



Ideologies And Consequences in The Narrative Representation of The Kashmir Conflict in Contemporary Literature

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Abstract

The long-running territorial dispute between China, India, and Pakistan over Kashmir has resulted in numerous wars, armed skirmishes, and grave human rights abuses that have an impact on the lives and well-being of the Kashmiri people. The fighting has severely damaged the sociopolitical climate of the area and resulted in significant suffering, loss, and population displacement. This study looks at how media propaganda affects public opinion, the suffering and uprooting that Kashmiris go through, and how regional writers portray the truth about the struggle in Kashmir. It also looks at how Kashmir Valley's political and natural significance adds to the region's ongoing unrest. The report emphasizes the need for a more humanitarian and balanced approach to resolving the problems of the Kashmiri people through a thorough review of the conflict's consequences on Kashmir's environment and culture.

Keywords: Ideologies, Consequences, Narrative Representation, Kashmir Conflict,
Contemporary Literature.

1. INTRODUCTION

India and Pakistan, and China and India in the upper east, are in conflict over Kashmir. After 1947, India and Pakistan asserted all of Jammu and Kashmir, beginning the conflict. This conflict over the area prompted three conflicts among India and Pakistan and other equipped conflicts. India controls 55% of the area, including Jammu, the Kashmir Valley, the vast majority of Ladakh, the Siachen Ice sheet, and 70% of its populace; Pakistan controls 30%, including Azad Kashmir and Gilgit-Baltistan; and China controls 15%, including the Aksai Jawline locale, the for the most part uninhabited Trans-Karakoram Plot, and part of the Demchok area.

The Hindu ruler of Jammu and Kashmir joined India when Pakistani ancestral volunteer armies attacked Kashmir after India's segment and a resistance in the west. The Indo-Pakistani Conflict finished with an UN-interceded truce along the Line of Control. China went after and battled India along the contested Indo-Chinese line in 1962, quite in Indian-directed Ladakh, entering the Kashmir conflict. Pakistan endeavoured to attack Indian-managed Kashmir in 1965 to begin an uprising, igniting one more conflict between the two countries. After more battle in 1971, the Simla Arrangement made the Line of Control among Indian and Pakistani regions. The two nations battled again in Kargil in 1999 without affecting the state of affairs.

A rough revolt against Indian organization in Indian-controlled Kashmir Valley started in 1989, energized by requests for self-assurance and Pakistani help. The resistance was driven by a group requesting freedom, yet Pakistan-upheld Jihadist associations needing association with Pakistan took over inside a couple of years. During the 1990s and mid-2000s, unfamiliar aggressors drove the aggressiveness, which extended to parts of Jammu however at that point subsided. Activists in Jammu and Ladakh need independence from Kashmiri rule and more noteworthy joining with India. The battling killed huge number of regular citizens and soldiers. In the mid-1990s, Kashmiri Hindus passed on the Muslim-larger part Kashmir Valley because of brutality. The Indian government's counterinsurgency included nearby restraint and militarization, while rebel associations carried out various violations. Common distress in the Kashmir Valley, fuelled by enduring militarisation, freedoms infringement, mis-rule, and defilement, saw fighting nearby adolescents brutally conflict with Indian security powers, with enormous scope exhibits during the 2010 turmoil, set off by a supposedly organized experience,



and the 2016 agitation, which followed the killing of a youthful Jihadist assailant who had acquired prevalence through After the 2019 Pulwama assault, territorial pressures expanded. Researchers say Indian officers have committed extrajudicial killing, assault, torment, and implemented vanishings against Kashmiri regular folks. Military courts-military have been held, yet Reprieve Global reports that no Indian military part in Jammu and Kashmir has been sentenced for common liberties violations in a regular citizen court since June 2015. The Indian government has additionally been blamed by Acquittal Global for not indicting local victimizers. Denials of basic freedoms in Azad Kashmir incorporate political constraint and constrained vanishings. Common liberties Watch Asia chief Brad Adams commented in 2006 "Azad Kashmiris are not free, despite the fact that 'Azad' signifies 'free'. Pakistani specialists confine essential freedoms in Azad Kashmir. The OHCHR delivered two reports on "the circumstance of common freedoms in Indian-Controlled Kashmir and Pakistan-Regulated Kashmir".

