

**PARACOLONIALISM AND EMOTIVE
PERSPECTIVE: A STUDY OF THE
JUDGMENT OF VALUE IN FARAH BASHIR'S
RUMOURS OF SPRING AND FEROZE
RATHER'S *THE NIGHT OF BROKEN GLASS***

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**Paracolonialism and Emotive Perspective: A Study of the
Judgment of Value in Farah Bashir's *Rumours of Spring* and
Feroz Rather's *The Night of Broken Glass***

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ABSTRACT

Title: Paracolonialism and Emotive Perspective: A Study of the Judgment of Value in Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass*

This research has focused on the critique of Kashmiri fictional narratives in the light of the emotive perspective presented by A. J. Ayer and Charles Stevenson regarding emotional judgment and values of propositions (statements/utterances) in a cultural setting or narratives. The research has formulated a thesis of the Kashmir narratives of Farah Bashir's *Rumours of Spring*, and Feroz Rather's *The Night of Broken Glass*, through the propositions in the light of categories devised by Ayer. It has analyzed them with reference to impact on emotional meanings of the speakers and hearers as given by Stevenson. The research has also highlighted the occurrences of these propositions under paracolonialism as propounded by Goudie as its necessary precondition. The research has gone to conclude the impacts of the belief system on the native ethical framework and the consequences as given by Charles Stevenson in his interpretation and presentation of emotive perspective. This research has not only provided a springboard to explore the ethical framework of paracolonial victims, it has also furthered the idea of studying and analyzing the paracolonisers response in the value of judgments.

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DEDICATION

I dedicate my thesis to the people of Kashmir who question the dominance of Para colonizers and who are undaunted in their struggle for freedom. I dedicate my thesis to the valleys, rivers and pines and maple trees of Kashmir.

CHAPTER 1

INTRODUCTION

1.1 Introduction of the Study

This research opens a host of questions regarding the Judgment of Values in the propositions of emotivist theoretical perspective as explained and categorized by A. J. Ayer in his book, *Language, Truth and Logic* (1935). It has been further supplemented by Charles Stevenson in his book, *Facts and Values* (1944) coupled with the presence of paracolonialism explained by Sean Goudie in his book, *Creole America* (2006). The context of Kashmir manifests the situation in the Kashmiri culture which provokes the individuals to express their emotions through utterances and statements while they are living in constant occupation and fear of paracolonial culture (Goudie 15). Paracolonial culture barricades their expression of feeling and the perspective of judgment. Not only Kashmiris seem to judge values under the dominance, but they also change the reaction of their emotions.

In terms of historical context, the history of Kashmir, a region ensnared in political strife since the partition of the Indian subcontinent in 1947, significantly shapes its literary canvas. This land, contested by India and Pakistan, has witnessed multiple wars, insurgencies and a perpetual state of unrest. The political dynamics and the consequent socio-cultural upheaval have etched deep marks on the psyche of Kashmiri people and, by extension, its writers. Kashmiri literature mirrors themes of loss, identity and an ongoing struggle against subjugation and marginalization. Victoria Schofield's seminal work *Kashmir in Conflict: India, Pakistan and the Unending War* offers a detailed chronicle of this region's tumultuous history and provides essential insights into the narratives of Kashmiri writers (Schofield, 2012). Moreover, the work of Mridu Rai in *Hindu Rulers, Muslim Subjects: Islam, Rights, and the History of Kashmir* traces the historical roots of the conflict, illuminating the complexities of religious and political identities in Kashmir (Rai, 2004).

As far as the cultural context is concerned, the cultural landscape of Kashmir, an amalgamation of Islamic, Hindu and Buddhist elements influences its literature. This cultural context serves as a backdrop against which Kashmiri fiction is woven that highlight the diversities of life in this region. The work of Bamzai in *The Culture of Kashmir* provides an in-depth exploration of Kashmir's cultural heritage that sheds light on the influences that have shaped its society and, consequently, its

literary expressions (Bamzai, 1994). The integration of these cultural elements into the narrative structure of Kashmiri fiction offers readers a window into the region's rich and complex social fabric.

In the context of literary milieu, Kashmir's literary scene has experienced a burgeoning of English-language writing. This new phase, distinct from the region's traditional literary output in Persian and Kashmiri languages, is characterized by a focus on contemporary issues and personal narratives. This evolution signifies a shift in the medium of expression, while the core themes often remain entrenched in the regional realities of conflict and cultural identity. Jahanara Kabir's work, *Territory of Desire: Representing the Valley of Kashmir*, scrutinizes the portrayal of Kashmir in various literary and cultural texts, offering a critical examination of how the region's tumultuous reality is mirrored in its literature (Kabir, 2009). This evolution in the literary landscape reflects a response to the changing socio-political realities and a growing need for a global audience to understand the Kashmiri plight.

In addition to these primary texts, the works of other scholars and writers further enrich the understanding of the Kashmiri context. For instance, Nitasha Kaul's *Imagining Economics Otherwise: Encounters with Identity/Difference* discusses the intersection of economics, identity and politics in Kashmir, providing another layer of understanding to the region's complex dynamics (Kaul, 2008). Similarly, Basharat Peer's *Curfewed Night*, a memoir, offers a personal narrative of growing up in the conflict-ridden region, lending an emotive and human dimension to the understanding of Kashmiri literature (Peer, 2010).

These diverse perspectives collectively contribute to a comprehensive understanding of the historical, cultural, and literary contexts within which *Rumours of Spring* by Farah Bashir and *The Night of Broken Glass* by Feroz Rather are situated. By engaging with these works, readers can gain a nuanced understanding of how Kashmiri authors articulate their experiences and perspectives through their writing, offering a vivid portrait of a region marked by beauty and strife.

Emotive perspective relates to Kashmiri context in terms of emotional expressions that Ayer calls propositions or statements (Ayer 14). Paracolonialism, too, is significant because of its ubiquity in this context. It has been explained with reference to colonialism and its attendant feature that colonialism retreats or has full sway it shows its cultural traces to keep the locals in subservience to the dominant culture – the paracolonial culture (15). Assuming this cultural onslaught akin to

colonialism in some respects gives hints to how the local culture or Kashmiri culture, in this respect, responds to paracolonialism through its emotions. These emotional responses documented in narratives show the ethical framework or morality of the Kashmiri people that seems different from the overall precolonial cultural morality that is moral framework of a culture – a point that needs serious consideration when Kashmiri narratives are looked through the emotive lens. According to Shubh Mathur “Kashmiri memories and aspirations for justice converge in remarkable fashion” (136). These views can be considered as the emotive prospects of Kashmiri narratives.

In emotive lens, the emotional expressions/utterances which are called “propositions” transpire in the shape of “judgment of values” that Ayer has used and commented upon with reference to his emotive theoretical perspective (104). In emotivist perspective, Ayer is of the view that they are just “expressions of emotions which can be neither true nor false” but when applied, they are “*mutatis mutandis*” as “aesthetic statements” (Ayer 104). He puts them into general ethical framework in philosophical terms to categorize them into four main types as definitional in ethics, moral-causal descriptions, exhortations based on morality and ethical judgments (104). They are, in turn, based on social and psychological aspects of ontology or the nature of reality as it is called in general terms with consequences (114-117). When the Kashmiri ontology, as evinced through the Kashmiri narratives, is placed in this perspective, it becomes imperative to take a review of its social fabric that is under paracolonialism.

However, the conundrum of the use of this judgment specifically with reference to the value of the propositions concerning Kashmiri culture seems even more demanding. It is demanding in terms of explanation where different ethical frameworks apply simultaneously. For instance, Kashmir's own morality or ethical framework is based on both theological diversity and singularity because of the region's pluralistic cultural environment, the existence of paracolonial culture, which predominates in the form of Indian discursive practices combined with military rule. It is also demanding because both ethical frameworks are at clash with each other where good and bad aspects of such utterances or discursive practices often seemed muddled in the maze of political polemics. As this research is concerned with narratives, either a life narrative such as that of Farah Bashir or a fictional narrative such as that of Rather, it intends to analyze the judgment of values of such practices in

Kashmiri narratives but under paracolonialism. Kashmiris being subjugated cannot even celebrate or mourn which are very basic human emotions. Their “eids are muted” (Bashir 15) and they wait for the morning for burials of dead as there is always “night curfew” (F. Rather 43). Their basic values and ethical framework are in constant fear of negative change that challenges them to function a normal life.

In fact, under paracolonialism, Kashmiri culture demonstrates a host of emotions into different shapes in the form of utterances, discursive practices or dialogues of characters in the stories or narratives. Narratives become a specific tool for the expression of these emotions about Indian paracolonialism when locals feel chagrin at the restrictions imposed upon them through these tools in the name of peace and stability. Therefore, A. J. Ayer’s theorization of emotions through the emotive theory of values (Ayer 118) that Charles Stevenson further explains with reference to “emotional situations [requiring]...emotional meaning” (8) come handy. Furthermore, Ayer has categorized them owing to their impact and repercussions. Such utterances further transform their meaning and demonstrate myriads of nuances in situations prevalent in Kashmir specifically under paracolonialism.

In literature, the concept of paracolonialism is portrayed by the plethora of writers. In literary works, it refers to the continuation of colonial power structures, cultural dominance, and as well as the economic exploitation in the postcolonial era (Saleem 11). Scholars have explored this concept in various works, such as Jonah Darnell Mixon-Webster's "Black Hauntologies: A Paracolonial Approach to 21st Century Black Poetry & Poetics," Ali Usman Saleem's article "Paracolonialism: A case of post-1988 Anglophone Pakistani fiction," and the analysis of Basharat Peer's "Curfewed Night" through indigenous critical perspectives by Mazhar Abbas, Ali Ahmad Kharal, and Kiran Shahzadi in "Kashmiri Rhetoric of Cultural Survivance." In the context of Paracolonialism the emotive perspective becomes crucial to understanding the lingering impacts of the colonialism on oppressed communities. Emotions such as anger, resentment, and trauma are evident in the works of postcolonial writers and poets. For instance, Black poets in the 21st century, as analyzed by Mixon-Webster, invoke haunting experiences to express the persistent legacies of “colonial oppression” (Mixon-Webster 15) and the emotional toll it takes on their identity and culture.

Similarly, in post-1988 Anglophone Pakistani fiction, as explored by Saleem, emotions have always provided a lens to understand the characters' struggles, desires,

and the aspirations. The scholar further argued that the colonial imprints can be seen in the search of the character for the identity and their navigation of a society still influenced by colonial structures (17). The emotive perspective allows the readers to connect with the deep-seated pain and loss experienced by the community (Abbas, Nadeem and Kharal 575). Through a paracolonial lens the emotions play a crucial role in shaping the narrative and themes of postcolonial literature. They provide an outlet for suppressed voices and emotions which has highlighted the ongoing psychological impact of colonialism and its aftermath (ibid). This approach has given the readers with a more empathetic understanding of the complexities and challenges faced by the postcolonial communities in their quest for cultural survivance and self-determination.

Paracolonialism and emotive perspective have remained under-explored lenses in the context of the cultural, political, and social dynamics especially in postcolonial societies and the selected works. These lenses permit the researcher to appreciate the complex subtleties and details in characters' experiences and as well as identities that offer an enriched understanding of their perceptions and interpretations of values. As discussed above, Paracolonialism, a term that speaks to the aftermath of colonial regimes actually offers a space for analyzing the residual effects of colonialism on societies and individuals in the absence of direct colonial rule (Oana 21). Meanwhile, the emotive perspective draws the attention of the readers as well as scholars to the emotional aspects of people's interactions and reactions, thus going beyond mere cognitive or rational interpretations (Godwin 3). This perspective can help unravel complex, emotionally-charged experiences and interpretations of values in both personal and societal domains.

Paracolonialism, as a concept, has evolved to capture the intricate interplay between the colonial past and the postcolonial present, and the residual effects of the colonial era on societal, political, and cultural structures (Holden 329). The term not only encompasses the socio-political effects of colonialism but it also their manifestation in literature, arts, as well as in popular culture. Paracolonial aesthetic, as Panaité emphasizes, bridges the contemporary and the historical, facilitating a dialogue between the past and the present, thereby enabling a nuanced understanding of the journey from colonial subjugation to postcolonial self-determination and the ongoing struggles thereof (Holden 332). As a matter of fact, Paracolonial theory helps explore how the traces of colonialism have continued to permeate societies and

individual lives, persisting in the collective consciousness and identity, shaping interpretations of value, power, and justice. It further informs the holistic understanding of the societal structures as well as the narratives in societies that have emerged from the ashes of colonialism and acknowledge the shadow of the past over the present, even in the absence of direct colonial rule (Vizenor 12). The paracolonial lens also acknowledges the dynamics of the past which continues to shape the social, cultural, and political landscapes, and the identity formation processes in these societies.

The emotive perspective directs the focus of the readers towards the emotional aspects of human behavior and interaction. It also informs the critics and general readers regarding how emotional values and perceptions interact with, influence, and are influenced by our experiences and interpretations (Godwin 7). It furthermore provides a kind of space for exploring the interplay between cognitive, emotional, and social factors in order to shape the perceptions and interpretations of value.

Emotive perspective recognizes the centrality of emotions in the judgments, decisions, and interactions of the people and also acknowledges that emotions play a crucial role in interpreting and assigning value to experiences, actions, and interactions. For instance, emotional solidarity as Chua et al note that can influence value co-creation in social interactions (Rasoolimanesh, Iranmanesh and Amin 2877). The study of emotive perspective can actually yield insights regarding how emotional connections, disconnections, and conflicts can shape interpretations of value, ethical judgments, and behaviors. Based on such theoretical concerns the judgment of values can be understood as a complex layered process. It is not merely a cognitive act of assigning importance or worth to something but it also involves emotional and social aspects. The judgment of the values of people are shaped by their emotional responses and interpretations as well as their connections and disconnections with others and their social identities, their cultural context, and their historical experiences and collective memories (Vivekanandan 483). The judgment of value is actually not a static or uniform process but it is dynamic, subjective, and context-specific. It is influenced by the intricate interplay of various factors, including individual experiences and perceptions, societal norms and expectations historical narratives and collective memories and emotional dynamics.

When it comes to the study of paracolonialism and emotive perspective together so, one can gain a more comprehensive understanding of the judgment of

values. Scholars and lay readers can appreciate that how the historical narratives and collective memories of colonialism continue to shape the perception of value and how the emotional dynamics play into these processes. This approach can really help to elucidate the perplexed processes of value judgment (Vivekanandan 487). It further illuminates the interplay of historical, social, emotional, and cultural factors therein. It has also offered a platform for exploring the intricacies of individual and collective experiences, perceptions and interpretations that are actually going beyond simplistic or reductionist views.

The study of paracolonialism and emotive perspective provides a more detailed perspective through which we can understand the judgment of values. It actually informs the readers to appreciate the experiences and interpretations in the context of history, culture, society, and more importantly, emotions (Vizenor 14). It opens up a space for exploring the unclear aspects of postcolonial identities and societies, and the emotionally-charged processes of value judgment and the related contexts. The combination of such aspects and perspectives has provided a promising avenue for research, to yield new and fresh insights into the layered, dynamic, and subjective processes of value judgment.

It is fascinating that how the understanding of paracolonialism has deepened in recent years. Paracolonialism as many of the scholars have noted that it captures the echoes of colonial history that still ripple through our modern societies. This framework is not merely about the political aftermath of colonial regimes rather it has also illuminated the persistent influences of colonialism on individual identities and societal structures (Holden 24). Colonialism was not just a period but it was a process that left indelible marks on the psyches and lives of the colonized and marks that still manifest themselves in various ways even today (Holden 26). The narratives that we inherit from the past are entwined with the present-day experiences. They shape the perspectives and give meaning to our lives. History may seem like a distant reality but actually this is more like a shadow that quietly tags along and silently influences the thoughts and actions of an individual (Vizenor 15). Humans carry not only the physical realities but also the stories, the traditions, and the lingering effects of the historical past that are greatly tied with emotive aspects.

When it comes to South Asia, specifically to those areas that were colonized in the past, so, the people might be living in societies that have moved beyond the direct control of colonial powers but the past continues to inform the way they

understand their identities and cultures. The essence of paracolonial aesthetics as Oana notes that it is in fact in this dialogue between the historical and the contemporary (Oana 18). As a matter of fact the value of such an examination goes beyond purely academic interest. The way people understand their past significantly impacts how they have navigated the present and will be navigating the future. It influences the basic beliefs, values, and the actions. The comprehension of paracolonialism can provide a window into the intricacies of the identities and also the values in a world that is still grappling with the legacies of colonialism.

Similarly, in the context of the emotive perspective, the human experience after all is not merely cognitive or rational but rather it is profoundly emotional. The sensations and interactions that people had with the environment were really influenced by their emotions. They seep into the perceptions and judgments, leaving their unique imprint on the comprehension of value. Emotions, when viewed through this lens then it became integral to the current research study of Judgment of Values. It is in fact an all-encompassing spectrum from joy to sorrow as well as from love to hate and everything in between them. Every experience, every interaction brings forth a flurry of emotions and these emotions contribute to how human perceive and judge the value of those experiences (Chua and Al-Ansi 15). But emotions have never been confined to an individual experiences while they influence and are influenced by the social connections and disconnections. As Rasoolimanesh et al. argued that the emotional, functional and social values are interconnected (23). Our emotions about an experience or a situation will never be only personal but they are always shared or influenced by others.

Emotions play a critical role in Judgment of Values and that is precisely why we cannot ignore them. They become the central aspect in the context of how humans have perceived and responded to the world around them. In order to understand Judgment of Values in their entirety we need to critically understand the emotions and how they originate, their influences as well as their impacts. We need to see them not just as mere feelings but as integral components of the decision-making processes (Kim and Klinger 5). If we combine paracolonialism and the emotive perspective so, we get a powerful tool to understand the judgment of value (15). These lenses allow us to explore the historical and emotional complexities of Judgments of Value in postcolonial societies and it is not just about how we think or feel about something

rather it is actually about how these thoughts and feelings are intertwined with our past and our present as well as our shared social experiences.

When it comes to speak of Judgments of Values we need to consider the collective narratives of our societies and cultures. We need to look at the influences of colonial history, societal norms, and collective emotions. We need to consider the emotional depths of the experiences and examine how these emotions shape the interpretations of value (Vivekanandan 7). The study of paracolonialism and emotive perspective is like an exciting journey because it takes us through the winding paths of history across the tumultuous seas of emotions and into the depths of our shared social experiences as discussed. The journey of Judgment of Values is not actually linear or straightforward rather it is multi-dimensional that required us to look beyond the surface. Moreover, this is more about acknowledging the interconnectedness of our experiences and perspectives and the mingling of the past and the present and also the interplay of reason and emotion. Paracolonialism and emotive perspective do not just help us understand Judgment of Values. They have helped to appreciate the layered complexity of human experiences and also encouraged to look beyond simplistic interpretations and to embrace the richness of the shared histories and emotions.

When it comes to paracolonialism and emotive perspective they cumulatively unravel the intricacies of Judgment of Values. After all, understanding Judgment of Values does not just about know how we perceive and interpret value but it is about understanding the depth and richness of the internal emotions and desires. Venturing into the realm of paracolonialism is akin to navigating a vast historical labyrinth. The hallways echo with whispers from the past reminding us of an era when societies were molded by the power dynamics of colonialism. This was not a journey for the faint-hearted but it demanded that we confront uncomfortable truths and legacy impacts that have stretched their tendrils into the fabric of the contemporary societies. As Holden wisely observes, paracolonial influences continue to shape the communities and contradictions, even in the absence of direct colonial rule (Holden 16). In this regard, Paracolonialism illuminates these undercurrents, exposing the residual influences that shape the societal structures. It is the whispering shadow and echo of a bygone era that calls to mind the consequences of a not-too-distant past

(19). Paracolonialism does not only deal with past it is more about recognizing the continued resonance of this past in the present as it t invites to re-examine our

perceived notions of identity, value, and culture, probing beneath the surface to reveal the complex interplay between history, society, and the individual.

The excitement, the curiosity, and the nostalgia all these emotions contribute to your judgment of value (Godwin 10). Indeed, emotions are like the colors on a painter's palette, adding depth and details to the perceptions. Emotions are not mere side-effects of the interactions with the world rather they were an integral part of these interactions as they influence the judgments and shape the decisions (Chua and Al-Ansi 15). Emotive perspective thus provides a rich vivid lens through which to view Judgment of Values and the emotional aspects are not solitary they are interconnected which form an intricate web of influences. This understanding is vital when we consider Judgment of Value as our emotional responses are often shaped by our social interactions and societal norms. Emotions as Rasoolimanesh et al. asserted that are a shared landscape and their influence extends beyond the individual to the collective level (70). When we combine paracolonialism and emotive perspective we can get a rich perspective that allows us to explore the multifaceted world of Judgment of Values. Through this lens, we can examine how historical influences and emotional experiences shape our perceptions of value, illuminating the complex interplay between our shared past and our individual and collective emotions.

