

# Ecocidal Impact On Human Psychology In “The Book Of Gold Leaves” By Mirza Waheed

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## Abstract

Kashmir, the land of paramount importance is filled with fascinating natural vista of beautiful lakes, stream, snowy-mountains, lush-green trees, entrancing blue sky, and Beautiful species of Birds, rare breeds of sundry animals, various seasons with pleasant environment and much more. It is popularly deemed as 'paradise on earth'. Apart, it is now plagued with peak of barbarism, insecurity, militarism, violence, high-handedness and state terrorism. This piece is aimed at highlighting the momentous points from Kashmiri writer Waheed's work 'the book of Gold Leaves' which vividly portrays the ecological crisis perpetrated by India and its ferocious Army. State-sponsored violence has wreaked havoc with the beauty of Kashmiri valley by creating an atmosphere of uncertainty and unending fear. The valley undoubtedly is central beauty of the Kashmir. Not only Tourism to Kashmir has halted, but it has affected adversely on planet's Landscape, forests, water bodies, birds and animals face an alarming threat by the hands of ecocidal forces Who are the watch-dogs there already. Historically, though Indian Army has left no stone unturned in tarnishing the very beauty of Kashmir, yet alike the other Kashmiri authors, with their possible efforts, are drawing true ecological deterioration of the land through their masterpieces.

**Keywords:** Kashmir Ecology, violence, landscape.

## Background Study

Kashmir is a land with fascinating natural visa of beautiful lakes, stream, snowymountains, lush green trees, entrancing blue sky, beautiful species of birds, rare breeds of sundry animals, various seasons with pleasant environment by ecocritical highlighting from Kashmiri writer Waheed's work The book of Gold Leaves which vividly portrays the ecological crisis perpetrated by

of Kashmiri valley by creating an atmosphere of uncertainty and unending fear.

Since its very inception, Kashmir has remained bone of contention between two neighboring countries on account of its geographical importance. There are number of writers who threw light on Kashmir's ecological disorder by all the means. Surprisingly, a few of the authors from Indian side can be named here: Agha Shahid Ali, Shahnaz Bashir, Basharat peer, Nayeema.

India and its ferocious Army. Statesponsored violence has wreaked havoc with the beauty

These writers have depicted the real sketch of Kashmir's not only ecological plight but also socio-politico-economic crises.

The valley undoubtedly is central beauty of Kashmir. Not only Tourism to Kashmir has halted, but it has also affected adversely planet's landscape, forests, water bodies, birds and animals face an alarming threat by the hands of ecocidal forces who are the watch-dogs there already. Historically, though Indian Army has left no stone unturned in tarnishing the very beauty of Kashmir, yet alike the other Kashmiri authors, with their possible efforts, are drawing true ecological deterioration of the land through their masterpieces.

Additionally, the English era of Kashmiri literature in English begins with Agha Shahid Ali through his poetry. He draws the attention of the world to exponentially diminishing natural beauty of Kashmir. Moreover, the recent Kashmiri writers and their literary magnum opuses such as, Basharat Peer's memoir *Curfewed Night* (2008), and Mirza Waheed's novels *The Collaborator* (2011) are not hidden from the eye of the world.

Since the parcel of sub-landmass Kashmir has been sandwiched between expanding pressures of Pakistan and India, a ton of scholarly work has been made on Kashmir somewhat. The conventional scholarly stories about Kashmir have come from the writers who support Indian outlook on Kashmir or from the European authors who are not completely mindful of the idea of the contention in the valley with its political, monetary and social implications. Tydale Biscoe's *Light and Shade* (1922) and Justine Solid's *In the valley of Fog* (2009) are among a few Western endeavors to carry Kashmir and its concerns to the world's notification.

Vikram Chandra's *Srinagar Intrigue* (2000), M J Akbar's *Past the Vale* (2011) and Prem Shankar Jha's *Kashmir 1947* (1996) take a gander at the Kashmir issue according to the Indian perspective. Yet, every one of them are either the outcast's record of Kashmir or the verifiable records which are limited and Indian-accommodating, or a cursory relating of the circumstance.

### **The Limitation of the study:**

Since this study "Ecocriticism" is limited to the novel *The Book of Gold leaves*, the author should narrow down his research area as follows:

- 1: The research analyzes the ecology of the Kashmir in 1990s.
- 2: The research analyzes that Mirza Waheed is one of the very few voices in literature to speak of Kashmiris.

### **Research objectives:**

The research object in this novel is love, lose and ecology of the Kashmir in 1990s that highlight the Kashmir's situation.

1. To explore the deteriorating climate change in the land.
2. To explore the shrinking water bodies.
3. To investigate the destruction perpetrated in Kashmir.