1.1. Objectives of the Study *Never Ended...*

- To examine the role of media propaganda in shaping the perception of the Kashmir conflict.
- To investigate the pain of loss and displacement experienced by Kashmiris in the conflict.
- To highlight the importance of regional writers in portraying the reality of the Kashmir conflict.

2. LITERATURE REVIEW

Hogan, P. C. (2016) concentrated on how the conflicts and various citizenship of the Kashmir locale have been depicted in literature and film, looking at different stories from creators and producers like Salman Rushdie, Bharat Wakhlu, Mani Ratnam, and Mirza Waheed related to examinations in friendly neuroscience, brain research, and mental science. In this weighty exploration, thoughts of narrating, imperialism, and the belief systems that accompany them are progressed corresponding to the mental and emotional cycles of character through Patrick Colm Hogan's authentic and social assessment of Kashmir. Hogan looks at how narrative designs individuals' impression of and inclinations toward real political conditions, as well as the manners by which these conditions influence social narratives around the world and in Kashmir specifically.

Pathak, P. (2022) dislodged Kashmiris' endeavours to save the relics from the Valley with an end goal to restore their lost home and culture, my exposition will focus on the things that they shipped. I'll begin by analysing the portrayals of Kashmir in public history, records, public documents, and media. This will cause to notice the logical inconsistency that exists between the standard picture of the Valley and Kashmiris' own memories. I will look at the lived encounters of Kashmiri Pandits, which stand out enough to be noticed in public and territorial accounts, in the wake of causing to notice the hole utilizing antiques and oral history interviews. By focusing on these material effects, we can resurrect Kashmir through the recollections of individuals who live there. These items contain encounters that have been carefully etched at this point relentlessly organized in words.

Kanjwal, H. (2018) concentrated on the political subjectivities of the original of post-Segment Kashmiri Muslims and gives their composed and oral life narratives as a critical focal point for seeing early post-Parcel social changes. It looks at how the respondent's present, following the last part of the eighties and nineties hostility, intercedes these narratives, which stay a mass disobedience to Indian control. This age was huge in light of multiple factors. One, they saw Kashmir's independence dissolved, a vote guaranteed, and weighty political mistreatment. Two, they partook in disintegration by dealing with state change and nation development. I trust that the Kashmir "question" conditions and vulnerability prompted a political subjectivity



that looked for soundness regardless of inconsistency and contradictory political and philosophical responsibilities. This consistency was displayed in the need to declare and highlight a Kashmiri Muslim personality that coincided with class, territorial, and gendered characters however was honed as a political local area.

Tilwani (2022) inspects the Kashmir conflict that has broken Kashmiri life. The Kashmir question is presently captivating proficient circles around the world. Since it could prompt present day fighting between India, Pakistan, and China, the debate has been in the news worldwide for quite a long time. Individuals overall longing to be familiar with the district's status. Wilbur Stewart Scott's verifiable, humanistic, and moral points of view enlighten The Partner (2012) and Book of Gold Leaves (2015). Because of the fight, Mirza Waheed, an onlooker, composed books about Kashmiris' distress, connecting everyday with a lord of death. Since India, Pakistan, and China attacked and involved the country after their autonomy from English provincial rule in 1947, this present circumstance has rehashed. In 1988 and later, India extended its tactical tasks to subdue the furnished obstruction development for "Azadi" (freedom) of land, convoluting Jammu and Kashmir's governmental issues. Indian strategies legitimized custodial killings, torment, assault, and other cold-hearted treatment, which is reflected in current Kashmiri literature. North of three lac ladies are killed, 10000 are missing, and thousands are detained.

Ganie, M. T. (2022) analysed trust with regards to the Kashmir conflict by looking at Kashmiri youth narratives distributed post-2008, which saw intermittent political turmoil and preparations for Kashmiri self-assurance. In this review, trust is found in political narratives, which are logical and objective situated and make a verbose supply with a fate of conceivable outcomes. Aggregate memory ('coordinated recalling') subverts a state's endeavour to introduce the current quo as a done deal by safeguarding and supporting expectation. We can consider trust psycho-political. Trust, as a memory assistant, is significant for a self-assurance development whose congruity relies upon the intergenerational proliferation of a public freedom battle driven by trust in political action.