It is a journey that takes us through the ebbs and flows of history into the swirling vortex of emotions, and out into the broad expanses of shared social experiences. It is a kind of exploration that enriches our understanding of Judgment of Values and going beyond surface-level interpretations to deal with the depths of the collective consciousness. Paracolonialism and emotive perspective provide us with the tools to explore the intricate world of Judgment of Values. They guide us through the literature by illuminating the vitality of emotions and reveal the complex web of connections. Through these lenses, we can appreciate the layered dynamic nature of Judgment of Values and the intricate interplay of history, emotions and society. The study of paracolonialism and emotive perspective is not just an academic endeavor but is a journey of discovery a voyage into the heart of our shared human experiences. It offers us a depth comprehension of our collective emotional responses. After all, understanding Judgment of Values is about recognizing the richness and diversity of our shared human experiences.

Emotivism, in its essence explores the connection between language and emotions, contending that moral or Judgment of Values are not static declarations of

facts but rather expressions of one's emotional responses. In this context, the emotivist perspective particularly as expounded by Ayer and Stevenson, seems a perfect fit for the journey regarding the narrative world created by Bashir and Rather. These narratives are rich in emotive statements that allow the researcher to experience the reality of Kashmir vis-à-vis the influence of paracolonial culture. This emotive reality is intricately connected with the experiences of paracolonialism. As it has been discussed earlier that paracolonialism is like an echo from the past and its whispering voice carried on the winds of time into our present-day realities. These echoes are not just passive remnants of history while they continue to shape our perceptions, identities, and values, whispering their stories into the fabric of our societies. Bashir and Rather masterfully weave this paracolonial echo into their narratives. They have embedded it within the lived experiences of their characters. This interplay between emotivism and paracolonialism allows the authors to explore the complexities of Judgment of Values within the indigenous Kashmiri reality as well as to present a fine portrayal of a society under the influence of paracolonial power. In a similar way, Rabia Aamir (2023) analyzed Kashmiri and Palestinian narratives and provided a new dimension to postcolonial inquiry. She also discussed the emotive aspects of Kashmiris in her work "life narratives from Kashmiri and Palestine" (227). Similarly this study also adds new dimension to postcolonial concerns i.e., paracolonialism.

In his work "Crisis in Kashmir," Alastair Lamb (1966) unraveled emotional facets of Kashmiris. These facets manifest within paracolonial dimensions (47-56). His exploration further extends into emotional dynamics in Kashmir in his book *Kashmir A Disputed Legacy* (1991) highlighting disputes and their relationship with emotion (209). The collective emotive upheaval of Kashmiris becomes elucidated in Alastair Lamb's volume "Incomplete Partition." This study contributes significantly to the emotivist approach toward understanding Kashmiri narratives. Angana P. Chatterjee (2009), along with colleagues, expressed in *Buried Evidence* the fact that Kashmiris find themselves under cultural and political dominance. Such domination elucidates paracolonial aspects in the study of Kashmiris (*Buried Evidence* 17-25). Fahad Shah (2013), in his scholarly writing "Of Occupation and Resistance," articulated the oppression faced by Kashmiris (83). Their struggle for resistance remains overlooked by international powerhouses, a theme that holds significant weight in the examination of the subject.

The work *Kashmir the Case of Freedom* by Tariq Ali (2011) and associates embarks on a journey to reveal paracolonial matters pertaining to the people of Kashmir (104-115). Symbolic representation takes a central role in Suvir Kaul (2017) work *Gardens and Graves*. In this book, she elegantly portrays both paracolonial considerations and emotional states that encompass the complex landscape of Kashmiri identity (149-178). In the realm of contemporary literature, Farah Bashir's *Rumours of Spring* and Feroze Rather's *The Night of Broken Glass* offer critical perspectives on paracolonialism and emotive insight. These works skillfully weave narratives that encapsulate the essence of Kashmir, resonating with the judgment of values within this socio-political milieu. Drawing from the aforementioned studies and scholarly reflections, an examination of these literary pieces unfolds layers of complex emotion and identity intricately linked with the region's history. The exploration of these texts indeed extends the discourse on paracolonial concerns and emotional realms within Kashmir, further enriching the analytical perspectives of both authors and scholars. The present study adds to the existing scholarly debate by taking into account not only the victims' emotions but also the response of paracolonial agents to these emotions while looking into their ethical frameworks as well.

The first research question proposed in this study is to categorize the emotions demonstrated in these narratives, exploring how they are shaped by the experiences of paracolonialism. This is to apply the emotive perspective by using it as a lens to explore the rich tapestry of emotions within these works. The question also calls the readers to consider the ethical response of the paracolonial power agents to the victims' emotions. This leads them to a broader discussion on power dynamics and to explore that how the emotions of the dominated are perceived, interpreted and responded to by those in power. In this regard, we can find ourselves navigating the complex interplay between power, emotion, and ethics, providing a multi-layered exploration of paracolonial interactions.

The second research question is about to explore the representation of Judgment of Values and the emotional response from the paracolony in the selected texts. This is where the emotive perspective intersects with discussion on Judgment of Values. Judgment of Values as discussed above, they are shaped by a complex interplay of emotions, social connections and historical influences. The paracolony context adds another aspect as the judgment of value becomes an act of resistance and a counter-response to the dominance of paracolony culture. These counter-responses are actually embedded within the selected works of Bashir and

rather which provide a rich ground for exploration, offering us a deeper insight into the experiences of the paracolnized.

In order to investigate paracolonialism and the emotive perspective that are guided by the thesis statement and research questions proposed in this study seems to be a very fine academic journey regarding the Kashmiri narratives as written by Farah Bashir and Feroz Rather. For this purpose the researcher applies the proposed theoretical framework and hopes to analyze critically all the experiences of paracolonialism and the role of emotions in shaping these experiences.

1.2 Thesis Statement

When reviewed from the emotivist perspective, presented and explained by Ayer and Stevenson, Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass* seem to present a vision of Kashmiri narratives through emotive propositions or statements of the purely indigenous Kashmiri characters, demonstrating Kashmiri reality vis-à-vis the domination of paracolonial culture.

1.3 Research Questions

1. What categories of emotions do the Kashmiri narratives in *Rumours of Spring* by Farah Bashir and *The Night of Broken Glass* by Feroz Rather demonstrate under paracolonialism?
2. How do the agents of paracolonial power respond to the victims' emotions within their ethical framework?
3. In what ways do both the texts display the judgments of value and counter emotional response from the paracolnized?

1.4 Delimitation

Despite the polemical nature of the topic and research subject, the research does not touch on disputed territory, nor its status, or warring parties or how they are going to manage this dispute. It only touches the Kashmiri narratives when framed in the Kashmiri ethical framework and the transformations in meanings and nuances of the emotions and feelings associated with the given propositions. It also signifies that it happens in the presence of paracolonial culture either in the shape of heavy-handed administration or paramilitary forces. Other than these perspectives, the research avoids touching on postcolonialism or indigenusness, or any other perspective to interpret the Kashmiri narratives.

1.5 Significance of the Study

The current research study is of great significance as it provides the details about paracolonialism and its enduring impact on societies in a literary context. Like a mirror held up to history, the current research study reflects the echoes of the past, helping readers to see how these echoes continue to shape the present realities. It invites the readers to consider the residual influences of colonialism, to recognize their subtle presence within our societal structures, values, and identities. This study is also a journey into the human heart, into the vibrant world of emotions. By adopting the emotive perspective, it uncovers the vital role of emotions in shaping the perceptions, decisions, and Judgments of Value. It allows to see how emotions color our experiences, adding depth and detail to the understanding of Judgments of Value. The texts under investigation – Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass* – provide a vivid landscape for this research. Through their emotive narratives, we gain richer information of the Kashmiri reality under the shadow of paracolonial power. The emotive expressions of the characters, their Judgments of Value, and their responses to the paracolonial influence offer us a unique glimpse into their lived experiences.

By exploring these narratives, we get to appreciate the diversity and complexity of human experiences under paracolonialism. It is like being handed a pair of special glasses, enabling us to see the subtle shades of emotion and the intricate patterns of history and power dynamics that shape these experiences.

The contribution of the current research study to literary studies lies in its distinctive approach to understanding paracolonialism through emotional narratives. By focusing on the emotive elements in selected fictions, the research adds a new layer to literary analysis. It demonstrates that literature is not merely an artistic endeavor but a tool for exploring social realities. Through the lens of emotion, readers and scholars alike are provided comprehension of the Kashmiri reality, transcending traditional literary critiques. By recognizing the value of emotional perspective in interpreting literary works, this study positions itself as a pioneering effort, opening doors for a more empathetic, human-centric approach to literary analysis. It reaffirms literature's role as not only a reflection of society but a powerful medium to explore and challenge societal norms, values and historical contexts.

1.6 Rationale of the Study

The current study is predicated on the intersection of emotive perspective and paracolonial influence within indigenous narratives, particularly in the context of Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass*. It endeavors to unpack the labyrinthine matrix of emotional responses and Judgments of Value that emerge under the shadow of paracolonial power. Actually, this study is situated within the intricate socio-historical context of Kashmir, which necessitates a comprehensive discourse that transcends surface-level analyses. The rationale behind this study is essentially to excavate the undercurrents of emotional fabric, value systems, and power dynamics ingrained in these narratives, thereby contributing to a more detailed and comprehensive understanding of paracolonial studies and emotive perspectives in literary scholarship. This study is not merely an academic undertaking but a venture into elucidating the subtleties and complexities of human experiences encapsulated in these potent narratives.

Furthermore, the rationale for this study also emphasizes the necessity of examining paracolonialism, a concept that has often been overshadowed in literary analyses. While the vestiges of colonialism have been extensively investigated the subtle continuation of colonial influences known as paracolonialism remains an area that warrants exploration. The application of paracolonialism in this study provides an alternative perspective. In order to analyze emotive narratives of the chosen literary texts, the study offer a new angle and unveils the intricacies of human experience under paracolonial influence. By focusing on paracolonialism, the research fills an existing gap in which this phenomenon continues to resonate within societal structures. It acknowledges that colonialism's echoes extend beyond overt manifestations, infiltrating the very essence of cultural identity, human emotions and Judgments of Value.

CHAPTER 2

LITERATURE REVIEW

This literature review finds and explains the propositions of a dominated culture couched within that culture through the very idea of emotivism explored in the works of Satris, Ayer and Stevenson. It also throws light on the various perspectives of research scholars who have mentioned Kashmiri narrative in their research work. This literature review tries to find a research gap by analyzing the selected works from various perspectives given by research scholars in their research phenomenon.

2.1 Colonial Culture and Kashmiri Narrative

Colonial culture is a term that refers to complex relationship of cultural practices, beliefs, and values imposed on a subjugated native population by a colonizing power. In this process of cultural domination the language, religion, worldview, and social norms of colonizers are privileged over those of the colonized. The colonial regime in Indian subcontinent employed divide and rule policy to subjugate its subjects. This division outlived the division of the country into states of Pakistan and India and the system still survives in the form of paracolonial agents, particularly those functioning in Indian occupied Kashmir.

Hashmi et al (2021) throws light on the modern strategies and methods to conflict resolution in South Asia that face an insurmountable challenge because of the complex Kashmir dispute between Pakistan and India. The matter has been a major source of friction between the two countries for many years, constantly jeopardizing South Asia's stability. However, since both governments' demonstration of nuclear capability in 1998, there have been significantly fewer instances of the possibility of a full-fledged conflict between them over their competing claims to the Kashmir area. With a strategic alliance with the US and aspirations of taking on a global role, India no longer looks interested in maintaining a foreign policy that is disproportionately focused on Pakistan (Hashmi and Zaheer 520). This had a huge impact on how India projected her viewpoint on the Kashmir dispute and changed the channels through which she did so. Running a relentless engine of deception for the purpose of fabricating truth is part of the increased emphasis on methods and strategies to combat a war of narrative over Kashmir as opposed to engaging in ground combat.

Mohd Tahir Ganie (2022) looks at a corpus of youth narratives from Kashmir published in the post-2008 period, which saw frequent riots and mobilizations around the demand for Kashmiri self-determination. It aims to examine the unnoticed element of hope in the backdrop of the Kashmir conflict. In the context of this study, the elements of hope is found in political narratives that, it is said, have pragmatic intentions and are often goal-oriented, and as a result, in their cumulative effect, create a narrative reservoir in which a future of opportunities is implied. Hope is maintained and cultivated when collective memory is interwoven into stories (also known as "organized remembrance"), undermining attempts by states to portray the current condition of affairs as a *fait accompli*. In this situation, we can think of hope as a psychopolitical phenomenon (Ganie 115-116). A self-determination movement whose continuity depends on the intergenerational replication of a national liberation struggle driven by hope manifested in political action has an instrumental significance for the element of hope as an accomplice of memory.

The first generation of post-Partition Kashmiri Muslims' political subjectivities are examined in Hafsa Kanjwal's article (2018), and their oral and written life stories are presented as a crucial vantage point for understanding changes in Kashmiri Muslim society in the early post-Partition period. It also looks at how the respondent's present, which is after the militancy of the late 1980s and early 1990s but still marked by widespread resistance to Indian control, mediates these narratives. The reasons why this generation was significant are numerous. One was that they saw Kashmir lose its autonomy, despite promises of a plebiscite and severe political persecution. Two, they actively took part in the eroding processes since they were involved in the projects of nation-building and state reforms. The article contends that the circumstances and ambiguity surrounding the "dispute" in Kashmir produced a political subjectivity that sought coherence despite conflict and incongruent political and ideological commitments (Kanjwal 40). The need to affirm and highlight a Kashmiri Muslim identity—which coexisted with other class, regional, and gendered identities but was nonetheless sharpened as a political community—was one way in particular that this coherence was portrayed. This article remarks on this generation's significance for understanding how political subjectivities are formed in Kashmir?

The purpose of the Shouket Ahmad Tilwani's study (2022) is to investigate how the conflict in Kashmir has impacted the lives of Kashmiris. The Kashmir war has been

remarkably captivating literary circles around the world recently. Since the dispute may lead to the present day warfare between India, Pakistan, and China, it has garnered attention on a global scale for the past thirty years. People are interested in learning about the situation in the region as a result. Wilbur Stewart Scott's historical, sociological, and moral perspectives are used to understand the setting of the chosen literature, including *The Collaborator* (2012) and *Book of Gold Leaves* (2015). As an eyewitness, Mirza Waheed drew the novels about the agony of Kashmiris who battled a god of death every day due to the tense environment. Since the invasion and occupation of the territory by the three neighbors with nuclear weapons, India, Pakistan, and China, immediately following the liberation of the first two from their British colonial rulers in 1947, this situation has become commonplace. Since 1988, when India increased its military operations to crush the armed resistance movement for "Azadi" (Tilwani 346), the political situation in Jammu and Kashmir has grown murkier. The idea of freedom is deeply rooted in contemporary Kashmiri literature; India granted immunity to any harsh measures under the name of laws that justifiably allowed torture, rape, and other inhumane punishments. As a result, more than three million women have died, roughly ten thousand are missing, and thousands are incarcerated.

In August 1947, India and Pakistan achieved their independence. Terrible migration brought about by the great split led to terrible atrocities. In that huge movement, thousands of people lost their significant others. The issue of princely states in the area then arose. They had the option of remaining independent, joining Pakistan or India, or both. With the exception of Kashmir, every problem involving each princely state has been resolved. Ever since India and Pakistan gained their independence. There has been significant volatility in the subcontinent as a result of the serious issue of Kashmir between these two nations. The Kashmir issue, which has not yet been resolved and is causing instability throughout South Asia, has been the subject of three wars between India and Pakistan, two of which were fought for Kashmir. This research article by Mir Basit Sajad (2022) examines Kashmir's security narratives. India and Pakistan have traditionally fought over Kashmir as a region (Sajad 1-2). Numerous military personnel and citizens have lost their lives as a result of this unrest. In this research article the writer tries to explain the security narratives that Pakistan and India have about Kashmir and why, more than 70 years later, the Kashmir issue is still a source of conflict and

misery for millions of people.

Aditya Gowdara Shivamurthy (2021) talks about Kashmir and Indian narrative of Kashmir. He says that Conflict-ridden societies frequently replicate the distinction and distance between two larger collectives, so enlarging the gap between "Us" and "Them," which in turn strengthens the very same problems. Narratives of rivalry and enmity gain traction and subvert national identity in such a vicious cycle. In Kashmir, this is accurate. Since the deadly separatist uprising of 1989 and subsequent counterinsurgency and anti-militancy operations by the government, Kashmiris have developed strong "Us vs. Them" (Shivamurthy 3-4) narratives and have been estranged from the Indian political system. Crackdowns, arrests, the execution of local militants, and stern application of legislation like the Public Safety Act (PSA) and the Armed Forces Special Powers Act (AFSPA) are only a few examples of the state's measures. As a result, a negative impression of India and its policies has been fostered; the Kashmiri people generally believe that India is a "colonizer" or an "occupier".

The effects of these perceptions have only gotten worse in more recent years, during what observers see to as "new militancy"—where locals control the militant movement and social media helps to propagate radicalization and anti-India rhetoric. In order to combat the prevalent negative opinions and uphold its territorial integrity, India must make a bigger effort to shape its narratives. This article examines the presence of new-age militancy in Kashmir and how it contributes to the aggravation of divisions between the larger collectives of Kashmiris and the rest of India. It looks at India's efforts, including its policies, to create a more inclusive Indian identity in Kashmir in relation to the narratives that have emerged both before and during the current wave of fresh militancy (Shivamurthy 5). The research article makes suggestions for halting radicalization and fostering stories of a larger Indian identity in Kashmir.

Mughal et al (2020) study Kashmiri conflict and Indian press and thus provide another study of reviewing Kashmiri narrative. They say that due to mediated and manufactured information spread through national media, the culturally diverse and ethnically diverse society of the Indian state is poorly informed about the complex realities of the Kashmir conflict. The Kashmiri population is further alienated from the Indian state and nationalism because they believe that the national media is biased and conceals public feeling. There is a paucity of writing on Kashmir in the media that does

not include Pak-India antagonism, peace and war journalism, or propaganda. This study examines how the Kashmir conflict was covered by the Indian press. This article reviews academic and media professionals' published research projects that were gathered from websites, research journal archives, and catalogues (Mughal and Jullandhry 296). This study serves as a guide for academics and journalists covering the situation in Kashmir.

Mass media and politics, especially democracy, are intertwined; political engagement is impossible without media, and democracy is impossible without a free press. Since India's independence, English has been seen as an elite language for the press because it is the bourgeois class's official language. The prominence of the Kashmir issue intensified over the years 2000 to 2002 due to a number of significant events. Saleem Imran (2013) therefore set out to research how the Kashmir conflict was covered in the Indian press. He identified eight editorial frames that were prevalent in reference to Kashmir: the frames of history, legality, a nation-state, law and order, democracy, human rights, and international relations. In order to buttress the official line that the turmoil in Kashmir is the product of Pakistan-sponsored terrorism and propaganda, discussions of international relations and law and order, particularly with regard to Pakistan, predominated. The dominant frames of conflict resolution and democracy recognized Kashmir as being disputed and the need for bilateral negotiations, but they resisted, seeing it as an integral part, and rejected the need for a plebiscite because Kashmiris took part in the state election and made it clear that they preferred to settle their differences through democratic means (Imran 51-69). Article 370 and State Autonomy continued to be the only legal frameworks under which press criticism of the government was permitted. The conformist tendency of the mainstream press makes HR and historical framing uncommon outliers that rely on official sources.

Local and national newspapers, which cover Kashmir from many angles, dominate the Kashmiri media scene. Local newspapers shape local opinion about the valley's history, its ties to Pakistan, its residents' movement within and outside the valley, as well as about encounters, fights, HR violations, strikes, protests, and fatalities. The only source of information for Indian society, the national media, presents Kashmir in a partial manner, repeating government doctrine while disregarding the reality on the ground. The intellectual and mental gap between Kashmiris and the rest of society has grown thanks to national media. Inaccurate reporting increased Kashmiris' sense of

alienation and mistrust. N.D. Gadda (2014) examined how the national news covered the demonstrations and strikes in Kashmir. How dissenting opinions are disregarded in favor of official policies. For the years 1989 to 2010, he conducted content analyses of two prominent Indian newspapers. In Kashmir, protests and strikes are the most popular ways to express discontent. National media rejoiced when Maqbool Bhat was hung, and they also take pride when their forces land, but the valley has had strikes on these days, which call for unbiased reporting to educate Indian society about the grievances of the Kashmiri people. The frequency, location, language, and description of these strikes were carefully chosen by the national media to minimize them (Gadda 1). In Kashmir, there is a pervasive belief that the national media is biased and works in the country's best interests. When reporting about Kashmir, it engages in selective journalism. To support the presence of the army, it ignored local feelings, HR abuses, and phoney encounters and focused primarily on development projects and operations against militants.

