

## Chapter-One

### Preview of Traumatic Violence: A Survey of *The Kite Runner*

Violence is an action or word which is intended to hurt people. The act of violence brings disorder, anarchy killing, pain, suffering and torture to the common people. We all dislike the violence even though, we cannot avoid it. When the practice of power operation function than there is different class emerges and ultimately violence occur. But, power is everywhere in every social body. Whenever, there is contact among human beings; the power practice function. The idea like regicide, parricide, matricide, patricide, fratricide, rape, murder, exile, loot, segregation, pain, torture, jail, crucification all occurred due to violence.

Even in nature there occurs violence, big fish kills small fish and eat them. Violence occurs because of will, pride, ambition, misunderstanding, greed and jealousy. There are different types of violence: sexual, racial, child, political, women religious, cultural domestic and war.

Violent act occurs because of obsess mentality that's why, it's result may give pain and suffering to those who are victimized by such event. Violence is the source for creating trauma. Trauma occurs aftermath of violence. It is a haunting memory of the event that tortures psychically as well as mentally.

As experts have grasped the causes and effects of trauma, they have seen that i.e. infects population far beyond war combatants, rape survivors, and abused children. Those vulnerable to emotional trauma include refugees, torture victims, people caught in the devastation of natural disasters, political prisoners, individuals who endure severe poverty, people struck by technological disasters such as the explosion of the Chernobyl nuclear power plant, and those caught up in war and genocide. A litany of such domestic events as school shootings, automobile and plane

crashes, and urban riots also belongs on the list. These events are the news media's stock-in-trade, and journalists can convey their meaning more clearly if they understand how trauma will affect those at the center, those first to experience the shock waves.

For those who suffer violence, though, trauma is a specific, devastating and often long-lasting wound. Oxford dictionary describes trauma this way: 1 a bodily injury or shock 2. an emotional shock, often having a lasting psychic effect." The definition recognizes two types of trauma physical wounds that an emergency room might treat after an accident, and emotional wounds. ERs do little for the emotional wound, yet they may afflict a person long after the single shock that comes with an assault. Some people suffer trauma from continuing attacks on their emotional stability. Of course, physical and emotional wounds may be products of the same experience. The form of trauma emotional injury, something sudden and unexpected, sometimes taking place during a prolonged assault. The sufferers are so haunted by a terrible event that they can not forget it. The person is not mentally ill, even though victims sometimes erroneously think, "I must be going crazy." They are not, but their lives are crippled.

Traumatic violence occurred mainly because of the impact of terrorism, civil war and other types of violent act that resulted into catastrophe, disaster, death and separation. The heinous nature of terrorism and the psychological aftermath of fear and horror have forced experts to examine the impact of such events on the individual, the community and society as a whole, including the effects on fundamental beliefs about safety and well being. All though changes following such traumatic experience are often inevitable, the nature, process, and course of these changes can range dramatically at the individual level. The condition is evident when

traumatized individuals take actions that result in their death by suicide or through physical injury secondary to maladaptive behaviours (e.g., substance abuse or recklessness), or when psychological events result in serious physical disturbances or exacerbations of pre-existing conditions that lead to death (Kloner, 2006).

Jenny Edkins emphasized appropriately that "it is people, in their physically and their vulnerability, that [sic] experience the trauma both bodily and psychic [sic], and it should be to them that the memories belong" (100). She spells out the upbeat political lesson of her intervention. Since "trauma is clearly disruptive of settled stories" it threatens centralized political authority based on such stores and opens up venues for political resistance (107).

Dominick La Capra, who has very successful applied psychoanalytical concepts in her analysis of Holocaust memory. La Capra has also identified one of the fundamental conceptual errors at the core of the deconstructive trauma discourse. Many advocates of the concept of cultural trauma conflate the psychological challenges that all human beings face in their everyday, with the extraordinary psychological ordeal encountered, for example, by victims of extreme violence (La Capra).

Empirically speaking, however, in most societies and under most historical circumstances only a small part of the population suffers from what clinical criteria define as post-traumatic stress. Empirically studies have shown that survivors of extreme violence are particularly likely to belong to this part of the population and experience severe symptoms of mental distress. At the same time, it is also true that post traumatic symptoms of various sorts can be caused by many different factors, including seemingly ordinary and pedestrian experiences, but that fact makes it all the

more important to differentiate empirically and conceptually between different forms of violence and their social and psychological consequences.

The deconstructive trauma discourse seems to be compatible with the mindset and vantage point of a certain type of bystander who was not personally involved in any event of exceptional violence yet feels compelled to contemplate the meaning of such events in abstract philosophical terms. In fact, creating distance between one self and moments of extreme human suffering might be the whole point of the exercise because the bystander apparently wants to mentally eliminate the empirical experience of trauma by way of ontological speculation. To work through the failure of the bystanders to prevent man made disasters and deal with their legacies in productive ways. Our metaphor illustrates that there is no such thing as natural by standing - politically, personally, or scientifically - and this insight should be reflected in our scholarly work. We need to overcome the unfortunate epistemological impasse caused by contemplative trauma attachment and theoretical acting-out and develop new qualitative - empirical research tools to study the psychological effects of violence and its cultural representation with precision and theoretical dexterity.

Khaled Hosseini's projection *The Kite Runner* sets in 1970's up to the early decade of twenty first century. After the fall of monarchy in 17 July 1973 in a bloodless coup, Afghanistan turned into a republican system. Then, Russian invasion started and the uprising of Taliban in Afghan soil began the sequence of events that are apparently nationalist gradually turn into terror, giving suffering and torture to the common people and their day to day life in the name of fighting against Russian communist imperialistic invasion. Talib's violence result into a very much traumatic condition that shatters happy family life, innocence people lose their life in the Landmine, orphan house children are sexually and mentally tortured, woman's

suffering, refugee problem, destruction of Afghan culture and Hazara ethnicity and people are compelled to live in poverty-stricken situation. They even lose their basic rights as free waling, free speaking, property rights and many other rights.

The critic, Edward Hower on Fierce cruelty and love sees the effect of violence and haunting aftermath:

The novel's canvas turns dark when Hosseini describes the suffering of his country under the tyranny of the Taliban, whom Amir encounters when he finally returns home, hoping to help Hassan and his family. He finally returns home, hoping to help Hassan and his family. The final third of the book is full of hunting images: a man, desperate to feed his children, trying to sell his artificial leg in the market an adulterous couple stoned to death in a stadium during the halftime of a football match, a rouged young boy forced into prostitution, dancing the sort of steps once performed by an organ grinder's monkey.

The critic Geraldine S. Peanson responses text from psychiatric and mental trauma perspective:

From a psychiatric nursing perspective, this novel illustrates numerous clinically pertinent themes. Amir's exposure to the traumatic assault on his friend, Amir, hunts him for most of his life and this childhood event has a powerful impact on his adult decisions and feelings.

Pfefferbaum (2005) notes that symptoms of post-traumatic stress disorder are mediated by the event, exposure and a subjective reaction.

(66)

For Meghan O' Rourke, violence and trauma:

When the predicament is the much more pathetic one of a nation ravaged by political and religious war. This is hardly a book that whitewashes violence (several young boys are raped, and a woman is stoned to death), but the silver-screen melodrama of its central story line wishfully cuts against the fact-based horrors depicted within. Near the end of the book, Amir tries to make amends for his old act of betrayal by saving Hassan's orphaned son from a Taliban warlord who has kidnapped him, and who is portrayed as a bloodthirsty would-be hitter.

