

Post-Traumatic Stress Disorder in Khalid's Jaffna Street: A Psychosomatic Critique of Vulnerability and Susceptibility

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Abstract



The problem of intergroup conflict is at peak in the twenty-first century, whereas the most highlighted conflict over Indian insurgence's theft of Kashmir has been a major concern since the partition of India in 1947. The master piece Jaffna Street by Dr. Mir Khalid is a description of the horrific shocks and traumatic jolts that poor Kashmiri Muslims have to endure under the brutal domination of Indian Territorial Army. Downtrodden peoples of Kashmir are dissatisfied to discuss this concern openly since they are often thought as scheming and furious with no ratification and justification. The hallmark of this research study is to expose the trauma faced by the vulnerable and susceptible Kashmiris as a result of the brutal violence by the ruthless authority of Indian forces. These subjugated populaces of Kashmir have no option other than to put up with the monarchs by throwing them to psychosomatic trauma just for the protection of their families. The most conspicuous literary works that set forth their ideas of visualization through their interpretations, such as terror, renunciation, lamenting traumatic damage, commemoration, crying, discontinuation, imprisonment, and narrative of trauma, are Trauma and Recovery by renowned intellectual Judith Lewis Herman and Unclaimed Experiences by philosophical scholar Cathy Caruth. Grounded on a wide-ranging textual investigation, the analysis of Jaffna Street highlights the tragic state of Kashmir's traumatized and devastated survivors under the theoretical assumptions of Post-Traumatic Stress Disorder. This exertion supports harrowing archives and qualitative research methodologies in the analysis of the selected novel, advancing the possibility of searching through records, approaching accounts and compiling data on the communal, ethnic, and dogmatic grounds. It establishes the ingrained belief that each member of the community should support their deserving programs. This piece of research contributes to the analysis to uncover the pros and cons by tracing the track defined by trauma and would also pave the ways for the readers to pay attention.

Keywords: Trauma, Anxiety, Vulnerability, Disorder

Introduction

Through the practice of traumatic chronicle approach, this investigation looks into the miserable circumstances of voluminous Kashmiris. Post-Traumatic Stress Disorder introduces a groundbreaking idea about how the brains of individuals transmute traumatic experiences. In his 2017 book *Jaffna Street*, the renowned author Mr. Khalid adapts the concept of post-traumatic stress disorder to the distressing events of Kashmir in 1948 and it is made up to assess the foremost impression of Khalid's literary work. This non-fiction heavily emphasizes trauma, and a number of intellectuals have referred to it as the "age of trauma" by the philosophers Miller and Towgaw as well as "a catastrophic age" by the intellectual scholar Cathy Caruth. It is assumed that the last two centuries are marked by extremely destructive calamities, such as the chaos of World battles, authoritarian mass trepidation, communal and ethnic battles, insurgences, internal combats, and assassination, among other things. As a result, traumatizing occurrences overwhelm the society on a constant basis. This is evident in south Asian literature, which explores both the social and personal dimensions of traumatic experiences.

Mir Khalid is a young, conflicted Pakistani non-fictional playwright who lives in occupied Kashmir. Khalid is not only a non-fiction author; he is also a poet and a renowned medical physician who gained notoriety as an investigator in the British Journal of Surgery because his most recent work, *Jaffna Street* (2017), is also his debut novel due to its phraseology, objective and individual routes. He had already performed his vital services in Urdu poetry and his anthology collection