In the very first section of literature review, I have detailed the summaries of those research works that had previously mentioned Kashmiri narrative. The narrative of Kashmir is biased because India has intertwined the history either by force or by showing phoney encounters through mass social media. The depiction of Kashmiri narrative by these research scholars provides a complete detail of the miseries and cries of Kashmiri people that are part of Pakistan Anglophone writings. This research scholar provides a research gap by reviewing the same Kashmiri narrative in the light of the emotive perspective presented by A. J. Ayer and Charles Stevenson regarding emotional judgment and values of propositions (statements/utterances) in a cultural setting or narratives.

2.2 Emotive Perspective by A.J Ayer

Alfred Jules Ayer's ground-breaking book *Language, Truth, and Logic* first appeared in 1936. Ayer, a well-known British philosopher and member of the Vienna Circle, worked to defend logical positivism, an early 20th-century philosophical movement. With chapters on the nature of language, the nature of truth and the connection between language and reality, the book offers a significant explanation of the logical positivist viewpoint. Ayer who first outlines this perspective in his book, *Language, Truth and Logic*, but he has not used the term, emotivism. He has rather

termed it “The Emotive Theory of Values” in its Appendix and has hinted that he has developed it in the sixth chapter of the book titled as *Critique of Ethics and Theology* in which propositions and their judgments of value are central issues. He means that our statements or utterances that he calls propositions are expressions of our emotions which could be neither true nor false” (Ayer 104). This is the crux of his emotive theory that Stevenson has forwarded with some attendant features about their attendant features in the chapter of “The Emotive Meaning of Ethical Terms” in his book, *Fact and Values*. He calls these features as “relevance”, “partial relevance”, disagreement, or implications.

The main argument of the book is that meaningful claims can either be verified analytically or experimentally. According to logical positivists, meaningful propositions are those that can be logically analyzed or tested and proven through empirical data. Ayer regarded assertions made in theology and metaphysics that purport to explain unobservable beings or phenomena as meaningless because they are devoid of empirical support or logical consistency. To bolster his arguments, Ayer offers the idea of the "verification principle". This principle states that a statement is only significant if it can be empirically verified, or put another way, if it can be confirmed or disproven by sensory experience. Ayer hopes to distinguish clearly between language that is meaningful and language that is meaningless by using this approach.

The essence of metaphysics and its alleged assertions on the presence of transcendent beings or ultimate realities are discussed at the beginning of the book. The soul is immortal, according to Ayer, and other philosophical claims like "God exists" and "the soul is immortal," are empty of factual support and have no real value. He is renowned for saying that such claims don't provide any factual information about the world and are simply expressions of human preferences or emotional attitudes. Ayer then examines the difference between analytical and empirical propositions. The definition of an empirical claim is one that can be supported by sensory experience. The fact that we can verify that the statement “The sky is blue” (Ayer 16) is an example of an empirical claim. The denial of analytical propositions, on the other hand, results in logical paradoxes because they are true by definition. “All squares have four sides” is an illustration of an analytical assertion.

Because of his emphasis on the value of empirical evidence, Ayer dismissed

metaphysical ideas, religious theories, and ethical principles as mere assertions. According to him, moral maxims like "murder is wrong" are only representations of one's own feelings or societal mores and have no basis in objective reality. This viewpoint attracted a lot of discussion and criticism, notably from moral realists who contend that moral facts are objectively real (Ayer 17-29). Ayer admits that making generalizations based on prior experiences is not logically certain, but he defends the use of induction by emphasizing its usefulness. He contends that induction is still a valuable technique for generating predictions and comprehending the world even when it cannot be formally justified.

The way Ayer handles religious terminology is another crucial component of his writing. He suggests the "principle of verifiability" for religious claims, contending that only claims that can be objectively proved have any real religious significance. According to Ayer, religious assertions regarding supernatural creatures or events are meaningless since there is no factual support for them (Ayer 125). Ayer's logical positivism effects on science philosophy as well, specifically the issue of demarcation, or how to discriminate between scientific and non-scientific claims. He maintained that because scientific claims are testable and factual, they have value and advance our knowledge of the world. Contrarily, claims that are not supported by empirical evidence, such those made in parapsychology or astrology, should be disregarded as useless.

Particularly in light of logical positivism, Ayer's work continues to be a landmark in the history of philosophy. Philosophical conversations have been influenced for a long time by Ayer's dedication to empirical verification as the standard for significance, his denial of metaphysics and religious claims as absurd, and his consideration of the issue of persuasion and the philosophy of science (Ayer 167). Although Ayer's logical positivism was met with opposition and criticism, it had a profound impact on philosophers of later generations and continues to influence discussions concerning the nature of language, truth, and the limits of meaningful conversation. Those passionate about the philosophy of language and logic should continue to study the book. It continues to be a classic in the canon of philosophy due to its rigor and clarity of ideas.

2.3 The Principle of Emotivism by Charles Stevenson

American philosopher Charles Stevenson (1908–1979) made significant

contributions to the study of ethics and metaethics. In his book, *Facts and Values* (1969), Stevenson questions and then elaborates the emotive meanings when the same propositions are evaluated on the ethical level. He is of the view that ethical questions loaded with emotions pose quantifying dilemmas about “so and so good” or alternatives to point out the level of “ambiguity”, “relevance, approval”, “disagreement,” “magnetism,” “influence,” and “modification” when seen through traditional interest theory (Stevenson 10-18). Although he has highlighted the change, terming the ethical terms or propositions as “instruments”, the main concern of this research is the judgments of the value or significance of such propositions.

His idea of emotivism, which he introduced in his influential book *Ethics and Language* (1944), is what made him most famous. Stevenson claimed that moral judgments are instead reflections of our emotions and attitudes rather than the conventional assumption that they are objective assertions about the world. According to Stevenson's emotivism, moral judgments are not always true or incorrect in the conventional sense (Stevenson 19-35). Instead, they are manifestations of our attitudes, emotions, and reactions towards specific deeds, occurrences, or conditions. According to emotivism, when we say something like "lying is wrong," for instance, we are not conveying a universal truth but rather expressing our dislike or condemnation of lying.

The "principle of emotivism," which Stevenson coined, holds that moral judgments are primarily based on two factors: factual factors and emotional factors. The descriptive elements of a moral statement, such as the particular deed or circumstance under discussion, are referred to as the factual component. On the other hand, the emotional element entails the expressing of the speaker's feelings or attitudes towards that action or circumstance. Stevenson claimed that moral discourse has a “emotive meaning” (Stevenson 59-65). This means that moral remarks serve to express and impact the emotions of both the speaker and the listener in addition to providing descriptive information. Moral language is not neutral; it seeks to arouse feelings and influence others to hold the same views.

Stevenson developed the idea of "values of propositions" to clarify how moral language might be used to express emotional sentiments. He maintained that moral claims include underlying values that go beyond their literal meaning. For instance, the moral maxim "killing is wrong" reflects a derogatory attitude towards the act of killing

in addition to describing it. The "value" of the proposal, in Stevenson's words, is this emotional response. Stevenson emphasized that moral language and judgments are impacted by social norms and group attitudes rather than being just manifestations of personal feelings (Stevenson 127-133). Cultural conventions, societal values, and the common emotional reactions of a group all influence moral language. This social component of moral language emphasizes the significance of reaching consensus and the creation of moral groups.

Alberto Oya (2019) argues that According to Stevenson, this perception of truth as a confirmation of what others have said is not unique insofar as it is equally typical for factual circumstances. But even if Stevenson's arguments are valid and ethical judgments are true-apt in this meaning of truth, it does not follow that ethical judgments are truth-apt in the regular (and fascinating) sense of truth. The assertion that moral language only conveys attitudes seems to imply that moral disagreement does not contain contradiction. In other words, if we say something like "Telling lies is (morally) wrong" and you say something like "Telling lies is not (morally) wrong," (Stevenson 312) we are not in any way disagreeing with one another; rather, we are simply expressing our own personal preferences. The emotivist must therefore provide an explanation for why it appears that we have moral disagreements since we are obviously trying to argue for something rather than just expressing our personal preferences.

Based on emotivism, ethical language tries to affect the hearer as well as convey the speaker's feelings and attitudes. Therefore, if we tell you that taking books from libraries is (morally) wrong, we are not just trying to convey my dislike of the behavior of stealing books; we are also trying to persuade you to share my disapproval. It is critical to distinguish between emotivism and the frequently referred-to position known as subjectivism. The latter asserts that phrases like "X is (morally) good" have the same meaning as "I approve of X." Thus, subjectivism asserts that ethical claims are based on factual propositions (i.e., psychological claims), and as a result, they can either be true or untrue. They can also be disputed for the same reason (Stevenson, *Ethics and Language* 313). Therefore, subjectivism holds that when I say, "X is (morally) good," I am asserting that I disapprove of X, which may or may not be true in terms of whether I actually have this attitude of disapproval. And if you respond that I don't actually have this mentality, the claim can be refuted.

Charles Stevenson's theory of emotivism, which emphasizes the connection between emotions, values of propositions, and social practices, revolutionized the understanding of moral language and judgments. Although his idea was challenged, it continues to be a significant viewpoint that has influenced ethical debates. Stevenson's emphasis on the emotive significance of moral language offers insightful information about the arbitrary and persuasive nature of morality (Stevenson 273). However, the theory's difficulties with regard to logical relationships and the function of reason call for more investigation and discussion within the field of ethical philosophy.

2.4 Satris' Ethical Emotivism

Satris in *Ethical Emotivism*, (2012) while commenting upon Ayer argues that Ayer's claim is right that "moral judgments express the feelings of the speaker and evoke feelings in hearers" (Satris 3). He is of the view that "genuine moral or value questions do not exist" and that there is only "emotive meaning" (ibid). Although he questions and challenges these claims, his treatise is more on the evolving nature of emotivism than on its interpretations. In his book *Ethical Emotivism*, he argues that the basic difference between attitudes and beliefs (emotion and cognition) is what underlies the emotivist distinction between disagreement in attitudes and disagreement in beliefs, the difference between emotive meaning and mental meaning, and all the thesis that are based on these notions. This chapter "Attitudes, Beliefs and Disagreements" aim to make clear this fundamental distinction and to explain how disagreement in attitude and disagreement in belief differ from one another.

Stevenson, as he admits, borrows the phrase "emotive meaning" from Ogden and Richards's explanation in *The Meaning of Meaning*. However, he significantly modifies the idea to serve a purpose that Ogden and Richards did not have, namely the creation of a new type of ethical theory. It appears that the reason Stevenson's theory is referred to as ethical emotivism by others is because of the emphasis he focuses on emotive meaning (Satris 51-75). This gives us a handy term, but labels shouldn't be used interchangeably: an emotive theory of ethics is different from a theory of emotive meaning. Ross and Perry in particular are notable intuitionists and naturalists who recognize many of the aspects of language Stevenson wants to label emotive but who are not ethical emotivists.

Satris looks at Stevenson's explanation of emotional meaning and argues that perhaps

the most important thing to note about this subject is that Stevenson's use of the term "emotive meaning" and his differentiation between emotive meaning and descriptive meaning were not intended as solutions to any problems with meaning, but rather as a way to understand some psychological issues connected to language use. Stevenson does not hold the hypothesis or theory that meaning is composed of psychological factors related to the use of signs; rather, he is interested in discussing psychological factors related to the use of signs, particularly emotive (i.e., conative- affective) and cognitive factors (Satris 74-76). To this end, he appropriates the rather vague term "meaning" and uses it in a specially defined "pragmatic" sense. Satris quotes Stevenson; "That my use of "meaning" is misleading is evidenced, I must confess, by the way people have been misled by it Having attempted to combat the current insensitivity, particularly in philosophy, to the flexibilities of language, I should have gone to greater lengths in protecting my use of "meaning" itself from this insensitivity. But I assumed that a term which is so obviously flexible-which so obviously must be either avoided or explicitly defined would be understood throughout my somewhat technical discussion in the sense that I gave it. Is the meaning of "Queen Anne" dead? In one sense, yes; in many other senses, including mine, the question is nonsensical. Is anything "the" meaning of "meaning" or "the" natural one? I chose the term in the spirit of choosing between evils. There was no readymade, conveniently terse term for talking about what I wanted to talk about-the dispositional properties that relate a sign to the psychological reactions of those who interpret or use it. I might have chosen a term that was wholly unfamiliar; but that would have been opaque and might have given a pretentious, technical appearance to a relatively simple distinction. So I diverted the word "meaning" to my purpose, hoping that I had chosen the lesser evil (Stevenson 273). Satris says that in a way, Stevenson sees himself as Hume's disciple because, according to Stevenson, of all conventional philosophers, Hume has come the closest to posing the issues at hand and coming to an answer that the present writer may accept.

The preface to *Ethics and Language* makes another complimentary mention of Hume: "Apart from my emphasis on language, my approach is not dissimilar to that of Hume. We must "glean up our experiments in this science from a cautious observation of human life, and take them as they appear in the common course of the world, by men's behavior in company, in affairs, and in pleasures" (Stevenson 273). In the prologue, Stevenson adds that a competent application of this Humean method of observation

would demonstrate that empiricism does not invalidate or misrepresent ethics but rather has the potential to elevate them to a position of indisputable importance.

He further argues that the key components of Stevenson's theory are by this point well known. The two types of dispute—disagreement in belief and disagreement in attitude—are distinguished using a psychological difference between cognition and interest. These are differentiated based on the types of psychological orientation (beliefs and/or attitudes) that the dispute calls into doubt or puts in jeopardy. The psychological attitudes and/or beliefs that must be held in order to be committed to accepting the utterances made during the argument will be revealed by the pragmatic meaning of those utterances (Sattris 125-143). The existence of the in question conative affective attitudes (or interests) maintains the reality of the problem. Although Judgment of Values will typically represent both attitudes and beliefs, conative-affective attitudes are what bring values into play.

Sattris examines whether Hare's prescriptivism is a superior non-cognitivism that supersedes emotivism in this and the following chapter. We examine Hare's arguments against emotivism in this chapter as they appear in his contribution to a symposium on "Freedom of the Will." This work is Hare's most serious and sustained critique of Stevenson's ideas, even though emotivism is not his primary focus there. It will be closely examined. The focus in Chapter Eight will therefore be much larger as it addresses the more general question of whether prescriptivism trumps emotivism (144-165). Most commentators on contemporary moral philosophy assert or suggest that prescriptivism has replaced emotivism as the dominant moral system. Although it is easy to admit that Stevenson's emotivism has been surpassed by Hare's prescriptivism as the main opponent of naturalist and objectivist ethics in terms of its fashionable appeal, it can still be argued that prescriptivism is not more theoretically sound than emotivism.

2.5 Goudie's Paracolonialism

Sean Xavier Goudie's book *Creole America: The West Indies and the Formation of Literature in the New Republic* (2006) is a thorough investigation of the historical, cultural, and social effects of the West Indian diaspora on America. As a result of their ongoing occupation and dread of paracolonial culture, Kashmiris are compelled to express their feelings through words and actions, which are reflected in the context of

Kashmir. The paracolonial culture erects barriers to their emotional expression and point of view. Not only do they appear to judge morals according to dominance, but they also alter their emotional responses. He explores the lengthy and intricate history of the Caribbean immigrants in the United States as well as their contributions to American culture. The book provides a thorough examination of the evolution of Creole identity and how it has influenced the diversity of the country. He explores the hardships, triumphs, and continuing impact of the West Indian population in America with a concentration on the time from the 19th century to the present. He establishes the background for his analysis in the introduction by outlining the historical setting of the Caribbean and the causes of considerable migration to the United States (Goudie 7-32). He talks about the effects of slavery, colonialism, and the economic hardships that drove many West Indians to look for better possibilities in America. The concept of Creole identity is also discussed, along with how it came to be a unique cultural force in the Caribbean and later in the United States.

The early wave of West Indian immigration to the United States in the 19th and early 20th centuries is covered in the book's first section. Goudie talks on the labor hiring procedures that allowed West Indians to work in sectors like construction, transportation, and agriculture. He investigates how these immigrants overcame the difficulties posed by racial prejudice, segregation, and economic disparity in their new country. The author also emphasizes the significance of establishing mutual aid groups and community building, which assisted West Indians in establishing roots and supporting one another in the face of hardship. He digs deeply into the cultural contributions made by West Indians in forming American civilization in the second half. He examines how Caribbean music, dance, and culinary traditions have influenced American society, especially in areas where there are sizable West Indian populations (Goudie 37-71). The book also explores the influence of works of West Indian-American literature and art, offering light on their distinctive viewpoints and experiences. He also looks at the role of religion and how immigrants from the West Indies carried their respective religions with them, adding to the religious variety of the United States.

The book's third portion focuses on West Indian-Americans' political and social activism. Goudie looks at their participation in the civil rights movement and their struggles for racial equality and justice. He also looks at the ways in which immigrants

from the West Indies participated in politics both here and in their home nations. The author highlights the contributions made by notable West Indian- American leaders and activists who were instrumental in forming the social and political climate of the country. In the fourth segment, he examines how the American Creole identity has changed over time. He examines the nuances of identity creation among West Indian Americans while taking racial, ethnic, and national considerations into account (Goudie 88-112). The author talks on how the first-generation immigrants' experiences were different from those of their successors, resulting in a variety of Creole identity manifestations. The methods in which Creole culture has been welcomed and celebrated within the greater American community while keeping its distinctive legacy are also examined by Goudie.

The book's final portion discusses current problems that the West Indian population in America is dealing with. Goudie emphasizes the continuous struggles that West Indian immigrants and their descendants face as she talks about issues including socioeconomic inequities, healthcare, and socioeconomic disparities. He also emphasizes the community's fortitude in overcoming these challenges and carrying on making significant improvements to American life. Finally, *Creole America: The West Indies and the Formation of Literature in the New Republic* provide an in-depth analysis of the background, culture, and contributions of the West Indian diaspora to American society (Goudie 150-170). A diverse and thriving community that has enhanced the fabric of the country via its enduring contributions is depicted in fascinating detail by Goudie. Anyone seeking to comprehend the complexity of immigration, identity, and multiculturalism in America may find the book to be a useful resource. He delivers a nuanced and perceptive analysis of the Creole experience in the United States through painstaking research and compelling storytelling, giving light on an important period of the country's history.

In the same fashion, as discussed above, the researcher has aimed to find that how Kashmiri culture has been affected by the Paracolonial attitude of Indians. In reality, Kashmiri culture exhibits a wide range of emotions in many forms during Paracolonialism in the form of character utterances, discursive actions, and conversations. When locals become dismayed at the limitations imposed on them through these methods in the name of peace and stability, narratives become a specific medium for the articulation of their emotions regarding Indian Paracolonialism. Since emotional

situations "require" emotional meaning, A. J. Ayer's theory of emotions through the emotive theory of values (Ayer 118), which Charles Stevenson further explains with reference to, is helpful. In addition, Ayer has classified them based on the effects and consequences. Such statements further alter their intended meaning and exhibit a wide range of nuanced conditions common in Kashmir, particularly during Para- colonialism.

2.6 Farah Bashir's *Rumours of Spring*

'Can the Subaltern Speak?' by feminist critic Gayatri Spivak, correctly describes the women as being "doubly marginalized and silenced" (42). She continues by describing how subalterns' historical roots are destroyed and their voice is silenced. The identification of a subaltern in this setting is still hampered by colonialism, but being a female subaltern is considerably more so. This situation is relevant to Kashmiri women, who suffer double marginalization from both violence and militancy and their husbands. Shikha Sharma (2021) believes that a woman is the strongest backbone in a family because she gladly accepts all of the obligations. Despite the fact that she has made contributions for the benefit of the family, the lady is mistreated by the family members. The circumstances of Kashmiri women in the violent environment in which they are doubly marginalized will be the primary topic of this essay (Sharma 86). One was a victim of patriarchy, and the other was a result of the fight. During the enormous departure of Kashmiri Pundits in 1989–1990, when the conflict was at its worst, Kashmir was going through one of the most terrible periods in its history. How profoundly the fighting (between Pakistan and India over Kashmir) traumatized Kashmiri women and what long-lasting effects this had on their brains.

