



THE LOSS OF A WHOLE GENERATION OF HOMEOWNERS

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Abstract

This paper's primary goal is to reinterpret Nemat Sadat's "The Carpet Weaver" in light of the current situation of Afghani refugees in Pakistan. To begin, the study examines the post-colonial wars in Afghanistan, Pakistan, and the United States. The political turmoil of the 1970s in Afghanistan is the subject of debate. Millions of Afghans sought refuge in countries like the United States, Pakistan, and Iran after the rising of the Mujahideen and a smaller Maoist organisation against the Democratic Republic of Afghanistan and the Soviet army, triggering the fall of the Soviet Union. Second, the misery of Afghani families who have had their property seized, their privacy invaded, and Kanishka's Baba killed as a result of his involvement in the rebellion to overthrow President Daoud. The third is the information supplied by Nemat Sadat regarding the terrible conditions in Pakistani refugee camps, where human trafficking and exploitation occur on several levels. The protagonist Kanishka and his family are among the many refugees who have fled abuse, exploitation, and oppression in their home country.

Kanishka was a slave of the voracious and salacious dictator Tor Gul, who violated her for over two years. Last but not least, it explains why other emerging countries could not provide basic human comforts and human rights together with a safe place to live. The ways in which camps for displaced people become breeding grounds for exploitation, manipulation, oppression, and even slavery. It's a story of individuals who managed to get away, and maybe even find a better life elsewhere, but who are still haunted by questions of who they are, why they left, and what they left behind.

Keywords: *Refugee, Migration, Post-colonial, Identity, Diaspora, Homosexuality.*

Introduction

"One of the first Afghans to have publicly come out as homosexual and to struggle for gender equality and sexual liberation" is Nemat Sadat, author of "The Carpet Weaver." At the American University of Afghanistan, where he is an associate professor of political science, "during his tenure at. He organised an underground movement using social media at the university to publicly advocate for LGBTQIA+ rights in Afghanistan. He is now a resident of New York City.

The coming-of-age tale of Muslim teenager Kanishka, who falls in love with his closest friend and battles to fit in with the social standards that are generally accepted, is told in "The Carpet Weaver." We first meet Kanishka's closest pals Faiz and Maihan at his 16th birthday celebration, where the book begins. Kanishka becomes attracted to Maihan after exploring his sexuality. Most of his physical and psychological issues afterwards stem from his gay love for Maihan, which is forbidden in Islam.

His Baba (father), a fellow Maoist, tries to get close to him and brings him to a



political gathering that is still kept from his Maadar (mother).

At school, Kanishka and Maihan often face threats for being homosexual, and one day, their peers "almost raped" them. In the middle of his personal issues, a political revolution occurs in which his father is sent to death for taking part in the insurrection to kill President Daoud.

Kanishka and his family hastily decide to go to America in pursuit of a safe life, but instead find themselves working as prisoners at Haftballa, a camp in the Baluchistan Mountains near Pakistan's tribal border.

Tor Gul is a merciless, ravenous despot. Now, Kanishka, his Maadar, and his sister Benafsha labour for infinitely long hours with the other refugees without enough food, water, or other life necessities. But, despite his dire situation, Kanishka decides to pursue his long-forgotten goal of becoming a carpet weaver. The image of him kissing Maihan in the picture is all he has to keep himself alive. Fortunately, he encounters a former colleague of his Baba who is now employed as a guard at Haftballa. Together, they devise a plot to escape the prison camp. They ultimately arrive in America to ZakiJaan's (Faiz's Father's) home after a series of ominous incidents. When Kanishka finally meets Maihan, the love of his life, he is devastated to learn that he is living a double life while being in the free country of America. Being secretly gay, Maihan is betrothed to his cousin Lamba. Faiz, who is now an exotic dancer, admits that he was the one who told his peers about his jealousy of Kanishka and Maihan's tight bond, which accounts for all the prior molestation and threat letters sent to the two girls. Kanishka departs for New York to promote LGBTOIA+ rights and to begin a new life since she is sick and tired of everyone's charade.