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Asbaat Khudi was published in 2011. The most famous image of Kashmiris under Indian insurgent control is *Jaffna Street*, which was published by Rupa House in India with the exterior phrase “where death becomes absurd and life absurder” (Wilfred Owen). In Kashmir Valley, a variety of narratives about lives, demises, trickeries, and endurances exist in order to define this struggle. Through his individual tales, in-depth conferences, and bizarre commemorations, Mir Khalid substantiates his internal eye. This tart problem has gained currency after independence of Pakistan and will circle for a long time till the solution of this burning dispute. Khalid's tale has helped to depict the representation of the war including the Indian army's attempt to force the Kashmiris from their homeland. This literary piece of writing is divided into three segments further divided into seventeen more short tales. Each part includes a number of stories that are founded on personal experience and observation. The novel's first section, *The War, 1990 Onwards*, has eight subdivisions; the second, *Reveille, 1950–1989*, has seven episodes; the third, *The Past as Memory*, has only two divisions; and the last segment, *The Afterward*, is recognized as a result of the author's own happenstances during the winters of 2013. Khalid incites a variety of individuals to express their outrage at the imperialist tactics used by the Indian army as they navigate variously horrific worlds. Kashmir's populaces are on the run as this literary exertion articulates accounts of goon occurrences through different personalities and their journeys. All of the stories are the most horrific representations of devastated individuals since at the time of writing, terrorism was at its worst, and the author was compelled to paint a harsh picture after seeing all the moving tributes. Even the victims had varying challenges depending on their time of life, sexual category, level of suffering, and other circumstances. This piece of writing is non-fiction and details all actual incidents involving real people who live in a violent metropolis and are exposed to it often. It seems that violence will continue to loom over the heads of future generations.

The novel *Jaffna Street* paints a vivid portrayal of post-traumatic stress disorder, comprehensively having all of its characteristics. In her book *Trauma and Recovery* (1992), American psychiatrist, scholar, intellectual, and author Judith Lewis Herman (1942) employed traumatic vocabularies to explain how ferocious happenstances are hidden under the surface of this multi-dimensional philosophy. Judith Lewis Herman has distinguished every deep fact about the philosophy of trauma, noticed a wide range of causes for the traumatized individuals who appear in the novel's scenes, and hypothesized how individuals are managing in such a despondent, hopeless and dejected position. The variations of Freud's idea that “infliction not upon the body but upon the mind” (Freud, 3) are another set of great hypotheses with her ground-breaking concept of “the responses to an unexpected or overwhelming violent that are not fully grasped as they occur but return later in repeated flashbacks, nightmares, and other repetitive phenomenon” Cathy Caruth draws on Freud's suppositions in *Unclaimed Experiences* (Caruth, 1996, p.91).

The title's significances tied to the Jaffna War of 1995, when the city of Jaffna was under the sturdy control of the Liberation Tigers of Tamil Elam (LTTE), are well highlighted by the author in *Jaffna Street*. This organization was founded by various combatant subgroups that first appeared on air in the epoch that followed 1960 as an organization established by the students protesting the lack of educational institutions and the denial of minorities' rights at the influences of the Sinhalese mainstream. It is quite suitable to state that these people were working on a particular mission for the protection of their rights by raising their slogans to form a new government operated by themselves in Sri Lanka and have made struggles to review their privileges, acknowledged as Tamil Rights in 1975 and in this way their struggles gradually became a kind of guerilla warfare. These liberty warriors have been labeled as terrorists by the United States of America as well as by India and Canada and also they were under the brutal violence of Indian troops just like Kashmiri peoples were suffering for a long time.

Khalid discovers the thematic impression of mayhem in his literary piece of writing by utilizing the ideologies of post-traumatic growth and resilience. Actually Mir Khalid himself has witnessed all these sufferings of innocent people of heaven like valley of Kashmir by seeing the burning, vehement, disordered, dreadful, violent, and heartbreaking happenings in Kashmir and to depict the true picture of this traumatic portrayal, he uses his outstanding representational skills with keen observation.

Research Questions

This research endeavors to retort the following questions under the umbrella of selected text;

1. How does Mir Khalid manifest the psychological disintegration of traumatized survivors of Kashmir in *Jaffna Street*?
2. To what extent does the novel *Jaffna Street* encompass the multiple attitudes of Kashmiris towards disastrous trauma and ferocious forcefulness along with its ramifications?

Research Methodology

To analyze the nominated text of Khalid's *Jaffna Street* (2017), the qualitative-cum-descriptive technique of research is utilized along with the implementation of interpretative-cum-analytical scrutiny. Keeping the title of my research study and theoretical framework in view, the selected text serves as primary source whereas other renowned writings of different scholars, research articles by intellectual philosophers and critical commentary by distinguished critics are utilized as secondary source of collecting data for the analysis of *Jaffna Street* through the lens of Post-Traumatic Stress Disorder on a solid foundation.