### **Research Methodology**

The following framework was used to proceed further:

### **Theoretical Framework:**

This chapter consists of theoretical framework and research, Cheryll Glotfelty is the key theorists for textual analysis to depict the vulnerable environment of Kashmir and its ecological plight by the hands of Indian

forces. Here is the major editor of the first collection in this field to define ecocriticism as “it is the study of relationships between literature and physical environment.” The textual analysis will be applied.

The dissertation aims to investigate the deteriorating Kashmir’s ecology and the plight has been inflicted on its nature in whole in the light of Kashmiri writer Mirza Waheed’s novel “The book of gold leaves”. The method applied is Qualitative in nature. Ecocriticism encompasses wide range of theoretical approaches to literature, from interrogating the human involvement in the environmental destruction with development of ecofeminism. The study deeply analyzes all sort of human treatment perpetrated to the environment of Kashmir. Thus, chapter wise, this research will focus on each subject as presented in the book of gold leaves.

The researcher started research process by finding some collection of data through some direct observation and qualitative analysis of the novel “The Book of Gold Leaves”. Qualitative approach has been used by researcher for data analysis. The researcher manages library research for collecting data. Main source for data collection is the original text book and the secondary source of data collection is web articles, research samples online researches.

### **Data Analysis:**

Data analysis is the essential way to investigate the all areas of research. After having the complete list of data, it is analyzed to find out whether the author’s elements are present in the novel or not.

The term ecofeminism is coined by the French women’s activist Francoise’Eaubonne within the year 1974. It may be reasoning and development came from the union of women’s activist and

environmental thinkers. His clarification considerations on the similitudes of the way women and nature are treated in domestic society.

As women are neglected by the masculine, nature as well is ignored by man within the title of advance. This thought got to be the establishment of the hypothesis ecofeminism. The contention of the hypothesis ecofeminism is that the mastery of women and the mastery of the environment are parallel, in the event that not the same. Ecofeminism faults the androcentric dualism of men/women. Profound scientists accept in individual change through the learnedness of a ‘biometric perspective’ where the personality of oneself is subordinate on the totality of all of nature.

The distinction between the contention of Profound Biologists and Ecofeminist is the previous contends that man recognizes people from nature on the grounds of a few assumed ownership of an undying soul or racial amusingness, so man expect that he is prevalent to other shapes life; and the afterward contends that man recognizes men from ladies on the ground of a few affirmed quality such as bigger brain measure, mentally and after that expect that this qualification makes men predominant to women. Profound Biology distinguishes environmental emergencies as the Ecocriticism: Hypothesis and Application in Writing 69 issue of anthropocentrism and Ecofeminists recognize the same issue as androcentricism and progressive dualism. The center of ecofeminists depends on patriarchy and their craved extreme arrangement to the issue is social plan on feminist principles.

Ecofeminism contends that there’s a similitude between ladies and nature as they both have endured persecution by a patriarchal society. Ecofeminists accept that men rule women and people rule nature. In

this way, women and nature are joined together in their battle of survival. The associations between the persecution of women and the persecution of nature are highlighted in arrange to get it why environment may be a women's activist issue, as well as why women's activist issues can be tended to in terms of natural concerns (Gaard, 269). Nature has continuously been considered as ladylike since of her delicacy, ripeness, care and liberality in supporting the human race. Nature is continuously alluded to as mother in numerous social references and dialects. Separated from this, women are more in vicinity to the nature, more insinuate to nature since both share the same deeds like giving birth and caring. The misuse by the human creatures of ladies as well as of environment by patriarchy gave rise to this hypothesis.

Ecofeminist development developed amid the 1980s 1990s among women from the antinuclear and natural developments. Mary Mellor accepts that the scholars draw “connections between abuse and corruption of the common world and subordination and persecution of women” (Mellor 1). The essential point of ecofeminism is that it does not look for correspondence with men as such but point for freedom of women as women. Other scholar Davion opines that “women have been related with nature, the fabric, the passionate, and the specific, whereas men have been related with culture, the nonmaterial, the levelheaded, and the Ecocriticism: Hypothesis and Application in Writing 70 specific, whereas men have been related with culture, the non-material, the judicious, and the abstract” (Davion. 17) and she recommends that it makes a common cause between the women's activist and the scientist.

One of the originator of ecofeminism claims that natural harm may

be a shape of savagery. It is savagery on the off chance that man harms women in any way and the same way in case man harms nature, he too hones the same. Greg Garrard composes: “Ecofeminism calls for the conclusion to all persecution, contending that no endeavors to free ladies will be effective without an rise to endeavor to free nature” (Garrard. 132). The affectability towards nature and towards women is basic and complementary. This hypothesis states the basic interconnecting of all life on soil; it offers a fitting establishment for an environmental moral hypothesis for women and men who don't work on premise of a self or other disjunction.