For loyal Miles, the novel is about the national identity:

The tension in this relationship mirrors Afghanistan's struggle in the 1970s to maintain a traditional sense of national identity in the face of government instability and invasions by a foreign power. Broader elements of Afghanistan society, such as ethnic and class divisions, also make it impossible for Amir to consider Hassan, his closest childhood companion and family servant boy, a friend. The gradual unravelling of both relationships and Amir's eventual attempts to reconcile with Hosseini compellingly examines Afghanistan's recent cultural and national history. (207)

After all, Pashtan Taliban's policy of ethnic cleansing of Hazara ethnicity creates the haunting trauma. The experience of Hassan is the collective memory of Hazara ethnicity. That's why, public punishment, stoning to death of adulterous couples in the Cahaze stadium, sexual exploitation of Hassan by Assef and orphan house children by Talib leader, public abusing and beating and killing of Hassan and Ferzana and physical attack upon Amir by Assef are some of the pivotal incidents of violence that

creates pain, suffering, torture and trauma. That's why violence is the source of trauma and trauma is the aftermath effect of violence. And, certainly, traumatic violence left grotesque consequence to those who have witnessed and victimized directly by it.

## Chapter-Two

### Grotesque Consequence of Violence in Hosseini's *The Kite Runner*

The Novel is presented in flashback technique dated December 2001 but opens by mentioning events from 1975. The narrator, relating the story in the first person was twelve years old, the events still haunt him, entail “unatoned sins” and has made him who he is today. Narrator reminded anew of the fateful events when his friend Rahim Khan called him to come see him in Pakistan. The narrator was living in San Francisco now. He laments the fact that stories from Afghanistan “Centre around the various wars, the opium trade, and the war on terrorism precious little is said about the Afghan people themselves, their culture, their traditions, how they lived in their country and how they manage abroad as exiles” (Azad, 2004).

Hosseini considers himself as a real participant in the ravage situation of the country by means of civil war; launched by Taliban that creates havoc, atrocities, torture and suffering to the common people. Because of political instability, Amir, the narrator of the novel and his father compelled to leave the country and take the political asylum in America. After many years, Amir's longing and nostalgia for his homeland, in his depiction of Amir's childhood, Hosseini brings to life his own vivid memories of Kabul during the 1960s and 1970s a period of time he refers to as a “Golden Era of Sorts” (Azad, 2004).

Amir remembers his ancestor linkage with Royal Family and happy family life by recalling framed family pictures.

An old, grainy photo of my grandfather and king Nadir Shah taken in 1931, two years before the king's assassination; they are standing ... shoulders. There was a picture of my parent's wedding night, ...



Rahim Khan ... standing outside our house, neither one smiling - I am a baby in that photograph and Baba is holding me” (5).

Similarly, Hassan who is deprived of mother’s love in his early childhood. It was in that small shack that Hassan’s mother, Sanaubar, gave birth to him. “Lost her to a fate most Afghan considered for worse than death” (6).

Hassan is the more noble and compassionate of the two; he has intelligence and athletic ability, but none of this will change his status with in Pashtun - dominated Afghanistan. Additionally, just as it was common for slaveholders to father children with their slave women, Amir's father has fathered Hassan with Ali's wife. But, this does not advance Hassan out of his state of servitude. 'In the end, I was a Pashtun and he was a Hazara, I was Sunni and he was Shia, and nothing was ever going to change that nothing. (23)

The history of racial violence in Afghanistan is very long. Amir reads for the first time of the mistreatment of the Hazara in a dusky book, written by an Iranian that he finds in his father is library. Amir is "Stunned to find an entire chapter on Hazara History." He discovered through the book that the Pashtuns "had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtun in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence" (9).

From 1930s until the soviet invasion, Mousavi cites examples of Pashtun oppression of the Hazara. He quotes a common Hazara proverb that translates as "even a Pashtun dog has a protector, but not a Hazara" (160). Status of Hazara is low; one from the 1890s describes Hazara as doing the hardest, dirtiest and most menial

work - there is scarcely a house without its Hazara servant, in the form of slaves, stablemen, etc."

Assef repeatedly refers to Hassan and Ali as Amir's Hazara in *The Kite Runner*. Assef's Pashtun - oriented nationalist attitude and hate for Hassan as a Hazara is made directly analogous to Hitler's anti - Semitic nationalism when he first extols the virtues of Hitler (40) and later gives a biography of Hitler to Amir as a birthday present (97). As a Taliban leader Assef speaks of his desire to remove the Hazara completely from Afghanistan (284). This is further illustrated by Hassan's murder at the hands of the Taliban soldiers.

"When you kill a man, you steal a life", Baba said 'you steal his wife's right to a husband, rob his children of a father when you tell a lie, you steal some one's right to the truth. When you cheat, you steal the right to fairness. Do you see" (16).

But Amir's childhood in Kabul still haunt him, specifically his father's mysterious hidden reality and inability to earn the love of his philanthropically generous but emotionally withholding father and his guilt about failing to protect his angelic half, caste old kite runner, Hassan from a savage assault when Amir receives a deathbed summons from his father business partner in Pakistan, he see a chance to redeem himself from the secrets that have left him psychically stranded between Afghanistan and the united states. He is given a task or quest, a quest that will "make him good again.

His father's old partner goes in for it too, in a letter to Amir: "sometimes, I think everything he (your father) did, feeding the poor on the streets, building the orphanage, giving money to friends in need, it was all his way of redeeming is Amir Jan, when guilt leads to good." A fine thing, redemption but better implied than stated let alone restated.

Amir recalls the day, when he and Hassan heard the sound of gunfire outside for the first time in their childhood. Ali protect both boys by consoling and distort the real event in order to avoid their fear. “They hunt ducks at night you know. Don’t be afraid” (31). They were not shooting ducks after all as it turned out, they had not shot much of anything that night of July 17, 1973. Kabul awoke the next morning to find that the monarchy was a thing of the past. The king, Zahir Shah, was away in Italy. In his absence, his cousin Daoud Khan had ended the king’s forty years reign with a bloodless coup.”

Assef’s praise the changing political system and wants to instigate Daoud Khan as the Hitler like dictator to cleanse the Hazara ethnicity so does Hilter to jews. “Do you know what I will tell Daouel Khan ... Hitler finish what he had started, a world be a better place now” (35). Assef creates the racial violence and give mental torture to Hazara groups that:

Afghanistan is the land of Pashtuns. It always has been always will be. We are the true Afghans, the pure Afghans, not this flat. Nose here, his people pollute our homeland, our watan. They dirty our blood. He made a sweeping grandiose gesture with his hands. Afghanistan for pashtun, I say. That’s my vision. (40)

The pinnacle of the kite-flying season is the tournament. Amir relates the tournament rules. All kite fighters have an assistant. The goal is to take down the other kites using tricks and glass enhanced kite string until his last kite flying. In addition, all kite fighter vie for the fallen kites. Each time a kite falls, huddle of kids run through the streets chasing after it as spectators cheer.

Amir relates that the winter of 1975 would be the last time he would see Hassan run for a kite. But later on Taliban banned the practice of kite flying

tournament. He spends a good deal of time on his own or with Hassan. Neglected by his father, Amir feels responsible for the death of his mother who died in childbirth. He believes that his father has never forgiven him for this.

Sexual violence that creates repentance to Amir because he is just a voyeur while Hassan was raped by Assef and his group. “Whatever you wish.” Assef unbuttoned his winter coat, took it off, folded it slowly and deliberately. He placed it against the wall. I opened my mouth, almost said something. Almost, the rest of my life might have turned out differently if I had. But I did not I just watched. Paralyzed.