3. ENDORSEMENT OF THE KASHMIR CONFLICT

Misleading publicity in the media stows away from the rest of the world the significant subtleties of the Kashmir war. A ton of pictures and stories are rarely delivered. In his meeting, Waheed states that since Pakistan and India, separately, alluded to the conflict as "jihad" and a "the rule of law issue," the 1990s were 10 years of obscurity and fierceness described by terrible viciousness and little correspondence with the rest of the world. "You know, and now and again I wonder since there is an Indian and Pakistani adaptation of everything in Kashmir," the storyteller rehashed.

Moreover, Kashmiris can't openly speak with each other on the grounds that to letter editing. The title of Agha Shahid Ali's assortment, The Country without a Mailing station (2013), is referred to in the part "Country without Mail centre." Prior to being passed on to the instructional courses in Pakistan, letters are first conveyed to a facilitator in Nepal. An extra crew of spies is utilized by the HQ in Delhi notwithstanding the regiment in Srinagar. The Administrative centre has cautioned Sumit Kumar that Puma is "unpredictable and peculiar." To make another worldwide authentic request, Waheed and different narrators assume on the liability of returning confiscated history to the world and recovering it for themselves. Waheed claims that 70,000 people were killed, hijacked, deserted, and detained; in any case, "the public authority of India debates these figures." India's fixation on dealing with Kashmir's dirt requires the utilization of secret activities and serious observation notwithstanding force. The Indian Major Kumar is portrayed in the book as offering monetary help to his witnesses so they might enlighten him really regarding their activities in Kashmir, in spite of the fact that there are reports that both equipped and unarmed individuals screen the city's nurseries of Eden.



Through additional revolutionary or rebellious voices all through programming, the media influences our mentalities, sentiments, and contemplations for a more extremist or incendiary objective. Whether the media spreads data or demolishes it is begging to be proven wrong. Waheed recreates the public and unfamiliar groups' recording and detailing from February 21, 1991, when the folks were kept in a field under extreme restriction. In any case, the public authority challenges this. It was likewise uncovered by a pristine pastor for Kashmir undertakings from Delhi that Poshpur has never been displayed on a guide. Waheed is an image for Poshpur in Kashmir, where "security powers" physically attacked and assaulted ladies between the ages of 8 and 50 the entire evening.

India gives separate camps and bodies to unfamiliar teams, gloating, "I can make any mother lover, or maderchod, seem as though an Afghan." Recollect, the dead can't talk, yet I actually have a lot of old garments and pictures. The decision class feels that to legitimize its harsh practices, it needs to make up history. The experience recordings are put away for some time in the future, "...to show their catch on television in the close by towns or young men in far off areas..." drag faces tore from dead and give them to altruistic local people for mass, unknown burial services. Each time a legislator visits the Kashmir valley, there are crackdowns and valley terminations. Legislators never care a lot about the cries, requests, or tragedies of the towns. The wretchedness of individuals is hidden from the camera's view while political talk is being broadcasted. The stage supervisor has scattered "generosity" trying to introduce a "quiet" image of Kashmir to the rest of the world.

4. VALLEY'S AFFILIATION WITH KASHMIRIS

Waheed features the ecological all-encompassing nature of the strong scene portrayals in the two books, which act as a similitude for the injury, trust, and wistfulness that Kashmiris experience because of the continuous assailant conflict. Thus, the nonexclusive and expressive structures act as narrative documentation of the annihilation of the climate. Kashmiris utilize how they might interpret geology to battle occupation and win their opportunity; the territory fills in as an imperative partner. The nearby closeness of Kashmir to the two India and Pakistan is a contributing element to the ongoing furious aggressor battle.

As per Morgenthau, political strategies are altogether formed by their environmental elements. In 1957, Indian Pastor of Water system Patel pronounced that India will empty water out of three eastern streams, no matter what the 1960 water question bargain. Following the 2001 assaults on the Indian parliament, they utilized a similar oppressive tact procedure with Pakistan. A high-elevation valley in South Asia's bigger Himalayas, Kashmir flaunts unmatched regular excellence, a wealth of water assets, a positive area, and is vital for Pakistan and India's common local desires for predominance and strength.