In August 1997, the topic of Afghanistan's 1969 ban on Maoism serves as the opening for the narrative. Kanishka's Baba was a fellow Maoist.

help the Revolution Group of the People of Afghanistan (RGPA) flourish. Baba's participation in the Maoist party is "half emotional, part ideological," according to Sadat. By bringing Kanishka to a "community bath or private room" (a procommunist gathering area) where they may debate the Maoist future vision, Baba also attempts to push his political views on the young man. Kanishka, a young man, is uninterested in these political conflicts and is really against making any claim that he belongs to a certain political party, something that Sadat makes sure the reader can perceive. Sadat stands symbolic for the strict, traditional religious principles that later in the book cause chaos. The assaults by true blue conformists in the horrible act of kidnapping university students for just disputing the presence of God, which subsequently ends in the banning of the Muslim Youth Organization, highlight the friction between religion and secularism in the country. Other very upsetting incidents include rape threats made against Kanishka and Maihan due to their gay love, as well as acid assaults on women for wearing miniskirts.



Sadat demonstrates the discontent in the hearts of almost every character in the story by illustrating the instability and brutal attitude of the government authorities during the 1970s Soviet-Afghan War. Everyone, with the exception of Baba and Maadar, fantasises of moving to America, which is seen as a place that can liberate anybody.

As a member of the LGBTI community. "Empires can divide and conquer the globe, but they can't tame the Afghans or the Chinese," Baba informs Kanishka. Here, the author is attempting to depict Baba's inner conflicts and biases. He is also making a subtle reference to the elitism that white people bear. It's a basic lesson that the obtuse white race is hesitant to learn. The novel's atmosphere, speed, and tone are radically altered by Mir Akbar Khyber's murder, the magazine's top editor. As a consequence of the killing, Parchamiya and Khalqiya have joined forces with the Maoist Comrades. Baba was considered a traitor to his former country for even having a little of an inclination for America or the American way of life. The major conflict in the first half of the book is between Maihan, Baba's true love, and his status as a Maoist. As Maihan "may threaten my devotion to family, country, and Allah Subanallah," Kanishka's struggle to choose a side reveals his inner conflict between being a devoted lover and a dutiful son.

Baba was certain that the CIA, Iran's SAVak, and the Afghan government were involved for the death of Mir akbar when he and other communists spotted anti-American and anti-Iranian banners while marching by the U.S. embassy. Yet, the true desperation and fear set up later when the tanks entered the Arg complex.

Children in schools frightened and ran under the table when they were told to hide inside their homes. Everyone met at ZakiJaan's home under these dire conditions, and the talk revealed everyone's political affiliations. Baba, a "communist and radical at heart," was adamant about staying in Afghanistan despite the dangers, whereas ZakiJaan, a "capitalist and Royalist," favoured relocating to America. And Maihan's father, Rahim Jaan, was a CIA agent previously.

Baba rebelled against placing the idol of Khalqi leader Nur Muhommad Taraki on his store's display one year after the Saur revolution, branding him a "tyrant" in the process. Baba is detained for taking part in the "insurrection against the Afghan government in the bastion of Bala Hisar in Kabul" and even helping to organise it, according to Baba. Kanishka and his family are torn apart by Baba's execution at every turn. They "preach about equality and justice, but they have slain without regard for any particular group while yet purporting to be a democracy," observes Sadat.

A smuggler named Toofan Khan abandoned all the migrants in "a prison camp in the Baluchistan highlands near Pakistan's tribal boundary," where the true fight of Kanishka's life began. Kanishka, his Maadar, and Benafsha had to flee quickly for America. The suffering, abuse, and mistreatment occurring in



Haftballa was painful. They all toiled assiduously, the tainted air constricted their throats, they received the barest of meals, they were forbidden from drinking water during working hours, they were overworked, and they had little sleep. Their physical health was rapidly declining; their hair became frizzy, brittle, and frayed; their skin was covered in bloody scabs and grime; every inch of their bodies itched from bacteria and lice, but scratching only made the itching worse; Benafsha had severe acne; their bodies were weak; and their minds were numb. The prison camp employed people to weave carpets, which ironically revived Kanishka's long-lost childhood dream of becoming a carpet weaver. Kanishka says in recollecting his memory, "although the painful irony of pursuing my mad passion under the most horrendous situation imaginable was not lost on me." The only thing that gave Kanishka any hope was Maihan's picture, which he carried about with him. In order to conceal it and have it near at hand, he sewed a little hidden pocket inside his kurta.