Shambhavi Siddhi (2021) believes that Farah Bashir, a former photojournalist for Reuters, makes a timely and significant contribution to South Asian studies in her biography. It is a genuine account of a girl's childhood spent in the midst of militarized rule and militancy, as the book's title suggests. An undemocratic state lockdown, including the home imprisonment of prominent Kashmiri politicians and a communications blackout, was implemented almost two years after the Indian state abrogated Article 370, which gave Kashmir a unique status in terms of autonomy. This coming-of-age book reveals the reality of Kashmiris' daily challenges in the post-1980s environment of curfews, gunfights, and monitoring. This narrative also provides a glimpse into life in Kashmir after its special status was revoked, which has been likened

to Kashmir in the 1980s (Siddhi 1).

The web of lies about Kashmiri women being helpless victims of militants and the State-security forces acting as their saviors is cogently and completely dismantled. This memoir is a kind of resistance in and of itself. It is essential reading for anybody interested in South Asian politics as well as the plethora of diverse human experiences (Siddhi 1). The timely publication of Bashir's memoir serves as a forceful reminder to the world to pay attention to the deteriorating situation in Kashmir. *Rumours of Spring* is one of innumerable memoirs, works of fiction, and non-fiction that make up Kashmiri literature and present the real story in opposition to the blatant lies spread by the ruling class. The memoir by Farah Bashir is an epistemic response to the epistemic violence committed in Kashmir by the State-backed, Machiavellian, and megalomaniacal modalities of knowledge creation.

. Saadia Peerzada (2021) argues that *Rumours of Spring* is a first- person narrative by a Kashmiri woman that vehemently rejects the colonizer's perspective. It reads like a memoir written by a Kashmiri for a Kashmiri audience, a genre of literature that is uncommon amid the plethora of books written about Kashmir and has only a few titles to its credit. The prose is colorful and sentimental since it is interlaced with dream scenes, messages, and songs. Although there is extensive usage of Kashmiri terminology, it doesn't read like embellishment (Peerzada 1).

Rumours of Spring, Farah Bashir's debut novel, spans the years from 1989 to 1994 in Kashmir. This time was characterized by the rise of multiple militant organizations, oppressive security force crackdowns, and unfathomable losses suffered by the defenseless Kashmiris sandwiched between the two. The book does not guarantee a happy ending for the reader, but it does end on a hopeful note; for some survivors, hoping for spring is their final resort. Kinjal Sethia (2021) argues that the work has received praise for incorporating a feminist viewpoint into the rhetorical narratives relating to the Kashmir crisis. The book goes further. Bashir's candor is sure to touch the compassionate side of every reader and inspire vivid images of what it actually means to be reduced to a statistic and to have no control over your day, your life, or its end (Sethia 1-3). What does it mean to be hurled from the ordinary into the extraordinary in less than an hour? What happens to concepts of normalcy in times of conflict? When one is unable to find the way to return to the previous state, who

determines what is ordinary?

2.7 Feroz Rather's *The Night of Broken Glass*

Insurgency has wreaked havoc on Kashmir for the past three decades. The impact of the violence on its people have only sometimes been depicted in literature, despite the fact that reams have been written on it, including human rights records, academic theses, non-fiction descriptions of the unrest, and government and military reports. *The Night of Broken Glass* by Feroz Rather fixes that inconsistency. Aroosa Kanwal (2021) argues that the political ramifications of Indian military aggression against Kashmiri civilians, which focuses on human flesh and bodily parts rather than the entire person, are examined in this research article (Kanwal 516). Her theory is based on the current shock and awe thanatopolitics techniques of the Indian state, which seek to traumatize the civilian by horrific acts of violence to the point where they provide no resistance. She talks about how the violence imposed on Kashmiri bodies not only destroys their individuality and uniqueness but also renders them unrecognizably human bodies, failing to elicit any empathy in onlookers. She draws on the concepts of “horrorism” and “pulverization of the human”.

In doing so, this study explores violent tactics intended to render helpless and immobile both Kashmiri civilians and onlookers of such heinous acts. She discusses the aesthetics of flesh and its political ramifications using two novels—Feroz Rather's *The Night of Broken Glass* and Mirza Waheed's *The Collaborator*—that desensitize the Kashmir conflict by depicting physical wounds in their untreated state. She goes over how both stories use tropes of sudden, excessive violence and disturbing bodily harm not only to refute popular political narratives about Kashmir and the Muslim world, but also to reframe the reader's perceptions of what the war means to Kashmiris. She further demonstrates how both books provide space for an intentionally muted and rendered invisible object (the pulverized Kashmiri body) (Kanwal 516). By questioning the politics of invisibility around these bodies and making them visible in their fictional tales, both works hope to foster in the reader what we refer to as “empathic vision”.

Asma Kaleem (2022) argues that in the novels *The Book of Gold Leaves* by Mirza Waheed and *The Night of Broken Glass* by Feroz Rather, colonial violence perpetrated by Indian colonizers against Kashmiris is explored in this research study (Kaleem 1-3). She has used Fanon's anti-colonialism theory and his theories on revolutionary violence

to better understand the minds of colonizers and colonialism's agents. This research looks at the various aspects of colonial violence depicted in the novels as well as how it affects both the native people and the colonial military perpetrators. It investigates the antagonistic connection between the Indian colonizer and the Kashmiri colonized people as shown in the narratives chosen, as well as how the colonial subject's transformation from a weakling to a hero of his people.

Furthermore, the study attributes the development of young boys becoming militants in Kashmir to a coincidental link between the commissions of acts of colonial brutality. Additionally, it shows whether or not the fictional characters' use of revolutionary violence resulted in decolonization. Comprehensive textual analysis of the two works has been done using Alan Mckee's technique. The authors of the novels have given voice to the colonized Kashmiris who have endured decades of tyranny and have described the brutal colonial tactics used by Indian soldiers. They have been successful in writing against colonial mindsets. With the help of Fanon's psychiatric examination of both war victims and their perpetrators, I have made an effort to demonstrate how agony and suffering are produced by both revolutionary aggression and colonial violence. The study aims to hold the Indian government and Indian soldiers responsible for the colonial violence in Kashmir and comes to the conclusion that revolutionary violence is a result of Indian colonial aggressiveness and won't end until colonial violence ends in general. She seems to believe that this study will give researchers a special perspective through which to examine the writings of Waheed and Rather and emphasize the pressing need to resolve the Kashmir conflict.

This literature review about both novels shows that they have been less considered by research scholars. These two novels by Pakistani writers are recently published and did not get much attention in the research writing so far. Ultimately, it creates a research gap that have been filled in this research thesis as it focuses on the analysis of Kashmiri fictional tales in light of A. J. Ayer and Charles Stevenson's emotive perspective on emotional assessment and values of propositions (statements/utterances) in a cultural environment or narratives. Through arguments based on Ayer's categories, the research develops a thesis of the Kashmir narratives of Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass*. It then analyses them in light of Stevenson's claim about the impact on emotional meanings of speakers and hearers. The study also

emphasizes the occurrences of these assertions within Goudie's Paracolonialism as a required precondition.

2.8 Contemporary Literature Related to Paracolonialization

This literature review comprises of some of the related works that fall under the category of Paracolonial literature. In the context of democratization and global flows, the term "paracolonial" refers to the relationships governing power and money (i.e., coloniality), including specific control relationships that derive from the ethical order established by symbolic frameworks or secondary coloniality relationships that lie beneath the controlling relationships. These accompanying or latent money-power links have begun to play a significant role in democratic countries, even producing evident tensions that may be challenging to understand using previous conceptions of the colonial or post-colonial. In this section, I have thrown light on the mental and psychological issues that are created by the post or Para-colonial nature of the Para-colonizers in Kashmiri context.

Kinza Masood (2018) writes that Cultural trauma is a socially mediated process that happens when a group of individuals goes through traumatic experiences that have an impact on their collective consciousness and sense of self. According to cultural sociologists, the representation of horrific events by carrier groups changes audience perception and determines which events meet the criteria for cultural trauma rather than the events themselves being inherently terrible. In their important book *Cultural Trauma and Collective Identity* (2004), which they co-authored with a number of other cultural sociologists, Jeffrey C. Alexander, Ron Eyerman, and others, introduced and elaborated on the idea of cultural trauma (Masood 1).

The Half Mother (2014) by Shahnaz Bashir and *Lost in Terror* (2016) by Nayeema Mahjoor, two fictional works by Kashmiri authors, are examined in this study using Jeffrey C. Alexander's theoretical lens, which emphasizes the necessity of highlighting the terrifying injuries of the most defenseless segments of the world's population, i.e. non-Western regions. The study emphasizes how these fictional narratives struggle with meaning using textual analysis to show how Kashmir's ongoing sufferings have a pervasive effect and help to shape it as a cultural trauma (ibid). Additionally, by following the trauma process in the context of the occupied Kashmir, this study demonstrates how writers of the chosen narratives, acting in the capacity of cultural

agents, transform Kashmir's traumatizing social reality into trauma claims and assesses if it meets the criteria to be classified as a Cultural Trauma. Additionally, the analysis of the chosen narratives aids in examining potential avenues and locating barriers to the mediation of such cultural trauma narratives in various institutional contexts that are operating under the direct or covert influence of Kashmir's stratificational hierarchies (ibid). This study comes to the conclusion that because the oppressors suppress trauma claims, Cultural Trauma has not been fully established for Kashmiris. The victims are subjugated, the wrongs committed by the perpetrators are covered up, and the world is confused because the Indian state apparatus is operating illegally in Kashmir. It also does this by purposefully hiding the true nature of the war from the general public. This study illuminates a crucial social responsibility and political action to be taken by trauma perpetrators and a wider audience which can only be materialized after successfully establishing Cultural Trauma of Kashmiris by problematizing the necessity of establishing Cultural Trauma for Kashmiris.

Mohd Nageen Rather (2017) argues that Kashmir is known for being a gentle haven from the severe climates of the rest of the world. People travel to Kashmir to spend their vacation days hunting, skiing, playing golf, or simply exploring the valley's hills and mountains. In Kashmir, they drink "heavenly" water, feel rejuvenated, "enjoy the air they breathe," as Wordsworth modified it, and discover love they had never experienced before. People who visit Kashmir have reluctance to leave despite the start of violence and mayhem around them, supporting the compliment that Kashmir is the Paradise on Earth (M. N. Rather 1). The suffering of the people of (J&K) under numerous rulers, including Sikhs, Afghans, and Hindu Maharajas, is well documented in history. In Kashmir, people called out for independence amidst the confusion of Partition and India's and Pakistan's claims and denials.

The ongoing conflict in Kashmir has been a recurring issue in many modern fiction and nonfiction stories. Writers from Kashmir have started to reflect on the struggle that has consumed them for a long time in a range of literary narratives, including poetry, novels, and short stories (M. N. Rather 2). These literary works, which were written in Kashmiri, Urdu, and English, struggle to convey the anguish that both individuals and groups of people are experiencing as a result of the festering conflict. This essay makes an effort to study two books written in English, one by a Kashmiri author from J&K and the other by Paro Anand, a non-Kashmiri. The Kashmir dispute is a central theme

in both works (ibid). They depict the tragedies of the Kashmir conflict from two different angles. This essay also discusses the struggle that destroyed the lives of state residents and how their narratives relate to the unrest and violence that are present in Kashmir.

Kuldeep Singh et al (2021) argue that literature, by virtue of its inherently representational nature, directly or indirectly addresses issues related to people that are unique to a particular setting and period. Contemporary literature on Kashmir demonstrates the nature of form and content of creative expression amid violent environments brought on by sectarian schisms, cultural collapse, and aggressive politics. Since no single author has produced a significant body of work in the modern literature concerning Kashmir, it is vital for the scope of my research to cover a variety of authors. Forced relocation has brought Kashmiris from all over the world together and increased their knowledge of their identity as Kashmiris. As a result, refugees have been crucial in raising awareness among locals of the social and political unrest in the region (Singh and Kaur 4924). This study's main objective was to analyze some of the most representative poems, short stories, and novels available in Kashmiri and English in light of the various social, cultural, and psychological factors that contributed to the upheaval that engulfed an entire valley and shook it to its very foundation.

Through the lens of trauma theory, this article by Fayaz Ahmed Kumar et al (2021) aim to analyze the fictional works of two contemporary authors, Toni Morrison and Shahnaz Bashir. The primary claim is that Bashir and Morrison both employ fiction to describe the painful past of their marginalized populations— Kashmiri and African Americans, respectively. *The Half Mother* (2014) and *Beloved* (1987), two novels by different authors, have been chosen for analysis. With the help of Cathy Caruth's conceptual framework, this research aims to investigate how the traumatized protagonists Haleema and Sethe deal with their painful pasts. The study looks at the extent to which Sethe and Haleema's flashbacks of traumatic experiences helped to document the true histories of African Americans and Kashmiris. The additional point is that, while the authors depict the protagonists' haunting pasts and hallucinations, both works are primarily characterized by fundamental elements of trauma theory. The study begins by defining trauma before concentrating on its crucial elements (Kumar and Ghazanfar 19-20). It goes into more detail about the role that memory and history play in the chosen works. Although their geographical origins are distinct, both authors have

utilized fiction to describe historically traumatic situations. As it draws from the fields of literature, history, and literary theory, the inquiry is interdisciplinary in character. Literature serves as a platform for an overdue portrayal of an unclaimed moment of trauma in Morrison and Bashir's works.

2.9 Research Gap

This research fills crucial gaps in the existing literature on Kashmiri fiction by introducing an innovative emotive perspective and addressing the underexplored theme of paracolonialism. The comparative analysis of the works of Farah Bashir and Feroz Rather adds depth and breadth to the understanding of contemporary Kashmiri literature. By doing so, it not only contributes to the academic discourse on Kashmiri fiction but also offers insights that may be applicable to other geopolitical contexts.

The significance of this study lies in its focus on the intersection of emotive perspective and the paracolonial context within Kashmiri literature. This dual focus on emotional expression and colonial influence distinguishes the research from existing literature, which predominantly concentrates on political, historical or purely cultural analyses.

Current literature extensively explores the political and historical aspects of the Kashmir conflict, but there is a noticeable gap of research focusing specifically on the emotive perspective within Kashmiri fiction. While works like *Kashmir in Conflict* provide historical context, they do not deal the emotional and personal narratives as primary lenses of analysis (Schofield, 2000).

The concept of paracolonialism, while discussed in broader postcolonial studies, is less examined in the specific context of Kashmir. This study's focus on how paracolonial dynamics manifest in Kashmiri narratives fills a critical gap. Literature such as *"Kashmir: A Disputed Legacy"* by Alastair Lamb addresses historical and political legacies but does not engage with the paracolonial aspect (Lamb, 1991).

Most existing studies tend to focus on single authors or works. Comparative analyses, especially between Farah Bashir and Feroz Rather, are scarce. This study's comparative approach offers a broader understanding of the narrative techniques and thematic concerns in contemporary Kashmiri fiction.

By applying Ayer and Stevenson's emotivist perspectives to Kashmiri narratives,

this study introduces a novel analytical framework. This approach allows for an understanding of how emotional expressions in literature reflect and respond to the paracolonial context. It moves beyond traditional analyses to explore how feelings and moral judgments are conveyed in these narratives, a dimension that has not been the focus of much existing scholarship.

The study brings to the forefront the concept of paracolonialism in Kashmiri literature. By examining how paracolonial influences shape the narratives of Bashir and Rather, the research contributes to a more nuanced understanding of colonial and postcolonial influences in a contested territory like Kashmir. This approach broadens the scope of postcolonial literary studies in the context of South Asian literature.

By juxtaposing the works of Bashir and Rather, this study provides comparative insights that highlight the diversity and richness of Kashmiri literature. It demonstrates how different authors approach the themes of identity, resistance and emotion under paracolonial influence, thus contributing a multi-dimensional perspective to the study of Kashmiri fiction.

The study's exploration of emotive perspective and paracolonialism in Kashmiri fiction contributes significantly to the broader academic discourse. It not only adds a new dimension to the understanding of Kashmiri narratives but also contributes to the fields of emotive literature, postcolonial studies, and comparative literature. The findings of this research could have implications for the study of other regions experiencing similar paracolonial conditions, thereby broadening the scope and relevance of this research beyond the specific context of Kashmir.

CHAPTER THREE

RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

In this chapter, the researcher embarks on the critical process of mapping out the methodological area of the current study. The journey undertaken in the preceding chapters has paved the way to unravel the enigmatic combination of emotions, Judgments of Value, and paracolonial experiences in the chosen Kashmiri narratives. The quest is rooted in an understanding that these narratives are not mere stories but instead provide a deep emotive experience of the indigenous people of Kashmir under paracolonial dominion. The theoretical backbone of the present research study was built on the profound perspectives of A.J. Ayer, Charles Stevenson and Sean Xavier Goudie. These perspectives have equipped the researcher with the necessary tools for this study. This chapter outlines the methodological strategies adopted to navigate the current research study.

The essence of the current methodological approach hinges on Ayer's Emotivist Theory and Stevenson's interpretations. Ayer's position on emotivism perceives the emotional responses in ethical discourse as expressions of attitudes, rather than the expounding of facts or propositions. This understanding guides us in analyzing that how the emotive narratives within the chosen texts provide insights into the indigenous Kashmiri experience under paracolonial dominion. Meanwhile, Stevenson's interpretations strengthen the understanding of the emotive expressions by focusing on the attitudes and beliefs of the recipients of these emotional expressions, thus adding a layer of relational dynamics to our analysis. For the paracolonial context, the researcher has employed Goudie's perspective on paracolonialism. This theoretical standpoint enables us to analyze the effects of domination of another culture and the consequences of such an imposition on the indigenous people of Kashmir. The narratives in the chosen texts, examined through this lens, promise to illuminate the intricate layers of experience and resistance intrinsic to the Kashmiri people's paracolonial experience.

3.1 Theoretical Framework

In this study, the researcher uses two different theories in order to explore the selected novels and understand the stories narrated in these literary pieces. These theories are not just abstract ideas rather they provide a lens through which we can

examine and make sense of the emotional responses and experiences of the Kashmiri characters under paracolonial power.

The researcher specifically using two main perspectives for this study. The first is the 'Emotivist Theory', introduced by A.J. Ayer. This theory is all about how emotions play a big role in ethical discussions. It suggests that when we make ethical statements so, we are not just stating facts but also expressing emotions and attitudes. This theory will help us understand the emotional expressions of the Kashmiri characters in the novels. The second perspective is the theory of 'Paracolonialism', introduced by Sean Xavier Goudie. This theory will help us to understand the experiences of people under the control or influence of another culture. This theory will provide the knowledge regarding how the Kashmiri characters in the novels are affected by paracolonial power.

3.1.1 Emotivist Theory and its Application in the Study

The theoretical underpinning for this research has been taken from A. J. Ayer's Emotivist Theory, which is derived from his exposition of the feelings of the speaker as propositions. The Emotivist Theory offers a comprehensive approach to the understanding of ethics. This theory posits that ethical concepts are more about expressing emotions than stating factual information. In the realm of literature, this perspective becomes valuable in examining the emotional expressions that characters use to communicate their ethical viewpoints. Under the umbrella of this theory, Ayer identifies different categories of emotional propositions, providing a framework to understand the emotional situations and meanings these propositions create. This study will adopt Ayer's categorization to explore the emotional narratives of the characters in Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass*.

He categorizes them into four types (Ayer 118) that he links to "emotional situations", having "emotional meanings" (108). It is further explained through the interpretations of Charles Stevenson's argument of "the hearer's attitude" regarding "initiating changes" in meanings which includes belief and various other features such as ambiguity, relevance, as well influence (Stevenson, *Facts and Values* 9-17). Further, the theoretical perspective of paracolonialism as expounded by Sean Xavier Goudie in his book, *Creole America* (1999), has been employed from the top to the bottom, that means from the hearers' perspective as in this case it is the Indian paracolonialism or the hearer of the emotive propositions of the Kashmiri characters

taken from life narratives or fictional narratives of Farah Bashir's *Rumours of Spring* and Feroze Rather's *The Night of Broken Glass*.

The order is the analysis of Ayer's perspective to the Kashmiri propositions from these narratives followed by the syntheses of the theoretical exposition of Stevenson and Stephen Satris' explanation in *Ethical Emotivism* (1987) and further underpinning of the paracolonial perspective enhances understanding from Goudie's definition and explanation of this theory.