(64)

“Fine”, Assef snapped.” All I want you walking to do is hold him down. Can you manage that ? Wali and Kamal nodded. They looked relieved. Assef knelt behind Hassan, but his hand on Hassan’s hips and lifted his bare buttocks. He kept one hand on Hassan’s back and undid his own belt buckle with his free hand. He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb” (66).

Amir was also there but he was afraid of Assef’s act of sodomy that he may be victimized by him. He says: “I stopped watching, turned away from the alley. Something warm was running down my wrist. I blinked, saw I was still biting down on my fists hard enough to draw blood from the knuckles. I realized something else. I was weeping from just around the corner, I could hear Assef’s quick, rhythmic ground. I had one last chance to make a decision ... and accept whatever would happen to me or I could run. In the end, I ran (67-68).

‘I watched Hassan raped.’ I said to no one (75).

Amir sees Assef as he prepares to rape Hassan while the other boys hold him down. Amir sees Hassan's resigned expression and thinks of the same look on the sheep that get slaughtered as part of religious ritual; they look as if they are dying for higher cause. Rather than help, Amir runs away. When he later sees Assef the two other boys pass by laughing, Amir goes back to search for Hassan. The beaten Hassan looks as if he might collapse but hands Amir the kite. Pretending he does not know what had happened, Amir wonders if Hassan realizes that his friend actually knows of the rape. Hassan attempts to speak but limps away. Amir goes home to the open arms of his smiling father, proud of his victorious son.

Cultural narrative and fantasises are not antithetical to material "reality" but fundamental to social and political life (Taylor 30). The representability of the trauma of rape and the purpose of its representation. What is the relationship between material and representational violence? How do we understand victims' role in the context of sexual violence? What are the risks of representing trauma and violence against recipient?

The critical challenge Fleckenstein sees it is to not produce the spectacle of violence and victimization and to not erase the materiality of violence and trauma by turning corporal bodies into texts (Fleckenstein). In consuming Trauma; on, the pleasures of "Herely circulating", Patricia Yaeger cautions academics against the co-option of the suffering of others and the commodification of their stories of pain, trauma, violence, and injustice. Yaeger claims that academics are "busy consuming trauma [,] ... obsessed with stories that must be passed on, that must be passed over [,] ... (b)ut ... [are] drawn to these stories from within an elite culture driven by its own economics" (228). "What is our stake in [their] narratives?" She asks what is their stake in ours?" (230). Yaeger calls for criticism, "nervous about its own

certainties” (245), a criticism that considers the relationship between representation and political praxis (236) and the material effects of the rhetoricization of the body (233). She urges critically self-reflexivity, a kind of “textual anxiety” or “discursive doubt” (241). Similarly, Linda Alcoff and Laura Gray - Rosendale, in *Survivor Discourse: Transgression or Recuperation? Expose the risks of confessional modern the sensationalism of survivor’s stories, and their potential recuperation by those in positions of power* (215). Recuperation can be subverted, they argue, by presenting survivors as subjects, dismantling the victim-expert split, abolishing the bifurcation between experience and analysis and creating spaces for survivors to theorize their own experience and talk back 215.

Yet cast the reader as an ally with the listening “you” - the potential rapist (Van Spanckeren 82) - the revenge fantasy prompts critical anxiety about how resistant representations may reproduce the spectacle of violence by casting viewers in the voyeuristic roles. As Elaine Scarry says in *The Body in Pain*, even the elementary act of naming this most interior of events (rape) entails an immediate mental somersault out of the body into the external social circumstances (and discourses that can be pictured as having caused the hurt” (16). In other words Strosser’s fantasy shows how “rape is not only scripted, (but how) it also scripts” (Marcus 391). The fantasy can be read as an articulation of trauma a devastating and not worked through experience (the more common me of the term) - and as an experience lived belatedly at the level of its unspeakable truth (the more specialized notion of trauma in psychoanalysis theory). The fantasy thus beckons viewers into the territory of psychoanalysis to consider the “textual anxieties” surrounding the representation of trauma.

Strosser restaged the trauma of rape in order to control what cannot literally be expressed, that which is not known in words, but in the body" (Culbertson, 170). The fantasy situates the viewer as a witness to the pardon of the distance of one's own experience" (170). In this sense, the fantasy figures trauma's untranslatability, that is, the resistance to, yet reliance up on, cultural scripting and thereby illustrates how trauma is imbricated with the imagery and symbolic and how it responds to certain expectations of genre and structure" (183). *The Kite Runner* thus brings to light the disciplinary and cultural frames available to victim to express the painful and personal violation of rape its traumatic aftermath.

At the heart of the critical project of constructing a material rhetoric of violence and trauma is the crisis of representation, prompted in part by the post structuralist argument that there is no unmediated access to the "real" (historical or psychic reality - categories fundamentally interdependent). The post-modern project calls into question the grand narrative of history by displacing realism. As Diane Elam puts it, "realism ... ceases to be the privileged form of representation for the 'real', for historical reality" (14). If the task of realism has been a nostalgic recovery of the past, as Elam asserts, how then are we to understand survivors representation of trauma in the post-modern world? In many ways, *The Kite Runner* reveals underlying paradox of trauma and of realism itself. In Cathy Caruth's words, "trauma ... is always, the story the wounds that cries out, that addresses us in the attempt to tell us of a reality or truth that is not otherwise available. This truth, in its delayed appearance and its belated addresses cannot be linked only to what is known, but also what remains unknown in our very actions of our language" (4).

'The violence of rhetoric' rings on historical struggles and cultural narratives of gender, race, class, sexuality, ability and national identity, links which can be charted

through a historical analysis of the trauma of rape and its representation. For example, one could articulate these links through a contestation and struggle with in the society, in which sexual violence was linked directly to racial and economic oppression (8). The demonization of racialized sexuality enabled, justified, and reinforced the rape of inferior Hazara boy Hassan by Pastun Asset.

In beyond the pleasure principle Freud uses this parable to represent trauma as an experience that repeats itself - an experience that is not located in the original violent event but "In the nightmares and repetitive actions of the survivor" (Caruth 4). As Caruth suggests, the parable signifies the traumatic paradox and the double wound of trauma - a wound of the body and mind - a wound that cries out, that addresses us in the attempt to tell us to a reality of truth that is not otherwise available" (4). The "truth" of trauma that lies in its belated address in its repetition - a repetition that can be re-traumatizing and even life threatening (63). Caruth puts it this way: It is the "striking juxtaposition of the unknowing, injurious repetition and the witness of the crying voice that best represents Freud's intuition of ... traumatic experience" (3). Furthermore, as Caruth suggests, the story of Tasso can be read as a parable about psychoanalytic writing itself, which demands that there be a listener for the belated repetition of trauma, just as the film *The Kite Runner* needs an audience to witness the survivor's story. Caruth recognizes that one could read the voice of Hassan as the other with in the self (the split subject of psychoanalytical thinking), or as an indication of how "One's own trauma is tied up with the trauma of another" (8). I agree with Caruth that the Hassan parable is emblematic of Freud's notion of the double wound of Trauma - how trauma repeats itself - and is known belatedly. Moreover, I find Caruth's rethinking of historical reference and link between the traumatic paradox and the writing of history useful for understanding the discursive



and cultural mechanisms that survivors inflects in representing trauma. However, Caruth does not acknowledge how trauma's belatedness the possibility of history have been rhetorically gendered in classic psychoanalytic theory in ways that influence. Our understanding of violence against racially segregated class and its traumatic aftermath.