Dr. Vandana Shiva moreover pushed for the thought of interconnecting of women and nature. As a rationalist, eco-feminist and natural dissident, she is one of the first tree hugger from the 1970s. She has won the prestigious Sydney peace Prize grant in 2010 for her commitment to natural equity. She states: “Ecofeminism have depicted a number of associations between the abuses of women and of nature that are critical to understanding why the environment could be a women's activist issue and on the other hand, why women's activist issues can be tended to in terms of natural concerns” (Shiva. 13).

Concurring to Shiva-“Ecofeminists connect their extend as much to the politically arranged positions related with social biology and eco-marxism as to morally and profoundly situated profound ecology”(Shiva 15). So, ecofeminism could be a social development, and a hone, but it moreover offers a political investigation which is connected between androcentrism and natural annihilation. Ecofeminist school of thought accepts that ladies have a extraordinary relationship with nature by virtue of their organic part and nature must be

freed from the oppressive male ethos. Vandana Shiva and Maria Mies clarify: *Ecocriticism: Hypothesis and Application in Writing* 71 “We see demolition of the soil and her creatures by the corporate warriors, as women's activist concerns. It is the same manly mindset which would deny us our right to our claim bodies and our possess sexuality, and which depends on different frameworks of dominance and state control to have its way”. (Mies and Shiva 14)

Carolyn Vendor proposes a compromise of sorts with the “ethics of soil care,” an morals that “neither sexual orientations nature as female nor benefits women as caretakers, however in any case rises from women’s encounters and associations to the soil and from social developments of nature as eccentric and chaotic” (Vendor 86). *Ecocriticism: Hypothesis and Application in Writing* 72 The delineation of men’s ladies is diverse. Ecofeminism has investigated nature in inventive content that has entwined talk of ladies and environment with reference to the assorted shapes of social bad form. Such hypotheses give various bits of knowledge into the different standards and fantasies concerning the nonhuman – especially connections between women and nature connected by different journalists and scholarly characters of both sexes. Researchers of ecofeminism have upgraded the understanding of imaginative enunciations of natural mishandle.

Later patterns of ecocriticism center on relationship between government and environmental trouble inside the literary works not as it were of America and Europe, but too of Africa, Asia, and Latin America.

Huggan and Tiffin concentrate on how postcolonial inventive works have distinguished the risky intuitive between individuals and non-human creatures. Laura

Wright has displayed the truths how scholarly specialists from Africa, India and Western countries speak to the relationship between colonization and natural debasement moreover joins composing from a few landmasses over the worldwide south. In a nut shell, ecofeminism emphasizes natural equity to a distant more prominent degree than profound environment. The rationale of mastery is interlaced in segregation and persecution on *Ecocriticism: Hypothesis and Application in Writing* 73 grounds of race, sexual introduction and lesson in expansion to species and sexual orientation. On the off chance that one ought to legitimize environment, one has to analyze it in its totality, in its degrees from the peaceful to the wild.

### Literature Review

The Book of Gold Leaves by Mirza Waheed is "A Labour of Love" (December 2016) In his paper *Desecration of the Earthly Paradise: An Ecocritical Reading of Mirza Waheed's Novel The Book of Gold Leaves* (2019), Muhammad Shoaib described the writing of *The Book of Gold Leaves* as follows: "The Collaborator (2011) and *The Book of Gold Leaves* (2014)," two books by Waheed, "draw the world's eyes not only to the scenic beauty of Kashmir but also to the truth that violence and war are heavily impacting both natural balance and human lives." According to Muhammad Shoaib in his article "Desecration of the Earthly Paradise: An Ecocritical Reading of Mirza Waheed's Novel *The Book of Gold Leaves*" (2019) : "Kashmir is a high altitude valley existing in the greater Himalayas in South Asia. With its matchless natural beauty, abundant water resources and strategic location, it has gained central importance to India and Pakistan's ambitions of power and dominance in the region".

Shoaib adds the words of

AnganaChatterjee that: “Controlling Kashmir is about India’s coming of age as a power, its ability to disburse violence, to manipulate and dominate. Kashmir is about nostalgia, about resources, and buffer zones. The possession of Kashmir by India renders an imaginary past real, emblematic of

India’s triumphal unification as a nationstate”.

