides of the lane. They should have given a warning, telling people to go back to their rooms. But there was no warning, so people thought the procession was allowed then there was two shots in the air, and more shots- people were falling down. I also fell down. The CRPF took control of the area. There was a lot of dead and injured. But I was safe, no bullet. Then came somebody, they said I was still alive, and that fellow, an officer, came with a Bren gun, a light machine gun. He aimed at me and started firing. (Human Rights watch p 38)

There is one more reference in an article in a daily newspaper published from Srinagar '*Greater Kashmir*' the article titled as Gawkadal massacre: Lone survivor recounts CRPF terror. They writes:

“As curfew was strictly imposed, I decided to go to my uncle’s home at Mandar Bagh and subsequently reach the DC office from there,” he told Greater Kashmir. He says as he passed through the deserted lanes of Lal Chowk, he saw hundreds of people including women peacefully protesting at Gaw Kadal against the Chotta Bazar incident. “The procession started to march towards Gaw Kadal (bridge) and I just tried to make my way through it. Suddenly, the CRPF troopers opened fire on the procession,” Wani recalls. “There were injured people all around. Sensing intentions of the CRPF troopers, I tried to jump into Chuntkul water channel from Gaw Kadal. Suddenly a man pushed me from behind. I remained in the bridge only while he jumped into Chuntkul,” he recalls. Lying flat on Gaw Kadal, Wani witnessed the first massacre of Kashmiris, which is being remembered every year as the Gaw Kadal massacre.

“The injured were wreathing in pain and asking for water. It was horrible to see troopers laughing and kicking the injured. Suddenly, they started to pump bullets on heads of the injured persons, killing them instantly,” Wani said, as his face seethes in anger and eyes become moist. “I could see blood all around and hear last moans of death everywhere.” Trapped among the bodies, Wani was yet to see the worst. In the melee, he says, a Kangri (traditional Kashmiri firepot) of a protestor, who was among the dead later, had broken. “My face started to burn as it touched hot ash and charcoal of the Kangri. I tried to roll my head to other side but unfortunately a trooper spotted me,” he says. “The trooper shouted ‘Sir Yeh Zinda Hai’ (Sir he is still alive) while pointing towards me among the bodies.” (G. Kp1)

Peer not only talks about the brutality of Indian paramilitary forces but also about the Human rights violations done by militants as they were involved in killings civilians and other officers like the Vice chancellor of Kashmir University and were also involved in the killings of the head priest of Srinagar ‘Molvi Mohammad Farooq. The book mentions the incident that took place on May 21 1990 as peer writes, “On May 21 1990 militants from Hizbul Mujahideen, the pro- Pakistan militant group assassinated the head priest of Srinagar.”(123)

A report given by Human Rights watch,’ titled as “Everyone lives in fear.” Patterns of impunity in Jammu and Kashmir write about the incident and states:

“Mirwaiz Molvi Mohammad Farooq was gunned down on May 21, 1990 the position of the position of the Mirwaiz which is hereditary, is considered the most important religious authority in srinagar.” (Human Rights Watch p 40)

Kashmiri common man saw an immense suffering during the 90’s when people began to come on streets in large numbers shouting slogans for freedom from India. During the time hundreds of young boys crossed the LOC to another side of Kashmir ‘the Pakistan administered Kashmir.’ Hundreds were killed and thousands were forced to leave the valley. The plight, trauma and the pain of a common Kashmiri seems never ending, because there were killings every day some by militants and others were killed by soldiers, and a Common Man of Kashmir was left to mourn and to suffer. When we talk about the killings of common man of Kashmir when he protests against the Indian rule, he was being beaten and was also killed and when he protest against the

militants then he was also killed and was left to suffer like when we talk about the assassination of the priest by militants. In the memoir of Peer he also talks about the assassination of head priest the terror done by Militants and when his supporters were protesting against this Human rights violations and against the militants, the paramilitary then also fired upon the people and killed about hundred protesters as peer writes:

Near a hundred year old school in central Srinagar established by Molvi Farooq's father to educate Kashmiri Muslims, paramilitary forces fired at the slain priests funeral procession. Bullets pierced the coffin. Pallbearers and mourners fell. About a hundred men were slain. Their blood- soaked shoes lay on the road after the bodies were carried away. People forget the head priests assassination, anger roused against India. (123)

There is a reference in a report titled as "Every one lives in fear" Patterns of impunity in Jammu and Kashmir. They states:

The crowd forcibly took the body of the Mirwaiz, and wound its way through the downtown area of Srinagar where curfew had been imposed. On its route lay the Islamia College, which houses the headquarters of the 69th battalion of the CRPF. Seeing the mob heading towards them, the security forces panicked and opened the fire, killing 57. They were varying accounts of the exact death toll. While some newspapers said the death toll was fifty- seven, others reported forty- seven were killed. Medical authorities certified thirty- five deaths. Some press reports, however, put the toll at over one Hundred.(Human rights watch p41)

According to a report given by *International Human Rights association of American Minorities* Report submitted to the committee on the rights of the child on the children's situation in Jammu and Kashmir occupied by India they states: "The state of Jammu and Kashmir has the highest number of interrogation and torture centers in the world which spread pattern of human rights and Humanitarian law violations particularly since 1989".(3)

So when in Kashmir anyone is being detained, he is being tortured and interrogated there and during the process of torture many people did not bear the pain and they die and results in custodial killings, in Kashmir many people have been detained and then killed in custodies and here dead bodies were never returned to their family members and these persons are enlisted as

disappeared persons. In Kashmir, there are about 8000 persons who are missing and they are known as disappeared persons. Peer in the book also mentions about the disappeared people and he also talks about an association called *Association of Parents of Disappeared Persons* Peer mentions:

Srinagar is also about being hidden from view, disappearing absences and their reminders stand at every other street. Every now and then, I would walk past a small park shaded by thick Chinars and notice a circle of women and men with white-hand bands and placards in the park. I would stop and times often simply walk past with an air of resignation. Between 4000 and 8000 men have disappeared after being arrested by the military, paramilitary and the police. Newspaper routinely refer to the missing men as ‘disappeared persons’ and their waiting wives are the ‘half-widows’. The government has refused to setup a commission of enquiry into the disappearance and claims that the missing citizens of Kashmir have joined the militant groups and crossed for arms training to Pakistan. Many Kashmiris believe the disappeared men were killed in custody and cremated in mass graves. Wives of many such have given hope and tried to move on. Others are obsessively fighting for justice, hoping their loved ones will return. The men and women in the park were the parents and wives of the missing men. Dirty wars seem to have a way of bringing mothers to city square. (131)

There is a reference in a report by ‘*International Human Rights and justice in Indian administered Kashmir and Association of Disappeared Persons*’ entitled as *alleged perpetrators stories of impunity in J&K*. they mentions

This institutional cultural of moral, political and juridical impunity has resulted in, by some estimates [as of 2012], enforced and involuntary disappearance of at least 8000 persons, besides more than 70000 death and disclosure of more than 6000 unknown, unmarked and mass graves. The last 22 years have also seen numerous large- scale massacres, in addition to regular extra- judicial killings.(Human Rights 10)

One more reference from the report given by *Association of Disappeared Persons* titled as *Half widow, Half wife responding to gender violence in Kashmir* they states

APDP estimates at least 1500 half- widows in Kashmir. The estimate is borne by extrapolation from the following JKSCSS study: A three year door – to – door survey in District Baramulla, 1 of Kashmir's then 20 districts revealed 337 cases of disappearance. 152 of these 337 were married. If we assume that about 45% of all these disappeared in Kashmir, estimated at 8000, were also married, then *APDP*'s estimates of 1500 half- widows is very conservative. (*APDP* p6)

Other reference given in an article by Dr Ashish Kumar Dixit titled as '*Human Rights abuses in Jammu and Kashmir*' as he states:

Indian security forces have been implicated in many reports for enforced disappearance of thousands of Kashmiri where the security forces have denying their information and /or custody. This is often in association with torture or extra judicial killing. The number of men disappeared have been so many to have a new-term "half-widows" for their wives who end up impoverished. Human Right activists estimate the number of disappeared over eight thousand, last seen in government detention. These are believed to be dumped in thousands of mass graves in Kashmir. (178)

Kashmir, which saw the heavy destruction from the early years of 90,'s because of the heavy presence of military and because of the insurgency. In Kashmir, it was not only the man of Kashmir who suffered the most during this conflict, but women of Kashmir were also at the target, it is she who was beaten, molested, harassed, and was also raped. Women in this conflict zone have also suffered many times like the women of other conflict zone in the world, in Kashmir there are many such incidents where women have been raped and Peer in his book have also mentioned about some women. Peer mentions in his book about the rape of the bride when she was raped on her marriage night and Peer also mentions about the mass rape with the women's of Kunan-Poshpora who were raped during a crackdown when every men of the village were assembled outside their houses and women's were being ordered to stay back at homes. To this Peer mentions

in his book: “Kashmir had discarded the centuries old tradition after the evening of May 16, 1990, when Indian Paramilitaries fired upon a marriage party and raped the bride.”(107) “I had failed also to visit the village of Kunan poshpora, the village in the northern Kupwara district where the Indian army raped more than twenty women in 1990. It had become a symbol, a metaphor, a memory like Srebrenica.”(156)

To this incident there is a reference in a report given by ‘*Asia watch*’. A division of human rights watch physicians for human Rights titled as *The Human Crisis in Kashmir* they states

In a well-publicized case, in May 1990 a young bride, Mubina Gani was detained and raped by BSF soldiers in Kashmir while she was travelling from the wedding to her husband’s home. Her aunt was also raped. The security forces had also fired on the party, killing one and wounding several others. (Asia Watch p93)

To the incident related to Kunan Poshpora mass rape by soldiers there is a reference in a report by ‘*Asia Watch*’ ‘A division of Human Rights watch and physicians for Human Rights titled as *Rape in Kashmir*. They states:

The reported rape on February 23, 1991, of women from the village of Kunan Poshpora by army soldiers of the fourth Rajputna riffles became the focus of the government to acquit the army of its charges of human Rights violations. The incident provides telling example of the government’s failure to ensure that charges of Human Rights violations committed by the members of its armed forces are properly investigated and these responsible held to account. (Asia Watch 2005 p7)

The status of Kashmir has been hotly debated since the partition of British India and it has seen the two nucleus countries India and Pakistan promoted four wars with each other, the recent one was the 1999 Kargil war. The plight of a common man garnered international attention during the 1990’s when separatist movement starts and many young boys began to march for arms training in Pakistan and then the Indian government send more and more troops to Kashmir to suppress the movement, with this Kashmir witnessed the most horrible and destructive period. During the period Kashmiri’s saw the death of more than 70,000 people and many became disappeared. The people of this conflict zone have suffered the most and it affects the health of the people. The conflict in the region led to many diseases and it also affects the psyche of a ‘Common man’, there

is a reference quoted in an article entitled as '*Armed conflicts in J&K and its impact on society: A case study of Kashmir*' by Farooq A. Rather. He states:

On the one hand and on the other hand, the number of Patients is increasing constantly. A large percentage of population is on medication these days. In this conflict – ridden society, some dreaded disease could not be stopped to emerge with dangerous implications. At an average, every family of an average the conflict has rendered family members as patients of Cardio logical, neurological, oenological, cancer related and other dreaded diseases. However, the most common disorder developed as a consequence of the conflict is of psychological nature. The number of patients who visited Srinagar's only psychiatric hospital increased from 6 per day in 1990 to 250-300 in 2000 per day. The total number of patients rose from 1,760 in 1990 to 18,000 in 1994, to over 50,000 in 2003. And in 2006 the number patients had increased to 82000.(1).

To conclude we can say that the memoir *Curfewed Night* is all about the sufferings of a common man. The books portrays the human tragedy of Kashmir during early 1990's and then after. In the book, the author has written about the people whom he met as a reporter. In the book, Basharat Peer has written about the people who suffered at the hands of Army as well as Militants. Peer has written about the both binaries i.e. male and female. Peer in his memoir has not only written about the Muslim population of the valley that are in majority, but also talks about the Kashmiri Hindu Pandit population who were forced to leave the valley and are now living, in the migrant camps of Jammu and other Indian cities like Delhi. Thus we can say the book is all about the sufferings of a 'Common Man' in Kashmir.

Chapter 3

Exploration of Common Man's Pain in Kashmir through *The Collaborator*

The Collaborator is Mirza Waheed's debut novel and is based on the Kashmir conflict. The author of the novel *The Collaborator* Mirza Waheed is a writer of Kashmiri ethnicity. The book is set in the Kashmir of the early 1990's, in the last village of Kashmir located near to the Pakistan border called 'Nowgam. It is the story of four adolescent boys, who once used to spend their afternoons playing cricket and singing Bollywood songs. The novel has an unnamed protagonist who is the only son of the headman of the village. The novel is about the present and the past memories of the protagonist. The unnamed protagonist is the Collaborator in the novel who is forced by an Indian army captain 'Kadian' to count the corpses that are produced every day in the valley near to the border due to the conflict. The collaborator's work in the novel is also to bring the belongings of the corpses like identity cards, weapons and what so ever the militants who were being killed down by the army while returning from Pakistan carried with them. The book is set in Kashmir in early 1990's when the separatist moment starts and many young boys from Kashmir crossed the border to Pakistan for training arms and to fight against Indian army and Indian rule. The novel is about the human sufferings, about the exodus of the people living in the remote village of Nowgam that is close to Pakistan border. The novel is about the unnamed protagonist and about his four friends Ashfaq, Hussain, Gul Khan and Mohammad. The novel is about the isolation of the unnamed protagonist who remains in Nowgam and his other four friends crossed the border for arms training in Pakistan to fight against the Indian army and Indian rule. The unnamed narrator, the protagonist in the novel watches its villages people suffer, particularly those whose sons have left. The novel is about the plight and trauma of the common man as everyone in the village Nowgam have left to search for a safer place because the increasing intense firing on the border that is very close to Nowgam. The novel is divided into three sections the first moves between the present and the past, the second section tells us about the consequences of the narrators friends departure which amid the increasing brutality of the Indian crackdown in Kashmir. The third and the final section tells us about the story of the Collaborator and his relationship with his employee the Indian army captain Kadian. The novel also raises some questions in its narration as why the 19 year old young man became a Collaborator? Why the village where the narrator remains is empty as everyone flees from the village except him and his parents? Why has the mother of the unnamed narrator stopped speaking? Why his friends did join the militants and why

did not he joined them? How long the narrator will continue to listen and nod the Indian army captain, who is happy and proud of his success in killing the Kashmiri boys? The novel also talks about many other issues which prevailed during the early 1990's of Kashmir like the Mass rape of women's in north Kashmir's village Kunan poshpora, about the Gawikadal massacre, about the burning of the spore town, also about the violations done by some militant groups. The author also raises the questions of mass graves in Kashmir and talks about the disappearance of the people from the last two decades. The author talks about the sufferings of the common people in Kashmir as it seems the pain of the people is never ending. Mirza Waheed in the novel not only talks about the Indian army crackdown in Kashmir but also talks about the Pakistan role in the conflict of Kashmir. The author in the novel not only curses Indian rule and its army in Kashmir but also curses the Pakistan's involvement in the conflict.

