

DISPLACEMENT AND CREATIVE REPRESENTATIONS OF KASHMIR IN VARIOUS NOVELS

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Abstract

The aim of this paper is that literature, by virtue of its inherent representational nature, deals directly or indirectly with human problems specific to a certain environment and time. The nature of form and content of creative expression in harsh situations of violence induced by sectarian schisms, cultural collapse, and aggressive politics may be seen in contemporary literature on Kashmir. Many writers have tackled various subjects in modern literature about Kashmir, but no single writer has produced major work, hence it is necessary for the scope of my research to include several writers. Forced displacement has been a unifying experience for Kashmiris all over the world, enhancing their awareness of their identity as Kashmiris. As a result, refugees have played an important role in reminding their fellow citizens of the territory's social and political dislocation. The primary goal of this research was to examine some of the most representative stories, poetry, and novels accessible in Kashmiri and English in relation to various social, cultural, and psychological variables that contributed to the turbulence that enveloped an entire valley and shook it to its core.

Keywords: *displacement, creative, representation, Kashmir, novel.*

1. INTRODUCTION

Kashmiri refugees are largely invisible in modern Kashmir writings and the burgeoning worldwide literature on displacement concerns. The intricacies of modern refugee discourse, the unsolved nature of the Kashmir conflict, and the sensitivity of international power politics are all reflected in this. Despite this apparent invisibility, large and ongoing waves of Kashmiri displacement have occurred since Partition in 1947. These flows have had a direct impact on the development of both regions of Kashmir and conceptions of identity, not merely causing humanitarian concerns. Prior to Partition, there had been migrant movements from Kashmir for several centuries, with push reasons such as starvation, economy, and politics. As a result, Kashmiris have long been present in many parts of South Asia, and members of Kashmiri families have played important roles in the history of both India and Pakistan. Nonetheless, it has been in the Indian and Pakistani administrations' interests not to emphasize Kashmiriness as a distinct identity.

- **A timeline of the displacement of Kashmiri people**

The information about Kashmiri refugees is dispersed and frequently impossible to verify. The UNHCR, the official organisation for refugees, is the internationally recognised source for refugee data. The UNHCR has no record of Kashmiri refugees. The United States Committee for Refugees (USCR) is the primary international source of statistics on those who are currently classified as Kashmiri refugees or internally displaced persons. Despite the

influx of individuals caused by the Kashmir conflict, Pakistan and India do not include Kashmiris in their refugee figures. Pakistan is a signatory to UN refugee agreements and is regarded by international agencies as having "pursued liberal refugee policy." India is not a member of the world community. Pakistan has received the second-largest number of refugees of any country in the world during the last decade, although the population was primarily Afghan and did not include Kashmiris. Pakistan had 1.2 million Afghan refugees four years ago, but it was estimated that as many as two million more Afghans lived in refugee-like conditions in Pakistan. More than 2.2 million Afghan refugees have been registered in Pakistan as a result of the ongoing violence in Afghanistan. According to statistics, India has a small number of refugees, with slightly over 200,000 in 1999 and 345,000 in 2001. These figures, once again, exclude Kashmiris. Administrative decrees are used to deal with refugee groups on a case-by-case basis. Brian Gorlich, the UNHCR's legal officer in India, says, "This uneven treatment of refugees is a fundamental problem." It obviates the provision of legal rights and support that an asylum country would typically provide. Furthermore, it is unclear what legal status or rights a person has as a refugee.' IDPs are not officially recognized in either country. Since 1947, Kashmiri displacement has been in a steady stream, with peaks at specific times. The scenario has resulted in three key movement directions. There was a two-way flight of people in 1947 as events unfolded that would lead to the effective partition of Kashmir in conjunction with developments in India in the Punjab. Approximately 350,000 Muslims moved into Pakistani territory from Jammu Province, with a smaller number from the Valley, primarily in the Punjab (Sialkot, Lahore, Rawalpindi, Gujranwalla, Sarghoda) and Azad Kashmir, as well as Karachi and Peshawar. The Muslims of Jammu were notably influenced by their proximity to Punjabi communalism, as well as the Maharajah of Jammu and Kashmir's military activity. Only tiny pockets of non-Muslims in Azad Kashmir, such as Mirpur, Bimber, and Kotli, crossed into Indian Territory, albeit it was only in Mirpur, due to its proximity to the Punjab, that non-Muslims faced communalist attacks.