Carolyn Steedman's comments on the historical genealogy, particularly in the eighteenth century, of what she calls "Empathy theory" provide a timely corrective to the view that the display of empathy, in cultural criticism, is simply to be welcomed.

Using empathy theory, a sense of self (...) was articulated through the use of some one else's story of suffering, loss, exploitation, pain (...). In those moments of vibrating reception, when the heart throbs in sympathy and we are sublimely aware of the harmony of our reactions with these of the person we are sympathising with, it seems necessary, an absolute rock-bottom line of exchange, that he or she who tells the harrowing tale, is diminished by having that story to tell and is subordinated in the act of telling (FA, 34).

Steedman's timely remarks invite a greater degree of reflexivity concerning the ethics of trauma criticism. For what she reveals is that critical 'empathy' is not without its darker aspects. As well as parking of a discourse of power that established the critic's sensibility as finer than that of nameless other, empathetic recovery of the voices of traumatized testifiers and texts may be at the expense of those for whom trauma criticism claims to speak. In this contexts, it is perhaps salutary to be reminded, also as the insights of psychoanalysis of any hue would demonstrated that a focus on texts of catastrophe and suffering is bound to be inflected, also by less easily acknowledgeable fascination and fantasies concerning victim hood grounded in

aggressivity<sup>20</sup>, or a drive to voyeurism and control<sup>21</sup>. Such responses have been identified amongst those only indirectly caught up in actual disasters:

I preoccupied myself with gravity and momentum, atoms and cells, the Anglo-Afghan wars, instead of thinking about Hassan and what had happened to him. But, always, my mind returned to the alley. To Hassan's brown corduroy pants lying on the bricks. To the droplets of blood staining the snow dark red, almost black. (79)

As a Voyeur of foible events: Amir who had witness the Hassan's pathetic condition, while he was raped by Assef and Anglo-Afghan wars that ravage the country and its people is traumatized by the events and the memory of Hassan's pant which is lying on the bricks and the bloodstains colour which was changed into block:

The colour fell from his face. Next to him, the stapled pages of the story I'd promised to read him fluttered in the breeze. I hurled the pomegranate at him. It struck him in the chest, exploded in spray of red pulp. Hassan's cry was pregnant with surprise and pain (80).

On the hill Amir asked Hassan what he would do if he hit him with a pomegranate that has fallen to the ground. The colour drains from Hassan's face. Amir hits him with a pomegranate, which breaks on his chest Amir yells at Hassan to hit him back and throws more pomegranates, hoping Hassan will retaliate and give Amir the punishment he thinks he deserves. Hassan, though, will not be provoked to violence and instead takes a piece of pomegranates smashes it against his own forehead and walks away leaving Amir, who cries alone.

Hosseini consistently answers that it is his view that addressing difficult subjects is an important role of fiction. He told Min Hekmatullah Sadat in interviews conducted for Sadat's dissertation, "Some ... have called the book divisive and

objected to some of the issues raised in the book, namely racism, discrimination, either inequality etc. Those are sensitive issues in the Afghan world, but they are also important ones and I certainly do not believe they should be taboo" Sadat (167).

Similarly, he told Farhad Azad in an interview appearing the Lemar - Aftab in 2004 that 'Fiction is like a mirror" it reflects what is beautiful and novel in us but also at time (s) what is less than flattering, things that make us wince and not want to look anymore. Issues like discrimination and precaution, racism, etc. are such things." He went on to suggest that these issues must be confronted for Afghanistan to progress. he pointed specifically to :

The mistreatment of the Hazara people, who were all but banned from the higher appointments of society and forced to play a second - class citizen role A critical eye toward that era is, I believe, as important as a leaving eye, because there are lessons to be learned from our own past. (Azad)

Then I saw Baba do something I had never seen him do before: He cried. It scared me a little, seeing a grown man sob. Fathers were not supposed to cry. "Please", Baba was saying, but Ali had already turned to the door, Hassan trailing him. I'll never forget the way Baba said that, the pain in his plea, the fear.

The pain of unexpected separation, makes Baba losses his patience. Even matured, man, who live his life with Ali and Hassan as his own family are decided to leave his home. Their decision makes him bewail and clearly seen plea to stop the decision.

Another violent act done by Russian soldier to those who seek political asylum as refugee from another country and wants to cross the border are treated inhumanly. At a checkpoint, an Afghan soldier and a Russian soldier inspect the vehicle and its

passengers. The Russian soldier wants sometime alone with the young woman in the truck. She burst into tears. Her husband pleads Karim to dissuade the soldier. Then Baba jumps in to protect the woman as well. Russian says he will shoot him, but Baba says he will proudly take a thousand bullets. When Amir tries to get Baba to back down, Baba asked if he has not taught his son anything after all. A bullet is heard but it turned out to be from another soldier's gun. This soldier calms the Russian who has his gun pointed at Baba's and the travels are allowed to resume their journey.

The painful act of soldier gives torture to the women physically as well as mentally. Baba, who attempts to defend her is almost physically attacked by Russian soldier. The group of refugee who seek security to their life and wants to cross the border line of war ravaged country faced psychical and mental trauma.

We learned to protect ourselves from terror with silence, we learned to protect ourselves with the help of prayer, but this was not enough and so, we (also) learned to protect ourselves from terror by taking decision together and we are still doing so. (Testimony 6TT a victim's relative, National Committee of Displaced Persons of Peru, CONDECOR EP, pp. 168-169).

His father, who'd owned a movie theatre in Kabul, was telling Baba how, three months before, a strayed bullet had struck his wife in the temple and killed her. Then he told Baba about Kamal. I caught only snippets of it. Should have never let him go alone ... always so handsome, you know ... four of them ... tried to fight ... god ... too him ... bleeding down there ... his pants ... didn't talk anymore ... just stares.

In Cathy Caruth's (Caruth, 1996:17) psychoanalytic theory of trauma. It is not the experience itself that produces traumatic effect, but rather the remembrance of it.

In her account, there is always a time lapses a period of 'Latency' in which forgetting is characteristic, between an event and the experience of trauma. As reflective process, trauma links past to present through representation and imagination. In psychological accounts, this can lead to a distorted identity - formation, where "certain subject - positions become especially prominent or even overwhelming, for example, those of victim or perpetrator ... where in one is possessed by the past and tends to repeat it compulsively as if it were fully present" (La Capra, 1994: 12).

He won't breathe ! My boy won't breath ! he was crying Kamal's lifeless body lay on his father's lap. His right hand, amputated and limp, bounced to the rhythm of his father's Sobs "My boy ! He won't breathe ! Allah, help him breathe (108) !

Among those refugees, who are compelled to leave their country; Kamal and his father also ride in the tanker to cross the territory. In the very process because of suffocation like Jews in Hitler's gas chamber Kamal loses his life because of torture and pain Kamal's father who already lose his wife "shoved the barrel in his own mouth. I will never forget the echo of that blast" (108).

Dominick La Capra, who has very successfully applied psychological and psychoanalytical concepts in his identified one of the fundamental conceptual errors at the core of the deconstructive trauma discover. Many advocates of the concept of cultural trauma conflate the psychological challenges that all human beings face in their everyday life, especially in the process of maturation, with the extraordinary psychological ordeal encountered. For example, by victims of extreme violence (Lacapra). As a result of this mistake, they assume that in one way or another all people partake in the experience of trauma, for instance, when they grapple with the inexpugnable relativism of all forms of human culture and communication.