The novel is also about the trauma and plight of 'Common Man' in Kashmir especially the people living near the line of control. The novel is also about the psychological trauma and fear of the narrator as he goes down in the valley to collect the belongings of the militants that were being killed down by the Indian army while returning from arms training in Pakistan. The narrator is in a fear whenever he goes down in the valley to see the corpses of the dead people each day, that he will discover one of his friends lying amongst the dead. This novel by Mirza Waheed seems one of the most shocking and brilliantly compelling novels of recent times and the author lights our way into the heart of a war that is all too real. The novel is about the sufferings of a common man, about the friendship, about the past and the present, about the war and what does war do to these communities, even to those who are living a nomadic life as shown in the novel and the community is Gujjars who in Kashmir lives almost in far flung areas almost near the border. The author has also written about the time of partition and when Kashmir was almost invaded by the tribe's men of Pakistan and how then the people of Kashmir send them back especially by the people of border areas. The novel has so many incidents where we see the plight, trauma and pain of a common Kashmiri man. The author has also written about the both binaries also i.e. man and women. The first incident where we see the plight and trauma of a common man of Kashmir as the narrator talks about the present and the past situation of the valley where the war has now almost started between Indian army and the militants. The narrator tells us about his past days when he used to play with his friends there in the valley and now in the present days the valley has become dangerous as now he cannot go there to play. The narrator thus talks:

No one bothered us then, probably no one even noticed. It was like our own private patch; during summer vacations, we would play cricket and fool around all day in this scheduled playground of ours. You could see army pickets on either side of the valley even then, far off, like outline sketches on a school drawing, but that was all you could see. (4)

The other incident where the fear and physiological of the unnamed narrator is shown up when he first times visits the valley to count the corpses and bringing back the belongings of the militants for army captain Kadian. The narrator here tells about the horrific scenes at the border as how these boys were being killed and were led in the valley for long time without being noticed by anyone. Here we come to know about the trauma of the narrator and about his work as he tells us:

It's not easy, collecting identity cards and whatsoever else you can find on dead bodies. Bodies after bodies- some huddled together, others forlorn and lone some- in various stages of decay wretched human remains lie on the green grass like cracked toys teeth, shoes. For God knows how long I just cannot remove my eyes from this landscape, heaps of them, big and small, body parts, belongings littered amidst the rubble of legs and arms.(8)

The novel *The Collaborator* written by Mirza Waheed is an account of those Kashmiri who want to tell their stories and through the novel Mirza Waheed slammed all those people who have spoiled the images of Kashmiri by writing against them and also the media persons who have given the wrong and sometimes biased information about the people of Kashmiri to outside Kashmir and Mirza Waheed writes the novel so that ever one knows the real reason and come to know about the sufferings of the common people they faced during more than two decades. To this there is a reference given in an article written by Javeria Khursheed entitled as *Literary Responses to the Catastrophic 90s in the Un-Silent Valley: The Comparative Study of Agha Shahid Ali, Basharat Peer, and Mirza Waheed* writes:

Mirza Waheed wrote because he wanted to erase the suspected intangible image of the Kashmiris that has been evoked by media and others since the turmoil in the valley began in 1990s. There is a war in Kashmir and there is every reason at the literary front to write about that, tell the poignant stories, write of the people who die during the events that are undocumented and to tell the world of the atrocities that people face. Kashmiris are trying to represent people who either do not live to tell their tales or those who do not have facilities to write them. They are voicing the stories of their battered brethren and the survival of their 'endangered community. (3)

The debut novel by Mirza Waheed is based on Kashmir conflict. In the novel there is an unnamed narrator who is actually the main protagonist. The protagonist tells us about his present and past life. He talks about the situation at the border village and also talks about his friends who have left and crossed the LOC to train them to fight against Indian rule and Indian Army. In the novel we also come to know about the psyche of the common people of Kashmir as the protagonist of the novel is also felling the trauma and the plight which every other Kashmiri men has gone through during the last twenty five years. In the novel we come to know about the psychological trauma of the narrator as how feels in the village when everyone except him and his parents left the village and the village is more likely as a ghost town. While reading the novel we see how the memories of the past haunted the narrator. In the novel there are many incidents in the novel where we come to know about the psychological trauma of the narrator. The first incident mentioned in the book is when the narrator is lonely and isolated in the village and is walking through the village. The narrator mentions the incident and states:

There are trees here, and in their shadows the shadows of people on their daily chores. The breeze is a breathing, talking, real thing; it travels loudly, feeling its way over everything. As I walk towards the shop in the middle, I feel someone is walking behind me. I do not look back. It is always disappointing. The dust on the street has not seen any footprints for ages, apart from sickly marks of some bird that might have descended to check whatever happened to the talkative grocer who used to throw out crumbs of slate glucose biscuits every morning. The light is all

blue, liquid blue, the mountains conspiring to create a luminous corridor for me to look down, I guess. (11)

Here we see the narrator is isolated in the village and wishes that the people who had left the village should be back .in the novel there is one more incident where we come to know about the mother of the narrator. The mother of the narrator has also lead to the post –traumatic disorder as she didn't talk too much except when she becomes angry. She didn't talk too much because she is the only women left in the village. The narrator tells us about her; “Ma doesn't talk too much now, except for the rare occasion when she's angry. In fact, she has said so very little for such a long time that I don't even remember- two years, three, forever...”(49). The narrator in the novel is always in a psychological fear as when he goes down in the valley to collect the ID cards from the corpses that what he will do if he finds his friends there along with the other dead boys. In this case he is always haunted by his past memories, when he was happily playing, singing and chatting with his friends. One such incident in the novel is described by the author through the story telling of the narrator where we come to know about the psychological fear among the narrator and what he is thinking. The narrator mentions:

One of these days I may find Hussain in Kadian's farm, happily ensconced in the midst of his fellow travelers. What would be left of the handsome face, the large forehead of good fortune, the thick head of wavy hair, the prominent mole on the left cheek, the absent- minded gaze and those tremulous hands that were always ready with a tune and played an air harmonium at the slightest hint of a song? What would be left?

Would he suddenly break into song from the depths of this life-less desolation and enliven the deathly setting? Would he spring to life and shake of the blood and ash from his face? Would he raise his arms and enact that old sad song again, leaning against a brooding willow, eyes downcast and voice inflected with agony over a beloved's departure, while tall shadows steadily close in?

Would Ashfaq yet again fall silent after listening to him sing? Would Mohammed clap his big, loud clap and attempt to lift master entertainer on his shoulders? Would they all be there? Together in dismembered death.

Would I, the left- out unworthy leader of the pack, beg them to let me in, to sit with them, to talk, to let me talk, to let me share my secrets...? Please, please, please don't leave, don't leave me alone. Please, please let me in, let's get together like old times, just once more, just this last time, just let me listen to him sing and let me hear what you say and let me know when you get lost and let me feel where it hurts and let me see how you die.

Would you sing to me again? (51- 52)

The insurgency in Kashmir starts back in the year 1988-89 and from the date hundreds and thousands of young Kashmiri boys and also some foreign militants came in Kashmir while crossing the border and the author in the novel also tells us that it was the year 1988-89 when the insurgency starts. In the novel it is revealed through conversation between Indian army captain and the unnamed narrator. The novel is also set in 1990's of Kashmir when all this began and the army captain tells the narrator "Can't say for sure. Who fucking counts...? But let's look at it this way, they started crossing over and back in 1988-89.okay, let's say in big numbers the year after that, right...? And we are now in 93,."(10) The Kashmir conflict starts back to the partition of India but the problems of insurgency starts with the rigging in the state elections in 1987 when some young men trying to represent Kashmir and with this the other parties were announced as winners and then these men who that time participated in elections were being arrested and then tortured. This incident leads to the hatred against the government, against the politicians and against the Indian rule in Kashmir and that was the main point when in 1988- 89 the insurgency starts and more and more Kashmiri boys starts crossing LOC and then the army seems everywhere to nab these young militants from all over the parts of valley and also at the border areas the situation becomes grim and miserable.