Muslims who entered Pakistani territory were given property and land that had been left by those fleeing in the opposite direction, but the departure was much fewer than the influx. Since the events of 1947, all subsequent cross-border migration has been in one direction: Muslims from Indian-controlled Kashmir to Pakistan-controlled territory. While this has been ongoing, there have been substantial surges in military engagement between India and Pakistan during the years 1965 and 1971. The Indo-Pakistan War of 1965 resulted in a huge number of refugees, especially in Jammu Province. The majority remained in Azad Kashmir, dwelling in buildings built by the refugees on government-owned land. Working for the local community provided an initial source of income for the majority of them. Those who did not were more likely to relocate to Pakistan, such as Gujjarkhan, Deena, or other areas where they had family who had arrived in 1947. Some people settled in Chamb, a lush district near to Jammu that Pakistani forces took in 1965 and kept after the 1971 Indo-Pakistan War. The 1972 Simla Agreement on the Line of Control (LoC) solidified, for the most part, the retention of seized regions; for example, India's capture of Kargil and Pakistan's capture of Chamb because many of them already had relations in Azad Kashmir and Pakistan, the 1971

War generated fewer refugees, who were relatively quickly assimilated. As a result of high-level security operations in Indian-administered Kashmir, notably in the Valley, there has been a steady movement of refugees into Pakistani-administered territory since 1990. The military activity around Kargil in 1999 reached a pinnacle. Internal displacement of roughly 350,000 people, mostly Kashmiri Pandits but also Kashmiri Muslims, occurred as a result of the security situation in Indian-administered Kashmir.

2. THE INTERNAL DISPLACEMENT AND VIOLENCE CULTURE: A STUDY OF THE KASHMIR CONFLICT

The conflict in Jammu and Kashmir is one of the conflicts that can be traced back to British administration. The Kashmir dispute became visible in south Asia after the subcontinent was partitioned in 1947. Internal displacement of Hindus and Muslims has been exacerbated by official persecution, internal displacement, discrimination against minorities, religious and ethnic hate, calls for freedom, and stone-pelting wrath. Since the 1990s, the Kashmir Valley has been subjected to militarism, repression, economic distress, and indiscriminate violence. The valley is under siege, with military authority vested in it and fundamental liberties suspended for the sake of maintaining peace and order. Displacement and governmental repression, on the other hand, are still glaring realities in Jammu and Kashmir's long-running war. It's worth noting that, despite the fact that the displacement represents a black hole in Kashmir's history, the international society is mostly unaware of it. Without appropriate knowledge, many assumptions and charges are made about Kashmiri Muslims, accusing them of terrorism, exodus, and hatred of the Valley's minorities. The phrase "displacement" refers to the forced removal of people from their homes owing to reasons such as violence, famine, natural disasters, and so on. Internally displaced persons (IDPs) and refugees are two different types of displacement. Internal displacement is defined as "a person or group of people who have been forced or forced to flee or leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights, natural or human-made disasters, and who have not crossed an internationally recognized State border." In the region, the Kashmiri Pandits have formed a visible group of internally displaced persons. The state of Jammu and Kashmir became embroiled in violent conflict in the 1990s, and a segment of the minority population was displaced as a result of the fighting. Internally displaced persons (IDPs) are people who have been compelled to live in a conflict zone (IDPs) They are, however, officially referred to as 'migrants,' which is the word used by the Indian government and the state of Jammu and Kashmir to describe displaced people in the state. They come from the Brahmin community and have long been linked with Kashmir's middle class.

3. KASHMIRI PUNDITS DISPLACEMENT: DIFFERENT NARRATIVES

The displacement of Kashmiri Pandits is portrayed in a variety of ways. According to the majority of Kashmiri Pandits, their group was displaced as a result of the fear produced by Muslims who were demanding the right to self-determination. Loudspeakers blaring chants

