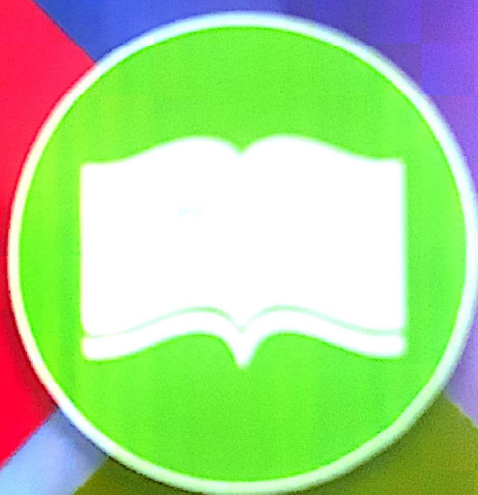




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⇒ To develop the religious attitude, the teachers should make the students understand about the importance of secularism and religious unity. Teacher should motivate the students to read religious books too. Teachers should also organize the visits of religious places of different religions.

⇒ Teachers should assign educational tasks and activities by making groups of students to develop co-ordination in the students.

⇒ Teachers should provide the activities that increases the interest of students in arts, craft etc. to develop the aesthetic attitude. Teacher should also organize the cultural programs too.

⇒ Teachers should motivate the students to keep their surroundings clean and should provide the education for the cleanliness too.

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05

The Kite Runner: Ethnic and Racial Discriminations and Oppression

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The discrimination based on religion, race, caste, class, gender, and ethnicity is the common phenomenon of society across the globe. The same discrimination leads to the conflict between master and servant, rich and poor, oppressor and oppressed. The conflict of haves and have nots in the name of religion, caste, and ethnicity is one of the features of South Asian society. Ethnic diversity is a bitter truth of Afghan society. Ethnicity refers to the group of people who belongs to the same race, culture, and origin. An ethnic group has common history, ancestry, language, and nation. Ethnicity and racism can be used as synonyms but vary on many grounds such as religion, customs, and beliefs. The word 'race' is used for the groups of people who have the same biological quality in accordance with physical characteristic, ancestry, and language.

"Race" and "ethnicity" are complex terms and often used interchangeably. These terms were initially separated to designate "race" as a biological quality and "ethnicity" as a cultural phenomenon. This distinction mirrors efforts to distinguish sex and gender. Unlike "sex" and "gender," however, there is little agreement on core distinctions between race and ethnicity. (Web. 27 March 2018)

Power relation in terms of economy and



belonging to the minority community is the indication of the supremacist attitude of the fundamentalist Taliban. Those who try to fight against such exploitation are always threatened to dire consequences. They do not have any option- either support the Taliban or leave the country. As a result, Baba and Amir leave the country but Ali and Hassan could not because of poverty, and belonging to minority community.

The novel deals with the bond of love between Amir and Hassan, one completely trusts in another but the other envies and feels the burden of faithful love and friendship. It also portrays the internal conflicts of war, treachery, and oppression in the name of Islam, and ethnic discrimination. There are many characters who try to maintain peace and prosperity for all having democratic mentality. The representation of the character of Baba, Amir's father, is as a balanced personality who does believe in rationality and criticises extremist attitude in the name of God. Baba and Rahim Khan are against the racial and ethnic discrimination.

The protagonist tells the history and oppression of ethnic group of Hazaras, an oppressed tribe of Afghanistan. The exploitation of Hazara has been justified in the book of history as the author narrates:

School textbooks barely mentioned them and referred to their ancestry only in passing. ... the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes and sold their women. I did know, like that that people called Hazaras mice-eating, flat-nosed, load carrying donkeys.

The following week, after class, I showed the book to my teacher and pointed to the chapter on the Hazaras. He skimmed through a couple of pages, snickered, handed the book back. "That's the one thing Shi'ah people do

well", he said, picking up his papers, "passing themselves as martyrs". He wrinkled his nose when he said the word Shi'ah, like it was some kind of disease. (8-9)