For this there are many references that says that it was during 1988-89 when the insurgency in Kashmir starts as there is a reference in a report given by the *Asia Watch A Division of Human Rights Watch Physicians for Human Rights* entitled *the human rights crisis in Kashmir .A pattern of impunity they states :* "Since in early 1990, the valley of Kashmir in the north Indian state of Jammu and Kashmir has been the site of a vicious conflict between Indian security forces and Muslim insurgents demanding independence or accession to Pakistan."(Asia watch p 1)

The novel is all about the sufferings, miseries of a common man. The novel is written in a haunting prose. The protagonist who is the unnamed narrator in the novel is of 18 years old young boy, the only son of the Sarpanch. The young boy is forced to become the collaborator by the local army chief Kaidan and whose work is to collect the identity cards, weapons and other belongings. The identity cards are used for press releases by the army about how many militants they have killed during the encounters at the border when the boys from Kashmir were returning from arms training from Pakistan. The narrator while going first time to collect the weapons and identity cards of the boys down in the valley tells us about the horrific scenes which he saw in the meadows in a haunting prose manner, he states

By the way, did I mention there's a profusion of tiny yellow flowers growing among the grasses here? if you look from the top of a sunny day, you can see this shiny objects scattered across the lush meadow patch around the river. These are erstwhile legs and arms and backbones and ribcages surrounded by sparkling swatches of yellow created by thousands and thousands of flowers all across the valley .in some cases they have grown in great numbers around the fallen and decaying. Look you can see bright yellow outlines of human forms enclosing darkness inside. It makes me cry. It makes me sometimes to run away, to disappear. In some cases the outline has started to become fuzzy now, with the tiny plants encroaching into the space of the ever-shrinking human remains. I don't know the name of the flowers. Some kind of wild daisies, perhaps.(14)

The Collaborator which is a debut novel by Mirza Waheed is all about the issue of Kashmir, about the insurgency, the miseries of common ordinary man, about the separatist movement, about Indian army crackdown in Kashmir, and also reflects the past and present memories of the unnamed protagonist. In the novel we also come to know that Mirza Waheed not only talks about the movement but also says why and how everyone in Kashmir was being involved in the movement. Mirza Waheed in the novel through the unnamed narrator tells us that it was the period when almost everyone in Kashmir joined the movement against the Indian rule and Indian army and joined the militant ranks as the author through the story telling by the unnamed narrator mentions in the novel:

There was this time, not too long ago, just two or three years ago, when everyone wanted to go *sarhad paar*, to cross over and became a famous freedom fighter. Hordes and hordes went in the early days, everyone wanted to return and be a commander, a masked legend in their own light, a liberator of the Kashmiri people, a hero. Busloads of city boys would be dropped off at the last bus stop in Kupwara, I got to know later- for months bus conductors in many towns were heard yelling their hearts out, Pindi, Pindi , anyone for Rawalpindi?’ And then some of us, the local boys, the Gujjar boys, children of former nomads who have settled down as landed people only thirty forty years ago in these remote border parts, would guide them across the treacherous mountains into Pakistan.(17)

For this Sanjay Kak in his review to the book titled as *The ghosts will walk* writes:

The harrowing recall of what Kashmiris have been through is not the signal (or behind) all that, to the stoops of village-homes, and their smoky kitchens; to the cricket pitch and the village shop; places where people slowly mull over what is happening to them, and why. By locating Nowgam far away from the city, away from the overt politics of the movement for azadi, in a sort of political tabula rasa, Mirza Waheed is able to unravel the complex ways in which people in Kashmir were drawn into the movement. So that even the most neutral amongst them—the Gujjars, for example—were in a short time transformed into implacable (if silent and sullen) foes of the Indian military occupation.(13)

The woman in any armed conflict part of the world seems never safe and sane case is of the women of Kashmir. During the movement she has suffered the most. It is she who had lost her son, it is she who had lost her father, it is she who had lost her husband and more the times she is used as a weapon , like she is been raped to take revenge. There are many women’s in Kashmir who were being raped by the forces and they have also been denied for the justice. The author in the novel is talking about one such case. In this case the army personals raped the women’s of the village. The women’s reported to have been raped were from the age between 6 -80. A government officials then tells the government to do a thorough investigation in the case, but after some time the government of India denies the case against the security personals.

The people of Kashmir have suffered the most during the last two decades, in Kashmir not only the male members of the villages and the towns suffered but also the women's suffered a lot. Women in Kashmir have seen the immense suffering and they didn't get the justice. They became the main tool in this torn conflict zone, they were being raped and after when they complain against it the government in some cases denied the charges as in the case of the mass rape of women's in Kunan poshpora a village in north Kashmir Kupwara where many women's were raped in a single night. The novel *The Collaborator* also mentions this incident and tells us about the plight of the people as some ministers denied the charges against the soldiers. The novel mentions the incident through the narrator as he states:

That day I bought a fat edge of sticky wet tobacco, in a rolled up- cone made of ancient newspapers. For Baba's insatiable hookah, and left for home, bewildered, and perhaps a little annoyed as well, at the new dimension the Poshpur story had assumed since the first time I'd read about it three months ago, in a sketchy newspaper report, and had then also listened to the Government's blanket denial that any such incident have ever taken place. A brand new for Kashmir Affairs from Delhi was also quoted as saying that no place by the name of Poshpur ever existed on the map. (26)

There is one more reference given in a report given by *Laura Schuurmans, writer and research analyst Kashmir Week in the European Parliament The International Council for Human Development & Kashmir Council EU* entitled *Mass Graves & human Rights violations in Indian held Kashmir*, they states:

On the night of February 21, 1991, Indian armed forces entered *Kunan Poshpora* village and separated the men from the women. The men were taken to a house and while they were being interrogated and tortured, the village women were mass raped. That night, at least 53 women between 13 and 80 years old were repeatedly raped. Human Rights Watch has estimated the number to be higher, and expect that even more than 100 women may have been raped that night. The Indian government never conducted a proper investigation into these rapes. After this incident, however, the people of *Kunan Poshpora* were left in ruins; husbands left their

wives, mothers lived in shame, and the dream of young girls to find a future husband were shattered. (Laura 181)

To the incident there is a reference in an article by Dr Ashish Kumar Dixit entitled *Human rights abuses in Jammu and Kashmir*

On February 23, 1991, Indian army searched and interrogated people at the Kunan Poshpora village, which is an isolated hamlet in Jammu and Kashmir, at 11:00 PM soldiers of the Rajputana Rifles cordoned off the village. Males were interrogated overnight. The soldiers are accused to have gang-raped a large number of village women that night till 9:00 AM as well as the next day. According to the locals up to 100 women "were gang-raped without any consideration of their age, married, unmarried, pregnancy etc.," Victims of this incident range in age from 13 to 80. In stark contrast of the purported allegations of abuses, Indian investigations concluded the allegations themselves are "grossly exaggerated or invented.(182)

He then again writes about the incident as he states:

Government investigations rejected the accusations as "baseless", but international human rights organizations have doubt the integrity of these investigations seriously including the manner of their conduct, saying Indian government had launched a "campaign to acquit the army of charges of human rights violations and discredit those who brought the charges.(183)

This incident where we come to know about the violence against the women is barbaric and these incidents have a deep effect on common man's psychology. This incident have damaged the lives of many people. If we realize

The 'common man' in Kashmir during the last two decades has either suffered at the hands of army or at the hands of militants. It is the common man of Kashmir who is always at the receiving end and the common man of Kashmir wants to get rid of his plight, trauma and pain which seems never ending. The common man in Kashmir doesn't want to get suffered anymore and want to get rid of all that what is happening all-around him/her. in this novel the unnamed narrator also tells us about the plight, trauma and fear of a common man and tells us about his

friend who once curses the both countries i.e. India and Pakistan while playing cricket when on the border the cross firing starts and he hits the wickets and blow them and wishes that not the common man or the property of a common man will be at receiving but wishes that someday the both should be at the receiving end. The narrator mentions the story:

Beauty doesn't live forever – it dies with everything that dies.' Ashfaq was like that, you know – moody somewhat unpredictable, crazy even. Once not too long ago, during one of his tedious batting episodes down in the valley, he stopped cursing India and Pakistan. Mohammed has been constantly bowling on Ashfaq's off stump, making life very difficult for him since he couldn't make room to execute his murderous sweeps and failing for the umpteenth time, and as the evening shelling on the border seemed to be getting louder, he whacked the stumps out of the ground with a furious blow of the bat and started shouting. We fell silent at once, half in amusement, half in shock, and waited for him to calm down and carry on playing... but the shelling became fierce still. I noticed a tremor run through his body, and it was just that he let out a shriek as if something deep within him had come unstuck. He hit the wicket three times and said, they are making this a *Jahannum*, we all are consigned to this hell! Look, look, look how they have killed that mountain.' He pointed into the high mountains. 'Look at the forest they have scorched, Look! If only, if only they were themselves at the receiving end someday... they will, some day they will, huh....(45-46)

Criticizes the militants through his fictionalized character Rahman who along with his family were tortured and beaten up by the militants. The author also talk about the real incidents like the kidnapping of Rubiya syeed then the Home minister of India Mufti Mohammad Syed by the militants and about the incidents like the violent attacks on women as the army captain once said to the narrator ,he says:

I can't help thinking of this new group, Allah Tigers, who broke video rental shops and torched cinemas in the city and dragged frightened little girls out of school buses and checked their hands for any signs of nail polish and sent them back home to wear floor-lengthy burqas. (90)

The state of Jammu of Kashmir in the last two decades have seen the most horrible and destructive period. There are always fight going between the militants and the soldiers. During the period the two countries India and Pakistan have also emerged as the nuclear powers. During the period the gun attains a symbolic significance as it is the shared weapon of both militant and the state in the armed conflict as the narrator says that “Everyone carries a gun nowadays.” (72) The novel which is written beautifully in a prose style manner is too close to the reality is about the issues of a common man in Kashmir. The author in the novel has also written about the real incidents which happened during the early 1990’s of Kashmir. In the novel the unnamed narrator by telling us about his relation with the Indian army captain and about his village which is empty and deserted without any sign of life because all the people of the village except him and his parents have fled away to live in the safer places leaving everything behind. The unnamed narrator also gives vivid detail about some real events which happened in Kashmir like the mass rape of women’s in Kunan Poshpora, kidnapping of Rubaya syeed. The narrator also tells us about the famous massacre which happened in Srinagar Kashmir, the Gowkadal massacre where about one hundred people were killed by the Indian paramilitary forces in 1990 in a single when they were protested against the arresting of some local boys from Srinagar area and were demanding freedom from India. The narrator mentions the incident by giving the details about the incident and also tells about the media reports related to the incident the narrator mentions:

People had been killed, massacred, in broad daylight on the Gawkadal Bridge on the river Jhelum, their bullet- torn bodies either heaped up on the polished grey macadam of the bridge or thrown into the backs of CRPF trucks. There was a breakdown in the law and order situation and the police were forced to open fire on the out-of-control mob; as a result thirty-five people were killed,’ a bald, frugal-looking middle- aged in a double breasted suit had gravely announced on the evening TV news.(117)

To this incident, the *Human Rights Watch* in their report entitled *Every one lives in fear: Patterns of impunity in Jammu and Kashmir* states:

It was early evening when one group of marches reached the Gowkidal Bridge on Srinagar’s Jhelum River. They were shouting slogans and some were pelting the soldiers with stones. Troops from the Central Reserve Police Force (CRPF) opened

fire into crowd. Eye witnesses say the shooting was Brutal and excessive use of lethal force against demonstrators. (38)

To this incident there is one more reference in the report given by *Human Rights Watch*; titled as “*Every one lives in Fear.*” Patterns of impunity in Jammu and Kashmir they states:

Human Rights watch in its 1991 report on the shootings criticized the killings and concluded that the use of lethal force was not proportional to the threat. At least thirty-five died. Many estimates put the toll near one hundred. Until then, this was the highest of persons killed on a single day since the violence erupted in Jammu and Kashmir. The killing drew international attention the London based daily, *the independent*, carried an interview with one of the survivors, a thirty eight year- old Mechanical engineer called Farooq Ahmed, who worked for the government:

I was just standing watching the procession of Muslims demonstrating against India, it was curfew time and there were CRPF on both sides of the lane. They should have given a warning, telling people to go back to their rooms. But there was no warning, so people thought the procession was allowed then there was two shots in the air, and more shots- people were falling down. I also fell down. The CRPF took control of the area. There was a lot of dead and injured. But I was safe, no bullet. Then came somebody, they said I was still alive, and that fellow, an officer, came with a Bren gun, a light machine gun. He aimed at me and started firing.(*Human rights watch p38*)

The narrator also gives a vivid detail about other real things which happened during the time and tells us about one more major event in which he describes the plight and trauma of a common man. He tells us about an incident in which an entire town was being burnt down to ashes by security forces when the militants have almost captured. The security personals in the counter attack killed many persons and burnt houses, shops, offices and other things and with this incident many young boys turns to be the militants. The narrator mentions the incidents and states:

He would have told me how his town was won by militants one day, how they their guns and virtually ran everything in the town, and how for months Indian Army couldn't even dare to enter the place, which had come to be called Chotta Pakistan now, until the army moved in a whole battalion and down the entire town to wrest back control of it, and how things were never, never the same after that, and how everyone seethed with anger because scores of townsfolk died burned to death inside their shops and offices because the army wouldn't let the fire brigade into the town and how they shouted on loudspeakers that no one would come out of their houses, shops, offices, schools, wherever they were at the time, until the Army permitted, and how for days the town burned, smouldered, smoked and turned to dunes of black charcoal and ash.(150)

To this incident the *Human Rights Watch* in their report entitled as *The Human Rights Crisis in Kashmir* states:

On January 6 1993 at least 43 persons were killed and one-and a half-kilometer long block in central Sopore burned to the ground in the largest reprisal attack by the security forces in the history of the conflict. The incident marked a watershed, forcing state and central government forces to acknowledge for the first time that the BSF forces responsible had retaliated against the towns civilian population after two of their forces were injured and subsequently died in a militant attack.

The BSF unit involved was the 94th battalion, according to witnesses, the incident occurred after BSF soldier came under attack by members of the Hezb-ul-Mujahidin militant group. Two BSF soldiers were injured, and a light machine gun stolen by the militants immediately after the two soldiers were evacuated in a security vehicle at about 10:00 am, the BSF troops opened fire on civilians in the main chowk (square) and market area at the Sopore Bandipore Road. According to reports by local Human Rights Organization, BSF officer then ordered his troops to, "kill anyone and everyone you come across." Another witness reported hearing the BSF

troops shouting, “sab ko maro” (kill them all). BSF troops also broaded a state bus and opened fire indiscriminately, killing and wounding a number of passengers witnesses reported seeing BSF soldiers pour gasoline on to rags, set them alight and toss them on the houses and shops. The BSF also prevented fire fighters from putting out the blaze. In addition to the 43 persons who died as a result of gunshot, injuries or burns, 14 persons were injured and 8 persons remain missing. The fire destroyed or seriously damaged 37 residential buildings, 234 shops, 61 store houses and a cinema. (Human rights watch68-69)