He further argues that, Kashmiri writers, “irrespective of their language of expression, visual artists and even political ideologues regularly turn to their relationship to the landscape to assert the primacy and authenticity of their claims as

‘indigenes’ who have been erased from representations of Kashmir”. And more recent works from Kashmir include Basharat Peer’s memoir “Curfewed Night (2008)”, MirzaWaheed’s novels “The Collaborator (2011) and The Book of Gold Leaves(2014)” and Shahnaz Bashir, in his works “The Half Mother(2014) and Scattered Souls (2016)”,

Cheryll Glotfelty is an American professor of literature who edited the book *The Ecocriticism Reader* (1996) which tells the global environmental crisis. Glotfelty says that: "Ecocriticism is the study of the relationship between literature and the physical environment". (*The Ecocriticism Reader*)

<https://en.wikipedia.org/wiki/Ecocriticism>  
Moreover, CheryllGlotfelty points in the book “*The Ecocriticism Reader*” about the dearth of environmental criticism existing at that time by saying : “If your knowledge of the outside world limited to what you could infer from the major publications of the literary profession, you would quickly discern that race, class, and gender were the hot topics of the late

twentieth century, but you would never suspect that the earth's life support systems were under stress. Indeed, you would never know that there was an earth at all”. (*The Ecocriticism Reader*)

According to Vishwas S. Kale in his book *Landscapes and Land forms of India* (2014): The Vale of Kashmir is one of the most popular tourist destination in India. Nestled between the imposing Pir Panjal Range and the towering Karakoram Ranges, the bowl-shaped intermontane valley is studded with numerous freshwater lakes and green meadows. (*Landscapes and Landforms of India* )

“Ecopoetics must concern itself with consciousness. When it comes to practice, we have to speak in other discourses”. (266) *The Song of the Earth* (2000):

Adamson says in his book *Environmental Justice* (2002) that “First wave environmental criticism concerns itself with nature writing and conservationoriented environmentalism”. (12) *Environmental Justice* (2002):

Greg Garrard describes about second wave in his *Ecocriticism* (2004) that “The second wave is particularly modern in its breaking down of some of the long-standing distinctions between the human and the nonhuman, questioning these very concepts”. (5) *Ecocriticism* (2004):

Buell says about first wave in his book *The Future of Environmental Criticism* that “firstwave ecocriticism’s analogous emphasis on the local and regional”. (115)

*Literature and Environment* (2011):

Greta Gaard argues in her book *Ecofeminism* (1993) about second wave that “the accounts of the second wave underestimate the importance of feminist thinking: “the retelling of ecocritical roots and perspectives marginalizes both feminist and ecofeminist literary perspectives”. (643)

Charles E Bressler says about second wave in his book *Literary Criticism: An Introduction to Theory and Practice* (1994) that: Out of this expansion has grown the ecojustice movement, one of the more political of ecocriticism branches that is “raising an awareness of class, race, and gender through ecocritical reading of text”. (236). *Literary Criticism: An Introduction to Theory and Practice* (1994) Sue Ellen Campbell in the book *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996) adds that the second wave ecocriticism “covers multiple landscapes, cityscapes and mindscapes, demonstrating how constructions of nature have profound cultural, political, social and environmental impacts”. (6) *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996): According to Michael Bennett and David W. Teague in the book *The Nature of Cities: Ecocriticism and Urban Environments* (1999). “The critics of second wave challenge the limited “conceptualisations of nature, culture and environment built into many ecocritical projects by their exclusion of urban places”. (4)

*The Nature of Cities: Ecocriticism and Urban Environments* (1999): According to Dominic Head in his novel *The Cambridge Introduction to Modern British Fiction, 1950-2000* [2002] about second wave that “second, the recognition that creative and destructive forces coexist in nature”. (193)

The Cambridge Introduction to

*Modern British Fiction, 1950-2000* [2002]: Buell declares about second wave in his book *The Future of Environmental Criticism* (2005) that “Second-wave ecocriticism has so far concentrated strongly, for example, on locating vestiges of nature within cities and/or exposing crimes of eco-injustice against society’s marginal groups”. (13). *The Future of Environmental Criticism* (2005): It was predicted by Glotfelty about third wave of ecocriticism in the book *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996) as “new nature writing, traditional and innovative scholarly approaches to environmental literature”. *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996) Scott Slovic identifies the characteristics of third wave in his book *Literature and the Environment* (1999) that “Eco-cosmopolitanism, rooted cosmopolitanism, the global soul, translocality, post national and post-ethnic visions of human experience of the environment, eco-feminism and the concept of animality”. (7)

### Data Analysis

Since the inception of Kashmir, it has been inflicted upon uncountable miseries. Not only the human being but also every living being suffered, its ecology has also thoroughly been damaged by Indian Forces. This chapter will deal with an ecocritical data analysis of Mirza Waheed’s Novel *The Book of Gold Leaves* by just a posing it in the past with present-day Kashmir. The Novel has depicted the land of Kashmir as it was once visualized ‘paradise on earth’ has now completely lost the perceptibility of its past. In the Novel it is portrayed that today's Kashmir suffers from insurmountable ecological crisis. The water bodies, environment, human life, wildlife, avian life, urban setting have undergone an irretrievable loss.