The nation known as "heaven on the planet" is plentiful in dazzling lakes, streams, snow-covered mountains, lavish green trees, an astonishing blue sky, birds, different creature breeds, seasons, and an agreeable air. The blend of hostility, instability, militarism, brutality, haughtiness, and state psychological oppression has left it loaded with misfortune, gore, and injury. Brutality supported by the state has caused an environmental emergency. Wordsworthian in their commitment, Faiz and Roohi "pay attention to mumbles of the waterway in obscurity." When Faiz was more youthful, he dove into the Jhelum Stream, which is Kashmir's life saver. He said, "tall trees develop on one or the other bank of the waterway quickly, and they will be among quick to show up on the other bank." "Life's injuries can be gotten away from by the stream," the idiom goes. "The main thing noticeable from outside is a blue sky with many stars however no moon."

The "prepared mujahidin" hide the mysterious ways into Pakistan's Azad Kashmir by utilizing geographical information to stroll in "undulating columns of pinnacles, similar to heaps of stacked up materials, some shimmering, some white, some brown." Their folds disguise the



mystery doors to Azad Kashmir. Local people let Waheed know where undercover activities occurred and how aggressors moved into Pakistan: "...lads became normal guides..." Each and each valley, canyon, chasm, and soil track...pictured in his mind every one of the designated spots along the ludicrous Line of Control that isolates this Kashmir from that Kashmir.

In BOGL, Teacher Koul communicates his tragedy at the rot of conventional qualities and lifestyle in a conflict zone, saying, "I feel hurt to see that the Brilliant Waterway has been supplanted by a gigantic foul drain. "Toxic emissions are delivered into the divisional police central command, the emergency clinic, the clinical school, and other renowned foundations' sewage systems. If you column through poop sheets, your boat could overturn a carcass. The streams have begun moving the dead alongside the vast accounts of remorselessness that kick the bucket in their forward walk, alongside the shrewd violations of the oppressor. The lakes are full with the new blood of youth. "The young men became guides, subtly explored city young men across the line, or dedicate themselves to liberating their folks from the weight of living as shepherds." War permits youngsters to surrender peaceful ways of life for aggressor ones. It shows the strangeness of Indian land-victory and proprietorship separation, as the limit lays out off limits regions for native Kashmiris. Due to the misusing by tyrant powers, the water in shocking lakes has become harmed. One such model is the "new lake made by the wealth of the lake to take care of Nallah Blemish canal...now is strangulated challenged person of that waterway..." It transforms into a legend for a couple of ages, a story the more youthful age could possibly accept." The decaying water nature of Dal Lake is something Faiz and Roohi mourn, referring to it as "a gift went after by all, disregarded over the course of the years by rulers and similarly managed." Like an older soothsayer, it stays serene and endeavours, each spring, to free itself of the toxin that individuals have covered in its verdant folds.

"Not long after the rocket sent a haze of substantial residue out of sight, they calmed the commotion...they have not remained to contend with the rodent a-tat of the automatic rifle," the rockets say, supplanting the birds. With pictures of "deer, midsections, cypresses, tall flower hedges, chinar leaves, Mughal sovereigns on hunting trips with their high elephants," Waheed portrays the obliteration of Kashmir's environment and creatures. Due to rehashed offenses, the Kashmir valley, which was once overflowing with lovely sprouts, has turned into a valley of the dead. Did I likewise notice that there are a lot of minuscule yellow blossoms developing among the grasses here? In the shadows, you can make out the outlines of individuals in striking yellow. It carries tears to my eyes. In different occurrences, where the consistently contracting human remaining parts once stood, the shape is beginning to turn out to be less unmistakable because of the little plants infringing on that area. The name of the sprouts is obscure to me. Perhaps a few wild daisies?"