Empirically speaking, however, in most societies and under most historical circumstances only a small part of the population suffers from what clinical criteria define as post traumatic stress. Empirical studies have shown that survivors of extreme violence are particularly likely to belong to this part of the population and experience severe symptoms of mental distress. At the same time, it is also true that post-traumatic symptoms of various sorts can be caused by many different factors, including seemingly ordinary and pedestrian experiences, but that fact makes it all the more important to differentiate empirically and conceptually between different forms of violence and their social and psychological consequences:

In American, Baba has struggled by doing hard manual work in order to maintain daily livelihood. But in Afghanistan they have lived extraordinary life. The panic situation that for Amir, 'America was a place to bury my memories. For Baba, a plan to mourn his. (112)

The nostalgia of the previous luxurious life and presents struggling situation give torture to both Amir and Baba. One Sunday in spring of 1983, Baba becomes furious in a little grocery store when he is asked for identification after waiting a check. Oranges are strewn across the floor, a magazine rack is overturned, a jar of beet jerky is broken. Amir apologizes for his father and says they will certainly pay for everything. He thinks of how in Afghanistan there are no checks and identification involved when making purchases. Baba has been in the United States for a year and a half and is still adjusting. He misses his home and now, working in a gas station has blackened, chipped fingernails. Feeling sorry for Baba, Amir says, they could go back to Peshawar, where Baba was happier, but Baba says it was not the right place for his son, that they have come to California instead:

Long before the Roussi army marched into Afghanistan, long before villages were burned and schools destroyed, long before mines were planted like seeds of death buried in rock piled graves, Kabul had become a city of ghosts for me. A city of hare lipped ghosts. (199)

Amir and his father escape from the Soviet invasion of Afghanistan makes them haunting memory toward their homeland by comparing present situation in America. The arrival of Russian army raise Taliban in the country and civil war ravaged and destroy each and everything. There is risk of life in every step of walking.

According to World Health Organization (WHO), terrorism can be defined as collective violence that is inflicted by "larger groups such as states, organization political groups, militia groups and terrorist organizations" (WHO, 202, p. 31). The type of violence inflicted in specified in the United Nations definition of terrorism:

Any act intended to cause death or serious bodily injury to a civilian, or to any other person not taking an active part in the hostilities in a situation of armed conflict, when the purpose of such acts, by their very nature or context is to intimidate a population, of to compel a government or an international organization to do or to abstain from doing any act. (Article 2(b)) of the international convention for the suppression of the financing of terrorism, United Nations (1999)

Almost all definitions consider two large categories of terrorism : (1) state terrorism seeks the control of society and its citizens through the real or psychological use of intimidation and terror, it probably is and has been the most usual type of terror; (2) terrorism as *Asymmetric Warfare* is defined as a form of conflict in which "An organized group - lacking conventional military strength and economic power - seeks to attack the weak points inherent in relatively affluent and open societies. The attacks

take place with unconventional weapons and tactics and with no regard to military or political codes of conduct" (WHO, 2002, p. 241). In both kinds of terrorism, the aim of the terrorist actions is to achieve political goals by frightening and provoking panic in the civil population (Chomsky, 2004). Terrorist violence may be potentially more devastating than other disaster and types of violence (Baum and Dougall, 2004, Curran, 1988, Torabi and Zeo, 2004):

I thought about the last time I had seen Rahim Khan, in 1981. He had come to say good bye the night Baba and I had fled Kabul. I remember Baba and him embracing in the Foyer, Crying softly. When Baba and I arrived in the US he and Rahim Khan kept in touch. They would speak four or five times a year and sometimes, Baba would pass me the receiver. The last time I had spoken to Rahim Khan had been shortly after Baba's death. The news had reached Kabul and he had called. We'd only spoken for a few minutes and lost the connection. (171)

Amir as a expatriate and displaced one who lives in Afghanistan before the war and currently living in America recalls the connection between his father and Rahim Khan. The scenario of their separation gives Amir unforgettable memory, pain of exile and longing for homeland. To support this idea Cathy Caruth and in Felman and Laub argues, '[w]hat returns in the flashback is not simply an overwhelming experience that has been obstructed by a later repression or amnesia, but an event that is itself constituted, in part, by its lack of integration into consciousness (TEM, 152).

Where for Caruth, it is the memory of the event itself which arrives belatedly (See, for instance, TEM, 4; UE, 17), for Laplanche and Pontalis, it is the meaning conferred on it 'afterwards' that may render a particular memory traumatic (LP, 467-8). Lays makes a similar point 'for Freud traumatic memory is inherently unstable or



immutable owing to (the role of unconscious motives that confer meaning on it (TG, 20). A memory becomes traumatic when it becomes associated, later, with inadmissible meanings, wishes, fantasies, which might include an identification with the aggressor. British object relations psychoanalyst has described this process in the following terms.

Whatever the nature of the event (...) eventually he comes to make sense of it in terms of the most troubled and troubling of the relationships between the objects that are felt to inhabit his internal world. That way the survivor is of least making something recognisable and familiar of the extraordinary, giving it meaning (UT, 12).

The mistreatment done by Taliban boy not only in words but also in behaviour makes Rahim Khan to recall the soccer game in Ghazi stadium in 1998. Talibani boy struck on the forehead with the butt of his Kalashnikov and also threat him to cut out his tongue. "I was old enough to be his grandfather and I was sitting there, blood gushing down my face, apologizing to that son of a dog" (173).

The anger, Frustration and loss of the feeling of security that result from deliberate violence often complicate and lengthen the healing process Traumatic reactions of assault victim is painful and full of anger to whom he apologize.

We easily understand why the victim would be angry, although often the victim's parent or spouse is most angry and after revenge. Take the situation of Rahim Khan, struck by butt on his forehead and make scars. He give forgiveness to the attacker even though, he is affected by post traumatic stress disorder (PTSD).

If you went from the Shar-e-Nau section to Kertch-Parwan to buy a carpet, you risked getting shot by a supper or getting blown up by a rocket - if you got past all the checkpoints, that was you practically needed a visa to go from one neighbourhood to the other. So people

just stayed put, prayed the next rocket would not hit their home. He told me how people knocked holes in the walls of their homes so they could bypass the dangerous streets and would move down the block from hole to hole. In other parts, people moved about in underground tunnels. (174)

Violence has harmful effects on human beings of any culture, geographic area, on social class (WHO, 2002). There is abundant literature on the effects of traumatic events and disasters on human beings (Norris et al., 2002). As expected terrorist attacks have important psychological effects on the direct victims (e.g., Dimaggio and Galea, 2006), which moreover, long-lasting (Baca, Baca-Garcia, Perez - Rodriguez and Cabanas, 2005; Desivilya, Gal and Alalon, 1996).

But what about the general population, which is the end target of terrorist attack ? The existing data offer a very different panorama from that of direct victims. Despite the frequently alarmist discourse of the political and academic authorities (See Perez - Sales and Vazquez, in Press), the data show that the impact is usually much more limited than would be expected. Despite numerous initial reactions of moderate or high stress in the general population (Galea *et al.*, 2002; Miguel - Tobe *et al.*, 2006, Schlegere *et al.* 2002; Schuster et al., 2001), most of the studies have failed to reveal high rates of posttraumatic stress disorder (PTSD, See Reviews in Silver *et al.*, 2005; and Vazquez, 2005), or concomitant increase in the use of mental health services (Rosenheck and Fontana, 2003) and psychotropic (MC Carter and Goldman).