The people of Kashmir have suffered much during the last twenty five years either they have been beaten by the solider or by the militants. The militants in the valley have also done many human rights violations time by time and in the novel there is an incident where we come to know the militants have beaten the father of Rahman a factious character created by the author whose name is Shaban Khattana. Rahman is actually a guide in the novel. The role of the guide is to cross the boys along the border to Pakistan for arms training. In the novel we see he along with his parents is beaten by the militants because they want to know about the weapons that were been dumped in the mountains by a militant who was killed in an encounter. The beating of Shaban Khattana is being narrated by his son Rahman to the narrator of the novel. The book mentions the sufferings like this:

They didn't kill him, but I wish they had, I wish they had Rahman stopped and blew his nose. “The young fighter dragged Baba's limp body back inside and hurled him down in the centre. I thought they'd let me to go to him now, so I leapt forward, only to be held back by a tight squeeze on my arms and the barrel knocking hard against the back; it hurt very much. Father was still half conscious because he rolled his eyes towards mother, who sat frozen in the corner near her chullah, shrinking back into it. She must've fainted, and I think it was a good thing in a way, bhaijan, because she didn't have to see what happened next. (209-210)

These type of violations have been reported by various government and non-government organizations and they too have strongly condemned these type of violations by militant groups

there is a references in a report given by *physicians for Human Rights and Asia watch* in their February 1993 report they states:

A number of militant organizations have claimed responsibility for abuses, which have included assassinations, kidnappings and other attacks on civilians. There are many other cases in which no group has taken responsibility, and it is impossible to say which of the many groups operating in the state have committed these abuses.(Asia watch 1993 p37)

The novel *The Collaborator* which is a debut novel by Mirza Waheed is about the sufferings of the common people in Kashmir portrays the horrific scenes on the border in the last and isolated forgotten village Nowgam close to Pakistan. The novel has many incidents which reflect the miseries of common people and the narrator talks about some issues which happened in early nineties and talks about the common routine of Crackdown. During crackdowns the security personals cordoned off the area and doing search house to house. During the process the men were asked to sit in open places like in the premises of schools, playgrounds or in the lawns of hospitals and women were kept inside their house. The narrator mentions one such incident when his village once has seen the crackdown, he states:

Someone not local someone not from among us –was making an announcement. In rather unpolished Hindi, Urdu, Hindustani, whatever, the voice declared, in an off handish tone, that there was to be a Cordon and search operation in the area. A Crackdown.

Ladies and gentleman, attention, attention... Due to security arrangements there will be a search operation in this area. All the men must assemble in the open field at the end of the street outside your village.’ The voice stopped for a moment, as if waiting for a response. ‘Anyone found hiding in their houses will be dealt with strictly. This is an army order. (217)

During the crackdown the men were assemble in front of army personals for long hours or even it happens for more than a day. The crackdown is such an act prevailing in Kashmir which

makes people helpless, because to leave the homes early in the morning and sit for hours there in the open field without food and other necessary commodities and sometimes people were being tortured and interrogated and many questions were being asked to the people. During the crackdown they were many reports coming from the villages and towns where we see the army officers harassed the women, beaten the young, children and old. In the morning when everyone in other parts of the world looks to get up from the bed and thinks to go for work in an office, college, fields, shops etc while in Kashmir during 1990's many Kashmiri's were used to hear the announcement of crackdowns. In the meantime everyone was used to assemble in a playground to proof his identity to a masked man who were being in a army jeep and he used to look for suspected Militants.

For this issue there are many references given in articles and reports and once such reference is being given in a report by *Andhra Pradesh civil liberties committee (APCLC)* *Committee for protection of Democratic Rights (CPDR)* *Lok Shahi Hakk Sanghatana (LHS)* *Organization for protection of Democratic Rights (OPDR)* entitled *Undeclared War on Kashmir* they states:

In a crackdown, security forces encircles an area and order the entire population of the locality to come out of their homes. The men and women are segregated and made to stand in separate places from morning to night. No communication of any sort is allowed. Military vehicles stop in front of the gathering and hooded men (Mukhbeer) point out to people who are then taken to interrogation centres nearby.(APCLC p14)

Media has also played a very important role in highlighting the sufferings of a 'Common Man' in many cases they have also played an important role by doing some false reporting. In some cases they have not laid emphasis on the sufferings of the people and they sometimes even misguided the people by giving some false media coverage's. it is the media through which people sometimes only comes to know what is happening in Kashmir and in the novel the narrator is talking about such an incident where media persons coverage the event when the Governor visits the village of the narrator. The media persons were engaging in taking photos of the people who are taking gifts from the Governor after the end of the speech given by him to the villagers. The media persons while covering the event doesn't cover the Crackdown in the village which lasted

for three days before the visit of the Governor. The media person doesn't care for the people and only covers the event where the Governor gives a brief speech to the people. The narrator mentions the incident and states:

We then collected our brown bundles one by one. All the men and the women with their babies and all the boys too; we went like school children and packets made for us by the Indian Army, presents brought for us by the governor. A little something for everyone in return for three days of the crackdown. Photos were clicked, notes taken. (238)

The novel which has an unnamed narrator also tells us his relation with the Indian army captain Kaidan. He tells us how he became the collaborator and why he chooses the job. When he tells us about his job it seems that the narrator has no more choice but to collaborate as everyone in his village has fled away from their houses to live in safer places when the war like situation has taken place and he tells us about the power of the army captain Kadian. The narrator states: "I knew, and my father knew too, in that very first moment, in that very first meeting with the captain, that we had to do exactly what we were told. We just know"(256)

In Kashmir from the last twenty five years more than 70000 people have been killed and thousands became orphans and thousands became widows. According to APDP report there are about 1500 women's in the valley who are half- widows. Half –widows are those women's whose husbands are missing after being detained by security personals while. The number of such disappeared persons is about 8000. The Indian forces claimed that these men have either gone to Pakistan for arms training and some of them were being killed in encounters while crossing the border, but the relatives of these missing men claimed that they have been detained and later they were not known about their whereabouts. Mirza waheed have also taken up the matter of disappeared persons in his novel and he has written about the mass graves' the mass graves, which are recently found in Kashmir, are the graves of those people who are unidentified. People believed the graves found recently contains the dead bodies of the people who are being killed in custody,

some believe they were being killed in encounters while returning from Pakistan ,some believed they were being killed in fake encounters. The narrator states about this issue and says:

Five pretend graves in three days- I will never be able to finish this, but someone will at least discover them some day and tell others about what he has seen...the sad thing is , it actually doesn't matter what I do, or don't do; Kadian doesn't give a damn. He doesn't ever believe in mass graves, let alone individual does... (289)

For this kind of issue there is a report given by Laura Suchuurmans entitled *Mass Graves and Human Rights violations in Indian- held Kashmir* and states:

In December 2009, the International People's Tribunal on Human Rights and Justice in Indian-administered Kashmir released a document on “2.700 unknown, unmarked, and mass graves, containing 2.943 bodies, across 55 villages in Kashmir”. These people were killed in the conflict from 1990-2009. Many of the graves are believed to be of victims of unlawful killings, enforced disappearances and other human rights abuses that were committed during the conflict. The Indian government, however, has continued to insist that those mass graves contain the bodies of Pakistani, Kashmiri and foreign militants that either infiltrated from Pakistan into Kashmir or those traveling from Kashmir into Pakistan to receive arms and training. On August 21, 2011 the (Indian) State Human Rights Commission (SHRC) confirmed presence of mass graves in Kupwara, Baramula and Bandipura districts located in Indian-held Kashmir near the Line of Control. The killings were branded by the Indian security forces as unknown militants and handed over to the local people for burial. The commission has demanded to form an investigative committee consisting of representatives of the entire localities and also collected samples for DNA tests. Indian authorities, however, have refused DNA testing of the bodies, and fear that such an attempt could stir up popular mass uprisings and attract unwanted media attention. Hundreds of the identified bodies have in fact been proven to be those of innocent local village residents. (Laura 1-2)