The oppression of the tribe owing to poverty and minority is clearly noted. It reveals the conflict between Hazaras and Pashtuns tribes. The Hazaras tried to raise the voice of protest against the Pashtuns but they have been subjected by killing, driven them from their home land, and selling their women. The reaction of the teacher is quite evident to know the ideology of educated ones. One can observe the common mentality of the society that the Hazaras is considered as inferior compared to the Pashtuns. Because of exclusion from history, education, and the main stream of the society, they are treated as slaves. Consequence of ceaseless oppression and poverty, the Hazaras believe themselves inferior, and servants of Pashtuns. There are many incidents in the novel that Hassan, being a victim of ethnic discrimination, uses the word "Aga" to Amir and even at time of quarrel to Assef. Amir having shaped mentality of ethnic prejudice treats Hassan as a servant in his childhood in spite of Hassan's dedication and sincerity towards him. The identity of Hassan is Amir's 'Hazara'. Over burden to maintain the social relations, Amir is always in internal conflict because of his possessive love towards the father and he does not treat Hassan as a friend. Ethnic discrimination is commonly accepted by every individual. In case of Rahim Khan, it is quite evident that he was in love with a Hazara girl but the family did not permit them to get married.

Assef, a psychopath, is the representative of all evil things in Afghan society. Being a Pashtun and later on a member of Taliban, Assef is brutal towards Hazara who rapes Hassan in his childhood and later on Hassan's son is the clear indication of the oppression of the Hazaras. The Taliban are the Islamic fundamentalist group of Pashtuns who do

believe in racial and ethnic discrimination. The Taliban are responsible for the massacring the minority Hazaras without any crime. The vicious killing of Hassan and Hassan's wife because of protecting the property of Baba is the outcome of hate towards the minority by Talibani Islamic Pashtuns. Assef is more radical despite impure, born from Afghan father and German mother, due to ideology formed in the childhood that turns him into a cruel man of Taliban force who plays a leading role for killing the minority Hazaras. His hatred towards Hazaras can be seen as he describes:

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 ... 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. Door-to-door. We only rested for food and prayer ... We left the bodies in the streets, and if their families tried to sneak out to drag them back into their homes, we'd shoot them too. We left them in the streets for days. We left them for the dogs. Dog meat for dogs (254-255).

The second part of the novel represents the total control of Taliban over Afghanistan where the minority communities like Hazaras are brutally exploited by the Taliban. Most of the orphanages are full of minority young girls and boys who were the victims of brutal exploitation of Talibani rulers. They were raped and their parents were killed by the Taliban. In such circumstance, the protagonist wants to recover Hassan's son Sohrab from the clutches of the Taliban member Assef as redemption for what he has done to Hassan despite Hassan's locality and sincerity towards him. Amir did not help Hassan while Hassan was being raped. Besides, Amir was also responsible for forcing Hassan to leave the home by accusing him of being a thief in childhood. Later on he discovered that

Hassan was his brother. All these memories hunt Amir throughout his life. He wants to redeem himself past mistakes. So Amir rescues Sohrab with great difficulty from the vicious oppression of the Taliban ruler as redemption for sins as well as the racist discrimination against the minority Hazaras. The novel is an attempt to make the Pashtuns understand the importance of Hazaras and treat them equal for building the nation.

Khaled Hosseini's *The Kite Runner* is the mirror image of deprivation, oppression, and marginalized voices of minority Hazaras along with the ethnic and racial discrimination in Afghan society. The novel is an authentic picture of religious fundamentalism, terrorism, horror of war, exploitation of women, young boys and girls, invisible cries of ethnic minorities, and devastated nation in the name of Islam. It is quite clear that the ethnic and racial discriminations of the society are used for fulfilling the personal goals of the majority Pashtuns that leads the oppression of all minority communities in Afghanistan. The novel unfolds the reality of Afghanistan that is sidelined by all the sources of media in the interest of politics in the name of terrorism, and war.

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Jihadi Jane: An Oppressed Voice in the Name of Jihad

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Introduction:

Literature unfolds the reality of inner lives of the society that are exploited and subordinated in the name of religion. These exploited and subordinated lives in literature, particularly of women's, are interpreted with the help of literary theories like Feminism, Marginalization, Subalternity and so on. The root cause of women's subordination lies in the social practices which are based on the religious beliefs. Almost in all religions the women are subordinated and their human status has been sidelined by the custodians of the religions. The problem of this subordination lies in the interpretation of the religion.