like Ae Kafiroo Ae Zalimoo, Kashmir Hamarachhod do (you infidels, you tyrants, leave our Kashmir) and Asi Gache Pakistan, Batavrostibatnev san (We want Pakistan, inclusive of Pundit women and exclusive of Pundit men) disturbed us and forced us to leave. Aside from that, the terrorist outfit issued a death threat, which was reported in local newspapers such as *Alsafa* and *Srinagar Times*. There were no communal riots, burnings, looting, or misbehavior by women during the displacement of pundits. This was a blow to the peace that Kashmir has demonstrated since ancient times. It was a tragedy for both Muslims and Hindus, with one being labeled as a migrant and the other as a terrorist. The Kashmiri Pandits' flight from the valley tarnished the entire Muslim community. "My Muslim neighbors did not allow me to leave Kashmir," Manohar Nath Tickoo says, "but there was a dread caused by unknown elements, which drove us to leave." We were not compelled to leave by any Muslim (Emphasis added). It's also true that some Kashmiri Pundit households did not relocate from the valley. Their storey differs from that of individuals who live in Jammu, Delhi, and other parts of India. According to the Kashmir Pandit Sangarish Samiti (KPSS), a group of Kashmiri Pundits, there were threats from militant organizations in the early 1990s, but the average Kashmiri Muslim was not against us. The question arises as to why, if Pundits were compelled to leave Kashmir, some chose to remain or return; and who is fully accountable for this situation, Kashmiri Muslims or the state authorities. The Pakistan factor, according to Vijay Dhar, is the underlying cause of the migration, because Pakistan was totally supporting the militants in the Valley. The Kashmiri Pundits were deemed traitors and agents of India by pro-Pakistani organizations like *Jamaat-i-Islami* and pro-independence organizations like the *Jammu and Kashmir Liberation Front (JKLF)* in the early 1990s. Their enraged speeches and pamphlets influenced the literary community, which attempted to act violently and screamed the phrase *Raliv, Chalivya Ghaliv* (Mingle or die) to force the other communities to leave. According to B.G. Varghese, the displacement of Kashmiri intellectuals was caused by political instability, not religion (1991). The valley has remained a beacon of optimism, with no evidence of communal riots.

4. CONTEMPORARY POETRY

During the years of Modernism, social realism with a desire to serve the working class, which was a feature of twentieth-century Kashmiri poetry during the Progressive Movement, was nearly eradicated. Modernism's aesthetic theory arose in the postwar period of Europe and America, but it swept nearly all kinds of literature and art in Eastern countries as well. Modernism was created on the basis of an aesthetic that transcended cultural and linguistic divides as a reaction to superficial realism and political propaganda. It intended to depict the growing complexities of modern life by being essentially avant-gardist in its resistance to tired subjects and techniques of the tradition. In the middle of the last century, Kashmiri poetry, too, was influenced by the philosophy and practice of Modernism, known as *Jadiediyat*, and under its influence, it suffered some significant changes. The following are some characteristics of modern Kashmiri poetry as summarized by *Kaeshir Zaban Ti Adabuk Tawareikh (KZTAT)*:

- It favored a realistic portrayal of life, free of romanticism and political optimism.
- It portrayed a complete lack of faith in rational answers to life's social, economic, and moral problems.
- Modern Kashmiri poetry was pessimistic about human nature and looked to the past for meaning.
- In modern Kashmiri poetry, ambiguity is used as a deliberate strategy of expression rather than description and elaboration. It was tough to understand because of allusions and symbols.
- Introspection and the quest within the self, the inner struggle of human existence, man's relationship with God and Nature, and antipathy to overwhelming technological progress that resulted in dehumanization were all themes in modern Kashmiri poetry.

Violence was recognized as an inherent part of human existence in society in modern Kashmiri poetry, and as a result, it received less attention. There isn't a single poem created in the language during this time period that depicts any type of violence. Continuous experimentation and elite intellectualism were important to it. It also attempted to defy linguistic standards by making every statement creative in nature. It drew heavily from other works and employed allusion to get the most indirect statement of feeling possible. It purposefully strove for a fusion of various texts, influenced by T.S. Eliot's conception of impersonal art. Here's an example of this elitist borrowing strategy. The excerpt is from Rahman Rahi's famous poem Sadaa (The Call), which deals with the issue of violence being the intrinsic aspect of human existence as well as the source and consequence of historical dynamics:

Sita transgressed the line for agonized Rama;

The very heel that was not dipped in elixir received the dart;

Oedipus scratched and scratched the dark and at the end

Soothed his thirst—burnt dagger

With the blood of his eyes

O you, who harkens to Yazeed's scream through Hafiz's call,

Listen to my call!