The most menacing and hazardous individual was Tor gul, the dictator of the prison camp. He forced individuals to "Demonstrate their religion" and persecuted and executed those who were not helpful to him. He immediately executed everyone who had become sick or was about to leave in front of the other refugees. In these limiting Due to the situation, Kanishka must rein in his defiant and nonconformist attitude. The frustration of a growing youngster who feels powerless to stop the death of families, the grooming of children to become terrorists, and the sense of resentment that dominates all other emotions has been masterfully captured by Sadat.

Kanishka "would lick the coloured thread" to escape the anguish after a year in Haftballa, a year filled of violence, misery, barbarity, and difficulties. He then lets the sensation overwhelm him. The guards take Kanishka to Tor Gul where he is actually taken to be punished or rather killed but Kanishka shows the American client his special poetically illustrated carpet which proves to be the most lucrative deal for Tor Gul. Kanishka suffers from kidney stones and his sister Benafsha caught typhoid fever and Kanishka is unable to work anymore. One day, Tor gul discovers Maihan's photograph that had unintentionally dropped on the ground while He was at work. Kanishka worries that he would be murdered today for being a "Kuni," but instead discovers that Tor Gul is attracted to him. Tor Gul then moles Kanishka for the remainder of his stay in Haftballa.

Baba's fellow comrade Rustom is also imprisoned in the prison camp as a guard, so the four guards come up with a strategy to leave this hellish location. Rustom claims that ISI is the world's largest espionage outfit, the world's greatest manipulator, and their brutality while outlining the risks and consequences.

surpasses the KGB and the CIA. Everyone is filled with terror, and Kanishka wonders, "Where will this lunacy lead-and when does it end? Yet his anxiety is overpowered by the desire for a better existence, and he declares, "There's got to be more



to life than this. One year has passed since he began doing sexual favours to Tor Gul in addition to devising a foolproof strategy to escape the prison camp with Rustom. As Kanishka recalls his recollection, he thinks, "I didn't want to be a murderer, but I Realized I had to save the lives of many more innocents." Their strategy entails violence, treachery, and slaughter.

They eventually arrive in America, the liberating country of their dreams. Yet Kanishka is surrounded by a feeling of loss, alienation, and melancholy. He notices that his close buddy Faiz is leading a false life, that Maihan is being married to his cousin Lamba, and that he has consented to lead two separate lives in order to blend in with the traditional and orthodox culture. Even worse, he misses Tor Gul and regrets betraying him. "I felt humiliated that I was longing for a barbarian and my rapist and not my first love: Maihan," the man claims. He becomes separated from his buddies because he has the unsettling impression that it has been more harder for him to go to America than it has been for his friends. He wasn't satisfied even after making it to America and surviving in the jail camp. Sadat attempts to convey the dilemma and duality that Kanishka is experiencing as she is debating going to New York to look for a new job.

a place to live and freedom. The horrific events in the prison camp only serve as a commentary on the global refugee and migration systems and policies. Being homeless kills a person from the inside out because of the insecurity, isolation, and powerlessness it causes.

Sadat also questions the function of emerging countries like Iran, Pakistan, and the United States. He exposes every country's illusion of welcoming migrants with open arms. First of all, we dislike the term "refugee," according to Hannah Arendt in "We Refugee." We refer to one another as "new arrivals" or immigrants. As far as I'm aware, there is not and has never been a club founded by persons who were persecuted by Hitler and whose name implied that its members were refugees. Our journal is called "American of German Language." A refugee used to be someone who was forced to become one due to some action taken, not action taken, and the most of us never dreamed of having any extreme opinions. The definition of "refugee" has altered because of us. Sadat condemns the situation in which refugees are still living today, the reality of the refugee camps, and the oppressive persecution of refugees. "Now'refugees' are those of us who have been so unlucky to arrive in a new nation without resources and have to be aided by refugee communities."

those who live in camps for refugees. There are many unanswered concerns concerning the situation and condition of the cruelty in locations like Haftballa as the book comes to a close, leaving us, the readers, with a strange sense.

In conclusion, one can begin to consider how we might improve the lives of those who live without a place to call home. The manner in which one might acclimatise and welcome migrants. Other people being tortured just reflects poorly on us. giving



humanitarian rights, equal rights, and at the very least, essential comforts, to refugees and immigrants. "The Carpet Weaver" challenges the idea of human barbarism and offers the opportunity for people throughout the globe to reflect and improve living circumstances.

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