At the outset, it is to be clarified that the present research paper is not about Islam and Islamic fundamentalism. Religious extremists are found almost in every religion across the world. For instance, the radical Hindu organizations are generally held responsible for the killing of social activists like Narendra Dabolkar, Govind Pansare, M. K. Kalburgi, and Gauri Lankesh because they raised the voice of protest against social evils of Hindu religion. It is the same in case of 'Jihad'. The word 'Jihad' is derived from Arabic language that means striving or struggling, especially with a praiseworthy aim (26.12.2017). In classical Islamic law, the term refers to armed struggle against unbelievers while modernist Islamic scholars generally equate military jihad with defensive warfare (26.12.2017). The Oxford dictionary defines Jihad as: 1. A spiritual struggle within yourself to stop yourself breaking religious or moral laws; 2. A holy war fought by Muslims to defend Islam (OALD 843). Extremism and violence are not unique to Islam or any other religion. Therefore, it is clear that Jihad is not Islam. However, religious extremists of Muslim community i.e. Jihadis claim that Islam is in danger and Jihad is a war of defence to protect the law of Islam. Jihadis consider that it is the duty of all Muslims including men, women, young, and old to participate in Jihad for the cause of Allah. The research paper deals with the same conflict of Jihad accounting the realistic story of two high-school girls.

Tabish Khair is a poet, novelist, and critic. He has been working as an Associate Professor in English at University of Aarhus, Denmark. He has a number of books to his credit like *The Thing about Thugs* (2010), *Where Parallel Lines Meet* (2000), and *How to Fight Islamist Terror from the Missionary Position* (2012). He is a recipient of many awards like- All India Poetry, Encore Award (UK), Crossword Prize (India), Man Asian Literary Prize (2010), and DSP Prize for South Asian Literature (2012). Tabish Khair's *Jihadi Jane* (2016) is a realistic story of the British girls who joined Jihad and one of them shares her tale with the author as: 'Like it not, make what you can of why I say- for you are a writer, I will leave this story in your safekeeping. Remember, I am a woman who started off with the conviction that nothing but the truth should exist. The One Truth, the Only Truth' (1).

Jihadi Jane is an attempt to understand the impact of steady war in Syria in company with the inner lives of Jihadis in an authentic manner. It also discloses the young minds engrossed with the idea of Jihad over the internet as well as the impact of fast media on common men in day today's life. The novel quite effectively exposes the constant war among Iranian government forces, Shia militia, American forces, and Daesh Jihadis. The novel is about the two Muslim girls named as Jamilla and Ameena, the girls born and brought up in a very modern surrounding of Yorkshire. They bear different character and nature. Ameena is quite



a bold, nonreligious, and unethical kind whereas Jamilla is very calm, religious and true follower of Islam. Ameena, the protagonist of the novel, is a trivial girl of school having habit of smoking and affair with Alex. She lives with her divorced working mother. On the other hand, Jamilla comes from a very orthodox Muslim family. After heartbreak with Alex and constant quarrel with mother, she is bereft and alone but finds solace in friendship with Jamilla and her preaching. They develop the unbreakable bond of friendship owing to the faith in God. Ameena turns into a very orthodox Muslim girl. Jamilla and Ameena actively participate in religious activities and share their opinions on the activities going on in Syria. They constantly follow the news related to the mass killing of Muslims all over the world. They establish much contact with Jihadi organization over the internet. One of the militant wives lures them into joining Jihad for the cause of God.

During the trouble in Syria, Ameena converts herself into a radical follower of Islam, as an orthodox Muslim. As the days pass, both the girls are interested in matter of faith and life as they experience it. As they feel that they must support the 'faith' in Syria as, in their opinion, it is the duty of women to fight for faith in the name of Allah. Ameena is in regular touch with Hejjiye (Pilgrim- old woman in part of Arabia) on Twitter. Hejjiye is entirely involved in the uprising in Syria. She posts an account of the bravery of Jihadists (Daesh Jihadists) to win the support from all over world.

Ameena is asked about her contribution towards Jihad. In the course of time, she silently develops the germs of idea to get married to a Jihadi for the cause of Allah. Ameena is in contact with Hejjiye who has been posting various updates about victories for Islam, particularly Daesh victories. Ameena shares her intention to marry Jihadi (Hassan) with Jamilla. The role of Hejjiye is to urge women to join the faithful as wives in the holy fight. Ameena continuously explains the importance of women in Jihad and urges the women to marry Jihadis in the name of God. However, Jamilla every now and then warns her not to trust anyone like this but Ameena replies that the person, whom she decides to marry, was introduced by Hejjiye. Now both the girls are strong believers in Hejjiye. Here, one can understand the religious orthodoxy of Hejjiye to control the minds of young girls for her own cause. At last, Ameena and Jamilla decide to join Jihad without consent of their parents.