Data Analysis

Jaffna Street (2017) is a biography of the author's inherited birthplace where the murky garnishing of Kashmir is referenced along with the static internecine of innocent Kashmiris and their entire contemporary troubles. The perspectives of the novel's seventeen chapters vary, yet each and every one of them supports the immolation of life without cost in a melee that has erupted. Its background is plagued with perplexing murders, mystifying killings, and horrifying harassments of Kashmiris, which is the main focus of the text that was chosen and their valiant struggle to denounce the Indian army's insurgency to bring to light their oppressions and bring this issue before international bigwigs for retribution for Indian propaganda. In the Kashmir valley, echoes of terror generated an atmosphere of discontent and stress that has drawn Kashmiris towards post-traumatic stress disorder. Due to the fractured state of society, this modern condition is pervasive nowadays and everyone is overwhelmed by this new terminology. Iconic individuals Cathy Caruth and Judith Herman advanced their viewpoint and demonstrated how they triumphed in the wave of Post-Traumatic Stress Disorder using a range of presumptions.

The character of Khalid is a clear representation of this traumatized state. In the first chapter of *El Guerillero*, Ace once learned that one of his comrades had been spying on him through the rebel communication network. This revelation caused Ace to become extremely afraid because there had recently been a massacre of an Afghan agent for the same act. He reacted as his muscles heated up because he was gripped by the fear of dying. As Ace became terrified and helpless as a result of his terrifying notion, Ace was troubled and responded aggressively to these hypotheses, which are also being explored by Khalid here for the same subject she has talked under his supervision. Killing could undermine the popular support that was essential to maintaining the insurgency. Despite all, Zee bade farewell with serious thoughts and an emotional outburst of emotion, sending his message to all Indian insurgent victims "*we all have to die one day, but we could do our bit to make it worth it by not smudging our claim on posterity by indulging in hasty or ill-thought actions*" (Khalid, 2017, p.17, Italics in the original). The previous prediction may be seen in the Human Rights Watch report, which exemplifies the tortured reality in July 2005 with disproportionate deaths of Kashmiri Muslims who were dwindling as a result of oppressions and were frightened to speak out alongside them. In the volume 18 of Human Right, highlights how Kashmiris are being destroyed as "the militants are gradually changing our very ethos... They are killing with impunity and we can never tell who they are" (Human Rights Monitor Vol.18 No.11 (C)). Here, the term "impunity" suffices to convey the idea of Indian exemption from prosecution for wholesale murdering in Kashmir.

In his play *Jaffna Street*, Khalid reveals a number of terrifying visions. The writer was present at the scene since he was a close witness to how Judge N.K. Ganjoo had sentenced Makbool Bhat, the founder of JKL, to death after he had been shot in the street. He handled the murder of Lassa Koul, the director of a television station, a few months later with ease, even if "the dread hit the home" (Khalid, 2017, p. 46). This is the core of all frightening ideas; it was a period when panic crept through Kashmir's streets and everyone was howling with fear of death. Every chapter of Khalid's novel vividly illustrates his title page's riot scene, which is explored in detail in the section titled "The Hitman" and in which the author also discusses an incident involving his brother that occurred in 1992. When two bullets fired and impacted the wall of the house where he was standing, he was shouting in fear. Army soldiers were conducting a cordon search, and their only directive was to "shoot first, talk later" (Khalid, 2017, p. 77). The Kashmiri people were filled with fear as a result of

that fanaticism. The army didn't care about the populace's safety; instead, it wanted to subjugate them by threatening them. Khalid analyzed the thoughts of his characters and Aziz's response to save the life of a pregnant woman in this perspective; "He unwound his turban and used it as a harness to carry his pregnant daughter-in-law on his back, without stopping to even catch their breath" (Khalid, 2017, p. 272). Herman has a keen eye for the victim who could be in the world of ecstasy even after a long period of the happenings.

In the chapter *The Transporter* the same thing happened to Aziz, when he prepared himself for the situation and fled to avoid it. However, after getting caught in the Indian army's sights and experiencing the fear of death, there was nowhere safe for him to go, and as a result, he had to endure a great deal of suffering to survive this terrifying attack. He is also emphasizing the same life lesson that states that "pain is a crucial part of our reality," so people shouldn't be terrified when adversity strikes them. Instead, they should learn with fearful matter. Aziz headed for Pakistan in search of refuge in order to protect both his daughter-in-law and his own life. Although he was too exhausted to continue, he did not stop for a long because of the lingering memories of his exposure to being on the verge of death. In his own words, Agha Shahid Ali describes the same situation as "Srinagar hunches like a wild cat" (Agha Shahid Ali, 2016). Another novel about the insurgency in Kashmir portrays the Indian military as having free reign to kill anyone, anywhere, at any time, for their own gratification. This passage highlights Aziz's fear of moving to a new location, and the metaphor "Wild cat" conveys the awful situation that the Indian army has no boundaries in which to oppress the Muslims of Kashmir.