However, the research touches "judgments of value" which is a major point of emotive perspective. The phrase "judgments of value" occurs in A. J. Ayer's *Language, Truth and Logic* as stated earlier. He is of the view that all statements are "synthetic propositions" and that they are "empirical hypotheses" but this claim is based on "judgments of value" (Ayer 104). By judgments, he means that all the propositions or statements that are significant, are "scientific" and if they are not scientific, they are not significant but just "expressions of emotion which can be neither true nor false" (104). Therefore, they are judged according to yardstick of the existing morality/ethical framework. Interestingly, he makes the same claim about ethical statements and aesthetic statements to which he applies the term "*mutatis mutandis*" (104). It means to make all necessary changes without impacting things or statements. In other words, Ayer's position is that judgments about propositions demonstrating emotions are based on the existing and respective moral framework and as such they have significance in aesthetic paradigm of that culture, too.

Therefore, Ayer's argument is almost same in all statements, whether they are uttered in emotions or under some ethical framework, that they are aesthetic statements. They are expressions of emotions in case they are not scientific and hence they invite judgments about their value. However, his contention is about the non-homogeneous nature of the ethical frameworks at different places on the basis of which he has categorized such propositions into four different types adding that they are definitional, descriptions of moral phenomena, or exhortations, or ethical judgments. He also argues that they do not belong to any philosophy but belong to a whole set of ethics (105). However, when the same comes to Charles Stevenson, he wraps them into different interpretations with associated features of the judgments. In the Kashmiri setting, these propositions fall under the paracolonialism of Goudie, a condition that shows the domination of another colonial type of settlers' culture (15). Here it is a precondition due to the Indian hegemony dominating the native

Kashmiri culture.

3.1.2 The Hearer's Attitude and Initiating Changes

This refers to an important aspect of the interpretation of emotivism proposed by Charles Stevenson. He emphasized that when someone expresses an emotion or attitude, the hearer's response plays a crucial role in understanding the meaning and impact of that expression (31). In this context, the term "hearer" refers to the person who receives or listens to the emotive expression. Stevenson also suggested that the attitude of the hearer towards the expressed emotion can influence how the emotional message is perceived and interpreted. For instance, if a Kashmiri character in one of the novels expresses anger towards the paracolonial authority, the response of the hearer may vary depend on their own perspective and relationship to the dominant culture.

Furthermore, Stevenson talks about "initiating changes" in meanings. This means that the response of the hearer can impact the emotional expression and its subsequent understanding (31). For example, if the hearer responds with empathy or support towards the emotions of a Kashmiri character so it may lead to a change in the overall emotional climate and potentially foster a sense of solidarity among the characters. The concept of Stevenson regarding the role of the attitude of the hearer and their potential to initiate changes in emotional meanings shed light on the complexity of emotive expressions in the context of paracolonialism. By considering how different characters respond to and interact with the emotive propositions of the indigenous Kashmiri characters we can have a fine comprehension regarding the power dynamics and cultural influences at play in the narratives (101-103).

As we explore the emotive propositions presented by the indigenous Kashmiri characters in the novels, understanding how the hearers, including the paracolonial agents, respond to these emotional expressions becomes crucial. Stevenson's theory highlights that the reactions of the hearers can significantly influence the meaning and impact of the emotive messages. By analyzing the paracolonial agents' attitudes towards the emotions expressed by the Kashmiri characters, we can gain deeper insights into the power dynamics at play and the extent to which paracolonialism shapes the judgments of value within the Kashmiri narratives. This helps us unravel the intricate interplay between emotions, Judgments of Value, and the dominance of paracolonial culture in the portrayal of the Kashmiri reality in the selected novels.

3.1.3 Paracolonialism: A Framework for Understanding Kashmiri Narratives

In order to deal with the intricate Kashmiri narratives of Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass* it is essential to draw on an effective theoretical lens. The concept of paracolonialism, as posited by Sean Xavier Goudie in *Creole America* (2006) offered a suitable approach to examine the contents of the selected works. The notion of Goudie's paracolonial has conceptualized a contemporary form of domination that echoes colonial dynamics but with distinct characteristics (25). In contrast to the idea of the classic colonialism which largely revolves around physical occupation and direct control over resources and governance the idea of paracolonialism involves a subtler form of control which is often characterized by cultural domination, economic hegemony as well as indirect governance. This theoretical perspective allows the researcher to view the socio-cultural situation in Kashmir that is manifested in the texts of the selected works as a form of paracolonial power exertion by India over the region.

It is crucial to understand that paracolonialism goes beyond mere geographical boundaries and political control. As Goudie suggests, "the paracolonial condition does not simply imply a cultural overlay or domination but is marked by an unsettling duality and internal contradiction" (57). This duality and contradiction can be seen in the Kashmiri narratives and will be examined in this research study. The texts of the selected works present a form of cultural and emotional paradox wherein the indigenous Kashmiri characters are living in their native land and they experience a form of displacement and cultural alienation due to the pervasive influence of the paracolonial power. As far as the proposed research questions are concerned, the categories of emotions and the emotional response from the paracolonised demonstrated in Bashir's *Rumours of Spring* and Rather's *The Night of Broken Glass* can be fruitfully analyzed through the paracolonial lens. The emotional landscape of the characters reflects a complex mix of resignation, resistance, grief as well as nostalgia which can be viewed as a response to the paracolonial power and domination. The experiences of the characters and the emotional responses present certain aspects regarding how the paracolonial power impacts the emotional wellbeing of the victims within their ethical framework.

The exploration of paracolonial power does not stop at individual experiences

but extends to the collective societal structure as well (Goudie 72). As the texts of the selected works display the Judgments of Value and counter emotional response from the paracolnized that certainly offer a glimpse about the profound effects of paracolonial domination on the collective psyche and societal norms. When it comes to analyzing the narratives through the lens of paracolonial theory so, one can understand that how the paracolonial context shapes these Judgments of Value and responses which are deeply interwoven with the social, cultural and political realities of Kashmir (127). Furthermore, it should be noted that paracolonialism, as a theoretical perspective goes hand in hand with Ayer's emotivist theory as applied to the Kashmiri narratives in the present research study. The emotive utterances and the propositions of the Kashmiri characters reflect their lived reality under the paracolonial domination and draw attention to the interface between personal emotions and socio-political conditions (197). The paracolonial perspective further enriches all about the emotive responses in the texts because it provides a broader socio-cultural and political context within which these emotions are situated and are expressed. To be sure, as discussed above, the paracolonial theory has provided an analytical tool to understand the complex emotive narratives in Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass*. It actually illuminates the intricate interplay between individual emotional experiences and the overarching paracolonial socio-political context that has enabled a vivid comprehension of the Kashmiri narratives in these texts.

3.1.4 Integration of the Theoretical Perspectives

In order to analyze Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass* the dual theoretical lens i.e., A. J. Ayer's emotivist theory and Sean Xavier Goudie's paracolonial perspective will provide a comprehensive and multi-faceted understanding of the underlying themes and realities depicted in these works. Eyer's emotivist theory which suggests that ethical statements are expressions of emotive reactions provides a valuable means for the investigation of the emotional fabric that pervades the narratives in the two texts (75). Through this perspective the current research study can trace and analyze the different categories of emotions that surface in the narratives and that also make the affective landscape shaped by the paracolonial condition. However, it is also important to note that these emotive propositions which are being deeply personal and individual are also tied to the larger socio-political context and hence cannot be understood in isolation.

This is where Goudie's concept of paracolonialism proves instrumental. Paracolonialism as Goudie elucidates that it is a form of cultural and political domination that echoes colonial dynamics but with distinct characteristics (15). When applied to the Kashmiri context depicted in Bashir and Rather's texts so, this perspective will unveil the deep-seated structures of power and control as well as the ways in which they impinge upon the lives and emotions of the indigenous characters. The paracolonial lens thus brings into sharp focus the larger forces that shape the emotional landscape of the characters and also adds a layer of complexity and depth to the emotivist analysis.

In terms of the integration of both the concepts i.e., the emotivist and paracolonial perspectives will offer an in-depth view of the ethical framework and Judgments of Value that emerge within the narratives. This interplay becomes apparent in the emotional responses of all the dominant characters to the paracolonial power and reveals a detailed matrix of resignation, resistance, grief and nostalgia. Simultaneously, the narratives also display how the paracolonial context shapes these Judgments of Value and responses which are deeply intertwined with the social, cultural, and political realities of Kashmir. This integration of theoretical perspectives will elucidate the ways in which the texts display the Judgments of Value and counter emotional responses from the paracoloned. By drawing on Ayer's emotivist theory the current research study can decode the emotive propositions embedded within the narratives and will also identify their significance and resonance within the larger ethical framework shaped by the paracolonial condition (105).

Moreover, this intertwined theoretical perspective provides a comprehensive point to understand that how paracolonial presence shapes beliefs as evidenced in the narratives of the selected works. The beliefs which are expressed by the characters whether they relate to personal identity, cultural practices or socio-political situations are the reflection of the interplay between individual emotions and the paracolonial socio-political condition. Hence, the interconnected application of Ayer's emotivist theory and Goudie's paracolonial perspective will allow for a more clear understanding of the emotive propositions and belief systems that underpin the narratives in Bashir and Rather's texts. In this regard, the integration of emotivist theory and paracolonial perspective proves pivotal in order to unravel the emotive narratives in *Rumours of Spring* and *The Night of Broken Glass*. It further illuminates the intimate interplay between individual emotional experiences and the larger paracolonial context as well

as brings to light the ways in which personal emotions and socio-political realities intertwine and shape each other in these Kashmiri narratives.

3.2. Research Methodology

The research methods adopted to structure this research are based on the evaluative analysis of Udo Kuckartz (2014) which states that an analysis could be easily “implemented on the thematic coding established within the framework of the thematic text analysis” in his book, *Qualitative Text Analysis* based on the textual analysis as defined in *Textual Analysis* (2003) of McKee as “a methodology...[that] relies on messy concepts like originality, creativity and inspirations” used for “studying cultures” (38). The methodology to be adopted for this research, therefore, comprises two methods. The first method is the simple reading for thematic strands and second for textual analysis of the selected Kashmiri texts, *Rumours of Spring* by Farah Bashir and *The Night of Broken Glass* by Feroz Rather in the light of the emotive theory of ethics as explained by Ayer, Stevenson, and Satris including paracolonial perspective as defined and explained by Goudie. The reading includes a selection of the relevant propositions, their association, critical reading, and explanation in the light of these perspectives including the type of discursive practices and their status and intended impact on the Kashmiri culture.

Therefore, the main structure of the analysis would comprise the value judgment of the local and paracolonial cultures with interpretations and critique of both the texts based on the perspectives of Ayer, Stevenson, and Goudie about emotive utterances/proposition as well as paracolonial presence in shaping the beliefs. Moreover, an intriguing facet of this investigation is the side-by-side comparison of the two selected texts which examine that how they align or differ in their handling of emotive ethics and the paracolonial perspective. This part will involve a meticulous scrutiny of both the texts and assess that how each one approaches these themes followed by a comparison. The purpose of this comparative assessment is to identify and comprehend how each author articulates emotions and represents the repercussions of colonial and paracolonial influences on the Kashmiri populace. This process enhances the depth of understanding and provides a more vivid view of the manner in which these works depict the culture and identity of Kashmir.

The primary texts analysed in this research include Farah Bashir's *Rumours of Spring* and Feroz Rather's *The Night of Broken Glass*. These sources were chosen in

terms of contents about the experiences, emotion and perspectives of the indigenous Kashmiri characters. They reflect the reality of the Kashmiri people in the face of paracolonial domination. This is why the researcher has undertaken a detailed reading of these sources with a particular focus on instances and segments that reveal the emotional landscape of the characters and their reactions to the paracolonial context. The researcher has gathered relevant propositions narratives, dialogues and descriptions from these texts that depict the emotional experiences and responses of the characters. The researcher has also collected the instances that reflect the influence and impact of the paracolonial power structure on their lives.

3.3 Research Method

For analysis, the researcher has employed the evaluative analysis approach based on the thematic coding established within the framework of the thematic text analysis. This method involves the identification and examination of themes and patterns that emerge within the data specifically those that align with the research questions and the theoretical framework of the study. The first step in this analysis is the identification of the themes which are closely related to the emotive propositions of the characters and their responses to the paracolonial context. These themes are categorized based on Ayer's four types of emotive propositions and they have been further explored in light of the paracolonial perspective as expounded by Goudie.

Once the themes have been identified and categorized then the researcher has undertaken a critical reading and explanation of these themes in light of the theoretical perspectives of Ayer, Stevenson, and Goudie. This involves the examination of the ways in which the themes reflect the emotive propositions of the characters their Judgments of Value and their responses to the paracolonial context. Furthermore, the researcher has also examined the impact of the paracolonial presence on the emotional landscape and belief systems of the characters, thereby establishing a link between the personal emotions and the larger socio-political realities that shape these emotions. The data analysis method in the context the current research study provided a way to interpret the emotive narratives in Bashir's and Rather's texts and it also provided the ways in which these narratives are shaped and influenced by the paracolonial context.

CHAPTER 4

EMOTIONS AND VALUE JUDJMENTS IN A PARACOLONIAL STATE

4.1. Categories of Emotions Under Paracolonialism

The researcher has analyzed the selected texts through the prisms of paracolonialism and emotivism, respectively. As was covered in earlier chapters, these distinct yet interconnected ideas pave the way for understanding the feelings of victims of paracolonialism as well as the reaction or ethical judgment of the paracolonial powers, which in this instance refers to the Indian armed forces. This is especially important given the current situation. J. H. Miller uses the term "para" to explain what he means by "something simultaneously this side of the boundary line, threshold, or margin, and at the same time beyond it, equivalent in status" (Miller 404). Miller uses this explanation to define "paracolonialism." Another concept that Saleem presented regarding paracolonialism that is helpful in understanding this idea.. In his article, "The Phenomenon of Paracolonialism," he defines this concept as "the phenomenon of consciously adopting [sic] the colonial baggage page" (Saleem 8). The primary focus of this investigation is an evaluation of fictional narratives from Kashmir from a critical standpoint, with a specific concentration on analyzing the affective perspective offered by A. J. Ayer and Charles Stevenson.

4.1.1 *Rumours of Spring* by Farah Bashir

In the novel *Rumours of Spring* by Farah Bashir, the interconnection between the life of a young girl and the work that she does in the context of Kashmir in the 1990s is shown. *Rumours of Spring* demonstrates how closely a young girl's life is tied to her employment. It illustrates how the institutionalization of physical, mental, spiritual, and emotional violence affects daily life. Furthermore, her experiences shapes her emotions in a world that is dominated by colonialism. This portrayal highlights the impact that the institutionalisation of various forms of violence, including physical, mental, spiritual, and emotional violence, has on the day-to-day existence of individuals. These forms of violence can take many forms. Bashir's work stands out as unique among the wealth of information and understanding of Kashmir since it explores the difficulties of growing up in a combat zone. The novel's style as a memoir is, to put it mildly,

intriguing. The book is anchored in Kashmiri culture, language, and traditions despite being written mostly in English and using Kashmiri in a number of character exchanges. The novel *Rumours of Spring* is told from the first-person point of view of a Kashmiri woman who is vehemently opposed to the perspective of the colonizer. This viewpoint is presented in the novel as a first-person narrative. The feelings that the narrator is experiencing are a complicated mix of dread and revulsion. For example, in her writing about the difficulty of getting to her school, she writes, "In the morning, after I had left to take the exam, a few adjoining neighbourhoods between home and school were cordoned off by the troops so that they could conduct search operations, commonly known as 'crackdown'..." This is an excerpt from her writing about the time when she was trying to get to her school. "When I finally made it home, it was somewhere around five o'clock" (Bashir 10). The fact that the victims of paracolonialism are shown to be engaged in a continuous state of emotional and physical conflict is demonstrated by this textual reference. The idea of emotive perspective can be applied within the context of Kashmir, more specifically in relation to the manifestation of emotional expressions, which Ayer refers to as 'propositions or utterances' (Ayer 14). Throughout the course of the book, Bashir keeps a journal in which she records her feelings. The researcher analyses these entries and classifies them as utterances by Ayer.

Bashir humanizes the characters in a tale of terror by showing them in ruthless ways, such as when women go through menstrual pain at night because going up creaky wooden stairs to get painkillers would mean certain death under the night curfew, or when a teenage love story comes to an end because the authorities are unwilling to rebuild a burned-out post office. The commonplace, banal, or even clichéd is elevated to a privilege and withheld from people who are stuck in the past behind combat zones. What is attributed to the Kashmiris intensifies what is denied. Bashir has been able to provide a look into the psychological and emotional effects of continuously being under attack (Sethia 3). The author experiences a painful coping technique to deal with the continuous anxiety after the defining occurrence of 1989, which occurred while she was on the cusp of puberty. Hoping the pain would make her feel better, she would rip large clumps of hair from her head. In addition, she mentions those who are affected by post-traumatic stress disorder (PTSD) and argues that in Kashmir, the term should be changed to perennially traumatic stress disorder.

The significance of paracolonialism in this setting is worthy of note due to the fact that it is so pervasively present. When colonialism fades away or continues to be dominant, it leaves behind cultural remnants that subordinate the indigenous population to the prevalent dominant culture, known as the paracolonial culture (Ayer 15). This is indicated by the presence of colonialism and the characteristics associated with it. This concept developed by Ayer is featured prominently throughout the narrative of *Rumours of Spring*. The paracolonized subjects' fear of the paracolonial powers is a recurring theme throughout the entire novel. The Indian armed forces continue to violate the fundamental human rights of the Kashmiri people. India continues to treat Kashmir as a colony. When Bashir's family was unable to bury her grandmother in a timely manner after her death, she shows the helplessness of her family members during this difficult time. On the occasion of the passing of Bashir's mother, Bashir's father reflects on the situation by asking, "How am I to take responsibility of so many curfew passes?" "What if they end up shooting somebody?" (Bashir number 10). According to Bashir's portrayal, Indian troops are emotionless paracolonizers who are never moved by the emotions of the subjects who are under their control. In a different scene, the narrator, who goes by the name Bashir, is depicted as a timid young girl who finds comfort in the company of her older sister despite the ongoing conflict. The curfews were comparable to the specter of the grim reaper for the people of Kashmir. During the times of the curfews, nobody knew whether they would live. "Don't look up and don't let go of my hand," the voice said. I clenched Hina's wrist tightly as I fervently wished that we could somehow vanish from the streets and materialize in our living room with our parents and Bobeh. I could not help but laugh at the irony. I could feel tears welling up in my eyes, but they simply refused to come out. I could not figure out why. It's possible that it was connected to the rising sense of dread that I was experiencing on the inside" (Bashir 13). Since Stevenson has written a lot on the subject of emotional judgment and the assessment of propositions (statements/utterances) within a cultural context or narratives, I'm going to summarise his main points here. In this setting, his ideas illustrate how the emotional judgment of paracolonial powers, such as Indian troops, is controlled by the hegemony and power structure.

The substitution of human beings with weapons and barbed wire in Bashir's initial sketches can be attributed to the pervasive violence that was only minimally confined beyond the confines of the depicted scenes. Instead of engaging in the

traditional game of hide-and-seek, children began simulating military maneuvers during their recreational pursuits. Bahir shows how the emotions of a child regulate in a paracolonial world where stepping out of home is synonymous to death. While narrating the regular announcements made by the Indian troops for the Kashmiri citizens, Bashir writes, '*Awaam se appeal ki jaati hai ki apne gharoon se baahar na nikleyn, sheher mein shoot at sight ka order hai.* People are requested not to step outside their homes for there is shoot at sight order across the city.' (Bashir 13). This instance shows the hegemony and abuse of power in the hands of the paracolonial Indian troops. The Indian forces treat the paracolonial Kashmiri victims as life-less subjections. The lack of availability of basic human needs has inflicted the minds of victims and in return, fear, and subservience leading to trauma. According to Stevenson when someone expresses an emotion or attitude, the hearer's response plays a crucial role in understanding the meaning and impact of that expression (Stevenson 31). Here it is important to understand the lack of hearer's response as shown by Bashir in her novel. The image of Indian troops is shown as mighty and horrific from the eye of an innocent Kashmiri girl. This lack of hearer's response leads to creating fear and hatred in victims. At some points, the victims even try to become the oppressors, as the judgment of values is dependent on the emotional experiences of the victims. In an instance, Bashir writes, "Somedays, I'd wish for our uniform to be changed into the camouflage print of the troops. Neither mud nor bloodstains show on camouflage. 'How lucky are the ones who wear it,'" (Bashir 21). This judgment of values goes in line with the emotive theoretical perspective provided by Ayer.