The people who were being killed in Kashmir were almost from every part of the valley and especially the militants who were killed in encounters by the security forces. The narrator while discussing his last meetings with the dead militants down in the valley also tells us that the

boys who were killed in encounters on border are from the every corner of Kashmir and these boys are of different ages as he states:

Flesh, bones, hair, clothes, leather, rot, blood, combs, photographs, letters. Boys from the city, boys from the villages, boys from the saffron fields, boys from the mountains, boys from the plains; rich boys, poor boys, only child boys and boys with sisters at home; weak boys, strong boys, big boys, small boys, singer boys, thinker boys, lonesome boys, naked boys, scared boys, martyr boys, brave boys, guerrilla boys, commander boys, soyeth wannabe sidekick boys, orphan boys, unknown boys and famous boys. (298)

The novel is actually a master piece and has actually portrays the horrors and the sufferings of the common man in Kashmir and how both the army and some militant groups responsible for the human rights violation in Kashmir. The novel also deals with the memory of the narrator as how he remembers Kashmir which in the past was an idyllic place, when he was having a smooth life and was playing cricket and swims in the brooks with his friends .The novel also us that the people of Kashmir have their own voices as In the closing pages of the novel Mirza Waheed reminds everyone that the people of Kashmir has its own voice also and that has been surprised by the countries Pakistan and India and there the narrator the unnamed protagonist looks at his work- the field full of corpses and thinks :

To hell with them all, to hell with the Indian, to hell with the killer dogs they send here in their millions to prey on us, to hell with all this swarming Army here, to hell with the Pakistanis. To hell with the Line of Control, to hell with Kaidan and his Mehrotra Sir, to hell with India, to hell with Pakistan, to hell with Jihad, and to hell with, to burning, smoldering hell with everything! It must all end. It must all, all end (300-301)

To conclude, we can say that the novel is all about the Human sufferings, about the people whom life has become hell because of the violence. The novel is about the exodus of the people who are living near to the border. It portrays the sufferings of the people of Kashmir during early 1990's in general and in particular, the people who left Nowgam village. The author has written about some real incidents which happened during early 1990's like the burning of Sopore town, Gawkadal Massacre, Kunan Poshpora mass rape of women's. Thus we can say the novel portrays the sufferings of the 'Common Man' in Kashmir.

Chapter 4

Conclusion

The memoir *Curfewed Night* by Basharat Peer and Mirza Waheed's debut novel *The Collaborator* is about the issue of Kashmir conflict. The setting of the both books is Kashmir in early 1990's when several of the Kashmiri young boys started to cross over the line of control to Pakistan to bear arms against Indian rule and its Army in Kashmir. The memoir *Curfewed Night* is all about the author's life. About The author's village, about his intention to join Militant groups, about ones love for the home land, about his days in school, his family and about the people at large whom the life has become like a hell because of the violence and grave human rights violations done at the hands of Army and Militants. The author in the book has used many words to describe the life in Kashmir like torture, frisking, checking Identity cards, crackdown, arrest, encounter, mass graves, disappearances etc. The author has also written about Kashmiri Hindu Pandit population who were forced to leave the valley where their ancestors had lived for centuries. The author has also written about the massacres of early 1990's which changed Kashmir forever. Peer had also written about the violations that were done against the women of Kashmir. The author had written this book after he had seen the absence of English written books on Kashmir in Delhi book stores. *The Collaborator* which is a debut novel by Mirza Waheed is about the Kashmir issue. The novel is set in a border village called Nowgam near to the LOC in early 1990's when the boys from all over the valley starts to cross the border to another side of Kashmir. The novel has an unnamed 17 year old protagonist who is forced to work as a collaborator for Indian Army captain Kaidan. The work of the collaborator is to bring the belongings of the corpses, whom he fishes out in the meadows down in the valley. The corpses are of the Kashmiri boys who were being killed by Army while returning from Pakistan after having the arms training there. The unnamed narrator is the only son of the head man of the village. The novel is about the human sufferings as everyone in the village of the narrator had fled away, because a war like situation has reached at the border between India and Pakistan. The narrator is telling us the stories of his childhood when he used to play and swim with his four friends, who one by one slipped over the border to join the militants. The narrator while going to fish out the corpses is always in a fear that he might find his friends among the dead boys. The narrator also talks about some real incidents which happened in Kashmir in early 90's like the massacres which changed Kashmir forever. He is also telling us about the violations done by the Militants as well by the Army men. Mirza Waheed had also written about

the women's of Kashmir, who were being lead to the atrocities done by Army as well as by the Militants.

By comparing both the books *Curfewed Night* and *The Collaborator*, there are many issues in the books which we find similar, like both the books first of all are written about the Kashmir issue. The settings of the both the novels is early 1990 of Kashmir. In *Curfewed Night* Basharat Peer has written about the sufferings of the people of Kashmir who, he met as a reporter and recorded the events which happened in Kashmir during early 1990's which changed the situation on ground level for ever, while as Mirza Waheed in his novel have written about the sufferings of the people of Nowgam, an isolated village near the border in particular, and also had written about the incidents which changed the situation in Kashmir forever. The similar issues which both the authors have highlighted in their books are, the kidnapping of Rubaya syeed, the massacre of Gawkadal, the torture given to the Kashmiri boys in detention centers. The issue of identity cards, the issue of crackdowns, disappearance of the youths, increase in mass graves and unknown graves where the unknown men are being buried, the incident of Sopore when the whole town was burnt down to ashes. The atrocities done with women's like the mass rape of women in Kunan Poshpora in Kupwara Kashmir. The authors have also written about the fake encounters and about the boys who have cross the border to bear arms training in Pakistani Army camps and about the beauty of Kashmir in general. When we compare the both books we find the real Kashmir on the paper. Both the authors have written these books to tell the stories of Kashmir to outside world. After reading these books one can also find that the authors don't make any one angry, because they are not either Pakistani friendly or Indian friendly. Both the authors in these books have criticized both the nations for making the life miserable of naïve Kashmiri men.

To know about the Kashmir issue one should first know that in this case there are two state actors involved in the issue i.e. India and Pakistan. The two countries have already fought three wars over Kashmir; the recent one was Kargil war. The leaders of the both countries are also presenting different versions of the Kashmiri issue, but it seems that there are no one really interested in Common Man's future and about the sufferings which he/she is facing day by day. Both the countries have also held talks with each other about the issue, but it seems that everything goes in vain, because the pain of a common Kashmiri seems never ending, as it seems that both the countries in their stubbornness never think of the plight trauma and pain of a Common man in Kashmir. It is also the fact that there are various leaders in both countries whom have tried and

failed to reach a bi-lateral agreement. As Pakistan these days is suffering from internal terrorism, India moves ahead as a prominent state actor but are unable to stop grave human rights abuses in Kashmir. The Common Man in Kashmir which is an important part in its society has suffered a lot from the time of partition of India and Pakistan. Since 1989, thousands of Kashmiris lost their lives and property either at the hands of Army or Militants. The most frustrating and devastating times for Kashmir was 1990 when hundreds of Kashmiri's choose the armed struggle and in counter attack the Indian government used the forces to nab these boys. It was also in January 1990 when hundreds of Kashmiri Pandits fled the valley to live in migrant camps in Jammu and other cities of India like Delhi. It is also in Kashmir that some of the brutal and draconian laws like APSFA, PSA are being implemented which have always wreaked havoc on a common man. Kashmir which is famous for its beauty is also the top militarized zone in the world. The curfews, strikes have also made the life of a common man of a Kashmiri very vulnerable. The crackdowns and search operations in Kashmir have also made a bad impact on the lives of the people. The word crackdown doesn't remain the same as it was like to assemble in a playground, or in some open field. The word crackdown these days also means the knock on the door at late night at security forces and this lead to most of the disappearance cases in the valley, which are about eight thousand. Kashmir is also known for its detention centers as Kashmir has the highest numbers of these centers, which is the also main cause for the human rights violations in the state, because when a person is detained by the security agencies he is not been presented before the court before being tortured and in this case, the innocent common Kashmiri also accepts his involvement in the cases which have been forced upon him. Kashmir from the 1990's has changed in every sphere and everyone in the valley has seen a radical change. The children's especially in the valley have also affected the same as young, old and women's had, *The Indian People's Tribunal (IPT)*, in their report entitled *Wounded valley, shattered- souls* describes the change and plight of the children's in Kashmir as they states:

Constant disturbances in the valley have changed the entire life pattern of inhabitants especially children. The entire concept of childhood has undergone a radical change in the valley. The children do not go to kindergarten, to learn nursery rhymes or play with the toys, as normal children would do. Neither are they brought up under the loving tender care of their parents in a free atmosphere. Instead their memories of childhood consist of an atmosphere surcharged with fear, terror, constant violence, unrest and constant insecurity. (IPT p 12)

The 'Common Man' of Kashmir is not related to any specific religion; he might be a Muslim, Hindu, Sikh or anyone who is the resident of Kashmir. Everyone in Kashmir have suffered, whether it is the Muslim who sometimes is being killed, tortured or beaten because he is being suspected as a supporter of Pakistan and in 1990, some Kashmir Hindu Pandits were also being killed, as a suspect of being a traitor or an informer of Indian Army because only for its religion. So in this case we can say that everyone in Kashmir irrespective of creed, sex, religion, color have suffered at times. The women of Kashmir have also suffered along with males of Kashmir, it is she who is being raped, molested and sometimes beaten, it is she who have lost her son who have been killed in an encounter with the forces, it is she who became widow when her husband was being killed, and in Kashmir the women sometimes are unable to move on in their lives as she is also tagged as a Half- widow, because her husband have become disappeared and nobody in the state is knowing about her husband. as someone says he might have crossed the border and someone says he might be in some prison and sometimes she is been said about unknown graves where unknown men were being buried, and it is she who is holding peaceful sits in Public Parks in Srinagar for his son, husband or brother who has been disappeared after being detained and is holding the placard on which the only photo of his brother, son or husband is placed, the only photo which he has taken during a crackdown in his village.

It is a true fact that in history when something wrong happens it is the 'Common Man' who have suffered the most, but he/she also have an inner feeling that he/she should get compensate and things would be far better than what he has gone through, but if his wishes are not fulfilled and the situation gets more worse than before then he ultimately would not be able to adjust himself to a normal life. The 'Common Man' of Kashmir is not different from the other Common Man in other part of the country or world, he/ she also pay the taxes, and in return he wants that his human rights should be protected by his administrators, and if the administrators are not able to give him

such type of secure environment, then ultimately he loses all the hope from the government and thinks that he has been taken for granted by his own leaders and thinks that there is no use of casting a vote to anyone. The situation in Kashmir seems the same, as the people have been denied of their basic human rights, because there seems hardly any scope in terms of improvement, and the situation becomes so grim day by day. The problems of a Common Man is same everywhere but the differences arises when these problems are solved in a different approach to each other. The 'Common Man' of Kashmir therefore is obsessed with the deficiency in the efficiency of the government, and has therefore lost all its faith in the administration system. Therefore on humanitarian ground we can say that the government should look after the needs and aspirations of a common man in valley.

A common man of Kashmir has to go through many obstacles to earn his livelihood. First of all, strikes, shutdowns and curfews in Kashmir have always made the life of a common man very miserable. These things always destroy the lives of the people and the administration. It is impossible for anyone to sustain oneself and the family, when moving outside is prohibited. A Common Man of Kashmir in these situations is also unable to give better education and better nourishments to his children's , being a unique place on account of being an armed conflict territory , strikes and curfews are observed quite often in Kashmir and so does a common man gets immense sufferings and never leads a normal life. The Curfews and hartals (Shutdowns) in Kashmir is almost a daily routine, which has really done a bad impact on the minds of the people in Kashmir and with this issue the economy of Kashmiri is not going to rise much more than before, because the common man in these situations are also being robbed and gets no opportunity of earning his livelihood. Kashmir which is famous and known for its tourist spots as most of Kashmiri economy is based on tourism. There are many people in Kashmir who earn their livelihood because of the tourism, like the hotel owners, Shikara owners, houseboat owners', tourist guides and many others. In Kashmir the tourists come from the different parts of the Indian states and also there are many foreigners who likes to visit Kashmir to look its beauty, but during the shutdowns it is always impossible for any outsider to stay in Kashmir and with this the tourist cancelled their tour to Kashmir and with this the people related to tourists and with the tourism also gets robbed and are unable to earn their livelihood.

The other problem which a Common Kashmiri faces is the issue of identity. The people of Kashmir always feel insecure to go out of their homes without having an identity card with them. The people of Kashmir have always reveal their identity to the security forces whenever they come across a bunker or a patrolling party in villages, towns or in city. The Army bunkers which are installed in city squares or in main markets in the towns and villages always became a problem for the predecessors because they are always chances of being clashes and encounters between security personals and Militants with which the common man always feels a psychological fear in their minds to be caught in between. The army bunkers which are placed in the main markets is also a threat to the people and the Common Man in Kashmir cannot go outside their houses during nights and the market also gets closed very early in the evening.

The other issue which a Common Man of Kashmir faces is the cease fire violations by the troops deployed at the border areas by the both countries. In this case the people living near the borders are always in a fear of their lives and property. Sometimes the shelling between the two countries became so heavy that the bullets and mortars sometimes hits the roofs and walls of the houses and cowshed of the people living in the villages near to border areas. In this case there are always reports coming on news channels about the loss of property and lives of the people. Sometimes the people living in these areas also fled away to live in safer places. The people living in these areas always have a fear of being caught in the cross firing and they don't lead to the normal lives.

The other issue a common man in Kashmir faces is the implementation of many laws by the government like TADA, AFSPA and PSA. These laws make the life of a common man miserable because the laws like AFSPA gives special powers to armed forces, as they can detain anybody without any warrant, the armed forces can also raid any house in the valley anytime whether it is day time or in late night. These types of laws in the valley are regarded as lawless law, because sometimes the forces can use these types of laws in a wrong and brutal manner which can also led to the destruction of lives and property. During early 1990's and after wards there are many such type of cases in which a person was detained as a suspected, and many others were also shot dead by the forces under these laws. In Kashmir it is very difficult to move outside during night time for a common man because of these laws. Under these laws if someone in the night

would be seen by the forces and if they suspect him as a militant, then they have the power to shoot him, and under suspecting conditions the government can't take any action upon the armed men.

The books *Curfewed Night* and *The Collaborator* are all about these issues which a common ordinary Kashmiri faces in his day to day life. Mirza Waheed have written about all these issues a common man in Kashmir faces in his day to day life in general and the people living near the borders in particular, while as Basharat Peer have written about the people of Kashmir for whom life has become like a hell during the period of early 1990's. Both the authors have written about Kashmir, about the people, about ones love for the land. Both authors have written about the grave human rights violations done at the hands of Army and Militants.

This research work deals with the issues of Kashmir from a Common Man's perspective and gives a plea to the situation on humanitarian ground and I here just want to write that at least a Common Man voice and his story should be heard by everyone. The other thing which I want to write is that the basic rights of the people of Kashmir needed to be safeguarded and the armed persons whether the Militants or the Security personals should at least think of the future of the 'Common Man'. The militants present in the valley should shun the violence and the security personals should also think of not misusing of their powers, as the both authors of the books Basharat Peer and Mirza Waheed in the ending pages of their books have also written about the hope, that everything would become alright and the 'Common Man' would not suffer any more. This dissertation further asserts the same 'hope' that someday the 'Common Man' of Kashmir will be able to live in peace and endeavor for his progressive future, someday Kashmir will once again became the 'Paradise' as it earlier used to be.

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