Khalid recalls the tragic incident of a terrorist who was given the responsibility of informing the military of rebel activity. He believed that he was weakening insurgent organizations while simultaneously motivating himself by saying, "We were human shields" (Khalid, 2017, p.67). He was adamant about luring out the foreign intruders who were instigating the prohibited fights and somber thoughts that were giving the neighborhood nightmares. He was devastated to witness the victim in a state of terror that pushes him into a depressive state as he thinks to himself, "We would end up as first corpses in the accreted body count" (Khalid, 2017, p.67). He appeared to be afraid of expensive suffering and avoided contact with insurgents as a result of their extreme violence toward Kashmiri citizens. These words from the episode "Guests" and Contras show how terrified of pain they are to the extreme: "their screams attracted the attention of a neighborhood lad" (Khalid, 2017, p. 81). All family members howled in terror as an armed couple forced their way into a girl's bedroom since, in the perspective of the Muslim community, a woman's chastity is revered. Then a young boy from the neighborhood rushed over, grabbed a klashanikove, and opened fire on the two assailants. They ran for their lives, but a girl's honor was kept. Because the pain of plundered virginity was treasured more than the sacrifice of life, it was an episode that demonstrated the chivalry of men in the name of dignity. Sometimes an extraordinary event would take place that would live in people's memories forever. In order to create a gloomy atmosphere in the valley, Khalid similarly placed his characters in the same state of panic and fear when the crackdown in Kashmir valley broke and search operations were intensifying; "My mother, a remarkably brave woman, was stoic and silent but dad spoke with a curious strained confidence, which I had never heard before. His voice betrayed a blend of caution and fear" (Khalid, 2017, p. 57-60). Here, the mother, who is constantly concerned for the safety of her children, was sobbing vehemently, revealing her brokenness and her state as a person who has lost a significant person in her life. Her kids who had significant place for her family bond.

In another chapter titled *Jaffna Street*, the streets are filled with echoes of fear caused by an insurgency by the Indian army, but the mother is eager to save her children under the protection of her motherhood despite hiding her fear of dying and having no chance of survival because she lacks the iron will and excessive strength to face all the difficulties of life. She weeps bitterly to find a way out of life by any chance of a miracle. In order to elaborate on the horrific scene of the catastrophic period and to foreshadow his thoughts as the character is feeling uneasy at the time of danger, Khalid has prescribed well-known diction. Man cannot understand a true problem unless he has faced one himself, like Aziz did when he was so terrified of facing the issue that he did everything he could to avoid it. When Khalid presented another section of his essay about an exciting figure receiving armed training beyond the Pakistani border, he had a vast array of practices as witnesses. When he came home, his mother awaited him with impatience; she appeared to be afraid that she might not see her son again. After seeing her son alive, the woman held her face in her arms and started crying. She was

experiencing terrifying nightmares of losing her son on a remote mountainside. 'Nine months, the first time, you came forth into my world and now, you've been returned back to me, reborn again,' she reveals in her terrifying verses (Khalid, 2017, page 3). Herman's question sparked terrifying ideas in her, and she became restless.

There are several examples that may be linked to the current state of the Kashmir valley, and Human Rights has used them to draw attention to the fact that Indian violence is stomping on defenseless Kashmiris. This article makes clear their never-ending plan to drive Muslim Kashmiris from their homes, and Khalid is presenting himself in a same light when he alludes to his grandmother's anxious feelings. "At around midnight there was a knock on the door" (Khalid, 2017, p. 272). When the grandmother shares a true account of her one and only son Aziz, one aspect of Khalid's tale is shown to be accurate. Nani will never forget Aziz's battered appearance, his mistreatment, or his swollen feet. All of this denotes the quick transformation of life as usual into sadness at the time of Aziz's disappearance, and the mother's inner vision is haunted by the mother's decision to firmly close the door out of dread of the entry of an insurgent agent. She had never heard of the return of a supposed dead person before her son's return, so it was a relief to see him get dressed after his disappearance. She was stunned to think about this unbelievable story and was quaking with fear as she did so. Herman expresses in her text her desire to use the circumstances of her terrible isolation in the same way that Aziz was given a second chance to live fearlessly, but she has also noted the fact that people in Kashmir are constantly witnessing their own deaths. Some people are terrified to confront death; others fearlessly confront it by living each day as if it were our last; and still others go through life as though death is waiting for them to finish their tasks everywhere.