They have been taken to the border of Syria by Hejjiye's men. They enter into Syria as tourists as instructed by Hejjiye. They have been left into Hejjiye's orphanage. Hejjiye is the first of Daesh commander's three wives that are particularly instructed to cut off all the contacts with their families on the ground of emotional blackmailing. Soon they realise that they are surrounded by the very orthodox Muslim people. The girls constantly keep disappearing from the orphanage and it has been told that the girls have been married to Jihadis. Besides, the girls are martyred as suicide bombers for their faith in Islam. The orphanage is full of daughters, widows, orphans, left women of Daesh. Later on, Halide, one of the leading teachers of the orphanage, confirms that the girls of the orphanage are being groomed to marry Jihadis or to be suicide bombers. She tries to raise her voice against the oppression in the name of Jihad. She advises the girls against sacrificing their lives to kill innocent people in the name of God. Soon after, she is sent to prison, tortured and taken away from the orphanage. She raises the voice of protest against atrocity of Daesh in the name of Jihad. The innocent girls are used as suicide bombers to kill enemies as well as innocent people. Halide's voice of protest is systematically muted by Hejjiye.

Constant war changes the atmosphere of the orphanage that goes crowded with girls and the marriages are organized in large numbers there. The girls are forcefully prepared to get



married to Jihadis. Initially Hejjiye's orphanage functions as a sanctuary and later it is turned into a prison for the girls day by day. Even Kurdish women (enemies) are kept there as prisoners. These women are tortured by Dashes men. Jamilla is quite worried about Ameena because she has not been in contact with Ameena for six months after Ameena's marriage. At last, she gets the bad news of Ameena's health from Hejjiye. It is quite evident that she has been tortured by Hassan and now she is left in care of Jamilla. Ameena is punished only because she has wanted to save a ten-year Yazidi boy, Hassan's slave. She has been brutally beaten to such an extent that she could not stand on her own. The girls and women of the orphanage disappear as the days pass on and on. As Jamilla feels:

With this, the equanimity of the women and girls in the orphanage also disappeared. It could have gone badly for Dilnaz and Sera. Some of the women would have stoned them out of sheer aimless frustration and anger. The men outside, under Hassan, might have raped them. I no longer had any doubt that such rapes were taking place; they were not just rumours and 'Western propaganda', as Hejjiye used to put it. (199)

The words of imam clarify the oppressed and vulnerable condition of women as:

It was, he had argued- his blue eyes fixed above us, some saliva speckling his salt-and-paper bread- an 'infidel' interpretation of what actually happened: the women have been given into care of honourable Daesh fighters, either because the women had so wished, or for their protection, for a woman without a man was weak and fallible; and surely, if a woman, in such circumstances, could not have a husband, she was still safer in the care of an honourable man of the faith, who would satisfy her womanly needs and protect her at the same time ? (199)

After the tragic incident, Ameena looks more submissive and meek and obeys like a slave. Later on, it is discovered that she has been envisioning her act of martyrdom. She takes this decision to save lives of the orphanage because it is surrounded by Peshmerga forces. So Hejjiye and Hassan decide to release the Kurdish prisoners along with Jamilla and Ameena bearing suicide vests in order to save Hejjiye's life and children. On the contrary, Ameena has a plan to save her friend's life and innocent women. Therefore, she makes a plan with the prisoners and blows herself up along with Hassan and Hassan's men for the sake of Jamilla.

Conclusion:

The novel exposes the true picture of Jihad and exploitation of women in the name of God. It raises many issues on the part of Muslim community about the social, religious, political and economic instability of the community. The insable governments, illiteracy, poverty, excessive military interference and unavailability of basic amenities are the common issues in life of the tribal Muslims. Besides, the oppressed condition of women, owing to forced marriages, polygamy, more restrictions on women education, ever-increasing violence against women such as rape and torture, barbarity of Jihadi law against women, overcrowded orphanages, and constant war are the burning issues of the realistic story- *Jihadi Jane*.

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