Common people were so tired of constant fighting, fired of the Rockets, the gunfire, explosion. Horror and terror is pervasive every where. There is no certainty of life. They lose there basic right as free walking, "Ali and his cousin - who had

owned the house - had been killed by a land mine two years before, just outside of Bamiyan A landmine (180-181).

Some one had taken a knife to it and ... Amir Jan, the slashes cut this way and that way. One of the cuts this way and that way. One of the cuts went from cheekbone to hairline and it had not spared her left eye on the way (183-184).

The act of psychological violence, which is received by Sanaubar is very much terrific that one could not face her who have weakened sensibility. Her psychological condition is very much terrific that she bears unbearable torture and pain. Because of spreading violence "Kabul in those days, Amir Jan, was as close as you could get to that proverbial hell on earth (186). Rahim Khan tells the present situation of Kabul to Amir when he is absence and unknown about the situation of his motherland.

Trauma of separation and remembering those past event makes Rahim Khan sad and feel full of loss. He memorizes the event with Sohrab that - "I read to him at night, played riddles with him, taught him card tricks. I missed him terribly (186).

The violent act of in 1996 that Taliban banned kite fighting but the country turn into physical fighting. "In 1998, they massacred the Hazaras in Mazar-i-sharif (187). Pashtun Taliban and their leader's genocidal nature gives horror and terror to those minority group: Hazara ethnicity. The policy of ethnic cleansing makes physical trauma to Hazara; chaos and anarchy is in pervasive everywhere "Alas the Afghanistan of our youth is long dead. Kindness is gone and you cannot escape the killings. Always the killings. In Kabul, fear is everywhere, in the streets, in the stadium, in the market, it is a part of our lives" (189).

The history of the study of memory is a tale of the search for a faculty, a quest for the way in which the mind brain codes, stores and retrieved information. Only with the recent interest in language and in cultural aspects for thinking has there

emerged the wider view of remembering as something that peopled to together, reminding themselves of and commemorating experiences which they have jointly undertaken (Radley, 1990).

As Halbwachs suggests, collective memory and history is useful. If, as Halbwachs suggests, collective memory is always group memory, always the negotiated and selective recollections of a specific group, then collective memory is similar to myth. This in fact, is how Neal (1998) conceives of it in his work on national trauma from Halbwachs presents perspective, collective memory is essential to a group's notion of itself and thus must continually be made over to fit historical circumstance. While this collective memory makes reference to historical events, that is events that are recorded and known to others, the meaning of such events is interpreted from the perspective of the group's needs and interests, within limits, of course.

A sort of mourning beneath and beyond tears: 'It was not so much grief as a pouring out of some ghastly vomit like a kind of horror (OS, 139-40). The purgative idiom here is not accidental. What Bamber's accounts of these basic first hand testimonies makes evident is that Holocaust stories - like all stories of deep trauma, fear and pain - are to be understood less as tales of heroic triumph over adversity, than as truncated, wounded quasi-narratives that call out to be heard, impossible stories that the victims and survivors nonetheless have to tell.

Hassan in memory relates that the Afghanistan they grew up is gone forever. He writes of the killing and the other horrors perpetrated by the Taliban. Despite the threat of violence, Hassan recalls those past days and compare today. Most common people collective trauma of stake their life in death is horrific and dangerous.

She asked louder and suddenly a young Talib ran over and hit her on the things with his wooden sticks. He struck her so hard she feel down. He was screaming at her and cursing and saying the ministry of vice and virtue does not allow women to speak loudly. She had a large purple bruise on her leg for days but what could I do except stand and watch my wife get beaten ? If I fought, that dog would have surely put a bullet in me, and gladly ! Then what happen to my Sohrab ? The streets are full enough already of hungry orphans and everyday I thank Allah that I am alive, not because I fear death, but because my wife has a husband and my son is not an orphan. (190)

Hosseini tries to excavate the plight of women in the history of Afghanistan under Talibani regime. Hosseini told Milvy that he believes the film based on this novel, despite its violence and cruelty, will be more palatable. There is issue (addressed in this book) about women, but the issue about ethnic tension are the sensitive ones in Afghanistan. If that film is ever made, I do not think we'll be facing the same sort of controversy" (Milvy, 2007). Tiliban treat women as second class citizen of the nation that they compelled them to wear burqa and they did not allowed them to speak louder in public place and deprived them from formal education.

Because of women's violence, they are physically as well as mentally tortured and traumatized. Without any crimes they are abused and beaten seivourly. In *The Kite Runner* Farzana, Hassan's wife who is seivourly beaten by Taliban but Hassan is compelled to stay as passive observer. If he opposed them he is shot death. The limit of atrocity cross the boundary; country is full of chaos, horror and terror that creates poverty, orphans, beggars and handicapped problem.

Hassan is traumatized because of the fear of the death that if he dies his son Sohrab becomes orphan and Farzana loses her husband. Because of his feared mind, Hassan dreams "Some of them are nightmares, like hanged corpses rotting in soccer field with blooded grass. I dream that Lowla flowers will bloom in the streets of Kabul again and Sohrab music will play in the samovar houses and kites will fly in the skies.

(191)

Instable and fear minded Hassan has dreamed of destruction as well as possibility. Horrific nightmare that makes him short of breath and sweaty when he wakes up. He is hopeful of bright future in his dreams. Kite fly in the skies symbolizes the equality and freedom of common people. To prove this idea Weinberg believes that trauma is "always already inscribed in memory" and has particular epistemological value, although again following Caruth, he quickly adds that any conscious representation of trauma remains by definition "inadequate" (205) because "trauma is the inaccessible truth of remembering" (204). He thinks truth exists but cannot and may not be spelled out. Philosophy and history have the purpose to "make us forget about the traumatic flipside of all memory" and in this respect differ from literary texts which are capable of exploring the interdependency between trauma and memory in more honest and productive fashion (206).

"— and order him to kneel —"

"No. God, no"

"— and shot him in the back of the head."

"No"

"— Farzana came screaming and attacked them —"

"No."

"— shot her too. Self defence, they claimed later—." (192)

The story of Hassan has a tragic ending. Hassan and his wife Ferzana stay on at the house after Rahim Khan leaves for Peshawar, accused Hassan of living in it as if it was his own, and told him they were moving in. When Hassan protested, they murdered both Hassan and his wife. The brutal and inhuman behaviour of Taliban makes him ultimately victim.

Physical violence up on Hassan and Ferzana from the side of Taliban creates their death. Taliban claims that they just self defence not murdered. "Most of it was fear of the Taliban, I think. But no one was going to risk anything for a pair of Hazara servants" (193).

Things might have turned out differently if I had not ? May be Baba would have brought them along to America. May be Hassan would have had a home of his own, a job, a family, a life in a country where no one cared that he was a Hazara, where most people did not even know what a Hazara was. May be not. But may be so. (198)

Amir becomes thought provoking after knowing the real relationship between Hassan and Amir. The act of his betrayal may push them into the mouth of death. Though, Amir disillusioned by his act: To illustrated the idea of assimilation, victimizing events may have a shattering effect on just world beliefs, as discussed by Janoff Bulman (1992). To assimilate experience so that just world beliefs are maintained requires complex cognitive strategies. Self-blame is one such strategy. If people are to blame for their own misfortune, then the world remains a just one in which they get what they deserve. In contrast, victim who accommodate their experience, by appraising and accepting that the new trauma related information is incongruent with pre-existing beliefs, must modify their perception of the world.