Waheed, in the novel *The book of gold leaves* spots light upon the consequences of the war, perpetual violence and vulnerable domestic infrastructure of physical environment i.e., air, water and soil along with living organisms that include plants, animals and rare species of birds of Kashmir. Although the natural phenomenon of Kashmir is, for sure, the mega source of blissful living standard for its dwellers as well as visitors for enjoying its breathtaking beauty, but, to its very dismay, it is nonchalantly desecrated by occupying forces there.

In addition to this, in his first novel *The Collaborator* he delineates a vivid desecration of Kashmir's nature when an encounter kicks off between India and Pakistan. Accordingly, he opines, "The Pakistanis were pounding a mountain pass some distance away, the Indians were replying in kind. There would be blood, and sulfur, on the trees. Dark plumes of smoke would emerge from the green canopies. Pines, those majestic umbrella pines, would be broken, their spectacular dark green spreads turning to umbrellas of crumbling flame, smoke and ash." (Waheed, 2011, p.115)

The clean drinking water, on the first hand, is the basic necessity for well-being of the living being on the surface of the earth, most importantly, the distinguishing individuality of the landscape of Kashmir, on the other hand. In this regard, Mir Zafar Ali

(faiz's oldest brother) while describing the crystalline purity of the water remarks: "that the gem-clear water of the lake near Sri Nagar is the 'nectar of paradise'". (Waheed, 2014, p. 128)

Moreover, by the words of Jeelani: "a vast array of freshwater bodies such as

lakes, ponds, wetlands, springs, streams and rivers. These varied freshwater ecosystems are of great aesthetic, cultural, socioeconomic and ecological value besides playing an important role in the conservation of genetic resources of both plants and animals" (Jeelani, lake ecology in Kashmir p. 261).

Miserably, today, the condition of water in Kashmir is quite opposite to its past; the water bodies are considerably contaminated. Most appallingly, in this context, an Earth sciences expert Rhomsoo, (the dean of research at the University of Kashmir) gives a heart-wrenching notion of the condition of water, he says: "We've killed this lake, there's no other word to describe it." (Sadiq, 2021)

Inter alia, lakes and rivers are the lifeblood of the wonderland (Kashmir). it largely hinges upon these natural resources. Once it is bereft of this salient feature, it will lag behind exponentially by all the means. In giving the account of such deterioration of lakes and rivers, in "War in Kashmir and its Effect on the Environment" (1998), Crook reveals: "Major lakes and rivers in Kashmir harbour serious diseases due to lack of maintenance, neglect and pollution. Dal Lake...housing hundreds of floating houseboats and home for vast reserves of aquatic life is rapidly shrinking in size. Compared to 15 years ago, the changes which have taken place in the Dal Lake are shocking and drastic in proportion. a new vegetation in the form of a mysterious red weed seen on the periphery of the lake is an indicator of a serious degree of pollution." (Crook, 1998)

Mismanagement on the side of the authorities and very heedlessness on public part have resulted the contamination of the water which was "fresh-pond, a reservoir created by the abundance of the lake, which



fed Nallah Mar canal that traipsed through the city. In fact, this is what remains of the canal, a strangulated cripple of that waterway, a sickly reminder of what will, over a generation or two, become a legend, a story the young may or may not believe" (Waheed, 2014, p.83)

Further, Faiz and Roohi are used as the mouthpiece of the novelist as they most of the time seem to be melancholic for the pitiful decline in the quality of water in Dal lake. Roohi, by seeing, pollution and desecration brought to the lake equally by the inhabitants and visitors, feels heartwretched. She deems it "a gift preyed upon by all, violated over the years by rulers and ruled alike. Still, it is tranquil, like an ageing seer, trying every spring to purify itself of the poison that men have hidden in its green folds" (Waheed, 2014, P.140)

Alike the non-maintenance of lakes and rivers, drainage systems too remains unheeded. Poor sewage system has also evinced a lacklustre and tarnished the beauty of Kashmir. In Novel, professor Koul is the representative of old values that are subject to erosion with the passage of time in the wartorn area, Waheed pens: "Koul feels wounded every time he sees the large foetid drain in place of the Golden Canal... The hospital, the medical school, the subdivisional police headquarters, and other institutions of excellence have all built mansize underground sewage pipes that pour their toxic effusions into the canal all day. If you take a boat trip on it, your boat might wobble over a carcass or you may find yourself rowing through sheets of shit". (Waheed, 2014 P.186-87)

Due to contaminated supply of water across the land, the denizens are beset by several diseases such as, hepatitis, gastroentitis, typhoid, cholera and so on. In order to eclipse the more spread of such

diseases, MubashirJeelani, an environmental sciences professor from Srinagar, recommends that "floating gardens should be removed and further encroachments should be banned. Disposal of domestic wastes from adjoining houses, hotels and houseboat should be regularized. Dredging of the lake be done regularly to maintain the natural depth of the lake" (Jeelani, Lake ecology in Kashmir P. 266).