As per Shamsie, Waheed catches the internal territory of Kashmiris when he expresses, "enough to make anybody crazy or to tears to see carcasses among the daisies." "All the young men are gone, gone, nobody left in the town," communicates the hero's shock of finding the collections of his experience growing up colleagues Hussain, Gul, Ashfaq, and Mohammed while working. Everything is presently unfilled. Contenders doing combating for their autonomy are truly and mentally evacuated; "each of my companions disappeared as well, and God possibly knows whether they will at any point return" is one such proclamation. The jewel clear water of the lake close to Sri Nagar is the "nectar of heaven," as per Mir Zafar Ali, who portrays the immaculateness of Kashmiri assets in BOGL. "In the truth of a country state hypothesis, Kashmir is to overwhelm wistfulness, assets, and support zones emblematic to non-existent past."

5. THE PAIN OF DISPLACEMENT AND LOSS

Each artistic gadget winds around the torment of displacement and loss. "Hussain and I," the unidentified storyteller describe, "carried on an obligation of harmony, of closeness having



been made the main compatriot." "I'm right here, in my valley, and here are these unfortunate colleagues, lost perpetually, killed, past distress, past reclamation, past ruthlessness," he says, reviewing the fellowship tie that torment him in a conflict zone. I'm as yet not certain what to do here. Do I cover them individually, piece by piece, appendage by appendage, grin by grin, smile by smile, or stumble into the line with Mama and Baba?

"The spot has transformed into a spooky graveyard...where I currently encompassed by men, left fathers, siblings, husbands, sweethearts, kids, cousins, uncles, companions, and mates were dissipated, as well as fathers and siblings, junk like in your jungle gym," communicates the trepidation that Kashmiris feel because of the wealth of dead bodies and the vulnerability of tracking down the carcasses of their friends and family. Every original focus on an alternate feature of the Kashmiri uprising. The storyteller states, "Long, crawling shadows of unidentifiable trees follow as nightfall draws near, not on the shoulders of brilliant dusks, but rather serious equal lines that fountain over the undulating landscape of unevenly spread bodies and different things." *Of Work... Never Ended...*

The security powers' "countermeasures" against the obstruction development caused the Kashmiri nation tremendous anguish. Enough defence exists for savage resistance: the danger of fatalities, annihilation of property, and removals. The dad of the hero is the development's generally candid adversary. Paradoxically, the hero sways between deciding to go against the security powers and tolerating that the wrongdoings completed by them are fundamental. He was made to disdain the military much more by what he saw as torment: "Kashmiri Pandit cops bothered them constantly to acquire retribution after their sad take-off from the valley. They constrained him to pee on an electric radiator, soaked him in cold water, and penetrated him with a super-hot weaving needle.

It is apparent from the cases that regulations that are both inside severe and remotely savage can't guarantee human security. The main things that can keep the state alive are the human security regulation and the law of shared regard. Waheed, notwithstanding, is condemned for blaming Pakistan for programming its childhood to take on outrageous thoughts and India of broadly mobilizing the Kashmir district. At the point when the hero begins to cry in private and says, "screw the Indians, screw the Pakistanis, screw The Line of Control... screw Jihad, and to damnation with..." he is illustrative of Kashmiris.

For India and Pakistan in South Asia, where autonomy will affect the two nations, Kashmir's actual area as well as its vital, political, and monetary importance are basic. The shocking valley and Kashmiri products — apples, saffron, and wood — contribute significantly to the Indian economy. A similar Indian fixation on land, which is coordinated and connected to the enslavement of a free and free state in 1947, is incorporated by Waheed in the original BOGL. At the point when Roohi states, "Fighters guarantee blood absorbed title the papers daily...killed seventeen young men in the wake of catching them in a path across Zaine} Kadal Bridge...soldiers blind with rage...so distraught here," Waheed fictionalizes the verifiable mass killings.

In Waheed's book BOGL, awful oppressive darlings experience passionate feelings for, similar as in Rushdie's Shalimar the Comedian. Not at all like Paro Anand, Mirza Waheed will not acknowledge the authority accounts. The quiet environment of the valley is ideal for lighting want and love, however after the security powers assault, it deteriorates. "In the path where the rocket appeared to come, then right and left, then, at that point, all over the place... on school minibus... try not to save the sky," the military said, conveying assault rifles. As Roohi states, "spots of faeries and the Imperial Spring, the Shankaracharya Sanctuary and Takht-e-Sulaiman are completely banned to us..." Kashmiri individuals have been denied the amazing chance to appreciate life. There are fighters living there. Visitors incorporate celebrities from Delhi, armed force officials, and government authorities, as well as their families.