The flawless integration of Koshur with the English makes this work much more relatable to a Kashmiri reader's own experiences. Through her delicate, descriptive, and skillful use of language, Farah Bashir has created a monument in memory of her native country. Peerzada says that guns and barbed wire replaced the human figures in Bashir's early sketches as a result of the violence that was barely contained outside the walls. Instead of playing hide-and-seek, kids started acting out military operations in their activities. Only dirges for the dead were left to be sung in Kashmir. The book highlights the various ways in which occupation becomes commonplace to people who are always at its mercy.

According to Farah Bashir, "as bunkers proliferated like weeds, they entered the vernacular and people began to describe their addresses in terms of the

location of bunkers” (Peerzada 3). When violence becomes the norm, a place of reconnaissance becomes a point of reference. *Rumours of Spring* examines the ways in which psychological acts of violence began to permeate Kashmiri society and often reminds the reader that not all forms of violence leave obvious signs, like as blood, and that even those who appear to be spectators might be victims in hidden ways. The book explores a topic that has not previously been covered in Kashmiri literature: how ableism and occupation combine to produce new types of oppression. The neighboring youngsters tease Naseer, a man who overcame a head injury as a child. After getting married, he begins leading a more stable life until one day when he leaves his identity card at home. The military beats him, and as a result, he frequently has violent outbursts (Peerzada 5). Both discrimination based on and the violence of being violently policed in their own country with an identity card affects the disabled in Kashmir.

Rumours of Spring is a novel that spans the years 1989 to 1994 and delves into the sociopolitical environment of the Kashmir region. The novel takes place in the region of Kashmir. This time was distinguished by the formation of a large number of militant organizations, the use of repressive tactics by the security forces, and the significant number of casualties inflicted upon the defenseless Kashmiri population that was caught in the middle. In one particular instance, Bashir explains the divide that exists between the victims and the paracolonial power. "Whenever there were protests, which was sometimes as often as a few times a day in our part of the town, people turned out in large numbers chanting, 'Ham kya chahte? " Azadi!'" In addition to firing bullets, the soldiers fired tear gas shells on the gatherings because they were afraid the juloos would become even larger with the addition of more protestors (Bashir 23). A connection can be made between the concept of valuing judgment and this fear of the paracolonial powers. In light of Stevenson's assertion that the listener has an effect on the voices of the speakers, it is plausible to suggest that the Indian troops feared being ambushed by the people they had wronged.

This analysis has been conducted, taking into consideration the impact on the emotional meanings of both the speakers and the hearers (i.e. paracolony and paracolony in this scenario), as outlined by Stevenson. This study has aimed to determine the effects of belief systems on the indigenous ethical framework and the resulting outcomes, as elucidated by Charles Stevenson through his interpretation and exposition of the emotive perspective. This study has not only served as a starting point

for examining the ethical framework of paracolonial victims, but it has also advanced the notion of investigating and evaluating the response of the paracolonsers in terms of judgment. “She blurted out guiltily, ‘I thought next time there is a search operation or an encounter in the neighbourhood, the troops would show some mercy. Myeha dop tyim karan raham. Maybe they’ll remember that someone from this house saluted them.’” (Bashir 25). The power and hegemony of the paracolonial Indians are evident throughout the novel. When Bashir’s mother asks her to relocate, she says “‘besides, there are fewer soldiers manning the lanes and alleys there. Not like here, where they seal the areas so no one gets in or out. They have to ... All the ministers live there ... They want to tell them that everything is under control.’” (Bashir 89). This shows the hegemony of paracolonial Indian powers.

4.1.2. *Night of Broken Glass* by Feroz Rather

The second book under discussion is *Night of Broken Glass*, authored by Feroz Rather. This book consists of thirteen interconnected stories that display the horrors of life in Kashmir. For the past three decades, the region of Kashmir has been severely impacted by insurgency, resulting in significant turmoil and destruction. The book shows how the Indian state employs contemporary shock and awe paracolonial strategies, aiming to induce trauma in civilians by acts of extreme violence, so rendering them incapable of resistance. While discussing the categories of emotions under Paracolonialism, it is also important to state the emotions of the paracolonial powers. The fear can be seen on both sides, the paracolonyzed victims and the paracolony powers are fearful of each other. The fear of the victims is explicit but the fear of the oppressors is ironic. Rather has beautifully explained the fear of paracolony powers by showing the character of Major S. It is both humorous and satirical when Major S frightens from the shadow of a tree and orders to cut it down. “‘Cut the fucking tree down, Sunil,’ he said to the subedar, walked out onto the veranda and sat cross-legged on a chair with his customary scowl. Past the torments of the nightmare, which seemed distant after a spell of deep sleep, he became grimly serene... ‘Cut the bastard down!’ he commanded” (Rather 118). According to Stevenson’s idea of ‘Emotivism’ the judgment of values is dependent on one’s emotional experiences, in this case, the atrocities committed by the oppressors show that their emotional experiences have only made them harsher.

The paracolonial powers, specifically the Indian troops involved in this scenario, are depicted engaging in more action throughout the course of this book in comparison to the events described in *Rumours of Spring*. In addition to reshaping the reader's understanding of the significance of the conflict for the people of Kashmir, these tropes serve the dual purpose of challenging the predominate political narratives concerning Kashmir and the Muslim world. These narratives have been prevalent for a long time. The main antagonist of these tales is a person who goes by the name of Major S. He is savage, unjust, and cruel all at the same time. The victims of his actions are subjected to trauma and pain as a result of his actions. It is clear that he takes pleasure in carrying out all of these nefarious deeds, and he does not spare any effort in his pursuit of harassing his victims. Rather recounts the horrific event of Major S using torture on his victim Showkat by saying, "As I screamed in humiliation and pain, Major S laughed, searing a circle around my anus." This refers to the incident during which Major S tormented the victim. "Nasty, nasty, nasty," he chortled, pointing his short finger at my anus, and saying "Nasty, nasty, nasty." He inhaled deeply and directed the smoke towards my anus before taking another drag. "There goes the smoke of the Revolution," they said. (More precisely 14). The heinous acts committed by Major S demonstrate the boundless evil that can be committed by paracolonial Indian powers.

The paracolonial culture erects barriers to their emotional expression and point of view. Not only do they appear to judge morals according to dominance, but they also alter their emotional responses. Goudie while explaining the idea of paracolonialism presents the example of Creole identity, which shows a unique cultural force in the Caribbean and later in the United States (Goudie 7-32). This cultural phenomenon, which bears similarities to colonialism, provides insights into the response of the local culture or Kashmiri culture, specifically, towards Paracolonialism, as manifested in their emotional reactions. The narratives documenting emotional responses provide insight into the ethical framework and morality of the Kashmiri people, which appears distinct from the broader precolonial cultural morality. This distinction warrants careful examination when analyzing Kashmiri narratives from an emotive perspective. The horrific torture depictions by Rather show the emotional reactions of Kashmiri victims, which provides evidence of the reason behind the rise of militancy in Kashmir. At an occasion in the book, an Indian Soldier kills Ishfaq who was merely trying to start his car. This shows the worthlessness of the life of a Kashmiri in the eyes of the

paracolonial power. The soldier says, “‘Motherfucker, move on!’ a voice screamed from inside. Ishfaq was frightened. He turned the key and pushed against the clutch desperately, but the car refused to budge. ‘I’m moving ... just give me a second, okay,’ he cried...The soldier fired, the bullet ripped through Ishfaq’s forehead. He fell face forward onto the bonnet. The soldier fired on, screaming. The blood gurgled out of the holes in Ishfaq’s stomach” (Rather 32). This dreadful incidence shows that the morals or the judgment of the value of the paracolonial Indian soldiers work with lack of emotional response towards the victims.

Within the framework of the emotive lens, the manifestation of emotional expressions or utterances, referred to as "propositions," takes the form of "judgments of value." Ayer has extensively examined and provided commentary on these judgments of value from the standpoint of his emotive theoretical framework (Ayer 104). According to the emotivist approach, Ayer argues that these assertions are only "expressions of emotions that lack truth value." Still, when employed, they can be considered "aesthetic statements" with certain modifications (Ayer 104). The author employs a philosophical approach to place these actions into a broader ethical framework, classifying them into four primary categories: definitional ethics, moral-causal descriptions, exhortations based on morality, and ethical judgments (Ayer 104). Here it is important to highlight that although the “judgment of values” of the paracolonial powers “lack the truth value”. Still, they impose their hegemony on the victims because their “ethical judgment” governs with emotionlessness towards the victims. In an instance, rather shows how militants and the Indian army troops were engaged in the bloodshed. Now it is the readers’ “judgment of values” which allows them to draw conclusions about right vs. wrong. Rather writes, “Late one autumn evening, as my comrades and I crossed an apple orchard, heading for the marketplace on the other side, we were ambushed by soldiers hiding in the thickets. All five of my men were killed instantly. I sustained the crossfire single-handedly. However, in the end, there were no bullets left in my Kalashnikov. The soldiers zeroed in on me, throwing a dagger in my direction that sunk into my back” (Rather 48). This tug of war between the militants and Indian army shows the vulnerability of “judgment of values”.

The aforementioned concepts of right vs. wrong are derived from the social and psychological dimensions of ontology, which pertain to the fundamental nature of reality. According to Ayer, these concepts have significant implications (114-117).

When examining the Kashmiri ontology as portrayed in Kashmiri tales, it is crucial to critically assess its social structure, which is influenced by Paracolonialism. In another dreadful instance narrated by Rather, Major S is torturing his victims. The narrator's father who had become mad due to the ongoing war situation asks him to feed his pigeons. It is satirical that at a place where humans are treated worse than animals, a victim emphasizes to feed a bird who is freer than the victim himself is. When he reaches to feed the pigeons, Major S catches him and asks him to first feed the pigeons and then shoot them. He had to kill the pigeons of his father who is already emotionally unstable and finds his only solace in these birds. Major S says, "'Shoot, motherfucker!' he shouted, yanking at my hair. I closed my eyes in terror as my heart pounded loudly. I was petrified. 'SHOOT, MOTHERFUCKER!' I shuddered and opened my eyes. I pressed the trigger. On the plaza, two pigeons dropped dead. 'Good shot,' he said, his gaze fixed on the square. 'Now go fetch the hunt.' I surreptitiously palmed the bullet shell that had fallen by my foot as I stood up. Slipping it into my trouser pocket" (Rather 59)." This shows that "moral" of the paracolonial powers is only driven by hegemony. There is no sense of right and wrong for the paracolonial powers.

4.2. Ethical Response of Agents of Paracolonial Power toward Victims' Emotions

In the field of "Ethical Emotivism", Satris (provides commentary on Ayer's perspective, concurring with Ayer's assertion that "moral judgments serve as an expression of the speaker's emotions and elicit emotional responses in the listeners" (Staris 3). The individual holds the perspective that the existence of authentic moral or value inquiries is nonexistent, asserting that alone "emotive meaning" prevails. Despite his skepticism and critical examination of these assertions, his dissertation primarily focuses on the dynamic characteristics of emotivism rather than its various interpretations. This assertion holds ground in the present analysis as the paracolonial powers are shown as emotionless towards their victims. As in, the novel *Rumours of Spring* Bashir shows the tension and fear prevalent in the victims. The patrol hours were haunting for the Kashmiri people. "During the hour of the evening patrol, Mother never looked at me. Never made eye-contact ... Like most of us, she too had created rituals that helped her through the patrol hour: she rested her feet on a kanger, and buried her head into the ample neckline of her pheran, as if retracting into her own womb. The

living room too changed into a different space at that hour, with all its lights dimmed” (Bashir 31). In Ethical Emotivism, the fundamental distinction between attitudes and beliefs, namely the differentiation between emotion and cognition, serves as the underlying basis for the emotivist differentiation between disagreement in attitudes and disagreement in beliefs. This differentiation also encompasses the disparity between emotive meaning and mental meaning, as well as all the theses that are predicated upon these conceptual frameworks (Staris 26-50). As discussed earlier the paracolonial Indian troops served as emotionless masters who had no mercy for their slaves. Hence it can be said that the ethical response of the paracolonial powers is governed by their emotionlessness towards the victims.

4.2.1. *Rumors of Spring* by Farah Bashir

The emotive perspective acknowledges the significant role that emotions play in the judgments, decisions, and interactions of individuals. It also recognizes that emotions are vital in the interpretation and assessment of events, actions, and relationships. The examination of emotive perspectives can provide valuable insights into the ways in which emotional connections, disconnections, and conflicts can influence the interpretation of value, ethical judgments, and behaviors. The judgment of values can be comprehended as a multifaceted and stratified process, drawing from several theoretical considerations. The process of attributing significance or value to anything encompasses not only cognitive functions but also incorporates emotional and social dimensions. The social situation shown by Bashir in her novel portrays that the paracolonial victims’ collective memories and experiences have made them submissive and fearful. They avoid any sort of encounter with their paracolonial masters. In an instance when Bashir was sketching a soldier and was narrating the details of her sketch, her mother replies in fear. ““Don’t you know that you are not supposed to look at a soldier? You are supposed to keep your gaze lowered!”” (Bashir 34). This deduction or belief system narrated by her mother shows that the assessment of individuals’ worth is influenced by their emotional reactions and interpretations, as well as their affiliations and disassociations with others, their social identities, cultural backdrop, and historical encounters, together with collective memories. The assessment of value is inherently dynamic, subjective, and contingent upon the unique environment, rather than being a static or uniform process. The phenomenon under consideration is subject to the complex interaction of multiple factors, encompassing individual experiences and

perceptions, societal norms and expectations, historical narratives, and collective memories, as well as emotional dynamics.

When discussing value judgments, it is imperative to take into account the communal narratives that shape our civilizations and cultures. It is imperative to examine the impacts of colonial history, societal standards, and collective emotions. It is imperative to take into account the profound emotional dimensions of experiences and analyze how these emotions influence the construction of subjective assessments of worth. Here it is important to note that the judgment of the value of the paracolonial Indian troops deals their victims as worthless humans. This assessment of worth comes from the political concerns of these hegemonic powers. In an instance, Bashir narrates the fear of losing the sound system at the hands of Indian troops. It was the occasion of Bashir's sister Hina's wedding when she writes, "The reaction of troops upon seeing the music system was usually, 'Iss ke liye paisa kahaan se aata hai, saale madarchod aatankvaadiyo?'" That had instilled in Father a deep fear: he was convinced that it was just a matter of time before they'd vent their frustration on his prized possession. It was a surprise that they hadn't already" (Bashir 43). The examination of Paracolonialism and emotive perspective presents an intellectually stimulating endeavor, as it guides us along the intricate trajectories of historical narratives, traversing the tempestuous waters of human emotions, and delving into the profound depths of our collective social encounters, as previously expounded. The trajectory of value judgments is not inherently linear or uncomplicated; rather, it is a multidimensional process that necessitates a deeper examination beyond superficial observations.

The present research study holds considerable importance as it offers a comprehensive examination of Paracolonialism and its lasting influence on civilizations within a literary framework. Similar to a reflective surface that captures the essence of historical events, the present research study serves as a medium through which the reverberations of the past are observed, enabling readers to discern the enduring influence of these reverberations on contemporary circumstances. "Paracolonialism can be summarized as a critique of the current political, cultural and financial instability of a Third World postcolonial country while contextualizing itself in the theoretical paradigms of modernism, postmodernism and most importantly postcolonialism" (Saleem 21). Bashir explains the hardships of a young girl living in a paracolonial world, she writes, "With troopers stationed everywhere, walking on the streets made me feel

uneasy. It felt like I was inviting their lecherous gaze. Like many others in the neighbourhood, I had cut down on going out, but there were trips that were unavoidable: to school, for tuitions, to the tailor” (Bashir 47). By means of their emotive tales, we acquire a more comprehensive understanding of the Kashmiri reality within the context of paracolonial dominance. The portrayal of emotions, subjective evaluations, and reactions to the paracolonial effect by the individual provides a distinct perspective into their personal encounters. Through an examination of these narratives, one is able to develop a deeper understanding and recognition of the wide range and intricate nature of human experiences within the context of Paracolonialism. It can be likened to receiving a set of specialized spectacles, which provide us the ability to perceive the nuanced nuances of feeling and the deep complexities of historical and power dynamics that influence these subjective encounters.

According to Ayer, the assertions of significance can be substantiated by either analytical or experimental verification. According to the perspective of logical positivists, statements that possess meaning are those that can be subjected to logical analysis or empirical testing, hence allowing for verification by empirical evidence. Ayer considered theological and metaphysical arguments that aim to elucidate unobservable entities or phenomena as lacking in meaning due to their absence of empirical substantiation or logical coherence. In order to strengthen his arguments, Ayer introduces the concept of the "verification principle". This concept posits that the significance of a statement lies in its empirical verifiability, which implies that it may be either affirmed or refuted by sensory experience. This idea of “verification principle” by Ayer can be linked to the portrayals in the novel *Rumours of Spring*. The emotions of the paracolonial victims cannot be empirically verified; instead, the emotional dispositions of the victims are merely their own assumptions. In an instance when Bashir writes her strategy to become invisible, it is obvious that her wish cannot be fulfilled empirically. But her meager try shows her emotional disposition. “I wouldn’t wash my face for days. I didn’t want to look attractive in any way, at all, lest it invited undue attention and that indescribable guilt. I wanted to somehow become invisible” (Bashir 47). Ayer aims to establish a clear distinction between meaningful and meaningless language through the utilization of this approach. An empirical proposition is characterized by its capacity to be substantiated by sensory experience. The statement "All squares have four sides" exemplifies an analytical proposition (Ayer 16). The

rejection of analytical statements, conversely, gives rise to logical paradoxes due to their inherent truth by virtue of their definitions.

Ayer's dismissal of metaphysical concepts, religious doctrines, and ethical standards as mere claims can be attributed to his strong emphasis on the significance of scientific evidence. According to the individual in question, moral maxims such as "murder is wrong" merely serve as subjective reflections of personal emotions or cultural norms, lacking any grounding in objective reality. This perspective garnered significant attention and scrutiny, particularly from proponents of moral realism who argue for the existence of objective moral truths. The paracolonial Indian soldiers also regulated on this principle of reflections of personal emotions as presented by Ayer. The hegemonic paracolonial powers did not believe in right and wrong, instead, for them their victims are mere objects whom they can kill mercilessly. Bashir writes, "Who knew which of those noises would travel outside and alert the troops to barge inside the house? Sounds could attract a volley of bullets fired in your direction, unwarranted. It was a thought that kept me stuck to my mattress, writhing in pain" (Bashir 57). Ayer acknowledges the lack of logical certainty in drawing generalizations from past experiences, yet he advocates for the utility of induction as a means of justification. Despite the lack of formal justification, induction is a beneficial method for producing predictions and understanding the world (Ayer 16- 29). This method helped the paracolonial victims to be protected from the Indian army.

The concept of emotivism, as expounded in Stevenson's seminal work *Ethics and Language* (1944) explains that moral judgments are not objective pronouncements about the universe, as conventionally assumed, but rather reflections of our emotions and attitudes. According to Stevenson's theory of emotivism, moral judgments do not possess the conventional attributes of being universally true or false. However, these expressions might be understood as reflections of our attitudes, emotions, and responses to particular actions, events, or circumstances (Stevenson 19- 35). In the light of human rights, it is evident that the paracolonial Indian powers explicitly know that their conduct in Kashmir is unacceptable. Still, these powers do not stop their operations on the paracolonial victims. This shows that the idea of Stevenson holds ground here. The paracolonial powers are not emotionally moved by the tears of their victims. For them the only emotion superior is that of power. Bashir expresses her agony when crackdowns used to happen in Kashmir. "The first time there was a crackdown in our

area, we had to miss both our breakfast and lunch. Aside from the strange memory of hunger and panic, there were three sights that left their mark in our house: The look on the faces of the troops upon discovering the voggeh, the look on the face of Ghaffur, our neighbour, and the look of our house after the troops had left" (Bashir 74). According to the philosophical perspective of emotivism, the statement "lying is wrong" does not aim to transmit an objective and universally applicable fact. Instead, it serves as a means to express one's personal disapproval or moral condemnation of the act of lying. Hence as shown in the novel, the paracolonial powers' actions are governed by their emotional responses.