These individuals no longer perceive the world as just, but as random or unjust, and they modify their existing models of the world to accommodate this new information. Accommodation requires people to change their world views, whether that change is in a positive or a negative direction.

Rahim Khan said with a rueful look, but he'd lost his two youngest girls a few years earlier in a land mine blast just outside Jalalabad, the same explosion that had severed toes from his feet and three fingers from his left hand. (202)

In civil war, faired and his father also participated and he hade seen the older man torn into pieces. He also have lost his two youngest daughter in a land mine and also lost his toes from the feet and three fingers from his hand. The specific features of the traumatic experience, the individual's personality and history, trauma history, personality factors, emotional regulation and coping, cognitive representations of the experience, and environmental factors (Butler et al., Garlan et al., 2005). A critical aspect to ultimate adaptation is the survivors' ability to manage their distress, underscoring the role of coping strategies in ongoing adaptation to trauma (reviewed in Butler et al., 2007).

Long lasting violence pushes the country in to poverty-stricken situation, "I saw chains of little village sprouting here and there, like disordered toys among the rocks, broken mud houses and huts consisting of little more than four wooden poles and I tattered cloth as a roof (2003). For Amir who live in America and passed the luxurious life even in Afghanistan many decades ago is now totally strange situation. The condition is regressive because of civil war.

Farid pointed to mud-hut villages along the way where he'd known people years before. Most of those people, he said, were either dead on



in refugee camps in Pakistan. "And sometime the dead are luckier, he said. (214)

Farid is tormented by the memory of the past event that haunts him psychologically. The situation of the country is drastically changed. Lots of people were killed in the violence and those remaining people seek shelter in a safe place as refugees. Farid thinks that it is better to die than bear such brutal, horrific and inhuman behaviour. In every step of life there is a risk of attack and suffering. Even the orphanage built by Amir's father "It was destroyed a few years ago" (226) Farid reported. All such destructive and inhuman behaviours are done by the Taliban.

Taliban loots the property and if not destroyed it. So, the common people are compelled to live in a poverty-stricken situation. "The only people in Kabul who get to eat lamb now are the Taliban" (216). This shows that the limit of exploitation is overflowing but other people neither could resist nor protest. Taliban leads a luxurious life in the same territory.

"I wish I remembered for you. But I don't your mother passed away a long time ago and my memory is as shattered as these buildings. I am sorry" (219). Here, he tries to remember every event. But because of post-traumatic stress disorder (PTSD), he can barely recall the past event. It is all happened due to horrific riot and violence caused by Taliban. Allowing for the centrality of mediation and imaginative reconstruction, one should perhaps speak not of traumatic events, but rather of traumatic affects (Setompka in Alexander et al., 2001). While trauma refers necessarily to something experienced in psychoanalytic accounts, calling this experience 'traumatic' requires interpretation.

Zaman the director of the orphanage exposes the pathetic condition of the orphan house because of violence, "But they are not all yateem. Many of them have lost their father in the war, and their mothers cannot feed them because Taliban do not allow them to work" (222). Spreading violence increases the number of orphan child and there is difficult to manage it.

Grim conditions the children live in, since the orphanage is an unheated, over crowded ware houses with no clean water and a rapidly diminishing food supply. When Taliban official comes every once in a while and brings money and sometimes asks to take a girl, he turns over the child. "If I deny him one child, he takes ten. So I let him take him one and leave the judging to Allah. I swallow my pride and take his goddamn filthy ... dirty money. (225)

Children are mentally, physically as well as sexually exploited. Trauma of separation from their parents and present insecure condition gives them torture and suffering.

A young man's dead body hangs from a rope there and no one notice. Such events occur either by other (Taliban) or themselves who could not bear the trauma of loss, exploitation and misbehaviour. Those who lose legs in explosion and used artificial legs are compelled to sell artificial legs in order to feed their children.

The scene at Ghazi stadium during soccer game half time, Talib official in the name of obeying gods order and accusing adulterer and dishonouring the sanctity of marriage are severely punished along with public shaming.

The woman's knees buckled under her and she slumped to the ground. The soldiers pulled her up and she slumped again. When they tried to lift her again, she screamed and kicked. I will never, as long as I draw

breath, forget the sound of that scream. It was the cry of a wild animal trying to pry its mangled leg free from the bean trap. Two more Taliban joined in and helped force her into one of the chest - deep holes. The blindfolded man, on the other hand, quietly allowed them to lower him into the hole for him. Now only the accused pair's torsos produced from the ground. (225)

The psychical violence to the adulterer is very much horrible and painful that both man and woman are stoned by the mass and killed. According to Janoff - Bulman and Frantz (1997, see also Janoff - Bulman, 1992), because trauma confronts its victims with issues of fundamental survival, initial efforts at meaning tend to be existential in theme. Survivors experience the extent of their true vulnerability and fragility, and they grapple with "the horror of a meaningless universe and shattered assumptions" that creates in them "a state of disequilibrium, dread, and hyper-arousal" (95). By witnessing the event, in Amir's mind never erasable scream of woman is imprinted which is psychological effect of trauma.

Door to door we went, calling for the men and the boys, we'd shoot them right there in front of their families. Let them see. Let them remember who they were, where they belonged." He was almost painting now. "Sometimes we broke down their doors and went inside their homes. And ... I'd ... I'd sweep the barrel of my machine gun around the room and fire and fire until the smoke blinded me. (242)

The habit of autocracy and dictatorship of Taliban is prevailed everywhere. There is no opposition. If they want take innocent and common people's life by abusing him/her. They take pleasure by giving pain and torture to the commoners. To show their power and superiority, they destroy the material construction as well.

People under their regime were full of horror and terror stricken and threat of their lives by Taliban. Even they did not allowed their relatives funeral who where killed by them and dead body remain in the street for many days. Those dead people are called day and "Dog meat for dogs" (243). Dead people's relative are compelled to live in full of trauma and torture which are physical as well as mental, "it hurt to laugh, hurt my jaws, my ribs, my throat, but I was laughing and laughing. And the harder I laughed, the harder he kicked me, punched me, scratched me" (252).

Here, Amir bears the physical torture and pain for the cost of sohrab from the Talibani leader Assef. Still in pain Amir laugh more and more the way Assef beat him more. To prove this idea of forgiving the torturer and pleasure in pain (Masochism), take the situation of Andersons of Michigan. Dan Anderson was shot by a prowler, nearly died, and has since endured more than thirty surgeries. Still he tell journalism students that he has forgiven his attacker (who never asked for forgiveness during the trial or since then in prison). "I've never ever felt anger toward my attacker; I still don't", he says fourteen years later. He says shooting "completely turn my life around." He sometime worries that he might have intended to hit the prowler with a flashlight just before the man shot him. But now listen to Pat Anderson, normally gentle woman: "Dan's more forgiving than I am. I can't do that, not yet anyway. I'm working on it, but I'm still angry."

Amir even in that punishment feel peace and healed. To redeemed his torture soul and repay Hassan's loyalty and service, he put his life in the ordeal. Even if Assef left him with a ruptured spleen; broken ribs, a punctured lung; a broken eye socket; any many cuts, including a lacerated upper lip, resembling the harelip that Hassan once had.