The Jhelum River presented in the novel stands as the life-line of Kashmir. In this regard, Roohi and Faiz have a Wordsworthian attachment with the river. When Faiz was child, he would dive "through the quick brown waters of the Jhelum to be among the first to emerge at the opposite bank" (Waheed, 2014 P. 05). The river provides them contentment from the rigidness of life around like "Tall trees grow on either side of the river and the world outside is not visible except for the blue sky that has no moon but a multitude of stars" (Waheed, 2014 P.7). They are usually caught by "murmurs of the river in the dark" (Waheed, 2014, P. 61).

What is more, it was the river when Roohi happened to see Faiz while swimming. Roohi assuredly says to Faiz saying that the river and landscape are very friends. Meanwhile, she becomes enthused to have a future plan with Faiz expressing that: "I will take you to all our lakes and rivers. I will float on the Jhelum with you by my side, and we will see what lies beyond the shrine. We will go as far as the river courses, through the heart of our country. I am sure, no, I know, that the river, and the fields and the forest, will give us shelter, create havens for our children and us in the years to come..." (Waheed, 2014P. 139)

Furthermore, in TBGL, Waheed, draws attention of the readers by throwing

light on hygienic air referring Roohi, when she is absorbed in enjoying the serenity of atmosphere: "clear air and light of the meadow, so unlike the city, so free of dust and the world's ways" (Waheed, 2014 P.288)

Although all the beauty of river and its existence have considerably benefitted the lives of people, yet the citizens have played havoc to it. The river's kindness to the city has completely gone in vain. The city rubbish dump, hospitals refuse and dissected parts of human body from detention cells are daily parts of the river. It is, now, no more suitable place to swim for the young ones. Keeping in view river's devastation the author brings such account in following words: " This river made the city, and the city has tried to unmake it over the centuries. While it brings the heavenly waters of the emerald Verinag spring from the hem of the Pir Panjal Mountains, the thwarts its dreams, pouring refuse, bad wishes, dark stories into it. Of late, it has also started carrying the dead, many tales of cruelty drowning in its onward rush, and with them, the dark deeds of the oppressor, too." (Waheed, 2014 p.23)

Additionally, in TBGL, there is a road, on which Farhat walks was once a canal that was flowing out of Dal Lake. As it shows: "In those days abundant with water, boats and watermelons, fish and lotuses on the boat, the lake and the city were one... they would anchor at the Dembh waterway, soon start nibbling at their picnic, then drift on through the willow-covered blue-green liquid pathways to the lake and on to the Mughal garden in the palm of the Zubarwan hill. It all ended the moment a loony minister, Sheikh Samandar, decided a road was development and water was not." (TBGL P.65)

At this moment, water bodies are continuously being dried up and replaced by the development of roads and other schemes, sorrowfully, the boatman whose sustenance hinged on existence of water are today facing rainy days. Now, they are difficultly committed to improvise alternative means of bread and butter. Due to drying of lake at an exponential rate, the boatman are "plucking lotus stems from the belly of the lake... they will make wreaths of the stems of the stems, each tied with a fresh hay ribbon, an ferry them in the morning to Hazratbal." (Wahee, TBGL P. 140-41)

Birds are certainly the most prominent feature of the surface of any of earthly place. Likewise, it has much more to do with environment of Kashmir. Without the birds it lacks in its beauty to much extent. Kashmir possesses a diverse avifauna of some one hundred distinctive species. Verily for this distinctive feature, India's bestknown ornithologist Salim Ali once termed Kashmir "heaven on earth for migratory birds".

In the words of Anita Desai's protagonist in the novel *The Village by the Sea* (1982), the birds are "the last free creatures on Earth. Everything else has been captured and tamed and enslaved tigers behind the bars of the zoos, lions are stared at by crowds in safari parks..." (Desai 1982, p. 255) In addition, in TBGL, Waheed also shows the positive behaviour of the thriving birds in the land, he writes: "The crows, the night-vigil keepers of the Great Sufi's seat, have surrounded the shrine. It is what they do at dusk, when they know the humans have left and it is theirs again. They are everywhere, on the road, in the balconies, on the timber verandas that have for ages been the sats of both venerable saints and venal caretaker... the few devotees that remain in

the courtyard watch this magic gathering in absolute silence” (Waheed, 2014 P. 11)

Sorrowfully, present-day environment has intensely disturbed the peaceful existence of birds in the land. Not only the day even night cannot bring about the rest for birds. In the novel, Waheed draws such sketch writing that birds maintain a stark vigil (Waheed, 2014 P.88). It was not the condition before; birds would always be present as portrayed in TBGL, “ for hundreds of years, the courtyard always brimming with food, the birds never disappointed”(Waheed, 2014 82). This shows that there is now no peace for birds any more.