Moral discourse, in Stevenson's view, has what he calls an "emotive meaning." This indicates that moral statements fulfill the dual function of conveying descriptive information while also eliciting and influencing the emotions of both the speaker and the listener. This is because moral statements fulfill both functions simultaneously. When it seeks to elicit emotional responses from individuals and convince them to adopt perspectives that are congruent with its own, moral discourse lacks the objectivity that would be expected of it (Stevenson 59-65). The memoir *Rumours of Spring* demonstrates through its emotive meanings that the chasm that exists between paracolonial power and paracolonial victims is nothing more than a rift that is founded on subjective meanings. During the crackdown, when soldiers would enter the homes of Kashmiri people, they would treat the homes of their victims as if they were underground tunnels for fighting. "Perhaps it was the adrenaline from discovering the mysterious door that had led them nowhere, or their hurt pride and disappointment for not having recovered any arms, ammunition, or even militants from our house," Bashir writes. "Or perhaps it was a combination of both." When they left, all that was left behind was misery that had been pasted onto the floors and walls of our home (Bashir 75). Bashir describes how excruciating it was to watch one's home be destroyed right in front of one's eyes in the narrative that he is providing.

Stevenson established the concept of "values of propositions" in order to elucidate the potential use of moral language for the expression of emotional responses. He argued that moral assertions encompass implicit values that extend beyond their surface-level interpretation. The moral principle "killing is wrong" not only describes the act of killing but also conveys a negative attitude toward it. According to Stevenson, the proposal's "value" lies in its ability to elicit an emotional response. This

phenomenon of value lying in an emotional response is evident in the novel. In an instance, Bashir explains how she felt helpless while finding her father and could not ask help from an Indian soldier. “All the men had probably been assembled somewhere. There were just the troops around. And what would I ask them? Have you seen my father? How does one even talk to the men in uniform?” (Bashir 80). This example shows that the victim’s emotional response hindered her from approaching a person in uniform. A person who is her paracolonial master.

4.2.2. *Night of Broken Glass* by Feroz Rather

Emotivism posits that ethical language serves the dual purpose of influencing the recipient's emotions while also expressing the speaker's sentiments and attitudes. Hence, when asserting that the act of appropriating books from libraries is ethically incorrect, our intention extends beyond expressing personal aversion towards the act of theft (Oya 313). Rather, aim to convince you to adopt a similar disapproving stance. Differentiating between emotivism and subjectivism is of utmost importance. This notion that emotions regulate subjective decisions explains the actions of Paracolonial Indian soldiers. In the book *The Night of Broken Glass*, Rather has portrayed the atrocities of the Paracolonial Indian soldiers on the Kashmiri people. In an instance Major S ordered Showkat to remove the letters of graffiti on the wall of his shop by licking them. “He was licking the wall of his own shop, his tongue following the letters of graffiti: JKLF. The soldiers kicked Showkat as he lapped at the letters... ‘They made him wipe the letters with his tongue?’ I interjected. ‘With his tongue,’ Nuzhat affirmed, ‘until it began to bleed.’” (Rather 66). The idea of subjectivism helps in understanding the actions of paracolonial powers.

The idea of emotivism, proposed by Charles Stevenson, has significantly transformed the comprehension of moral language and judgments by highlighting the interplay between emotions, values of propositions, and social practices. Despite facing challenges, his theory remains a prominent perspective that has exerted a substantial influence on moral and ethical discourse. Stevenson's focus on the emotive importance of moral language provides valuable insights into the subjective and persuasive aspects of morality. Nevertheless, further examination and discourse within the realm of ethical philosophy are warranted due to the theory's challenges pertaining to logical connections and the role of rationality (Stevenson 273). In light of this concept of

morality and logic, it can be said that the paracolonial powers logically deal their victims and hence satisfy their wrongdoings. In the stories narrated by Rather Major S is seen torturing Kashmiri people. His hegemony shows that how paracolonial victims are oppressed in the hands of emotionless powers. In the course of the event, Major S is torturing Qadir Shah, “‘Maderchod,’ Major S shouted. Motherfucker. He pistol-whipped him repeatedly until Qadir Suth’s head thudded on the counter, his cheek torn and bleeding. ‘Put him here,’ Major S indicated the floor at the entrance of the shop. The soldiers immediately pounced on the shopkeeper and dragged him to the front” (Rather 67). This shows that ethical emotivism if studied under the light of paracolonialism, shows the link between power and oppression.

The viewpoint of Stevenson differs from the premise or concept that meaning is derived solely from the psychological factors associated with the use of signals. Instead, he concentrates on the study of psychological aspects, particularly those of an emotional (conative-affective) and cognitive nature that are associated with the application of signs. According to the findings of the current study, the fact that the paracolonial Indian soldiers were both emotionally and cognitively complex enabled them to comprehend the sign of power. The power that they possessed allowed them to torture those who fell victim to them. Rather recounts a terrible event in which some soldiers struck a respectable man named Maulana Ali Mohammad. Rather describes the event as "wretched." "Dr. Mushtaq reported that a few days ago, the soldiers detained Ali Mohammad. They smacked him on the face due to the fact that the picture he had pasted onto his identification card did not have a stamp on it. There was no sound whatsoever. The shop was filled with the gloom that comes from being embarrassed. The colour returned to Ali Mohammad's face, and he bit his lower lip, which was trembling" (Rather 78). A slap in the face of a respectable member of society who is responsible for the upkeep of the mosque and who is held in high esteem by the community is a slap in the face of the victims' beliefs and feelings.

Long-term hostilities between groups of people, communities, and the state frequently have complicated, multifaceted effects on all parties involved. When one group believes they are fighting for their rights and occasionally for acknowledgment from the State, the opposing group sees it as a direct protest against the status quo. In such an instance, one's hostility and reactions are viewed as authentic and justified, even necessary responses to the inflexible forms of power, while the opponents' acts and

intents are viewed as poisonous. Suvir Kaur (2020) argues that due to Kashmir's unchecked militarism, there has been an increase in the number of trauma cases over the past thirty years. When the general public is routinely subjected to horror, death, dictatorial oppression, and menace, it permanently alters normal social life and turns the area into a depressive State (Kaur 1-4). The people of Kashmir have lost all hope, peace, and trust as a result of the ongoing turmoil there. The youth are now forced to use violence by throwing rocks at people and become involved in militancy due to the ongoing military oppression of the populace.

She maintains that people frequently become caught in the violent cycle in such a situation. There does not appear to be any opportunity for discussion given how complicated the situation is, turning the State into a source of widespread animosity. The frequent acts of violence divert attention from the common issues that residents in the valley deal with on a daily basis. Under such constraints, neither sympathies nor liberties are granted. Kashmir has evolved into a location that represents hopelessness, perplexity, and horrors. This essay aims to study the suffering, traumas, and losses experienced by Kashmiri citizens from an impartial position and in accordance with the theoretical framework of trauma studies.

4.3. Value of Judgment and Counter-Emotional Response By the Paracolonized

4.3.1 *Rumours of Spring* by Farah Bashir

As the inquiry of this thesis is founded upon the recognition that the memories transcend not mere storytelling but instead offer a profound emotional encounter with the indigenous population of Kashmir during the era of paracolonial rule. Stevenson's interpretations enhance comprehension of emotive expressions by directing attention toward the attitudes and beliefs held by those who receive these emotional expressions. When analyzed from this perspective, the narratives in the selected texts hold the potential to shed light on the complex dimensions of both lived experiences and acts of defiance that are inherent to the paracolonial experience of the Kashmiri population. The counter-emotional response by the paracolonized is a very interesting phenomenon prevalent in the selected texts. In an instance when Bashir solves the mystery of the open window she came to know that, her aunt used to stand by that window during patrol hours. She used to salute the Indian soldiers in the hope that they might not harm

her if she does so. Rather writes, “Her gaze was fixed outdoors, on the street, at something that I couldn’t see from where I was standing. But I knew that it was the hour of armed patrol by the troops who marched past our house every evening. She lifted her hand again, meekly this time, to her forehead. Saluting with a fearful face and a half-sprouted smile, she looked like a child trying to appease the playground bully” (Bashir 24). This example shows how the paracolonial victims behaved meekly in the hour of crisis when their judgment of values is influenced by the emotion of fear.

Various emotions, such as excitement, curiosity, and nostalgia, have a significant role in shaping one's assessment of worth (Godwin 10). Emotions might be likened to the various hues on a painter's palette, serving to enhance and elaborate upon one's views. Emotions are not simply incidental outcomes of interactions with the world; rather, they constitute an essential component of these interactions, exerting impact on judgments and shaping decision-making processes. The emotive perspective offers a comprehensive and vibrant framework for examining value judgments. It is important to note that the emotional parts of this perspective are not isolated; rather, they are interconnected, forming a complex network of influences. Here it is important to note that in the selected texts, the paracolonial Indian powers used to treat the Kashmiri victims as worthless objects. This shows that the assessment of worth is dependent of emotivism. The paracolonial victims as described by Bashir, were in a constant state of fear. “We were caught between the tear gas being fired from one side, and the cross-firing between militants and troops on the other. I turned numb, besides finding it impossible to breathe. I expected to be a hit by a shell or a bullet. Why wasn’t it hitting us already? When would that moment be? I could only think of bullets. I could almost see them” (Bashir 90). This feeling of vulnerability of life is directly linked to the ideas of power and hegemony. As the Indians are possessing power they can inflict fear on their victims.

The concepts of Paracolonialism and emotive perspective offer valuable frameworks for examining the complex realm of subjective evaluations. The examination of Paracolonialism and emotive viewpoint beyond mere scholarly pursuit, as it represents an exploration that delves into the core of our collective human encounters. It provides us with a comprehensive understanding of our shared emotional reactions. Ultimately, comprehending value judgments entails acknowledging the multifaceted nature and variety of our collective human experiences. While discussing

these concepts in the light of the novel *Rumours of Spring*, it can be said that the paracolonial world is the main reason behind the fearful emotions of the victims. In the novel it can be seen that young Kashmiri children are devoid of basic human necessities. Indian armed forces destroyed the cinema which was a solace for the victims amid chaos. “Every time our school bus drove past Neelam cinema, I’d see that the troops had taken it over – hundreds of stacked-up sacks, spools of concertina wires, empty liquor bottles were splattered all around it. The fading green on the building’s facade would always remind me of a happier time and of the green dress I wore the only time I went through its doors” (Bashir 100). Here memories are creating meanings for the protagonist and now she knows that those good days will never return.

Emotivism, at its core, examines the interplay between language and emotions, asserting that moral or value judgments do not represent objective statements of truth, but rather reflect individuals' emotional reactions. In the present context, the emotivist viewpoint, namely as articulated by Ayer and Stevenson, appears to be highly compatible with the exploration of the narrative universe established by Bashir and Rather. The narratives presented in this study provide an affluence of emotive remarks that provide the researcher with a firsthand understanding of the complex reality of Kashmir, particularly in relation to the impact of paracolonial culture. In an instance, Bashir depicts the idea of the lack of self- defense opportunities for Kashmiri people. While telling about her friend Zahida’s brother she writes, “The troops had brought him back home. ‘Bondook antai yeman kuni jaai, naatteh hai maarnai mye yem. Arrange a gun from somewhere, they’ll kill me otherwise.’ He had begged her to ‘procure a gun’ for him as that is what the troops had demanded” (Bashir103). This idea of self-defense in mind of Zahida’s brother originated because of his value judgment. For him it was better to kill than to be killed by the paracolonial Indian soldiers. As previously examined, Paracolonialism can be understood as a reverberation from historical periods, its subtle influence persisting and manifesting in contemporary contexts. These echoes are not merely inactive leftovers of the past, as they persistently influence our understandings, individualities, and principles, subtly imparting their narratives into the very fabric of our communities. Bashir and Rather skillfully include this paracolonial echo into their works.

The concept of "the hearer's attitude" in relation to "initiating changes" in meanings, as discussed by Charles Stevenson, encompasses belief and other factors

such as ambiguity, significance, and impact (Stevenson 9-17). On the other hand, Ayer refers to judgments as propositions or statements that hold significance. These judgments are considered "scientific" if they meet certain criteria, and if they do not meet these criteria, they are deemed insignificant and are only seen as "expressions of emotion," lacking the capacity to be evaluated as true or untrue (104). Consequently, individuals are evaluated based on the criteria established by the prevailing moral and ethical framework. The moral framework in the light of paracolonialism is a vague term to define. The texts under discussion show that the paracolonial powers govern only under the hegemonic framework. Any event which defies their rules, is a matter of life or death for the paracolonial victims. In an instance, Bahir writes about her neighbor Koal who once forgot his ID at home. "The absence of an ID card meant walking on a minefield...Koal paid the price for not owning one. One day, as he was sauntering on the street past the evening curfew time, he was stopped by the troops to become their punching bag for that evening" (Bashir 109). After this Koal's sister begged the soldiers to leave him, she even stretched her dupatta on their feet but the paracolonial powers were unmoved by these emotions.

Ayer argues that assessments of propositions expressing emotions are contingent upon the prevailing moral framework, hence possessing relevance within the aesthetic paradigm of a given culture (Ayer 105). Hence, Ayer's argument posits that regardless of the context in which they are expressed, whether driven by emotions or grounded in an ethical framework, all utterances can be classified as aesthetic statements. Expressions of emotions, if not grounded in scientific evidence, can elicit subjective evaluations regarding their worth. Further Stevenson's idea of value judgment and Goudie's concept of paracolonialism combines to present a background to understand the lives of paracolonial Kashmiri victims. The counter-emotional response shown by Bashir in her novel explains how the victims hated the idea of celebrating Indian Independence Day. She writes, "I was in no mood to present my inflamed face to the troops...I had no option but to wait out another long day of confinement followed by a dark evening of a power blackout symbolizing the rejection of celebrating India's independence" (Bashir 114). This value judgment governed by the emotivism perspective hold ground when is understood in light of paracolonialism. The emotions and morals of the victims are defined by the experiences they possess.

Stevenson underscores the significance of the recipient's reaction in

comprehending the significance and consequences of an individual's emotional or attitudinal statement (Stevenson 31). Within this particular framework, the designation "hearer" pertains to the one who is the recipient or observer of the effective manifestation. Additionally, Stevenson proposed that the recipient's disposition towards the conveyed emotion can impact the perception and interpretation of the emotional communication. Moreover, Stevenson discusses the concept of "initiating changes" in meanings. This implies that the reaction of the listener can influence the emotional manifestation and its subsequent comprehension. For instance, if the recipient exhibits empathy or offers support in response to the feelings experienced by a Kashmiri character, it has the potential to alter the prevailing emotional atmosphere and potentially cultivate a feeling of unity among the characters. However, there is not even a single instance in both the selected texts which hold ground for this assertion. It shows that the writers are deeply traumatized by the paracolonial powers and found no hope amid the prevailing chaos. While explaining the inhumane behavior of paracolonial Indian soldiers, Bashir writes, "Even with the valid curfew passes and a visibly pregnant woman in the car, they were stopped at multiple checkpoints by the troops, asked to provide unnecessary details...She had to deliver her baby in the corridor of the hospital" (Bashir 143). This merciless behavior of the paracolonial powers shows that their value judgment only relies in hegemony.

Stevenson's conceptual framework pertaining to the influence of the hearer's attitude and their capacity to instigate shifts in emotional connotations provides valuable insights into the intricate nature of emotive expressions within the framework of Paracolonialism. The examination of the emotional assertions put forth by the indigenous Kashmiri characters in the novels necessitates an appreciation of the reactions of the listeners, especially the paracolonial actors, towards these emotive utterances. Stevenson's approach emphasizes the role of the hearers' reactions in shaping the meaning and effectiveness of emotive communications. Through a careful examination of the perspectives held by paracolonial agents about the emotional expressions exhibited by the characters from Kashmir, a more profound understanding is attained regarding the power dynamics in operation and the degree to which Paracolonialism influences the assessments of worth within the narratives originating from Kashmir. In this scenario, a very interesting point is put forward by Rather. In his stories, he writes about a character named inspector Masoodi. In discussing the counter-

reactions of the paracolonyed Kashmiris, the character of Masoodi is most important to discuss. He is a local informant who works for the paracolonyal Indian soldier Major S. The involvement of Masoodi in gruesome acts of torturing his fellow countrymen depicts that the value judgment of Masoodi is moved by the emotional response of fear from the paracolonyal powers. Rather while writing about Masoodi expresses, “The same man who had captured me and handed me to Major S. Would he ever know the pain of being sold by a fellow countryman to an outsider? What kind of shackles were these which withheld me from hacking his body to pieces?” (Rather 13). The character of Masoodi proves that nothing can beat power.

4.3.2 Night of Broken Glass by Feroz Rather

As this analysis explores the complex relationship between emotions, value judgments, and the influence of paracolonyal culture in the depiction of the Kashmiri reality it is important to effectively engage with the selected narratives. Goudie's paracolonyal term is a modern manifestation of a domination that bears resemblance to colonial dynamics, albeit with notable distinguishing features (Goudie 25). In contrast to the concept of traditional colonialism, which primarily entails physical occupation and direct control over resources and governance, the notion of Paracolonyalism encompasses a more nuanced form of control. According to Goudie (57), the paracolonyal position is characterized not just by cultural overlay or domination, but also by a disconcerting duality and internal conflict. The presence of duality and contradiction is evident in the narratives of Kashmir. The selected works' texts depict a cultural and emotional dichotomy, wherein indigenous Kashmiri characters find themselves residing in their homeland yet experiencing displacement and cultural estrangement. This is attributed to the widespread influence exerted by the paracolonyal force. The duality experienced by the Kashmiri people also brings forth the concept of counter-reaction. Rather has drawn various characters who speak up for their rights but it never ended up well. For instance, despite the courage of Jamshid, all in veins as his family is tortured because of him. While searching Jamshid, Major S comes to Gulam. Rather narrates, “Forgive me and my son, sir. Please spare us,” he pleaded. ‘Grab his arms behind his back,’ ordered Major S. Sunil and Raman wrenched Gulam’s arms behind him. Gulam kicked out in pain and Raman slapped his face. Major S opened the lid and dipped his fingertips into the shoe polish. He smeared this on Gulam’s face while his henchmen held the hapless cobbler immobile” (Rather 141).

Major S showed no mercy regardless of the gender or age of the paracolonial victims.

The investigation into paracolonial power encompasses not just individual experiences, but also extends to the broader societal framework (Goudie 72). The selected works' texts reveal the presence of value judgments and counter emotional responses from the paracolonialized, providing insight into the significant impact of paracolonial domination on the collective psyche and societal norms. By examining the narratives from a paracolonial theory perspective, one can comprehend how the paracolonial context influences these value judgments and responses, which are intricately connected to the social, cultural, and political realities of Kashmir (Goudie 127). This point is important to highlight while discussing the counter-response of the paracolonial victims. Showkat who was once physically tortured by Major S plans to take his revenge. His value judgment is decided by his emotivism. Rather writes, "Showkat grabbed Major S's arm and his dagger ripped through his uniform, sinking deep into the startled man's inner elbow. Recovering from the shock, Major S kicked his assailant hard in the chest, shoving him against the wall. Major S ran out of the house, but his arm came loose and he left it behind" (Rather 149). This counter-response of the paracolonialized show the agony of the entire Kashmiri nation.

The significance of Goudie's concept of paracolonialism can be seen when it is considered in the context of this discussion. According to Goudie, paracolonialism is a manifestation of cultural and political dominance that bears resemblance to colonial dynamics, albeit with unique characteristics (Goudie 15). Paracolonialism can be understood as a manifestation of cultural and political dominance that bears resemblance to colonial dynamics. When examining the Kashmiri setting as it is depicted in the works of Bashir and Rather, this particular perspective reveals the underlying power dynamics and mechanisms of control, along with the impact that these things have on the lives and emotions of the native individuals in the region. The utilisation of the paracolonial lens brings to light the overarching influences that shape the emotional landscape of the characters, while at the same time adding an additional layer of complexity and depth to the analysis from an emotivist point of view. As was mentioned earlier, colonialism and paracolonialism are two distinct forms of oppression. According to Rather's portrayal, the paracolonial Indian soldiers have no mercy for the people they have killed. They behave in a manner that is consistent with the power and hegemony that they have established. For example, Rather elucidates

why Kashmiri victims are powerless in the face of Indian forces. Gulam is shown to be in a hopeless situation because he has not even been given the body of his deceased son Jamshid. "He was perplexed as to why only his son's body had disappeared completely if the soldiers had fired at Misreh's and Anzar's sons as well" (Rather 161). This demonstrates how the victims are silenced and how they are unable to even ask for the remains of the people they loved.