(The Best of Modern Kashmiri Poetry 59)

The lyrics quoted above are from the poem's middle section. The metaphors and historical allusions imply that human existence has been guided by error, aberration, suffering, and violence. The first sentence alludes to Sita's defiance of Lord Rama's warning that she should not cross the line that surrounds her. The colossal blunder resulted in a lengthy history of conflicts and suffering. The allusion in the second sentence is to the Greek deity Hercules. Despite his great strength, the fabled hero was killed because his heel was not immersed in the elixir when he was given an elixir bath at birth; the dart struck him at the same location. The allusion to Sophocles' King Oedipus implies that humankind is doomed to disaster and misery. Oedipus was born with the intention of committing patricide and incest and bringing calamity to his city and family. When his mother Jocasta (later his wife and mother of his children) committed suicide by hanging herself, he took a pin from her garment and used it to blind himself.

5. CONTEMPORARY SHORT STORY

In the absence of a well-developed novel tradition, the contemporary Kashmiri short story is one of the most representative forms of fiction in modern times. We saw how this genre of short fiction arose in the language as a result of a general sense of social consciousness and writers' revolutionary desire to represent peasants, laborers, and artisans in their fight against exploitation, ignorance, and superstition. The basic motive of an open commitment to society remained the main motif of all stories written until the end of the sixth decade, when fiction writers in the language realized that the principle of mere social representation is a travesty of the art of fiction; it must, first and foremost, be true to the artistic principles of producing a harmonious syntactic structure. Because a short tale, unlike a novel, cannot contain a character's entire life or a very long period of time, it must confine itself to the chosen character in the given social reality existing inside a constrained arrangement of time and space. This makes the short story a limited genre in comparison to the novel, but it is also its essence and power, as it keeps the intensity of the experience, which is and must be brief by its very nature. In 1842, Edgar Allan Poe proposed a theory on the genre for the first time. In a response to Nathaniel Hawthorne's stories, he wrote on the short story's limitations as well as its strengths, arguing that it is fundamentally a prose narrative that uses plot, character, place, and point of view to achieve a single result. Poe's basic definition of this new genre of literature is universally acknowledged, despite the fact that various short story writers write differently according to their particular conceptions of character and narrative, attitude toward life, and use of language. Considering the countless short stories written by various short story writers in various languages, we have come to the conclusion that a short story must be representative of reality, but within a limited space and time compass.

...It must be exemplary and representative, a world in brief compass; that it establishes unity of impression and a sense of totality, by concentrating on a single character, event, or emotion, and by compression and the avoidance of digression or repetition; that it satisfies our craving for paradox and shape, our longing to perceive a dramatic

pattern and significance in experience, even if this means sacrificing realism; that it satisfies our craving for paradox and plausibility to effect...

(Page 217 of the Routledge Dictionary of Literary Terms)

This broad definition of the short storey corresponds to the works of great fiction artists such as Pushkin, Poe, Maupassant, Balzac, Henry James, O' Henry, Chekhov, D.H. Lawrence, Franz Kafka, and many more who excelled in the genre in European languages. In the second half of the twentieth century, Indian fiction writers became acquainted with the concept of the short storey, and storey writers such as Munshi Prem Chand, Saadat Hassan Manto, Krishan Chander, Rajinder Singh Bedi, and others in various regional languages adopted this form of short fiction as their preferred mode of expression.

6. CONCLUSION

The goal of the study is to see how literature created on Kashmir during periods of historical crises and conflict depicts the human plight of the afflicted people. This research is founded on the assumption that literature, by virtue of its inherent representational nature, deals directly or indirectly with human problems that are peculiar to a given environment and time. Forced displacement has been a unifying experience for Kashmiris all over the world, enhancing their awareness of their identity as Kashmiris. As a result, refugees have played an important role in reminding their fellow citizens of the territory's social and political dislocation. The events and numbers of displacement are examined, as well as refugee discourse, to determine the reasons for these migrants' absence from regional and worldwide agendas. The primary goal of this research was to examine some of the most representative stories, poetry, and novels accessible in Kashmiri and English in relation to various social, cultural, and psychological variables that contributed to the turbulence that enveloped an entire valley and shook it to its core.

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