The havoc that has been wreaked to avian life has now touched its pinnacles the vulnerability of birds is in no way taken into account. If this continues, and no timely action is taken, the land will be deprived of avian beauty completely. The current

scenario stands strikingly opposite to its past-the birds are no more safer. They are, unfortunately, being replaced by the rockets, as narrated in TBGL, the bird: “stopped the racket they’d started soon after the rocket blew a cloud of concrete dust in the air, they have not stayed to compete with the rata-tat of the machine gun” (Waheed, TBGL P.85). This very depiction insinuates that instead of birds today rockets fly in the land.

Wildlife keeps ecological balance maintained and shapes the ecosystem of forest that are keys to maintaining human being and other forms of life. All living beings naturally form essential and inseparable part of human existence maintaining natural cycles. The perpetual militarization in Kashmir has resulted the very extinction of rare species of animals found in the land. Along with the violence, avariciousness of the soldiers and locals is

also one of the main factors in the decreasing amount of animals in the valley.

Additionally, there are myriad breeds of animals in the land. There is no denying the fact that species are literally an integral component of ecosystems. But, unfortunately the animals in Kashmir are on the verge of extinction as well. In TBGL, Waheed, in many places draws the attention of the readers by bringing all such wildlife devastation. While swimming, Waheed writes that Roohi dolefully recalls saying that deer on the chain of islands that could take them all the way to the high meadows of Nargismarg, flourished unmolested. (Waheed, TBGL P.203).

Apart from that, Jennifer Crook--the author of "War in Kashmir and its Effect on the Environment." gives most startling account of it she says: “The massive deployment of Indian armies on the borders of Kashmir in 1947, resulted in large scale poaching as the troops living in the border areas indulged in killing rare species like the Ibex, Blue Sheep, Urian, the big horned sheep, Antelope and Snow Leopard. At first, the soldiers were killing the animals for food needs but when the poorly paid soldiers realized how valuable the animal furs and skins were, in the international markets, they started to slaughter the Kashmiri animals with much greater zeal.” (Crook n.p)

Grievously, the species are gradually disappearing from the land of Kashmir. Waheed, in the novel quotes words of Sajad Malik--a Kashmiri cartoonist and graphic novelist--which give explicit account of disappearing rare animals especially Hangul deer (a Tibetan specie) which is undoubtedly a singular asset of Kashmir, (Sajad, Munnu: A Boy from Kashmir.)

Waheed abundantly uses nature imagery in order to explore the emotional

world of protagonist. The tainted image of Kashmir's ecology is also presented through artistic constructs. Beyond the artistic way, the role of art in portraying the plight of animals as well as of landscape is established. Moreover, Waheed also recalls the flora and fauna of Kashmir in his painting by depicting hunting of rare animals by Mughals that were residing in the land he maintains: "deer, loins, cypresses, tall rose bushes, chinar leaves, Mughal princes on hunting trips with their high elephants." (Waheed, TBGL P.03)

The immaculate beauty of Kashmir has indubitably attracted considerable figure of tourist from across the globe. But to its dismay, the tourists have left no stone unturned in tarnishing its real beauty by their unethical treatment. Roohi recalls that the "Manasbal Lake, that little marvel, which had not yet been trampled over by tourist hordes, had made her sing aloud" (Waheed, 2014 p.66)

The novel also puts an ecofeminist approach by sheer presentation of environmental disasters coupled with persecutions of women in the land. Women and nature are undetachable part of a society. Alike the gargantuan devastations of nature in the land, women also have equally been subject to inhuman treatment by the scum of the earth.

In TBGL, Mirza Waheed, brings Agha Shahid Ali's poem depicting the vulnerable picture of nature and women, "Each fall they gather chinar leaves, singing what the hills have reechoed for four hundred years, the songs of Habba Khatun, the peasant girl who became the queen" (Ali 2). Apart, act of Roohi's swimming in the river during night vividly shows women's attachment with the nature. The death of Fatimah (the godmother of Faiz) in an incessant clash between Indian soldiers and

militants sends Faiz into a state of shock, he gets compelled to quit his house and Roohi and cross the border to Pakistan. The multitude of soldiers can be realized every nook and cranny of the territory, It can be easily seen, while training in a camp Faiz tells to engineer saying that it does not "take an MA, BE, PhD to understand the meaning of countless soldiers" (Waheed, 2014 p. 216) broadly, Madam Shanta Koul, the girls high school's principal in Srinagar serves motherlike for the whole area. But, regrettably, the existence of Indian army there was intimidating, and atmosphere of utter fear and insecurity triggered a relationship between Major Sumit Kumar and Shanta Koul that factually show the Indian army's suppression of women in the land.