Conclusion

Jaffna Street, which is a compilation of the author's real experiences, has shown what appears to be disturbance in Kashmir. The major goal of the examination is to highlight the traumatic predicament of an ordinary Kashmiri man who lives in a depressed and miserable state within the framework of the theory of post-traumatic stress disorder, which is important to assess the novel's theme and determine the solutions to the issues covered by the trauma cadre. Theory draws its entire approach toward the individuals in the narrative and has a depth of painful connection to what Khalid is portraying in his novel. When traumatic dimensions are discovered on various levels to attain the psychological response through the traumatized characters, this theory satisfactorily addresses all of these questions.

To analyze the first hypothesis of the psychological disintegration of traumatized survivors of Kashmir in *Jaffna Street* can be traced at a great extent in all types of genders living in Kashmir. Every chapter compacts a central protagonist with a disordered existence, full of sadness, and overloaded with a series of traumatic shocks—even to the point where they feel like they are going to die following terrible bombshells—according to the state of many trauma survivors. Despite being unethical, it is prevalent throughout Kashmir. Khalid's mind is filled with obsessions, and calm cannot be found anywhere. Various paths are attributed with references to traumatized individuals who have had post-traumatic stress disorder. When a mother is inconvenienced by her children, when honor is important, when a person is at the height of a crisis, when someone enters a young girl's personal space, there have been numerous murders, bodies have occasionally been transported to be buried in graveyards, someone has lost his family right in front of him, and there is a running hush throughout the streets as a result of the horrific acts committed by the Indian army. when someone values honor more than anything else, a father committed suicide after murdering his five daughters out of fear of being kidnapped. These are just a few examples of the traumatized world that Kashmir has experienced. Nothing is ingrained in the mind of a victim of capitulation; rather, it is a fact that they are psychologically vulnerable to atrocities committed by their oppressors. In fact, terror permeates in every page of the text, stalking readers as insurgents in their homes, workplaces, and other settings where it is possible for life to exist.

To prove the second hypothesis of multiple attitudes of Kashmiris towards disastrous trauma and ferocious forcefulness in *Jaffna Street*, Khalid discusses all the characters of the novel as a traumatic victim. Another traumatic division of Herman's philosophy, which traces the potential points within the scope of Mir Khalid's work, is ramification and grief. This point brings back every painful experience in the writer's thoughts, which he painstakingly encodes and laments over because they happened in the past. These memories are erratic, terrifying incidents that remain etched in the

minds of those who have experienced trauma. Theorists' methods reveal similarities between their predictions and those of the writer, suggesting that they are all working toward the same goal of identifying the inner suffering of traumatized individuals. In the Khalid novel that accompanies the Herman and Caruth theory for traumatic survivor, all the unsatisfied souls of traumatized people are vividly noticed. This study analyses at the real relationships between the different literary characters. All of the characters had suffered trauma, which is how they fought off the challenges they were faced with. Khalid is overwhelmed by the victim's unpleasant state and sticks with them out of compassion. The best response to the category of fears is terror, which is a common segment of Khalid's prediction and the endorsement of theoretical mark. These types are the representation of frequency of fear in all dimensions that have brought fraught of fear, which may take the form of pain, missing someone, shame, fear of fear, or even death.

Khalid's text demonstrated the sound analysis of the text along with its theoretical assumptions, which are interconnected with one another. He also demonstrated mastery of account of Kashmir insurgency, which gained significant recognition among the world's literature due to its non-fictional and traumatic account that demonstrated itself in the context of post-traumatic stress disorder. With the hallmark of the trauma model, a modest effort has been envisioned in the current study that would accommodate to future generations and open the door to creative approaches.

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