Rahim writes letter, "A man who has no conscience, no goodness, does

not suffer. I hope your suffering comes to an end with this journey to Afghanistan. (263)

Amir's childhood betrayal and deception to Hassan makes him traumatize to his whole life. Non only Amir "your father, like you, was a tortured soul" (263). Because Hassan also is son from inferiority. To preserve his prestige, he had hidden the reality and not socially accepted Hassan as his own son. Though he loves Hassan hearty cannot expose socially.

Sometimes, I think everything he did, feeding the poor on the streets, building the orphanage, giving money to friends in need, it was all his way of redeeming himself. And that, I believe, is what true redemption is, Amir Jan, when guilt leads to good. (263)

Baba has done domestic as well as racial violence that he impregnated Sanaubar and give birth to a son Hassan from Hazara woman. But he does not accept neither Sanaubar nor Hassan. So, to redeem his corrupted soul haunted by that event starts social welfare and personal help.

In the hospital, where Amir is under treatment plays card with Sahrob and recalls the event Hassan and his old days. Sobrab says "That you were the best friend he ever had" (267). Frightened Amir because he always inferiorized Hassan and betrayed him.

As Amir is physically haunted by Assef's attack also mentally tortured that "he suspected every bearded man who stared at me to be a Taliban killer, sent by Assef (269). Even in hospital he cannot freely treat him and take a rest because Taliban were spreading everywhere and they may attack him again.

As they played and talked about family and Amir think that Sahrob must missed his parents. Sohrab said "I'm starting to forget their faces; is that bad ?" (277).

Here Sohrab as the victim beholder of violence has post traumatic stress disorder (PTSD) effect. As time passed the degree of trauma decreased and people are compelled to adjust again in society as common way.

Trauma of separation makes Sohrab to quench his thirst of reunion with his parents and share his experience during their absent. "I reached for him and he flinched. I pulled back. May, of course not, "I said. I wanted to pull him close, hold him, tell him the world had been unkind to him, not the other way around (277). This line shows the very much pathetic condition of Sahrob that he is haunted by untimely and unexpected separation from his parents. He even memorizes Rahim Khan and Sasa who are his close relatives and hitching between sobs, "because I don't want them to see me ... I'm so dirty. "I am so dirty and full of sin" (278).

Sahrob bewails and traumatizes psychologically that those who loves him most and take care of him may not bear to see his present situation. That's why, he console himself of their absence. In orphanage "— they did things ... the bad man and the other two ... they did things ... did things to me" (278). Because of child's sexual, mental and physical exploitation, Sohrab things himself dirty and sinner. And, he even becomes victim of those things from Taliban. "He was sexually abused", I said, thinking of the bells around Sohrab's ankles, the mascara on his eyes (288).

Sohrab who not only witness but experience brutal and inhuman act of Taliban in orphan house in Afghanistan is scared from the place. "Please ! please, no ! he croaked. "I'm scared of that place. They will hurt me ! (297)

To redeem from his sin, Amir wants to rescue Sohrab but migration low hinder in his determination and compelled to broke his vow that he will not pun Sohrab in orphan house again. "My hands are stained with Hassan's blood. I pray God does not let them get stained with the blood of his boy too" (302).

Sohrab who is traumatized from the orphan house attempted his suicide by razor blade by cutting his arm and over blooded. He is hospitalized for treatment.

This is the common province of therapeutic intervention, with respect to traumatic events in general, more than a third of individuals with post traumatic stress may fail to fully recover (even with treatment) in over a decade (Kessler et al., 1995). For others, the decline may continue and they may not survive their traumatic experience. This has been termed succumbing (Butler, et al., 2007). O' Leary and Ickovice (1995). This condition is evident when traumatized individuals take actions that result in their death by suicide or through physical disturbances or exacerbations of pre-existing conditions that lead to death (Kloner, 2006).

When Amir asked Sohrab that what could he do for him. Sohrab replied, "I want my old life back. I want father and mother Jan. I want Sasa. I want to play with Rahim Khan Sahib in the garden. I want to live in our house again" (309).

Trauma of past happy memorable life is very much heart touching. What Sohrab want is all go away forever. His relatives were either died or killed by Taliban. To live in that house again is almost impossible. Only relative for Sohrab is Amir who wants to take him in America.

The little boy Sohrab is now in America with his uncle Amir. But even in luxurious life style he is haunted by trauma. "The unstirred question, the blank stares, the silence, it was all too painful (320).

Foa and colleagues (2005) have proposed; [R]esilience can be thought of as one end of a continuum of vulnerability to emotional dysfunction and psychopathology when exposed to a stressful experience. Thus, an individual at the extremely vulnerable end of the continuum may experience great distress, dysfunction, and even significant

psychopathology in response to even relatively minor stressors that most people would cope with reality, while a person at the resilient end would require a great deal of stress to cause significant impairment in functioning. (1808)

This view emphasizes the meaning of resilience as a marker of a higher threshold for the onset of distress. Instantiations of resilience may be somewhat more nuanced than that; elements of resilience may be seen both in psychological outcomes following challenge and in the process of adaptation or trajectory of response to the stressor. In this way, resilience can be noted in the initial reaction to a traumatic event in features of the recovery path associated with achieving a return a baseline functioning, and in the final product of the adaptation (Butler *et al.*, 2007).



### Chapter-Three

#### **Violence, Victimization and Traumatic Effect in *The Kite Runner***

Khaled Hosseini, in *The Kite Runner* present the story in the Flash back technique as a form of memory. The narrator twelve years old boy left the country long before with his father by getting political asylum in America. Narrator reminded anew and fateful even when his father's friend Rahim Khan called him to come see in Pakistan. Some pivotal events occurred during Amir presence himself faced and experienced.

This dissertation consists of those acts which are violent and forceful by ignoring the sentiment of common people. Both Russian troops and Taliban creates atrocity, havoc, horror, terror, pain, suffering, torture and psychological and physical trauma to the common people. Character like Hassan is the representative character of Hazara ethnicity who is exploited from every prospect before his birth up to his untimely killing by Pashtun majority whether Amir's father/son or asset. Even if, After his death, his blood Sohrab face the same problem which Hassan faced from Asset.

Assef, the representative of Taliban from Pashtun ethnicity favours Hitler's act of ethnic cleansing of semitic is parallel to Hazara ethnicity from Taliban. Assef, from his early childhood took prejudice up on Hazara; gives mental and physical pain and suffering to Hassan. He was sexually exploited by Assef. In the market place Assef beats Ferzana (woman) mercilessly in the name of disobeying the Gods order. But, Hassan could not resist Assef rather sees the event as passive survivor.

Similarly, Assef exploits orphan house children sexually and mentally, Sohrab faced the same sort of sexual exploitation that his father faced in his early age. Apart from these events, Assef, a Talibani leader attacks Amir physically very

ruthlessly that he almost became crazy during attack and makes him physically injured.

The events that are reported by Rahim Khan to Amir during his absence are pathetic which creates disastrous and violent turn country in to poverty stricken situation, people are compelled to leave the country like Amir, Baba, Kamal, his father and other groups of people seeks to cross the Afghan border by getting risk. Rahim Khan reports about the killing of Hassan and Ferzana by Talibani groups is very much horrific and brutal.

After all, this dissertation tries to excavate the different sources of violence like women and child sexual, domestic, civil war and racial violence creates horror, terror, pain, suffering, torture and trauma to the characters, both physically and mentally. Along with this, feeling of nationality, memory, resilience after trauma, suicidal attempts, post-traumatic stress disorder, feeling of sexual and racial exploitation creates cultural trauma through the representative character which is the representation of collective experience of whole ethnicity or whole community,

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