Shanta was not in a position to get school freed by the military men who were from Indian part which she did not consider her own. The most ridiculously shocking abuse and exploitation of ladies' people in the land isn't Indian armed force's the present demonstration however their such blatant wrongdoings are standard of the day. The most ridiculously loathsome portrayal of such oppressiveness of female additionally is given by Shanaz Bashir in brief tale cycle subtitled as *Dispersed Spirits* (2016). Sakina, the hero of story "psychosis", is assaulted one night in her Shanty in Srinagar by five men, sorrowfully, four out of them were from Indian military. The incongruity is that she can't emerge from the profound shock of the dreary episode.

Inter alia, the Indian army has left no stone unturned on their part to disfigure the physiognomy of women-folk. The heinous acts they perpetrated to the women is inexpressibly a mournful saga. according to KMS startling report, published on November 25, 2021 giving the accounts of

litany of women killing and molestation by Indian troops, it shows: “over 2,347 women had been martyred and 11,246 molested by the Indian troops in the occupied territory since 1989”. (Kashmiri media service, Exclusive Reports 2021)

The creator of the clever spots additionally light upon the brain of the Indian military officials to uncover their sentiments and evil plans about their immediate and circuitous job in destroying the peaceful climate of Kashmir. The voice of Major Sumit Kumar is utilized for taking apart the Indian declarations about their simply battle in Kashmir. The young ladies' secondary school of Srinagar's desolate room is likewise utilized as a site for experience by the Indian powers that is surely equivalent to running the expectations of Kashmiri young ladies. The one and only place of education is now turned into place where the officers were hellbent on waging war triggered by their own country. While depicting the Kumar's craze of war the novelist opines: " It is a hot afternoon, so hot that Kumar wonders if the creeping destruction of this once glorious city has anything to do with the unusual change in its climate. Whatever happened to the cool, soulful Kashmir weather that had brought the Mughals here and made them declare the Valley an earthly paradise... he wonders if this is what one fundamentally lives for while on earth: build and plunder, desecrate and repair" (Waheed, 2014 p. 150-51).

The way Sumit Kumar thinks and wields his power speaks volumes about the evil intentions behind his destructive attempts to gain attention. Furthermore, his desire to leave the valley as quickly as possible implies that the angry Indian leaders and soldiers understand that they are not waging a simple war.

### **Conclusion:**

This part will wrap up the focus by summarizing the major research findings related to the research points and research questions, as well as their importance and dedication. Additionally, it will assess the review's limitations and suggest avenues for further investigation. This study aimed to adopt the ecological approach to analyze the novel of Waheed's *The book of gold leaves* as a representative of Kashmir zone by elaborating the factors and causes behind the desecration of Kashmir which is resultantly neglecting and effecting the traditional values and fascinating phenomenon of earthly paradise (Kashmir). Due to disastrous facts of the conflict between two neighboring-cum nuclear countries, the tourists as well as local people are unable to enjoy the natural beauty of Kashmir because of cruel and restless involvement of human beings around. The whole environment of Kashmir contributes much serenity to not only residents of Kashmir but the whole environment (air, water, soil, plants, birds,

animals). Now unfortunately the environment is getting effected due to the negligence of high authorities who are not playing their role for the maintenance of peace in the land.

In the light of above discussion, this study proves that it is extremely necessary to take some immediate measures to lessen the level of destruction in Kashmir. If no timely action is taken the land will ultimately suffer from innumerable issues; water bodies will shrink, the rivers will be dried and the People will be deprived of clean drinking water; the environment will wholly be polluted due to constant air, rat a tat of machine gun, smoke of the ceaseless firing and so on.

This research has certain limitations. Some of the limitations are as follows:

The research was limited by finding some collection of data through some direct

observation and qualitative analysis of the novel the book of gold leaves. The study was partially conducted in library for collecting data. Main source for data collection is the original text book and the secondary source of data collection is web articles, research samples along with online researches.

Since the inception of Kashmir, it has remained bone of contention between two nuclear powers. The heightened conflict over the disputed territory of Kashmir can easily be resolved merely if a realistic, pragmatic and palpable strategy is devised to help resolve decades-long issue. There is certainly no complexity to tackle the Kashmir issue nor there is in any single international issue which is complex. Matter is the interest in resolving the issue, once it taken seriously then complexity becomes a motivating factor. It is the responsibility of the UN's relevant bodies to look into the long list of tragedies, issues, and persecutions that have occurred in Kashmir and to act swiftly to stop ongoing human violence, the humanitarian crisis, ecological chaos, worsening water quality, and a changing climate. India and Pakistan cannot escape their obligations to squelch a rising culture of haughtiness in the country. To prevent more ecological distress and human casualties on the planet, they must also fulfil their particular roles.

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