It is hard to "get away from the devastating restrictions of destitution" in the midtown area. Waheed utilizes his notable scholarly abilities to portray life through the most delicate and sincerely charged scenes of the battle. In his composition, the conflict's drawn out impacts — especially on kids — are a focal concentration. The public authority asserts that to defend India's inclinations, it empowers electors to pick delegates who share their perspectives. The issues and key basic liberties of Kashmiri ladies are not getting sufficient consideration because of the strain showed previously. Don't you know, Roohi shared with Faiz. The aroma of new blood in the air and even in my feasts has changed as the sun sets. Believe me, I'm frightened, and I'm contemplating you, Farhat, my dad, my sibling, and my poor, discouraged mother. As heroes of a majority rules system and common freedoms, we should bring the Kashmir question to the consideration of the world.

As per Waheed, people experience awful conditions since they are "caught like chickens, chased like creatures." Like "distracted canines," they have been housed in confines. Public shock at the wrongdoing's hostility was matched by the mothers of the snatched young men's genuine petitions for their protected return and "lamenting." as well as preventing Faiz from returning, Roohi hangs tight for him frightfully, saying, "When you return to me, I will let you know everything." The fight that her darling Faiz battled against the persecution of an organized armed force is at last romanticized by Roohi, who guarantees that "oppression and remorselessness are their ruins." Review that! Shadows move and shake for a short time; however, they don't part.

The exploration explains explanations for the decisions by certain Kashmiris to help the security powers in their mistreatment of their own kin. This incorporates our essential person, TC also. His inclusion shows us that he is so against the convictions of his cohorts and their allies. The hero's enemy of Indian opinion is obvious in his articulations and perspective, in spite of his childhood and his time enjoyed working with the security administrations. The hero has a negative point of view toward Pakistan's job in the Kashmir debate, regardless of the aggressor's undeniable warmth for Pakistan. The area of Kashmir that is "taboo" for anyone to get to is alluded to as "Ilaqa-e-Ghair." "An unfortunate incongruity of destiny in the entirety of its shock" is that the family on the two sides can't see each other. "Happens when you have no family, nobody minds separated from a couple of petitions in the mosque" portrays the misery and supplications — or deficiency in that department — that individuals experience. A couple of years earlier, Faiz had thought it was incomprehensible that he would see the stream on the opposite side — a locale that was forbidden to him.

The discoveries show that a few individuals from the Kashmiri people group try to stay away from the more irksome regions to discover a genuine sense of harmony somewhere else. One model is the finished departure of Nowgam by its past inhabitants. Subsequently, this examination takes a gander at the range of choices accessible to Kashmiris during the 1990s, all of which could immensely affect the locale's future. The significance of local writers depicting the conflict-related story of Kashmir's public the truth is likewise underscored by the review. Faiz is getting back at their friends and family, very much like characters. The first text is applauded as the best asset for finding out about the set of experiences and culture of India-involved Kashmir. It additionally features how significant it is for Kashmiri regular people who are experiencing shameful acts to dissent.

6. CONCLUSION

There are as yet serious compassionate implications to the complex and profoundly dug in regional debate that is the Kashmir conflict. Propaganda in the media has been instrumental in impacting popular assessment and has regularly darkened the troublesome reality that Kashmiris should persevere. The battle has reliably elaborate loss and displacement, with Kashmiri individuals encountering constrained movement, constraint, and militarization. To



give an alternate point of view based on what is displayed in the established press, provincial writers have been fundamental in communicating the lived encounters of people affected by the conflict. The essential area and plentiful regular assets of the Kashmir Valley, which are a subject of debate among India and Pakistan, have added to the conflict because of its geological and natural importance. The report underscores how the district's nature and conventional lifestyles have decayed because of the continuous conflict, which has added to the injury that its inhabitants have proactively persevered. As per the report, tending to the key basic freedom's infringement, giving more independence, and progressing territorial soundness through conciliatory means are vital for settling the Kashmir issue. The individual records of Kashmiris and the narratives presented by neighborhood writers can give a premise to understanding the genuine extent of the conflict and coordinating endeavors toward a more evenhanded and quieter end.

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