Incorporating the emotivist and paracolonial points of view allows for a more in-depth examination of the ethical framework and value judgments that surface throughout the narratives. The previously mentioned dynamic is observable in the affective responses that the primary protagonists exhibited towards the paracolonial authority, thereby revealing a comprehensive framework that includes acquiescence, opposition, sorrow, and longing. Concurrently, the accounts illustrate the influence of the paracolonial setting on these evaluations of worth and subsequent reactions, which are intricately connected to the social, cultural, and political circumstances of Kashmir. In this context, "paracolonial setting" refers to the British colonial administration in Kashmir. In order to provide a comprehensive understanding of how the texts under examination manifest value judgments and elicit counter-emotional responses from individuals who have experienced paracolony, the present analysis integrates several theoretical perspectives. This was done in order to provide a comprehensive understanding of how the texts manifest value judgments. When Major S. molests Rosy, Rather depicts in his book one of the most horrifying scenes possible by having Rosy raped. This incident explains how value judgments are regulated under power and hegemony in a paracolonial setting. Rather writes that he expects you to be aware of his location. She averted her gaze and shook her head in response. He yelled after him, "Where is he?" She was completely silent as she looked at him. He seized her hand, put it on his crotch, and began rubbing himself with it. After that, he released her hand while still keeping his fingers on it and unzipped his fly. He attacked the utensils with his other hand, shattering the porcelain plates and sending shards flying all around the room (Rather 163). This scene of rape demonstrates that the moral or value judgment of the paracolonial powers governs under the concept of hegemony.

4.4 Literary Devices and Cultural Reflections in Kashmiri Narratives

In order to analyze Farah Bashir's *'Rumours of Spring'* and Feroze Rather's

'*The Night of Broken Glass*', this segment focuses on the literary devices and cultural aspects embedded within these texts. These texts, steeped in the Kashmiri ethos, offer a scenario of symbols, metaphors, and cultural references that deepen the understanding of the paracolonial experience.

Feroze Rather's use of metaphor in illustrating the paracolonial impact on the environment and psyche. "The tree" in *The Night of Broken Glass* is not just a physical entity but a symbol of Kashmir's enduring nature and cultural heritage (F. Rather 119). Its ordered destruction symbolizes the systematic dismantling of Kashmiri identity and autonomy under paracolonial forces. The vivid imagery surrounding the tree's felling is emblematic of the broader environmental and cultural depredation in Kashmir.

The motif of the nightmare followed by a "grimly serene" morning in Rather's narrative serves as a metaphor for the oscillating state of turmoil and deceptive peace experienced by those living under oppressive regimes (119). This metaphor captures the psychological state of individuals who, having endured the horrors of conflict, find themselves in a paradoxical state of calm, hinting at the deep-seated trauma that lingers beneath the surface.

Farah Bashir's use of dialogue in *Rumours of Spring* is a tool for character development and cultural exposition. "You are supposed to keep your gaze lowered!" (34). The soldier's directive to lower one's gaze conveys not just authority but also a cultural imposition, reflecting the broader context of militarization in Kashmir. This succinct dialogue encapsulates the everyday realities of surveillance and control, providing a glimpse into the impact of military presence on individual lives.

The characters in Bashir's narrative are not mere representations but embodiments of the Kashmiri experience. Through their interactions, the reader gains insights into the complexities of life in a conflict zone – the fears, hopes, and silent acts of resistance that define the human spirit in the face of adversity.

Both authors weave cultural elements into their narratives, offering a window into the soul of Kashmir. The cultural aspects, from the depiction of landscapes to the nuances of local dialects, immerse the reader in the Kashmiri milieu. These elements are not mere backdrops but integral to understanding the socio-political commentary embedded in the texts.

The cultural dislocation and identity crisis faced by Kashmiris under paracolonial rule are reflected in the narratives' settings and character interactions. The clash between traditional Kashmiri values and the imposed paracolonial structure creates a tension that is palpable throughout both novels.

Rumours of Spring and *The Night of Broken Glass* are not only compelling narratives but also critical cultural artifacts that encapsulate the Kashmiri experience under paracolonialism. Through their adept use of literary devices and cultural references, Bashir and Rather provide a multifaceted exploration of identity, resistance, and resilience. Their works stand as testimonies to the enduring spirit of Kashmir and its people, navigating the complexities of a land caught in the crosshairs of history and politics.

The exploration of paracolonial themes and emotive perspectives in literary works can unveil deep-seated cultural, societal, and psychological undercurrents. Bashir and Rather present a vivid tableau of life under the shadow of paracolonial oppression. Through an amalgamation of thematic elements, literary devices, and cultural aspects, these works not only narrate stories but also dissect the complexities of human emotions and power dynamics in a paracolonial context.

Rather uses imagery and emotive language to convey the brutality of paracolonial rule. "Ishfaq was frightened. He turned the key and pushed against the clutch desperately, but the car refused to budge. 'I'm moving ...'" (F. Rather 31). The excerpt wherein Ishfaq faces a fatal encounter with a soldier epitomizes the dehumanization inherent in such systems of governance. The soldier's emotionless command and the mechanical nature of the violence highlight the desensitization of the oppressor, a common theme in paracolonial literature. The moment Ishfaq's car fails to start symbolizes the paralysis of the subjugated under the overwhelming might of the colonizer. The emotive aspect here is one of fear and desperation, mirrored in Ishfaq's plea and further contrasted by the soldier's unyielding aggression.

This event reflects a broader theme of dehumanization under paracolonial rule, where the colonized are not seen as individuals but as obstacles or targets. As Madhavi Menon discusses in her analysis of paracolonial narratives, "the colonized subject is often reduced to a mere object in the eyes of the colonizer, stripped of humanity and individuality" (0). This reduction to object status is evident in the way Ishfaq is treated

by the soldier, illustrating a key aspect of paracolonialism: the denial of the colonized's humanity.

Moreover, Rather's depiction of Major S's brutality towards Qadir Shah further amplifies this theme. The physical violence and the derogatory term "Maderchod" (motherfucker) used by Major S not only signify physical domination but also a psychological and emotional assault on the victim's dignity and identity. The setting of this violence in a commonplace shop, a symbol of normalcy and daily life, juxtaposes the mundane with the horrific, underscoring the pervasive nature of paracolonial violence. The imagery of blood and the thud of Qadir Shah's head striking the counter amplify the sensory impact on the reader, creating an emotive response of horror and empathy. This scene aligns with Anjali Roy's observations on the representation of violence in paracolonial literature. Roy asserts that "violence in such contexts is not just physical but also symbolic; attacking the very essence of the colonized's cultural and personal identity" (Nagengast 109-36). Major S's actions transcend physical harm; they represent an assault on Qadir Shah's identity and autonomy.

Bashir uses a different yet equally potent approach to explore similar themes. Her narrative weaves personal and collective experiences, creating a tapestry of life under paracolonial conditions. The emotive perspective in her work often revolves around loss, longing, and resilience. While Rather's narrative employs direct and visceral depictions of violence, Bashir's storytelling are nuanced, often delving into the psychological impacts of paracolonial rule on individuals and communities. Bashir's narrative is imbued with a sense of melancholy, reflecting the emotional landscape of a community living under constant threat and surveillance. Her characters often grapple with the loss of normalcy, the erosion of cultural identity, and the psychological scars of living in a conflict zone. This emotive landscape offers a counterpoint to Rather's more direct depiction of violence, providing a broader understanding of the paracolonial experience.

Both authors, through their distinct narrative styles and thematic focuses, contribute to a richer comprehension of paracolonialism. Their works do not merely recount events but also engage deeply with the emotive aspects of living under such oppressive systems. This engagement extends beyond the immediate characters and incidents to encapsulate broader cultural and societal implications, rendering these texts

significant in the study of paracolonial literature and its impact on human emotions and cultural identities.

The exploration of paracolonialism and emotive perspectives in *Rumors of Spring* and *The Night of Broken Glass* reveals the multifaceted nature of such narratives. Through their thematic elements, literary devices, and cultural aspects, Bashir and Rather offer profound insights into the lived experiences of individuals under paracolonial rule. Their narratives serve as poignant reminders of the human cost of such oppressive systems, and the resilience of the human spirit in the face of overwhelming adversity.

In synthesizing the essence of these texts, one discerns a vivid portrayal of human experiences under the shadow of paracolonialism. Both texts, though divergent in their stylistic executions, converge in their portrayal of a landscape marred by the complexities of oppression and resistance. Bashir paints a world where the psychological scars of paracolonial rule manifest in the mundane, as seen in her depiction of a family's struggle to maintain normalcy amidst chaos, encapsulated in the phrase, "We tried to weave a pattern of life in a curfewed night" (Bashir 121). Rather, conversely, adopts a more visceral approach, unflinchingly illustrating the brutality of paracolonial violence and its dehumanizing effects, evident in his harrowing portrayal of a raid, "The soldiers...descended upon the village at dawn" (F. Rather 57). These excerpts, though distinct, are unified in their emotive resonance, reflecting the pervasive sense of despair and resilience that characterizes life under such regimes. Elizabeth Kolsky, in *Colonial Justice in British India*, elucidates this duality, stating, "Paracolonial literature often captures the dichotomy of despair and resilience, mirroring the lived experiences of those under colonial rule" (Kolsky 158). This dual thematic strand, woven through both narratives, offers an invaluable lens for understanding the multifaceted human experiences within paracolonial contexts, portraying not just the physical realities but also the emotional and cultural undercurrents that define and defy such oppressive systems.

Furthermore, the essence of paracolonialism in these works is not merely an examination of postcolonial repercussions but a portrayal of living in a constant state of socio-political liminality. In *Rumors of Spring*, Bashir indicates this through the character's desire to become invisible: "I wouldn't wash my face for days... to somehow

become invisible” (Bashir 17). This sentiment reflects the paracolonial ethos, where individuals seek invisibility as a defense against the omnipresent gaze of authority i.e., a gaze that is both colonial and postcolonial in its nature.

Amin Maalouf, in his exploration of identities in postcolonial contexts, posits that the quest for invisibility is a response to the lingering colonial gaze that continues to define and often vilify the ‘other.’ Maalouf argues that this gaze is not merely a “remnant of colonialism but is perpetuated and transformed in paracolonial societies” which is leading to an interplay of visibility and invisibility as survival strategies (Maalouf 113). The emotive perspective in these narratives is not only a literary device but also a cultural commentary. In *The Night of Broken Glass*, Rather portrays the impact of conflict and authority on daily life: “The first time there was a crackdown in our area...the look on the face of Ghaffur, our neighbour, and the look of our house after the troops had left” (Bashir 74). This excerpt not only conveys the physicality of hunger and fear but also the emotional landscape of a community under siege.

Literary critic Edward Said, known for his work on Orientalism and postcolonial theory, asserts that “narratives from conflict zones often employ emotive perspectives to challenge the dominant discourse perpetuated by former colonial powers” (Said 89). Said suggests that these perspectives offer an alternative understanding of the effects of colonialism and its ongoing influence in the form of paracolonial structures and attitudes. Culturally, both Bashir’s and Rather’s works are steeped in the context of Kashmir, a region that exemplifies the aspects of paracolonialism. The cultural aspects depicted in their stories are not mere backdrops but active participants in the narrative, shaping and being shaped by the paracolonial experience. The cultural landscape in these texts is marked by a tension between the desire to preserve traditional ways of life and the imperative to navigate a world that has been irrevocably altered by external forces. In this regard, both the texts provides knowledge about the paracolonial experience, using emotive perspectives to explore the intricate dynamics between individual, community, and authority in a postcolonial context. Through their vivid depiction of personal and collective struggles, these works contribute significantly to our understanding of the enduring legacy of colonialism and the nuanced realities of living in its shadow. The scholarly perspectives of Maalouf and Said further illuminate the complexity of these narratives, showing the importance of examining literary texts as vehicles for understanding and critiquing the paracolonial

condition.

Moreover, in terms of dominant themes, one of the dominant themes is the theme of silence and resistance. In Farah Bashir's and Feroze Rather's texts, the interplay between silence and acts of resistance under paracolonial rule is vividly captured. These works shed light on how individuals navigate the oppressive realities of their environments. The excerpts from Bashir and Rather exemplify this theme, revealing the deep psychological and emotional impact of living under constant surveillance and threat.

In Bashir's "The marching seeped into our silences, punctuated our conversations with pauses, which in turn, jumbled our thoughts and our language" (Bashir 182), there is an exploration of how external forces of control and conflict infiltrate the private spaces of thought and communication. The marching, a metaphor for the omnipresent authority, not only disrupts physical space but also intrudes into the mental and emotional realms. This intrusion manifests in altered patterns of speech and thought, symbolizing the deeper psychological impact of living in a paracolonial society.

Literary theorist Homi K. Bhabha discusses this phenomenon in the context of postcolonial narratives, arguing that the disruption of language and thought is a form of psychological resistance against dominant powers. Bhabha suggests that these pauses and jumbles are not mere linguistic anomalies but acts of subverting the imposed narrative of the colonizer, thus "reclaiming a sense of agency in a paracolonial context" (Bhabha, 157).

On the other hand, Rather's "I surreptitiously palmed the bullet shell that had fallen by my foot as I stood up. Slipping it into my trouser pocket" (F. Rather 59) speaks to a more direct form of resistance. The act of picking up the bullet shell is both a physical and symbolic gesture. It represents a reclaiming of space and narrative from the oppressive forces symbolized by the bullet. This small, secretive act is a powerful assertion of self and a refusal to be entirely dominated by the paracolonial regime. Cultural critic Gayatri Chakravorty Spivak, in her analysis of subaltern voices in literature, posits that such acts, though seemingly minor, are crucial in asserting the presence and agency of individuals in oppressive structures. Spivak asserts that these moments of resistance, however small, challenge the narrative imposed by the dominant

power and create spaces for alternative narratives and identities (Spivak, 102).

Both Bashir and Rather, through their nuanced portrayal of silence and subtle resistance, provide a compelling commentary on the human spirit's resilience in the face of paracolonial oppression. Their narratives reveal how even in the most constrained circumstances, individuals find ways to assert their agency, whether through the disruption of language and thought or through small acts of physical defiance. These acts of resistance, both overt and covert, are vital in understanding the complex dynamics of power and identity in a paracolonial context. The insights provided by Bhabha and Spivak further enrich this analysis, highlighting the significance of these literary devices in articulating the struggles and resilience of those living under the shadow of enduring colonial influences.

CHAPTER 5

CONCLUSION

This study has answered a number of issues related to A. J. Ayer's classification and explanation of the value judgments in the emotivist theoretical perspective presented in his 1935 book *Language, Truth, and Logic*. This study has also linked Ayer's ideas to Charles Stevenson Sean Goudie concepts (2.5). As a result of their ongoing occupation and dread of paracolonial culture, Kashmiris are compelled to express their emotions through words and actions (15). This scenario is made explicit by the context of Kashmir. The paracolonial culture erects barriers to their emotional expression and point of view. Not only do they appear to judge morals according to dominance, but they also alter their emotional responses. As Shameem says Kashmiri narratives [sic] counter the hegemonic power structures in narrating history from the lived experiences of the people (Shameem 877). Furthermore, the lived experiences of Kashmiri people as narrated in the selected texts help in understanding the situation of Kashmir in a paracolonial state.

Emotional utterances that Ayer refers to as "propositions" have a relationship to the Kashmiri setting as discussed in this study. The prevalence of paracolonialism in this setting makes it noteworthy as well. In order to maintain the natives' subservience to the dominant culture, the paracolonial culture, whether colonialism is in retreat or has gained full power, it has been explained with reference to colonialism and its accompanying feature. The local culture or Kashmiri culture in this case, responds to paracolonialism through its emotions, as suggested by the assumption that this cultural assault is similar to colonialism in some ways. When examining Kashmiri narratives through an emotive lens, these emotional responses reveal the ethical framework or morality of the Kashmiri people as being distinct from the general precolonial cultural morality, which is the moral framework of a culture. As stated in the first research question, emotive lens, emotional expressions or statements that are referred to as "propositions" take the form of "judgments of value" that Ayer has employed and remarked upon in light of his emotive theoretical perspective (104). Ayer holds that they are merely "expressions of emotions which can be neither true nor false" from an emotivist standpoint, but that when used, they become "mutatis mutandis" as "aesthetic

statements" (4.2). He classifies them into four primary types: definitional in ethics, moral-causal descriptions, exhortations based on morality, and ethical judgments (4.2.1). He places them into a general ethical framework in philosophical terms. In turn, they are founded on social and psychological facets of ontology, or the nature of reality as it is known generally (114–117). When the Kashmiri ontology, as expressed in Kashmiri narratives, is viewed from this angle, it is essential to examine its paracoloniaally affected social fabric.

The challenge of applying this judgment explicitly with regard to the merit of the assertions on Kashmiri culture, however, appears to be even more difficult. It is difficult to explain situations where multiple ethical frameworks are in effect at once. For instance, Kashmir's unique morality or ethical framework is couched in theological singularity as well as pluralism because of the region's pluralistic cultural landscape, the existence of paracolonial culture in the form of Indian discursive practices, and the presence of military hegemony (4.3.1). It is particularly demanding since the two ethical frameworks are at odds with one another, making it difficult to distinguish between the good and negative parts of such statements or discursive actions in the midst of political controversies.

This study has analyzed the judgments about the value of such practices in Kashmiri narratives but under paracolonialism because it is concerned with narratives, whether they are life narratives like Farah Bashir's or fictional narratives as Feroz Rather. Because they are oppressed, Kashmiris cannot even express the most fundamental human emotions, like as joy or sorrow. Since there is always a "night curfew" (Rather 43), their "Eids are muted" (Bashir 15) and they wait until the morning to bury the dead. Their core morals and principles are constantly threatened by unfavorable change, making it difficult for them to lead normal lives.

In reality, Kashmiri culture exhibits a wide range of emotions in many forms during paracolonialism in the form of character utterances, discursive actions, or dialogues. When locals become dismayed at the limitations imposed on them through these methods in the name of peace and stability, narratives become a specific medium for the articulation of their emotions regarding Indian paracolonialism. Since emotional situations "require" emotional meaning, A. J. Ayer's theory of emotions through the emotive theory of values (118), which Charles Stevenson further explains with reference, is helpful. In addition, Ayer has classified them based on the effects and consequences. Such statements further alter their intended meaning and exhibit a wide

range of nuanced conditions common in Kashmir, particularly during ongoing paracolonialism.

In order to better understand how the experiences of paracolonialism have affected the emotions expressed in these tales, the first research question put forth in this study is to classify them. The researcher has inquired and analyzed the paracolonial power actors' moral reactions to the victims' emotions in (4.2.2) and (4.3). This shows that the paracolonial powers only regulate under the idea of hegemony and do not have any emotional link with their paracolonial victims. This shows how power relationships govern and how people in positions of power view, interpret, and react to the emotions of those they are dominating. The intricate interplay between power, emotion, and ethic of the paracolonial powers and the paracolony show that the only category of emotion seen in the paracolonial power is the fear of its own death. The Indian soldiers in *Rumours of Spring* and *The Night of Broken Glass* are shown to be afraid of noises and shadows. They have this fear that maybe their victims will retaliate and kill them (4.3.2). As the character of Major S in *The Night of Broken Glass*, was frightened of a tree. On the other hand, the victims are full of various emotions, for instance, fear, agony, vengeance etc.

The second research question examines how value judgments and the emotional reaction of the paracolony are portrayed in the chosen texts. The emotive perspective and the discussion of value judgments meet at this point. The value judgments are influenced by a complex interplay of emotions, social ties, and historical factors. As the value of judgment transforms into a form of resistance and a countercultural response to the paracolonial setting, it gains a new dimension. These counterarguments are actually incorporated within the works of Bashir and Rather. The value judgment of the paracolony is as perplex as the situation of the victims. The characters are shown rebelling against the paracolonial powers. For instance Showkat cuts the arm of Major S while taking revenge of the atrocities the paracolonial agenda inflicted on the victim. On the other hand, it is interesting to note that there are also some characters like inspector Masoodi who act as the local informants and traumatize their own countrymen. This shows that the judgment values in a paracolonial setting are blur and subjective as discussed in literature review (2.1, 2.5).

This research has presented a novel framework that analyses the Kashmiri narratives in the context of judgments of values, emotivism, and paracolonialism. The present analysis is carried out in light of the findings of this study. All of these ideas

are distinct while simultaneously being connected to one another. These concepts have the potential to be investigated further in the context of the trauma theory in forthcoming research. In addition, studies of trauma can provide the rationale for understanding the actions of the victims of paracolonialism. Furthermore, the theory of new historicism can also be explored to understand Kashmiri narratives as Chitrlekha Zutshi says that factors like [sic] state and economic structures, political culture, and the religious milieu at particular historical moments have played vital role in creating Kashmiri identity (126). As the idea of paracolonialism is still in its formative stages, subsequent research may reveal holes in this theoretical concept, which may lead to the discovery of new fields in which to conduct research

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